

- R: This is Kenneth Rock, and I'm conversing this afternoon with Miss Paulina Hahn, at her home on Lincoln Street, in Globeville, Denver, Colorado, and this is a warm afternoon on the fifth of July, 1977.
- H: You made one mistake. It's a hot afternoon.
- R: It's a hot afternoon. It is, indeed. Let's get things accurate from the beginning. Okay, Miss Hahn. Could you tell me, could you just restate your name, please, and maybe a little bit about your origins.
- H: My name is Paulina Hahn, and I insist on the Paulina because that's what my parents called me. And I had a very sad experience as a youngster in fifth grade, the teacher said, "You don't want to be a little German girl. You want to be an American girl so we changed your name to P-a-u-l-i-n-e." And I did it. And then after I had graduated from college, and all my insurance papers and everything I possessed was Pauline, I had to spend money to get back to where I belonged. And that made it a very good experience for me, because every once in a while children at school would say, "You are the only one who hasn't said, my name is spelled wrong." I had an Ofelia, O-f-e-l-i-a, and she says, "Everybody tells me it should be spelled another way," and I said, "Who spelled it this way for you?" "My mother." I said, "You keep it." So that's the way it goes.
- R: That's right. That's sort of a part of you.
- H: That's me. I was born and raised in Globeville, have lived in this area all my life, I was born in a little home not more than a block from here.
- R: On Lincoln Street?
- H: On Sherman Street here.
- R: On Sherman, right a block to the east. Uh-huh.
- H: And we moved into this place in 1912.
- R: And I believe you were saying that your father built this house?
- H: My father had the house built.
- R: Had the house built. And this is a brick house, is it not?
- H: This is brick.
- R: Was this unusual in 1912, or, there is a brickyard across here, I gather.
- H: No, we had a rule in Denver, that would not allow frame houses.
- R: Oh.

H: We, when we built this house here in Globeville, we wanted to, we had a frame back porch. And my mother wanted to use the back porch sort of as a summer kitchen. And so she wanted to close one side, the north side, and also the south side, and just have the east side, and we could not get a permit. The only way we could have that porch was to have the south side windows and the east side windows and close the north side. Because there were not any frame houses or frame allowed. So everything along here is brick. And it wasn't because we had the brickyards. It was a law in the city.

R: Do you think, to prevent fire?

H: It was a fire preventative, and another thing, it was heat-resistant both ways. Your winter, your heat stayed in, and your summer, it kept heat out to a certain extent. So that is the way, but that was the rule at that time. When they changed, I hadn't any idea, because all of a sudden we began getting these veneers and things like that.

R: Uh-huh, much the way they are these days.

H: And originally they had what they called a pressed brick and then the common brick. And you would find many of the houses, even the one that I was born in, one and we moved to a second one and then this third one, the second one I lived in, the front was pressed brick, and the rest was common brick, and we did that quite often to have a good front because the houses were built close together, and that's the part you saw most, so it was the pressed brick and the common brick for the rest of it. So the walls are pressed, this house, the walls are pressed outside, and common on the inside with a space in between about an inch and a half, which is an insulating space.

R: Probably works better than a lot of this modern insulation, too, that we try to stuff our houses with.

H: I don't recall. We had had one or two frame houses. We have several frame houses on this street. How they got in, I don't know. But they evidently were built later.

R: There are a number on Sherman Street, too, aren't there? Frame, or is it maybe just the porch fronts?

H: No, they're are frames on Sherman, I think. They evidently got some sort of permit, or perhaps in our wanting to use that back porch as a summer kitchen, they felt frame and all and coal stove might be a different story.

R: I see. Uh-huh. Well, now, isn't this, or wouldn't you say this was an unusually substantial house for 1912? Or are many houses similar to this generally?

H: The houses that were built up to and after 1912 through, oh, I would say '26, '35, were all substantial. Houses were built that way. They didn't past muster unless they were built that way. Now, when this house was built, a bricklayer had to lay one thousand bricks a day. He couldn't lay a thousand bricks a day, he wasn't a bricklayer. And then, of course, unions came in and things were changed, and a bricklayer wasn't allowed to lay more than 500 bricks a day. And for a bricklayer who could, that wasn't the...

R: That was sort of a change of habit.

H: Now, the house next door to me, I don't know how old, I don't remember, but I think it was built in '26, and it is built with brick and very, the older houses are very substantially built. Even the old one that I was born in has been remodeled and fixed, and oh, some years back, a young man came and asked me whether he could borrow my ladder, my extension ladder. He had bought a house at 4313 Sherman, and he wanted to paint, and could he borrow my ladder. And I said, "Well, that," and I kept my mouth shut. He says, "They told me it was 35 years old, and it's in pretty good condition." I was almost ready to say, "That's where I was born," and at that time I was pretty close to fifty, and I didn't want to disappoint him, so I said, "Take the ladder." But that was the remark. It's pretty substantially built. So you would know that, and we have a house across the alley that was just recently remodeled, and it, I would say, is eighty-five years old.

R: Um-hmm, um-hmm. Now, are, is there anything that you would say that is typical German-Russian about this house, or these other houses around here?

H: No, I don't think there's anything in the house itself. There was a time when, I don't know whether the people brought this from Russia, or whether it was just their own idea, anything that was frame was painted gray and trimmed with white. And the floors were very dirty, ugly, yellow.

R: Hmm. A paint, or just the scrubbed floors?

H: A paint. The floors in the house, the floors on the porch, that seemed to be the idea. And I remember when I was a youngster, I used to say to my mother, "Oh, I wish I had a million dollars." And she'd look at me and she'd say, "What would you do with a million dollars?" I said, "I would have all the houses in Globeville painted pretty colors." To get rid of this, now, I was just a youngster, to get rid of this gray and white and this ugly yellow front porch.

R: I see.

- H: A sort of a, well,...
- R: Sort of a railroad yellow?
- H: Cut it off. (gap in tape)
- R: Well, now, I had heard that the yellow was a typical color that many German Russians had used.
- H: Yes, but, you hadn't heard the kind of yellow.
- R: No.
- H: Oh, it was as common as could be. If you didn't have your kitchen floor or your floors, you see, there were no carpets, you had floors, and they were painted that color. Everything, and you painted on out to the front porch and back porch, they were all frame, and that's what you did. Later on, folks got to the place where they began to paint the floor, the front porch floor, the color of the house.
- R: Oh, I see.
- H: Gray. And sometimes a little darker gray.
- R: So, in many respects, then, the Globeville area was really gray and white houses.
- H: Especially among the Germans.
- R: Okay. Yeah, you'd have to correct me there, because there were other people here in this region, too.
- H: Oh, there were, occasionally someone would slip away from it, but I think more of it would have been among, this is just the other people in Globeville, the Poles, the Swedes, the Czechs, the Slavs, and so on. But most of the Germans were especially when they had any frame houses, or frame to take care of.
- R: Were there, you mentioned that your mother had wanted a summer kitchen on this house when she moved in.
- H: She wanted to use the back porch as a summer kitchen.
- R: Oh, to use the back porch as a summer kitchen. Were there summer kitchens behind a number of the other houses?
- H: Oh, yes. We had, when we lived at 4289 Sherman, we had a summer kitchen. And it was, we would do all of the cooking, baking out there, to keep the heat from the house. And it was really just boards, usually ten-inch boards up and down, like shanties.
- R: Vertically?
- H: Vertically. And sometimes a slant roof and sometimes a bowed roof like on top of a boxcar, you know.
- R: Um-hmm. Did you use corrugated iron at all, or was it a wooden roof?

- H: It was a, everything was wood. At that time. Oh, corrugated iron carry in later. People, but I don't think it was purchased. I think it was what they picked up here and there and everywhere and used, but normally it, and the summer kitchen, as I say, was to keep the heat from the rest of the house. Then in the winter it was used for storage and things that you wanted to keep cold.
- R: Surely.
- H: And speaking of cold, our weather has changed. My father and mother would buy a half a beef, a quarter of beef, and a half of a pig, and make sausage, and what we had left, we would put in the summer kitchen or in the hay shed in December. And we could have that there until March, without any refrigeration whatsoever. And when we wanted a slice of steak or a roast from this, we took my father's cross-cut saw and went out and sawed a piece of meat off of this chunk that was hanging in the hay shed or in the summer kitchen. That's how cold our weather was. I would hate to take a piece of meat and hang it out in my garage now from December until March.
- R: I know, I'm afraid you couldn't use your saw that way anymore.
- H: I couldn't use my saw. So we did have cold weather.
- R: Um-hmm, right. That's fascinating. And many people, I assume, did this. They kept their provisions right there in the shed or the summer kitchen behind the house.
- H: Someplace that was cold, away from the house. And this sausage making was part of our life. It had to be every, before Christmas, we just had to have it, and then we had a place, we lived in an area where there were three houses, and then after the third house was the railroad. And a railroad yard, but we had part of that railroad yard where we put up a smoke box, and we'd smoke our sausage there. The only thing you needed for smoking box was a box about three feet wide, high, about four feet long, and then use an old water heater with the bottom out and has a pipe pointing to the box, and then pick up an old oak railroad tie, and start a fire, and let this railroad tie just smolder, smoke went in and smoked the sausage. We had sausage all winter, because after it was smoked, it didn't it wouldn't deteriorate, oh it wasn't quite as good two months later as it was in the beginning, but it wasn't spoiled.
- R: Uh-huh, uh-huh. And this was something that you all made just along the railroad tracks there.
- H: Um-hmm. That's where we'd smoke it. And most, a lot of people had smoke boxes in their own back yards. But it happened that we had a small back yard and the fellow next to the railroad, there was a lot of big space, and they didn't care, the railroad, so

they'd just let us put our smoke box there. And that took care of the three families that lived in that area, and other people would go to a place and have a smoke house, or smoke, I don't think we should call it smoke houses, smoke box, and if they didn't have one, they'd go to someone else. And there was a feeling of "You help me with this, I'll help you with that," there was that kind of a feeling. If I had something and you needed it, you werewelcome to it. If you had something I needed, I was welcome to it. This was the kind of thing that Globeville, especially among the Germans, was well-known. I remember as a youngster, people lived in these tarpaper shanties, and when they were ready to move into a better thing, this tarpaper shanty was given or sold, or what, to a new person coming into America, coming into Denver. And so someone would say, "John bought Philip's tarpaper shanty. He's gonna move it over to a certain place tomorrow. If you haven't anything to do, come and help." The next morning, there would be half a dozen men, and they'd come with big long poles, logs from trees, and they'd take this shanty and they'd move it to the site where the other fellow was going to live.

R: Just roll it along on the logs.

H: Just roll it along on these logs, and these big long poles that they would push. I used to get such a kick out of it, I was a sidewalk superintendent all my life. They'd sing a little song that I hadn't been able to make out what it means, excepting it had rhythm. It would go, [inaudible]," and that's the way they moved it. And what was the pay when they were through? They'd find the shady side of the shanty that they had moved. The lady to whom the shanty was going to belong would have sausage, rye bread, and a keg of beer. And they'd sit at the side in the shade, and enjoy their meal and enjoy their beer and enjoy the companionship, and then they'd help block up the shanty and take all their belongings and go back home. And that was it. There wasn't, "You owe me fifty dollars," or "You owe me fifty cents." When I wanted my shanty moved then I would get their help, when they wanted theirs moved, I would give them my help. That was Globeville. I mean, that was our Germans.

R Surely. Now, could you tell me here, when, what were the shanties called in dialect? Or in German? Were they called shanties? Did they use the English word?

H: They were called shanties, because I don't think they had another word for them.

R: It would be something they ran into here.

H: They just, they called them [inaudible]. But it meant, "the shanties." It's like, when I went to school, the teacher asked me if I wanted a [inaudible], which meant "pencil." I

didn't know what [inaudible] meant. I had heard [inaudible] and pencil. We had taken the English word and used it as a German word. And I think the shanty, this is my feeling, was just used, because that's what they had heard it was.

R: That's very plausible. For one thing, when you have multiple languages together, so often there is the intermingling of the two. Well, then, you're saying here, then, that there wasn't any "shanty row," or something of that nature, they moved around, as they were needed.

H: No, we didn't have shanty rows. We, a person lived in a shanty until he was able to rent or build, and of course, when I say they could build a nice house for around seven, eight hundred dollars, that sounds silly. But at that time they built nice houses for that. You wouldn't believe this, but my father built this house in 1912 for twenty-four hundred dollars.

R: My goodness.

H: Of course, I've done a lot of remodeling in this length of time, but he had the main part of it ready to go, to live in. So a lot of these homes, earlier than 1912, were built for quite a bit less. And some of them as late as 1920, frames on Sherman, were built for eight, nine hundred dollars.

R: Goodness.

H: That doesn't sound plausible, does it?

R: No, but you know, it almost makes you think that money was a lot better in those days, because it's not very much now. Goodness.

H: But at that, I'm going off the track, but I don't think it'll hurt here. At that, my mother borrowed money from the bank to send tickets to Russia for her mother and father to come to America and her younger brother, and she paid eighteen percent interest on the money she borrowed to send these tickets to those relatives. Now that's the other side of the story. Now, eighteen percent interest, and that meant an awful lot of money.

R: That would have been a Denver bank that would have charged that?

H: The Denver banks, wherever they borrowed it, they borrowed it from a banker. I think the only thing I ever heard her say was from a bank, and then they had to pay this back. Well, the people that came over, in many instances, they helped pay back as soon as they got jobs, but with my mother, it was her mother and her father. Father was here about after a year or so, very happy that it was the first time he was father in his own home, because in Russia he was still the son, because he lived with his father,

and died of what they called [inaudible] which is cholera. And so, that money, of course, she never expected that back, but that had to be gotten back through her work, through her efforts, and this was before she was married to my father.

R: I see.

H: And how did she get it? Washing and ironing.

R: Uh-huh. Now, did she have to cross the river and the railroad tracks and go into town, then, to do this sort of work?

H: Oh, yes. She went to, my mother went as far as six miles from here in the direction of the University of Denver to do washing and ironing, and most of it was walking, because the transportation here was at 38th and Walnut, which is about 2 miles from here, or 31st and Larimer, which is about 2 miles from here. Well, she figured after she walked that far, she might as well walk the rest of the distance. And I asked her how she ever got home, and she said, "Well, I would look around and I'd find the Grant Smelter Smokestack, and when I saw the smokestack, I'd walk toward the smokestack." There was a smelter at, where the Coliseum is now, Grand, what was it, Grand or Grant? Grant, I think.

R: Grant--I believe you're right.

H: And they had this great big stack, and you could see it from wherever you were, and that was for her to find her way home.

R: Quite a landmark.

H: And when they took that stack down, I sat in my car out here in the middle of the street, and I prayed, I prayed that the dynamite wouldn't get it. Had the radio going, and the first shot and second shot didn't get it, and I'd say, "Hold on, stack! Hold on, stack!" And when they finally said it crumbled, I wept, because to me, that stack meant my mother, That meant my mother.

R: Surely. Surely. Sort of like a Polar Star. To guide her back home again.

H: And it was really, it should have stayed. There was no danger of it ever falling, but I think it, you know, I think if that stack had been saved, it would have been a tourist attraction.

R: I bet it would have.

H: And you know, that, if you got, they got to the place where the lower part was open and kids would get in and they'd try to crawl up, but if you put a piece of paper in there it would ZOOM! And there was a time they were going to use it to burn trash. But

they felt it would just zoom everything into the neighborhood, because it had such a draft.

R: An updraft to take it like that. Hmm. Now, you certainly remember, then, when you were a child, when this smelter was in operation, I assume.

H: No, I don't remember the smelter at all. I, that part, by the time I recognized the stack and all, that's, Grant smelter was gone. The Globe Smelter was still in existence for a while. My father worked there for a while.

R: That was further to the north.

H: That was the one on 50th and Washington. And it stayed longer than the Grant.

R: Oh, I see. Did places like, what is it, Cudahy and Armor and so on like that, did the packing plants come in later than the smelters?

H: Yes, I think they did, but they weren't Cudahy or Swift's. They were the Western Packing, the Globe Packing, and then they were purchased by Swift and by Cudahy. And in fact, I have a friend whose father, her name is Gebhardt, whose father brought the first cattle into Denver, and they owned the first packing company. I think it was Colorado Packing.

R: It would have been a local business, the way it began, then.

H: And then it was later on, it was sold to one of the, either Cudahy or Swift or whatever it was, but they were all different names from what they are now. They were then taken over by these other companies.

R: Surely, yeah.

H: Well, they came, I think most of them came after the smelters. And of course they had the stockyards over there, the whole area was stockyard pens, which sort of went out of business when they started these large ranches out in the...

R: Oh, the big cattle lots, feed lots.

H: Cattle ranches--feedlots, that's right. Then's when the packing, I mean, the stockyards sort of started to slump, and I think that's when the packing companies started to go under, too.

R: Probably so, one having to do with the other. Uh-huh. Yeah. Well, now, you mentioned your father worked for the, I think, the Globe Smelter, for a while?

H: For a little while.

R: Was that, it was not his primary occupation, then, I assume.

H: No, he later on worked for the McPhee McGinnerty Lumber Company, and he stayed there until his retirement age.

- R: Was this lumber company in Globeville somewhere?
- H: No, it was at 25th and Blake, and he walked to work every morning. There was no transportation. He walked to work every morning and walked home every night.
- R: Have to cross the river and the railroad?
- H: He'd have to cross the river and the railroad.
- R: Uh-huh. Uh-huh. There must have been a viaduct around here somewhere.
- H: No, there was a 31st Street Bridge. Now, if you are familiar with Brighton Boulevard...
- R: Well, vaguely, yes.
- H: And it goes into town, let me see.
- R: I don't have my city map here.
- H: Well, there's a --
- R: But it goes into a diagonal.
- H: Yeah, and there's a bridge that you could get to from 31st and Brighton Boulevard. And that bridge brought you across the river. Right now, it still takes you across the river and over toward the north side. But our folks, then, after they got over the bridge, they sort of angled across the, well, the empty land around there, and got, there were shortcuts through the fields, and everybody walked that way, so there was a path, and often my mother had worked at one time at 29th and Arapahoe, so she would walk the same path that my father took to go to 25th and Blake to the lumber yard. She crossed the bridge and would go over 31st to Larimer, Lawrence, Arapahoe, and then to 29th.
- R: Uh-huh, I see, okay. Did your father ever work for the railroads here at all?
- H: No, my father was not a railroad man. My father was a lumber man. And talking about people being helpful to each other, the German folks in Globeville knew that Jake worked for the lumberyard. And when they were ready to do something, build something, they'd come and say, "Jake, I need a bucket of paint. Do you think you can bring it for me tonight?" "Well, if they have it, I'll bring it." And so they would give him the money and he would pay. "Jake, I'm gonna do a little work tomorrow. I need some nails. Would you bring them to me?" Jake would bring them. Or, "Jake, we're gonna build a fence. Will you order this for us and we'll pay you?" And "We need the fence so long and so many posts and so on," and he'd have them figured out at the lumber company, and they would then send it out and charge it to my father. And there was never any fear that there wouldn't be any repay. After the stuff was delivered and the bill was given, they would come and pay Jake. They were happy for

the fact that he would do it for them. And I remember quite often he took in orders for a whole house, around ten, oh, a house that would cost fourteen hundred dollars complete, he would take in the order for all the woodwork.

R: Is that right?

H: All the wood, and then he would be paid by these people. Or sometimes he would say, "Charge this to Mr. Whoever It Was," and he'd say, "He's all right, I'll vouch for him," and then they would send the man the bill. When they got to be big bills, my father didn't have the money to pay for them, but they would send the bill to the fellow who had...

R: The fellow who had done the ordering. Uh-huh.

H: And this is a funny thing. My father, after he retired, they weren't offering pensions. But later on he heard that they were giving pensions to the people who were retiring, so he went in to McPhee and asked, he said, "I hear So-and-So is getting pension. Now, I worked all my life here and was a pretty good worker and I don't get a pension. Why not?" And the big boss said, "Well, what did you ever do for the company besides just work here every day?" And my father said, "Oh, I brought in orders. A lot of orders. More orders than I think some of your salesmen brought in." And Will said to my father, "Well, I didn't know anything about that." My father said, "Well, ask old Mac." Old Mac was in charge of the yards. So Will called Old Mac, and he says, "This is what Jake is telling me. How true is it?" And Old Mac says "Sure, Jake brought in all those orders. He brought in a lot of them." "Well, why wasn't he ever given credit for it?" And Old Mac says, "Well, your brother Elmer took the credit." Now, here again is a place where someone took advantage of someone else. And Will was terribly upset. (End of side of tape.) Because I had graduated from the University of Denver, he wrote my father a beautiful letter and said he knew that there were many sacrifices on his part to see that his daughter graduated from college. Now, that was-- after they moved, what my father had done. But how would he ever have found out if my father hadn't gone to ask for this twenty-five dollars a month pension?

R: That's right.

H: Sometimes I think there were too many people taking advantage of our people.

R: I've heard this sort of implied before.

H: My mother washed and ironed for an attorney. He had his wife, three daughters in college, and he himself, and in those days you wore white shirts. You had starched collars. Ladies wore all these...

R: Frills and ruffles.

H: Frills and ruffles on their panties [?], on their petticoats, they had the high collars, the mutton-leg sleeves. Now, she washed and ironed, a dollar and a half a day, did all of that. And then, after a while, in came a railroad man's underwear, his overalls, and all of his dirty, greasy clothes from the railroad. Well, he was a friend of theirs and he was living with them, and so his laundry came in with theirs. And what did she get out of it? Not one cent more. He was in the house. She always felt that they were just taking this in, charging him for it, and getting a little extra out of it. So, take advantage of, I said, "Why didn't you quit?" She says, "We needed the money." You just didn't quit.

R: No, you didn't.

H: You needed the money. When my father built this house, my mother wanted a fireplace. He said, "We can't afford it." By that time she decided, it was kinda difficult to go out working, she went out, back to the old people that she had worked for for years, and asked them could she work until she earned fifty-two dollars so she could get her fireplace. That's what it would cost at that time. She got her fifty-two dollars to get her fireplace.

R: She got her fireplace.

H: Yes. But we've changed it since. But oh, she almost wept when, you know, it was one of these tall colonnades with a mirror on top and the shelf and big heavy legs. She almost wept when I took it down. She said, "That, I earned those fifty-two dollars."

R: That was her fireplace.

H: That was her fireplace. So...

R: Really meaningful. That was a part of her life like the smokestack which you were talking about a moment ago.

H: Yes. And my mother always had a feeling that, you know, when she was a youngster in Russia, she worked for people who had more than her family had, and one of the things she saw in their home was a samovar, and to her that meant you had it made. And she always wanted a samovar. I finally was able to get one for her, I think, after she had reached sixty-five years old, had a friend in New York who found one in a glass shop, and I had it cleaned up and all, and it was a sign of prestige to her. She had it made. She had it made. There was that samovar, and we never used it. Everybody who came was brought into the dining room to see her samovar.

R: Uh-huh, yes, yes.

H: She had it made.

R: Yeah, shining away there. It becomes a symbol, does it not?

H: I always wanted to write a book on my mother and father's life, but I just let it go and put it off, put it off, put it off. I had a friend who was gonna help, but she wanted to write it in blank verse, and I decided no. And she wanted to go into all the history of Russia, and I didn't want that. I wanted it in a novel, just to go along, oh, like this [inaudible] on. Yeah. She has given, she hasn't given dates or anything, but she did give a lot of information. And that's what I wanted to do but I never did get started.

R: It's a nice book.

H: It's a beautiful book. And everything it says about Russia and all, I see my mother in it. The wolves and all, just every bit of it. Up until she gets to America, and there [inaudible] farming, then it leaves our family, but my mother's brother and so on were in Colorado farming, and the hardships that were described there, they went through, too.

R: What part of Colorado were they in?

H: My mother's brother farmed in Greeley, Eaton, Ault, and father's brother was in Longmont and around in those areas. And Eastlake was the last area that my mother's brother farmed in.

R: But do you know what drew your parents to Denver, specifically? Or...?

H: What?

R: What brought your parents to Denver, specifically, as opposed to the farming?

H: Oh, my mother came with her sister and brother-in-law, and they had a child, and my mother came because they were earning fifteen cents a day in Russia, and they were earning a dollar and a half in America, and look at how much money that would make. The desire to get away from what they had there and come here, and have the freedom that they had. And my mother was twenty-six days, steerage, and she said that the stench was so terrible you just didn't know what to do. But you were coming to America, and you could take anything to get to America. And she arrived in Baltimore when she came to America.

R: Do you know what year?

H: My mother came at the age of twenty-seven, and that would make it 1887. See, she was born in '60. So it would make it about 1887, and she went to Hastings, Nebraska, and then I think she was in Nebraska three years when she came to Colorado, to Denver, and her first residence in Denver, and I haven't been able to get anyone else

who was, as old as my mother to know that her first residence was at 19th Street at the Platte River. And I asked her why they lived there, and she, well, they had the river to do their washing. And then she said, "We needed [inaudible]." They needed living room, so they came to Globeville. Well, when, I don't know exactly, when, I know she was in Nebraska about two years, how long she lived along the Platte River, and the only one I ever heard mention it, I think Sarah Wolf said her mother, Sarah's mother and my mother were sort of second cousins, and I think her mother did remember, but I hadn't gotten anyone else to remember that. Once in a while I thought to myself, "Well, why wouldn't my mother tell that story? She certainly must have lived there." Nobody lived with her, basically, she was there.

- R: No, you don't think the sister and brother-in-law were together with her at that time.
- H: They were, too, but I'm thinking of, they needed living room, so they moved. Three, four, people couldn't fill up the space. So there were other people, but I had never been able to contact other people. Of course, we would say most of those other people are gone. Let me see, my mother was born in 1860, that's a hundred and what? Seventeen years.
- R: Yes, that's right. That's right.
- H: And when you take '87 coming to America, that's ninety years ago. How would...?
- R: Right, not many people would remember that.
- H: So that's the way it worked.
- R: May I ask you her name?
- H: My mother's name was Magdalena Truber.
- R: T-r-i-e...?
- H: No, it was T-r-ú- -- but they changed it to Treber because always they were called Truber, and they didn't want to be called Truber, so they changed it to Treber, but it was Truber.
- R: And what was the village in Russia?
- H: Norka.
- R: Norka. Okay. Yeah. This was called the Norka Church, wasn't it?
- H: Yeah. But this is one thing I'm not quite clear on. Maybe Sarah can clear it up for you, but this church was called the [inaudible], meaning Reformed Church, and then all of a sudden it was Congregational. Now, whether the Reformere meant Congregational, or whether they went from Reformere to Congregational, I don't

understand. I don't know. But I remember, even when it came to confirmation, each [inaudible], [inaudible], I'm going [inaudible], I'm going [inaudible].

R: And that would have meant in this situation, either this church or the one over on Sherman?

H: Um-hmm. So, and then quite suddenly, and for historical events it's the Congregationa. Now, whether [inaudible], they brought that [inaudible] from Russia, I know that, and [inaudible].

R: I think sometimes we often say "Dutch Reformed." And that means Calvinist or Congregational. Really, so there must be some connection here.

H: So that's the connection. Anyway, they, I didn't go to this church. I went as a youngster, a sad experience, I was a [inaudible], but was changed to Lutheran because of a button in the collection plate.

R: A button? Well, there must be a story to that.

H: We had a Reverend Troudt, who was the minister, and someone put a button in the a collection plate, and he pointed at my brother, and in German he said, "Hahn, [inaudible]." "Hahn, I look at you and you did that." And my brother came home and told my father that this was what the minister said, and my brother said, he talked in ,German, "I do a lot of naughty things, Papa, but I didn't do that. I put my penny in..Honest, I didn't do that. I put my penny in." So we weren't allowed to go to church because of that. And by that time the Lutheran opened, and we were both confirmed in the Lutheran church. So I am a Lutheran. But my brother was still a [inaudible], because when he went, they offered the communion [inaudible] or [inaudible]. And he took communion [inaudible].

R: Uh-huh. There were the two of you, or was it a larger family?

H: No, just, we had a third boy, and he died in infancy.

R: Your father's name was Jake?

H: Jacob.

R: Jacob? With a "c" or a "k"?

H: J-a-c-o-b. But they always called him Jake.

R: And the name was Hahn.

H: Hahn.

R: Okay. Did he come from Norka as well?

H: He came from Norka. He had wanted to marry this sister that my mother came over with, and Uncle Yost beat him to it. So, when they both came to America, he came

later than my mother, but he found her in Denver, and decided that as long as he didn't get Katrina, he'd try Magdalena, and so that's why...

R: Worked out just fine.

H: Worked out all right. And we often teased my mother, we said, "She was luckier than Auntie, because she, got our dad." Speaking of our dad, I want to come back to the shanty. My mother and father were married in July,...

R: Of what year, do you know?

H: I'm not quite sure, but I think, let me figure. '93, I think it was. But anyway, they lived in a shanty, and one of the cold mornings in December, my mother awakened, my father had black hair and a black mustache. She awakened and the man lying next to her in bed had a grey mustache and grey hair, and she jumped out of bed and wondered what on earth had happened. This house was so cold, my father's mustache and his hair were frosted. The teakettle on the kitchen stove was frozen solid. I said, "What did they do?" She says, "Well, I went to work and every place I went, I asked them did they have magazines and newspapers, and I brought them home and Papa and I, we papered the house. They papered, and they had thicknesses of paper to warm it up.

R: I see. Uh-huh. Right over the inside, then.

H: Right. Speaking of it, they didn't ask for any help. They brought home old papers and they fixed the house.

R: And they just did it that way.

H: They did what they could.

R: Now, was that on Sherman Street?

H: I don't know where that house was, I can't tell you that. That was before my time. That was when they got married.

R: Was your brother older than you were?

H: My brother was older.

R: And his name was what?

H: Harry. He was christened Heinrich Peter Conrad Peter. Those were...

R: Wonderful names.

H: Four of his sponsors, so on the baptismal certificate, it says, "Heinrich Peter Conrad Peter." And my mother went working the next day, and she told the lady that her son was baptized, and she didn't like any of the names, but they had to be as the minister said, and she repeated the names to the lady and she said, "Heinrich means Henry, and

a short name for Henry is Harry." So she came home and she says, "You're Harry." And he lived to be Harry, and he used Peter as the middle name, so he became Harry Pete Hahn.

R: Uh-huh. Very fine. And was he here in Denver then, too?

H: Oh, he stayed here until eighteen, and then he rode east to Ohio, because he was a rubber man, and the rubber business wasn't what it should be here in Colorado. Ohio was the rubber center, so he went to Ohio, and his family and all stayed there. He came back a little while and worked here as manager of the Mason Tire and Rubber Company for a couple of years, but when that was over he went back to Ohio.

R: Do you know, did you have any relatives in Fort Collins?

H: Oh, yes, I had them, my Uncle Henry lived in, what did they call it? The Jungles?

R: Yes.

H: Uncle Henry lived on Lincoln Street there, and I have...

R: Yes? I drive along there often.

H: Well, Uncle Henry had, I think, eight children. Uncle Henry was one of the families that my mother and father sent for and paid eighteen percent interest, and Uncle Henry's first child was born on the ocean, and it was a question, was she close enough to the United States to be a U.S. citizen, or was she far enough out to be a Russian citizen? I don't remember how that was solved. But Uncle Henry had this big family and he had a little Ford car, and when he went out, some of them had to stay home. And he said the next time he bought a car, he was gonna buy a big one, and he bought a Dodge, which was bigger than a Ford. When he came home, one of the girls started crying, and she said, "I thought you were gonna buy a big car." "Well," he said, "isn't this a big car?" "Oh, I thought you were gonna buy one of those red ones with all those seats." Remember, they used to have a touring car that went to Estes Park that had eight seats on one side and eight on the other, and it was open, and that was a red car, and she thought they were gonna have one of those. Maybe this isn't what you want.

R: No, that's fine. That's fine. No, I mentioned this because there is a firm called Hahn Plumbing in Fort Collins.

H: I wouldn't, my cousin Anne, she has kept track of our family. I haven't done so well. But we have the Yeagers, that were Longmont people, and that was my father's sister, so we have Yeagers and Hahns all over that area. And I wouldn't be at all surprised at what, when the Hahn that's the plumber would be related to me.

R: Um-hmm, okay. Well, can you tell me a little bit more about your recollections of the Globeville community, as you recall it?

H: Tell me what you would like to know.

R: Well, one thing I should, here we've talked nearly an hour, and we haven't mentioned the sugar beet once. Any sugar beets at all in your experience?

H: Well, my experience, one week I cried to go to the sugar beets with my uncle, and fell in the ditch and got myself all wet and was afraid to tell them that I did it because they'd say I wet my pants, and slept all night with those wet pants on, but this getting on my knees and crawling and bunching and thinning, I thinned, I didn't like. My brother went for a while, and he left with his pack on his back and started down the railroad track, and someone told my uncle he saw his nephew going down the railroad track, so he went after him and brought him home. And he said to my mother, my mother said, "What was the matter, Harry?" and he said, "I was sick." "Well, what kind of sick were you?" "Well, homesick." "Well, what hurt you," she said, "what hurts you when you're homesick?" "You hurt all over." But the sugar beets were the lifeblood of the Globeville Germans. Because they went to the beets in March and stayed until October, and the money they earned during that summer was their lifeblood, their food for the rest of the year until sugar beet time came again. And many, many of our families earned their living in sugar beets. We didn't go. We were not, my father was not a farmer type. But, and you speak of the people who are doing the sugar beets now, and the lack of accommodations and all, these people didn't even have the accommodations they have. They would put them in a dirty shanty, and they would clean it up. And I had an aunt who would always leave one corner dirty to show you how dirty it was when she got in. But they didn't complain, they went there and worked and they came back in the winter, but they'd leave their homes, they'd have a little home here, and that would be left. And they would go to the sugar beets. And then the Great Western found out that they could do a cheaper job by bringing in the Chicanos, and they didn't call them Chicanos--they called them Mexicans, and they brought them in, and that eliminated the Russian-Germans from going to the beet fields. Well, in one way it was the best thing that ever happened to the Russian-Germans, because then their children were in school all year round. And up until that time, they were from March until October, they were out of school and there were no provisions made where they were in the beet fields. So of course, that also started our Mexican population, because Great Western did not take them back in the fall. They

brought in new ones the following year, and in that way our Mexican population increased.

R: Uh-huh. And then did increasingly the Germans from Russia, then, stay within Globeville and get...job opportunities elsewhere here?

H: Well, many of them started their own. There would be ash haulers, the trash haulers, they started with a little express wagon, and graduated to the Model T Ford, and father would give up and son would take it, and then the younger folks got jobs at various places. There was a time when all of the stores did delivery, and the boys were called--what were they called?--

R: Hoppers?

H: Hopped in and out of the delivery trucks and delivered packages and the driver would stay in the truck. And then they were stockboys in the department stores. They found work. And very few of them, though, for a long, long, time, went beyond the eighth grade. We had a principal here at Garden Place by the name of Mr. Eagleton, and Mr. Eagleton almost felt that he was a father to the people in Globeville. And he tried his level best to get the parents to send their children to high school. And whenever he had an opportunity to brag about someone who lived in Globeville who had gone to high school, who had an education, he'd tell about it and try to encourage people to see what he made of himself. "You should send your children to high school, and we'll make something of them, too." We had a Judge Foster Sims, who had an assistant, [inaudible] Lindgren, and [inaudible] was a Globeville product. He was not German, but he was a Globeville product. We had some Reeses, some Smiths up on the hill. They all got ahead. Every time there was a chance for Mr. Eagleton to say something to our people, especially our Germans, he tried to get them to see what education would do for them.

R: Surely.

H: And it was through his effort that I became a schoolteacher. And the only...

R: Oh. Judge Sims?

H: Huh?

R: Mr. Sims? The judge?

H: No, Mr. Eagleton.

R: Mr. Eagleton. Okay. Um-hmm.

H: I had a birthday when I was in the eighth grade, my father was working at the lumberyard, and he wanted to know what I'd want for a birthday present, and I told

him I wanted a board, one inch thick, twelve inches wide, and two feet long. And out of that board I made a little chair, a rickety little chair, I still have it. But I took it over to show my teacher, and she showed it to Mr. Eagleton, and he said, "Paulina, you are going to manual training with the boys. You're gonna learn how to do this woodwork." And then he said, I said, "Oh, that's good. I won't have to cook," and he said, "Oh, you're gonna cook with the girls. But you're going to manual training with the seventh grade boys." And when I went to high school, he encouraged me to go to high school, and when I went to high school, he went to the powers that be and asked that I have manual training there. This was not for girls, it was for boys. And I got to do the manual training there. And when I was through with manual training, he was the one who got me to go to have the teacher's examination. He encouraged me. He was after me all the time. And I passed the examination, and he was the one who was boosting, trying to get me to get into the manual training. Of course, I was the wrong sex. They wanted--women were teaching manual training, but by the time I was ready for it, it was a place to put men, and they wanted men in the schools. It took me quite a while to get my job. And the part that hurts me most of all was I didn't get my job before he died. I wanted him to have the pleasure--this was Globeville. He wanted people in Globeville to progress. To get ahead. And this was the thing that made it so nice. And then we had a Mrs. Kelly, who was so anxious to have all of the Globeville people become American citizens, and she had citizenship classes, and many of the older people went to her classes to learn about the laws, the rules, the Constitution, you name it, whatever we needed to become a citizen. And I get such a kick out of her. She was telling me, "I told them one of the questions that they would always ask was about polygamy, and I told them what polygamy was. And I said, "If the judge ever asks you, be sure you know what to answer." And she said they asked, Mr. Nazaranes, the judge said, "Mr. Nazarenes, do you believe in polygamy?" And Mr. Nazarenes got up and he says, "No, sir, judge. One's a burden." So she said, "I put over mine." Now, these were the people that were in contact with us in Globeville. They took care of all of Globeville, but they were interested in getting us here to go ahead, and those people came to this school and they walked two miles every morning and two miles back to 38th and Walnut, because we didn't have any transportation in Globeville until, I don't know exactly whether it was 1905 or 1907, when the Denver Interurban went from downtown to Boulder. And it came through Globeville, not Washington and back that way, and then the tramway put in a, they were wide-gauge, and the tramway put in

what they called the "Jigger." It was a streetcar with the motor at both ends. Because they had no loop to turn in. And that was our first transportation. Then finally we got the streetcars that went into the interurban group and went out, and so we, that was all that time, these teachers walked to Globeville schools from 38th and Walnut, which was a good two mile walk.

R: It really was. And in those winters that you've been talking about, why...

H: Yes. It was cold. But...

R: Now, to the school right here.

H: Yes. Of course, they had a little school here. See, Denver was many little districts, and later on, it became School District Number One, and it took in the Garden Place School. And they had the little school on this side of the, where the new building is now, and they started in 1901 to build at the other end, and they finally completed in 1926, the rest of the building, and then they took out the little old building they had. But...

R: I see. The original, then, it seems to me this wing right here is lower and then there's a big one that goes north and south?

H: Well, this wing here is the auditorium and the gym, and that's why it's lower. But the three floors go north.

R: And that's the side where the original one was?

H: Um-hmm. The very end, the north end is the original of the, of this present building. But where the auditorium is now, and where this three-story section is, is where the two-story old Garden Place School was.

R: Oh, I see. Uh-huh. So it faced on...

H: It faced this way.

R: I know, I know. Yeah, I can see it faces south.

H: It faced south. It faced south.

R: Okay. Now, this is Lincoln, and this is Lincoln. This street is 44th?

H: Forty-fourth. But you see, this was originally not a part of Globeville. This was Garden Place. From here to the railroad tracks, and it put a jog in, so Lincoln comes and jogs, and jogs this way, and we now call it Short Lincoln and Short Sherman.

R: Oh, I see.

H: Because they didn't quite go into the regular street, and when my father built this house...

END OF TAPE 1.

R: And did you do that? Too? [inaudible] Because you or Mr. Eagleton had shaped you.

H: No, no. Because he had counseled me. He had discovered that I had this talent, and he wanted me to, and he often said, "I want you to develop it. I want you to do well in it. Now I can talk to these people and say, 'See what Paulina did. Your children can do the same thing.'" His idea was not, well, it was for me to get somewhere, but also for him to have a talking point. And coming back to our citizenship...

R: Classes with Mrs. Kelly?

H: Yes. At, my father didn't get his citizenship papers for many years, because you had to wait seven years. The first time he waited seven years, he had to go to work and they wouldn't excuse him. The second seven years, they wouldn't excuse him again. The third seven years, he said, "Paulina, I can't get off." I said, "Lose your job. You're going to get those citizenship papers today." So he went to get his citizenship papers. Then they had a party at the Globeville Community House for the new citizens, and J. Foster Sims, who was the judge, came to speak, and he was so proud of the Globeville citizens, and he said; "One thing that I'd like you to know." He says, "Whenever the tax papers come, the tax bills come, Globeville is there to pay them in full, right away." And he said, "You'd be surprised how that helps us out, because that money is coming in and it tides us over until the other people begin paying in full." So there was really a compliment for the Globeville people. They were paying their taxes in full immediately, and that money tided them, tided the city over, until more taxes came in, and he said, "There's never anybody that waits a month or two. They come right down the minute the bill comes, and pay in cash in full." I thought that was quite a compliment.

R: My goodness. Indeed so, indeed so. Think of all the delinquent notices you see in the papers these days.

H: Well, this was not only the Germans. It was Globeville. It was the Poles and Czechs, whoever lived here.

R: Could you tell me something about that? Did the Germans associate with the other ethnic groups as well?

H: We did, but not as much as you would expect. The Germans spoke German, and they congregated. They sat on their front porches, they would go visiting each other. And you would pass and you'd stand and talk with them. The Poles, the Czechs, the Slavs, did the same thing. But we all spoke in our own language. And it was rather difficult, till later life when we as kids started to school, and we began, all of us talking English.

Then the kids played ball together, the kids played together. I don't, but the older people, not as much. But the younger people, then, began working together.

R: Um-hmm. And this would have been through the school here, as well.

H: Yes. Do you know that this school at one time had eighteen nationalities?

R: Is that right?

H: If I had to name eighteen nationalities now, I don't know how I would name them.

And the part that was so nice about it, this was teaching in Globeville by people who taught the traditional way. How did we learn the culture of Russia? The Russian-Germans brought to school some of the things that their parents had brought back. To show the other children. The Russian-German mothers baked some, and we took them over. Then when they talked about Sweden, the Swedish people brought their things, and when we studied Norway, Denmark, you name it, whatever country we studied, the kids would bring in the things from those countries. We learned the cultures of those countries as we went along in geography.

R: Indeed.

H: All of us did. And, why, we were so unhappy when geography was over. No more picnics, no more parties, but we learned an awful lot about the countries. And, you know, when you baked something for the school, you did your very best. You had your pride. And as far as welfare is concerned, we had a kindergarten teacher who knew many people on the Hill. And she would, you know, the Hill was the Capitol, that was the wealthy people. And they would give her clothing to give to the poor people in Globeville. And she would bring it and store it and she'd look around to see who needs this, who needs that, and then she would distribute it. And she had a little wool jacket that she wanted to give to my mother. My mother was a very small woman. And my mother looked at it, and she said, "Oh, Miss Hanna, you give that to poor people. We're not poor." We didn't know when our next, we knew it was coming, but when and where. "Oh, we're not poor." But Mrs. Hanna, "But this would look so nice on you." "No, you give it to somebody else. We're not poor people." So Mrs. Hanna told me later on, she put it aside, and a couple of months later, she said, "Mrs. Hahn, I've tried everybody. There isn't anyone as little as you are. I want you to take it because it'll be lost." "All right, I take it." My mother wore that until the sleeves were worn out, and then she cut them out and made a vest out of it.

R: Is that right. Um-hmm, um-hmm.

H: But there was that pride, you don't take it, you're not poor.

R: No, indeed not.

H: And if you were poor, your friends, your Globevillians, your relatives, if you needed anything, they'd let you have it, because you'd pay it back. And there was, my mother could draw out, my uncle was a poor farmer, he lost money all the time. She'd go out and beg money for him, and as long as she was asking, she'd come home some nights with as much as three hundred dollars. This fellow gave her twenty-five, this fellow, they were all Germans, all knew her, but they kept her responsible for it. And then when he paid her back, she paid them. There was never a note, a promissary note of any kind. It was trust, a feeling among the people.

R: That's pretty marvelous, isn't it?

H: Isn't it, though? When you'd say, my mother would say, "I will have Paulina write you a note," "Don't bother. We'll get it back." Excuse my getting German once in a while, but I'm trying to say it the way they said it.

R: No, no, I appreciate that. And I understand what you're saying here. You did grow up speaking German, then, in your own family.

H: Oh, yes. I had to go to Mrs. Kelly's room for a couple of weeks to learn to speak enough English to, go into the first grade. But it didn't take me long to learn, because I didn't want to be in Mrs. Kelly's room. I wanted to be with the rest of the kids. And when you're with kids, you learn the language in a hurry.

R: Surely.

H: And we all had our faults. We may not have spoken correct English, but we understood each other. And we finally got to the place where we spoke fairly well. But my mother had a very difficult time. My mother had no education in Europe excepting her church education, her catechism and her confirmation. And she could read her German songbook and all that, but she couldn't read English. She couldn't even sign her name to anything. But she went out, and she'd knock at doors and ask could she have work, "What can you do?" "Try me and see." That was her, and she got her work. And many of the ladies in Globeville here did the same thing. Washing, ironing. Housekeeping, cleaning house for people. This was the way they helped Papa, especially after there were no more beet field working. They would do it that way. And talking about progress in Globeville, it was sort of among our Germans, what shall we say? Copying. You'd go down the line today and Mrs., let's say, Treber, had a new shade on the front window. It had an insertion with pansies. I'll bet a dollar by the time two months were over, everybody in the row had shades with an insertion

with pansies or tulips or what. "This is the style. We have to do what they're doing in America. We have to do this. It looks nice." Then the insertion went and the scallop with the fringe came in. The first person who had them, you'd go down the line, you'd come home at night, "Mama, so-and-so has a scalloped curtains with fringes." "I'm gonna watch." Pretty soon this was the thing, we all wanted to have the nicest, the best, that we could have with our money. It was what they were doing then.

R: Sure. And a lot of this was home-made, was it not?

H: No, these were bought, but things didn't cost as much then. And the other curtains, or shades, were transferred to another room, though, they weren't thrown away. You could always cut off a long one and rip off the extra shade and shorten the slat at the bottom. These people didn't need a mechanic to do that. Every man knew how to use a hammer and a saw, so when they needed, I would say, many of the homes, the lean-tos, as we used to call them, the additions, were built by the men of the house. With the help of a neighbor.

R: The slanting portion to enlarge the house.

H: Yes. And a lot of the barns and things were built by the people themselves. And they brought the wood home from the railroad yards, they'd tear down boxcars, throw the wood away, or give it for kindling, and these fellows would say, "Can I have it?" "Well, if you'll haul it away, it saves us," and they built barns.

R: When you say barns, were there animals around here?

H: Oh, yes. There was, we had cows, chickens, and you had a barn, and a hay shed, and a [inaudible], and some people had horses, and they had a stall for the horse, a stall for the cow, and a shed for the buggy. Buggy shed.

R: Out behind the house?

H: Yes.

R: There was room for it.

H: We had a barn, we had a stall for the cow and a stall for a horse, and a shed for a buggy. We never had the horse. We never had the buggy. We later on used the shed for the buggy for a chicken coop, and then later on I made it my workshop, and to this day I refer to my workshop as the buggy shed. And I have the empty store building, that's buggy shed number two, can't be the workshop, has to be the buggy shed. And there are still some of the barns existing, quite a number of them. And many of them have been torn down and replaced by garages. And many of them have been converted into garages. And during the summer, this lot across the street was empty,

and we would bring our cows, all of the people who had cows in the neighborhood, would bring them over here, and there was a man who lived on the other side of the railroad track, his name was Fantry. And Mr. Fantry would come and herd the cows, take them up over the Argo Ditch, used to be a ditch, it's no longer there, into the prairie, along where Keebler's is now. That was empty land. And he'd keep the cows there all day. He'd bring them home at night. And we paid him a dollar a month. And he would have sixty cows, that was quite an income. Even if he only had thirty. That was as much as my father was making, a dollar and a half a day, his biggest salary was twelve and a half dollars a week. Well, that herding the cows was quite a...

R: Yes, uh-huh, it certainly helped out the whole community.

H: Yeah, and some of us used our own milk, others sold a little bit to the neighbors at five cents a quart, and I think one of the nicest things that happened to Globeville was the help that people gave to each other when there was a new baby. First of all, there was a grandma. A grandma who delivered this baby. Then finally the midwife came. There was never the hospital, the doctor, this and that. But let's say Mrs. Yost had a baby. Ten people would say, "We'll take care of the Yost family until Mrs. Yost is ready. You take it today, and I'll take it tomorrow," and so on until, and us kids, we knew that there was a baby only by the fact that we saw someone go in that had the meal, and they'd put it in a plate and they'd put it on a tea towel and bring it up to four corners area, and everything that when they came with those, I'd come in, I'd say, "Mama, who has the baby? I saw Mrs. So-and-so with two packages go in." And they'd take care of that lady, wash the baby, take care of her, sometimes ten days, sometimes only seven, but each lady took her turn. Well, then, in reverse, this person would help, too. I used to say to my mother, "Mama, we're getting cheated. You keep helping and we don't have any babies." "I'd rather give it to them than have the babies." "I'll give it to them."

R: Uh-huh, that's good.

H: Now, that's Globeville.

R: Very much so, very much so.

H: Now, if you have any questions, I'll keep raving, just ask.

R: Well, I was going to say, Short Lincoln, Short Sherman, 44th across here, I guess, and I suppose more of Lincoln and more of Sherman.

H: Yes, this was all the German portion of town. Well, the Germans were pretty much on Short Lincoln and Short Sherman, and then they went across the, see, the highway

wasn't there, and the Germans went as far as 48th on Sherman and Lincoln, and on Grant for a ways, and then Grant, Logan, and so on, began to be Polish and Slavonian and so on. And there were occasionally Russian-Germans mixed in in their area, and there were occasionally some of those mixed in in the German area, but the German area was pretty much all of Sherman and all of Lincoln to 48th. And then, of course, there was Leaf Court and that came in, it was a little short, it went up to 48th, too, and then they mixed in with the others and the others mixed in with us.

R: I see.

H: But that was practically all, and these two houses over here were moved over here from Leaf Court when they put in the addition to the school. They were brick houses, but they were moved, and the people who lived in them, why, they moved them.

R: Is that right?

H: And they had them blocked up on platforms, and rollers, and I sat on the front porch one Saturday and I said to my father, "I don't see the houses moving." He says, "You can't. But watch the space between the house and the telephone post." He says, "It's getting littler." It took them six weeks.

R: To move those brick houses.

H: To move those brick houses. And of course, that took away...

R: That would have been back about 1927?

H: '26. So this was before. I would say '25, they had to move these before they could go on there.

R: To build the school. Uh-huh. Right. Could I ask you how long your mother and father lived?

H: My mother lived to be 77, she died in '37. And my father lived to be, what was he? Eighty-one, and he died in '43.

R: I see. Okay. So they really saw a lot of this community develop, grow and develop, too. Could you tell me, you mentioned something about your father, didn't get his citizenship, for I think you said seven years and seven years and seven years?

H: There was a time, when you applied for your papers, your citizenship papers, there was a seven-year period of wait before you could get your citizenship. Well, when his seven years were up, he couldn't go to the judges or to the court to pass his examination to get his papers, because he wasn't excused from work. And I don't know whether he was afraid to ask, or what. But he didn't go. So then he decided he wanted his citizenship papers, so he went a second time, and when his second seven

years were up, it was the same situation. And then the third time, I just wouldn't let it work that way.

R: Uh-huh, surely. But it was another seven years?

H: It was another seven years. So he didn't get his citizenship papers for a long time.

R: Would you say, into the twenties or something like that?

H: I would say he didn't get his citizenship papers until, let me roughly guess, I would say, about '23, '24, something like that.

R: Do you think it was often the case of the children who had been born in this country, who got their parents, then, to complete the citizenship papers?

H: I don't know. I think the fact that they were not allowed to vote, and they wanted something to say about voting, their papers, and then there was a time, too, when my father wouldn't take it, because he didn't think it was the right way to do it. We had, Globeville had its own government for a while, and there was a fellow by the name of Max Mollitch, who was in charge of things. He was the head, the mayor, or whatever you wanted to call him, and at election time he would gather a bunch of people who were not citizens and take them down to the city and county building, and they got their citizenship papers just like that.

R: Oh, I see.

H: I don't know whether they had to have examinations or anything else. But now my father had to have the test. They asked him questions. And, but, there were many of the people, I know my uncle, he was one of the citizens that had his papers twenty-one years before my father, and he had come to America later than my father. But he got in on this, on this deal where they, the politician took them down, and they got their papers. Well, then when election came, they voted for him.

R: They'd vote for the politician. That's the way it works.

H: That's the way it works.

R: Uh-huh, yes. That's interesting, that's fascinating. Could you mention something about your own career? Did you teach here at Garden Place at all, or was it primarily at Horace Mann, I think you mentioned?

H: No, I went to Garden Place School, and I graduated from North.

R: North High School?

H: North High School, and then I worked at H.H. Tannen's during the summer, and then during the winter I went to the University of Denver in the morning, to start my, for my degree. And then I had to, I had applied for a job as a teacher in the Denver Public

Schools, and they did take me on as a substitute teacher. So I was called to do some substitute work and I had to miss school, and also miss my little job at H.H. Tannen's. I missed six weeks, so I went back to the University and found out what I would have to do to make up. And a sponsor there, [Anisa Munswaller (?)] said, "Drop one subject, and then I'll help you make up all that you lost during that period." So I got my one year credit that way. Then the following year I was working at H.H. Tannen's during the summer, and then I got substitute work at the Denver Public Schools, and I substituted enough to earn a hundred and eighty dollars. Now, divide that by three, that makes about sixty days. And then I finally got a job to teach manual training in the Denver Public Schools. You see, they hired you without your college degree at that time.

R: I see, uh-huh.

H: And worked, got the rest of my degree through extension work at Greeley, at D. U., I never took any from Fort Collins, [inaudible], but I finally did get my bachelor's degree.

R: What year was your degree?

H: '27, I think, is when I got my degree. And it takes a long time to get a degree when you do it by extension.

R: When you do it that way. Yes, indeed.

H: And I never did get my master's degree, like, in a way I cut off my nose to spite my face, but Grace Baker was the head of the Art Department, and she said since my career was in arts and crafts and so on, they were offering thesis credit for a work of art. And there were people who painted murals, and so on, and when I started my first teaching, I was teaching--getting ahead of myself--I was teaching manual training. And when they started the junior high school and got rid of the traditional school, say, up to eighth grade, then I lost out on the manual training. So then I went into the art department and taught art.

R: Oh. Ah-hah.

H: And then when I was at, transferred from Ashland to Horace Mann, the class wanted to give a plaque, or a statue, of Horace Mann to the school. And we looked the situation over, and we couldn't find any place where you could put up a statue, because there weren't any niches or anything, and we knew if Horace were out in the open, he'd get run over a couple of times a day. So we had a relief, and we couldn't get a relief plaque, so I modeled the plaque for the school. And I told Grace Baker about it, and

she says, "Well, Paulina, that's your thesis." She says, "I'll come and examine it, and I'm sure it'll be all right, but I'll come and examine it." So she came, she says, "I'll accept that as your thesis. And I'll go up to the powers that be, and tell them that I have accepted your thesis, and that you're ready for your master's degree." So I went up and I don't remember to whom I talked, but the answer was, Yes, you have your thesis, but you have to do two summers of research at Greeley, ten weeks for two summers." I said, "Research in what?" "Well, research in your thesis." I said, "But I did my research in advance. I had to find out what to do, how to do, and my thesis has been accepted. Why do I have to do two summers of research?" Well, the law at that time said that you had to have this many hours on the campus.

R: Oh, yes. Uh-huh.

H: And I was not going to spend ten weeks I think, Greeley, it's next to eighties in warmth.

R: During the summertime?

H: In the summertime, so I didn't go. And I finally had sixty hours in graduate work toward a master's, but I still couldn't get it because I had not spent the ten weeks twice, it would be twenty weeks, on the campus. So I just gave up. The only thing it would have made a difference in was my increments, would have helped my pension, because when I retired, our pensions were half of our last five years' average. And it would have been considerable to have had that. And my experiences have been funny. It was one thing to have a degree, but the most important thing was to have a life certificate to teach in the state of Colorado. And I wanted that.

R: Um-hmm, surely.

H: I had told a girl across the street that if she went to Greeley two years and took practice teaching, she'd, get her life certificate. So, when I had graduated and all, I went to the education department to see if I could get my life certificate, you know what the answer was? "You have not had practice teaching." I said, "I have taught five years. I have passed my probation period. I'm an experienced teacher." "You must have practice teaching. You cannot have that life certificate without practice teaching." I said, "What on earth did I do for five years?" "You must have practice teaching." So, I went to DU one summer to get my practice teaching, and I was very fortunate. Mr. Kluxton, who knew me quite well, he says, "I'm not gonna give you a job teaching. You'll just run away with it. You've had five years. What are you gonna practice?" I said to myself, "He doesn't know that I've had to take social studies or English and I

was a manual training teacher." I didn't say anything to him. So he made me a supervisor. And all I had to do was to go in and if I felt that they were having difficulty with discipline or something, to help them out, and any little thing I could see. So I finally got my life certificate to teach in the state of Colorado. By six weeks of practice teaching. Isn't that...?

R: Oh, my. The things that bureaucracy puts us through.

H: And it says, this is written like this, you can't get around it in any way. Why, any intelligent person would know that five years, I had more practice teaching the first year I taught at Franklin School, which Father O'Ryan said was Denver Tough Center. And he would come to the parent-teacher's meetings there, and he would say, "I was down at Canyon City last week, and I saw another one of our boys. What are you people doing with these children? Why aren't you taking care of them?" And this was the kind of situation I, well, there was plenty of practice teaching there.

R: Yes, indeed so. Well, the Globeville School was never tough like that.

H: Garden Place.

R: Garden Place, I mean.

H: No, we had a, I was to be a teacher at Garden Place in manual training, there was an opening at Garden Place. They had a rule at one time that all probation teachers had to teach under two principals, and the man who was to teach here had been under one principal for two years, and he had to change to another school and I was to have this job. And they changed the principal, so they decided to keep that man here and give me a job out in Villa Park. And I cried and cried and cried, because here I wanted to go to. (END OF SIDE OF TAPE)

R: Assimilation. Do you think it went relatively fast for the Globeville German community, or...?

H: You mean with the other people here?

R: Well, maybe the Americanization. I mean, did German traditions really get maintained in a number of families, or...?

H: The German traditions were maintained, but the great desire of everyone was to be an American. The sooner we could be Americans, the better off we were. There was pride in being an American. We could keep our German traditions at home, we could bring in our German traditions whenever we needed them, but above all, we were Americans first.

R: Um-hmm. Did you celebrate the holidays, and so on like that?

H: The American holidays? Oh, yes.

R: The Fourth of July?

H: Oh, we had more firecrackers and we celebrated all of the American holidays, oh, yes. And as far as our German holidays, we didn't have many. Of course, your Easter, your Christmas, and so on. We had our German in church for Easter, for Christmas, and, as time went on, we finally began to go into the English, and the church over here stayed, well, they still, even now, where it has moved, have two Sundays a month, German services.

R: Two Sundays a month.

H: Uh-huh, for the older people who are still interested, and my neighbors were telling me that at the convention in San Francisco, the Nebraska people had, was it the Nebraska people? Anyway, a group of these Germans had recorded the German songs that they sing, and they were selling the records at the convention, and they were sung in German.

R: I see.

H: I want to hear this, and if I like it, I'm gonna get myself a record. And really and truly, this is a thing I miss about that church being gone, because at Sunday prayer meeting, especially in the summer months when they had to, open the windows, they had the singing, and it was all a capella. A beautiful, beautiful singing. And everybody entered, and they just went like wildfire.

R: Just sang. Uh-huh.

H: Beautiful. And as...

R: It's now is a senior citizens' center?

H: Yes, it was sold to the city of Denver, as a senior citizens' center. It was, it's kind of difficult to have a place leave, only we became so accustomed to it, when there was a death in the, of the membership, they tolled the bell, and of course, everybody would bow when the [inaudible] came out to find out who it was. And they had, if they tolled, they had two bells. If they tolled for an older person, they would ring one bell three times, and then they would double up, and you knew it was an older person. And then there was another, I don't remember exactly what it was for a child. There weren't very many children that died. Most of them were adults. But you knew by the tolling of the bell that someone in the German community, in the German church, had died.

R: I see. Uh-huh. This is something that's just again part of being with you there.

- H: Yeah, and in the bell-ringing on Sunday morning for church, and bell-ringing for funerals, and these things. You just miss that bell. When I went to Chester's funeral, the bell was ringing at the church, and I think I was sad. I almost wept, because I missed the bell so much.
- R: Uh-huh. Do a number of people from here go out to the, I think it's Arvada, isn't it? Where the German church is?
- H: Yeah. Well, quite a, most of the people who still live in Globeville, you see, Globeville after the younger folks grew up and married, they moved out. And there were no, no new homes built, and as the older ones now, are dying, or moving into senior homes or something like that, these homes are all being taken over by Chicanos. I think our Chicano, well, our Chicano population in Globeville is so great that Garden Place School is being paired with Teller, which is in a white area, and we have here kindergarten through the third grade, and our fourth, fifth, and sixth grade children go to Teller, and Teller's first, second, and third grade children come here. So this shows you what happened to our population.
- R: I see. Yes, yes.
- H: But I feel this way. When you, the desire that we Germans and Russians and Poles and Czechs and all these nationalities, Swedes, Danes, had to become, the desire, they had to become citizens, Americans. We didn't want to do what we were, Russians did or our, we wanted to do what the Americans did. Now, it's just in the reverse now, with our, they want their way, and you, when you're brought up this way you don't understand it. It just doesn't seem to be the thing. But...
- R: Did you consider yourselves Germans, or did you consider yourselves Russians, or any sort of combination of the two?
- H: We were the Roosians. This is what they called us. Roosians. But we were Russian-Germans. And I don't know which is correct, whether it's Russian-German or German-Russians. We were really Russian-Germans. We were Germans born in Russia. And the thing is, that these Germans who were born in Russia were never, what shall I say? Sometimes I wonder how they got along there. They did not intermarry, they considered themselves above the Russian. If a German married a Russian, it was just as bad as if a white person now married a black. There was just that kind of a feeling. They kept their religion, their, everything intact. They remained Germans, right, settled in Russia. The only time they got into Russia was serving in the army.

R: Okay, um-hmm.

H: My father served in the army.

R: He did serve.

H: Yes. Before he came to this country, he was in the army, and he had, he had rather a good time. He was the flunkie for a captain. So he didn't mind the, and during that time, he learned to read the Latin script, so when he came to America, he didn't have too much difficulty. He could read the, learn to read the English newspapers and things like that.

R: Um-hmm. Do you remember what year he came? It was not with your mother.

H: No, they were married here. I would say they were, Mother, I would say about '90. I think he was here about three years later than she was.

R: So he really did not see active service in the Russian army.

H: Well, it was active service. It was service in the army. At the time he was in the army, there was no war. They, we have had several people who came later, who were in the Japanese-Russian war.

R: Yes, uh-huh. This covers quite a bit of the time here.

H: But at the time my father was in the service, there was no active war, but they had to be in the service.

R: Did he come through Nebraska, as your mother did?

H: He came through Nebraska, but he arrived in New York. Now, I never, I heard him speak of the Statue of Liberty, and the feeling that went through his heart when he saw this big lady with her hand up like that. And when he'd tell it, we kids would sit there, and we'd cry, and my mother didn't have that experience. Of, she arrived in Baltimore, but when I went to New York, and I took the trip around Manhattan Island, and saw the Statue of Liberty, I began to cry because it means so much to us.

R: It does. It's a powerful sight. Um-hmm, and when, when people were coming in.

H: The freedom that it brought to these people.

R: Um-hmm. Do you remember anything about the Depression in particular? As we jump through several decades, I guess. Did that affect families in Globeville? The 1930's?

H: Oh, '93, was it, there was one?

R: Well, there was in '93. The silver was crashing.

H: That was kind of a tough one. You see, the smelters and the places where these people worked. I heard my father talk of it once in a while, saying it was pretty hard to get

along. But you know, I was a youngster then, and I wouldn't listen to what he was talking about. The, later on, the '29, yes, it was tough, and still, I think at that time our people were still going to the sugar beets.

R: That's what I was gonna ask. Was there still the seasonal agricultural labor at that time? Because I assume the industrial jobs were...

H: And my father was at the lumberyard, not steady, but he was there, off and on, but the money was kind of scarce. But that's about all I can tell you.

R: Okay. All right. Very good. But it wasn't, it wasn't a business of everybody really being thrown out of work here in Globeville, as you recall?

H: Well, as I say, there were so many ash haulers, they did have their little work, and there were these people who had the little money that they brought back from the beet fields, and then there's another thing that most people don't realize. If a German had a sack of flour, and some milk, and some eggs, and they had cows and chickens, and they made their own butter, they could make a living.

R: Okay.

H: There was, there were noodles. There was not spaghetti, but gleese, which is a dumpling. There were all these things that they could make. There were vegetable gardens right in the neighborhood where you could go and buy your vegetables. There were vegetable men that came with wagonloads of vegetables and fruits that were not too expensive. And these people, they knew how to make a dollar stretch until it hurt.

R: Yeah. Very practical, self-sufficient.

H: Yes. And as far as clothing was concerned, you never saw kids go to school with such clean clothing, but you saw kids going to school with patch on patch on patch. Well, you saw overalls that had a patch that went clear down and they'd add another little patch on the knee. But, that wasn't Johnny alone, it was everybody else had to go the same way. And the most important thing was, the teacher would say to you, "My, you look so nice and clean today." These teachers that were here, had some way of making you feel comfortable.

R: That's good.

H: My mother made a dress for me. She got the materials from the people she washed for. It was a pinafore, a red cashmere skirt. Red cashmere straps. A white cashmere blouse with gray sleeves. These were all pieces that she put together. But she was born thirty years too soon. I should have had a red dress or a white dress or a gray dress. Not all these colors. And I had to wear this to school, and I wept. I didn't want

to go to school, because I didn't, wanted to dress like anybody else. And I got to school and I think the teacher saw that I had been weeping, and I think she decided what I had been weeping about, and she looked at me and she says, "Paulina, who made that pretty dress for you?" I looked at her, and I said, "My mother." All the qualms were over. It was a pretty dress. The teacher said it was pretty.

R: Uh-huh. It helps to have a little psychology.

H: And this is what I say. I think so many of the teachers did so much of the, teachers nowadays, I don't think even notice. What principal in what school would take the interest in a thirteen-year-old girl who made a little chair, who would guide her and see that she was going in the right direction?

R: Well, this school really sounds almost like the heart of the community.

H: It was. The churches and the school, in my days, were the heart of the community. The arts.

R: It's terribly important, too.

H: I think, I think our Mr. Eagleton was the, really, I would say he was the father of the people here. He was so anxious to get us up by our bootstraps and get us to get educated.

R: Was he the principal for a number of years?

H: He was the first principal, and he remained here until his death, and I can't tell you how long that was, but it was quite a while, and not only was he principal here, he had a Globeville School.

R: Yes, I'd heard. Somewhere...

H: Up on the hill, where Laradan Hall is now, on 52nd and Lincoln, and then there was an Argo School over where Keebler's is. And he had the three places that were his. And the Argo school had mostly Swedes. They came from what we called Swede Capitol Hill. But Argo School only went through the sixth grade, so then the Swedes from up there then came down to our school. We had a lot of Swedes, in our Globeville area, especially in the German area.

R: Oh, yes. That would make sense.

H: Norwegians, or quite a number of them in our area.

R: And I suppose maybe, I don't know, the Swedes and Germans would mix a little bit better than maybe Poles and Germans?

H: Yes. This was the big trouble at the time I was a youngster. I don't think it's anymore, and hasn't been for a long time. But the Swedes and the Germans were Lutheran and

Reformers. The others were Catholic, and then we had the Russian Orthodox, the Serbians, they had their Russian Orthodox Church, so there was this fear of associating with them because there would be intermarriage. And this was one reason, when they closed the seventh and eighth grades here and the ninth grade, and sent the children up to Horace Mann, the families were very, very upset because they were afraid their children were going to mix in with the Italian, because, you see, Horace Mann was in an Italian district. They were afraid there was gonna be intermarriage. And I said to them, "This is silly. We have children in Horace Mann who were children of intermarriage. I have a couple of Milano children who had a Russian-German mother and an Italian father." I said, "They will meet not only at school, at work, at play, wherever they are. You're not gonna keep them from meeting."

R: That's right. That's right.

H: I think, if it hadn't been for religion difference, there would have been more between the Catholics and the non-Catholics. I think, though, of course, as time went on, we all realized that it was okay to be one or the other.

R: Surely, surely. Those religious barriers, if you want to use that phrase...

H: It was a barrier.

R: Were very strong at one time, and in many, many communities. This is true. Hmm. Was, some of the people here were Slavic, I guess, Poles, Serbs, Czechs, I gather, Slavs, a lot of these from the Austrian Empire at one time? Would there have been any sort of rivalry between Russian-Germans and Austrian subjects, or was it all transposed to a new situation?

H: I don't think there was that rivalry. I don't think we got that far. I think our biggest fear, or rivalry, or whatever you wanted to call it, was religion. And I don't, I know one thing, that my father always said, "The only reason I'm not a Catholic is because my father and mother raised me this way. And the only reason that he's a Catholic is because his father and mother raised him that way. And what your father and mother want you to be is okay, so I don't care what he is. If you want to associate with him, okay, go to it." But we had a reputation, and I don't know just exactly what started it. I know I was at North High, and I met a couple of girls who lived out on South Pearl. And I asked them to come to visit me on a Sunday for dinner. And the father wouldn't let them, because Globeville had such a terrible reputation, he didn't want his girls to come out here. So they had to bring me to their house to show him that I was all right, and they could come here. But we did have a reputation with kids being ornery in

school at the beginning. I remember the eighth grade teacher that we had said when she was appointed to Garden Place School and had to walk from 38th and Walnut to down here, she kept her fists clenched, and she said, "They won't get the best of me, they won't get the best of me. I'll show them what I can do." Then she says, "They were the nicest kids I ever met. I didn't have any trouble at all." So someone had some kind of something. Maybe a lot of kids and someone who couldn't control them, you have those once in a while.

R: Oh, you do, everywhere. Surely.

H: But she, well, she was coming into an area where they were bad, and she wasn't gonna have them get the best of her. And they didn't.

R: Was that years ago, you say, that this was?

H: Well, this was when I was in the eighth grade.

R: Well, hmm. Okay. Well, Globeville sounds like a pretty nice place to me.

H: Well, I would say. I wanted to move from Globeville when my father died in '43. And he, I told him, if ever he left me alone, I was gonna move. And he said to me, "You do what you want to, but wait at least a year." And after I waited a year, I decided my neighbors, my friends, why should I move? And some of the places I had in mind, I'm awfully glad now I'm right here.

R: I bet.

H: Because I, North Denver was one place I was anxious to be. Another one was South Denver near the Country Club. Well, the area that I would have been in has deteriorated worse than this. And the North Denver area has deteriorated worse than this. Our block seems to be the...

R: These streets look quite nice to me.

H: Yeah, it's intact. Most of the homes are still owned by, pardon me, some of the children of the folks who lived here.

R: Uh-huh. So if I would take a picture of Lincoln Street and Sherman Street, these are still basically German-Russian streets.

H: No, not now. This is more so. Sherman has quite a number of Chicanos now. We have in our block, two Chicanos and a couple of, I don't know what they are, but they're not Russian-Germans. But I would say outside of maybe, we have one, two Negro families, and I would say outside of maybe six families, this block is still Russian-German. Sherman, I would say, has perhaps a dozen of the older and the rest is Chicano. Then Lincoln that-a-way is a mixture of about fifty-fifty. And then as you

go across the avenue, 45th, there's still, it's a mixture. And then as you go farther along, it's a mixture between the Chicano and the Poles and the Slavs.

R: There are still Poles and Slavs in this region?

H: Oh, yes. The same as with the Russian-Germans. They, the older folks and the children who inherited or had the homes are staying.

R: Now, was the, this highway. Did that pretty well disrupt the community?

H: Oh, it took the heart out of Globeville. The worst of it was that it was I-25 that went along up here. Now, the one that's going this way is I-70, but I-25, going along North Denver, it took out quite a bit of the housing, and almost, well, Chester Krieger, for instance, his folks lived on what was called Caheta Court. And it took that. It was the street between Cherokee and Delaware. They had a home that normally would have cost ten thousand dollars to build. They gave them seventy-five hundred for it, because it was worth ten thousand, but was in the wrong area, so they gave them seventy-five hundred for it, but they couldn't buy a new house anyplace for seventy-five hundred, comparable in comfort. But this is what they did. Then, as 25 went along into South Denver and so on, they paid high prices, eighteen hundred dollars, to cut a corner off of somebody's lot. Eighteen thousand to buy a house that wasn't worth seven thousand. But these, we had an Italian that had a truck farm over here. They went right through the middle of his farm and offered him thirty-six hundred dollars. Then the highway, with the fence around it, he couldn't get to his farm on the other side. He wouldn't take the thirty-six hundred dollars, and when the appraiser came to give him his thirty-six hundred dollars, he said, "I'm going to have an attorney look into this, and I'm not going to sell it for thirty-six." And he walked around the table and banged his hand, he says, "What right have you to fight the city? What right have you?" He says, "My right is I am an American citizen. I have papers." So he got an attorney, they got seventy-two hundred out of it, but the attorney got thirty-six, so he turned out with thirty-six, but he said, "They had to pay more." Well, my question is, what right did this appraiser, or this buyer, or this working for the city, have to fuss with Fiore the way he did?

R: Yeah.

H: He was selling his land, and he had a right to say, "If you condemn it, I have a right to get an attorney and see what you can do about it."

R: Right.

H: Well, his land on the other side of the highway never amounted to anything, but I noticed it has been sold now to a couple of commercial places, and they can come in from the other side. And his site on this side of the highway has been sold as commercial land, so he finally got enough out of it, but at the time he didn't. And then comes I-70, and divides Globeville into half, between north and south, and that was the cruelest blow of all. Because the people that live on the other side of, say, north of I-70, didn't want to live there. Especially the Germans. Their churches were on this side. One fellow sold his house and bought one over here, "Why, Johnny, you had a good house." "I wanted to be on this side of the highway. I didn't want to be on the other side." That was his reason.

R: Yeah.

H: So I-70, and they did funny things. There was one little house left from I-25 going through, and I-70 went and they wanted to buy this little house. It was in the way. Of I-70. They couldn't have anything there. That had to be open land. He got seven thousand dollars for it. When the highway went through, they built a Skelly service station on that land. But the little house couldn't stay there, because it was in the way. Now, that, that's Globeville for you. I think Globeville would have been a better place and would have had more homes built if the highway hadn't gone through.

R: Uh-huh. I'm sure that's true.

H: It really took the life out of Globeville.

R: Was there a business district? Were there shops or stores or anything?

H: Well, the business district would have been along 45th Avenue. There was a grocery store, a barber shop, a drugstore, and then there was Globe Mercantile Company on the other side of the street. There was a dry goods and hardware, then there was a couple of beer joints, and then there was another meat market and so on. All along 45th Avenue from Washington to Lincoln. There was business on each side of the road. And then all along Washington from where it goes under the Burlington Railroad tracks, clear out to 50th there were businesses. And there are still businesses along Washington, and most of the others that had been along 45th Avenue have, oh, little people come in and out, but they've actually deceased as businesses. Of course, you can't blame all of that on the highway. The grocery business you can blame on the chain stores.

R: Surely. That, too. Um-hmm. Is there a big grocery store around here somewhere? Or do you have to go a considerable distance?

H: No, but we do have now at 45th and Sherman, there's a little store and it has been taken over by a Chicano, and I noticed that Chicanos patronize it. And then there's a little Chicano operator up here either on Cherokee or Delaware, and before this one downhill, I noticed the Mexican people going up there, and I don't blame them. I think it's kind of nice to patronize their own. And this little store here operated until about 1960, and as long as they had, there was a Pole in there, and he knew what the Polish people wanted, and what the German people wanted, and he made the German sausage and so on, it went fine. He said fine. He was making clear about, he and his wife together, were clearing about \$350 a month, and that's all they wanted. They thought it was okay. But he sold out to another fellow and it went just like that, in less than a year's time.

R: Uh-huh, didn't have the same -touch. To keep them satisfied.

H: No, and you have to have something that people want, so...

END OF INTERVIEW