



# LUMBER HERITAGE REGION DIVERSITY STUDY IMPLEMENTATION GUIDE

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Civilian Conservation Corps Company 321  
Ridgway, Pennsylvania  
June 1, 1940

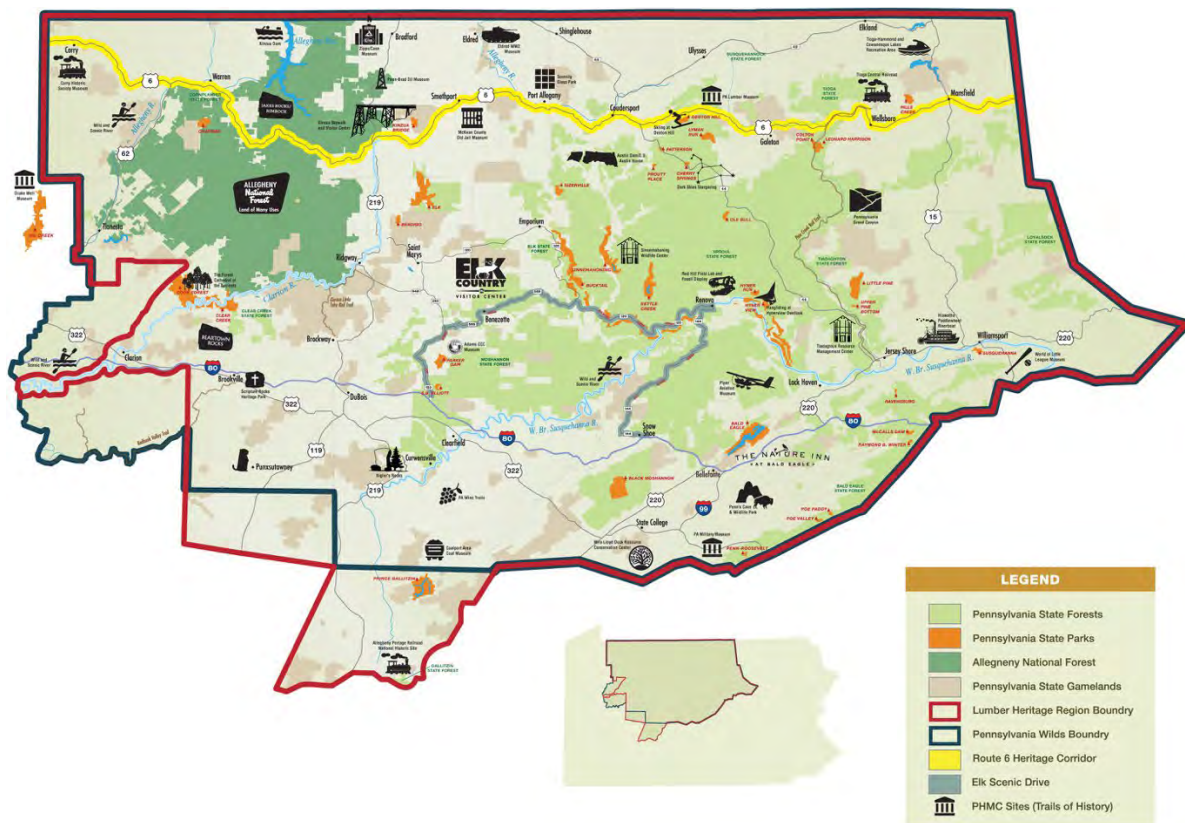


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# Introduction

In July of 2020, the Lumber Heritage Region (LHR) commissioned a Diversity Study contract to an individual contractor to research, identify, and record stories, scenarios, and events that highlight the historic role of women and individuals of diverse and/or marginalized ethnic and cultural identity in the history of the Pennsylvania Lumber Heritage Region. The goal of the study was to help the LHR teach and present a more comprehensive and inclusive history of the region. The funding for the research came from the Department of Cultural and Natural Resources (DCNR) Heritage Area Program Grant Round 24. Approximately 250 hours of research was conducted throughout the 15-county region of the LHR from July 2020 through January 2021, during the COVID-19 pandemic. Additional material was added in June 2021.



<sup>1</sup> <https://lumberheritage.org/>, accessed on 15 February 2023.

The *Diversity Study* represents a starting point and contains preliminary research. All areas included in the report can be expanded upon and continued research is warranted. The goal of this guide is to provide suggestions on how to use the *Diversity Study* as an educational tool and resource for various entities, including but not limited to, the LHR, local historical societies, museums and historic sites, and state parks. The information found within the report will provide them with ideas to help share and interpret a more inclusive and compelling story with their communities and visitors through public programs, interpretation, and exhibition.

It is important to note that the research included in the *Diversity Study* could not have been completed without the help and support of: Linda Devlin from the Allegheny National Forest Visitor Bureau, Samantha Mize from the E. O. Austin Home and Historical Society, Jack Bartok, Alexandria Kaelin from the Cambria County Historical Society, Susan Hoy from the Cameron County Historical Society, JoAnn Bowers and Kathy Arndt from the Clinton County Historical Society, Melissa Mann from the Drake Well Museum and Park, Bob Imhoff of the Elk County Historical Society and Ridgeway Heritage Council, Mary Alice (Jake) Knauff of the Forest County Historical Society, Jonathan Bogert of the Historical and Genealogical Society of Indiana County, Dr. Harrison Wick- Special Collections Librarian and University Archivist at Indiana University of Pennsylvania, Carole Briggs and the staff of the Jefferson County Historical Society, Royce Novosel-Johnson, the Kane Historic Preservation Society- Wendy Oaks, Denny Driscoll, and Richard Bly, Tim Morey and Carey Huber from DCNR, Joshua Roth and Joshua Fox from the Pennsylvania Lumber Museum, Ann Marie Ickes from the Pennsylvania State Archives, Dave Castano of the Potter County Historical Society, Caroline and Hildred Rowles, Amy Shields from the Allegheny Hardwoods Utilization Group, Mary Sieminski of the Women's History Digitalization Project- Lycoming College, Bonnie Staughton, Susan L. Stout of the Forest Service, J. Duane Test, Scott

Sagar of the Thomas T. Taber Museum of the Lycoming County Historical Society, the Tioga County Historical Society, Michelle Gray of the Warren County Historical Society, Mike Wennin, Rich Wykoff, and especially the families of Rose Kocjancic and Mary Bizzak. Thank you one and all! It was a pleasure to speak with and learn from each of you. I am also indebted to Holly Komonczi, Executive Director of the Lumber Heritage Region, for her support and encouragement and for providing me with the opportunity to work with the LHR and its incredible community.



## Public Programming

The goal of a public program is to share or impart knowledge of some sort to the public. By including stories of diversity, we allow our audience to have a more equitable and inclusive experience. When we strive to educate the public, there are many points to consider. What does it mean to tell a diverse story? Diversity can relate to many things including, but not limited to, gender, race, culture/nationality, religion, sexuality, age, socioeconomic, educational background, and even military/veteran status. We all have elements of diversity and want to be included. When people see and hear themselves in the story, they have an ability to relate and further appreciate what they are learning. They feel included. There is a sense of recognition and community. When we speak to multiple audiences, we increase a sense of belonging and create a wider appreciation of individuals from different backgrounds.

The stories captured in the *Diversity Study* are examples that can be used in a variety of methods to educate the public. Interactive public presentations can help broaden the narrative and reach both new and preexisting audiences. Presentations can be done in a variety of settings, virtually or in-

person in a room of a historical society or museum or sitting outside in a state park for a “Ranger Talk.” Historical societies and museums often host presentations and programs about a given topics featuring their county’s/region’s history for the public. This is a great method to disseminate the research and collect additional information. For example, the Forest County Historical Society (FCHS) hosts “Tuesday Talks,” an evening presentation every Tuesday during the summer months that pertain to the history of their county and surrounding area. I had the pleasure of presenting on women’s history regarding the lumber industry in Forest County during June 2021. (See Appendix A). The event was small and did not involve any technology. The hour-long program was divided roughly in half, presentation, and a question-and-answer period. The attendees were able to ask questions in a comfortable and relaxed setting.

After the presentation there were a few questions and conversation flowed comfortably. I always try to take notes when people ask questions. Sometimes it’s in reference to finding an answer to a question that I didn’t know the answer to or to follow up on a tidbit of information that was new to me. You never know what might come to light during a Q&A session. That unknown is something that I look forward to. In this case, one of the participants, Lois Lackey, recounted the story of how her grandparents met in a Forest County lumber camp. I asked if I could speak with her once the everything was completed. She and I sat for a little while and she explained how her grandmother, Bertha Whitton, and grandfather, Amos Whitton, met at the T. D. Collins Lumber camp in Nebraska, Forest County, where her grandfather worked. She stated that her grandmother began cooking at the camp when she was 16 and married her grandfather when she was 18 and he was 36 years old. Bertha worked at the T. D. Collins camp at the beginning of the 20<sup>th</sup> century. Her grandfather used to “kid” that he knew that Bertha could cook because of her work at the camp. Lois remembered that her grandmother used to talk about working and cooking at the camp and feeding all the men but could not remember specifics.

Presenting a talk or program is not just about giving information to an audience. It's about conveying knowledge and engaging with them. It's also about taking the time to listen to your audience and hear what they might have to say. Information can flow in both directions. Authentic stories, personal histories, and accounts can be empowering. If I had not listened to Lois and asked her to talk with me about her grandparents, I would not have been able to document and include their story in the *Diversity Study*. How they met is relevant and is an example of how men and women interacted in a lumber camp in Forest County.

Although I was not able to acquire a photograph of Bertha and Amos Whitton, I could use an image from the region, like this one from Dave Frost's Camp at Big Run, Forest County, to help illustrate the story when sharing it in a program/exhibition/publication. The image visually illustrates those men and women who were part of Forest County lumber camp in the 1920's. As in all lumber camps, there were more men than women. In this case, the women are seated together in the center of the image. Their importance subtly noted. In a camp setting, the women, as cooks and caretakers, were as essential as the men who harvested the timber.





Dave Frost's Camp, Big Run, Forest County

When available, a visual image can help to mentally transport your audience to a different time and place. A photograph can help provide a setting, a sense of place, and proof of presence. When working with images in a presentation it's important to consider that your audience may not see the picture the same way as the presenter. If you use images in your presentation, whether in a PowerPoint or mounted on foam core and passed around, engage your audience, and ask them what they see and point out things they may have overlooked. Don't assume that everyone in your audience will see the same thing. In doing this, the photograph becomes more relevant teaching tool.

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<sup>2</sup> "Frost Camp, Big Run, Pa", from the private collection of Bob Imhof.



## The Power of an Image



Alma Swanson and Cook, Potter County

What do you see in this photograph? The image features two women in a logging camp kitchen, in Potter County. One is identified simply as “Cook,” and the other as “Alma Swanson”, presumably the cook’s helper or “cookee”. Blurred are the images of Alma’s two young children, Mary, on the floor, and Leon Swanson in a highchair. A flight of stairs likely leads to where the women and

<sup>3</sup> “Cook and Cookee,” courtesy of the Potter County Historical Society.

children slept away from the bunk area designated for the men. The room and shelves are neatly organized and tidy. Loaves of bread are piled high on the barrels behind the highchair. Between the two women is a stack of pots, pans, and dishes. The walls are covered with sheets of newspaper. The edges of the shelves are decorated with scalloped shelf paper. Each of these small visual clues speak to the life of the women who worked and raised their family in this kitchen. How might the kitchen look different if the cook in this camp had been a man? In reality, no matter the gender, cooks were expected to keep a clean and organized kitchen. What else could be different? By asking questions and looking at the details, the conversation and awareness can continue to develop, giving a greater appreciation for the difficulties and challenges that women faced while working at lumber camps that were often in remote locations in Pennsylvania's woods.

A second image of camp dining area could be used to complement the kitchen photograph. This image of a long dining table neatly set for over 40 men speaks to the work that had to be accomplished in the kitchen for each meal. The place settings indicate how many men were working at the camp. The woman is blurred. The boards that make up the walls are vertical. Placing the wallboards in this direction was more economical than using additional lumber horizontally. Structures in lumber camps were often disassembled and rebuilt in a new setting once an area was logged. There are visible gaps between the wallboards. The windows appear to be just open cuts. While this may be nice in warm weather, how might the conditions differ in winter? What other hazards could they present? By using two images, you can expand upon the story and provide greater context.



Hammersley Boarding House Interior

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<sup>4</sup> “Hammersley Boarding House,” courtesy of the Pennsylvania State Archives, RG-6.20, WTC, no. 3873.

The context clues in these photographs can help you discuss:

- gender roles
- the diverse roles of women who worked in a lumber camp
- the importance of planning, multi-tasking, and time management
- raising a family in a lumber camp
- responsibility- for family as well as the men working and living in the lumber camp
- food preparation and foodways
- isolation and remoteness of camps
- responsibilities and expectations of camp cooks
  - expected appearance of women
  - ability to cook large quantities of filling and tasty foods
  - appearance and state of order in the kitchen
- organization
- living conditions, accommodations, and aesthetics
- weather
- construction and temporary settings





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### Camp Meeting on Whig Hill, Forest County

Historical photographs can provide great insight into our communities. Taking the time to review the images that are in our collections can help us to better understand who was in those communities. This image was taken at a camp revival meeting at a grove at Whig Hill, Forest County. The Whig Hill Methodist Church was dedicated on February 2, 1880. It was an evangelical church that hosted numerous revival meetings in the 1880's. Featured in this image of the congregation are men, women, and children of various ages. Sitting in the middle of the group, on the proper right side, is a Man and Woman of Color. We don't know their story, but their presence is confirmed by the image. This is indicative of a diverse story and the image provides a place to

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<sup>5</sup> "Misc-478- Camp Meeting on Whig Hill, Forest County, PA," courtesy of the Forest County Historical Society.

begin their research. Social media provides a vast platform to post a photograph and to ask our communities if they recognize anyone or can provide any identifying information. By casting that wide net, you may discover someone who knows the answer to a question or can direct to someone else who may.



Women at Work in a Lumber Yard

This photograph of two Women of Color was taken just after the conclusion of WWI, on February 5, 1919, by a Y.W.C.A photographer. They are dressed in men's clothing and are working at a

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<sup>6</sup> “Labor. [African-American] women at work in lumber yards. [African-American] women, dressed in men's clothes, lifting heavy pieces of lumber,” courtesy of the National Archives, RG-86, Records of the Women's Bureau, 1892-1995.



lumber yard moving boards of hewn lumber. This typically would have been a men's job. The story and location have been lost to time. Could this lumber have come from the woods of Pennsylvania? Are women working on the lumber yard due to a shortage of male labor in relation to WWI? Could the photographer have taken this image in Pittsburgh or Philadelphia? Are there more pictures out there of women working in lumber yards? Possibly, but we don't know. What we do know is that these two women were engaged in an activity involving lumber that would have been outside the norm of their gender roles. It tells us that the story exists, providing another case for additional research.

Photographs can also help us to start a conversation and ask questions. It's okay to not know all the answers. It's not ok to stop trying to find them. The *Diversity Study* is an example of that. The LHR started to ask the questions in hopes of better representing those in their community. By facilitating the initial research opportunity, they strived to create a better appreciation of individuals from different backgrounds. The stories of women and People of Color have been difficult to uncover, but they are there and are deserving of further research and discussion. By using information from the *Diversity Study*, the LHR has started to develop outdoor signage panels (Appendix B) and topical segments (Appendix C) for social media use. In both formats, their interpretive message features stories of diversity and uses images to visually support the histories. These strategies can be used by any museum or historical organization to help further disseminate their information. In both outdoor signage and social media posts, you can ask the public to contact you if they have a story or photograph to share. The public reads these messages, and they can prompt them to start thinking about their own history. Folks like to feel included and are often willing to share if they know you are willing to listen. Always make sure to include your entities contact information. Make sure a staff member or volunteer checks your messages/posts for inquiries. Personal/family histories are private, and underrepresented communities, particularly, can feel a civic vulnerability when sharing

personal information. If someone reaches out to you to start that conversation and they don't get a response, it can deter them from following up with you to relate their story.



## Oral History

Oral history involves collecting historical information by speaking with, or interviewing, individuals who have personal knowledge of past events and/or people. This can be an incredible forum to discover information that we can't find in other sources or for documentation that can contribute to and/or help further flush out and define the story of a person(s), place, or event. During the research phase of the *Diversity Study*, I was fortunate to have several opportunities to speak with family members who were able to share stories and photographs about their relatives who worked at and ran logging operations and camps. Their willingness to work with me and share their stories still resonates with me and I am incredibly thankful for the connections we made. The *Diversity Study* is a starting ground for more opportunities to speak with individuals who have stories of family members to share. Historical organizations can sponsor an oral history program that would encourage members of their communities to come out and share stories and photographs. This can be tied into an exhibit, a specific presentation, a theme, or a community day event.

Prior to the event, it's important to convey how the information will be collected and used. For example, will you be video or tape-recording individuals or just taking notes? If someone brings a photograph that would be a resource to help illustrate their story, would you be taking a photograph or copy of it for use in research purposes only, or for a future program/exhibit/publication? If so, consider having a release form that also allows you to photograph or quote information given during

an interview. (Appendix D) You can also use a Biographical Data Sheet to document and record basic information for the oral history interviewee. (Appendix E) The topics on that sheet may vary depending upon the type of interview you are conducting and information you are gathering.

People are protective of their history and the histories of their family members and friends. As historians we have a responsibility to respect and honor that. Don't be forceful or intrusive. Ask questions but be respectful of boundaries and sensitive information. Be conscious of personal biases. Try not to lead an answer to a question. Convey that their story may be empowering to somebody else. If the information you collect is used in an exhibit or presentation, make sure you recognize and include the individual(s) who helped provide you with the information. Ask the interviewee(s) if they can recommend someone else for you to speak with. They may be the ones that can help you make connections to continue the dialogue and uncover the next story. A "Quick Tips to Consider When Interviewing" sheet is included in the appendix. (Appendix F)

When speaking with the Kocjancic and Bizzak families, both stated that their relatives, Rose Kocjancic and Mary Bizzak, would not have thought that what they did was anything special, it was simply, what had to be done. Both women were born and cooked in a lumber camp. They each faced adversity and took on atypical roles in a male dominated timber industry. After the unexpected death of her husband, Rose Kocjancic, took over and ran their lumber camp while raising her family. She would go on to run and manage their logging business. The Kocjancic Lumber Camp at Burning Well operated under her direction until 1968 and was the last active lumber camp of its type in Pennsylvania. Mary Bizzak drove a logging truck at a time when few women drove. She skidded logs, girdled trees, and stacked and hauled wood for the Day Chemical Plant, all while raising her family. Their stories are incredibly empowering, and they

remain as role models to us and our younger generations.



Rose Kocjancic Parr in the Kitchen of her Burning Well Camp

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<sup>7</sup> Rose Kocjancic Parr in her Burning Well Camp Kitchen. Private collection of the Kocjancic Family.



Mary Bizzak with the log truck she would load, unload, and drive for the Day Chemical Plant

## Youth Outreach Programs

There are a number of ways to work with youth in our communities to get them involved and help foster a lifelong appreciation for history. Students can also help us collect to continue researching diversity within the LHR. “National History Day® (NHD) is an educational nonprofit organization that engages teachers and students in historical research. The mission of NHD is to improve the teaching and learning of history in middle and high school through an innovative framework of

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<sup>8</sup> Mary Bizzak pictured with a log truck. Private collection of the Bizzak Family.

historical inquiry and research. Students learn history by selecting topics of interest, launching into year-long research projects, and presenting their findings through creative approaches and media.”<sup>9</sup> NHD is program in which students could use the information in the *Diversity Study* as a starting ground to help them choose a regional topic to research. Their research project can be presented as an original paper, a documentary, an exhibit, a website, or a performance. Students are encouraged to research at libraries, museums, archives, and historic sites. Many students also engage in conducting oral histories. Past themes include, but are not limited to, Triumph and Tragedy, Turning Points in History, Breaking Barriers, Taking a Stand in History, Conflict and Compromise, and The Individual in History: Actions and Legacies. There is a natural partnership here for historical sites and organizations to work with students and potentially help to continue the diversity research, while introducing it to new audiences. If you are not already involved with this program, reach out to your local school district to inquire if they participate. Local, regional, and state competitions are always looking for volunteers to help judge the students’ work in each of the categories. Depending on the space available at your site, you may be able to host a local or regional competition. As an alternative, if you are short on space, perhaps you could offer to put the exhibit projects of local students on display.

Scouting BSA has recently developed a new Citizenship In Society merit badge (Appendix G) which focuses on diversity, equity, and inclusion (DEI) and its importance in society. While this may not seem to be related to the research in *Diversity Study*, it is relevant to the overall conversation that was the impendance for the study. Any organization can host an educational program or workshop where Scouts could earn this badge that is required for the rank of Eagle Scout. Scouts enjoy the

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<sup>9</sup> O’Hara, Lynne M., National History Day 2023: Frontiers in History: People, Places, Ideas. (College Park, MD: National History Day, 2022) 2.



opportunity to camp and visit our state parks and troops often look for sites that host programs or would be interesting for the scouts to visit. In creating a safe and supportive environment to discuss issues related to DEI, the *Diversity Study* can be cited as an example as how that type of work is being done within the LHR community. Stories found in the report can be a starting ground for creating a sense of place and community that once existed, now exists, or always existed. To run a merit badge program and sign off on the Scouts Blue cards, someone at the site/organization must be a registered merit badge councilor for this specific badge. See your local BSA council for guidelines.

In 2012, the U.S. Forest Service and members of the Omega Psi Phi Fraternity Incorporated, Iota Phi Chapter from Pittsburgh, came together to host a camp program that would bring Black youth from the city to Chapman and Twin Lakes State Parks in Warren and McKean Counties. Their idea was to teach the young men about the history of the Black men who served in the Civilian Conservation Corps (CCC). Some members of the fraternity had fathers and relatives, who had served in the CCC camps that were in the Allegheny National Forest (ANF). The fraternity wanted to bring attention to the role that Black CCC enrollees had in development of the ANF. The camp provided the opportunity for the middle and high school students to meet peers from Kane, learn some outdoor skills, gain knowledge about the heritage of the CCC and an understanding of the work the men did.

Thanks to the partnership of Susan Stout from the U.S. Forest Service and Carlton Heywood of the fraternity, fifteen young men, accompanied by seven adults from the Iota Phi Chapter of the Omega Psi Phi Fraternity Incorporated, came to the camp. In addition to learning about the accomplishments and work performed by the CCC, they completed a variety of activities including a fishing safety program at Twin Lakes State Park, geocaching, and astrology. This partnership program combined history, heritage, and outdoor opportunities to provide a younger generation

with a sense of place and self. Programs like this are tangible experiences that will resonate with those young students for the rest of their lives. This program is worth repeating for a new generation of middle and high school students.



Learning the skills of a CCC enrollee.

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<sup>10</sup> Image courtesy of Susan Stout, Research Forester Emerita, USDA.



Students learned about CCC architecture and stonework

Hands-on opportunities and field schools can provide engaging activities for students at all levels. Partnering with a college or university to develop a research-based field school could help to advance the diversity research initiative within the LHR footprint. This program could include an educational training portion to provide the needed historical background and to develop documentary research and oral history interviewing skills and techniques. This would be followed by a period of time in which the students would spend experiencing the region and researching and documenting stories, events, and individuals that highlight the historic role of women and individuals of diverse and/or marginalized ethnic and cultural identity in the history of the Pennsylvania lumber industry, within the LHR. Potential partners could include historical

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<sup>11</sup> Image courtesy of Susan Stout, Research Forester Emerita, USDA.

organizations, archives, museums, individual organizations like the Omega Psi Phi Fraternity or a cultural society/club, regional colleges/universities and a Historically Black College or University (HBCU). Students attending could represent a variety of cross disciplined majors including, but not limited to, history, anthropology, linguistics, environmental studies, cultural studies, media and journalism, English, creative, professional, and technical writing. Together with a collected group of educators, mentors, and partners we could further the work of the *Diversity Study* and continue to learn more about the LHR and its diverse history.

By continuing to research and present stories of diversity, we broaden the narrative and amplify the voices and history of those who have been underrepresented. We dispel stereotypes and misconceptions and appeal to a broader audience. We make incremental changes that can positively impact others who live in and visit the Lumber Heritage Region. The *Diversity Study* was not meant to be a report that will sit on a shelf. Its purpose is to spark the conversation and inspire further research and program development. There are more stories and photographs out there. Let this inspire you to help document and share them.

## Appendix A

Tuesday Talk Presentation  
Forest County Historical Society  
June 8, 2021  
7-8pm

Good evening,

My name is Hilary Jebitsch. I have spent most of my career working for the Pennsylvania Historical and Museum Commission as a Regional Curator, Site curator, and then Historic Site Administrator at Washington Crossing Historic Park, and finally as a consultant. I also teach in the Historic Preservation Program at Bucks County Community College.

I was hired by the Lumber Heritage Region to conduct preliminary research on the historic roles of women and individuals of diverse and/or marginalized ethnic or cultural identity as they relate to the Pennsylvania lumber industry. The goal was to conduct research in their 15-county footprint and to document any stories or events involving these folks to help the Lumber Heritage Region interpret and teach a more comprehensive and inclusive story. Researching during the COVID pandemic was not ideal. There were many places that I could not access because of closures and restrictions. I was very thankful to have the opportunity to visit the Forest County Historical Society last summer. Your intern, Aimee, spent time with me and allowed me to conduct research within of your files and photographic collections.

History is complex and messy. I think that's why I love it. What we are taught is often limited by those who recorded and documented it and their biases and the biases of their generation. In this region during the 19<sup>th</sup> and early 20<sup>th</sup> century, those documenting the region's history were primarily white European males. You can see that in the recorded histories where the stories of the pioneers, battles with Native Americans, hunting achievements and lumber barons are what was recorded in the annals of county history. Women are referred to in passing as "wife" or "daughter." Although sometimes you get a glimpse that indicates that there are other stories to be told. In general, the histories of Native Americans, Blacks, immigrants, and women were minimized. But there are other stories to be uncovered and discovered. The histories of women and minorities within the region are elusive. They are hard to find and there is more research to be done. While most people were encouraging of the research, there were some along the way who told me that "women weren't in the woods." "The men didn't want them there." Or "The only women here were in the brothels." When it came to the subject of diversity, in some areas it was, "We didn't have that here," even when they did. However, photographic evidence, newspaper articles, journals and even just small references that referred to other histories countered those assumptions and can help provide new insights and perspectives. Forest County represents a microcosm of this project. For my talk tonight I'm going to primarily focus on women and how they were connected to the lumber industry in Forest County.

Lumbering in Forest County was abundant during the 19<sup>th</sup> century. Forest County was the most prolific lumber producing section in the State during the last quarter of the 19<sup>th</sup> century and women played a role in this. The Wheeler and Dusenbury Lumber Company operated in Forest and Warren Counties. The company was founded in 1837 and ceased to operate in 1939. The company was then sold to the Endeavor Lumber Company in 1941. Other companies operating in the area were the Hall and May Lumber Company at Balltown on the Tionesta Creek, the A. W. Cook and Sons Lumber Company at Cooksburg on Tom's Run, and the T. D. Collins Lumber Company at Nebraska on the Tionesta Creek.

According to the Eighth Census of the United States, taken in 1860, forty women were employed in the lumber industry in Pennsylvania. 32 of these women were employed in Forest County. According to Mr. Chaffee, who was the last chief forester of the Wheeler and Dusenbury Lumber Company, women were employed by the company only at the company's office in Stowtown. Certainly, there were women who may have worked in office or administrative settings, especially as you get closer to the turn of the century and later. But 32 women to be employed in an office setting in 1860 at one location, seems a bit high and statistically doesn't fit. In 1860 there were only 864 people documented as living in Forest County, it was the least populated county in Pennsylvania. 393 were females. That includes children, young adults, and the elderly. So that number of 32 women actively working and identifying as working in lumber is important and telling of what was going on in the woods here in the mid 19<sup>th</sup> century.

Now, this is where the photographic evidence tells that story. The Forest County Historical Society has photographs in its collection that depict typical lumber camp scenes. These include images feature men with the tools of their trade- men posed with peaveys, cant-hooks, and various types of saws and axes. Or with a team of horses in front of the camps buildings. Their tools indicated their jobs and the work they did. In the background, off to the side, or sometimes in the center of a group, are some women. Maybe just one or two. Other times, clearly a family unit with children. These images of lumber camps are common throughout the region and similar images are found at most of the historical societies within the Lumber Heritage region. They last as not only a reminder, but as evidence, that women were involved with daily logging camp life. (Describe the importance of photographs and what they tell.)

Women had distinct, traditional roles in the logging camps. Typically, they were present as wives and mothers with the domestic roles of cooks, cleaners, and caregivers. Their children, if old enough, functioned as helpers, performing basic chores. At some camps, the women came along as part of a family unit of a jobber or foreman, who was an experienced woodsmen who functioned as a contractor with landowners, like Wheeler and Dusenbury, to timber cut a tract of land over a given length of time. Jobbers often had or hired their own crew. As a cost savings measure, they could "employ" their wife and children. Widows were also sometimes hired. These women often lived in the camps and cooked for the crew of men who labored there. Sometimes these women brought along their daughters to help, in other cases a "cookee," or cook's helper was hired. A cookee's responsibilities included, but weren't limited to washing dishes, waiting on tables, peeling vegetables, washing towels/linens/laundry, packing lunches, calling the men to meals, cleaning tables, gathering wood and water. If there wasn't a helper, these responsibilities fell to the cook. In other cases, the jobber's wife or even sisters or mother cooked for the camp. For various reasons men brought women, specifically their family, into the woods.



In the 1860 census, the occupation list used in the census does not include, “cook.” It does include: “boarding house-keepers,” “housekeepers,” “knitters,” “laundresses,” “lumbermen,” “lumber dealers,” “peddlers,” “pilots (as in river pilots),” “sawyers,” “stave-makers,” “wood-corders,” “wood-cutters,” “lumber and wood dealers,” and “woodenware manufacturers.” Over the years industry and the roles of workers changed and grew, as did the classifications used by the census. In future censuses there were instructions for the census takers that tried to help them to better clarify roles, make sure that individuals were counted correctly, and assigned to the appropriate industry. Therefore, roles of women were not necessarily recorded accurately.

During the research I came across numerous references that stated that most lumber camps had male cooks or that women only cooked at the smaller camps.

For example, in William Huntley’s, A Story of the Sinnamahone, he states, “The hiring of a man or woman cook usually depended on the size of the crew. Those who put in timber for rafting had small crews and, in that case, women invariably kept the camps. But crews for putting in logs often consisted of fifty to one hundred men, which required larger kettles, skillets, pans with which to cook than for a smaller number of men. These large victuals were too heavy for the women to lift and carry, and for that purpose men were employed as cooks.”

Supposedly, this was because the women couldn’t lift the larger dishes required for cooking or serving for more than 20-30 men. While there certainly were male cooks, there were also a number of women who cooked for camps of various sizes. The size of a camp population could depend on the time of year and what work was being done, causing the number of men to double or triple for a period of time. During the research I found that there were women who cooked at camps typically with 40 men or less but at times rising to 80 or more men. There were other instances where two women or two women and a young girl or helper, would regularly cook for a camp of 60-80 men. You can’t underestimate the strength and tenacity of the women.

Women cooks and their helpers were expected to be strong and healthy, and often worked hours longer than their male counterparts in the woods. They prepared and cooked three meals a day, seven days a week. Keep in mind, they cleaned everything related to the cooking, preparation, and consumption of the food, as well as the bunk house, did the laundry, and sewed repairs when needed. They also kept the stoves loaded with wood to keep them running to cook or boil water, which was needed for all sorts of cleaning. This left little time for leisure or free time to themselves. In some cases, women were also raising children at the same time.

Unlike the male cooks, women cooks and their kitchens, were expected to be well-kept, clean, and organized. Apparently male cooks were given some more slack in this area.

According to Huntley, “The men did not care much about the appearance of a man cook or his cook-room but would not tolerate a woman cook who kept herself or cook-room in an untidy condition. She had to keep herself “dolloed-up” because the men were just as particular about her personal appearance as they were about cooking. They showed her much courtesy, and if she was not a married woman, she could pick out the best marriageable man on the works for a husband.” I will circle back to the marriage comment in a little bit...

This double standard would have subtly put more pressure on the women working in the camps to keep up their appearance in addition to their workload. This sentiment is an example of the idealized societal and social standards of the 19<sup>th</sup> century. Women represented what was good, pure, and moral. They were considered to be delicate and the “weaker sex.” Men and women lived in different spheres, the women’s being focused on home and domestic arts. The lives of men were more public. They were expected to be working and had looser social restrictions. Like many women of the era, those who worked in Pennsylvania’s woods lived in an era of contradictions. They often worked in isolated and remote areas. The work they completed was not easy and was never ending. They had to be independent, strong, and resourceful.

At the camps there was no crude behavior or cursing in the dining room or around the women. Often meals were eaten in silence. This was not only out of respect, but it was also a time issue. Meals would not take as long if you weren’t talking, allowing the men to get back to work more quickly. What mattered most, regardless of gender, was that they could cook well and served an abundant amount of food. Those who prepared tasty and filling meals consisting of items that the men liked succeeded.

For example, Hiram Cramer, a self-proclaimed wood hick, who worked throughout the region, declared, “The work was hard, so men had to be fed well. The food was well prepared and seasoned. Plenty was furnished and if the cook didn’t put it on the table, he or she was quickly discharged.”

Lack of time management and efficiency was another cause for the dismissal of a cook. The camp cook had to manage and calculate what food and supplies were needed and in what amounts. If meals weren’t prepared on time, it would affect the schedule of the men and the work they needed to achieve. The cooks had to understand the timing of the items they were cooking and preparing. If midday meals were needed to go out to the woods, they had to be ready and distributed on time. This was the same for breakfast and the evening meal.

Regardless of gender, the cooks woke before the lumbermen to prepare the days meals. Typically, a cook woke up around 4 am and served breakfast at 5:30 so that the men could get to work in the woods starting around 6am. In preparation of the morning meal, they would have been cutting meat and potatoes and baking the night before. And then cleaning up from that work.

Logging crews were willing to quite a camp and move to another over the issue of the quality and quantity of food. Primarily relating to food that wasn’t cooked well or to food that was different from what they were used too. Keep in mind that the average woodsmen consumed between 5,000 and 8,000+ calories day to keep up with the physical demands of their work. Logging crews were very transient. Men moved within the Lumber Heritage Region as well as to other counties and states. Some coming and going from Canada. Within the region common foods included: wheat and corn bread, corn mush, molasses cake, griddle cakes, root vegetables, like potatoes and turnips, onions, sauer-kraut, dried corn and rice, smoked ham, bacon, corn beef, salt pork, salt fish, fresh beef and pork during cold weather months, apple pie, fritters, doughnuts, apple butter, cider, honey, prunes, dried apples, coffee and tea, and lots of desserts- cakes, pies, cookies, and puddings. Fresh fruits and vegetables were only available seasonally. Early on, eggs and milk were a rarity due to lack of cold storage. Later, as food preservation technologies and rail access to remote lumber camps

increased, you see camp cooks utilizing evaporated milk and canned goods and other items that could be delivered on supply trains or purchased locally/regionally.

Relying on their domestic skills, women continued to find employment as cooks at logging camps in the early 20<sup>th</sup> century. The Forest County Historical Society has images in their collection of women cooks who were employed at various “Wheeler’s camps” in “Wheeler’s Woods.” The camps in these woods were harvesting timber for the Wheeler and Dusenbury Lumber company. The lumber company once owned between 40,000 and 55,000 acres of pine, hemlock and hardwoods timber in Warren and Forest Counties. Not to contradict their last chief forester, Mr. Chaffee, who claimed that the women employed by the Wheeler and Dusenbury only worked at their offices in Stowtown, but clearly women were clearly working in the lumber camps that were harvesting the tress for the company. Their support work in the camps was just as essential to the men harvesting the wood, as anyone working in the company offices.

It’s important to note that the Wheeler and Dusenbury Lumber Company was considered to be a progressive company who cared about the welfare of its workers. Apparently, they had the first electrically lighted lumber camps in Pennsylvania and installed the first steel bunks in their bunk houses. I do wonder if they made similar improvements in their kitchen and dining areas.

Now to circle back to the comment about marriage. Matches certainly were made at the lumber camps. Huntly stated that the men “showed [the women] much courtesy, and if she was not a married woman, she could pick out the best marriageable man on the works for a husband.” In looking at documentation from other counties there were numerous cases where cooks did marry men who worked in the camps. Sometimes they stayed with the camp, other times the moved away. Working at a lumber camp, a woman could see how hard a man worked. Men could also learn how hard the women worked and if they could cook well.

Women who lived in the region also developed small cottage industries. The men who worked in the woods needed clothes- socks, flannel underwear, overshirts, mittens, hats, and towels. They wore shirts made of wool- which protected against sunburn and prevented one from getting cold when the cloth was wet because it retained heat, as opposed to cotton which dissipates heat. There were no stores in the remote woods and no factory-made items available in the 19<sup>th</sup> century. This provided a natural market for women who knitted and sewed. In some cases, women hired other women to work together to create the clothing in their home. In other cases, women gave their wares to their husband who peddled the goods at the camps. This is a small thing that is not well documented. But Huntly, in his Story of the Sinnamahone, does include references to women who were known to be excellent knitters and sewers. Some of these women created the clothing with wool from Woolen Mills at Woolrich. Men needed these items out of necessity. Without proper food, nourishment, clothing and care, the lumbermen would not have been able to properly do their work in the woods and along the rivers, especially during the winter months. It’s not something we think of right away when we see the images of the woodsmen, but it’s very important to consider.

Tidbits to include:

- Women also ran boarding houses. Sometimes with their husband, and other times by themselves. In Clarrington in the middle mid 1800's, James Downing and his wife managed a log house cabin for raftsmen, along the bank of the Allegheny River. It was small and the men slept on the floor, but it was said that they were satisfied because they could get enough to eat.
- Hicks Prather had a farm on the Allegheny River at the mouth of East Hickory Creek. It was noted that when his wife died, he married a much younger woman, and that when he was not able to farm, due to health issues, she apparently took his place at the plow and not only worked the farm but managed it better than he did. She excelled at this and provided well for her family. When Hicks died, he left his farm to her.
- Women also worked in kindling and clothespin factories.
- The 1860 census did not record any diversity in Forest County. But in the later 1800's there were references to people of color. The Forest County Historical Society has a photograph taken at a camp revival meeting at a grove in Whig Hill, at the Whig Hill Methodist Church. It shows a group of people sitting on rows of benches. Featured in the fourth row from the front is a Black man and woman. There is still research to be done and this story needs to be further explored.

Author's post presentation notes:

\*Recorded after the presentation in the author's fieldnotes:

At the end of the program one of the attendees, Lois Lackey, related that her grandmother, Bertha Whitton, and grandfather, Amos Whitton, met at the T. D. Collins Lumber camp in Nebraska, Forest County, where her grandfather worked. She stated that her grandmother began cooking at the camp when she was 16 and married her grandfather when she was 18 and he was 36 years old. Bertha worked at the T. D. Collins camp at the beginning of the 20<sup>th</sup> century. Her grandfather used to "kid" (or joke) that he knew that Bertha could cook because of her work at the camp. Lois remembered that her grandmother used to talk about working and cooking at the camp and feeding all the men but could not remember specifics.

\*Area to follow up on:

Kirby Neubert mentioned a woman named Mary French who was known as a raftswoman and ran log drives on either Kettle Creek or Pine Creek or both

## Appendix B

LHR Phase 1  
Outdoor signage:

Who worked in these woods?

Those who worked in the lumber industry in Penn's woods were as diverse as the species of trees they harvested. These men and women were indigenous, settlers, and foreign born. Many were transient, moving from one job to another across county and state lines and even the Canadian border. They spoke a variety of languages and practiced numerous faiths including Protestant, Catholic, Unitarian, Jewish, Baptist, Methodist, in addition to those who followed other cosmologies. They were not just bark peelers, lumbermen and "woodhicks," they were skilled woodsmen, cooks, peddlers, preachers, teachers, river pilots and raftsmen, mill and factory workers, machinists, and farmers. Together they formed a network of industry and support. In the remote woods, performing often dangerous work, what mattered most was not the color of your skin, your gender, or your beliefs, but whether you could trust those who you were working with.

Logging camps were abundant throughout the region's woods. Hotels and boarding houses were found in company towns and along the waterways. Both men and women worked as cooks and caretakers in the camps and boarding establishments. Sometimes they were the family members of those who ran or owned the camp, others were hired in. What was of most importance, regardless of gender, was that they could cook well and serve an abundant amount of hearty food. Those who prepared tasty and filling meals with fare the lumbermen enjoyed succeeded and were retained. According to woodsman Hiram M. Crammer, originally from Hammersley Fork, Clinton County, "The work was hard, so the men had to be fed well. The food was prepared and seasoned. Plenty was furnished and if the cook didn't put it on the table, he or she was quickly discharged..."<sup>12</sup>

Lumber related industries also thrived throughout the region. They included sawmills, chemical plants, pulp and paper mills, stave mills, tanneries, and resin plants. In addition, there were numerous factories that made shingles, clothespins, toothpicks, kindling, butterdishes, broom handles, wooden bowls, toys, veneer, and furniture. Many of these businesses employed men, women, and children. The late 19<sup>th</sup> and early 20<sup>th</sup> century saw a shift for women from domestic arts to an active role in industry. They operated lathes and polishing machines, sorted and packaged materials, and managed accounts.

The men and women who worked throughout the Lumber Heritage Region were independent and resourceful, but most of all, they were hard workers. Whether working in the woods, on the rivers or in a factory, they practiced an unspoken code of ethics. Their conventionalism indicated that careless or sloppy work was not tolerated. This prevented injuries, loss of life and profits. What prevailed was the need to trust and the ability to work together.

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<sup>12</sup> Cox, Thomas R., "Harvesting the Hemlock: The Reminiscences of a Pennsylvania Wood-Hick." Western Pennsylvania History 67 (1984): 115.

Some communities and camps were home to people of similar backgrounds, ethnicities, or faiths. Other areas were more diverse due to larger populations, hubs of industry, and routes of travel. We are still learning about the people who lived and worked here. Stories involving diversity are elusive, but they exist, and they are relevant. They help us to understand and teach a more complete and inclusive history. If you have a story to share, please contact the Lumber Heritage Region at [lumberheritage.org](http://lumberheritage.org).



Unidentified Lumber Camp, Potter County

LM2019.4.1, untitled image, Newell Collection, courtesy of the Pennsylvania Lumber Museum, Pennsylvania Historical and Museum Commission.





At Hartburg, Potter County, July 14, 1904

PA35.047, Courtesy of the Potter County Historical Society



Employees of the Brown, Clark and Howe Lumber Mill in Williamsport, Pennsylvania

2001.28.4, Brown, Clark & Howe Lumber Mill. From the Collection of the Lycoming County Historical Society and the Thomas T. Taber Museum.





Workers at the Dodge Clothespin Factory, Coudersport, Pennsylvania

PA16.012, Image of workers at clothespin factory. Courtesy of the Potter County Historical Society



Workers at the Dodge Clothespin Factory, Coudersport, Pennsylvania

PA16.011, Workers at Clothespin Factory about 1907. Courtesy of the Potter County Historical Society.

## Appendix C

LHR Phase 1

Topical segments for interpretive use online/social media:

Example 1

The Civilian Conservation Corps

When Franklin D. Roosevelt took office in 1933 the country was amid a deep depression that started in the 1920's. Industry had ravished America's forests. Farmlands had become dustbowls due to over farming and poor farming practices. Most of the country's population was unemployed and out of work. Such high and lengthy periods of unemployment also prevented the younger generations from gaining work experience and skills. Roosevelt created the Civilian Conservation Corps (CCC) on April 5, 1933, with the intent of employing the nation's young men. The relief project provided jobs, skills and instruction, food, shelter, clothing, medical care, and pay to send back home to help their families. The monthly salary for all enrollees was \$30, \$25 of which was sent back to their family. The program was open to unmarried men between the ages of 17 and 23, regardless of race. The men were placed in work camps and sites throughout the country. The leadership of the camps fell under the auspice of the United States Army.

The CCC's projects were focused on the country's natural resource. It included a restoration plan that helped to reforest the country. State and national parks and forests were created with resources for the public including picnic groves, camping sites, swimming beaches, bridges, pavilions, and a variety of park buildings. Drainage was addressed, dams were built, and lakes created. Roads and trails were built, repaired, or improved. Over 2 billion trees were planted throughout the course of the program. Improvements were made that prevented erosion and helped to prevent and control forest fires. Fire towers were built, and when a forest fire erupted, the men fought them. The CCC provided adventure, change, and the ability to travel- sometimes across the country.

The legislation which created the CCC prohibited discrimination based on race. Robert Fechner, born in Chattanooga, Tennessee, vice president of the American Federation of Labor, and an officer on the General Executive Board of the International Association of Machinists, was chosen to be the head of the CCC.<sup>13</sup> W. Frank Persons, a Red Cross advisor and administrator was appointed to be in charge of the United States Employment Services, which filled the muster rolls of the CCC units.<sup>14</sup> Despite instructions from Persons that enrollees be selected without regard to race, Corps administrators in many states refused to select a proportionate amount of African Americans. The CCC operated during the Jim Crow Era and many officials argued that segregation was not discrimination. Separate but not equal.

Pennsylvania had one of the largest amounts of segregated CCC camps in the country, but the relief for Black and Brown Americans was still disproportionate. Out of 170 CCC companies serving in Pennsylvania, only 18 served Black men. The segregated camps had a letter "C" after the company's number to denote, "Colored." The enrollees of those camps came from states including

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<sup>13</sup> Cole, Olen Jr. *The African American Experience in the Civilian Conservation Corps*. (Gainesville: University of Florida Press, 1999). 10.

<sup>14</sup> [https://www.nps.gov/parkhistory/online\\_books/ccc/salmond/chap2.htm](https://www.nps.gov/parkhistory/online_books/ccc/salmond/chap2.htm), accessed 8 May 2021.



Washington D.C., Texas, Maryland, Tennessee, Georgia, Delaware, New York, Virginia, and various regions of Pennsylvania. Their story is integral to understand the history of the CCC and the segregated CCC camps and enrollees who served in areas located in Lumber Heritage Region of Pennsylvania. Their work has had a significant impact in some of our state parks and the Allegheny National Forest (ANF).

A substantial amount of work was completed in the ANF by the men of Companies 336-C, 2314-C, 2315-C, all of whom were stationed in the vicinity of Kane, McKean County. The men constructed dams, built lakes, roads, trails, recreational buildings, and pavilions. Their work at the Twin Lakes Recreation Area, ANF, is still visible today and used by visitors and outdoor enthusiasts daily. CCC enrollees learned practical skills in an on the job setting. Many learned how to drive a variety of construction trucks and earth moving equipment. Some took these skills with them to procure public works jobs in cities and municipalities after they left the CCC. Learning applicable work skills was an essential element of the CCC.

According to the history of Company 2314-C ANF-12, Kane, PA:

“On October 5, 1935, the company moved from tents to permanent barracks. Since occupying camp, the enrollees have made excellent records on work projects, and did heroic work in keeping open snow-drifted roads during the winter of 1935-36. The members of the company have rebuilt five miles of telephone lines, constructed a stone base on Seven Mile Road from Lamont to the Experimental Station, as well as quarrying, cutting, and hauling 1200 yards of stone from Twin Lakes Dam stone cut masonry spillway.

Projects now being conducted include the installation of culverts, and the construction of stone base on Twin Lakes Road No.91, the quarrying and hauling of stones for headwalls, and the actual masonry work for the walls.”<sup>15</sup>

CCC camp enrollees often had to build and/or repair the camps in which they lived. The program also provided educational opportunities for all members to learn additional skills and trades. These vocational courses included, but weren't limited to, mechanics, radio instruction, cooking, art, carpentry, surveying, welding, and driving. Educational classes in basic reading, writing, and arithmetic skills were also available. The men of Company 2314-C worked to improve their camp.

“In June of 1936 1<sup>st</sup> Lt. Louis D. Hubbard was placed in command of the company and fostered many camp improvements and a diversified educational program. Under his command the enrollees have laid many brick walks, completed the flagpole plot, finished the parking area, and built coal sheds. In addition, a chicken house, and a Mess utility shed were built, and one barrack remodeled for educational uses.”<sup>16</sup>

Enrollees had leisure time and recreational opportunities on Saturday afternoons and Sundays. Camps had a variety of recreational sports teams including boxing, baseball, and basketball. Other

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<sup>15</sup> Official Annual 1936, Civilian Conservation Corps District No. 2, Third Corps Area U.S.A. (Baton Rouge, LA: Direct Advertising Company, 1936.) 41.

<sup>16</sup> Official Annual 1936, Civilian Conservation Corps District No. 2, Third Corps Area U.S.A. 41.

members participated in religious activities, wrote, and published their own camp newsletters, or performed in bands, plays, musicals, or glee clubs. These activities were recorded in the history of Company 2314-C:

“On September 3, 1935, Captain J. Frank Howard was ordered to active duty at Camp ANF-12 as Chaplain. Chaplain Howard organized a singing group that traveled with him when he conducted religious services at Colored camps in what was then Sub-District No. 5. Religious activities conducted were Sunday Morning Church, Sunday School in the afternoon, and Bible Class.

Since it’s organization, the glee club and quartet have had the pleasure of serving citizens in Kane, James City, and Bradford, Pa., as well as Olean, New York. On one occasion the quartet broadcast from station WHDL, Olean, N.Y. as guests on a program sponsored by the Ministerial Alliance. The various athletic teams have established records of which the camp is justly proud.

Members of the Radio Class erected a building, complete in every detail, which housed radio equipment and provided an operator’s office as well as classroom for the radio and aviation groups. Leader Ernest Paxton and Enrollee Henry Fuller passed their examination for Radio Amateur Operator licenses. The two members are still students of the radio class.”<sup>17</sup>

By looking at the history of Company 2314-C, ANF-12, we can visualize the men’s responsibilities and the activities they participated in: work, skill development, education, music, sports, faith, and daily life. These men came from a variety of areas and had a lasting impact in the community and areas in which they served.

5 Images:

1. CCC construction work at Twin Lakes Recreational Area, ANF
  - a. Courtesy of the Kane Historic Preservation Society
2. CCC construction work at Twin Lakes Recreational Area, men moving stone.
  - a. Courtesy of the Kane Historic Preservation Society
3. Crane at Twin Lakes, setting stones in place for the spillway, ANF
  - a. Courtesy of the U.S. Forest Service
4. Dam construction at Bear Creek, ANF
  - a. Courtesy of the U.S. Forest Service
5. CCC enrollees form Company 2314-C Kane, study Radio Code. The skills they learned allowed them to operate and run the camp’s radio station. Black men struggled to enter leadership positions within the CCC. Classes like this were typically taught by white officers or instructors.

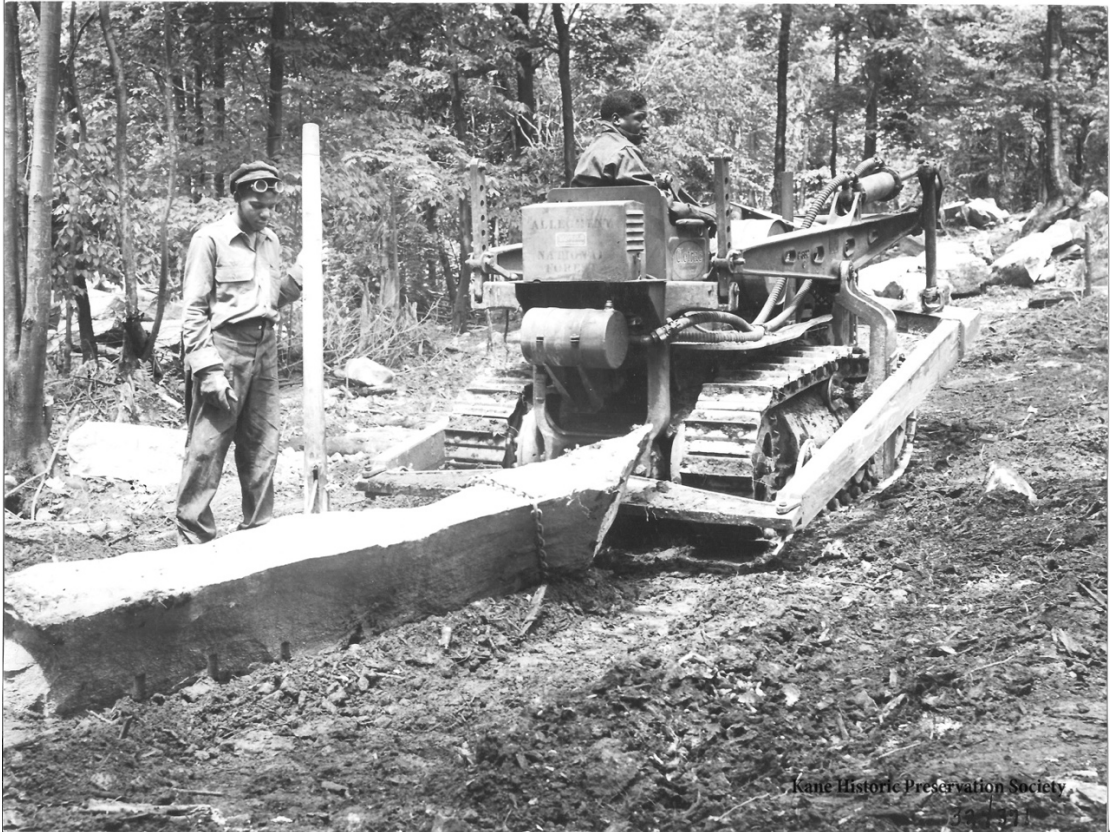
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<sup>17</sup> Official Annual 1936, Civilian Conservation Corps District No. 2, Third Corps Area U.S.A. 41.



CCC construction work at Twin Lakes Recreational Area, ANF

Courtesy of the Kane Historic Preservation Society



CCC construction work at Twin Lakes Recreational Area, men moving stone.

Courtesy of the Kane Historic Preservation Society



Crane at Twin Lakes, setting stones in place for the spillway, ANF

Courtesy of the U.S. Forest Service



Dam construction at Bear Creek, ANF

Courtesy of the U.S. Forest Service





CCC enrollees from Company 2314-C Kane, study Radio Code. The skills they learned allowed them to operate and run the camp's radio station. Black men struggled to enter leadership positions within the CCC. Classes like this were typically taught by white officers or instructors.

From Speakman, Joseph M. "Into the Woods: The First Year of the Civilian Conservation Corps." *Prologue Magazine*, Fall 2006, Vol. 38, No. 3, The National Archives and Records Administration. <https://www.archives.gov/publications/prologue/2006/fall/ccc.html> accessed on 20 September 2022.

## Example 2

Company 1330 S-76-PA  
Renovo, PA

Company 1330 S-76-PA was located at a Civilian Conservation Camp in Renovo, Pennsylvania in the Sproul Forest District. The work projects of this segregated company focused on road and bridge building, wildlife conservation efforts, and firefighting. The enrollees contributed 879 days of firefighting, often in dangerous conditions. The men of Company 1330 also established fire trails, telephone lines, boundary lines, completed linear surveys, and maintained over 82 miles of road.

The St. Patrick's Day Flood of March 17, 1936, wreaked havoc throughout the region. The enrollees of Company 1330 were the first CCC company to reach the scene of the disaster. They worked day and night to provide aid and support to the surrounding community. They completed substantial flood relief work and contributed to mitigation efforts in its aftermath.

The CCC provided educational opportunities for all members to learn additional skills and trades. A variety of vocational courses were offered and more than 50 percent of the enrollees of Company 1330 participated in these opportunities. The Pennsylvania State College (now Penn State

University) provided free correspondence courses in agriculture and home economics to the enrollees at the Renovo camp.

CCC enrollees had leisure time and recreational opportunities on Saturday afternoons and Sundays. Many camps had their own newsletter and sports teams. Company 1330 worked closely with their community and used the Renovo High School gym for basketball practice.



Snapshots of Company 1330, Renovo, Pa.

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Images of Company 1330, Renovo, PA  
From the District No. 2, Third Corps Area, Civilian Conservation Corps Official Annual 1936





Enrollees of Company 1330, Renovo, PA  
From the District No. 2, Third Corps Area, Civilian Conservation Corps Official Annual 1936



Aerial view of CCC Camp S-76, the home of Company 1330



View of camp S-76, Renovo, PA, Company 1330

## Appendix D



20 East Fifth Street • Emporium Pa 15834 • (814) 486-0213 •  
LumberHeritage.org

### Release Form

I hereby give permission for the use and reproduction of the below material to publish, reproduce, display:

**Permission given for the following:**

- Photographs taken by me
- Photographs of objects or property in my possession
- Photographs taken by others to which I have the rights  
(include agreement from photographer who owns the copyright)
- Other (e.g., public domain, Creative Commons):

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All physical materials including but not limited to illustrations, print photographs, negatives and positives shall constitute my sole property. Any materials that should be returned to me upon completion of the publication(s) are clearly marked. I understand that CDs, DVDs, memory sticks, and other digital storage devices will not be returned without instruction. I understand that credit may be given to the contributor of an item in the photo caption, on or beside the photo, or grouped with other credits in a separate credit section, and that some people wish to remain anonymous (no credit listing). I choose the option indicated below:

- If the credit is to appear, credit should read as follows (likely preceded by "Courtesy of..."):
- 

- I wish to remain anonymous, with no credit acknowledgement.

I hereby affirm that I am over the age of majority and have the right to contract in my own name. I have read the above Release, prior to its execution. I fully understand the contents thereof. This Release shall be binding upon me and my heirs, legal representatives, and assigns.

**Print Name:** \_\_\_\_\_

**Signature:** \_\_\_\_\_ **Date:** \_\_\_\_\_

Name and/or description of photo/image:



## Appendix E

Sample Oral History Biographical Data Sheet:

Questions can vary depending on the type of information you are looking for, but basic biographical and contact information should be collected.

If time and circumstances allow, ask the Interviewee to look over and answer the questions several days before the scheduled interview.

Today's date:

Name:

Address:

Phone number:

Email address:

Name at birth (Given or Maiden name):

Date of birth:

Place of birth (city, county, state, and country):

Heritage:

Language(s) spoken:

Religion:

Place of Worship:

Mother's name, place, and date of birth & death:

Father's name, place, and date of birth & death:



Maternal grandparents' names, places and dates of birth & death:

Paternal grandparents' names, places and dates of birth & death:

Your siblings' names, dates, and place of birth.

Your spouse's name:

Year and location of your wedding:

Present status (single, married, divorced, or widowed):

Names, birth dates, and birth places of your children:

Educational background (schools attended, degrees earned):

Career and/or Occupation(s):

Organizational memberships (clubs, community organizations, etc.):

## Appendix F

### Quick Tips to Consider When Interviewing

1. Set the Stage
  - a. Introduce yourself and your project.
  - b. Explain how the information they are providing will be used.
  - c. Have the interviewee complete the Biographical Data sheet/assist interviewee in completing the Biographical Data sheet.
  - d. Have interviewee sign any required release forms.
  - e. If recording visually or audibly, make sure the environment doesn't have a lot of background noise and that you have permission to record.
  - f. Ask for permission if copying images/photographs.
    - i. Ask for how they would like the material attributed (i.e., "From the Private Collection of the Lumber Family")
2. The Interview
  - a. Have questions prepared.
    - i. If possible, provide the questions ahead of time to the interviewee.
  - b. Talk *with* the interviewee, not *at* them.
  - c. Respect boundaries and sensitive information
  - d. Don't lead answer to a question. Let the interviewee answer the question.
  - e. Find a balance between letting the conversation go off topic- sometimes the interviewee may tell you something valuable that you didn't expect- and bringing the conversation back to your original question.
  - f. If you don't understand a response, don't assume. Ask the interviewee to repeat the answer or clarify it.
  - g. Take clear and consistent notes.
    - i. Use their words, not your own.
3. The Conclusion
  - a. Thank the interviewee for their time and their information/story.
    - i. Remind them of how the information may be used.
  - b. Ask the interviewee if they know of someone else who you should speak with.
    - i. Ask for contact information.
    - ii. Ask if they would be willing to make an introduction for you.
  - c. Review your notes.
    - i. If you have questions, follow up with the interviewee.
    - ii. Include the following information on your notes:
      1. Time and date of interview.
      2. Location of interview.
      3. Individual(s) interviewed.
      4. Who conducted the interview.
      5. Why the interview was conducted.
        - a. Project name or number.
  - d. Always credit the Interviewee for their material.

## Appendix G

BSA Merit Badge Resource

[https://filestore.scouting.org/filestore/merit\\_badge\\_reqandres/CitizenshipSociety\\_ScoutReqs.pdf?\\_gl=1\\*jkr1ny\\*\\_ga\\*MTAyMTIzNzk0Ni4xNjc3NjIyMzQw\\*\\_ga\\_20G0JHESG4\\*MTY3NzcxMjczNy4yLjEuMTY3NzcxMjc0NC41My4wLjA.&\\_ga=2.80128976.616270714.1677712737-1021237946.1677622340](https://filestore.scouting.org/filestore/merit_badge_reqandres/CitizenshipSociety_ScoutReqs.pdf?_gl=1*jkr1ny*_ga*MTAyMTIzNzk0Ni4xNjc3NjIyMzQw*_ga_20G0JHESG4*MTY3NzcxMjczNy4yLjEuMTY3NzcxMjc0NC41My4wLjA.&_ga=2.80128976.616270714.1677712737-1021237946.1677622340)

Please click on the link to view the BSA Citizenship in Society Merit badge requirements.

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