

The following interview is with Mrs. Sarah Buehler Hershey, one of the oldest living member of the Swiss community of Helvetia. The term Helvetia, originally denoting the country of Switzerland, in this case does not constitute a particular town, but rather an area where people of the same nationalities, the Swiss and German, congregated. During the latter half of the 19<sup>th</sup> century, many Swiss immigrated to the United States. Some, dis<sup>S</sup>atisfied with life on the east coast, yearned to move westward in search for more fertile farmland and better opportunities. Through written correspondence with friends or from stories passed down orally, a number of Swiss families heard of the good soil and mild climate of the Tualatin Valley.

Mrs. Hershey's parents, the Buehlers, settled in Helvetia in 1883 and constructed the first home made of lumber. The houses of the day were all log houses. In the 19th century and well on into the 20th, this area was solid timber. As with other sections of Washington County, the homesteaders had to clear their land for their future crops and pasture land. Due to the abundance of timber, the existence of only a few sawmills, the difficulties in transportation, these trees were considered only a nuisance and were of little economic value. As a result, once the logs were felled, they were simply rolled into a pile and burned to ashes. Mrs. Hershey remembers watching some of these giant bonfires blazing away.

To many of the early settlers of Washington County, grubbing stumps by hand was not looked forward to with any great anticipation. Therefore, they would hire out for labor, mostly Chinese, to do this exhausting work for them. Not so with the self-reliant Swiss. They depended upon their own strength and efforts.

It is not to say that one would tackle the job alone. The surrounding neighbors would help each other, not only grubbing stumps but other farm labor as well. This is a common phenomenon throughout rural Washington County. Neighbors, townsfolk, farmers, and citizens would band together to help an individual member of the community; whether it be harvesting crops, building a new house or church, or welcoming a new settler.

These Swiss people were both legally and spiritually citizens of the United States. However, they did cling to many of the traditions brought over from Europe. Many became dairy farmers and continued making and selling Swiss cheese, milk and butter. In matters of food, religion, and language, much remained the same. The German and Swiss languages were spoken by the first, second, and third generation. Only in more recent times and newer generations *are* (is) the old languages being abandoned.

Although ~~by~~ practicing different customs and lifestyles made them noticeable to outsiders, little evidence exists to indicate any examples of racial discrimination. The one exception occurred during World War I, when people are waring with each other racial prejudices and irrational hatreds often surface. In the United States, and especially in areas like Helvetia, the German language was forbidden to be spoken in the schools. Nor was it to be spoken in public. Even today, as a result of the two World Wars with the nation of Germany, the German language is the least offered foreign language in the public schools.

A most fascinating part of the oral history conversation with Mrs. Hershey concerns the Indians of the area and the folklore surrounding them. Since very little information exists on the native Americans of the Tualatin Valley, any additional information is worth preserving.

The interview is a well-rounded one concerning the aforementioned topics, plus the importance of the church in the daily lives of the people, the school, social and recreational activities, contact with the surrounding towns, and the effect of national and world events have had upon the rural Swiss-American people of Helvetia.

For further information on Helvetia, refer to the oral history interviews with Arnold Berger and Walter and Esther Stucki. Also, the museum has a number of photographs of the town, its people, and the buildings of this area in its library.

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The following interview is with Mrs. Sarah Hershey who will be 90 years old in the summer of 1978. This conversation is conducted at Mrs. Hershey's daughter's home in Helvetia on June 28, 1978. In this interview she recalls the history of the area, its people, and the events therein.

Q: I'd like you to introduce yourself.

A: I'm Sarah Buehler Hershey. See I was born Buehler.

Q: And when were you born?

A: 1887

Q: You were born here in Helvetia?

A: In that house

Q: How about your parents then? When did ...

A: They were born in Europe, in Switzerland.

Q: When was that, or when did they come over to the United States here in Helvetia?

A: Well, they were in the east. They really met each other in Ohio, but they knew of each other before they come to this country.

Q: Did they ever say why they came over from Switzerland, why they came to the United States?

A: Well, it's just so many of 'em come ya know, there's one brother had been here, and he went back to visit and then he brought my mother with them. That's how my mother got here. And I don't, well, she was in Ohio, or back east, before they ever come to Hillsboro or here. But they met each other back east, my mother and my dad.

Q: Then there was a lot of Swiss people coming to the United States?

A: Oh yes, Swiss and German, a lot of them come around south you know but they must have come to New York you know because they were back east.

Q: Did you ever hear any of the earlier Swiss or your parents say why they would want to come to the United States? Was it because of religious persecution or?

A: They all say, I've asked Mrs. Peer down there, well she said there wasn't work, there's too many people for their little country, that's why. The young folks didn't have a good chance back there and they, a promise of having a better life in the States that's why those young people all come, as far as I know.

Q: People must have thought that the United States was indeed the "land of milk and honey" then.

A: Yeah, they did.

Q: Was it really an ideal place for them?

A: They were satisfied, yes. They got busy and here they had a homestead.

Q: When did they come over to Washington County, particularly this area?

A: Well, when they got married, 1883.

Q: Was there already Swiss people living here?

A: Oh yes. That's how they come through. Other ones they met back east come here and they corresponded and that's how they come.

Q: They knew people here already then?

A: Yeah.

Q: Did the Swiss then want to stay together once they came over to the a...

A: Pretty much. Course there were Germans too you know, but that all was like one you know. Only they had there church and a lot of the Germans had the Catholic Church and the others like my dad they had this church that's down there that denomination.

Q: Why do you think they wanted to stay together? Was it there religious beliefs or just ...?

A: Oh, not exactly, they just all got land and got busy and took care of it and made a home, log houses or anything. Then later on they built lumber houses when they had (?) \_\_\_\_\_.

Q: So you were born in 1886?

A: 1887 I think.

Q: That makes you 92?

A: No, 90.

Q: What was as far back as you can remember? What was this area like? Was it open like it is now or was it timbered?

A: Oh no, it's, it wasn't the same. See I was...For one thing, I lost my dad when I was only five or six years old in that old house that we were living in and I don't remember very much of my dad. See I was quite small then, but that was ten years after they were married he died.

Q: So what was the area like in terms of geography or ...

A: One thing they used to say, you've heard the history of the old schoolhouse down there at the foot of the road haven't you? That's were they had—that was logs but they had no church and that's where they went to church first in the homes you know, different homes then they got so they had church down there. In fact, there for awhile the school teacher was a minister too see and they used to walk from my home place down to this place here. It's

A: Continued: down now. It's just in the last years, but there's plenty of pictures around of that Halstead has one I know, or he copied some.

Q: How many people were living here in the community when you were younger?  
Approximately.

A: Well, I wouldn't know.

Q: A couple hundred maybe, or less than that?

A: Not any more. I don't know.

Q: I would imagine everyone knew all their neighbors then.

A: Oh sure, they all helped each other. Just like my dad and our closest neighbor, North, each had one horse. Well, they had a horse for the buggy and if they wanted to plow why they'd borrow each other's horse so they had double horses. A double team I mean. In the very beginning.

Q: There was quite a bit of sharing among the farmers then.

A: Yeah, there was. And I don't know, they all grew up peacefully, I don't know. I was little and now I'm old and ...

Q: When you were little then was this area more timbered? Were there more trees

A:  
on it then there are now. Oh, she can even remember, improvements since ...

(It was solid timber like down there.) Now the whole place up here, now that was all timber. Just that little place where that log house was there on the site. And my husband and I we come up, we were North Plains for two years when we were first married, my husband and I. We come up and we planted those trees that are over there. There was a little space there. We bought our house, or part of it, from a logger and we come up and planted trees. And then we moved up to my place, that's next door to hers here, it was really part of it once. Why in 1915, we moved up and built a house the way it is over here.

Q: Since it was covered with timber...

A: Yeah it was all timbered. Just over on the other side of the ridge there was maybe a five acre field. There had been a log house there.



A: (Cont.) Now see she don't even... But the house is gone, partly cleared you know a well there that's all. That was part of our place when we bought it. But the one that had it had a house closer. Right close to her. It's on the same part of land.

Q: Who did the initial clearing? Was it the farmers clearing their land?

A: Yeah, farmers had each cleared their own with a, mostly with crop machines, and hand grup hoes and now my husband had a what he called a stump puller. I don't know. He worked himself on it and I know we had one man that cleared three acres for one hundred dollars an acre and my husband says he had to clean up and do the hoe, you know. But my husband would help him with his stump puller, he put a horse on it, you know at that time. That's when we come up here of course that's different than when over at my home place, but solid timber on the whole place here when we bought it what's over here. Then gradually he kept the crop (?) patch going all the time you know working pulling it with the horses and plow it up and well, we had a saw mill on there that took the timber off.

Q: You had your own sawmill then or there was a sawmill in the community?

A: Well, there was a sawmill on the place that took the first crop. We just sold the timber to a sawmill I mean, oh it was Effie and here what was it when you and Walt took the second crop off? (I don't know.)

Q: Then all the farmers in the area, when they would clear their land, they would take it to a sawmill, it would be taken to a sawmill.

A: Oh, I imagine, years afterward. We were up here, but before you know, when my dad started, my real dad, they, there was no way to take it out. Solid timber, I don't know how they got all that timber out. Well, I remember they go along and sawed off the trees and let them lay and then roll them together and burn them. See there was no sale for lumber. Couldn't get transportation or what, I don't know. (?)\_\_\_\_\_ did the same thing right down there next door here. He sawed, had them sawed down and his wife would

A: (Cont.) go along and peel them you know so they'd dry. Then they'd roll them together and just burn them. That's how they cleared the first.

Q: Did you see some of these big fires when they burned the actual timber.

A: Oh yes, I remember that, I was in grade school.

Q: It must have been quite a big flame for some of these ...

A: Oh well, I don't know how they did it, they rolled them together and watched them you know. There was never no fire here, but that's how they cleared at first.

Q: Earlier on, did any of the settlers or people of Helvetia ever hire out labor to clear their land? Maybe Chinese labor or...

A: No, not that I know of. Each one done his own, the neighbors helped each other. (Sounds like a good world at that time.)

Q: Changing subjects a little bit here, do you have any recollections or have heard any stories from maybe your parents about the Indians in this area?

A: Well, there was still a few here.

Q: There was?

A: Oh yes there's, Ella remembers those, Kneighers (SP?) and they lived here close where you go to the rock rush. That was the last. They were the last ones. I heard when they battled, you know the last charge that the Indians had, why it was my dad I think, no, one of the ~~K~~neighers, I mean the Indians. The Indians were gonna fight those out of here you know and, but the one Indian, he stayed with the white people and he showed, they showed my dad, there's a tree was on the home place and he showed him with one tree that he stood guard all night. Frank Buehler knows where it is now, the stump and a ...

Q: The Indians stood guard around the tree?

A: One family, he stayed with the white and otherwise after that -

A: (Cont.) they used to live kinda down, there's a over here they used to go up through ours and the home place too, I think. And go down to the Sauvie's Island or go down to the trail you know. That's why they called this road "Loggie Trail" (sp?) and they made this Loggie Trail road pretty much after their trail you know. Pretty much, the Indians just had a trail for horses. And that's one thing I heard and them Kneighers, well there he should go to Walter Keffer he could tell them things couldn't he in Hillsboro? He's related to them.

Q: Well, the Kneighers then, are just one Indian family that stayed in this area?

A: Well, as far as I know, or anyway those who stayed, stayed together and were peaceful, but that particular one stood guard all night, what was my home place, where that old house is.

Q: He was guarding the white men's homes? From who, the other Indians?

A: Yes, he was with the white ones.

Q: When was this, or what year?

A: Oh, I couldn't tell you the year, but it was before my Dad bought there. See, that was all settled when my mother and father settled there. The Indian business was settled.

Q: There was no other Indians at all when you were . . .

A: Not except for that one family, where he stood guard with the white ones. They were at peace with the white ones, that one.

Q: Well, from what you hear then, the other Indians in this area, it was a battle between the white settlers and the Indians?

A: Oh, I guess there had been, I don't know. Or else, why would they have to have a guard, I don't know.

Q: But there really wasn't any Indians at all as far as you remember?

A: Not well, just that one. They were just like us, you know, they went to school with us. Now, there's a Walter Keffer in Hillsboro he's from that family, or his wife was. (Decendents of this Indian family) He could give you history I know.

Q: But the original Kneigher family are gone then?

A: Oh yes, I don't know how because there were really none when my folks got here. That was settled already when my folks started with it, but ...

Q: When you were younger then, did you find any Indian artifacts or like arrowheads or . . .

A: Oh my yes. (My dad did every time he plowed) Yeah, my husband every time he worked up there in the field he'd a, found arrowheads. They used to be lotta one of the last charge was up on the home place see. (The last battle.) Yeah.

Q: So most of the things that you find are along this trail or are they scattered all throughout the fields.

A: Well, throughout the fields, even when they were hoeing the berries up there with a hoe that they would find, you know, I guess they're getting pretty scarce now. My grandson had a lovely collection, but he's gone and died and they will it to that museum. But they say it's just another one, see they got too much, they're crowded over there. It's not out just now is it Ella? They're kinda storing it someplace. They been there, you could see it. He's been gone how long? About '66 or so? Young boy, but he'd pick them up and buy them, you know, he had a nice collection, and some from the home place.

Q: All right, when there wasn't a town of Helvetia before your parents arrived then.

A: No, that's it. It's a Swiss name, Helvétia is a Swiss name. And that's why it's named after the, it got that name, because so many Swiss and Germans were moving in.

Q: Does Helvetia have an English translation? Is Helvetia just a name of the country or does it have an English meaning? The word Helvetia?

A: Well, it's just that it is named a Swiss name because it's a Swiss settlement that's why they did it then.

Q: Then there wasn't ever any town of Helvetia, sort of a town center?

A: (There wasn't a town of Helvetia when you were born, you went over to Glencoe to get your mail and buy your groceries.) Oh yes, the post. Oh yes. (You know where the old blacksmith shop is.) West Union was close then, but Helvetia didn't even exist until I guess they put a, the railroad through. Isn't that it? (I don't know) That United Railway come through then, but that was in my time so I remember. (Tell him where your father would get the mail and the flour and the groceries.) Oh, Glencoe they used to call it, but it's North Plains now. (He'd walk.) Yeah, that's where. Well now I remember the folks getting their mail at West Union, that was about the time I guess my dad died. (You said you remember your dad coming home with a sack of flour over his shoulder.) That was my mother! Packed the sack, 50 lb. sack, North Plains walked, they used to walk when, they didn't think nothing about it. And at that time I guess the mail was there. See they changed from West Union.

Q: Did you ever go into Glencoe when you were younger then?

A: No, I was too small, but I remember they had a bicycle paths when I was a teenager from, oh, over to North Plains then.

Q: And you went over there?

A: Oh yes, I had one.

Q: Well, what was the town of North Plains like then? That was after the building of the railroad?

A: Well a, it was something about the railroad and they changed Glencoe, they had to move up, and then after they moved they called it North Plains. But it used to be old Glencoe. You know they had a flour mill there and store, blacksmith shop or something.

Q: Do you remember the construction of the railroad then?

A: Yes, it went on mostly for timber you know out towards Vernonia you know. It went through Helvetia.

Q: Did you ever go down and watch them work on the construction of the railroad?

A: No I was, at that time I think I wasn't home anymore, you know that kinda come later.

Q: You weren't living here at that time?

A: Well, I was in Portland, I was employed there for 10 years. So you know there was a lot of it happened too that I just don't remember, just can't explain.

Q: What was the town of West Union like then; when you go over there when you younger?

A: Well, I just about the same, it was in a private house where the post office was see, and that church was there. That church was the first church west of the Rockies they claim.

Q: First Babtist church yes.

A: That's where my daddy is buried because there was no cemetery or church here then. He's still there and a like I said the post office was a private house. Then there was one Lennox that's where those Josie's lived they had it for awhile. You know in a private house. There it was Lennox see, after West Union got out.

Q: So really the first public building in Helvetia was the church then?

A: Oh no, they went to church here in this old schoolhouse you know. They built that church later. I couldn't give you the date. Well, Holstead has all that. No, Welks. I given him, we've given him all we had, but it's just, I getting too old to, I'm afraid I've, in case I don't give everything right why it's... I give it to you as good as I remember it.

Q: Then most of the original settlers were, once they would clear their land they would set up farming activities then? Dairy farming?

A: Oh, more or less. So they had all had their own milk and butter you know.

(Swiss made their own cheese.)

Q: Did you yourself help make the cheese? Or work on the dairy farm?

A: Sure I did. Well, we done it together, made cheese, and made our own butter and we'd sell it, I'd sell it around some of the neighbors that didn't have milk or cheese. What we didn't use we'd sell then later on we got a separator and shipped the cream and ...

Q: You'd ship the cream into Portland say?

A: They come from Forest Grove, I don't remember the name of the dairy. They come and picked it up. Separate and put it in cans and they come and pick it up. Most of them did then. I think Jobbles down here, our neighbors, are still separating and now they're shipping milk now and I think that goes to Foest Grove.

Q: That's really what they would have. Each farm would have a half a dozen cows maybe?

A: Yeah, we never had more than about six or seven, sometimes, in the last few years we had just one for our own use.

Q: Would that be how the farmers would survive then from the income from the cheese?

A: Well, they didn't all make cheese but I don't know, they all raised potatoes. They had these Williams potatoes chip in later years anyway. They buy them in the field and get them. And the Williams is related with those Keffer too. So, I know this, that Walter Keffer lives in Hillsboro, he could give you history and I tell you there's a Fred Johnson and he's still, he's in a rest home just now in Hillsboro, but they say he's still clear and has a wonderful memory and if you, . . . What rest home is he in Ella? Now that would be a good shot if you get him and he's there. He's up every day. You can find him, he's Fred Johnson and he's older than I am.

Q: And he grew up here in this area?

A: Oh yeah, it's just in later years that he's in a rest home. He couldn't stay alone. But I mean he'll give you history and he's just sitting there.

Q: Okay we were talking about the role the church has in your life. You were telling me about ... was the church a social gathering for the people of the area then? or a place to go and see the other members of the area?

A: Well, they just never had a, the way they started they had, there was a out a Rock Creek, you know where that is, there they had he was a minister. And the very first way they started was he'd have them for church at his home then they got so they'd change different homes. That goes way back to the beginning, you see, and then when they had that log house down here that school, well, then they, anyway what was here they went to, had church there and that church that's up there now that isn't so very old. I remember when they built that and of course you got that maybe from the Wells you know.

Q: That was built what in the late 1890's?

A: It was in the later, yeah, I remember it. You know, then they built a schoolhouse that was it. Where the parsonage is now and a then in later years they turned the, when they built the church then they built, made a parsonage out of the schoolhouse, that's what they did. Where Wells is living now. They used to go to church there in that schoolhouse after it was, we'd go to school there and Sunday, church, I remember mother and us going to church in that schoolhouse were Wells lives now.

Q: You went to school there too, yourself?

A: Yes.

Q: How many classmates did you have when you were going to school? How many other students from the area?

A: Students, oh I don't know, they, we had about the most see in the winter the grown-ups they called the boys, the big ones, in the summer they had to work or I don't know, there's is a pay you can see. That's one of the oldest ones that I'm (there's the one she's talking about) (Let's see she's..)



A: (Cont.) Here I am, see I got a string in my pencil box key around my neck there. I got a magnifying glass here.

Q: What was a typical school day like back in a school like that? Would you be learning really the basics, how to read and write?

A: Yes, and when I went to school they didn't even have anything like the eighth grade. You'd go your eight years, but you didn't get a certificate. I have a sister, she's two and one-half years younger, well, she went the eight years and she got eighth grade. See, they had it then, but not when this was. No, this was what a common what we had to know, you know. History was the hardest for me, the dates and everything. I always had to take it home and study at home.

Q: When the tape was off, your daughter was saying, talking about the self sufficiency of your parents. Could you describe that a little bit, about how they would . . .

A: How they made it? Well, my dad worked out a lot, he built his house, but that mostly when he's home you know. Well, at first he got the roof you know, but he worked up till, to the last. He went out as a carpenter. That was his work.

Q: So you said that you lived in the first lumber house in the area?

A: Yeah, that's what they claim it was the first one here in the neighborhood. The others were all log houses, then gradually they built lumber houses.

Q: Was the sawmill nearby that you, that it was made into lumber then?

A: I think the nearest one was Glencoe. Old Glencoe, near North Plains. I imagine I don't know. And I don't know how my dad got the lumber that I don't know or where. (Ask her how often they had to go to the store and what they bought when they went.)

Q: How often did your parent have to go to the store then?

A: Oh, I don't know. Not too often I guess.

Q: It was just mainly staples, salt, sugar, flour ?

A: Yes, that's it. Raised our own vegetables, and then they had chickens and eggs themselves, I imagine.

Q: When you were growing up in the area then, what was the, what did people do for recreational activities or, well during their free time for entertainment?

A: Well, one thing I remember, one of the first things was, young boys built a that's kinda later, oh well I tell you what, they used to have house parties. Get together and dance. My dad was accordian player, she didn't get to dance very much because they always had him play the accordian and another fella down there, a bachelor, they had them two together, they play the music in the homes. They'd turn about dancing the floor, that was their recreation. I don't think they knew too much of those picnics the way they have now, I don't know but I don't . . .

Q: It was just a gathering at one person's home then.

A: Yes.

Q: Did you go to these when you were . . .

A: Well see, I was just at that time I was just a kid, a baby maybe. I mean in the beginning.

Q: Did this tradition carry on to when you were growing up.

A: No , everything changed. Youth of course they were my age, the boys, they built a little hall, you know what they call the building and that happened to be on my home place in a corner of a . . . I'd be a teenager at that time you know 13, 14, 15, but we'd have dances there and bought a little organ and had a guy that played the fiddle there. You know, they're all music and the boys would get a keg of beer and we'd always have pop for the girls we didn't know of drinking liquor you know just we always had Coke-a-Cola or whatever it was and it was just a little, just danced there and everybody had a good time. Most of them had to walk you know. Some come horseback.

Q: There was the Munson and the Brooke family, I don't know, we never heard from them, they always come. They always come on horses. We had one Sherman Elliott

A: (Cont) he was, he brought his fiddle so they always had music of their own. It never cost anything, everybody was happy.

Q: Was that really a taboo for the girls to drink beer?

A: Oh, I don't know, we just, I don't know why. Nobody knew about smoking, I don't even think the young ones smoked then you know. The men smoked pipes mostly, the older ones.

Q: Did the community maintain a lot of the older Swiss traditions?

A: Oh yes.

Q: In dress?

A: But like older ones, I was just a little kid, and now I'm one of the oldest ones.

Q: How about in dress, the clothes they would wear? Would it still be Swiss style clothes or would it be . . .

A: Oh no, but they all wore longer dresses than they do now. Well, you can see when my mother was married that she made that herself. They made their own clothes, you couldn't go, even when I raised my two children, you couldn't go pick up little outfits. We make them ourselves.

Q: How about in terms of food, I think we talked a little bit about this, but Swiss food. Was the cheese making it to a certain Swiss, was it made the same way it was in Switzerland then?

A: Oh about the same, yeah. (They all made their homemade wine too.)

Q: She said you all made wine. Was that true?

A: Yeah, most of them did, grapes. I made blackberry wine, you know. Go pick berries and, we had a nice, my dad, . . . There was a nice vineyard over at my home place, but not my first, my real dad, you know, he didn't have enough ground to plant grapes. They were only married ten years you know and building and him working out.

Q: I have some questions here dealing with the history of the United States at large in comparison with the activities here in Helvetia. What I mean by that, well, let's take for example, World War I. What was the feelings among the people here in the area? Was it something they didn't want to bother with?

A: I just don't know, I was just too young I think.

Q: Did some of the boys that were your age go over to Europe to fight, that you knew?

A: Well, I had a brother-in-law that was in World War I, Dave Hershey. Wasn't he Ella? (The Ritter's, the Winger's all your old time neighbors went in World War I, Dave Winger, the Ritters, yes they went. All the people around here went.) Walt was in World War II wasn't he? (Yeah, but he's talking about World War I.) Yeah well, they went. They had orders to go I guess that's it. Now they got an old veteran down there, oh a chapel, they just dedicated a year ago or so. He was in World War I. And like I said my brother-in-law he was, he's buried down there. (He was in the Spanish-American War.)

Q: He was in the Spanish-American War?

A: Yeah, he was in the Spanish-American War.

Q: When the war was going on then, was there a daily concern about the events, the individual battles or was it talked about among the neighbors?

A: Oh that I don't really know.

Q: Were people happy to see the end of the war when it came?

A: Oh I guess so. (You remember that. That's the war that Bixler was in. You and dad were living over here, that war. When Uncle Ed was in and Bixler and the shipyards. That war he's talking about not...)

Q: When you were little, do you ever remember hearing about the building of the Panama Canal?

A: Oh no.

Q: Well how about, did the people up here get daily newspapers or was that something that was really unknown?

A: Well it was just weekly papers it seemed like. My folks even had a German paper that come once a week. It was printed in Portland.

Q: Do you remember the name of that at all?

A: Nachrichten (Für den Nordwesten).

Q: Was that quite a popular newspaper then?

A: Them older ones couldn't talk English, ya know, or read. And I don't know about the English papers, I don't know what they had. But that was at a time when I was confirmed or older when they had that Nachrichten. I imagine they had that Hillsboro paper. There used to be an Argus and a there was two of them and then the Argus bought the other one out, so that must have been in a long time. Walt McKinney, you know, I don't know if you've heard of them. They bought out the other, they were English - the Argus. Yeah, I've had the Argus. I'm having it free because I've been a subscriber for oh, for fifty years. They called me one night and said they're doing something different, doing a little, trying to get subscribers over the phone. Oh, I says I have it, I read it. So this fella, he was one of the McKinneys, so he says do you like it, do you enjoy reading it, well, I says I do or I wouldn't have been reading it for over fifty years. Well, he says you've got something there. You're getting a free subscription from now on, and that's what they do over there. So I'm one of them that I've had it free now for quite awhile. Because we've had it ever since we were married.

Q: Were you living in this area during the late 1920's?

A: Well, lived here all the time but just what time I was employed in Portland, but otherwise I was here all the time.

Q: Well, was Charles Lindberg's flight across the Atlantic a big event?

A: Oh I remember that.

Q: Was that big news?

A: Yeah, that was. He was greatly admired.

Q: Did people talk about the flight or is that something that people were really...

A: Well, even now you know you can read about that yet about Lindberg in the paper.

Q: Were you quite amazed? That must have been comparable to us going to the moon or something like that.

A: Yeah.

Q: Did you have radio at that time?

A: Oh, yeah we had a radio, but I don't know when that was. Didn't have electricity for quite a while up here.

Q: What was the depression like in this area? Did it hit the farmers hard?

A: It was pretty tough, but then we survived.

Q: Did the farmers still help each other out during that time?

A: Oh yes.

Q: I have just one final question here. Having lived ninety years, most all of that time here in Helvetia, is this area dramatically different from what you knew it as a young girl. Or what are the changes that really come to mind when you think of this area.

A: No, it was always close to my heart and still is. (She doesn't understand you. What are the biggest changes in this area now compared to when you were a girl. What's the biggest change that comes to mind?) Well, I wouldn't hardly know.

Q: Are there many people left that you grew up with?

A: There are not many my age any more.

Q: Well, that's about all the questions that I have.

A: Well, I did the best I could. Some of it might be wrong, I don't know.

Q: It was rather enjoyable. I think we got some. . .

A: We moved up here and built in 1915 and I've been alone with her help you know since I'm from the hospital, why I'm here. I haven't been over to my house but just a couple times now.