Nordic American Voices
Nordic Heritage Museum

Interview of Frank Eld
July 26th, 2014
Naselle, Washington

Interviewers: Mari-Ann Kind-Jackson

Q. [00:00:00] This is an oral history interview for the Nordic American Voices Oral History Program at the Nordic Heritage Museum in Seattle. We are now at Naselle at the Finnish American Folk Festival and we are interviewing Frank Eld. This is July 26th, 2014. I'm Mari-Ann Kind-Jackson and with me is Alfred Sigardote (phonetic). Welcome, Frank. We are delighted that you stopped in and offered to be interviewed.

A. [00:00:34] Well, [FOREIGN LANGUAGE RESPONSE]. I heard about the project and so I wanted to find you. And I just kept walking around. I knew you were here somewhere and just wanted to see if you were interested in perhaps my story, since it's from a little further away.

Q. We are indeed. You have come all the way from Idaho. So would you start by stating your full name, where you were born, when you were born? And then share with us your life story.

A. [00:00:59] Okay, well, I was born in Cascade, Idaho, which is near McCall, most people know where McCall is. I was born August 17th, 1946 and I was born to Ella Kangus Eld (phonetic) and Albin Eld. My dad, Albin, was born in Finland. He came to this country in 1899 at age 18 and came almost directly to Long Valley. That's what it was called. It was Long Valley Idaho. It's north of Boise about a hundred miles. He came as one of the Finnish homesteaders. There was a group of Finns that was already located in Wyoming, working in the mines. They had come over a few years earlier.

A. [00:02:00] They heard about this land up in Long Valley and so a couple of Finns stopped in and decided to check it out. They said, "This is like home and it's free land." Of course, that was the dream of every Finnish person that immigrated to this country, a place of their own. My dad's older brother had come in a little earlier, so when he came from Finland, he came almost directly to Long Valley. He claimed a 160-acre homestead and built his cabin on it. Now, my mother -- her parents came from Finland about 1902 or 1903 and then came up to Long Valley about 1905. They also claimed a homestead. That was John and Lisa Kangus. My mother was born a couple of years later, actually, in Long Valley.

A. [00:03:05] My dad was, as you can guess, considerably older than my mother and they met because my dad was a Finnish carpenter that built houses and he was building my grandparents' house, my mother's parents' house, when they met. Of course, this is a story told later, but Dad told his fellow carpenter that he was going to marry that girl. He had met Mom and they said, "You're an old man. She won't even look at you," and whatever. But my mother was attracted to my dad and she said, "I used to go to the home site, to where they were building the new house." This was the new house. She said, "All I would eat all day was an apple so I could try to keep my weight down." She wanted to be attractive to my father. He did eventually ask her then if she would marry him and they did get married.

A. [00:04:07] The story my mother loved to tell is, one of the carpenters or friends of my dad said, "I'd bet you a pig you can't get her to marry you," and mom said, "After we got married, we went and got the pig." That's how my mom and dad met. My dad had the homestead,

160 acres. Of course, Long Valley is a mile high. It's in the mountains. It gets long winters and short growing seasons. It is a lot like Finland. You can't grow much. We got to be pretty good to grow anything. My mom used to say the only thing that was guaranteed to grow in Long Valley was kids and she had a lot of them. I'm one of six boys and the first born was a girl, Esther, but unfortunately she was killed in a car accident the year I was born in 1946. So I never knew my sister.

A. [00:05:10] But us six boys were born. Reynold was the oldest, Tom was next, then Larry, then Mack, then myself and then my youngest brother, Dale. We grew up on the farm, as so many kids did in that area. There were approximately 100 Finnish family units, or bachelors, or whatever, that came to Long Valley. So it was actually a fairly large community and as I do my research throughout the country in different Finnish communities, I would say, "Well, I'm the Finn from Idaho," and of course I always get the "Idaho? They got Finns in Idaho" kind of thing.

A. [00:06:04] But that's actually one of the things I'm doing in my research, trying to let Finns all over the country know that there is a connectivity between Finns. There are communities in places that many people never thought of. If you're really not that familiar, you say Finns, you say well he's got to be in the UP, or Minnesota, or Astoria, and they think that's where all the Finns were. Well, they were all over, actually, and I've researched all over this country. Of course, a lot of Finns went to Canada. I've been up in Canada. I research Finnish log construction. That's my specialty. Anyway, to go back to again, we grew up on the farm, all six of us boys. When I was eight years old, Dad passed away. He had heart problems and he passed away. My mother actually raised all the boys on the farm and we all kind of took our turn being the head of the family as we grew older.

A. [00:07:08] And the older ones would move on, marry, or go to college, or whatever. Eventually, when Dale, the youngest at home, then my brother Larry, who had by then become a veterinarian, purchased the house and the property from my mom, she of course lived there the rest of her life, but then didn't have to worry so much about her financial conditions. She lived in Long Valley. She was born in Long Valley. She actually didn't leave Long Valley until she was 29 years old, I believe she said. I asked her. I said, "Mom, why didn't you ever go to Boise?" Of course, Boise was a long trip. Even when they had cars, it was a full-day trip. When it was horse and buggy, it was at least a two-day trip. She said, "Well, we never needed to. We had everything we needed right here." Of course, everybody led the very simple life and there were stores in McCall and you could buy whatever you needed.

A. [00:08:13] So until her father actually was ill, also with heart problems, she never went to Boise. So then she went to Boise, and came back to Long Valley, and stayed there for the rest of her life, basically. Her family was there in the last. Her one sister still remained in Long Valley. They were the Kanguses. But her older brothers and her older siblings all went to Boise. This was kind of the natural migration and of course we find this in so many smaller Finnish communities. The little 160-acre farm, you can't make a living off of anymore. Mom always said it was a great place to raise kids. That was a basic way.

A. [00:09:04] We always had, no matter what the conditions were, milk, we always had meat, we always had bread, and we had butter and potatoes. What else did you need? That's the staples of life. That's what we grew up with. When it came time for employment now, growing up, there were two mills, several logging companies, again, not unlike the area we're sitting in right here. I was just observing the logging pictures of there and so many of them just remind me of what I saw growing up and the logging that went on. They closed the mills and the logging shut down. And of course, the only way that you could continue any kind of farming or ranching -- most of them went to ranching -- was to purchase neighboring properties and have enough acreage there that you could actually raise cattle or something of that sort. So that's pretty much what's happened. There's still a

lot of agricultural area in Long Valley.

A. [00:10:05] Not many farms are still in the Finnish families' names. Of course, ours is. My older brother owns it. The Heikkila family still own theirs. The Mäki family still own theirs and the Kentalas. Most are now passed on to or have been sold out of the family. In my own life, I got interested in 1963 in restoration and in preservation. Actually, I have to step back just a little further than that. If you come and visit us, which I hope everyone will come to Roseberry and visit us, in the museum or in the church we have a pump organ. When I was in fifth or sixth grade, my older brother who's two years older than I, had gone to the Roseberry School because they were building the new high school.

A. [00:11:11] It wasn't finished so it kind of scattered the kids into these old one-room school houses until they finished the building. While they were there they, of course being kids, tore apart the old pump organ that was in the school house. My brother came home with one of the reeds from there and I thought that was very fascinating. We had this old pump organ in the hay barn, so I said to mom, "Can I get one of those reeds from there?" When you blow through them, they make a nice sound. She says, "No, I really don't want that torn apart." What she did, which became such a significant part of my life, was, she sat down with me and she told me the story about that pump organ.

A. [00:11:52] Her oldest brother, Victor, had been given that pump organ as his salary for having worked for one of the local farmers for the summer when he was young, when he was a boy. Victor was a natural musician, played by ear, could play the organ. That organ was at Mom's folks' place. Victor was called to World War I and unfortunately did not come back. He was killed in France. So the organ stayed at the home folks place, Grandma's, until that was split up and Mom's brothers no longer farmed. So they sold the farm off and because Mom was one of the two siblings still left in the valley, it somehow migrated not to our house, but to our hay barn. Now, first of all, with six boys in the house and none of us played, it didn't make a lot of sense plus we didn't have a lot of room. It was a small house. So that's the organ.

A. [00:12:56] She sat down and she told me this story about Victor. Victor, before he went to World War I, had gotten his own homestead. By then, we're talking 1917. In that period of time, there weren't many homesteads left, and they went very quickly. But he found a 40-acre homestead, and he filed on that homestead, and he built a one-room log cabin. Mom said he got to stay in it one night. He slept there one night and he got his draft notice the next day in the mail. He went home and spent the last few days before he was called to the train to go to war. After she told me this story, I said, "Well, if we can't tear it apart, can we fix it?"

A. [00:13:53] We're talking about myself, who is a fifth or sixth grader, and my mother was very ingenious anyway, but she says yes. In the wintertime there, of course, it's very cold and a lot of snow. And so we had no place else other than the living room of the house to bring this into, but we did. We brought it in there. We tore it all apart. When you look at it today you can say, yes of course, it should be professionally restored, but we're talking about someone's life-changing experience when they were in sixth grade, because she took that time. And I often challenge parents when I speak about getting our kids interested. How many parents would let their son or daughter bring an organ in, and spread it all over the living room, and work on it? But that's what changed my life. From then on, I was locked into history. I loved history and I love buildings. I just love buildings and so did my mother. My mother shared this interest with me.

A. [00:14:59] Fast forward a bit to 1963, when she and I helped establish the museum in Donnelly, it was the Idaho Territorial Centennial that year. We established a temporary museum in the city of Donnelly in the city hall. I still remember when it was over. Margaret Klein (phonetic) and I stood on the steps and we talked about how nice it would be if we had a permanent museum

to put all these things in. We said maybe someday. We even talked about where we might do it. In the valley, there is McCall, and then Donnelly in the middle, and then Cascade. Well, as in all areas, there's local rivalries between the places, so we said we should do it in Roseberry because Roseberry was away from all of these and it was a historic site. And so we kind of decided that back in 1963.

A. [00:16:02] Well, fast forward to 1969, I went away then to college. I went to New York City. I went to Columbia College and started teaching in Pennsylvania, but would come home in the summers. I always came home. So I really never left Idaho. I was always part of it. When I got home that summer, I approached, and I knew who they were, the Nicholas (phonetic) family who owned the old general store in Roseberry. That was all that was left. Now, in 1910, Roseberry was the largest town in the valley, but in 1911, they had announced that they were not going to come through Roseberry with the railroad. I mean, unfortunately, the railroad was infamous for doing this. They bypassed Roseberry and came through what is now Donnelly one mile away. It killed the town of Roseberry. Eventually, the town completely faded away except for the old general store building, a couple of other shacks, and the rest of it was back to farm ground.

A. [00:17:09] I looked at that store building and I said that would make a great museum. So I approached them and I bought it. We started the museum in there and then, three years later, we established the Long Valley Preservation Society, which is a non-profit organization, a historic organization. We got the old church that was built in Roseberry in 1904, had been moved to Donnelly like so many other buildings, and we moved it back. And we did it ourselves. We made up the equipment, and we moved it back, and we made this into the museum. There was a church building that's now back on its site and, during this process in 1976, during the centennial, we found a clipping from a newspaper that talked about the building of that church and it said that the Finnish carpenters who were shingling the roof -- the scaffolding came loose, and they fell, and they were all injured.

A. [00:18:12] Included in those carpenters was my dad. My dad helped build that church in Roseberry in 1904. I eventually found out that he helped build some other buildings too. That was very significant because I had moved with volunteers. I've always handled this project, but it's always been with volunteers helping me. Obviously one person can't do all this, and it's all been volunteer help. We moved the building back and then we restored it. I now will occasionally perform a wedding in there, so it's kind of a big circle of what's happened with the Roseberry church.

Q. Describe how you moved it.

A. [00:18:50] Actually, what we did is, we found two old moving dollies that came off of a 1930 reo truck. We took two tamarack logs because of their strength, twisted tamarack logs. We of course jacked the building up with old railroad jacks, and those are dangerous as hell. We jacked it up, we slid those logs under there. We put it on those dollies, those old homemade dollies, and then we connected it up to a logging truck in the front because still logging was around then, and connected it to the bunks. And that's how we moved it to Roseberry.

Q. How many volunteers helped you with that?

A. [00:19:33] Well, I always talk about my dirty half-dozen. I always had about a half dozen people who would help me move the building. One of the buildings we have now is a Finnish barn and it's kind of like the gemstone in our little community there. I found out that everybody loves a barn. This is actually a theme now that we have with our barn registry thing in Idaho. As I did that, I had a dozen or even more volunteers. People love a barn. They all wanted to help and move a barn, but most of the time it was my dirty half-dozen, whoever they may be, that helped move these buildings. Now, of the buildings we have there, we moved half of them ourselves and then others, we would manage to raise enough money and the moving company

would donate some time, and et cetera. We moved the other half. But we have 25 buildings now in the Roseberry town site that we are preserving. Half of them are Finnish buildings and about eight of those are log Finnish buildings.

Q. What was the distance you moved that church? That was the first one that –-

A. [00:20:44] That was just a mile.

Q. One mile?

A. [00:20:47] One mile. The furthest we moved from was from McCall. We moved the old city hall, which had originally been a two-story school house, from McCall down to Roseberry. That's a whole story in itself. Every building is a story, but anyway, that one is now our museum. We have restored the church and we have not services, but we have weddings in church. The old city hall is the museum. Then we have a schoolhouse, we have a blacksmith shop, we have a carriage house, we have an equipment shed, we have a house, we have several Finnish cabins, and then of course the big barn. We have a building that is our research center, where we keep all our records, maps, and stuff for research. It's an open campus, even though we're only open officially on weekends. Anyone can go there. We have an interpretive sign. It's one mile out of Donnelly, so it's open and people can walk around and see all these buildings and stuff. We call it an open-air museum that anybody can go down and look at. Year round, people come and they look through. I try to watch them and, if they have an out-of-state plate, I'll walk over and talk to them because I know they probably won't be back and whatever, that kind of thing.

Q. Do you live yourself –-

A. [00:22:18] I actually do live in Roseberry. I have a house there that we moved and I have an office that we also moved from another place that are there in Roseberry. My wife and I live there. We have the store, which we run only in the summertimes. My daughter now comes, she and her daughters come, so I have my granddaughters with me in the summer. They come to Roseberry and spend the summer there and she runs the store on the weekends. As I indicated, it's a very family thing because it's so much of our Eld family is involved in this thing over the years. My brothers have been just an invaluable help in the years in restoring the buildings, moving them, getting them ready and all these kinds of things. It's been very much an Eld project with a lot of other volunteers.

A. [00:23:18] We have a very busy summer at Roseberry now. We start the summer out in June with a cowboy trade show, which goes on in the barn, which is the neatest thing. You've got all this cowboy paraphernalia all over in the barn. There is a sell-and-trade thing. Cowboy traders come and, of course, the public can come in and buy and whatever. Then we go from there to an arts and crafts festival. We have a two-day arts and crafts festival in the weekend closest to the 4th. They're all (indiscernible). This is not a junk sale. There are arts and crafts, it's two days, and it's a big event. Then we just finished a three-night music festival and the barn is the back drop of the music festival. We have the barn here, and we built a stage out on it, and eventually we'll have a cover on it. But the musicians perform on the stage and then of course they gather in the barn and come out from the barn.

A. [00:24:17] And then the people sit out here. We've got an open grassy area, and they sit out here to listen to the music. We just had our all-time best attendance we've had since we moved to Roseberry about 10 years ago and I'm going to say about a 1000 people on both Friday and Saturday nights were there to listen to music. So it's a great venue. I usually talk to the musicians. I'm kind of the unofficial mayor of Roseberry. I go talk to the musicians when they're in the barn and they love it. They love the ambience of the barn, the ambience of what's going on there. You're looking at the mountains out there across. This one singer was there just last week, she said I love this. I can sing to all of you people in Roseberry and I can sing to the cows, because

the cows were all over in the pasture and the horses were over in another pasture. So it's a beautiful setting for that kind of thing. So Roseberry has been my project for my adult life, an avocation-type project.

A. [00:25:33] That's where I got interested in doing the research on Finnish log construction, because of moving and restoring these Finnish log buildings. I made myself a promise several years ago that, when I retired, I would go to Minnesota and I would find out if the Minnesotans had the same kind of construction, and the same stories of why they left Finland, what brought them to Minnesota. I did that three years ago and I interviewed and went to a lot of places in Minnesota. I don't know. You probably all saw my Finnebago (phonetic) out here in the courtyard. It's the little log cabin on top of the pickup. Okay. Well, that's mine and that's my research vehicle. It's great because it gets people talking, because I'm always in areas where I don't know people personally, and you know how Finns are. They can be a bit reserved. We start talking about the Finnebago and nobody has ever said, "No, you can't take pictures of my cabins." It works very well and, actually, it's a great place for me to sleep at night and do my work. I travel with that, I've traveled thousands of miles and, since my first trip, I've been back to Minnesota, I've been to Michigan, I've been to Wisconsin, I've done work in Montana. And then this last year, I was up into Canada. So I can say without a doubt that the kind of construction that was brought from the old country to this country, which is the closely fitted logs -- this is the key -- is where the upper log is concaved and set down on the log below.

A. [00:27:14] That's what makes the tight fit and that's what makes Finnish log construction. Well, now, back up just a second, Billax (phonetic) who I knew as a kid, was the last of the axe men of Finnish origin that really did build in the old way. Somebody asked him one day, "How do you know if it's a Finnish log cabin?" And he said, "Well, if you stand inside of it, and you look at the wall, and you don't see any light, then it was probably built by a Finn." That's very true because no light can get through that. I would only add one sentence to that. When you look at it from the outside it has no chinking and no caulking. The Finns did not use chinking and caulking because that was a foreign material to the wood. They didn't need to use it. They took and laid moss or, a lot of times up in the valley, grass, as they laid those together and that cut off all air infiltration through the logs. That's the design, that's what Finnish log construction is, and that's what I do now that I'm retired. I taught school and then I had my own business for 25 years, doing manufactured housing for people. We did the site preparation. I never sold the houses, but we did site preparation for a number of years.

A. [00:28:31] Then I was county commissioner for two terms in Long Valley. Now, I'm retired and I work with this research. I'm getting very involved with the research in New Sweden colony. In fact, that's what we'll be talking about here in an hour. The Finns, as I say -- the English have the Mayflower and the Plymouth Rock. We Finns have the Kalmar Nyckel and the Rocks of the Delaware. That's our history, that's where the Finns came first into America, in the New Sweden colony. This is a part that many, many Finns are not aware of. I've made that kind of a second part of my teaching now and researching, to tell people about Finnish log construction and then about the Finns of the Delaware, the Finns who came to the New Sweden colony.

Q. New Sweden then?

A. Pardon?

Q. New Sweden then?

A. Yeah, New Sweden colony.

Q. The two things that you mentioned -- was one of them the ship that they came on?

A. [00:29:41] Yes, Kalmar Nyckel was the ship they came on and then there are the rocks. You can still see the rocks. It's actually on the Christina River, but it's a tributary to the

Delaware where they came to. As a matter of fact, last year was the 375th anniversary of the founding of the New Sweden colony. The King and Queen of Sweden were there, the speaker of the Finnish parliament was there, and Vice President Biden was there.

A. [00:30:10] Not the day with those dignitaries, but the day before with the Swedish group, I got to go and we sailed up the river and then came back down. They port just a little bit further down the river where they actually have their wharf. They actually landed at the rocks with the Kalmar Nyckel. It's a reproduction obviously, but that was the first time since 1638 the Kalmar Nyckel has been to the rocks, but the rocks are there and we've been there. So it's pretty exciting. It's just kind of a whole new area of Finnish history that I'm getting into. I'm gratified I'm being invited to do some consulting and working back there with the Finns, and Swedes, and the Sweden colony about this whole thing.

Q. Is there any association with the Finns or with the old Swede church in Philadelphia?

A. [00:31:07] Well, we're working on that. We got this whole conflict between whether they're Finns or Swedes. I tell people I have a feeling that there's no one sitting in this room who would walk up a Scotsman and say, "Hey you old Englishman." He'd be dead. And I say the same thing about the Finns. We were under Swedish rule, no doubt about that, but we kept our language, we kept our government and we were a country. I'm not saying it's an insult to be called a Swede, but we weren't Swedes. We were under Swedish rule, but we were Finns, and so that's one of my things, trying to really get this diction out there, because over half the people in new Sweden colony were Finnish. That's where they came from. So I'm trying to get people to understand that. So the Swedes have taken over all those churches, but a lot of them was started by as many Finns as they were Swedes.

Q. Where in Finland did your father come from?

A. [00:32:21] He came from Alavus, the Boyhanma (phonetic) area, Alavus. And then my mother's family, the Kanguses, came from Töysä, T-O-Y-S-A, which is only about 15 miles apart, but they didn't know each other there in the old country.

Q. And you have been back there many times?

A. [00:32:44] I have. I've been back to Finland three times and I'm hoping that, if not next year, then perhaps the following year, I'm trying to get a Fulbright scholarship to take my research, because I'm now in contact with two researchers in Finland who are doing Finnish research of log construction -- and I would like to combine my research with their research so it comes straight across. That's my goal.

Q. That would be very exciting. Yes, wonderful.

A. [00:33:16] I think, if I went to Finland and spent four to five months, I'd pick it up again. My Finnish, I lost most all of when Dad passed away because we just started school.

Q. Did you speak Finnish in your home?

A. [00:33:28] Yes. As long as Dad was alive, we spoke Finnish all the time, yeah.

Q. The family in Finland, are you close to them?

A. [00:33:37] Yes, I have cousins that we have visited and will be visiting in Finland, yes. One of them actually still owns the home place In Alavus, so it's still in the Eld family, although change of names -- Asulmi (phonetic) is the name. See, my dad was a Härkönen. At four years old, his father moved onto the Eld farm, which was a Swedish-established farm, so then they took the name Eld and that Dad kept when he came to this country. And that's why we have a Swedish name, Eld. Unless you're Finnish or Swedish, nobody knows that. I just tell people I'm Finnish and, as soon as I hit Minnesota, what kind of name is that? That's not a Finnish name. That's why I started sticking the Härkönen on my tag, because people who know knows that Eld is Swedish.

Q. Did they ever discuss with you their experiences during World War II, your family

there?

A. [00:34:47] In Finland? Not too much. My cousin that we met and unfortunately passed away right after we met him, talked about Mannerheim, and he was the hero, and our cousin was in the war. He took us to many of the war memorial sites. They're very, very proud of, as they should be, their participation in the war and how they kept back the Russians. And of course, there is a tremendous hatred for Russia in Finland, which I think is quite understandable.

Q. We're currently in production on a documentary regarding the Finnish experience in World War II. We have a lot of people who have children living at the Seattle area, so I was just curious.

A. [00:35:41] No. Like I said, we talked a little bit to Matti. The problem, again, me not speaking Finnish and Matti not speaking any English, made it pretty difficult. It was all through their son and daughter with communication. It was funny, we had one night –- of the six Eld boys, there's only a couple of us that imbibe occasionally, shall we say. One night, everybody had gone to bed and I was up with Matti and Kirsti. We were having cognac and the more cognac we had, the more I tried to speak Finnish and the more they tried to speak English so we had a lot of fun that night. It takes a little cognac to get the tongue moving.

Q. Was the sauna culture part of your upbringing?

A. [00:36:33] Yes, yes. I'm glad you mentioned that, a very big part of my upbringing. As teenage boys, we didn't have a sauna at our house because Dad went to Matt Lorma's (phonetic), his partner Nick Randi's (phonetic) sauna. But as teenage kids, there were the light boys (phonetic), Lakti boys (phonetic), and my brother and I went to sauna. And it was always held at the Stenberg (phonetic) place or the Heikkila (phonetic) place. They took turn striking the fire. So we grew up in our days with the sauna and I have a sauna at home that I built myself. But yeah. That was a big part of our growing up.

Q. Was it a Saturday-night ritual or some other time?

A. Say again?

Q. Was it a Saturday night –-

A. [00:37:23] Saturday night. I mean, you just knew that what's you did Saturday night. Even at our place for a number of years, when we had a certain group of friends who unfortunately moved away, that's what we did Saturday night. We all ate dinner together, which we didn't when we were kids. We just had coffee and pular (phonetic) or something afterwards, but at our house, we would have dinner and then we would go to the sauna and then have dessert or that kind of thing. So yeah.

Q. It sounds like your tradition is very family oriented, is meant for the whole family to participate. Is that correct?

A. [00:38:10] I would say, interestingly enough, even though we're all brothers and we all fight with each other, we're still all very close. Many people have said they envy us and it was kind of funny when we came back from Finland. All six of us went and three wives. We came back and we're on the airplane. And Larry said you know, "This is pretty good. We just spent 10 days together, 24/7, and we're still all talking to each other."

Q. I meant the sauna.

A. [00:38:38] The sauna? Only because my brother and I went. The rest of the family didn't go. I'm sorry. I didn't quite understand. It was a big important thing for us, for Dale, and me, and our two friends, the lake boys, to go to sauna together. As teenagers, that was our thing for Saturday night. We would go to the Heikkilas or the Stenberg sauna.

Q. We unfortunately have run out of time. I appreciate immensely that you stopped by and sought us out. That was very good, most interesting interview. Thank you so much for sharing.

A. [00:39:19] Thank you for doing it. I'm always happy to share about my Finnish heritage and I'm glad I found you. Maybe there will be a thing or two somebody will enjoy.

Q. Very good. Thank you. We'll have to visit your place, too.

A. [00:39:32] Absolutely. Got to visit Roseberry. Everybody has got to see Roseberry, and at least get on the web, and Google it and see if you can resist. Okay?

Q. That will be on my bucket list.

A. There you go.

(Proceedings concluded.)