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Elena Howard

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Oral interviews for a project on the history of activist women in South Berwick, Maine

Interviewer: Jenny Meagher (JM)

Photographer: Susanna Ross (SR)

Interviewee: Elena Howard (EH)

Date: 1992

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Length of recording: 64:04

[transcript begins]

JM: —three, 1992, 2:30 pm, Jen Meagher at the house of Elena Howard on Witchtrot Road in South Berwick.

JM: She had said and you had said also, that you had both been active in, in groups together?

EH: Well, more Carolyn than I. Not that I didn't share her views in many cases but I'm in a little different set of circumstances than she is just for the reasons that I just pointed out. I have grandchildren. My family is number one with me. My community and everything comes after that. But those are the types of things that are important to me. But my family has to come first. And so many times when she was involved in things that was not always a time that I could participate. I did, in ways other than actually going there, if I could be of help to her in any other way. But the one that I did go with her I don't know how many weeks we went to the, down to the monument to protest against nuclear. When they were thinking about building this nuclear plant down here. And we thought that took a little bit of courage because we all had people working at the shipyard. And it was not to say, we realized the shipyard is there, so people do have to work there. But that doesn't mean that you wouldn't like, if you had your choice, to have something else that didn't involve nuclear. So, we thought that took a little bit of courage to stand up to say, that we were not for nuclear, even though that was the livelihood of many in our family.

JM: Now I'm not, I'm not familiar with that. When was that and what was, were the terms of it?

EH: Let me see. The nuclear plant down in, well you know that there is one down here in Portsmouth, right? It's between Portsmouth, Hampton, Seabrook. That's it. Yeah, thank you very much, Suzanne.

SR: My mom brought me, I mean, I shouldn't interfere, but my mom brought me and my little brother when we were little kids to protest at Seabrook.

EH: Exactly.

JM: Mine did too, actually.

EH: I was going to say that ah, 70, in the 70s but it would be quite late I would say. And probably when we were doing this, I would say it might have been around—I lose all track of time but around maybe 1980, somewhere around in there, I think. But anyway, they had not gotten the approval for it so we still felt that there might be hope of not having it.

JM: Okay.

EH: We did not feel that it was something that— We would rather have conserved and done anything else, which we think that people can do, in order not to have that. You think there are other options that they need to look at. So that was one thing that I definitely did go with her.

JM: Now how was that—there are people here that work at that plant or you said—

EH: Well, oh yeah, there were people here that worked there but we, I felt myself, my husband worked at the shipyard, all three of my children work at the shipyard. Sons-in-law work there. That's a nuclear shipyard. You know they have nuclear there.

JM: Oh, I didn't know that.

EH: So yeah, they do. They have nuclear submarines. So therefore, we were actually protesting the nuclear plant but, by doing that you're also saying, now how do I say this, if you have people in your family who are involved in employment that involves nuclear, you are in some ways a, saying you do not approve of that plant and you do not necessarily approve of nuclear submarines. But they are there and anything that you do is not going to change that. So, we felt as though even though we were doing something that in some ways overlapped the livelihood of people in our family we still were very much opposed to nuclear. In any form.

JM: That's gotta be really hard. How did your family members react to that?

EH: Ah they, they didn't object at all. Because they felt we were doing what we thought was right and that was not to say that, that we didn't, we understood that they worked there. But the shipyard was going to be there whether you were for it or you weren't. I mean as far as nuclear was concerned. So, they didn't object.

JM: Didi any of them—

EH: I'm not sure they would have been able to do that though.

JM: I was just going to ask that.

EH: But they knew I did, and—

JM: Yeah. So, what did that involve? Did it mean holding signs—

EH: Well, we just, we just went, yes, we just held signs especially during the time when the ship people from the shipyard were coming and going because they all pass through South Berwick. Many of them do. The ones who work in North Berwick, Sanford, Bid-, not

Biddeford, but Lebanon, you know a lot of shipyard workers passed through South Berwick. So, many of them they agreed even though they were coming from there. So, we did that for a long time.

JM: Was—

EH: But the plant is there so.

JM: Yeah. How many weeks was that?

EH: Oh, my goodness. Uh, I would say that we did that for, I don't like to say because I could be wrong, but I'd say for several months. Up until, well, I'll say when it started to get dark earlier we didn't do it anymore. So, it was like in the summer or the late summer into the fall until you know it got dark so that by five o'clock when the shipyard people were coming. You know, it wasn't really a good idea to be there. They couldn't read it and we didn't want to cause you know them to be looking and maybe taking, distracting them, that wasn't a good idea, so.

JM: Wow, that's very intensive, and did you have a list of demands or something like that?

EH: No, we just said that we were not for nuclear and each one had little sayings you know things that and we drew our own little posters you know whatever we felt expressed our feelings about it. And we just held up the posters that's all.

JM: What did it say?

EH: Just, just to make a statement. I wish you hadn't have asked me that. I used to have a pin, see it's been so long I can't even remember. But it's one that I was, oh, I'm sorry I cannot tell you. And I had the pin and I had the, somebody in the group, in fact it was Carolyn's son later got me a little sticker because it was one of my favorite sayings. Right this minute

it escapes me. I should have known you'd ask me. [laughter] I tried to affirm that. I probably still have the pin around. I can see it was a bright pink you know the, the fuchsia sort of pink so it stood out.

JM: Um-hmm, um-hmm. I can remember my mom and I got the, the nuclear no thanks with the sun on it.

EH: Yeah.

JM: It's interesting that all three of us were at that.

EH: Yeah, isn't it. I should say.

JM: I think that was really important um, in this area and across New England.

EH: Yes, Exactly. Where are you from?

JM: I'm from Massachusetts.

EH: Oh, are you? Whereabouts?

JM: Northhampton.

EH: Northhampton. Yeah. Isn't, is, the college is there, right?

JM: Right, right. I'm just interested, I mean I know, you know for my family and for my mom why that issue was so important, but if that, you're saying that was the one issue that you got real involved in?

EH: I did. Because, well, because I felt very strongly about that. I can't remember now exactly when Chernobyl happened, but to me I used to watch it on TV and I just felt as though we were going to have an accident at some point. It might not be this year, next year, but sooner or later. They had not solved what they were going to do with the waste. They didn't

have enough answers to me. And just to save the money did not seem like a good investment. I just felt as though there are other ways that we can conserve. Everybody uses way more than they need. And so, I just felt as though until they exhausted all other avenues that they shouldn't be pursuing now. And because of the potential danger and what are they going to do with the waste? I mean, I just don't think it's, it's not gonna affect me. I'll be long gone but, but I mean I, I feel for my grandchildren and the ones coming after us. I just think we have a responsibility for leaving something of this planet that was here when we came. You know.

JM: Yeah, yeah. And, I'm just curious. I know Amy said that for her—

EH: Amy Schramm?

JM: I mean, I'm sorry, Carolyn.

EHL Carolyn. Well, you know there's another—

JM: Right.

EH: Amy Schramm is another person that has, has given so much of herself to this town. I mean she's just a wonderful person too. Did you meet her?

JM: I haven't, no. No, but I'd like to.

EH: But she is not a person who's been in town all her life as I have. And I was born here but I mean she just has given so much of herself and is involved in all the things that that go to make the town nice.

JM: Yeah, yeah. She sounds great. But, just what Carolyn was telling me, that she, for her, the civil rights movement was what got her started in this. I'm wondering, for you, if there was a particular time or movement or issue that got you. 'Cause, to stand with a sign from, you

know, weeks and weeks, that takes a lot of dedication. A lot of belief in right ideas and issue and. What for you did that?

EH: Uh, about, you mean about nuclear or any issue in particular? I would have shared the same feeling that she had for civil rights. I'm, that's, that's a big thing with me. My, both my husband and I are so concerned about the black people and we just, we lived in Philadelphia for two years and we were so disappointed when we got there. We always thought of it as, as the City of Brotherly Love and with, the things and the injustice that we saw while we were there, just really. We worked with them and we have, you know, good friends and we somehow or other were able to look at it from a different perspective than people who live there in that city. And we just thought, we felt very strongly about the fact that they are the underprivileged and, you know, felt strongly for that. But at the time Carolyn would have participated in that we, we had our family so I would not be doing that at that time. I was at a different stage in life. But that would have been something that I would have, you know, participated in if I could have. I did mentally in other ways but not as she did. I think she must have told you she actually went down South and you know marched and everything.

JM: She mentioned a little bit about that. I didn't, did she actually go down to—

EH: Yeah, she did.

JM: She said she went to Washington, but did she go—

EH: I, I thought she, well don't, don't quote me on that because I could be wrong, but I thought she actually went down to um, where did—

JM: To Selma?

EH: Yeah, Selma. That's what I thought. Now maybe I'm wrong so don't quote me on that. But I just know she was very much involved in that and, and always took a very strong stand, you know, so.

JM: And I know another, another movement was the women's movement was real important to her. Did you feel that too?

EH: Yes, I remember she was. No, I, I would have felt that way but I didn't participate in that. No, but I know she did. She did a lot. She is involved in anything that's, you know, that's important like that and she's not afraid to, you know, speak out like I've seen her at many of the town council meetings in the town. And you know, she's always a spokesman that gets up and you know says the things that many other people feel but are not able to express. I mean she's just a—

JM: So, for you what movement would you identify with?

EH: Well the movement that I identify with was the anti-nuclear. You still do. I mean I just, I just don't approve of it here or anywhere else. I just don't think that, that, that's, that's the direction in which we should be going. I just would like to see them you know, look into, uh, thermal or, or almost any other natural source before they turn to that.

JM: And are you active in any groups?

EH: I'm not at the moment, no. Well, now you mean any, uh, uh, type of protest type group, you mean? No, I'm not. Not at the moment.

JM: Have you been in the past?

EH: Well, just that one there. Just the anti-nuclear but that's all.

JM: Is there a name for it or?

EH: Um, geezers, I don't remember that it had a name. I think that we just discussed it among ourselves and decided that we'd just like to make that little statement and so we did. Because as I said, and I've signed many petitions, you know that at the time we'd go to vote they'd have petitions there if you were for or against it you know in order to get it on to the referendum and that sort of thing. So, I always, you know, uh, did that but I mean, actually, to participate in, we haven't had that many in South Berwick anyway so. But that, that one there was small but—

JM: So, was the group of South Berwick people?

EH: Yes, it was.

JM: Were they women or men?

EH: Ah, it was, there was Carolyn's son. He is the only one that I can remember and one of the lady's husband came a couple of different times. It wasn't always a time when they could if they worked of course. They couldn't be there at the time we were there. But, so I only know of her son was very, very active. He's the one that now is going to be running their business. And Craig, yes, and he was great. So, he was there. But except for him it was a group of women. We were very small, you know. And some weeks certain ones would come, and other weeks, everybody came if they could. And if they couldn't they came the following week. So, it's just that sort of thing.

JM: It's, the more I spend time in South Berwick, the more I'm amazed by South Berwick women.

EH: Yeah.

JM: It just, I mean, people have, different people have characterized what they feel South Berwick women represent. I'm wondering if you could do the same thing. Do you feel that way about the women here?

EH: Oh, I, I definitely do. I just think that when I look at the town it. Well, for one thing, now, we have, and I don't know of too many towns in Maine, maybe there are, who have had a woman town manager. Now that, that was, South Berwick has. And I just don't think that, that I have seen in any of the papers that I read, of course, I don't read any from way up in the northern part of Maine, but once in all I see the Ellsworth Journal or papers around the area. And as far as I know I don't know of any town manager that's been a woman. So I thought that was pretty progressive. That they were willing to do and she, she was a very good one in my opinion. She now I believe is involved in the Environmental Protection Agency in, in some form. She has a lot to do with recycling and that sort of thing in South Berwick. Now this was, I'm sure that women played a very important part in that. We were one of the very first towns to go into recycling. We've been doing that for years and years. Long before any of the other towns and long before it was required. And, and of course if women did not participate on the family level it never would have worked. And so, I think a great many of women took that very seriously and, and so ours is quite successful, I think. As I said we were some of the forerunners in that because there weren't too many other towns doing that and they didn't do it for a number of years at, after we had been doing it successfully.

JM: Well I've actually, it's interesting when I've talked to people about the women in South Berwick, I've heard a lot about the Hasty women.

EH: Well, well, of course, you would have. Gladys Hasty Carroll. I mean how many small towns do you have two authoresses you know like Sarah Orne Jewett and Gladys Hasty Carroll. I

think that's pretty outstanding. And there've been many people who have gone on you know and got their doctorate degrees and everything. From, from a small town like this I think there were quite a few people that have, you know, added a lot and as you asked me about my grandmother and of course I mean she had been a teacher for years and years. In fact, the first little school that she taught in, I don't know how you came. Did you come right into South Berwick and then come back up?

JM: Um, yeah.

EH Or did you come down from, from Route 4 into, by, past Spring Hill and down that way?

JM: No.

EH: No, you didn't. Well up here about probably around two miles away is, was a little one-room schoolhouse and my grandmother taught there. And then she, in her last of her years, she taught at the Central School in South Berwick. But at that time, the Central School didn't even exist and she taught in these one-room schoolhouses, a couple of them up in this area.

JM: So she must have taught Natalie Goodwin and—

EH: Uh, no. I would say not because the ones that she would have taught would have come from this area. In those days, the little small one rooms were for the local children. And now, Natalie, there was school down in South Berwick. And so I'm sure that Natalie would have gone, there was one over on Goodwin Street where the veterinary clinic is now. She probably would have gone there prior to Central School. 'Cause I don't know just how old Natalie is and I can't remember exactly the year that Central was built. But no, she would not have come up here. These would have been rural children that went to this school. But my grandmother did eventually teach in Central too.

JM: Now was your grandmother the fourth in line of the Hastys or the fifth?

EH: She would, there are, we're five generations. There, there was my, my grandmother, then, she is a step-grandmother now to me 'cause I think I told you that day my grandfa—. My mother's own mother died when she was eight. My grandfather remarried this, my step-grandmother. So, there's my mother, then me, my children, and their children. So that's five, right?

JM: Wow, right.

EH: Yeah. So, and that was another thing I was gonna say, Jenny. Another person that would be very helpful as far as my grandmother would be concerned would be her own son, who lives in the house where she lived and also his wife was uh, um, a substitute teacher and has been very much involved in the educational field throughout her life. But I mean, he has lived right there. She had two other daughters who moved out of the area so they were in South Berwick when they were young, but they're like, one's in Ogunquit and one's in Wells. So that they're still here, but they haven't been in South Berwick where the son, who lives in the house where she lived has been here his entire life. So, he would be one that could tell you anything about her.

JM: Um-hmm.

EH: That I might not.

JM: OK, well, I'm just wondering about differences that you may see between the generations of women. How do you think women in your family have had to change through the years to kind of change with the times?

EH: Yes, well I, in the, the thing that I've noticed that I mentioned this about my grandmother.

There was never a generation gap with her. We used to, I used to take my mother to see her because my mother doesn't drive so I'd always make sure she went on Mother's Day and for my grandmother's birthday, and things because she lived with her daughter down in Ogunquit the last of her days. So I tried to make sure that my mother kept in touch with her. And whenever we were there, and she was always so keen and so aware of everyone in her family right down to the small children. Who was doing what, where they were, and, and she always seemed, because the things have changed over the years. I mean, things that were acceptable are acceptable now definitely were not when she was—

JM: What are some things—

EH: Well, even the lifestyles of people have changed. And I think even children are not quite as, um. Let's see, how should I say that. Because they're exposed to television and things, I mean, their language is, is different. I mean, things that are acceptable now would not have been acceptable in her day, you know. But those types of things, she always seemed to be able to accept and I have a mother-in-law who is the same way. My husband's mother, I mean, she's 90. And you know she has always been able to accept the fact that divorces happen, and you know, she always had a good relationship with, probably stood up for her daughters more than she did, daughters-in-law, before she would her sons. And she just always, no matter what happened in families, that are part of living but were not accepted as much in the olden days. You got married and you stayed married. I mean, regardless of whether that was two people who perhaps were not well suited to one another. It's just they just didn't have divorces and things, and the lifestyles that they do today. But my grandmother always seemed to be able to accept that and my mother-in-law, too, so. Those are the things that some of the women that I have seen, that I've been associated

with have, have adjusted very well to the changes, I think. But South Berwick has definitely grown very rapidly in the last about 10 years. It was a really rural, in fact, this Witchtrot Road is one of the oldest roads in South Berwick. And when I first lived here this road wasn't even tarred all the way. You know since I've been married and lived here. Now I grew up and was born up the road about less than a mile.

JM: Oh really?

EH: Um-hmm. My mother lived there. So, I've always lived on Witchtrot except for living in Hartford for two years and then two and a half years in, ah, two years in Philadelphia. And the rest of the time we have always been in South Berwick and we've lived here since 1953. But when we came here this road was not tarred all the way. The other end was, this end was, and much of the in-between was still dirt in a real pretty rural road, but now it's quite active because people coming from North Berwick and this is a shortcut to bypass the town. And there's a lot of traffic in South Berwick where years ago there wasn't.

JM: Now it's interesting. This section of town is called Tatnic?

EH No, Tatnic is where Caroline is. That's further out. This is Witchtrot and we're not really considered Tatnic. Tatnic is further out.

JM: Is there supposedly differences in the people stereotypically from this Witchtrot and Tatnic?

EH: There isn't now. Probably years ago. Before, we have a lot of people now have moved here from other areas and there are a lot of them are very young people with families and everything so you find that they are pretty much the same whether they live out there or whether they live here. Now when I first came here this was considered way the sticks. They thought we lived in the sticks. We're four miles, exactly four miles from the center of South Berwick. That's how few people lived out in this area. We knew everyone on the

road. But I mean, that's not the case now. We're, we're not considered sticks anymore, not even Tatnic probably would be, but that more than here. But in those days to be four miles out of town, you were definitely a very rural person.

JM: Were there, I'm interested in in the South Berwick kind of before the change?

EH: Uh-huh.

JM: At that time did, did people treat you differently because you were from the sticks? You know, did they have [unclear] of what you were supposed to be like?

EH: I would say that they didn't treat you differently, but I think they definitely looked at you as being different from those who live downtown and those who lived out. But I don't think, they didn't treat us differently. But see, we rode on buses and we didn't get downtown that much. You know, I mean to go downtown was, that was a little bit more special in those days because everything that we did, all revolved around where we lived. We went out very little and, and we all had, there was rural school buses. So, we all traveled on the bus going to school and in fact, when I was young this road was so muddy in the springtime the bus couldn't even come on here. We had to walk to the end of the road which was probably half to three quarters of a mile at least. And for several weeks until the mud dried up. So that was back when I was going to school. And when I first went to school we didn't have electricity. You know, came probably maybe by the time I was in the second grade or. But when we first began, I can remember we still had the kerosene light out here. Now downtown, I'm sure they had. See, I, even now I say it—downtown. Downtown they had it but not out here.

JM: And so, were your family, do they farm or do—

EH: Yes, my father had a farm and he was also a lumberman, but I mean, they raised most of everything. We had our own gardens and our own cows and milked the cows and so forth, so we definitely lived on a farm.

JM: So, you were real active in the farming—

EH: Yes, yes, I definitely. I had to be, in those days everybody did. We had to weed and we had, I had to do our, everybody did their part. We went to get the cows, took turns getting them and that sort of thing.

JM: And what kind of roles? What did women do?

EH: Ah, well, now that this would be very interesting that you should ask that because my mother would be not the typical lady, possibly. Because my mother did everything that the men could do. She worked in the fields, drove the horses, and we have women in, for the most part, in those years were homemakers inside the home, but my mother was in and out. I mean most everyone, if you ever asked, my mother is a very, very hard worker all her life and she, she could milk the cows and. No, she could do most everything that the men could do.

JM: And did that change things for you as her daughter?

EH: Probably not, because for the simple reason that this is all we knew so we always, we just did what we had to do. Maybe had I lived in someone else's house and saw that that's not how their mothers were, but I mean, this is how it was for us and so we just, that was common for us.

JM: But, do you think that that's influenced you now that that you maybe speak out more or just have a feeling of more of equality?

EH: I feel that looking back, if I had my way, I would have said that my mother perhaps worked too hard. You know that it would have been better had she, but a lot of it, she did that was just her nature to do that. But it would have seemed that she could have maybe had like just a little bit easier if she hadn't have set those standards for herself. It wasn't always that somebody else expected her to it's because she did it and therefore, once you do it, it becomes, you know. But had she never gone to drive the horses or do any of those things somebody else would have done it. The men would have done it. But, I mean, she always took her. So, I would have probably just looked and said well, maybe if I were doing it, I would, I'm sure I would do my fair share but I probably would have done it on a different level. I would have been more in the house rather than out. In the fields.

JM: How did the men react? Like your father and your relatives or male relatives?

EH: Well, they reacted in that this is, that was just how things were and she always did it and they accepted that.

JM: How about your grandmother? Was she active on the farm?

EH: At no. Now my grandmother, you're talking about my grandmother that was 103?

JM: Yeah, before—

EH: My step-grandmother.

JM: Your step-grandmother.

EH: My step-grandmother. No, she always taught. Now I don't— When she, when her children were very young, she might not have in the very beginning, yes, isn't that fly terrible?

JM: [laugh]

EH: It's probably the only one in the country, but he'll just make it miserable for us. So anyway, I was gonna say, I don't think that she was a person who worked on the farm. Now her husband did definitely. But I don't think that she did. I think that her, her life was her teaching and I think as soon as the children were, it was possible for her to, I would say that she was back doing that. But that would be something that her son could tell you that a lot better than I could. I'm only telling you what I recall. I just do not remember hearing them say that that she you know worked around the farm like my mother did, you know?

JM: Right. Now, with your children and with your grandchildren, with the girls. We're doing, the reason I'm asking so many questions about woman, first of all, it's just because we're doing an issue on women in South Berwick.

EH: Right, uh-huh.

JM: So, I'm just curious about any differences that you see with your daughter. Do you have a daughter?

EH: I have two.

JM: Two daughters.

EH: Yes.

JM: And do you have any grand, granddaughters?

EH: I have one granddaughter. The others are all boys. So, she's very special.

JM: Uh-huh. [laugh] What do you, do you see any, you know, similarities or differences in the generations?

EH: Um, I want to say no because I find pretty much maybe it's because they have been around me the entire time since they've been in the world that I really see my daughter-in-law bringing her up and doing very many of the same types of things that we did, except that possibly our own children did not get out to get involved in quite as many things as the children do today. There are many more things that are available to them. But I, but I find that the difference in the way they are rearing them is not that much different. Or their values are very much the same as the values that we had. And so that I find very refreshing because they do, they, they seem to find the same things important for their children that we found important for them as they were growing up, so.

JM: What are some of those things that you feel are important?

EH: Well, we try to instill in them, the importance of, of appreciating everything that's around them. And these are the things that God has put here on this earth for us. But it's like we take walks with them a lot. Both of my daughters are very much concerned about the children. We tried to teach them as much as we can about wildflowers, and birds and, and make those things very important to them. And we did that with our own children. A lot of things that we did were not expensive, but they were things that we did as a group and I find that my daughter is, my two daughters, and my daughter-in-law do the same thing for their children. We spend a lot of time talking about trees and flowers and birds and all the little wild animals that we have. We all feed the birds and, and we all have much wildlife around us. And all of my children all go up Maine, so they're very much interested in the wildlife and that camping and you know the, the things around that are on this planet that were given for us and that we're stewards of. And they try to instill that in them and they're very much interested in recycling. hat my little grandson, one day he came here and, I still had some little, well they were a firm plastic. You know, little cups for the bathroom and he

said, "Gram," he said, "You shouldn't buy those kind. Those are not recyclable." I said, "Jason, you're right and Grams is not going to buy those anymore," and you know, I, I couldn't. I wouldn't have bought those again after he made that point to me because he was absolutely right. But I didn't think that, he's only five. I mean, I just didn't think that he would even notice that. Oh, he took, yeah sees that, and they're very much aware of, of, of eating habits, you know, the things that are good for them and they do instill that in them. And so, I feel very blessed in that way.

JM: It seems like the way your family has kind of stayed together as a unit, the way that, like you said, the generations were closer.

EH: It maybe this is why, Jenny, because I don't find that. And also, what, the thing that my husband and I tried to do, the things that we see our children doing with their children we try to reinforce that. When they're around we do not do things or, or we try to reinforce what we know that they're telling them. And so that, you know to carry it over so that you know to, to make it a little bit easier for the parents too. And also, to instill in them that what the parents are saying we also say that because of course, they feel Grampa and Grammy, I mean, we must have been around since you know the beginning of time.

JM: [laugh]

EH: So, sometimes, they think that 'cause I, I, it just pleases me knowing when one of them will call up and say 'Gram,' and ask me a question. I say well, that's pretty neat. They, they think that even if I don't know it, that, and if I don't, I always say, well, let's look it up in the encyclopedia or so.

JM: Great. It sounds like you have a real close relationship.

EH: Yeah, I, I do. I just I, I would be lost if I didn't have them. In fact, my little granddaughter, they've gone up Maine for the, for the weekend, as I said. So we were over there sort of entertaining them while their parents were trying to get the car, you know, packed to go because the little one is, he's not, it won't be two until September and it's hard, you know when you're trying to get so many things into the car. So, we were chitchatting with them and I said to Caitlin I said, "Now when you come back we have to try to make a date soon." But she's just up in back here. But she loves to come and sleep over. So, I said we have to ask mom when you can come over to sleep over. So that's what we're talking about. When you get back we'll make a date to sleep over.

JM: Ah, that's great.

EH: And they all like to come and sleep.

JM: That's great.

EH: You know. So.

JM: And then you're saying that along Witchtrot now there are a lot of newer families.

EH: Yes, many. When we came here we were the youngsters. Now we are the oldsters and most everybody on this road that was older at the time have, they're not living anymore. You know they passed on. And now, the lady who lives across the way, probably where you start, and she and I grew up together. She's younger than I, but we have— [no sound for several seconds] Then you know, they're the type of people who have, have been an asset to the town and to the road and they're nice neighbors and you know they all seem to have the values that, that we had. So, I think we're very fortunate that way.

JM: Yeah. I was gonna ask you that. If you felt like the people, maybe not just on your street, but in town who are from away. Like at the Strawberry Festival, most of the women I talked to were—

EH: People who had come, but exactly. Because I think it, if you were to, to assess the town now, I think you would find more people who are new rather than those old timers because many of those have passed on. So no, I, I think very highly of the people that moved in this town. There are many of them are involved, and you know the library and they're, they're very active in the school. You know the PTO does so many things because now there have limited funds. The same as everywhere else. And many of the things are not available if it weren't for the PTO and the mothers who, you know, donate their time and raise funds to, to make things available so that the children will have them because the funds are not there. So, I think I think the families who have moved here, for the most part, many, many of them are really, really nice people and, and do appreciate the town, you know, in, have done much to enhance its value, so.

JM: Yeah, I know when I spoke with Carolyn she was talking a lot about times when she first came here—

EH: Um-hmm.

JM: —it seemed like there was a lot of division in the town.

EH: Exactly. Yeah.

JM: Do, were you—

EH: Well that was when, that was back in, right around the time that I got married and move to Hartford. Because the very first town manager that we had, at that time there was a lot of

division among people. They were very much against turning from a, from a selectman type government to a town manager type, and, it there was a lot of friction. But I, didn't, Carolyn agreed that there isn't as much now. That people seem to be more, didn't she sort of think that?

JM: Except for town meetings, she, she— [laugh]

EH: Well.

JM: Yeah.

EH: I think that that's true. Town meetings are where most people who, they are the ones that are very vocal are usually the ones that are at the town meetings. You know that feel very strongly about certain things, but I just didn't. I don't see quite the division now that that they had at that time, but as I said that was two and a half years when we were not here so, but I, I do remember of it.

JM: Do, did you, was your family active in town politics?

EH: No, no. Because they were sorta like farmers you know, and so they, they weren't. They were, I'm sure they went to town meetings and things like that, but they were not active in politics.

JM: When did you meet Carolyn?

EH: When did I meet her or how do I? Well, I, I can't tell you the very first time I ever met her, I, all of a sudden she was just there because she did live right next to my grandmother. You know, her, her house is right next to my grandmother, so I have always known of Carolyn from, from the time, probably even before I had met her, when I wasn't living here and was in Hartford. I must have known she was here and probably heard through my mother that

Carolyn now lived next to Grammy and sort of came to know her that way. And I cannot remember the very first time. But she and I have, you know, been together on, on a lot of things over the years.

JM: Yeah, you said that you would attribute, kind of stand in the same place on different issues.

EH: Very much so.

JM: What are some other issues besides the nuclear issue.

EH: Well, I, uh, this would be on the town level now. I mean, we were both very much for a town manager. And, uh, then at one time that they went through a real spell of trying to have the town manager have a contract or not have a contract. Usually, Carolyn and I seem to see, well we for the most part, we went to council meetings. That's one thing I used to do before I had grandchildren. Now that comes first, but in those days we used to go to council meetings. So, we, we kept abreast of what was going on in the town. And at that time, this was when the town was just beginning to develop and there was a lot, she was right there. And [unclear] had sort of forgotten about that for a moment. There was one time when there were a couple of developers and they were really making it very difficult for the town because it was spreading maybe a little bit faster than they had the plans set for it, so that they, it was not keeping up with all the services. You know, they were getting further and further out and so the roads were not prepared for that sort of thing. So, there was a time when there was a lot of a problem with that. Obviously people have to live somewhere, but they were getting so far removed from the services that it was costing more to educate the children that were coming than, than the real estate was bringing in. So, there was a lot of trouble at that time. But I think most of that has now, you know.

JM: And what did the two of you do? Did you just go to meetings and speak up a lot or?

EH: Yes, we went to all the meetings and then when there, there would be a, uh, if they would have posters and things like that, you know, I had to bring the information out to other people that we felt didn't know it. We were forever calling on the phone and trying to get other people to go to meetings that we felt was important when we thought is, that an issue was really something that they should know about and, and should come and vote on. We'd spend all sorts of time calling and you know trying to get them to come. And that was another thing. I don't know how other towns did that but we've always had very, women that have come forward and been on the town council that were really outstanding women I thought. Like the lady who owns the store right in the center of town, Gloria Roberge, was one person that served as the council person. And then there was a lady who lived down on this road, again on Witchtrot, Doris Planchet. She doesn't live here now but she was an excellent council person. So, they've had some very, and then I think, then we have a girl that's on the, not the planning. Well, see, what would you call the committee where she sends out information about having your water tested and she is very active in, in committees to make sure that everything is done, environmentally correct and she's outstanding and that, that's a lady. So, they've had a lot of women on different boards in the town that have been active. But she's also a person who's new in town, so.

JM: Okay.

EH: She speaks well for those who come from the outside.

JM: Now, do you know Natalie Goodwin?

EH: I know her, but I do not know her well. I have never worked with her on anything. Carolyn has. They both go to the same church and they're very, have been very active together and her son of course was a representative for a long time, Harland Goodwin, and he's on the

school board, an excellent member of the school board. So, he's a very. So, I do know Natalie and know only nice things about her, but I couldn't speak 'cause I haven't worked with her.

JM: Right. I was just curious because I was speaking with her and Esther Holmes the other day.

EH: Yeah, so I was gonna say Esther is an excellent one to, to ask about the history of South Berwick. I mean, she is, is informed as anybody 'cause she's been here for—

JM: It's just different. It's interesting 'cause your perspective and her perspective or both of their perspectives are different because of the parts of town that—

EH: That they lived in. Right.

JM: And you're, I believe. You're of a different generation.

EH: Yes, she would be a little bit older than I, not a lot. But as she is older. Natalie, yeah, she is yeah, yeah. 'Cause. I'm, I'm going to be 66 and I'd say Natalie is probably maybe 71 or [7]2.

JM: I don't know. I know Carolyn's—

EH: Caroline's 80. Yeah, I know she is. Yeah.

JM: Okay. And Natalie I figured is—

EH: Yeah, Natalie's not as old as Carolyn, but I, I'd say, she's in her 70s.

JM: Okay, but they were telling me about they went to a one-room schoolhouse and they were just telling me a little bit. They grew up next door to one another. And I was just wondering if you have some memories.

EH: I'm just trying to think where, where they would have gone to a one-room school down in town.

JM: Yeah, they're—

EH: Maybe when they say one-room school, maybe it's not my—

JM: Or two-room school actually.

EH: Yeah, see, it could have been a big building where all the, all the grades were in there, because when I say one-room school this is really small, you know. A really small building so probably that school down there it probably was still considered a one-room. But see, I'm a, I can only speak for the ones that were out in the rural areas, so I don't really know about those.

JM: Uh-huh. But they were saying that they felt that right after the war is when this big question of change came around in South Berwick. Do you feel the same way?

EH: Uh, they're talking about World War II.

JM: Um-hmm.

EH: Uh.

JM: Yeah, they felt that that then the railroads died and—

EH: Well that, now that, them that is true because I mean, you know that did make a big difference. Even when the new highway, which is 236, now, when that came in. See I wasn't even thinking about that as having brought, because you see right after the war my husband was in the service and then that's what we got married and then we were away. So that so that little period right there would be different for me than it would be for them.

JM: So, what happened to you? You were, you went away?

EH: Yeah, so I went, my husband and I got married. He worked for Pratt & Whitney in Hartford, CT. That was long before they ever came to North Berwick, isn't it a small world? And so we left Hartford when we were expecting our first child because we decided that we were going to come back here because we wanted to raise our children in the country and also even at that time we had already come to the conclusion that we wanted to be around where we had family support. There we had friends that we had made but we didn't, we had just decided that that wasn't where we wanted to have our roots. And his family had been here all their life and so had mine. So anyway, then we came back here when our first child was going to be born. So, we had been in Hartford for two and a half years. When he first got out of the service he went, was on Long Island and went to an aircraft school. Then that's how he happened to be at Pratt [&] Whitney. And then when we came back here of course, then finding a job was very difficult. There was a place called Kidder Press. It's now Harris Graphics in Dover, but Kidder Press at that time was a family-oriented business. If you had someone who worked there and they were a valuable employee that is how you got in. For somebody who was already there and thought very highly of. So, this is how my husband, finally got into Kidder Press. Is because his sister worked there and she was, you know, a very valuable employee, so he and his brother ended up there. But then it's, and then he got in the shipyard, eventually. And, but now Pratt [&] Whitney is of course in North Berwick.

JM: Right.

EH: Isn't that funny?

JM: That is.

EH: Yeah, it is really. I think about that many times is that it's such a small world.

JM: Yeah. I'm just, I'm interested. Carolyn calls herself, she said, I'm so liberal I'm a radical.

And I was just wondering if you felt. She also called herself a troublemaker and that. Do you feel that she's like that?

EH: Ah, no. In the sense that she is, she brings about an awareness. I don't call that trouble making. I call it someone who has got the courage to stand up and say the unpopular thing. It's just like, just recently. they had a little problem in South Berwick about a Sri Chinmoy peace sign. Well, she and I were two or three of the people whose felt that that sign, it was not in any way, hurting anyone and that, that it should stay there. That the principle that it represented was a very good one. Well, I mean, they, they ended up taking the sign down. See but, Carolyn now in a case like that it didn't bother her to be in front of a group of people, all of whom were there with tons of paper prepared to say that this sign should be taken down. Because I don't know what they thought about this Sri Chinmoy. I mean, they just thought they tried to think that he was trying to convert people and—

JM: Sri Chinmoy? What is that?

EH: Yes, well it's, it's. It's a type of religion. But I mean this was separate from that. This was a peace movement. He represents peace. And so regardless of what he does or what his other beliefs are, this was what we were espousing, not anything else in his life. So, I mean, I wouldn't even bother to look in his background because I was, you know, I felt kindly towards the fact that he was for peace. Anybody who's for peace as far as I'm concerned, has to be good. So anyway, but I mean Carolyn was not afraid to stand up and say the unpopular thing. No one wanted to hear that. I mean they were all there.

JM: [unclear]

EH: Yes, we were. Well I was there. But I mean I didn't speak. Carolyn, did. She's much better at doing that, but I was there as her moral support. I'm sure they knew exactly that the three of us were. And Amy Schramm was there.

JM: Amy Schramm?

EH: So, we just, you know, we just could not see any harm in that. And we thought it was very good. And we figured that our councilman had, had researched this and, and this said it's like they come with a torch, you know, and they needed the bridge. And, and we just thought it was had a very nice, you know, flavor, that we were. But the other people didn't feel that way so the majority rules and the sign is down.

JM: Um.

EH: So, that's what I'm saying. So, I don't call that being a troublemaker. I think that Carolyn is a person who, who is very well informed and, and is always for the good of all. She, I have never seen Carolyn ever stand for anything that wasn't what she thought was best for everyone. Not for herself, but for everyone. And I think that that's a great quality.

JM: And how about yourself? Where would you classify yourself?

EH: Well, I, I like to think that I stand for the things that, that are good for everyone. I've never, I don't ever remember thinking about something that I was going to benefit me, but as I say I, I think of, of groups of people. I like all sorts of ethnic people and, and there have always been very much interested in that. I like their, their culture. I like to know what and I think that they just go to make up a nice community when you have everybody that has different beliefs and as long as you all have that in common. You know, wanting to have the town be the best it can for everyone.

JM: And she mentioned a lot she used the terms liberal and conservative a lot to describe people in town. So, in that sense, I did get a sense of kind of it still there being a division.

EH: Well, yeah, no, I, I do believe that. I think if you come to the older people, especially the older ones who still live out here, they are definitely conservative. Because they have not necessarily kept up with all the things that that you have to accept today. You may not want to. But I mean this is the, the society we live in now. And the people up in the back part of the town, the really older people. Like for instance, my mother, goes to a little small church up here. It's a community church. Those people have been going to that church, built, had the church built and it's the same lo— It's like stepping back in time if you were to go to that church. The minister is a lady. And those people would be very against a lot of things spending money for things that, in their opinion, were not needed when they were a bit of an age. So, they do not, I would definitely say that people like that are conservative and I don't feel that I'm that way. I feel that I look and I, I see things that I think are unnecessary now. I might not have wanted them, might not want to pay for them, but, but I, I do pay for them because I think that they are important.

JM: You seem like you're very into service for people.

EH: Yes, definitely. Yes, and I think that if I had to characterize myself, I think I, I consider myself liberal. And my husband too. We try to stay informed on, you know—

JM: That's wonderful.

EH: —national issues and—

JM: What, what do you think instilled that in you? When you have, you are a person who stayed, you know, in her hometown. And what's—

EH: Well, maybe it's because, uh, well, I did say in my hometown, but, as I said, we lived in Philadelphia for two years and we lived in Hartford. And when we went away we had no money when we first got married so we had to be, you know, we had to make our own way ourselves. We had no family there or anything. We had to find their own apartments, find our own work, and, and, and we didn't make very much in those days so maybe that got us started on, on being able to look at things just a little bit differently from like from another perspective, other than a small town because we did live in two large cities.

JM: Do you feel that [unclear]? That's, that's interesting that you say that 'cause it seems like in that case it might be an issue of privilege? Like people who have more privilege being less. Do you feel like, 'cause, I've, I've heard Natalie and Esther seem to think that South Berwick people tended to be more educated and there are a fair amount of more well-to-do, not, not really wealthy, but, but not a whole lot of people who are very poor.

EH: That is very true because I think that we have a very small role of Vietnam— I, I don't know how it is now because I don't talk to the girl who handles the poor in town. It may be a little bit different now. But we never did have very many people that were really, really poor. That the ones who had less were the ones who were sort of self-sufficient. Were sort of doing it for themselves, you know. Raising their own. They might not have had much but they were able to, you know, get the things that they did need. So, I would say that that, that is a good assessment and sound. We did not have a lot of poor. We do not have well-to-do. But I mean, they were, and a lot of, did get a very good education. We had an excellent school, Berwick Academy here. And of course, we all went to that school when we were young. It wasn't a private school in those days. So, I think that that's, that's uh, that's a good observation. I would say that. And maybe because and then also as I grew up there was a couple who now, who owned the property where my daughter lives now. He

was a dentist. And he used to come here in the summer. So, they always took my brother and me, and my other brother, and so we got to go visiting in the city. Now they were very well-to-do because he was a dentist and he made— So maybe we were exposed through them to seeing life a little bit differently than we would have had we stayed right on the farm.

JM: [unclear]

EH: So, I, I so I don't know just what I could, you know, assess it too—

JM: Yeah.

EH: But it, but we, we were lucky in that way that we did have outside and then we had another friend that came from New York City that lived over here. Now they've since passed on. But so, we did have some outside, you know, access to things other than this small town. Even though we lived in the country.

JM: And it seems like in South Berwick, and just in general, when you speak to people who have different political views, it seems to me that it's an issue of change and their attitude toward change. And I'm just curious for you what you see as positive change and what you see as negative change?

EH: Ah, the only negative change that I can see, and that is something that has happened that I, I don't even know how it could have ever been controlled, and that's simply because the town has grown to such a degree that it's no longer able to handle the traffic and that sort of thing. That has had a negative impact to me. Because it's very difficult to get in and out of the town which that was never the case before. But I think a lot of other things that have come as a result of the change that has come up has been very good. I mean we have the rescue squad, you know, and we have, uh, we have a, a wonderful little library with people

that are so dedicated and you know they, they give of their time and— And I don't know, it just seems to me that, that, and the school is better than it used to be, even though it's gotten bigger and everything. I, I mean, I'm, I'm sure that it's getting to the point where pretty soon there they will be having a problem because there are so many children and, and the space is not keeping up with it. And then the minute you have to start thinking about building schools. And that, there, you will get another division because there will be people who will want some other alternative rather than building the schools. But for the most part I, I do not object to the changes with the exception of, of what has happened because it has expanded to this degree. But I just find the traffic is horrendous for a, for what used to be a small town.

JM: Yeah, and I'm interested also, and you mentioned you were very, very sensitive to issues of civil rights and—

EH: Yes.

JM: ethnic minorities, and—

EH: Injustice. I mean to me that, wherever I see injustice, at that, I find that very hard to deal with.

JM: Um-hmm. And it seems in the past, now I don't know where you were and how old you were but with Shoetown and the Point and there are different places in town that it seemed like things were very unjust. Esther Holmes was telling me that all people in Shoetown lived in these tiny apartments that didn't have electricity or running water.

EH: Yeah, see, you see I wouldn't have known that, you see. Because of living out here I wasn't even, I wouldn't have been aware of that so I couldn't even comment on that. And I mean I

know of those different sections in town, but they didn't, they didn't affect me because I lived out here, you know, so. So, I can't, I can't really—

JM: Yeah.

EH: —speak to that at all.

JM: That makes sense. Yeah. Um, and then recently I heard that a group of I believe it, I was going to say Vietnamese but I think it was Cambodian people who were brought to Shoetown. How did you feel about that?

EH: I had no objections to that. I felt very badly for them because I often wondered how they were going to, you know, adjust. I felt really bad because I said how do they, coming to a totally different culture, how do they adjust and, and, you know, find any happiness and, and, and they didn't even speak, you know, the English that well either. So, but I as far as objecting to it, I, definitely not, but I would have felt, you know, very badly for them that, that, that they had to, you know, come into a, and I'm sure this is not the only time that that's happened to them. I mean I think when they come into this country in many places that they're, they have to depend upon themselves if there aren't other people of their, their background there, I don't—

JM: By objective, what I meant, I just was curious because I heard about it from some people and it seemed like, I wasn't sure, I couldn't tell, but it seemed like maybe they were being exploited for their, for cheap labor.

EH: Well that could be. So, you mean working in the shoe shop and were not being paid. See, I couldn't say that. I really don't know.

JM: Right. I'm just curious.

EH: But I mean, I'm sure that it was quite possible.

JM: Um-hmm. Um-hmm.

EH: Because I think that this does happen to minorities, don't you think?

JM: Oh, yes.

EH: Yeah. See that, that I do feel that way. I just think that minorities are, you know, that they're not given a fair, that's not just here I think that's everywhere in our country.

JM: Definitely. What do you see as, I don't know, a solution or— Carolyn, it was neat, she had a lot of ideas about what she felt would be the hope and she's very, very depressed with the economic situation, the political situation—

EH: Yes, exactly.

JM: What do you feel are things that could be worked on to change things?

EH: You mean just on it on this level or the national level?

JM: The national level. Just overall in this country. It's a hard question. [laugh]

EH Well, number one I think we need, we need someone who exerts some leadership. I, I do not think that we have that at the moment. So, I think number one that we have to do that. I don't know. I just think that, that sometimes we have to reassess our values or something because I just think that something is getting all out of whack. That we're not, people are too involved in making money. I mean some people, not everyone. And those who are not involved in making it are having a hard time keeping up with what the ones who are making the money are, is setting as standards for everyone else. So, I really don't know. It, but I just feel that we do not have proper leadership at this time.

JM: So, you're not happy with George Bush?

EH: Bush. I'm definitely not happy with George Bush. There isn't any way that I could vote for him at all. I didn't vote for him before and I definitely would not vote for him now. And, and the one of the things that this is the type of thing in fact I cut it out of the newspaper and put it away because I wanted to be able to refer to it. As the, I don't know if you've read about this or not, but the person who has been in jail now for like four years that was going to report the fact that he sold marijuana to Dan Quayle and he's been kept in jail all this time cannot, you've never heard that before?

JM: No.

EH: This is true. Well you know the cartoonist, Jane Pauley's husband who's—

SR: Trudeau.

EH: Garry Trudeau. Well I mean he was involved, you know there was on C-Span [Cable-Satellite Public Affairs Network]. One, one night we must have watched her about two hours. This one thing and they were talking about how this had happened. This fella was in jail and he cannot get out. They have had him in solitary confinement. I cut the whole thing. You don't have to read it, but I saved it— [unclear] marijuana, well he didn't. But he shouldn't be allowed to have a person be imprisoned because he—

JM: [unclear]

EH: Yeah, terrible. The first paragraph just about says it all. If you just wanna, just take just a half a second.

JM: Yeah. I'm gonna read it out loud.

EH: We've been watching for this because I said why don't they, why doesn't somebody, this has been on television and everything, but you never hear it. Nobody ever questions him about that. I think that is terrible.

SR: They, they cover up—

EH: Yeah. This is the number one thing. I cannot stand all this cover-up. Every day it's something different so they find out.

SR: And the thing is you hear about it for one day and then they cover it up more and you, that's it.

EH: Yeah, exactly.

JM: So, it's Brett Kimberlin. So, you feel strongly about the First Amendment?

EH: Yeah, it's very, definitely. I mean I just think that that is horrendous that I mean, a man could have this done to him in this country. Only because he wants to speak the truth? Gee.

JM: How do you feel about democracy? Do you think we have a democracy?

EH: Well, I think we do but I'm always very saddened when I hear how the things that are happening, I say that, it just doesn't seem possible that this is our country and these types of things are happening. 'Cause we watch C-Span a lot and the things that go on in the Senate and the House and I just, I think we definitely have a democracy, but, boy, I think this, there's a lot of things that, that need fixing.

JM: It says it is nearly four years now since Kimberlin first tried to talk to the press about his charge. What was done to silence him has been reported from time to time but by delay

and obfuscation, the Bush administration has managed so far to avoid real public focus on what by all signs was an outrageous, political abuse of power.

EH: Isn't that terrible?

JM: Wow. That's really, that's—

EH: Yeah. So, I've been keeping it. Yeah, so anyway, I've been keeping that because we watch this program because I often wondered when they stopped carrying, where our *Foster's Daily Democrat* is the paper that we subscribe to, when they took Gary Trudeau's comic strip out of that I was so furious. But then I started see little by little letters to the editor saying where is it, we want it back, we need to make our own, you know, our own decision. We don't have to have you decide whether or not we want to believe what [unclear] what Gary Trudeau says. Put it there and let people see it and then they'll make up their own minds. So, they did finally bring it back. But I mean this, he had a program one night with a couple of reporters and they talked about this and—

JM: Wow.

EH: —I, I was really impressed with him though. He's a really fine young man. I had no idea what he looked like or what he was like and I just, you know, how sometimes you, you wonder are you going to be disappointed, but I just thought he was a very fine young man. I really have a very high opinion of him after I listened [unclear].

JM: It seems like, I don't know, it seemed, you brought up so many wonderful examples of how individuals can make a difference. You know, just a few people stand like, maybe not like in your case with the with a nuclear plant, maybe not stop the plant but at least to have gotten together—

EH: And to make people at least stop and think about it where before sometimes things just happen and no one ever brings it out so at least you have to stop and somebody at least discusses that. It's like that black man that was just put on the Supreme Court. When he said he had never discussed abortion and now with so many months later he certainly must have discussed— He certainly came up with an opinion pretty fast. Thomas. If he didn't know. I mean I didn't believe that. And I mean, uh, I wasn't in favor of that appointment but that's neither here nor there either.

JM: Right.

EH: So.

JM: Yeah, I think that was a real, a real slash for you know, for civil rights.

EH: Yeah, exactly.

JM: I think it's a good point because it shows that you cannot go by the color of people's skin—

EH: Exactly. Because normally, I would be very much for a black person. For the most part before they even say anything I'm usually on their side. I may change my mind after depending on what they've done or said or the stand that they've taken on something but basically, my first feeling is, I am for them, before they've said anything because I just, I mean, it's just how I am. So, I'm drawn to the to the underdog.

JM: Right. Yeah, but he's an example that he was a black man who was not for civil rights.

EH: It, isn't that something? In fact, in his, his appointment before he had actually done things to harm the movement. You know and this, I couldn't understand at all.

JM: So how do you feel about the recent verdict of the Supreme Court on the abortion rights issue?

EH: Ah, I was disappointed. I was glad they didn't overturn Roe vs. Wade. Because I just get furious when I keep hearing them say abortion. I do not think choice is equated with abortion. I mean I, I'm not for abortion, but I, but I do think that we need to spend more time with the people who are already in this world. I think there are many ways that, aside from abortion, where you can take a stand on life. It doesn't, and I, I do think if they can't have a quality of life I just I don't think that's part of God's plan, for me. So.

JM: Yeah, 'cause Carolyn said that if she could she wasn't sure how her husband was going to be. He was, had to go to the doctor. And it seemed like if she could she was going to the march in Portland.

EH: Right.

JM: Have you been, have you marched on—

EH: I have never marched on that, but I mean that would be, I would definitely be marching for pro-choice. No doubt. I mean I, that doesn't bother me to express my opinion about that because I felt that very strongly and I just feel that you know the, when I look at those little children in those foreign third world countries and see the kind of life they have. I just said, I just don't think that, I think we need to educate these people so these poor little children are not brought into a world where they're going to live that way. Because I just think that quality of life is important to me. So.

JM: Now I know for my parents, what they feel kind of opened their minds and made them more liberal people was the anti-war movement and, and just seeing the pain and the killing and the destruction of the Vietnam War—

EH: Oh.

JM: —and, and also student movements. They were very involved. Now I'm just wondering if
there was a movement or time that or if that was—

[end of transcript]