

LS 0125 – LS 0126, Einar Kron

Einar Kron: My father was born in Vena, in Småland, in 1855. When he was 14 years old, his folks came to America; in 1870 yeh - I mean! - 1870, yeh. And lived in Rockford, Illinois. So - he grow up there. His mothers name was Marta, but I've forgot her madame name - I had it recorded somewere!

Lennart Setterdahl: How big family was it?

Einar Kron: There was three - three brothers and three sisters I think, Because: uncle John and uncle Charlie - and aunt Ida, and aunt Mary and aunt Emma. So. And they all lived in Rockford. My father, as he grow up there, he went to Augustana College and he got his degree there. He went on into the seminary, but between the college and the seminary, he stayed at Gustavus Adolphus and taught there for two years, up in Minnesota. Then he was out in Connecticut and started to work at his Doctor's degree, at the Yale University. He got his Master's degree in Augustana. He graduated from Augustana College in 18(?), and I guess about 1903 he got his Masters degree. But; - instead of completing his Doctor's degree, he went back to the seminary. But; in the meantime, he came to Jamestown, New York and spent two summers at the Chataqua Institution and studied Hebrew, church history and theology, for two hole summers. I have a Hebrew bible downstairs that says: ""(?) Kron, Chataqua, New York, 1881"". So he spent two summers there and when he went to the seminar, they gave him a years creditive for that work he had done at Chataqua. Then, between the summers, he was a student pastor at the First Lutheran church here in Jamestown. And: as I said, he went on to Yale and spent a year, or two, there. But then, in 1895, he got married in South Manchester, Connecticut, to Ester Vikberg, - and - his first charge was in Harlem in New York city. And he was there a few years and then he moved to Hoover, were I was born - and to Manchester in New Hampshire. In 1907 he moved to Dayton, Iowa - and were there when I was in school. When I was in college, we lived in Galway, Illinois, which wasn't to far from Rock Island. And then, after I finished college, I went out and taught languages at the Lutheran college in Wahoo, Nebraska. I taught: Lathin and German and Swedish. And I was there three years and - at that time - my folks moved to (?), Nebraska - and I was there until my father died in 1931. In 1926, after three years in Wahoo, I went to Rock Island and attended the seminary. And afte two years, I stayed out one year and served the Bethel church in Omaha, Nebraska. During that time, my older brother, who was older than I am, but came into the seminary a year after I did, caught up with me, so we were both ordained together in 1930, in Rock Island, Illinois and my father preached one of the sermons there after the ordanation. I should also mention that - I was thinking of, in that connection - but it slip my mind now. - Because I could preach Swedish, I was called to churches in Connecticut. (?), Connecticut. And I served those two churches and then I was called to Waterbury, Connecticut and served Waterbury Thomas Tartington churches and I was a total of 20 years in Connecticut. As I said I came there 1930 an in 1935 I married Ingrid Andren, from Cranston, Road Island. We had three daughters and: one now lives up near Rochester, One in (?) in New York and then one in Schomburg, Illinois. Two of them are married - and I have sex grand children. I guess God takes care of the family. In 1950 I was called to (?) in New York and I served churches in (?) and in Portville, for 17 ½ years. (That's the longest I've lived in one place in my hole life). I were retired in 1968, and served on a part time bases at a church up in Silver Creek, New York, for 3 ½ years. Then I retired, the second time, and moved to Jamestown. That was in 1971. So I have lived here now for 14 years. Three years ago, in January, my whife was called home. But I'm making up the best I can here, under the circumstanses. That's might be a very brief biography, but I could tell more about the brick works, if You want to here about it.

Lennart Setterdahl: Det var ingressen, så att säga.

Einar Kron: Yeah.

Lennart Setterdahl: Ja - jag sitter tillsammans med Einar Kron i Jamestown New York. Han var född år 1900, den 1 december, i Hoover, Massachusetts.

Det är idag den 10 september 1985.

Your father - he was very young when he came here, he was only 14 years old.

Einar: That's right.

L: What did his parents work with in Sweden? Were they farmers?

Einar: My grand father worked in a furniture factory there in Rockford.

L: But; - I mean: in Vena. What was he doing there?

Einar: In Vena he was a farmer.

L: A farmer.

Einar: And he had a farm with another man, they had to farm together. I was there, in Sweden, in 1928, when the Augustana (?) went over there. The Augustana college (?) went over to Sweden and I had a weekend while I went down and visited and saw my fathers homestead, which after grand-pa left there was not lived in, but it became a building for tools and granary, for the other man, who ran the farm with grandpa. And that was a very interesting experience to come there and see that. And; I still have a second cousin in Vetlanda, but he did merge that, course he changed his name from Karlsson to (?), took it from Vetlanda! And I still correspond with him. He's a retired school teacher. And on my mothers side, I have one second cousin living near Gävle, who I'm corresponding with occasionally: Agnes Lundin. But going back to grandpa Vikberg. He caught the America fever, before he was married mabee, - but; - when he got married, he tried to convince grand-ma that they should move to America, but she was absolutely (?) it. Hon sade om och om igen: "jag är ingen förrädare. Jag stannar kvar för evigt i mitt fosterland. Jag ska stanna här i Sverige!" And she kept on with that idea, year after year.

L: They were from Dalarna?

Einar: Yes, that's what I should say; that Grandma was from Säter, in Dalarna - and - that's where they were married. Grandpa tought there for a while, then he tought over in Gävle;, over in Gästrikland, I guess it is. By the time they had five children. Mormor finally said: "Om Du vill gå - om Du vill resa till Amerika, så; lämna"! Och han gjorde. He went along to America, and came to New York city and had a job as a tailor. While he was there, he went to the Gustavus Adolphus church, were Doctor Konrad Emil Lindberg was a pastor. And pastor Lindberg found out; that my grandfather had done some talks; some preaching in missionsföreningar they had over in Sweden then. In fact: grandpa was a member of missionsföreningen Säter. So: he talked to my grandfather to being a pastor; a ley pastor - and they sent him up to Greenwich, in Rhode Island - and he was there for nine month and served that little church.

L: The Lutheran church there then?

Einar: The swedish people there.

L: The first Lutheran church in Rhode Island. In Greenwich.

Einar: In east Greenwich yeh. And he was there in nine months and he was transfered to South Manchester, Connecticut. And he served there for nine months. And at the age of 39, living 6 children, and one born after, he died. Now that's the brick word story!

L: He came over here alone then?

Einar: Å, jag förglömde nämna att; efter han hade varit här ett år, så köpte han biljetter för mormor - och fem barn. So grandma came over a year later, about 1886 i Guess it was, or -85, I guess it was. I don't remember now exactly. But anyhow: that's the. And they lived in New

York city then for several years. At the time the Brooklyn bridge was built. They were living there and - at the time - the Statue of Liberty was being built! They were living there.

L: He could make his living then on lay preaching?

Einar: Yes.

L: And that was for the Augustana then?

Einar: After he left New York city yeah. But in New York city he worked as a tailor yeah.

L: Do You think it was a religious feeling he had to go to America, because he was a Covenant - or: missionsvän, - in Sweden?

Einar: No, he wasn't.

L: He wasn't.

Einar: No. He stayed at the Lutherans but he went to Missionsföreningens meetings.

L: But he didn't preach at these meetings?

Einar: Well they asked him to preach. He had. I've got in a story. He spent quite a lot of time with this leader in the missionsförbund. I can't think of his name.

L: Waldenström?

Einar: What?

L: Waldenström?

Einar: Waldenström - yeah.

L: Did he have leanings towards the Covenants?

Einar: Yes he did - and towards the Methodists too - and - in one of his papers here I have found out probably a lot of the Methodists.

L: So he was well read then.

Einar: Yes, but he stayed Lutheran!

L: He did.

Einar: Yes - and served the Lutheran churches. And the interesting thing is that: when I was in the seminary, at Rock Island Illinois, the Augustana seminary, Doctor Conrad Emil Lindberg was the dean of the seminary! So! there are the connections there!

L: Why did he die so young; 39 years old only?

Einar: He died of - I wish I remember that - (Einar bläddrar i några papper) Right of a brain tumor! and they didn't know at that time what it was, but they took an autopsy and found out what the reason was. Today they would have operated on it and have been able to take care of it.

L: So then Your grandma were left alone.

Einar: She was left with six children - and one born after he died. Two of them died as children, but there were five lived. And most of them stayed around New York city. They lived in South Manchester, Connecticut. My father had his first charge in Harlem, in New York city.

L: That was the church on the 125th?

Einar: It was quite down in the Harlem section, but it moved, later, further north.

L: Oh, I see!

Einar: And merged with another church. But - if You look back in the old records, You'll find that there was a church right in Harlem. I can't remember the name of it now. He served that and he needed an organist. So he wrote to his sister in law: aunt Ruth, up in Manchester, Ruth (?). He asked if she could come down and be an organist. So she did! And after she had been an organist there for a year, she got a job in a bigger church in Brooklyn. She was an organist in that church for; I guess: 30 or 40 years after that! In the meantime; my mother's brother moved down to Brooklyn. So; finally, about 1903 - I think it was - grand-ma moved down there too. And they lived in the 150 S:t Marks Place, which today I think is (?).

L: In Brooklyn?

Einar: Right in Brooklyn.

L: Did she belong to the same church of the Betlehem?

Einar: They went to the Betlehem church and she was the Grand old lady of Betlehem. I'll got a story about that, which tells about our pionere mother. Pionjärmödrar, of Mrs Karolina Vikberg, telling about her, when she passed away. Oh - no, this was before she passed away, I think. This article was written and it is a lot of information there about the family.

L: So she organized the Mission organization: Missionsföreningen.

Einar: Yeah - Missionsföreningen.

L: She was active then all her life in the church?

Einar: Yeah. She was very active in the Betlehem church, up until she died in; I think it was 1929.

L: She was 83 years old in May 1925.

Einar: Here is an article by my mother about when she died. No. That's the same thing as this. (Einar bläddrar i gamla papper med tidningsartiklar. Sekr anm).

L: So You remember grand-ma Vikberg then?

Einar: Oh yes. We stopped there when we moved from Manchester to Iowa. We spent several days in Brooklyn. We first went to Hartford and visited our relatives: Sundmans, relatives of my mother. And then we took the boat, from Hartford, down to New York. I remember that. And then we stayed there, mabee about a week. Then I remember once she came out to Iowa and visited, when we lived there. And then in 1929, at Christmas time, I came out to Connecticut, Golden (?) and spent the Christmas vacation there. That's before I was called there - and I stopped in Brooklyn then - and saw grandma and she was having heart trouble then - and - was in bed. I remember that. And that's the last I saw here, course she died in 1930.

L: Did she speak Swedish to You then?

Einar: Oh yes. She talked Swedish, all the time.

L: She didn't go over to English at any time?

Einar: No. At home, we always were tought. If we were addressed in Swedish, we answered in Swedish. And if they talked English, we should answer in English - and we weren't supposed to mix them up, like so many Swedish-Americans did.

L: Was that Your fathers strict orders, or Your mothers?

Einar: Oh both of them i guess! They felt that we should keep the languages separat. But I could tell a little story. I remember, when I was a little boy in Iowa. I came home from school one day and there was some visitors there, sitting talking - and my father just told them that they could speak Swedish too. So the man there said: "Hur mår Du"?. and I answered: "All right"! And! I heard afterwards about that! When I was addressed in the Swedish, I was supposed to answer in Swedish! But, anyhow; that's a simular background of the Kron- and the Vikberg families.

L: If we go back to Your father: from Vena to Rockford. Those grand parents. Your grand-pa started to work in furniture factories?

Einar: Yes. He worked in a furniture factory there, until he died, I think at 67, of Granders(?) consumption - as they called it then - from all the dust in the factories.

L: Did they have trouble with that in the furniture factories?

Einar: Yes, of course.

L: It afected the lungs.

Einar: In fact: the workers there in the cemetery; in the Scandinavian cemetery in Rockford, they had it. They died of consumption, as You call Tuberculosis in those days.

L: The lungs were affected.

Einar: They didn't have vakuum in those days - You see, so a lot of men died from that in those days.

L: Do You know if some people from Rockford went out to sanatorium in Engelwood Colorado, or to Denver? You haven't ever heard about that?

Einar: Not what I know. Is there some?

L: Yes, to the Swedish sanatorium in Denver?

Einar: Yeah.

L: I just wondered if of those workers went out there.

Einar: Well they might have, I don't know.

L: You haven't heard of it. Was it a custom: the worker, he worked until the day. When he had his consumption, that was the end of it? They didn't find any cure for it.

Einar: Yes, in that generation.

L: That was the end of the line.

Einar: Yeah. They expected it in that kind of work.

L: And a new immigrant came in and took his place.

Einar: Well. - I never saw grand-pa, of course.

L: You never saw him?

Einar: I was born after both my grandfathers has died, so I didn't know either of them. And grandma Kron; I saw her two or three times. I think she came once to Rockford, when I was about eleven years old and spent a month there. - and

L: Your fathers brothers and sisters, did they stay on in Rockford, or?

Einar: They stayed in Rockford - and - the interesting is - I can show You pictures I took here the last fall, when I was up there, of the tombstone there. That says: Kron on one side and Croon on the other: C r o o n. Because my uncle John kept the pronunciation and changed the spelling, so he wanted back Croon. And my father and my uncle bought this grave lot together, put up a stone in the middle and put: Kron one side, and Croon on the other. That's were my parents and three brothers are buried. So. -

L: So Your father went to Augustana for more learning. Could his father pay for this though, or did Your father work his way through Augustana?

Einar: He worked his way through - sure.

L: He worked his way through?

Einar: Yeah. I remember one story my father told. That my grandfather had been out of work - for a while - because they laid off some workers, for some reason. And they came out with an appeal for Augustana College, to give them some money and he say: "I didn't have any", because there was no working. But as soon as he started working he gave a couple of dollars - and - and a couple of dollars then was like about 25 or 30 dollars today! And - that's what they did. When he started work again, he got money. Because he got a lot of education and my father wanted him to go. College education, he encouraged him to go.

L: Did it take more time for him to work his way through?

Einar: No he weren't right through. I'm not sure, but I think he went to the College Academy first, this High school Department.

L: So he was a class mate of Gustav Andrén then?

Einar: Well he might have been. He was ordained. He finished the college in -89, I think it was. .. 1889. ..

L: But; - Gustav Andréén, did he go to the theological school though?

Einar: No - he didn't go into the seminar - no.

L: I mean: the seminar.

Einar: But my father went back there, as I said, in -94 - and he was ordained in -95. Then he got married in October that year.

L: And then everything was in Swedish?

Einar: Oh yes.

L: You got to be a good preach in the both languages.

Einar: Then my father started to preach in English when they moved to Dayton, Iowa, one Sunday a month, when he first came there, in 1907. They did have an English service there.

L: 1907?

Einar: Yeah. He started much earlier than the others did, because: he saw that the young people won't learning the Swedish - and - they wouldn't appreciate the Swedish sermons, if he didn't give them English! So he started after - a couple - mabee three, or four years, - there was every other Sunday. So; half and half. And **that's** what it was, when I was ordained in 1930. I was called to Connecticut, because I could preach in Swedish. And; - it was just half and half - every other Sunday.

L: So You didn't have two sermons then?

Einar: No. I had two sermons every Sunday, course I had two churches! I had to go to two churches every Sunday.

L: Was that difficult - to do that: to prepair a Swedish sermon one Sunday and an English one? Did it interfere with Your thinking in any way?

Einar: No. It just came naturally, because: I'd learn Swedish - and I tought two years in Swedish in college and then, of course, I talked Swedish! at the Lutheran college.

L: Oh - there was Swedish teaching!

Einar: Yeah.

L: I see.

Einar: Lathin and German and Swedish. I was the language teatcher - and - two years of each I tought there.

L: The students at that Lutheran college, were they comming from Nebraska and Western Iowa? and South Dakota?

Einar: Yeah. Practically all of them were from Nebraska. And that was a college that produced more pastors and missionarys than any other Lutheran college in the Augustana church.

L: It was more than Augustana?

Einar: Yeah. Because: so many of them, that went there, went in to the ministry.

L: The Minnesota Conference, they liked to be on their own and they didn't want to support Augustana.

Einar: That might have been more in Minnesota than there was -!

L: You didn't feel it in Wahoo in Nebraska?

Einar: No.

L: For fund rasing?

Einar: No.

L: Cause You had Nebraska for Yourself.

Einar: Yeah, they supported, the Lutheran college there. And then, of course; they supported the seminary. Originally it was both college and seminary together, but after they separated. They saw that You could get contributions to either one, so they went separate funds. But, of course, 125 years ago, when they started the seminary, that was a beginning of the Augustana college too, but the emphasis was at the ministry at that time, to prepare a man for the ministry.

L: They use to say that; Gustav Andrés, he had a vision of making it to a university. What do You think about that?

Einar: Well. There has been a lot of talks about making Augustana to a university, but

L: Was it back in the 1920s?

Einar: Well - it was talks about it then, but they said they had to add some more departments, so they did have enough departments, so it could be called a university - and - it was a part of the amount of the money - I guess. So. But. Andrés did so much to build up Augustana.

L: You met him personally, I suppose?

Einar: I knew him very well. I can tell You a story about him. When I was 21 and I was in college. It was November - and time for election. And I don't remember how it happened now, but; I was in the office there and pastor; or Doctor, Andrés was there and the voting was as well. I had a vouch to do my vote here. "Oh"! he says, "Okey". He took on his hat. We walked down the street, down to where the voting room was. He went up and told them "this boy is 21 years old. He can vote" and they said "Okey" - and I voted.

L: You had to catch a Republican vote though?

Einar: Yeah I suppose! I don't remember it now.

L: I've also heard a history, that if some truck came with a load of gravel, or something,

Einar: Yeah.

L: he went out and took a look at it, if something had to be dumped - and everything. He was that kind of a man then?

Einar: Oh yes.

L: He showed interest in the details.

Einar: Yes, he was very much so.

L: Very.

Einar: Yeah.

L: But he stayed on there for 34 years!

Einar: Was it that long?

L: 1994.

Einar: Oh.

L: Did he have a great influence on the teachers?

Einar: I think he did. He was a great leader in demanding and (?).

L: So he was not pushy then?

Einar: No, but he got things done, that encouraged others to work too.

L: So he made it good though either.

Einar: Yes.

L: Your father, he had to travel then from one church to another and the family had to go with him. The kids had to change the schools often.

Einar: Oh yes, we changed schools.

L: Was it good for You to move from one place to another: from Galway, to Dayton?

Einar: I started the school in Manchester, in New Hampshire. and in those days they started in February, as well as in September. They had a half year. So I started in February and during the next year I moved in to the Second grade in February. In April the 15th we moved. We got out to Dayton May the 15th, cause we stopped at so many relatives and friends; in the Niagara Falls - and - places on the way! that it took a month for us to move.

L: And the school was over when You came to Dayton?

Einar: When I came there it was only two weeks left. They were moving up in the Third grade! so I was in the Second grade about two months! So I graduated from High school at 16!

L: Oh I see. Did it affect Your school anything, or did Your father help You?

Einar: No! I got along all right! In fact: there were some of the boys in my class, in the First grade, that didn't pass! They didn't make the grades, so they had to stay a year behind, So my friends were a year behind me and still they were a year older! But; - my folks wouldn't let me go to college at 16, I was to young, so I stayed off for two years and worked. I worked on farms. I worked at the (?) Pump & Planter Company in Galway, cause we just moved there, at that time. I spent one summer as a tentman for a Chataqua circuit, going all around, in: Iowa, Minnesota, in South Dakota and Nebraska - and - I think I was in Wisconsin too, serving as a tent man. That was when I was 17 years old I went around.

L: What did that job involve?

Einar: It did involve taking care of the tent, putting it up, taking it down, punching the tickets, selling the tickets.

L: It was like a circus?

Einar: Yeah like a circus tent - yeah. I learned a lot that year.

L: Did You travel by train?

Einar: All by train, exsept when it was just a few miles (? resten av meningen). I could sit hear for more than 15 minutes and tell You stories about that summer! and what happened. But it was a stop out of the circuit in Desmoines, Iowa, (?) Newton. And we'd spend five days a week in each town and then had two three days in between to move the tent to the next town.

L: What had Chataqua to do with it?

Einar: They just took the name. They used the name Chataqua and theirs red pass Chataqua and there were two or three others, that had these circuits - as they called them. They went around all summer and had programmes.

L: That was like a private enterprise then?

Einar: It was a private - yeah.

L: And they could make their living on it?

Einar: Yeah. I forgot what I got a week, it wasn't very much, like 17 dollars a week and the travel expenses. I didn't have very much from the summer was over, about a few dollar! So I didn't go to Augustana until I was 18. But I worked as I said for Pump & Planting Company there in Galway, from September, until the middle of November. I just came along and they told me: "We won't need You any more, because the boys are comming back and we promised them their job when they came home from their service". So I was out of work. In the meantime I became 18. So I went up to Cambridge, Illinois, for (?) and in January I got a job in teaching in a country school.

L: In Illinois?

Einar: In Illinois, it was outside of Galway. Because the teatcher there have had a flu and she had it so bad, that the doctor said she couldn't go back and teach until the spring. The kids had been out all November and December because of that she was sick. I took over in January and taught for three months. And those three months I had the kids through five months of work, so when she came back, I had, ackording to the scheduel, I had them caught up it! And she couldn't came over that I was able to get them more work. And then the next summer I

worked on a farm again - and then finally I went to college. Then I had a hundred dollars on the bank!, when I went to college, I had saved that much.

L: Were You already send to be a pastor at that time? or just to the college? You went into the college.

Einar: Yeah, I went in to college - yeah.

L: Were Your mind set on to be a minister?

Einar: Oh no.

L: No?

Einar: No, I tought school for three years after I finished college; that Lutheran college.

L: Oh I see.

Einar: And - But then - in the meantime I decided that the Lord wanted me to work in the church, so after three years I went back to Rock Island.

L: And there You met Birger Svenson?

Einar: ?.

L: Birger Svenson, You didn't meet him, it was earlier?

Einar: Oh yeah, he was in the college. I ran the cafeteria and I worked in the cafeteria. The first profession in the cafeteria, do You know what i did?

L: No.

Einar: I washed the cups. The handles would break off to easy, so one person washed the cups separate and became very careful! And; that's what I did and I got my food for that!

L: And Birger was the manager?

Einar: He was the manager of that cafeteria - yeah.

L: He was through with the college then in other words.

Einar: No, he was still in college.

L: He was still!

Einar: Still going in school, but he was managing that on beside! But the other three years I worked in the library!, at the descs there and I got enough money for that to pay my food.

L: Was that under Skarstedt?

Einar: No. Nordstein was the librarian then.

L: He was there.

Einar: Aron Nordstein.

L: Ja Aron Nordstein, ja. Jaha. But You were in a new library though, the (??)?

Einar: Yeah, the (??) library. It was built before I came there.

L: He started that one. And then You went on to different parishes, after You went to the theological school.

Einar: After I was ordained I went to Connecticut. I was there in 20 years - and then over in New York - and then

L: So You stayed quite a few years then in each place?

Einar: I worked for 17 years.

L: The parishes now adays, they only have them for two three years - like the Methodists, for instance. They keep them for two three years and then they shift them over again to another.

Einar: When I grow up, very often, the Methodist pastors were transfered every year.

L: Every year!

Einar: Yeah. The bishop moved them around and the bishop told them. The Methodists went this way, But in our church it was by call, but very often: a man, after two three years; either didn't like the place he was in, or was having some trouble with something. So he would

report to the president of the conference that he'd like to move and he'd find a place for him. But; - At that time, when I moved, I got the information that they would like to have a pastor there. But I didn't go there and look it over, as they didn't call me. Like when I was in Waterbury. I got a work from the pastor in Bradford, Pennsylvania. But he wondered if I was interested in coming to (?) in New York, cause he was the vice pastor there. So they called me, without even had seen me, on his recommendations - and that's pretty seldom happened!

L: Ingen provpredikan?

Einar: ? .

L: Ingen provpredikan?

Einar: No. So - at Christmas time, I came up from Connecticut to (?) and spent three Sundays there - and - I decided that: it's what the Lord wants with me. But I told I wouldn't move until in June, after the schools is out, so they had to wait six months more, before I came. I'm trying to remember the name of the pastor in Bradford. He was a class mate in my seminar. But he's passed away.

L: Wasn't that hard though, for both the congregation and the pastors, to move so suddenly away, after a year?

Einar: Some times it was a little difficult, other times it was almost well. He has been along here for another change. So - when I've been in (?) in 17 ½ years - that's the longest I've been in one place.

L: But then they moved the Congregation?

Einar: Oh yes. Because: You stayed along enough so You baptized the children and then confirmed them. You really knew the families then! There's all kinds of things that enter in, that brings about the change. It can be some little thing sometimes that influences and other times it may be that the pastor has an idea that he wants to get in a bigger church. I never had that feeling. I was in that small church. I didn't care of if it was small or big. But that was very often the feeling, that if You got a call to a big church, that ment that You were more important then.

L: You went through the seminary and then they gave You a doctrine to work on, in other words; to plant out in the church, when You came out there. Was it easy for You the first few years to reach the congregation? Did they believe what You said?

Einar: You were very in the sure (? överhoppat). because. You'd have practice through the years of preaching in various places. But to take full charge. That was something that You took along and says: Yes. This is what I got to do. And; as You work, You got to understand more and more what it involve. I often said that it was a duzen different things that a pastor had to be, in order to be a pastor!

L: When You went through the seminary, was it something that You thought to be changed? There's a saying, that the pastor is 20 years ahead of the congregation when he comes out from the seminary!

Einar: Well. It wasn't anything I thought real needed a change, except we should use more English than we did!

L: So You knew that the English had to come?

Einar: Yeah.

L: Do You think the Swedish churches changed to late?

Einar: I would say; that it came earlier in the middle west, because of their earlier immigration. In New England, - practically everybody there, - had come from Sweden in the later immigration - and so - the churches in New England didn't turn over to English as fast as they did out in the middle west.

L: So You had to continue with Swedish sermons?

Einar: When I left (?), we had one Swedish service a year, and that was on skärtorsdagen. Just to keep up the Swedish in some place, I figured. But; during those years I was there, we went from: I think it was: one Swedish service a month when I came there - and we kept that on. No I think it was two Swedish services a month. Then we cut it down after a year to one Swedish service a month. And then, we cut it down to; two three times a year, mabee, and then - finally - when I left there, the last few years, it was just a talken service for the Betlehem and Wasa!

L: For the oldtimers. And that was? 1960?

Einar: Just from 1950.

L: Oh, 1950.

Einar: Yeh. And when I came to (?) it was all English.

L: All English.

Einar: Yeh.

L: Så julottan då? Did they ask for that, the oldtimers, and also the young ones?

Einar: Yeah that's the point that the young people began to ask for it and then of course if they didn't get English they got out of the churches. So - the pastors had to begin, even if they didn't want to! They had to change to English. And I know - there was some cases where the pastors went back to Sweden, because they didn't want to preach English.

L: Your father was in Dayton Iowa?

Einar: Yes.

L: Was he there when Governor (?) declared: no foreign languages should be spoken in the churches, or was it after he had left?

Einar: It was; I think, when we were still in Iowa, that we had to not use foreign languages. During WWI, that was very special - and aspecially not German, that was a tabue! And the result was - I had learned quite a bit of Swedish. My brother, who is twelve years younger, knows very little Swedish; because he grow up during those days. We just stopped talking Swedish at home, we just talked English!

L: So he understood Swedish, but he didn't want to answer back?

Einar: Well. He can speak a little bit, but not like I can. He can speak a little bit but it's quite a differens.

L: They said that there was some pastors which had to leave Iowa. They moved up to Minnesota.

Einar: Mabee they kept the Swedish in Minnesota, but - as I said - in the middle west Generally they changed,

L: Earlier.

Einar: a bit earlier than they did in New England.

L: How about when the oldtimers were sick? Did they want to hear some Swedish prayers?

Einar: Oh yes, they prefered to have their reading and prayers in Swedish.

L: So what was the most famous for them to hear?

Einar: If You were born in Sweden, and brought up there aspecially, then they wanted Swedish. But of course if they were born and brought up here, the English were spoken. They didn't ask for Swedish!

L: Was it some special prayer they asked for?

Einar: Well. Once in awhile they might ask for Swedish, but most of the time it was English.

L: It was?

Einar: Yes.

L: But the funerals, it was a Swedish psalm then?

Einar: Yeah. They might have just a few words in Swedish, then the rest in English. But there were very different people and different - as the years went by. Just a gradual change.

L: It changed over. Did You serve any congregation during the Depression?

Einar: I was in -

L: Connecticut?

Einar: Yeah I was in Connecticut then.

L: Was it hard times out there for a pastor? Low pay?

Einar: Oh a very low pay. I got 1800 when I came to Connecticut and then in 1937 I was called to Waterbury for 1600.

L: So there was a drop.

Einar: And the understanding was that I would also serve i church in Thomas Tartington and I'll get a little money there, so I figure that was about the same, mabee a little bit more. The pay was always very low out of the years, because I (?) 5 000 dollars when I finished college and I payed that back when I tought. When I had got through the seminary I bought a car, so I (?) over 1 000 dollars. When I was in my hole ministry I was always in dept! I bought my insurance, for instance and I put on paying bills (? En del överhoppat). When I retired, with Medi-Care and the social security, and the part time work, I had as much money as when I worked full time. So I was able to pay of my debts - after I retired - I got free of debts!

L: You paid in to the pension fund during this years?

Einar: Oh yeah.

L: I talked to pastor Säters daughter. You knew August Säter, he was a pastor out in Michigan?

Einar: Who?

L: Säter.

Einar: Säter. You remember him?

L: Because he died very very old; - 1944. I talked to hes daughter, - 1970.

Einar: Oh!

L: She said that: every time, when an Augustana pastor died, he had to pay in one dollar.

Einar: Yes.

L: (? Överhoppade meningar). Is somebody died of the pastors, You had to pay in.

Einar: That was before my time. They changed that.

L: They changed that?

Einar: Yeah. I didn't have to do this.

L: Because it was for the survivors.

Einar: Yes.

L: But it took a long time though for the Augustana pastors to get a good pension fund?

Einar: Well - but it's very good now, cause between the pension and the social security, I get a (?) income: 10 000.

L: And You get Medi-Care then?

Einar: I get Medi-Care - You see.

L: In the 1950s they started talking about to merge with other churches, like: the Missouri Lutheran church; they went together and the German and the Finish and the Danish. What was the consent then among the Augustana Lutheran pastors do You think?

Einar: Well I think

L: Were they all **for** it?

Einar: The majority were for it, after that they voted.

L: I know - but; do You think the members were for it? Did they understand what it actually was?

Einar: To us that didn't make much differens. (? Lite överhoppat), aspecially those that weren't involved in any activities outside the local congregation. They just didn't make much differens wether they bond to this or that.

L: But for the pastors?

Einar: Yeah the pastors.

L: They could get a better pension.

Einar: I was at a meeting in Seattle, Washington, when they voted. I voted against the merger.

L: In what grounds?

Einar: Because I felt we weren't ready for it and we would be swallowed up.

L: Were there many against it?

Einar: There were quite many, but not the majority. The majority were **for** it and aspecially the president of the church, he was very much for it. But; Oscar Benson (? utelämnat). But I think we'd better off if we had gone in with the Norwegians (? Överhoppat: slutet på kassett 1, sida 2).

L: In 1962, it gradually occured.

Einar: Yes.

L: The Germans and the Danish and the Finish and the Swedes went together.

Einar: Yes.

L: How about the hymnals?

Einar: The hymnals?

L: Ja.

Einar: I think the last hymnal was unnecessary.

L: The red one?

Einar: No the green one.

L: The green one is the latest one - yes.

Einar: The red one was a big change for us, from them we had before, (? en del överhoppat). Cause the people had just the same book, with just the words, but we always used the 'Koralbok with the music and we got to know that service very well, of course we were young and kept on using it as long as it was Swedish. Then we had the black hymnal, which was an Augustana hymnal and very good. I didn't object to much to the red hymnal when that came out, because that was pretty simular (?). I think, when You got older, You aren't so eager for changes as the younger! or You will change to the best thing! But - I'd notice; again and again, so many people want to change, just for the purpose of change!, not because the old is no good - or because the new is better, but just to have some differens!

L: How about the change in the hymnals? You called in the pastors then for a revival?

Einar: Well - we had to vote on a meeting. The delegates very often are influenced of the (?) feeling well: we need a change. They're talking about a change and then they vote for it. But; it's like anything else: some is good and some isn't.

L: But if a person goes to hes church. He is baptized there, he is confirmed, he is married there and he listens to the sermons. Do he really wants a change? I mean: Why should they change because of the young people?

Einar: I think the younger people will accept changes much easier, mabee, as You got older,

L: You'll get more conservative.

Einar: Yeah, and You feel You have got enough.

L: But it looks like they don't care about the old people.

Einar: Yeah - that's true, that they they're egnored. Years ago, centuries ago, there was always the old people they turned to for advises, because they were old and they did have the

experience, they knew. But I think, in my lifetime, it has been the ideal to allowed the young people. We have to think about them and if they want some difference; let's make some difference after all.

(? Överhoppat).

L: And now they have changed it again. You remember, years ago, You were talking about: You went to (?) church, in Westlanda it was the Westlanda Lutheran church in (?).

Einar: In (?), Nebraska yeah. Westlanda - and - then also (?), out in the country.

L: Which one?

Einar: There were two churches in that parish. Yeah.

L: Westlanda and -

Einar: (?).

L: (?), that's right. And then the Betel Lutheran was in Holdridge.

Einar: Yeah, that's right.

L: 15 20 years ago, they had an oven and a stove. They made their pies and smörgåsbord - and everything - in the churches. That has disappeared now? Nothing today, ackording to the synod regulations?

Einar: I know that ended.

L: They're not supposed to make a business of it.

Einar: I suppose they didn't rase money in that way. They just had it for a social time, not money in order to pay their dues to the church!

L: Yes; but You know some churches sell tickets.

Einar: Yeah.

L: Like the Swedes in Iowa. They have a smörgåsbord every December. They sell tickets there every Midsummer.

Einar: Yes. The opinion seemed to be that the church should be supported by the gifts of the people, not by rasing money, that comes from other people, who are not in the church. (? En del överhoppat).

L: But how about the Catholic church? They have big big signs that say: Bingo every Monday night! Isn't it business? How do they read the bible?

Einar: I don't know. I'm glad that I'd never get in their church, because I don't think that's the way to rase money.

L: But they get along with it.

Einar: Yeah.

L: And it's all over the place.

Einar: But over in Sweden You don't do in that way?

L: No.

Einar: You pay taxes.

L: Yes, but they also give in the collections.

Einar: They do have collections to them.

L: And it's not deductible on the taxes.

Einar: No.

L: If You give 1 000 crowns, they disappear. In other words: You can't take it out of Your income.

Einar: No. Oh.

L: And they give very very much per capita.

Einar: Oh - I see.

L: The Swedes now, has it been easy to be a shepherd for them? because You had Italians and You had Germans in Your church.

Einar: Oh yes. And we had Japanese, and all around, that came.

L: Yes. How are they, compared to the Swedish people?

Einar: They seemed to get along very well! I think, years ago, the feeling was that the elders in the church worked for the Swedes - cause I can remember a story that came from New Britain, Connecticut. This family came there and they decided to attend the church - and - they weren't of Swedish background. And one of the members was talking to them and asked them if they were Swedish. "No". "Well, this church is for Swedes"! In other words: they weren't supposed to come there, these fellows. It was just a Swedish church for Swedes!

L: It was a barrier there.

Einar: Yes! But it wasn't much of that feeling among the most members, but, okey, it might have been a few, who felt: this is a church for Swedes only. But; of course, that's disappeared now - You know.

L: But also the names: To the Holy Trinity instead of: Första Svenska, eller Andra Svenska Lutherska kyrkan.

Einar: Yes.

L: And Gustaf Adolf disappeared.

Einar: Yes. Of course; they all had to have English names when they were triggered.

L: Incorporated?

Einar: Yeah incorporated - that's the word. But - they had a Swedish name when it started years ago - but now (? överhoppat).

L: You had a long service then in Augustana and also in LCA.

Einar: In What?

L: A long service as a pastor.

Einar: Yeah I was in Augustana church that many years and then, of course, in even a new church - but I think - in the most congregations it didn't make a lot of difference - because the (? överhoppat). It didn't make much difference wether they belonged to her or there.

L: But I knew a pastor in Massachusetts - it was in Woster. The pastor there, he said that: When Augustana was one church, he said: then I'd hear what happen to the pastors out in Los Angeles and San Francisco. "But now" he said "I don't hear anything! - what happen to a pastor out in San Francisco, or in the LCA". Don't You think Augustana had an embracing feeling?

Einar: Yeah. That brings up a point which I have been spoken of many times. And that is; there was a unity in the Augustana churches which You'd find were ever You went in the country. And I (? överhoppat). You're going to any former Augustana church, talk to one of the older members and they would know someone; You know.

L: And That's the difference?

Einar: Yeah. Because of that - I'll bring it, again and again. I could sit here for an hour and tell You one incident after another, where it has been connections - unexpectedly You found connections with people in every part of the country! Because: there was a unity in the Augustana church where ever You went. And I might mention, in that connection, that my father was a singer; a soloist and he used to go around and gave consorts and he gave them in all the hole north east here, because: he started when he lived in the middle west, when he grow up and he'd go up in the (?) even and he was in Jamestown more than once and I think he gave a consort here! And - he found that the unity there - were ever he went - there was an Augustana church and a fellows home - and; of course, very often, the people there knew someone he knew. And he did that, over and over again. And that's something I think we have lost in the bigger church. I've always said that we are

more porocial now, if You know what this word means, then we ever were, although the president of our church here in New York: Perry, clames that the Augustana church is one of the most porocial churches of all. But; that isn't true, because: we had connections all over the country! In the united Lutheran church the connections were only in that part of the country. You know a few of the pastors around that part and that's all, while in the Augustana church, You know pastors all over the country and You know people also and they are practically members of your own family and so there was that feeling of unity, which I think we have lost in the merger.

L: So what will happen 1987 then, when it's getting even bigger?

Einar: I don't think it will be any improvement. The only thing would be (Överhoppade några ord), we will be in with more churches, and pastors, that are more conservative, because in the present church there's a very liberal feeling. It's a very liberal attitude on quite many of the pastors. There must be more conservative there, super conservative and many of the other Lutheran churches were super liberal, but now I think we'll get more unity in that fact that there's more of this conservative opinion, and feeling, in the churches. That's the only (?) I can see of that.

L: (Överhoppade meningar).

Einar: He was a representative also?

L: Wasn't it unique for that time to be involved?

Einar: It was, yeah, it was unusual.

L: How was that then? Do You remember?

Einar: I don't remember anything about that.

L: It wasn't a splitting out in one direction?

Einar: No.

L: What do You think? How is Your feeling about it? Should a pastor be involved, telling the congregation: (överhoppade satser). Is that right, do You think?

Einar: I don't think a pastor should ever preach politics.

L: Because he can influence in the wrong direction?

Einar: Yeah. But - I think the idea behind is that we get a type of person in the government that sees things from a Christian view of point! not an unchristian view of point and I don't think that has been two pastors that goes in, for that reason. (? Överhoppad mening).

L: So You believe they should be more neutral and stay out of it?

Einar: Yeah I think so. I've always was tought that you should never preach politics or say anything, favouring one party or another in announcements, or anything, because the church has nothing to do with that - but if it is a moral essue - that's a different thing, if it comes up for a vote.

(Mindre överhoppad dialog).

L: You have had an interesting life. You made a good choise when You became a pastor.

Einar: I think the Lord lead me in so many ways. I've thought, so many times, How came I (?) in all these different places. And; each time I'll come: "Well -- what should it be"? (? En del överhoppad).

L: How did You pick this work?

Einar: I've told so many people that; my whife came from Rhode Island. I lived in New England for many years.

L: She was born in Cranston?

Einar: Cranston - yeah. And pastor Sandberg, who came from Jamestown, was pastor and he married us! So there's a connection with Jamestown. So I felt that we'd get back to New England, I said to my wife. - We had no place to live. If the Lord calls me - where would You go? Where would You live? You will not have any home, because we're living in a parsonage. - So I suggested: "we get back to New England". - She said: "Why should we go to New England? We got one daughter in (?) and one near Rochester and one out in Illinois - and we will be away from all of them, if we go back to New England. Why don't we stay around here"? So - we talked about different places and she'd mention Jamestown and we agreed that: it was as good as any, and - so - we came down here, - Looked around for houses and found this one - and - moved. After I came, I became an assistant to Pastor Westerberg at the First church for a year, because he had no assistant. And then I retired after that for the third time, so I retired three times. And - more than one person has asked me: "Do You got three pensions then"! The only thing, about Jamestown is; there's so many retired pastors. For a while there was five! retired pastors here and three up on the campus, up there to the (?) home.

L: Pastor Erling was one of them?

Einar: Erling is one and - then there was pastor Hope - and pastor Anderson - and who was the other one? We had so many of them then, so when the church needed a pastor, they often called (?). So; I wasn't called often. Many retired pastors, they told me: they were called so often.

L: So Doctor Westerberg, he is retired?

Einar: Yes.

L: He also lives in Jamestown.

Einar: It's five houses down! You have been talking to him?

L: No. I met him in 1970, but not now.

Einar: Oh.

L: And then Doctor Bergström, he is also retired?

Einar: Yeah, he's also retired - and he was

L: He had moved to Minnesota, or?

Einar: He was supposed to, but he hasn't moved yet. They're staying out at Chataqua, at the Lutheran house, You have been out there?

L: Yes.

Einar: Well - that's where they are now, if You want to see him.

L: Yes.

Einar: And - it's said that in October, they're going out and visit relatives and friends out in the middle west and then go down to Florida and spend the winter there - and then come back here about in April or May and go to the Lutheran house and spend the summer there again. And when he retired, he said: "We're going to buy a house in Minneapolis - and we're going to live there" but; they haven't done it yet!

L: But his wife was sick, wasn't she?

Einar: Yes she was, but she's okay now, she looks fine. He was (?) church (?), 50 years in the ministry and then it was a (?) anniversary of the church, so they asked him to come back and speak. He mentioned these things in his talk! I'd know him since long before they were married.

L: He's younger than You are?

Einar: Oh yes.

L: He was a youth director?

Einar: Yeah a youth director for one year. So he was in our home, in (?) and spent two, three days - and - also in Waterbury, Connecticut, - and that was before he was married that he was a youth director. So I'd known him for a long time - and - as far as pastor Westerberg here - he and Rachel Sward, his wife, were students of the Lutheran college in Wahoo when I was a teacher there! So I taught Swedish and German. And now we are five pastors in Jamestown. We all lived in Nebraska then! So there's the connection with the Augustana church! They were students, I was the teacher. So; that's why he's much younger than I am!

L: And his wife is still living?

Einar: Yes. Rachel Sward - and: - her father was a pastor in Sweden home Nebraska. You've been there?

L: Oh yes. Malmo, Stromsburg,

Einar: Probably he was in Malmo.

L: Yeah there are the old Swedish settlements.

Einar: Yeah.

L: If we go to the Trinity up here. It's an offshoot of the First Lutheran, being an English church immediately?

Einar: Yeah. Back in those days it was all Swedish, so a few people wanted English and started a new church and they met in the First church - in the basement. And then there was a German group here, that had started a few years before - and those two merged and became the Holy Trinity church. But; - they used the Augustana service, not the common service. No! pardon me! They used the common but they belonged to the Augustana church, that's what it was! until the Red hymnal came in. That other church was of united Lutheran background - so it's quite a mixture up here, at the Holy Trinity.

L: What kind of people belonged to that one? When you started, years ago, a church like that, then everybody could come in, as I understand it?

Einar: Yeah.

L: Years ago, in the 1930s, and the 1940s, if a Swedish boy brought home an Italian girlfriend for instance, there were opposition from their parents. But it did disappear then after the Second world war, you said.

Einar: Yeah. Yeah about that time, then there was a feeling (? utelämnat). That has been the sentiment now, of course, for 30 40 years maybe, to not say: we're a Swedish church, but a church where anybody can join, who wants to come.

L: So - it's open for everybody.

Einar: So; - that has been quite a change in that respect?

L: But then in the 60s, and 70s, then the ethnic was popular again. They had 'Luciafesten - and there was some Midsummer - and they had Swedish Smörgåsbords in the church!

Einar: Some of these things came back later, which had been dropped - because they said: Well - after we are of Swedish background - we should keep some of these old customs and so.

L: So it was the 3rd, or the 4th, generation then that started?

Einar: Yeah. For instance: 'Luciadag, we never observed that, when I was a boy, I'd never heard of it, but now! it's a big thing! And in many other places they make a lot of the Lucia. Luciafesten.

L: Is it all the churches, or is it only the First Lutheran? and the Covenantants?

Einar: The First Lutheran, and the Salvation Army. There are two of them up here of the Trinity, they have a Lucia on a Sunday morning, on that nearest Sunday and she comes marching and all the choirs and something - and - that's it. There's nothing unusual about it.

L: But it's still there every year?

Einar: Yes.

L: Did You change the pulpit; when You were in Waterbury, or in the Thomas Tartington church, or in the Swedish Methodist church?

Einar: Oh yes. We preached some times in other churches.

L: I mean: (? överhoppat).

Einar: Well -

L: You had to be careful.

Einar: Yeah years ago - if he wasn't a Lutheran, he couldn't get up in the pulpit. The pulpit was only for the Lutherans.

L: Was it a synod decree - or?

Einar: No I don't think so. When I was ordained, we had to have a prästrock with a prästkrage - and we had to have it made and so I had a prästrock made and there was these (?), as we call them in English. And - that's what we wore every service! Then during the 30s they began to get in to the idea of a robe, instead of the frock coat - and - so - eventually - i got a robe.

L: Ho changed that?

Einar: I don't know who did, but it was just a movement away from that Swedish emphasis. I think some felt that was old fashioned. We needed something different. So - we got the robe. And then, a little later, we got the stole. We didn't have that when I was ordained. And then - pretty soon - they came along with the surplus and that was sur plus!, not surplus! We didn't need that! But eventually I got one to, and wore that.

L: How did they look like?

Einar: Well that was just a wide thing You wore over Your robe, that went down a little way.

L: Was it white?

Einar: Yeah. And then - they had so many changes since then. I still have my robe and my surplus, and stole. But now - what pastors in the Lutheran church use that! There are all these other things, I don't even know the name of them, that the pastors wore! A longe robe. And - they still have had the stole - but - it has been such a change in that. A change is going on in that - so You've got an entirely way from the Swedish. I don't know what they're doing in Sweden today - what they wear - but - I don't suppose they have prästrock any more there either.

L: No that's different. How about the cross to the sign. You never used that?

Einar: No I never used that?

L: You never used that?

Einar: No.

L: What do You think about that? This is an old Swedish tradition they say now.

Einar: I was told this is a Catholic custom - and therefore; we didn't need it! So we

L: But they are all told to do it now though.

Einar: Yeah they are all, practically all do it now.

L: It came from the synod?

Einar: Well - it isn't required, but - of course- most of them do it today.

L: Why do they do that? Do they like to join hands with the Catholics, do You think, or?

Einar: Well - I think there's a big sentiment in the Lutheran church to get closer into the Catholics, because they feel that the Lutherans came out of the Catholic church. Martin Luther always said: he was a Catholic - You know. But! I don't think that we should get so closed in that we begin to say: after all: let's go in and have the pope for our leaders too. I think that's to far! But; it's hard to tell what's going to happen, because the change is continually taking place - some gradually and some very quickly.

L: But - don't You feel that the church is offending the old people in those things; like the cross of the sign for instance?

Einar: Yes.

L: To me it looks like a step in the face.

Einar: Mabee, from that view of point it's

L: (? Överhoppat). The church don't seems to care about that?

Einar: No, they don't pay much attention.

L: But every year it got to be a change.

Einar: Yes.

(Nu sitter de bägge och tittar på gamla texter från Sverige). (Sekt anm).

Lennart Setterdahl: So this Sundman family is on Your mormors

Einar Kron: Yeah mormors side yeah.

L: Mormors side.

Einar: That's what they say.

L: And that's

Einar: And their fear for potatoes, they'd never seen them in the central of Sweden. They planted them and the first year they each had one potatoe to taste, then they saved the rest for seed! And that's how potatoes came to Dalarna.

L: Till Tungmakarbo.

Einar: ? .

L: Tungmakarbo.

Einar: Yeah!

L: Soldat Kråka.

Einar: Ja. And that what it tells.

L: Jaha.

Einar: So - it's a very interesting genalogy - because: it's not just the dates it tells, but - it's the different people and: what they did - and what honners they got - and - so on. So. -

L: Yes - this was interesting. You have had a tremendous interest in Sweden then.

Einar: Oh yes.

L: Did Your father or Your mother inspire You to be interested?

Einar: This comes through the more modern times and, of course, includes even our family! So. But the interesting thing was that he put my oldest brother Ruben (? resten av meningem).

L: Yes You had a brother who died in Galway in an accident, or was it in Galesbury?

Einar: Yeah in Galesbury. He was shot.

L: Oh he was shot!

Einar: Yeah.

L: How did it happen?

Einar: This is a story. He had a girlfriend in Galesbury and he went down there, on hes way to (?), were he was going to report on the football game, because he was a reporter on the Moline Dispatch. He reported all the games and everything for Augustana. So he took the train down to Galesbury and he - after he called on hes girlfriend. It was after midnight. He walked down to the railroad station, to take a train. And he was going, passed a house, where they were rebuilding a building. Two men came out - and stopped him. They asked: "Can we ask some questions"? And - he said: "What are You stopping me for"? "Well. We're police men (? Överhoppat). And they were there because there have been some robberies in that neighbourhood and they were stopping anybody who was there out late at night. For some reason my brother started to run - and they shoted him (?) in hes heart.

L: And he died - immediately?

Einar: Yes. Immediately. The only we know is what they told us, cause; he never could tell us what happened. This is what they say happened.

L: Jaha.

Einar: So -

L: And that was in Galesbury?

Einar: Galesbury - yeh. So - he was buried in Galway, but then (?) brought up in Rockford, he was transfered up there - and then I had two other brothers who had died, One of them when he was 22 months. He died of (?) and then one brother was twelve years old. He got appendicitis and the doctor was away and (?) to doctor Bengtson - another doctor - came down to see him. He had just another suggestion, but - it was appendicitis and - when doctor Bengtson came down, a couple of days later, and looked at him, he sent him to a hospital in (?). He had his birthday a day before - and - he died at twelve - so. - And I had a sister - who was married to a brother of pastor Richard Pearson, in Connecticut, Russel Pearson - and - she had been married for about a year - and died very suddenly of a heart(?). So - we have lost four of the brothers and sisters - of the syskon! and - we are only four left - cause we were eight children. The interesting thing is that the other four lived until just two years ago. My brother was in Tuscon, Arizona, when he died at 86. So! - I have a sister in Florida and a brother in Norwich, Connecticut. But that's the family.

L: Your three daughters, did they go through college?

Einar: Yeah - three daughters - yeah.

L: Did they go through college?

Einar: Yeah. Two graduated from Augustana and one from Gustavus. The one, that went to Gustavus, was the second one. The first one got a scholarship when she finished high school to any college in the New York state! But; - she wanted to go to Augustana, so we sent her up there, so she didn't get this scholarship. When the second one came along, she got the same scholarship; full tuition. - Yeah, - so she went to Almira! for two years - but she didn't like it there, so she applied to Augustana, but they didn't have any dormitory room, so she also applied to Gustavus - and they accepted her there, so she went there and finished. And the third daughter went to Augustana. So - that's the connections.

L: With Augustana?

Einar: Yeah. Three generations.

L: And they are married also and have kids?

Einar: Yeah. The oldest one married a fellow from Tjeckoslovakia, (?) name was Stephanie, and he works at Xerox, in Webster, he is a physicist there. and they live in Williamson (?) in Ontario. They have three children, two boys and a girl. The oldest one is a senior in High school now and then the second daughter lives in (?) and teaches in Portville, but she never got married and then the third one married a fellow from Chicago, with the name of (?) and he's a dentist in Partridge, Illinois (?) a pastor Palmér, who's just have retired, because of his blindness - and - they live in Schomburg - and they go to the one LAC church there and they have got two boys and a girl.

L: How about Your first daughter, who married a Tjeckoslovakian guy. Is he a Lutheran, or?

Einar: Who?

L: Your first daughter, that married a tjeck. Is he a Lutheran - or?

Einar: Oh - he isn't anything, but he goes to a Lutheran church. He goes to a church in Webster, because it's the nearest Lutheran church. (?) son in law in Illinois are very active in the church (? några ord) on the congregation which is a church with three pastors, so it's not a small church!

L: Jaha.

Einar: Ja.

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