

LS 0088
Alice Johnson

Alice Johnson: When he took out his citizen-paper here, the doctor was called at night and I was born during the night. His office call was the 13th; and I was born during the night.

Lennart Setterdahl: He gave You the 13th?

Alice: So they had the 13th there, but my dad said always the 14th.

L: So You've got Your birthday cake in the 14th then.

Alice: From now I always have it the 14th. So I asked: do I change it? "No. But You don't mark the 13th, if it isn't anything very illegal that You do. But otherwise You could have it, like You always used to have it". Course all other certificates, and everything, is the 14th!

Lennart Setterdahl: I am sitting together with Mrs Alice Dorothea Christina Johnson, in Jamestown, New York. You were born in 1904, in Jamestown.

Now it's the 17th of July 1985.

Your parents, they came from Sweden. Did they tell You why they came here?

Alice: They just wanted to come over. My father and two older boys went over first and started to work, - and then they came back, and got the mother and two girls and a younger son. And they settled over here. My father, he came over, all of his own. He was a teenager. There were four boys and he was the youngest one, that came over. The others all stayed over there.

L: They came from farming communities?

Alice: Yes.

- (Lennart konsulterar några dokument). -

L: About what time did they come over to The United States? They arrived to North America 1880, in April 16th. And the whole family came two years later.

Alice: Yes.

L: In June the 14th. And he was; as we say: 'murare. He was coming from Ökna, inom Växjö stift. They came directly to Jamestown?

Alice: Yes.

L: What did they start to work with here - at that time?

Alice: They worked in the Jersey shore, at first. I think they did brick laying, and; You know, like that. And then my uncles went into the railroads too. My grand father went into farming, in Peak Solomon(?) up here.

L: Up there!

Alice: Yes, where I was born.

L: I see. It was still farm land, at that time?

Alice: Oh yes. It still is. It's still a farm there.

L: I see! There is no housing developments?

Alice: No - it's just -

L: Regular farm land then.

Alice: Yes.

L: How big farm is it??

Alice: Oh not too big.

L: A couple of cars? Three four cars?

Alice: Yeh, just about, I guess.

L: Could they live there, with their family, without any extra income?

Alice: He did, as far as I remember it.

L: He didn't work in town?

Alice: No. My dad worked in the factories. My dad worked in The Atlas - now it's Cropper(?) Furnitures.

L: In the furniture business then.

Alice: Yes.

L: Do You remember Your grand parents?

Alice: Oh yes.

L: You grow up with them, then.

Alice: Yes. I knew them.

L: They did talk Swedish, all the time?

Alice: Oh yes. I did too!

L: When You were growing up?

Alice: Oh yes. We talked that at home, all the time.

L: Jaha. And anybody visiting the family, there was All Swedish.

Alice: All Swedish - and I was confirmed in Swedish.

L: In The First Lutheran, or?

Alice: No. In The First Mission Church.

L: It's the one - located on Spring Street today?

Alice: Now. Yes.

L: On Chandler?

Alice: It was out of Chandler, next to the Lutheran part of it.

L: Your grand parents then - they were Covernants from Sweden? or missionsvänner?

Alice: Yes. They went to The Lutherans a little while and they went to The Mision; later. My mother was confirmed in The First Lutheran - but the rest, I guess, were confirmed in The Mission. I was confirmed in The Mission.

L: In Swedish?

Alice: Mhm.

L: After You were confirmed, what did You do then?

Alice: Well. When I was graduated from High school, then I started in The Crescent Tool Company.

L: As a secretery?

Alice: Yes.

L: In the office?

Alice: Mhm.

L: Oh I see.

Alice: I worked there until - let's see - 1926, when I went down to Croford, and worked two years. And then we were married in 28. - And then I helped out the first years, between the Crescent, and the Atlas. Then our oldest girl was born. So I didn't work until our youngest one was in the Unior High. Then I started work in the school system. - And I worked to the library departement for (?) elementary school in the city.

L: Oh I see. You had a full time job?

Alice: Oh yeh. I ordered all the books and (?) them and checked them up. (?).

L: You got married in 19..?

Alice: 28. In December.

L: It was Mr J. E. Jonhnsen.

Alice: Elov.

L: Your husband: Elov Johnson, he came in 1925, right from Sweden.

Alice: Yes. And he lived with his brothers: a little with one and a little with the other. Add, and Prit Johnson.

L: They had been here earlier?

Alice: Yes: Addic had been here quite a few years. He came as a teenager. Prite had been here quite a few years too, I don't remember when he did come. And All the boys came over. The sisters all stayed in Sweden, so they never came over.

L: And his parents also stayed in Sweden?

Alice: Yes. His mother was 97 when she died, but his father died when he was 35. Direct after we were married, he passed away.

L: His brothers, did they work in the furniture business?

Alice: Add was working in (?), so then he went to work with him and then his older brother was working in the Crescent Tool. But he worked in a furniture factory. and then he started selling Hoover Sweepers. Vakuum cleaners.

L: Was it before the 30s?

Alice: In 1929; he started with that. 29. 1929. With vakuum. Hoover Vakuum. They went from house to house then. So he sold out of commission; from house to house. And learning the English, he thought that was a good way. He was in the factory, and that was at the war. So they laid off so many people. He worked a little bit in (?) too, (?). But then he was laid off. That was after we were married. So; he said; that would be a good chance to learn the English, so he started selling; from door to door, at the Hoover Sweepers.

L: You were married in 1928?

Alice: December 5th.

L: December 2 ...

Alice: No December 5th. 1928.

L: It started with bad times then in 1929.

Alice: It was the whole depression then.

L: Did you continue to work in the office, or where were you working?

Alice: Well - our daughter was born next year, in December. So then I didn't. I worked until September that year, and she was born in December. And; then we had seven children. We lost two; premature, shortly after birth. But we have five.

L: What happened in the most cases when they were married, to the young people? Did the wife quit the work then, and stay home?

Alice: Usually - quite often, they did. Some did.

L: Did some of them work?

Alice: They started to, then, but not as much as what they do now. But now they go right away and start, but; they usually stayed home a while. It was just between 17 and 21 each of ours. I stayed home until the youngest girl was in the Junior High.

L: It was in the late 1930s then? How was the depression time?

Alice: Bad, very bad.

L: Were there any sales made? People had so few dollars and cents to spend.

Alice: It was very very bad.

L: He had his work in Jamestown?

Alice: There were four or five salesmen.

L: In the city of Jamestown?

Alice: Oh yes.

L: So he walked?

Alice: Oh yes. He just went from door to door. He had his car, and he made appointments and demonstrated in the evening. He stopped at the houses and called them and demonstrated.

And it was strictly commission. It was nine weeks he never sold one, then he sold about seven or eight and You never knew from week to week whether it was.

L: How many did he have to sell then to make the living a month?

Alice: Well, I don't remember that.

L: Because they didn't cost so much, I suppose, at that time? 70 dollars?

Alice: They were around: 70 80.

L: And that was the upright model?

Alice: Yes. Course - he was getting new ones each year - different models.

L: But they had vacuum cleaners in their homes before he came there?

Alice: Oh yes.

L: It wasn't a new thing then?

Alice: No. But they didn't carry them in the stores. (?) was the only one that carried them. So You couldn't get them, unless You got them through the salesman. But after the depression, they brought them into all the stores. You could get them everywhere. And so he did the service. He did the service and then he had the charge of it one while, but he didn't like that. So they went back to just the service; the service, and the selling. I don't remember what year, but he started his own business. It must have been in the 30s - into the 40s, probably. Then he started. He rented a place out in Prince street and started his own business: The sales and service.

L: What kind of service was that?

Alice: Servicing the cleaners.

L: Oh, I see.

Alice: That was the only ones that did them. They got service. They had a service place. But then he started his own.

L: But then, in the late 30s, he also started to take school in preaching.

Alice: No. He didn't take any school in that. He had an uncle who just used to go out and preach, in Sweden. And he did go with him. Lots of times he'd ask him for helping to give testimonials in Engelwood. He started and he did preach a lot there. Of course - they had an hour of bible studies in their schools all the time. In his home, there were pastors, they came and stayed, and they had services there. He grew up really with that environment. His family was a very religious family. Then he came over here, then they had this little group. Some had been belonging to The Missions, some to the Lutherans. So; they called it The Evangelical Lutheran Mission Association. It was just a few, that ran that group: one in Chicago, one in Rockford, - and one in Kansas, and it was one other place, I've forgot it. It was in 1928 - it was right after we were married. That fellow, who was preaching in the little church down there, on Buffalo street. That was all Swedish - and - of course - all he could preach, it was Swedish. He was often preach, the other pastors couldn't. He was over 80, so he wanted to quit. He would ask him if he could take over. And he enjoyed speaking in preaches, so he did. He just used to speak at different organizations in the town - You know. He was called quite often to the Ladies Aides, and to different places. He took over, and did that on the Sundays in the afternoons. It was a sort of part time between his sweaters. I was at the hospital, when he came up - and said: he had asked him if he could take it over.

L: Det var Evangeliskt Lutherska Missionsföreningen i Amerika?

Alice: Yes.

L: It was organized 1903.

Alice: I don't remember when it was organized.

L: It was 1903. Was it an organized church in Jamestown then?

Alice: Yes. It was next to The (?) school. That little shingled church.

L: On the Second street, or Third street, there?

Alice: No - You shall go up at Buffalo street, just pass (?) street. You know were The water works are? The little shingled church. It was a little (?) school house, and they used to meet there. They met sometimes in their homes, but they had that little church. And it was a little group of Swedish (?) that used to go there and he would preach. There were some from the different Lutheran churches, - and The Mission church, here in town.

L: Was it closed to the Missions/ Covornants, do You think? eller to Missionsvännerna then, or to the Lutherans. Or were they more free?

Alice: They were free, yeah.

L: People could göra vittnesbörd?

Alice: Oh yes.

L: They could do that. And there was different, from the Lutherans then.

Alice: Yes. It was a regulare preachure. In May 1930, then he went to (?) city, to the annual convention, and they ordained him and gave him hes licens. So he could baptize and marry, and have funerals, and give communions; and preach.

L: He could do the hole thing.

Alice: Yes. So he started, then. We had some conventions here. There was a Reverend Carl Anderson; here, - hes picture is in there - in Chicago. - And Reverend Wedin. He baptized our oldest daughter. He was from Stockholm; Wisconsin. there was some Carlsons in Rockford, and there was a Stenbock; from Kansas, or - I don't remember were he was from - but I remember meeting him once.

L: It was a membership then, in this church.

Alice: Oh yes. There was a membership.

L: How many members could You have then? 125, or?

Alice: Around that. Around 100. We had a missionary group and we had quite a big Sunday school.

L: I see.

Alice: I have pictures here also.

L: You helped them with the Sunday school, in the 30s?

Alice: Yes. Then he did the preachures in Sundays, and what ever to do. He had transformation classes.

L: It was always in Swedish?

Alice: All in Swedish.

L: He never used English?

Alice: No. All was Swedish.

L: In how many years did he continue to do that in the church up there?

Alice: 1930, to 1942. And then our children were being confirmed. There was So few down there. Then they sold it to another church and then we went in to The First Lutheran then. Dr Miller baptized uour tweens and pastor Johnson was here then. But our kids had been going to The Lutheran Bible Tempel up here. They could meet some of their friends there. So then we joined The First Lutheran Church.

L: This was the only Evangelisk-Lutherska missionsföreningen i Jamestown then?

Alice: Yeh.

L: There was nothing in Sheffield, or -

Alice: No. No.

L: In the east! That only one in the east!

Alice: No! There was one in Massachusetts, in (?). Pastor - - What was hes name now? ..

L: And they also desolved then?

Alice: Yes.

L: And then it was more in the west.

Alice: In Chicago. Rockford. In Stockholm.

L: And did they desolv also, after a while?

Alice: They finally did.

L: There is no 'Evangelisk-Luthersk -

Alice: No, there is no now.

L: What happened to their records?

Alice: Well. He had some here, from the church here. I went down to look today, but I didn't see them. I don't know. I can't remember. I don't know what did become of them. Pastor Carlson, I think, was the last one, with Carl Anderson, - in Chicago.

L: The head quarter was? In Chicago?

Alice: I don't know really were their head -quarter were. He went to (?), that's were the confrens were that year, were he was ordained. Anderson and Wedin; one in Stockholm, and one in Chicago, were really the ones that were in charge of it. Anderson is there.

L: I see that.

Alice: Yeh. Like that.

L: And he was from Sweden. Is any of these people mentioned in "Återljud" living, do You think? They are all gone?

Alice: Yes.

L: Your husband, Elov Johnson, were one of the last remaining pastors?

Alice: Yes, as far as I know.

L: You don't have any contact with anybody from that time?

Alice: The son of that Carl Anderson is living. He's an organist in S:t Charles, in Chicago.

L: In one of the Lutheran churches, or?

Alice: No, in a Presbyterian church. He was the last, I know. There might be some out in Massachusetts still living - I don't know. There were two sons up there - might be - I don't know.

L: How was the cooperation with other churches in the 30s? Was it a dividing line between the Lutherans, the Covernants, Kristna Alliansen and the Baptists?

Alice: There were sharper lines between the Lutherans, and the Missions. But I know from all different churches, they came down to ours, because we knew the different ones from there. He went and spoke in all the different churches. He was asked to speak in the different churches. So it wasn't That bigger line then, but years before there had been. When I grow up, we started going around to different churches. When our kids grow up, they belonged to a prayer group and that was all of the different churches. They were in the Mission and Lutheran and Methodist, and All the different ones. I think, they have a reunion mixture now, mabee. Quite a few of us were in the ministry. Our son went in the ministry and they were all very active. They had a radio program. They met Saturday night for prayer and then they had a radio program - 15 minutes, in the Sunday mornings. The children, they gave us the programmes.

L: It was in Jamestown with the surrounding areas then.

Alice: Yes.

L: How was the service conducted in Your church?

Alice: Very free, like the Mission is done.

L: You had an organist playing the organ?

Alice: We had an organist.

L: What kind of hymn was used?

Alice: They started. We had a man's choir, and then they started, like from the Swedish society, to take that over. He always enjoyed speaking.

L: To be together with people.

Alice: Yes - and express himself. He liked people.

L: This; Nådens budskap, it was the hymn of the church.

Alice: I think; several of those -

L: It was the Swedish Evangeliska Lutheran Mission in America. These songs - Inledningssången - are All Swedish!

Alice: Yes.

L: Nothing in English?

Alice: No. Nothing was English.

L: Were they taken from Swedish writing, or did they write them over here? Like: Svensk folksmelodi? This church was not organized in Sweden? It was organized here.

Alice: It was freely from The Fosterlandsstiftelsen in Sweden. And: Mina trogna vänner, that's what it was the outcome of. There they belonged; Vi var trogna vänner, and The Fosterlandsstiftelsen.

L: Here You have Martin Luther - and Nils Frykman; Tryggare kan ingen vara.

Alice: I was confirmed by Anders Frykman. Nilses son.

L: Oh, he was a pastor here, in The First Lutheran!

Alice: Yes.

- (Utav vad sekr kan sluta sig till sitter de nu och bläddrar gemensamt i en bok med svenska psalmtexter. De finner den ena författaren, efter den andra). -

L: Here You've got some songs from Lina Sandell also!

Alice: Oh yes. Lina Sandell! Quite a few of hers.

L: But the title in Swedish.

Alice: Yes.

L: Lina Sandell - it's quite a few of hers. Her is one - Elof K. So her was the organ used to the music?

Alice: Yes. There was a little school house and then they built on. They did pretty good.

L: In which time did the service start up then? Ten o'clock in the Sunday morning?

Alice: Yes. We had the Sunday school, and then we had the service. Usually there was bible reading and a song, and prayer. Then he would speak, and then a song. It was just Informal, just like You have in an informal service.

L: What kind of altar did they use? Did they use some pictures?

Alice: It was a regular altar. They had a regular pulpit there.

L: I see. And they gave the Nattvarden, or what You call it.

Alice: We passed that. Used to pass that.

L: With small cups?

Alice: No! They passed one cup, I think we did, at the time.

L: Oh, I see. From member to member.

Alice: Yes.

L: Jaa! And then the pastor gave the bread.

Alice: Yes.

L: In the benches, or did You go up?

Alice: No, in the benches.

L: And there was once a month?

Alice: No. Not any particular time. I don't think. I can't remember, It was once a month enough. That - I've forgotten.

L: More seldom, perhaps?

Alice: It might have been that, once every month, once every other month, or something. It was, You know, seldom times.

L: And then You read all the bible?

Alice: Yes. And then he just spoke. He had nothing notes, or nothing.

L: All - it was free - and it was from the pulpet. Did he have a predikstol, as You call it?

Alice: Oh yes.

L: He spoke then for about an hour, or 45 minutes?

Alice: Oh no, he never spoke more then half an hour.

L: He was more sure than the Lutherists then.

Alice: Oh yes.

L: Some people will not go to the church - because they can be sleeping.

Alice: No no. He comes to the point. I don't think he ever went over a half hour. And they had quite a bit of singing, and reading.

L: Could the other members also speak then?

Alice: If they wanted to, they could.

L: Did they read something from the Bible?

Alice: Not in a regular service, they didn't. He usually did.

L: It was the pastor.

Alice: Yeh he usually did. Instead of him they could.

L: He continued; all: from 1930, up to 19?

Alice: 42.

L: 42. To the end of the church. How about the baptizem. Did they baptize in the church?

Alice: Either in the church, or at home. Either way.

L: The children - were they conducted in the church?

Alice: Either at the church - or at the home - what ever. And the same with the weddings too.

We did some at the house. Some came, and knocket on the door, and wanted to get married.

Then he married them and say: came to the church, if they wanted to have it in the church with a regular big wedding. That was all right too.

L: Så han predikade bara på svenska då?

Alice: That's all.

L: Det kände han till. You had no problems to understand.

Alice: Oh no.

L: The people in the church, they felt comfortable then.

Alice: Yes.

L: How about when one oldtimer died - later on - in the 50s, and 60s, and so on. did he visit them; in there homes, or at the hospital?

Alice: Oh yes. Course there weren't that many.

L: But the oldtimers, they wanted to here the Swedish 'budskap. Ifrån Nådens budskap, and; from Lina Sandells sång: Tryggare kan ingen vara.

Alice: Ja.

L: Which hymn was the most popular?

Alice: Oh I donb't know.

L: Did they have a particular one they liked to sing, You could here that singing in the church?

Alice: I don't know. No, I'm not very musical, so Music to me isn't so much.

L: Your husband played?

Alice: He could sing. He could play. He played by ear. He had a very good voice, he sang a lot, in solos - and everything. (Nu bläddrar de i boken igen). I don't know This. There is several that we used to sing - but

L: There is a big book. That was used every Sunday. And That was the only one they used?

Alice: Yes!

L: The Covenants - they changed every ten year. They didn't?

Alice: No.

L: They stayed with the same one.

Alice: They had that Most, that I remember. That's the only one I remember of us having.

L: Was it any talk about going over to the English language - in the sermons, and in the singing?

Alice: They Did towards, but, then we were so few. They were start going to other churches, and some came there - and, then, they would belong to other churches too, You know. The Swedish went more and more away. The people started not coming over. After the immigration quitted, they weren't coming. And, so, pretty soon, there weren't too many. So most of those that were there they knew the English and didn't know the Swedish. Those who were growing up - they understood it. Our children - they understood most of it, but they couldn't speak it.

L: You mentioned, Mrs Johnson, that You spoke Swedish, all the time, with Your grand parents.

Alice: Most of the time.

L: When You married Elov in 1928, in December 5th, did You also exclude the Swedish language?

Alice: We did quite a bit when we went together. We was switched. He was trying to learn the English and we were trying to teach our children Swedish, and we were struggling with both languages. But, finally, with his work with the Hoovers and with the children going to schools, it finally turned over to the English, so we came to lose all our Swedish.

L: How many kids do You have?

Alice: Five.

L: Five of them. Three boys, and -

Alice: Four girls and one boy. We lost to boys.

L: How did they react at the language question? They could hear You speaking Swedish. Did they answer You back in Swedish?

Alice: No. English. We could talk to them in Swedish. They would answer us in English. And we had the baby sitter. She would Not talk English. She had been here for many years, but she made up her mind; she was not going to learn English. She stayed until she died. She talked to our kids in Swedish, all the time.

L: It was an older person?

Alice: Oh yes. She was in her 80s, 70 80.

L: She never spoke English?

Alice: Never spoke. She helped her son. He had a Soft drink company. He sold pops, all kinds of pops. Soft drinks. She waited people, and everything. She would not speak English and she understood it! The kids were talked to her in English. She would answer them in Swedish.

She was talked to them in Swedish and they would answer her in English.

L: You never heard her speak an English word?

Alice: Never! She never would say an English word.

L: But How could she persist in the society?

Alice: She did!

L: What was her name?

Alice: Mrs Hornell.

L: Hornell. And she was from Sweden - of course.

Alice: Yes.

L: What was the kind of ideas.

Alice: I don't know.

L: Because - her children -

Alice: Her children - and her grandchildren - they made no difference to her. She just talked her Swedish, and that was it. She was in our home much. She attended the hole time. She was around.

L: As a Swedish teacher, You could depend on her.

Alice: So, I think, what our children learned in Swedish, they learned from her. Because; after we've got married, when the children started comming, we started in English. And from then, it was English all the time, more and more. Because he needed that in hes work and the children were using it in the school. So; the English took over. Now, when they were over in Sweden, they were wishing they had learned the Swedish more then they did.

L: Did they still understand it?

Alice: There is much You can say, they understand what You are talking about.

L: They can't express themselves?

Alice: Two of them took a little bit in school, but not enough to really - they can say a little, now and then. When people talk, they know. They can't carry on a conversation. The oldest girl - i think - can. When Elovs sister was her, she took her uptown with shopping. You know - things in the stores, she knew, and could tell my sister in law, where they were.

L: The hole family went into The First Lutheran. He was actually the founder of the Swedish society.

Alice: Well. Mr Sandborn had it before.

L: A short time before.

Alice: Yes.

L: But then, he continued on, for 42 years.

Alice: He continued for 41 years.

L: He had a tremendous interrest. You had a big membership!

Alice: We had up till 560 - for a while. But; now, no-one comes over. Now it's not many using Swedish. Now, our meetings are in English, the last two years. We can't get any speakers, or secretaries. Gradér was the last secretery we were able to get.

L: But now the last one is gone.

Alice: Yes.

L: What kind of project did You have in the 40s, and the 50s?

Alice: At the Swedish Society?

L: Was it to teach the young ones Swedish customs?

Alice: We just had good devotional programmes. We just had music, singing and speaking - just like what we'd had at the church.

L: That was The First Lutheran Church?

Alice: They had The Ladies Ades and The missionary groups, the Lutheran leagues. It Had been a Brotherhood group, but They went in to the Swedish Society, because, they've got to be more less.

L: But: 500 members. You took in baptists and metodists and -

Alice: We took in anyone. - Any.

L: You had monthly meetings?

Alice: Mhm - Exept January. Then we always set up the hole program. Usually we met the first Tuesday a month - and - that was the Prayer week. In a big church, like the First Lutheran, there was so many complexions, that it was so hard to get another Tuesday - and getting the programmes set up - and everything. - We just decided: we wouldn't have the January meeting, so we met all the other months, exept January. He spent All hes time. That was really hes life; The Swedish Society. And of course he had the Sweapers. He had hes own business. He started on hes own with that - and he had hes own shop, for many years.

L: That became a pretty good business then.

Alice: He got a very good business, in sales and service.

L: Was it still Hoover?

Alice: Yes. He stuck right with The Hoover's. He rented a place up there in (?) street. Then he went down on the 2nd street and then he moved over to another place on the 2nd. That's were he had hes last shop there and he did very good at that. He retired in 74. He sold out.

L: Which period was the best? During the war, or After the war?

Alice: After.

L: People got more money.

Alice: Oh yes. It was pretty hard all during the war, it was a real depression. We had five kids. We would switch the clothes. When one child grow out of them, We send them around, to eachother. It was tuf, really. While he was into the Hoovers, he didn't do as good, but after, when he was on hes own, he did very good. People respected him. He did a good work - and he was well known and he liked people. He did very good.

L: You also went back in work - when Your last child went in to the Junior High.

Alice: Yes.

L: They could take care of themselves.

Alice: Yes.

L: Did You still have Your Swedish nurse made?

Alice: Oh, no. She died. She passed away when our middle girl - the third girl - was born. So she was just a few months old when this lady passed away. Then we had another older lady, that was Swedish too, that used to take care. She passed away, mabee ten years ago.

L: How about the language?

Alice: We had quite a time in both The Lutheran And The Mission, You know. When I was confirmed, then they were starting to have the English, after that. I think the class after was English - and; from then they had English. In the services, they didn't know what to have. It was very confusing. But they dropped out; more and more. We had to give up the Swedish.

L: But this lady You talked about, who refused to talk English - she had no trouble to go to church and listen to the English sermons?

Alice: They talked Swedish then.

L: At that time?

Alice: They still had it.

L: But if she were going to an English church.

Alice: I imagine she could understand.

L: She wouldn't answer.

Alice: She just would not learn English. She wouldn't even talk to our children in English - or to anyone.

L: She never mixed words either?

Alice: Never mixed. We had neighbours, on our side, and on one side. I would talk Swedish to the man - and English to the lady. On the other side, I talked Swedish - just the reverse. If I was talking to one, I talked Swedish. If I turned to the other one, I talked English.

L: And - You had no trouble.

Alice: I just never thought. Just Automatic. It was just that way. It was so automatic - that one side of our street, they were All Swedish, but one Catholic family. The other side; was All Catholics, but one was Swedish. All of us Swedish kids - we went to eachothers houses. Sometimes we talked Swedish to our parents, sometimes English. Which ever; when we talked Swedish, the one parent would talk English more, we talked English to them. If they talked Swedish better, we talked Swedish to them. As kids - it was just automatic.

L: You never thought about it.

Alice: This is Swedish, they said. He forgot, You know, that he said something in English. It was very particular first that he not used any English, but; then, little by little, it crept in.

L: How about the first Swedes. Didn't they mix Swedish and English?

Alice: Yes. More or less.

L: You had no difficulties in the school?

Alice: No. I used to do the Swedish in home. I didn't talk much English until I started in school. Corse with the neighbour kids a little.

L: There were all Swedish in Your neighbourhood?

Alice: most of them. They used Swedish in their homes much then. When the relatives got together they used Swedish. In our own circle, we used Swedish, but then if we got out, we used the English. But - I don't know. It just came natural.

L: Did the ladies come together and drink för 'elvakaffe, like in Sweden?

Alice: Oh yes. They used to!

L: The ladies came together.

Alice: Yes. My aunts, and grandmother.

L: How often did You do that?

Alice: Every now and then. Several times. When the neighbours wanted. And, of course, my aunts. Every names day and every birth day, or anything.

L: Then they were talking Swedish, of course?

Alice: Yes.

L: No English people envited?

Alice: No.

L: Did they gather with the neighbours of none Swedish?

Alice: Oh yes.

L: They did?

Alice: Yes.

L: There were no Italians closed to were You lived?

Alice: No. There were no Italians in our street. But there were in the factory, were my dad worked.

L: How was the cooperation among the workers?

Alice: Fine. There were Italians and Albanians. I know there was one Albanian - he was very friendly and even when he went to Albania, he brought a gift back for me and to my dad, to give to me. And - when I started school - I walked to school - well - there were Italian, and Judish kids, down the street, that I walked to school with, all the time.

L: You never thought about the different nationalities, when You were growing up, then?

Alice: I never bathed.

L: How about when You've got older? The date boys?

Alice: I didn't date any! My mother died when I was 13.

L: What did she teach You? Your grand-ma? Did she talk to You?

Alice: No. She didn't bath. She let my mother. My aunt was more than my grandmother to me. My grandmother lived a couple of miles from there. Course she would come out now and then. But, at 13, I was pretty well on my own, my dad took over. He was like a mother and a father, both.

L: He didn't marry?

Alice: No.

L: Did You take care of the house work then?

Alice: Oh yeh. I baked bread before I went to school. He tought me to cook and bake, but my mother haven't tought me.

L: You had to learn earlier then? How about washing?

Alice: I did the washing with a scrub board. I was the only child. My grand mother, she didn't move up until later. We had two families and we rented the upstairs. She moved up later. She moved up - a year before we were married I believe, because my grandfather died - and she moved up later.

L: That's why You started to work quite early then.

Alice: Well. I started to High school. I was gona go to college, but I didn't. So I started work with a job at Crescent Tools.

L: It was in the office

Alice: Mhm.

L: How did You get that job? By friends, or from Your father?

Alice: I think I went to the employment.

L: What kind of work did You do then? Would You type?

Alice: Oh yes. I had typing, and short hand.

L: In school?

Alice: Yes. In High school.

L: Oh - short hand also!

Alice: Yes. I had typing and short hand in High school. So; I worked first in the advertising here, and then in the orders department, the post department. And then I went to The Atlas. I did; well I did pay roll and orders there.

L: Was the Crescent and the Atlas unionised?

Alice: No. But - well; I don't know. I guess they were. I guess they were. We are having a reunion - tomorrow night - the Crescent Tool girls, in (?) Hall. We started school, the First grade, together - and we were graduated together; - got work together and did change our jobs; worked together, switched our jobs. We worked in the same building, we were at the same floor.

L: Crescent Tool - it was Karl Petersons work.

Alice: Yeh.

L: Do You remember him?

Alice: Yes. He was in the office there.

L: What kind of a guy was he.

Alice: Very, very pleasent. Very friendly and pleasent. A little tiny guy. Very nice. Yeh, he was a very nice guy.

L: Did he invent something of himself?

Alice: I suppose he did. I don't know To much.

L: But it was a big company.

Alice: That was a big company. Oh - we were 20, or 30, in the office. There were two floors of office.

L: It was in the 20s?

Alice: Yes. Course, I quitt there in - well - in -26 - and then i went on to Croford. Our Sunday school superintendent was one in the office, down at Croford and he and my dad wasn't to well. He needed a secretary, so I changed down there. So I went down and worked there. And that was just below the hill, from were we lived, so I could get home at noon and everything. And I'll be right there were my dad was working. He worked on a (?) in a mashine shop. He worked in the factory at Croford, for a while too, before he started selling.

L: But the hard times draw him out in the streets.

Alice: Yes.

L: Do You remember the Depression?

Alice: Oh yes, very well.

L: It was a tuf time.

Alice: Very tuf.

L: Which were suffering the most - the families or the single persons?

Alice: I don't know. We just got married and I know it was tuf for us.

L: The single guys, they could move around.

Alice: They could move around - to different places.

L: Did they come back to Jamestown later on, in the 30s?

Alice: I don't know. Some probably did -and some didn't.

L: All these organizations: Wasa, The Wikings and the Brotherhood, -

Alice: We didn't belong to any of those. We belonged to the church, and that was It. That was hes hole life. And it has also been mine. We was just active in the church and that was it. And that's were our children have been.

L: One of Your sons

Alice: Is a pastor in The Lutheran. He went to Augustana. He inturned in Texas and - when he was ordained - he was called to Dallas. They just met in a school, in an audithorium of a school, and he worked there - so they have built a new church; they were over a thousand. Then of course now it's going down. Five years ago he started a new mission; in Garland. That's about 25 30 miles from there. Now he's got about 350 in hes new congregation. He started knocking on doors. Within 5 thousand homes he's got about 350.

L: So I suppose hes dad was proud of hes son.

Alice: Yes.

L: He became a minister. He took over Fjällstedt and Rosenius?

Alice: He always red Rosenius - Every day.

L: He did!

Alice: Yes. Not the others, but Rosenius, he always red that.

L: What did he say about Waldenström?

Alice: Oh Waldenström - T. Waldenström - I don't know. Not Too much, either. Rosenius he did. He had a frame there - and he had that book. He used to read that every day. He always studied that. Always had. He always did.

L: Did Your husband go back to Sweden at any time for visit?

Alice: When hes mother died. He went when hes father died - before we were married and then he came back, and we got married. Hes mother lived to be 97. He went home and settled up everything. The mother moved in with one of hes sisters. Then she lived to be 97. We went over in 1964, it was the first time I ever have been over there. And then in 1970 we went

over and took our youngest daughter with us. - And then in 1974 we went again alone. Our children went two years ago. The son, who is a pastor, his wife and the youngest son, our daughter her, who is a nurse, and her youngest daughter, - and then our youngest daughter that's in (?). They all went over and visited. I'm glad that they have met them now, so now they correspond with them, and know them. You see, that was how we met, because; our families were neighbours and he came with greetings to my dad, when he came over. His brother and he came down with greetings and that was when I got to know him. And of course he was interested in the church, and I was active In The Young People's. He was with me to

...

L: The First Covenants?

Alice: First Covenants. We kept in going there. When we found out later on - the way back with Carlsons! Way way back, three or four generations.

L: You went steady; three, four years before You married?

Alice: Yes.

L: So he went to the Covenant church then.

Alice: Yes. And He would go to this other little church, too, You know. We went to the Mission, but then they needed someone. Then we would go there too. They needed someone to take over. We just went there.

Transkriberat från kassetband 2011-09-27 /O-KS