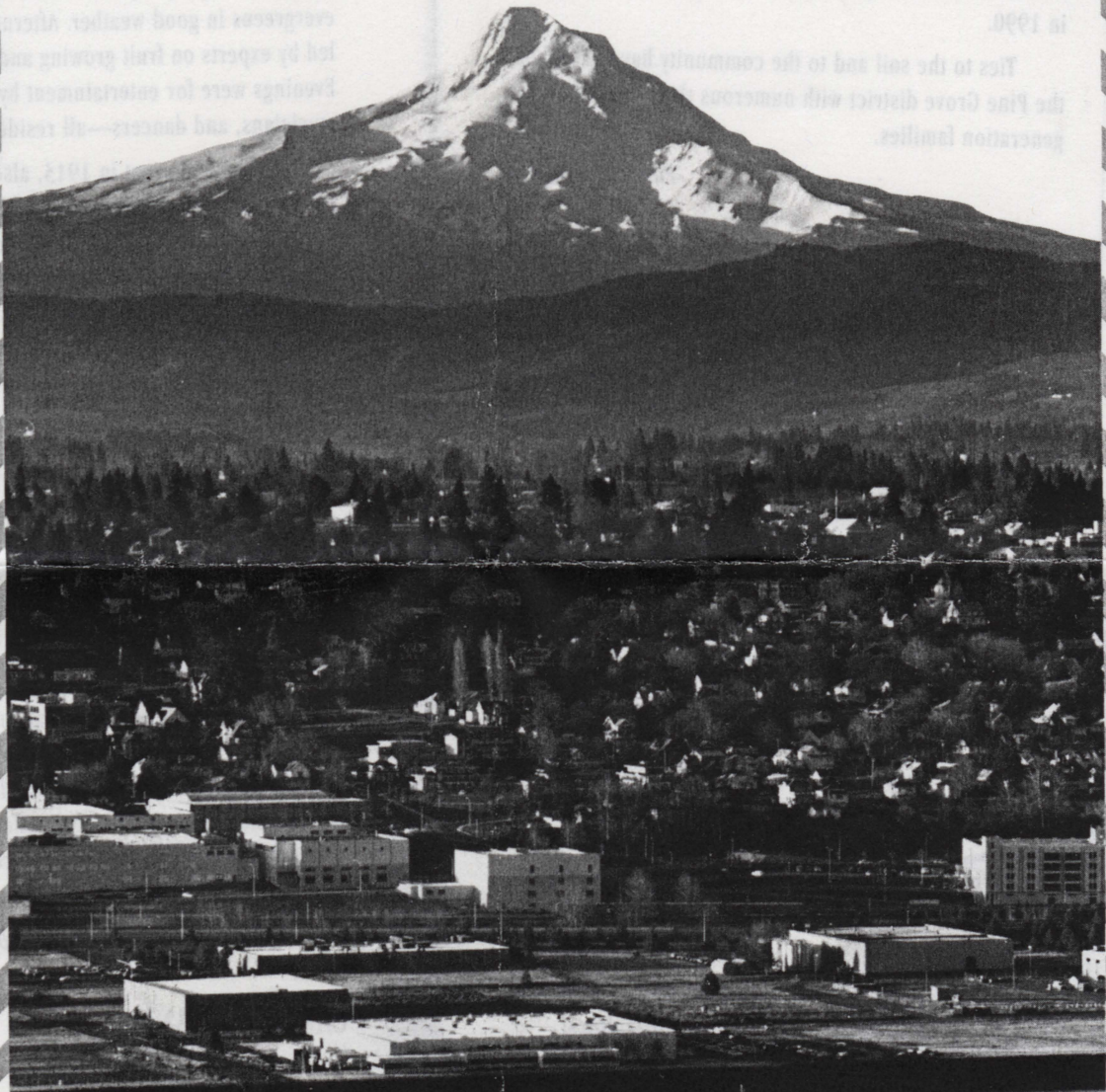




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A AKKI-DAAKKI TO ZOOMORPHIC



an encyclopedia about Hood River Country

J. Patricia Krussow, Editor

steaded in the Pine Grove area in 1871. Besides farming and raising a family, he donated much time to the school district. One project he enjoyed was buying blank copy books and hand lettering them for each child in the school so they could learn proper penmanship.

Christian Dethman homesteaded in Pine Grove on the hill that bears his name, Dethman Ridge, in the 1880s. Here he raised his family, planted his orchard, and probably caught more fish in Neal Creek than most fishermen ever dream of. His granddaughter, Betty Dethman Mainwaring, received a Century Farm certificate in 1990.

Ties to the soil and to the community have provided the Pine Grove district with numerous three- and four-generation families.

-Patricia Krussow

CHAUTAUQUA

For fifty years, from the 1880s to the 1930s, speakers and other entertainers traveled the United States bringing culture to the hinterlands in a series known as Chautauqua. The name came from Lake Chautauqua, New York, the fountainhead of the traveling programs, where families stayed in summer boarding houses while they enjoyed a course of music and lectures.

Today, the community education program and the Columbia Arts Association bring Chautauqua programs to Hood River each winter, but such entertainment has a long history in the Hood River Valley.

That history began in August 1912 when a week long Hood River Horticultural Chautauqua opened in a wondrous setting at the LAVA BEDS under the north flank of Mount Hood in Parkdale. The extension of the MOUNT HOOD RAILROAD from Dee in 1910 had

made the new community more accessible to those from town and from other points in the Hood River Valley.

The national Chautauqua Institute then was a commercial lyceum providing lectures, concerts, and entertainment in the boondocks. The shrewd Commercial Club of Hood River, forerunner of the chamber of commerce, planned this Chautauqua—without sanction of the official institute for use of its name—using local talent.

An amphitheater was built between the trees. As many as 200 people pitched their tents under the giant evergreens in good weather. Afternoon programs were led by experts on fruit growing and diversified farming. Evenings were for entertainment by professional singers, musicians, and dancers—all residents of the valley.

The second event in 1913, also held in Parkdale, proved even more popular. Tents numbered 250, and, on Friday alone, 1,200 people attended the evening program. Chautauqua moved to Hood River in 1914, still a purely local effort, at its own site among the big maple trees around the Coe holding reservoir, at present-day May Street between Twelfth and Thirteenth streets. The open stage of the new building faced seats for 1,000 that rose to a height of twenty feet.

The high point of the program came on Saturday with a parade, picnic, baseball game, tug-of-war, doll buggy parade, and water fight. The climax was an evening performance of Gilbert and Sullivan's "The Mikado," with local singers and musicians and a chorus of Japanese men from Hood River.

In 1915, the official Chautauqua came to town. Many of the orators sent by the institute were boring, the musicians less than top talent, but the mosquitoes enjoyed the audiences all week. The advent of moving pictures, followed by radio, soon brought the end of Chautauqua in Hood River.

-Ruth Guppy and Mary Schlick

CHICKEN ISLAND

Five miles upriver from Hood River an 8 1/3-acre island braces itself against the winds and waves of the Columbia River. In the past 100 years, the value of this rocky little island has gone from squatters rights to \$600,000. The island, known on navigational charts as



our Pine Grove School. On horseback are Henry and Meta Lages and parents Lena and Hans Lage. The barn in the background, has a metal ring in the peak bearing the date July

History of
**HOOD RIVER
COUNTY**

1852

Oregon

1982



Smith organized and led the week's excursion with his usual decisiveness. The hike to the lake took a day and a half.

To cross the Hood River near the present site of Dee, a huge tree was felled across the deep gorge. The pack pony was roped through the swift current.

Working their way southwest along the numerous streams and through smoke from recent forest fires, the party reached a point high in the hills where, according to their calculations, the lake should have been. It was not there.

One of the party said, "We must be lost."

"Oh, no," replied Smith, himself a competent surveyor. "We know exactly where we are. It's like the Indian who said he wasn't lost — his wigwam was!"

Tramping southward, the men did reach the lake, which they christened Lost Lake as a result of the Hon. Smith's remark.

Today tourists and Hood River residents who like to fish, hike, swim, pick berries or simply laze about "their" lake wish that it were more "lost." The campgrounds maintained by the Mount Hood National Forest Service are full and spilling over during the best camping months. Weekends become hectic because of the crowds.

CHAUTAUQUA

At the turn of the century, Americans spreading into the hinterlands hungered for education, culture, entertainment. Chautauqua filled that need.

With characteristic boldness and self-confidence, Hood River formed its own Chautauqua in 1912, thanks to a shrewd Commercial Club (foreunner of the Chamber of Commerce) and carried it off successfully in a wonderful setting only this Valley could provide.

"Chautauqua" was then the most familiar Indian name known, although the Chautauqua Institute had no connection with natives. Started in 1874 on the shores of Lake Chautauqua, New York, to train Methodist Sunday school teachers, by 1902 it had become a commercial lyceum providing lectures, concerts and entertainment in the boondocks of the United States.

Promoters of the Valley freely used the famous name. The Hood River Horticultural Chautauqua opened Aug. 22, 1912, at the Lava

Beds in Parkdale, known then as Woodworth Park. The event ran through the week.

The purpose was fourfold:

1. To promote Parkdale, which had only become easily accessible in 1910 when the owners of the big Oregon Lumber Company operation at Dee extended their Mt. Hood Railroad line south to the highest community.

2. To bring farmers information. Many who were then setting out strawberry fields and orchards had no experience in agriculture and few sources from which to learn.

3. To draw widely scattered families of the Valley together for the first time, with a good week's vacation thrown in.

4. To give local musicians, orators, entertainers — and there were many — a showcase for their considerable talents.

In perfect weather under Mt. Hood, tents pitched in a semicircle under the giant evergreens were occupied by an estimated 200 persons. "Crystal water" was piped in and electric lights provided for each unit. The Ladies' Aid of the Upper Valley put out delicious meals for those who wanted no part of cooking for the week.

An "amphitheatre" consisted of a stage built between trees, facing benches. Here in the afternoons serious matters were presented by experts on spray, diversified farming, fruit varieties. Sam Hill, then pushing for a highway through the Columbia Gorge, spoke on "Good Roads."

Evenings meant entertainment. Music by people still remembered here: Mrs. Payton Davidson, Belle Henney, Otto Wedemeyer, J. Adrian Epping, Mrs. Ralph Root, who had been a soloist at Trinity Church, New York City.

Dorothy Epping did her "Isadora Duncan Dance." The Upper Valley Quartet sang. It all ended Saturday night with the Whangdoodles, a "black-face aggregation" doing a minstrel show, so popular then.

The second annual event in 1913, same spot, same purpose, proved even more popular. On Friday alone 1,200 people were there and 250 tents occupied.

Additions to the 1913 program included "domestic science lectures" for the ladies by O.A.C. professors ... the Chautauqua Symphony Orchestra of 16 musicians led by Professor F.X. Arens with his many years' experience as a conductor in New York ... monologues by artist-poet Anthony Euwer ... motion pictures ... Billy Sunday, famous

evangelist and Hood River summer resident.

Last and best of all, a grand ball on the "open air dancing platform," Albert Peters in charge.

The following year Chautauqua, still operated on a do-it-yourself basis by Hood River people, moved to its very own park in town and dropped the "horticultural" label.

Built in 1914 by Stranahan and Slavens, the auditorium with its open stage was directly over a holding reservoir for Coe Springs, which had supplied water for the town in earlier times. Today the reservoir remains, north of the Hood River Memorial Hospital, and a few of the great maple trees. The Chautauqua building and the open air seats for 1,000 in the natural amphitheatre rising to a height of 20 feet above the stage are long gone.

Chautauqua Hood River-brand outdid itself that year and was not to be as exciting again, nor as homegrown, when the official Institute brought the show to town.

Held the first week in July 1914, it ended on Saturday the fourth with an afternoon parade, picnic, baseball, tug-of-war, doll buggy parade and water fight.

Oh, but that evening! A performance of Gilbert and Sullivan's "The Mikado" with basso-attorney George Wilbur in the title role ... a parade with Japanese boys in costume ... a chorus comprised of M. Okido, M. Yasui, U. Saiki, C. Nakamura, I. Karasawa, T. Okada, S. Endo and G. Sasaki. The successful operetta was repeated in the park the following weekend.

And after that, fireworks contributed by the Japanese of the community with T. Sato, who had worked in a fireworks factory, in charge. Last, a dance on the theatre stage for everyone.

Chautauqua meant entertainment — those who remember attending say it also meant mosquitos — and a trickling of culture. In later years, however, some of the orators sent out by the Institute were boring and the musicians less than top quality. Besides, moving pictures had come to Hood River, followed by the radio, and the days of Chautauqua ended.

KOBERG BEACH

Less than a mile upstream and in view from the Hood River Inn is the remnant of what was once said to be the most famous, most beautiful, most fun beach on the entire Columbia River. The site, of course, is Koberg Beach. Koberg Beach today is a state park with access for Interstate 84 traffic, westbound only, to the rest area and short stretch of sand curled up against massive Stanley Rock. It is now a mere ghost of the riverside paradise it was until 1938.

It was then that the impounded water behind Bonneville Dam swamped much of the white beach and overwhelmed the cove, destroyed the picnic site under the great cottonwoods and doomed the spectacular stone pavilion. The name of Koberg is rightly affixed to the beach. A native of Schleswig Holstein, Germany, John Koberg married Emma Lage, the daughter of one of the first families to settle in the Pine Grove area of the valley. The Kobergs purchased 120 acres of the river land in 1894 from Captain John Stanley, who had homesteaded there. They developed the original pasture lands along the Columbia, putting some 20 acres into truck gardens. Koberg peaches, Koberg asparagus, and Koberg tomatoes became famous and in demand in Portland markets. In the early years, produce was sent by steamer to Portland.

In 1910 a dike was built to protect the low farmlands from high waters of the Columbia.



One of meetings during Chautauqua in 1911.