

TOWN OF PILCHUCK

History

During the late 1880s, this plateau was isolated and connected by a railroad grade with difficult paths and roads to the south and north. The settlers “knew when a neighbor had moved in because we would see the smoke from their fires” (brush piles and new homes). The pioneers walked north-south along the ridges; the valleys contained bogs with 10,000 years of needles, moss, and debris. Freeborn was a village of 8 shacks, connected socially to a sister parish at Milltown, with Milltown being one commercial center, Conway another, and down the road the:

The Town of Pilchuck

The larger nearby town of Pilchuck is gone (4 miles east). The picture below is in the Church's entry. (Original photo from the Pilchuck Tree Farm's front office, 1/2 mile east.) A landslide washed out the railroad; note: no autos are captured in this 1914 photo.



The Village of Freeborn

Before this area's big burn when logging slash and the moss of 10,000 years allowed fires to scorch the earth, leaving Bonhoeffer Gardens' big stumps singed and blackened: the Village held houses and supported an elementary school, the old church chapel (existing and restored) and a brothel (the latter two between which you stand). John Steinbeck said it best, “The church and the whorehouse arrived in the Far West simultaneously. And each would

have been horrified to think it was a different facet of the same thing. But surely they were both intended to accomplish the same thing: the singing, the devotion, the poetry of the churches took a man out of his bleakness for a time, and so did the brothels.”



Flag Note In 1904 the US Flag had 45 stars; Utah 1896.

Pilchuck Artists

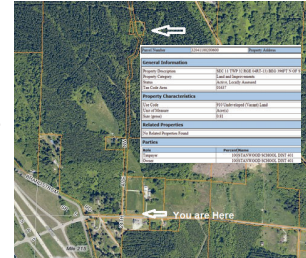
9. Shirley M. H. ...	10. Ann Wahlstrom ...	11. ...	12. ...	13. ...	14. ...	15. ...	16. ...
1. ...	2. ...	3. ...	4. ...	5. ...	6. ...	7. ...	8. ...

VILLAGE OF FREEBORN

Legends & Lessons



Small communities had their own elementary schools; Freeborn Village's schoolhouse operated until 1920. The land is still owned by the Stanwood School District, a fact that should conclusively prove the answer to the question of "How many Scandinavians does it take to change xx?" (Answer: "None, they don't change" - forgivable, this writer hopes, as his ancestry contains all factions' DNA). This structure also hosted the Freeborn-Victoria Ladies Aide and on Sundays, the local worship service (until the present Old Chapel was built in 1904). The Cemetery was created earlier and should you walk its grounds, in the center area you will find the graves of the Village's "Lady Saints," allowed to be buried, but not named.



Freeborn and Milltown shared a Dano-Norwegian speaking minister and Council until the 1930s when the town of Milltown was destroyed, Milltown's church was torn down, and its lumber used to create Freeborn's parsonage (the red rental house sitting next to the Church). Mainly Norse, the congregation spoke Dano-Norwegian into the 1930s even though Norway won its independence from Sweden in 1905 and like Italy, adopted a new national language by 1920. Slow to change, it is not true that women still sit to the left, men to the right as this 1914 photo attests.



When Norway voted for its independence (99.95% affirming) and a new national language, Norwegian settlers in the new country did not get the message. Most forbid their children from speaking the old native language in the home as everyone had to learn English. Freeborn Lutheran Church may have been the last place on earth where Dano-Norwegian was spoken until 1939.

Native Food Sources

Red Huckleberry

Erect shrubs, often growing out of fallen logs or old stumps (as seen at the right and on stumps imported throughout throughout the Farm. Leaves fall off each Autumn, the fruit of the **Red Huckleberry** is a very bright red and used as a food source by Native Americans either fresh or dried. This kiosk is surrounded by the 4 other types of huckleberries native to this area:

Evergreen	Oval-Leaf	Cascade	Mountain



The Living History Farm is maintained by the Pilchuck Learning Center, a WA nonprofit. Visitors enter under the Revised Codes of the State of Washington - RCW 4.24.200 & 4.24.210 allowing public recreational use, including nature study and viewing or enjoying scenic or scientific sites/waterways on private land.

Glass Legacy