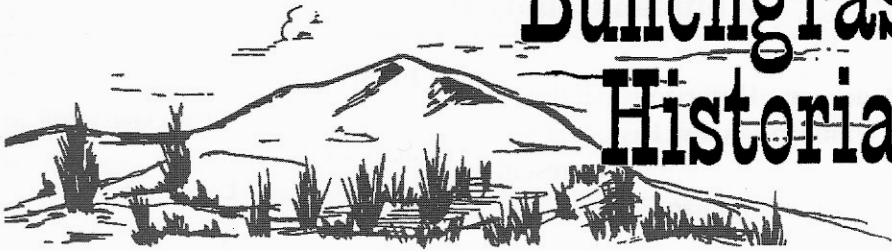
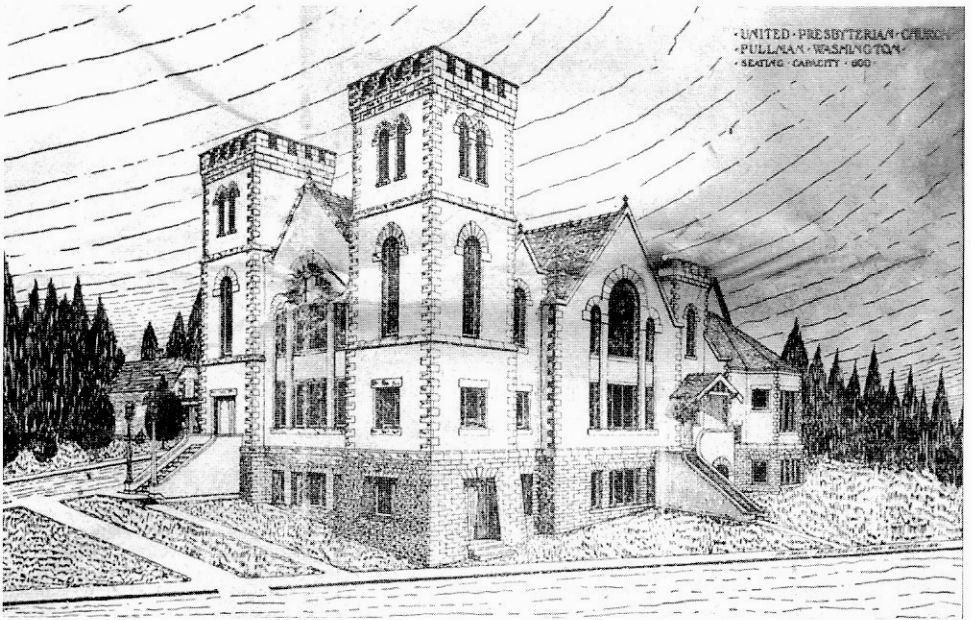


Bunchgrass Historian



Whitman County Historical Society
Colfax, Washington

Volume 31
Number 2
2005



- ◆ **The Greystone Church - Pullman**
 - ◆ **People I Have Known in Pioneer Days**
 - ◆ **The Jacobs Brewery of Uniontown**
 - ◆ **Pullman's War Memorial**
-

Whitman County Historical Society

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

OFFICERS OF THE SOCIETY 2004 - 2005

President.....Ken Vogel
Vice-President.....Dan Leonard
Secretary/Treasurer ...Edwin Garretson

MEMBERSHIP CATEGORIES

Basic\$20.00
Family\$40.00
Sustaining.....\$75.00
Patron \$100.00 or more
Business \$50.00 or more
Life..... \$500.00 or more

Membership in the Whitman County Historical Society is tax deductible to the extent permitted by law.

PUBLICATION COMMITTEE:

Editor: Edwin Garretson

Editorial Consultants:

Lawrence Stark

Editorial Ass't: Mary Jane Engh

Kathy Meyer

Robert Luedeking

Layout: Steven Watson

Membership: Don Hilty-Jones

SOCIETY ADDRESSES

Society Business - Subscriptions

Back Issues - Articles for Publication

Current Issues \$4.00

Back Issues (Vol. 1-20) \$2.50

Whitman County Historical Society

P.O. Box 67, Colfax, WA 99111

e-mail: epgjr@wsu.edu

www.wsu.edu/~sarek/wchs.html

COVER

Drawing for proposed

Presbyterian Church

The Pullman Tribune, May 23, 1913



CONTENTS

The Greystone Church	5
By Miriam Stratton	
People I Have Known in Pioneer Days	17
By James C. Crane	
The Jacobs Brewery of Uniontown	23
By Herman Wiley Ronnenberg	
Pullman's War Memorial	29
By Judy Standar McMurray	

AUTHORS

Miriam Stratton, an author familiar to our readers, wrote this article from the Archive Collection #139, a file of 100 years of clippings, a few manuscripts, and some ephemera from the church.

Written by **James Christopher Crane** (1857-1941) this manuscript was found by his grandson James Campbell Crane in the 1980s when going through his father's papers. The author was about 11 when his family crossed the plains to California in 1869 and was the youngest of 4 sons: George, Joseph, Edward, and James. James first came to the Palouse in 1879, although after a few years he returned to California and Oregon. James eventually returned to the Palouse to settle south of St John, where his bothers Ed and Joe had land.

Herman Wiley Ronnenberg is a Social Science teacher at Pomeroy, Washington, and received his Ph.D. in History from the University of Idaho. He has written numerous articles on brewers and brewing in Idaho and Washington. This article appeared in an earlier version in *The Breweriana Collector*, Fall 2002.

The article by **Judy McMurray** first appeared in the Newsletter of the Whitman County Genealogical Society. Judy is familiar with the WCHS archive and is there most Wednesday mornings. Information for this article is from the *Pullman Herald*, 26 May 1950 and 2 June 1950, and the *Moscow Pullman Daily News*, 28 May 2001. Judy is pleased to note that K. Duane Brelsford will incorporate the War Memorial in the landscaping plan for his new adjoining building.



The United Presbyterian Church, 1899



In this drawing one can clearly see how the original church was turned 90° and incorporated into the back of the 1913 Greystone Church.

THE GREYSTONE CHURCH

by Miriam L. Stratton

The building known as the Greystone Church, standing at the confluence of Maple Street and Maiden Lane, will remain a treasured landmark in Pullman's College Hill neighborhood. But this outcome was not always assured despite the intense interest of many people, both in Pullman and from outside the state. Some have described the building as medieval looking, with its battlemented towers and gray tenino sandstone surface. However, it began on the present site in 1899 as a frame structure. Soon it was remodeled into a grandiose Gothic edifice with tenino sandstone facing that gave it the Greystone name. Again in the course of time, the Greystone no longer met the needs of a congregation, either Presbyterian or Catholic, and ceased to function as a church. Then began a long twenty-five year struggle to find a use for this Pullman landmark.

Enoch A. Bryan, President of the Washington Agricultural College Experiment Station and School of Science, had expressed concern that there were many Presbyterian students coming to the College without a means of worshiping in a Presbyterian church. Through his encouragement, the Waitsburg Academy, which was sending students to Pullman, committed funds toward the salary of a missionary pastor. Dr. Bryan and other Presbyterians in the community felt the need for a Pullman Presbyterian Church. In September of 1898, Dr. W. G. M. Hays arrived in Pullman with the goal of organizing a congregation and building a church. The triangular site was purchased for \$175. William Swain drew the plans and the construction contract was let to Albert Valk. During the fall and winter of 1898-99 the frame building was completed and paid for at a cost of \$4000.¹

The church membership expanded, and 1913 saw a new addition underway. The original building, now to be known as Hays Chapel, was moved to the back of the lot and became a wing of the new structure. Expecting continued growth from its membership of 220, the new church was designed to seat 400 on the main sanctuary floor. It featured an open timbered roof, 35 feet in height from the floor. A raised choir loft behind the rostrum seated 20 with space for a large pipe organ. The added balcony to seat 200 and the many exquisite stained glass windows throughout contributed to an imposing sanctuary. Perhaps with visions of European cathedrals in mind, the local architect, William Swain, planned two front towers to be 15 feet square and 62 feet high with battlemented tops. The exposed part of the basement wall was faced with basaltic rock. The cost at completion exceeded \$50,000. A dedication on October 18, 1914, drew dignitaries and local persons from around the



The Pullman Tribune, August 6, 1915

Northwest.² Reflecting the appearance of the outside tenino stone facing, it became known as the Greystone Presbyterian Church.

In the late 1950s, as the Presbyterians once again outgrew their facilities, with a particularly severe lack of parking, they formulated plans for building a new church at another site. On March 15, 1962, the Spokane Diocese of the Roman Catholic Church purchased the property and renamed it St. Thomas More Chapel. It was used as a student center until 1980, when the Newman Center was built. The old building had become too difficult and expensive to operate. The pigeons took over.

In 1982, a visiting couple, whose daughter attended Washington State University (WSU), saw the empty church building and immediately saw the possibilities for perhaps a restaurant with a dance floor and a lunch counter. Hubert “Pete” and Agnes Weindel, of Plymouth, California, did not want the building torn down. They expressed hope that the city could rezone the property and that they could work out the parking problems.³ The purchase price was about \$117,000.

However, as the Weindels' plans were put on hold and the building remained vacant, it attracted vandals who broke in to hold parties, steal items from the church, and break some of the stained glass windows. When contacted, Hubert Weindel told the *Pullman Herald* that he had architects working on a design.

Four years later, the *Idahonian/Daily News* termed the building a community white elephant, as it remained vacant, the target of vandalism, and showed signs of neglect and deterioration. Weindel complained that when the break-ins were reported, the police ignored the threats. When there were arrests, he claims, the prosecutors refused to follow through. Pullman Police Department Sergeant Mark Sires responded that there had been arrests and that the arrests had increased after Weindel had installed a sophisticated alarm system. Ultimately financial reverses prevented Weindel from carrying out his plans for the Greystone, and he expressed a desire to sell the property. Limited space for parking seemed detrimental to a sale for business purposes. The Greystone then began to pass through a series of realtors as it was offered for sale for \$150,000. Meanwhile, although various people looked at the facilities with ideas in mind for businesses or apartments, the building continued to stand empty and deteriorate further. As time passed, estimates for restoring or renovating climbed, making it less and less attractive. Weindel informed the city that he was thinking of razing the building to use the lot for other purposes.

The city of Pullman responded by offering a change in the city's zoning laws, creating a special use permit for historic structures. This was intended to convince Weindel to hold off on plans to tear down the church. Because of the city's interest in preservation, greater interest arose to somehow use the building in a way that would pay for itself. Washington State University briefly looked at the building for use in its programs.⁴ The owner extended his deadline to raze the building to June 30, 1988.

Amidst such ferment, a group formed calling itself the Greystone Foundation, declaring its interest in saving and restoring the building for use as a community hall and cultural center. Bruce Heimbigner, a WSU employee, sought like-minded people to come together to discuss the possibilities for the Greystone and to raise money for a down payment.⁵ Heimbigner, joined by Norma Mae Keifer, a member of the Whitman Regional Planning and Resource Council, and Betty Clark, who as a child had attended Sunday school in the building, began a campaign to raise money to save the church. The Foundation also sought to have the church placed on the Washington State Registry of Historic Places. Seeking \$25,000 to \$30,000,

Vandalism may seal church's fate

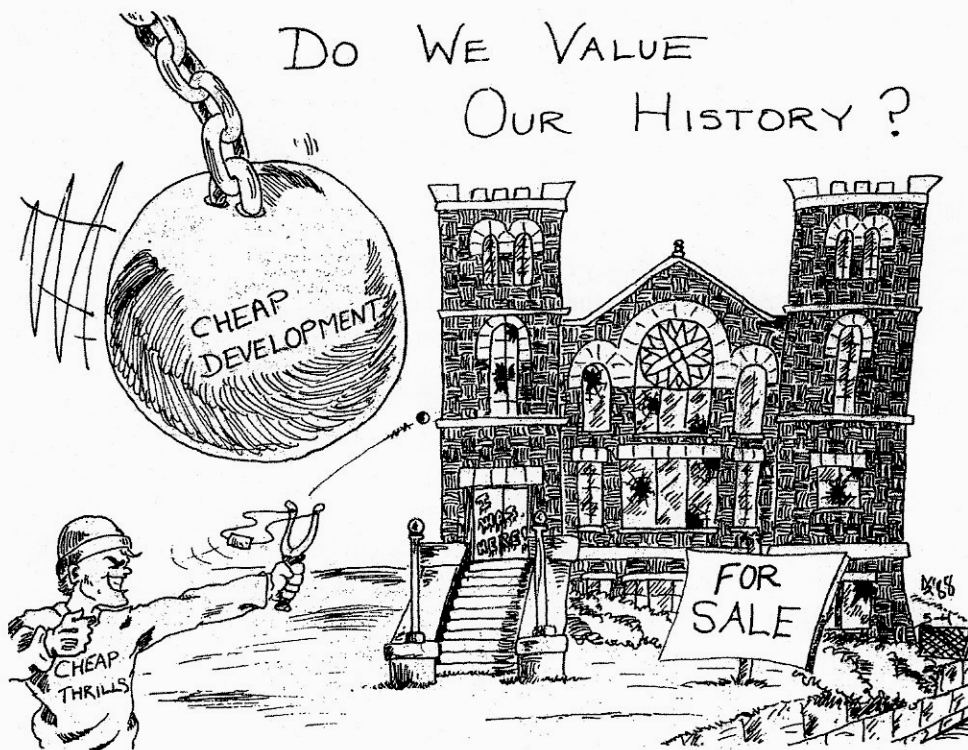
Pullman Herald, December 17, 1988



The spectacular interior vaulting of the sanctuary

the Foundation encouraged Weindel to give it more time to raise the money. He agreed to extend his deadline for demolition to September 30. At that time, Bruce Heimbigner estimated it would cost “\$300,000 to purchase and fully restore the building.”⁶ In addition to costs involved, the Foundation would need to get a special use zoning permit as the neighborhood was zoned for residential living. Foundation plans for use of the building for events such as theater and musical performances encouraged many in the community to support the effort. It also envisioned a use of the building by non-profit groups on a long term basis, as well as the short-term performance or single event users.

In the December 15, 1988, *Idahonian/Daily News*, an editorial called the effort to save the Greystone “a Quixotic undertaking.” It called attention to the fact that no great uprising of public interest, apart from persons in the Greystone Foundation and some Spokane investors, seemed willing to save the church. The editorial stated, “The building is not so remarkable that it deserves to be saved for its architecture alone, nor is it so historically significant that it merits preservation for its past uses. But it has been a part of the neighborhood since the turn of the century. It would be a shame to see the building torn down.” Owner Hubert Weindel seemed to catch this attitude when he stated, “It’s coming down. If the people of Pullman don’t care about it, why should I?”⁷ In a *Pullman Herald* editorial, Roger Gee also chastised the Pullman community for its apathy in neglecting to try to save



Editorial Cartoon, Pullman Herald, December 21, 1988

the Greystone. He exhorted groups like the Rotarians, Kiwanis, Boy and Girl Scouts, church members and other volunteer groups to clean up and fix up the Greystone to make it more attractive to prospective buyers.⁸

Local realtor Richard L. Domey gave a rundown on needed repair, as well as the positives of the church. He termed the structure sound and estimated the stained glass to be worth approximately \$30,000 or more. He declared the major problem to be the heating of the church, as it was not insulated at the time of its construction. Domey saw the church as valuable to the community and called it a "marvelous old building."⁹ Domey showed further interest by beginning the process of getting the building listed on the National Trust for Historic Preservation.

Others encouraged WSU to become involved with the restoration not only as a public service, but also as an educational tool for the Schools of Architecture, Engineering, and Landscape Architecture. Those experienced in writing grant proposals for such a project were encouraged to enlist in the cause. In February, 1989, a student senator, Jessie Massey, announced to the local media that WSU students were ready to "take over" a fund raising effort with the end result of purchasing the building for WSU. Bea Nagel, then the current president of the Foundation, agreed

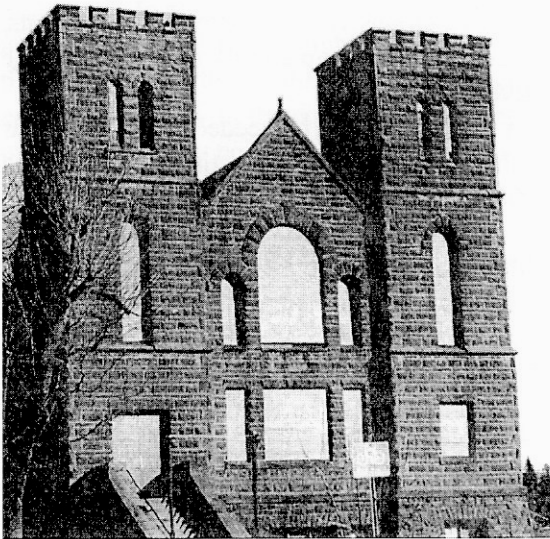
to meet with Massey to discuss a cooperative effort. At that point the Foundation had raised less than \$2000. Massey proposed getting alumni and major Washington corporations involved in making donations to purchase the property.¹⁰ Subsequently the project gained more media attention, particularly among WSU students, as the university newspaper, *The Daily Evergreen*, pointed out the benefits of being part of such a venture. In exchange for joining the endeavor, the students insisted on being a part of the Foundation board. The board then passed a resolution adding students Jessie Massey, Joe Fischer, Stacy Pham, and Brian Vining to the Foundation board. Adding to the momentum that the energy and enthusiasm of the students brought to the fund raising effort, Richard Domey offered to “donate fees from the sale of the building to the Foundation if it remains a non-profit venture.”¹¹

Shortly after the WSU students joined the Foundation board, Bea Nagel resigned as president for personal reasons, although new board member, Jessie Massey, expressed a desire for her to remain. Betty Clark, Vice President, indicated the Foundation’s pleasure at the involvement of the students and added, “Anytime there are changes, there are going to be differences in how things proceed. Student involvement could be a good sign, but it needs to proceed cautiously.”¹² Following Nagel’s retirement from the Foundation board, the organization elected two chairs; Jessie Massey as student chair and Judy Allen, as co-chair.

When the project to save or purchase the Greystone Church began, renovation estimates came out at around \$150,000. In March, 1989, Richard Domey warned against the ongoing deterioration of the church, estimating that costs for

total renovation should be increased to between \$200,000 and \$300,000.¹³ Obviously, the church was losing out to time and continuing decline.

Shortly afterward, the Pullman City Council voted unanimously to draft “a special permit clause for ‘historic’ buildings into its zoning code....” Such a permit clause “would apply to buildings listed on city, state or federal registers of historic places,” said City Planner Karna Hanna. She cautioned that the owner would have to guarantee the ability to maintain the building in order to preserve its “historic integrity.”¹⁴



The Greystone boarded up in 1993

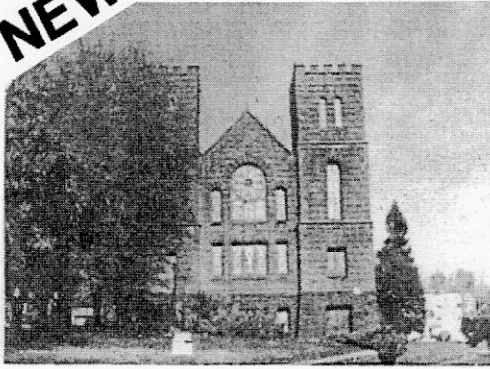


Geoff Crimmins, *Daily News*, April 9 and 10, 2005
Restoration work in progress, 2005

The Daily Evergreen publicized an open house in April, 1989, advertising it as “an ideal opportunity for people in the community to see the building.” Jessie Massey announced this as the first promotion for fund raising. Summit Realty and the Foundation sponsored the open house. Volunteers worked to clean and polish the main floor; Richard Domey said that 2,500 pounds of debris had been removed from the building. Over 2000 curious and interested persons viewed the interior of Greystone. The Foundation also sold nearly 200 T-shirts and distributed promotional flyers to visitors.

In May of 1989, another developer, W. Rocke Garcia of Morgan Hill, California, became captivated by the unique architecture of the Greystone. He indicated an interest in purchasing it if it was structurally stable and the city approved his plans for developing it. Garcia called the structure “magnificent.” Following the completed purchase for \$150,000, Rocke and Glenda Garcia announced plans to open a restaurant and banquet business in the church. The couple indicated that its first goal was to get the church on the National Register of Historic Places. Such a listing would provide tax benefits to help make the development financially feasible.¹⁵ This was accomplished in January, 1990, which placed it under the jurisdiction of the U.S. Department of the Interior and the National Park Service. To remain on the National Register requires that the renovation of a building must use materials and techniques similar to those used in the original construction.

NEW



NE 430 MAPLE *UNIQUE* \$150,000

GREYSTONE FORMER CHURCH IN THE HEART OF WSU CAMPUS. RECTORY WITH \$900 RENTAL INCOME. POTENTIAL FOR NATIONAL REGISTRY, CITY WANTS TO COOPERATE. 12,000/3,000 SQ. FT.

Betty Clark of the Greystone Foundation expressed her gratitude that the Garcias planned to “restore the building and maintain its historical integrity.”¹⁶ Its original intent to save the Greystone Church at least mostly accomplished, the Foundation changed its articles of incorporation in order to move on to other preservation projects.¹⁷

However, as more of the Garcias’ plans for the church became known, the Foundation expressed its concern that an upscale restaurant or a laundromat and fast food or coffee shop in what was once the chapel area was not compatible with a Gothic-style structure on the National

Register of Historical Places. Karna Hanna reassured those concerned that a change of zoning designation would require that “the building conform with standards that uphold historic preservation.” Rocke Garcia said he would be working closely with city planners to insure acquiring a special use permit.¹⁸

Beyond hiring an architectural firm in California to come up with plans for development, little movement occurred as the years passed. One commentator observed that the Greystone was a sanctuary only for birds. In 2002, the Garcias finally responded to criticism, saying the building was beyond restoration. In May, 2002, portions of the façade siding fell “about two stories and landed on a church entrance canopy. The canopy collapsed and rocks spilled onto Maiden Lane.” Pullman Public Works Director, Mark Workman, announced that the Garcias intended to demolish the building. The Garcias’ early plans to use the structure for a laundromat and coffee shop did not conform with city codes. However, zoning did allow for apartments or a house to be constructed on the site. Garcia said vandalism, theft, physical deterioration and financial risk contributed to their decision to not restore the building. Windows were boarded up and police tape restricted access to the building’s perimeters. With parts of the building collapsing, public safety was the main concern.¹⁹

Stone by stone, Greystone Church to be razed

Daily News, March 15 and 16, 2003

Fifteen years after purchasing the building, the Garcias saw no option but to dismantle it. Glenda Garcia indicated that she would use as much of the Greystone materials as possible in another building, some in a home they were building for themselves. She also offered the city some stones for welcoming signs to be constructed at the entrances to Pullman. Other community entities asked for stone and stained glass windows. Garcia indicated that she and her husband had only purchased Greystone on a whim while one of their children was attending WSU.²⁰ Before razing of the building began, however, a new rescuer appeared.

Once again, saved by a visionary developer, the Greystone changed hands when Glenn Petry, Pullman businessman and developer, exercised his option to purchase the building. Petry said he had been trying to acquire the property for four years. He announced his plans to turn the building into apartments and his hopes to purchase an adjacent lot to provide parking.²¹

Petry acknowledged the challenge ahead of him as he evaluated the building for apartments. "The roof is in bad shape. One side porch is unstable....Some of the masonry has cracked, making the church's tall towers unstable. Water from the leaky roof has destroyed much of the interior plaster and woodwork." But Petry was confident and committed to making a success of his project. Petry purchased the building for \$75,000 but estimated remodeling costs to be \$1 million. While finalizing the deal, Petry began work by hiring carpenters to shore up part of the roof threatening collapse and by hiring local Design West architects. Petry estimated the 18,000 square feet would allow space for 15 to 18 units.²²

Petry's plans received approval from the community and members of WSU. Former church member, Edith Dumas, expressed shock at the low sale price of the building and also gratitude that the building would be saved. "I sang in the choir there for 25 years. It was so beautiful." Dumas, 91, recalled further "I remember when I came here in 1939. The first thing I saw was that big tower on the hill. I just knew I was going to sing in the choir here."²³

In April, 2004, Glenn and Melodie Petry signed the purchase agreement after the Pullman Board of Adjustment granted a special use permit to restore the Greystone Presbyterian Church. Objections voiced at a city meeting concerned overcrowded parking. Some also commented unfavorably on whether Petry's plans were true preservation; others objected to trees being removed to provide parking. Petry countered that "sometimes you can't do everything you would like to do."

\$1 million restoration planned for historic Greystone church

Daily News, March 27 and 28, 2003

Petry envisioned 50 bedrooms but the City planning staff cut it to 48. The special use permit “requires the city and the Petrys to enter into an agreement within one year establishing maintenance

standards and assurances that the property will retain characteristics that make it architecturally and historically significant. The provisions will ‘run with the land,’ meaning that they will remain in effect as long as the church building remains on the property.”²⁴

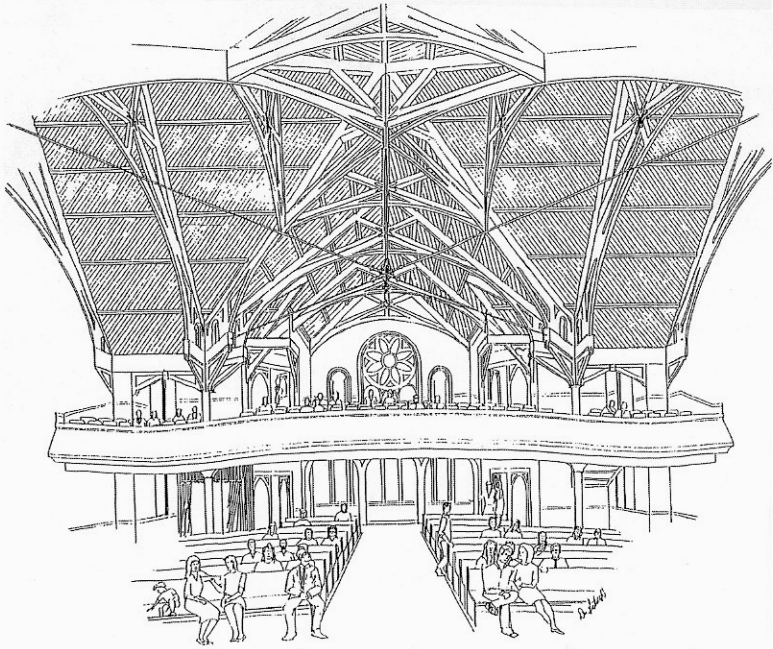
In the October 25, 2004, issue of *The Daily Evergreen*, pictures show bustling activity around the old church building as carpenters remodeled inside and masons repaired the exterior façade. Petry indicated the high-end apartments will range from two- to five-bedroom units, some with lofts. Once work began Petry said he was surprised that the building hadn’t collapsed. “It was really rotted all the way down to the ground.” The worse-than-expected condition of the church set back construction.

“My plan for the renovation was to see that no one had to do anything to it in my life-time,” Petry said. “I wanted it to be structurally sound for decades.”

Front page pictures in the *Moscow-Pullman Daily News* of April 9 and 10, 2005, disproved fears that all the stained glass windows had been destroyed by vandalism. As a senior project, Sammie Holden of Garfield-Palouse High School assisted Jack Doeblner and Mary Kernan in restoring and rebuilding those windows remaining. “From the start, Petry said, he intended to keep the building intact and as close to its original look as possible, including the stained glass windows.”

The fifteen apartments will be “modern with a classic touch,” adding a DSL line. “Each apartment has a different shape and style, having their own unique features,” said Design West principal architect, Laurence Rose. There will be a museum of artifacts from the church and “a monument in front of the church telling the history of the building.” Petry announced that there will be an opportunity for the community to view the new interior before the complex opens.²⁵

After more than 25 years of sitting vacant, waiting for a new reason for being, the old building will once again become alive with the sound of human voices and music. While the voices and music may not reflect the original function of the Greystone Church, the building itself will enhance the neighborhood and be a testament to all those who envisioned a future for the church other than the wrecking ball. The medieval twin towers of the Greystone will still grace the neighborhood skyline and add living spaces more unique than most of us have ever enjoyed.



¹ Anonymous, *History of the Greystone Church Later Known as St. Thomas More*

² *The Pullman Herald*, October 2, 1914.

³ *The Pullman Herald*, August 18, 1982

⁴ *The Pullman Herald*, January 28, 1988

⁵ *The Pullman Herald*, October 14, 1987 and June 24, 1988.

⁶ *Idahonian/The Daily News*, July 2-3, 1988

⁷ *The Pullman Herald*, December 17, 1988

⁸ *The Pullman Herald*, December 21, 1988

⁹ *The Pullman Herald*, December 17, 1988

¹⁰ *Idahonian/The Daily News*, February 14, 1989

¹¹ *The Daily Evergreen*, February 16, 1989

¹² *Idahonian/The Daily News*, February 21, 1989

¹³ *Idahonian/The Daily News*, March 4, 1989

¹⁴ *Idahonian/The Daily News*, March 8, 1989

¹⁵ *Lewiston Morning Tribune*, May 25, 1989

¹⁶ *The Daily Evergreen*, September 29, 1989; *Pullman Community Voice*, February 26, 1990

¹⁷ *Lewiston Morning Tribune*, January 18, 1990

¹⁸ *Idahonian/The Daily News*, January 18, 1990

¹⁹ *Moscow-Pullman Daily News*, May 23, 2002.

²⁰ *Moscow-Pullman Daily News*, March 15-16, 2003 and September 3, 2003

²¹ *Moscow-Pullman Daily News*, March 18, 2004

²² *Lewiston Tribune*, March 27, 2004

²³ *Spokesman-Review*, March 27, 2004, and *Moscow-Pullman Daily News*, March 27-28, 2004

²⁴ *Moscow-Pullman Daily News*, April 20, 2004

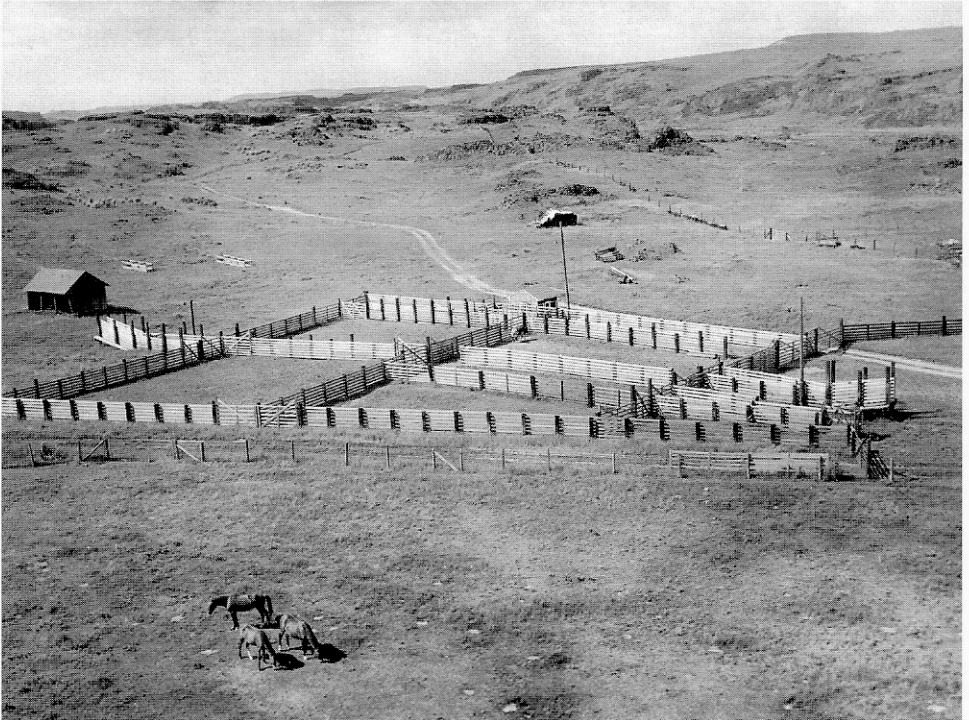
²⁵ *The Daily Evergreen*, February 18, 2005

PEOPLE I HAVE KNOWN IN PIONEER DAYS

By J. C. Crane

This sketch is written in memory of the real pioneers of western Whitman County. It dates back to 1879, at which time I stopped at what is now Diamond, Washington, and spent the winter of 1879-80. In the spring of 1880, there was not much or many kinds of work to do and so, having had some experience in handling stock in California, the state from which I came, and this being a stock country, I took to the range and followed it for the next two years. In that time I came to know most of the real pioneers of this western Whitman County, which extended to the Columbia River at that time.

The McManamon family is the first to mention. They were located in the Texas Draw, about three miles from Texas Ferry on the Snake River. They located there about 1870. They had a family of five or six children. Mr. McManamon was county commissioner when I came here in 1879 and served one term. He sent his children to Walla Walla to school. His oldest son, Tommy McManamon, was the





best-known stockman in eastern Washington at that time. He knew every brand in eastern Washington, which made him a very useful man in cutting out cattle at the round-ups as there were no corrals on the range at that time.

About 18 miles over on the Palouse River, at the mouth of Union Flat Creek, there was another settler, Mr. Tom Turner, with a family consisting of a wife and three children. He, I think, settled there about 1866. The next family was George Bassett down on the Washtucna Draw, where the old Mullan Road crossed the draw. That was all the families, so the gossip by the women was very limited at that time. There was no house from George Bassett's to the Columbia River.

But the single men seemed to have settled closer together. On lower Union Flat were Davies and Reed, Ernest and Al Hooper, all sheep men. On Cow Creek were Jim Kennedy, Bob Green, and the Lucas brothers, all old bachelors at that time and big cattle men. The next settlement was north on Crab Creek, some 18 miles, and was composed of the following: Jack Harding, Noah Willey, the Bacons, consisting of two brothers and a sister, who kept the Crab Creek post office, and a man called Grizzly—if he had any other name I never heard it. On the south side of Big Lake, now called Sprague Lake, lived Comaskey, a cattleman. East from the upper end of the lake was Hoodoo Billy and Commodore Downs, both sheepmen. Farther on east were Si Graves and Johnny Williams, the man Williams Lake was named after. South of Sprague were Bill Dillard and George Thornton on what is now known as the Figure 3 Ranch. South of the Figure 3 Ranch lived Steve Devnish and Jack McElroy. I will say that Steve and Jack did not live together, but they both had lots of land, cattle, and horses. West of them lived Mr. White at a place known

as Lugenville. This place got its name from a man named Lugen, the commanding officer of a group of soldiers who camped at the spring several days.

Now the ones I have named were the real pioneers, but there may be others that I did not know. They were real good people to know. They had their own laws on the range and their word was their honor. Their hospitality was unexcelled. They were always glad to see anyone and if they were not at home the latchstring hung out. It was the custom to make yourself at home. Everything was free, including horse feed. But it was also the custom to leave everything just as you found it. Most of the time a note was left where the boss could see it when he got home. The word "Mister" was never used among them and there were two questions that were always answered the same: if a man was caught with a stolen horse, he always "got him from an Indian," and if a stranger settled anywhere close and was too handy with his rope, he always "went to Montana."

I suppose the matter of getting rid of their cattle, not having any facilities of transportation, should call for some explanation. There was a buyer by the name of Lang from Texas, that came every two or three years. He made three trips to this country for cattle. His last trip was made in 1877. He usually took from five to seven thousand each trip, about half of which were big steers from four years old to older. They never sold a steer until he was past four years old. The buyers got them cheap, the price being \$16.00 and \$18 for steers, while cows and calves were \$11.00 and \$12.00 per head. They would divide them up into three or four bands



and go on different roads on account of feed and water. The last man to drive a big herd of cattle out of this country was Booth and Company of Wyoming, which took 5000 head out in 1882. After that, all stock was taken over the Northern Pacific Railway.

In those days there were very few corrals, so the roping and branding was done on the range. As a consequence we had some real ropers and riders. I will name a few. From Walla Walla there were Bill Singleton, Guy Fruit, Hugh McCool, Tom Kelly, Alf Hall, Charley Day, and Ben Johnson. But the two best real riders and ropers we had were Bill Ireland and Jack Starrett from Battle Mountain, Nevada. I think Ireland was the best all round cowboy in the northwest at that time. He rode a black Spanish stud at the California State Fair in 1876 that no one else ever did ride. The fair association presented him with a belt with silver slides and buckles, and entertained him a week at the fair. Now these are just a few of the boys I was with for some time. There are lots of them I have forgotten as I was with them for a short time only.

Now people will wonder what these settlers did for a doctor. They were nearly always well and going, slept out on the range eight months of every year. One call for a doctor in two years was all I know of. Dr. Blalock made one trip to Tom Turner's on the Palouse at the lower Union Flat, and it took five days to get him from Walla Walla.

There were lots of Indians in the country at that time. There were quite a number on the Snake River at the mouth of the Palouse River, near Lyons Ferry.



There were two chiefs at that place, their names were Bones and Chief Sunday. Chief Bones was a big fat fellow, good-natured and the best joker I ever saw for an Indian. Chief Sunday was the very opposite. He was tall and slim, a typical Indian, would not even talk to a stranger. I knew Chief Moses, he was something like Bones, a big fat fellow, and at times was quite a joker if everything was O.K. with him. Chief Saltice came to see me once about some of his cattle and some horses of Steve Liberty's he heard were on my range southwest of Sprague. He spent the night with me and visited until quite late. He seemed to be a real man, different from any Indian I had met at that time. He did not have the suspicion of the white man that the others seemed to have.

The Indians are most all gone, the curlews and prairie chickens are seen no more, and the coyote is scarce.

Now there were some men in the northwest who were handy with their guns. Among them were Hank Vaughn, Dave Correyrell, Bill Masterson, and Luke Rawls, who lived at the Hole-in-the-Ground near the head of Rock Lake. Rawls shot Bill Masterson and killed him in the Pacific Hotel over the arrest of Ed Harris, Masterson's son-in-law.

Vaughn lived at or near Pendleton, Oregon. Corryelle came from Yakima. Masterson lived at the Big Cove near Winona, Washington. They were all nice fellows to meet and visit with, but a poor bunch to argue with. I had the pleasure of meeting Bat Masterson, who was United States Marshal at Cripple Creek, Colorado, in its boom days. He told me about Ford killing Jesse James and about a Frenchman killing Ford, and his arresting the Frenchman. Bat Masterson was in Colfax visiting his brother, Bill, at the time I met him. I think it was in 1886.

Now I will name a few pioneers who really helped to make the western part of Whitman County what it is today, the ones who brought their families, built homes, opened schools, broke up the virgin soil, sowed grain, harvested crops, and started agricultural production to show what the country was good for. Their job was not all sunshine and pleasure. They had many miles to haul the lumber and logs for their building and fencing, the most of which was brought from Idaho, east of Garfield and Palouse. They could not go up and back as they do now in one day, it took from three to six days to make the trip and the family was alone during that time. That is where the pioneer women did their part in the pioneer days, a part of which I have never heard mentioned. The sale of their produce was a problem not easily solved with no railroad or other roads, except Indian trails. From Rebel Flat south, they hauled their grain to Almota on the Snake River. During the building of the railroad they would haul their produce to the construction camps, which sometimes were quite a distance away. One instance comes to my mind of J.P.T. McCroskey hauling a load of fat hogs from his place on Tennessee Flat to ten miles below Washtucna Lake, a distance of 110 miles, in the month of July.

The first settlers on Union Flat to farm were George Pangburn, Joe Delong, Lester Warner and sister, and Capt. Sutton. Farther up the flat were the Whealen family and McNeilly's. William Harper, John Harper, and Woodly also settled on Union Flat. On Rebel Flat was H. D. Smith where Endicott now stands. Then came William Bloomer, Thomas Waldrip, Charley Stilson, Roy Stilson, and Q. Diamond where the town of Diamond now is. The first above Diamond were Dick Warmoth, John Wiseman, C. B. Morley, and Jim Warmoth. On the Palouse River was Mr. McCall who homesteaded what is now Winona; John Mason was at the Little Cove; D. McCrea and Preston Matlock were at Matlock Bridge; next were William Martzall, Henry Halsey, Joe Delong, Ben Scism, and Mr. Swift, one of Whitman County's pioneer nurserymen. W. S. Torrance located at the Torrance bridge. In June 1872, what is now Ewan was settled by William Henderson. John Eaton located about three miles northwest of Henderson in 1873. He served one term as county commissioner. James Davis, better known as "Cashup Davis", located where St. John now stands and two years later sold his claim and settled where Cashup now is on the electric railway line from Colfax to Spokane. F. M. Clow settled just above St. John on Pleasant Valley in 1876, and was one of the pioneer postmasters. He kept the Coin post office and served as postmaster for 33 years. P. Jennings and Lorenzo Palmer Ritchie also settled in Pleasant Valley. William Bradley lived on what is now known as the George Howard place.

The first railroad was the Northern Pacific, built through Oakesdale, and to which they hauled their grain, taking two days for some of them to make a trip. Then the O.W.R. & N. was built up Rebel Flat, but the railroad company refused to put in a sidetrack at Diamond unless the farmers would do the grading. So E. C. White, Sr., J. L. Lindley, John and Tom Matlock, Joe Crane, Ed Crane, and the writer built the grade for the side tracks at Diamond, thereby shortening our haul from Oakesdale about 15 miles on the trip. We thought that was fine as we could make the trip and get back in time to do the chores before dark. The longest haul I remember was made by George McCroskey, now living on Thorn Creek, near Oakesdale. In 1883, he hauled a crop of barley from Tennessee Flat to Sprague, a distance of 50 miles, and there was not a bridge or culvert on the road.

In closing this sketch I will say that I have not mentioned all the pioneers I have known, but the pioneers of Western Whitman County only. I would like very much to write, and sometime may write, of the pioneer business and professional men of Whitman County as I had a large acquaintance in the county. And my concluding tribute to these pioneers is that one of the happiest thoughts of my life is the memory of having done business with so many honest and fair-minded men.



THE JACOBS BREWERY OF UNIONTOWN

By Herman Wiley Ronnenberg

A tragedy in the life of Lewiston, Idaho, brewer Christ Weisgerber led indirectly to the construction of a brewery in the neighboring town of Uniontown, Washington. Isabella, Weisgerber's 24 year-old wife and mother of his two children, died in the fall of 1880. Christ was left with two small children - son Philip still a nursing infant.

The love of his life was gone, he was deeply distressed, but on a practical level Christ Weisgerber desperately needed a housekeeper, a baby-sitter, and a wet nurse. His grief would have to wait. Information about his needs circulated in the area. Mrs. Maud Windenthaler agreed to nurse Philip and probably thus saved his life. All the rest of his days Philip held her in highest regard. At Uniontown, Washington, about 15 miles away, the father of Mary Jacobs suggested she apply for housekeeper and baby-sitter for Weisgerber. She did, and soon also became the

second Mrs. Christ Weisgerber on 23 July 1882. Mary Jacobs Weisgerber was 22 at the time of her marriage. She was daughter of early Uniontown settlers, Nicholas and Ella Jacobs and had 10 siblings: Stephen 26, Peter 24, Angie 20, Bernard 18, George 16, Susan 12, Angeline 10, Katie 8, Nicholas 6, and Frances 3.¹

Mary was Catholic and wished to be married by her parish priest in her childhood home in Uniontown. Christ agreed but showed up with a Nez Perce County, Idaho, marriage license.² As the ceremony was about to begin, the priest noticed the Idaho license and told them they had to relocate the ceremony to Idaho to make it legal. A nearby farmers' land extended across the border to Idaho, so the wedding party walked to the middle of the wheat field, and there Mary and Christ were joined in the eyes of God, man, and the Territory of Idaho. Their family eventually included nine children.³

In 1882, the year of the marriage of Christ Weisgerber and Mary Jacobs, her brother Peter, a young businessman of 24, began building



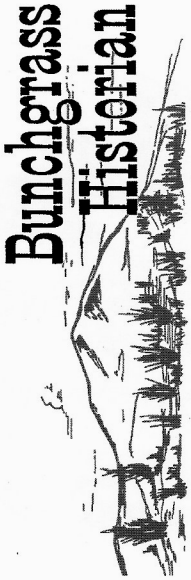
Peter Jacobs, Brewer



Jacobs' Brewery and Saloon, 1893. The old brewery in the wooden building to the right was moved into the basement of the new brick building; the saloon was on the first floor; and an "opera house" (and dance hall) was on the second floor.



Greystone Church, 2005



Nonprofit Org.
U.S. Postage
PAID
Permit No. 100
Colfax, WA 99111

Bunchgrass Historian
Whitman County Historical Society
Post Office Box 67
Colfax, Washington 99111

Address Service Requested