

**Interview with Reverend Dennis Larson, Bernard Graning and Bernie Halvorson**

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**Interviewed by Calvin Gower and John LeDoux**

**Gower:** This is an interview being conducted by Calvin Gower and John LeDoux for the Central Minnesota Historical Center. Today is July 19, 1978 and we are interviewing people at the South Evangelical Lutheran Church? Is that the title?

**Larson:** Actually, just South Santiago--yeah, that was the notation before when they were with the Norwegian Lutheran Synod, I would imagine. Before it was incorporated into the American Lutheran Church which combines the Danish and the Norwegian, German.

**Gower:** So now it's the South Santiago Lutheran Church?

**Larson:** Yup.

**Gower:** Okay. And it's located about what, two miles from Santiago?

**Halvorson:** Santiago?

**Gower:** Santiago. How many miles from Santiago?

**Larson:** About four miles.

**Gower:** About four miles. Okay. We'll start here with the minister. You're Reverend Dennis Larson?

**Larson:** Right.

**Gower:** And that's L-A-R-S-E-N?

**Larson:** O-N.

**Gower:** S-O-N.

**Larson:** Yeah, German-Swede.

**Gower:** Okay. Could you tell us a little bit about your background, please? Where you were born--

**Larson:** Born and raised in small community in northwest part of Iowa, around the Storm Lake area. Educated at Wartburg Seminary, Wartburg College. Served for four years as a pastor of a two-point parish out by Jamestown, North Dakota. Then went into a counselling program, well, then I was an assistant pastor in Minneapolis for a year and went back to graduate school and came up with a counselling program for parents of mentally handicapped children, dealing with their initial feelings upon diagnosis. The parents-and left that program and decided to go back to the parish and accepted this call about a year and a half ago.

**Gower:** So you've been here about a year and a half?

**Larson:** Right.

**Gower:** Uh huh. And your training in seminary was for this, in this synod, American Lutheran Church?

**Larson:** Right.

**Gower:** Fine, and then if we could have your--you're Mr. Grande?

**Graning:** Graning. G-R-A-N-I-N-G.

**Gower:** Okay. And what is your first name?

**Graning:** Bernard.

**Gower:** Bernard Graning. And could we have your date of birth and your birth?

**Graning:** January 27, 1905.

**Gower:** And you have been in this church all of your life or--

**Graning:** Since I was--since 1912.

**Gower:** Since 1912. Okay.

**LeDoux:** Were your parents born in the country?

**Graning:** No. They're both Swedish. They're born in Sweden.

**Gower:** They're born in Sweden and they--did immigrate here when they were young adults?

**Graning:** My mother was one year old and my father was I think 18 when he came over. And I was born in Minneapolis. Then we moved up here in 1912.

**Gower:** What did your father do for a living after he came up here?

**Graning:** Well he didn't, he died two years after he came, you see. He was a- he really was a blacksmith or toolmaker you see. But he was going to come up here and farm you know, because doctors says it would be best for his health. He just lived about two years

**Gower:** Just about two years, oh. And then did you, you grew up on a farm here, then? Did your mother continue farming then?

**Graning:** Yeah.

**Gower:** After your father died? And then did you become a farmer?

**Graning:** Most of my life, yeah.

**Gower:** And right in this area.

**Graning:** Yeah.

**Gower:** Okay, fine. Okay, then you are Mrs....

**Halvorson:** Mrs. Bernie Halvorson.

**Gower:** Mrs. Bernie Halvorson. And what is your first name?

**Halvorson:** Hazel.

**Gower:** Hazel. Okay, and could you give your birthday and year and so on?

**Halvorson:** I was born in St. Paul. I'm really not as much of a native around here as Bernard, for instance. I came – I've been here 35 years, that is at the Christmas I was married. My birthday is May 15, 1903.

**Gower:** Okay, but you were born in St. Paul and what about your parents? Were they born in the United States?

**Haylorson:** Ah, no. They were both from Sweden.

**Gower:** And when did they come over about? Were they just young people?

**Halvorson:** I don't know, but I would think about 16 or something. And dad must have been older than that because he served in the army. I suppose after he had done his term in the army he came over here.

**Gower:** And then did they settle in St. Paul?

**Halvorson:** Yes, they did. But they weren't up here. It's really the Halvorson family that has the real background in the church.

**Gower:** Through your husband?

**Halvorson:** Yes. Uh huh.

**LeDoux:** What was your maiden name? Excuse me.

**Havlorson:** Anderson.

**LeDoux:** Anderson.

**Halvorson:** Uh huh. But Bern's mother came over here, I think around 1892. They settled in this area. His mother and father were married in this old log church. So they have a long history of being with the church. I think there's a fourth generation that's in the church now.

**Gower:** Now were they from Norway?

**Halvorson:** She was from Norway, Ingrid Halvorson, but he was part Swede, well I guess he was all Swedish. He was from Varmland, Sweden.

**Gower:** From, what is the name of the place?

**Halvorson:** Varmland. That's the state like.

**Gower:** Oh. Do you know how to spell that?

**Havlorson:** V-A-R-M-L-A-N-D.

**Gower:** Okay. Sure. Okay, but you came up here then in about, when, 35 years ago?

**Halvorson:** Yes. Although when we were children we spent our summers out here and then later on when Bern and I were married and then I moved up here, of course.

**Gower:** Did you become a member of this church then about 35 years ago?

**Halvorson:** Thirty-five years ago.

**Gower:** Okay. Fine. Now this church was started – John, do you have any questions?

**LeDoux:** No. Just go on with the church history.

**Gower:** This church was started then you think in 1881?

**Halvorson:** I think if there's any question, I think we better say 1882 because it seems like that's a – we've been based our 75<sup>th</sup> anniversary on that I know. We're thinking 1982 for the centennial. I don't know where 1881 came from.

**Larson:** Maybe there were some meeting before that, that wasn't formally organized until 1882.

**Halvorson:** Yeah. It was 1882.

**Gower:** And this church started as an Evangelical, Norwegian Evangelical Lutheran Church?

**Halvorson:** Bernard, you probably know.

**Graning:** That's the way they used to – well – that's what they called it when I can first remember.

**Larson:** It was the ELC then.

**Graning:** Pardon.

**Larson:** The ELC?

**Graning:** Yeah.

**Larson:** Yeah. It was the Evangelic Lutheran Church which I think was Norwegian.

**Gower:** And this was before they had done any kind of merging of the Lutheran Churches?

**Larson:** Right.

**LeDoux:** Now, in the beginning was the church here at Santiago also affiliated with the Glendorado Evangelical Lutheran Church? Because they're both Norwegian I understand.

**Larson:** Uh huh.

**LeDoux:** Was that when you came into the church? It was that way?

**Graning:** Oh yeah.

**Halvorson:** That was right in the beginning that Glendorado and this congregation were together.

**Graning:** Oh yeah.

**Halvorson:** Right from the start.

**Gower:** By being together what do you mean? Did they have the same minister?

**Graning:** Same pastor, yeah.

**Gower:** Oh, sure. And when did they split up?

**LeDoux:** Would this have been in the 40's or so?

**Halvorson:** Well we, we were in then with Glendorado right straight through were we Bernard?

**Graning:** No, we – see we split up Pastor Rohne, you know. He got in trouble there, see.

**Gower:** But this was over at Glendorado and here also?

**Graning:** And so that's when we split up, see.

**Gower:** Well, that was in the 1920's.

**Graning:** He came over here, you know, with Orrock and this church, you know, and Glendorado they were by themselves there for a while. But then when Pastor Jensen came, you know, then we kind of went back there again.

**Gower:** Oh, I see.

**Halvorson:** Was Pastor Jensen the pastor that came here after Pastor Rohne? Was there somebody...

**Graning:** Baglin.

**Halvorson:** ... oh, Pastor Baglin.

**LeDoux:** Now, I'm not certain what you mean here. There was a split or a falling out? What happened? What was the reason for the separation with Glendorado?

**Graning:** Some like this pastor and some like the other one, you know. So you just went one way or the other.

**LeDoux:** I see. Okay.

**Gower:** Here it says Pastor Rohne. That's R-O-H-N-E?

**Halvorson:** Uh huh.

**Gower:** That's the man you're talking about.

**Graning:** Magnus Rohne, yeah.

**Gower:** He was here in the 1930's.

**Graning:** Yeah. Till about '92 I guess was until about – must have been '40.

**Gower:** So that's about when the split occurred?

**Graning:** Yeah.

**Halvorson:** But there's also been – then they were with Orrock, weren't they.

**Graning:** Orrock. Yeah.

**Gower:** This church was?

**Halvorson:** Uh huh. This church has never ever been alone.

**Gower:** Oh it hasn't?

**Havlorson:** No. It's never been, that is, it has its function but, it's been with Orrock and it went back to Glendorado again and now it's with Becker.

**Gower:** Now was this for financial reasons? That you couldn't finance yourselves?

**Halvorson:** I think so.

**Graning:** Pretty much so.

**Gower:** And also though those churches were part of your same synod or whatever you call it.

**Halvorson:** Same conference.

**Gower:** Yeah. So it was, it worked out that way. And did this church, as far as you know – did it start our right on this sight? This is where it was...?

**Graning:** No. that little church over there, well, I don't know, they – that was the first church building, wasn't it? And before that they used to have the service in different homes. But that church, that was across the road back upon the corner here some place.

**Halvorson:** Oh. Of course I didn't. I don't know any at all until it was here.

**Graning:** No, it was located...

**Larson:** More like towards where your turn to go to the cemetery?

**Graning:** No, no. Just one the other side of the road here and up where the woods end, you know and that field starts right in the corner here some place.

**Halvorson:** Up by Lang's more?

**Graning:** No.

**Larson:** Not that far.

**Halvorson:** Not that far.

**Graning:** Right across from where his house is.

**Halvorson:** Oh, oh, I see.

**Larson:** West of here. Just across the road and just west of – maybe a quarter of a mile.

**Gower:** And what about this church building right here? When was it – that built?

**Halvorson:** 1903 the main...

**Gower:** Oh, that's in there?

**Halvorson:** This is what they had to begin with.

**LeDoux:** Oh, yeah. New church built in 1903.

**Gower:** 1903 and that was right on this sight. And the building was...

**Halvorson:** It's still here.

**Gower:** Right. That part. Then you've added some additions to it as the years have passed.

**LeDoux:** Now, the first settlers to this area were Norwegian? This was all Norwegian originally?

Do you know?

**Graning:** Norwegians and Danes.

**LeDoux:** Danes.

**Gower:** Norwegians and Danes.

**LeDoux:** And now, did the Danes come right over, do you know, from overseas or – do you know anything about the Danish settlement in the area?

**Halvorson:** Who were they? Would that be Chris Anderson?

**Graning:** Yup.

**Halvorson:** Christopherson was Danish?

**Graning:** Yeah.

**Halvorson:** I think Linds were Norwegian.

**Graning:** Oh yeah, and the Pedersens, you know, they were Danish too. Part you know.

**Halvorson:** Hans?

**Graning:** Hans Pedersen's parents I think it was. I think they were, one was Dane and one was Norwegian if I'm not mistaken.

**Gower:** Do you know if those people came from Denmark to right here? Is that your impression?

**Graning:** No. I couldn't say that.

**Gower:** You don't know that?

**LeDoux:** I just wondered because it mentioned in this article here that in 1881, three Scandinavians from Mower County took homesteads in the area. That was families by the name of Aslaksen, Amundsen and Olsen. I wondered if those were Norwegian people?

**Halvorson:** Would that be Oly Olsen?

**Gower:** Those were Norwegians. Is that right?

**Halvorson:** Uh huh.

**Gower:** And they had gone to Mower County first and then came up here, in that case. And the Norwegians, some of them may have come this way and some from Norway, directly, too. That was your impression?

**Graning:** (Response Inaudible)

**Gower:** Okay. Now what about the church here when it started, it was Norwegians and Danes?

**Graning:** Uh huh.

**Gower:** And what about the language in church?

**Graning:** That's what it was, Norwegian mostly that I ever heard.

**Gower:** So they didn't have any Danish?

**Graning:** Well, there might have been Danish sermons and, you know, priests in this church, you know, before I came here.

**Gower:** But when you came here, as far as you can remember, it was-the sermons were in Norwegian?

**Graning:** It was always Norwegian yeah. Until, oh, I don't remember, must have been in the late 20's I think when it went back to all English. Something like that.

**LeDoux:** Was, from the time that you remember, was it predominantly Norwegian? In other words, just a few Danish families by that time, do you recall?

**Graning:** Oh, I don't know. I think it was probably half and half.

**LeDoux:** Oh okay. But still the predominant language spoken in church was Norwegian. And they also had Danish sermons then.

**Graning:** Yeah.

**Gower:** But maybe no Danish sermons after 1912 or so.

**Graning:** No, not after that. Not that I can remember.

**Larson:** And they belong to the Norwegian synod so that probably was why the Norwegian took Prominence. There was a Danish synod also at that time.

**Gower:** Oh there was?

**Larson:** Yeah. But opposed to –there was–the American Lutheran Church is made up of the Danish, Norwegian and German. And that was what–back in 1960 sometime, they all went together. So that's probably why Norwegian was the main language here, even though there were Danes around because it was a Norwegian background–Norwegian affiliated congregation.

**Gower:** Is there much similarity between the Norwegian and Danish church?

**Graning:** Well, there's similarity enough that I can understand them.

**Gower:** Oh you could. Oh you could. Sure. So that would...

**Graning:** See, I can understand swede, too, just as good.

**Halvorson:** Swedish and Norwegian I think you can understand, but Danish, I find very hard to understand Danish because its such a guttural language.

**Gower:** Sort of like German.

**Halvorson:** Perhaps, you don't hear it as often, for one thing. Perhaps if you heard it enough you'd become familiar with it. But I think Norwegian and Swedish are pretty much the same. That is if you can understand Norwegian sermons you can understand Swedish.

**Gower:** And maybe if you were Danish you could understand the Norwegian sermon, too.

**Graning:** Oh sure.

**Gower:** So that's probably how they...

**Graning:** Sure.

**Gower:** Now the records-what about your records? Were they kept in Norwegian until 1920's?

**Halvorson:** There are some early ones here. These are 1914, 1915 and I was just telling Bernard...

**Gower:** Are those Norwegian?

**Halvorson:** Um. Yes. In talking here about his (Norwegian term) for the year for (Norwegian term). \$52.75, and this is his...

**Graning:** Don't you wish you were here then?

**Gower:** That was his salary for the ministry?

**Halvorson:** That was his salary for the ministry.

**Gower:** Fifty-two dollars for the year.

**Halvorson:** And seventy-five cents.

**Gower:** Seventy-five cents.

**Halvorson:** And Bernard said that, but of course, that's a little misleading because the mission was supporting-what he got from the mission group I don't know. But here they have the list of what the members gave. Five dollars for a year was top. It's mostly two and one.

**Gower:** This was in what year?

**Halvorson:** This was 1914.

**Gower:** 1914.

**Halvorson:** And '15. The janitor got \$5 for the year.

**Gower:** What was, do you remember what the size of the congregation was when you first began going here?

**Graning:** Oh, It was a...Oh I know whenever they had the Christians Program, I know, the church was full. I know that. But of course I suppose outsiders came also. But I think may outsiders came.

**LeDoux:** How many people, roughly, would your church hold? Do you have any idea?

**Larson:** Well, right now we use both the addition part and the other one. I can give you a quick count probably on what the main sanctuary would hold. Go out and count the pews. How many per pew? Do that before you leave.

**Gower:** Do you know how many, how many members do you have as...

**Larson:** Right now?

**Gower:** ... confirmed members? Yeah.

**Larson:** Yeah. I think there are about 135 confirmed members. I think. I was thinking it might be closer to 140 because we just confirmed some last spring.

**Gower:** What is your impression, has the church maintained its membership size fairly well throughout the years or has it fluctuated?

**Graning:** Yeah.

**Gower:** It's a pretty much...

**Graning:** Pretty much I think.

**Gower:** You didn't have any times when it was way down, just very few people...?

**Graning:** No.

**Gower:** ...coming there?

**Graning:** Not that I can...

**Larson:** Well, I heard...

**Graning:** I think it's been pretty even.

**Larson:** I heard that there weren't too many years ago when they did have some problems because of the farming, you know, lost because of the farmers, larger farms and so forth. But the biggest factor now is that we're getting some of the people moving in from both St. Cloud and Minneapolis that work in St. Cloud and Minneapolis plus the NSP plant and the favorable tax

base. People are moving into the wooded areas more around South Santiago than around Becker. So that-that's created kind of a whole different quality influence plus this congregation is close to the lake area too, the chain of lakes. More and more people are building permanent homes there and retiring, around the lake area, so that too has increased the population. It's a kind of unseen population because they're all back in the woods and around the lake and you don't realize that there are that many people that are, especially new people, that are coming into the immediate area. But they like the Sherburne National Wildlife Refuge in the wooded area.

**Halvorson:** I think what really has maintained the church though are some of the old families. Like the John and Austin Gilyard came in here in 1892. They weren't from Norway but they came there from Minneapolis, I guess.

**Gower:** Were they Norwegian?

**Halvorson:** Well, Norwegian background.

**Gower:** And this was G-I-L-Y...

**Halvorson:** A-R-D.

**Gower:** A-R-D.

**Halvorson:** And that's interesting because we now have the fifth generation of Gilyards in the church here. Karen is the fifth. And in the John Gilyard family there're four generations and I think yours is about fourth generation isn't it, Bernard? Fourth or fifth? Fourth, eh? Fourth generation of the Graning's in the state. And of course the Olson's were, what does it say there? Ole Olson was secretary for 54 years or something like that. But Kilgards are the last of that Olson family. I mean with the Kilgards the rest of them have all scattered so there won't be any

more Kilgards. But I think it's quite interesting that you would have four and five generation families here. The Grandson's also, they're at least fourth, aren't they Bernard?

**Graning:** Yeah.

**Halvorson:** They'd be fourth generation, too. And they really have, you know, I mean, well Halvorson's too are fourth generation. They've really been the core I would say of the church, here that those families have stayed with it for that long.

**Gower:** Do you recall back in those earlier years, did they have any particular customs that would be related to the Norwegian or Danish background here in the church? Any kind of particular activities they've had in the church because of that background?

**Graning:** No, I can't...

**Halvorson:** No...

**Gower:** Oh.

**Halvorson:** ... I don't know if it would be here so much but when we were in Glendorado I think practically everything in the congregation observed Syttenda Mha.

**Gower:** Observed, what was that? How do you spell that?

**Halvorson:** S-Y-T-T-E-N-D-A M-H-A, the 17<sup>th</sup> of May that's the...

**Gower:** 17<sup>th</sup> of May.

**Halvorson:** ...Norwegian ...

**Gower:** You mean Independence Day?

**Halvorson:** Independence Day.

**Gower:** Independence from Sweden?

**Halvorson:** Uh huh. It wan't here but oh, you never miss the 17<sup>th</sup> of May dinner with Glendorado.

**Gower:** Was that in the church?

**Halvorson:** In the Glendorado church, yes. But we were sort of affiliated with them at that time.

**Graning:** I can't remember ever celebrating it in this church.

**Halvorson:** No, not here. Except that they took part in the 17<sup>th</sup> of May in Glendorado.

**Graning:** I kind of think so.

**Halvorson:** Yes, they did.

**Gower:** What about at Christmas time? Did they do anything different here than they might do in other churches?

**Graning:** No, I don't...

**Gower:** Be about the same?

**Graning:** Yes.

**Gower:** Did you have quite a few activities in which you had – what'd you call it, Ladies Aid? Was that the name of the...

**Halvorson:** The Ladies Aid seems to have been active right from the start. I think it says in 1882, or something like that, the Ladies Aid was started. And then of course, they met in the homes – well – for years. I think it's just the last years probably they met in the church.

**Larson:** Really?

**Halvorson:** Yeah. Well, it's been quite a while now but I mean it's always been quite a social gathering going to the homes.

**Graning:** Oh sure.

**Gower:** And with those dinners did they feature Norwegian food and Danish food?

**Graning:** Sometimes they did.

**Gower:** Oh, so that would be an example of...

**Graning:** I think Glendorado is more for that.

**Halvorson:** Yes. Glendorado is more. Although they did have it here. Another thing, when they had those early Ladies Aid, Mrs. Lang usually started out the season. They didn't have it every month, but she and, oh, a regular smorgasbord, you know, food, all kinds of food. And then the men would come, too, of course. And have their dinner there. That continued for many years.

**LeDoux:** Were there any special products the ladies engaged in? Any missionary type work or...?

**Halvorson:** No, I can't think of any.

**LeDoux:** It was largely a kind of fund raising, organizations and dinners?

**Halvorson:** I suppose we largely did support the church although they were on the mission until after I came.

**Gower:** What do you mean by the expression “on the mission?”

**Halvorson:** Well, the...

**Larson:** Mission status.

**Halvorson:** ...The – a synod supports them. Isn't that what it is?

**Larson:** Uh huh.

**Halvorson:** Partly. They're not self-sustaining.

**Gower:** Oh, I see!

**Larson:** American mission as opposed to foreign missions. They were, they evidently had financial assistance when they first started and because it was a low, in a low population area, probably took them quite a while to pay off the debt. Get self-sufficient.

**Gower:** And by, are you talking about the church as a whole or the ladies aid?

**Larson:** I think you're talking about the congregation.

**Halvorson:** Congregation.

**Gower:** Yeah. Okay. Sure.

**Halvorson:** And I think perhaps whatever income the Ladies Aid did have went toward the support of the church, I suppose.

**LeDoux:** Was there a Sunday school maintained here?

**Halvorson:** I suppose they always had a Sunday school didn't we?

**Graning:** As far as I can remember, yeah.

**LeDoux:** Did you attend that when you were a boy then?

**Graning:** Uh huh.

**LeDoux:** Can you tell us something about the Sunday school, attending there?

**Halvorson:** Was that conducted in Norwegian?

**Graning:** Pardon?

**Halvorson:** Was that conducted in Norwegian?

**Graning:** Well, sure it started then, see but... No, I didn't attend Sunday school. We just went once in a while because my mother wasn't a member here see, so we'd just come once in a while. And I was confirmed see, when I was I think 16.

**Gower:** That was in this church though?

**Graning:** Yeah.

**Gower:** Your father was a member of the church?

**Graning:** No.

**Gower:** Oh, neither of your parents was a member.

**Larson:** Your dad probably passed away before...

**Gower:** Oh, that's right. Your father died.

**Graning:** My father died before that.

**Gower:** Correct.

**Graning:** And then mother, she joined the church afterwards, you know.

**Gower:** Oh, she did later on then?

**Graning:** Oh yeah.

**Gower:** Um huh. When did they, and you think they moved away from Norwegian language in the 1920's?

**Graning:** Yeah, I think it was in... see I couldn't – it must have been in the late 20's.

**Gower:** Was this primarily because of the younger people speaking English and so on, so they...

**Graning:** Oh yeah. Sure.

**Larson:** Less and less pastors you get...

**Gower:** Oh fewer pastors who could speak Norwegian too.

**Larson:** That's the way it happened in the old ALC. The old church.

**Graning:** I can remember we had Pastor McGordon.

**Halvorson:** McGordon. I didn't know we had him, but I've heard of him.

**Gower:** McGordon was the pastor's name?

**Graning:** He was the pastor we had when you went from every other Sunday I think was Norwegian or something like that you know. It – every other time.

**Halvorson:** Could McGordin preach in Norwegian.

**Graning:** McGordon, he was pretty good at it. But then we got a fellow by the name of Boschnitz(?) He was also Norwegian but he had more difficulty I guess, you know. And then we got Rohne and from then on it was English, for as far as I can remember, except in some special occasion.

**Gower:** Do you remember, was there any kind of dissatisfaction among anybody, among the people because the Norwegian was dropped.

**Graning:** No.

**Gower:** They pretty much accepted it?

**Graning:** Some people like the Ericksons, you know.

**Halvorson:** Oh, yeah.

**Graning:** You know they had – you know, after it became all English, you didn't see them in church anymore.

**Halvorson:** Oh.

**Gower:** Oh.

**Graning:** Except at a funeral or something.

**Halvorson:** Yeah, you mean...

**Graning:** Because you know...

**Halvorson:** Those brothers you're talking about.

**Graning:** The Gilberts.

**Halvorson:** Oh, yeah.

**Graning:** And they – well, I suppose it was hard for them to... (End of tape)

**Gower:** Very few people may have discontinued their church attendance because the Norwegian was dropped.

**Graning:** A few could have, yeah.

**Gower:** Um huh. But generally there seemed to be acceptance of this without any difficulty there.

**LeDoux:** Why was the Norwegian part of the title dropped? Norwegian Evangelical. Do you know why that was not included in the name? It because just South Santiago Evangelical Lutheran for a while. Because we were talking with Reverent Leliet(?) at Glendorado and he was mentioning the same thing that I think it was during the 40's that the Norwegian was dropped.

**Graning:** Yeah. It must have been. Yeah, I think.

**Halvorson:** I think there was something mentioned in there about it being changed. It think it must have been around there.

**Gower:** Was it sort of an Americanism move do you think?

**Graning:** It could be...

**Halvorson:** Well, I think other families moved in you know, and it became more a mix. You know.

**Gower:** Oh.

**Halvorson:** You know.

**Larson:** It might have had something to do with the synod itself.

**Gower:** Yeah, I think.

**Larson:** The synod they were affiliated with probably changed their own name from Norwegian Evangelical to just plain Evangelical which meant the same. Evangelical Lutheran, the ELC was the Norwegian affiliated congregation.

**LeDoux:** That's what I was wondering.

**Larson:** It probably happened from up above down, rather than something that was a localized difficulty.

**LeDoux:** That's what I was thinking.

**Graning:** I think though that, you know, why should they have a Norwegian service when the younger folks they are all speaking English. You know, and about that time I can remember then too, that my parent you know, that was always Scandinavian up until, you know, I don't remember just when it was. But then all of sudden it kind of go into the English. Like the Slanders(?), like Julius over there, you know. That was all Swedes. And now it's all English. He won't talk Swede at all. And that's the way it was with many of them. Like the Gaters(?)

**Halvorson:** It's kind of strange how it was carried over because every second generation. I mean John and Austin, they weren't born in Norway, were they?

**Graning:** Oh yeah.

**Halvorson:** Were they?

**Graning:** They were immigrants, yeah. Oh sure.

**Halvorson:** Oh, I see. I thought they were from...

**Graning:** And sure. Mrs. John. Wait a minute now.

**Halvorson:** Mrs. Alma.

**Graning:** Mrs. Alma. Yeah, I kind of think she was too.

**Halvorson:** Oh, is that right. I was misinformed too.

**Halvorson:** Oh, is that right. I was misinformed then.

**Graning:** But you know when they changed from Norwegian to English, that went pretty quick.

**Halvorson:** Um huh.

**Graning:** After the children when they grew up and married you know, from then on, you know, it pretty much all was English.

**Larson:** That probably as far as they changed the name too from Norwegian for that reason. That it wasn't Norwegian, the Norwegian wasn't the language used, that English was, so they dropped the Norwegian and strictly went with Evangelical. You have to look up if you want

more information on it. There are a couple of books on the history of the ALC I think that might help that.

**Gower:** Um huh.

**Halvorson:** Of course, there may have been other people that moved in now, like Langs, you know. They've always been active in this church, but they have a German background, I would guess. Almost completely. Aren't they?

**Gower:** Yeah, sure.

**Halvorson:** And well, Eddie Schmitt and the Dorenes(?) came in there. There you go for a German Background. So they began coming in here. So it wasn't strictly Norwegian.

**Larson:** No. and to have the name Norwegian Lutheran on there may make the others feel like they're less welcome because they aren't Norwegian and so they dropped it because it was creating more problems than it was helping.

**Gower:** About what years were these changes taking place that the population was changing here and there were more non-Scandinavian coming in here?

**Graning:** IN the early 30's I think.

**Gower:** Oh, in the early 30's.

**Graning:** From '30 and on, I think. I think that's about for this congregation anyway.

**Gower:** Began to add more Germans and...

**Graning:** Yeah, sure. Langs they came here, gee that must have been in the early 20's. They were German and Lutheran you know, so they joined this church here. And of course, they'd come when there was an English service, you know. Otherwise, when there was a Norwegian service, you wouldn't see them.

**Gower:** So that might have been part of the reason for the dropping of the Norwegian language too because you have more people coming in of diverse backgrounds.

**Graning:** One of the reasons, sure.

**Halvorson:** Langs came to the present farm in 1920.

**Graning:** Pardon, what?

**Halvorson:** Langs came in 1920. This is an article about Rosa Lang.

**Gower:** Oh.

**Halvorson:** She's probably had-she has this home. She's 88 years old. She's still running a board and rooming house for elderly.

**Gower:** Yeah.

**Halvorson:** Not necessarily elderly over there.

**Graning:** She's older than any of them there.

**Gower:** Oh yeah. I remember seeing that article. Sure.

**LeDoux:** Then do you suppose then part of the reason too, you mentioned that the children were of course, learning English in school and I would suppose then that maybe they were concerned

that the children would kind of lost their ties to the church because they could not understand maybe all of the Norwegian, or they wanted to feel more a part of the church and they were learning in English, so.

**Larson:** And if they were being confirmed in Norwegian and they were learning English in school, why it would create a problem. I know even my father who was Swedish. And he was confirmed partly, he took confirmation partly in English and partly in Swedish. And my mother the same thing. I think she was confirmed totally in German. She's about 70 now.

**Halvorson:** I was confirmed in Swedish.

**Larson:** Yeah.

**LeDoux:** Mr. Graning, were you confirmed in Norwegian?

**Graning:** Oh yeah, sure.

**Larson:** That's why there's – were so many different cell groups and there was such a muddle to start with, with the Lutheran church in the United States was that all these different Lutherans from all the different countries came over and couldn't understand each other and so they had common services and they usually came over and settled in a specific area that looked maybe somewhat like Norway or Sweden and then after everybody learned to speak English, you couldn't figure out why we had all this different kinds of Lutheran churches spread out all over the place. And you had the Wisconsin Lutherans in Wisconsin, and you had Ohio Lutherans, and oh, what a muddle.

**Gower:** Uh huh.

**Larson:** That's part of the problem here.

**Gower:** Now you still got what, three major synods though.

**Larson:** Yeah, three. Missouri supposedly is... well LCA and Missouri are the largest and the ALC, which this congregation belongs to is somewhere in-between. And there is also the Wisconsin Lutheran which is quite a bit smaller.

**Gower:** And those are somewhat still on the ethnic basis, aren't they, or are they?

**Larson:** Oh. Yes and no.

**Gower:** Is the Missouri Synod pretty much German?

**Larson:** Yes. Missouri Synod is primarily German so is the Wisconsin Synod. The American Lutheran church was made up of like I said, the Danes, the Swedes, the Norwegians that were primarily in the central farming areas. The Lutheran Church of America was also made up of Germans that originally came through New York and settled more in Ohio and the eastern states. And then they have the Augustana Synod which went in with them. That was the Swedes. And then there were some Finns also that went in the LCA. So there still is some ethnic origins mixed into that, but it's not as easily discernible as it used to be.

**Gower:** It's like blurred now.

**Larson:** Yeah. In fact to the point now where the LCA and the ACL are working together rather closely.

**Gower:** Sure.

**Larson:** The Germans too. The Different kinds of Germans came over at different times and that also contributed to problems.

**LeDoux:** Has there always been a rather considerable Swedish settlement in this area? You mentioned its Norwegian and also some Danish.

**Halvorson:** There were some Swedes here too. I don't know if they were right so much around the Santiago area, but you know Pedersons and (indiscernible).

**Graning:** Syl Andrews of course was Swedish.

**Halvorson:** They were Baptist. Did they ever belong to this church? Syl Andrews?

**Graning:** Oh no. They were Baptist.

**Halvorson:** They were Baptist.

**Graning:** When you're older now, it takes a while, you know, to start trying to remember, you know. It's quite a ways to go back.

**Gower:** That's right. But there were some Swedish people here as well as the Danes and Norwegians?

**Graning:** Oh yeah, sure.

**Gower:** And some of those Swedes belonged to this church apparently.

**LeDoux:** Was there among some of the older people, especially when you were growing up Mr. Graning, that could immigrate to this country and still have rather strong attachment for example, Norway, did they follow news about the country of Norway in the news and everything, still take a strong interest in things that were going on in Norway?

**Graning:** Oh sure. Like the Gaters, John and Austin, they followed that pretty, you know, closely.

**Halvorson:** Did they have a Norwegian paper? I know the Swedes everybody took...

**Graning:** Sveneskaa Amerikansaa. Most of them bought that. And then Norwegian, what was that now? What was that? Decorah Posten.

**Halvorson:** Oh yeah.

**Graning:** That was the Norwegian. And let's see was there one more? John Hidridge(?) used to have a Norwegian paper. And his wife, you know, she went back to Norway.

**Halvorson:** Oh did she?

**Graning:** Oh, her and Andrea they made a trip for about 10 years. She was 86 years old when she went back.

**LeDoux:** How did these two papers – do you know the spelling of these two paper?

**Halvorson:** Sveneskaa Americkansaa.

**LeDoux:** Yeah.

**Halvorson:** S-V-E-N-S-K-A-A A-M-E-R-K-A-N-S-A-A.

**Graning:** It's just the way it's pronounced.

**Halvorson:** Sveneskaa Americkansaa. Yeah.

**Graning:** It's just the way it's pronounced.

**Gower:** And what about that Norwegian one that you mentioned.

**Graning:** Well Decorah, Iowa, you know. Decorah.

**Gower:** Yeah.

**Graning:** See. That's where it was printed you know.

**Gower:** Oh.

**Graning:** Decorah in Iowa. And Posten. P-O-S-T-E-N.

**Gower:** So it's a combination of Decorah and Posten.

**Graning:** Yeah.

**Gower:** Uh huh. Sure. Okay. The Swedish one was from Chicago though you think. The one you were talking about.

**Graning:** I don't know – from Minneapolis, wasn't it?

**Gower:** Oh.

**Halvorson:** Wasn't it – you know where that – that place on Park Avenue in Minneapolis is.

Swedish Institute?

**Gower:** Oh, sure.

**Halvorson:** And what was that name of the publisher of that paper?

**Gower:** Uhm

**Halvorson:** I don't know. I can't remember.

**Gower:** So there was some interest in...

**Halvorson:** The Swedish Institute anyway.

**Gower:** ...in the Norwegian background and the Danish background by people around here.

That would be your impression, Mr. Graning.

**Graning:** Pardon?

**Gower:** There was some interest in the – in maintaining some ties back with Norway?

**Graning:** There sure was. Yeah.

**Gower:** And uh...

**Graning:** Because they had – like the Gaters and the Groenwoods(?) see that was the wife's folks. They – they had their – some had their brothers there you know, some had uncles there, you know, their cousins, but you know.

**Gower:** Uh huh. Sure. Now has your impression been that this church – has the church been about the size it is now for about 100 years? Is that your impression, from what...?

**Larson:** I was told when I came here that the membership had dropped considerably a few years ago. I don't know if that's true or not, but it's just what I heard and that...

**Halvorson:** I don't know if it was the membership so much. I don't think anybody was dropping out or anything, were they?

**Graning:** (Indiscernible).

**Halvorson:** It's the attendance.

**Gower:** Attendance had dropped considerably.

**Halvorson:** Well, I don't know.

**Larson:** Because at one point I thought someone said that there for a while they were even considering the possibility of – of closing up entirely. Now that's what I had hears – so – and that was a few years back.

**Graning:** That's news to me.

**Halvorson:** That's news to me.

**Larson:** Okay, well, then it's obvious, it's just something somebody said.

**Gower:** But was the attendance down somewhat a few years ago?

**Graning:** Oh, I suppose it was like in World War II, you know. Of course, then that kind of disrupted everything, you know.

**Gower:** What about in the 1930s?

**Graning:** Oh, I think it was going along pretty good then.

**Gower:** Oh.

**Graning:** I think so.

**Gower:** No particular decline then.

**Graning:** Uh huh. Was there some dissatisfaction with some minister here a few years ago, as far as some – there might have been some drop – a little bit of a drop in attendance or as far as you know there was no drop in attendance?

**Graning:** You mean in a – in a membership. Is that what you mean?

**Gower:** Well, either one. Either attendance or membership.

**Halvorson:** Well, there's always a decline (indiscernible)

**Gower:** Sure, there is with ministers, right.

**Halvorson:** And happy the pastor that's never criticized.

**Gower:** Right. That would be a fantastic pastor. Sure. So as far as you know the church has maintained a pretty steady membership throughout the years.

**Graning:** I think so. I think so.

**Gower:** Sure.

**Larson:** You said there's always been that basic core – that's reliable. (Inaudible). It's out of the whole group area.

**Halvorson:** Yeah. I think so. Sure, and it would get to a point where people would say, "Oh, well, we have to do this, we have to do that. We have to do something for the church." And we never had a lot of pressure there because someone was always come across at the right time. It seemed to keep things going. And I think as you mentioned it's the basic group. When you get five generations in the church and you're interested in the church. You just can't let it – let it go.

**Gower:** (Indiscernible).

**Larson:** Did they always have this large a Sunday school group? Or has that gotten larger in the last few years?

**Halvorson:** I think it's larger than it has been. Although this last year I don't know what's happened.

**Gower:** How many members do you have?

**Halvorson:** Around 85, I guess.

**Gower:** You have 85 in the Sunday school.

**Larson:** So considering the average age of the member at there one point it was interesting that there were so many younger – as many children.

**Graning:** There's so many – there's so many non-member children coming isn't it?

**Halvorson:** Oh, I don't know if that's true in the Sunday school, but I think it's true of vacation Bible School. Although at one time there they had a very active Luther League, didn't they?

**Graning:** Yeah.

**Halvorson:** When Arnold Thompson was here, you know.

**Graning:** Yeah.

**Halvorson:** He was kind of getting something (inaudible).

**Graning:** And before that, too. I remember in the 30s. The Olson girls, you know. They were home some of them then, you know. And – and it was going good then.

**Halvorson:** Oh, yes. We had a very active Luther League. We used to meet in the home too.

**Larson:** How many years ago would you say that would be?

**Graning:** Oh, that was in the 40s and 30s.

**Halvorson:** Twenty-five years ago it must have been.

**Graning:** Yeah.

**Gower:** The Luther League is the teen-age group.

**Graning:** Yeah.

**Halvorson:** Uh huh.

**LeDoux:** Are they still operating within this church – the Luther League?

**Larson:** Yup. They got pretty good size.

**Halvorson:** I think they're a little more active now than they have been for a while.

**Larson:** Yeah.

**Halvorson:** For a while it seemed like they just kind of--

**Larson:** Well, we lost the gal who was kind of holding things together before I came. Or at the point that I came. Went back to Sweden and got married. And talk about ties to Sweden or whatever.

**Gower:** Yeah.

**Larson:** And she fortunately or unfortunately was a large part of the program. She was almost like an assistant – or like a youth pastor or assistant pastor almost, for that part. So that creates a problem. But they're a rather large substantial group of high school aged kids, and between the

two churches, well, there was maybe 80 or 90 kids that are potential for young adult group that we're just getting organized. So that--

**Gower:** This is the church at Becker and the church here?

**Larson:** Yeah. They were about 35 or 40 here and about 40 to 45 kids in Becker.

**Gower:** Do you combine their activities quite often?

**Larson:** This new one we're trying to do that way at the high school age, the confirmed age, and post-high school group. And that seems to go – they basically all go to Becker school. So that they already are together.

**Gower:** Oh, I see, sure.

**Larson:** So it just makes it easy in that sense where in other situations it may not.

**Gower:** Uh huh.

**LeDoux:** From talking with some of the other churches they have told us there has been a problem through the years as far as drop in attendance by younger people or who move away at a certain age and they're losing membership that way. Do you see that as a problem in this church?

**Larson:** Our situation might be a little bit unique. Partly because some of those kids that have moved, like to Minneapolis or St. Cloud are coming back into this area and building homes. So, we're finding that the average, the median age for people in this immediate area is steadily going down to a younger age group. That's again, why there are so many kids available for Sunday school, I suppose. The scene is changing, and it's – a lot of the younger people who have become

– um – disenchanted with city life and remember how it was when they were growing up, and want their kids to have the same advantages and move back into the area.

**LeDoux:** Now you served in a larger parish-in Jamestown I believe you said.

**Larson:** No, I was in a small two-point congregation similar to this near Jamestown, but I served for a while in Minneapolis with a large metropolitan congregation.

**LeDoux:** From serving in an urban and in a country church, what would be the difference between then that you would see?

**Larson:** Oh, probably numbers of people with which to put together programs-I don't see all that much difference because you'll find that even like in Edina, where I served, an awful lot of the people originally came from North Dakota, you know, or from rural towns like this, so they sort of like to fool you to think they're the sophisticate when in fact, they come from the rural country congregations themselves. So there may not be as much difference as you think.

**Gower:** What about from the theological point of view, exactly the same would you say, pretty much?

**Larson:** I'm not getting what you--

**Gower:** Well, I-is the-in the city would there be any more liberal theology than in the rural area or is it about the same?

**Larson:** There is bound to be some differences because the urban population was hounded by-bombarded by more things happening-and they're in jobs that are different so they may tend to be a little more liberal, but when you take into consideration that many of them came from the same roots, there are an awful lot of very conservative people in the city too.

**Gower:** So there really isn't that much difference.

**Larson:** Not so much. Maybe now as the generations have grown up in-like Minneapolis. But I was really surprised. It's like so many of them are basically small town people who are living in the city.

**Gower:** We've talked to the pastor in the Baptist church-Swedish Baptist church in St. Cloud and we've also talked to some people from a rural Swedish Baptist Church and I had the impression that it was about the same-ah-from the theological point of view.

**Larson:** Yeah, I interned-interned in Chicago and in one of the first suburbs out of Chicago and the Norwegians there were more parochial, almost than the Norwegians here. It was-and they hung on to the same kinds of-that a lot of the older ones. They were just about to get out of that because the younger generations couldn't remember some of those things anymore, but-I was surprised because I come from a German Swede rural area and I was surprised how comfortable I fit into many of those situations where I really anticipated quite--

**Gower:** Uh huh.

**Halvorson:** Now, here when you speak about a rural area you speak mostly about agricultural--

**Larson:** Yes.

**Halvorson:** Which-now how many real farmers do we have here, maybe (indiscernible), Gaters, and Ericksons.

**Larson:** And some of its dairy.

**Graning:** Half-half a dozen.

**Halvorson:** That's (indiscernible) really farmers.

**Gower:** Half a dozen (indiscernible) in this parish.

**Larson:** That-that would be different from Glendorado too, wouldn't it because that's more agricultural over by Glendorado.

**Graning:** It is more, but that's getting into industrial too.

**Halvorson:** Well, this is the two.

**Larson:** This is more sandy, sort of marginally cultivable soil, lot of woods and that's partly--

**Halvorson:** But people like to live here.

**Larson:** Right.

**Halvorson:** But they're employed, some of them in the Cities, some of them, I don't know about St. Cloud, but they're in everything else but farming, you know.

**Gower:** So the occupation--

**Larson:** Lot of gentleman farmers.

**Gower:** The occupation--

**LeDoux:** Looks like a bedroom-bedroom community where what the hell people--

**Larson:** People sleep here and work in Minneapolis, yeah. It's been that way for quite a while.

**Graning:** It's just like carpenters, you know? We got a lot of them here, we got electricians and plumbers and we don't have to spend a nickel for anything like that when you join the church.

**Gower:** Oh.

**Halvorson:** That's right (indiscernible). All donated labor. Nobody pays anything for the labor for any of the building that was done. Oh-no, well I guess there was someone that had to pay somebody when someone for digging up a basement I guess or something like that. But aside from that we all have craftsmen here.

**Larson:** Then we got Larson, he's an excavator- joined here now (inaudible.)

**Granning:** Sure, there's all kinds of people.

**LeDoux:** Now in some churches where it-or some town where it is kind of a situation where it is kind of a situation where people live there and work in different communities and cities or something, oftentimes they tend to disassociate themselves with the older residents and the church, but that's not the case here I take it. Do these people participate in the church?

**Larson:** Which ones are you talking about now, the ones that are coming back from Minneapolis now?

**LeDoux:** The people that commute, you know. Do they take part in the church in the village and--

**Larson:** Um, I've only been here a year and a half so I'm not sure, but I've made an awful lot of calls, and it seems like there is a certain segment of those that are moving back who are moving away from everything involvement in a lot of things, and that includes churches. Or they have gotten into a bag where they haven't attended church in a long time, they've really gotten out of the whole habit of going. I hate to say that's a reason for going, but that's really what's happening to them in some degree. Also in this specific area people here usually more of the

kind that enjoy the woods and are living more of the outdoors type. They're doing those kinds of things on weekends. During the summertime everybody's going say hunting, fishing camping or something. They also may be the type who tend to be more aloof, and so it usually takes quite a bit to get them interested or to show that there is a value in our faith. It takes a lot of persistence.

**Halvorson:** I think another thing is so many of them are working--

**Larson:** Both mother and father.

**Halvorson:** Both mother and father.

**Larson:** That's right.

**Halvorson:** Well, when it comes to Sunday why--

**Larson:** They're so pooped they can't move.

**Halvorson:** That's right. It take a little extra effort I think to get going.

**Larson:** Yep that's true.

**Gower:** A lot of your people who do commute who are in the church are people who are – have their background here probably, is that right?

**Larson:** Yeah, that's some percentage yeah, of people that are moving back who once lived in the area, or were raised in the area.

**Gower:** Are people who have lived here all the time, but they have found out to get occupations – to get jobs elsewhere, but still live here. Is that part of your (indiscernible).

**Larson:** Some, yeah. But a lot of the young people have moved away.

**Gower:** Moved away and then come back.

**Larson:** Moved away and then come back, yeah.

**LeDoux:** I wanted to ask you pastor from your experience in larger town, and I've also asked this of other pastors also, do you feel people who have lived a couple of generations or have lived in one area for quite some time have a better sense of roots than someone who moves from city to city and participated in different congregations?

**Larson:** Go through that again. I think you were going to go in one direction and you went in another direction instead.

**LeDoux:** Um, I wanted to ask you if – just if you felt that from your experience in both urban and rural parishes, do you feel that a rural parish has a better sense of its own history, of its roots and of its ethnic, unusual ethnic background.

**Larson:** Um. Rather than say a third or fourth generation city young person.

**LeDoux:** Well, rather than atypical person in an urban congregation.

**Larson:** Yeah, I think it's probably true, when you get into the younger generations maybe because they're so many people and it's harder to find which is Richfield and where is Bloomington and – and that sort of thing.

**Halvorson:** Do you think there are many three or four generation, five generation families in the city churches? I was thinking in our home church and I could think of nobody that's been there for four generations.

**Larson:** Yeah. I was thinking of--

**Halvorson:** They're all scattered.

**Larson:** I was thinking of the people that I knew like in Edina or some of these other places still thought of their homes as being where they were born and raised in the small town. That, um – so that really wouldn't be kind of a fair question in a sense because they still had their roots back there and they knew that and the small community they appreciated that. There something different about someone who I think has come out of that. (End of side of tape.)

**Gower:** You of the people here in Santiago?

**Halvorson:** Santiago.

**Gower:** Santiago. Sure. Okay.

**Halvorson:** Most of them say Santiago and they're corrected quite soon.

**Gower:** Yeah.

**Halvorson:** By Santiago people.

**Larson:** If you say Santiago outside of the immediate community, they think you're talking about California.

**Gower:** Right. Uh huh.

**Larson:** And if you say it inside the community you get clobbered, so.

**LeDoux:** Part of the reason that I asked the question pastor was I was kind of getting at the stability of the rural church. You mentioned a while ago that the core of this church was a certain

number of families and I was basically getting at that and if that was really an aid to a church such as this.

**Larson:** Aid to the church?

**LeDoux:** Right.

**Larson:** Or to the members?

**LeDoux:** Well, I was just contrasting it to an urban congregation where there might be a bigger turnover of families and I suspect that if that happened in a rural church it might be in trouble.

**Larson:** Yeah, oh yea. Because like when I was in southwest Minneapolis there we had to maintain – we had to get 100 new people in every – every so often – every year or so in order just to maintain – just to stay even. Because there are that many people -- moved back out again if that happened here we'd be in trouble. Um. Yeah, I think that also what makes it sometimes very difficult for people here to grasp what's happening in – right at this time – or potentially what could happen is because they have been fore years and years and years used to a certain pattern. And I know because I come from that kind of a pattern myself. And – and then suddenly you're pushed into a situation that – like with the NSP plant and people moving up from Minneapolis to St. Cloud. It's difficult to visualize that when it's been this stable on going kind of think all the time. And you get all the transients in here who move here one time and then the job changes and move out again. It's a whole different ball game, and it is rather upsetting.

**Halvorson:** It is an entirely different community now than it was before. When I was in Palmer every family knew everyone. Now I don't know half the people that are in there.

**Gower:** It's in Palmer Township?

**Halvorson:** Yes, uh huh. Oh, I think it's true in any area, but we just happened to live in Palmer. And now there are so many, many new families – it's entirely different than it was.

**Larson:** These is such a high degree of interrelatedness – I mean related in this congregation that you don't feel that – feel that so much here yet. They still are related and related three, four times over in this congregation.

**Gower:** Uh huh.

**Larson:** So they are a pretty close knit group. And I think that does have a very positive effect not only on the church, but on each member. There's a certain dependability in knowing that you can bank on this group of people that you've got, that you probably don't have in an urban setting.

**Gower:** I'm sure that in, at least older urban areas that there must be a lot of families that have been in churches for a long time. That would be my guess. You know, if you get a family into a suburb that like Burnsville went from 3,000 to 45,000 since 1950 or something like that. That's a different thing. But like in Central Lutheran Church in Minneapolis I bet a lot of the people have been in there for generations.

**Larson:** Sure.

**LeDoux:** Okay, are there any differences that stand out in your mind, if you're familiar at all with Glendorado Lutheran Churches, are there any differences do you feel between this church and the one in Glendorado as far as size or participation or?

**Halvorson:** I don't know, we've always had a lot of high regard for Glendorado. I think, don't you think Glendorado has been a fine congregation? I don't know, we've always had that feeling about them.

**Larson:** But are there any-do they do anything different than what you do? Do they operate any differently, does there-like interrelatedness, are they as married into sisters and brothers as what these people are here? I've never seen anything quite-I was out in North Dakota for a while-I've never-and they were-because of the problem with transportation they-sisters and brothers married sisters and brothers on the same mile almost.

**Gower:** Um.

**Larson:** But this is even more than out there. I've never seen such a crazy-everybody's related somehow to everybody and three, four times over.

**Gower:** I bet you Glendorado would be similar.

**Halvorson:** I would think so, I don't know.

**Larson:** Very likely.

**Halvorson:** I think so.

**Graning:** It is, it is.

**Halvorson:** I think they're a close-knit group over there too.

**Graning:** It's very much so because I know they're related all the Alexsons and the Jensens, Johnsons, and Andersons-it's all you know.

**Gower:** Sure.

**LeDoux:** Ah, now, how many revisions have occurred in the church as far as building on? Now this original building was built in 1903 and this addition was built when?

**Halvorson:** This is just been recently.

**LeDoux:** Recently.

**Halvorson:** Recently, '70.

**Larson:** We dedicated it a year ago.

**Halvorson:** Didn't finish (Indiscernible). I don't know, we haven't really dedicated the whole thing yet, have we?

**Larson:** No, not the basement because that's not finished yet.

**Halvorson:** But about-but that other one was--

**Larson:** We did dedicate this room, however.

**Halvorson:** Yes, that's right.

**Larson:** That was last year.

**Gower:** Oh, 1977.

**Larson:** Yeah, and then the year back-when was the other previous edition put on?

**Halvorson:** It was for-sort of for the 75<sup>th</sup> anniversary, wasn't it? When was that, '57?

**Graning:** You mean the first lean-to, the (Indiscernible). Yeah, that was-let's see now.

**Halvorson:** Wasn't it '57?

**Graning:** Oh, let's see now. Who was it-Bagley-Bagley? No he wasn't the fella. That was Jensen.

**Halvorson:** Jensen, I think.

**Graning:** Bagley was here and also McGordon was here. He came--

**Halvorson:** But I don't think they had any building program during that time. I think Jensen maybe-I would say it was around '57 because the-the 75<sup>th</sup> anniversary that they had in mind I think was for that.

**Ganing:** Yeah, that must have been about in there.

**Gower:** Uh huh.

**LeDoux:** And that was the only-this is the only addition that's really been added on. The only other building since 1903, to your knowledge?

**Larson:** (Indiscernible) to the parish hall part.

**LeDoux:** Uh huh.

**Larson:** What about the kitchen, did-was that included on that-in the old kitchen.

**Halvorson:** On this-on this part, that was added on.

**Gower:** What is this part in here?

**Halvorson:** We call it a conference room.

**Gower:** Oh, a conference room. And then you have a basement--

**Halvorson:** Yeah, the basement--

**Gower:** -- that will be completed, right under here too.

**Larson:** Yeah.

**Gower:** Onto the Sunday School or?

**Halvorson:** No, that would (Indiscernible) the kitchen. The best way is to go down and see it and have a cup of coffee.

**Gower:** Okay.

**Halvorson:** (Indiscernible).

**LeDoux:** I just have one last question. How has the village of Santiago changed over the years? Was it always this size pretty much or has it grown larger or smaller than it used to be?

**Graning:** Not much different:

**LeDoux:** Uh huh.

**Halvorson:** They had the creamery before.

**Graning:** Yeah, they had--

**Halvorson:** Where the (Indiscernible) is, you know.

**Gower:** But it's never been very large and-but on the other hand, it's maintained its size.

**Graning:** About the same-about the same thing.

**Gower:** Uh huh, Sure.

**Graning:** Oh, about 50, I suppose. I think that's what they figure on. About 50 population.

**Gower:** Oh, about 50 is that what they think?

**Halvorson:** Santiago. Oh, I don't know.

**Graning:** I think that's what they figure.

**Halvorson:** I noticed they had a sign there last night when we came from the ball game. I noticed this sign that said Santiago, but it didn't have any population. I said Vern, there's no population on that sign.

**Graning:** I think they figure about 50 you know, and that's about what it's been for many, many years.

**Halvorson:** Yeah, oh yeah. It must have been.

**Gower:** Okay. Any other things that any of you would want to add here?

**Graning:** You maybe want to get home now.

**Gower:** Yeah, right. That's right. Okay, that concludes this interview.