

Interview with Mrs. Stella Carlson
June 28, 1978
Central Minnesota Historical Oral History Collection
St. Cloud State University Archives
Interviewed by Calvin Gower

Gower: Now we're interviewing, is it Mrs. Robert Carlson and your name is Stella?

Carlson: Right.

Gower: And you've been a member of the Glendorado, is the way you pronounce it, right, Lutheran Church from the time of--

Carlson: From the time I was born?

Gower: Sure. Okay. And your parents were, incidentally today is June 28, 1978. Your parents were members of this, your mother was a member of this from the time she was born, too.

Carlson: Right.

Gower: When was your mother born?

Carlson: She was born in 1776.

Gower: In 18--

Carlson: 1876, yes.

Gower: Okay, and this church was started in 1873--

Carlson: I believe so.

Gower: --that the church itself any way. So she was a member then of this church throughout her entire life.

Carlson: She was baptized here, she was confirmed, she was married, she had her silver wedding, she had her golden wedding and she was buried

Gower: Was your mother from Norway or was--?

Carlson: No. She was born up in Greenbush in Mille Lacs County.

Gower: Greenbush in Mille Lacs County. And her parents were from Norway?

Carlson: They were from Norway.

Gower: Had they come over not too before she was born or do you--

Carlson: Oh, I couldn't say off hand what year they came over--

Gower: That's okay.

Carlson: --but my dad was seven years old when he came from Norway.

Gower: Now when did your grandparents on your mother's side, when did they move down to this area?

Carlson: Well, they moved into Santiago Township. That's where they resided.

Gower: But before they lived at Greenbush?

Carlson: At Greenbush in Mille Lacs County. And they homesteaded I think right across from Our Savior's Lutheran Church, if you know where that is.

Gower: And this was maybe the late 1870s?

Carlson: I imagine so. Yes. Maybe 1880.

Gower: Your mother was quite small at that time though--

Carlson: Right.

Gower: --at that time. And they had been members of the Norwegian Lutheran Church. Is that what you call it over in Norway?

Carlson: Yes.

Gower: They'd been members of that church over there?

Carlson: That church over there.

Gower: And when they came over here they went into a--?

Carlson: They started this congregation here. They were I think, charter members.

Gower: This is your grandparents on your mother's side?

Carlson: On my mother's side.

Gower: They were charter members of this church you believe?

Carlson: I'm sure they were and so were my grandparents on my father's side.

Gower: Oh, okay. Now your father was, you said, seven years old.

Carlson: When he came here.

Gower: When he came here from Norway. And did they come right to this same area then?

Carlson: Yes. They were more or less from the same area in Norway. They all come together.

Gower: Oh, yeah, sure. Did your mother ever talk much about the early years in the church?

Gower: Was the church very large in those early years? Did she ever talk much about that?

Carlson: Well, they had the log church. Then I suppose, well, I wouldn't dare say how many members. I would imagine it's approximately the same as it is now, that is in the number of families, maybe not as many children as there are now.

Gower: When they meeting in that log church I have the impression that that was a fairly small building.

Carlson: That was quite small, yes.

Gower: But this was at this very beginning. And they you, your impression would be that it built up maybe to 200 members or more fairly rapidly.

Carlson: Well, is that what we're on now?

Gower: Yes, You have 215 confirmed members.

Carlson: Confirmed members. It may be consisted of 50 families. See our church split.

Gower: Oh yeah. We wanted to ask you about that because the minister mentioned that and he said that we should ask you about it because you would know more about that.

Carlson: Well, it split on the day of a confirmation. I remember that.

Gower: Do you remember what day it was? Approximately?

Carlson: They celebrated their 50th year a few years ago. Maybe in about '24.

Gower: About 1924?

Carlson: Possibly somewhere in there.

Gower: And why did they split?

Carlson: Well, Rev. Gullerud was minister at that time and he had split a church before at St. Peter.

LeDoux: How's that name spelled, please?

Carlson: Gullerud?

Gower: Gullerud.

Carlson: G-U-L-L-E-R-U-D. He has a couple sons now that are minister and I understand they're doing some splitting, too. They, I don't know he kept talking about a batch of sour dough. I remember that from way back.

Gower: What did he mean by that?

Carlson: That the congregation as it was not raising like a loaf of bread should, you know.

Gower: They weren't participating or there weren't enough members or how exactly--?

Carlson: Well, they weren't believing in what they should do or the way I understand it. Of course I was quite young.

Gower: Did he mean from a theological point of view?

Carlson: Right.

Gower: Oh, I see, I see. And so some of the people became upset about this and withdraw?

Carlson: Well, it split the congregation in two, I would say. But luckily we had a neighbor over here by the name of Andrew Finbogensen who went around and warned the people about what was going to happen.

Gower: How did Mr. Finbogensen spell his name?

Carlson: F-I-N-B-O-G-S-E-N. A lot of them didn't go along. They signed a petition, it wasn't a regular, I don't know. They signed a paper anyway, that they would go along with Rev. Gullerud and that way he got this new congregation.

Gower: Oh, I see. It was Rev. Gullerud took some of the members out of the church then.

Carlson: Then they started Our Savior.

Gower: And started this new church.

Carlson: And it split families because I know Pete Abrahamson and Abe Abrahamson lived next door to each other and they were brothers and they were together every day and Abe Abrahamson went down with one church and Pete stayed here. It created a little friction in some families. My mother's family-Nels Nelson who lives on the home place where my grandparents lived, he didn't join but his wife and kids joined. But he lived across the road from the church and eventually he joined and was buried down there.

Gower: Do you think there was quite a difference in the theology of those two churches there?

Carlson: Well, you read in the papers now about the Missouri Synod and the ALC, well, it's the same thing.

Gower: So, it's more along those lines? But people feel very deeply about them and so then they got a split.

LeDoux: Was there one particular issue that stands out in your mind as having some particular theological point that stands out having caused this? It sounds like something ignited all of a sudden that caused this split. Some kind of doctrine that Rev. Gullerud was preaching.

Carlson: When they went around they said do you want to go with Rev. Gullerud or do you want to stay. They liked Rev. Gullerud as a minister.

Gower: Was it partly the personality of this man, too though?

Carlson: I think so.

Gower: That's what it sounds like to me also.

Carlson: I used to pal around with his daughter. We were the same age. When they left we got Rev. Wettergrens family in and that was eight girls and a boy I think and there was a girl the same age. I had a birthday party, I can tell you in just a minute or two--it was back in '20, '21 or '22 that the church split.

Gower: Oh, 1922.

Carlson: Cause I was 12 years old and I know I had invited Rev. Gullerud's daughter I--and I had invited Rev. Wettergren's daughter to my birthday party. That was in January 1956. We got in a fight over church.

Gower: That was in January when?

Carlson: '56.

Gower: 1956?

Carlson: Um huh. No, not in '56. That was back in 1922.

Gower: 1922.

Carlson: And we got in a fight over church and one of my cousins had a team of horses and pick up the bunch and went home.

Gower: Was this before the church had officially split?

Carlson: No, it was split and we had a new minister.

Gower: Yeah, was already split. Yeah, that's right.

LeDoux: So to kind of sum up this Rev. Gullerud then, both partly because of his personality and also there was just a couple of points of doctrine that he disagreed on.

Carlson: Right.

LeDoux: Was there any doctrine, as I said before, that stood out in your mind that people disagreed on? Any points?

Carlson: No, I couldn't say really. I don't think they really knew what it was. But right now their congregation won't have open communion with any other church.

LeDoux: Well, that was a point then.

Carlson: They won't bury anybody but people of their own faith in their cemetery.

Gower: That's now but I mean like your church now had the open burial and they don't but back then they, neither one had--

Carlson: Neither one had participated with anything in our church, that is, their ministers don't of course – their members come to doing up here 'cause we're all related.

LeDoux: Now is that also, are our saviors also in the ALC?

Carlson: No.

LeDoux: No.

Carlson: They have Missouri Synod--

LeDoux: Missouri Synod.

Carlson: --ministers.

Gower: No. They're not Missouri Synod though.

Carlson: No, they're little, little Lutheran--

Gower: The minister told us what it was.

LeDoux: Was it the Evangelical, that small group?

Carlson: It's a small group.

Gower: It's a small group. Yes. They only have about 50 congregations.

Carlson: Right. But they have Missouri Synod ministers mostly because they don't have a big enough seminary.

Gower: Now is this church, it was almost completely Norwegians back in the early period.
Right?

Carlson: Now, have you had any contact with the Country Church? We call it the Jensen Church. It's a small one. I guess they don't have hardly any members left now.

Gower: Where is that located?

Carlson: Just a couple miles over on the west here.

LeDoux: Now, we went to I believe it was, an Evangelical Lutheran Church. It was a very tiny church.

Carlson: No. This isn't a Lutheran church. It's just a county church and anybody can preach in it. And we had a bunch-a Jensen's--that belonged to our church and they formed this church. They came over in the same boat with my grandparents on my dad's side.

Gower: And back in those early years all the sermons were in Norwegian, all of the Sunday school instruction in Norwegian.

Carlson: We didn't have Sunday school at that time.

Gower: You didn't.

Carlson: I was confirmed in Norwegian. We were a class of four. Two of us were English and two were Norwegian. My folks insisted I be confirmed in Norwegian.

Gower: Oh, I see. But two of the other, two of the others were confirmed in English and this was in 1924 or so.

Carlson: Let's see. Rev. Gordon was here. What year was he here? Yep. We were in his first class. I don't even remember. I was quite old because we didn't have a minister.

Gower: Oh, the confirmation--

Carlson: Was in November which – usually is in the spring, you know. Don't we have a list of the ministers in here?

Gower: I don't know. I thought maybe there were but I don't know. Apparently not. 1920.

Carlson: 1924 I remember.

Gower: 1924. Yeah.

Carlson: Now, Gullerud was here 1915-1920. So I suppose that's the year it split then. It's 1920.

Gower: Was there a lot of pressure to change from Norwegian- from the language?

Carlson: No. It got so they had one Sunday a month that they would have Norwegian.

Gower: This was by the what, 1930's or so?

Carlson: Before that I think.

Gower: Were there people who resented its being changed from Norwegian?

Carlson: No, not really.

Gower: How about like your parents?

Carlson: Well, they spoke English very fluently.

Gower: Oh, they spoke English quite fluently.

Carlson: My grandmother didn't speak English. She lived with my folks here. My dad's mother.

Gower: Did she feel bad that they changed from the Norwegian?

Carlson: No, I couldn't say that. They felt the younger generation should be taken care of. Like my mother said," The old people will come regardless but they have to work with the young people."

Gower: Oh, so this is more to get to the young people who were learning English in the schools. Did you have a number of practices that were carried over from Norway? I mean those special days you had in the church that you'd had in the church over there? What were some of those?

Carlson: Oh yes. They rang the bell on Christmas Eve for one hour and they rang—did they ring it at Easter? No, they rang it on Christmas Eve.

Gower: Did you have any special religious holidays or anything that were part of the Norwegian--?

Carlson: 17th of May we always had a dinner.

Gower: The 17th of May. What was that called?

Carlson: Sytende Mai.

Gower: How do you spell that?

Carlson: Well, it's seventeen.

Gower: Oh, seventeen. That's for the name and what is that?

Carlson: We had all kinds of (Norwegian term) and cooked, we cooked (Norwegian term) that was made out of cream. I don't know if you've ever tasted that.

LeDoux: No, I don't believe I have.

Carlson: It was a mush cooked out of milk and cream and flour. You cooked it and the butter would come to the top. Then you used butter and cinnamon and sugar on it.

LeDoux: Do you recall how to spell that? I don't think our transcriber is Norwegian.

Carlson: Nope. I wouldn't dare tackle it. No.

Gower: That's okay. Well, what was the religious significance of May 17th?

Carlson: That was the day; that was similar to the Fourth of July wasn't it in Norway?

Gower: Oh, it's a political thing. Freedom for the Norwegians from Sweden, probably. Oh, I see. Sure.

Carlson: So we celebrated it with Norwegian baking and cooked stuff.

Gower: Right, but this was in your church.

Carlson: In our church. Our Ladies Aid put it on.

Gower: Did you have any different kind of a celebration like at Christmas and the bell ringing?

Carlson: Oh, we always had a Christmas tree program, of course. The second day of Christmas Eve. The second day of Christmas in the evening we'd have a program. We always had parochial school maybe for a whole month every summer.

Gower: Oh, you did have parochial school.

Carlson: In the summer. Well, we still have. We call it summer school now. I guess they had from 9-2 o'clock for a week now. In those days when I went we used to have a whole month of it.

Gower: And this was to teach you about the church in the summertime.

Carlson: Well, no, we, it was practically the same as you'd have in Sunday school now and confirmation class.

Gower: Now, did you have a Sunday school operating during the--

Carlson: Not until after I was confirmed.

Gower: So this parochial school in a sense was--

Carlson: Was to take the place of Sunday school.

Gower: Yeah, I see but it was in the summertime for about a month.

Carlson: They'd come from all directions and then they'd have it in our local school. And we had a lot of fun because they come from all different country schools.

Gower: Was it sponsored by your church?

Carlson: Yes. Then we had, well, like I remember we had the Martinson children taught. Their parents were missionaries in China and they were born and raised in China. They were here studying. So Harold Martinson became a minister and Pearl Martinson married a minister that's head of the Central Lutheran Church in Minneapolis. Cora Martinson remained an old maid but she just retired now from missionary work in China. She goes around and talks, different doings. But they conducted a regular school you might say, full day for a whole month and we had three different schools going.

Gower: Now were all of those students--

Carlson: Didn't know you had a tape recorder going 'til you got through with it.

Gower: Oh, is that right? Oh, everybody should tell you that.

Carlson: He was here for over an hour and a half.

Gower: No, you should never do that. Well, I don't say that but--

Carlson: It won't bother me after this.

Gower: No, we always because some people object to the tape recorder. Well, did you in your own family did you have much reference back to Norway?

Carlson: Well, my grandmother wrote to relatives back in Norway. Mother corresponded with a party in Norway that was here and she was her sponsor.

Gower: Did your mother and father speak Norwegian and write Norwegian? Now how about you? Did you speak any?

Carlson: I was confirmed in Norwegian.

Gower: Yeah. Right.

Carlson: That's all I could speak until I started country school. I couldn't speak English.

Gower: Oh, you learned Norwegian only there.

Carlson: My grandmother lived here and she said speak so people can understand you- she'd say in Norwegian.

Gower: Sure, right.

Carlson: So there was very little English spoken in the house here until after my grandmother died.

Gower: Would you say that was a fairly common thing in the houses, farm houses around here generally?

Carlson: See, when I got married and we moved back on the farm here my husband is Swedish and we used to have six or eight farmers go together and thrash your grain or fill a silo. Then he used to complain all he heard was Norwegian. He could understand a little Swedish but you talk different, brogue, and maybe faster.

Gower: And this was way into the 1930s and '40s?

Carlson: Well, yes, we moved back here in '43 and they were still talking Norwegian then.

Gower: So it carried on through there. Sure.

Carlson: But then all of a sudden it seemed like we got, brought different people in. We got Bohemians, we got Pollocks, we got Germans, we got Finlanders and we got, well, you name it- we got it.

Gower: So the area around her changed drastically on the make-up of ethnic groups.

Carlson: At first everybody was related.

Gower: And now these people that came in here, did many of them go to the Glendorado Lutheran Church then?

Carlson: The ones that moved in?

Gower: Yeah.

Carlson: No.

Gower: Very few then.

Carlson: We lost a lot of, we have a lot of Catholics that moved in.

Gower: And they go to some Catholic church?

Carlson: They're told where they have to go. They have to go to either Duelm or Princeton. Number 9, the tarred road going through Glendorado is the division line.

Gower: Oh, I see. Sure.

Carlson: But we have three or four families that have joined our church that were Catholic.

Gower: Oh, I see. But they had switched over to the Lutheran church. And your church, do you think maybe there were a hundred families or something there at the time of the split or 50?

Carlson: Oh. I wouldn't say over 75 at the most.

Gower: And then the split occurred and so then you had maybe 35.

Carlson: Well, the split was good for something 'cause we got a lot of new members and they got a lot of new members.

Gower: Oh, you got new members.

Carlson: And they had got a lot of people that had never gone to church before. So there was some method in the madness of splittin' I think.

Gower: Why do you, how could you get new members if the church was split?

Carlson: They joined. They were in the community-that never went to church.

Gower: Did the new minister who came in try and go get more members and so on?

Carlson: I don't really know why. I know when they built their new church and parsonage down here they put several guys on to supervise the building and they got pretty important and they had never gone to church you might say. A little prestige goes a long way sometimes.

Gower: How do you think the church has been here in say the last 20 or 30 years? Has it remained fairly stable?

Carlson: It stayed about the same I would say. I don't think it varied much in number of course when Donald Peterson was here he advocated that if they moved out of the territory even for a few months they should transfer. It wasn't fair to a congregation to have them move far away and stay members if they didn't support it 'cause they would be going to another church and they should be working with that church.

Gower: Had there been quite a bit of this where people move out and then retain membership?

Carlson: Well, college kids.

Gower: I see.

Carlson: We, some of them moved out west. They still retain their membership here and well, some sent money back and some didn't. You know you have to pay for every member to the home office.

Gower: So that cut down on the membership somewhat though-when they instituted this policy.

Carlson: And then they also had another ruling that if you hadn't been to communion in seven years, well, then you were automatically out of church. The pastor really didn't say that though.

Gower: No, he didn't say that.

LeDoux: He didn't mention that.

Carlson: Well, that was when Donald Peterson was here. He was a fireball but he got a lot of new members at the time and he worked with the young people which we need badly here. Blilie is not a young peoples' minister.

Gower: Well, that--

Carlson: You maybe could tell that.

LeDoux: I'm sorry, I didn't hear. What was that?

Carlson: He maybe is not a young people's minister. He's mainly a senior citizens'.

LeDoux: I see.

Gower: Rev. Blilie.

Carlson: He preaches once a month up at the nursing home in Foley and they think he's all it. Even some of the neighbors around the nursing home when they know he's there, they go over.

LeDoux: So you see this is at all-we were asking this of Rev. Blilie too, do you see this as kind of a problem with the rural churches, that young people kind of tend to leave the area and maybe eventually return or send money back, but it tends to remain in kind of a one level?

Carlson: Dormant?

LeDoux: Right. Is there concern in the church among--with that?

Carlson: I think so.

Gower: And there's not too much you can do about it. Part of it is an economic matter, right? They leave to take jobs elsewhere, soon.

LeDoux: So, you see any inducements, anything that could bring young people to the church more?

Carlson: Well when I was a young woman before I was married we had Lutheran Leagues. We had Rev. Gordon at that time and he worked, he worked with the young people, and we had a committee of three and we met every month and we lined up programs for entertainment and stuff and we had turnouts from all over.

LeDoux: What type of, kind of, just youth type?

Carlson: We had contests and we had games and--

Gower: It was a social thing as well as the church thing.

Carlson: You can't force religion down throats at kids all the time. You have to have some entertainment.

Gower: And now there isn't anything like that in the church?

Carlson: Well, we're hooked up with Good Shepard as you know. And I think they have leaders from both congregations but I don't know what's wrong. The young people aren't turning out for their meetings. You can't stay on the straight and narrow path all the time. You have to have a little fun.

Gower: Was this church in any way Danish in the earlier years?

Carlson: No.

Gower: It was strictly Norwegian.

Carlson: It was always Norwegian. In fact it was the Norwegian Lutheran Church.

Gower: Yeah. Sure.

Carlson: My dad was, he was born in '73 and he was seven years old when he came here.

Gower: Yes. They all had somebody they knew from Norway and they congregated, homesteaded here.

LeDoux: Just for the record, I don't know if we asked you earlier. What is the exact date of your birth?

Carlson: Mine?

LeDoux: Right.

Carlson: 1910, January 8, 1910.

LeDoux: 1910. Okay--

Gower: Were you born on a farm?

Carlson: I was born in a house in Glendorado.

Gower: Oh, in Glendorado.

Carlson: I'm the only true Glendoradoite around here.

Gower: I was going to say there aren't that many houses in there from what we could see.

Carlson: It's the one next to the filling station. It wasn't that big at that time. My dad had had the Glendorado store when I was born.

Gower: Oh, uh huh. Sure.

Carlson: And then my uncle was supposed to run the farm here with my grandparents and my aunt didn't want to stay on the farm so Dad had to sell the store and move.

Gower: You mean this farm right here where we're presently sitting?

Carlson: Uh huh.

Gower: Oh.

Carlson: This farm has been in the family now--98 years old.

Gower: Oh, I see.

Carlson: This house was built in 1898.

Gower: And this is through your paternal or maternal?

Carlson: Paternal.

Gower: Paternal. Oh, I see.

LeDoux: And your maiden name again was?

Carlson: Larson.

LeDoux: Larson, with an O?

Carlson: Yes. Oh.

LeDoux: I wanted to ask you. What is the significance of the names Glendorado and Santiago?
To me they sound like western names. Where is the significance of that?

Gower: Was that mentioned in that Ben Kern article?

Carlson: It's a Spanish, partly Spanish name.

Gower: This is Glendorado?

Carlson: Glendorado township organized September 20, 1868, received this name partly Spanish meeting the Golden Glen by a petition of its settlers. But Glendorado meaning Golden Valley so named for the fertility of its soil was set off from St. George Township, the one next here, in 1868. The first white settler was Merritt Weismann who took a claim in 1857. The first cooperative creamery in the county was organized here. A general merchandise store near this creamery supplies the needs of the 50 farmers and several churches look after their spiritual needs. The township was largely set up by Norwegians and Swedish pioneers. The Swedes were on the north end.

Gower: Oh, there were Swedes in here.

Carlson: Next to Maywood. That's where my husband came from.

Gower: Oh, I see. This is down in this part of the--

Carlson: This area, Glendorado was. Doc Coldridge's son came to visit me after he read the write up about me that Ben Kern had done. And then I had a guy from the historical society in Sauk Rapids.

LeDoux: And Santiago is also Spanish I believe.

Carlson: I don't know. I haven't any literature on Santiago. The only thing is they said I was named after Santiago-Glendorado because we have a book here that was composed by Rev. Langseth and it's been translated kind of haphazardly and he said that I was named after Glendorado and Santiago.

Gower: You were named after--

Carlson: Stella Glendora.

Gower: Oh, that's your middle name.

LeDoux: Oh, okay. I didn't get the connection.

Gower: Stella Glendora Larson.

Carlson: That book was in Norwegian and a member of our congregation tried to translate it. It's all about the early settlers.

Gower: Oh, this is really good. Good history. You've got a listing of all of the ministers on that plate?

Carlson: Up to V.A. Jensen 1950. Then we have Rev. Donald Peterson, Rev. Philip Blilie since I think.

Gower: The WMF, Women's, what's that a women's group?

Carlson: Missionary Society, that our Women's Aid.

Gower: And then Brotherhood, that's Lutheran Brotherhood for the men.

Carlson: Right. That petered out, too.

Gower: The Luther League, that was the young people?

Carlson: Young people.

Gower: Is that still going on?

Carlson: Well, they're trying to.

Gower: And what's the LCR?

Carlson: That was the young ladies but that petered out. The ruling now is the minute you're confirmed you're a member of the Women's Missionary Society.

LeDoux: And that's still going?

Carlson: Oh yes.

LeDoux: What type of activities do you engage in?

Carlson: Well, we do a lot of quilting for mission work. And we serve at different doings, especially for funerals and we serve for community sale in Santiago. They serve for our Glendorado insurance annual meeting and they serve for, we have our big meetings every two months. We take turns in serving and we have four circles—three circles and we serve there of course, take turns. We have the circles at our homes.

LeDoux: Have there been any other changes you've noticed either in doctrine or just in the church community here itself, since you were a girl?

Carlson: Well, I think they're more, they're not as narrow-minded as they used to be.

LeDoux: You mean in doctrine?

Carlson: In doctrine and in associated, associating with other congregations, denominations.

LeDoux: In the early days they tended to keep apart from your neighbors.

Carlson: They didn't keep apart really but they didn't have the transportation so they stayed put. I think the transportation part has a lot to do with a lot of things in church.

LeDoux: But there was no great effort made to join up with their neighbors or anything.

Carlson: No.

Gower: Was there any kind of rivalry or suspicion or what have you between say the Norwegians and Swedes?

Carlson: No, I can't say that.

Gower: Seem to get along pretty well?

Carlson: Seem to get along pretty good. Course we had the mission church up north.

Gower: The mission church?

Carlson: A Covenant Church.

Gower: Oh, that was not from your church. No relation to your church?

Carlson: No. No relation. And of course like Estes Brook Tabernacle. I don't know if you've had any contact with that. They've built tremendously into the building now- it is twice as big as it used to be. Their church and Covenant Church and the Jensen's Church, their ministers didn't have to go all this schooling.

Gower: Oh, they didn't? Is it more Evangelical?

Carlson: Right.

Gower: Oh, I see.

Carlson: We require a seminary for all the Lutheran churches.

Gower: Okay, John. Have you got anything else there you want to ask?

LeDoux: Now your husband has just been farming now for--?

Carlson: No, he's been retired now for a number of years. He got crippled up with arthritis.

LeDoux: I see.

Carlson: We have a daughter and she lives in Fargo. Three grandchildren. My sister's coming from Battle Creek, Friday. She and my brother and his wife were in Norway a year ago and visited back, relatives and looked up where our grandparents came from.

Gower: Oh, gosh. I bet you that was interesting, too.

LeDoux: Has the actual village of Glendorado changed in size any since its inception?

Carlson: Oh, yes. The store isn't active any more- it's just a buy and sell. The creamery is closed.

Gower: So, it's declining really.

Carlson: And the school house was torn down.

Gower: Has this been since, when, 1950's that it's declined?

Carlson: Oh, let's see now. The creamery closed here about, 6 years ago I suppose.

Gower: Oh, not very long ago.

Carlson: And the store was just a year or so before that. Everybody, a lot of the farmers hauled their own milk and came up with a pickup load of milk cans, then they stop at the store and buy their groceries, congregate and visit.

LeDoux: Where was the schoolhouse located?

Carlson: It was across the road from the VFW hall. When I went to school it was up here by the parsonage. In front of the parsonage, a big open space it was the school lawn and school. Then they moved it over to Glendorado, across from the hall. They put a full basement under it.

LeDoux: Was that where you went to school then?

Carlson: I never went over in Glendorado, I went up here.

LeDoux: Oh, by the parsonage. Okay. And you'd mentioned that you lived in Minneapolis for 10 years?

Carlson: It's approximately 10 years.

LeDoux: What period of your life was that?

Carlson: We moved up in '43.

Gower: This was after you were married?

Carlson: It wasn't 10 years because I was married in '34 and I was in Princeton until November '34- we moved into Minneapolis, stayed there until '43, about nine years. We went farming. I moved under protest.

Gower: Oh, is that right? You mean back to the farm?

Carlson: Back to my folk's farm.

Gower: Oh, you learned--?

Carlson: I knew about work it was--

Gower: I see what you mean.

Carlson: My husband was working for Philips 66 in Minneapolis, during war time he quit his job there and he worked at Rosemount as a steam fitter and he decided he wanted to go farming. He still an 1-A but his age was against him, I guess. He is older than I am.

Gower: Did you maintain your membership in this church during that 10 years period?

Carlson: Yes.

Gower: See that was permitted then.

Carlson: My husband wasn't a member until after we moved up here, then he joined.

Gower: He joined also.

Carlson: He went to Sunday school in the Covenant Church.

Gower: And your daughter though was a member of this church?

Carlson: She was baptized, confirmed and married here.

Gower: So there has been a carrying through of this from- all through these generations.

Carlson: She moved to Fargo and her husband was an orthodontist. Put her gals all through high school and college. Now they're getting divorce.

Gower: Oh, no. That's too bad.

Carlson: He found somebody he liked better, which is the startlingest.

Gower: Yeah. That's too bad.

LeDoux: Is there anything you'd like to add to this interview, something we haven't asked- or regarding the church?

Carlson: Were you in the church?

Gower: Well--

Carlson: Just in the--

Gower: Just in the--

Carlson: --Minister's room.

Gower: Yeah.

Carlson: I was going to say, the light fixtures in the main church is in memory of my father. And the shrubbery in front of the educational building is in memory of my brother and my brother-in-law. They're both buried up here. My parents are buried up here. She came over from Norway. My mother's folks.

Gower: That's the grandmother you were talking about that was here.

Carlson: No. That's my great-grandmother.

Gower: Oh, great-grandmother.

Carlson: And I have lots of uncles and aunts and cousins buried up there. My husband was sexton up there for several years. He's assistant sexton now. And I made a complete record of all their cemetery accounts. Duplicates of it so they wouldn't get lost. Sat and copies them all. I knew about the cemetery for a while than about the church.

Gower: Yeah. Sure. Okay, John, anything else here?

LeDoux: No, I don't have any more question.

Gower: Okay. That concludes this interview.