

Interview with Cecelia Schmitz
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Interviewed by John LeDoux and Mark W. Stone

LeDoux: This interview is being conducted for the Central Minnesota Historical Center. The date is August 2nd, 1978. The interviewers are John LeDoux and Mark Stone. Today we are interviewing Mrs.-is it Cecelia or Celia?

Schmitz: Yeah, it's Mrs. Cecelia.

LeDoux: Mrs. Cecelia Schmitz and she lives in rural Jacobs Prairie. Ah, Mrs. Schmitz I wonder if you could start out for us by telling us a little bit of your background. Were you parents born in this country?

Schmitz: My parents were born in Prescott, Iowa.

LeDoux: They were born--

Schmitz: And they-in Prescott, Iowa-my parents both were born there.

LeDoux: How about your grandparents, were they?

Schmitz: My grandparents they-they were born-my grandparents were born down in Spearville, Iowa.

LeDoux: Spearville?

Schmitz: Yeah.

LeDoux: Oh, uh huh.

Schmitz: And see my-my parents were born in Prescott, Iowa. That's where I was born too.

LeDoux: And you said you were there until you were about 11 was it?

Schmitz: I come to Minnesota in-in-we came to Minnesota in March in 1911.

LeDoux: Now Schmitz, that's a-that's a-obviously German.

Schmitz: Yes, see Ben's-Ben's father was born in Germany.

LeDoux: Oh. Uh huh.

Schmitz: Auch, what was the name of it. (German expression). I forgot the name of it. Germany-where he was born, and he come to Minnesota-I couldn't tell you what year he came him this morning to set it out. In there-there is the history of-of the Schmitz.

LeDoux: Uh huh.

Schmitz: Because that's in that book. And he forgot to bring it. See, I forgot to tell-call him this morning to set it out. In there-there is the history of-of the Schmitz.

LeDoux: Ah, your husband-your husband was born in this country though?

Schmitz: He was born right here.

LeDoux: Oh, right in this place.

Schmitz: In 1893.

LeDoux: On this farm.

Schmitz: Yes.

LeDoux: It was-it was his dad's farm?

Schmitz: Yeah, this was his dad's farm. Yeah. It sure was.

LeDoux: Now, now did your parents farm when they were both in Iowa and Minnesota?

Schmitz: Yes sir, they did. They farmed down here by church. By 19-well 19-not far from the church in 1918. We-he bought-bough the farm down there. And then-then he sold the farm again, and bought a second home that's up here out west-not far-oh about a mile and a half.

LeDoux: Uh huh.

Schmitz: And then-then when I got married in 1921, they stayed here a couple of years on the farm, then-then they retired and then went into town. But I'm here since 1921.

Stone: And you were born in 1900?

Schmitz: I was born in 1900 (indiscernible)

LeDoux: Okay-then what-what month?

Schmitz: June the 5th, 1900.

LeDoux: Okay. Then did you attend a country school?

Schmitz: We used to have a little school by church there. It wasn't-there was no high school at that time. No. We could have gone to business college, but then we didn't-there was no high school at that time. Just-just in that little schoolhouse-and they took it away. That's the only school I went to.

LeDoux: Uh huh.

Schmitz: When I come there I couldn't talk German, and I cried more and more. We was supposed to go to school, and we cried and cried, but we just had to go to school. Then they started to-to teach a little English. By the time I got out of school I could talk German and I could write German.

Stone: Now did they-when you first started there-so they-all they taught was German at the school?

Schmitz: There was just a little bit of English.

Stone: Oh, my gosh.

LeDoux: Could the instructor-were they able to speech English or--

Schmitz: Yes, the teacher was – yeah, he could speak English and German.

LeDoux: But was it – was it--

Schmitz: Mostly all German. There was nothing but German around here. All the people.

LeDoux: Was it the parents that kind of wanted the teacher to teach German?

Schmitz: Yes.

LeDoux: They wanted to keep the language alive.

Schmitz: Yes, that's right. Yes that's nothing but German. I have one lady yet when she calls me she won't talk no English, she talks – and I'm the only one of the – my brothers and sisters that can talk German too.

LeDoux: Yeah.

Schmitz: My sons can kind of understand – and my daughters, but I’m the only one that can talk German. They won’t fool me on German, but on Low German they will and on High German they will, but not our German.

LeDoux: Yes, I wanted to ask you when did the – do you recall when the change was about – when they started teaching classes mostly in English?

Schmitz: Oh, that would have been about in 1920 – 1920s – then they – then they talked more English then. Then they did, uh huh.

LeDoux: Uh huh. So when you went to school then still – they basically talked English.

Schmitz: Yes. It was just nothing but German.

LeDoux: And your parents hadn’t taught you it at all.

Schmitz: My parents – my mother was a German and my Dad was a Bohemian now. And I can talk a couple of words of Bohemian too. That’s what they was.

LeDoux: Oh.

Schmitz: And my other grandpa he was German too. Everywheres there was nothing but German. But now we’re getting more to talk English, you know. Just certain some of my friends well we talk German. And I have another lady in tow she will not talk no English. I always have to talk in German with her.

LeDoux: Oh. She can – she can speak English though.

Schmitz: She speaks English. She can understand a little bit German, but she can't speak it.

LeDoux: Oh, I see.

Schmitz: I can speak German.

LeDoux: And you were married again in what year?

Schmitz: 1921, September 13.

LeDoux: Okay, and you've lived in this house then ever since?

Schmitz: Ever since.

LeDoux: Were you married at the church then?

Schmitz: Yes, Jacobs Prairie. Yes. Father Meinrad married us. At that time we had no priest that stayed. He used to stay in Cold Spring and then he'd come up to Jacobs Prairie.

LeDoux: Oh. So you mean the priest served two churches?

Schmitz: Yes. Two churches.

LeDoux: Okay.

Schmitz: Yeah, two churches.

LeDoux: Did – do you recall the name of the minister then who married you?

Schmitz: Father Meinrad, certainly.

LeDoux: Oh I was – yes that's the same Father Meinrad that's up here now. That's kind of--

Schmitz: No. He's not really related. See this is Father Meinrad here now too. But this was Father Meinrad Seifermann. He's the one married us.

LeDoux: Uh huh. Okay. Do you have any other questions on this?

Stone: No.

LeDoux: I wanted to ask you, regarding the early history of the church, do you know if they like met in the homes here before the church was built?

Schmitz: Yes, they did. Now just a minute. Now just a minute. This is a book here you could-you'd like to read it-it says in here somewhere where they did meet, but at that time I never-but not at my home, you know.

LeDoux: Right, uh huh.

Schmitz: Oh, I should have -I read this- Sunday we had company my daughter and they- and they read this and it's in here where they-where they went-places where they had-where they had mass.

LeDoux: Okay, we'll just ask you things you probably would remember. We can consult the book then for the rest of the details. Um-now this original church structure, do you remember roughly when that was built? The first church was-was it like a frame one, do you think?

Schmitz: Yes, sir that was a frame one.

LeDoux: Okay.

Schmitz: Look at here. Here's where they read mass-just look at here. Now, if you could read in here-you could really see it in here. This was the church that burnt down.

LeDoux: Oh.

Stone: Okay, now the frame church-here now do you go to the church--

Schmitz: Oh, yes, let me tell you one thing. My mother and my sister and myself –the frame church that was a wooden floor we cleaned that church every month and we had no electric-we had- you know one of those black soap kettles , you know, can you remember them? There we warmed our water up and we cleaned that church every-every month, and nobody else, but us three. And nowadays when they have certain groups –when they should go they don't even want to go and mop the church and you know, that's tile in there, that easy. I do-I'm in one group and I must tell you, I got-my daughter-in-law she will not go and take a broom and sweep that church and she's lives right up here and I'm 78-78 years old and I go and I sweep the church and she only dusts and that's no lie. And just like Father Meinrad said, it takes old people to do the work. It really does. Those young kids now-now they don't. We used to –and every month we kept that church clean, we scrubbed that church. Now we only mop it-only certain times you know, spring and fall and when they have a doings, that's all they do.

Stone: Okay, mass was given in this-in this original frame church. What happened to this church, was it-was it torn down?

Schmitz: No, it was not torn down. The tornado took that down.

Stone: Oh, it took this one.

Schmitz: This one here. Yeah, this-no that here was torn down.

Stone: The first one. Okay.

Schmitz: Yeah. And then they had another little church, I don't know now if they got in here. And then they started –I don't know what year they started to build that-that church. It says in here- it would say in here.

LeDoux: Uh huh.

Schmitz: But I didn't read that all through, see.

Stone: So, they tore that church down and started building the second one the same year?

Schmitz: Yes. Yes, that's correct. And we had no-our masses only was at eight and ten in the morning. We never had mass at night. And the only time when the choir had to practice -- they had like a little sacristy and then they had these old-time lamps. Then they could practice there. And we had every afternoon, on Sunday afternoons we had vespers. Yes, we did.

LeDoux: Uh huh.

Stone: Okay, the frame church was-was torn down, And you said you didn't- didn't recall the year that the second church was built?

Schmitz: No, no. I didn't recall that.

Stone: Okay. Now the masses that were given in the first church-in the frame church, were they all in German?

Schmitz: Yes, they were German. Yeah, they were German. Yeah, that's what they were.

Stone: Alright. Then I wanted to ask-ask you about the second church then. Now that was not built of stone. That-that was also a wood church?

Schmitz: That was a wood church. That was wood.

Stone: And the steeple and everything?

Schmitz: Yes, it was.

Stone: Now masses were given in German in that-in that church all the time.

Schmitz: Yes-and-and there was a priest too, that would give English too, but they generally – generally read German, you know, the masses and everything was German, but there was English, too, though.

Stone: Do you remember what year it was they went-they started going into English a little bit?

Schmitz: Well, when I got out of school they started more-I would say about 1921-22. That was mostly when they started more English. That's when they did. But we often had a priest there-he had German masses and English, you know, both.

LeDoux: Looking back on that time when they switched to mostly English, were there people who were dissatisfied or didn't--

Schmitz: Well, they'd sooner talk German than English, but what could they do-they had no choice.

LeDoux: Uh huh.

Schmitz: Oh, there were lots of old people who wouldn't talk no-no English (inaudible).

Stone: There's people around here who lived all their lives without speaking a word of English, I suppose.

Schmitz: Yes, yes.

Stone: Okay. So, there was some sort of resistance from the older folk there.

Schmitz: Yes.

Stone: They didn't like that too much.

Schmitz: Yes, they didn't like that.

LeDoux: Were there any that just fought out-didn't want to go back to that particular church because of it then. They switched churches?

Schmitz: Yeah. When I got married then Father couldn't talk English. He understood German. I had (inaudible). I had to talk German. I had no choice either. And then later on, you know, he always tried a little more, but I always had to talk German until he died. Yeah, he passed away in this house. We took care of him. Yeah, and he always liked his German. Well, at home, you know, you get used to German.

LeDoux: Uh huh. Do you think part of the change might have been that the children were-more and more children were learning English in schools and couldn't talk German at home?

Schmitz: Yes, that's right. Yes, that's right.

LeDoux: Was there a particular pastor that really pushed for a change-was all out for it?

Schmitz: That I wouldn't know. That I wouldn't know. That I couldn't tell you. I wouldn't know.

LeDoux: Okay. I wanted to ask you about the early German settlement here now. Just from your impressions, why do you think the German people all kind of congregated around this area? Was it just they heard of farmland?

Schmitz: They didn't have much farmland, that was mostly all woods until they started clearing it away.

Stone: Yeah. Do you remember them clearing it?

Schmitz: Oh, yes. I remember them clearing here. And they went there, you know, with horses, and then they had I don't know what kind-with horses. And they had a big wheel and then they put a chain on it and take the trees that way. That was mostly woods here. In fact, my pasture was a lot of woods, but you see in time come, the trees die. When Ben's when Ben's father come here the first house was on top of the hill. The second house was-that they built was down there and then they built this-and they built this all by hand. I don't know how old this house is. Before we painted that, it was on there. But, as long as I know, it-Ben was 70 -- let me see, 73 years old when he died. And he was born here.

Stone: Well, John was kind of talking about the way all the Germans-German Americans had kind of settled in this one area and really didn't head out more towards the eastern part of St. Cloud. Now-now was it kind of a desire to recreate kind of a German community here.

Schmitz: Yes, it was. Yes, in fact, oh even in Cold Spring, that was English German. You go in town, you know, they'd talk German.

Stone: All the signs in the stores and things?

Schmitz: Yeah, that would be-oh, yes-they-and there were some too that could talk more English, you know, then you could get by.

Stone: What about the original town of Jacobs Prairie. Now was there a town with stores and everything.

Schmitz: No. It was just like it was not-just like. In fact, there was two parish houses. There was one parish house on the west side and that they tore away, you see. No, that was no store or nothing. They wanted to build one-at once upon a time, but never got that.

Stone: Okay. So that Jacobs Prairie has always been a church and--

Schmitz: Yes, yes. That's they it was. Yeah.

LeDoux: Has the church remained fairly constant in size? Was there any time when it really grew or really lost members at any time?

Schmitz: Well, they lose them and they get them.

Stone: It's been a pretty constant flow. Pretty even.

Schmitz: Yes, that's right, yes. I'd say now I think, we have-I really don't know how many families because some new ones moved in, you know. I'd say there's 60 families now that Jacobs Prairie has.

Stone: Do you recall-now you were 14 when World War I began-do you recall there being much problem around here with everyone not wanting to identify with German -- the country of Germany?

Schmitz: Yes.

Stone: There were some problems with that?

Schmitz: Yes, it was.

Stone: Do you recall anything about that?

Schmitz: In 1918 when that war was, yes, we had a big scare.

Stone: You had to be what?

Schmitz: You had to be-you had to be afraid, you know. It wouldn't be like now like they get on the road and we never went nowhere. We stayed-we just went to church in town.

Stone: And worked.

Schmitz: Yeah. That's all we did. Yeah.

Stone: And now you-were you kind of afraid of the other people that weren't German that would kind of, you know, accuse you of being enemies or whatever?

Schmitz: Yes, that's right. Yes, that's right. Yeah.

LeDoux: Do you think German was spoken less after that? There was an effort not to speak German?

Schmitz: Yes, yes. Yeah, in time to come it was. Now you take now that's mostly English. It's just the older people that-that they only talk.

Stone: Do you remember any of the people at the church changing their names from say Schmitt to Smith or anything like that?

Schmitz: No. The only one-he didn't belong here though-the only one that changed his name, his name was Fuchs and he changed his name to Fox and he's got a-he's got the -where is he now-where is that Fox? He's in the drugstore? His name was Fuchs.

Stone: F-U.

Schmitz: F-U-C-H-S.

Stone: Oh. Okay.

Schmitz: And another one I shouldn't say it. It's my neighbor here. I shouldn't tell. His name was not... (Indiscernible). He did some-some (Indiscernible) that he wasn't supposed to. He had to skidoo. Then he changed his name. I don't even know if the young people know that. I should tell then once. But I don't know (inaudible).

Stone: Huh.

LeDoux: Back in the earlier days of the church-now it was predominantly German; would it have been difficult, do you think, for oh, someone who was say, was like French or Polish or some other nationally to-to be able to fit into the community and fit into the church-church life?

Schmitz: Yes.

LeDoux: Like for example, I'm French, in other words my ancestors would've--

Schmitz: Yes, yes. You know, that's just like if I would be German and the next one's English.

LeDoux: So you might have had trouble fitting in?

Schmitz: Yeah.

LeDoux: Do you recall any cases of that happening? Someone who wasn't German trying to move into the area?

Schmitz: Oh, yes. That's happened already. They tried to move in and they didn't want to leave them come in.

LeDoux: Oh, uh huh.

Schmitz: That's right. Yeah, we had-I know that was--

LeDoux: So the church had taken-has remained pretty much German through the years. Is that still too now, that it's almost solidly German?

Schmitz: Father Meinrad can't talk German.

LeDoux: No, I mean -- but with a German name.

Schmitz: Yes.

LeDoux: The people-all their fathers, and grandfathers were German?

Schmitz: Yeah, all were German.

LeDoux: And most of the parishioners around here are farming people, or do they work elsewhere? I mean there are a bunch of new homes around here that aren't connected with farms at all.

Schmitz: They work out. They all work. See they just most likely-more likely, well they-none-none are retired. As for that last white one here just moved in yesterday. He sold his farm. And

they just moved in their home. And there's a couple more that –well they're there a couple years. They work though. Yeah.

Stone: And they're not members of the church?

Schmitz: Well, yes. Most of them except one of them-two of them down there. They don't-they go-the one in fact, I don't know if she goes anywhere to church. And the either one goes to Cold-the second one up this way he goes to Cold Spring church. And the rest go to Jacobs Prairie.

Stone: I see.

Schmitz: Yeah, that's what they do. Yeah, now in ten years to come, I suppose they'll start in building-you know all those people building up, you know. Just like down there. That was never no homes there. Now on both sides there's homes there. And my daughter she-she built on the end of my land, my daughter did. I think she's only got about an Arce. She built a home there. And they-she's a teacher at Cold Spring and he works at the butcher shop at Cold Spring.

LeDoux: A lot of churches we talked to have been a little concerned about losing some of their younger members, the young people kind of drift away. Has that been a problem here, do you think, from being in the church on Sunday?

Schmitz: Oh, there's so many they don't come to church on Sunday.

Stone: Well, we're-we're talking more about the kids who-who move away to-stay in St. Cloud or stay in Minneapolis after they get out of school.

Schmitz: There's there some that do. Yeah, oh, yes.

Stone: But-but have they been replaced by other young people who've moved into the area?

Schmitz: Yes, that's right.

Stone: So that there hasn't been any drop or-the church members haven't worried about losing members?

Schmitz: No. No, they haven't. There's always some coming in-they always start in building anew and then always more come in. You know, that's what they--

LeDoux: Are there any German customs or old German services that are still observed here in the church that would be peculiarly German?

Schmitz: No, not in our masses. See this priest can't talk no German. And I don't think at Cold Spring either-I don't-well they can, but I-- But there's a priest at Cold Spring that will teach-will teach-teaches German in school. And there's one that will hear confession.

LeDoux: In German?

Schmitz: Yes. But there-there's a couple of the other priests they can't. So they have to keep on that-some-some old people won't go to confession in English-in English. That can't. It can be-can be too that they didn't talk none. Oh, yes.

LeDoux: Now with actual language change, the mass was always in Latin though I take it.

Schmitz: Yes, it was.

LeDoux: It was just-we're talking about the sermon-the sermon and everything.

Schmitz: Yes, yes, in Latin.

LeDoux: Right.

Schmitz: I used to sing Latin too, but I wouldn't know what to do it now.

LeDoux: What was the feeling when the-the change was made from a Latin to English mass? I wanted to ask you how you felt about it and how other people kind of felt about it.

Schmitz: You just had to take it the way it came.

Stone: Especially with you knowing some Latin and being able to sing.

LeDoux: Uh huh.

Schmitz: You know we liked the Latin.

Stone: Did you understand most of the Latin that was spoken in the mass?

Schmitz: Yes.

Stone: Did you feel that most of the other people also did?

Schmitz: Oh yes, they did.

Stone: Understood it pretty much word for word.

Schmitz: There are a lot of them yet, you know, now with- we'd like to-we have Latin mass once a year.

Stone: Oh.

Schmitz: Yeah, that's what we had. And they sing Latin too.

LeDoux: When is that Latin mass? Does it fall on a holiday?

Schmitz: Yes, on Christmas.

LeDoux: Oh, I see.

Schmitz: See then they have Latin, second mass.

Stone: You kind of wish that there was more Latin, in fact, in the service?

Schmitz: You know, I don't know now. It don't make no difference to me now no more, you know. I'm so used to this now, it don't make any difference.

Stone: And now more people can understand it.

Schmitz: Yes, and we think there is some-there's one up here he says he goes only where a Latin mass is. And there's one at Rockville-that mass. Of course, I have a son living there, and he-he goes to the-where there's only Latin. He's my neighbor. He don't care.

Stone: I wanted to ask you about the building itself, unless you had any more, John.

LeDoux: Go ahead.

Stone: Now, you mentioned that the second church-the second frame church that was built was destroyed by a tornado. Can you recall a few things about that?

Schmitz: No, I can't remember that. No, I know-know when they said it went through, but I can't remember that.

Stone: Do you remember seeing the church?

Schmitz: Oh, yes. I've seen the church, yes.

Stone: Was it -- was it completely demolished?

Schmitz: Yes, no, it wasn't completely demolished. Just-just in other words it took it down, you know, and then they built it up.

Stone: Okay, do you remember what year that was-was that 1930?

Schmitz: No, it's in her somewhere, but I can't tell you for sure. I should have-should have wrote that up if I'd have known you were going to ask that- I'd have had that all written. I had my other book. That is somewhere in here-where-where it is. Here's my husband here. Here's my husband. Here's his brother and here was-these two are brothers and this was the organist and this was a friend. And here's one of my two sons as a mass server, Leroy. We always call him Lee.

LeDoux: You've had quite a few altar boys then.

Schmitz: Oh, yes. There's a lot of them now too. But Leroy served mass until he was in high school. When he was out-going out of high school he served mass. Every Sunday he served mass. It's in here somewhere where that was. (Indiscernible) Father Meinrad...(Indiscernible). Were you at Matt--

LeDoux: We're going out to see Matt Jonas this afternoon.

Schmitz: Yeah, he might know. You ask him that. Because he probably remembers that better than I did.

LeDoux: Okay. Alright.

Stone: Okay, the church that's standing right now was built in 1930. It was on the cornerstone. Now was that the church that was built after the tornado destroyed the other one?

Schmitz: Yes.

Stone: And do you feel that the church members made a decision to build it out of stone, to protect it?

Schmitz: Yes, that's what they did.

Stone: Was it mostly church members that built the church or did they call in granite people.

Schmitz: Yeah. What was-what was his name-Henry from Rockville? That was the carpenter.

Stone: Oh, I see.

Schmitz: He was the carpenter they called in. And they went to the-it says in here too, where they went to the-went to the-to the abbot, the bishop and then they could build it. I can remember yet when that church burned. They went down with tractors and wagons, you know, and they took the debris away.

Stone: Now, you mentioned the church burning, was it this church that burned?

Schmitz: No.

Stone: Oh, it was the church that had been destroyed by the tornado.

Schmitz: Yeah.

Stone: So it burned and then was hit by a tornado, in that order.

Schmitz: Yeah.

LeDoux: Going back to the earlier days of the church, were there a lot of socials and get togethers in-like in the church yard and that kind of things?

Schmitz: No, sir. No.

LeDoux: There weren't.

Schmitz: When Father Matthew-when Father Matthew was here we had always, you know we had always uchre and that. But now since this one we have nothing like that.

LeDoux: But there were in the earlier days?

Schmitz: Oh, yes. There was always something. We used to have uchre in the winter-time always. You know, once a week. But we had-but now since this one-he can't play cards. Father Matthew, oh, he was for it.

LeDoux: Now what's the present Father's name?

Schmitz: Father Meinrad.

LeDoux: Oh, okay. Okay, you mentioned that-that back in the older-older days there were some socials and some get-togethers.

Schmitz: Oh, yes.

LeDoux: What-what kind of things were they? Were they an all-day type picnic?

Schmitz: Oh, yes. We had that every-not here lately we haven't had-this summer we had one in June. We had a picnic- we had a bazaar. And when we used to have bazaars other years, when we-we had once a year or every other year, you know we-we. It's just like now, the older people did the work and the younger people looked on or sat. We used to go to church when it was on a Sunday. We went to church at eleven-eight o'clock in the morning and we stood in that kitchen until three in the afternoon. And now they have made it that going to-I still wash dishes down

there. And there are some young people don't. And now we-we put two groups and I said to that lady- I was up there at my daughter-in-law's-she was-I want to be on the first group from 11:30 to 1:30. I stood my 11:30 to 1:30. And some of them didn't even come show up this year. No, they didn't.

LeDoux: Do you think this is a problem for the future of the church-do-you said the young people aren't willing to work as much. Do you think the church could run into problems there?

Schmitz: It must be because it's really so. The older-Father Meinrad said after 65 they don't have to come and help, unless they want to volunteer. And they can come and work just when they want to and go when they want to. I believe there-there was two groups that washed dishes. That wasn't so bad and this year it wasn't bad because the people didn't come to eat fast, they wanted to eat later. So the second group had harder work than I did. But I stood my-from 11:30-11:30 to 1:30 I worked, washed dishes.

LeDoux: Now, now you've always been active, I take it, in the women's groups in the church?

Schmitz: Oh, yes. Oh, yes.

LeDoux: How far do they go back and what sort of activities do they engage in?

Schmitz: Oh, we had-we didn't have-well now-now they're going to have some-but in September they're going to have again a little doings, but otherwise like-like when they have the annual-annual report then they have a little doings like for coffee and cake and then if they want to play cards you can play cards.

Stone: Was there a women's missionary group way back in the older days?

Schmitz: No, no.

Stone: And they're weren't any?

Schmitz: No, we-we haven't, but you take Cold Spring, they have all that. Cold Spring has that all. But there's more people. You can go there. You can go there too. You can. You can go there too, if you want to go and play cards some afternoon. They have it down by the bank. But I'm not going to go, I can't drive a car. And so people over here, some of them, they don't care to play cards. The only one that likes-likes to play cards is Roman Hansen down by church. We play Shoot the Moon the other Monday night. It's fun. (Indiscernible). And then we play cards. I like to play. I like to play uchre and I like Shoot the Moon. I really like to play (indiscernible). When Father-Father Matthew was here, oh boy, he was more here than once. He had this meal here when Ben was living and Johnny (Indiscernible) was living. Oh, I can't just - I'll never forgot that.

LeDoux: Oh.

Schmitz: I shouldn't say it but he used-he used to drink a quart-but don't say nothing-he used to drink a quart of brandy and then how many bottles of beer. I never drank beer. But that day I'll take a little shot of whiskey, but that's all. I can remember when my son (indiscernible) when my son got married-afterward, up here- Father Matthew was here. We had the doings here. When he drove home and he said he didn't want to, that he couldn't drive home yet. Somebody should have really went after. Oh, no, I can drive home. I can-instead of him going down that way to Jacobs Prairie you know, where you see the garage. He took the rounds. And then-then when we went to church, he wasn't there. We went and looked for him. Oh we should-I thought I could drive, but some of them said the next time they-that never happened afterwards, you know. But

he was here often for a meal and come and play cards. Roman Hansen and (indiscernible) and Johnny and Ben and I. Oh, we played cards. I like to play cards.

LeDoux: How far back did the women's groups go? Do you have any idea?

Schmitz: Oh, oh, they really-they really didn't have-the ladies didn't have much doings. Ah-you know, it's just-just that they had-oh once in awhile they'd go there and there-they'd go there just like to sew quilts or something. But that wasn't even often like that. There was nothing-nothing like Cold Spring, you know. Just that we had a bazaar. And not every year either. And now we're going to have it in the next five years, Father Matthew said. And then he's going to have a- there's a people that moved in. He's going to have a little doings for the newcomers in September. For the newcomers that come-that joined the church. Otherwise, we never had that either. But he wants to start-he'd like to start a lot of things, if the people would go. But these people around here they-they don't go for that. I would. What can you do? Just like when we have meetings. There's only a few there for the meetings. Well they say well, he does-done what he wants anyway. (Inaudible).

Stone: Now, I imagine when you first started going to the church that everybody either walked or took the team.

Schmitz: That's right. When you tell those kids today that Grandma Schmitz walked way down to that church, they won't believe it. I did.

Stone: That was--

Schmitz: Because I couldn't drive a car and (indiscernible). I walked to church. I was not every Sunday though, I must tell you that. That wasn't every Sunday I walked that.

Stone: Now-now that's about two miles from here.

Schmitz: Just about. Just about.

Stone: Do you remember-remember when-when you and your husband got your first car?

Schmitz: Yes, in 1914. He got his first car in 1914. And we should have kept that car it would have been an antique.

Stone: What kind was it? Do you remember?

Schmitz: Ford. Oh, yes. It was a ford. I used Ford, yes in 1914. And that didn't have no windows like that, you know. That had something made like a canvas. The top, you could take it down. I could drive that car. I could drive the 1923 car, but I never tried with a '53 Ford. But I always say if the ladies drive cars they're never at home. That wouldn't have been me.

Stone: So did that make it easier for you and for your friends to get to church then on Sunday?

Schmitz: Oh, yes. We went to church years back, we drove to church with the horses, we had no car. In winter-in winter we couldn't use the cars because there was so much snow-that when we dove to church.

Stone: Did you take sleds with horses too?

Schmitz: Yes, yes. Yes, we did. Then the neighbors would go in and a couple of them would go together and then we'd have posts down there, you know. And then we'd tie the horses on the posts. Oh, yes.

LeDoux: Did the priest use to make-oh-calls I suppose on horses in those days to different farms to make visitations?

Schmitz: Oh, yes, yes. But then-them years, you know, they didn't come around like-like they make the visitations like they would now like with cars, you know.

LeDoux: Yeah, I suppose.

Schmitz: And still they don't.

Stone: Oh, even though--

Schmitz: Well, Father Meinrad said if I couldn't come to church no more, he come, you know. But the neighbor up here, they take me to church. Nine years already. When my daughter goes to church and they go to the same mass. When they don't go, then my daughter-in-law here takes me to church. Otherwise I always ask those other people (inaudible). But one Sunday I didn't get to church. You know, this phone didn't work and I didn't know it and I thought well, I called, busy signal, busy signal. Then I was feeding my brothers, then they come, I said good. Well, when they were here then my brother said well she was going to church and the next day she didn't never even ask if I could get to church. And that's awful when you don't see me in church. Well the janitor, you see-when they don't see me in church they think I'm sick then, you know.

Stone: Um. Do they check on you if-if you're not in church?

Schmitz: No, they don't, but they always think that the children would care for me.

Stone: Oh.

Schmitz: Well, he said next time you don't get to church, "he says," In a car I come and get you." (Indiscernible).

LeDoux: Have there been any changes in the church that have happened since you were a little girl that-what changes you think are good and then changes that you really don't like in the way services are done?

Schmitz: No, I'm satisfied the way it is.

LeDoux: Okay. Do you have any questions? That's all the questions we have. Is there anything that you'd like to add that we haven't asked you? Any statement you'd like to make?

Schmitz: No.

LeDoux: No. Okay. That concludes this interview.