

YOUNGSTOWN STATE UNIVERSITY

ORAL HISTORY PROGRAM

Poland United Methodist Church Project

Financial Secretary Experience

O.H. 196

Miss Helen Olson

Interviewed

by

Paul Rohrbaugh

on

June 15, 1981

HELEN OLSON

Miss Helen Olson was born on June 14, 1913 to Gustaf and Emma Olson in Poland, Ohio. A resident of Poland for most of her life, she graduated from Poland Seminary High School. Miss Olson is a self taught CPA, [Certified Public Accountant], having gained her certificate in the 1950's. She has worked for Clark and Collins and Alexander Grant and Company as a CPA and is now self-employed and semi-retired as an independent CPA. She has been a member of Poland United Methodist Church her entire life and has been Financial Secretary for many years for the church. She is also a member of the Ohio Society of CPA's.

Paul Rohrbaugh Jr.

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INTERVIEWEE: HELEN OLSON
INTERVIEWER: Paul Rohrbaugh
SUBJECT: Church Finances; 100th Anniversary;
Fire and Reconstruction
DATE: June 15, 1981

R: This is an oral history interview with Miss Helen Olson at her home on June 15, 1981, at approximately 7:30 p.m.; Paul Rohrbaugh as the interviewer for the United Methodist Church History Project in conjunction with Dr. Veemeyer.

Miss Olson, could you perhaps start by telling us a little bit about yourself?

O: I'm a certified public accountant and I'm semi-retired. I still do some work. And I've been the Financial Secretary for the Poland United Methodist Church. It was 45 years last November.

I live here with my sister, who is an invalid and her handicapped son and two dogs, Micki and Milly.

R: You said that you were retired, where did you work?

O: I worked for Clark and Collins until they were taken over by Alexander Grant, a national firm. Twenty-nine years I worked there and then I got an early retirement ten years ago. And then I was on my own. I worked out of my home. I have an office in the basement. And I do tax work and bookkeeping.

R: So, you are self-employed?

O: Yes, I'm self-employed now, but I used to work for an accounting firm. I got my CPA certificate, I think in

1950. It's been a long time.

R: Were you born in Youngstown?

O: In Poland.

R: In Poland?

O: In Poland, Ohio. Do you know where the freeway goes through down there, where 680 goes through 224?

R: Right.

O: Well, we had a nineteen acre farm there and the state of Ohio bought that property from us. I lived all my life there until the highway came through. And then we bought this home here. This is my home. And I maintain it for my sister and her son.

R: How did you become involved and associated with the Poland United Methodist Church?

O: Well, when I was a little kid, I started Sunday School down there.

R: How old were you then?

O: Well, maybe five years old.

R: So really, it's a lifetime experience?

O: Oh yes, I've gone there forever.

R: Well, the church that you go to now, I understand, is physically not the same church that you used to go.

O: That is correct because the other church burned down on April 1, 1957.

R: Why does the date come so to mind?

O: Because I know it was the first of April, 1957. I mean, it was a day that you wouldn't forget, when your church burns.

R: What happened?

O: I guess that there was problems with the wiring. They thought it was in the area of the organ that there was a short circuit or something.

R: Was the building totally destroyed?

Q: No, not totally. But the location was bad there and one of our members had property on 224 that I think they gave to the church. And then they had a very extensive campaign to collect money. I mean, even if they could have rebuilt there, the parking was bad. So, they were very fortunate to be able to move the church out on 224. Where it was at that time is where the Union Bank is now. That was really a break in a way. It seems as though they may have had to move from that area anyhow because the parking was terrible.

R: Was there any sort of disagreement as to whether to rebuild the old structure or to put up a new one?

O: I don't think particularly. It seems that the people went along with building a new church because we were growing and the church was a little small. Prior to the time of the fire, there had been a new educational unit built. And then they could sell this building and the property and get the money from that and they were much better off to build a new church over there on 224.

R: I understand that the ministers of the church are not there for an extended period of time.

O: No, each year there is an annual conference. And a church like ours, the minister is there a longer time because we pay quite well. And we have a nice parsonage and a beautiful church. And it seems like at different times they may stay six or seven years. Now, in the last few years we've been losing our ministers because they've been appointed district superintendent. They've gotten a better position.

R: District?

O: Yes, for the district. The last minister that we lost went over to the Canton District because he got an advancement. And we lost him, but he would have very likely stayed longer. Six or seven years is about as long as we keep them, because the Methodist Church wants to move them so that they don't stay in one place too long.

R: Who appoints the ministers to the various churches?

O: There is an annual conference every year. And there's a cabinet with the bishop and the superintendents of the districts. Now, I can't right off hand tell you how many district superintendents there are. But that is the cabinet. And between them, they make the

decision as to who is going where. Now, if a church is very unhappy with a minister that they have, they can go to their district superintendent and tell them and ask to have the minister changed.

R: How many ministers have you known?

O: Quite a few. I would have to count them.

R: Do any come to mind, readily?

O: The first one I remember was Reverend Shenefelt, and we had Reverend Clark, Reverend Millikin, and then Reverend Bryenton, Reverend Waslde and Reverend Cornell and Dr. Riley. Dr. Riley was connected with Youngstown State University, or is he yet? He was for a long time. He taught at Youngstown University. And Reverend Uphoff, and I think Reverend Norman Parr came after Uphoff and then Reverend Dean Marston and then after him was Reverend Hess. I think Reverend Lockhart was the one after Reverend Hess. And then the one we just lost, Reverend Al Hubler, and the Reverend Santomen. I think I may have missed some along the way, but this is my recollection of it. It was back when Reverend Bryenton was there that I became Financial Secretary and he was there when I graduated from high school. And incidentally, this Friday evening our high school graduating class is having our fiftieth anniversary banquet.

R: Which graduating class is that?

O: 1931.

R: From the church?

O: From high school.

R: Oh, great.

O: But I was saying, Reverend Bryenton was there when I graduated from high school. I was just telling you that it was fifty years since I graduated from high school and we are having our reunion this Friday evening.

R: You still get together.

O: The high school, as a whole, has a reunion each year, but our class has never had a reunion before as a class. And there is one girl coming from New Mexico that graduated with me and a man coming from Maryland. And I'm really looking forward to it. But I do know

that the year that we graduated, Reverend Bryenton was the minister and had part in the baccalaureate services.

- R: Are there any other memorable occurrences with any of the other ministers that you had?
- O: I recall when we had our hundredth anniversary. That was quite an exciting occasion. I can't remember if Reverend Bryenton was our minister at that time. And then when we had the consecration for the new church on Route 224 . . . and when they burned the mortgage. You know what church it is, don't you? Have you seen it?
- R: Oh yes, yes, the new one.
- O: That church has no mortgage on it.
- R: Fully paid for?
- O: Fully paid for. And since then we've gotten an organ and that's fully paid for. So, we really are in good shape, other than the current running expenses, which are very, very high these days. In fact, in the winter time, the gas bill will run over a thousand dollars.
- R: Let me ask you, how did they do that? How were they able to pay off the church so quickly?
- O: Other people that are interviewing will give the same answers that I'm going to tell you. For many years the church had an eating place at the Canfield Fair and they made thousands of dollars on that. And then by pledges to the building fund. We have three funds, the current expense fund, the building fund and the benevolent fund. And we still have the building fund even if the church is paid for because they use that for certain upkeep of the church. And the another reason that it was paid for so quickly was because there were so many people in the church who worked so hard to help finish the church. Ernie Withers and Bob Lewis did an awful lot for the building of that church. They were both contractors. There was a lot of work and money contributed. Have you ever been in the church?
- R: No, I've never been in. I've just seen it from the outside.
- O: Well, you'll have to make a point to go into that church sometime because it is a beautiful church.

R: I'd like to. So, it really was physically, literally built by the church people themselves, too.

O: Well, they had a contractor and an architect, but some of the work was done by the people themselves. I know that painting and finishing were done by volunteers. I know that those people worked hard. But where a great deal of the money to pay off the debt was from the Canfield Fair.

R: How long was that done at the Canfield Fair?

O: I just can't tell you. It has been a number of years.

R: Was it for more than one or two Canfield Fairs?

O: Yes, it was more than one or two. I won't want to be quoted. I'm not sure, but it could have been ten or better, which seems more logical. It was a long time and people worked so hard.

R: Why did you become Financial Secretary? How did you come to being one?

O: Well, that's simple. The lady who had the job was a very good friend of our family. And her brother was the Treasurer, Kennon Kimmel. And her name was Jessie Tobey. And she was the Financial Secretary and her brother Kennon Kimmel, was the Treasurer. Jessie Tobey got a job in Chicago. So, she was moving to Chicago and had to give it up. Kennon asked me if I wanted to do it and I said, "Sure, I'll do." Well, I didn't expect to do it for 45 years. And Kennon has been for some years and so is Jessie. It's just year after year, I do it. And then I had a sister, Bertha, that was the Building Fund Treasurer. And she died in 1968. And we used to work on the money together. I mean, on Sunday we'd count it together. But then she died quite unexpectedly and after that, I got help occasionally. Nieces and nephews, through the years, have helped me. But right now I have no help, I just do it myself. It gets bigger all the time, and I get older.

R: What have been your duties as Financial Secretary over the years?

O: On Sunday mornings, I pick up the money at the church and I bring it home and count it and bank it. And then I post the receipts to the people's accounts. We keep an account for everybody in the church, whether they pledge or not, so that they get a statement each quarter telling them how much they've paid so that come

the end of the year, they can use it for income tax purposes. And then every quarter, I make out statements to be mailed to the people. And on Sunday after I have counted the money, I have a sheet that I send to the church breaking down all the receipts between loose offerings, envelopes or whatever. And there is a benevolent treasurer and a building fund treasurer and I send each one of them a card telling them how much I deposited into their account that week. So, they never see the money. I spend none of it. I just take it home on Sunday and count it and put it in the bank and tell them how much.

R: You see it and they spend it.

O: That's right.

R: You've mentioned the big expense of paying for the church. What else has the church done with it's money.

O: Well, the benevolent fund is the missionary fund. That money doesn't stay in our church. That goes for other purposes. The building fund has been for paying for the building and now, since that is paid for, it's for upkeep. The current expenses pays the salaries, the minister's salaries, the secretaries and all of the organists and the janitors. This time I get paid. For many years I didn't get any pay and I didn't want any. And then they have certain amounts that they have to turn in to the conferences. They have assessments from the conferences, both in the current expense and the benevolent fund that you are required to pay. I don't know exactly how regularly that is paid, whether it's quarterly or what. But over the period of a year, you are assessed a certain amount for the church that you have to pay into the conference. And then of course, there are all the utilities and then, well, just the general upkeep of the church.

R: Have there been any like significant contributions made? You mentioned the one person who donated the land to the church.

O: Not really. I mean you are saying if somebody contributed maybe \$100,000 or \$200,000?

R: Right.

O: No, not really. It's just all of us working together in contributing. We have some people who contribute

quite a lot over the period of a month, but the bulk of the money just comes in from the five and ten dollar contributions each Sunday. And the same way with the building fund. There was no real big contribution like somebody leaving \$200,000 or \$300,000. It was just a community effort. And at the time the church burned, we got contributions from many individuals and companies that had no connection with the church. But they gave it to us because they felt bad because we were in a situation where we had to build a new church.

R: What did you do in between the time the old church was destroyed and the new one was built?

O: At first we did have services in the church. It wasn't very convenient. And then we went to the school up there on Johnston Place. I don't know which school. It was one of the Poland Schools. So, for quite a long time, we had the service there. And then, even before the church was completed, we had church in the building. They had the fellowship hall pretty well completed and not the sanctuary. Well, we had our services in fellowship hall for quite a long time. But I do remember one thing about going to the church down in the one that was burned. I can remember the first few weeks that we must have gone there. Because I could smell that burnt wood. You know how that smells?

R: Yes.

O: Well, you could smell it. And the smoke. Actually, it was probably just a smoke smell.

R: What were your thoughts when you heard that the church had burned?

O: I couldn't believe it. I was working downtown at that time and I had an older sister that was home and she called me. It happened in the afternoon and she said, "The church is on fire!" And I said, "It can't be!" And she says, "Yes it is!" And I had a brother that lived down there quite close and I guess he had called her and told her that it was on fire. It was raining that day, as I recall, although it was the first of April. It was just disbelief. You just think that that couldn't happen. I suppose you'd be the same if it happened to your home. I mean, you just think, "That can't happen to me."

R: Some of the other churches and organizations, if that would have happened, would have just folded up. Why

didn't the Poland United Methodist Church fold up?

O: Why didn't it?

R: Why didn't the fire end it?

O: Oh, well, that was just the building. The church is still there. The church is the people. It was just the building that burned. And it brought the people closer together, I think, than ever before because they had a common goal to work for. At one time, there only were two churches in Poland, the Methodist and the Presbyterian. Now there's quite a few other churches down there. But for many years, there were only two churches in Poland.

R: What were the best years of the church?

O: The best years? Well, that is a question that I can't answer. Maybe they are today. I'm not as closely connected with the church. I live quite a ways from it. As far as I'm concerned, maybe some of the best days were when I was in the young people's society and more active than I am today. But as far as the church is concerned, I think maybe the last few years they've been stronger and have had a more meaningful program.

R: What types of programs are going on?

O: I don't know exactly how to explain it. But I mean that it seems like the ministers and the people are more sincere at their beliefs and there's more activities. And during the Lenten period, they have so many meetings that are very meaningful to the people. And all through the year, I mean, it's just an active church.

R: How many people were in the church when you started?

O: When I started, I really couldn't tell you. I may be wrong, but I wouldn't suppose there were more than 200 or 300 people, maybe 300. I don't know. Our offering at that time, it was during the Depression and it wouldn't be much. Some Sundays, if you had \$25 or \$35 in collections, it would be good. I mean, that was all you would get. Come the end of the year they had a hard time scrounging around finding enough money to pay the minister before he went to the annual conference. They had to have him paid up before he left. Times were very bad. That was back in the 1930's and it was during the Depression and it

was really hard times. But I just really don't know how many people were there in the church at that time.

But I know that the sanctuary wasn't very large. And I can remember some of these older ladies so well that were there all the time. And then we would have service on Sunday night--Sunday morning and Sunday night both. And then on Wednesday there would be prayer meetings. But I didn't usually go to prayer meetings. But as the years went on I'd go to Sunday evening service, but there were these same devoted ladies there. I could still see them. I mean, I think of them different times.

R: Can you describe them?

O: Well, for one thing, you know how we dress today, very casually. But these ladies in the wintertime they'd have dark hats and black coats on. I mean, they were just old fashioned women. There was Blanche Augden and Anna Cover and some of those ladies. Blanche Augden had two sisters, Grace and Laura Kerns. And then there was a Mrs. Parsons. And they were just good, devoted ladies. And there weren't as many men. Now, I think the men are coming more today than they did at that time.

R: Why is that?

O: I don't know. I think that there is more of an attraction to the men in the programs that they have today. I don't know, but as I recall, I think more of the ladies came and they had their Ladies Aid Society and their Missionary Society during the week and their Fidelis Class on Sunday morning. As I look back at them and I think that they must have been younger than I am today and I thought that they looked so old. But it's all in where you sit, I think.

R: So, your perspective does change.

O: It sure does.

R: Well, the men are coming more you say, now. What are the other types of people that are coming more now to the church than before. Are there other different types of people that are coming to the church now than before?

O: Yes, I just say so. And there are younger people. And they come with their children instead of just letting them go by themselves.

R: How.

O: Well, the church was in a small town. I think the children, a lot of them just came by themselves without their parents. But now the parents have to bring them and a good many of them stay. Not in all cases, but I think that the program they have to offer the people brings them in more. Oh, there were some men that I could remember. Myron McCrone, he had a store in Poland and he was later the postmaster. And he was very influential in the church. And there were other men that were there but I do not recall their names. I think back to those times that were so different. Even on Sunday morning, I'll sit there and think that this is a long way from the church that I remember as a youngster.

R: Going back a little bit, you mentioned the hundredth anniversary. What was that like? They are coming up on the hundred and fiftieth now. What was the hundredth like?

O: I'm trying to think. I remember we had several days or nights that we had programs. And they, of course, invited all the old ministers to come. But it seems to me, I wouldn't say for positive, but I thought that they had some kind of play. I shouldn't probably call it a play, but it was something dramatized to show the history of the church. I don't recall real well. But I know I remember it was a real exciting time. That I remember because I was a lot younger and things were a lot more fun then.

R: Have there ever been other big events like that that you remember exciting?

O: Well, I think our two biggest events were when they had that celebration and then when they consecrated the new church.

R: What was that like?

O: They had a banquet one evening. And then they had an organ recital on Sunday and church services too. At least two church services on Sunday. I don't remember just what all went on at that time. It was a big time in the church.

R: Do you think that the church is going to be more or less important to Poland in the years?

O: Well, I would say, as far as the church we have now

and the ministers we've had in the last few years, I think it becomes more important because we've had men that were really appealing to the people. They have drawn people. One of the most exciting ministers in my tenure was Reverend Uphoff. He was there, I think, for two years. And he was so interested in the Boy Scouts. And he drew many people. But he was only there for two years and he went to Richland, Washington, I think, to a church out there when he left here. And then later went to Seattle, Washington, and he had a big church in Seattle. And he, I'd say, was one of the most dynamic speakers that we ever had. And there just almost wasn't room for all the people during the periods that he was there. But he was so good with the Boy Scouts and so interested in them. But he really was something else. I, to this day, can remember certain things that he said in his sermons; I can go back to and remember certain points that he brought out.

R: Could you tell us a little bit about him?

O: Well, just off-hand I remember one thing that he told about, about these two men that I guess had been behind the bars in prison. And he says, "The one man looked out and all he saw was the mud and the other one looked out and all he saw was the stars." What he was trying to bring out in fact, is what you yourself can see in things, the value in it. Ah, this has been years ago. It's hard for me to remember. I can't remember what happened yesterday sometimes. (Laughter) But I do remember this, in my humble opinion, he was the most dynamic speaker that we ever had. But he was just there for, I think, two years. And we lost him because he went on to greater things. And one time we were out west and we went to the church where he was. He, at that time was in Olympia, I believe, the capital of Washington. Although he was a dynamic speaker, he may not have been the best minister we ever had and I'm sure he wasn't; we've had so many good ones. But people just came to church. They didn't want to miss his sermons.

R: What did you feel like when he left?

O: Oh, I felt bad.

R: Have you ever seen him again?

O: Yes, I said we went to Washington. We were out west and we did see him once. I corresponded with him for a while. He was one of the first ministers to promote

a building program. He sent out a letter one time with money in it and you were supposed to match the money that he sent to you. I can't recall how much it was. But he started the first building fund and that's when they built the educational unit from that start. And then really the first money towards any building fund was when Dr. Riley was here. They had a bond dinner, and E-bond dinner. In order to go to the dinner, you had to purchase a bond. All that has been many years ago.

R: Who was the minister when the church burned down?

O: Reverend Marston.

R: And who was the minister when it was dedicated?

O: He was still there.

R: Was he still there?

O: Yes. That was his first year there. And I think he stayed for seven years. He stayed until it was done. So, he was there during that length of time.

R: Do you remember anything that he did to help get through that tremendous period of stress? Do you remember anything that he did?

O: Well, it seems like the very day that the church burned, the trustees got together that night and they started laying plans for what they were going to do. And then there was the time they had the drive for the money for the building fund. There was some sensational money raisers that they had to direct that campaign.

R: Professional money raisers?

O: Yes, there's people that come in and run a campaign to raise money for you. You pay them a certain amount of money for their services.

R: Do you remember who they were?

O: I can't recall who they were. I remember that they were there. And there was one minister with them and he was an old Scotchman, I think. And I remember one thing he said. He said, "You should have more faith than fear." He was telling that he had been in an automobile accident in Washington D.C. one time and that he went right ahead and drove again because he says, "You have to have more faith than fear." And

that has stuck with me through the years. It's little things sometime. But he was quite a good speaker. And they did a good job with raising the money. And we collected a lot of money for the church. I counted a lot of money that went into that church.

R: What have been the best financial years?

O: I don't know if there are any that are real good. (Laughter) It seems like it has been a case where you just made it, made it, all through the years. There has never been any time when you had an excess of money. But of course, the budget keeps getting higher each year and more money comes in each year. But I couldn't say any one year was any time when you had a lot of money that you could not have to be concerned about it. But we always make out. We get through the year somehow because if come the end of the year and we're short and it usually happens, the people dig down and give extra. And we somehow come through all right. And then I think some people wait until later for tax purposes towards the end of the year and they think, well, I'm going to give so much more because it will help me on my tax return and I'm sure of that.

R: You said the church is it's people.

O: Yes.

R: Where do the people live?

O: Well, a good deal of them live in Poland, but there are a lot of Boardman addresses too. There's quite a few, but the bulk of the people live in Poland. And then they're from the southside of Youngstown, Struthers and from New Middletown. They come from all around. But as I said, the bulk of the people are Poland residents. And then there's people like I am that have lived in Poland and our roots are in Poland, so I keep going back there. And I think that happens in other cases. People move to different areas, but they will still come because that is where their own church is.

R: I get these questions from our conversations, that the church is a very important part of your life.

O: Oh yes.

R: Are there as many people now as in the past that the church is as an important part in their life?

O: You have to realize that we have a lot more people now. Percentage-wise, I don't know. I know that you look back to those early years and some of those ladies, they lived there. That was their lives. Well, of course, people today, their lives are a lot more complicated and varied. Well, I don't know percentage-wise whether there's a bigger percentage of people that are really devoted to their church today as there were back in years gone by. But you take a small town like Poland, everybody knew everybody then. Now, people don't know each other. And then they'd have their quilting bees and their ladies aid and their missionary and everything. And that was their life. That was probably the only social life a lot of those people had. But you know how things are today, I mean, everybody is so busy.

R: Are there enough people today to help the church?

O: Oh, yes. The church has interested probably a wider area of people that are active. It's not the same. Now, in my particular case, I've gone on year in and year out. You are only supposed to have a job for three years, but they have exempted that job on the account of the nature of it. Because this isn't something that you can pass from one person to the other because it is pretty confidential. Nobody knows what anybody gives.

It's a broader base. There's more people there that are in places of responsibility than there used to be. It used to be the same people year after year had the same jobs. Now that isn't true. Like I say, it has a broader base. They are bringing new people in and they are giving new people responsibilities.

R: Is there anything that I haven't asked that you think I should ask about, anything major?

O: I can't say. It's funny, you're sitting thinking of these things and you forget so many things that have gone on, [except] just a few outstanding ones. I really don't know. I mean, I don't know how much you need to ask, and how much information do you need and what you are going to do with it when you do get it.

R: Well, I think we've got a lot. I want to thank you for granting this interview.

O: Are you satisfied with what you got?

R: I think I am. I'm satisfied.

O: Well, that's good.

I remember M.A. Kimmel. He was the professor in school. They call him, "The Professor," in high school. And he directed the music. And I remember him so well. He must have been the Sunday School Superintendent. And I remember them singing the "Little Brown Church in the Wildwood." It seems to me we always sang that. That I remember so distinctly. And then there was another man that was superintendent of Sunday School that I recall. It was Sherman Workman. And he was a dedicated man and faithful until his death.

R: Now, these are people when you were a child or just as you recall?

O: Just as I recall as a child. See, there was just one Sunday School. And there weren't that many people. It wasn't departmentalized like it is today. We all gathered together in one room before we went to our class. We sang songs and I don't remember what else. But I remember these two men particularly, especially Mr. Kimmel, I remember him so well. And then my first Sunday School teacher--I remember her distinctly--was Ellen Endres. And I remember the first Sunday School lesson that she taught us. It was about the man who was blind and Jesus put the clay on his eyes and he was able to see. Well, I remember that as well as if it were yesterday. That was the first Sunday School lesson that I learned in Sunday School.

Her son still lives in Poland. One son is dead and the other one still lives in Poland. And he, at one time, was superintendent of the North Side Hospital. But she was the primary teacher for years and years and years, and the finest old lady. Well, I thought she was an old lady, like I said before. (Laughter)

R: You were little.

O: I was little and from where I sat, she was old. But I bet you that there's a lot of little kids from where they sit, think I look real old today.

R: That's right. With little kids, anybody who's bigger than them is old.

O: Yes, but I did recall that about old Professor Kimmel. He had gray hair, almost white hair. He was quite a character. When I say character, I don't mean dis-

respectful. He was a school teacher there in Poland, I don't know how many years. He was a fine, old, gentleman. But I do recall that.

My parents didn't go to that church, just my sister and I, because they belonged to the Bethel Lutheran Church. It wasn't over here on Crestview Avenue where it is now. It's about a mile away from here, but it was downtown. And they were charter members of the Bethel Lutheran Church, but they moved to Poland. It was too far to go downtown, so we wanted to go to Sunday School and we went to Poland to Sunday School. So that's how I got started down there and that was when I was about five years old.

R: The youngsters went to Sunday School alone?

O: Yes, that's right. And our parents belonged to the Lutheran Church, because it was better to go there than not to go at all.

R: Okay, thank you.

END OF INTERVIEW