The following transcript was provided to Archives and Special Collections by The Gathering: Collected Oral Histories of the Irish in Montana with its associated audio recording.
LA: All right, it is March 5, 2011, and we are interviewing Marilyn Enderson, Marilyn Sweeney Enderson, at her home in Belt, Montana. Marilyn, would you start by giving us your name, birthplace, and date of birth?

ME: My name is Marilyn Sweeney Enderson. I was born in Great Falls in February 10, 1936, at the Columbus Hospital which was brand new at that time.

LA: All right, so where did you grow up?

ME: I grew up in Belt, I graduated from Belt...on a ranch outside of Belt, five miles outside of Belt. I graduated from Belt High School, then went to Seattle University for two years and then graduated from Washington State University. And at that point I went to California and lived there for a few years and moved to Seattle, and then went moved back to California and came back to Montana in 1974 with my two kids and my dog.

LA: So, you've been here ever since?

ME: Yes.

LA: In the Belt area?

ME: Yes, I have.

LA: All right. What sorts of jobs and things have you done in the interim time?

ME: I taught at the college in California—child development—and then when I moved here I was...for three years I was the executive director of the Campfire Girls for north-central Montana. Then I was the office manager for Jardine, Stephenson, Blewett & Weaver. I retired from there in 1998.

LA: So, you have two children, correct?

ME: Yes.

LA: Eileen and Karl.

ME: Yes.

LA: Do you want to tell us a little bit about your ancestors and your Irish ancestry? That seems to be
what you're pretty fond of doing research on.

ME: I've done a lot of research on my Irish heritage. My great-grandfather was killed in Michigan and there were seven children so my great-grandmother got on the Josephine, which was one of the steam ships, came up to Fort Benton and with her seven kids, and homesteaded out in the Geyser country.

LA: Oh, wow. Seven kids by herself. When did your ancestors leave Ireland? Do you—

ME: They left about [18]61. As I have looked into this, I think they either came over with my great-grandfather's parents or very shortly thereafter. But they only had three children at that time, and one died on the ship coming over and he was buried at sea. So—

LA: And what were the names of those—

ME: They were Ferguses.

LA: Ferguses.

ME: Yes.

LA: And do you know what part of Ireland they left from?

ME: They left from Sligo.

LA: From Sligo.

ME: I think in our, my research we think that they came from Belmullet.

LA: Okay, do you know anything about their lives in Ireland, what sort of things—maybe stories of that nature—come down the family line?

ME: I only know that it was very, very bad for them in Ireland. One time, my mother asked her grandmother if she wanted to go back and visit and she said she never wanted to go back there at all. No matter how bad things got here, they wouldn’t be as bad as they were in Ireland. And of course that was after the potato famine and things were very bad.

LA: So what would you say your Irish ancestry means to you?

ME: I think it means a lot.

LA: Do you have any particular stories you’d like to share about your family first settling in the United States, since you said they came down on the...Your great-grandmother came down on the Josephine?
ME: Yes.

LA: And where did she originally settle?

ME: Well, she went out over the mountains and settled in...homesteaded in Geyser.

LA: In Geyser.

ME: Yes. She had the four girls, who went to Saint Vincent's in Helena. We have often wondered, because widows in those days did not have any money and my grandfather had been killed in a logging accident...or my great-grandfather had been killed in a logging accident. There were no benefits for widows in those days, and we often wondered how she could have, number one, afforded to have come up on that ship because I think it was about 150 dollars per passage. We kind of surmised maybe the two oldest boys who came with her, or the three oldest boys her came with her, maybe worked their way, like getting wood for the steam ship or something on the way up, because I don't see how she could've afforded that, otherwise. Then the four girls all went to Saint Vincent's in Helena, which again was very expensive, and we've questioned how she had the money to do that. We kind of wonder if maybe they didn't live in some of those large homes around St. Vincent's and cooked and cleaned for people. Then all four of them became teachers. They taught...they came back and taught around this area.

LA: Interesting. So did they, how did they move around? Did they stay largely in one place, or when did they move into this area?

ME: They pretty much stayed in this area.

LA: All right.

ME: My grandmother moved the farthest, and that was all of from Geyser to Belt. [laughs]

LA: [laughs] What can you tell me about...Sweeney is your family name. What can you tell me about that? The name and—

ME: They also were from Ireland. They were from a different part of Ireland and they came over a little bit later, probably about 1880, I think. And they settled in the Wisconsin area.

LA: Okay, so where did the Sweeneys come from? You said that the Ferguses were from Sligo, in that area, you think, maybe.

ME: We think, yes. We're not real sure where the Sweeneys came from, but I think it was County Mayo that the Sweeneys came from.

LA: Do you know anything about the history or origin of either the Fergus name or the Sweeney name?

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ME: The Sweeney name I think is a very Irish name. The Fergus name in the research that I have done was, is [pronounced] “FAIR-goose.” And I believe it’s—was Scot, originated in Scotland.

LA: Interesting. Since we’re talking about names, are there any traditional names that people in your family have been called by or—

ME: Fergus is one.

LA: Fergus is a first name? That came from the—

ME: No, a middle name, well, one of my nephews does have a boy named Fergus. But that's one name that we've used a lot.

LA: Does your family follow any specific naming traditions?

ME: No, we don't.

LA: Okay.

ME: Although, that is a tradition with the Irish. And some of those people. But no we have not.

LA: Do you know anything about the naming traditions of your family, or—

ME: Our family has gone from, as we go back, we...it's from Edward to William to Edward to William to Edward to William, the first...the first—

[reads from family history]

“And traditionally the first born son is the father's father in the naming, the Irish naming, and the second born son is the mother's father.”

[pause]

LA: So are there any other specific stories you'd like to share about your ancestors, in particular? Or—

ME: In—

LA: Stories your grandmother, great-grandmother might have told you?

ME: I didn’t ever know my great-grandmother.

LA: Oh.
ME: She had passed away by the time I was born. But there were, there were several stories that I have written up. My great-grandmother was born the year of the Big Wind in 1836, and I don't know what the Big Wind was, but she was very proud of having been born [word unintelligible] the Big Wind. She had gone over and gotten a squatter's right. She actually did not homestead. She got a squatter’s right on the place she was on and then homesteaded some of the surrounding areas.

She apparently had often talked about the old days in Ireland of the dolmens, I assume that’s how you pronounce it, [reading from family history] and they were structural antiquities which could be seen in Ireland. They were also called *cromlechs*, and they were 10 or 12 feet high on a flat slab and always inclined toward the east. And they were sometimes surrounded by a large circle of standing stones. The dolmens were of such remote antiquity at the beginning of the Christian area—era, that all legends of them are lost, but they have concluded they probably were tombstones, because bones were found under every one of them.

Another legend that grandma liked to talk about was the mythology of the banshee, the long-lamenting wail that was supposed to precede a death in the family. She spoke of a lot of the lean years in Ireland, of the dark years that followed that potato blight. Apparently she was a real storyteller. She could neither write, read nor write, and on all of her homestead, desert claims, citizenship, everything, it’s, her name has been written with an 'x' and saying “her mark.”

One of the stories she apparently liked to tell was that the first day that she started to go to school she came upon a dead man lying in the ditch along the road and she went home and told her mother, “If I have to pass a dead man to get to learning I’m getting no learning.” [laughs] She had no learning, so—but she obviously was a very shrewd, competent businesswoman. She built a large ranch.

LA: So this was Annie Fergus? Is that her name?

ME: Yes.

LA: And so, can you tell me a little bit about her building the ranch and the history of that?

ME: Well, she got squatter’s rights on a very small portion of it. She had to pay 50 dollars for the squatter rights on the original ranch and transportation for the woman, who apparently was a Native American [clock chimes] and she had to give them the—

LA: [laughs] Let the—

ME: —passage back to Fort Benton. Then she homesteaded and her, her two, her three sons that were there homesteaded a lot of the surrounding area, and they built up quite a large ranch.

LA: Interesting. So you said earlier, I believe, that you had some experience with the keening or the wailing at funerals?

ME: Yes.
LA: Can you tell me a little about that?

ME: I remember some great aunts dying when I was fairly small and they were buried in...or the funeral was in Geyser, and there was one woman who was kind of appointed to be the wailer. And she would sit at the casket while the rest of us would go and eat, etcetera, and then she sat through the whole...through the whole time that all of us were there. Then apparently she wailed all through the night while the body stayed in...at the church.

LA: Interesting. Were you ever given any sort of background information about that, or was that just sort of firsthand experience?

ME: That was just accepted that that's the way it was. That there was a wake and there would be people there all night and then this wailing would go on. I can just remember as a child being kind of...I don't know what the word is [laughs] not frightened but [pause] some...not really understanding why that woman was sitting by that casket wailing. [laughs]

LA: That's interesting. So would you like to talk a little bit about your other childhood memories growing up in this area? What are some of your—

ME: I was very, very blessed with having a wonderful childhood. My father died when I was two, but my mother took...ran the ranch. Then my brother was 16 years older than I was. So he kind of took over for that. [pause] It was a great childhood. We had cattle and wheat, and I was very, very lucky.

LA: What sort of games and such did you play when you were a child? Did you have any—

ME: Well, we played a lot of, in the winter we played a lot of games in the snow, with homemade sleds and so on and so forth. And then in the summer, we didn't play much games because we were working. It was during the war. You couldn't get hired men, I learned to drive at a very young age because lunches had to be taken out to the men, trucks had to be moved in the fields, and so my summers were pretty much working, and I loved it. [laughs]

LA: [laughs] So were there any music or storytelling traditions in your family that you—

ME: We're a very, very musical family. You couldn't live in my mother's house and not take piano lessons. [laughs] So we all had piano lessons. In fact, two of my sisters were piano teachers, and it has carried on through all of the grandchildren.

LA: So is there a particular instrument you play besides the piano, or was that your main—

ME: I think we all played the piano, but I played the coronet also.

LA: So what was the house like that you lived...you grew up in?
ME: The house that I grew up in had been the, the horse-changing house between Lewistown and Great Falls. It was a log house, and not...I think at that one...At the time that my father homes...bought it, it was probably pretty much two or three rooms, and in the meantime they had added on to it. Then they covered up the logs, and so you would never know now that it was a log house, and put on additions and—

LA: And so how many were in this household total, when you were growing up?

ME: Well, there were, I had three brother...one brother and two sisters and my mother and I.

LA: And what were their names?

ME: Elma Sweeney, and Lucille Chesbro, Clayton Sweeney, Catherine Walsh, and myself.

LA: So you went to school in Belt?

ME: Yes.

LA: What are your strongest memories of your schooling in—

ME: I don't remember that it was very hard. [laughs] Probably music was my favorite memories from school.

LA: Did you play in the band?

ME: Yes.

LA: Did you do any other sports or activities when you were in school?

ME: No, girls couldn't do sports then. They were too delicate. And so [laughs] we had...we played basketball on half-court. o that we didn't have to run and wear ourselves out I guess. I don't know. [laughs]

LA: [laughs] Did you go on any regular family outings or holidays, or anything like that?

ME: Yes, we went on a lot of them.

LA: Did you go—where, what sort of places did you go to?

ME: Well, we went to Canada quite often. We went out to Seattle, we went to California, we went to Denver. A lot of places. Then I was very active in Girl Scouts, and I went on a lot of Girl Scout trips.

LA: You said you were later...worked for the Campfire Girls?
ME: Yes.

LA: So, I take it that was an important organization for you?

ME: Oh yes. I was, I was a paid professional with the, with the Campfire Girls. Yes. But they have the same kind of things.

LA: So, you graduated and then you went to college. Do you still keep in touch with any of your childhood friends, or—

ME: Oh, yes, a lot of them. And a lot of college friends.

LA: Were you or any of your family members in the military?

ME: No.

LA: No military.

ME: I had a brother-in-law, well, two brother-in-laws who were in the military, but none of my...none of us were.

LA: Well, in the area that you grew up, was it a particularly Irish community, or were you largely the only Irish family?

ME: No, Belt was pretty much a Slavonian and Finnish community. There were a few Irish, but not very many. But because mining was so important in Belt, that tended to be the Slavonian and Finnish people.

LA: Well, your family was a ranch family pretty exclusively.

ME: Yes.

LA: Did your family celebrate any particular sort of rituals, feast days associate with the Irish? Saint Paddy’s Day?

ME: Well, we always had Saint Paddy’s Day. One of the traditions that we always had until we got a lot of in-laws, and then it didn’t go over, was Christmas Eve we always had...The only thing we had for Christmas Eve dinner was Irish clam chow...oyster stew. But then after in-laws came, they didn’t like oyster stew and so we kind of had to drop that tradition.

LA: Are there any other specific Irish traditions having to do with holidays that really kind of—

ME: Oh, I can’t think of any other Irish ones, you know, but holidays were extremely important in our family.
LA: Or just particular [talking over].

Can you describe the general sort of layout and neighborhood of where you grew up, not just the ranch, and the community that you grew up in?

ME: Well, in the particular area where I grew...the ranch is...grew up, we didn’t have any closest neighbors. The closest neighbor was a mile away, because we all had fairly large ranches. And so, you just didn’t have any close neighbors. That was in our area, in the part of the country that I lived in, that was the situation. That wasn’t the situation in all of the Belt area, but...Then when my brother married, my mother and I—I was in high school then—we moved to Belt. And, but I spent a lot of time at the ranch because I had to leave my dog there. [laughs]

LA: So what other sorts of pets did you have, besides that—

ME: Always had dogs.

LA: Always had dogs?

ME: Yes. And then I had a cat for a long time.

LA: What sorts of dogs?

ME: Mongrels.

LA: Just mongrels.

ME: Yes. Just dog dogs. [laughs]

LA: [laughs] So how has the area that you’ve known, grown up in, changed over the years?

ME: A lot of new people have moved in. I think that started probably happening at the time that Malmstrom Airforce Base became very active. That tended to draw some people who weren’t from this area. And a lot of retired people from the military have moved out to Belt now and own homes. That’s one of the...one of the changes is a lot of the old familiar names are no longer around Belt.

LA: Interesting. What were some of the old familiar names of the Belt area?

ME: Oh, the Sweeneys, the Bumgardners, the McCaffertys, the Nelsons, the Cranstons, the...Let’s see, Gillettes, you know. I can’t think of any more right now, but...There still are a couple of those around.
LA: Were there any sort of local gatherings of those families, times during the year when you had sort of community get-togethers?

ME: I don’t remember community get-togethers. There were a lot of families that would get together, but I don’t—

LA: For holidays?

ME: Well, not for holidays, because holidays were pretty much family things, but other times we would get together and there were always...there was always a big Fourth of July picnic.

LA: Any stories or memories come to mind about the Fourth of July picnic?

ME: No, other than it seemed like for quite a few years there was a run to the emergency room from Fourth of July picnics. [laughs] You know.

LA: For what reasons?

ME: Oh, a broken leg, a large cut on the face. [laughs] Let’s see, a broken nose. We played a lot of games, and we had a lot of fun but—

LA: So, how have certain historical events affected your family and the community? I know you said that you had some troubles during the war. Do you know of how your family got by during, say, the Depression?

ME: I’m sure it was very tough during the Depression. I don’t remember that because I was not old enough, but I’m sure that it was very, very tough on the family. But I think that my father maybe was established enough during that time that he was able to get through it okay.

LA: Now is your family—

ME: And—

LA: Oh, go ahead.

ME: Oh, no. Then, of course, when the war came, my father died in 1938, and that was the first year that we had had a wheat crop in seven years. But then, during...once the war started, other than the fact that we couldn't get hired men, the economy of farming in, became much better.

LA: Now is your family Catholic?

ME: Yes.
LA: So did you ever experience any sort of anti-Catholic sentiment? I know some—

ME: Not really.

LA: Not really? Was it pretty—

ME: No. At the time I was growing up, the churches all got along very well. The high school kids had a lot of activities together from...At that time there was only the Methodist church and the Catholic church, and we had a lot of combined parties and things, so I never felt that at all.

LA: Does your family have any particular sayings or expressions? Turns of phrase that you use that you may not have noticed other people using?

ME: I can’t think of anything. One of the things that they always laughed about that Grandma Fergus would say anytime it was foggy, she’d say, “It’s lifting, it’s lifting,” and I guess in Ireland there was so much fog that “It’s lifting” was kind of a thing that...the fog was lifting. [laughs]

LA: Interesting. You mentioned before that Christmas was a really big deal, and you made oyster stew. Is there any other particularly vibrant memories of things you did for holidays and holiday traditions?

ME: I think one of the, one of my main childhood memories for Christmas was always going to midnight mass, which was at midnight. We then would go home and have food, whatever, and you wouldn’t get to bed until very, very late. I can just remember Christmas Day most everybody, all the kids, laying around sleeping.

LA: Were there any particular songs or anything that you sang during Christmas time that were particularly important to your family? I know you said you were very musical.

ME: Just the traditional.

LA: What special food traditions do you have, other than the oyster stew, in your family?

ME: Well, of course we, having had a cattle ranch, we ate a lot of beef. We always...When I was growing up we always had chickens and we had a large garden. Always had to have dessert after every meal.

LA: [laughs] What sorts of desserts did you eat?

ME: Oh, Mom made a lot of pies, and, and she fed a lot of hired men at the ranch. There were sometimes 15 and 20 hired men at a, at the ranch. She did a lot of cooking, made a lot of pies, made a lot of cakes. She was a very good cook, and the hired men would make reservations for the next summer because of her cooking.

LA: Oh, wow. But apparently the oyster stew wasn’t as popular among the in-laws. [laughs]
ME: No. [laughs]

LA: What sort of family heirlooms or keepsakes do you have?

ME: We have quite a few family things. I have quite a number of things because my grandmother...when my grandfather died in 1928, she went up to Alaska with my aunt, who was a teacher up there. And she was the cook and housekeeper and everything in this home for all these teachers in the Matanuska Valley. She brought home a lot of things from Ireland...from Alaska. So I have a lot of those, plus a lot of other pictures. An awful lot of photo albums—just a lot of things.

One of the things that my grandfather was, had a large ranch. Every fall they would take the train with the cattle to the Chicago stockyards and sell the cattle. And the owners of the cattle would go with them to make sure they were all watered and all that stuff. It's always kind of ironic to me that he always brought my grandmother back a hand-painted paint...plate. All of us have some of those plates that he brought back. [laughs] You know, and you wouldn't think that this rough and tumble cowboy would even know what hand-painted plates were, but every year he brought one home.

LA: So you have a lot of scrapbooks, I know I was looking at some of them earlier—

ME: Yes, oh yes.

LA: How did you go about compiling those, where did you get all that material?

ME: Just, I, I went through a lot of my mother's stuff, some of my grandmother's stuff, and went through it. And then I have a, well she would be a third cousin, who has really gotten into all this stuff, and she has given me a lot of this stuff. It's been fun.

LA: Yes, it's very impressive. Do you have a specific order that you've kind of put them in...tried to organize them in a—

ME: In what I'm writing, I'm trying to organize the, each family. I, I've kind of decided that was the easiest way, and—

LA: So it would go by the Ferguses and then the—

ME: Then kind of divide between the five Fergus girls, the four Fergus girls and the one boy, and gone through down the line—the family lines of those.

LA: Can you tell me about what it's been like, this process of writing this family history?

ME: Oh, it's been fun. It's been a lot of fun. And I need to, I've never gotten around to revising this, which I have to do.
LA: So what's the most interesting thing you've discovered in the process of writing this family history?

ME: I think one of the most interesting things, because it seems strange to me, that my mother was not aware that Grandma Fergus's in-laws had come to this country. And this third cousin of mine went and found all of their tombstones in Michigan. And I think that's been very interesting, that it was never discussed, but I think when my grandfather was killed there wasn't a lot of communication. Maybe because my grandmother did not follow the rules of sitting in black and wailing. Instead of that she decided to come out west with with her kids, and I think that probably her in-laws didn't feel that she had done the right, the right thing. She should have been sitting in black, crying instead of getting on a ship and coming to the wild west.

LA: She seems like a really interesting woman. You showed me a photograph of her with her daughters, and that was a very intriguing photograph.

[pause]

So, do you know of any, besides the keening that you witnessed at the funeral, are there any particular skills that were handed down, that may not have been of Irish origin, that you learned from—

ME: My mother did a lot of knitting and crocheting which is not my thing, but I have done a lot of needlework, you know, maybe. I don't know if that's part of it or not. You know one thing I should...I had forgotten, but when Grandma Fergus was out on the ranch, Charlie Russell used to stop a lot, and he always got a good meal. He would paint a picture for dinner, which of course he didn't have to, he didn't have to paint the picture for dinner but he did. But my mother told about a story about a picture that was on the refrigerator at Grandma Fergus's, always, that he had done with her standing beside the well, getting water out of the well.

LA: So do you still have those?

ME: Oh heavens, no. [laughs]

LA: Oh, where did those go?

ME: Who knows? Who knows?


ME: Yes it is.

LA: Have you or any of your family members every traveled to Ireland?

ME: Yes. I have. And my—
LA: You have? So what—

ME: And my sister has, too.

LA: So what was that like? Can you describe the experience? What you did?

ME: Just lots of fun. My daughter also went with me and we rented a car, which was fun driving on the wrong side of the road. When I rented the car I didn't specify anything, so I ended up with a stick shift, which was fine except the stick shift's on the wrong side. [laughs] But anyway, we made it fine. It was very interesting. I did find a couple places where my, the Sweeney side of the family were from. But there were four of us, and the other people of course were not at all interesting in that family history. So I'd like to go back sometime and spend some time in that area, and go digging in there, but many of the...the only place the records really were in the Catholic Church. And many of those had burned, plus if any of the ancestors had wanted to own land or go to school they had to denounce Catholicism. Then the records were all destroyed. So it's very difficult sometimes to get records in Ireland.

LA: What was it like finding those tombstones, and sort of being in the place where your ancestors were?

ME: It was exciting. Yes. It was. It made you want to dig a little farther.

LA: So you continue digging with your work on your family trees and—

ME: And now I am in the process of trying to track down Grandma Fergus's family, because we lost all track of Grandma Fergus's family. I'm in the process now of trying to track down those descendants, and I think maybe I have found them in in Kansas. But you know, when you can't read or write how you spell things is pretty immaterial. Her maiden name was MacNalley, and she had always spelled it “e-y”, and I think maybe there should not have been an “e” there. So now I'm tracking that down, and I have some...I have some names from some old pictures with names on the back that I think maybe I'm going to be able to find a common...I'm hoping.

LA: So how did all this happen, how did the Ferguses and Sweeneys come together?

ME: Well, my father came out from Wisconsin because he...The dairy farm he was on, there was...there couldn't be more than one boy on the dairy farm. So he wanted to come out here, and he came out and homesteaded down toward Lewistown. Then he met my mother and that was it. [laughs]

He had a big steam engine that he had done most of the sodding down in that area. And in fact the...he had broken up the land that the experimental station is on down there. Then he wanted to have cattle as well as wheat so he sold the homestead down there and bought this one out here.

LA: Interesting. Do you know anything about what the homestead process was like back then? How you went about getting it? Because I'm interested in the difference between...You said your great-
grandmother got a squatter’s permit...and the difference between that and a homesteading permit.

ME: Squatter’s permit, and I really...I don’t know, but I think the squatter, probably this Native American had just squatted on the land. I think. And so she owned it. In her terms, she owned it.

LA: Okay, so it was like an unofficial homestead?

ME: Yes. And so then Grandma bought it for...or Great-Grandma bought it for 50 dollars. Then the other homesteads she had, there were different...there were a lot of different kinds of homesteads. Most of them you had to be on for five years. You had to build a house of some sort. And break up the land and do all that for five years. And then it was yours.

LA: I noticed in some of the paperwork that we were looking through she had some desert land permits?

ME: And I, those are, those are those that don’t have water on them. And I don’t know how those are different.

LA: So a house wouldn’t have been built on those?

ME: I don’t think a house had to be built on those.

LA: Interesting. Do you know of any sort of traditional home cures or remedies and things that your family used? Or commonly-held superstitions, that sort of thing?

ME: The only one I can think of right now is, my mother apparently as a child had a lot of trouble with boils. As she got older I took her in one time with a boil on her neck and she had told about them putting cream out and letting it get very, very sour and them making poultices and putting it on the boils. And the doctor said, “Well sure, that’s what penicillin is.” [laughs]

LA: Well, it makes sense.

ME: Yes. They knew more than we think they did. Or they, than we say that they do.

LA: [laughs] So any general superstitions?

ME: Not really. I don’t, I can’t think of any. The Irish were very stu...superstitious people. I know that there a few, but I can’t think of any right off the top.

LA: None that passed on to your generation of the family, anyway?

ME: No.

LA: Anything else in particular that you’re really eager to share about your family history, anything
striking interest?

ME: I don’t think so, except that I feel very, very lucky.

LA: What would you say are the most striking changes in your life so far?

ME: Well my most striking change was when I left California after my divorce, and started over with two children, by myself, and that was a very striking thing. Then another striking thing was 12 years ago, ten years ago when Glen and I got married.

LA: If you were to write the history of the Irish in Montana, what would you include for future generations?

ME: That’s a toughie. Probably some of the traditions, and where these people have branched out in the world, and done things, I guess. I don’t know. I’d have to think about that one.

LA: The way they've affected their communities?

ME: Yes.

LA: So anything else you’d like to talk about?

ME: No, I can’t think of anything else. I think you’ve covered it very well.

LA: Well, this has been Marilyn Sweeney Enderson, who is very proud of her Irish heritage. Thank you very much for speaking to me today.

[End of Interview]