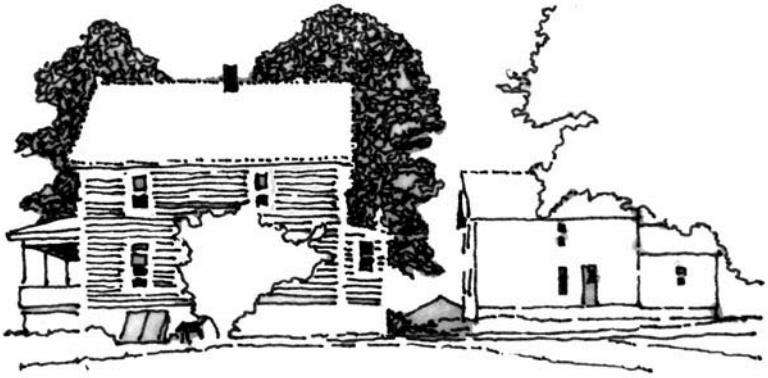

Lillie Farm Houses.

> [and when he] married Esther Carlson, another new home was constructed on the same property. I was their first child followed by my brother Maynard. [Maynard and I] grew up living very close to our grandparents and [to our] cousins up the road. . . .
>
> When Maynard married Lois Hayes in 1944, Grandma, now widowed, moved in with [my parents] and Maynard took over the vacated house. Grandfather Sidney and my father Harry [had been] partners in farming this property. [Then it was] Harry and Maynard.
>
> Maynard is still farming the land. After Esther's death, Maynard [and Lois] moved in with Harry. . . .
>
> Duane [their second child] married and moved into the original homestead [where the fifth generation is now growing up].
>
> Those families still live there.

Maynard and Lois Lillie are still fulltime farmers. Their days start early and end late. They milk their own cows, feed their own chickens. A sign in front of the house advertises "Lillie White Eggs." Their son's job is in the city but he still works on the farm part-time during the busiest seasons. Maynard says their grandson declares his intention "to be a farmer just like you, Grandpa" but adds rather sadly, "He probably won't."

For 120 years, stewardship of the Lillie farm was thus main-

tained, a continuity of recited actions linking the family to the farm. Care for the earth was measured by day, by season, and by generation. But today, while the region remains mostly rural, traditional family farms are fast disappearing, replaced by more specialized, highly mechanized farms.

The Village

Throughout the 19th century, villages arose as markets. Farmers needed a place to buy and sell crops and livestock and to buy things they could not provide for themselves. Villages appeared at the crossing of section roads, often near gristmills or sawmills on rivers. The early village might have contained a school, a church, a general store, a post office, a blacksmith shop, a cooper's shed, and, possibly, a factory for tanning hides or making cheese.

Village rhythms measured the possibilities of a few households, clustered to support the rural life around them. Traditional bonds of kinship were somewhat loosened to include outside relationships. Still, people knew one another by name and were interested in each other's histories. They had their quarrels and usually settled them. They helped one another, and if anything unusual happened, they banded together.

There were accents in village life that did not appear in the rhythms of a farm. Many resulted from collective enterprises that extended beyond the village itself. On Sundays or on special holidays, families from surrounding farms flocked to the village and stood around in the park with its maple trees. From here, they crossed the road to the church or to the store where they peeped through the windows at shoes or cloth from New York. Election days marked a political cycle in which the exchange or affirmation of ideas could affect unseen others.

The repeating patterns of village life, like those of the farm, had