I. Index
II. Transcript
I. Index
### Tape 92.1

**PALMA HANSON HOVE**

**Cow Creek, Genesee; b. 1893**

**farm wife, cook in threshing crews.**

<table>
<thead>
<tr>
<th>minute</th>
<th>page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Side A</td>
<td></td>
</tr>
<tr>
<td>00</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Parents' coming to America and Genesee. Grandparent's homestead and shingle camp near Troy. By wagon from Genesee to Troy.</td>
</tr>
<tr>
<td>6</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Growing up on Cow Creek. Ten children in a small house - most families were large. Family's move from farm to Genesee; sons moved out of the area.</td>
</tr>
<tr>
<td>9</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Girls were expected to stay close to home. She rarely did outdoors work. Even when visiting, women were never idle with their hands.</td>
</tr>
<tr>
<td>Side B</td>
<td></td>
</tr>
<tr>
<td>00</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>Sunday, young people visited at the Hove house; lack of transportation determined entertainment. Getting permission from father. Working out as a housekeeper.</td>
</tr>
<tr>
<td>14</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Cooking for uncle's threshing crew - responsibilities and hard work. The threshing crew - migrants. Moving the cookwagon. Course of the harvest season.</td>
</tr>
<tr>
<td>21</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Her father's dislike of town boys. Knowing husband for many years; their farming.</td>
</tr>
<tr>
<td>22</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Two churches in the early days of Cow Creek divided the community. (continued)</td>
</tr>
<tr>
<td>Side C</td>
<td></td>
</tr>
<tr>
<td>00</td>
<td>23</td>
</tr>
<tr>
<td></td>
<td>More about union of the churches. Confirmation and other church activities for young people. Ladies Aid raised money for the church.</td>
</tr>
<tr>
<td>28</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Children mistook circus parades for the circus itself. Dancing despite church's disapproval. School. Weather more seasonal in early days.</td>
</tr>
<tr>
<td>31</td>
<td></td>
</tr>
<tr>
<td></td>
<td>The Rosensteins, a Jewish family. Indian intermarriage.</td>
</tr>
<tr>
<td>33</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Shivarees. Father planted by signs. Grandmother told stories about the &quot;little folks.&quot;</td>
</tr>
<tr>
<td>Side D</td>
<td></td>
</tr>
<tr>
<td>00</td>
<td>36</td>
</tr>
<tr>
<td></td>
<td>1893 wet harvest. Father borrowed money from Jake</td>
</tr>
</tbody>
</table>
Kambitsch.

Getting by with a great deal of self-sufficiency in the early days.

Starting marriage. Smolt's Confectionary.

Family got a Norwegian newspaper from South Dakota. Men talked politics, women didn't. Importance of music in her family. Children's play.

Experience with gypsies, CCC's.

with Sam Schrager
June 13, 1975
II. Transcript
PALMA HANSON HOVE: I don't know exactly, only that he was on his own and wanted to go west and sort of worked his way from Wisconsin until he got. Like I told you before he logged up in the Blue Mountains for a long time, and drove oxen teams and all the sort of stuff. And then I suppose probably met somebody that was going to Genesee. Now, I'm just not too sure about this, but I think that's the way it was. It seems to me like I heard him say that it was a fellow by the name of Miller that he met and he was going to Genesee and so he went along and got work and he just liked it there and he stayed.

SAM: And he had been born in Wisconsin?

P H: Oh yes, he was born in Wisconsin. And I expect he was about, oh, let me see if it says anything in my scrap book about that. It's right in there. What year he came here. (Break) In 1863. He went to Walla Walla in the spring of 1888 and in the fall of 1889 he came to Genesee. So he was logging with oxen teams for a long time the same business here, arriving at the same time, let's see. Genesee was moving from old town. He assisted in moving some of the buildings with his yokes of oxen. The old town was further out past the elevators at that time. So he helped move the buildings into which is Genesee now. They were married by the Reverend Thomas Gaard which you mentioned one time.
SAM: Your mother was born in Norway?

P H: Yes, uh huh. She was born in a little town in Norway. At Norway she was born.

SAM: Did you ever know why her parents came over to America?

P H: Some of their people came first to America and you know, then they'd send for them. If they were here a while and had a little bit of money then they'd send for some of the rest of them and then they'd have to work that passage out after they got here. It could take quite a few years sometime if you had a family. But they came to Souix Falls, South Dakota and it just goes on from there telling.

SAM: Did her father have to work his passage, do you know?

P H: Oh, I'm sure he did. Yes, in fact I know he did. But I can't remember, it must have just been a cousin or somebody that came first of my mother's father and then they took up a homestead. And then they worked for them until. . . But I know they lived in a sod house because they didn't have buildings, you know. So they lived in a sod house for quite a few years. And then at first my uncle came out west and then he sent for his parents and then my mother came and so that's the way they did, you know, they'd just send until they got all the family out. (Chuckles). And they seemed to, you know, manage some way, I don't know how they did it but they did.

SAM: Do you think Genesee was a very attractive place for people to come and settle?

P H: Ahh, there was so much good farm land here, y'see and that is the reason that. . . And the soil was very good. And at that time cause my folks didn't take a homestead. That was before they came that they had homestead rights. But some of the people did that came. Mr. Hagan could tell you about that. But at the time my folks came over ready to buy land, why there was no more homesteads to get. You'd have to go to the timber for that above
Troy.

SAM: Isn't that what they did? Who had the homestead?

P H: My grandmother, my mother's parents had the homestead up above Troy. And they lived there until they proved up on their, like they say, proved up on the homestead. But while they were there they made shingles and cut wood, you know, and made their living that way selling cordwood and shingles. I can remember the shingle camp real good. They'd just get a little hole in the timber and put sort of a roof over it so you wouldn't get wet if it was raining. And they sat under that and made those shingles by hand. I can remember that real well.

SAM: They decided to live near Troy because they could get a homestead?

P H: Yes, uh huh, that was it, uh huh. And my uncle only had forty acres but after they had proven up on their homestead and they were getting quite old by that time, why then they came back to Genesee Valley and lived on my uncle's forty. And then they lived there until they weren't able to live alone. Then they lived with my folks with they passed away.

SAM: Do you think it would have been hard for them as older people to homestead?

P H: Well, it was hard but they did it. They had a team of horses, you know, but you bet it was hard. Had a few cows, you know, so they got their butter and cream. And made shingles enough and stuff to buy some flour and sugar. And the luxuries, let me tell you that, made their own cheese. I can see those cheese forms yet. I wish to goodness, you know, that I'd kept some of that stuff. But you know, when we were growing up and that stuff was around, why that was junk. I'd give my eye teeth for some of those things now. But you just never even thought about it that some day they would be valuable.

I managed to keep my grandmother's spinning wheel for which I'm very thankful.
SAM: Do you remember going up there from the trips to the...?

P H: Yeah, that would be about, oh goodness, how far would it be? Crossroads from... Well, we were four miles north of Genesee.

SAM: That would be about twelve miles to Moscow and then twelve miles to...

P H: No, we didn't go to Moscow.

SAM: That's right, you came...

P H: We went crossroad. But I dare say up to where my grandfather was it must have been twenty miles at least. And we used to, oh often ride up there in the lumber wagon. My father would bring wood back, you know. So, yeah that was a great trip to get to go out to the timber. (Chuckles)

SAM: What was the trip like? Was it an exhausting trip for a kid to make?

P H: No, you know in those days it wasn't un uh. I suppose we got tired but we were kids and we had a lot of cousins up there to play with, you know, when we got there. It was my real aunt and her husband, they had a homestead right next to my grandmother and grandfather so they weren't up there alone. And then a neighbor of ours, they also had a homestead there. And they lived there until the kids were big enough to go to school. There was no school up there of course. They had to go down to Troy.

SAM: Can you remember what the country was like on the drive? Was it all settled up by then?

P H: No, no, no. Un uh. No, going from Troy out to the timber where they lived, it was just a dirt road, you know, and rough and very few houses. I suppose there were homesteads though. I don't know what a homestead consisted of, eighty or sixty acres, I don't know something like that.

SAM: Up to a hundred and sixty.

P H: Probably. And you would go by a few places but not very many. It was kinda
wild and secluded. (Chuckles)

SAM: What would the kids play at?

P H: Oh my, well, I don't know, of course to us just walking down the lanes in the timber and picking flowers and watching them make shakes and all that was just a thrill, you know, because we had never lived up there in the timber. I remember when my grandmother had a log cabin and there was no ceiling, you know. It was just rafters, I remember that I slept on a cot and I looked up and there was a rat sitting up on one of the rafters. And oh I was so scared (Chuckles). And oh Grandma said, "He won't hurt you. They're just pets." (Chuckles). Yeah, it was really kinda fun. I haven't thought of it for a long long time.

SAM: Did you feel the big difference between that being timber country as compared to Genesee?

P H: Oh yes, definitely. Because you know, down there we had our wide open spaces and up there it was just really thick with trees. It wasn't the best timber in the world, but then it was timber that they could make fence posts and shakes and shingles and stuff like that our.

SAM: Did they plant at all? Did they have a crop?

P H: I think a little bit of oats in places where it was cleared off. Just enough for hay in the wintertime. Other than that, why it was mostly pasture you know, in the summer. I don't ever remember of them raising any wheat or anything like that. Of course the ground wasn't cleared that much. It was just, like I say, timber.

SAM: Was there a very close relationship between the Norwegian community at Genesee and the one near Troy, the people near Troy?

P H: No, no. No, we didn't know anybody hardly in Troy. The folks knew one or families there that they had met. But no, it was too far to commute between
for visiting or anything like that.

SAM: Unless you were relatives.

P H: Yeah, in the later years we had relatives living in Troy, but at the time that my grandparents lived, why that's as far as we went, was up to their place and up to our uncle's place?

SAM: Where was their place from Troy?

P H: Well, it would be north. It's kinda like above Spring Valley, up in there, further north I think than Spring Valley.

SAM: Um hum. And it's still right in timber country.

P H: Oh yes, uh huh. My husband and I owned a little place up there in Spring Valley for a while but then we sold it.

SAM: I wonder if their place is being famed now or if it's gone back to timber?

P H: No, I don't believe it's ever been cleared for farming that I knew of. I think it's just sort of...You know how some of that soil was. It was very light. And then another thing, it's always so late that the crops would freeze. But as I remember it was just a little oats that my family's raised up there.

SAM: Well, what was your home like when you grew up here in Geneseec?

P H: Oh, well the house is still there although do you remember here a little while back there was an airplane went down? Right there was where I was born and raised. (Chuckles). And those fir trees that were in the back, my father brought down from my grandmother's place up there in the timber and planted em. And there was a whole row of them for a windbreak. That's the place and th' the house is still there.

SAM: This is on Cow Creek?

P H: Un huh, oh yes. Well, you know where the live? Well, this was right over the fence from where they live now, that my home was.
SAM: Was it small when you were just a kid or had they already built it to its present size.

P H: No, my father added to it. He built a little home for my grandparents right by our place, oh you know, a length of the house away from ours. And then after they passed away, why then he moved that little house up next to ours and made a bathroom and bedroom and stuff out of it. So we added some to it. But my father and another man built that house in the first place and it was only just a... It was a two story, but you know, just not very big. we were with ten kids. (Chuckles).

SAM: How did it work? Would there be a bunch of kids in each bedroom?

P H: Oh yes. We had an upstairs and I think we had three rooms upstairs. And the boys had two or three beds in one part and we girls had the other. Of course there was only eight that lived so... But we always had somebody staying there. My uncle practically lived at our place for years and years. And then my cousin used to come there and stay in the wintertime. I don't know how they did it, but they managed somehow.

SAM: Did you feel crowded when...?

P H: (Chuckles). We certainly did. We felt crowded all right. But we had what they called a summer kitchen and in the wintertime why they'd put a pad out there and have a little stove out there to heat it. Well, it seemed like in those days you managed someway or other. We didn't have very fancy food but we had plenty.

SAM: Were most of the families big?

P H: Yeah, they were. They were big families but not as big as ours all of them. But there was a lot of them had eight children in their family. And seldom anybody'd have less than five or six. Out in our country school down there there was thirty, forty kids in that one-room schoolhouse. And the teacher had all eight grades. if you don't think they had something to do.
But we got through.

SAM: You sure did.

P H: That's as far as I got was through the eighth grade but then I did that.

By that time I was, you know, between fourteen and fifteen and I had to get out and work.

SAM: Was it hard for the families when you were young to get by to...?

P H: Yes, it was because my father only had eighty acres. And you didn't, you know, unless you had diversified farming, we raised a lot of potatoes and had hogs and cows and stuff like that. But buyin eighty acres and try to raise a family and then probably a couple extra, why it wasn't easy.

My folks lived there until, I forget what year they moved into Genesee. Then my father bought a mercantile store, an interest in it and my brother run it. Well first they bought a farm out of Genesee, what used to be the old town. And then they sold that when they bought into this store. They had an interest in that until my father died.

SAM: They bought a farm right where old town had been?

P H: Un huh. They sold the farm up in the valley and bought this one downtown or down at old town. And then they bought a place inside the city limits but it had some ground so my father had cows and milked cows and peddled milk there for a while. And then they moved from there up to the place uptown where they lived until my mother died.

SAM: When you were young did he work out very much as well as the work he did on the place?

P H: Yes, he worked out in the harvestime usually but that was about all. You know, the kids were small then and he had the farming to do himself. And when the boys got big enough, why then they got out and got job because
there wasn't enoug' land for them to farm. My oldest brother went into, 

my father bought him a big truck and he started in the rock business. 

Had rock pits and that was what he did all the time. He worked a few years for in Spokane with rock. And then he bought his own rock pit down by Lewiston which he had until he had a real bad heart attack. Then he had to sell it. So he's gone now too. 

And my other brother that was in the store in Genesee, he kinda worked in stores off and on. He kinda liked that business so then my father put him there in the store after he bought into it. My youngest brother joined the Navy and he never was here any more. He was back east and in Detroit and all over. 

SAM: It sounds like it wasn't easy to be able to stay if you didn't have a farm to stay on. 

P H: No, no. As soon as we were old enough, all of us, we sort of left. And was on our own which we had to do. But we 

SAM: Would you say that there was a real difference between his feeling about the men working out, or the boys, and his daughters working out? 

P H: Well, he never would let us girls go further away from home than Moscow. (Chuckles). But the boys, you know, they sorta went out on their own. But he wasn't a stern father. My father was very gentle. But he was very, very careful about where his girls were. So we never got very far from home. 

SAM: Do you think that was the attitude that most of the grown ups had about girls? 

P H: Seems that way. It seemed like most of em stayed at home or close to home, anyway. And I think in those days, you know, they weren't very worldly, I'd guess you'd call it. (Chuckles). 

SAM: How about outdoor work? Did he mind if you did outdoor work?
P H: No, we didn't have to work outside. No, he never had us work outside. We'd pick potatoes, y'know, in the potato harvest but that was the extent of our...I never learned to milk a cow in my life. So I really wasn't that good a farmer's wife but we...Well, for one reason there wasn't that much to do. And the neighbors helped each other so really we didn't have to. When there was haying the neighbors exchanged work, you know. And we didn't have to do those things. And I don't think he would have let us anyway because he didn't think it was girl's work.

SAM: It's so different from the way people think nowadays.

P H: Yes.

SAM: I find it very interesting.

P H: It was different too. Of course now you know girls drive trucks and they drive tractors, not that too many work out, I don't think, only just in harvest. But it's a different, certainly a different generation.

SAM: Do you know why they felt that way about girls then? Why they shouldn't do the kinds of things that men could do?

P H: Well, I think the thing of it was that they didn't have that much land. Because the neighbors could help each other and the girls didn't have to go out and work. Now I know of some that lived further out, y'know, in a bigger community, let's say. And I know that they had to get out and work in the haying and even shock grain and things like that, but not in our community they didn't. I remember of it all.

SAM: Did he mind you going into town, into Genesee?

P H: Oh of course when we got older, you know. So we were sixteen or seventeen why then we got to go places. But when we were little we hardly ever went to town. I remember one Fourth of July we were going to go to town and my father gave us each a nickel, which was big, y'know. And that we were so tickled and
my younger sister, she was lying on the bed laughing and talking about going to town and how much fun it was going to be and she put her nickel in her mouth and swallowed it. (Chuckles). And I remember she cried for an hour so finally now said, well, he'd give her another nickel, but this time she'd better hang on to it. (Chuckles). It wasn't like having a five dollar bill like they do nowadays to go someplace. No, we sure didn't have much money. But we had a good time, good life.

SAM: What did your mother do? What were her tasks or the work that she had to do?

P H: Well, you can imagine with that many children. My mother was a very good seamstress so she made all our dresses and carded wool and knitted our stockings. She didn't do much outdoor work either, only to help milk the cows, she did do that but that was relaxation for her to get out of the house. Baked all our own bread and... Of course after I was married too I did the churn and bread baking and all that, you know. But we learned all that from home so it wasn't hard. But she seemed to have time to visit friends. We weren't, I don't think we were as particular with our houses as they are nowadays maybe. And yet I can see my mother down on her hands and knees scrubbing those bare floors till they were just white, you know, with a scrub brush.

SAM: When you say they weren't as particular, do you mean maybe they didn't have to have everything in a certain place or something like that?

P H: Well, it was orderly too. Well, I just meant that their houses weren't that nice that you had to really keep them up like they do nowadays. You know if you have a real nice house and don't keep it up it can look terrible. But in those days, everybody, they washed and ironed just like we do nowadays only they did it the hard way. Irons that you had to heat on the stove and all this and that.

SAM: When did they have time for visiting?
P H: Oh, always had time in the afternoon to take your kids and go to the neighbor's and visit. Maybe they'd help each other fix gooseberries or pit cherries or something, the working. Or they always took their handwork along if they weren't doing something else. Oh, no they couldn't be idle, you know, with their fingers. I don't think I ever saw my mother sit down for five minutes without something with her hands. Even up to the time she passed away, always did something: knitting, crocheting, embroidering, patching. (Chuckles). Yeah, they were busy people, that's for sure.

(End of Side A)

SAM: ...time when people would get together more than during the week?

P H: We always had company on Sunday. As we grew older our place was a great stopping place. Sometimes there'd be as many as twenty kids there, you know, half-grown kids or even after we were real grown. And just came to visit and have a good time. I've got pictures where you would see them sitting on top of a steam engine maybe in the yard or doing this or that. We always got together on Sundays. We always went to Sunday school and church though. And then Sunday afternoons, why probably the folks would go and visit some older people and we'd have a whole bunch of young people at our house. It seemed to be quite a stopping place.

SAM: Why was that? Was it because there were so many of you kids?

P H: There was three of us grown girls. I think that was one reason. (Chuckles). But lots of fun.

SAM: When they came over to visit were you expected too. ...Would the person whose house was being visited have food to serve?
P H: Oh, we usually had cookies and lemonade or something like that. Of course they wouldn't all stay for meals, that'd be too much of a good thing. (Chuckles). But you know people didn't get around those days, you didn't go for rides and stuff like that. They didn't have cars. So the only way you could go would be to go for a buggy ride and we didn't do that too much. And then there was always, we had country ball games too on Sunday afternoon. And we'd all go to those. Would have one team and Cow Crick'd have one team and then they'd play against each other and we'd all go and watch the ball game and root for our team, y'know.

SAM: And probably socialize quite a bit while the game was goin on.

P H: Yeah. It was fun.

SAM: Who laid down the law to the kids? Was it your mother or your father?

P H: Well, I think maybe my mother did mostly. Only when it came to... well, the girls always had to ask Dad though if we were allowed to do this and that and the other thing. We'd ask mother first and she'd say, "Well, you better ask your dad." And we did. He usually let us go. But we didn't run around that much. You know, you don't walk very far when you have to walk to go any place. Oh, I don't know, it seemed like we had all the recreation we wanted or knew about anyway in those days because you didn't get that far from home.

SAM: Do you think your parents were pretty strict with you as kids or pretty lenient?

P H: No, I would say just about right. I think so. They were pretty lenient. Of course when we worked out, well then of course we were on our own. But then we usually had to work so hard that we were too tired to go any place in the evening.

SAM: What working out are you speaking of?

P H: Well, as for me, I just did housework for families. And the first job I had
was with a family and I was only fifteen years old. And I used to get up five o'clock in the morning and get work cause the lady was sick. Baked and washed and ironed and did everything. I tell my kids when they were fifteen years old I don't think they knew how to sweep the floor hardly. Although I did try to teach my girls how to do things and they're both good housekeepers. But by the time they were growing up, y'see, we had the modern conveniences then so it wasn't too bad.

SAM: When you worked out did you stay at the house you were working at?

P H: Oh yes, uh huh. Yeah, it was a family home. And then one winter, this was the winter before I was married, I worked here in Moscow for some people that ran the newspaper here in Moscow. And I worked there one winter. And then I got married.

SAM: What was the pay like for working out?

P H: Five dollars a week.

SAM: That's not very much.

P H: No. Now they want two and a half an hour to come and wash your windows. No, I worked a whole week for five dollars unless my sister, now we worked in the cook wagon, y'know for my uncle. I did you that before, and we got two and a half each a day. And that was big wages. But at that time my folks needed money real bad so we would give them most of our money when we were through.

SAM: I don't remember your telling me about your working in the thrashing, in the harvest. What was that like?

P H: Well, y'see my uncle had a thrashing outfit and they had what they called a cook wagon which was on wheel. So that followed the thrashing machine as it went around, you know. Well, it didn't follow it around after it got to a place, but I mean we were stationary then. And we cooked for the men in this
cook wagon. It had five tables that you could seat at four men; we could seat twenty men at the time. And we got up at three-thirty in the morning and we had to give them lunch in the forenoon: sandwiches and either cookies or cake and coffee. And then we cooked dinner, at about three-thirty or four in the afternoon there was lunch. And then in the evening they never ate till about seven thirty or eight o'clock in the evening. And we baked all the bread and cooked all we did. And I was only seventeen and my sister was nineteen. And we did that for probably maybe six weeks it would go on. And they'd move, you know, from one farm to the next. Sometimes you'd move probably as far as ten miles. So then you'd get there just before supper in the evening. And boy was that a scramble then to get supper ready for all these men. But you had to plan ahead, you see, and have all this prepared so that it wouldn't take too long. And that's what we did.

SAM: Was that twenty the entire crew?

PH: Yeah, well twenty or twenty-five sometimes, had up to thirty sometimes, changed on...

SAM: That sounds like an awful lot of responsibility for a young...

PH: Well, I don't know how in the world we did it. And I can't see how my uncle even trusted us to do it, but of course he lived with us, with our family. And he tried it and he thought we were doing fine so... And we always had meals ready on time, believe you me. We baked bread twice a day—eight loaves of bread, twice a day. You know, making sandwiches for that many people twice a day, that took an awful lot of bread. And then fresh like that, you know, they could just eat their weight it almost. (Chuckles). And we baked pies for every dinner we had pie or pudding. And we had cookies. We baked cookies probably well, I know we baked every day if not twice a day. So it really was something.

SAM: What time did you get to go to sleep at night?
P H: Not very early. We usually averaged about maybe four and a half hours of sleep, sometimes five. But you see you had to have everything ready to go for breakfast again in the morning. I don't know how we did it but we did it. And that went on for about six years that we did that.

SAM: Did you have a weekend off or a Sunday then?

P H: They didn't always work on Sunday, sometimes they did but we just stayed, we didn't go anywhere, we just stayed there on Sunday.

SAM: I would have slept myself.

P H: Well, I expect we did. We probably did sleep in on Sunday because a lot of the men would go home on Sunday. And maybe we wouldn't have that many for dinner on Sunday, probably half a crew or something.

SAM: I guess that just speaks well for the preparation that you had when you were at home because you must have been prepared to take on that kind of work.

P H: Oh yeah, we knew how to bake bread and cakes and stuff. home, sure. And by that time we had worked out for families too where we had to learn. But in the fall we always had this job with my uncle.

SAM: Did you decide on the menus yourself.

P H: Oh yeah, un huh.

SAM: They went and bought you the food that you wanted?

P H: Yeah, they had what they call a roustabout. And he was the man that did all the rousting for us. He bought all the meat and the vegetables and everything.

So often the farmers where we would be stationed at would give us vegetables, fresh vegetables. But we really bought most of it in tin cans because it was quicker to prepare. But they were good days. We were young and happy and strong.

SAM: You could take that kind of thing.
PH: We could take it. And slept right on the floor between the benches in the cook house. (Chuckles). So it wasn't an extra good bed either, you know, but it worked pretty good. I think we had an old mattress that we rolled up and slept on if I remember right.

SAM: The men in the crew, were they all local people from the . . .?

PH: Oh no, always. The transients used to come into Genesee for the harvest because they paid pretty good money, you know, for man in the harvest field. And if you needed a man you'd just go into town and they'd be sitting on a bench there in front of the pool hall or someplace and they would hire them to come out, but alot of them were local people of course, a great many of them were. But there were a lot of transients too. Y'see for sewing sacks they almost had to know, that was kind of a trade cause you had to work fast. And of course, running a steam engine too, had to know what they were doing. And also a thrashing machine too, what they called the machine man. So they had to be kinda special and they got special wages too. But as far as driving the wagons, y'know, with the shocks and things, most any kid could do that and pitch bundles. No, it was quite a thing. And they started with headers, then they run the headers and run the grain into that. And then the combines, of course, that was the next step. So, I was so sorry, I had a picture of our thrashing crew, picture of us girls standing in the doorway and whatever became of that? I think I burned it when I left Clarkston. I had so much stuff that I couldn't move everything. I think I just thought, "Well, that's an old thing, I don't care for that anymore." Now I'd give my eye teeth for it.

SAM: I wanted to ask you, when they moved the cookhouse did you have a hard time keepin everything in place?

PH: Well, you had to tie everything down. You had cupboards for the dishes an'
you just had to wire the cupboard door shut so they wouldn't fall out. And you couldn't cook or anything while you were moving. And you know, like if you wanted to cook a roast so you'd have it for your supper that night, you couldn't do it because you couldn't keep the fire going when you were moving. So, oh yes, we had to pack everything off the tables, you know, so that it didn't shake off. And that was another added chore we had to do.

(Chuckles).

SAM: You know, the man have told me that it was a great time of the year because they all had a chance to socialize while out on the crew and there was an added work that time. Do you feel that was true?

P H: Oh yes, yes.

SAM: Sounds like you'd be too busy to take much pleasure in the conversation and the company but maybe not.

P H: Well, of course, so often when we would come to a farm, y'know, they always visited the cooks in the cook house. So we had company quite a bit of the time, y'know, just for the afternoon. And a lot of times we'd ask the lady to probably come and eat dinner with us or something if the man was working with the crew. So it wasn't lonesome at all. And it's really quite an experience.

SAM: I suppose you would have gotten to see quite a few faces that way.

P H: Oh yeah.

SAM: In the course of the season there.

P H: And of course they'd always start way down on the rim, what they'd call the rimrock because the crops were much earlier there. So they sort of started down there and then they would follow up until the got up into the valley or wherever they wanted them to thrash. My uncle wasn't the only one that had a thrashing outfit but he sure got over an awful lot of ground. And it went on for weeks and weeks. And then of course if there was a rain, why
then, they'd have to stop and that was always a terrible thing because the men have to stop and they'd have to feed their horses and everything so it was kinda tough on the farmer, y'know, if they came and it rained. But, and we'd have to feed the men because a lot of em couldn't go home. So it had its drawbacks but they took it as something they sort of expected.

SAM: Did your uncle arrange the order of the thrashing well in advance of the time he came?

P H: Yeah, they would come to him, y'know, and see if he could come at a certain time. And usually then, like I'd say, we'd start way down on the rim which was way down below Genesee, you know, and just work ourself up to where the grain ripened. A lot of times you'd have to go back to the same place again too because the grain wouldn't all be ripe at one time, y'know, so you'd have to backtrack again. But that was just part of being a thrasherman, I guess.

SAM: What were people like who just drifted into the area and out again? Were they a very different kind of people?

P H: No, they were mostly single men that probably sort of followed, something like the migrant workers maybe. Because you know the harvest probably would be over down in the Pomeroy country and around in there and they'd sort of follow the harvest, you might say. And maybe they'd get in thirty, forty days of harvest work which paid real well, y'know. But they didn't have cars or anything so how they got from one place to the other I don't know but probably walked I don't know.

SAM: Probably hopped a freight train or something.

P H: Yeah, could be cause trains came into Genesee at that time too, you know.
But they more or less followed the harvest like the migrant workers now
berries and all the things that they raise nowadays. They don't nowadays
because they have those combines and you know one man can almost combine
field all by himself if his wife'll drive the truck they can do the whole
harvest themselves. It those days it would take all these men to get your
harvesting done. So it just goes to show you the progress there has
been in the last forty, fifty years.

SAM: When would the harvest start?

WELL, it would depend on, I think lots of times it started in oh probably
even the last of July, and then usually through August and probably all
of September. And it would depend on the weather, you know. If we had rain
it would take longer. But then in the year that my husband and I were married
he was still working with a thrashing outfit and had to lay off to get married
because of rain. So he just quit. He was driving a bundle wagon, I guess or
something. And that was tenth of October so it would drag o. into October
sometime, late grain, you know. But I think most of the time they were through
in September, not before school started by any means but that didn't seem
to make any difference at that time because they hired everything done anyway.
Now they need their kids at home through harvest.

SAM: I was going to ask you about the migrant fellahs. Did you see the same
ones come back the next year?

SOMETIMES they would and sometimes not, but often it would be the same ones
would come back and work for my uncle if they didn't live way off someplace,
y'know. But there probably were different people that came in. y'know how
people are when they're kinda drifters, they just go all over the country. They
don't come back to the same place very often. But there was always money to get
anyway. It wasn't like it is now. You can hardly get a man that will go out on
a farm and work, you know. But in those days they didn't know anything else. They didn't have as much education as they do now, weren't so many different jobs.

SAM: How did you meet your husband?

P H: Well, just always knew him maybe. (Chuckles). I don't know, we only lived about five miles apart. I suppose probably at a dance or something. I really can't remember when I first met him cause the folks knew his folks too. But we didn't socialize because like I said at that time they belonged to the upper church and we belonged to the old one. It was at that time, but by the time we got married why, the churches had merged. And he was just a farmer and my father thought he was all right. He was a farm boy. (Chuckles).

SAM: Your father liked the farm boys better than the town boys?

P H: Oh yeah, he trusted the farm boys. They had kinda funny ideas those days about the boys in town. Them called 'em sports. (Chuckles).

SAM: Did they dress differently and act differently than the boys on the farm?

P H: Well, I suppose so, y'know. If you lived in town you really didn't have very much to do. They didn't know how to work on a farm or anything. And so he kinda thought they couldn't be very much good if they didn't know how to work on a farm. Well, my husband sure knew how to work on the farm. He worked in the fields from the time he was twelve years old. They had a big family too. They had as many children as my folks did and that was eight. So they always had to work.

SAM: And he planned on goin right on and being a farmer?

P H: Un huh, oh yes, yeah. We rented the house of the farm that Fred lived on, his father bought that farm. So we farmed it and we lived there twenty-five years. And then we moved to Troy and bought our own farm after twenty-five years of work. We lived there nine years and then we moved to Clarkston till
my husband died, then I moved back up here.

SAM: How much land did he rent?

P H: We had a hundred and sixty acres, I guess. And then we bought a hundred and sixty acres up at Troy, but part of that was timberland. But we didn't do anything about the timber. We let people go up there and chop wood and haul it off if they wanted it for nothing, but we didn't, oh we chopped some for our own use, but we didn't use much wood. By that time, you know, we had electricity and... Although we didn't have an electric stove while we lived on the farm at Troy because we did have wood. So we burned wood in our kitchen stove. And I still say that the wood burning stoves are the best. You could make the best bread in those things. (Chuckles).

SAM: What did you think made it better than the electric...?

P H: I don't know, but maybe it was just an idea, but boy it seemed to me I never could bake bread as good in an electric stove as I did in that wood stove. And I've heard other people say that too. But what there was about it I don't know.

SAM: About when did you move to Troy?

P H: In 1950 we moved up there and our oldest daughter, the one that lives here now, she was going to school. She went to the university and then she went to Normal because she wanted to get to work a little quicker. So she took a course in teaching and she taught the home school up there at Troy, what they call Miller Trestle. And she stayed home there for two years and taught school up there.

SAM: I wanted to ask you a little about the church when you were young. Now I don't remember if I asked you if you knew why the reason that they had two different churches or what people said was the reason they had two churches.

P H: Well, it was because they belonged to different and their teachings
weren't just exactly alike which was just so little difference, but you know, in those days they were so strict about their church and everything that I give in until they got a minister that well real broad-minded and he said that there was just no sense in two churches standing side by side. And I think it tells in that book who it was that was the minister at the time of the merger.

SAM: How close together were these churches?

PH: Half a mile, just half a mile apart. In fact the one above was right close to where this John Hagan lives now. I think maybe he—well, no, he isn't on the church board but it was right close there anyway. And then the other one...

SAM: Do you have any idea what the differences or what some differences might be between the?

PH: No, but I think if you read that book it'll tell you. I can't tell you right off, just can't remember. I know it wasn't much. So it was just a matter of, I said stubbornness mostly with the older people. And then of course as the younger people grew up why then they could see that there was no sense to anything like that, y'know. And they finally got together.

SAM: Do you think that it divided the community some in the early days?

PH: Uh huh, uh huh.

SAM: Depending on which church you belonged to.

PH: Yeah, it really did to a certain extent. merely associated with the people that belonged to our church rather than mingle with those above.

A lot of people lived above the upper church to come down to our church.

(End of Side B)

SAM: What we e you saying that, the people went from above the church to below?

PH: Well, I mean that, yeah people that belonged to what we called the upper
church and we were the lower church there was other people that belonged to the upper church that would go right by our church to go up there to theirs. And the same, there was a lot of people that lived in Blaine at that time that came down to our church. Although Blaine, at that time had a Methodist Church. And it was a Methodist community. But that's been long gone. In fact I must have been quite young, I must have been probably fifteen, sixteen years old when that church was discontinued.

SAM: Well, you were about that age when the two churches combined, weren't you? Wasn't that when...?

PH: I was the first one that was confirmed in the new after they merged.

SAM: Do you remember how it was they merged? Did they build a new church?

PH: They built a new church, uh huh. And they sold the old church up there and I think that must have sold--no, they didn't sell the parsonage up there because we had the minister live there oh way after I was married. was a minister that came and had a big family and they lived out there in the country. And that old scorched building is still there, y'know, windows all knocked out and everything. But that used to be the old parsonage that belonged to the upper church. And then we had a building right back of our church that was a parsonage. My uncle and aunt that lived up in the timber and had their homestead, they bought that after the churches merged. And they lived there and he was janitor of the church for many years.

SAM: Well, where did they decide to put the new church as compared to where the other two were?

PH: Well, I guess on account of the cemetery they decided to build it there. And it seemed to be the logical place for distance for people who belonged and sort of more central. But I think it was mostly on account of the cemetery.

SAM: I'm trying to imagine how you could have a community in two different churches.
I'm wondering, was religion a topic of real debate among the men?

P H: I think it was among the elders of the church. And boy in those days if they were an elder in the church, now they just about told you what to do and what not to do. And of course the ministers the same. They had their belief, y'know, and they weren't gonna budge either so it was a strange thing. We've often wondered how in the world they could do such a thing as to build two churches that close together and still be Lutheran churches. But that's the way it was and...

SAM: When you were kids did you wonder about that?

P H: Well, I don't think we did so much until we got older. We just took it for granted, y'know. But people were friendly with some of the people in the other church, I'm sure, but it wasn't like after they merged and you were just one church.

SAM: When you were young what role did the church have in your life when you were a youngster?

P H: Well, just about the same as now, y'know. We had our societies and our young peoples' gatherings and Sunday schools and parochial schools. I always went to parochial school in the summertime. Had about two weeks of that and I don't know, it seemed to me like it wasn't too much different than it is now. Of course everything now is on so much bigger scale and so much more organized I guess you'd call it. But those pioneers they did pretty good. They, I'll tell you, they helped pay the preacher's salary too. If it wasn't for the Ladies' Aide they wouldn't have had much because people didn't have money. And you'd pay the preacher anyway you could, with potatoes or meat or eggs, and they were glad to get that even.

SAM: How did the Ladies' Aide do work on that?

P H: Well, we had, we worked, you know selling and making things, and then every
year they had what they called an auction sale. And they sold their goods you know, that was for the public and they made quite a bit of money. But almost all of it went to pay the preacher. But people just didn't have the money, that's all there is to it. And the organist was paid just probably on holidays and they'd have a special offering. I remember they had the baptismal table right by the organ and you put your cents on that. And it was only cents too, it wasn't dollars or anything. So if an organist got twenty-five dollars a year she was well-paid. Well, now you know what they pay em. So you know, it's just the way the times were and they thought nothing of it because they didn't know any different.

SAM: What were the activities mostly that you did in the church? Was it, as a kid, did they have a lot of Bible study?

PH: No, we didn't have anything like that. We just had our Sunday school and two weeks of parochial school during the summer. And that was the extent of our Bible studies.

SAM: What was the parochial school like?

PH: Well, it would be like a vacation Bible school. they have in all the churches now, you know. And we studied our catechism and Bible history. We got quite a bit out of that, of course. But when we went to confirmation in those days you learned every blessed word in that book by heart. And the day of your confirmation you were probably asked fifty questions out of that book and you were supposed to know every one of em. So we were drilled, believe me. But nowadays they don't do that way at all. They don't even quiz them on confirmation day. They have a little quiz I think probably a week before in the evening or something. But they're thorough, I mean they take notes and they have to. But we just had to memorize, there was no such thing as taking notes, you know, and asking you about this and that, you memorized
SAM: Was it in Norwegian?

P H: I was. The rest of my family weren't. The rest of the kids were in English. But at that time they didn't have English in the church even. But then after they merged they had English services all the time. For a while I believe they had Norwegian one Sunday and English three Sundays because some of those oldtimers didn't understand English even. They hadn't learned it. So for their sake they had one service a month in the Norwegian language.

SAM: But it was when they merged that they started using English?

P H: Uh huh, after that. So there was many steps to be taken before they got where they are today.

SAM: Do you remember your confirmation?

P H: Oh, very well. It was just one boy and I. And I know they teased us. They said it looked just like a wedding. We sat up there in front, and I was so embarrassed, y'know. (Chuckles). It's so silly when I think about it now. But that boy is still living too, in California. Yeah.

SAM: What were you called on to do then at the confirmation?

P H: Oh, we had to stand up in front of the congregation and the minister would ask us questions out of our catechism. And we had to answer it. And I did. I never missed a one. The boy missed one or two questions I believe and that was that. If it had all stayed with me I'd be pretty smart today but I'm afraid it didn't. (Chuckles).

SAM: Was there much social life in the church or was that more in the school?

P H: Well, the men didn't have any organization in the church but the ladies were real active. And they had big dinners. We had those Norwegian dinners down there, y'know, in that little tiny parish hall. Honestly, you'd serve three or four hundred people, y'know. They just had to stand outside
and take their turn to come in and eat. I don't know how they did all those things in those days.

SAM: What would be the occasion for a

P H: Well, to make money for the church. You know when we built the new church there was a number of things to be bought, y'know: carpets and hardware, and just a lot of things. They depended on the ladies to furnish most of that which we did. And that was one way of making money besides the auctions that we had.

SAM: Was one woman chosen to be the head of the

P H: Yeah, they had what they called their president and their vice president and their secretary and treasurer. And they had all those things. It was well-organized and of course, young peoples, they had the same. They had their organization, the . I think they met just about every two weeks if I remember right because that was about all we had to go to in those days.

SAM: Would you have parties at ? Or would it be strictly religious?

P H: Oh no. We played games, and oh yes and we served, y'know, we took turns serving to the young people. And oh no, it was a real recreation. We had a good time.

SAM: Were they the party games like they played in the school like "Skip to my Lou" and all that sort of thing?

P H: Yeah, all that kind of stuff, uh huh, yep. Yeah, we had to make a lot of our own fun those days. It wasn't to get in a car or go to a movie or something like that, you know. I don't think I went to a movie till I was probably fourteen years old I'm sure. We got to go to the circus once a year. But then we just got to see the parade, not the circus. (Chuckles). But we thought that was the circus, you know, cause they had such good parades those days. They just paraded all their animals and everything.
down Main Street in Moscow. So when we went to the circus, why we thought we had seen it when we saw the parade which was fine because we probably wouldn't have been satisfied if we'd known any different. I think about all those things now and what the kids get to do and see nowadays. But I really think we were more satisfied than they are now because like I say we didn't know any different. So... 

SAM: Did school have much social activity going along with it or was most of the social activity around the church?

PH: Well, they had, what in the world did they call that? Something they had in their school.

SAM: Are you thinking literary and debate?

PH: Yeah, Literary Society I think they called it. Of course that wasn't when I was real young. That was after a few years. And they used the schoolhouses then too for a lot of parties like later we had clubs. We had a club in the valley that we called the Bluebird Club. And we used to put on plays and entertainment in the schoolhouses for our families. And that was fun—showed what talent we had, you know. We weren't so particular then whether we knew our lines so well or anything, but we had a lot of fun. And then they sometimes had dances in the schoolhouses and... 

SAM: Was it all right for you to dance...?

PH: Oh yes, we danced. Of course our church didn't believe in it then, oh my. If you danced why that was a terrible thing but we did anyway. We went to country dances and things. But I always think about those pox teachers that had all those kids and try to cram in eight grades in the six hours of work. I'll tell you, they really had something to do.
My sister taught in that schoolhouse down there in Cow Crick, and I think she had thirty-five pupils in all eight grades. But they seemed to get through, and in those days you had to call it a county exam, you know, to get through your eighth grade. And even after we moved up to Troy when my daughter taught up here at Troy she had eight graders and they had to have the county exam. And they said that her two pupils, and one of them happened to be my youngest daughter too, they had the highest grades of any county kid, you know, that had taken the exam. But I think that was the last year that they had that. And then they finally quit with it, but that was in the country school, not in the towns. They didn't have to take those.

SAM: Did you find school to be a place where you learned a lot?

PH: Yeah, I think we did, um hum. But you had to depend on yourself an awful lot cause the teacher couldn't help you too much. But I think that's all right. I think that they do that nowadays too. It's sorta up to you. If you want to learn, why you learn. If you don't why you just don't. Because even now they have so many pupils that they don't get too much individual attention I don't think.

SAM: Was school the same kind of length as it is now as far as being most of the year or was it short?

PH: No. I think maybe it might have been only eight months at the time that I went to school but after I was married and had children why it was always nine months school. But then of course the families were smaller then and they didn't have some many in the country schools. My goodness, I don't know how many Elaine had out there at Troy. She might have had twenty-five though. But I don't think it was any more than that.

SAM: What were the Genesee winters like when you were young?
P H: Cold. Snowy. My how we waded through the snows. Winters seemed
to be harder then than they are now. Or maybe it was just because we
didn't have heated houses and things like they do now. But it was
filly cold. I know we used to wade through the snow to get to school.
And of course, we didn't have very far to go, only bad three-fourths
of a mile which wasn't far. But it was kinda tough going yet we made
it. I don't know. It seemed like we had four seasons at that time. We
don't have that anymore. I remember we had early spring. In February,
March, they'd be out in the fields. And I think the seasons have
changed an awful lot. Now we have two: winter and summer. But I don't
know what causes that I'm sure. But as I remember we had four seasons
and they were long falls and the winters weren't so long but they were
cold.

SAY: Really spring would begin in February?

P H: Uh huh. I think it would begin to set nice in February. March was real
nice.

SAY: That would be nice. I'd like to have that again.

P H: I would too, but like I say, the last few years, I know since I
moved to Moscow it's been from summer right into winter and winter to
summer.

SAY: You said you knew Jake Rosenstein? What was he like?

P H: He was a little, short, bald-headed fellow. And a red mustache. He was
a typical Jew, yeah. I remember him real well. And his wife, oh she was
just like a little princess, little doll, you know, and dark. I can
see her sitting behind that counter measuring up goods. She had kind of
a stool she sat on. And she was real cute.

SAY: When you say "typical Jew", what do you mean? He had good business sense?
F H: Yes. And then they talked, you know, the language was

they pretend like they're talking like Jewish people. They have

kind of a different brogue in a way. They did at that time, I mean

the old Jews, of course the young Jews you can't tell em from the

others, but they were... And they were quite proud people, you know,

those Jewish people were. But I can see her yet. She was always
dressed so pretty and the girls was always dressed so nice. They went
through high school in Genesee I think, all their girls. They had three.

SAM: Did you know the girls?

F H: Oh yeah, ur hun and I knew their son too, Max.

SAM: Were they pretty much like anybody else in the community?

F U: Oh yeah, they were, ur hun. We lived in the country so I didn't know

them well but I knew who they were through the store but I didn't go to

school with em or anything.

SAM: Did he do much of a business in Genesee?

F H: Oh yeah, he had a big business there, you bet. I don't know why they

left Genesee. I think there was some other Jewish people there too

and maybe when they left they left there too, I don't know. But they

went to California except his son. He stayed in Spokane. He had a
business ur th re. Their son was married to a real good friend of mine.

In fact she was our closest neighbor when we were kids going up
together. She just passed away here just a short time ago. But his family

never accepted her because she was a gentile. Which was kind of sad,
you know.

SAM: Did you know many of the Indians or part Indians who lived in the country?

F H: Well, yes I did. Oh, not too many but I knew some. My uncle had a farm
down on the rimrock and it was right among the Indians. And there we used to go down and visit him and some of the people would come but they were mostly halfbreeds that we knew. But they were just like anybody else you know.

SM: Did their intermarriage come about because of the allotment of the reservation? I thought they gave a certain amount of land to each Indian or Indian family.

FH: Yeah, yes they did, uh huh. Well yes I suppose so. The girls got as well as the boys and I know of, oh, two or three white men that married full-blooded Indians. And I went to school with a girl, her father was white and her mother was full-blooded. But I suppose probably that's how it come about. Some of 'em were quarter breeds and they were good looking people but it's so long ago some of those that I've even forgotten.

SM: Did you get shivareed when you got married?

FH: Oh, you bet.

SM: Did you?

FH: Yeah. On our twenty-fifth anniversary too. We were shivareed again. Well, they had the party for us down in the valley, but we lived up at Troy at that time. And that evening they shivareed us again. Oh yes, you bet. That was the thing to do in those days. And you had to treat 'em to whatever you had. Gettin' away from a lot of those old customs.

SM: That one seems like a nice one to me.

FH: Well, it was a lot of fun, sure.

SM: Would the whole community turn out for a shivaree or would it just be the rowdy young kids?
F H: Oh no, no, no. It would be the married couples. I don't think the kids really went that much. I think it was mostly the married folks that went.

SAM: Did they have to make a lot of noise under your window

F H: Oh yes. They'd bang and they'd shoot up in the air and they'd carry their tin cans and yell. (Chuckles). Oh dear. But everybody was prepared because they knew it was coming cause they did it to everyone that got married until it went out of style. I don't remember...

SAM: Were you supposed to wait awhile before letting em in? Was that part of the deal.

F H: Well, they got to pound it out of their system. Then you'd open the door and let em come in. And then they'd either dance or just visit or do something.

SAM: Was this supposed to be the same day that you got married that they did this?

F H: Um hum, yes. Or if you went away right away, we went away right after we were married and then they shivered us when we got back. But they'd get you sooner or later. It was part of the fun.

SAM: Well, did many people plant by the signs?

F H: My father always planted potatoes by, I don't know whether it was the dark of the moon or the light of the moon, but it was something.

SAM: Probably would be the dark.

F H: I suppose so. And the corn the same way. He always went to the almanac. He was great to read the world almanac and kinds went by that a whole
And then seven years later we had our youngest daughter. So we
weren't burdened with a lot of little kids, you know, one right after
the other. But we tried to give them an education cause that's all
we could afford to do. They helped themselves quite a bit. My son
and my oldest daughter, Elaine here, they had a little band that they
played when they went to college. They played for dances and sort of made
their spending money.

SAY: Did you have very young married friends then?

F H: Oh, yeah, there was quite a few, uh huh. Yeah, there was quite a few. And
after we got married we began, you know, kind of organizing these little
clubs and one thing and another for sociability, but we had a lot of good
times then. It wasn't all work, you know, and no play.

SAY: Do you remember Smeltz very well?

F H: Oh yes, yeah, oh my yes. Did you know them?

SAY: No, but tell me what the place was like.

F H: Oh, we called it the ice cream parlor. Ed Smeltz, he was a tall, red-headed
man. And he was a typical "ice cream man," we called him. Oh yeah, that
was the only place in town that you would go in and sit down and have ice
cream and stuff, you know. And they were there for years, and years and
years. In fact, one of their daughters still lives in Geneva. She's
married to Ron, yeah, the builder. That's one of the Smeltz girls.

SAY: Was it a big meeting place for the kids in general?

F H: Yeah, it was something like, oh anywhere, where they gather you, like... I
tell, for the young folks, not so much the old folks. But it was sort of a
meeting place where they'd sit around and slide on the benches like
our father used to say (Crackles). I always think about that. But was the
guys that used to sit in at Smeltz. They'd sit there and slide on the benches.
He said they don't do anything. Oh, dear. It was really funny. Yes, Gennesee isn't much anymore. You know they used to have quite a town there. They had two, three stores, and hardware store and drugstore and ice cream parlor and I think they only had one pool hall at that time in Gennesee. And it was really quite a ... And they had Ferran's. They had that store for, I suppose, fifty years, where they sold furniture and stuff, you know. But now there's just nothing there anymore.

SAV: I was going to ask you how your family felt about prohibition, do you remember when that came in and did away with the drinking.

FH: Oh, I don't remember too much about that. Yeah, I remember at the time but then the bootleggers came in, you see. I remember that. So they sold bootleg whiskey. But I don't think it affected the valley too much, not that I remember anyway. I know as far as my family were concerned it didn't. I don't know, I guess there was a lot of people that bought bootleg whiskey but my father never did.

SAV: Yeah, I was wondering that they would have... I know a lot of people were really glad to see it come because they thought that it would stop the drinking.

FH: Yeah. Oh yes, I think that, oh you know how people felt about it. Oh, yeah, I think that they were glad when it came in but they didn't like the bootleggers, and they had plenty of those around.

SAV: I don't think people thought that was what was going to happen after they put it in.

FH: No, I don't think so either. But I guess it's something that followed pretty near everywhere. After it went out I think that bootleg was just practiced everywhere. And the valley had its share of it too.

SAV: Do you know how your mother felt about voting? Did she feel that she should vote as a...?
F W: Well, I don't remember that my mother ever voted. I don't believe she did. If she did I can't remember it. I don't think in those days that they thought very much of...Or surely, she must have. But it seems to me that that was always left to the men to do that. I might be mistaken. Maybe she did.

SAY: Well, they didn't have the right to vote until almost 1900, the women.

F W: No.

SAY: I just wondered if she ever thought about women's right and that kind of thing.

F W: Oh, I'm sure she was too busy with her family to think of anything like that.

And you know, really in those days they didn't think too much about things like that. I remember we just got a paper from the East. And that's the only paper I remember my father having was the Norwegian paper that was printed in South Dakota. And it came twice a week. Until of course after Ceresee had a printing press and they kept the Ceresee News. I don't remember, I don't think they ever had--that is, not when I was little they didn't--in later years, of course. But I remember that. That they had this paper that came from the East, and it was in the Norwegian language, and it had sort of an extra little paper in there that was serial stories in it. And I know my mother used to just wait for that paper to come to see how her story was coming, you know. (Chuckles). So that's all I can remember about them having any kind of a paper.

SAY: I wonder if that would be romance or a melodrama?

F W: Oh, it was a romance, I'm sure. Yeah, it was a serial. Because I never read it. I could read Norwegian at that time, but I can't even read it anymore.

SAY: So are you saying that really, that probably the people weren't very interested in politics?
F M: Yeah, that's what I mean. I don't think they ever thought too much about it because what news we did get came in this eastern paper. And that was probably a week late by the time they got it out here, you know. Because, I don't know. I know that we never kept a Spokane newspaper or Lewiston didn't have a paper at that time, I don't think. Probably did, but I know we didn't have it. The men talked politics when they got home, they always talked politics. I can remember that.

SMY: That was their politics? That would their figure was?

F M: Oh, I figure if there was the country that it'd be run different at that time too. I'm sure that's what it's like. But the women never talked politics, never.

SMY: What did they talk?

F M: Oh, they'd talk about their sewing and their baking and their kids and just talked about the way they lived, I guess. Or, I'm sure politics was way out for them, yeah. Like it say it's been so long ago that I just...

SMY: Or, I think that you're saying, I've heard something like this before. That that, the way it was with the politics and what women and men talked about. But one thing that I don't ask you about that I was really to ask you more about: that you did when you were young along the lines of just for enjoyment when you were a kid. Or the things that you counted yourself with when you weren't just working?

F M: Oh, I don't know, really.

SMY: Don't know how the time went?

F M: I guess we were busy helping, you know, mother. But I don't remember that we ever... we were quite a musical family, we spent quite a bit of time singing. And we sort of taught ourselves, I guess, on the guitar. And then we finally got a piano. The whole family sang. So we did a lot of that, I
SAY: That kind of songs would they be? Delicious.

P W: Oh, no, they'd be the songs of the day, you know. I guess we had phonographs and we'd get songs that way. Or hear them. You know how you, at dances, they'd play some of the new songs. They were new at that time. And I don't know. Of course they had a choir in that church. We always sang in the choir. But as far as... We didn't get around to do anything, so anywhere or do anything much, only just right in the neighborhood.

SAY: Did girls have dolls and play house when you were young like they did when I was young?

P W: Well, I think the only dolls that I remember, I didn't get a china doll till I was fifteen years old. And otherwise we just had rag dolls. We used to play house just like kids do nowadays, but we didn't have anything to play with. We made our own little tables, you know. And broken glass would be our dishes. And I remember when the neighbor kids would come. My father had a nice horse one time that died. And we all felt so bad. So we had a funeral for this horse. And we sang and we brought flowers and put on the grave. And all such stuff as that. Stuff that you had to think about yourself, you know. I don't think kids do anything like that nowadays.

SAY: That sounds like you had to use your imagination.

P W: Yeah, we had to use our imagination for anything that we did. Games or anything. We didn't have any toys or anything to play with.

SAY: Were there a lot of made up games that you played?

P W: Yeah, we'd make up games between ourselves. And of course we were young or going to the neighbors and playing, you know. But we always had to take the little kids along so that mother could have a little free time to do what
she was doing. So it was... I don't remember of any time that I had to do anything and play unless some of the younger kids had to stay along and we had to look after them. But then that was just something that we knew we had to do. So that's all right. Never even thought about going without having to drag the kids along.

OH: Was her day laid out from beginning to end pretty much, what she had to do?

P W: Oh yes, indeed. You had this day for baking and that day for housework and washing and ironing more, you know, you'd have to with a big family like that. Otherwise you'd just be in a rut, you see. And I think that stayed with me too because when I went housekeeping, why I did the very same thing. I had Monday for washing, Tuesday for ironing and Wednesday bake bread and churn and Thursday go and so and so down the line. And I knew on Saturday we always had to... Mother'd always lay out all our clothes for Sunday school in the morning so that everybody knew where their clothes were. Oh you bet, it had to be a system to it or they couldn't have done it. And I think most of the women were the same way, had their schedule pretty well planned out, but they only went to town probably once every two weeks or so to buy groceries. Oh, it was an entirely different, different way.

OH: Yeah, I imagine from what you're saying that she didn't have much time to sit around either.

P W: Oh no, I don't ever remember, and if she did, like I say, her hands were busy, either at the sewing machine or crocheting or knitting. And she did that after she moved to town when she didn't have so much to do. She still kept busy with her hands. And I'm pretty much the same way only now my hands aren't working that good. After I broke the why they're pretty stiff and achey, I'm starting in a little bit there. I'm starting on afghan again now.

OH: Oh that's good.