

MC: Oh, most of the projects they worked on, like I said, was working together. Was now, quite a few benevolent things being done all the time, because many families needed help, or did need aid, and ah, there was, I remember, like after my father died and we lived in the side hill where the bulkhead we had in front of the house, to hold the dirt back, it fell down. And these men come up and they built the bulkhead back up for us. And ah, things like that.

DB: Did people ever help each other to build houses?

MC: Oh, yes. Very much so. I, matter fact, I can remember when I was a young man, I went off to work in Page, Idaho. Page had just become a community. There was no roads there yet. And no post office, or anything, just a mine. And, we were living in tents, and a fellow there, he was trying to build a log house. He worked in the mill there. And he got a skin infection, working in the mill. And, he was building this log house, he had to go to Spokane to get medical treatment. His wife and children were living in this little tent. So, fellows from bunkhouse, we went over there and finished the log house for 'im. And ah, built it. And ah, then, like in Wardner, when ah, they had one fraternal organization, up there, practically all the rest of them were gone, the building burned, and the whole community turned out and built a new building. And ah, volunteer labor, they built the Kellogg ball park up there. Had a wood stadium there. Funds for that, it burned up, all the funds for that were contributed by local people. And all the work was done by local people. People gave what they had. So, in small communities those things are done. In mining camps. But each one of these mining camps, towns or villages, there's certain provincial, though. They maintain a great deal of provincialism in amongst themselves. Each one of 'em wants a separate autonomy. You can just take like, right here in Shoshone County. We only have about 19,000 people. We have three different school systems in those little communities, you know. Mullan, Kellogg, and Wallace and...and same thing in hospitals.

DB: Back then what did they do for hospital care?

MC: Ah?

DB: When you were a boy, what did they do for hospital care?

MC: Well, the miners, they established a hospital here very early in the area. Much to the opposition of the mining companies. And ah, the Western Federation of Miners, they established the hospitals very soon.

DB: How did the miners pay for the hospital?

MC: It was drawn out of payroll deductions.
DB: About how much would that have been?
MC: That'd be, about that time, that would be about a dollar a month.
DB: That's similar to what the loggers did too.
MC: Yea. Of course, Idaho, here, I don't think it was until about 1918 or '16, that they had Industrial Compensation laws. And ah, it wasn't very good care. The doctors would all be contract, at that time.
DB: Were there...where was the closest blacksmith to Wardner?
MC: Oh, blacksmiths, they was thicker than hair on a donkey's back.
XF: Every mine had one. They had steel sharpening.
DB: Did each mining company have their own blacksmith shop?
XF: Yes. Oh, yes, it was right there near the entrance.
DB: Did each mining company have their own sawmill for making the timbers for the mines too?
XF: That I don't know. He may know.
(BREAK IN TAPE)
MC: Blacksmith, sharpening steel, mining equipment.
DB: Were they located near the mine shafts?
MC: They were located right on the mine dumps usually. Then there were these here ore teams, that were hauling ore. And ah, with many of those...
DB: Where were the livery stables, for the teams?
MC: Well, the livery stables were located in various places around town. Wardner had about four livery stables. And ah, there's very heavy draft horses that we used on the hills. Heavy duty wagons, sleighs. And, in the Wintertimes they would rough-lock these here sleighs, they would also rough lock some of the wagons coming down these steep mountain sides...
DB: What does that mean, rough locking?
MC: They would take and put a shoe underneath the rear wheels. Added like a big shoe, and fasten it up with a chain, and the wheels couldn't turn. It was the same as a skid underneath that. It was made out of heavy iron. and ah,...
DB: To slow 'em down?
MC: Oh, you bet, it would. The wheels couldn't turn. You had your rear wheels locked; they just wouldn't turn. And it was dragging, the back end. And ah, you had a four horse team, or something like it, to get you down the steep mountain side, come down a very steep grade. Why, probably killed a lot of horses on the hills, things like that. Lot of drivers be injured, runaway teams. And, Wintertimes, why, take heavy chains around sled runners, in back. So, they wouldn't pick up speed, things like that. And they'd dig deep ruts. Sometimes, they'd have to...the ruts'd get so deep that they couldn't haul the bed of the sled.
DB: Where did people go to church in Wardner?
MC: Well, Wardner had quite a few churches.

DB: Do you remember the denominations that were...?

MC: Yes, there were various denominations. We had a Methodist church, a Nazarene church, a Catholic church, Episcopal church, Christian Science church, in Wardner. We didn't have ah...those were churches that were built. And ah, Catholic church, Methodish church, Nazarene church had bells. And ah, on Sunday morning you could hear the bells ringing. And ah,...

DB: Did your family go to church?

MC: Oh, my parents were very religious. And ah, like I said, my mother and father both been in the Salvation Army. They had, that's where they got acquainted. And ah, we used to go to church every Sunday.

DB: Which one was that?

MC: That was the Methodist church, in Wardner. And ah, it was...I was baptized in a Lutheran church, Norway. And ah, we went to, the minister was kept real busy, going calling upon the flocks, of these here people. You could see him out every day, he was going up on the side of the hill there in Wardner, door to door, you know, practically. The, ah, they had very good turnouts. As a matter of fact, the church played a great deal in the social life of the community. And ah, they would have programs, and things like that at the church. Also, choirs, and quartets. Musical instruments and things of that type would be found in the church which you couldn't find in some other parts.

DB: Did a man named Farrell ever come and preach here? A man named Farrell.

MC: I've heard of that name, he was a logger preacher. Yes. He never came to mining communities, he was up the river here, yea. He was a preacher, to a certain extent. That is not all of his life. Dick Farrell was also an employee of lumber companies. He was, more or less, amongst the Industrial Workers of the World, that he was more of an informer. That was one of his ways of getting in, is through religion. But ah, to get back to this here, ah...church programs and things like that, why I remember like during the Prohibition acts. The church, a small church, they had a great big map of the United States, across the front of the church. As the 18th Amendment was ratified, they colored the state in, you know. And ah, oft times commented, I think I learned more geography by watching that map, in front of the church then I did in school. But ah,...

DB: Were the Methodists here as Prohibitionists as...?

MC: Oh, yes. Very much so. And ah, well, I think, the...probably, all of the Protestant churches were. I think, the Catholic churches, they more or less, came from the part of Europe where they had more wines and things, in their homes. Southern Europe and France and things like that.

DB: Where did kids go to school, in Wardner?
MC: They had a Wardner school. It was a nice building. A frame building. And ah...
DB: How many rooms were in it?
MC: Oh, its capacity as it was at first. I have a picture of it in there.
MC: But, anyway they had a capacity, in high school at one time.
DB: How many kids went to school there?
MC: Well, I would say the graduating classes around that time about, about 10 or 12, maybe up to about 40. And ah, I graduated from high school, there was 41 in the graduating class.
DB: When you were growing up did people buy many thing at the store?
MC: Oh, yes. General stores, like you could say, they was very general. And ah, the butcher shops, we had butcher shops in Wardner. Sawdust on the floor, and the butcher, he wore gauntlet like on his arm here, and a straw hat, as part of his trade. And ah, hanging up would be sides of meat, various cuts and various types of fowls.
DB: Did people buy vegetables, in the stores too?
MC: Oh, yes. We had in the store...why there was bins with fresh root vegetables in 'em. And potatoes and carrots and rutabagas, and parsnips, and cabbages. And ah, things like that, you could pick out what you wanted. And ah, there was also the big kerosene barrel, empty kerosene cans. They, these kerosene, some for lamp...lighting, and others for polishing the floors. And ah, I worked in a store when I was a boy. Part of the time, I remember on Saturdays, I would have to fill the gallon cans with kerosene. Put a potato over the spout. And I'd run errands. I remember, one time, a woman, she'd...had a phone in the store, woman called up, she was a English woman. She said she wanted a brush to broom the floor. Well, I didn't know what kind of a broom she wanted and I asked my employer. His name was Paul Price. An', "Why don't you take this broom up to her." And this broom with a hair brush, with a handle on it, you know. I took it up to her home. "Why," she said, "that is not what I wanted." And I said, "Well, Mrs. Barton," I says "This is a very good broom, you could brush right under your table with this." Well, she says "Young man, I'll have you understand I do brush under my table." Well, that there was rather disliked. Also, the general stores up there like Wardner, there was several of them. There was Toner's grocery store, and Selig's, and A.P. Hutton, couple others. They would send out solicitors. And this guy would have to be a linguist. And he would go from door to door, taking grocery orders. And ah, the fellow who worked for Selig's store, his name was Voigtlander. He was a German. My mother could talk German, and she oft times gave him the grocery order. And

I remember, later on, when I worked peddling milk, and this same Voigtlander, he was Credit Association--collected the money for this milk company. He started talking German to me. Well, I couldn't understand a word he was saying. Now, he says, "Don't kid me, I know that you understand what I am talking about." Because my mother could talk the language, well, he thought that I could too. But I didn't.

DB: Would people send away mail order, for things very much?

MC: What is that?

DB: Did people use mail order very often?

MC: Oh, the post office was a very important thing. As a matter of fact, when the mail would come the post office would just fill up with people. And ah, they know what time the train would come up in the morning, from Spokane. And then be met by the stage which'd come from Wardner. And ah, the room in the post office was about the same size as this one. It would just get so full of people, you could hardly turn around. And they had their mail boxes and general delivery. And ah, they get there and talk. Gather, some of 'em would get there early and visit. It was quite a social point, the post office, Wardner Post Office, you know in the community. Much more so than it is today. Because, like living in a small town you knew everybody that lived in town and ah, they knew who you were. And ah, you both had the same focal points to get together. You meet in church, you'd be in fraternal organizations, things of that type. So, the post office was really one of the central points in the community. They tell a story in the early days, in Murray. Of course I think the story was told many times and probably over told. About the storekeeper, he had the post office. He had one can for in-going mail and one can for out-going mail. And if you thought you had some mail, you just looked through the can to see if you did. And, the postal inspector come in there and saw the people going through the mail like that, why he didn't approve of that very much. He started telling the storekeeper about it was no way to run a post office. And, the storekeeper didn't say nothing. He just picked up both cans, and set 'em on the porch and give 'em a big kick out in the street. "There," he says, "is your post office, take care of it." And ah, well, things like that. Of course, postal employees, I don't think in the early days, were under civil service. I think the post master must have selected his employees.

DB: When, you say that land prices were expensive in Wardner...?

MC: What's that?

DB: Land prices were expensive in Wardner. Were food prices expensive too?

MC: Yes, they were. Yes, they were, They had a lot of credit. And ah, people who were paying for this credit, they had...they paid a good deal sum of money, they did,

regards to maintaining credit. It is just like it is today, credit is expensive. And ah, the...they had a low cash flow, the velocity of the money was very slow. Paying every 30 days. Like today, most everything is cash trade, money turns very much faster.

DB: So, did people pay with coupons at the stores?

MC: No. No, they never had a company store in this area. They paid with cash, at the stores here. Ah, like I say, some of the boarding houses, were related to the mines. They had the...of course the saloons and the gambling places, they gave away their hickies or trades. Good for trades. Of course, that was to bring the patrons back. He had to spend his money. So, that is about the way it was.

DB: What is a hickey?

MC: Well, that's what you would call now. Like you was playing cards, and instead of being paid off in cash. Your chips, you'd cash your chips in they would give you...see ah...a brass, metal...on it it'd say maybe "May's Saloon" see. "Good for one dollar in trade". "May's Saloon". And, like that. And ah, same way just as well like in Reno they have their gambling pieces there. You get a hickey, you don't get coin.

DB: What kind of...like what kind of food did people, the miners eat? Like what was their typical breakfast, afternoon meal, and dinner?

MC: Well, a typical breakfast was very, very good. They had, a lot of 'em would eat mostly hot cereal, of oatmeal or...like that. And ah, they ate meat and potatoes, and gravey. They said, in these boarding houses the miners would eat anything you put gravy on it. And ah, the same way they used to say of the loggers, they would eat anything you could pour whiskey on it--a bale of hay. They ate a lot of breads. They had bakeries in town, and pastries. And ah, most of the families, they did their own baking.

DB: Did your mother make any Norwegian dishes?

MC: Oh, yes. That was one thing about her, she did a great deal of home cooking, at that time. My mother baked all the breads for the family. She made the doughnuts, and cinnamon rolls, and cakes. And my sisters would help too. That was one thing about it. And of course, we used to have, I remember, my mother would make for Sunday. She would always make a chocolate cake, and a white cake. And ah, that's for certain for Sunday, you'd have your choice of two kinds of cake. And ah, they would make various types, of what they call coffee breads, and things like that. And ah, stores didn't sell much bread, they would have a few loaves of bread there. The most, the bakeries, mostly sold to boarding houses. And...but, sometimes, of course, bought it. But ah, most every one of these families, they bought the flour, and they bought for their

pantries. And ah, I can remember, just even, that I and Jane here, was married. We been married nearly 50 years now. And ah, we had a good pantry. We would buy sugar in 100 pound bags, and flour in big sacks, and we'd buy milk by the case. Buy things in pretty good sized volume. As a matter of fact, think we'd probably have kept on eating for a year if everything'd shut down. And ah, we'd always had a lot of food in the house.

DB: What kind of clothes did miners wear?

MC: Well, miners were, and ah...were very fastidious group of people. Strange as it may seem. But they weren't poor dressed, as a lot of people would say. I could show you old pictures of gatherings of mining camps. You can see that some of those people were very well dressed. And ah, as a boy I was taught one thing about, that I keep myself well dressed. I was, the fact of it was, the only boy, you can see pictures of me going to school--classroom pictures. I was the only boy in school with a necktie.

XF: And a white shirt.

MC: Yea. And ah, I couldn't go to bed at night unless I shined by shoes. My shoes were shined. Weren't shined before I went to bed, I had to get out of bed and shine them. And ah, I can remember, we all had a good suit of clothes. We had a...clothes that we wore to church, for Sunday. That was Sunday clothes.

DB: How about work clothes, what did they wear...?

MC: And work clothes. Well, they weren't as good...

DB: Were they overalls, or...?

MC: Oh, yes. They were mostly just overalls. But working in the mines was sort of like a specific trade. You had to have fairly good clothes to work in various type places.

DB: Were there special names for the clothes?

MC: What?

DB: Were there any special names for the mining work clothes?

MC: Oh yes, they called them the diggers.

DB: Diggers?

MC: Yea. And ah, you used to have these transient miners. Like I say, he'd kept a set of diggers, in Butte, and a set of diggers over here in the Coeur d'Alenes. He'd come and work here for 10 days, and that would be capital against a small mining company. And he'd move on to someplace else. See.

DB: What did they look like, the diggers?

MC: Well, the diggers, you had to have a pair of hobnail boots. Austrian hobnails in 'em. And ah, they were made all out of leather. We had some rubber shoes. But the rubber shoes did not come in till about the late '20s. And ah, they were very expensive. They were...see these mines and drifts had water in 'em in places. You had to walk through, you ought to get a pair of good waterproof shoes. Near as you could, you took very good care of your shoes,

because they were very expensive. I remember, I worked sometimes for a whole week, to pay for a pair of shoes--boots. And ah, we had Buckhex, Copeland Riders, and Dry Bone shoes and things like that. And ah, these shoes were built on a certain last for the miners. Heavy counters on the outside, and things like that. And ah, many of the miners in their homes, they had their own shoe lasts. Their own nails. Their own leather. They did their own half-soleing, and...and took care of his shoes. Even some had their own awls. Did their own sewing. Of course, at that time there was many people who were more skilled in their use of leather. Of course, leather was in use. In harness work, in things of that type.

DB: How about pants and shirt?

MC: What?

DB: How about pants and shirts?

MC: Well, ah, ah, like you take the overalls, in use most of the time. And of course, miners, they, wore wool clothes. Wool underwear, wool, wool was quite an extensive thing. Ah, I remember, quite a few people everything practically you bought was wool. See, now, like in dress clothes. Practically all our dress clothes were natural fibers. They were mostly out of wool, silk, and cotton. You didn't have any of these here polyesters, or anything like, that days. And a little town like Wardner, and like even up here like Kellogg--in later years, would support three or four tailors. In the community. And the people used to go out on Saturday night, on the town. And Sundays was a big occasion, in town. Everybody would take a bath. And a haircut. And go to the dances. A lot of dances. They dressed very well. And ah, I tell you, I bought some clothes that would take my whole month's wages, to pay for 'em. And ah, you were just to stop to think today if you had to go out and get, buy a suit of clothes, and you had to pay your whole monthly income. One 12th of your yearly income for one suit of clothes. And it would be very expensive. And ah, we had the finest of material. And, you'd go, maybe four or five times for your fitting for your clothes. To the tailor. And ah, clothes were very expensive. But people took pride in their appearance. Yes. I can remember, we been talking when I was a boy. We used to work for a fellow, he was from...he was Yugoslavian. His name was Laslo Turiko. And ah, we used to like to hear him talk. We talked often. I say, "What are you going to do tonight, Laslo?" "Well, gonna get a bath, and a haircut, gonna listen to the band play, and then I'm gonna go down.." There was a woman that used to be on the streets. She carried evangelistic work with a drum and a flag, and a few musical instruments. And they'd pray and they sing, and then go down the street to another place. They come down to one of the gambling

establishments, there, and bootleg places. There was a fellow there, that dealt cards. His name was Rudd. And he had a beautiful voice. Gifted singer. And he would close up his cards. And he would come out and he would stand with this here woman. Her name was Mrs. Hinckley. He would sing with her. An' when he'd get through, he'd reach in his pocket. He had a wallet that was about, oh, about that size. And wrapped with a piece of buckskin wrap. He'd always lay about a \$10 bill on her drum. And, guys would just hurry back in to get to the game where he was dealing. See? Quite a showman. But his voice was wonderful. And, he'd say, "gonna see Rudd sing". And ah, there'd be quite a crowd gathered to hear Rudd sing. And there was a very deep sense of appreciation, I think, for music. Ah, I tell you, the likes of entertainment for this group of young people. We was all very poor, we didn't have too much money. We would gather at one house, probably. And then we'd have a fellow in town who taught music. He was called Professor Oldham. He was a old gray-haired man. And he taught the violin and stringed instruments. And he'd come over and he would teach us all. Have a group lesson on the mandolin. It cost us \$.25 each then. And then afterwards you'd have the social occasion. And the young people would be together. And ah, that was one of the ways they had of entertaining young people. That time. Also, it was rather constructive. And ah, so the result of it was those types of activities you don't see them anymore. Of course you would only find them in a small community, anyway. I don't believe you would find them in a larger community. And ah, there was one thing that seems to me, like when I was a boy going to school. That ah, the education of children. We had the binomial theorem of numbers starting in the third grade. And ah, most of the people, seems to me, like who came from Northern Europe, and even some from Southern Europe. They understood the binomial theorem of numbers. I could come home from school, my parents knew what I was talking about. And ah, we had values like in mathematics that were relative to what we were doing, like in everyday life. And ah, I don't find that so much today. That many of the things that we were taught, in terms of teaching in the schools were far behind to what we were taught, like when I was a boy. When I was in the fourth grade in school, I was taught the times table to twenty-five. Then I was taught like, how to multiply by numbers ending in five. I never forget it.

(END OF TAPE 20; Side 2)