

Jim and Debbie Frohn Apfel and Ray Estep

Where: At the Frohn Apfel Farm in the St. Joseph Settlement

Date: June 22, 2016

Location: Proctor, WV

Interviewer: Emily Hilliard & Cheryl Harshman

Transcription: Emily Hilliard

Length: 34:13

St. Joseph Settlement aka the German Settlement is a rural community of farms on the Marshall-Wetzel County borders, settled by German Catholic immigrants in the 1850s. As Cheryl Harshman says in her e-WV article on the settlement, “the church, schoolhouse (now a public library and parish museum), rectory, community building, and cemetery are still the heart of the St. Joseph community.”

On June 22, 2016, Harshman hosted state folklorist Emily Hilliard on a visit to the settlement, meeting community members Jim and Debbie Frohnafel and Ray Estep and visiting the church and cemetery. In this interview, Estep and the Frohnafels talk about the St. Joseph Settlement community past and present, the church, and the graveyard.

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RE: Ray Estep
CH: Cheryl Harshman
EH: Emily Hilliard
JF: Jim Frohnapfel
DF: Debbie Frohnapfel

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00:00

CH: It's not a strict genealogy, but it's part of the history, part of the culture, yeah! You're right to put it in.

EH: Yeah! I think so. Well just for the tape, would you say your name and where and...

RE: I'm Raymond Estep, St. Joseph, Proctor, WV is where I, my address.

EH: And when were you born?

RE: 8 March, '36.

EH: So could you tell me a little bit about your family?

RE: Well I got 8 brothers, or 7 brothers and 1 sister.

EH: And they grew up in this settlement?

RE: ...born in this parish, baptized in this church back in 1936, and never left there ever since! (laughs)

EH: And how did your family descendants come to the area?

RE: Both sides of my family, mom's side the Herricks and the Esteps, it's all German, all the way back. I got, now I got the German's back to 1620. Esteps. (laughs)

EH: Wow. Do you know where in Germany they were from?

RE: Yeah, Fulda!

EH: And what did they do there?

RE: Oh, they was farmers, they come over here and they put the church on top of the hill. The history I read, that's the way it was over there. Have either of you been to Fulda, Ohio?

JF: No.

RE: There's a lot of family names. Klugs, over there that's part of it, that Fulda, Germany. And it's the same way, church on top of the hill, people all around it.

EH: What do you know about the church?

01:45

RE: About what it tells ya in these books!

JF: (laughs)

EH: (laughs) I'm sure you know some things that are not in those books.

RE: Well they started the church, it was first started in 1850.

EH: Okay.

RE: But they had, that was, they had a priest come here once a month or so, the story I read, the priest would come about once a month and he'd stay in somebody's house and they'd take him back to Proctor and he'd get on a boat or a train and go back up the [Ohio] River!

EH: Wow, so he probably lived in Ohio somewhere?

RE: No, they went back up to Wheeling.

EH: Oh, okay.

RE: That was the headquarters or the diocese place. But it wasn't in 1850, still Virginia.

CH: Yeah, still Virginia.

RE: Right.

EH: Oh right, yeah. And was he a German priest?

CH: Probably.

RE: No.

CH: Did he speak German, do you think? What have you heard?

RE: No, the priest that got most of the records in Wheeling, there's a woman in German and I got on to her with the computer and she's about my age and she does genealogy, really big in it, and she come to Fulda, Ohio to try to find a Hioff (sp?) --my great-great-grandpap married a Hioff that come from Germany. And she couldn't do any good on the Hioffs (Highels? sp?) they're just like the Smiths in the United States, there's zillions of 'em. So she got on the Esteps, worked with a old Karl H, J-A-S-T-A-D-T. That's how Estep is, or was in Germany. And she worked with them and that's how I got them Esteps way back. In fact I was there [unintelligible] visit her. She lives over in Pennsylvania.

EH: Huh. So most of the, they were telling me that most of the farms around here were part of the settlement.

RE: Oh yeah, it's about, I think it's 7 miles long and 3 or 4 miles wide.

JF: Probably, yeah.

RE: Lower end in Marshall County and a little bit of Wetzel.

EH: And you grew up in the Settlement.

RE: I grew up day 1, I was born here.

CH: Did you go to school here?

RE: Went to school out at St. Joe the 8 years. Walked it 7 years, which was about 4 miles a day. Downhill going home and downhill coming to school. Hill going both ways!

DF: Through the woods too.

RE: Through the woods.

CH: So when you went to school here, were there nuns here?

RE: Yes.

CH: And Jim, when you went to school were there nuns here?

JF: Right. Yep.

RE: In fact, there was one old nun here, Sister Vincentia, she taught dad! Taught me, and she was there when my kids...

JF: Exactly, she taught my dad too.

RE: (laughs)

JF: And dad said she looked the same! (laughs)

RE, EH, CH, DF: (laugh)

JF: She never aged!

RE: A lot of them were German. They was German, them nuns. They was pretty strict (laughs).

EH: Where did they live?

RE: There was, I call it the nunnery, it's...

JF: [unintelligible] up there.

EH: Okay. And they were your teachers?

RE: Mhm. They had 2 teachers and one was the cook, housekeeper.

EH: Do you remember what she would make?

RE: Huh?

EH: What food she would prepare?

05:37

RE: Oh I don't know what they ate, probably about what we eat.

JF: About the same thing, anything when they had a social or something, she would always bring in one kind of cookies, but that's the only thing she ever brought was those cookies and then they had some kind, I don't even know what kind of cookie they were!

RE: I don't remember either.

JF: I remember seeing them and...

RE: I was there when Sister Georgia was the cook.

JF: Yeah, I don't remember her sister, but Bertha.

EH: What are some of your memories of the school?

RE: Oh, it was a good school. Strict.

CH: There were 2 rooms. Is that right?

RE: 2 rooms. 4 lower grades and 4 upper grades. And then the priest came up and we had religious classes once a week. But we had to do that later here...country started paying for hot lunches and bus and whatever, and we couldn't...

DF: That was the public school that was Catholic.

RE: They couldn't mix religion and the public school together so we had religious classes before 9 o'clock.

EH: I see. But it became a public school eventually?

RE: Well it was public, but there wasn't very many people. I only know about 2 of us Catholics went there.

JF: Right, yeah.

RE: Little Roy did, Little Roy (laughs)

CH: (laughs)

JF: Did he?

RE: Yeah, he come over there.

JF: Well I came. That was after I was there. (laughs)

EH: What was the church community like?

RE: Oh it was real active.

DF: Socials.

RE: Socials, everything. Church, everything. People was real religious out there. I mean they went to church 3 times a week probably.

EH: 3 times?

CH: It was the center of the community, wasn't it?

RE: Your exactly right! It was the center.

EH: So what were some of those socials like?

RE: Well for a long time, they divided, they had 4 socials a year. They had Marshall County on that side of the road and Marshall County on this side of the road and Wetzel County on the West side of the road, and Wetzel County...they had 4 different groups at it. And then the 4th of July thing, we all worked together.

EH: Okay.

RE: That was the big money maker.

EH: Ah.

RE: 4th of July social.

EH: And would there be food? Would women of the community prepare food?

RE: Oh food, that was a big dinner. That was our...

CH: Was it a chicken dinner? Was it always a chicken dinner.

RE: I think they started having chicken and ham later on...

JF: Yeah, always chicken though.

RE: You know what, it was always chicken. Mom used to growl, she said, "I got to fix chicken and all I can leave the kids at home, the backs and the necks, I have to take it over there." (laughs)

EH: What about sides? Were there dumplings?

RE: We always had nice potatoes, green beans, noodles, and desserts. All kinds of desserts.

EH: So probably homemade noodles?

RE: Everything they had was homemade. Even like for you to have potatoes ready to eat before the 4th of July, but a lot of times there wasn't.

CH: And new potatoes wouldn't have been ready.

EH: Right, yeah. And so were there German recipes that they would?

RE: Well most of it was German, you'd go there to Fulda, Ohio, I've ate over there [unintelligible] swear I was eating at St. Joseph's! (laughs) Same thing! Green beans.

JF: Well where is that over there, Ray?

RE: Go up to, how far up you go...go up 78 off of Route 7 that'll take you right to the interstate.

JF: Okay.

RE: You don't quite get to the interstate. There's I think it's 80, 89, 87 routes around it.

JF: Oh that's not very far over there.

RE: No, it takes you about an hour 10 minutes.

JF: Yeah, over [unintelligible] over in that area. Yep.

EH: Well I don't want to make you too uncomfortable.

CH: Ask Jimmy about making sausage and his hams.

EH: Oh okay.

CH: 'Cause that's something that you would have, you would have learned that from your father.

JF: I'm sure Ray knows these.

CH: Either of ya, either of you.

JF: In the fall of the year, it would start about November and usually by Thanksgiving everybody would have their butchering done. They would, every family would butcher, I think it was basically, a recipe a hog per person! (laughs) something like that.

RE: Pap used to butcher 6!

JF: Yeah, yeah, it was something like that! Roughly. And they would all, like Tuesday we'd be over at Ray's. We'd butcher and everybody would go over and help. I mean all the, it'd be a family or community thing. Everybody had their specialty. Somebody done the scalding, somebody made the lard, or you know, rendered the lard and somebody else done the sausage. Everybody had the same job almost every place you went, they done that job. And it was a big thing too. They'd have a big spread of food. The women would come and cook and it was an all day, it was more of a social thing than a work thing. Something people looked forward to it.

RE: I don't know if it's a folklore thing, my uncle's, name was Herricks, all them boys, when they butchered over there at pap's one time, my dad's, (coughs) he, mom always cleaned the casings to put the stuff.

JF: That's what grandma had done.

RE: They made the sausage, them Herrick boys. Well they thought one day it'd be funny if they put some corn in that sausage, and they stuffed it, and we went to a Christmas thing over at the hall and pap took over and a big roll of that fresh sausage to them nuns! And afterwards found out that corn was in there. I don't know what they thought of that!

JF: (laughs)

EH: Oh no! Might have been good!

RE: Like we didn't clean 'em good!

JF: Right, yeah! (laughs)

EH and CH: (laughs)

EH: Uh-oh.

JF: That sounds like Clem.

RE: Clem had a part...

JF: I'm sure he did, yeah. He was always a prankster.

RE: (laughs)

EH: So you don't have hogs now but does anyone? Or do you help out with sausage?

JF: Well hardly, the way they cured the hams and everything you had to scaled the hogs and now everybody...

RE: Skins 'em.

JF: Skins 'em. That's the big difference.

RE: When you butchered, they went out there and they'd buy a hundred pounds of salt. Pap put salt that deep on 'em.

EH: Wow.

RE: The hams, the shoulders, the sides. And he'd, and they'd go out the next day and that had all soaked in the meat. And they had to put it on there til it wouldn't take anymore salt in order to cure it so it would keep. And that's the way they did it. And mom, she canned lots of everything, sausage and...

JF: That's the way they, they just started from, they didn't have refrigeration and stuff. That's the way they preserved their food.

RE: We never had electric.

JF: No electric or anything so they had to cure their meat and can it.

CH: Do you remember what kind of seasonings they would have put in the sausage? Did they put herbs and garlic?

RE: Well that changed.

CH: Garlic or sage or anything?

JF: No just...

RE: They did garlic and they overdid it so much. I like sausage when they put garlic in it and I didn't like it when I was a kid.

JF: Yeah, I just liked the salt, pepper and a little sage.

RE: But then they got them sugar curers where you took that meat and shutter it in next to the bone and the hams, the shoulders.

EH: And what is scald? Do you mean--is that boiling it?

JF: Well what they...

RE: They had hot water, usually about 148 degrees, you just...

CH: You'd get a big metal...

RE: Yeah.

JF: A metal drum usually. Use a metal drum.

RE: And strip that old hog down.

CH: So how would you get the hog into the upright drum, how would you do that?

RE: Well probably have 4 or 5 guys that had a hold of him.

CH: Maybe some kind of a wench?

JF: Yeah, they might have a little pulley up there something to pull it up and out...

RE: We got a picture over there in the camp of a hog that Grandpap Herrick's butchered? Weighed 840 pounds. (laughs) Back in the days, they raised 'em for lard! That was for...

JF: Yeah, yeah they used the lard. That's what you know for baking and pies and cooking, everybody had a...

EH: Yeah, cooking grease.

RE: Them old pie crust made with lard, buddy, you couldn't beat that!

EH: (laughs) What are other things they would help out with? Was there any kind of sugar or sorghum?

CH: How about hay or wheat, did you guys grow much wheat out here?

RE: Well usually the hay, they done that, each family done their own.

15:04

JF: Yeah, they each done their own. They have the thrashers.

RE: They have the thrash machine.

DF: Jimmy's grandfather, did you have the only, he had the only thrasher?

JF: He had one of the first ones there, Shetlers did. Shetler, yeah. They had one of the first ones. Grandma and grandpa and...

DF: He's got the diary of that.

RE: I worked around that thing a lot. I was a little guy, I used to have to carry water. Then I got bigger always had to carry the oats and the wheat and put 'em in the granary. But they done the big...

JF: That was a big thing too when dad would help grandpa thrash in the summer.

RE: The thrash machine...

JF: And they would have a lot of people, I mean you'd be talking 20+ people at a thrashing 'cause they had a lot of hand work, a lot of work to do.

RE: Oh yeah.

JF: And they'd have to feed them people. And like dad said he ate mutton like 20 some days in a row because that was the easiest thing to kill a sheep. You had to have something fresh. They didn't have refrigeration and stuff, so they would just kill an old sheep and they had mutton. And he didn't like mutton. Chickens was too expensive! I mean you know...

CH: Sure and you'd only have, you wouldn't have enough for...

JF: Yeah, you'd have to kill the flock. So that was...and mutton probably went a long ways too. (laughs)

RE: What grandpap always did, I always had to help him hold sheep and he took an ax and chopped its head off! (laughs)

EH: Wow.

RE: How bout that!

EH: And would you eat every part of it?

RE: They didn't throw nothing away back in the day.

JF: They ate every part of the hog. There wasn't nothing left.

RE: When they made liver pudding they put, they called 'em schwartz (sp?) that was rye and they'd peel that off of the fat and they'd put a little of that in there, grind it up for just color, they put the livers in, they put, some of 'em put the kidneys in.

JF: Yeah!

DF: Was that mincemeat or...

RE: No, liver pudding!

DF: Liver pudding.

RE: And they'd call is liverwurst.

CH: Bratwurst?

RE: That's how [unintelligible] in Germany over at Fulda. Their church, their group of women had a just like us, had a bunch of it and they was talking one day on the computer about Christmas time, what they did after midnight mass. So I had to put my 2 cents in. I said our place, we always butchered not too far before Christmas. When we'd come home at Christmas after midnight mass, mom would fry fresh ham and all that stuff.

JF: Yeah, that was when they had the fresh ham was...

RE: And then that woman from Germany, she chimed in and wanted to know where St. Joseph's was. And I told her and she says, "There's still a church there?" And I said, "Yes there is!" She said, "wanted to know where it was at and I told her and we was having our 150th celebration then. And she said "Could anybody come?" And I said, "well I think that they want a number of people whose gonna be there. They want them to sign up." And she said, "Well how do I do that?" And I gave her a couple telephone numbers. About 2 days later she called me on the computer, she said "We're gonna be there, me and my husband!" They come and they ate with us. But she told me about what they did over in Germany. They took the stomach and they cleaned it out of the pig and they filled that up with sausage or liver pudding. I forget, I don't know what they called it, they called it something.

EH: Do you want to show me some of the things that you brought? The photos?

RE: Well I guess this is the first one. I think. Yeah, this is 100 years right there. There are a lot of reading. I don't know did you ever get one of these?

DF: Yeah, I've got. Linda lent me the one that Father Frank accredited to his John.

RE: This one's got, this is all the kids from--we did this...

JF: The school kids, yeah.

RE: They send this all the pictures. There's that sister, Vincentia (sp?) that...

CH: I remember [unintelligible] talking about her.

RE: She [unintelligible] has a story about that. This is the list of all the nuns that was here.

DF: That was Jimmy's aunt on the other side. Sister Roberta just died a week or so ago.

EH: Oh wow.

JF: Yep.

DF: I'll show you what we got from her.

RE: See they started picturing back to 1928, but they had them long before that. This is just the pictures. This is over at the camp. Cleta and Bernadine. And me and Bill, we took all these pictures and gave 'em the pictures and mom's pictures. That's where they start there.

EH: Oh yeah.

CH: Isn't that cool?

20:13

JF: Yeah, that was probably the class that was graduating. Some of the classes had you know...there was no big classes.

EH: Yeah, right.

RE: I don't know what the biggest class we had.

JF: There was only 3 in our class that went the whole way.

CH: Isn't that pretty?

JF: We had Frank and Frank Andrews in it...

DF: I'm gonna make some coffee.

RE: Right there was my class.

JF: That's your class there.

EH: Is that you?

RE: Yep.

EH: Wow.

RE: Me and my brother was in the same class. I'll tell you why. You had to go to the catholic school so we walked. Which way did you guys come out here?

CH: We came up from Lynn Camp.

RE: Well I lived back the other way. And mom didn't want to start him by himself and I was a little bit younger when I started and he was a little bit older and she sent us both together.

EH: Ah!

JF: So you went together!

RE: That's how we come to be in the same class.

21:39

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RE: Went to school together, played football together, everything.

EH: Wow.

CH: Where'd you go to high school?

RE: Magnolia. I was gonna say, you went with the county, yeah?

RE: (flips through book) My kids is in there. 1984.

JF: What year, right? It was 1960 I graduated.

RE: Who's that?

JF: Scott Frohnapfel, Anthony Kernan (sp?)

RE: This is Jill. That's my first, my cousin. Where's my daughter? My daughter's in one of these classes.

EH: Rachel?

RE: Rachel!

JF: Oh yeah.

RE: That's her. Right there.

EH: Oh yeah.

JF: Is she still in Texas?

RE: Yep, she's in Texas.

JF: That's what I thought.

RE: But that's got all them schoolkids.

JF: Yeah, that's the school.

RE: Let's see. There's the history on the--that's how they got, picked their name. There's just all kind of stuff in there. There's Goldenseal interview in one. I've got a Goldenseal, the history too.

EH: Oh yeah. Did you write that article?

CH: I didn't write one about that, no, huh-uh.

EH: Okay.

RE: Yeah, there's Marie Miller's family is in there and Albert Estep's family.

JF: Yeah, I remember that.

RE: This is stuff like mom would get. There's all the people that was in WWII. All of them in the settlement. They worried about that when the Germans came over here. People here would be with the Americans.

EH: Right.

RE: Per capita we had way more people in the service fighting for the US. This is WWI.

EH: Was there any kind of suppression of German heritage during the war?

RE: Not, I don't think. There was a little, but they wondered about it, but...these people didn't come over here. They come over here because they wasn't getting treated right over in Germany. That's the reason they come.

CH: Probably because they'd been here so long...My mom, my mom is German and she, her family came over like 1910. And she did feel, she grew up near Cleveland, and she did feel some shyness about, "Oh, I'm German, I can't speak..."

RE: Well, they did. And another thing when they come over here, this German lady, she just growls at that priest that was up there at St. James back when they come over here. At church. They took, all these Germans went through that church, most of 'em, when they came here to do whatever they have to do--get married or get baptized the kids or... And she just growls at that priest and he just wrote down what it sounded like, the name, that's how all these names come about.

JF: Yeah.

RE: Estep in Germany is J-E-A-S-T-D-T and now we're E-S-T-E-Ps.

EH: Yeah. (laughs)

JF: Shetler was spelled different.

RE: Yeah, Shetler and Herrick.

JF: Yeah, there was a different one. Frohnafel stayed the same.

RE: Yeah, Frohnafel pretty well stayed the same.

25:37

EH: Hmm. Yeah, when I was in Helvetia in Randolph County...

RE: Helvetia, I've been there!

EH: ...Swiss...yeah, so it's Swiss-German, but they had basically lost a lot of their heritage post-WWII until someone who was from there came back in the 60s and said "We need to save this 'cause it's important." But a lot of that was because of the...

RE: This book here, here's all of the names that I got in here.

EH: Oh yeah.

RE: Long see, there's a little bit about every family.

EH: Wow.

RE: And I copied it all and run in through my computer. Generations program.

DF: Your mom wrote a really nice book about the settlement. She was a good historian.

RE: I think it's this one, might be the other one (turns through pages) One of them says composed by mom.

JF: Yeah all of them names go on.

RE: Must be that one I give you there.

CH: This one.

RE: Let's see what it says.

JF: I remember a place, it was called Yeagerville.

RE: Yeagerville.

JF: I never heard of it again. Who was that telling me that... right there with the.

DF: His mom wrote that.

JF: ...the town Yeagerville. I said I never heard of that.

RE: I thought that was pretty good. That's at the beginning where you went to the church and you got baptized and--my grandson was out to see mom one day in the graveyard and that's the end right now.

DF: A lot of the tombs out there are written in the old German too.

RE: Yeah, there's several of 'em.

JF: Oh that is interesting. You've got all the...

CH: Tell her a little bit about the rod iron crosses that are in the graveyard so she'd have it on the recording.

RE: Well, them all comes from Germany. The way I read.

CH: And when would that have been? When would they have gotten those?

RE: Well, get the [unintelligible] three of them are in steel crosses.

CH: Then we'll got and see 'em. We'll go out and take a drive.

JF: That's, Weyman (sp?) lived over there. That farm across from.

EH: With the blue roof?

JF: Yeah.

RE: Christine Weyman, she married John Shetler, she was Joseph Weyman's daughter. And the typhoid was going around then. And 3 of them Weyman brothers died. One in August, one in September, one in October. Well this Christina, she got sick in between the last two.

CH: What year, you got a year there?

RE: Oh yeah. 1878 is when the typhoid epidemic was. And them boys, the twins I say, died August, Fred and Joe died in August. Joseph, he was born in 1878, or 1849. He died in '78. And the next one was Fred, Fred he was born in 1855 and died in 1878. Then Nick, he died in October. Where's Nick? Oh there he is, he was older. He was born in 1851 and died in 1878. All 3 of 'em died in 1878. But anyway, this woman Christina, that's her sisters, them 3 had died. She was real sick and they knew, called the doctor, and they knew what they had, what she had. Well the doctor suggested, she couldn't go to the funeral for the last one 'cause she's sick. And the doctor said, he read somewhere where the doctor gave one of them people that died from typhoid a stimulant which was strychnine. And said it calmed her nerves and didn't always save 'em but it calmed them down. So he suggested one try it and they agreed and said, well she's gonna die anyhow, so cause 3 of 'ems already dead. So they gave her that shot, she got over it. She was 15 years old then. Then later on she married old George Shelter, and they had 6 kids and she was 97 when she died. (laughs)

CH: Now were all those people born here? Were they born here or in Germany? Do you know that?

RE: Well...

CH: The ones that died?

RE: Her dad, he was probably born in Germany.

CH: Uh-huh. So they would be the 1st generation?

RE: Some of 'em I know of. I got...

CH: They would be the first generation here.

JF: Yeah, there were certain families that come over earlier than other ones.

RE: Yeah, about the earliest ones was in the 1830s I think. I've got it somewhere here.

JF: ...in books, I can't remember who came here earlier.

RE: I've got a list of the early.

JF: I think Frohnapfel was in the second wave or something, maybe even a little bit later.

RE: The real early ones, a lot of 'em didn't stay. There's names that ain't here no more.

EH: So before we go over there could you tell me what the community is like now and how it's changed?

RE: Everybody's old like me! (laughs) Kids all followed the work.

JF: It's a...

RE: We have a dinner every fall. We get it catered and people donate and we get a lot of people come to that. And they make a little money on it.

EH: So it's sort of a homecoming?

RE: It's for just enjoyment. They don't make money anymore.

EH: And the church is still--there's still a mass every...

RE: Well we don't have a priest right now.

EH: Okay.

RE: One comes from New Martinsville.

EH: And how often does he come?

RE: Comes on Sunday, Tuesday night and Wednesday morning.

EH: So he comes 3 times a week!

RE: That's only supposed to be temporary but I don't know. They say they ain't got no priest anymore. (laughs) Don't know how temporary it is.

EH: About how many people come to mass?

RE: I don't know. They give out envelopes for collections and I think there's 80. Is there 80, that many now? 80 families?

DF: Probably is, yeah.

RE: About 80.

EH: That's still a lot, yeah.

RE: I don't keep track of that, I don't know.

EH: Well yeah, we can chat more. You can show me some of the aspects of the church and graveyard.

DF: I wish you had more time, 'cause.

EH: I know.

RE: Well you know I didn't know whether to bring all these so I didn't figure you weren't gonna stay too long.

DF: I tell you what, I've got soup or I've got pie. Do you want--anyone want a piece of pie? I got black raspberry, blueberry, and butterscotch pie.

RE: Butterscotch!

DF, JF, CH, EH: (laugh)

EH: Is that good or bad, I'm not sure!

JF: He had a piece of that pie and he said, "Would it be rude if I licked the plate?" (laughs)

RE: You remember that place? (points at photo)

EH: That's the highest compliment I think when people lick the plate.

DF: You should see this guy though, he's got the big fuzzy beard!

RE: I drank beer in that place.

JF: Yeah, that place is falling into the highway.

EH: Oh wow.

RE: Used to be right there at the town. He'd stop there and get him an Iron City.

EH: Was it an actual natural springs?

DF: Does anybody want any soup or salad? You want any soup or salad?

CH: Yeah, are we gonna eat first and then go there?

DF: You want to eat after we come back?

EH: Either way!

JF: Let's go over there first.

DF: Let's go over there.

JF: You want to ride over there, Ray, and then come back and we'll have a sandwich.

CH: It says natural springs.

34:13

END OF TAPE

END OF INTERVIEW