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The La Crosse Norwegians:

The Selbu Community

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ARTICLES FOR PUBLICATION

Contributors should send copies of their manuscripts to the editor (at the above listed address). All stories dealing with topics related to Whitman County history will be considered for publication.

Table of Contents

The Authors

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The Cover

This photo, courtesy of John B. Walli, shows the assembled congregation of the Selbu Church in 1914.

Special Issue

This issue of the *Bunchgrass Historian* is special for several reasons. First, it deals with a special topic—Norwegian settlement at the Selbu community. This year marks the seventy-fifth anniversary of the arrival of the first immigrants directly from Norway at Selbu. The second reason for Volume 10 Number 4's importance is, that with it, the *Bunchgrass Historian* celebrates the completion of its tenth year of publication. Over the past decade we have given our readers forty issues, over 900 pages, of Whitman County history. This has been a monumental task—one that could never have been accomplished without the foresight and tenacity of our first two editors, June Crithfield and Roy M. Chatters. But there are others who made significant contributions as well. Beryl Jorstad, Gwenlee Reidel, Kay K. Turner, Margo Balzarini, Bill Wilbert, Deborah Gallacci, and Susan Bohm have all done more than their share to insure that "The *Bunchgrass*" got published. Finally, we should mention Bill Wilmot and the fine staff of the *Colfax Gazette* who have worked tirelessly for the past decade, interpreting garbled proofreaders' marks and transforming our rough copy into a professional publication. To them we also say thank you.

There is a third reason we think this is a special issue; with it we are sending subscribers our ten-year cumulative index, prepared by Associate Editor, Suzanne Myklebust. She has spent countless hours in the preparation of this outstanding finding aid. We are certain that geneologists, local history buffs, and anyone interested in Whitman County history will find this index extremely valuable.

But hold on to your hats, folks, there is a *fourth* reason this is a special issue. In it we are trying something new. For the first time we are taking on board a columnist, Linda Scott Lilles. Linda will be writing a series devoted to Whitman county geneology. A family historian, geneologist, and oral historian, Linda has also taught and given workshops throughout the region. Having written her own family history (she is a descendant of the Seat Family of Union Flat and Harmon and Margaret Scott of Colfax,) she is well qualified to write about geneological research. Ms. Lilles is a teaching assistant and graduate student at Washington State University.

Looking forward to our second decade of publication, we say thank you to our readers for their ongoing support. We pledge to keep the *Bunchgrass Historian* very high on the list of the finest local history publications in the Pacific Northwest. We will also continue to bring you, four times a year, fascinating stories of Whitman County's rich past.□

Fred C. Bohm
Editor

—courtesy of Susan Presthus Bohm

Norwegians by the thousands emigrated to the United States on passports issued by the Norwegian government, such as this one belonging to Gunnar Presthus from the Stranda area.

The Norwegians

by Fred C. Bohm

Norwegians, more than most American immigrant groups, have been eager to make strong the ties binding their old and new homelands. Norse scholars, for example, have made Leif Eriksson into a national hero because, they assert, he discovered America 492 years *before* Columbus. While subsequent research, such as the discovery of Viking ruins in Newfoundland, has borne out such claims, other scholars have tried to make a case for closer Scandanavian-American ties on the basis of less credible evidence. Vikings not only sailed their ships to North America, they argue, but Norsemen made forays deep into the interior of the continent. Mid-West "Viking buffs" almost routinely unearth stones upon which supposed runic inscriptions (the form of writing used by Vikings) appear. Alleged Viking burial mounds have even been discovered on the plains of North Dakota. As late as the 1960's an "elderly gentleman" living near Buckley, Washington reported the existence of a large boulder in the Carbon River on which runic markings had been chiseled. Closer examination showed the markings to be random natural patterns worn into the rock's surface.

The sons and daughters of Norwegian immigrants do not need to create tenuous stories such as these in order to understand their past. Their history is already filled with larger-than-life epics, legends, and events in which they can take pride. Perhaps the most colorful portion of Norse history is that which is best known. Say the word "Scandanavian," and the mind conjures images of Norway on the murky periphery of medieval Europe. During that romatic era, from about A.D. 700 to 1000, Viking warriors and traders ventured down from the northland to terrorize the rest of the known world. As they traveled about in their dragon-ships they pillaged, exacted tribute, carried off wealth, and, these things failing, engaged in commerce. Then, as now, such activities were closely related. Whereas their Danish cousins went south and the Swedes

east, the Norwegian Vikings set sail in their open boats to conquer lands bordering on the unknown Western Sea, what we now call the North Atlantic. They raided and later colonized Ireland, the Hebrides, Faroes, Orkneys, and Shetlands. They even planted settlements on Iceland in the 870's (although Irish monks preceded them, colonizing the island in 790). From Iceland, Erik the Red visited and colonized Greenland in 981. From Greenland, his son, Leif, sent expeditions to the fabled Vineland—what proved ultimately to be the coast of North America. Vikings stayed on the North American continent only briefly. The colony on Greenland died out sometime in the fifteenth century, succombing to climatic changes, inbreeding, and incessant attacks by canabalistic Eskimos.

The Norwegian Nation

During the Middle Ages Norway lacked any kind of national unity. Its mountains and fjords were ruled by petty chieftains, or kings. A few men, like Harold Haarfager (872-930), Olaf Trygvesson (995-1000), and even the man credited with bringing Christianity to Norway, Olaf II (1016-1028)—Saint Olaf, tried and failed to unify the land. These men could not overcome stubborn local nobles or rugged terrain—terrain that is the breath-taking scenery over which today's tourist marvels. Not until Margaret of Denmark (1378-1412), called "the Lady King," is it possible to discuss a unified Norwegian kingdom. Margaret proved so successful that she brought all three Scandanavian countries, Norway, Sweden, and Denmark, under one ruler, her grand nephew, Eric of Pomerania. This arrangement survived until the eve of the Protestant Reformation when the Swedes broke away and established an independent kingdom. Early in the 1520's Lutheran missionaries entered Scandanavia and, during the reign of Christian III (1534-1558), Denmark-Norway became Protestant by royal decree. Christian established a state Lutheran Church and, to this day, the official religion of Norway remains Lutheran.

For the next two hundred years Norway played a secondary role in European politics. Not until the mid-eighteenth century did the nation experience a genuine cultural awakening. By this time, Ludvig Holberg (1684-1754) became a symbol of Norse nationalism, publishing *Nils Klim, Peder Parrs,* and *Danmarks og Norges Beskrivvelse.* In 1750 Norwegian students at the University of Copenhagen formed their own separate national society and, as more Norwegians came under the influence of enlightenment writers, intellectuals began to talk openly of Norway's separate national destiny. Trondheim became the center for this cultural activity after the formation of *Dat Trondhjemske Videnskabs-Selskab* (the Trondheim Scientific Society) in 1767.

Norway's Independence

Cultural nationalism not withstanding, the years at the end of the eighteenth and beginning of the nineteenth centuries proved difficult. Like most European nations Norway became entangled in the convoluted politics, diplomacy, and war that followed on the heels of the French Revolution in 1789. By 1814 the great powers cynically transferred Norway from Danish to Swedish sovereignty, giving Denmark Pomerania instead, because Russia had taken Finland from deposed Swedish king, Gustavus IV. Now because the new king, Charles VIII (previously a general in Napoleon's army) had entered into an alliance against his former master, his newfound friends rewarded him with Norway. Norwegians had as much trouble following the logic of the arrangement then as we do now.

—Norsk Folkemuseum

This Norwegian landmark, the Stavkirke, is a symbol of Norse nationality, culture, and Christian Heritage.

Within weeks the tiny nation with a population of not quite a million people daringly declared its independence. Seeing the transfer of sovereignty and Europe's preoccupation with Napoleon as an opportunity, Norwegian national leaders wrote a constitution and declared independence on May 17th, 1814—the day has been celebrated ever since. Barely six months later, in November of 1814, Norwegians were compelled to accept Charles as king and defacto Swedish sovereignty under a threat of military invasion. For the next ninety years, until June 1904, Norway remained aligned with Sweden, an independent nation, so the formula went, united under one king—a Swedish king. Norwegian nationalists considered the union an affront. As a result patriotic feeling continued to grow, despite hard economic times. Early on, the population demanded the trappings of a national identity. In 1821, for example, the country adopted a national flag, the blue and white cross superimposed on a red field that is still used. The early part of the Nineteenth century also saw the emergence of the Young Norway Party under the leadership of Henrik Weregland (1808-1845). This movement extolled peasant virtues and the close ties between "the land and the people." By mid-century many Norwegians were engaged in the study of their language, national literature, music, and history. In 1853 Magnus Landstad published his famous anthology, *Norwegian Folksongs;* this was followed by Peder Andreas Munch's massive eighty-volume *Det Norske Folks Historie (History of the Norwegian People)* and the creation of the Norwegian Historical Society in 1869. Ironically, just as Norwegians were beginning to assert their nationalism, at the very time that Edvard Grieg was becoming famous and Henrik Ibsen was writing such masterpieces as *Peer Gynt* and the *Wild Duck,* people by the tens of thousands began leaving their homeland for America.

Norwegians in America

Norwegian immigration to America, which reached a peak at the end of the nineteenth century, had a slow beginning. Few Norwegians came to the New World before the 1820's. In fact, prior to the Constitution of 1814 Norwegians did not have the right to leave the county without the ruler's consent. The first organized immigration to the United States came on July 4, 1825, when a group of religious dissenters closely affiliated with the pietistic reformer Hans Neilsen Hauge, set sail from Stavanger aboard the thirty-eight ton sloop, *Restauration.* From the original fifty-two immigrants aboard the *Restauration,* the numbers of Norwegians departing annually for America grew to more than 6,000 in 1860. By the turn-of-the-century Norwegians were coming to America by the tens of thousands. In 1920 there were 1,200,000 people of unmixed Norwegian descent living in the United States. At the time, there were barely 2,500,000 people living in Norway. With the exception of Ireland, no nation in Europe had a larger portion of its population emigrate to America.

The reasons for this massive population movement are complex and controversial. It is, after all, ironic that so many Norwegians fled their homeland at the very time it was experiencing a national revival. Two things contributed to this strange phenomenon: the decline of Norwegian agriculture and the lowered infant mortality rate that resulted from improved medical treatment and disease eradication programs introduced in the nineteenth century. At the same time that cheap American wheat flooded European markets, making Norwegian crops worth less, the size of the average family increased dramatically as fewer children died as infants. The inheritance, the family land a farmer passed on to his heirs, now had to be divided among four or five

sons, not just one or two. Farm acreage diminished rapidly. In a country with as little arable land as Norway the results were catastrophic; many people simply had nowhere to go.

To desperate Norwegian farmers the unlimited amounts of cheap American land became an irresistable lure. Land proved to be the cause of all the epidemics of "America fever" that swept the Norwegian countryside. Stories of the fabulous American excess of land began to filter into Norway as early as the 1820's. Accounts of America were exaggerated as they were told and retold, passing from fjord to fjord, from village to village. Peasants from the back country sometimes arrived at supposed ports of embarkation expecting free passage to America, free land on arrival and a free return trip to Norway if they did not like the new world.

Tales of utopian communities, like Brook Farm, inspired a few wealthy Norwegians to come to America to create their own "ideal societies." Men like Erik Jansson, Cleng Peerson, Ole Rynning, Johan Reinert Reiersen, and Nils Otto Tank all tried and failed. But none were grander and more flamboyant in their attempt than Norwegian master violinist, Ole Bull (1810-1880). Bull bought a large parcel of land in Pennsylvania and imported 250 Norwegian peasants to live upon it in accordance with his social plan and under his economic control. Towns were established, the capital being, of course, "Oleana." While Ole Bull's utopian dream failed like the rest, nearly bankrupting the great musician in the process, the myth of America and the lure of land remained strong in Norway.

In the 1870's American railroad and European steamship companies played upon the "land fever" sending thousands of agents to encourage migration. Steamship entrepreneurs wanted passengers; American railroads wanted future customers to settle along their routes. Despite the best efforts of the Norwegian government, the flight to America continued. Fearful of seeing their national pupulation depleted, political leaders even tried to portray those who left as being unpatriotic.

In the New Land

Though they initially may have been viewed as outcastes in the old country, Norwegian settlers in America eagerly tried to retain their cultural identity. By the year 1900 an extensive network of Norwegian language publications spread across America from Brooklyn to the Rio Grande, from Missouri to Washington. A few of these publications, such as the Seattle-based *Western Viking,* are still being published. A strong Lutheran church organization reinforced Norwegian cultural identity. By the 1880's Norwegian language seminaries and colleges were being built, especially in the upper Midwest and Pacific Northwest. The parent institutions of Pacific Lutheran University were among these.

Despite the fact that Norwegians had been coming to the United States since the 1820's, they were among the last ethnic groups to move into the Inland Empire. When they arrived in Whitman County shortly after 1900, much of the best land had been taken. As a result, they claimed marginal areas where the soil might be thin or rainfall scarce; they also tried to "buy out" homesteaders who were on the verge of "going broke." Frequently, as in the case of Whitman County's Selbu community, an advance party in America searched for land. Once suitable sites had been located, other immigrants were "sent for," or the advance party returned to Norway to guide the rest of the people to the promised land. In the Pacific Northwest Norwegians formed tightly-knit communities in which Norse remained the spoken language in school, church, and community until well into the 1920's.

Norwegian communities have fought to retain their cultural identity throughout much of the twentieth century. But the unique Scandanavian flavor of these settlements began to erode as early as the 1920's. First, telephones and radios brought the "outside world" to the little towns. Then the automobiles of the 1920's and 1930's carried the second generation, the sons and daughters of the immigrants, off to the large cities. After the 1920's schooling and church services were rarely conducted in Norse. By the 1960's the Norwegian Lutheran Church, a bastion of Scandanavian culture, joined with other Lutheran denominations to form the American Lutheran Church.

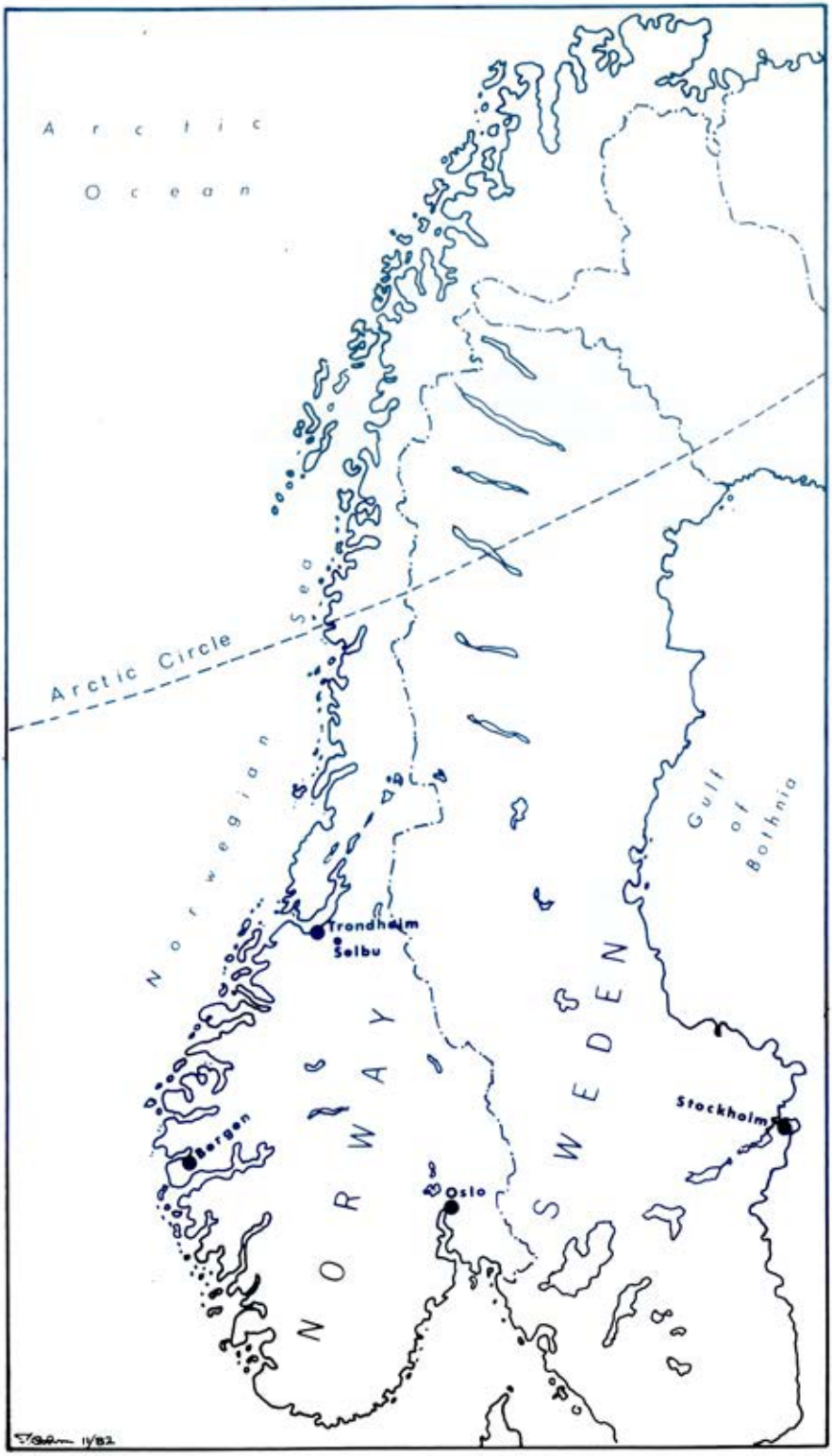
Despite these changes, many Norwegian-Americans maintain ties with the "old country." Frequently, descendents of immigrants will "return" to Norway for a visit. Upon arrival they find themselves treated to a royal reception. Shirt-tail relatives come from miles around to visit with the American cousins. After a few weeks of fabulous eating, yarn-swapping, and endless sight-seeing, the Norwegian-Americans return home, suitcases bulging with mementos and pockets filled with photographs of Anders's cousin Kare, Sven's brother Jens's grandchildren, and Mom's sister Anna's daughter Inga and her brood. In addition, a bond has been reestablished. Now the children and grandchildren of the immigrants have reaffirmed their own cultural identity.

For Further Reading

The best generally available English language history of Norway is Karen Larsen's *A History of Norway.* Princeton: University Press & American Scandanavian Foundation, 1974. A popular discussion of early Norse history and the Viking era can be found in Magnus Magnusson's *Viking, Hammer of the North.* London: Orbis, 1976; see also Gwyn Jones, *History of the Vikings.* Oxford: University Press, 1968. Discussions of Vikings in early America are found in, Samuel Eliot Morison, *The European Discovery of America: The Northern Voyages, A.D. 500-1600.* New York: Oxford, 1971; Nigel Davies, *Voyagers to the New World.* London: Morrow, 1979; Carl O. Saure, *Northern Mists.* Berkley: University of California, 1968. Some English translations of Norwegian and Icelandic sagas include: *Eirik the Red and Other Icelandic Sagas.* Oxford: University Press, 1970; *Snorri Sturluson's Heimskringla,* Baltimore: Penguin, 1966; *The Vineland Sagas.* Baltimore: Penguin: 1975.

There is a large bibliography of books and articles dealing with Norwegian immigration and immigrants. Some of the more accessable are: "Norwegians," *Harvard Encyclopedia of American Ethnic Groups.* Boston: Harvard University Press, 1980; Einar Haugen, *Norway to America: A History of the Migration.* trans. by Ingrid Semmingsen, Minneapolis: University of Minnesota, 1978; Hjalmar Rued Holand, *Norwegians in America: The Last Migration.* trans. by Helmar Blegen, Sioux Falls: Center for Western Studies, 1978 [originally published in 1930]. Theodore C. Blegen, *Norwegian Migration to America, 1825-1860.* Northfield: Norwegian-American Historical Association, 1931; Clifford Nelson and Eugene Fevold, *The Lutheran Church Among Norwegian Americans: A History of the Evangelical Lutheran Church.* 2 volumes, Minneapolis: Augsburg, 1960.

The only major study yet undertaken of Norwegian settlement in the far west is Kenneth O. Bjork's *West of the Great Divide: Norwegian Migration to the Pacific Coast.* Northfield: NAHA, 1958. For a discussion of early Lutheran institutions of higher learning in the Pacific Northwest, see Walter C. Schnackenberg, *The Lamp and the Cross: Sagas of Pacific Lutheran University from 1890 to 1965.* Parkland: Pacific Lutheran University Press, 1965.


Arctic
Ocean
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Norwegian Sea
Gulf of Bothnia
Trondheim
Selbu
Bergen
Oslo
Stockholm
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SWEDEN
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Norse to the Palouse: The Selbu Community

by
Marvin G. Slind

"Many a home in Norway has on the chest of drawers a photograph of the son in America. Once upon a time he went about the house like the rest of the family, but now he is so far, far away. He must be quite a great man nowadays: he looks so stern with a parting in his hair, and dressed like the quality! His letters are read aloud as reverently as sermons; Mother sheds a tear, Father looks down, the youngsters see new and thrilling visions. Perhaps there are flowers in the window, a print or two on the walls, and a brightly painted cupboard in the corner. But by far the finest thing in the house is the American on the chest of drawers. He is more than an ornament; in the course of time he becomes a household god."

Johan Bojer
The Emigrants (1925)

Norwegian immigration to the United States has received considerable attention here and in Norway, particularly in the last decade. Several works, such as *Norway to America,*[1] were published in conjunction with the 150th anniversary to the first Norwegian immigration to the United States in 1825. Much of the work on this population shift concentrates on the nineteenth century, when most of the settlers arrived from Scandinavia. Most attention is given to Minnesota and the Dakotas, where large numbers of Scandinavian immigrants settled. But in addition to the strong Norwegian presence on the Great Plains, there were also many Scandinavian settlers in the Pacific Northwest. There were especially large concentrations of Norwegian population in the Puget Sound region, where they were active in the lumber and fishing industries, as well as in farming. In Idaho, Norwegians played an active role in mining.

[1]Ingrid Semmingsen, *Norway to America: A History of the Migration* (Minneapolis: University of Minnesota Press, 1978).

Although much can be learned when dealing with Norwegian immigration in general, it is also useful to examine developments in individual communities and areas of settlement. Many of the broad characteristics of the pattern of immigration and settlement are clearly illustrated in these communities. One such area is located in Whitman County, Washington, near La Crosse. Most of the settlers came from the vicinity of Selbu, Norway, near Trondheim. The community near La Crosse thus became known as Selbu. In relation to the number of Norwegian immigrants in Washington, Selbu is indeed small. One early study,[2] showing Norwegians in the United States in 1930, identified areas throughout the country having at least a thousand Norwegian-born or native-born residents of Norwegian parentage. Although there are numerous such sites in Washington, and four in Northern Idaho, no notice is made of Selbu. Its size, and general isolation, caused it to be overlooked by most observers. Nonetheless, an examination of the development of the Selbu community clearly reflects similar developments elsewhere. Appropriately, 1982 marks the seventy-fifth anniversary of the arrival of the first settlers at Selbu to arrive directly from Norway.

"Such soil! Only to sink the plow into it, to turn over the sod—and there was a field ready for seeding . . . And this was not just ordinary soil, fit for barley, and oats, and potatoes, and hay, and that sort of thing; indeed, it had been meant for much finer and daintier uses; it was the soil for **wheat,** *the king of all grains! Such soil had been especially created by the good Lord to bear this noble seed; and here was Per Hansa, walking around on a hundred and sixty acres of it, all his very own!*

O. E. Rolvaag
Giants in the Earth (1927)

The first Norwegian to settle in the La Crosse area was Peder I. Wigen. He had farmed in Minnesota, but an article in *Skandinaven,* a Norwegian language newspaper published in Chicago, caught his attention. He came west to examine personally the territory described in the article, and after seeing the La Crosse area, he bought a tract of land. He returned briefly to Minnesota, sold his land there, and moved his family to Whitman County in the spring of 1901. His brother George (Joergen) followed his example later that year. George visited the area in the summer, bought his own land, and returned to Minnesota. He, too, sold his holdings there, returning to La Crosse in the fall. A third brother, Jens, came to Penawawa (near La Crosse) in 1902. He continued to farm there until 1911, when he moved to Moscow, Idaho. Others soon followed the Wigens. For example, J. C. Carlson visited the area in the winter of 1901. Like the Wigens, he purchased land, returned to the mid-west, and moved back to the Palouse (in 1902). These settlers were soon joined by other fellow-countrymen who had lived in the mid-west.[3]

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[2]Carlton Qualey, *Norwegian Settlement in the United States* (Northfield Minnesota: Norwegian-American Historical Association, 1938), pp. 202-03.

[3]By the end of 1902, the list had grown to include Peder Baken, Halvor Garberg, Daniel Stokke (Stokmoen), John Baken, Torsten Baken, Henrik Baken, Peter Hagen, John G. Aune, Arnt Nervig, and Ole Krogstad. In early 1903, Mrs. John G. Aune and Estin Nervig also arrived.

—courtesy of Lester Wige

"The first Norwegian to settle in the La Crosse area was Peder I. Wigen." Peder is shown here with his wi Berit (Betsy) and their five children: John, Ida, Jurgen, and the "twin aunts," Rachel and Ragna.

In many ways, the Selbu community shared the characteristics of other Norwegia settlements in America. For example, much of the Norwegian settlement of the Unite States was characterized by continued movement. Selbu was no exception. The firs settlers had originally lived in the mid-west. For a variety of reasons, they left thei homes there and moved farther west. The first arrival, in this case Peder I. Wigen, con tacted his relatives who had stayed behind. Many elected to join him. They continue to preserve many of their traditions as they moved westward.

A major element in the lives of Norwegian immigrants was the Church. Althoug there were a few other denominations, including Norwegian Mormans, the vast ma jority of Norwegians were Lutherans. The churches they established in American con tinued the traditions of the Norwegian parent church. Many were strongly influence by movements in Norway such as those led by Hans Nielsen Hauge, Gisle Johnson and Nikolai Grundtvig. These men and their followers stressed piety, orthodoxy, an were often more conservative than the Lutheran churches which represented othe ethnic groups.

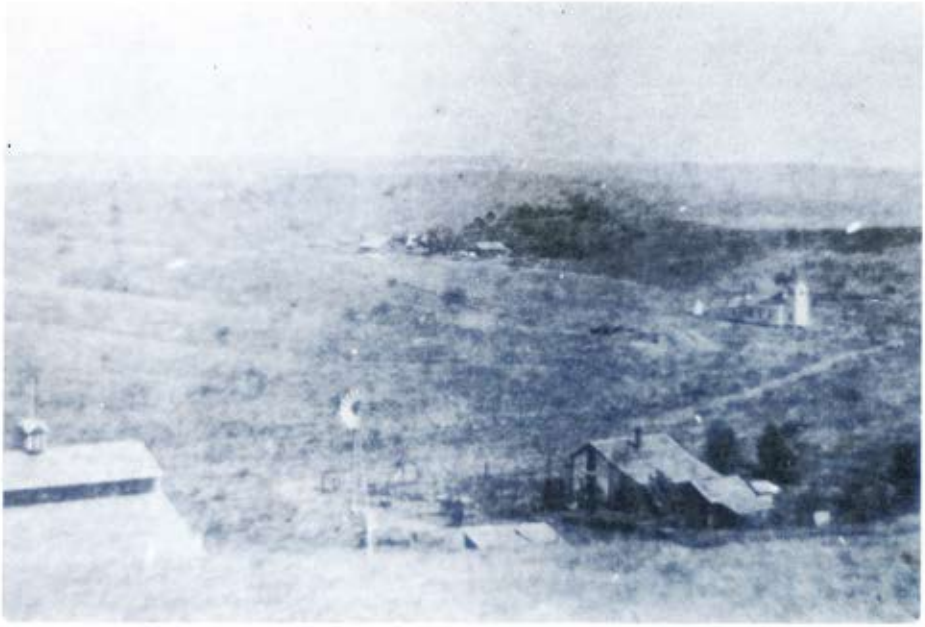
From the beginning, the Selbu community was closely tied to, and strongly in fluenced by, its church. The first Norwegian settlers met to organize a church in Ma 1902. They selected a committee (consisting of Peder I. Wigen, August Gustafsor

—courtesy of Gilbert and Magna Slind

The group which arrived directly from Norway in 1907 included John Walli and Ole Christoferson (seated on the running board to the right of Benny Peterson). Walli is seated in the car with four of his children, Magna and Astrid (at the rear), Joris, and John B. (at the steering wheel). In the background is Emma Foll, Mrs. Walli's half-sister.

—courtesy of Lester Wigen

Among the early settlers were ("big") Ole Slind, Ole Walli, Justin Gustafson, Gunder Anderson, and Jurgen I. Wigen.



—courtesy of Lester Wigen

The above photograph, taken before 1915, overlooks the Selbu Church, with Peder I. Wigen's farm in the background. Below, the same scene today, with Howard Wigen's farm in the distance, and the present Brannon farm in the foreground.

—courtesy of Lester Wigen

Alex Haugen, Jens Wigen, and J. C. Carlson) to secure a minister. Ivar Andreassen, pastor at Deary, Idaho, was asked to serve the congregation once a month through the rest of the year. At first, the congregation met in the school house on nearby Mud Flat. In January 1903, the settlers formally organized their congregation and established a constitution for the "Selbu Evangelical Lutheran Congregation." The following year, a wood frame church was constructed on land donated by George Wigen. (A brick structure was built to replace it in 1928.) The first pastor of the new congregation, A. M. Mannes, also served in Moscow, Idaho. Selbu shared three other ministers with Moscow. Beginning in 1918, the Selbu congregation was to have its own pastors. The church was not only a spiritual center for the community. It also served as the focus of a great number of social events, often involving such organizations as "Luther League" and the "Ladies Aid Society." As with most immigrant groups, baptisms, weddings, and funerals were also focal points for gatherings. Although there is a cemetery in La Crosse, the Selbu community has maintained its own. In the European tradition, it is near the church. On the oldest tombstones, the inscriptions are in Norwegian.

"It would be a foolish and ineffectual labor if we were to try to preserve our nationality intact, if we were to cling to our inherited languages and traditional prejudices, and endeavor to remain a small isolated tribe, forming no organic part of this great people which our lot is cast . . . But even if we abandon these external claims to distinctive Norsedom, however dear they may seem to us, we shall retain those deeper and unextinguishable traits which truly constitute our nationality, and these our children will inherit, and they will be ingrafted upon the new stock and mingle with the warm heart-blood of the nation which is being born, and it will be the greater and the stronger for what it shall owe to us."

Hjalmar H. Boyesen
Falconberg (1889)

Norwegian communities in America rarely consisted solely of settlers who moved from other regions to the United States. Selbu was no exception. Word that rich farm land was available in the area was soon transmitted to relatives and friends in the "old country," and immigration from Norway contributed greatly to the group's growth. The first such settlers arrived in 1907. The *Colfax Gazette* on Friday, April 19, 1907, noted simply that "the large Norwegian settlement near La Crosse was augmented Sunday by the arrival of 27 persons direct from Norway." The paper's sole comment was that "the Norwegians of that vicinity are progressive farmers and become good citizens."[4]

[4]The settlers from Selbu included Ole J. Kjosness and his family, the Henrik Nervig family, John Kjosness, Mr. and Mrs. Halvor Henrikson, and Mr. and Mrs. Halvor Nervig. They were accompanied by the Ole G. Slind family, John and Anna Walli, Ole Aftret, Michael Aasum, Haldo Kjosness, and Kari Nervig. This group from Selbu was also joined by two men from Rissa, Norway: Ole Foll Christoferson and Lars Danielson. Later that year, several others arrived from Rissa: Stephen Foll and his family, and Ole Hendrickson. The presence of settlers from Rissa was not coincidental; Anna Walli was the daughter of Stephen Foll's wife, Malena. *(continued on page 17.)*

—courtesy of Gilbert and Magna Slind

Sunday School at Selbu Church in 1917. Standing in the front row are Joris Wigen, Earl and Edward Emerson; in the second row, Gerhard Carlson, Edwin Carlson, Gunder Slind, Harry Nervig, Joe M. Emerson, Haaken Filan; the third row, Thelma Hall, Betty Wigen, Josie Gustafson, Alma Slind, two Hemsted girls and Tora Slind; top row, Bertha and Carolyn Filan, Ester Wigen, Christine Slind, and Caroline Slind.

Through the next fifteen years, Norwegian settlers continued to arrive, both from other areas of the United States (especially Minnesota) and also directly from Norway. Most of those from Norway were also from the Selbu area, although some came from other regions. including Bergen and Southern Norway. These settlers continued many of the trends of Norwegians elsewhere. Many remained, and their families continued to live in the area their parents settled.[5] But while many established farms which are still in their families' possession, others moved on to other areas. For example, John Walli's brother, Ole, arrived in 1908. In 1916, he and his wife Karen (Nervig), moved to Alberta, Canada. John and his family moved to Colorado in 1917, but returned to La Crosse area in the mid-1930's. Colorado was also to be the destination of other settlers, such as Haldo Kjosness, Ole Slind, and Olaf Narby (who went first to Montana). Some settlers decided not to stay in North America, but returned to Norway.

Some confusion may be caused by the inclusion of Ole G. Slind in this group. His younger brother, also named Ole G. Slind, arrived in La Crosse in 1922. By that time, however, "big Ole" and his family had moved to Colorado (in 1918), where his children still live. The Slinds who remained in the Palouse, to whom the author is most closely related, were members of "little Ole's" family.

[5]In the two decades following the arrival of the settlers from Norway, many other Noregians moved to the La Crosse area. These included some direct from the "old country," and others who came from other parts of the United States. At the risk of overlooking some, the following list is intended to include most of the immigrants: Mikkel Aftret, Martin Paulsen, Lewis Emerson and family, Thomas Kyllo, Henrik Kyllo, Ole Torgesen and family, John, Peter and Mical Stokke, Nils and Esten Guldseth, Ole Groette, Peter Solem, Ole Kjosness, Peder P. Solem, Ole Nykkelmoen, Johan E. Nervig, Ole Groettheim, Sivert Groette, Peder I. Garberg, Gunder G. Aune, O. Filan and family, Henry P. Kyllo, Olaf Narby, Peder G. and Per Garberg, T. A. Myklebust, B. M. Stephenson, Ole and Emil Guldseth, Jurgen Klegseth, and John Sather. The last family to arrive from Norway was Ole G. and Ingeborg Slind and their six children, in 1922. But other individuals continued to come to Selbu in the next decade.

Those who stayed in the La Crosse area continued to maintain many of their close ties. Although well integrated into the community around them, they also preserved a strong sense of identity centering upon their church. Often children of the original settlers married others within the Selbu community. But it was not a "closed society," and soon, many looked beyond their fellow Norwegians and married members of other elements of the La Crosse community, or people from other areas. The congregation also included a number of non-Norwegians.

"Here we are . . . a big prairie full of people gathered from all parts of the earth . . . Tor is from Norway; Dennis from Ireland; some have sprung up right out of the sod . . . No matter where we've come from, we all have the same job—to push together for the goal that mankind has been seeking ever since it was morning the first day. Our task is here to build up a happiness so great and so wonderful that the glory of it will brighten up the far corners of the world."

O. E. Rolvaag
Their Fathers' God (1931)

Like most immigrants of the time, the Norwegians sought to become a part of American society as quickly as possible. Although many customs from the "old country" were preserved, the settlers wanted to "become American." Members of the community fought in both World Wars, and they played active roles in local affairs. One distinguishing characteristic of the community was the Norwegian language. Church services at Selbu continued to be conducted in Norse until the mid-1920's. Many of the older generation continued to subscribe to Norwegian language newspapers, either those from Norway, such as the *Selbyggen,* or others printed in the United States, such as the *Decorah-Posten* and *Western Viking.* Still, although most of the original settlers never lost their Norwegian accents completely, they recognized that "becoming an American" in the early twentieth century required that they use English outside of the home. In many cases, Norwegian was rarely used among their children; among third-eneration Norwegian-Americans, it is generally known only by those who have studied it formally.

Although many of the strongest ties and traditions died with the original settlers, the Selbu community has nonetheless maintained a sense of identity. Because of the close community centering around the church, a number of traditions have remained. Gone are the church services in Norwegian. But annual smorgasbords sponsored by the church women are only one reminder of the area's original ties to Norway. Many members of the community maintained contact with relatives in the "old country." Occasional Norwegian visitors, as well as trips to Norway by members of the La Crosse community, have helped to reinforce those ties.

In comparison to major population centers in the United States, the Selbu community seems small indeed. Yet, its traditions, and the course of its development, place it firmly in the stream of the broad movement of immigrants who left Norway to seek the fulfillment of their dreams in the New World.

—courtesy of Lester Wigen

John Wigen and his mother, Berit (Betsy), standing behind Pete Gustafson, August and Anna Gustafson, Laura Gustafson Michaelson, with baby Minerva, and Henry Michaelson with Joe and Archie.

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In addition to these published sources, the author wishes to express his appreciation for the information which he received in conversations with members of the Selbu community. In particular, he is particularly thankful for the assistance which he received from Betty Aune, Gilbert and Magna Slind (who also assisted with the translation of relevant sections of *Selbygbogen),* John and Agnes Walli, and Lester Wigen.

The Nervigs of Forest Grove Farm: An Oral History

by Richard Hamm

The following article was transcribed from an interview with Harry Nervig, March 8, 1982. Some changes have been made in the order of the dialogue, and much has been omitted. The interview is now included in the Whitman County Historical Society's Oral history collection, and anyone who is interested, may listen to it in it's entirety at the Whitman County Library in Colfax, Washington. The Forest Grove Farm is located just outside of Hay. Harry and his wife, Ruth, still live there.

Early Days On The Farm

Some friends up here . . . wrote back to Minnesota and said, "There's some land out here that you can get." So, they come on out here and looked at this place, and got awful interested in it. They did have some land back there in Minnesota, and the man who owned this place said he wanted to go back to Minnesota. They said, "That's fine and dandy, we'll just trade you some land back there." So they traded land. He had a little bit more land than they had back there, and they paid $13 an acre for the extra land that they got here. Later on, they come close to 900 acres together.

Well, my folks went back [to Norway]—I was just about a year and a half—and they were telling them back there how everything was so nice out here, you could make money and everything. So, quite a few of those Norwegians came out then, and settled up here by the Selbu Church. In fact, they've had a kind of Norwegian doings up here every year. They have a lot of Norwegian dishes, and an awful lot of people come down from Colfax and Pullman, and all over the country now.

My folks, when they built their house in 1912 over in the grove—we had two houses—hauled the lumber out of La Crosse with a team of horses and a wagon. We had two barns, just exactly alike, and we had a smokehouse. An uncle, John Aune, was in on this business here, too. My dad was a carpenter and my uncle, he was a blacksmith. So they made everything that they needed on the farm, practically. They milked cows and my mother churned and made butter. We're about ten miles from La Crosse, and she'd take the butter up there and trade it for groceries. And, of course, we had our meat there then. We'd kill a calf once in a while, and dad would cut wood down here in the creek for firewood. They had maybe two or three hogs around here

—courtesy of John B. Walli

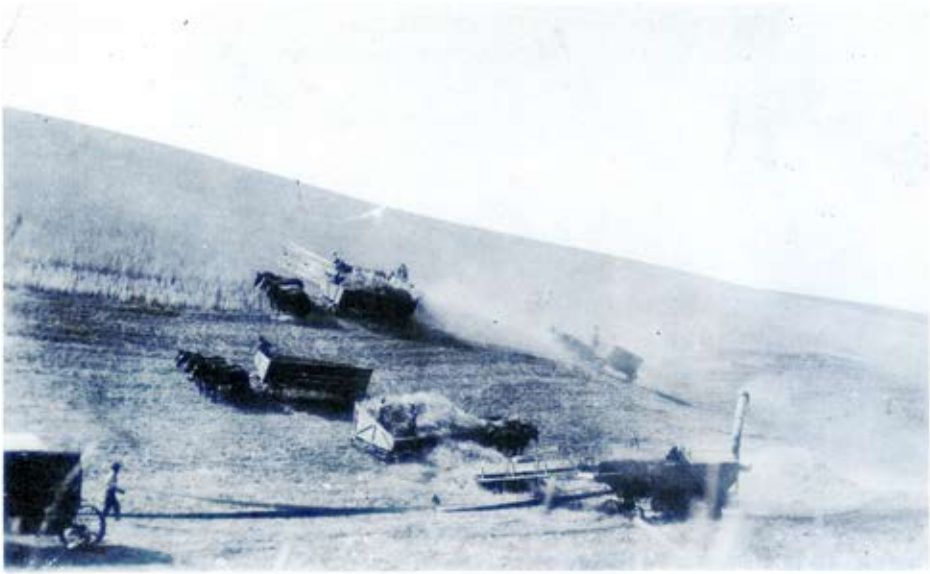
The Nervig family portrait showing Marit Nervig, Marit Nervig, Halvar Nervig, John Aune, Minnie Nervig, and Harry Nervig (standing). Seated are Gertrud Nervig, Halvar Nervig, Marit Nervig, Anne Aune, Estin Nervig, and Guri Nevrvig.

just to eat, you know. And, they had a Delco plant for electricity. So, I've been used to electricity pretty much all my life. Before that, they had those Presto lights. Kind of like propane. Had a big tank on the porch, and dad had it wired up so we had it kind of like electricity. And he'd use a torch with alcohol. He dipped the torch in alcohol and then he'd light that—turn the switch on, you know—and that thing would just flare up! Mother would holler bloody murder, "You're gonna burn the house down!" Then we got that Delco plant and had it setting halfway between the two houses. It lit up all of this place here.

In the early days, they had a merry-go-round—kind of a picnic ground right up here under the trees. Had a white horse to pull the merry-go-round around, you know. They had it rigged up and there'd be a lot of people coming here, once a year. I believe that was after harvest. On the flat, they'd shoot. They'd set around then, mostly, and just have a picnic—eat lunches and talk. Each one would bring their own food. Oh, they had good eats. You bet your boots they did! They'd come in with a basket of home-cooked. Everything was chicken. Didn't seem to be any boughten stuff in those days. Everybody'd make their own stuff. They had those baskets, you know, that women carried, and they'd set it out on a kind of a table. People would come in and eat together, and had a good time doing that. The depot agent from Riparia would come up. He didn't hear about closing down here. They got to drinking so much and my folks were religious and wouldn't stand for anything like that, so they kind of quit. He come on up after it was closed and he said, "What in the world's happened? There's no picnic today?" And they'd say it was getting too rowdy, so they had to quit having it.

Farming

When my folks came here, in 1902, there was about ninety acres cultivated. Then they went to work and broke out some more land. Between World War I and World War II, they broke out the rest of this land here. Of course we had horses in those days to plow. They used about nine horses to the plow, and they always ran two outfits—eighteen horses there then, and we always had maybe eight to ten horses, extra



—courtesy of Gilbert and Magna Slind

"My folks owned a big steam outfit. They'd start down here by Riparia and come up past Colfax and 'stack thresh' ". They used straw to heat instead of wood and coal. Starting maybe about five o'clock in the morning, they'd lay off about 6:00 or 6:30, eat breakfast and go back to work again."

ones to break and work. When we first started in, we'd walk behind the harrow. And then we finally got a horse to ride. And then later on, we had a two-wheel cart, fastened on to the harrow, and we'd ride the cart. That was pretty fancy then. Every once in a while, you'd have a runaway. The horse would break loose and away they'd go, and tear up machinery. My folks owned a big steam outfit. They'd start here down by Riparia and come on up past Colfax, and "stack thresh." They used straw to heat, instead of wood and coal. Starting maybe about five o'clock in the morning, they'd lay off about 6:00 or 6:30, eat breakfast and then go back out and work again. And then they'd have their lunch out there in the cook house. They had really good meals, but the flies were pretty bad! My aunt did some cooking with some other lady to help. Later on then, we got to heading and threshing, and had maybe twenty to thirty men around.

In harvest, we'd sleep around the hay stacks or straw stacks. We'd have a kind of an old canvass over us and sleep in there, you know. Some of the men would take a larriat rope and tie on to the bed, have a saddle horse, and they'd start that old horse out, and by gosh, you'd know what had happened! There was always something like that, and always a bunch of them would get in a fight. It was kind of a rough bunch, I'll tell you, but nobody got killed that I know of. It know of one outfit that got in a fight with a knife and cut him up, but it didn't kill him. Just a bunch getting together, drinking a little too, you know, and just feeling their oats.

During World War I, I got a job driving nine head of horses out here for $90 a month, and my dad said, "My goodness, a man can't get paid that much—he isn't worth that much!" I never stayed around home after I was about fifteen years old much. I'd be working out all the time and come home maybe on Saturday night and Sundays.

—courtesy of Harry Nervig

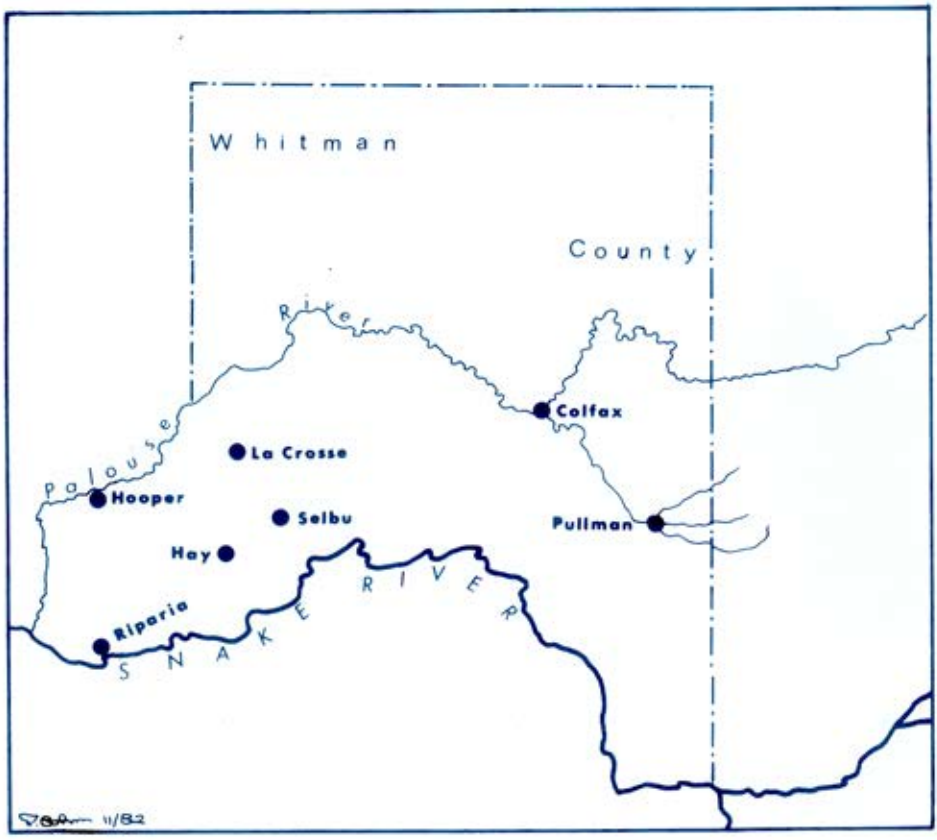
"I know my folks and a couple of others up there were the first ones to get a car. It was an old Overland with presto lights on it. They used to have a lot of fun. The women, they'd wear those old "dusters" and straw hats . . ."

We all had horses to ride and break. That's one thing I always liked to do, I'd ride horses around. We'd ride horses to school. I've got a sister, no brothers, and we'd ride a horse. Sometimes I'd ride behind her and I'd kick the horse a little and they'd buck us off. Then she'd get mad and leave me and I'd walk to school [about three miles away].

The Automobile

I know my folks and a couple of others up there were the first ones to get a car. It was an old Overland with Presto lights on it. They used to have a lot of fun. The women, they'd wear those old "dusters" and straw hats, and they'd gave to tie a scarf around there to hold the hats down. Dad was one of these guys who'd kind of show off and drive fast. You couldn't go over thirty miles an hour in those days. People would just hang on to that open car and holler, and the dust was just, I tell you, awful! I can see my mother yet just hollering, "Oh the dust, the dust!" She never was outside much. She was kind of a house plant.

Just a mile from here . . . was a family, and he had a race car. A Racer Bluebird. I'd go down there every once in a while. The train would come by here at about ten minutes to twelve. They wanted to hit Hay at twelve o'clock so they could switch trains, one coming up and the other one going down. And this guy says, "I'll show you I can beat that train." We had to cross the railroad track down here just below the elevator. When the train comes up here, he says, "Get in here right now." We had to go across the creek down there at Hay to get up to the depot. And we'd beat the train every time. Boy, I'll tell you that was a fast ride in that thing!



Hay and Riparia

There were quite a few people down here at Hay in the early days. When I was just a little kid, they run sheep down in here and clear on down towards Riparia, and cattle too. There were a lot of cattle. How they happened to name "Hay"—they shipped in hay on the railroad to feed the sheep and cattle in here, so they called that the "Hay Station." But the people around here didn't like to have that "Station" added on. They just wanted to have it "Hay." They had a depot agent here and they got quite a bit of business from the people who rode the train. There were two grocery stores, the depot, a barber shop, two churches—a Pentacostal church and a Baptist church—and a school. Hay School.

We used to go down [to Riparia] to square dances in an old hotel . . . that railroad men would stay in, between trains. They had them pretty near every Saturday night. Then they'd have them at houses too, down there. Of course some of those old timers would drink quite a bit. Once in a while, they'd have a fight, but they were pretty decent. They'd have dances at some of the houses out here too [in Hay]. Wouldn't be any outsiders, just neighbors going there . . . on horseback, of course. Everything was horseback in those days. They had violins and a guitar, or something like that. Of course there wasn't much money to pay for it.

Whitman County Geneology

by Linda Scott Lilles

—Whitman County's Courthouse—

The American county courthouse has been called the number one genealogical source for family historians because Americans have conducted their governmental business at the county seat, not the federal capital. Registration of births, marriages, and deaths, civil and criminal court records, and land records, not to mention plat maps, school records, voting registers, tax rolls, naturalization records, and military lists are all found in this important structure. The Whitman County Courthouse in Colfax, Washington, is in other words, an unmined source for local family historians.

The best method is to visit the courthouse in person. While research may be conducted by mail and information located, the opportunity to browse through hundred-year-old ledgers and find an ancestor's name on a voting register or military list, is missed. While reading the spines of these ledgers in the vault, you may discover unindexed volumes which contain information that would add special flavor to your family history.

For vital statistics, search the birth, marriage and death indexes in the Office of the Auditor. An information sheet is available listing the time periods these records cover. For example, birth records date from 1889 to July 1, 1907 and death certificates date from 1891 to July 1, 1907. These compilations are not very complete. However, marriage records from 1885 to the present and deed and land records from 1874 to the present, are complete. To use these indexes, a full name and approximate date, are helpful. If you wish copies of certificates, state law requires that they be certified. Certified birth, marriage, and death records cost $2.00. Copies of deed records are 50¢ a page if uncertified and $2.00 for the first page and $1.00 for each additional page, if certified. The Legal Filing Department of the Auditor's Office will search the indexes for the above records for a $4.00 per hour fee. To aid the staff, ask for a copy of a specific record in a neatly typed or hand-written letter accompanied by a stamped, self-addressed envelope. Information from the Auditor's Office is open and unrestricted. Ask the staff about additional indexes, such as those for water right records, and the location of the county commissioners' journals which began in 1872, a year afterWhitman County was formed from Stevens County.

The County Clerk's Office contains indexes to civil, criminal, and probate records. The County Clerk provides no information sheet but employees will search indexes and provide a written report for $8.00 an hour. If you know the names of the plaintiff or defendant, or the date of a legal action, the staff will copy the first page of a legal instrument for $2.00 and additional pages for $1.00 per page. Some Whitman County civil court records commence in 1870 and criminal and probate records, in 1881. Divorce, naturalization, guardianship, and occupational licenses are additional records maintained by this office. Researchers must obtain permission from the Washington Adoptive Rights Movement in Seattle in order to gain access to court adoption records. The two other kinds of closed records are those dealing with mental illness and juvenile delinquencies. (Guardianship records are open.) Voter registration lists, military censuses, and occupational registers are other volumes you might see in the vault.

The Engineer's office houses city and county maps since Territorial days. Commissioner Records from 1869 are located in this office, as well as, private and public surveys of Whitman County towns. Two interesting volumes are a leather-covered book with photographic copies of federal surveys of this section of Washington Territory in 1883 and a map of all known cemetery plots. Ask for additional information from Leonard Riedner, Office of Public Works. Finally, the Treasurer's Office maintains tax rolls.

If you conduct your own research, follow good archival practices. Use the indexes in the offices and ledgers in the vault with care, be careful not to mark in them, and work with clean hands. If you're not sure where a volume should be returned, ask the staff to help you. The Whitman County Courthouse is open from 8 a.m. until 4:30 p.m. weekdays. The mailing address is, Whitman County Courthouse, P.O. Box 390, Colfax, Washington 99111.□

● Publications of Note ●

(Works reviewed in "Publications of Note" are not sold by the Editor of the *Bunchgrass Historian.* When possible mail order addresses are included for privately printed and locally produced items. We suggest you contact your local book store, or write to: Edith Erickson, Chairman of Publication Sales, Whitman County Historical Society, P.O. Box 67, Colfax, Washington 99111.)

The Sea Runners
by Ivan Doig
Atheneum, 1982, 279 pp., $13.95

Ivan Doig is a prominent novelist who has gained national recognition in the growing genre of regional fictional literature pertaining to the Pacific Northwest. His third and latest novel, *The Sea Runners,* is an intense, vivid adventure story, based on an historical account of a Pacific coast canoe voyage from Russian Alaska to the mouth of the Columbia River.

The tale begins in 1853 in New Archangel, a far-flung, fur-trading outpost of the Russian empire. After more than a century of Czarist exploration and domination of Alaska and the northern Pacific coast, Russia's interest in the area had declined along with the diminishing profits from the fur trade by the 1850's. Thus, the area was mismanaged and the natural and human resources ruthlessly exploited. The voyagers in Doig's novel are four Scandinavians, who, lured by promises of wealth and unlimited opportunities in America, signed on with the Russians for seven years of indentured servitude in Alaska. They soon find themselves virtual prisoners living under intolerable physical and psychological conditions, locked into a company system that spiralled them deeper into debt with each passing year. They attempt a desperate escape in a stolen canoe, down the treacherous Pacific coastline. In a gruelling test of spirit and endurance, the four fugitives battle Russian pursuit, Indians, the elements of wind, rock, and water, and at times themselves, as they attempt to paddle the 1200 miles from New Archangel to Astoria, Oregon.

Written in a terse, powerful style, *The Sea Runners* is a truly compelling novel, with swift-paced, understated narrative, and believable dialog. Through the story of these desperate men, Doig graphically illustrates the intricacies of human relationships under stress, man's response to the overwhelming forces of nature, and the personal, human toll of colonial expansion and exploitation.

–Jill Whelchel

Nuclear Culture: Living and Working in the World's Largest Atomic Complex
by Paul Loeb
Coward, McCann and Geogheganm Inc., 1982, 255 pp., $15.95

In his preface to *The Great Columbia Plain,* Donald Meinig outlined the course Pacific Northwest historians should follow in writing a twentieth century history of the Inland Empire. Such a history must recognize and interpret the "dominent position" held by the Columbia Basin Project and electric power development. Meinig's directive has received partial fulfillment through the efforts of Gus Norwood, in *Columbia River Power for the People,* and Kai Lee, in *The Future of Electric Power in the Pacific Northwest.* More recently, Seattle journalist Paul Loeb has written what may best be described as a social history of the Pacific Northwest's major energy center, the Tri-Cities.

Loeb probes the social fabric of this energy center, because the Tri-Cities, particularly Richland and Kennewick, is an unusual place—unique in conception and commerce, unique in the world view voiced by a large segment of its inhabitants. For many years, the scientists, technicians, and construction workers of the Hanford Reservation and the Washington Public Power Supply System possessed an unshakeable faith in the righteousness of their work. They saved America during World War II by developing fissionable materials; they saved America during the Cold War by producing tons of plutonium; they intended to save America during the "energy crisis" by bringing on line several thousand megawatts of electric power. Their faith stood beyond doubt until the emerging national question of nuclear power safety, the revitalization of the anti-neculear war movement, and the economic quagmire of thermal power plant financing descended upon the nuclear cities. Worse yet, the faithful found their promised land desecrated by an influx of heretics and agnostics. The older scientists and middle-aged technocrats still retained an intense sense of mission and cared about their machines' performance, but the new breed of semi-skilled technicians and construction workers channeled their spiritual efforts toward turning large pay checks into drugs, sex, and rock n' roll.

Nuclear Culture is a book with a strong point of view: nuclear power is intrinsically evil, and any society which could condone, much less support, nuclear technology must be irresponsible and on the verge of self annihilation. Constantly searching for the guilty conscience, Loeb asks doomsday questions of the plutonium makers and nuclear power workers. Their answers never satisfy Loeb's desire clearly to reveal blood on their hands, so he must introspectively chastise them for failing to contemplate the inherent destructiveness of their actions. The author's persistent bias, of course, is the underlying weakness of *Nuclear Culture.*

Through the book is vulnerable in some areas—an obvious bias, an unsatisfactory attempt to emulate the profane and machine-gun writing sytle of Hunter S. Thompson, a limited number of personal interviews, a few minor factual errors, some suspicious quotes—neither scholar nor layman should cast the book aside. Loeb understands the value of using oral history, an irreplaceable research source for accurately assessing and writing twentieth century Pacific Northwest history. But of greater significance, Loeb provides a new contribution toward understanding the social and economic impact of energy development on the region. There is little doubt that future electric power development and policy will influence, perhaps decisively, the lives of all Pacific Northwest citizens.

—Darryll Olsen

Washington!
by Dana Fuller Ross
Putnam Books, 1982, 220 pp. $3.50 (paperback).

Washington! is the ninth in a series of historical novels called *Wagons West.* The copyright page of *Washington!* attributes authorship to Book Creations, Inc., leading one to suspect that Dana Fuller Ross may be the pen name of several joint authors.

Washington! is set in Olympia in the late 1860s, for the most part. When the story begins to move from these confines, it begins to confuse the reader familiar with the geography of the Pacific Northwest. A good example is a chapter about a trip to the interior. This venture eastward is being made to deal with the Nez Perce, whom the authors have conducting war in the 1860s. To find these folks, the protaganists of *Washington!* cross the Cascades via a route known as Indian Pass, which is somewhere in the vicinity of Mt. Rainier. They pass down the eastern slope between Wenatchee and Chelan Mountains. Then they encounter the Nez Perce who seem to be active somewhere around present Douglas County!

The rest of the novel is generally of a similar nature. In other words it is not a serious historical novel. Let's call it light fiction and leave it there.

—Lawrence R. Stark

See South-Central Washington: A Sunday Drive Guide
by Jean Carol Davis
Kennewick: Lea Jarvis & Co., 1982, $6.95 (paperback)

Travelers with an interest in local and regional history will find Jean Carol Davis's *See South-Central Washington* an invaluable resource. From Maryhill to Palouse Falls, from the Columbia River Gorge to Ellensburg, the book is a series of ten driving tours radiating from the Tri-Cities, complete with accurate maps, mileages, and details of the history to be found along each route. But this publication is more than a mere listing of roadside attractions. *See South-Central Washington* includes details of the flora, fauna, local legends, and history. In fact, *See South-Central Washington* contains a wealth of historical information written in the manner of some of the better European travel guides. For example, on "trip two," at mile 83.3:

> Starbuck, named for a stockholder and official of the Oregon Railway and Navigation Company, a Union Pacific leased line, was a busy railroad point. On his first trip over the line after it was completed in 1889, General Starbuck promised to provide a bell for the first church to be built. The bell, now in the park next to the store, is inscribed:
>
> "Ring Out the Invitation"
> Presented to the Presbyterian Church
> Starbuck, Washington
> W. M. Starbuck, New York City
> 1893
>
> Starbuck was established by the railroad in 1882. Considerable building began in 1886; the town was incorporated in 1906. Though a new main line bypassed Starbuck in 1914, it continued as a rail center for several years.

Then it is on to mile 87.3 and a discussion of John Clark and Ross Cox who arrived at the mouth of the Tucannon River on August 7, 1812. If you are interested in Eastern Washington History and enjoy "day-tripping," Jean Carol Davis's new book will make a valuable addition to your library. Copies may be obtained by sending $6.95 to: Lea Jarvis and Co., P.O. Box 6707, Kennewick, Washington 99336.

—Fred C. Bohm