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Preface

Our Grange, Sammamish Valley Grange (of Woodinville)¹, has been active in many facets of our community (which consists of the lower and middle Sammamish Valley). From running community fairs, to creating and managing the Heritage Garden, our Grange has stepped in to fill a need in the community. For the last 100 years, several civilly minded individuals have joined to help out with work in mostly the Bothell and Woodinville communities.

Yet, there have been some rocky times too. There were possible instances of impropriety in running the cooperative store. Some unsavory characters have joined, some of whom attempted to change the character of the organization to suit their own needs. Much of the membership gain was due to some membership benefit, like the cooperative store or Grange Insurance, and many of those members never attended one meeting.

This history is to demonstrate the history of one organization. The purpose of this history is to not only serve as a story of our Grange, but other clubs, not only including Granges, can use its lessons as guidelines for policies.

Before I start into the history, I want to give a word about the sources. I have five types of sources. The first is the minutes from the meetings. This is supposed to be sufficient, as the secretary's record "is a record of the Grange when the hand crumbles into dust" but it is not, and I needed the help from other sources to help tell the rest of the story. Indeed, I found a lot of information about of Grange activities from plenty of other records that fortunately did not have the opportunity to get tossed out, records that are not mentioned in our minute books. This is the second source. I have collected as much of the other documents, such as financial records, member records, correspondence, and the like, to get a better picture of the history; in the sources section

I call this our "archives". The third is oral history, history given by other people of this Grange. For reasons mentioned below, these are scant. The fourth source is the histories of other Granges that I possessed. Finally, I used non-Grange sources, especially outside histories, both of the Grange and of the area, to help paint as complete a picture as possible.

Despite my attempts to gather as many sources as possible, unfortunately, there are some missing sources. I was told that there was a flood in the old Grange Hall, The Hollywood School House, and a lot of documents were stored in the basement. As a result, several documents were lost, including secretary's books from the mid-1930s. In 2002, the members decided to do a housecleaning, and while I attempted to salvage as much as possible, some information went into the trash. Who knows how many more "housecleanings" occurred over the years? There is also mention throughout the secretary's records of documents that have been stored away "in the file," but the earliest documents I have been able to locate are from the 1920's. The purging of records is common not only to subordinate, or community, Granges. Institution, but of other institutions as well. I have been advised by Don Whiting of the Washington State Grange that the early court cases pertaining to the Blanket Primary were not to be located. Also, in my review of our Secretary's correspondence, there has been mention of two lawsuits in which this Grange was involved; I have only found details of one lawsuit. These lawsuits may shed light into some aspect of our Grange.

The secretary's records indicate some inaccuracies that could be eliminated by other sources. For example, a deed on land in 1929 was purchased by \$40, but the records indicate \$140. That is a significant number, enough to give two different pictures. The secretaries of the Woodinville

Grange kept poor records, so there were a lot of the past that was that were missing. Some of the records of other early Granges may have disappeared from the face of history. In the northern portion of today's Eastside, the approximate territory of Sammamish Valley Grange, there were seven Granges – five of which folded by the late 1920's. While we have the records of Woodinville Grange, and those of Cherry Valley are easily obtainable, some may have seceded in 1921 into Washington State Grange, Inc. I have yet to locate the source of those records.

Finally, oral history sometimes tells "what really went on." Unfortunately, however, our Grange does not have families that pass on membership, in our subordinate, from generation to generation, unlike some other subordinates. And people tended to leave our Grange after a short time. In a list of Silver Star members from 1956, I compared it to when those members joined, and there were no charter members on the list. This is significant given our Grange was less than 50 years old at the time (the age required to become such a members). Indeed, those members who harked back to the very early days of our subordinate were not very active by the mid 1950's, and while this might be expected due to age, neither had their children participated in Grange activities by this time, either.

From my review of the minutes, I figure there are four or five sets incarnations that have controlled our subordinate over time. What I mean by this is that one group of families would run the Grange for a period of time, that counting as an incarnation, then they would leave the community or lose interest, and another set of families would run it, becoming the next incarnation. Given that most people lack a certain curiosity for the past, the oral traditions did not transcend thru all incarnations of our Grange. Thus, for example, we have no oral history of the scandal of the Grange warehouse in 1920,

and indeed, we had to go to our minutes to rediscover that this Grange ran a relatively large commercial venture in the Bothell area during the Wilson administration.

Indeed, a lot of members have passed on who could have presented oral histories of Grange activities, so their oral histories of our Grange, and our community, have been lost forever.

Thus, I have attempted to write the history based upon all sources that are available, but unfortunately, there will be gaps in the historical record that will never be filled, because there simply are no sources.

Indeed, I grasped for every single piece of paper from this Grange's past while writing this history.

Because the Grange was involved in so many facts of the community, especially it is first 50 years, this isn't just a history of this Grange, but much of it is a history of the Sammamish Valley as well. While the Washington State Grange wishes for all Granges to submit their histories, for its purposes, hopefully local historical societies and historians can use this as a cornerstone for writing a history of this area.

Writing this history not only gave me insight as to the past of this Grange, but it gave suggestions for ideas for the future. Writing the Grange history served to rebuild the Grange in the last few years. I will note this in the last section of this history.

It is the job of the historian to look at general trends, for the lessons of history come from trends. It is also the job to chronicle as much as possible that is relevant for the scope of the history. As this is the first history written of this Grange, I do both. Should this Grange long enough for another history to be written, it will be the job of later historians to find the trends toward the end of it. Every individual is unable to discern the trends that happen in their lifetime, and it is the job of historians who are born era(s) after the event to write about it. They will be in a position to decide

what details are important, and what details are irrelevant.

It is also the job of the historian to be objective, and write a history as he perceives the facts, to the best of his objectivity.

Some Grangers read earlier drafts of this history and were rather disappointed with what they read. They thought that it did not celebrate the Grange as they perceived the Grange was when they were participants in those respective eras. Unfortunately, long-time participants in any organization have so much invested in that organization that they tend to magnify the significance of the events when they were involved (as they wish that their efforts were of greater importance than they could have been). They also sometimes whitewash the negative, which is a natural human tendency. Furthermore, in the words of Roberto Goizueta, former CEO of Coca Cola, "In order to show proper respect for your future, you must sometimes show some insensitivity to your past."

One person commented to me that, after reading an earlier draft, this history is rather boring. To make this history into something more exciting than things were, or to put a rosier picture on the past, is to engage in revisionism. My goal of writing this history was to chronicle as much as possible, and look for trends. Simply put, chronicles are boring; readable histories take from chronicles and weave the information around themes they wish to advance and stories they wish to sell. Chronicles do not provide stories, as people (and long-time organizations of a general nature) are too complex to base stories upon. Rather than try to tell a story with a plot, I hope that future historians of the Eastside, Washington State, and of the Grange can use this history as a resource to help in their research in future years.

It was the hope of the Sammamish Valley Grange that we used this history to write a shorter, more readable version of our history

for our 100th year anniversary, but this never happened. I hope that at the next anniversary of the Sammamish Valley Grange, the History Committee will use this history book as the basis to write a good history of our Grange that can be passed out to all participants in our event.

This book provides all the information that I was able to locate about this Grange. There is nothing else to locate about our Grange, and there is nothing more I can write at this time. There is more in the way of external sources, however, and I hope that later historians can use these sources when writing a future history of our Grange. What follows is what I found out about our Grange's history, based upon my ability to analyze the information. I hope that interested parties (known as "stakeholders" in the term of when this is written) will find something useful from it. This ends a nine-year project.

As this is a chronicle, I used the word "we" a lot. It makes the history more readable.

Monroe, Washington
June 28, 2010 AD

Chapter 1 – The Early History of the Valley

To begin our story of the Grange, we need to provide the setting. The three key elements that lead to the dynamics of an organization are the history of the entity itself, the history of the supporting organization, and the history of the society. It is best to start out with the history of our society, as this segues into the early days of this Grange.

Historians believe that one of the underlying factors driving history is a region's geography. Geography determines lifestyles by such things like what type of economy will be based there, what kind of crops will grow, the climate of the area, the hours of daylight, and other things – especially for pre-industrial societies. Some non-religious social scientists have even suggested that much of the beliefs of a society's religion is determined by geography. The lifestyle drives the thought patterns, and the way a society approaches its solutions to problems. The Sammamish Valley is a recent geological phenomenon. It was created out of the arm of what was known as the Vashon Glacier. As this glacier receded, it left behind the Sammamish River, Lake Sammamish, Lake Washington, and Puget Sound. Both Lake Sammamish and the Sammamish River were the main tributaries of Lake Washington (until the ship canal drained it), all eventually draining into the Puget Sound thru the Duwamish. According to the late Lucile MacDonald, an Eastside historian, the lake repeatedly rose and fell as time went along.¹ As the river moved silt, much of the land near the river was thick with silt, as a result of the flooding.

According to Helen McMahan, a member of this Grange said that the lower valley looked a lake, and it was very difficult to plough.² Before the river was straightened in the 1960's, it was marshy near its banks, so water flooded there; some farmers complained of water covering as much as seven feet of land.³ And the flooding must have been more severe before the lake was

drained. As such, the valley floor was more exposed to the floods, there was more area for it to deposit silt. It is believed by many that the soil here was some of the richest in the state⁴, while the soil of the surrounding hills is very poor. Of course, the floods missed the higher elevations of the valley floor, resulting in the normal clay soils found in much of the area.

When the valley first enters the historical record, we find the Sammamish "tribe" dwelling there. This tribe was of the Salish ethnicity, and they moved to the Tulalip reservation in the 1850s. The Sammamish were a very autonomous branch of the Duwamish tribe (remember – Lake Washington used to drain into the Duwamish). Whether or not this is the case has not been fully explored, as European diseases may have eliminated them to the point where they were too small to survive on their own, forcing them to take on Duwamish "protection."¹ The name Sammamish means "hunter," indicating what the early peoples did. I was unable to locate their exact whereabouts, though they may have lived in different areas of the valley. They probably lived as most non-Western Washington tribes lived who did not have waterfront property, such as the Snoqualmie⁵, which was off fishing, wild cranberries and roots⁶ (like sweet potatoes, which were found in the southern end of the Juanita area⁷), berry gathering, and hunting. If they practiced agriculture, it may have been of a slash and burn variety, which is needed to produce huckleberries. A geography professor of mine at CWU suggested that the natives in the Northwest practiced that, but there is a lack of evidence for it in the Sammamish Valley (especially since it flooded, it would be difficult to get the wood dry enough to burn). Recent

¹ Evidence of this hypothesis is shown when DeSoto went thru the Southwest in the 1500's. When Europeans went thru decades later, there were smaller, condensed tribes, and many fewer Indians.

scholarship suggests that slash-and-burn was not as possible as some anthropologists believed, so their verdict is up-in-the-air on this one, too. In any case, it is generally agreed that theirs was a life of abundance – although some legends suggest there was the possibility of famine.

They did not need to develop agriculture, as this is a near-rainforest environment, and it provided everything they needed. There were probably no population pressures – but this is not due to family planning. Rather, it was probably due to such things like the incessant warfare and the destruction of slaves, which was not unusual (especially at Potlatches). These tribes generally had a lack of respect for human rights.

They did not use a lot of land, as is evidenced by the large swaths of old-growth timber that was harvested here about 100 years ago.

Right before white man came to the area, about 200 years ago, it is believed that several European viruses, especially smallpox, came thru the area, wiping out much of the population⁸. Because there was not a lot of competition for the land, it was relatively easy to settle the land, and this may explain the lack of Indian wars in Western Washington.

When this valley finally entered the historical record, it was a densely packed forest, as is to be suggested by anything that is a rainforest. The first settler in the area was George Wilson, who settled west of Woodinville, around 1870. Eventually, he settled near downtown Bothell.⁹ His crops included apple and cherry orchards.¹⁰

As we know, the family that settled Woodinville was the Ira Woodin family. The Woodin family did not come straight to Woodinville. This family was amongst the founders of Seattle itself. Ira and his father, M.D. Woodin, came to Seattle via wagon train in 1853. Both he and his father built Seattle's first tannery.¹¹ However, Ira married, and in 1871, both he and his wife,

Susan, came to the Woodinville area and settled.¹² It is believed that they are the third or fourth settler family to the area. As Seattle had much land to still settle, however, this area was ignored for a long time.

It is believed that for some time, they had a subsistence farm.¹³ When they wanted to sell something, in Seattle, Susan had to walk the trail to Juanita (probably the Juanita-Woodinville road) and row to Seattle.¹⁴ The current downtown Woodinville arose from their land.¹⁵ Their son, Frank, went into logging.¹⁶

As Bothell plays a part in this Grange's history, it is worth briefly give its history. Bothell was founded by the David Bothell family, who came to Bracketts logging camp in the 1880's.¹⁷ They lived in the downtown Bothell area, and ran a boarding house. The town was named because so many Bothells lived in Bothell.¹⁸ There was a shingle mill there, and a brick factory there, too, at Blythe park¹⁹. In fact, ten years ago, several discarded pieces of its product could still be found there by park workers. And, Bothell's economy was based upon farming. In the first election, a Beardslee (a family who was to play a role in our Grange later on) had a audacity to run for mayor of Bothell against a Bothell; he of course lost.

Logging was the first industry, even before agriculture came to the area. This was because, of course, that the area needed to be logged before anyone could plant anything. It started out that a farmer would lay claim to a piece of property, drag the timbers down to the river by oxen, and haul them away via raft.²⁰ This was an industry which was best done in April, May, and June,²¹ thus the time would be in competition with any plantings. Later, small railroads hauled the logs away.²²

Logging was the dominant industry in the area for a long time. As evidence of this, one map of Seattle, circa 1893, shows that much of Queen Anne Hill was not yet

logged. There are pictures taken about 1915 showing old-growth logs being dragged down 15th Avenue in the U-District. Of more relevance, there were shingle mill operations in the 1930's around Cottage Lake²³ and logging operations were around Cottage Lake in that decade as well²⁴ Even Bothell was dominated by the lumber industry in the 1920's.²⁵

One interesting piece of trivia is that there was gold in the area. Gold Creek is so named because there was gold found there.²⁶ It was originally known as Wild Cat Creek. However, by 1890, there were a number of mineral claims on it.²⁷ It is probable that there was never enough found to be taken out commercially. It is rumored that the last gold was panned out during the depression.²⁸

The classical model of society development goes from a hunter-gatherer type society, to one devoted to resource extraction, to an agricultural one, to an industrial one, to a post-industrial one. While the Sammamish Valley is an exception to this rule (it skipped the industrial stage), it did have an agricultural period – albeit, a brief one. In the valley itself, the dominant agriculture industry involved cattle. Much of the valley consisted of dairy farms.²⁹ In the lower reaches of the valley, there were “ranches,”³⁰ although they must have been very small, given the narrowness of the valley at that point (the Brackett's landing area).

The Sammamish Valley is a small locale, however, so there is not a lot of large-scale farms that can fit in it. Thus, the small farm has always been part of the agricultural heritage of the valley, and large producers common in other parts of the state were an exception.

Besides cattle, there were some products that were dominant over others – although there were exceptional. Helen McMahon told me that the Grange basement, when it was in the Hollywood School House, was

used to store the potatoes of Japanese farmers. The minutes of this Grange indicate that a popular dessert after meetings was strawberries and cream, so the strawberries may have been grown here in some quantity³¹. There were produce stands in Bothell, as Bothell was self-sufficient³², but I have been unable to discern what kinds of crops were sold. There were chicken farms in Bothell³³ and Woodinville³⁴ In the area where the Agricultural Heritage Garden is to be located, there were six families operating truck farms.³⁵ The Zante family also established a vegetable garden in the same area of the valley.³⁶ The early Grange records show committees devoted exclusively to one agricultural commodity, indicating the importance of varied crops for the farmers.

Thus, many of the farms in the valley were subsistence farms³⁷, to help supplement what income was earned from such industries like logging. As evidence of my contention, the menu of our first overseer, Elmer Ross, listed the following: grouse, greens, cabbage, strawberries, peas, potatoes, cauliflower, blackberries, currants, plums, corn, venison, pork, tomatoes, pears, cucumbers, apples, pumpkins, carrots, turnips, mutton, gooseberries, beans, beef, cantaloupes, lettuce, raspberries and prunes “without stetting off their own property except to go hunting;” in addition, wild cranberries were gathered.³⁸



The Ross home

Indeed, much of the area was not designated for large-scale farming. When the Hollywood Hill was available for sale in 1923, it was sold in five-acre lots (it was completely logged by 1920). And it included people who did farming on the side – for example, the father of a long-time member, Helen McMahan, was a carpenter by trade. All families in the area at this time, though, had things like chickens, cows, and turkeys.³⁹

There was some commercial farming in the valley, though. The major farming enterprise was the Stimpson farm, which had all sorts of agricultural enterprises. It was owned by Henry Stimpson, the lumber baron. One of which was a dairy farm; he was the owner “of one of the finest herds of Holstein-Friesians in the United States.”⁴⁰ It was also noted that this farm had “a modern laboratory for scientific testing of milk production, a powerhouse, an ammonia plant to produce ice, trout pounds, and extensive greenhouses where his wife raised roses for sale.”⁴¹ They had several large greenhouses and sold flowers all over the world⁴². Indeed, the Stimpsons were so wealthy, they paid for the Hollywood School House, which became this Granges hall in 1939.⁴³



Della Ross was very proud of the washing machine Elmer developed for her.

There were some animal farms in the area – but these were more like fox farms and rabbit farms – but they were here by the time the Grange got established.

While not in the Sammamish Valley, some other crops were grown commercially, though a small number of farmers grew them. Toward the end of this period, starting in the 1910’s, grapes were grown. However, it was not known as the “ideal crop,”⁴⁴ and during prohibition, they were often sold for winemaking.⁴⁵

Another group of settlers in the Bellevue area, the Aries Brothers, were able to sell things like peas, wax beans, celery, cauliflowers, etc, and in several large sacs.⁴⁶ Some of our neighboring areas specialized in other crops. Everyone knows that Bellevue specialized in strawberries (and blueberries). The Snoqualmie Valley, for a time, was the Hop capital of the state (until a blight came thru).⁴⁷



Overview of farming in the Sammamish Valley

Nevertheless, this area had one of the shortest time periods involving agriculture ever. It was settled only by the 1880’s, when the cows came. However, as noted above, it took some time to be completely logged off. And then after that, the Stimpson farm was the major enterprise in the area⁴⁸.

Once logged, it took some time for farming to take root here. For example, the peak year for dairy farming in the area was 1948 – when there were “approximately” 25 farms in the entire Sammamish Valley.⁴⁹ And this enterprise started to come to an end in the late 1960’s.⁵⁰

Another important agricultural commodity was poultry. For example, there was a huge chicken farm in the Hollywood Hill area. But it was brief, however, and the chicken farmers started to give up around the late 1960's, too.

Thus, in our community, farming was an important industry in the valley for only about 25 years – a very short time as an agricultural district. And, the cattle did not years ago when the cows left the area. That leaves less than one century for which the agricultural lifestyle existed in the Sammamish Valley. And much of the area never had any agriculture to begin with. After logging, much of the area remained fallow, stay around much longer - it was approximately about 20 and less than 50 years after being logged, some of the surrounding hills were developing subdivisions. A map in the Kingsgate library, probably the “Remember When” map,⁵¹ shows that farms never developed on the Kingsgate plateau, about one mile east of here, indicating no agriculture. To the east of here, it is heavily wooded with second-growth trees, indicating that there was not enough time to develop any farms. Norway Hill in Bothell and the Pikes Peak neighborhood in Bellevue are other areas where there is still evidence of logging equipment as well as the stumps left over from one century ago, indicating no agriculture took place over much of the eastside.

The railroad came up the valley starting in the early 1890's. Both David Gilman and Peter Kirk had dreams of creating another iron belt – on the Eastside.⁵² One was in Kirkland, the other was to create a forge on Sallal prairie near North Bend.⁵³ The hope was to exploit both iron and coal mines, create the final product, and ship it out. However, their hopes were dashed by the

crash of 1893.⁵⁴ Nonetheless, Woodinville had a railway for which products could be shipped out.

This train depot, when built, was actually the social life and entertainment center of the community! People would go down there to see who was coming and going. Obviously our organization was needed for an outlet – which is why the Grange was so receptive to community residents⁵⁵.

One note about our locale. The name chosen by our founders was “Sammamish Valley Grange.” Today, such a name I not used to describe the locale of its residence – it is simply known as “the Valley,” and the river is simply known as “the slough.” Many residents of the Sammamish Valley may not even know its name! In fact, in the popular mind, place names of “Sammamish” are today to be found entirely south of Marymoor park, and nothing north of there has anything by that name – except our Grange. Bothell and Woodinville today are not connected with that name.

In the early part of the century, however, Sammamish Valley was a name for this area. The minutes indicate a “Sammamish Valley Fair” and a “Queen of the Sammamish Valley.” And, “the slough” acted more like a river, so it could be called the “Sammamish River”. Hence, such a name made sense – especially being the fact that we were the first Grange in the area. Today, the name for this region is either “Northshore” or “The Eastside.” Our Grange certainly serves these two cultural areas. However, this was not used at the time, although the first use of the word “Eastside” has to do with the following. The “Bellevue” Grange invited all “east side Granges” to a fiesta they were having – apparently we were considered in this geographical area.⁵⁶

Why did this Area Lack in Agriculture

The Grange is important in addressing the agricultural needs of its constituents. It has thrived in rural communities. Naturally, it doesn't do as well in urban, suburban, or, wilderness, communities (like Skykomish).

As of 1975, there were four Granges in the northern eastside (that portion north of the 520 corridor). About a decade later, Sammamish Valley Grange was the only surviving Grange. The reason why the others faded so quickly may have to do with the social makeup of the community. And the factors that determine the social makeup of the community not only includes geography, but timing as well.

As mentioned above, it took about one century for the Eastside to go from a stone-age culture to a culture that took the world's lead in developing cutting-edge technology. Within this period of time, there is not enough time to develop a farming society.

Here is the reason why this didn't happen.

To develop farms, one needs to cut down trees. That is the job of the loggers – and the logging companies. At first, they logged the valleys, where had the best farmlands. Then, they logged the surrounding hills. Given the age of the oldest trees in the hills, such as the Kingsgate Plateau and Norway Hill, this didn't happen until around 1900.

As Russell Kirk notes, starting in 1916, the American farm population began its decline in terms of absolute numbers. This means that there was not only was there less interest in becoming a farmer, but there were more farms, which were developed, available to someone who wanted to become one. And it's hard to develop farmland. The income from farming was less than someone could get from working in a large city (or even Seattle itself, which until recently had a lower price index than most cities). The allure to come out and farm just wasn't there.

It has been estimated by Eastside historians that agricultural influence in the valley did not peak until about 1948 – and then it faded thereafter. It wasn't the new farms that led the agricultural peak – rather, it was the farms that had been in the valley for a generation. Notice that the decline in agricultural influence began even before suburbanization came into the area. In King County, it may have already been too expensive to efficiently pull off farm operations.

Yes, there were individuals who did create farms in the 1920's. But that was on relatively flat land – as noted above, Cottage Lake was not logged until 1920. However, it was resorts that got put in, not farms. The logging in this area was completed after the pioneer period terminated, and the pioneer period is often the most economically efficient period of time to start up a farm – especially when pioneers have lower costs of living than non-pioneers. And the pioneers of this area got the easiest land to develop first – the land in the surrounding fields was more costly to develop, so this was an additional cost that the pioneers did not have to incur.

In addition, due to the hilly terrain, people would rather live near a road. The minutes indicate the bad state of the roads in the valley itself until the 1960's. So the county certainly would not put roads in the hills when the demand for road money was in the lowlands. And it would be costly to put in other infrastructure in the surrounding hills as well – including electricity, water, phone, and other utilities.

In addition, the costs of scale for farming went up, and farms needed to more capital to survive as farms. This was more of an expensive proposition than it had been in pioneer days. Although animal husbandry was the agriculture most suited for the valley, it still is costly to purchase a herd of cattle, and rarely worth the financial outlay to start one up in an industrial society (especially when one needs loans that need to be paid off to start a herd).

When people did move “out,” they moved to those areas which are easiest to reach the city. Thus, until the 1960’s, the suburbs spread out fairly consistently – there was an urban belt, and sprawl was more constrained. It was not until there was the allure of larger lots, and freeways, and interest in greenbelts, that the amount of sprawl greatly exceeded itself. Indeed, I was told that neighborhoods such as Northgate still had farms in the 1950’s. It was places like Bellevue and Shoreline that would have to be developed before they reached the central Sammamish Valley. And the trees in the surrounding hills were allowed to grow. It was not until the 1960’s that a movement developed to “go back to the country.” But that was the very time that the surrounding hills met suburbanization. Neither suburbanites, nor the hippies, had values that would meld into a rural community. Much less Grange values. Indeed, the new residents tried to keep the area as undeveloped as possible – but at the same time, not try to participate in the existing social infrastructure. Hence, the motto at that time: Woodinville, County Living, City Style.

There was thus approximately 60 years that was allowed to develop the Sammamish Valley into a thriving agricultural community. But when the opportunity presented itself to do so in this area, it was too late to take this on. And it takes time for institutions to develop influence. As a result, the Grange never developed the influence in the northern Eastside that it had developed in many other areas of the state. And our Grange would feel the detriment as well.

Chapter 2 – The Early History of the National and State Granges

Around the time that Ira Woodin first came into the region, there were a lot of farmers who did not think the system was all that fair. They had been taken advantage of by the various institutions that served them, such as banks, railroads, and grain-elevator operators. As their discontent was spilling over, they found a new organization willing to serve their needs, the Patrons of Husbandry, or the Grange.

All Patrons, or Grangers, are familiar with the story. An employee of the US Department of Agriculture, Oliver Hudson Kelly, traveled the south after the Civil War at the request of President Andrew Johnson. Seeing the plight of the southern farmers, and wishing to heal the wounds of the union, he decided to found a great farmers fraternity. He got together with six other men, and they hammered out the details of the Grange. This was later added as an eighth founder.

At first, the work in creating the Granges was slow. He initially only founded one Grange, Fredonia, in New York. He was about to give up when his wife gave him money and told him to continue. At first, most of the Granges were in Minnesota, but after a couple of years, the movement spread throughout the country like wildfire on the prairie.

The Grange originally focused on improving the lot of the farmer both thru cooperatives (like grain elevators¹ and manufacturing facilities²), and thru political action.

Modern retailing may have had its beginning, where Montgomery Ward was founded to serve Grange members thru mail-order catalogs.³ In Virginia, it even founded three banks!⁴ Until recently, it was thought that the Grange was responsible for the various “Grange Laws” on the books in several states (which essentially stated that businesses may be regulated if they are clothed in the public interest), but more recent scholarship shows that the Grange

was not directly involved.⁵ However, the impetus that led to the laws was probably the impetus that created the Granger movement, as it had the same source, and it arose at the same time.



At its peak, the movement has approximately 850,000 people. However, the Grange quickly collapsed, reaching a trough of 110,000 people. Whereas those warhorses founded the basis for a strong Grange in the future, there are various theories as to its decline. My guess is that it could not fulfill the expectations that the officers gave about the Grange when they were promoting it (this is true today, as people set false expectations of being a “fun” organization, for which it was designed to better the human condition). Also, when a commercial firm gave a better deal than a Grange cooperative could give a customer, the customer would go to the merchant, rather than the cooperative,⁶ collapsing the cooperative that sustained a Grange (or Granges.)⁷ Finally, the economy picked up, and as farm prices rose, many farmers may not have seen a need to spend money on such a fraternity.⁸ However, the Grange had several benefits that outweighed this problem. For example, it was a gathering place for farmers who lived relatively solitary existences.⁹ It was an organization where families could do something together (and socialize the kids

under their watchful eyes). It was also a place of entertainment, as the lecture's hour (or program) gained eventual prominence in several Granges in an era when there was little-to-no entertainment.¹⁰ Charity has always had a big role in the organization, and as most Granges are in rural areas, where there are not many institutions to collect charity, it could serve the function of those who are charity minded. Such people are the most likely to be interested in the improvement of mankind thru civil affairs, also, and many Granges serve as the grassroots of this effort, too. There were lots of things to attract people to these subordinate units, and the fact that it could be everything to everyone kept enough people to keep meeting to ensure its survival.



The geography of the Grange may have a suggestion as to it held on after the 1870s. At its peak, the Grange was especially strong in the south, and had a presence in what would be categorized as “the Old West.” After the collapse, it was strong in the old Midwest – ie the Great Lake states – and New England as well. Why was this? Many of the “American” farmers during that time, in the Great Lake states, were from New England. When they left New

England, they took their values with them. Some of those values are a strong communitarian spirit, as evidenced from the old New England town meetings. While the Grange disappeared in many states, when it did not offer something that appeared tangible, the fact that people had an organization to engage in community activity explains why it hung on.



Grange Members during an ordinary Grange meeting
Pictured are Frank Baker, Overseer (middle), Wilma Baker, Assistant Steward (right) and Pat Sholwalter, Lady Assistant Steward (Left)
Seattle Times Sunday Magazine, 2007

The west coast, despite its distance, also got Grange fever. The transcontinental railroad was completed in 1869, just in time for a new organization to come barreling down its tracks. Many Granges got going on the west coast, and in a short time, a California and an Oregon State Grange got going.

However, Washington state (or territory) did not get its own state Grange during this era. This is despite the fact that other territories had their own “state” Grange.

The first Grange in Washington State was in Columbia county, near Walla Walla. It was organized in the 1870's (it disbanded, but has been reorganized twice)¹¹. Washington Territory had 68 Granges by the mid 1870's, but the movement collapsed, and most of the early Granges disappeared, until there were only two left by 1888.¹²

Of interest, there were several Granges organized in King County when Seattle was not much larger than a village. In 1874,

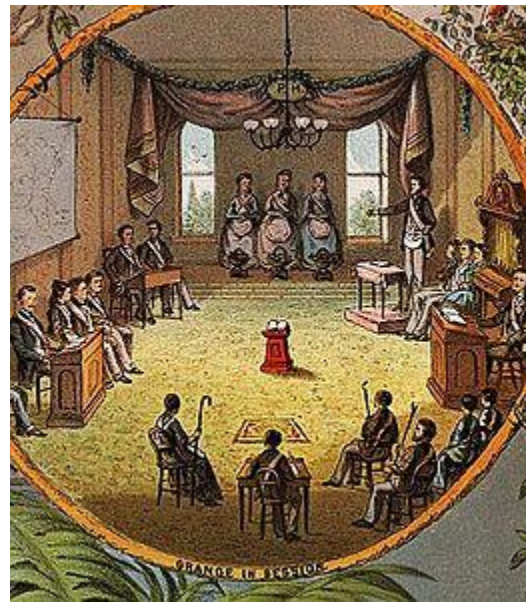
there was a Duamish Grange in Seattle. There was also a White River Grange (in the community of White River), a Snoqualmie Grange in Fall City, and an Alpha Grange in the community of Squak (somewhere in the Issaquah area). All those closed by the time of statehood.¹³

As noted above, the number of Granges in Washington Territory fell to two.¹⁴ As Washington was going to become a State, two individuals went to the Oregon State Grange Convention to help create a State Grange. To do so, several other Granges needed to be organized, so another 13 were organized.¹⁵ Thus, a new State Grange was organized.

In the beginning, most of the Granges were in southwest Washington.¹⁶ Eventually, Washington would be a leading, and eventually the most prominent, Grange state. So why did it take so long to get Granges going in the state? The way I see it, the first Granges were in the areas that had already been settled. However, in the rest of the state, the pioneers in Washington had many other priorities, and were far too interested in trying to found farms than to expend effort on something that was appearing to falter. Once their farms got established, and once the Grange established a track record, were they willing to put the effort to keep it going.

Remember, too, that settlement did not pierce northern Washington until the 1870's. And those settlers were loggers. As farming is nearly impossible in a rainforest, an agricultural organization would be inappropriate for its inhabitants. The trees need to be cut down first, and by the time enough trees were cut down to build farms, the Grange was in its first decline. As noted above, Seattle itself was still functioning as a logging town in 1915, parts of the Woodinville area were still in the logging

business in the 1930's, and by that time, it would have been uneconomical to start up a large-scale farm from scratch.



The early State Grange had some rocky years ahead, and took time to get off the ground. A lot of noise was made, but not much was effected. One of the things of lasting value was that the Washington Fire Relief Company was organized¹⁷ However, some idealistic members were busy organizing Granges, for the battles (they may have been planning) ahead.¹⁸ One of these people, Carey Kegley, became State Master in 1905, and would be so until 1917. He wished to have a Pomona in every county, and he utilized the deputy system to organize Granges.¹⁹ He had an ambitious program to push for legislation, and this may have been the impetus to organize Granges – he was ultimately successful in turning some of that noise in the first fifteen years of the organization into effective legislation. As a result, it was during this period that both the Sammamish Valley Grange and the Woodinville Grange were both organized.

The Progressive Spirit in the early State Grange

To understand why Sammamish Valley Grange was organized, one needs to understand the context in which it was founded. The early leaders of the Washington State Grange had a progressive agenda, and they wished to implement it across the state.

In 2004, I was asked by someone with whom I work “How did the Grange get involved in the Top-II Primary?” The answer to that question also provides the answer as to why Sammamish Valley Grange got organized in the first place.

At the beginning of the 20th century, the State Grange was interested in such things like pacifism, government reform (the primaries, initiative, referendum, and recall), women’s suffrage, prohibition, and greater government intervention in the economy. Much of this had very little to do with agriculture, but reflected the will of the leadership. In order to get such an agenda implemented, however, the Grange needed credibility, and to get that credibility, they needed numbers. As such, the Washington State Grange put an enormous effort into organizing Granges.

In a 1939 Grange News article, it mentioned that Sammamish Valley was organized because a group of farmers wanted to get together to advance their interests. That is known as historical mythmaking, which it is the job of historians to debunk. From all appearances, however, it appears that the attempt at organization comes from the State Grange itself. If one looks at the number of this Grange, #286, and compare it to the number of the Woodinville Grange, #609, observe that they were organized seven years apart, and further observe that the most recent Grange, Belltown, is number 1144, one can see that a lot of organizing was done between these years. One can also tell by the fact that several Granges in this neighborhood have similar number, including Cherry Valley (#287) and Tualco (#284), all organized within a month of one another. This wasn’t spontaneous, there was an agenda to get Granges started in this area, and someone spent the time to do it. It was the deputy that organized these units who would spend time cultivating the membership so that they would grow into effective points of activism. Truth be told, Sammamish Valley Grange was founded plainly to support the agenda of activists.

And there was a reason this was created. They wished to advance their agendas. At that time, it was possible to use the Grange for all kinds of things that were not common to agriculture itself, because this was pretty much the only game in town for a lot of folks, which is why they responded eagerly to the creation of Granges. They may not have agreed with the agenda of the state leadership (as can be shown by some early votes), but when the time was called to action, they would be ready to respond.

This explains why an agricultural organization took the lead in the creation of the Top-2 primary, as it was the legacy of the leadership one century ago.

Two things can be learned from this progressive spirit. The first is that to be effective, one needs to have people behind them and work on building relationships. This is why the Grange was so successful over the last century. Not only was this done in Grange halls, but the leaders were willing to find commonalities with other organizations, build coalitions, and advance common agendas.

The second is that organizations need to be relevant to their respective community. What was planted in the communities provided cultural, political, social, fraternal, and other benefits to members, which is why the Grange grew so rapidly 100 years ago. It was when Granges were no longer relevant to their community, and when they were unable to provide relevance to their respective communities, that they folded.

Unfortunately, much of these lessons were lost on the grassroots as other organizations took away talent and support from the Granges.

Chapter 3 – The Original Sammamish Valley Grange – To 1926

Why was our Grange created? The minutes from the meetings do not indicate why it was created. Neither is there any charter members (nor their descendants) who are members of this Grange, and no one I have spoken to who is a long time member knows, either. And finally, I was unable to locate any history of this Grange, from the 50th Anniversary, in the archives. According to a 1944 article in the “Grange News,” written 35 years after organization:

“Realizing that united effort was of first importance if agriculture were to progress in the Bothell community, the farmers of that district organized the Sammamish Grange in 1909.”¹

However, that sounds like the language of official Grange propaganda, if anything. It makes it appear that a group of farmers had spontaneously gathered to push for a program to advance agricultural interests, and were salivating at the right organization to do so. However, history is made up of past myths, and it is the job of the historian to determine what really happened, and if the myths are untrue, then to debunk them with the conclusions of an investigation. For one thing, one of the charter member, William Guernsey, was a newspaper editor. The state office may have published an announcement in the local paper about organizing a Grange, and being a civically minded person (who did his work) he may have been in a position to see one was being organized, and went to the place the deputies were organizing the Grange.

I have experience with organizing groups. Having both been a charter member of an organization, as well as having been trained for the Grange membership development team, creating branches of an organization works as such. An organization (like the Grange) decides on an area to organize in,

sends in its deputies, and gets groups organized. It advertises in as many publications as possible to get the word out. One of the big agenda items at the time for the State Master, Kegley, was to organize Granges throughout the state², and several Granges were organized at the same time in this area.



Bothell Main Street, looking west, as it looked when this Grange started

Before Sammamish Valley Grange came into being, there was a paucity of Granges in the North King County-South Snohomish County area. By comparing the number of the various subordinate units in our area, with the date they were organized, we can see a pattern: In January 1909 – February 1909, the Granges that were organized were Garden City (#280, Snohomish), Tualco (#284, Monroe), and Cherry Valley (#287, Duvall). Halls Lake Grange (306, Lynnwood, now known as Cedar Valley) was organized a few months later.^b Happy Valley, #322, in Redmond, was organized later in the year (Review records of King and Snohomish County). This suggests that the state office probably had a plan to create Granges in the area, and Bothell may have been a targeted community by the state office.

Unfortunately, the organizing documents have been lost to history. So what is noted above is merely conjecture. The fact that so many Granges in such close geographical

^b Note that Granges in a state are numbered in the order they are organized.

proximity at the same time, especially given that the Grange had existed nearly forty years prior to organization, gives a strong indication that there was a plan by the state office to organize Granges.

Furthermore, to debunk the above myth of spontaneity, there seemed to be a lack of things to do in the first year – the above article alludes to the fact that a group of activist farmers had a set program of things ready to go, and just needed the right organization to get their agenda in motion. *If they truly were a group of farmers who wanted to advance agriculture in the Bothell area, they would have had a program of ideas pushed during their first year.*



Elmer Ross, First Overseer of this Grange
 Making something spontaneous sounds much more glamorous than writing what may be the truth, i.e. “The state office decided to target the organization of Granges in South Snohomish County and North King County, so State Master Kegley sent a bunch of deputies up there to so organize.” Such myths also help to justify

an organization’s existence, because spontaneity shows that the organization arose out of a need by the grassroots, not the fact that the leadership wanted to create separate geographical units to advance its agenda. However, we may never know the precise reason why a Grange was organized here, as we do not have the records of Kegley instructing his deputies to come up here.

It may have been relatively easy to get one going in Bothell, however, making it easier for the deputies to do their jobs. And the fact that this Grange has lasted 100 years (despite that fact that the majority of subordinate units that were organized collapsed after a couple of years) indicates that there was clearly justifies the need for a Grange. In the early 20th century, the fraternal organization was at the peak of its popularity. It is believed that there were over 1000 separate fraternal groups – from the Masons and Oddfellows, to the Redmen, the Hohos, the Eagles, and many other organizations connected to some common thread, such as ethnic (the Irish had the Hibernians) to occupational, to many other characteristics. Some individuals may have been already in contact with the state office, as Brother Nims, the first Overseer, was Lecturer of King County Pomona when it got organized.³



The Bothell Oddfellows Hall, as it looked when we met there

On January 16, 1909, an organizer got a bunch of members together, and the Sammamish Valley Grange was organized; it was chartered on January 29 of that year. During that time, we met in the “Winters Hall,”⁴ (though we mostly met in the Oddfellows Hall during our first incarnation). One of its first actions was to request that their congressman have the Federal Government do a soils survey of the valley. It was accomplished two months later. Remember, this was done in the days before computers made things faster.⁵ They also worked to establish Arbor Day on the school grounds.⁶ Yet, even at this date, they asked for help from the State Grange to show them how to run a Grange,⁷ even as late as 1911.⁸ Despite the fact that they were ignorant of Grange knowledge, they also were willing to help organize other Granges, like in Juanita.⁹

In these days, the sphere of influence for our Grange was relatively wide. People applied for membership as far west as Lake Forest Park, east to Woodinville. This was before the widespread usage of automobiles. As mentioned in a later chapter, several Granges were organized east of here, but none directly west of here (at least to Puget Sound, excepting Northside and Sunnysdale, about a decade later) so there may not have been much demand for a Grange in north west King County.

There were some similarities between that early Grange and the Grange as it currently operates. For example, we agreed to hold an open meeting once a month (where the other meeting was closed)¹⁰ Almost at the beginning, our Grange (in this incarnation) agreed to pay its secretary for the work that person did.¹¹ There was always a push to get more members, as in today, and one way we tried to get more people was thru “advertising ourselves.”¹²

One of the issues that came up, more than once, was that starting in the November 1915 meeting, we prepared a yearly

budget.¹³ In the early years, we had a budget committee¹⁴ – due to a perennial lack of funds.

Lack of finances occupied the attention of this Grange throughout most of its history, especially in the early days. Although we had a committee to look into building a hall, but we the records show that we had to keep transferring money from the committee fund to the general fund.¹⁵ Sometimes, this Grange had to collect money from the members during a meeting to pay the hall rental fee.¹⁶ This Grange used a Halloween party not for its own enjoyment, but as a fundraising project.¹⁷

There was a lot of difference between the lecturer’s program between then and now. Today, in any Grange, the time devoted to the Lecturer’s program is relatively short. However, at that time, the Lecturer’s program was much more extensive, and sometimes included debates after the meeting. It appeared to include things that were much more relevant to the Grange constituents then, than the Lecturer’s programs found in many Grange meetings today^c. For example, there was also a spraying demonstration, and often the demonstration included agriculture techniques.¹⁸ In 1912, there was a program about the joys of electricity on the farm. One program in January 1916 discussed the advantages of the organization that eventually became GIA. There was also programs about new farm technology.¹⁹ Although the lecture’s program was much more relevant to the members than most programs I have seen today, as the old saying goes, “the more things change, the more they stay the same,” and one issue occurred then that kept reappearing time and again over the 100 years of this Granges’ history. In 1912, there was a program (for which Twin Valley Grange was invited) that was about trapping and poisoning the mole.

Unfortunately, this was not passed down. In fact, the problems with this beast kept popping up again and again in our history, our records indicating another four times, and I remember it coming up again as late as 2002!

Indeed, the Lecturer's program was what seemed to get people to meetings, and the State Grange recognized this, as is noted below. When it was a good program, people came to meetings. But when it wasn't "lively" there wasn't a lot of attendance.

However, there wasn't too much competition for a members time, so it involved less thought to put on something that would attract people to meetings.

One issue that people kept trying to address was that of getting members for this Grange. Throughout the records, there was constant talk in the meetings about trying to get more members. For example, in one meeting, people were trying to figure out how to get "younger members"²⁰(much like today).

Some years there were contests (like in 1910 & 1922, when the losing side had to buy the winning side a dinner).²¹ As was evidenced in a later day, whenever there was a strong membership benefit (like the Grange warehouse), many people joined up, as the records correspond to. Due to this fact, during this time, we were the largest organization in Bothell.²² And likewise, when one no longer had to be a Granger for the benefit (or it disappeared), the membership fell. Nonetheless, it appears to have taken less effort to get members to fill this Grange then than it does today.

Like today, we tried superficial means to get members, like having "men charm their brother Grangers with music, thereby getting them to attend Grange" (resulting in a music committee).²³ Likewise, another similar barrier existed to getting members to attend Grange. State Master Bouck asked for "more lively topics" that would interest farmers.²⁴ The most interesting attempt to get members was toward the end of this

period, when this Grange tried, but failed to approve, was to change the name to Bothell Grange.²⁵

Another difference, the organization was utilized much more to advance its members economically, as we sent people to look into growing hay, as well as grapes. There was also an attempt to organize a Holstein club, and as noted above, there were spraying demonstrations.²⁶ This Grange had its own library, up to 92 volumes, dedicated to agriculture.²⁷ We attempted to obtain a stall to sell produce at a Seattle Labor Temple, and we also tried, along with Woodinville Grange, to obtain a stall at Pike Place Market.²⁸ This Grange also hired our own purchasing agent (who had to be bonded).²⁹ Finally, despite the fact that we are competing organizations, we attempted to establish a Farm Bureau.³⁰

Another difference was regarding the meetings. There was much concern about the ritual, and that drew the attention of the officers. According to the minutes, as late as 1916, the members were making major mistakes regarding the ritual. It also took time to get a solid meeting night.³¹ The minutes also show that during 1913 – 1914, the Grange did not have a quorum, but ran a meeting (and decided business) anyway.³² The records consistently indicate that rather than have a CWA (or its equivalent) we instead had an "Eats" Committee. Throughout the early period, degree work was done during the meetings, rather than have Pomona do it. Finally, there is no mention of any (formal) Executive Committee until 1912.

The most important difference between then and now, however, had to do with farming. Whereas today many Granges have to be prodded to address agricultural issues, up until 1921, much of the concerns during the meetings had to do with crops, farming methods, machinery, and the like. Rather than appoint one agricultural committee, for example, in 1917, there were six standing

committees representing some aspect of farming.³³

Another difference between then and now was that this Grange had various resolutions of sympathy when something bad happened to a member. In its first incarnation, whenever a member died, or sometimes their descendant, a Resolution of Sympathy was drafted. On the other hand, not a lot of money went to charity, like a Grange is supposed to do. The only important charity I found was gathering vegetables for the benefits of the Seattle unemployed.³⁴

As one aspect of the Grange is a political aspect, our efforts on this front were many. However, all of our efforts were in line with what the State Grange was advocating. On multiple occasions, the Grange advocated having a Farmers Institute nearby.³⁵ This Grange asked its State Senator in 1911 to vote for the Initiative and Referendum bills³⁶ (As State Master Kegley was pushing in the legislature at the time, too). As well, this Grange sent a delegate to the Good Roads Convention in 1911³⁷ (and would continue to do this until the 1930's). As the members thought there was a possibility of war in 1914, they passed resolutions asking for naval disarmament (which went to President Wilson and Congress)³⁸. In 1910, the members voted to support the abolition of saloons in the area (known as "local option.")³⁹. The members of this Grange had signed a petition to Congress opposing Canadian Recipricocity⁴⁰ (a big issue during the Taft administration). There was a resolution to disallow the distillation of alcohol in wartime.⁴¹ In 1916, the members supported municipal ownership of milk distribution⁴² On another occasion, this Grange was willing to invite the so-called "Non-Partisan" league to our meeting.⁴³ Apparently out of thin-air, it appears a child-welfare committee was created.⁴⁴ It appears that the Grange had more clout then than today, as it had the audacity to write our congressman, in a single letter, asking him

for positions on various issues⁴⁵ (imaging trying to get such open-ended responses today!). Finally, to indicate our future orientation, it aided the Hollywood and Woodinville "neighborhoods" in obtaining a mail route.⁴⁶

The one exception to the rule of going along with the progressive program of the Grange was when a vote came up to support women's suffrage. Sammamish Valley Grange actually voted against it.

Even after World War I, Sammamish Valley Grange was more-than-willing to voice its positions on issues, but still largely in line with the values of the State Organization. There was a resolution asking that food be places on a "cost basis."⁴⁷ There was a resolution supporting the League of Nations.⁴⁸ It supported the Municipal Power Bill.⁴⁹ In the year before it merged with Woodinville Grange, it supported a Child Labor Amendment.⁵⁰

Some of our political activity did not even involve the government. At that time, there was an effort condemning the state Master, William Bouck. Sammamish Valley Grange consistently passed resolutions in favor of Mr. Bouck, even in opposition to other Granges, such as Walla Walla Pomona. It even went to the point of gathering funds for our State Master's defense⁵¹ However, some members left shortly after the disputed 1918 convention, like the Simonds family⁵², although it is not clear whether the events disgusted them or not. On the other hand, the records explicitly show that some members quit right after Bouck seceded from the State Grange in 1922.

All of the disputes between the Grange and organizations hostile to the work of the order flooded over into our own subordinate unit. In May 1919, the doorkeeper was actually instructed to not let anyone in the hall unless he personally knew that person.⁵³ In addition, one person was not allowed to join, because he was not a farmer (See "The Bouck Controversy").⁵⁴

The most important venture this Grange did in its early incarnation was a cooperative store. In 1909, the citizens of Bothell created a cooperative store. The mission was “to serve the public, not fleece it.” Some of the founders of that store, such as Beardsley and Simonds, were charter members of this Grange. Despite that fact, it appeared to some of the members of our Grange that this store was fulfilling its mission, so it created its own cooperative store in 1915. However, in the book “Squak Slough” it is mentioned noted that our store was “not entirely successful.”⁵⁵ The fraternal spirit between various Granges started early. In the minutes, there is mention of cooperation with several Granges, such as North Creek Grange, Twin Valley Grange, Woodinville Grange, and Happy Valley Grange.

In those days, the various local Granges would cooperate with one another on various large projects. As mentioned above, Sammamish Valley Grange immediately got a soils survey done, and had a cooperative store. It also held a Bothell Fair, at least for a few years.⁵⁶ Along with Twin Valley Grange and Woodinville Grange (and an organization called the Commercial Club), there was to be a Sammamish Valley Fair, but I have never determine what happened to that event.⁵⁷ Happy Valley Grange, somewhat distant at that time, helped to organize telephone service in its neighborhood.⁵⁸

While “progressive” in some aspects, and basically following the State Line on various issues, it appears that our Grange was on the more-conservative side the issues, for a Grange. For example, while State Master Bouck arguably opposed the war effort (against World War I), we were in support of it.⁵⁹ We appeared not to be alone, however, as Happy Valley’s history indicated that it at least “supported the troops.” While Woodinville Grange gathered money to help coal strikers,

Sammamish Valley Grange’s records do not so indicate (although a Lecturer’s program addressed the coal strikers itself⁶⁰). As noted above, this Grange also opposed Women’s suffrage.⁶¹ Later on, we were split on the issue of government ownership of major industries.⁶²

Staying in line with what other Granges were doing, until recently, has largely been a consistent part of our history.^d This role can be seen in the difficulties the State Grange had in the late teens-early twenties. We appeared to take a middle-of-the-road position. When Bouck had his troubles in 1919-1921, and Whatcom County Pomona condemned him, we had a resolution supporting Bouck and condemning that Pomona.⁶³ We also gathered funds in support of State Master Bouck.⁶⁴ However, when push came to shove, we supported the State Grange. This Grange passed a resolution in favor of staying, as noted:

WHEREAS there is a concerted movement to disrupt he Washington State Grange by secession,

THEREFORE BE IT RESOLVED by the Sammamish Valley Grange, No. 286, that we wish to reaffirm our loyalty to the State Grange and further approve the action of our State Executive Committee against any secession, and

BE IT FURTHER RESOLVED that a copy of this resolution be sent to King County Pomona Grange and to the Agricultural GRANGE (sic) News.⁶⁵

Partly due to this, as well as the fact that our large venture failed, our organization was ultimately weakened. The records of the early 1920’s indicate that the activity of this Grange was reduced. Starting about 1923, Sammamish Valley Grange thought about

^d I will, of course, note these in later chapters

merging with another Grange, and also toyed with the idea of dissolving.⁶⁶ The minutes show that not only were fewer members attending meetings (often having less than eight officers), but the meetings were getting more and more scant. For example, in 1923, we only had seven meetings, and of those seven, only four had a quorum. There were almost whole seasons without a meeting, and sometimes, nothing was discussed. The only exception was a low-level marketing discussion by the members of this Grange to get residents of Seattle to buy “Home Grown” Produce⁶⁷ (i.e., local produce). One event could show how member-poor this Grange was before merging with Woodinville Grange. In 1923, Bothell High School won the state basketball tournament (under Dean Nicholson, who went to CWU to have a phenomenal 65-year father-son coaching career), and the Grange was to organize a banquet for them – only that a few members got sick and we didn’t have the enough members well enough to pull it off, so we didn’t do it.⁶⁸

In the last few years, the records have scant evidence of any real business that went on besides resolutions of sympathy, voting on money, picnics, and planning for events. A few pie-in-the-sky ideas were started, but apparently, they were just ideas. We tried to start a feed store, to use as a way to get members, but it went nowhere.⁶⁹ Another idea was a radio committee was started to get a Grange radio station – but we could not get our own signal.⁷⁰ To be fair, however, I am unable to determine if these were ideas of Sammamish Valley, or of higher levels of the Grange.

Money woes may have led to our demise, too. While this had consistently been a problem, it became one of the problems that maybe contributed to the end of this incarnation of the Grange. Our attempts at organizing fundraising events were by-and-

large failures. One event, a basket social (whatever that was), was a dismal failure. There was a discussion in May 1924 about cutting expenses.⁷¹ In 1925, we tried to give Associated Grange Warehouse Stock in exchange for a subscription in a powder company – but it was disallowed.⁷² By the time the Grange disbanded, we were \$23.81 in arrears⁷³ (about \$600-\$700 in today’s dollars).

Yet, there were 22 shares of capital stock in the Grange Warehouse Company that the Sammamish Valley Grange possessed (approximately \$100). In January 1926, W.E. Nimms turned these shares over to the new Master of the combined organization, S.A. Collicott⁷⁴.

During this time, the Grange we cooperated with the most was the Woodinville Grange, as was mentioned more and more in our records. Not only was the Woodinville Grange in the Northshore area, but also, in the Sammamish Valley. So merging did make sense. This Grange voted to consolidate with Woodinville Grange on December 10, 1925. We were given the verbal approval of State Master Goss – the only national master (albeit in the future) whoever attended Sammamish Valley Grange meetings.⁷⁵ However, he did come back to visit the new, consolidated Grange a few times.

Despite what some members believe, we are not the Woodinville Grange with a few members of Sammamish Valley thrown in – the records indicate that a sizeable number of members, (28, 24 in good standing), went over to the Woodinville Grange.⁷⁶

However, for some time, there was some friction between the two Granges. There appears to be jurisdictional boundaries, as the records of the Woodinville Grange indicate. This will be addressed in the next chapter.

The question is why the first incarnation of this Grange died. While I have been working on members of our own Grange, I

developed my own theories of membership, and can be applied here.

First, this Grange relied too much on membership benefits, while the meetings may not have interested the members themselves. It had to find ways to get these members to attend meetings – even though there wasn't too much to do in Bothell in the 1920's. Although the programs were much more relevant than those of today, the State Master had to encourage the Grangers to make programs more interesting. And this was in the day before mass entertainment, when there was not very much competition with this sphere of Grange activity.

More importantly, this Grange lost its focus. A review of the records seem to indicate that after its big project, the store, failed, it could not find another way to revitalize itself.

Essentially, we lost our purpose, so why go to a Grange meeting? We never got a project started toward the end that could attract new members (despite thinking we could build a feed and grocery store, or get a radio station). Going to meetings became a waste of time.

While there was a secession of members in 1921, a review of the records suggest that this Grange was already in decline by this time, and even though some members seceded, we may have ultimately failed even without it.

I think that the failures of the original Sammamish Valley Grange can teach all Grangers a lesson about how to fail.

Nevertheless, Woodinville Grange would help bail us out, creating a synthesis of both organizations.

The Bouck Controversy

In 1919, a certain individual, by the name of William Orlob, DDS, wanted to join the Grange. While he was a dentist in the town of Bothell, his hobby was farming. The Master at the time, Earl Rice, ruled the application out of order because he was not engaged in the business of farming. An appeal was made to State Master Bouck, who agreed with the Master of Sammamish Valley. However, what is of historical interest is not that the State Master rejected a member because he was not a farmer, but the thing that was written to back it up.

Master Bouck wrote that anyone may join who is “engaged in agricultural pursuits and having no interests in conflict with our purposes” That makes sense, but what is more revealing is his follow-up “Now it appears from the above that the aim of the Grange is to *promote class interest* and a person out of harmony with the aims of the farmers might cause discord and trouble in the organization.” (italics mine) He noted that if Dr. Orlob was working to get enough capital to buy a farm, then he may join, but if farming is just his hobby, he was ineligible to join. In any case, the history books of early Bothell indicate that Dr. Orlob indeed did not plan to become a farmer, and in fact moved to Seattle the next year. So who promotes “class interest”? He said anyone was engaged in some type of farming, a member of an agricultural cooperative, a teacher “in the public schools”, or “in some cases” ministers were eligible to join. Much of that was in line with the original Statement of Principles. But what is revealing is the language he uses. In truth, the Grange had been admitting those clearly outside of those definitions for a long time – Franklin Roosevelt was a gentleman farmer (his chief occupation was politician), one of our charter members, William Guernesey, was a newspaper editor, and indeed, even the Master of this Grange at the time the application was ruled out of order was an attorney who worked in Seattle! William Bouck noted that he would make a good member of any fraternity, “but to open the doors to him would mean to open it to others of his class and profession and that might shortly ruin the Grange” based upon the facts presented (which have been lost to history). Note that State Master Bouck kept referring to “class interest.” Truth be told, there is nothing in the Grange philosophy that refers to “class interest”. But there is certainly something in the left-wing philosophy that William Bouck was promoting that certainly takes class into consideration.

William Bouck, referred to by sympathetic historians as “fiery”, was an ideologue who almost destroyed the State Grange so that he could push his extremist philosophy. He was a wanna-be politician who ran for Congress on a left-wing ticket (and getting second place!) in 1920 while not dropping his position as Master of the Washington State Grange – (clearly a conflict of interest).

William Bouck was involved in two organizations that were very similar in manner. He was involved in the (inappropriately named) Non-Partisan League, and he was involved in the Farmer-Laborer Party. The only difference between the two was that one was an interest group originating from North Dakota, and the other was a political party originating from Minnesota – in other words, both represented left-wing ideals from the same region of the country. Both were vehicles used by left-wing Republicans to take the scenic route into the left-wing of the Democrat Party in those respective states. Both supported a simplified ideology in that the “commanding heights” of production should be controlled by the state, similar to what another organization in the Soviet Union was doing at the time. According to Wikipedia, the Farmer-Laborer party had bona-fide communists in it! In fact, the Farmer-Laborite name itself indicates what the Bolsheviks had in mind when they designed Soviet flag – the hammer for the laborer, and the sickle for the farmer. Despite the fact that these

were organizations from the Midwest-Great Plains border states, both organizations had a strong presence in Washington State, due to a similar ethnic makeup of those two states (A combination of New English migrants and Scandinavian immigrants).

In 1917, the Washington State Grange convention was shut down on the auspices that the State Grange supported the non-partisan league, which was seen as unpatriotic. Historians later found out that in truth, it was merchants who were upset with the cooperative stores who asked that the Walla Walla school board to close convention early. In a sense, it is true that the local merchants were engaged in racketeering, which would have been stopped by RICO statutes if they engaged in such activity today. Nonetheless, it was the very plausibility of the State Grange leadership supporting this organization that provided an excuse to shut it down.

This made Bouck very bitter, so he wrote President Wilson a letter. And it suggested that there was no support at the National Office. So he started pointing fingers at the National Master, calling them reactionary.

So did much of the State Leadership at that time. One convention delegate in 1920 badgered the National Master about his views. If one looks at the first State Grange newspaper, it attacks the Boy Scouts as a militaristic organization (later, Granges would happily host the Boy Scouts). According to the 2008 State Master's Address, he used this as an occasion to ask that Granges oppose war and to get more involved in politics.

The National Office did not like these personal attacks, as he was unbecoming a Grange member. So they disciplined him. Later historians suggest that the National Office incorrectly wrongly censured him on a false charge of "injecting partisan politics into the Grange." Truth is, that is *exactly* what he was doing (at the 1921 Colville Grange Convention, he asked subordinate Granges to become more active in politics in his Master's Address).

The truth was that much of his sour attitude was unnecessary. His successor, Kegley, was almost as progressive as he was. But he had a more diplomatic temperament, and hence, he got a lot more accomplished, as he was willing to work within the system, and not abuse his office to promote extremist ideas that not everyone in the subordinate Granges supported. While he disagreed with the National Grange, he was willing to be on good behavior, to keep up fraternal harmony.

At the same time, the political positions of the State Leadership was inconsistent with many individuals at the time. Having reviewed the history of Happy Valley Grange, during WWI, they actually took out donations to "support the troops." This is inconsistent with an anti-war position that was taken up by the leadership of the Grange at the time.

Indeed, the hard-core position of the leadership was inconsistent with the needs of many rank-and-file members at the time. Even by advocating that Granges get more involved in (his) politics, there is a suggestion that his militant message was not accepted by many members.

Throughout most of the history of the Grange, the main reason the majority of individuals became Grange members was for the friendships, the social activities, and the entertainment. While this basis of membership explains the decline of membership starting 40 years later, it was the largest need of members at the time. The occasional political activity would be welcome, but that was not the major focus of members who joined. Indeed, those members most interested in issues took different political positions that Bouck did, and there were a good many mainstream Democrats and Republicans who probably found his positions odious.

It turned out that Master Bouck nearly destroyed the State Grange in his attempt to get it to become an advocate for his political positions. It would take resources of both the State Grange and National Grange, and much discord on both sides, before the issue was finally resolved.

Much of this was very unnecessary. A new Master was elected in 1923, of more even temperament. He took on a single progressive cause – creating the PUDs – and his efforts were successful in getting something that actually improved the lives of farmers.

Chapter 4 - The Woodinville Grange

The Woodinville Grange, #609, started in 1916. There were 26 charter members.¹ As the number indicates (new Granges start in the 1100's now), over three hundred Granges had been started in a seven year period. Either organizers really wanted a bunch of subordinates, or "The Grange" was a hot idea at that time.^{ab}

While the early Sammamish Valley Grange was quite busy involving itself in all aspects of their community, the Woodinville Grange appears from the minutes to have been lethargic. My review of the records indicates very little activity. Which leads to speculation – why did it outlast Sammamish Valley? After the logs had been hauled away, Woodinville in the first half of the century was a sleepy logging village (the book Village in the Woods would be more appropriately titled Village in the Stumps), with logging activity occurring around Cottage Lake – which at that time, may not have been part of the Woodinville community, but a distant hamlet.² There was a lack of roads into the town, only one windy road from Redmond, and one windy road from Bothell. While Bothell could have been considered a town, Woodinville was too small for that designation. Due to the windy roads, and prohibition (although northwest farmers were inclined toward sobriety even without prohibition), there may have been very little to do at night. Late in the period, we reimbursed people's gasoline expenses – thus indicating how expensive it was to leave the town.³ This is especially since there were no televisions, radios (at least mass ownership), computers, game consoles, or any of the other forms of do-it-yourself entertainment that exist today. The records indicate the meetings were well attended, while nothing

^a Unfortunately, the original minutes, from 1916-1918, have never been located, so I do not know what happened in its first two years

was going on. And, there was a lack of other organizations to go to in town. It appeared to be more of a club, than an organization. So people came to do something with their neighbors. However, due to the fact that not a lot of members were suspended, they may have been bored, so stopped coming. In fact, by reading the records, during some meetings, nothing – no business, no program, no communication – ever happened!

Part of the problem, though, was because of the fact that there was poor recordkeeping. There was some activity that was happening in the Grange, as it stayed on its own for ten years. In addition, one member told me that her father, and other members of this Grange, were able to get assistance to build barns by going to a Grange meeting and asking members to help them.⁴ In a five year period, over eighty people joined – quite a lot for an isolated community with a few hundred people. However, a review of names of officers shows, with a few exceptions, fresh faces every time an election happened. This is different than people working their way up the officer ranks. Thus, unless the members were astute enough to put new members into officers positions to keep them involved, which is unlikely, it appears that the problem of lack of activity drove members away. The only thing that kept people joining may have been new members to the community wanting to find something to do. I would characterize the membership as a "revolving door," which only works in communities where there is nothing to do. The Woodinville Grange did not have its own hall. Instead it met at the old school. But it was willing to help share expenses to meet at the school. For example, it voted to put up lights in the school gymnasium for its meetings.⁵

Meanwhile, the Woodinville Grange was doing its own activities, although as mentioned previously not on the scale of Sammamish Valley. Ironically, there was a

dispute with the Washington Fire Relief Company – which is ironic due to the fact that a later CEO of its successor organization – when known as Grange Insurance – would choose to join this Grange, and that a master of this Grange would come from that company, albeit many decades later.

During the late-teens, there was a dispute between Sammamish Valley Grange and the Woodinville Grange about which Granges got which members. The Woodinville Grange wrote a letter to Sammamish Valley Grange objecting to the fact that Sammamish Valley Grange was adopting members from what they considered as *their* jurisdiction. This matter was resolved later in the year, when membership of each member was determined by community where their P.O. Box was located.⁶

However, toward the end, these rules appeared to have been stretched, especially as both Sammamish Valley and Woodinville cooperated closer and closer together (as the records of both organizations indicate). One of the members who joined the Woodinville Grange in 1925 was Dick Vitulo.⁷ The Vitulo family owned the land where Home Depot, the University of Washington branch campus, I-405, the Seattle Times plant, and the Quadrant business park are located today – all inside the current Bothell City limits. The streets were not installed east of I-405 until the 1980's and 1990's (with the exception of Beardslee Boulevard, named after an important later member of the successor to this Grange). Hence, this area was in more geographical proximity of Bothell. However, as his farm was closer to the village of Woodinville, he joined the Woodinville Grange, about the time that the original Sammamish Valley Grange was dying.

One thing that could have attracted members is the lecturer's program, which although it did not occur every meeting, it was quite extensive. It included music, singing,

readings, and debates. A favorite debate topic was the following – whether the world was improving or worsening, which was decided in the negative⁸ (a common attitude in the early 1920's). Another was a debate on what the members considered to be the most profitable crop, which was never resolved.⁹

The activity of the Woodinville Grange was so scant, I can cover it all here. In September 1920, we elected delegates to the Good Road Convention in Everett.¹⁰ In December 1920, we added our name to the record to oppose the merger of school district #23 with district #26 (which resulted in the creation of the Northshore district, in any case).¹¹ As noted above, we bought lights for our own use for the High School Gym – as was indicated when we granted permission to the basketball team to use at night.¹² We took up donations for those involved in the Tacoma metal trades strike.¹³ We also took up a collection for striking miners in the area (at the request of the Central Labor Council), by sending both clothing and \$10.00.¹⁴ We asked the local game warden to shut down Bear Creek to hunting.¹⁵ We endorsed the State Grange Program of taxation.¹⁶ Showing a lack of knowledge of economics, we passed a resolution protesting discrimination of prices between local and non-local produce.¹⁷ We opposed a “Child Labor” amendment.¹⁸ We got a committee to look into streetlights for the village of Woodinville, but the committee did not get far.¹⁹ There is indication we may have had a fair, but it is not spelled out in detail in the records.²⁰ In several instances, we were presented with opportunities to give life to the club, but passed it up. We actually refused to participate in a fair in Bothell.²¹ We ignored an opportunity advocated by Mukilteo Heights Grange to create a Cooperative Exchange.²² We ignored requests by higher levels of the Grange to report to the authorities flagrant violations of the

Prohibition Laws²³ We tabled a motion criticizing the Washington Fire Relief Association²⁴ (now known as Grange Insurance Association). State Master Goss wanted us to be in communication with our Olympia Representatives, but we did not do anything about that, either.²⁵ In fact, besides helping out laborers in trouble, there appears to have been no charity given out.

We were so lethargic, it appears that the Bouck controversy had little to no effect on our organization. Unlike Sammamish Valley, there is nothing in the records indicating we took any position during those times of troubles. In fact, if one reads the records without any knowledge of this period, it appears there was no trouble brewing at all!

Politically, we appear to have been somewhat left-of-center, as was in line with the State Organization. While we opposed a “Child Labor” amendment, there were a few other instances which reveal our positions on issues. First of all, we were willing to aid labor when it ran in trouble, as noted above. As noted above, while the national organization was stung by a partisanship scandal one decade earlier,²⁶ we were willing to do activities with the Democrats. There was a picnic, in Kirkland, where mule-shaped sandwiches were served – and this was specifically mentioned in the minutes the Democrats ran it. During this time, the Democrats were barely a major party in the state – they only held one seat in the State Senate, and their US Senator won only because the Republicans chose an extremist who opposed labor unions. The Democrats were even too far to the left for the national chair of the Democrat Party, as was evidenced by Chairman Farley’s statement that the Democratic party was made up of delegations from 47 states, and the Soviet of Washington^c.

^c This statement is found in several sources as to be common knowledge. Please note that at this time,

While Sammamish Valley constantly had money troubles, the Woodinville Grange seemed to have some wealth. They could afford to pay \$150^d, from the building fund, to buy stock in the Grange Warehouse Company.²⁷ Later, this money was used to purchase stock in the powder company, instead.²⁸ It appears the favorite charity of the Woodinville Grange was its own members – as they started purchasing wedding gifts for members that were married, starting in 1925.²⁹ This was continued when the two Granges merged, and did not terminate until the Great Depression.

There was never any attempt to build a hall. Besides having a sizeable amount in the building fund, there is a puzzling motion in the minutes which they got money from tearing down an old building and then got to keep the lumber – but I am unable to determine what the result of that was, as a hall was never constructed.³⁰

Shortly after we elected our officers for 1926, Woodinville Grange voted to merge with Sammamish Valley Grange. We changed our name to “Sammamish Valley Grange of Woodinville” (an illegal use of the name). Curiously, this was done in a single motion. So, was the merging legal?³¹ Why did Woodinville agree to merge? Especially with a subordinate that appeared to be debt-ridden?

The problematic article, the one which was mentioned at the beginning of Chapter 3 of this history, states:

“and finally it was decided that since Woodinville and Bothell farm interests were

neither Hawaii nor Alaska were states, so there were 48 of them.

^d In this era, Grange Halls were built by their own members, as evidenced by both Washington Grangers Celebrate a Century, and by the history of Cedar Valley Grange. A house in Seattle only cost \$2000, land in Woodinville was cheap, so we may have been close to being in a position to build our own hall in Woodinville itself.

the same, and Woodinville had a large community hall, the two Granges should consolidate.”

This appears to be more truthful than the reason why the two Granges merged with one another.

And then of course, Woodinville Grange did not own its own hall. What may have been meant was that the Woodinville Grange had a large hall that was reserved for its purposes, and that may have been the reason the members of Sammamish Valley Grange gave when the article was written 16 years later.

As noted above, all members of the original Sammamish Valley Grange were assessed for the debt before going into the Woodinville Grange, so the debt was not absorbed. However, there is the issue of the \$100 bond, that was cashed in six months after the organizations merged – so it is possible that the Sammamish Valley Grange sold its name to the Woodinville Grange for \$100.00.

The records of both organizations indicate that as time got closer to the merger, both organizations worked closer and closer. Quite simply, here was a chance for more members, and Sammamish Valley (sometimes referred to inaccurately in the Woodinville minutes as the Bothell Grange) is a name that can be appropriate for an organization that is located in either Bothell or Woodinville. The reason why Woodinville accepted Sammamish Valley is unimportant; what is important is to determine whose organization – Woodinville or Sammamish Valley – the new organization would more closely resemble, and who is the true ancestor of our own Grange.

Other Area Granges

The Grange existed in this area back when it was in vogue. As noted above, there were Granges in King County when it was still in pioneer days – even Seattle had one when it was a village.

In 2005, most of the active members of Sammamish Valley Grange did not even live in King County; they lived in Snohomish County (some deep into that county). And almost none of the active members lived south of this Grange. While this shows the distances that most people travel to get there, it does not indicate the “neighborhood” of the Sammamish Valley Grange.

If there is to be a neighborhood in which Sammamish Valley Grange is to correspond in contemporary times it would include the towns of Bothell, Woodinville, Kenmore (King County Side of these towns), Cottage Lake, Kingsgate, Totem Lake, Juanita, Finn Hill, and the Sammamish Valley to somewhere between 124th and the Kirkland-Redmond Road. However, there was a time when several Granges occupied the area of Sammamish Valley’s area. They include not only Woodinville Grange, as mentioned above, but also Derby Grange, Juanita Grange, and Novelty Hill Grange.

Yet, Sammamish Valley Grange was a club in Bothell, and was not in Woodinville as yet. There were at least three other Granges in the northern half of the Sammamish Valley Grange. The Grange located in the neighborhood that Sammamish Valley Grange was located was known as Derby Grange, as this community was known as Derby (the name was changed to Hollywood because the leading resident, Fred Stimson, had holly trees lining his driveway and demanded it be so changed¹). This Grange folded in 1912.

There was a Twin Valley Grange. For a while, we have tried to guess where this was at. We originally thought it was in King County, but a compilation of all King County Granges does not list this Grange². The only logical explanation is that it would be in Snohomish County – as going into any other county in the 1910’s for an ordinary meeting was a rather frivolous activity. However, at the top of the letterhead of a piece of correspondence of that Grange, which are in our records, it notes that it was part of Snohomish County, and a listing of the King County Granges does not list it.

Another Grange in the Sammamish Valley area, in the middle-lower Sammamish Valley, that I discovered in the minutes is Novelty -Vincent Grange. This appeared sometime in the late 1920’s – early 1930’s. We did several activities with this subordinate unit. According to the list of King County Granges, this was listed to be in the community of Monroe. It eventually became part of Cedar Valley.

One final Grange was the Juanita Grange, too, in our area. (misspelled as Wanita)³ I thought that the community hall on 100th in Juanita may have housed it, but that may also have been the first Juanita school (the oldest Eastside institution). This Grange only lasted one year. As noted above, we helped to organize this one.

At least four other extinct Eastside Granges survived into current times. Up until the 1980’s, there was a Grange in Duvall, Cherry Valley Grange. It had its own hall, in downtown Duvall, which is now an antique store – and in fact is still marked as Cherry Valley Grange. When it dissolved, most of the members went to Tualco, but the Myers family demitted to Sammamish Valley.

Snoqualmie Valley Grange was in Carnation. It lasted until this decade. It was well known for its hall, which was a model for other halls. Those members went to Happy Valley. Both Cherry Valley and Snoqualmie Valley Granges sold their halls – a death wish, as there was not much activity for them once they did so.

In the Northrup region of Bellevue, there was a Midway Grange. This lasted until the 1970's. Today, the location is a towing company. Indeed, a history of Bellevue suggests that in the 1910s, there were as many as three Granges in Bellevue.

There was a Lake Washington Grange in Kirkland, toward the bottom of Rose Hill. It too dissolved in the 1970's. I was told that these members went to Happy Valley. I was also told it had a bad floor.

A sample of other Eastside Granges, which apparently disbanded shortly after their founding, are listed as follows⁴:

Subordinate Grange	Community
Fall City	Fall City
Pine Lake	Monogan
Highland	Bellevue
Bellevue	Bellevue
May Creek Valley	Bellevue- Renton
Hazelwood	East Renton
Eastside	Bellevue
Patterson Creek	Issaquah

There were two Granges organized in Seattle long after it had become a city. About 1910, a Sunnydale Grange was organized. It did not survive very long⁵. In 1989, a Green Lake Grange was organized. This became the Belltown Grange. This Grange never really functioned as an ordinary Grange, but instead, became largely a group of Grange employees who met once a month, many of whom the active members were affiliates. As of this writing (June 2010) it looks like it may fold, as there are no more Grange Insurance employees who are members of it. In addition, one Grange that moved to Seattle, a Northside Grange, was organized in 1920 in Richland Highlands⁶ (now Shoreline), but moved to Ballard later. This closed in 2004.

Before Woodinville became identified exclusively as an Eastside city, the area around it was more fluid. Hence, someone in southern Snohomish county could identify with it. As evidence of its fluidity, March 1932, we asked to start a new Grange. The next month, a committee recommended a new Grange get started in Maltby – a Snohomish address.⁷ This had its own hall, and lasted until some time ago.

Finally, we must not forget North Creek Grange. It was organized around the time Sammamish Valley was organized, and it lasted until 2002. Although of a different Pomona, it was for most of its life our closest subordinate neighbor. But we did occasionally aid it – such as when it reorganized, master Frank Baker was one of those who helped to do so (as he related to me). Like almost all Granges by the 21st century, it has struggles with membership, but that is not the reason why it dissolved – it could have lasted. It was on the spot of the Brightwater plant. This was one case where a Grange went extinct not to its own actions, but that of another entity. So it went to Horseshoe Grange.

One Grange still in existence is Happy Valley. We have long cooperated with this Grange, even in the days when we were still in Bothell.

There was also mention of an “Elanors” Grange, though no clue as to location.

Not mentioned are those Granges which still survive, in both Snohomish County and the Eastside. Despite the fact that Woodinville is in between two cultural zones, as mentioned above, in earlier times there was more fluidity and less distinctness between people of the

various small towns. From south Snohomish County northward, and Bellevue southward, there were many, many more Granges dotting the landscape – to mention them all would be beyond the scope of this history.

What is important is that it was hard to run into a community without a Grange, and an active one at that. Having all these Granges blanketing the entire state, in a continuous belt, gave it the membership to perform its legislative triumphs – the direct democracy reforms at the beginning of the century, the triumphs of the PUD's, the blanket primary, and other legislative victories. These also led to a richer cultural life of the small towns, something for the citizens to do. It also gave the small communities a voice to fight the dominant influence that Seattle tried to infect the state up until the suburbs could produce leadership to do this. While the above Granges dissolved, the importance is that we have given a hand to help each other, even outside the Pomona level. For example, two members of Happy Valley became affiliates, in the 1990's, when we were struggling with members.

A full list of King County Granges, and their locations, is found in the appendix.

Chapter 5

The combined organization – 1926 – 1945

In January 1926, the remnants of Woodinville Grange and Sammamish Valley Grange met as a new unit. There is a disagreement as to whether this was purely a Woodinville Grange, or a mixture of both. The minutes kept referring to it as “Sammamish Valley Grange #609”, but the minutes also are dated at Bothell – although immediately afterward they indicate they met in the high school gym (this was done until June 1934!)¹

Under the surface, America was involved in important cultural changes. During the Progressive Era, the culture of pleasure began to take hold.² However, the attitude of Americans, especially rural ones, was still one devoted to the old Yankee work ethic. This perspective began to change more in the 1920’s, then reverted back during the Depression, then became more pleasure-focused, after the War. While we were still out in the country, our Grange reflects that trend.

The area was receptive to an organization that could provide an outlet – especially one that could be everything to everyone. Remember that the train depot in the Hollywood area was the major center for that community³. And the area was still coming out of the wilderness – there were lots of cougars, coyotes, and bears. So many, in fact, that this area could still support the employment of trappers⁴.

It was during this time that the agricultural enterprises got going in the valley, despite the fact that their tenure was quite short. There were fox farms that were set up on Hollywood hill. In the “canyon” splitting up Hollywood Hill (up the road from the Hollywood School House) there was a strawberry farm developed for produce. And the Stimpson enterprises were still going strong⁵.

It was during this time that agriculture developed to the fullest potential this valley would ever possess. As noted above, the

peak year for agriculture was estimated to be 1948. Much of the focus of those doing agriculture was to shift from pioneer-subsistence agriculture to a market-based agriculture. Hence the dairies and the chicken farms, as well as the fur farms. Culturally, America did not change much. While jazz, radio, and movies were available to our communities, and one could get away from the valley much easier in an automobile, people still focused on their communities, and not on the outside world (such as Seattle). It would not be until the 1950s that entertainment would become a dominant part of people’s lives. The Grange would benefit from this. This would last throughout World War II, when real changes in the lifestyles of Americans began to change.

At the latter part of the 1920s, after the two Granges merged, the main focus of the new group seems to have been to construct (or purchase) a hall. Not for selfish reasons, but to benefit the community. In addition, building a hall was an important activity for most subordinates in Washington state, as that was a big push of State Master Kegley.⁶ That goal was delayed a few years by the Great Depression, but we got back on track toward our main goal when its worst ravages were over.

Most of this time was devoted to the two most traumatic events in 20th century America – the Great Depression, and World War II. The man who is the symbol of this era was a Granger himself – FDR.⁷ Possibly due to the sixteen years of traumatic experience, Americans had the means, and the will, to remake themselves – in a way, 1946 was a clear demarcation of one era from the next. Our Grange dedicated our (first) hall in 1944, and shortly after that time, one can see a shift in focus. By focusing on the construction of a hall, this allowed for the two organizations to become one cohesive, Sammamish Valley Grange. It appears that while a majority of the members were from lethargic Woodinville,

the activity picked up quite a bit after the merger. This is evidenced in the political activity. In 1928, we endorsed the State Grange on power acquisition.⁸ We helped gather petitions for Initiative #1 (on PUD's)⁹ (although as early as 1925 the Hollywood Hill already had electricity¹⁰). A decade later, we asked that all members contribute \$1.00 to "carry on the power bill fight," and we thought about training activists in our hall for this political effort.¹¹ By the mid-1940's, we had a "power committee," that would address PUD issues later in our history.¹²

One concern that kept popping up throughout our history was on transportation issues. We went on record opposing the Good Roads Commission¹³ - although we did send delegates to the Good Roads Convention.¹⁴ In the early 1940's, we actually had a resolution to not repair the Woodinville-Bothell road (now known as West Riverside Drive), but to put a new one in place¹⁵ (which was accomplished 20 years later as SR 522). We also asked that a road be put in between Hollywood and Bothell – although no direct route was ever built between the two communities.¹⁶

There were other issues we worked on. We worked hard on income tax petitions.¹⁷ According to Ira Shea's bibliography, the State Grange advocated for an income tax, and it can be safe to assume that this is the position we took as well¹⁸. We worked to defeat the proposal to eliminate the tax on margarine¹⁹ (important to members, since the Woodinville area had a lot of dairy farms at the time).²⁰ In 1934, we took petitions to polling places, supporting Initiatives 84 & 86.²¹ In 1932, we passed a resolution that County Commissioners (equivalent to County Council members) not get paid if they have another source of income.²²

During this time, the most important role of the Grange was as the social center of the community. As such, the minutes constantly are addressing the needs of the "Eats"

committee – indicating the importance of the social aspect of the Grange. By 1939, however, we finally got a Home Economics Chairman (Now known as the CWA).²³ This Grange was involved in publicity activities as well. We occasionally did Fair Displays, as we did at the Puyallup Fair in 1928.²⁴ Along with other local Granges, we had an Eastside Fair, called the Consolidated Grange Fair, with other Granges, and raised \$300.²⁵ The issue of having our broadcasts on radio was brought up again. In 1940, Brother Keith McNulty^a came to our Grange to discuss the success of a radio program that Cedar Valley Grange was doing, so later on, in 1943, we discussed assessing each member ten cents to do such a program (although this never got off the ground).²⁶ As noted above, one of the concerns shortly after the merger was an attempt to get a hall built^b. In 1929, we finally purchased some land in downtown Woodinville for \$40²⁷. (and we sold the building on it for \$10!).^c While that sounds cheap, one needs to place inflation on that number. While the same lot today would maybe sell for six figures (being in downtown Woodinville), that is still significantly cheaper (in real dollars) than land today. Around that time, an average yearly wage was a little over \$1000. That means a person could have purchased 25 lots with a year's salary, or almost all the lots along 175th street. If you take a comparable lot, in a comparable location,

^a Interestingly, I met Brother McNulty over sixty years later at his Cedar Valley Grange Hall. He was still enthused about the Grange when I met him.

^b When looking at building prices, one clearly needs to take into account inflation. As yearly wages were about 25 times greater today as then, multiplying these numbers by 25 would give a rough estimate of comparative prices.

^c In the 1939 minutes, it indicates that the land was sold in 1939 for \$100; that was used to pay off the mortgage on the Hollywood School House. While this appears to be a loss, one must remember that the Great Depression itself was due to deflation, so prices were lower by this time

today, such as downtown Goldbar, there is no way an average year's salary could purchase all the lots along its main drag, Highway 2.

We thought that a Hall could be built for around \$2000.²⁸ All during this time, however, we cooperated with the school district on using the gym, and even used our building committee funds for improvements, such as distributing \$130 for hall improvements.²⁹ We also worked on repairing the building in which we had our meetings,³⁰ and we worked to repair the kitchen in the hall we were using – but we ran out of funds to do that, as mentioned below.³¹

Doing this work may have been due to the fact that an event beyond our control got in the way of our plans of a new building – the Great Depression. While the causes of this event are still argued today, there is no doubt that it affected our focus in the early 1930's. For example, we had trouble collecting dues from members. Although we used dances as fundraisers, we actually lost money on a dance, so we switched to using card parties instead as fundraisers.³² It was suggested that we fund prizes for boys' swimming contests, but "after a heated discussion," (no doubt over needlessly spending money – this was August 1932), it was agreed to fund prizes privately.³³ The Depression resulted in our inability to construct a new building.. This was evident starting in 1930, when we discussed whether it would even be worth it to construct a new building.³⁴

During the worst years of the Depression, 1931 – 1932, we acted munificently (relatively) toward one of our main functions – dispensing charity. During those two years, until 1933, that was the main focus of our business. Suddenly, the Relief Committee took on a great importance. In 1931, we kept taking money out of the building fund and put it into the Relief fund, even though there appeared to have been a

big concern over money.³⁵ By August 1932, we had paid out over \$800 for the relief committee, which was a large part of our budget.³⁶ At this time, this committee was not focused on sick and ailing members, but on those who really needed charity^d.

However, by the end of 1933, we got out of this activity. First, we turned over this function to "Kirkland" (Lake Washington Grange) – who was actually going into homes to assess the needs of families.³⁷

Also, the New Deal got going in earnest, providing various employments to young men, reducing our need to dispense such a large amount of charity.

Clearly, the members got sick of the Depression (but who wouldn't?). In a skit in December 1934, "Old Man Depression" applied for membership, and was rejected. The members were asked to be silent in rejecting him³⁸ (as they probably rejoiced when he was "not admitted to the order.") During this time, there was a greater concern about ritual. We attempted to create our own "sub-Grange" march at the beginning of meetings.³⁹ We also were concerned about people peeking at our meetings, so we asked the district for ways to cover up the windows.⁴⁰ ^e Our efforts paid off, because in a couple of decades, we would be well known for our good floor work.

Yet there was some change about our mores. In 1934, we elected a law student to membership. One member protested his application due to his profession, stating he was ineligible, but the subordinate disagreed – 14-1.⁴¹ Also, when we first rented out our hall, we rented to a group of poultry farmers⁴² - indicating that we were beginning to shift away from agriculture, as we shifted the burden of agriculture to

^d Yet this area was not too badly affected by the Depression. I was noted in the Woodinville Historical Society talk that there was plenty of employment opportunities in the Hollywood neighborhood.

another group, and not handle this issue ourselves. It also indicates that since we rented the hall to them, not all of those farmers were members of our Grange. Also, while victory gardens were being promoted in urban areas during World War II, there was a discussion in 1942 about the need to raise Victory Gardens.⁴³ However, if this is an organization of farmers, why would such a discussion be necessary? Note in chapter 1 that our early members pretty much raised their own vegetables – so something had changed.

Another example of our mores changes appears to be the disappearance of the Grange's pacifist attitude of yore. For example, when World War II was breaking out, there was an attempt by some members to get us a resolution to oppose the war, but that was rejected⁴⁴ (although note that this Grange did support World Way I). The way I read it, this person (Brother Swanson) appears to be one of those isolationist America Firsters who have less-than-pacifist motives, for when the master (Brother Wight) was about to give a lecture about the war (in 1941, when there was still opposition) "owing to secretary, [he] did not get too far" (she was reprimanded).⁴⁵ At the same time, we supported the Boy Scouts, which the earliest editions of the Grange News opposed as a "militarist" organization.⁴⁶

At the same time, however, we still had one foot in the agriculture world. We sponsored a 4-H club (which we did later on, however).⁴⁷ We had a hay-cutting bee.⁴⁸ And, at the end of this period, two "exciting" products were much promoted - DDT⁴⁹, and 2-4-D⁵⁰(now known by its common name as Roundup). Also, in that year, Grange Wholesale wanted the names of those involved in the Bothell Store during the 1910's.⁵¹ We were unable to comply, as it appears that all members who had been involved in that store had moved on.

Some things have remained constant. We were getting junk mail (advertising) and the secretary actually read it out each meeting – there was a motion to prevent the secretary from reading it.⁵² We tried to find out what interests members of the community – to get them to join the Grange.⁵³ Even though it was eighty years ago, Scotch Broom was already a problem – and a Black Lake Grange passed a resolution condemning it!⁵⁴ (Although such a resolution is hardly necessary).

We earned a bit of notoriety during this period. In 1926, the State Grange asked each subordinate to assess their members \$.50 each member, and turn the money over to the state. We failed to do so, and were singled out. The finger was pointed at the secretary, who felt humiliated. A letter of reprimand came from the state, and this was supposedly struck from the record.⁵⁵ As noted earlier, we were responsible for organizing another Grange.

Gradually, we worked our way southward. Starting in 1928, the community of Hollywood invited us to come and have the meeting there.⁵⁶ We rejected this invitation, and stayed in Woodinville another ten years. Remember – in those days, Bothell was some distance from Woodinville, and even more distance to the Hollywood community – quite a commute.

There is a gap in our records between the years of 1935-1939. Those secretarial books, which form the backbone of any Grange's history, are missing. Hence, I do not know what we did. One can presume that we worked on the blanket primary – at least we advised our State Representative in January 1945 that we opposed abolishing it. And, we did finally get a hall. We may have played a role in organizing the Bear Creek Grange, too, in 1936.⁵⁷

By 1939, we purchased the old Hollywood Schoolhouse from the Bothell School

District. Since the records from that time are missing, the story about us moving in are missing. However, one long-time member, Alice Nelson, stated that we moved there in May 1939⁵⁸. Apparently, there was some balance with that district for the loan, but we had to pay it off. And the building needed *a lot* of work. We had to meet downstairs, and it was so cold, the piano would not work properly. And we wanted to refurbish the kitchen.⁵⁹ There was a concern about the safety of the building we had just purchased.⁶⁰ Much of the meeting time in the late 1930's – early 1940's was devoted to the building itself – more so than today. We thought of various ways to raise money. We thought about issuing bonds – but we were advised against doing that.⁶¹ We also sold magazines as a fundraiser.⁶² But we were unable to raise sufficient funds. So we made a resolution to address the problem. While I will not put the resolution in full, I will summarize the key points of it below:

“AND WHEREAS the said Grange owes a balance of [\$417] to School District #46 upon said real estate; AND WHEREAS the building upon said real estate is not suitable for the purpose of said Grange, and it is desirable that quite extensive improvements be made therein, in the approximate sum of \$[1170+525 in expenses already incurred], which two sums aggregate the amount of \$2000.00;

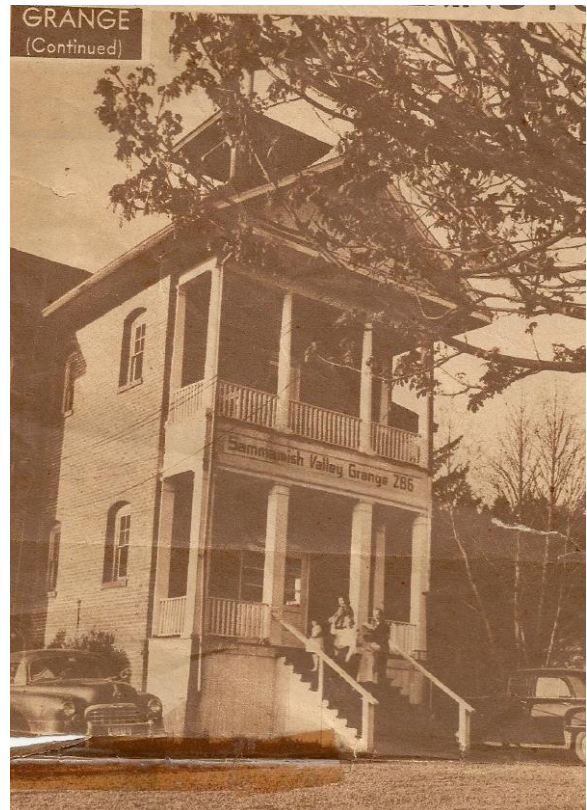
...

“NOW THEREFORE, BE IT RESOLVED, by Sammamish Valley Grange No. 286 that the proper officers of said Grange be, and they hereby are authorized, empowered and directed to execute said notes and mortgage, and to do all things necessary, legal and proper to perfect said loan.”⁶³

To help raise funds, we sold off the land in downtown Woodinville for \$100, around June 1940.⁶⁴ Twenty members (or their families) signed twenty notes in the face

value of \$100 each. The terms of the agreement were that each member was to pay \$1.00 per month, and the face value was 6%.⁶⁵

To help pay for our loan, we needed various devices. In the first year, we had started renting to various organizations. However, to rent the hall, it was a specific action item under new business – there was no Hall Rental Chairman.⁶⁶ In addition, during this time, we also had a lot of dances and card parties.



How the Hollywood School House looked like when it was our hall

However, the dances led to problems of their own. Since we were now the ones having the dances, we showed a concern of improper conduct outside the dances.⁶⁷

The success in fundraising was questionable, as wartime travel restrictions prevent people from getting there (in fact, one of the awards one member got from winning a National Grange essay contest was \$5.00 in gas

stamps!)⁶⁸ And, the Musician's Union was not too happy we were not using union musicians - they did their best to get us to stop (apparently, to no avail).⁶⁹ This dispute shows a change in Grange attitudes from 20 years before – both Granges were willing to support unions in strikes then, but by this time, we were willing to circumvent unions when it best met our interests. Eventually, we discontinued the dances when we were secure enough, but we did continue with the card parties. In 1945, we finally created a Hall Rental Committee.⁷⁰



How the Hollywood School House looks at the time of this writing

There was a lot of work to be done on the building in the 1940s and 1950s – and serious remodeling did not happen until after 1947. First of all, we put in a furnace chimney, where there was not one before. We also sold the bell of the old school hose to the Church of the Redeemer in Kenmore. We also removed the stairs on the right side of the entrance door. Finally, the upstairs become one large room, and we put in long tables and benches for the dining room⁷¹. For our Grange, there was significant financial distress due to the war. In February 1943, it was mentioned that the need for money was urgent. This led to some interesting actions. For example, there was bickering about the price of a teaspoon, and there was also a motion to purchase a broom.⁷² We had to have constant penny drills just to stay afloat. Not only was the building our only concern during this time, however. World War II,

being a “total war,” absorbed much of our energies, and may have contributed to the financial distress of Sammamish Valley Grange. In fact, most of our community service was devoted toward the war effort. However, the war affected us in many ways. As mentioned above, Victory Gardens were stressed – surprising for a group of individuals who were supposed to still be farmers. We paid the dues of members who served overseas.⁷³ We had a salvage committee (as that was stressed during the war).⁷⁴ We asked members to bring their own sugar to meetings (as there was a severe sugar shortage).⁷⁵ The dances eventually had to be discontinued due to the curfew (although they were restarted again).⁷⁶ We planted a tree for each SVG member who gave their lives in the war.⁷⁷

By this time, we were truly a different organization than the two organizations that merged in 1926. Brother Rice gave a talk in 1940, talked about the “old times” and mentioned the increased membership and activity level.⁷⁸ Another sign of the times was the it was announced in 1944 that GIA was going to over auto policies⁷⁹ – which ultimately would be the crutch that many Granges, including ours, would rely on, 50 years later.

Also, our concern about financing finally dispelled, removing a big worry of ours for almost 40 years. We felt wealth enough to purchase a new jukebox in 1944.⁸⁰ We also dedicated our hall in December 1944, which was dedicated by State Master Carstensen. In the January 1945 minutes, it was noted “A wonderful gain in the last few years” was done in terms of financing. Another quote “Brother Lindgren expressed the hope a new corner would soon take charge.” Now that a major concern of ours had been addressed, we could finally focus our energy on the things that gets Granges founded in the first place, with this nagging issue resolved (for the time being).

What the Grange Meant for Most Patrons

If you read any published Grange history, you see that the Grange was involved in quite a bit of political work. The best example is the Washington State Grange, who used Grange resources to get the initiative, recall, and referendum tools put into the state constitution, who got the PUD's organized, who got the Blanket Primary (and later, the Top II Primary) going, who got the Family Farm Water Act passed, and who got a State Income tax passed (which was ruled unconstitutional). This is an impressive list of accomplishments for an organization that was founded to assist farmers.

However, the legislative program was not the most important thing to the majority of members. People joined to fill voids in their lives.



A photo from the Minstrel Show we did as a fundraiser in 1957

Most historians focus on the political history of the Grange because politics is where their main focus is. They seem to not realize that individuals are not political animals. And historians, due to the influence of their craft on their lives, automatically make politics a much more important part of any general history, almost putting politics out-of-proportion to the real activity of any organization, including the Grange. While doing so, they lose focus on other aspects of the organization, and the Grange is one of those organizations.

In all truth, most people joined the Grange, it appears, for two reasons. The first is social. In many rural areas, besides church, the Grange was one of the few places where one could make friends with other individuals – especially since many members worked alone on their farmsteads.



This social aspect was extended by the fact that, besides church, the Grange was a place to bring the whole family – the Grange was not segregated by sex (or race, by that matter, for those few individuals in rural Washington who were not of European descent). This was a place where families could meet other families who were of a different creed, as well. There was a lot of socializing activities at the Grange. The Grange is famous for having lots of potlucks. In addition, there were the picnics that one could attend to. And, a family could sign their children up for the Juvenile Grange, a club for children when there were few other options for their socializing outside of school.

While socializing was available at the bar (or the saloon), many of those individuals who settled in Washington state were of old New England, or Scandinavian, stock. To those individuals, drunkenness was a great sin, and the fact that the Grange did not allow this activity in meetings meant that they could socialize in a place that did not have drunks (this may explain the Grange's involvement in the temperance movement).

The other reason why people joined the Grange had to do with entertainment. Before 1950, there were not a lot of options for entertainment (unlike today). While the radio was available, it was not as compelling as the TV (or computer apparatuses) was. There were movie theaters in small towns, but they only carried one feature at a time, and that was the only movie available for a week. People did have pianos – to entertain those who came to their houses. But entertaining takes work, and it was much simpler to go elsewhere to get ones entertainment.

The Grange had a lot to offer in the way of entertainment^a. The Lecturer's program was the source of entertainment in the meeting. Most Lecturers could think up good ideas for entertainment – or ideas that appealed to members. In addition, in those days, the ritual itself

^aOne should keep in mind that the Grange movement in Washington state did not really get going until after movies were available in small towns. In rural areas of the Midwest and the Northeast, Granges were well established before movies or radios were invented.

was a form of entertainment. While this is hard to believe for modern people, individuals had a lot of fun engaging in ritualistic exercises.



Our Grange organized a softball team for boys in the 1950s (from Seattle Times Rotogravure)

In addition, the Lecturer's Department, and the Women's Activity Department, offered contests where Grange members could offer products designed with their skills. And you would learn about what was available at the Grange meeting.



A photo of our Juvenile Grange in the 1950s. The Grange had a lot to offer kids, which is one reason it was so popular.

All of these social activities are what drew people in. It was only after World War II that other social options were available to members of the Grange. I already mentioned television and computers. Another reason, not much mentioned, is that roads improved to the point where urban entertainments were available to most areas of Western Washington (and even many areas of Eastern Washington). A final reason is urbanization allowed for many new venues for individuals to socialize. As social reasons explains why so many individuals joined the Grange in the first place, these factors explain why the Grange struggled with membership since the 1950s.

Despite the fact that urban entertainment displaced the Grange, we ought to keep in mind that the Grange was important to most members because it was one of the few organizations that provided so many relevant social outlets to rural folk.



Below is our annual Grange picnic at Cottage Lake in 1952

Chapter 6 - Our Golden Era - The Hollywood Years 1946 – 1966

In all respects, historically, 1945 is the most definitive year that initiates a new era. And the same is true with this Grange. After sixteen years of crisis, thru depression and war, for the first time, many people now had money to spend, and on items that were available. At least, this was the way things were in urban areas.

Right after World War II, however, in the Northshore area, it was not this way – yet. But changes would take place that over these next two decades would make Northshore become much more a part of Seattle.

This was still a rural community, and it took some time to get to Seattle. There still was not a lot to do outside of work, unlike it was in more urban areas. So Grange would be some place that a lot of people would like to go.

The Sammamish Valley would undergo profound changes after the war. Until the early 1960's, there was a concern about the Sammamish River flooding.¹ There was concern about the bad condition of the roads² (as compared to the issue of congestion, as today). The Grange was a center of culture in the community, as we had carnivals in those days,³(instead of old-fashioned fairs, like we had two decade before) for which one we made as much as \$750.⁴ And, a lot of young people joined, too.⁵ Finally, we had regular newsletters that kept the community abreast of what we were doing.

Some of these profound changes were as follows. First, the Sammamish River would be straightened out, and the flooding would end. A freeway (I405) crept up the Kingsgate plateau – about two miles west of the valley - and another freeway would go from that road into Woodinville (SR 522). Suburban subdivisions would enter the neighborhood, in the Kingsgate plateau. Agriculture, as the chief economic activity,

would begin its long decline. And the most important change that affected the Grange, the introduction of the TV into households, would dramatically cut membership in the Grange at all levels.



An early 1950's Harvest Ball at the Grange

During this is the era when we transformed ourselves from a general all-purpose rural organization, into a membership club. This is evidence in the role of the Grange. Helen McMahon told me that at the time she joined, at the beginning of this era, we were *the* social center of the community, doing activities that were not feasible 20 years later. For example, one of the activities we had was a Harvest Ball, as is shown in one of the photographs^a. Outside of church, there really was no other place for families to go for entertainment or fellowship. But this was not to be twenty years later. In addition, attendance at meetings was way down, agriculture was merely a ghost of a committee, and the character of the area was beginning to change from a rural to a suburban one. By the end of this era, we faced much, much more competition for people's time than we faced at the beginning

^a Ironically, this Grange hired the "Pep Perry Band" – who was the uncle of a future Master of this Grange, David Clark!

of it. This was a golden era for our Grange, as we had tackled the most important problem we faced (lack of a hall), we were quite busy, and we were still a center of attention in our community. In the late 1950's, we had over 100 fifth degree members⁶ - thus indicating that a large contingent on individuals was willing to invest time with the organization (because they did something that was not required to take full part in the activities of this Grange). In 1959, we were able to create a professional-looking float for the Bothell Parade.



One Float, from the 1950's

The focus on agriculture was beginning to shift away. In the late 1940's, the Master asked that we have more discussion about issues facing farmers.⁷ However, immediately after the war, agricultural topics were still near front-and-center for the Grange. New chemicals, like DDT and 2-4-D were discussed in the agricultural report,⁸ and the Agriculture Committee would keep discussing the various spraying methods out there. There was a discussion about a grain shortage.⁹ Literary programs included a demonstration about fertilizers,¹⁰ a resolution originated with us to give excess USDA food to the United Church Overseas Relief Program¹¹, a literary program devoted to using pelleted seeds to ensure growth¹². There were ideas about raising new agricultural products, as one lecturer's

program was about raising rabbits¹³, and an Agriculture Committee report once had to do with methods for raising bees¹⁴. There was a farm equipment program for us at Marymore Park¹⁵. We also went on record opposing a King County Zoning measure regarding hogs.¹⁶ We looked into sponsoring a FFA club¹⁷, and we also sponsored a 4-H club¹⁸. The club we sponsored, the "Hill Toppers", got five awards in 1962¹⁹. One time, the Lake Washington FFA club had a cow-judging demonstration²⁰. And we even engaged in experimentation with berry plants.²¹

However, the rural character of the area changed. In the 1950's, the Lake Washington School District (where some of our members had kids attended school) thought about dropping Agriculture courses – as there was even less agriculture in the area.



Another float from the 1950's

As such, starting in the early 1950's, the Agriculture Committee Report gradually got shorter and shorter, and in the year 1960, there was not even such a committee. The last two programs that mention anything significant to do with agriculture were a mention in 1963 with one member's experiments with strawberries²² (an important crop in the area), and a visit by the King County Horticultural agent to speak about pests and insects in 1964.²³ However, this apparently was the only two significant agricultural topics during this decade. By the end of this era, the Agriculture report

either mentioned things that had no relevance to farming in this area, or it had more to do with items that pertain more to a suburban yard, not of a farmer producing crops for home consumption or profit. As noted above, by the late 1960's, the agricultural activities of our community started to fade away. In the dairy industry, this was due to the fact that farmers' profits were squeezed between rising expenses and low milk prices (one dairy farmer, who had a farm near Arlington at that time, told me that the removal of price supports is partly to blame for this), and higher real-estate taxes²⁴. And who is not to say that good money offered for the land did not induce farmers to take the money, run, and have a happy retirement?



A photo of our Fair Booth in the 1950s

An indication about how fast our interest in agricultural topics was waning was demonstrated by two resolutions five years apart. In 1949, we asked, in a resolution, various members of subordinate Granges in King County to have the county re-write the county charter to allow there to be agricultural representation on the Board of County Commissioners²⁵. However, five years later, this lack of interest was indicated from the State Agricultural Marketing Bill that was heavily promoted by the State

Grange. The state Master asked that all Granges contact their legislators, but there is no indication in the records we ever did²⁶. By the early 1970's, this committee was no longer central to the activities of our Grange, and was just another committee presenting another report, which had little-to-no impact on what members were doing. This committee would keep reappearing on-and-off for the next 40 years, and there were attempts to jump-start interest in agriculture, but it would take nearly half a century before Sammamish Valley Grange got serious about refocusing a large part of its energies on it.

Indeed, the area was beginning to change from rural to suburban. In our 1966 minutes, there was discussion about preserving greenbelts – something that would not concern agricultural districts. In 1965, Kingsgate would develop over the hill, introducing the subdivisions that would change Woodinville. And, SR 522 would come into Woodinville, making it easier to get to a job in Seattle, thus helping to end the isolation of the Woodinville community. While scanning over the minutes, looking at to what members considered important, it appears that agriculture was no longer an important part of our subordinate by the early 1960's. While not seen at the time, this would result in a loss of focus, nearly an identity crises, that would affect this Grange, as well as many other Granges.

Another signal of change was the disappearance of the Roads committee. Around the turn of the century, farm-to-market roads were very much an important issue with Grangers. Hence, the "Good Roads" movement.²⁷ Our early minutes indicate an interest in the condition of the roads. However, by 1960, this issue seemed to have been resolved in the minds of Sammamish Valley Grange members, as the committee ceased to exist after 1960, by the lack of mention in the minutes after that year. (Of course, the transportation issue

would pop up a generation later, in another form, but by then, we were in no position to get this committee going again). One big component of this issue was that we supported what was later known as the 520 Bridge, and wrote the county commissioner, Scott Wallace, expressing our support^b for the single issue that got him involved²⁸. “Good Roads” has always been an agenda item of the Grange, but there are many other legislative items to be addressed. Given the lack of other organizations, Grange was an important place to bring up political concerns. During this era, we took up the following political actions regarding King County – we wrote the county council opposing the building code,²⁹ we asked that the county charter be re-written to allow representation from agricultural areas³⁰, and as noted above, we went on record opposing, essentially, an anti-hog county zoning ordinance,³¹ wrote a letter of commendation to the county commissioners regarding roads in the Hollywood area.³² On other matters, we wrote Congress urging them to vote on a bill to dredge the Sammamish River,³³ we passed a resolution to abolish the World War II era telephone toll tax (since it was no longer a “luxury item”)³⁴, we donated money to defeat I211 – a redistricting initiative,³⁵ and we had a resolution asking stores to label eggs as either “fresh” or “storage”.³⁶ We asked the State Senate to vote on a bill opposing Daylight Savings Time.³⁷ Finally, we had a few resolutions opposing Puget Power rate increases.³⁸ Even though this was not any action item, a concern over environmental issues came into being. One program in the late 1960’s addressed air and water pollution³⁹. While

we had a resolution committee during this time that addressed other initiatives and resolutions, these were the ones that originated from our subordinate.

The most important political activity during this time was an attempt to organize a PUD in King County. One of the big efforts of the State Grange was to organize PUD’s – primarily for electricity. Shortly after the law went into effect, many counties did in fact organize PUD’s.

We jumped on the bandwagon, too. Starting in 1948, we distributed petitions to start a PUD district.⁴⁰ In 1950, much of our effort seemed to go toward organizing a PUD in King County. There was widespread belief in our Grange that such a PUD would be successful, and urged all members to support it. However, the political effort failed – largely due to Seattleites (today, the situation would probably be reversed!) So we urged to vote out the members of the policy committee – that didn’t work, as that was the last mention of any PUD efforts. Even before the effort was undertaken, it was already believed it was too late to organize one – and that appeared to be the case.⁴¹ Ironically, in 1954, we rejected a Public Power commission.⁴² Thus, we were not so ardent in our position for public power, however, as our position apparently wavered. Part of the reason may have been because we already had power in the area (the Hollywood Hill got power in the 1920s), and part of the impetus behind the PUD initiative was to get power to areas where it was too expensive for utilities to go to.

^b Interestingly, a prominent future master of this Grange, who was not yet a member, (Frank Baker) was a member of the Shoreline Incorporation Committee – the impetus of which was to incorporate that city so as not to pay taxes on this bridge.



On August 23, 1959, Governor Rosellini gave a speech to our Grange

The Grange still had a lot of clout and was recognized by county agencies. When it purchased Marymoor park, the Redmond Chamber of Commerce sent us a letter asking for how to develop it for public use⁴³. This Grange was even so influential, that the Governor felt he had to come to speak to us. According to Helen McMahon's notes, Governor Rosellini came to our Grange once to speak to us, and he was given a big rose button⁴⁴. However, the date that he came, and the topic of his speech, it was not mentioned in these notes.

Our records indicate that we sponsored a few resolutions of our own. The first was to abolish the Interstate Telephone Tax. Another resolution that we drafted, in the late 1940's, was to request the State Legislature distribute licensing fees that were essentially based upon the ultimate wear that that class of vehicles puts on the roads⁴⁵. It appears this resolution did not go anywhere.

A change in the attitudes of the progressive ideals of the early years can be evidenced in a "Farm Program"^c that an Andrew Fisher asked all Granges to approve. He mailed out petitions to each Grange noting "I am in

^c The details of this farm program, although universal in scope, have no relevance on historical development, including this Grange. If you are interested, you may get this from Fern Bluff Grange, or check the archives.

support of Andrew Fisher's Farm Program." The details are not really relevant here, only that it would have resulted in some sort of centralized planning. In any case, the master wrote back, noting that he opposed subsidies of any kind – but if some industries were getting them, the farmer should, too.⁴⁶

Part of our efforts were with other organizations, besides the PUD committee. We helped with the Avondale club to address the unfairness of the property tax rates, asking for them to be more equitable.⁴⁷ We also had a couple of Farm-City meetings with the North Central Kiwanis (of Lake Forest Park), with their Agricultural and Conservation committee⁴⁸. After World War II, parents took a much bigger interest in their children, as children, than did parents of generations before. Kids were now more than just heirs or employees. And this affected all Americans, too. Not all of our Resolutions had to do with the political process. We were also interested in reforming the Grange itself. One resolution we adopted in 1959 was to allow nominating speeches of one minute about past Grange activity (although not what they plan to do in office).⁴⁹ However, as this is contradictory to the ideals of the early American Republic, upon which the Grange modeled itself, it went nowhere. This is done today at convention, although I am not sure whether it was our resolution that led to the change.

Another resolution had to do with imposition of dues increases on regular members. We essentially asked that national dues increases be opposed if the assessments were to be placed on members (hence, we asked that dues not be increased). There is no indication of what happened in this resolution.⁵⁰

Finally, there was an interest as early as the early 1950's that the Grange ritual be simplified. Helen McMahon told me that we sent a resolution to the State Grange that

this be done. However, I was never able to locate this resolution in my searching of our archives (this may have been a victim of one of many “housecleanings”?)

We did not favor all reforms, however. One change we opposed was the handing out resolutions to Granges one week before the State Grange convention⁵¹.



From the Seattle Times Rotogravure

This Grange did other things besides legislative and agricultural activities, however, as this was our golden era. An indication of this strength was that we had a strong Juvenile Grange during this time. Our Juvenile Grange was first organized in 1949. Our first class had, in this year, 49 members!⁵² And we were quite successful, as the next year, our Juvenile Grange was the largest in the state.⁵³ We apparently had a lot for them. One, mentioned in the Seattle Times Rotogravure, was that we had a baseball diamond for them, on our property, and they played games. This was apparently built by either the kids, or the adult members.⁵⁴ In a review of Juvenile Grange minutes from the 1960's^d, however, it appears there was no attempt to have actual business during the business meeting – there was only one motion that was ever

^d The only Juvenile Grange minutes I was able to locate were from the 1960s

made. It appears all the decisions were in the hands of the adults. Instead, business revolved around discussing the activities of the Juvenile Grange – not an inappropriate focus for children. One focus was always on arts and crafts.

The Juvenile Grange was looked at as an investment for the future. We also gave graduating Juveniles one year's membership in our order – gratis. As well as contribute a portion of the fees toward summer camp⁵⁵. Maybe because we put so much effort into the Juvenile Grange, it made us pay more attention to the Summer Camp. In any case, we got into a dispute with the state office – even accusing state Master Nelson of wrongdoing!⁵⁶ –over the Rustic Inn camp. At that time, Juvenile Grangers went to one camp in the state, located at Snoqualmie pass (it stood in the middle of where I90 now stands). Also, the playground was across US10, the main east-west route across the state, dangerous for kids.⁵⁷ So we took the State Office to task over it.

Eventually, in 1955, they voted to dispose of the camp, and put Juvenile Grangers into camps closer to home. Thus, a relatively large role on the part of our Grange resulted in a change to a major state initiative, however unacknowledged.

The official State Grange History book does not mention our role in the disposal. It merely states the problems were a limited access highway to get to it, and lack of electricity (was this really a problem for “Rustic” Inn?), and deficits of \$15,000-\$20,000 per year.⁵⁸ However, as I have strong belief that minutes don't lie, and official publications (for whatever reason) have a tendency to gloss over the truth, I believe that we took an important role in helping to formulate State Office policy. When it came to youths, we did not limit our focus on Juvenile Grange activities. We also supported 4-H during this time, and had a 4-H club we supported for several years, starting in 1955.⁵⁹ We also thought of

organizing our own FFA club, in the mid 1950's⁶⁰, but apparently that did not materialize.

In the early 1950s, one of our members, Frances Anderson, became district Juvenile Matron⁶¹. In addition, one Junior Grange member, DiAnn Stratton, got first place in "Outstanding Grange Youth Contest" in 1959⁶² and 1960⁶³.

During the 1950's, there was a state sponsored Grange program between the kids of American farmers and German peasant children. One of our members took a young peasant in for a year.

It appears that the old activist focus of the Grange was dying down a bit. Besides placing the focus for the Juvenile Grange on "fun" activities (rather than educational or service activities), the National Grange began to support various trips that were unthinkable a generation before. They included "Convention Tours" and "Hawaiian Holidays" and the "Centennial Festival" in Europe⁶⁴.

Along these lines, it was during this era where the activism of the Grange started to go down. In 1947, there were twenty committees dealing with all aspects of Grange activity. A generation later, that would fall to five committees.

The Lecturers program, in terms of quality as well as importance, would reach its apogee. We were able to have a multitude of skits of which all participated. A few of our skits are mentioned below. One, featured in the Seattle Times Rotogravure, was called "Mysteries of the East."⁶⁵ (Not mentioned in the minutes). The minutes seem to indicate that many of the skits were written by the members themselves.

Another skit, apparently under the influence of television, was a mock-TV "wrestling" match. There was an "old-timers" skit in 1964.⁶⁶ Another item that was introduced into the program was the showing of films during the lecturer's hour – although it had

more to do with educational items than entertainment.

However, as many organizations had dark spots in their past, we did too. It appears that we twice did a minstrel show – as a fundraiser, in 1956 and 1957. However, although the production was exclusively the efforts of our Grange, the community supported us in the endeavor. For example, the minstrel show of 1956 was broadcast on the radio! (station unknown).⁶⁷ (There is an article mentioning in the Sammamish Valley News 03/08/52 mentioning that the power went out, due to a thunderstorm, during the performance⁶⁸). We were not all to blame, however, for the community was quite enthused, too, for many local businesses paid for the programs distributed by advertising in them. The 1956 minstrel program shows that local businesses sponsored them by advertising in them. In fact, the program stated that this show was "compliments of your area merchants." In addition, this appears to have been a relatively common event at the time, as I found the plan for doing such a show, professionally done, in the archival material⁶⁹. There is also evidence of this show in 1963, although I do not know whether this was a fundraiser or not.⁷⁰

Another lecturers program we sponsored was a talk by the Bothell High School principle of his tour of the Soviet Union⁷¹. As we had a lot of entertainment, we thought it would be necessary to build a stage^e. So we obtained a \$2500 loan for it.⁷² We asked for pledges from various members⁷³, of which eventually this did not meet our needs. Our stage was dedicated on our 50th Anniversary⁷⁴.

^e In the Archives "Hollywood Era V4," there are three proposals about how we were to go about the funding of this.



Booster Night Program, 1953

Besides all those official activities, we did things as an unorganized group, too. According to an old newsletter, we had a “Grange Church Night,” when the members went to church (Woodinville Methodist) which was at the picnic together (imagine attempting that today!). We had a yearly picnic, either at the picnic shelter we built behind the hall, or at Erickson’s Grove (they were members)⁷⁵. In addition, a group of fathers got together, and they organized a baseball team for boys. This team played on a baseball diamond built behind the Grange hall by the creek⁷⁶ (which was later disputed as a salmon stream). Finally, in the late 1940’s, there were dances there every Saturday night⁷⁷.

Despite the extensive entertainment provided, we simply could not compete with a new medium – television. Most long-term Grangers have told me that the death of the Grange started with the introduction of television. From my review of the attendance meeting, that certainly rings true. In the late 1940’s, when there were few television sets, meeting attendance was often in the high fifties – low sixties. By 1950, the attendance apparently averaged 30-40 a meeting. A few years later, meeting attendance fell into the low thirties to upper twenties. While a membership drive in 1958 temporarily boosted meeting attendance (we won the state membership award for that year), that gradually went down again, such

that by the end of the 1960s, we sometimes had meetings with less than twenty attendees.



Another Booster Night Program from 1953

The state office apparently realized what was happening. In the late 1950’s was a publication in the late 1950’s titled “Its not easy to be a good master.” Toward the back, there was a cartoon, of a young family, where they are going out the door, the father states “Now its time for Grange!” and the daughter turns off the TV set.⁷⁸ Now certainly we can blame television, but unfortunately, the membership during that era, and since, tried to combat the loss of membership on Hollywood’s terms – thru entertainment. Thus this may explain how Lecturers programs in the late 1940s focuses on skits, rather than items of educational value.

Today, if one mentions that the Lecturer’s program is one of the weak aspects of most Granges, many old-time members get defensive and state “That’s the most important part of a Grange meeting!” This attitude shows why there was a downfall in attendance – they were putting on programs that were less entertaining than you could see on your television set.^f However, hindsight is 20-20, and one cannot blame the

^f Now, of course, vindication has been delivered against the three networks, thru cable, game consoles, computers, internet, coffee shops, and other diversions, that make them as boring as Grange meetings appeared to them in the 1950’s.

members of that era for not thinking outside the box and really figuring out what the Grange could offer to community members (who were less and less engaged in agricultural activities by this time than formerly), for even today, most Granges have not done so. It would take one-half century before individuals on all levels of the Grange would honestly ask the right questions to address the decline in membership.

At this time, though, the Grange was still thought of highly by the establishment. I reviewed the list of advertisers for "The Grange News" and there were many large corporations that regularly took out advertisements in there⁷⁹. Unlike today, where there are few active commercial advertisers in this publication, for them to take the resources to give us advertising dollars, as a source of business, indicates that they thought of us as a source of revenue – and hence an organization to take seriously. This may be one of the reasons why Sears sponsored a Grange Public Service Project in the 1950's and the 1960's. In 1964, State Master Nelson mentioned that the average age of members was 50 years of age. As a result, there was a push to get younger members. The numbers indicate there was an increase in membership after that, and our records indicate that a lot of people joined our Grange. However, attendance records indicate a decline in those going to the meetings.

Grange Insurance would thus begin as the crutch of the Grange for the next three decades, supporting it when there was little other aspects of the Grange that interested the population of the area. However, for a while, Grange Insurance was not such a hot item. For example, in 1956, our hall's agent discussed the advantages of having Grange Insurance⁸⁰ – thus indicating that it did not have the popularity it did in later years. In our newsletters, the author had to keep singing the praises of Grange Insurance to

the members. Indeed, in 1960, the main focus of our booster night program was to explain the benefits of Grange Insurance.⁸¹ And it was during this time we actually had our own insurance agent, as it was common for many Granges to have their own agent. This was not a volunteer position, but rather, the minutes indicate that one agent wanted to "sell his insurance business."⁸² The first time such an agent was mentioned was O.K. Pike, then, Brother Anderson, then later, it was Brother Jones. When he moved to California, he had to sell his business, and the district manager, Vic Cohrs, spent a few years trying to find a permanent agent. One was found in 1969, in Lorraine Mills. Interestingly, Mr. Cohrs later became an agent, and headquartered his office in Woodinville – but we apparently never knew anything of that (except for this author). Also during this time, the agent spoke frequently at meetings (as there is still an action item in the Grange manual for the Insurance Agent), and even acted as a risk manager – something that would face resistance later on, as I recall. It was mentioned that even earlier, during the 1940's, Grange Insurance even sent inspectors to look at various risks.⁸³ Grange Insurance was not the only cooperative in which we were interested. In the 1940s, the King County Pomona was one of the main organizations who founded Group Health. In addition to Pomona being an important force in the beginning, it was founded with the assistance of other co-op groups and the trade unions as well⁸⁴. While a Sammamish Valley Grange member, Leland Wright, was Pomona master during right before this time, and while the attorney who worked on the incorporation papers was a member of Sammamish Valley Grange, this Grange only had a small part (if any) its founding, probably by signing up new members. This is shown by the scant evidence in our records of the creation of this new entity. However, despite its

benefits, little attention was paid by this Grange as there is nothing in the minutes showing that Group Health was the program for the meeting. Some people in this Grange may have become initial members, however, as is indicated by a program we had in 1949, where one of the main doctors of Group Health came to a Pomona meeting in late 1949 and urged the creation of a central diagnostic center⁸⁵.

One institution that this Grange organized, however, that is still with us today, was the Sammamish Valley Credit Union (now the Eastside Credit Union). Brother Erle Jones made the motion that one be created, and so one was.⁸⁶ Despite the fact we thought of organizing one, there appears in the archives to have been encouragement by higher powers to organize these entities – there is nothing in the minutes indicating we were so furious with our bank – Bothell State Bank – that we decided to go our own way to get our own credit. Instead, there is literature, from the National Grange no less, showing how to organize a credit union⁸⁷.

Much of the organization took place at our Hall, and for several years afterward, many of the meetings took place in our hall. Later, it merged with the Eastside Credit Union. For some time, there was some cooperation between the Credit Union and Grange Insurance, as I believe they had an office in Grange Insurance. In fact, in the mid-1990s, it was called the Sammamish Valley Grange Insurance Association Credit Union, and its Board of Directors consisted of both regular Grange members and Grange Insurance Employees⁸⁸.

During this time we began our association with Woodinville Chamber of Commerce.⁸⁹ We were advised to contact them, so it was us, not them, that sought it out. While apparently insignificant, our relationship with them was of huge benefit, as they often referred individuals to us to rent the hall. Later on, their Executive Director aided us

in the creation of the Sammamish Valley Alliance.

The other big project this Grange started was the staffing of the Volunteer Fire Department, and the construction of the “fire hall”. This also was something that was not unique to this Grange, as several other Granges got involved in volunteer fire departments as well. While the book “Pride, People, and Progress” mentions that several subordinate units organized volunteer fire departments (for obvious reasons), we were not one of those mentioned. Instead, the volunteer fire department (Summit Fire Department) came to us, and wanted to buy an easement from us, starting as early as 1957.⁹⁰ For a while, we put them off, but finally, in 1960, agreed to lease part of our land for a fire hall – which ownership would return to us if they went out of commission for more than three months⁹¹. To get this going, we empowered the Executive Committee to do the footwork in organizing it, and then we got permission from the State Master to build the building⁹². The original rent was \$50.00/year, allowing for inflation. By the 1990’s, it went up to \$1100/year, and our last rent was \$1500/year⁹³. Forty years later, the fire hall was returned to us for use as we saw fit. Despite the fact that we had this hall, and in the early days we had much of the personnel, there is no mention in the minutes that we chose to have such a volunteer fire department.

Our involvement in leasing the building to the Fire Department did get us in trouble once from the usage of our property. In the early 1970’s, they designed a road across the culvert – thus flooding a neighbor’s property. We were jointly & severely named in a lawsuit, but we were not found to be liable, so the suit against this Grange was dismissed⁹⁴.

This was one source of revenue, and as we had our own hall, the requirement for regular cash flow was more pressing than in earlier eras. While in the 1910’s we had a

fair, between the 1940's-1960's. We had carnivals – and we even had our own dunk tank,⁹⁵ as well as a fish pond, a fortune teller, a bakery booth, and a booth that sold embroidered towels, pillow cases, aprons, and other cloth items⁹⁶. As there were few cultural outlets in the valley at the time, we could successfully raise money using these methods.



Pep Perry Band Harvest Ball
This was taken in 1953
While Pep Perry was never a member of the Grange, his nephew, Dave Clark, was Master from 2009-2010

We did other things to get money, too. We still had the card parties that were started in the early 1930's. However, these were ended – suddenly - in 1965, when one party only had two tables.⁹⁷ Hence, one of our longest running activities ended so abruptly. While the dances were cancelled in the late 1940's, we did have an occasional dance. And in 1955, we began our long association with the square dancers, when one club came to us to rent out hall.⁹⁸

We also provided entertainment to the community as a fundraiser. The minstrel show mentioned about was a fundraising effort⁹⁹. In addition, as our Grange had a lot of talented individuals to show, we had a variety show one year to raise money for the Juvenile Grange; the money for this was

used to hire a big truck to haul animals to the King County Fair¹⁰⁰.

We also had started using meals as fundraisers, and had our first Harvest Dinner in 1964.¹⁰¹ During the 1940's, possibly as a reflection of the Scandinavian heritage of so many members, we had Smorgasbords, and would continue to have them until the 1970's. The Women's Auxillary Committee would also have various dinners for various organizations, and would use the monies for our needs¹⁰². Once we even had a Tupperware party as a fundraiser!¹⁰³ And despite the damage a certain appliance was doing to our organization, we had a drawing for those who sold books as a fundraiser - for a color TV¹⁰⁴. However, to show how we were struggling financially, this group would ask members for a \$2.00 contribution to pay for the food for the Harvest Dinner¹⁰⁵. We also started to rent our hall out – although there was a hall rental committee, not a hall rental chairperson. One group we rented out to was King County, for hosting elections. However, in a letter by Edward Logan, Superintendent of Elections and Registration^g, we had too onerous requirements as required by election laws, so they moved the polling place to another location¹⁰⁶. Another attempt was by King County to use our hall for a dance to support the development of a blood bank¹⁰⁷. During this time, it appears that our charitable function was greatly diminished. We had spent little on this aspect of our organization, although we had such events like "Pies for Polio" as repeated throughout our records. We did, however, give money to various organizations, however, but donations, charity, and community service activities were not central to our organization. And although we received a "Sears-Roebuck" Community Service contest booklet for 1959, for which we

^g Note that much later, another Logan in that position would create scandal in the election for governor.

would receive a substantial financial reward if we had an excellent community service program, it is completely blank.¹⁰⁸ And there is nowhere, either in the minutes or the archives, to indicate that we ever participated in the program during the approximately two decades it was running. It was other activities that got our attention. We had our own degree team, and this degree team that was highly regarded by higher levels of the Grange. After having performed at State Convention, we were asked to perform in Oregon for that National Convention! So in 1959, we initiated 57 members in Milwaukee, Oregon.¹⁰⁹ In the early 1960's, we took our team to Menashtash Grange in Kittitas County. We would continue to have our degree team until the 1980's, when the degree team master, Vern Scott, moved to Camano Island and no one wanted to memorize his part¹¹⁰. Despite the commendations of our degree team, our ritual was not perfect, according to a report of the Pomona Committee judging it in a 1959 Gavel Meeting¹¹¹. They marked us down severely for a minor problem with the program.

At the end of 1965, we decided to move our meeting nights to the first and third Wednesday¹¹², where they have stayed since then.

As usual, the hall itself was once again becoming a central issue. First, in 1946, we secured a refinance loan¹¹³. In 1951, we burned our mortgage¹¹⁴. Finally, as mentioned above, in the later 1950's, we secured a new loan to build our stage. In the mid-1960's, we were unable to maintain the hall we had, as noted below. In August 1965 there was a motion that a committee be formed to sell the hall and use the funds for Grange activities¹¹⁵(a very dangerous thing for subordinates to do).^h

^h From what I can tell, by the history of other Granges, selling the hall is essentially the death knell of that subordinate. Having a hall is the glue that keeps a Grange together when nothing else does. For

First, we divided the property by having the school house surveyed into a separate parcel (in February 1966)¹¹⁶. Then to redevelop on our property, we had the county rezone the remaining part – which contains our current hall¹¹⁷. We put a “For Sale” sign on the building in July 1966,¹¹⁸ and finally closed the building in January 1967.¹¹⁹ To get funding for the new hall, we sold off some of our property – however, the contingency was that the property to be properly re-surveyed. Interestingly, at the time of closing the sale it was found out hall was infested with ladybugs!¹²⁰ The sale price was \$45,000¹²¹. However, we did sell, and because it would take a year to get our new building ready, we got free use of the hall for one year – although once we had to resort to using a members house to hold our meeting.¹²² We also had to have it rezoned as a type “neighborhood business.”¹²³ The hall was sold to Ross Home Appliance, who later sold it to an auction house. Per Helen McMahons’ notes Many uses were made of the building – antiques, quilts, clothes, etc. before Jim McAuliffe bought it.”¹²⁴

The reason as given for the sale is in the following resolution to the State Executive Committee:

NOW,
Whereas, the Brick (sic) building known as the Sammamish Valley Grange Hall, having become too cumbersome to maintain as a Grange Hall, and
Whereas many of our members have considerable difficulty in negotiating the stairs, both to the dining room and the main hall, and
Whereas the expense of maintaining the building has become too costly, now,

BE IT RESOLVED that the Building

example, both Cherry Valley and Snoqualmie Valley dissolved shortly after sale of their respective halls.

Committee of Sammamish Grange (sic) #286 as appointed, be empowered to enter into a contract of sale to dispose of said Sammamish Valley Grange Building, with approximately 2 acres of land adjoining and on which building stands.

BE IT FURTHER RESOLVED that proceeds of said sale be placed into a building fund administered by the Building Committee with the stated purpose of building a new Grange Hall on the remaining property, it being understood that a portion of funds received be utilized to retire the debts incurred to the Water District #104, and to the Washington State Grange for existing loan, and to pay the costs of closing the sale of property.

According to a future master, Dave Clark, who occasionally came to the Woodinville area, the building itself had become pretty shabby as well. We couldn't maintain the hall, but it was more because of the age of members, if anything¹²⁵.



Of course, the State Executive Committee wrote back advising that they needed to handle the funds as appropriate¹²⁶, but in the

end, there appears to be no problem in their handling of the funds.

Interestingly, getting rid of the schoolhouse did not let us off the hook. We still had to provide financial information to the McCauliffe's 25 years later so they could pay off *their* loan on the schoolhouse so they could make their addition¹²⁷.

Our Hall Dedication Ceremony had 175 people¹²⁸. This new hall was of unique construction – it used tongue and grove slats for the entire building¹²⁹.



Our Grange Hall, circa 1999

If there was a bigger mistake to be made in our history, I was unable to find it. For selling of the Hollywood schoolhouse cost Sammamish Valley Grange in many ways. First, financially. There is a myth that Sammamish Valley Grange's wealth was due to the sale of the Hollywood School house. However, it is just that – a myth. For a few years after the sale, we barely had enough funds to keep the Grange going, and faced financial problems did not exist before the sale, albeit they were not as severe as when we first purchased the Hollywood School House. In the early 1970's, there was again a big concern over money.¹³⁰ In fact, we had to take out another mortgage, for \$22,500¹³¹, which was not burned until 1989. We eventually overcame our financial problems, though.

Secondly, we lost an important landmark, and an ability to get greater publicity, and maybe help with our membership campaigns. Everyone on the Eastside, and

much of the Seattle area, knows about this building. It is easy to locate. And, a lot is written about it. Especially after we sold it. Had we kept this landmark, we would have received a lot of publicity about the good things we do while those authors wrote about us.

In addition, we got a somewhat inferior hall. It is smaller, and there is no dining area. The desire to build a dining area would be a real bone of contention amongst members for several years, leading to divisiveness in our Grange.

As part of this, we also lost the picnic grounds that were adjacent to the hall – ground that even had running water!¹³² Had we kept it, we could have been in a much better position to offer more after our meetings, and would have had more to offer our renters.

Finally, we lost our Juvenile Grange. It was agreed that we would discontinue Junior Grange activities until we located to our new building¹³³(probably due to the chaos of relocating). However, it was a long time before it was reorganized. While we had a long-term committed Juvenile Matron, we lost her, and would not be in a position to locate someone who had the commitment to restart a Junior Grange and keep it going which is why the East Hill Junior Grange has survived so long. This was especially true in that Woodinville began to become a part of Greater Seattle area – by becoming a Seattle suburb. So, many more activities could be offered to youth, by new institutions created in the image of urban dwellers who moved from Seattle, that could easily take the place of a general youth club. And parents would staff their volunteer time in those institutions, not Junior Granges, so they wouldn't have an incentive to join the Grange. So no parent would be there who would have years of time “invested” in a Junior Grange to take over and lead it successfully. Also, while a Juvenile Grange filled the need of kids when there was no

other act in town, one could not successfully take root when other institutions arose that provided an outlet for children's time. And by the time the last boomer left childhood, the kids of the area would themselves have time pressures that did not exist for rural youth. At that time (mid-1980's) that we reorganized the Junior Grange, but we never got a successful one going because of the many new institutions available to kids, the many new forms of entertainment not available to rural kids a generation before, and because no one could invest the time any more to become a successful Junior Matron. Certainly, although I only lived two miles from the hall, I didn't know anything about a Junior Grange.

A successful Junior Grange could have led to some members staying with the Grange – and keeping it from having the membership problems, as well as the lack of help to administer the Grange and partake in its service activities, that it would have a generation later.

We were still dealing with the sale over a generation later. One of our successors to the owner of the Hollywood School House needed to expand and get a setback on our property for a waterline for a fire hydrant. Therefore, they wanted to charge for an easement on our property, which we granted in 2001 for a sum of money¹³⁴.

During this era, we had emerged away from the service and political activities that marked our earlier days, and had become more of a club. Perhaps some of this had to do with the fact that new organizations came into the valley, as it became less rural, taking away some of our traditional functions. We were no longer the only game in town, so we became more of a social organization. This would keep the Grange cohesive, but it did not bring in new members. Indeed, we didn't get new members in any bulk until over three decades alter.

However, in the process, we appear to have not found a new identity that would enable us to survive in a suburban environment, without compromising our original rural and agricultural roots. This is what would kill off many other subordinate units, but would cause us trouble in the decades ahead.

Scandinavians and the Grange

Washington State, despite its late entry into the Grange, is arguably the state where the Grange was most successful. There are a whole host of reasons why success can be argued, but one should not leave out the influence of Scandinavian, and people of Scandinavian descent, on the Grange in this state.

According to the book “Bowling Alone”, those states with the highest percentage of communitarian involvement are New England, and those states that have a high percentage of descendents from (Puritan) New English migrants and Scandinavians. Those states include Wisconsin, Minnesota, North Dakota, and Washington.

Communitarian-minded individuals are not always interested in advancing their self-interests, but want to contribute to the greater good. In addition, such individuals come from cultures that have traditions in representative democracies. This is a characteristic of the old Puritan cultures, and of Scandinavia.

This is why individuals from these two groups joined the Grange in large numbers.

However, while New Englanders would not put much of an impact on making contributions to the Grange that make it different from other American organizations – as New England is part of America, and Americans don’t differ all that much between regions – the Scandinavians would put their influence on the Grange in Washington state.

At the time the Grange got going in Washington state, Scandinavians were looking for a way to participate in American life – they certainly were not going back to Scandinavia. In urban areas (say, Ballard), this was relatively easy to do, as you had to mix with Americans if you wanted to participate in cultural events. In rural areas, however, there was less opportunity to participate in such activities, because they were few-and-far-between. So they joined Granges, which appealed to them not only for cultural reasons, but because of the democratic tradition they were used to. Plus, many Scandinavians knew they were going to stay, so they knew they had to become American. The Grange was an institution where they could learn American traditions (as well as learn to speak English with a high degree of proficiency). The number of Scandinavians entering the Grange was so large that a Grange historian in 1940 was concerned that the level of English was so high in the ritual that they would not be able to handle it¹.

The Scandinavian influence can be seen in the way that local Granges did things. For example, rather than have potlucks, this Grange, for a long time, had Smorgasbords (and they even dressed up in folk costume!) Scandinavian jokes would often fill the room – indeed, they had a whole skit of Swedish jokes at the 2009 State Convention! (such jokes make no sense to an organization if there were not a lot of people of Scandinavian involved in it). Skits about Scandinavian themes were popular in the Grange as well.

The roster of many Granges were full of Scandinavian names, including ours. And that does not include those whose Scandinavian names were hidden by marriage. Four of our state masters were of Scandinavian heritage.

So what did this translate into? When many non-partisan, politically-minded Scandinavian immigrants (or their children) were looking for a political outlet, there was one in the Grange. And they provided the Grange with their activism. As a result, the Grange was able to get a lot of public policy initiated. This may explain why the Washington State Grange was much more successful than any other State Grange. Indeed, in the book *The Grange, Friend of the Farmer*, the Washington State Grange was singled out as an example of a very successful Grange – and no other Grange states were mentioned. A higher percentage of

Grangers in this state were willing to become activists for the Grange than in other states, and it was the Scandinavian stock who provided much of the individuals who were doing the activism.

So why didn't the other state with large Scandinavian populations have large Grange organizations? The reason is because the Washington State Grange was the first non-partisan political organization in Washington state to assist farmers politically. In Minnesota, the Farmer-Labor party was organized before the Grange got re-organized, and in North Dakota, the non-Partisan League was going before the State Grange got organized. Most of the energies of the Scandinavians were absorbed by those political organizations in those states. The Grange was one of the institutions in Washington State which helped to Americanize rural Scandinavians. In turn, it was the community-spirit of the Scandinavians who, in the aggregate, made the Grange a highly effective organization in this state. Both the Washington State Grange and the Scandinavians mutually benefited from each other.



Rather than Potlucks, our Grange often had Smorgabords in the mid-20th century.

Chapter 7 - The Challenge of Suburbia c. 1968 – 1992

While the Sammamish Valley Grange sold its hall, it was turning its back on the heritage of the region. Yet, at the same time, the region was turning its back on the Sammamish Valley Grange. And several factors led to the gradual decline of the Grange in this area.

Starting in the late 1960's, the Seattle suburbs came into the area which this Grange serves. The suburbs had come into Kenmore in the 1950's, and were reaching Bothell by the 1960's. Up from the north, from Bellevue and Kirkland, Kingsgate was developing its own subdivisions over the western ridge of the valley. While there was no indication in the records that members got displaced from the purchase of their farms for these subdivisions, it would create challenges for the Grange, as institutions designed to support the new residents would also compete for the time of existing members – and potential members. This would become more acute as the 1970's came along.

One role which was completely usurped, in the previous two decades, was the cultural role the Grange provided. As noted in the previous chapter, television seems to be the culprit in the collapse in meeting attendance. Yet, other media outlets were much more interesting than a Grange meeting, and were available to compete with a Grange members' time and the time of a potential member. This is even before the beginning of the communications revolutions which provided even more options than a Grange meeting.

During the first 50 years, road improvements were very much on the mind of Grange members, and they worked to get better roads. Yet doing so, it was these roads which lead to the weakening of this Grange. During the 1960's, state route 522 was completed and reached into Woodinville. In addition, with the completion of the I405 freeway, it was much

easier (and safer) for potential members to get to various cultural events in places like Bellevue or Seattle. There were plenty of movie theaters to go to, bowling alleys, golf courses, concerts, sporting events, and the like. And this was before anything resembling high culture was available in the Seattle area.

Yet, while Redmond is closer to Seattle, it still did not have a freeway reaching it until the late 1970's. So this may explain why Happy Valley Grange was able to have meetings with higher attendance at this time. However, at the same time, was even more isolated than Woodinville, and it closed by the end of the 1980s.

Seattle was becoming a bona-fide metropolis, and that would affect this Grange greatly. Most importantly, Seattle got its own professional sports franchises in this era. These teams included the Sonics (1967-2008), the Pilots (1969-1970), the Mariners (1976-) and the Seahawks (1976-). Even the Sounders were promoted heavily. People in the area had new loyalties, and these sports teams were another thing that got in the way of coming to a Grange meeting.

Another factor that led to the decline of the Grange was the cultural revolution of the 1960s. While it was not felt by Grange members directly (largely because they were too old to have felt the impact), it did certainly have an impact on the Grange. The self-absorption of the 1960's radicals was something that appealed to most young Americans of the time, regardless of ideology. Unlike earlier generations, for most boomers would be no room for "community", and hence, clubs and other organizations such the Grange were not just looked upon with a lack of admiration, but in fact, these organizations were looked at with a disdain by many boomers. This was a huge problem that was not realized by those in any of the more traditional organizations as their members were on the other side of this age divide, the side that

was not affected by the cultural revolution. As a result, not only did young people not join the Grange, but children of Grangers, as well, were not joining – and in droves, to boot. This attitude would continue down to most of the youngsters of today.

The myth of the 1960's being an era of rebellion against one's elders is largely true. A large part of this was a huge divide in the tastes of parents and their children. At that time, the difference between the tastes of teenagers and their parents were much different than that of forty years prior – or forty years hence, for that matter.

Especially in music. While musical tastes are not important in scene of things, it was during the 1950's and 1960's that musical topics, especially rock music, became almost the most important of topics in a teenager's life. And the stuff the kids were listening to, loud rock music, was the stuff the elders denounced. It was these elders who were in charge of the Grange at that time – and they certainly were not going to open the Grange hall to allow those kinds of individuals to congregate regularly.

So anything that would attract the boomer generation would have a hard time getting into this Grange. It could have reached out by having the youth committee develop a plan to have budding bands perform at the hall, but this didn't happen. Of course, during this time, you necessarily would not have wanted this group in the hall, given the destructive nature of even the more passive members of this age group, and the potential that drugs, alcohol, illicit sex, or whatever else, was brought into the hall.

An indication of the attitudes of this time was demonstrated by an event that happened in 1969. That year, at Gold Creek Park, there was the Seattle Rock Festival. Several bands that later dominated classic Rock radio, Led Zeppelin, the Who, Janis Joplin, Creedence Clearwater Revival, and many, many, others, performed there. A generation before, the Grange would not

have only welcomed this event to the community, it would have probably been one of the groups helping to organize it. After all, this would have been a major cultural event. However, in the eyes of the members (at least in the eyes of the generation that was running most Granges at this time), this was nothing more than loud noise. In August 1969, it loaned the hall to the community to plan tactics that prevented such future rock festivals¹ - although it was not uncommon for various communities to have take action against these festivals. As John Morthland noted, "some communities, appalled by the prospect of drug-crazed radicals running amuck, drafted "mass gathering laws" that made festivals impossible or too expensive (in terms of bonds and deposits) to attempt."²



Square Dancers using our hall
Seattle Times Sunday Magazine, 2007

The Grange during this time did support a cultural activity that was consistent with our roots. We went to square dance clubs and offered to rent our space to them for their dances,³ although this was due more to budgetary shortfalls than anything. We sponsored a resolution to declare Square Dancing the national folk dance.⁴ This resolution was addressed to have Congress proclaim this dance the American dance⁵ – showing our ambitions. It was this enthusiasm at the beginning of the 1970's that would continue a partnership that lasts

to this day. Yet, this was an activity that many other Granges did, supported as well, and would provide an important income stream to the Grange for the next few decades.

In these two decades, genuine interest in agriculture came to a near standstill. Due to the ease of obtaining information, even at this time, it was fairly easy to obtain information about agricultural practices outside the Grange. Certainly, an agricultural library, which was important in the 1910s, was no longer necessary for the Grange to possess.

Agricultural activities focused on those products that valley farmers produced – and this valley was used to produce animal products. In the beginning, the Agricultural Committee focused on items that relate to animals.⁶ However, during the late 1960's and early 1970's, the records indicate that the Agricultural Committee shifted to “crops,” if they can be called that, which interested suburban gardeners. Yet the records show that by 1974, there was no Agricultural Committee. While there were attempts to start one up again, and while we did have a meeting at the end of 1976 to address the future of King County Farming⁷, this would be the end of any agricultural activities, at least for a time.

Yet, at the same time, when Frank Baker was King County Pomona Master he tried to get the Pomona Grange back into farming⁸. Despite this, there were attempts to fill this role. In 1977, there was an attempt to start up a Pea Patch⁹. And in 1982, we did attempt to aid Hmong refugee farmers with a produce stand. We built the stand and helped them operate for the first year¹⁰. However, at this time, this was the best the Grange could do to fulfill its agricultural obligations, because, except for lip service to agriculture (mentioned later in this chapter) there appeared to be a lack of interest amongst members regarding

agricultural issues^a, and the members were more interested in other matters.

The minutes indicate that there were no more farmers actively participating in this Grange. None of the individuals in any of the membership applications I have reviewed mark “farmer” as their occupation. In fact, the members had gotten so far away from farming activities in that some members no longer knew what time of the year was a good time for starting the plating of vegetables¹¹. It may have been because our membership no longer met the original goals of the founders that explains why there was such sparse membership. Thus we were cut off from our primary purpose, which further led to our decline, because the main focus of the Grange is on agricultural activity. As a later Master of this Grange once said, the Grange is about farming, and without farming the Grange is dead. However, we still gave lip service to agricultural issues. In addition to supporting the Hmong farmers, in 1985, SVG submitted a resolution asking that the National Grange be asked to re-evaluate Farming as a viable American way of life, and to report its findings at the next convention, as well as to engage in effective, genuine action to support farmers in financial distress.¹² Another example of this is that while we participated in gathering signatures for the Family Farm Water Act – although we were clearly following the lead of the state Grange¹³.

Rather than farming activities, this Grange focused on other political issues. At the beginning of this era, our political position took a sharp turn to the right. As noted above we opposed the 1960's cultural revolution, and tried to make changes thru some of our resolutions. The first resolution we sent to state was a resolution opposing sex ed.¹⁴ Another resolution, which

^a To demonstrate the lack of interest, in the May 1977 minutes, it was mentioned that there was very low attendance at an agricultural meeting held in our hall

condemned the cultural revolution in even stronger terms, is stated as follows:

“The above-described matters [describing such things like shacking up, abortion, and other such values] along with other things brought about the destruction of Sodom and Gomorrah...and makes one ask – are we headed in the same direction?...”

“Now therefore be it resolves that the Sammamish Valley Grange go on record as censuring the above permissiveness, and be it further

“Resolved That the state Grange be asked to carry a column in each issue of the State Grange publication stressing true moral values.”

In addition, we fought the cultural revolution in other ways, including writing a letter to a priest, asking him to address the disturbances that were happening at Seattle U.¹⁵

There were a couple of other resolutions initiated by regarding morality issues after the 1960s. The first was that we submitted a resolution asking for tougher sentences of pimps of teenage prostitutes¹⁶. We also asked that the Grange urge all levels of our national government to spend more monies on drug education.¹⁷

We were not the only Grange that opposed the cultural revolution. Pomona did as well. In 1971, we supported a resolution against the revolutionary activity of the 1960's brats. It stated:

“The solutions to these problems lies in those person in authority performing their duty. Failure to act has already led to numerous instances of declaration of martial law...We feel that if these officials cannot provide ...tranquility, then they should be removed from their office.... We insist that tax monies not be expended in

providing a shelter for revolutionaries, criminals, and society dropouts. Let us stop providing this haven with the non-re-enrollment of revolutionary, non-resident students. Let them go home and destroy their own community!”

Another break from our past political positions had to do with our positions on tax issues. We no longer supported what would be known as progressive notions on taxes, as the following examples below demonstrate. First, we had a Property Tax Resolution where this Grange asked all state representatives in our jurisdiction to take action. One state representative in fact took action, and asked the King County Council what exactly was going on¹⁸.

In 1971, there was an attempt by the Washington State Grange establishment to implement a state income tax, an idea of governor Dan Evans. The State Grange, was part of the establishment at this time. They sent a petition to all subordinate Granges in this state asking to sign it so they could give it to their representatives to support a graduated income tax “and that not less than 80% of the revenue from such a graduated net income tax be used to reduce other taxes” (ie ask Granges to support a huge tax increase as well). This Grange filed that petition away, rather than sign it. Needless to say, such a tax was never implemented¹⁹. The phrase “The silence is deafening” can be said regarding this position; a very different position than the one taken in our Grange 40 years before. This indicates a shift in the attitude of members of subordinate Granges, who, in 2009, would pass a resolution stating that the Washington State Grange was officially opposed to a state income tax.

Another indication of our attitude toward taxation was indicated by a resolution we opposed. In 1972, we opposed a resolution that called for the elimination of the state B & O tax²⁰.

Our final anti-tax resolution has an interesting history in the development of this Grange. We proposed a resolution in the early 1970's that had an interesting history in terms of this Grange. We asked State Grange to lobby to exempt some of the property tax burden on "community centers,"²¹ and this passed at state convention. It became law around 1980. And for years, we benefitted from it – as long as we kept our commercial rental limited. Yet by 2008, we figured that we would net even more revenue if we removed this exemption – even with the huge tax increase that would result. This was proposed by the Treasurer Dave Clark. So we voted to remove that exemption – and we were the first Grange to do so! Conservation issues did not detract from our attention. We had some pro-environmental resolutions that we submitted. The first resolution was that we submitted a resolution asking the Washington State Grange to change its position on steel traps (they supported banning them)²². Regarding animals, we asked that the Washington State Grange draft legislation prohibiting ownership of dangerous animals like pit bulls.²³ A few other action items we took on conservation issues was there this Grange gave some money to purchase land along the Skagit river to protect bald eagle habitat²⁴. We proposed a resolution that the incineration of garbage be implemented, rather than increase the use of landfills²⁵. Yet we were not all so pro-conservation. We favored property rights too. We presented a resolution asking for the preservation of property rights – after we protested how the state highway procures easements²⁶. Another huge break from the past was our position on an anti-alcohol initiative. We went on record as opposing this initiative²⁷. A final break from the past was a resolution we drafted in the early 1980's, that stated that we opposed strikes!²⁸ This was a

radical departure from our predecessors in the Woodinville Grange of the early 1920s. There were a few other actions reflecting our general conservative attitudes. Around the time of the Iranian Revolution, we tabled a motion in 1980 to allow an Iranian student come and give a speech for the meeting (after a "serious discussion") – although it did not indicate whether he was pro-Ayatollah or anti-Ayatollah²⁹. We had a resolution "Protesting the attitudes of the Senate Body"³⁰ – whatever was meant by that. In the late 1980's, there was significant interest in making English the official language of the nation³¹. We asked that the Washington State Grange to lobby for a law that awarded defendants their defense costs on lawsuits when the suits themselves were deemed to have no merit.³²

Our big legislative effort had to do with park levies. In the early 1980's, we had a resolution asking that the Washington State Legislature enact a law to extend park service area levies from one to two years, to coincide with general elections.³³ Frank Baker, who was Pomona Master at that time, and had a big role in this effort. The story of this effort is in the subsequent chapter interlude.

Besides the effort on park levies, Pomona had a couple of other interesting resolutions. Besides the resolution that condemned the cultural resolution, one was not to overreact to ecological problems to interrupt the flow of power. The other was not to commit troops unless total victory in a war was the object.

We supported a couple of resolutions that had nothing to do with legislative policy, but with Grange policy. In 1987, we submitted a resolution asking that a standard certificate be issued by the Washington State Grange recognizing outstanding services of a Grange member³⁴.

In the 1980's, we proposed a resolution of the National Grange to re-write the Grange history (similar to a Wikipedia Resolution

submitted at Belltown in 2008). Finally, in 1989, we proposed a resolution asking that the State Grange officer candidates state their positions on various issues³⁵.

It was during this time that our long-standing financial problems concluded.

After we finished constructing the new hall, we were looking for sources of revenue – one of the Bulletins indicates that we were thinking of hosting monthly bingo events to pay our taxes³⁶. However, we found other sources of revenue. Within a year of inviting the square dancers to use our hall, our treasury balance shot up³⁷.

Another way of increasing revenues was to hire one of our members to serve as the hall rental chair. By 1973, that chair started to receive payment, though on commission (1/5 of the total rental).³⁸

In addition to using hall rental to raise revenue, during this time, we often had dinners, and the minutes indicate we had breakfasts as well.³⁹ The various reports of the Women's Auxiliary (that are in our archives) indicate that much time was spent using the sale of meal tickets to raise revenue. The Women's Auxiliary committee resorted to using bazaars as well for this purpose⁴⁰. Another source of revenue was that we continued to do cake-walks well into the 1980's⁴¹. All this effort at raising revenue paid off, because in 1989⁴², we were able to burn our mortgage, and we were debt-free for the first time in over 30 years⁴³.

The prosperity of this Grange was evident in that we were able to pay the secretary for the first time in 60 years, when we offered a salary of \$25.00⁴⁴ (although that may have been due to the fact that our secretary was elected Secretary of the year by the Washington State Grange for the prior year⁴⁵). In fact, excepting a brief period in the early 1950's, this was the first time that we didn't have to worry about paying for a permanent home. This did not resolve our money problems, however. The problem in

future years would be to do what with the regular revenue, not how to obtain it.

Because we didn't need to focus so much on raising money, all those activities we did to raise money came to a halt. Yet, these activities were those which gave members an outlet for participating in the Grange, and as a result, there was far less to do, which, according to the theories of a Douglas Hyde, ends up killing organizations. Using the technique of putting on fundraisers to get members to participate in activities would not be tried for another 20 years, although the purpose then was to raise money for charities, not ourselves..

Our interest in square dancing was not only financial. As noted above, we had a resolution asking to make Square Dancing "The American Dance."⁴⁶ This Grange had its own square dance club. Over time, however, the Grangers disassociated itself from this club, and this square dance club had no Grange members – it was just another rental group. However, later on, the square dance groups did provide us with some future members.

Our own square dance club got in trouble with one of our renters. In 1984, we asked the renters to vacate our hall⁴⁷. In the words of Frank Baker, here was the story.:

"The church had the rental of the hall up to 8 PM on Sunday [New Years Eve] and we had warned them that the square dance club would come in for a dance at that hour so they should be out. Wilma and I showed up at 8:00 dressed in our square dance clothes. The preacher was still talking so we stood in the back of the hall waiting for him to close the meeting. When he dismissed the congregation with a prayer he included a request that God forgive those who would be acting sinful after the church people left"

After that month, that church no longer had the privilege of renting the hall."

Another trend was a loss of expertise in the ritual. In 1986, we disbanded our degree team⁴⁸, although by the mid-1970's there was a concern about the slackening of our degree teams⁴⁹. Because of the decline in our ritualistic standards, we started to put on our regular ritualistic workshops⁵⁰.

It was around this time that that National Grange was becoming more bureaucratic. It began to print entire pamphlets dedicated to specific issues – like petroleum, and eminent domain. It would publish bulletins devoted to specific topics – like deaf awareness, which would become *the* Grange charity, in 1970.⁵¹

Our focus on the Lecturer's program changed. The minutes seem to indicate that we were no longer consistently doing skits like we had in previous generations, although we did a few (one in 1984 was a Sammamish Valley rendition of Swan Lake). Some of our programs included a film about a Brazilian trip, various skits, and a "rags to riches" program.⁵² But these pieces did not draw in the numbers that the Lecturer's hour drew in a generation before. It has been suggested that the Lecturers programs are the most important part of Grange meetings. Indeed, in the past, they provided a big draw because there was a lack of entertainment for most people. However, by the start of this era, Hollywood had over 50 years of experience in developing things that would entertain people, and Lecturers could not compete anywhere near the level of Hollywood's quality. As a result, something that once brought in members to a meeting often bores a potential member. Therefore a chance to get potential members continued to be significantly lost.

Despite our loss of members, the local media was still paying attention to us. The Woodinville Weekly, for example, wrote articles promoting of Booster Nights – and making it the feature article on the front page! In addition, our resolution to oppose

Sex-Ed made the local papers. Our pancake breakfast made the local news as well. To certain segments of the community, the Grange was still relevant. So much so that the Seattle Times wrote about us (again) in an article in 1970.⁵³



Wilma Baker's Skit, a song about a three-legged man, won an award at State Convention

The most important committee at this time was the women's auxiliary committee. In addition to being a strong source of income, it was a strong outlet for many Grange members to participate. They planned the fundraising activities of the Grange, and they were so organized that they took meeting minutes. The purpose of this committee was to put on dinners and breakfasts – like the Harvest Dinner – and this was used to raise money. Of interested, a "memorial" of \$50.00 went toward the purchase of a dishwasher!⁵⁴ That was purchased in 1984. This committee also

started a long-term Grange project – the quilting project, which was started in the 1980s.



Fundraising breakfast at our Grange, from the 1970s

Besides using the money to pay off debts, this committee was able to use the proceeds of the dinners to pay various charities, like the Kidney Center⁵⁵. Another charity the proceeds went to were for a food basket for flood relief⁵⁶.

In a review of the secretary's minutes, I am unable to discern any active community service program; thus, this did not appear to be our main focus. This attitude is indicated by the fact that we asked the Salvation Army⁵⁷ to be removed from their mailing list. But we did engage in community service nonetheless. One such activity we started was the Reading Incentive Program.⁵⁸ The only other thing we did of interest for community service was a food drive during the holidays⁵⁹. A long-standing activity that commenced in the last 1980s was that we paid for sending a boy to Boy's State and a girl to Girl's State (something associated with the American Legion)⁶⁰ – this is done at the request of a new member, Evelyn Kamerrer, and something we still do after twenty years. Another program that is still ongoing was the reading incentive program, which began in the late 1980s. In 1988, we presented SOAR to Sunrise Elementary School in order to encourage reading⁶¹. This program evolved from SOAR awards and took other forms in later years, most recently with handing out

Spanish-English dictionaries each year to the third-grade class each year of either Woodin Elementary or John Muir elementary.



Handing out reading incentive awards

One of our major community service efforts had to do with aiding the Hmong Farmers, as mentioned above. We did a report on this to the State Grange in 1982⁶² According to Frank Baker, here is what drew us into this project:

“As the Vietnam war drew to a close There were a number of Southeast Asians who had collaborated with our forces and were in danger of severe retribution from the North Vietnamese. Many were brought to the United States and among them was a large number of Hmong people. Many of them were brought to King County and both the public and the County government felt a responsibility to give them aid in becoming self sustaining citizens. So the County set up a group of them on some County owned farm land east of the Sammamish river just north of 124th Street.

“These people were skilled farmers but they didn't have a good way to market their produce. Some of our members were aware of this so we decided to offer them a place to set up what was essentially a Farmer's Market in the Grange yard. We built a produce stand from the plans we already had for a fireworks stand. The building consisted of a number of four foot by eight

foot plywood panels on 2x2 frames. These panels were then bolted together to form the building. The front panels had hinged sections that opened up to form protection from the rain to the customer standing at the "counter". We set up this produce stand in the front yard of the Grange. They sold their vegetables there during the late summer and early fall.

"The other part we played was we helped them sell on a daily basis. Several of our members spent many hours acting as interpreters in the stand. This was because the Hmong people still did not have enough skill at speaking English to effectively deal with the customers. When the season was over we gave them the stand with the plan that they would use it the following year at their farm on 124th Street. They did in fact sell produce for several years at their farm using the stand we gave them."

This Grange aided the community in other ways besides direct financial assistance. We lent our hall to the Evergreen Gleaners in the mid-1980's⁶³.

The one thing that we consistently supported, which benefited the Grange as well as recipients of the award, was sending kids to Grange summer camp. This started via a circular letter in 1974 where we advised that we would send kids to camp, and we would offer some financial assistance⁶⁴. This has carried on for decades, and it did not depend on whether we had a Junior Grange.

An increasingly persistent problem since that time was the fact that we had a hard time getting members to meetings. It became more of a problem at the end – one member told me that in the early 1970s, if there were not enough people to fill the offices, then there would be a concern about membership⁶⁵. The number of attendees fluctuated from 14 to the low 30's. We tried to do things such as have good

Lecturer's programs, but we didn't understand our constituency, and thus it wasn't really relevant to our community⁶⁶. The minutes indicate in several places that this Grange tried calling members to come to meeting who lost interest, and this perked up interest in coming to meetings. This Grange also tried to emphasize fun⁶⁷. This did not originate at our Grange, as if you ask a rank-and-file member active participant about why one should go to a Grange meeting, they will tell you "we have fun." But this didn't work, either – especially because those who are fun oriented would not find the Grange fun.

This evident in that by the end of this era, the records indicate that the only thing we regularly voted upon was funds to help maintain the hall⁶⁸. Another method of increasing attendance was the attempt to bribe members to come to meetings. There was an "Attendance Pot" mentioned in one of the Sammamish Valley Grange Bulletins, which was about \$7.00⁶⁹ (approximately \$50.00 today). Another activity we tried was a "Grange Fashion Show" in the late 1960's, comparing the fashions at the founding of this Grange with the contemporary fashions of that time.



Here are some photos from a fashion show we did as a fundraiser in 1969, from the *Northshore Citizen*

But in the end, membership remained a problem, because the membership levels varied with the activities of the Grange. However, there is an interesting trend in the records – in the early 1980’s, the attendance at meetings rose as there were several active committees. But it was due to fall when activity levels fell off.

The problem was that while the Grange was getting all kinds of new members, most of them were interested in joining for one reason, and one reason alone - Grange Insurance. The records indicate how important insurance members were to our membership at the time. Most of those who signed up never took part in any of the activities of this Grange – they were initiated, and disappeared from the records (except if we voted to expunge their membership due to non-payment of dues). By the late 1980’s, membership slowed down. A solution to this problem was to get associate members which was approved in 1988, we voted to approve “associate members”,⁷⁰ and suddenly our membership started to climb again, although most were associates. The only purpose of associate membership was to get people to be members without even going thru initiation – almost everyone joining as an associate joined for insurance reasons. This is evident in that when GIA dropped Grange membership as a requirement for insurance, most of those who had associate membership fell off of our membership roles.^b

One theory about getting members is to get the young involved, and then you have a lifetime member. However, that doesn’t work unless you have a social infrastructure

^b This category continues to be used, however, for different purposes. In 2004, we got an associate membership application due to the work the Grange was doing on the Blanket Primary.

to keep them involved in activities that are unique to the Grange. Otherwise, they move away and quickly lose interest. In the early 1970’s, there appears to be activities by several youth members, who were not totally affected by the 1960s cultural revolution. But those individuals were children of members, and they stopped coming for the most part. By the mid-to-late 1980’s, there was another Grange youth group. And, we started up the junior Grange in the mid-1980’s (without any motion to do so)⁷¹, and some of them stayed involved for a while, and kept up their membership. However, at the time of this writing, none of the members has retained active membership in Grange activities.

The problem is that the institutions of suburbia were especially devastating for the Juvenile, or later, the Junior Grange. In the 1940’s, when the first Juvenile Grange started, there were no junior sports leagues, no YMCA, not even church youth groups – those institutions common to both urban and suburban areas. Much less tv, computers, video games, or anything else. Kids needed some kind of organization, and unless there were the boy scouts, besides 4-H or FFA, there was nothing else to do. So a Juvenile Grange was an organization that was needed.

However, to run a Juvenile/Junior Grange, you need a very committed adult who devotes almost all their free time to it, although apparently this was not considered, or developed, at this time. And they have to have a lot of it, which most adults no longer have. Hence, when we “temporarily” suspended our Juvenile Grange in the late 1960’s, it would be extremely difficult to start it up again. If an adult didn’t have time to do it, there would be no such club. This is the reason why East Hill Grange still has an active Junior Grange after sixty years.

This is true even if there is a considerable amount of energy need to focus on it. That is because Junior Grange does not have the

luster that everything else available to kids offers.

Unless you have a carrot. This was the campships that we offered. But that still didn't solve the long-running problem of keeping a Junior Grange – or keeping them active consistently from the time they are 14, for that matter. However, you still need a structure to keep the kids involved.

Although there was a lack of members, we thought of ways to be active in our community – like we should be. We had a brainstorming session to determine how to best serve our community. The following was suggested in 1988 to get us involved in the community:

1. *SVG assist the Evergreen Gleaners*
2. *SVG support Boys & Girls State*
3. *SVG investigate a storm water utility proposal*
4. *SVG “establish a working relationship with farmers in the Sammamish Valley.”*

The first two merely involved financial assistance, and are mentioned above. The later two involve activity of the members. I did not find anything that indicates that we took an active role in trying to get involved in these last two activities – this is what would have lead to our revival had we had a coherent, concrete program, especially regarding the last point. This is demonstrated by the fact that no farmers joined during this time, per the membership cards.

It appears from letters in our archives that our fraternal bonds with other Granges in the county was growing during the 1970s and 1980s. There was a flurry of invitations by Grangers to non-Grange social events, and many of our members went to these events. This would be a golden age for many Grangers – we had accomplished a lot in prior eras, so now members could enjoy the fruits of their labors.

During this time, we developed a closer and closer relationship to Cherry Valley Grange. The records seem to indicate that this was the Grange we were closest to. So much so, that when it finally dissolved, two very active members from that Grange, Howard and Gladys Myers, demitted to our Grange⁷².

Gladys had formerly been state Flora. Her daughter, Cheryl Chapin, was State Ceres. In addition, one of our members assumes one of the most important roles in the State Grange – Wilma Baker was State Lecturer for four years, from 1987-1991. It was during this time that we contributed our leadership to the state body, for the first time in our history. We also provided strong leadership at the Pomona level – again, Wilma was a state deputy from 1978-1984, and Frank Baker was Pomona Master from 1979-1983.

A curiosity of this time is that we purchased some odd memorials to honor deceased members. For one member, Marcel Donais, we purchased the Overseer's rug⁷³. The painting of Mount Shushkan at the back of the stage was another memorial for Mr. Pelton⁷⁴. The dishwasher in the kitchen was purchased as another memorial to a deceased member⁷⁵. And the sound system was dedicated to yet another deceased member.⁷⁶



Pomona Lynn Toyer and Flora Lynn Toyer in front of the memorial painting of Mt. Shushkan. Seattle Times Sunday Magazine, 2007

It was during this era that this Grange broke with much of its past. Long-time families like the DeYoungs and the Wights were dropped from membership⁷⁷. Thus, our link with the first and second generation of families was severed. In one way, Sammamish Valley Grange has been fortunate in that no one family can claim to have roots going back to the beginning, and thus dominating policy. It may be that this is the reason why Sammamish Valley Grange is more open to new ideas than other Granges – and is able to survive in tough times.

We looked for other ways to break from the past. In the mid-1970's, to suggest ways of improving attendance (besides having more publicity and more fun activities), it was suggested that we split the monthly meetings

into one social meeting, one business meeting⁷⁸ – although this suggestion was not implemented until the early 1990s.

This chapter closes with a very important event for the area – Woodinville was in the process of becoming a city – going a long, long way from being a village of stumps. The motto of Woodinville in the 1970s and the 1980s was “Country Living – City Style.” Yet increasingly, much of Woodinville, and the Northshore area as a whole looked less like the country. Indeed, Bothell was increasingly becoming less of a backwater town as well. Woodinville was changing from rural, to suburban, to almost urban, it would present even more challenges ahead for the organization.

An example of the effectiveness of the Grange

One of the main aspects of the Grange is legislative policy. When it comes to issues and positions, Granges are often all over the map. However, due to the clout of the Grange, its resources, and its members' activism, a single Grange can accomplish quite a bit.

Our Grange did this regarding a park survey. Below is the story of Frank Baker when it came to changing a park levy – and our Grange had a major role in changing this policy position.

“In 2008, Seattle/King County has a tax issue on the ballot to authorize a six year levy for improvements and new construction in our parks system. Back in 1982 a levy for more than one year at a time was not authorized. This fact had a major influence on a project proposed that year. Seattle/King County was proposing to get authorization for a bond issue in order to fund projects similar to the current proposal for the park system. The work was to make improvements to several parks and to create some new ones.

“The many parts of the project were estimated to take six years to complete. Even so, the proponents of funding from the sale of bonds said that it would be near impossible to pass a new levy each of the succeeding six years. Therefore they were proposing the sale of bonds to fund the work rather than by a direct levy.

“Sammamish Valley Grange took the position that if funding was done with 30 year bonds the interest would double the cost of the project. This was unacceptable to us. We held that bonds were OK for a single project that would be built in a relative short time. But for a project of this nature we said "pay as you go" was the prudent plan to follow. We decided to make an issue of this.

“We knew we couldn't "buck city hall" alone so we needed to find willing partners. This was a local issue so we couldn't expect any help from the State Grange. But we knew that with the help of Pomona Grange we could rally the other Granges in the county. I was Master of King County Pomona Grange at the time and that gave me some leverage to push the Sammamish Valley Grange position along. We got good help from Pomona Grange and from the other Granges in the county as planned. Consequently it took no time to let all of the news outlets in the county know of our "pay as you go" attack on the bond proposal.

“One of the most effective things we did was to stage a demonstration at an official function. The Mayor and the County Executive held a big rally in support of the bonds down on the waterfront in Seattle and we were there. We had about 30 people from the various granges carrying signs all around the perimeter of the crowd. Of course the TV news cameras can't wait to take pictures of people with signs. I got several TV and radio interviews that day all of which were on the news that night. I remember one grange member saying, "I never thought I would be a part of a demonstration like this but here I am".

“We also linked up with a Seattle group called "Shareholders of Seattle" (SOS). They were a group who had resisted tax increases in Seattle for several years. I joined the organization which gave me even more clout in some of the things I did. When Channel 7 aired a 5 minute

editorial supporting the bonds I demanded equal time. As a representative of the two organizations publicly opposing the bonds I was accepted by the station for the rebuttal. I prepared a 5 minute speech and they put it on their monitor and we made a tape. The tape was good and the station aired it that evening in the same time frame a they had done theirs.

“Many King county Grangers turned out to promote our cause. At Sammamish Valley Earl Anderson and Vern "Scotty" Scott were most effective. Scotty got us a lot of publicity in local papers and in the PI and the Times. Earl spread the word through his contacts with the American Legion. Grangers in the rest of the county did much the same. Louis Towne from Sallal Grange took a very active part.

“I also had a number of radio interviews. One of the best was on the Jim French talk show. (Not to be confused with the current radio personality Jeff French). I was invited to his studio and arrived ahead of my scheduled time. I was allowed to sit in the studio and observe the ongoing show for about 15 minutes before I was interviewed. This meant that by the time I was to speak I was fully familiar with my surroundings and could concentrate on my subject. I was seated comfortably at a table with Mr. French and could see the engineer/director through a glass as he controlled what was going on. I had a chance to locate all the microphones and knew which one was mine. This resulted in a very relaxed interview and I felt I did a good job of stating our case. Jim French was an easy man to talk with.

“That experience was quite different from one I had later. SOS had arranged a public meeting in downtown Seattle. I was chair of that meeting and got several radio interviews at the end of the meeting. One woman from KING radio asked me to come on her show a couple of days later. She also asked a representative for the other side to her show. But when we arrived at the studio she took him in first and left me sitting out in the lobby. When they came back he looked pretty glum which didn't look too good to me. Then as I walked to the studio with her she complained the whole time saying how poorly it had gone with him and that he had just “read a lot from his notes”. Now we went into a large studio with a couple of announcers and some other people arranged around a large circular counter. There were microphones and other radio gear everywhere. I was on a high stool at the counter and my host was some distance away on another stool. Long before I could get comfortable with the place she started firing questions at me. I just was not ready! I did so poorly that she didn't even thank me for participating. I hope she figured out why her guests did not perform well before she lost her job.

“The good news is that the voters saw the same problems that we did and the bond issue failed. So now we had a new goal to work on. We all wanted the improvements in the park system. So how to find a way to get the funding was our problem. We all agreed that those who said it would be near impossible to pass a one year levy six years in a row were right. So authorization for continuing levies, ones that would continue over several years similar to school levies, was our only answer. But to do this we would need to get legislation passed at the state government level.

“This meant of course that we had to go to Washington State Grange for help. We drafted a carefully worded resolution to State Grange. It spelled out the legislation we needed and at the same time included language saying the State Grange was to take the lead action in

getting this legislation. This resolution was presented to the delegates at the next Washington State Grange Session. It passed there as hoped for. We felt we had given the State Grange their marching orders.

“But things do not always go the way you plan. About two months after the State Session Jack Silvers, Washington State Grange Master sent a letter to me, the King County Pomona Grange Master. He had sent copies of our resolution to the Chairs of the appropriate committees in the state House and Senate. Attached to his letter were answers from the committee chairs he had contacted. Each of them said they were interested in our proposal and if it ever came up in a bill they would give in serious consideration. Of course this is the same as saying that nothing is going to happen. And further, the tone of Jack Silver’s letter was that he had done all he planned to do in the matter.

“We talked this over both at Sammamish Valley and with some of the Pomona leaders. We all agreed that the delegates had directed Jack to do more than that. With the backing from those people I went to Jack’s office with a copy of the resolution that had been passed by the delegates. I put it in the form of a demand that he assign Ray Hill, the State Grange Legislative Director, to the task of finding legislators who would sponsor a bill containing our requirements. Jack knew I was right so he said yes he would get things started but he would assign the newly hired assistant to Ray, Stew Trefrey, to do the job.

“Ray Hill had been our legislative director for a long time. In addition he was a past legislator from his home county and he knew how to make this work. On the other hand, Stew Trefrey was brand new in the business and I didn’t know him at all. So I said, “Jack, I want Ray on this job.” And the answer was, “Frank, you get Stew”. Then he said further that if Stew needed some guidance he could talk to Ray. Well I knew when to quit and Stew was assigned to the task.

“It turns out that Stew Trefrey did an outstanding job in his work for the State Grange over the years that followed . And one of his many accomplishments was that he did find a sponsor for our bill and, although it took him two years to get it done, he got the bill passed in both houses and signed by the Governor. I have no idea just how much help he got from Ray. I guess we should give them both the credit.

“The end of the story is short. By the time the bill was passed King County and Seattle had found other ways to fund many of the parks projects. I am pretty sure they have since used the authority to use funds from continuing levies but I am having trouble remembering those details. I have heard on several occasions where other counties in the state have used this authority. The current ballot issue asking to authorize a six year levy is only possible because the authority for a continuing levy was made into law back in the 1980’s.”¹

Chapter 8 Steps toward Regeneration 1990-2002

Since about 1950, various forces in society had depleted the Grange. The most important factor was that of urbanization. It came in not only thru increased density, but also due to media and easy access to city activities as well. Because of this factor the Grange could no longer be everything to everybody. To survive, we could no longer do things the way we used to do them, but we had to find a way to meet the needs of the community. Thus, we would make changes to this Grange via lots of planning. And this Grange would spend the next decade making itself relevant to the community thru planning.

As mentioned above, the most important change to the community at this time was that Woodinville finally became a de-jure city, in 1993. This provided us with new challenges, and opportunities with another layer of local government. Yet it also led to the creation of a true city, where once could get pretty much anything in the area, and it threatened the rural roots that formed the backbone of the Grange in this area. Woodinville went from a rural, to a suburban, to almost an urban environment. In addition, a significant cultural change was happening in the geographic area this Grange serves, the northern portion of the Eastside. During the 1990's, the Eastside became the technological capital of the world (or at least in competition with Silicon Valley). While Woodinville didn't host too many of these companies, many of their employees moved into this community. These individuals would bring in a lifestyle for which the Grange could never be part – unless those individuals grew up with the Grange.

But the Grange did benefit from the technology. The computer was increasingly used for Grange business. Originally used for word processing, over the next decade email would become a major form of communication in the Grange – to the point

where it was in fact being overused by some people. We could finally make our own brochures. And as the decade wore on, we would use it for accounting, design, marketing, and calculating. Indeed, thanks to the internet, especially email, there was no shortage of material for a lecturer's program. At the turn of the millennium, we started to design our own web page. By the early 2000s, much of the programs were simply emails that the Lecturer had printed out and read¹.

The new individuals who moved in the area, the "techie", presented new challenges, and new opportunities. They had lifestyles which did not fit with the Grange, and the Grange programs would not appeal to your stereotypical techie.

The problem was that during much of this time, the activities consisted largely of voting for money (for charities) and running the hall (although there were some regular hands-on activities, such as making the "ugly quilts"). This is what I noticed when I first entered the Grange, and a couple of other new members told me this as well. This was reflected in our attendance levels. By 1990, on average, there were as few as 10 people in a meeting on average². At the turn of the millennium, there were a few more attendees. Not only was our activity level minimal, but we brought in few bona-fide members. However, during the mid-1990's, our activity level would increase, and these activities did benefit the community. But in the years surrounding the year 2000, our activity level fell again. Not only were there few programs, but often, they were not attractive to most in the community, and certainly, to many who most likely would become members. Indeed, this was recognized as early as 1977, in a resolution drafted by Frank McCartney of Northside Grange, where it was noted "WHERAS a likely cause of this decline in participation is the lack of activities with any purpose, which in turns creates a loss of interest by all members."

The solution was “each subordinate Grange...study and devise action programs suitable for that particular Grange which will be of benefit to themselves, the Grange as a whole and to the community in which they are located.”³

We looked for community-service activities that we thought would attract those in the community. During the mid-1990s, Sammamish Valley Grange would find several ways to involve itself in many community activities, as a fire was lit underneath this Grange due to new planning. New thinking brought up new activities, and it brought up new publicity, thus reviving our spirits. As a result, we got few new members, and this showed a portend to the future.

In May 1990, there was discussion about making significant changes to attract members of the community, rather than continue the way we were going. We thought about putting an article in the Grange news each month, as well as inviting the local lions club to attend our meetings. At this same meeting, we thought about ways to start participating again in the King County Fair⁴.

In the early 1990s, this Grange used new ways to get involved in community service, as well as getting involved in activities suggested by higher levels of the Grange. This is indicated by the fact that in 1991, we got the deaf-awareness certificate. We discussed new ways to fund various charities⁵. We combined with other organizations, like the Kiwanis, to get involved in an open meeting⁶. We formally got involved in the chamber of commerce⁷. We continued with the quilters project – originally known as “ugly quilts.”⁸ One project we were involved in during the early 1990s was a program called “Friend-to-Friend”⁹, a program where people would provide companionship to senior citizens. One member of the Grange, Helen McMahon, was a member of this

organization, and our Grange got involved to a degree in this activity¹⁰. We even put this on the permanent portion of the bulletin board as an activity in which one would participate if they joined our Grange.

However, our involvement in this organization petered out after a few years. These new ideas and avenues of participation would help provide a segue toward more creative forms of community service, as I will note below.

Making ourselves more relevant to our community didn’t just start with the activities. It also involved changing other aspects of our Grange as well. The first stage at making the necessary changes involved changing the meeting.

There was recognition at this time that the meetings were far too long, and we thus made some changes in the way we did meetings. We were able to drop some aspects of the meeting that had no relevance to our role as an organization. A planning meeting was called in 1991 to discuss this¹¹. Some of these changes involved having one open meeting a month¹², after a 20-year hiatus. Being around 20 years ahead of our time, we agreed to stop taking the password at the meeting, and all our meetings became open meetings.

A year later, on January 20, 1993, we made more changes in our business procedures to speed the meeting up. These changes included having committees providing written reports (rather than having committee chairs speak for several minutes, resulting in few members paying attention), having committees report only if they had something to report, limiting the amount of time devoted to the communications that were presented (where the Master and the Secretary would go over communications before the meeting, deciding what needed to be read, what needed to be summarized, and what needed to be discarded), and limiting the meeting to 1½ hours. It also allowed members to invite nonmembers to two

business meetings. We formally agreed to stop taking the password¹³. Unfortunately, most of these were forgotten after a decade, and they would have to be re-implemented in the future.

One aspect of meetings that fell by the wayside at this time was the focus on music. It was around this time that we stopped singing the opening-and-closing song. The musical part of the meeting had become irrelevant to our mission as a Grange. When we were first founded, the only way an individual could regularly get music would be to buy a piano and play it themselves, or, if they were lazy, they could listen to music by joining a church or the community club (such as the Grange). This was part of the entertainment function of the Grange. However, peoples' tastes changed since most of the songs in the Grange songbook were written, and they did not have time for music for which they never developed a taste, so this was a positive change at Sammamish Valley Grange, although it was unintentional. We were not alone, however - it has been the trend with many, if not most, Granges that the musician has been dispensed with, although this is more due to the fact that there is no one in many Granges who has the expertise to play the piano at a level that is acceptable for public meetings. One issue that was not addressed, which is key to any Grange meeting, was making sure the lecturer's program was worthwhile to the Grange constituency. By 1990, there were many, many different activities competing for a members' time, and many other entities could entertain better than what was provided in a lecturer's program. Indeed, the 1977 resolution seems to hint at this aspect as well. Some things were tried to address needs of a constituency - like a skit dealing with a heart attack¹⁴. And in 1992, our Booster Night was dedicated to the Deaf Awareness program¹⁵. But while such programs were educational and could serve the constituents needs, they would not

obtain new members. And many programs, like playing word games¹⁶, may interest those who already attend Grange meetings, they are not likely to be worth the time of a busy individual, who might be turned off by something they do not find interesting.

Often, such programs were not strong enough to get individuals to our meetings, and they stayed away.

No one figured out a solution to this critical issue as yet, although steps were taken in the next era to address this.

We did try to get members thru our Lecturers' activities, however. One program, which harked back to the earlier days of this Grange, was to support the Woodinville High School Drama Department thru a play they were holding¹⁷. Another program was to have a meeting to prevent horse-riding easements on peoples properties in our neighborhood¹⁸. Contradictorily, however, in 1995, we had a program which talked about developing a local trails project¹⁹.

It was thru our programs that led us to our greatest achievement of this era, the Greater Woodinville Community Roundtable. Our Grange got quite involved in the Woodinville Community Roundtable, and our Master, Frank Baker, organized it. It started thru an idea he had while traveling thru Idaho - he said that he got the idea from an ad for a "Family Month" in a community in which he and Wilma travelled thru. He got a meeting with several groups to plan this event, and it morphed into something much larger - the Greater Woodinville Community Roundtable²⁰. It was described as having "the task of linking the various human service groups in the area," and it was hoped that this organization would sponsor events that promoted the community and family activates. A steering committee was created in June 1993, and Frank got the Woodinville City Council to approve a proclamation for it. As a result of these efforts, several organizations took part

in some family-related activities²¹. Indeed, the Community Roundtable was to be “organizations linking other organizations.” As the Grange took the lead, Frank Baker was not only a founding board member of it, but he took an active part in it as well²². It was thus our initiative that gave birth to this organization from this recurring event.²³ Our first program in conjunction with the Woodinville Family Month (in 1993) was the Sammamish Valley Grange Health Fair. It was divided into three categories – life threatening, addiction, and health maintenance. And several groups came to promote their programs²⁴. Unfortunately, Frank lost interest when this Grange did not get any new members. And nothing tangible was being accomplished by the Community Roundtable after a few years. He believes this is because there was no vision to the group. Because it had no direction, the group died²⁵. Even though that organization died, we still looked for other good causes to support. Another big charity we supported, in the late 1990s, was to provide financial assistance to helper-service animals thru the Delta Society²⁶. We brought this group to our Grange for a few years, during Booster Night, to talk about their program – and give a reason for the Grange to support it. But our contribution was financial, rather than participation thru activities. Some of our community service activities involved working with other non-farm organizations. In the mid-1990’s, we again worked with the Kiwanis to help us have a couple of “farm-city” nights²⁷, as we had done in an earlier era. In addition, we funded the Fire Department Toys-for-Tots program. We still continued the reading incentive program by providing dictionaries to local elementary schools. This Grange remained involved in helping fund Boys and Girls State. And finally, we donated a weather station to the Northshore School District²⁸. Again, the Grange’s part in

supporting most of these organizations involved funding, more than anything. As always, this Grange was interested in political matters. In the 1996 and 1998 election years, we had a candidates forum for local candidates. However, some of the members told me that the only people who came to them were either Democrat or Republican partisans, so when I attempted to contact the candidates in 2000, no one was interested in coming to them anymore, as it wasn’t worth their time.

One of our major political efforts was our involvement in the opposition to turning SR 522 into a toll road^a. This was the first time since the early 1960’s that this Grange took up a transportation issue. Originally, we wrote our state Representatives in Olympia asking them to oppose it²⁹. In January 1995, we held a meeting in opposition to it³⁰. Interestingly, many of those involved in opposing this project operated from Monroe³¹. Over 16,000 signatures were gathered to kill the toll road³². We also asked that a public vote be taken before moving to proceed on it³³. Partly due to our efforts, the attempt to make 522 as a toll road was abandoned³⁴. The good karma came back in the form of those leaders who helped save this Grange, in the next decade, commuted from Monroe, specifically Eric Clark, Steve Hall, and Tina Hall. Had the toll road been implemented, they would not have come to this Grange, and it may have probably folded.

Another transportation project that drew out attention in was the widening of the Avondale Road³⁵. We took a different position from that which we took on SR 522 - we supported this endeavor. But our involvement was relatively minor.

^a During the 1960’s, the State Highway Department was thinking of running SR 522 past our Grange Hall. And we sold an easement to them for \$250.00, minus expenses. However, note that this highway in fact ran two miles north of us (Archives, Hollywood Era, V5)

As part of our effort at revitalization, we looked for various issues in which we could be involved. But there was no ideological consistency. We favored declaring the Electoral College obsolete³⁶ (even though the National Grange platform supports keeping it). On the other hand, we decided to go out and collect signatures for I593³⁷, the “Three Strikes and You’re Out” initiative.

Our view on the ecology issue did not always fit with the “Progressive” view of ecology, and sometimes our positions changed. For example, an issue that affected this Grange directly was on how to deal with the salmon stream that runs in front of the hall. At first, in the mid 1990’s, we had a special committee to look into restoring the salmon in the creek in front of the hall³⁸. Shortly thereafter, we asked the county to restore the stream to its traditional stream bed so we could place the cover on top of it as we wanted³⁹. However, later on, we changed our position. We wanted to put a cover over the creek in front of the hall. The Washington State Department of Ecology deems that body of water as a “salmon stream,” while another member, Gino Giovacchini deemed it a drainage ditch. While it has no salmon, it is certainly a natural creek of some type, upon looking at it. Nonetheless, in the end, nothing was done with the stream bed.

We had strength to devote ourselves to another issue. At this time we involved ourselves to help retain the remaining agricultural lands in the valley. This came to us innocuously. Possibly on the astuteness of the Soccer Association to either get our support (or neutralize our opposition), in 1993 they offered to do a spring cleanup around our hall – even though there is no indication we approached them about this⁴⁰. By 1995, we got interested in the issue of preserving farm lands, as the records indicate that we discussed with Councilwoman Louise

Miller⁴¹, as she had originally agreed to support their development⁴². We used our clout with the Greater Woodinville Roundtable to support our position in this endeavor⁴³. After we were able to secure this support, we backed the opposition of selling the Agricultural lands for soccer fields⁴⁴. We got an attorney involved to help stop the development of the lands at the bottom of the valley from becoming soccer fields⁴⁵. Our efforts largely involved helping to bankroll this opposition, and we were asked to pay \$2000 to help fight this⁴⁶. Although we put in all this effort to prevent this, in the end, we may not have needed to put in so much effort. The attempt to turn these lands into soccer fields was ultimately killed because such development violated the Growth Management Act⁴⁷, and any attempts at development were stopped by the Washington State Supreme Court. As with our other major political effort, more good karma ensured later on, because although it was not realized at the time, the fact that we saved the farmland at the bottom of the valley allowed for sustainable, small farm agriculture to develop, it would give this Grange our major mission statement one decade later, helping to restore this Grange’s focus. This is what would ultimately draw in new members one decade later.

In regards to land usage, another community meeting we put on, sponsored jointly by the King County and Snohomish County Pomonas, over at Bear Creek Grange, was a forum asking whether the public should be compensated when a government body restricts the usage of one’s land due to environmental issues, such as wetland preservation⁴⁸.

It was a result of these efforts that this Grange took made additional steps to get back to its agricultural roots. We came into the orbit of the Farmers Market Association. In 1999, Northside Grange had a temporary revival, as they worked with the Ballard

Farmers Market and got members that way. They asked that our Junior Grangers help with aiding customers.⁴⁹ However, it would be awhile before we took up matters aiding the agricultural community on a more prominent scale.

Other individuals who played a major role in valley agriculture, and would play a role in Grange activities in the next era, came into our orbit thus agricultural endeavors. Tom Quigley, the founder of the Sammamish Valley Alliance, gave a program at one of our meetings⁵⁰. Brenda Vanderloop, another person who played a role in the early SVA, gave a talk about promoting agri-tourism in the valley⁵¹ – a subject we would be indirectly involved in a decade hence.

We tried to get involved in agricultural issues in other ways. In 1996, this Grange sponsored a Harvest Hospitality Center, put on in conjunction with Woodinville Family Month⁵². Another agricultural project we engaged in for one year was a “Valley Farm Open House” along with the Root Connection⁵³. Finally, in the late 1990s, there was talk of getting a pea-patch started, although this never went anywhere⁵⁴. In the next decade, though, we would address the issue of starting up pea-patches again.

Although these issues played a role in the future, we were still dealing with choices made in the past.. Even though we had dispensed with the Hollywood Schoolhouse a generation before, the issues resulting from the sale were still with us, and, the chickens were now coming home to roost. Despite our attempts, we could not get a long-term Junior Grange. We had one for some time, starting in the 1980’s, but in 1995, the Junior Grange was declared vacant⁵⁵ for the time being. Had the original Juvenile Grange not been discontinued a generation before, it would have built up the social infrastructure to run it.

But we persevered in our attempts to get it going again. At the beginning of the millennium, we were able to revive it temporarily. We got our members thru the campship program. Originally we tried to get a couple from Happy Valley Grange to help out, but they left after one meeting. And for a few years it was going, with Steve and Tina Hall as the leaders, with assistance from another member. There were many projects provided for by this program, including the construction of miniature lighthouses. Of interest, one kid even tried to nominate himself for Master! However, to run a Junior Grange, a leader needs to make that the focus of their free time – no one in our Grange had that kind of time to pull it off. Indeed, in today’s world, no parents have the time to put such an activity together, and in fact, it would have to be a non-working grandparent who would have the time necessary to devote to it. This finally fell because the Jr. Grange Halloween party was usurped by a Halloween party that the Church who rented from us at the time had at the Grange Hall – on the designated night of the activity. Since that time, we have not had a Jr. Grange.

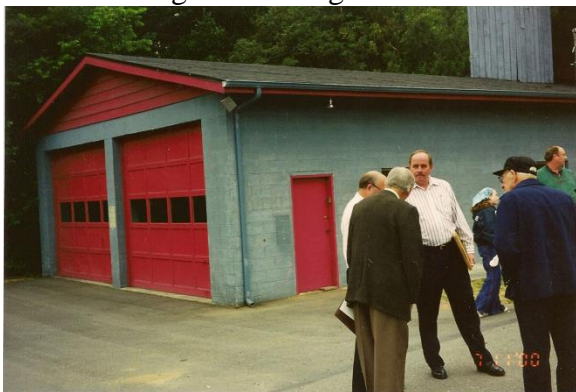
Another issue regarding the sale of the Fire House that divided the membership was the attempt to expand the hall and put in a dining room. This started in the 1980’s, when it was suggested that we add on to the hall by adding a dining hall. Frank Baker had blueprints designed which expanded the hall⁵⁶. At that time it was seen to be exorbitant to do at \$31,000⁵⁷.

But many members still wanted one, so Frank Baker, in his capacity as the Master, thought of another approach to see if we needed one. He sent out a letter in September 2001 was to create various committees of the Grange – to study the respective function of a specific aspect⁵⁸. One question that was asked was whether we even needed a Grange Hall in the first

place. The quote was “a number of Granges do not have a hall. They seem to get along alright.” However, by the end of this era, all those Granges which got rid of their hall in the King and Snohomish county areas either folded, or were dying. In the end, however, this approach didn’t yield many results.

In 2003, we resolved this by looking to do a feasibility study, and one was done was done by Ron Baum and Frank Baker. It was discovered that it was not feasible to provide for such a structure, due to cost and parking. Nonetheless, on our behalf, during much of this time it was the maintenance on the hall which helped save this Grange in the first place. Maintaining a community hall was an activity that interested many of the members, and this was the one Grange activity that some members would devote much of their time toward.

Thus, the problems resulting from the sale of the Hollywood School House was still with us. This created division – albeit minor – with the members, and it had not really resolved by this time. This issue would die down when other projects came up to take away our focus, and we no longer had the interest to do this. Had we kept the original hall, this bone of contention would have had disappeared. In addition, we may have been able to keep the Juvenile/Junior Grangers remain as long-term Grange members.



Turning use of Fire Hall back to Sammamish Valley Grange, 2000

On the other hand, one choice that we made in the past resulted in positive repercussions. It had to do with the Fire Hall. In 1996, the fire chief retired, and we held his retirement party at our Grange⁵⁹. Within a few years, the fire department vacated the Fire Hall for good, and it would be our turn to find renters.

A real estate agent joined in 2000 who offered to get us a renter – for free, and join the Grange to boot. At first, someone offered who wanted to open a sports bar⁶⁰ – this was voted down unanimously. Instead, we offered the fire hall to some photographers, who currently rent this space. We got three members out of this endeavor, one of whom developed the scholarship program we had for the next few years.

Very few Granges have their own rental properties (besides their own hall). That was one sign that this Grange was starting its diversion from the way other fraternal organizations do things. This is because when it comes to business and/or administrative functions, most fraternities are vastly out-of-step with what is required with the needs of the individuals of today. Either fraternities need to make drastic changes with their operating procedures – within the existing rules of their own organizations – or they will face closure. College fraternities do not need to make many changes because they still meet the needs of their constituency, college students, which are a. a social framework for individuals who come to a school where they have few friends, b. free beer, and c. easier access to members of the opposite sex. But these types of fraternities are the exception. All other social organizations serve people who already have their own social networks (for the most part) and an entrepreneurial infrastructure in their communities which responds well to meeting all other needs.

One major problem that each Grange unit faces is that it serves many diverse functions. When there was little to do, and the hall was the center of the community, there was no need to divide out the administrative from the service roles of the Grange. However, as society became more complex, with the diverse functions, inefficiencies develop, meetings are much longer than necessary, and people are turned off due to the red tape (as well as other factors).

Other factors entered into the picture which led to the need for doing things in a new manner. During the two prior generations, the Sammamish Valley area went from having a *gemeinshaft* mentality to a *gaselleeshaft* mentality. That was part of the reason why Granges that got overwhelmed by urbanization failed – they were still thinking in terms of *gemeinshaft* and couldn't adapt. This is because in such an environment, spontaneity will result in action. However, urban, or suburban, individuals do not have time for spontaneous action, so planning was required to carry anything out. While coordinated planning within Granges was encouraged by the State Grange as early as the 1950's⁶¹, there is little indication we took it very seriously until this time.

To fulfill our functions in a society that had drastically changed over the prior century,, the ways about doing Grange business had to change, for what was acceptable in prior generations was no longer the most efficient way of addressing our business matters. The Master during this time, Frank Baker, started to address the problem in a bureaucratic manner. In the early 2000's, he defined the duties of each committee as he saw them – and no one objected to his categorizations⁶². He sent out notices, in well-outlined letter, advising what he wished to do, especially regarding the Executive Committee. He outlined all issues for the Overseer to go over when he left on his three-month trips.

Finally, he wrote standing operating procedures with regard to maintaining the building and regarding the Treasurer's position⁶³.

In addition, there had to be other ways to attract members to the meetings, not just by holding programs. Once again, this Grange's constituency had changed. Thus, several things were tried, but not realizing that things had changed, they faltered. In the early 1990's, we mailed letters to all members to come to our open meetings⁶⁴. Articles were put in the Woodinville Weekly advertising our meetings⁶⁵. We invited several organizations to booster night⁶⁶. In the end, however, there was no response. In 1993 we designed a program along the lines suggested by the State to reorganize Granges. It was as follows:

“REORGANIZE OUR JUNIOR GRANGE BY END OF 1995”

- a. *Prepare a plan to achieve this goal.*
- b. *Sponsor a Little League Baseball team*
- c. *Send at least eight Juniors to Grange Summer Camp.*

2. SUPPORT A YOUTH GROUP AND KEEP ACTIVE MEMBERSHIP OF AT LEAST 6

- a. *Sent 2 Youth members American Legion Boys/Girls State*
- b. *Sent 6 Youth members to State Grange annual convention.*
- c. *Establish an ongoing Deaf Awareness program.*

3. MAINTAIN AND EXPAND OUR COMMUNITY ACTIONS

- a. *Attendance at Chamber of Commerce meetings.*
- b. *Promote a “Woodinville Family Month” program by August 1993*

- c. *Cooperate in the continuation of the Coalition of Woodinville Civil Organizations.*
- d. *Hold "Prospect Dinners" together with other organizations at least twice per year.⁶⁷*

Later on, there was a draft plan titled "OUTLINE OF NEED FOR MEMBERSHIP EXPANSION." The goals were :

1. *Build up capability for SVG to continue as a family fraternal organization*
2. *Build up capability for SVG to continue as a community service organization*
3. *Build up capability for SVG to continue as a political activist organization in support of community issues.*

This report went over the strengths of the Grange, and it suggested some areas of improvement⁶⁸. This was a start, and would be a good direction to continue over a decade later.

It was as a result of reactivating this Grange that we got involved in more activities. We emphasized our role in the "Friend to Friend" program mentioned above⁶⁹ by making this one of the reasons to join the Grange. We joined the "Welcome Wagon",⁷⁰ an organization which handed out literature of existing organizations to new residents of Woodinville. From 1995 – 2002, we sponsored a T-ball team⁷¹. By these efforts, the number of applications to join our Grange were no longer for "Associate Memberships," but by people who wanted to become bona-fide members of this Grange⁷². However, this was only a temporary solution.

It was in this mindset that the idea for the Woodinville Family Month arose⁷³. By engaging in all these activities, the Master,

Frank Baker, even became an honorary citizen of Woodinville! However, as he related to me, we did not get very many members. And in 1994, as many as 41 members, a large portion of our membership, was suspended for non-payment of dues⁷⁴.



Promoting Woodinville Family Month

This activity was fleeting, however, and the level of activity went down. By the time I joined, in August 1999, we were not involved in any of these activities (except by funding the little league team), and the only three things in which we did any activity, besides voting for money, was the reading incentive program, the quilts, and sending kids to camp. Indeed, our Lecturer's reports by the late 1990's were quite sparse in terms of activities⁷⁵.

One example of the lack of activity was the fact that we were not able to pull off much of a public 90th anniversary celebration – although we sent congratulations to Happy Valley in the same year⁷⁶, whose birthday is a little later than ours. Indeed, we needed to ask members from Happy Valley to become affiliate members just to survive.

But at the end of the millennium, we again tried a more scientific approach toward approaching the issue of getting members. A couple of months before I joined, during a planning session in 1999, the members had a brainstorming session about what would be needed to get new members⁷⁷. The session's report was divided into three parts: Why we

have a Grange (which touched upon our purpose), what activities we do, and how to attract help. It suggested that we wanted to keep the area rural, have publications, provide a community hall, and support our projects. We looked for ways to attract help, and this included having a Junior Grange, making meetings more attractive, getting items published, organizing a bowling team, and “do[ing] more things.”⁷⁸ However, this did not get to the root of the issue, addressing our constituency, because we were still answering questions that were relevant to a garden-variety organization that was appropriate 50 years before, and did not answer the core issue – what brings people to Grange.

However, none of these were tried, and instead, these were used as a basis for a huge report was written by me⁷⁹. This report used untried concepts in membership and political technology. However, it was a bad report, as it ignored the general assumption which was needed to build a Grange, which was that we needed to recruit amongst the constituency who would best fit with the purpose of the Grange. All we got from these efforts was one active member (sponsoring a yoga class), who left within a couple of years.

This Grange did try to get the resources to learn how to recruit members effectively. And the resources put out by the State and National Granges, which were applied political technology, did provide a lot of excellent tips for getting members, if the program were taken seriously.

All this effort, however, was not for naught. It was a learning time to lead us into what was needed to get members of the Grange. Membership is a *very* complex issue and would take a great deal of study to resolve it. Yet within ten years, we were holding our own in numbers, while most other Granges were losing members.

One thing that was suggested was that we start up an investment club⁸⁰ – which went

nowhere. We also had a Halloween party for the young ones in the community in 2000 – future ones would be taken over by the Junior Grange. Another activity we sponsored for a few years was a Yoga class, brought to us by a member who needed a space to hold her Yoga classes while her health club was being remodeled. All those who became Grange members got the class for free, otherwise, everyone else would have to pay⁸¹. These classes would last until 2003, but would only net one member – who never bothered to get initiated.

One other attempt to getting members involved getting a float in the Woodinville Dog Days parade. As indicated from photos in an earlier chapter, we did have a float in the 1950s. But it looked professional. And this float wasn't a very good float, partly because the kids didn't want to take part. It would be a few years hence, in cooperation with Sammamish Valley Alliance, that we would be able to regularly enter in floats that both attracted attention and won the annual dog-days parade. I tried to get the doghouse on the float (given to by a future member) made into a “Pet Grange” - as a display alongside our Grange – but it was effectively ignored⁸². It was laughed at – but I was serious. We did eventually take part in the annual Woodinville parade, years later, but that was as a member of the Sammamish Valley Alliance.

Part of the reason why our membership efforts didn't go very far, as mentioned above, was that we didn't understand what kind of people would be appropriate for the Grange, i.e. those types of individuals who would make up our constituency. Thus, the suggestions we thought up to attract members did not fit with our purpose. Or, we had suggestions that were met by other organizations – for example, one of the suggestions was to have a bowling team (when bowling leagues already existed). Only later, a decade later, would we have membership ideas that fit with our purpose,

and thus we were able to attract those individuals who would be appropriate for this Grange and would stick around. However, we are still seeing if this works out.

The big boon to de-jure membership faded about the time I joined. Grange Insurance said you no longer had to be a Grange member to buy insurance⁸³. After membership in the Grange was no longer a requirement to be a member, the membership rolls fell dramatically, although this did not affect active membership. As we had an independent source of income at that time, the decline in Sammamish Valley Grange's revenue was nominal. But it did affect the state Grange.

One idea of getting members was to spend a lot of money. By this time, our revenues from renting the hall were getting more significant. While one suggestion was to use these revenues to expand the building, another suggestion was to use it to expand membership. Per the Executive Committee minutes of May 27, 1995, it was noted "...spend money on any project to hopefully help the Grange."⁸⁴ This was followed by a resolution we adopted, which read

"RESOLVED: That the Sammamish Valley Grange adopt a policy that it will seek out activities of juniors and youths and will provide assistance and funds wherever it is deemed that a junior or youth activity might draw the interest of the parents of those people."⁸⁵

Per my understanding, this was corrupted to "we will spend anything needed as long as it brings in members." Fortunately, we didn't have an opportunity to squander all of our resources before we could get to the root cause of the membership issue.

Nonetheless, ten years later, we were using a significant part of our resources to build a garden – which became a tool which,

directly and indirectly, brought in a lot of active members.



Making "Ugly Quilts" at our hall

The main problem was not spending the money – which is easy enough – but spending it in a wise manner, which would not only be appropriate for our organization, but would draw in members who would be appropriate for our organization. Without knowing the constituency, we wouldn't be able to spend money in an effective manner. We now come to the turn of the millennium. At this time, most of our efforts went into voting on money for donations, and the work in the hall. Our big programs, besides the "ugly quilts," was providing funds for Delta Society (for which we turned the money we earned from 4th of July Parking and Jock-and-Jill Labor Day Fun Run parking), Little Bit, Boys-and-Girls State, and some other charities. We paid for a Boy Scout's Eagle Project at Tolt Park in Carnation⁸⁶ (for which we received an invite). At the end of this era, we eventually did find a way to dispose of considerable funds – we got an expensive floor, as the behest of a fleeting member. This floor ended up costing us a lot to maintain as compared to floor that we previously had (and which we were not able to maintain). Due to the amount we were spending on the building, including some drapes for the stage, we ended up creating a budget, at the behest of Master Frank Baker. This was first proposed in the 2001 Fiscal Year⁸⁷.

The last year was a watershed year for our Grange. Along came September 11, when we voted emergency funds to go to the American Red Cross – like everyone else was doing^b.



Stuffed animals we bought for the Toys-for-Tots Program

We were able to get non-financial dividends at the state level regarding offices. In the late 1980s and early 1990s, Wilma Baker was the state Lecturer. In 1995, Michelle Morris, one of our members, was elected the State Youth Master⁸⁸. In 2001, Mike Hall, a member, was elected State Junior Steward⁸⁹. We got some other awards, too, because in 1996, we got first place in the State Hall Improvement contest. We placed again in this contest, in 2001 - we got third place, though⁹⁰.

And once again, the issue of what to do with moles came up. In a meeting it was asked how they were to be controlled. Once again, the fact that we keep forgetting about how to deal with this beast shows that the membership of this Grange was fluid, and no one family has dominated it since the beginning.

We still counted in the community, though. When we engaged in a project during the time, the local media was sure to respond, especially the Woodinville Weekly. This would change, possibly temporarily, in the next decade.

^b At this time, the motion to approve this history was passed^b. It would take a long time to get it written – it would take over seven years to write this thing.

By the end of this period of time, the leadership was wanting to pass on the baton. I was asked to become Master, which I was voted in. Although I was the only person nominated, three people voted for others. This would lead to the current era.

The Dispute between the Fraternal Grange and Grange Insurance

If anything, GIA was a palliative to the membership problem, and for a long time prevented hard, outside-the-box thinking as to how to generate active members. It was during this time that the “insurance members” became a real issue.

The only beneficiaries of this program were the state and national Granges. The subordinates didn't benefit – the subordinate portion of the dues didn't cover much in the way of actual expenses. This problem was so evident that in 1967, Steel-Lake Grange passed a resolution asking that insurance members had to attend a certain number of meetings to get the full discounted Grange Insurance rates¹ – rather than try to honestly answer the question “why are people not coming to our meetings.”

In the meantime, GIA was offering, essentially, Nordstrom insurance at Wal-Mart prices. This dispute with GIA really began to show in the late 1970's. At this time, Grange Insurance had a loss ratio of 1.7. What that means is that for every dollar it was bringing in, it was spending \$1.70 on claims and expenses². This is a business where an insurance company is supposed to spend only \$.95 of every dollar – and it has a fiduciary duty and moral obligation, as part of its role as an insurance company, to earn \$.05 in profit yearly – otherwise, the whole structure collapses, and claims don't get paid.

The records indicate how important insurance members were to our membership at the time. Most of those who signed up never took part in any of the activities of this Grange – they were initiated, and disappeared from the records (except if we voted to expel their membership). By the late 1980's, membership slowed down. Then in 1988, we voted to approve “associate members”,³ and suddenly our membership started to climb again, although most of these new members were associates. The only purpose of associate membership was to get people to be members without even going thru initiation – almost everyone joining as an associate joined for insurance reasons. This is evident in that when GIA dropped Grange membership as a requirement for insurance, most fell off our roles.^a Another problem had to do with the fact that Granges were so desperate for members, they took in anyone. At one time, it took the approval of five people to even get a vote on the floor – two to sign the application, and the three on the committee to approve of the member. And a member swore to never “propose for membership anyone whom I deem an improper person.” However, the subordinates wanted members so badly, that people nominated anyone. The nominating committee became a mere formality. And once that happened, the Grange as a body needed to have a near consensus – if three people disapproved, someone did not get admitted. However, this rarely happened. So while the Grange itself did its job in former days of taking care of the “moral hazard (meaning individuals who are dishonest in nature) it no longer was doing its job in this arena – thus leading us to admit some individuals of dubious morality, which, in the aggregate, would ultimately lead to a loss of premium dollars.

By the early 1990s, all this caught up with Grange Insurance. The credit rating was downgraded to a junk rating – it would not be until 2009 that it got an investment-grade credit score back. The company got on the Washington State Department of Insurance watch list – meaning, the company was closely monitored so that it didn't go bankrupt – leading the State of Washington to pay claims from its fund. A turnaround was desperately needed.

^a This continues to be used, however, for different purposes. In 2004, we got an associate membership application due to the work the Grange was doing on the Blanket Primary.

What this meant was the company had to distance itself from the membership of the Grange. People simply did not like having to pay dues to an organization on top of their insurance premium. And simply put, Grange Insurance could not charge cheap rates – it had to increase them in order to make a profit. Having the extra dues money paid on top would make the insurance very expensive to keep.

On the other side, many Grange members felt that GIA owed a duty to the Grange itself. Besides the fact that the state Grange founded GIA in 1894, the members had a strong fidelity to any of the Grange cooperatives – of which Grange Insurance was one. I remember asking one member where he got a shirt, and he told me he purchased it at the Cenex store. I asked him if he got a good price for it, but that didn't matter – what was important was that it was a Grange organization he purchased from (although Cenex is only very loosely associated with the Grange). Nonetheless, GIA bailed out the state Grange once before – way back in the early 1920's, after State Master Bouck made a mess of the state Grange and nearly destroyed it with his antics (at least this is what his successor, Albert Goss, told everyone).

So, there was quite a bit of acrimony by this time. And in 1999, the company wanted a separation from the membership. It proposed that a fee be paid by Grange Insurance to the state(s) and national Granges, in exchange for dropping the membership requirement. They were to do this by having a special meeting in Yakima, Washington. This vote passed, and from that time forward, the fraternal Grange and Grange Insurance Association have been separated.

This dispute took up considerable resources of both organizations. While Grange Insurance Association has finally made a full recovery, the fraternal Grange has only taken the first steps toward resolving its issue. The question as to whether the fraternal Grange resolves its issue, however, as of this writing, remains to be seen.

Chapter 9 Revival of Sammamish Valley Grange 2003 – Present ¹

Throughout its history, Sammamish Valley Grange followed the same general trends that not only other Granges followed, but other similar type organizations as well. During the time that Granges and other fraternal orders grew, so did our Grange. The big dispute in the early 1920s brought a lot of Granges down, including this one. When the majority of activities of most Granges focused on a social nature, they did with this Grange as well. When membership declined in fraternal organizations, the same story was true with this Grange. While membership grew in the late 1960s, due to Grange Insurance, the level of activity declined in your average Grange, due to the fact that most people did not attend meetings. Our Grange was no exception.



Master of Sammamish Valley Grange Eric Clark
initiating members, 2007
From Seattle Times Magazine

It was around this time that the number one issue for most Granges, including this one, was membership. In almost all Granges, the question was asked: How do we get members? This question was asked in our Grange as well. Unfortunately, getting people to become regular members of any

fraternal organization is very difficult to do especially as the Grange had been set-up. Simply put, no one in our potential constituency was interested in what our Grange, or most Granges for that matter, was doing in terms of the activities we chose to do. So they stayed away from us. And members in all Granges would die off, with no replacement.

It was the attempt to resolve this issue, while remaining true to Grange principles, that we came up with several innovations, and provide a model for other Granges to follow. As a result, this Grange developed characteristics that were unique from other Granges.

Ironically, while bringing in many new innovations in the way we conducted our business, we started to re-institute many of the functions that had disappeared over the last few decades. We started to do regular Harvest Dinners, only this time, the money was used for charities, not for paying off our debt. We brought the main focus of this Grange on agricultural items, when many Granges had shifted away from that aspect of Grange focus. The Good-of-the-Order committee and the Relief committee were started up again.

When this Grange was first chartered in 1909, the community needed a multi-purpose organization to serve the needs of rural folk that existing institutions – the churches, the governments, the businesses – could not fulfill. For about the first half century of our existence, we fulfilled those needs. Then one-by-one, those needs were taken over by new things – both organizations, and technology.

Yet, while everyone saw what was happening, and some knew why it was happening, there was an inability to effectively address the issue. The truth is that many people, especially in urban areas, were no longer interested in the activities that many Granges did. At the same time, the members did not realize that many activities were uninteresting for most

people. Unless people are willing to honestly look at their both their strengths and weaknesses, they do not change, and they begin a downward spiral. The same is true for the Grange as well. Indeed, it was suggested by the State Lecturer that if the activities of a subordinate Grange do not work in attracting members, then that Grange should consider doing new activities.

At the same time, the Grange meetings in most Granges appeared to most people to be highly tedious. The biggest dispute was over whether the ritual got in the way of membership. As my experience with the Heritage Garden (mentioned below) shows, if explained properly, the ritual can be appreciated and accepted as part of Grange routine. Indeed, much of the ritual is dedicated to presenting of the flag, a common activity at many organizations, and still welcomed by many individuals of all ages. And, it doesn't take much time. If a meeting is properly and efficiently run, the few minutes it takes to do the ritual doesn't get in the way of membership.

The part that was especially tedious had to do with the way the rest of the business was conducted at Grange meetings. At one time, Grange meetings took 3-4 hours. People went to them because there wasn't a whole lot to do. So, at the meetings, every piece of correspondence was read, every bill was discussed, every item of business was presented and argued (no matter how trivial), every injury was lamented. *These* things are procedures for which people did not have time. Yet some Grangers insisted kept doing things in this way, and were unwilling to change things because this is the way it was always done.

In a way, several individuals in leadership at the National Office realized what was going on. They realized that Grange activities needed to be relevant to their communities, as the activities in many Granges were no longer relevant to their communities,

because if they were, people would join. They realized that the business portion of the meetings needed to be concise, and emphasized that.

One story told at leadership meetings, to emphasize the point, went like this:

“There were three monkeys in a room. At the top of a ladder was a bunch of bananas. The first monkey decided to get those bananas. He started to climb up the ladder, but when he hit the fourth rung, he was zapped.”

“The second monkey decided to get these bananas. He started climbing. He hit the fourth rung. He was zapped. But on the way down, he was beat mercilessly by the first monkey, to warn him to not get zapped.”

“The third monkey decided to get these bananas. He started to climb. He didn't even get to the fourth rung, and he was beat, with even more gusto, by those first two monkeys.”

“The first monkey was removed from the room, and a new monkey was added in his place. He started going to the ladder. But he didn't even get there. Because those first two monkeys beat him.”

“This pattern was repeated. The second original monkey was removed and replaced, then the third. Then the first replacement monkey was removed and replaced. This went in a pattern. All the while, the two most senior monkeys kept beating on the new monkey who wanted the banana. Yet sometime during the charge was taken off the ladder.”

“Despite the fact that there was no charge to zap them, and it was safe to get the bananas, the two senior-most monkeys always kept beating the newly-replaced monkey – although the peril had passed.”

The reason they kept doing so – that was the way it had always been done.”

The National Grange put out various programs to encourage membership growth. Eric Clark, as membership chair, took these programs and followed them.

Unfortunately, most Granges did not take up this offer. It is ironic that by looking to the National Office for advice, this Grange was already taken a path that was different from many other Granges.

At the beginning of the millennium, this Grange was not focused on anything of importance. One new member, said to me “all that is done here is that we ever do is vote on money for things.” However, by the end of the decade, the level of activity had picked up considerably, thanks largely to our new focus.

At first, however we went along with the efforts of the State Grange, whose main objective had nothing to do with agriculture. The efforts of the State Grange were on getting the Top-Two primary passed. The major state political parties got the old-blanket primary ruled unconstitutional, and since the Grange designed it, it proposed a solution to this problem. The state legislature passed it into law, but the governor, thru his veto power, changed the nature of the legislation to a closed primary. So signatures were gathered in an initiative to create this.

Our Grange was got a lot of attention from this. The Senate Majority Leader represented the district in which Sammamish Valley Grange is located, and he came to an event to promote it. So did the media, in the form of the Seattle Times, and they wrote an article about our Grange. We got our share of signatures, but the bulk came from paid signature gatherers, unfortunately. This shows how weakened the Grange had become, in that the signatures could no longer be gathered by the members alone. In any event, it was a

happy ending, in that the initiative received 60% of the vote.

While this Grange focused on a varied set of issues in earlier decades, the focus on political matters was less important to us. At least those issues that didn't have to do with farming. But we did have a couple of non-farming issues we brought up. In 2008, we drafted a resolution supporting the right of homeschooling in Washington State. And later on, there was talk about getting this Grange to lower speed limits on the road in front of the hall. But other than these two endeavors, there was no other efforts that we supported outside of agriculture.



Plan of Heritage Garden, drawing by Ron Baum

Around the time we were focusing on this initiative opportunity presented itself that ultimately transformed this Grange. In 2003, Ron Baum presented to Master Eric Clark a proposal to build an Agricultural Heritage Garden in the lands south of downtown Woodinville (known as Woodinville Farm). Eric was looking for a community project to revive the Grange. This is in accordance with the theories of Douglas Hyde, who states that you get members by finding a job for people to do, especially a job that people find interesting. This was the perfect project for the Grange. It was accepted as long as Ron co-chaired

the committee. It was this project that brought in several members, and it promoted Grange ideas to the rest of the community. It was also a place where Grange ritual could be explained to new members. This project was the thing that ultimately would be the starting point in reviving the Grange.



Photo by Ian Glendon
Sammamish Valley Grange members will lay out the design and paths for the Agricultural Heritage Garden this month. (L-R) David Chapman (with garden design in hand), Forrest Baum, Executive Committee member Frank Baker, Ron Baum (architect)

Some of these new members brought a renewed attention toward agriculture. In part, sustainable, small farm agriculture had been coming into vogue during the previous generation. Due to the efforts of this Grange over the previous decade, the bottom-land of the valley was preserved for agriculture. Large-scale agriculture was not economically feasible in the valley, but small-scale agriculture of truck farms, PSAs, and other entities could be done. Due to the activities of Ron Baum and Lila Chapman, this Grange was brought back into agricultural endeavors, coming full circle into its purpose. It was in 2007 that Frank Baker crafted a resolution that made the aiding of the small agricultural producer the major mission of the Sammamish Valley Grange, and it was incorporated into a policy procedure manual (as noted below). In 2006, Lila Chapman brought in a speaker, Pat Sholwater, who was concerned about the National Animal Identification Act and the effect it would have on small farms. This Grange took on the issue on and it presented a resolution to State Convention preventing

the State Grange from participating in securing funding for any NAIS-like projects. Unfortunately, at that time this Grange was too weak to effectively defeat NAIS, because it had too few members, and those members could not do everything that was required to run a Grange, much less engage in activism. That had to change. However, we did get the state Grange to refuse to participate in any NAIS-promoted activities, in one of our resolutions.

In other ways, we tried to get the state Grange to adopt positions that were more favorable toward small farmers. In 2004, Frank Baker and Gretchen Garth met with the State Master and the state legislative director to create a special committee to address the needs of small produces.

However, the state Master put the program on hold. So in 2006, a letter was written to the State Master asking that the State Grange take up a proposal to take small-producers into consideration, backed up by several resolutions². This, however, was presented to the Executive Committee – and was ignored³.

Because we started to spend a considerable amount of energy on agricultural issues, it was time to shift our focus to address those issues. By having this as a focus, it could be used to market our Grange to other residents of the area, bringing in those individuals who would make the best Grange members. And it would get us to complete existing projects. We did this in a resolution that Frank Baker put together, as part of a small-farm advocacy plan, and this resolution reads:

**“RESOLUTION
MAJOR MISSION OF SAMMAMISH
VALLEY GRANGE #286**

(Adopted March 07, 2007)

“WHEREAS:

We hold that our Grange is best served and supported by our membership when we have

a clear mission and that it is easily understood by all, and

“WHEREAS:

We have had multiple goals in the past that tended to divide our interests and resources, and

“WHEREAS:

While our Grange roots are in all areas of agriculture we now find that the part of modern agriculture which most needs our support is in the area of Small Farm Stewardship, and

“WHEREAS:

We have several present members and there are many potential members who are Small Farm Stewards, now therefore be it

“RESOLVED

We establish that the major mission of the Sammamish Valley Grange is to be an active advocate for the Small Farm Stewards and small farm agriculture in our area, and be it further

“RESOLVED:

That we:

Include a copy of this resolution in our Procedures Manual,

Tailor our other goals and activities where possible in a way that will support our major mission,

Utilize our bulletin board, our outside sign and the local press to inform others of our major mission,

Prepare and maintain an information file on all small farm operations in our area and on a regular basis contact these Small Farm Stewards in order to determine their problems so we can help them with coordinated corrective action,

Keep an ongoing contact with other Granges in our area to enlist their aid and to offer our help where appropriate,

When needed, enlist the aid of the Washington State Grange by direct contact with the State office and by submittal of resolutions to the delegates at the State Grange session.

Passed in regular session of

Sammamish Valley Grange # 286”

For the first time in almost four decades, the Agricultural committee became an important part of this Grange. One of our first efforts involved attempting a survey, which would take the response to the problems found to give us the action necessary to complete our proposal. Later on, this survey was presented to the Sammamish Valley Alliance. However, this survey went nowhere.



First SVA meeting, July 26, 2005

This committee advanced legislative proposals to the State Grange – in the form of. One supported the Farm Bill, and one required the State Grange not to receive funds for NAIS projects. More came out of this committee, however, besides legislative proposals

One of our members needed assistance from the county to restore their historical barn.

This Grange wrote a letter in support, and they got the funding to restore it.

We wrote the state Grange to consider re-orientating their focus toward the small farmer, providing several resolutions backing it up. Unfortunately, the State Grange Executive Committee tossed our letter out after “discussion.”

Finally, we drafted a survey to go out and collect data on what interests the small farmer. To get assistance from it, we asked Sammamish Valley Alliance to aid us, and two members of that organization provided us with assistance. Part of the joint effort was for publicity for the Alliance.⁴ In

addition, the Alliance used it as part of a project to identify all cropland in the Sammamish Valley.



Logo of the SVA

In March 2006, we were a major sponsor of the Small Farm Expo that was held in Enumclaw⁵.

Another small-farm group the Grange worked with was 21 Acres. One of the members, a steward of 21 Acres, made soup for charity, and the Grange offered to let him use the kitchen for free. But it was inadequate for our needs. Even before this event occurred, however, it was realized that the kitchen may be inadequate to assist small farmers in their market operations. So, in 2006, Master Steve Hall proposed that a commercial kitchen be built, and a committee was appointed to address that issue.

Indeed, the Grange was instrumental in setting up the Sammamish Valley Alliance, a unique organization to promote common interests in the Sammamish Valley. It was created to be a sort of chamber-of-commerce between agriculture groups, environmental groups, and businesses, to promote common ground in maintaining the valley. Ron Baum was one of the chief initiators in getting that group started. Eric Clark wrote the by-laws for that group, creating a structure that required the majority of the board to be agriculturally-oriented. He also became chair of that organization in 2008, being the designated member from this Grange. Eventually, the Alliance shifted away from being a rural Chamber of Commerce-like organization, and focused more on charitable functions aimed at helping the small farmer in the Sammamish Valley.

Frank Baker had been involved in management his entire life. And Eric Clark had been trained in activism, as well as having a good sociological grasp as to the relevance of the Grange and its place in the community, as he grew up here. At the same time, there was a plethora of management-training materials and seminars available, including the works of Steven Covey. Throughout most of the history of the Grange was going, it wasn't a high priority to manage our people resources as we had plenty of people who were available (who had a lot of time on their hands) to aid us in our various endeavors; and management-training materials were not commonly available in any case. But due to the problem of time constraints of individuals, as well as the fact that the Grange was an easy target for takeover, it was necessary to put in place a set of procedures to ensure the Grange was both well managed, and to prevent a takeover. Both compiled materials that formed the basis of a policy procedure manual, which was a very useful innovation which is necessary not only for other Granges, but for other organizations that are similarly structured to the Grange.

The manual included some procedures that Frank wrote earlier (including the management of the hall, the financial management, and the duties of committees) and some new ideas (including rules for a budget, setting up a risk-management plan, setting up publicity rules). It was set up in such a way that it would be difficult to change the procedures, thus ensuring stability.

While working on this history, Eric Clark found that we once had a Good-of-the-Order committee. As there was a concern that fraternity needed to be built up between members, that members needed to be trained to become effective Grange activists, and that there needed to be committee of last resort in the event of hostile takeover, this

committee was revived, but it was composed of past-masters, those who would be most interested in those activities.

As Eric Clark was Master, he saw that his responsibility was not only to get members, but to restore all the essential functions that the Grange needed to function at the level it had been functioning over a generation before, and to take on causes relevant to its purpose. For example, the Legislative Committee was moribund, there was no longer a Junior Grange, and the Host committee was nearly inactive. So he created a plan that had steps to get the Grange back in order, and it was voted on by the Grange itself. This plan was similar to the plan mentioned in the prior chapter. However, at that time we had not yet identified the constituency would fit most appropriately in the Grange, whereas we had done so by this time. In addition, there was not a common focus to address this constituency, but now there was. Because of this, we could sell the Grange, and stay on track to revive ourselves.

All this culminated in Frank Baker suggesting that the Grange put together a notebook of all important documents, to give to all regular members. After the final rules of the Policy Procedure Manual were implemented, this notebook was presented to all members. It included not only the Policy Procedure Manual and the plan to get the Grange back on track, but the budgetary figures, the by-laws – which most members of any Grange do not possess – some tips about being effective activists, and miscellaneous information such as a new member orientation, the roster, and other items.

At the same time, the treasurer started to present the treasurer's report using more formal accounting rules, rather than just present the bills one at a time. This gave the Grange members a better financial picture of the organization, so they knew where to stand on various issues.

Providing a business-like model for the Grange's operations was, ironically, a radical departure from not only the past of this Grange, but also from the past of any other Grange, as well as almost any other chapter-based organization. It was necessary because the Grange's constituency shrank, especially in Woodinville, and because society became much more complex during the entire 20th century, as mentioned in the prior chapter. Even chapter-based organizations in urban areas saw a huge decrease in membership, and getting members into the organization became a skill that wasn't needed when there wasn't too much going on.

At the same time, some Granges were interested in copying our efforts. The Policy Procedure Manual was given to members of other Granges, who indicated an interest in reviewing the manual, and possibly even creating their own manual, or at least adopting some of our provisions.

Thus, in this manner, this Grange blazed a trail that other Granges could follow to preserve themselves.

To help modernize ourselves, one thing this Grange created, which almost no Granges have, is a Publicity Committee. This committee had two major endeavors. First of all, using Microsoft Office, we were able to design attractive brochures to reach out to the community about our efforts. These brochures included a general membership brochure, one on our agricultural plan, one on our Heritage Garden plan, and one for renting the hall.

We also got our own web address. Now, people would have no problem locating us. The web page was designed, and members of the Publicity committee reviewed it before the URL went out to everyone. When designing its products, this committee asked the following question: what is the segment of the community we want to market toward? And what do *they* like? In doing these things, we made sure that the

products designed by the Grange was effective in reaching its audience.

We also modernized using technology. Starting in January 2009, we used the computer to type up meeting minutes. In addition, all committees were required to submit reports to the Secretary before meetings, so that members could have the details of the committee reports (this effort helped to shorten meeting). We also handed out the prior meetings' minutes to members before the meeting, so they did not have to be read (shaving time off of the meeting). We purchased a printer to print out these products to members, too.

The new computer technology purchased was not only applied to the Secretary. It also was purchased for the Lecturer's program. We purchased a projector so that the programs could be shown on the screen, so we could show movies at the Grange. In addition, we set up a screen to show these programs. Finally, we looked into getting up DSL service, so we could have internet connectivity for our programs (as well as provide an additional reason for renters to use our hall).

Some of the efforts in modernizing Grange activity did not involve the ritual or new technology. Frank Baker, when he was Master, wrote a letter stating that most of the business (especially that of a trivial nature) of a committee should take place in committee meetings, and only that business which is of importance should be brought up for a vote by the general membership, as Grange meetings were only to discuss policy. So when Eric Clark became Master, he worked with the committees to get the trivial matters shifted to the respective committees. He did this with a program that he and Frank Baker put on in early 2008 which discussed that we only had 1½ hours to conduct a meeting, and because of this, only items of importance should be brought to the floor, not trivial matters. He also had

a meeting to discuss the way committee meetings were to be conducted.

In addition, because much of the time in most Grange meetings is devoted to reading correspondence that can be easily summarized, Master Eric got the Secretary to summarize the communication, and to only read what needed action.

Because a lot of the management of the Grange takes too many details to be presented to the general meeting, and because the amount of administrative work has increased dramatically in the last century, David Clark proposed that the Executive Committee meet monthly to discuss these kinds of business. In Starting in October 2007, the Executive Committee met on a monthly basis, and it turned out there was no shortage of business to discuss. The final issue was that the membership chair understood that the two chief unwritten marketing slogans of the Grange – its fun, its a family organization – were inappropriate for the Grange. Almost all of the members were beyond the age from which they have children were still children. And people of child-bearing age will not join an organization where there are not others of child-bearing age. Regarding fun, the membership chair realized that fun-oriented people would *not* find the Grange fun, and he understood that communitarians, who are community-focused, rather than fun-focused, were the potential membership base. He changed the marketing efforts to reflect that it was doing good for the community.

Ironically, much of the ideas came from the researching and writing of this history. In 2001, we voted that a history be written for our Centennial. It took nine years to write! Yet, we can learn from our past, and it is the author of this book who found what was successful in the past; as we cannot toss out everything the past; in fact, past successes can be tried again. However, situations changes, and what once worked didn't

always work. One has to use past events with much thought.

As a result of all this work, an organization was transformed in much of the way things were done. This resulted in the Grange being willing to take on various activities that were relevant to its core constituency – which by this time, became practitioners of small-farm, sustainable agriculture.

Indeed, one of the reasons why the Grange fell was that it lost the focus as to why it was founded – to aid the family farmer. When it was first founded, all the programs of the Grange which aided the family farmer – entertainment, neighborliness, non-partisan political action, charitable giving – gradually disappeared as a reason to join, although many members didn't realize this. It took a lot of hard thinking to realize this, and it was implemented into Grange policy through the re-focus on the small farmer.

Due to our efforts, we did get noticed. A reporter for the Seattle Times was investigating why Sallal Grange was close to folding. She was referred to this Grange, and I told her that Sammamish Valley was not faltering, but growing. I gave her some reasons why (much of which is written in this chapter). She interviewed me, and because the story of the efforts to turn this Grange around was so compelling, we ended up as the chief story in the Seattle Times Sunday Magazine – for the *second* time in our history! In fact, it was her first featured article.

Despite all this activity, however, this Grange had yet to develop both its activity levels and the fraternalization of enough members to pull it through the 21st century. Whether it takes this path, finds another path, or goes back to its old ways, is to be determined.

The Fraternal Aspect of the Grange

One of the major controversies involving the Grange, for much of its history, involved the ritual. There were those who thought that it was evil, or it as outmoded, or it was waste of time. On the other hand, there believed that the ritual should not be altered, much less eliminated.

The Grange ritual was implemented back in the 1860s, when many organizations created rituals as part of the way they operated. In the 1830s, there was a political party who was founded to basically outlaw ritualistic organizations (The Anti-Masonic Party). In the 1850s, there was a party created which was centered entirely around ritual (the American party, or the "Know-Nothing" party). Ironically, some of those who were members of the Anti-Masonic party later joined the American party! Using ritual was a way to communicate the thought behind the organization, and the conduct to which members were expected to adhere. In the Grange, of course, there is a lot of ritual work. Yet, the words behind the ritual actually are recipes for success in the political arena. When comparing the words of the ritual to those of the "45 Laws of the Public Policy Process" that a conservative organization created, I found that over 1/3 of the principles could be found in the philosophies and teachings of the Grange ritual!

At one time, ritual was a form of entertainment and fun amongst people. While individuals today would find the marching tedious, many individuals of an earlier era enjoyed marching around the hall, and memorizing all aspects of the ritual. While such work does not appeal to many individuals of today (who have very short attention spans due to the media), ritual by itself held great appeal, and was a source of entertainment, for many earlier members.



Preparing to march into the hall, early 1990s

In addition, the ritual encourages a fraternal feeling amongst members. This creates a spirit that allows the Grange to persevere when it comes to fighting political battles where the odds seem high. When members have a fraternal bond to an organization, they create an emotional stake to it. They are less likely to leave it, and in fact, will devote more time to it than they would if they were members of a political party (who has a harder time getting its PCOs to do the things it wants those people to do than the Grange does).



Sammamish Valley Grange Degree Team, 1950s

In Washington state, many individuals were members of it for over ten years when they engaged in the fight for the creation of PUDs. That explains why the organization was able to create these organizations in the face of powerful entrenched interests (the private power companies), despite its relatively small numbers and scant financial resources.

Many new members of the Grange see the ritual as something that is silly. However, I believe that rather than continue the fight, the Grange ought to find a new way to explain the meaning behind the ritual, and how it pertains to being successful in the operation of an organization. I believe that will prepare us in being successful in the future.



Grange Implements, as taken by *The Seattle Times*

Epilogue

Surviving another century

What will it take for this Grange to last another century?

As noted in the final chapter, we need to understand our community, understand our constituency in the community, understand the needs of the constituency. Yet, we also need to understand the Grange itself. Why does the Grange exist? We must find what it is in our belief system that is attractive to the member who would best fit our constituency.

Albert Goss, the Washington State Master who became the only National Master from this state, wrote in 1947 that when we focus on ourselves, we fail; but when we focus on others, as well as agriculture, we succeed. That is the story as to why a lot of Granges failed.

At the same time, Grange members need to be open minded to change, and accept only that change *which is appropriate* to the function of the Grange. The more things ossify, the more Granges fail, and the greater a downward spiral is created. On the other hand, when an organization takes on things which does not fit with its purpose, people do not join it – because chances are that other institutions have been founded which already serves that purpose, and because existing members lose focus on the purpose of the organization, the thing that holds many an organization together.

Numbers indicate that if we are to continue at current trends, the Grange will still exist in 60 years, only much smaller.

With this statement I disagree. The Grange requires financial resources, prestige, clout. In a sense, what is defined as goodwill in accounting textbooks. Right now, it is living off of the goodwill of the past. But with a vastly shrunken membership base, and depleting finances, it can only pull this off for so long. Pretty soon, we will not be able to afford a lobbyist, and what the Grange says will no longer be taken

seriously. This accelerates the downward spiral, as people do not want to be part of a sinking ship, as the National Master recently indicated. In the end, the Grange could crash, and will cease to exist. This is the history of failed organizations, and I anticipate that unless serious reforms take place, the Grange only has a generation left in it.

At the same time, the Grange must hold true to its core principles. Its members must understand why it was created.

Organizations that forget their original purpose to be “relevant” for the times end up failing. The best example is that of American Protestant denominations. Those denominations that have shifted their ideals away from Biblical teachings, but retained their ritual, are slowly dying away, as those who are most likely to take the time to join a church are interested in standards, and those who do not believe in standards will not join a church. At the same time, those churches who retain original Biblical teachings, but update their services to fit with tastes that are similar to those found in modern culture, are bringing in members. As the Bible says, be in this world, but not of it. The Grange can learn from this fact.

Much of the leadership of the Grange does have an understanding of this. Sadly, it is the grassroots which does not; and it is those Granges which will falter and die away. An example of this is when the Montana State Master spoke to the Washington State Grange Convention in 2007, and stated “The Grange is fine as it is. There is no need to change it,” to much applause. Sadly, this leads to the following question: is the Grange as a whole willing to make the necessary changes in time to effect survival.

At the beginning of this section, I mentioned the word of Albert Goss. He was one of the greatest masters in the National Grange organization. In 1947, he wrote “A Prophecy” in the book “Grange – Friend of

the Farmer”. I will quote the first three, and pertinent, paragraphs, which I believe hold the key to Grange survival:

“THE QUESTION has been asked ‘How long will the Grange live?’ I believe it will live as long as it continues to serve the welfare of agriculture and the nation. Whenever it becomes ingrown and selfish, and the members look on it only as a means of bringing theme pleasure, entertainment or profit, it will fade away.

“But to those who find pleasure in doing something for the common good, the Grange provides an instrument both effective and satisfying. Through it we can jointly find out entertainment and pleasure in service, while at the same time we can advance the interests of our neighbors and ourselves in the fields of health, education, and business, and in almost limitless ways. Through the Grange we have an opportunity to give, and the more we give the more we gain.”¹

We need to keep this in mind as we make the necessary reforms. But we need to realize that change is necessary. Unfo0r

The leadership of the State Grange is working on reforming the Grange. In addition, it is creating new subordinate units throughout the state. Hopefully, they will be able to get a new group of individuals in the Grange, who are communally-minded, so that the Grange will be able to continue to do great things. If they do succeed in implementing relevant reforms, I believe that the Grange will once again succeed in doing great things.

Appendix A - Biographies of Members

Below is a biography of members of our Grange who made a mark in one way or another, either in the history books, or took up positions in the State Grange, or other illustrious personalities. I have gone thru the Secretary's books and written down all names. The members, no matter the level of activity in the Grange, who made a mark in one way or another are noted below. I also note those members who were State Officers, Pomona masters, or deputies.

Walton Nimms. He was one of the masters of this Grange. He arrived in 1907. He was manager of the Grange Cooperative Store, and active in the Methodist Church.²

Elmer Ross. He was the first overseer of our Grange. He came to the area in 1883, and was a homesteader, and also worked as a carpenter. He also was a president of the Washington State Dairyman's Association³ This man also owned the first car in the valley.⁴ His wife was the first chaplain of our Grange.⁵

Mr. Simons. A past master, and first treasurer. His profession was a teacher. He planned to open a chicken farm, but gave up after two years. He was Bothell's first high school teacher, later becoming a superintendent in Snohomish County.⁶ He had originally been a professor of Greek and Latin, but came west to "retire."⁷

A major road between Bothell and Juanita, on Finn Hill, was named after him. Both he and his wife managed to leave this Grange in the middle of 1918, curiously, at the same time that the State Grange's convention got expelled from Walla Walla. It was noted in the minutes that his sudden departure was announced by "the regret of the Lecturer."⁸ He certainly did not demit. Could he have been disgusted with what was going on at State Grange?

F.H. Rice. A prominent member of this Grange, was a member from 1917 – 1922.

Was a member during Bouck's tenure, both he and his wife withdrew in February 1922.⁹ Brother Rice was the person who also joined apparently after we agreed to start a warehouse in 1916. He also was the one who said it was "not of the interest of this Grange" when it was announced at a meeting in 1919 that it had failed. So maybe he was driven more than by ideology?

Charles Beardslee. He came from New York and appears to have been a teacher, also. He also founded a bank, the Commercial Club, and was a justice of the peace.¹⁰ He let kids go fishing at recess.¹¹ He ran to become the first mayor of Bothell, but he lost to a member of the Bothell family.¹² His son, W. Beardslee, a later master of our Grange, became a school superintendent.¹³

William Guernsey. Our first steward. Was publisher of the Bothell Sentinel. Apparently, had a propensity toward eccentricity, violence, and "pretty girls," according to the sources. Sold out in the fall of 1909 and left to edit a paper in Renton.¹⁴ He shows what happens when the Grange is so anxious for members it admits anyone.

Alex Orlob. He attempted to join our Grange, but was prevented by State Master Bouck. Bouck in his letter asked whether he intended to go into farming, or if that was merely a hobby and he intended to stay in dentistry. He stayed with the latter profession.¹⁵ Apparently, he made Dr. Orlob so mad, that Dr. Orlob closed up shop in Bothell one year later and moved to Seattle, setting up shop there.¹⁶

Gladys Myers. For the majority of her life, Gladys Myers was a member of Cherry Valley Grange. When it folded, she demitted to Sammamish Valley Grange, and was an affiliate of South Camano Grange. She was State Flora in the early 1980's, and was very active in ritualistic work at the state and pomoma levels. She died in 2005.

Gary Reid. Gary Reid joined our Grange because he was Executive VP of GIA. I was

told that the State office told him to join our Grange (which was near his house) due to the activities we were doing. He was basically an “insurance member,” although he did show up for one-two meetings, including a potluck, which is more than most “insurance members” show up for.¹⁷

He left GIA in 1998 to farm in Oregon, from where he originated. What makes him of import is not only the fact he was VP of GIA, but that he also played for the Green Bay Packers under Vince Lombardi in the early 1960’s,¹⁸ the only member of our Grange to play on a major league team.

Erle Jones. He was one of the most dedicated Grangers around. Originally he came from Idaho, where he achieved the rank of State Overseer. He moved to Bellingham to work in the shipyards during WWII. Participated in Grange activities at our Grange, and was the person who made the motion to start up the Sammamish Valley Credit Union (now Eastside Credit Union).¹⁹ In charge of Convention in 1957 when King County had it. Passed away recently.

According to Frank Baker, who married his daughter, Wilma (noted below), he was not a member of the family when he married Wilma, but became a de-facto member when he joined the Grange.²⁰

Wilma Baker. A past master of this Grange, a King County Deputy, and State Lecturer. She as the daughter of Earl Jones. Was responsible for many of the state programs during the late 1980’s and early 1990’s.

Frank Baker: Master of Sammamish Valley Grange for ten contiguous years. During that time, started the transition to become more relevant. Started Woodinville Family Month and the Woodinville Community Roundtable. The only honorary citizen of the City of Woodinville. He was also King County Master. During his tenure, he lead a protest of Pomona

members in downtown Seattle. Also divided the territories of respective Granges. **Carol Edwards:** She was Ms. Woodinville – she ran the town newspaper (Woodinville Weekly) and ran much of the volunteer efforts in the town. But she was not a fully participating member.

Leland Wright. He was Pomona master in the 1940’s, and master of this Grange. He had demitted from Fox Island. It was during his tenure that King County Pomona organized Group Health Cooperative.

Ron Baum: He was the person who brought the Heritage Garden to the Grange. He was one of the key founders of the Sammamish Valley Alliance, and was involved in several other local organizations of a wide berth, including agricultural organizations and cultural organizations. His efforts are helping to restore the tattered community fabric in the Sammamish Valley.

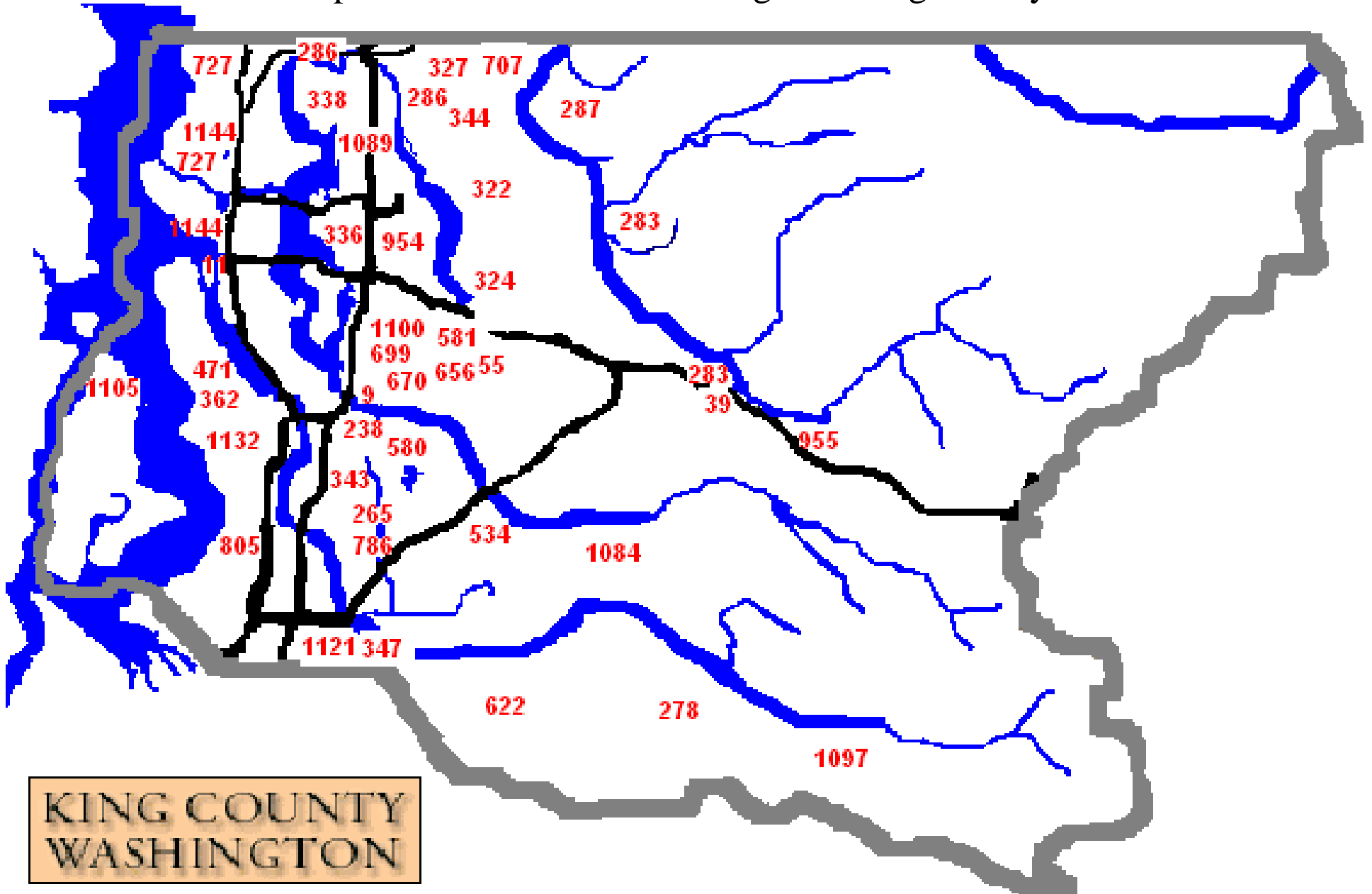
If anything, he was (and still is) Mr. Sammamish Valley. He founded the Sammamish Valley Alliance, and helped to build community relations in our valley.

Luke Esser: He submitted an application and was voted in, but never attended initiation. He later became chair of the Washington State Republican Party.

Appendix 2- All Granges Organized in King County

No	Name	Community	Organized	Closed	No	Name	Community	Organized	Closed
9	White River (First)	White River	1874	Unknown	658	Earlington Heights	Earlington	1935	1955
11	Duamish	Seattle	1874	Unknown	670	Hazelwood	Renton	1917	1922
39	Snoqualmie	Fall City	1874	Unknown	683	Patterson Creek	Issaquah	1918	1923
55	Alpha	“Squak” (Issaquah)	1874	Unknown	689	Enumclaw (Second)	Enumclaw	1918	1921
238	White River (Second)	Renton	1908	1979	699	Progressive	Kennydale (Newcastle)	1918	1918
265	Meridian	Covington	1908	Has not		Garden of Eden	(Name changed 1935)	1919	1921
271	Osceola	Enumclaw	1908	1912		<i>(Reorganized)</i>		1935	1969
278	Enumclaw	Enumclaw	1909	1911		<i>(Merged with 1100)</i>			
278	<i>(Reorganized)</i>		1918	1928	706	Eastside	Bellevue	1919	1921
283	White Pine <i>(renamed & reorganized to)</i>	Fall City Carnation	1909 1916	1911 2003	707 715	Novelty Vincent <i>(Merged with 287)</i>	Monroe	1919	1934
	Snoqualmie Valley	(Moved to Fall City 1985)				Vashon Island	Vashon Island	1919	1924
285	Fall City	Fall City	1909	1910		<i>(Reorganized)</i>		1924	Unknown
286	Sammamish Valley	Bothell (Relocated to Woodinville)	1909	Has not	718 727	Valley Union Northside	Algono Richland Highlands	1919 1920	1922 2005
287	Cherry Valley	Duvall	1909	1990		<i>(Merged with 1105)</i>	(Moved to Belltown, Fremont, U District, finally Ballard)		
288	Novelty	Monroe	1909	1909					
322	Happy Valley	Redmond	1909	Has not					
324	Pine Lake	Monohan (Sammamish)	1909	1912	732	Sunnydale	Seattle	1920	1921
327	Derby	Woodinville/Hollywood	1909	1912	741	Soos Creek	Auburn	1920	1922
330	Highland	Bellevue	1909	1909	786	East Hill	Kent	1921	Has Not
336	Bellevue	Bellevue	1909	1914	805	Steel Lake	Federal Way	1924	Has Not
338	Juanita	Kirkland (Juanita)	1909	1910	954	Midway	Bellevue (Northrup area)	1925	1974
343	Valley Central	Kent	1909	1934		<i>(Merged with 581)</i>			
344	Avondale	Redmond	1909	1910	955	Sallal	North Bend	1930	2008
347	Auburn	Auburn	1909	1911		<i>(Reorganized)</i>		2009	
350	Sunnydale	Seattle	1910	1913	1084	Hobart	Hobart	1936	1971
361	Thomas	Thomas	1910	1912		<i>(Merged with 534)</i>			
362	Lake	Des Moines	1910	1942	1089	Lake Washington	Kirkland	1937	1971
471	Des Moines	Des Moines	1911	1917		<i>(Merged with 322)</i>			
476	Burton	Burton	1911	1911	1097	Sunrise	Enumclaw	1938	1976
534	Cedar	Maple Valley	1913	Has not		<i>(Merged with 276)</i>			
580	May Creek Valley	Renton	1915	1942	1100	Newcastle	Newcastle	1939	2008
581	Issaquah Valley	Issaquah	1915	Has not		<i>(Merged with 622)</i>			
609	Woodinville	Woodinville	1916	1926	1105	Vashon Maury	Vashon Island	1941	Has Not
	<i>(Merged with 286)</i>				1121	Green River Valley	Auburn	1946	1991
612	Swan Lake	Renton	1916	1921	1132	Highline	Highline	1949	1991
622	Newaukom Home	Auburn-Enumclaw	1916	Has Not		<i>(Merged with 805)</i>			
632	Mount Si	North Bend	1917	1921	1144	Greenlake	Greenlake (Moved to Belltown)	1988	2010
656	Renton Hill	Renton	1917	1955			(Name changed 2004)		
	<i>(Reorganized)</i>					Belltown			

Map of the location of all Granges in King County



Footnotes

Introduction

¹ This is one of the names we go by. However, the By-Laws state we are merely Sammamish Valley Grange. A clear reading of the history will show why.

Chapter 1

¹ Lake Washington Story, 10-11

² Helen McMahon related this to me when I first read this history.

³ A Hidden Past, pp. 93-95

⁴ *ibid*, 56

⁵ Tribes of Washington State

⁶ Squak Slough, p. 1

⁷ Lake Washington Story

⁸ Probably "Thru Indian Eyes"

⁹ Squak Slough, p. 4

¹⁰ *ibid*

¹¹ *ibid*, page 8

¹² *ibid*, page 9

¹³ *ibid*, 10-11

¹⁴ Lake Washington Story, 23

¹⁵ Squak slough, 9-11

¹⁶ *ibid*, 13

¹⁷ A Hidden Past, 14

¹⁸ *ibid*

¹⁹ Squak Slough, 54

²⁰ *ibid*, 21

²¹ *ibid*

²² Village in the Woods, 7

²³ *ibid*, 6

²⁴ *ibid*, 53

²⁵ A Hidden Past, 42

²⁶ Squak Slough, p. 173

²⁷ Lucile McDonald's Eastside Notebook, 198

²⁸ *ibid*

²⁹ A Hidden Past, 11

³⁰ Squak Slough, 48

³¹ For example, see the minutes from 1917

³² *ibid*, 15

³³ *ibid*

³⁴ *ibid*, 56

³⁵ *ibid*, 83

³⁶ *ibid*

³⁷ In fact, this was also the case further south. See "Out Town Redmond," 115, which mentions that this was the case in early Redmond, too.

The conclusion that people came out west to operate cash farms is somewhat myth and the history of the Eastside seems to indicate that the motivations of settlers is much more complicated than historians want to credit it for.

³⁸ Squak Slough, 90

³⁹ Woodinville Historical Society Talk, 02/16/08

⁴⁰

http://books.google.com/books?id=8Cp5x_QiyMgC

&pg=PA195&lpg=PA195&dq=Frederick+S.+Stimson&source=web&ots=ZD7IO3KF2V&sig=oOJNzR5ijsjFJ5dkB9kKmgfjxbbw&hl=en&sa=X&oi=book_result&resnum=5&ct=result#PPA195,M1

⁴¹ *ibid*

⁴²

http://www.woodinvilleheritage.org/FS_timeline.htm

1

⁴³ *Ibid*

⁴⁴ Lucille McDonald's Eastside Notebook, 122

⁴⁵ *ibid*, 124

⁴⁶ *ibid*, 108

⁴⁷ A Hidden Past, 21

⁴⁸ Woodinville Historical Society Talk, 02/16/08

⁴⁹ "Our Town Redmond," 115/

⁵⁰ *Ibid*, 115

⁵¹ Lucile McDonald's Eastside Notebook, 183

⁵² Lake Washington Story, 49-55

⁵³ *ibid*, 38

⁵⁴ *ibid*

⁵⁵ Woodinville Historical Society Talk, 02/16/08

⁵⁶ Woodinville Grange Minutes, 1921

Chapter 2

¹ The book "A fierce content" shows one man, who was a grandfather to Judy Garland, who was employed running a Grange grain elevator.

² Pride, People, Progress, 63

³ *Ibid*, though the commentary is mine

⁴ *Ibid*, 73

⁵ *Ibid*, 73

⁶ This is both supported in various mentionings of "A Fierce Content" and "Pride, People, and Progress"

⁷ This is found in "Grange, Friend of the Farmer,"

and there is evidence of this in our own minutes

⁸ Washington Grangers Celebrate a Century, p. 50

⁹ Bowling Alone, p.

¹⁰ Today, despite the fact that an individual can entertain themselves till their heart's content without leaving the house, some longtime members consider the Lecture's program the most important part of the Grange. This is despite the fact that the most likely people to join are much more interested in improving the conditions of society, and probably consider much of the program a waste of time

¹¹ See the State Grange roster

¹² Washington Grangers Celebrate a Century, p. 50

¹³ Archives, SVG Historiography

¹⁴ *Ibid*, 179

¹⁵ *Ibid*, 56

¹⁶ *Ibid*, see chart

¹⁷ *Ibid*, 64

¹⁸ *Ibid*, 63 – Mr. Kegley was busy organizing subordinate Granges in his neighborhood.

¹⁹ *Ibid*, 67

Chapter 3

¹“Rapid Groth of Sammamish Valley” “The Grange News,” 1944 (in SVG scrapbook)

² Washington Grangers Celebrate a Century

³ Minutes of Sammamish Valley Grange

⁴ Ibid 1909

⁵ ibid, 1909

⁶ ibid, 1910

⁷ ibid, 1909

⁸ Ibid, 1911

⁹ Ibid, 1909

¹⁰ ibid

¹¹ This is shown in the minutes

¹² Minutes, March 1915

¹³ Minutes, November 1915

¹⁴ These are somewhere in the minutes

¹⁵ One instances of this is found in the 12/20 minutes, which at first, lost as a motion

¹⁶ Minutes, 1913

¹⁷ Minutes, 1919

¹⁸ There are several instances of this throughout the minutes.

¹⁹ Minutes, 1917

²⁰ Minutes, 1916

²¹ Minutes, 1910 & 1922

²² Minutes, 11/17/19

²³ Minutes, 1917

²⁴ Minutes, 1919

²⁵ Minutes, 1923

²⁶ There are several instances throughout the minutes to so demonstrate. In fact, in February 1915, we voted to have a special picnic devoted to a spraying demonstration

²⁷ Minutes, 1919

²⁸ Minutes, 1917

²⁹ Minutes, 1910

³⁰ Minutes, 1919

³¹ Once again, one can find this happened several times in the minutes.

³² Once again, one can find this happened several times in the minutes.

³³ Minutes, 1917

³⁴ Minutes, 1921

³⁵ Minutes, 1917

³⁶ Minutes, 1913

³⁷ Minutes, 1911

³⁸ Minutes, January 19, 1914

³⁹ Minutes, 1910

⁴⁰ Minutes, 1911

⁴¹ Minutes, March 04, 1918, and August 05, 1918

⁴² Minutes, 1916

⁴³ Minutes, 1916

⁴⁴ Minutes, 1916

⁴⁵ Minutes, 1910

⁴⁶ Minutes, 1918

⁴⁷ Minutes, January 01, 1919. There is also a copy of a resolution to that effect in the minutes.

⁴⁸ Minutes, 1919

⁴⁹ Minutes, 1922

⁵⁰ Minutes, 1925

⁵¹ Minutes, 1919

⁵² Minutes, July 01, 1918

⁵³ Minutes, 1919

⁵⁴ Bouck Letter, in appendix

⁵⁵ Squak Slough, 159-162

⁵⁶ Sammamish Valley Grange Minutes

⁵⁷ ibid

⁵⁸ This was told to me by the master of Happy Valley Grange, Leo Adsit

⁵⁹ Minutes, 1917

⁶⁰ Minutes, 1922

⁶¹ Minutes, 1909

⁶² Minutes, 1923

⁶³ Minutes, 1918

⁶⁴ Minutes, 1919

⁶⁵ Minutes, 1920

⁶⁶ Minutes of Sammamish Valley Grange

⁶⁷ A letter in the 1924 minutes

⁶⁸ Both references are in the 1923 minutes

⁶⁹ Minutes, 1923 and 1924

⁷⁰ Minutes, 1925

⁷¹ Minutes, 1924

⁷² Minutes, 1925

⁷³ Minutes in EC meeting, January 1926

⁷⁴ SVG/Woodinville minutes, 01/26/26

⁷⁵ Minutes, 1925

⁷⁶ Minutes, in EC meeting in January 1926

¹ Sammamish Valley Grange Minutes, 1934

² This is in one of the books in footnotes; will need to see which one

³ Minutes of Woodinville Grange

⁴ Discussion between Eric Clark and Helen McMahan

⁵ Minutes of Woodinville Grange

⁶ Sammamish Valley Grange Minutes, 1919

⁷ Minutes of Woodinville Grange, 1925

⁸ Woodinville Minutes

⁹ Minutes, 1923

¹⁰ Minutes, 1920

¹¹ Minutes, 1920

¹² Minutes, 1921

¹³ Minutes, 1920

¹⁴ Minuts, 1922

¹⁵ Minutes, 1921

¹⁶ Minutes, 1923

¹⁷ Minutes, 1923

¹⁸ Minutes, 1925

¹⁹ Minutes, 1925

²⁰ This is one item in the June 1921 records when we had a “Strawberry Festival.”

²¹ Minutes, 1921

²² Minutes, 1920

²³ Minutes, 1920

²⁴ Minutes, 1922

²⁵ Minutes, 1925

²⁶ Pride, People, Progress

²⁷ Minutes, 1924

²⁸ Minutes, 1925

²⁹ Minutes, 1925

³⁰ Minutes, 1925

³¹ Minutes, 1925

Other Area Granges

¹ A Hidden Past, 56

² Minutes of Sammamish Valley Grange

³ Minutes of Sammamish Valley Grange & Woodinville Grange

⁴ List is from Archives SVG Historiography

⁵ ibid

⁶ ibid

Chapter 5

¹ Minutes

² A Fierce Discontent

³ Woodinville Historical Society Talk, 02/16/08

⁴ Woodinville Historical Society Talk, 02/16/08

⁵ Woodinville Historical Society Talk, 02/16/08

⁶ Washington Grangers Celebrate a Century, pp 70-71

⁷ Grange, Friend of the Farmer

⁸ Minutes, 1928

⁹ Minutes, 1928

¹⁰ Woodinville Historical Society Talk, 02/16/08

¹¹ Minutes, 1940

¹² Minutes, 1944

¹³ Minutes, 1930

¹⁴ Minutes, 1931

¹⁵ Minutes, 1941

¹⁶ Minutes, 1941

¹⁷ Minutes, 1932

¹⁸ "The Grange was my Life", Ira Shea

¹⁹ Minutes, 1932

²⁰ A Hidden Past, 11

²¹ Minutes, 1934

²² Minutes, 1932

²³ Minutes, 1939

²⁴ Minutes, 1928

²⁵ Minutes, 1926

²⁶ Minutes, 1943

²⁷ Minutes, 1929 indicate \$140. However, the treasurer's deed from King County indicates we paid \$40, which is the correct amount.

²⁸ Minutes, 1929

²⁹ Minutes, 1932 – We may have turned over our \$250 Warehouse stock and our \$75 power stock to fund this

³⁰ Minutes, 1930

³¹ Minutes, 1930

³² Minutes, 1930

³³ Minutes, 1932

³⁴ Minutes, 1930

³⁵ Minutes, 1931. It was considered to raise the dues to fund operations, which would have been foolish, considering that prices were falling, not rising, during this time, and statewide membership was dropping, per the Appendix in Washington Grangers Celebrate a Century.

³⁶ Minutes, 1932

³⁷ Minutes 1933

³⁸ Minutes, 1934

³⁹ Minutes, 1934

⁴⁰ Minutes, 1934

⁴¹ Minutes, 1934

⁴² Minutes, 1939

⁴³ Minutes, 1942

⁴⁴ Minutes, 1940

⁴⁵ Minutes, 1941

⁴⁶ Washington Grangers Celebrate a Century

⁴⁷ Minutes, 1940

⁴⁸ Minutes, 1944

⁴⁹ Minutes, 1945-1947

⁵⁰ Minutes, 1947 (hint in those of 1945, too).

⁵¹ Minutes, 1934

⁵² Minutes, 1927

⁵³ Minutes, 1927

⁵⁴ Minutes, 1928

⁵⁵ Minutes, 1926

⁵⁶ Minutes, 1928

⁵⁷ "New Grange at Woodinville," "Grange News," Nov. 28, 1936

⁵⁸ Minutes, 1988

⁵⁹ Minutes, 1939

⁶⁰ Minutes, 1940

⁶¹ Minutes, 1939

⁶² Minutes, 1940

⁶³ SVG Archives, "Pre-Hollywood" Folder

⁶⁴ Minutes, 1940

⁶⁵ SVG Archives, "Pre-Hollywood" Folder.

Unfortunately, I am only able to locate 15 of the notes.

⁶⁶ Minutes, 1939

⁶⁷ Minutes, 1942

⁶⁸ Minutes, 1942

⁶⁹ Minutes, 1942

⁷⁰ Minutes, 1945

⁷¹ Helen McMahan notes, page 1

⁷² Minutes, 1943)

⁷³ Minutes, 1942

⁷⁴ Ibid

⁷⁵ Ibid

⁷⁶ Minutes, 1945

⁷⁷ Minutes, 1945

⁷⁸ Minutes, 1940

⁷⁹ Minutes, 1944

⁸⁰ Minutes, 1944

Chapter 6

¹ Minutes, 1946

² Ibid

³ The minutes from the late 1940's to the early 1950's so indicate.

⁴ Minutes, 1948

⁵ Minutes, May 1946

⁶ Archives, "Admin – Hollywood Era," – Sammamish Valley Grange Fifth Degree Members. There were 122 on this list

⁷ Minutes, 1946

⁸ Minutes, 1946

⁹ Minutes, 1947

¹⁰ Minutes, 1948

¹¹ Minutes, 1950

¹² Minutes, 1950

¹³ Ibid

¹⁴ Minutes, 1954

¹⁵ Minutes, 1950

¹⁶ Minutes, 1951

¹⁷ Minutes, 1954

¹⁸ Helen McMahon did this, starting in 1955. The minutes keep alluding to this fact.

¹⁹ Archives, Lecturer Hollywood

²⁰ Minutes, 1957

²¹ Ibid

²² Minuts, 1963

²³ Minuts, 1964

²⁴ "Our Town Redmond", 116

²⁵ Hollywood Era, Resolutions

²⁶ "State Grange Agricultural Marketing Bill – A Self-Help Program." Archives, "Misc Hollywood Era". Compare to the lack of mention 2 in the minutes at this time

²⁷ Washington Grangers Celebrate a Century," 145

²⁸ Archives, "Hollywood Era Resolutions," Letter by Scott Wallace of November 19, 1959

²⁹ Minutes, 1947

³⁰ Archives, Resolutions, Hollywood Era

³¹ Minutes, 1951

³² Mminutes, 1951

³³ Minutes, 1955

³⁴ Archives, "Hollywood Era Resolutions"

³⁵ Minutes, 1962

³⁶ Minutes, 1947

³⁷ Archives, "Hollywood Era Resolutions," letter from State Senator Albert Thompson

³⁸ Minutes, 1964. Also, see the resolution adopted by Snoqualmie Valley Grange in 1959 in the Archives under "Hollywood Era Correspondence."

³⁹ Archives, "Hollywood Era V4" "Responsibility in the Community"

⁴⁰ Minutes, 1948

⁴¹ Minutes, 1950

⁴² Minutes, 1954

⁴³ Archives, "Hollywood Era Correspondence", Redmond Chamber of Commerce letter by Robert Bailie

⁴⁴ Helen McMahon notes, page 2

⁴⁵ Archives, "Hollywood Era Resolutions", (see the letter from King County Pomona Grange of 01/19/50)

⁴⁶ Archives, Resolutions, Hollywood Era

⁴⁷ Minutes, 1950

⁴⁸ Archives, "Hollywood Era Correspondence", letter from Norman Jacobson, 10/07/59

⁴⁹ Archives, "Hollywood Era Resolutions", "Allowing Nominating Speeches in State Grange Elections

⁵⁰ Archives, "Hollywood Era Resolutions," "Resolution Pertaining to the Proposed Increase in National Dues"

⁵¹ Archives, "Hollywood Era Resolutions"

⁵² Minutes, 1949

⁵³ Minutes, 1950

⁵⁴ Ibid

⁵⁵ Archives, "Lecturer, Hollywood Era", 1962 Community Service Contest Report

⁵⁶ Minutes, 1954

⁵⁷ This is what Helen McMahon told me

⁵⁸ Norwood,, Pp. 138 and 141

⁵⁹ Minutes, 1955

⁶⁰ Minuts, 1955

⁶¹ Archives, Misc. Hollywood

⁶² Archives, "Hollywood Era Correspondence."

⁶³ Archives, Correspondence, Hollywood Era

⁶⁴ Bulletins, Hollywood Era

⁶⁵ Seattle Times Rotogevere, 1951

⁶⁶ Minutes, 1964

⁶⁷ Minutes, 1956

⁶⁸ Archives, "Hollywood V4", "Grange Minstrel Show Performs Impromptu Blackout Performance

⁶⁹ Archives, "1958 Minstrel Show"

⁷⁰ Minutes, 1963

⁷¹ Northshore News, May 4, 1966, Front page

⁷² Minutesx, 1955

⁷³ Archives, Admin, Hollywood Era – See pledge sheet

⁷⁴ Archives, V5 Hollywood

⁷⁵ Helen McMahon noted, page 3

⁷⁶ ibid

⁷⁷ ibid

⁷⁸ "Its Not Easy Being the Master," a publication by the Washington State Grange. Archives, Photos

⁷⁹ Archives, Bulletins, Hollywood Era)

- ⁸⁰ Minutes, 1956
⁸¹ Minutes, 1960
⁸² Minutes
⁸³ Grange, Friend of the Farmer, and 1947 Minutes
⁸⁴ “To Serve the Greatest Number”, p. 15
⁸⁵ Archives, “Pomona-Hollywood Era”, Secretary’s report of 1949
⁸⁶ Minutes, 1955
⁸⁷ Archives, Hollywood Era, Bulletins, “Forward with the Grange...through Credit Unions”
⁸⁸ Archives, SVG Personal, 1990-2002
⁸⁹ Minutes, 1965
⁹⁰ Minutes, 1957
⁹¹ Archives, Resolutions, Hollywood Era
⁹² Archives, Hollywood V5
⁹³ All this lease information is in the Archived folder “Fire Department Lease”
⁹⁴ Archives, SVG Administration, 1968-1990
⁹⁵ Seattle Times, Rotogravure, 1950
⁹⁶ Helen McMahan notes, page 2
⁹⁷ Minutes, 1965
⁹⁸ Minutes, 1955
⁹⁹ Helen McMahan notes, page 2
¹⁰⁰ *ibid*
¹⁰¹ Minutes, 1964
¹⁰² As an example, see the HEC report ending 03/31/67 (Archives, “Hollywood Era V4”). There are several other reports in the archives that indicate that the Women’s Auxillary Committee served various dinners for various organizations.
¹⁰³ Minutes, 1966
¹⁰⁴ Archives, “Hollywood Era V4” Special SVG Bulletin
¹⁰⁵ Archives, SVG V4, Hollywood Era
¹⁰⁶ Archives, “Hollywood Era Correspondence,” King County Auditor
¹⁰⁷ Archives, “Hollywood Era Correspondence”, April 16, 1949
¹⁰⁸ Archives, Bulletins, Hollywood Era
¹⁰⁹ Minutes, 1959
¹¹⁰ This is a testimonial from Frank Baker
¹¹¹ See Pomona Report in Archives, V4, Hollywood Era
¹¹² Minutes, 1965
¹¹³ Archives, V5 Hollywood
¹¹⁴ Seattle Times Rotogravure
¹¹⁵ Minutes, 1965
¹¹⁶ Archives V5 Hollywood Era
¹¹⁷ Archives, V5 Hollywood, September 1967 letter from the King County Planning Department
¹¹⁸ Minutes, 1966
¹¹⁹ Minutes, 1967
¹²⁰ *Ibid*
¹²¹ Archives, Hollywood Era, Admin
¹²² Minutes, 1967
¹²³ Archives, “Hollywood Era, V5” – King County Planning Department (Zone Change Application)
¹²⁴ Helen McMahan notes, page 3
¹²⁵ Archives, “Sale of Schoolhouse,” “A Resolution Pertaining to the Proposed Sale of Approximately 2 Acred and the Brick Building of Sammamish Valley Grange No. 286”
¹²⁶ Archives, “Sale of Schoolhouse”, Letter of A Lars Nelson, 02/02/67
¹²⁷ Archives, “Sale of Schoolhouse,” letter from Jim McAuliffe Enterprises of 04/30/92
¹²⁸ Archives, V4 Hollywood
¹²⁹ Archives, Newspapers, 1968-1990)
¹³⁰ Minutes, 1970. In fact, at one point, our account got below \$1000 – a low operating sum even then.
¹³¹ Archives, “Hollywood Era V5” “Mortgage”
¹³² This is found in a newspaper article in the 1957 Minutes
¹³³ Minutes, 1967
¹³⁴ Archives, SVG Administration 1990-2002

The Scandinavian Heritage

¹ Washington Grangers celebrate a Century, p. 160

Chapter 7

- ¹ Minutes, 1969
² Rolling Stone Illustrated History of Rock & Roll, 1992 edition, p. 475,
³ Minutes, 1970
⁴ Minutes, 1971
⁵ Archives, Resolutions, 1968-1990
⁶ Minutes 05/69, 06/69
⁷ Minutes, 1977
⁸ See 04/21/82 Ag Report, Archives, Pomona 1968-1990
⁹ Minutes, 1977
¹⁰ *Ibid*, 1982; as well as our Community Service Project for that year (see archives)
¹¹ Minutes, 1970
¹² Archives, Resolutions, 1968-1990
¹³ Minutes, 1976, see minutes of 1977, when we sent postcards to all members to promote an interest in it
¹⁴ Minutes, 1969
¹⁵ Minutes, 1970
¹⁶ Other Correspondence, 1968-1990
¹⁷ Archives, Resolutions 1968-1990
¹⁸ Archives, Government Correspondence, 1968-1990
¹⁹ Archives, State Grange, 1968-1990)
²⁰ *Ibid*
²¹ Archives, Resolutions 1968-1990
²² Archives, Resolutions 1968-1990
²³ Archives, Relutions, 1968-1990
²⁴ Minutes, 1977
²⁵ Archives, Resolutions 1968-1990
²⁶ Minutes, 1979

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- 27 Minutes, 1968
 28 Ibid
 29 Minutes, 1980
 30 Minutes, 1981
 31 Minutes, 1988
 32 Archives, Resolutions 1968-1990
 33 Archives, Resolutions 1968-1990
 34 Archives, Resolutions, 1968-1990
 35 Archives, Resolutions 1968-1990
 36 Archives, "Hollywood Era V4", "Sammamish Valley Grange Bulletin – Winter Season 1968
 37 See May 1971 minutes,
 38 Minutes, 1973
 39 Minutes, 1970
 40 Archives, "Hollywood Era V4", "SVG"
 41 Minutes, 1985
 42 Minutes, 1989
 43 Newspapers, 1968-1990
 44 Minutes, 1978
 45 Minutes, 1977
 46 Resolutions, 1968-1990
 47 Minutes, 1984
 48 Minutes, 1986
 49 Minutes, 1974
 50 Minutes, 1986
 51 Grange Miscellaneous Publications, 1968-1990
 Grange Deaf Activities bulletin
 52 Archives, Reports, 1968-1990
 53 Archives, Newspapers, 1968-1990
 54 Archives, Financial 1968-1990
 55 Archives, "Hollywood Era V4", newspaper clipping
 56 Archives, SVG Other, 1968-9990
 57 Minutes, 1979
 58 Other Correspondence, 1968-119, 04/12/88 Letter
 59 Minutes, 1984
 60 This was relayed to me orally
 61 Archives, SVG Newspapers, 11/08/88 Article
 62 See the community service packet done at this time for the Hmong farmers
 63 Minutes, 1984
 64 Minutes, 1974
 65 This was relayed orally to me by Frank Baker
 66 Minutes, 1977
 67 See the minutes from 1975 as an example, although given this is a common theme, I'm sure it was mentioned far more than the secretary mentioned.
 68 Minutes, 1989
 69 Archives, "Hollywood Era V4", "Sammamish Valley Grange Bulletin – Winter Season 1968
 70 Minutes, 1988
 71 Minutes, 1985
 72 Minutes, 1987
 73 Minutes, 1973
 74 Minutes, 1976
- 75 Minutes, 1989
 76 Archives, Newspapers 1968-1990
 77 Minutes, 1974 and 1986, respectively
 78 Minutes, 1975
 1 Frank Baker email of 11/02/08, Grange archives,
- Chapter 8**
 1 Archives, 2000's Lecturer
 2 Minutes, 1990
 3 Archives, Resolutions 1968-1990
 4 Minutes, 1990
 5 Minutes, 1990
 6 Minutes, 1990
 7 Minutes, 1990
 8 Minutes, 1994
 9 Minutes, 1990
 10 Archives, Newspapers, Woodinville Weekly, 04/23/91, P.12
 11 Minutes, 1991
 12 Minutes, 1990
 13 Archives, SVG planning, "Grange Procedure Changes" 01/20/93
 14 SVG Archives, skits
 15 SVG Archives, Lecturer 1990-2002
 16 SVG Archives, Lecturer 2000's
 17 Archives, Programs 1990-2002
 18 Archives, Programs 1990-2002
 19 Archives, SVG Programs, 1990-2002
 20 Archives, Planning, Frank Baker email of 09/20/08
 21 Archives, Newspapers, Woodinville Weekly, 09/30, P.9)
 22 Archives, Newspapers, Woodinville Weekly, 10/25/93, P.5
 23 Archives, Newspapers, Woodinville Weekly, 05/31/93
 24 Archives, SVG Programs, 1990-2002
 25 Archives, Planning, Frank Baker email of 09/20/08
 26 Archives, Newspapers, Woodinville Weekly 10/12/98 article
 27 Minutes, 1996
 28 Archives, Newspapers 1990-2002, Northshore School District Information Office, 12/27/94 Letter
 29 Archives, SVG Programs
 30 Archives, Woodinville Weekly 01/23/95, P. 3
 31 Archives, SVG Programs, 1990-2002
 32 Archives, Woodinville Weekly, V19 no 24, 03/20/95
 33 Archives, Newspapers, Northshore Citizen 01/25/95
 34 Minutes, 1996
 35 Minutes, 1993
 36 Minutes, 1993
 37 Minutes, 1993
 38 Archives, SVG Administration, 1990-2002
 39 Archives, SVG Administrant, 1990-2002

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- ⁴⁰ Minutes, 1993
⁴¹ Minutes, 1995
⁴² Archives, SVG Programs 1990-2002, 06/02/95 Letter
⁴³ Archives, SVG Programs, 1990-200
⁴⁴ Minutes, 1995
⁴⁵ Minutes
⁴⁶ Minutes, 1998
⁴⁷ Minutes, 1999
⁴⁸ Archives, Woodinville Weekly, 08/15/90
⁴⁹ This is a request that was asked of me at this time
⁵⁰ Minutes, 1998
⁵¹ Minutes, 1996
⁵² Archives, Newspapers, Woodinville Weekly, 10/21/96
⁵³ Archives, Newspapers 1990-2002, Woodinville Weekly, Undated Clipping
⁵⁴ This was from my memory of what Gino Giovachinni told me
⁵⁵ Minutes, 1995
⁵⁶ See blueprints in the archives
⁵⁷ Minutes, 1995
⁵⁸ Archives, Miscellaneous, 1990-2002
⁵⁹ Minutes, 1996
⁶⁰ Minutes, 2000
⁶¹ Archives, "State Grange Development Checklist" "Misc Hollywood Era",
⁶² Archives, SVG Administration, 1990-2002
⁶³ Archives, SVG Administration, 1990-2002
⁶⁴ Minutes, 1990
⁶⁵ Minutes, 1990
⁶⁶ Minutes, 1990
⁶⁷ Archives, Planning, "Pilot Membership Program Partnership Agreement"
⁶⁸ Archives, SVG Planning, "OUTLINE FOR MEMBERSHIP EXPANSION"
⁶⁹ Minutes, 1991
⁷⁰ Minutes, 1991
⁷¹ Minutes, 1991
⁷² See the archives showing the Applications we have, and the minutes from 1993
⁷³ Archives, SVG Programs, 1990-2002. Also, see Minutes, 1993
⁷⁴ Minutes, 1994
⁷⁵ Archives, Reports 1990-2002
⁷⁶ Minutes, 1999
⁷⁷ See the list from 1999
⁷⁸ Archives, SVG Planning, "Results of Brainstorming Session 1999"
⁷⁹ See report in archives
⁸⁰ Minutes, 2001
⁸¹ Minutes, 2000
⁸² Minutes, 2001
⁸³ The minutes indicate that she came in 1997, but a few members have related that this is what happened.

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- ⁸⁴ Archives
⁸⁵ Archives, SVG Planning "To Promote Membership"
⁸⁶ Minutes, 2000
⁸⁷ Archives, Planning
⁸⁸ Archives, Pomona 1990-2002
⁸⁹ Minutes, 2001
 Last Chapter
⁹⁰ Grange News, June 1996

Dispute Between GIA and the Fraternal Grange

- ¹ Archives, "Hollywood Era Resolutions" 1967
² Minutes, 1978
³ Minutes, 1988

Chapter 9

- ¹ There are no footnotes as this is written from the author's memory. Future editions may use endnotes as the perspective of the historian comes into play.
² Archives, Current Era, 09/05/06 letter
³ See Executive Committee minutes in 2007
⁴ Archives, 2007 Archives
⁵ Archives, Current Era, 2006 Small Farm Expo program
¹ Grange, Friend of the Farmer, P. 430

Biographies

- ² Squak Slough, 232
³ *ibid*, 84-91
⁴ *ibid*, 240
⁵ Minutes of Sammamish Valley Grange
⁶ Squak Slough, 244
⁷ *ibid*, 127
⁸ Sammamish Valley Grange Minutes, 1918
⁹ Sammamish Valley Minutes, 1917, 1920, 1922
¹⁰ *ibid*, 191
¹¹ *ibid* (page unknown)
¹² *ibid*, 152
¹³ Slough of Memories, 31
¹⁴ Name appears in the Minutes of the Sammamish Valley Grange. Info in Squak Slough, 143 – 149.
¹⁵ Minutes of Sammamish Valley Grange
¹⁶ Slough of Memories, 122
¹⁷ This was told to me by Frank Baker
¹⁸ The info told in this particular bio are mostly relayed to me by members at GIA
¹⁹ This particular item is found in our minutes.
²⁰ This was relayed to me by other members.