

Interview with Bodil Soderberg
Marquette, MI
April 19, 2011

START OF INTERVIEW

Russell M. Magnaghi (RM): Okay we'll start with my first two questions; my first question is always, what is your birthdate?

Bodil Soderberg (BS): May 7th, 1939.

RM: Okay, and then could you clarify your name, the spelling of your name and the pronunciation?

BS: Okay, my first name is Bodil B-O-D-I-L, Soderberg S-O-D-E-R-B-E-R-G.

RM: And what is... does that translate into anything in English? An English name?

BS: That's... the last name is my husband's and it's um, actually should have umlauts on the o and it's pronounced like Sudabari in Swedish and that means self-mountain.

RM: Oh.

BS: My maiden name was Nordman, which 'Nord' means north man.

RM: North man. Now how about your first name?

BS: That's really a Danish name originally.

RM: And there's no translation of it?

BS: No.

RM: Okay because we had a student here, Anders Gillus, and that's Andrew.

BS: Yeah, that's right.

RM: That's kind of interesting okay. Now could you give us, tell us a little about your background, where was your family from in the old country and then you know maybe talk a little about the, because we'd like to get into the Finnish-Swede situation and maybe talk about that, but first, tell us about your family, where they were from.

BS: Okay, I grew up in Helsinki right downtown and my father's family had always lived in Helsinki. My mother's family, my mother was actually born in Beburry which is now on the Russian side. And they, she moved to Helsinki when she was a teenager with her family

RM: Was she forced out by the winds of war or...?

BS: No, it was about the time of just before independence.

RM: Oh.

BS: About that time.

RM: So 1917 or so?

BS: Before that, by then she was in Helsinki. It may have been 1912 or something like that.

RM: Oh okay, so what did your father do then in uh...?

BS: He was an engineer, a mechanical engineer working for an insurance company and my mother was nine years younger than he, was a stay at home mom, and I had an older brother and an older sister and a younger sister. My older brother now lives in the states half the year and half the year in Finland.

RM: Oh.

BS: My two sisters are still in Finland.

RM: I'm kind of curious, how do, how did you deal with the long dark winters. Or is that a problem? Is it really that dark? Or...?

BS: Well yes, it is dark, but growing up it didn't really seem to bother us, the worst was maybe November, but by then they start, if you live in the city then they start with all the Christmas lights and all that in the streets, but it was dark in the morning when you went to school and it was dark by the time you left school, so it was very long and then in the spring when you saw the sun you were just going crazy. Everybody was sitting out in the sun on their lunch breaks and everything. Now I think they're... they are paying much more attention to it, apparently a lot of people get this SAD or whatever it's called that syndrome.

RM: Yeah, and then they have special lights, I know here they have special lights you can put in your...

BS: Yeah, yeah, I read an article where some cafes have these special lights at the tables you know.

RM: Oh.

BS: Haven't seen them myself, but then of course, then the good thing is that it's never dark in the summer so...

RM: Now what did you, you went to school and then you grew up in Helsinki.

BS: Yes.

RM: And you went to school there and...?

BS: Yes, I went to school there and it was a Swedish language school, all the subjects were in Swedish, there were several at the time, high schools like that.

RM: So now, now wait a minute, go back, so your family was Swedes, Swedish, living in Finland?

BS: Yeah, for hundreds of years. So my home language was Swedish and we used to have somebody in that, when I was, before the war we had somebody helping in the kitchen and she was Finnish speaking so I learned Finnish at an early age. Then some of the kids that you played with were Finnish speaking and... but in high school, you had Finnish at least an hour every day, was on the schedule for every day. So you were supposed to be really proficient when you graduate. And then I went on to nursing school and that one was also, it was a Swedish one which was part of the big Finnish institute of nursing but so the theory was taught in Swedish but then when you had clinical it was all mostly Finnish because patients and other nurses were all mostly speaking Finnish.

RM: So you didn't, I mean you didn't have a choice and you couldn't say I'm going to go and I'm going to speak Swedish and go off into a Swedish community. If you wanted to get ahead, you had to speak, you had to be bilingual.

BS: You really have to, yeah. It's very ____ that you would but you know, what can you do if you don't speak Finnish. If you live out in the boondocks then fine, and actually our summer house was out in an area that's very Swedish and still is and we had when I was little there were a couple of neighbors who didn't speak any Finnish at all so they couldn't go to a bigger, this one guy couldn't go to a bigger community to buy tools and things where they had the better selections because he didn't speak any Finnish so he went to the closer one where he was understood.

RM: Oh so there was no, I mean there was...

BS: He hadn't had any schooling.

RM: Yeah, those people, so you were on your own if you wanted to learn it you learned it and if you didn't want to you just stayed in your community.

BS: Yeah.

RM: But it was very limiting then.

BS: Because they had not had any, that much schooling so.

RM: Yeah, and so it's not mandated by the state that you have to speak both languages, I mean it's up to the individual?

BS: Yeah, no you don't have to but I mean if you want to get a job, you were supposed to; you have to be at least, yeah you have to be fluent.

RM: And was the fluency actually, did you find it to be a problem? Or it was just you learned the language and then you could speak it, either one.

BS: Well, it was always a problem for me because the grammar is very hard, I struggled with it, but by the time I graduated from Nurse's training I decided to take something called the smaller language test, there's a bigger one and a smaller one, and the smaller one is just an oral test, conversation like this, and I passed that one, because I figured at that point I really knew Finnish well and I had planned to go to the states for a year to work and I figured I might have forgotten some of it when I got back so I had this paper on me that said I was fluent in Finnish also.

RM: So what basically happened in the process then? You learned to speak Finnish and that meant you didn't know all of the grammar you couldn't go and teach Finnish but you knew to speak it, you knew the language to speak it?

BS: Yeah and actually I knew the grammar then too because we had to, that's one of the requirements for graduation; student examinations where you have a big, big test in the Finnish language too.

RM: Oh okay, so did they then see it as if you were educated that you were obviously encouraged to learn the Finnish to be bilingual?

BS: Oh yeah, yeah.

RM: Okay now did they maintain in the Swedish, was there like a Swedish section of Helsinki? Or were people just scattered?

BS: No, that's just scattered.

RM: And then did they have any special theatre or...?

BS: Yes, there's a Swedish Svenska Teatern that's the Swedish theater and there's another one that's called ____ the little theatre and they were ma- that one was then mainly also Swedish, now, it's kind of bilingual, it's been bought by a Finnish theater, the little one, but the Swedish one is, the big theatre has been there for I think over a hundred years.

RM: Mmm, do you want to spell the names?

BS: Svenska Teatern, S-V-E-N-S-K-A, T-E-A-T-E-R-N.

RM: And the other one's... the little theater please.

BS: L-I-L-L, L-I-L-L-A, T-E-A-T-E-R-N. It's hard to spell when you don't write it down first.

RM: Okay, good, and so then you were living in, you were living in Helsinki where you got your degree in nursing and then how did you get to the United States or did...?

BS: I came because my brother had; actually he went on a scholarship in 1949 to the University of Minnesota. He was an engineer and he went there for graduate studies, to get his doctorate, that's what it was, and then he settled in Ann Arbor and was in the chemistry department and he had just become an American citizen and so he could sponsor me and I went to the American embassy and I had to swear that I had never been a communist and I was not going to be a burden on society and ect. ect. and it was

very easy to get a visa and it was very easy to get a working permit. So I got a job right away at the University Hospital in Ann Arbor.

RM: Oh okay, now did you have to take any special test or do...?

BS: No, I was so lucky because at that point Finland... and there was reciprocity between, and about less than a year later they changed that, and I, if I had come later I would have had to take. A whole summer long I was cramming for this exam that I thought I had to take, just to learn terms and you know.

RM: Yeah, now how did you, now getting back to the language, how and when did you learn English? Was that...?

BS: Oh English we start right away, I was probably nine years old or so, eight maybe when we started.

RM: Oh so you learned it in school as a third language?

BS: Yeah.

RM: Okay, because I remember when one of the countries, the... it might have been Sweden and there were some Italians there and the Swede didn't know Italian and the Italian didn't know Swede so they both talked in English, that being the common language.

BS: Well that sort of becomes the common language worldwide now.

RM: Then we were, I also noticed with getting a job even as a waiter or something if you wanted to get a good job at a hotel or something you had to know three or four languages, if you didn't you were unemployed.

BS: Well if you graduate from High School in Finland especially if you went to a Swedish high school then you speak Finnish, Swedish, and English. Before the war German was usually the third language, but that switched after the war; the second World War.

Male Voice: So then you ____?

BS: You can get German too. You can have that as an elective and French.

RM: And just some people do that? I mean...?

BS: You take as many languages as you can, because I didn't want any math, so I took languages.

RM: Well then I guess the other thing is though that we have a problem here with... a terrible problem is that we're such a large country and we don't have speakers like for instance, do you run across anyone speaking Swedish or Finnish today?

BS: Not many, I have a couple friends that do.

RM: You almost have to.

BS: But they're my generation. They're just...

RM: Yeah and then the younger people just, there's no ability.

BS: That, my father-in-law came from Sweden and my mother in law was the first born of Swedish immigrants and she actually didn't speak any English until she went to kindergarten and so but Finland Swedes I don't really run into any at all.

RM; Yeah, okay. How did you find... when you came here how did you find America?

BS: I loved it, oh I was so excited. Yeah and I had roommates in Ann Arbor that were Grad Students, one was a Special Ed. Teacher, was it, Special Ed. and the other was an artist and so they were a little more my age then... and in fact this artist is coming again to visit us with her husband in a couple weeks, I mean it, kept in touch with them and they took me around, "Oh you have to have these kind of shoes," and you know I was dressed all wrong for campus. And you had to do this and you had to do that and no, I thought it was wonderful.

RM: So it wasn't, but then you also knew the language so that...

BS: Yeah it wasn't a problem.

RM: Okay.

BS: It was a little bit of a problem working in the Hospital because I had never encountered black people and it was hard for me to understand some of them. Some of them were patients, they may have been from the south and you know I had never heard those kinds of accents. And they all guessed that I was from Scotland.

RM: Oh.

BS: Then I said from Finland, "Oh, Finland!" Was the only country that saved their death sentence.

RM: That's right, that's right yeah, interesting. And then now, how did you get to the U.P. or I guess it'd be Lapeer and...?

BS: Yeah, that was because I met my husband when he was in medical school and I was working in the hospital and so I obviously didn't go back after one year to Finland but I did go later on for a couple years and then when we were married he had started his dermatology spec- residency at the Temple University in Philadelphia so we lived there and then when he was done with that he was looking for a place to practice and he was born in Rapid River so he wanted to come back to the Midwest and we were thinking Green Bay or Duluth. Actually, thinking about Duluth there was somebody retiring there, and then a friend of his found this add in the Dermatology journal for a Derm guy to come to Marquette. And he said, "Hey isn't this where you, isn't this the Upper Peninsula, isn't that where you're from?" And so he came for an interview and that was it

RM: You're still here.

BS: Yeah.

RM: Okay, and that was about... what year did you do that?

BS: That was, we came here in '69 we started.

RM: Oh, the same year I came.

BS: Oh, before that we had been in Philadelphia.

RM: Yeah, so how did you find the, so you didn't know anything about the Upper Peninsula?

BS: I had actually had a friend down, she's still here in Marquette, Lavern Lock, who was a Nurse down there and a roommate of mine for just a summer and I came up to visit her, drove up with her one spring. So I had been here and I knew it looked just like Finland and I loved it. So it was no, he didn't have any trouble convincing me to go to Marquette.

RM: And then how about, did you know about the Finnish people up here, and the Swedes?

BS: Yes, I knew that because this friend's family was Finnish background.

RM: Oh was Finnish background, okay. So you, so this was almost like coming home almost.

BS: It was yeah. It was great but sure has changed since '69, my gosh. I mean there were no stores and no malls and they were building Shopko that year when we came.

RM: Yeah they had just opened it and the thing is, people don't realize it but that was the end of town.

BS: Yeah, that yeah.

RM: There was no McClellan Street there was just fields there.

BS: There was nothing, yeah.

RM: And I remember the other thing that caught my attention was there were no, no doughnut shops, doughnuts were not...

BS: Wasn't there a Mr. Doughnut? I thought there was a Mr. Doughnut where that subway is now or whatever it is now, it's...

RM: I don't know, but there were very few.

BS: Cafes there were nothing, none of those and not many ethnic restaurants either.

RM: Oh no, no, no. There were, yeah. And then I think they had, across the street here they had burger king, burger chef, burger chef. And there was... I remember I came here and you couldn't eat in your car, because people would throw the paper out and then the paper would go into the neighbor's yard and so the police would give you a ticket if you were eating in your car in the fast food restaurant.

BS: Oh isn't that interesting.

RM: Yeah it was like, this was kind of all new to me because I'm originally from San Francisco and then I came by way of went to graduate school in Saint Louis, another large city and all of a sudden I come up here and there're all these parameters you know, you can't do this, can't do that, and a lot of the things that you were used to were missing you know and the food and whatnot there were no Chinese, no Chinese restaurants and I remember having a Finnish American roommate Dan Mackie from Pelkey, the farm community there and I said, "Dan," I said, and he had a very baritone voice and he was in the choir and what not I said, "Dan," I said, "are there any Finnish restaurants? You know you have Italian restaurants and Chinese and so are there any Finnish restaurants?" And he said, "Oh," he said, "the only things Finns eat are fish and potatoes, and that's all." Okay, that explains why there aren't any restaurants I guess. But it was, yeah, I used to... I guess you didn't worry you just kind of went about your business and gradually things began to change, but now when you look back, you know... in a, you know, one thought, it's like oh yeah there has been a lot of change.

BS: So many changes.

RM: Now did you with your Swedish-Finnish back ground then... like did you belong to order of Vasa did you join these clubs?

BS: No that was fairly recently, maybe ten years ago that I joined that. Maybe more but...

RM: Were they around at the time?

BS: I think they were yeah. Oh sure because... oh sure they had been around for a long time.

RM: But you didn't particularly associate with I guess?

BS: Well I was busy raising kids and you know, just...

RM: Yeah, so it wasn't something that you would, wasn't kind of a cultural thing that you...

BS: No I wasn't really ready for that then I guess.

RM: Yeah and then there weren't a lot of, and you probably know, there weren't a lot of immigrants like yourself around.

BS: No, it was all, they were older, the ones that had or they were second generation.

RM: Yeah, they probably barely spoke.

BS: Yeah.

RM: Or... did you find that the Finn or Swede that they spoke was old fashioned?

BS: Yeah, when I opened my shop we had some of the older Finns come out and buy Scandinavian gifts and we had some of the older Finns come to check it out and you could hear when they would mumble between themselves about what, how they could get it for much less, their cousin could send it for

much cheaper from Finland then their language was pretty old fashioned and some of the Swedes too even my father-in-law who spoke Swedish but he didn't really, they used it for secrets when my husband grew up. But his Swedish was very old fashioned but he was from Northern Swede-land and was sort of a dialect too so.

RM: Because they tell the story of Glenn Seaborg when he went back to get his Nobel Prize and I guess there was a thing in the paper... they ran an interview with him and they were all excited because he spoke Swedish and but I guess the article started what is it, dolla? No, that is the province...

BS: Dollana?

RM: Dollana.

BS: Yeah.

RM: It said, I guess that they were from there and it said speaking in very good, or very traditional Dallana this is what he said, and then they went through the interview you know but they didn't do it in the dialect but they said he was speaking in the dialect and that's what they learned in Ishpeming.

BS: But he wasn't even, he was born here wasn't he?

RM: Yeah.

BS: So that's really amazing that he did speak it.

RM: Yeah that he was able to speak. Now I don't, I think, yeah his parents were immigrants it might have been the thing where they spoke the language at home and so then I think he'd be the type of person that would have kept it up when he had the chance and didn't let it go.

BS: So many of them used it for secrets. It's very handy I use Swedish for secrets now too. When we were talking about other people when the kids were little or they would say something, they would say it in Swedish so that was good, if it was something that was not appropriate.

RM: And then but did the kids, so your children didn't learn?

BS: Oh yeah they speak En... they speak Swedish, they're all fluent but they don't write it very well.

RM: But they can speak it?

BS: But they can speak it, oh yes, like my son was even, he was at U of M and he was working as a, one summer at a restaurant there and there was some Swedish girls at the... that had come to for some meeting or something and said, when did you move to this country they said, because they thought he spoke such fluent Swedish and he said, oh I was born here.

RM: Well that was great that you were able to pass that on. And then you said you operated a store?

BS: Yeah I had Scandinavian gifts together with two friends for quite a while, 36 years actually. They had left almost 20 years ago, 15 years ago and then I took it over by myself.

RM: And that's down on Washington?

BS: Well now it's there, what's left of it, but it was up on third street it was first in that building, first we were on a building next to Lutey's was where that tattoo parlor is now, across from Togo's.

RM: Oh yeah, yeah, yeah okay.

BS: And then we were in a little single building that's in the parking lot right there by that little mall.

RM: Okay, yeah.

BS: And Lutey's was at one end and we were at one end, but then that building was sold and then that's when I moved down town and then that wasn't the same anymore so then I retired.

RM: Did you find that there was an interest in Scandinavian products that way?

BS: Yeah there was really. We had a really good time with it and I mean we didn't... it wasn't a get rich scheme at all but it was... it was, we did it for fun and we broke even so it was fun.

RM: Well and it kind of kept your connection with Sweden and so on.

BS: Yes and I was going you know we went to gift shops in Minneapolis and there were a lot of other vendors and a lot of the wholesalers were from Sweden and it was kind of nice to be in touch with that whole Scandinavian...

RM: And so then, but that then also allowed you to continue speaking the language.

BS: Yeah.

RM: And that's what I was saying earlier, that in the United States, we're so large that you don't have people around you, you know you can learn a language in school, but if you don't have anyone to speak it to it dies rather quickly.

BS: Yeah.

RM: You know maybe you're a semester out of school and can you still speak Spanish? No...

BS: No.

RM: So you know it's gone and so that's kind of the, I think when you talk about learning these languages, like in Finland and so on you had more of an opportunity to talk to people you know to use the language, you know you go down to the corner store and speak, well like you could go down and speak Finn or German or there'd be German tourists you'd be close enough to these countries where you could learn the language and then use it on a regular basis.

BS: Right.

RM: Where here you start talking about learning a language and people...

BS: Well they start way too late; when they're little and they pick it up readily.

RM: Yeah there was also and then there was also in the United States, well I'll just turn this off...

[AUDIO CUTS OUT, THEN BACK IN]

RM: Okay let's stop getting off track here, did you find when you were up here did you run across any, you called them Finland-Swedes, you know as a group?

BS: Not as a group, no, and I have run into a lot of people when I had the shop they would come in and they would say they were, some would say they were Finns or they were or their parents or grandparents were Finns or they were Swedes but then it turned out that they were maybe Finland-Swedes, they had always spoken Swedish and they were not really from Sweden they were from Finland and there was, sometimes there was a shock to that but when they started digging into their background and they found where they had actually grown up and it was a very Swedish speaking area in Finland or something like that. And I think that's maybe why some of the immigrants went to live near other people who spoke the same language. It was easier and that was how the next generation didn't even know that they came from Finland rather than Sweden but as a group I haven't really, there's very few Finland-Swedes around here.

RM: And they don't really well as you're saying they didn't really remember, really have any connection with or know how and why and so on. You'd probably be one of the few people that would know the difference between the two and how all that fits.

BS: Yeah, I belong to a ____ organization called Swedish Finn historical society out in Seattle and I subscribe to there. I just thought they needed support, there's not much in the paper but, it's...

RM: And do they try to organize?

BS: They... whenever there's a Finn-fest they always have a booth and they even organize the breakfast for Finland Swedes that were attending Finn-fest so we went to that and actually there was a woman who was from, I think she was from New York actually but she had gone to the same high school as I did but a few years before me. And I couldn't believe it, it was just...

RM: Yeah. Well we did try to get, I tried to get them to write anyhow, I work with Michigan State University Press to get writers to do books on different Ethnic groups, and one that I wanted done, because so little is known about them as you pointed out, are the Finland Swedes. And I tried to get the historical society you know, tried to get somebody out there because they had some displays about the Upper Peninsula and Michigan and so on and then I, and then even Carl Columpot trying to help me with people's names and all and they never responded and I said well you could get persons said well I don't want to do it myself you know it'd be too much, and I said we'll get a number of people you know to work on something and I never heard anything and then I had this fellow, Andrew Gillis as a student and he had the, he spoke Swedish and he was going to work on the book and started doing some interviews and then we had this, met this fellow who's done a lot of work, a Finn, done a lot of work on the and a professor has done a lot of work on the Finland Swedes and so eventually Andrew went on to law school and didn't want to pursue the book and this fellow wrote the book so there is a book coming out so we

will have something on Finland Swedes and I think he even coined the name because of the Swedish Finns, Finn Swedes, and he said they should be called Finland Swedes.

BS: Yeah, that's what we call ourselves in Swedish, Finland Sven scot.

RM: Oh okay, so Finland Swedes.

BS: Somebody had called my brother I think last year and he was wondering if I had been called by the same person I don't know if that was the guy at Michigan State though what, something about some connection with a book.

RM: He was doing a book or...

BS: He had been contacted by somebody, I don't know if it was by email or by telephone, I think it was by email to see if he had any interesting, he knew he was a Finland Swede.

RM: Yeah, yeah.

BS: But that might have been it.

RM: That might have been it yeah but so we're going to have a book, there's a book, I haven't heard too much about it now but it should be in production. It should be.

BS: That's only about them in Michigan?

RM: In Michigan, yeah. So at least that story will be together and so if somebody's wondering whether they come from or what the connection is they can get into the book and read about, you know read about it. And he did, I thought he did, I've read the manuscript and he did a very good job, a very thorough job. Now with the food and all for instance with Finland Swedes is it different or...?

BS: It's a little different I would say and I really I grew up in such a I mean was just so Finland Swedish that I didn't really know even about some of the Christmas foods that the Finns use but their Christmas tradition foods are a little bit different than what my family used but then that could have been that I was just maybe my family.

RM: Could you go into some details? You know, I'm interested in food.

BS: Well our Christmas dinner is first you have, the first course is lutfisk, and then a second course is ham with mashed potatoes, applesauce and peas, there was never any green salads because you couldn't get any, anything green, fresh in the winter, this, and then a third course would be the rice porridge that had one almond in it, blanched and whoever got the almond, someone, you or your family, the common is that the person gets married that year next year. We had that you had to make a little poem and then you would get a present and it was always a marzipan pig. But you had to put together a little poem.

RM: Oh that was when, if you got the...

BS: If you got the almond in the porridge.

RM: Oh.

BS: And then you would have for the last course, prune tarts and they are also very Finnish, the Finns use them too, the prune tarts for dessert.

RM: And that would have been very Finland, Swede, or most of it?

BS: Or mostly yeah I... well no, well, in Sweden I think they throw in more food in Sweden, so, but and they may have had smorgasbords and we didn't never had in my family didn't do that.

RM: And so you'd say you're, this dinner would be a traditional Finland Swede?

BS: Yeah, pretty much yeah. As far as I know our relatives did that too, the same way.

RM: Now is there a, was that like the big... the biggest holiday of the year?

BS: Yeah, and you ate that on Christmas Eve.

RM: On Christmas Eve.

BS: Christmas day you just sort of sat around, read your books that you got and carved on the ham some more.

RM: Did you ever go to the, they used to have it up at Palmer, the pastor up there, at the Lutheran church was into celebrating little Christmas...

BS: Oh yeah, no I never did go to that and I know Saint Mark's has done little Christmas celebrations too.

RM: And I'd gone up one... Carl Pelinpie, mentioned it and I went up there and asked the pastor, could I take some pictures and he said well, and he was cutting the ham and he said well come on and join us and then I went and I joined them and there was a _____. I didn't know anyone there and then there was pastor Kempidin, Luty Kempidin, he was there and his wife and I knew him and then there were some other Lutheran ministers that I sort of knew of maybe and so on so anyway I was with a bunch of people I knew, and then got a lot of pictures of the food and all and they had a typical kind of a big smorgasbord type, but finish, well maybe it was kind of Scandinavian. There was herring a lot of herring and so on and then they had this huge table maybe the size of this one just covered with desserts and whatnot. And it was incredible I don't even know, so now is it, did you bring this tradition with you so you do this on Christmas Eve?

BS: Yeah, that's we did. I did it for my family yeah.

RM: And you made the lutfisk?

BS: Yeah I had to. I could have easily skipped that but my husband really loves it so I had to.

RM: So he is a person that likes it?

BS: Yeah.

RM: And what is the... because, I ask this because Italians and most European Catholics are into codfish or they were traditionally.

BS: Oh I don't have anything against codfish, but that lutfisk version of it is...

RM: Basically like the Italians had it and the Spanish and call they called it balkaval and it's a big, well you buy them in little boxes, I don't know if you've seen them in the, like Econo has little box of salted cod, you have to soak it.

BS: Yeah.

RM: And then... or the Italian places will have the big dry cod that you again soak and get ____.

BS: But has it... have they been treated in lye?

RM: But that's the only part that they don't do, but and this is then treated in lye, but part of it is the smell.

BS: Yeah, the smell is a... you can get around that, because I've learned now to do it in the microwave with a cover on it and then it cooks fast enough so it doesn't have time to get too much smell. The cover helps to have it on. But my mother stopped. She would serve it, she stopped serving it on Christmas Eve because nobody liked it except for her so she would cook it once between Christmas and new years, well I think my dad probably liked it because he liked fish but, in general...

RM: It's just kind of creamed Codfish?

BS: Yeah, it's just nothing in there, yeah it's creamed codfish, but it has this funny consistency, and...

RM: What, kind of a glue-like...?

BS: If you overcook it, it gets like Jell-O almost, yeah it gets a little gooey but it's not bad if you put, you know, butter on it and spices and allspice.

RM: Is allspice the spice that they...?

BS: Yeah.

RM: Yeah, because I've never heard of anyone, you know, and I bring it up and I talk about it everybody is against it, though I do notice that codfish, this bacala that the Italians have and the Europeans have, my grandmother, French grandmother had it, the people don't like it because of the smell, my wife doesn't want to be in the house when I boil it.

BS: No, yeah so that must have some...

RM: And it has its own smell when it's there. So I make sure she's not home then I'll boil it, air the house out.

BS: Oh good, very considerate.

RM: And then the other day I had this big pot of it, I just made it the other day and I had this big pot of water filled with spices and I let that boil and so the smell of spices went all through the house and so Diane came home and said what are you cooking? You know because it smelled so good. Well I had gotten rid of the codfish smell. But I was just kind of yeah and so you didn't, did you encounter people like when you had the store that were still doing some of these traditional foods?

BS: Oh yes, yes some churches had their lutfisk supper and...

RM: Here in the U.P.?

BS: In the U.P.

RM: Do they still do it?

BS: I don't know, I... this was in Rapid River, maybe Escanaba too, I don't know if they do have that.

RM: Oh so they were still doing it down there?

BS: Yeah, I think so.

RM: But now the churches here, like Masiah...

BS: No, I haven't no.

RM: Saint Mark's, you don't hear of them having...

BS: No.

RM: So it has...

BS: Yeah but there are people who just absolutely love it but I made my kids try it, a little piece, everybody had to try it, even in-laws have had to try a little piece and then they pass so they can get to the ham and all the rest.

RM: But they, but even then they didn't develop a tastier...

BS: No, they didn't really.

RM: But your children didn't like it either?

BS: No, they don't.

RM: I should go and have it sometime and see what the... sort of what the problem is.

BS: It really isn't the problem, no you can eat it, but I wouldn't want it more than once a year.

RM: Oh you wouldn't?

BS: No.

RM: But your husband would though?

BS: Yes he would eat it.

RM: I just, I have a number of, I collect cookbooks and whatnot, especially if they deal with kind of Upper Peninsula cultures and I have one on lutfisk, what I should do is... I keep you know I should just, and it goes through and I guess in Minnesota and whatnot, most of the churches have it and it's big there and most of the churches serve it and all.

BS: Yeah, I think so.

RM: You know they have a big...

BS: They have a specialty of it there.

RM: Yeah and so there is a recipe I should just get going except you have to get the... now do you put the lye...?

BS: No, it... when we buy it in the store it's ready to be baked. You don't have to soak it or anything it's in one of those trays with saran wrap on it.

RM: And is it, you get it here?

BS: Yeah, Econo and Jack's used to have it and yeah, or maybe Super One I can't remember that, you can usually get it yeah.

RM: And at Christmastime or any time?

BS: Yeah, no, before Christmas.

RM: Before Christmas okay so it's kind of a, now it's become just a seasonal.

BS: Oh yeah, it's... I don't think it was ever anything but a seasonal thing I mean for Christmas, that's any time in December.

RM: Yeah. Now could you maybe, now lets see okay so that was the big holiday, did you do any special baking during the year? Was there any special, you know, pastries or anything that the Finn Swedes were...?

BS: Yeah there are certain pastries for different things. There's a... Finland's national poet is Runeberg, Luhan Ludwig Runeberg, it's a very Swedish name and his birthday is February 5th and for that there are some little tarts that always appear in the bakeries and they are called Runeberg's tarts. Supposedly that was one of his favorites or something.

RM: Yeah, spell his name for us.

BS: R-U-N-E-B-E-R-G. And then we have for, this is all of Finland has this one...

[END SIDE A]

[START SIDE B]

BS: Okay, the evening before first of May, first of May is a huge celebration, really all over Scandinavia and Finland too and the night before is a big thing and for the big pastries that are baked for first of May looks like a bird's nest, it's sort of a doughnut dough that you can even make yourself if you have a something to squeeze it out of and then it's deep fried and very unhealthy and then powdered with powdered sugar and it breaks off all over when you try to eat it.

RM: Is it like the funnel cakes you get in the...

BS: I guess it's something like that yeah, but it's sort of the size of a doughnut or something like that we just don't, like a ball of yarn or something and then mead is served with that. And I used to make the homemade mead, it's much better than what you buy in the stores.

RM: So did you continue some of these traditions?

BS: I, when the kids were little, yeah. I didn't actually, I tried making some of those bird nests once and they didn't turn out very well but my mother did make them at home but you can buy them too in the stores there and the mead my mother used to always make. So I made that, my son really loves that. It just can't... doesn't travel very well on the plane to North Carolina, so he gets it at home. [laughs]

RM: You just have to make it when...

BS: Yeah, when he comes.

RM: Yeah.

BS: And that's... those Easter, well that's... there's a dessert that's made out of malt and rye meal, which is all of Finland, as far as I know it's not known in Sweden at all. It's rather disgusting, and it's like porridge. My brother loves this stuff, but it's like a pudding almost but it's malt and rye meal and I don't know what else goes in it and you eat it they are... usually you buy them in a box, an open box that's printed to look like Birch bark because originally they were made, put in birch bark boxes and then somehow baked or something but it's still soft and you eat it with sugar and milk.

RM: So it's malt?

BS: Yeah I don't know what else is in it, but yeah, I think that's rye meal, yeah it's very strange.

RM: And it's eaten at?

BS: Easter.

RM: At Easter time.

BS: Mhm.

RM: Because that's kind of interesting because...

BS: It's called Memma, M-E-M-M-A.

RM: Because my wife talks about, she's Serbian orthodox, and they have, and she just made it for Saint's Day, which is Saint Lazerous which is the Saturday before palm Sunday and they make, and they do it forty days after the death of a person and they serve wheat and then mixed with the... so they boil the wheat and then they serve it with honey, I don't know if there's something else in there, it's a very sweet thing. But it's supposed to be, kind of the rebirth the you know that wheat is now growing and coming back and so on I think that's the symbol of the whole thing and I'm just wondering if this is something you know that would be, now their wheat would be replaced by barley, in Finland because of it being so far north, I wonder if it's a take off of on that you know some old _____.

BS: Could be you know and I think because of the way they were usually in birch bark, originally birch bark containers, it's probably something that's come from eastern Finland, maybe from Russia or something like that but it's... that's something you buy all over you can buy it ready made and...

RM: So this is almost a national... I mean it's...

BS: It's not Finland Swedish, it's just for everybody.

RM: Everybody in Finland.

BS: Yeah.

RM: Oh, the other thing, I talked about food and drink, did you ever have targasnophie? Tanga?

BS: Terrava?

RM: Terrava, maybe pine tar?

BS: Yeah, terrva.

RM: Is it terrva?

BS: Yeah, what was the last part of it?

RM: And then schnapps.

BS: Oh, yes I think I did try it when I went on that sister city trip to Kyanie several years ago.

RM: Yes.

BS: We tried everything because Kyanie was a tar producing area.

RM: Right that was a big center...

BS: And so they had everything tar and there was an ice cream topping that looked like tar too, but it was something light and...

RM: Did they have...

BS: I love the smell of tar, but I really don't like to eat it but I had, I tried the drink.

RM: You tried the drink, because I had some...

BS: Try everything once!

RM: What happened was once we'd gone to Finland and then when I came back, and I found the pine tar candy and what not, and I tried some and almost threw the bag out.

BS: Yeah.

RM: What is this? And then I read about it and I hadn't thrown it out and then I had some friends who were going to Finland and they brought me back a bottle of the terrva.

BS: Yeah, goes a long ways doesn't it?

RM: Yeah, and then my wife said, "But my god you're drinking creosote, it's terrible you know," and I, so it... yeah, it's not.

BS: Well I think it's probably not as bad a Jägermeister that they have in Germany; that is something horrible.

RM: Oh yeah, yeah that I would agree, yes, it's not, but that wasn't something that you, that is a very regional thing.

BS: That's a very regional... yeah.

RM: You never even heard of it when you were living there.

BS: Well tar soap, you could buy tar soap and all that kind of stuff, but no we did not eat it.

RM: But the tar in the, like they make cakes and whatnot with the tar and that's Kariamie's specialty.

BS: Yeah I think that must be.

RM: Yeah so you didn't have that in...?

BS: No.

RM: Helsinki. Now speaking of Helsinki, and Helsingfors when is that, is that ever used? How is that, the name is used by Swedes,

BS: Yeah, well it's... it says still on pla- when you driving towards on the states it still has it in both languages but it's usually in smaller letters there in Swedish but it is yeah I guess nobody else really uses it because now Helsinki has become the international name too.

RM: Yeah so like when you were growing up in your household then, when you were talking about Helsinki, you used Helsingfors?

BS: It was Helsingfors, yeah always.

RM: Now could you talk a little about what you were mentioning before we started the interview here, a little about the status of the language, or the status that Finland is bilingual, supposed to be bilingual?

BS: Officially yeah, most government forms and things that you fill out have the text in both languages, and sometimes the text again, much smaller in Swedish, so must mean that Finland Swedes have better eyesight? Or something and but so I think this question with the they just had the election of parliament every elections on Sunday and this one party that really gained a lot of seats now is or they hadn't been in the parliament before because it's a new party or it's been around, but it hasn't been as powerful, it's become so nationalistic and they're so anti-govern uh, anti-immigration and anti-Swedish and my sister just wrote an email, said it's going to be tough now for the Swedish speaking people because it's, he absolutely wants that, it has been, it has not been, mina has been a compulsory subject in Finish schools to have some Swedish and I think they don't have a whole lot of Swedish but now they want it out all together this party and...

RM: And what was the name of the party?

BS: True Finns. I can't even remember the Finnish name but they're True Finns

RM: True Finns?

BS: True Finns. And I think they may have been the ones that at some, one point also wanted Carillia back from the Russians, and that will never happen but anyway, we'll see now what happens with that, there's only six percent speaking Swedish now and so far, of course the population numbers have gone down to so, many of the Swedish speaking schools, High schools, have been consolidated, they were when I went to school I graduated in '57 from high school, and then there were lots of schools, some co-ed and some all girls and some all boys, but now most of them have been consolidated, but they also have started something a few years ago that are called language baths, and that is day cares that are bilingual where they can learn, you know people put their kids in there so that they can learn both languages, so they are from two language families and I haven't heard now lately how those are going but they were very popular for a while. So there are some that are realize that it's maybe, it's kind of a link to the rest of the Nordic countries, to know that language, then on the other hand, I think, there was this true Finns that actually had somebody suggested that instead of Swedish, for a second language, they exchange it for Russian and to do that with our arch enemies, you know that just...

RM: But they're supposed to be highly patriotic and so on from there?

BS: Yeah they're very, they are that supposedly and so no immigrants and Finland was very slow in accepting the Vietnamese boat people and everybody else was and finally they were shamed into taking some, and now they have quota immigration, but it's hard for them to find jobs and I don't think they're well treated.

RM: Then so they're kind of... so the whole thing they end up being a burden then on society?

BS: Yeah, from Romania there are now several... lots of people from Romania because it's even worse there and they come to and all they do is beg in the streets or pick up plastic returnables and things like that.

RM: Now what is the... where are the Swedes concentrated?

BS: They are, there's a big group in the western end of the province of Nyland Uusimaa, which is where Helsinki is along the southern edge and there are quite a few in Ners, that's where our summer home was and there are many communities that are completely Swedish speaking still.

RM: Down along the southern coast?

BS: Yeah, along the coast yeah.

RM: And then how about the Aland Islands?

BS: Aland islands are all Swedish speaking, yeah, I had some classmates in the nursing school that didn't really... they had really a hard time learning Finnish they took extra lessons and they gave them extra lessons at the school so they could manage and I don't know what their status is there if they are, if they have, I think they have to learn some Finnish in the schools too because they have sort of... they are sort of autonomus, they have their own flag and their own stamps.

RM: Really?

BS: Yeah.

RM: Their own stamps.

BS: Uh-huh and I think a lot of Aland Island people would rather be part of Sweden because it's, because of the language thing and then there are some in Austrabotin, Austrabotina there on the coast.

RM: Isn't there kind of like a not a like a bulge, not a peninsula, but kind of a...?

BS: Yeah it's a little bulge, yeah.

RM: And that...

BS: That's where Bassa is. The city of Bassa is... that used to be mostly Swedish but now it's pretty half and half I think.

RM: Oh because I thought I thought at one point there had to be maybe from that area the representative had to be Swedish or some...

BS: Yeah, there... there's quite a few Swedes there, from that area.

RM: But I mean in parliament it couldn't be a Finn it had to be a Swede, a Swedish speaker or something?

BS: Yeah, I don't know how it is now, the prime minister, she is from up there but she's Finnish speaking but she has spent a lot of time in Sweden so she speaks good Swedish too and she is fortunately so far for having Swedish taught in the Finnish schools. But it's just a question of time you know it's going to be, you know how can you, six percent...

RM: So then it becomes really a which young people up and go for a kind of a kind of a cultural thing, you want to perpetuate this culture and so on but they young people will say, "Why?".

BS: Yeah, it's and they say, oh everybody learns English now anyway and they with that... with their computers and all this and then when we were, my sister and I were watching a show on TV, just a couple weeks ago and I was there and they were advertising a new talk show that was going to come, and in Finnish and he said, "_____", and that's how talk is pronounced if you, if you write it would be tall-k and so and then something else was going to be liv-ah, instead of live. So if that's the English they learned, they just... we had... there was a long time ago there was a dishwashing solution that people bought that and it was called Fairy, and so everybody was saying Firu because that's how you would read it in Finnish, Firu.

RM: Interesting, so this is done throughout the country I mean this is phonic that's out there?

BS: Well if they do it on national TV, then everybody's going to say that, think that that's how you pronounce talk.

RM: "Tall-k".

BS: Tall-k, and it's going to be liv-ah.

RM: You would in Finnish, and that's not, but I could see yeah then if they came to the Untied States or England, or something and started speaking, I remember there was... you were talking about the language, we had a Norwegian guy down part of the strip was called Philipi and she had a joke and it came out if you were... what do you call a Norwegian who goes to England who doesn't speak English? And her answer was a zero, nothing, you end up being nothing and so that kind of highlighted the whole idea, knowing English and its role and so on you know. Okay, so that's kind of the situation so you didn't find when you were in your, just to kind of sum it up, you didn't really run across as you said, you didn't run across a lot of Finland Swedes here that could identify, really had a strong connection with their heritage?

BS: No, there's a lady in Ishpeming, Midge Waters, who has Swedish background, but also Finland Swedish background and she's quite proud of that but she was not born here either she was born, I mean she was born here, that's what I should say.

RM: So it was kind of something she personally cultivated, developed and cultivated.

BS: I think she went, she's very much into genealogy and I think she discovered it then that she was really Finland Swede and Swedish.

RM: And this kind of got her all excited and so on.

BS: So she's been back a few times visiting relatives and...

RM: Now when you go there do you travel around, do you go to the Finland Swede areas or...?

BS: Yeah usually. Well I usually go because my sister lives out there year round now where we used to have our summer place.

RM: Oh your summer place, oh.

BS: And that's all Swedish and yeah I don't do a whole lot of traveling around actually but once in a while we do. Well we've been to the opera festival and summa in March that's really nice thing to do and but...

RM: Okay, well that, that's kind of some good insights.

BS: Yeah that's Swedish. There's a Swedish people's party that did not do well in this last election either so I don't think there's... it's fewer and fewer people that are voting for those small parties that are...

RM: Who sort of have their own, who have their own agenda and so forth?

BS: Yeah and some people are very upset because our... the Finnish now, the foreign minister is a young man, he looks very young, and I hope he has gone through high school anyway. Alexander Stoop and he's completely Swedish speaking but he's I mean he's completely fluent in probably many languages he was going to come to Washington last week or something like that, but he does not belong to the Swedish people's party, he's in this center party and people are upset about anybody who is a member of another party instead of the Swedish People's party because they're so small to begin with.

RM: So it's kind of an ongoing struggle. Do you feel that it's only a period of time?

BS: Yeah, I'm sure it's not going to, yeah. If those two Finns are going to be in power it's going to be.

RM: You know I have a question, there was a friend of mine was talking to me about this and she was talking about their Apostolic Lutheran and she was saying that up in I think it was up in the, oh what's the big... the big town, that was the... Olru?

BS: Mhm.

RM: Up in that area there on the Swedish boarder she was saying that Apostolic Lutherans couldn't, the Finns couldn't conduct services in Finland and so they would have on Sunday they would have to cross the boarder and go over to Sweden where they could.

BS: Really?

RM: Did you ever run across anything like that?

BS: No, no, that's interesting. I knew there were a lot of them up there on both sides of the... and there's an area on the Swedish side, Tornadal, and it's called the valley of Tornal, Tornal River and there are people who speak Finnish, but they're Swedish, but they have Finnish names but they speak Swed-Swedish, Finnish with sort of a different dialect, very different dialect, an old dialect but they're very much Swedes, there's an author who has written several books and sort of humorous books about that area and their, I think that's where all those, a lot of the Apostolic Lutherans are up there in that...

RM: Up in that area.

BS: Yeah.

RM: Yeah I kind of found that surprising.

BS: It's strange.

RM: Unless it's the, the only thing I could think of was maybe it's the state church because the Lutheran church is a state church in the country and maybe they see these people as I don't know, heretics or unbelievers.

BS: I don't think so. There's all kinds of different churches and actually now Russian Orthodox I guess is in number too, bigger after the Lutheran church.

RM: Oh yeah, yeah.

BS: There's been a lot of people moving from Russia now.

RM: Oh my, you mean Finns that used to be in Russia?

BS: Well immigrants from Russia too.

RM: Or just straight from Russia.

BS: And also I think from way back there may have been, in Carrelia there were some.

RM: Yeah I think... yeah there was a very large orthodox population yeah. Oh and then these... so these people moving into Finland and then bringing their religion.

BS: Yeah, so that's even... that's bigger than the Catholic Church there and it's bigger than some of the Methodist or whatever. There's just a sprinkling of other things.

RM: Yeah that's why I was saying, when we went there I was kind of curious about the status of the Catholic Church and it's minuscule to put it uh...

BS: Yeah that's a very small church and then there, the Russian Orthodox cathedral there is beautiful big thing down by the harbor, there's the Lutheran church that cathedral that's all white in the senate square and then off a little bit on this little peninsula is a red brick with gold onion domes.

RM: Oh, okay.

BS: You can see it from the harbor.

RM: Yeah I don't think we... yeah _____. Alright, anything else you want to add? Something I didn't ask or...?

BS: Can't think of anything else, some of our relatives have come. My... they were first cousins of my grandmother and they said that they settled in Brooklyn. I think the father was kind of the black sheep of the family so he was kind of asked to leave or he felt he had to leave and so there's been an enclave there. But uh...

RM: So except for then... except for this Finland Swede Historical Society in Seattle there's really no organization that you know of that does anything to pull...

BS: No, I... that's the only one I know of yeah, and they, you know like I said they go to all the Finn Fests and then give out material.

RM: But do you think they're very active or just kind of...?

BS: Well the people who are in charge of that, I met them and they're fairly old too, but uh...

RM: They don't have a lot of energy?

BS: Yeah and it's the same with all the ethnic groups you can't get, they're all going to die because you don't get new members, there's not that interest anymore.

RM: And the young people, that's true of all your immigrant groups that...

BS: Except for that Poisano group seems to still put on their festival every year and...

RM: Yeah but that's...

BS: Is it diluted?

RM: If you look at the people they're all older and older and I'm familiar with a lot of them and a lot of them have passed away, and people you knew that were very active and now they're gone and there aren't a lot of young people that show up at Christmas dinners so it's a... and that's a larger group and I think even with the Finns you don't, like we had John Sari used to teach a course on the Finnish immigrant, Finnish immigrant history and I was always surprised we got, you know given the population, the class should have had 30, 40, 50, people in it and...

BS: No interest?

RM: And it would barely get the minimum number and I was always surprised but then when you go and you talk to young people, oh I don't care I'm an American and I don't...

BS: Yeah there was sort of an upswing when everybody suddenly was into genealogy it seemed like but then it sort of fizzled and...

RM: But you see now they go and they have that Ancestry.com and see the advertisement on TV and so on but it's more of a theoretical thing, I'm going to go and I'm going to look at my family name and check this out and so on and so on and it's not the whole cultural thing, well what do we do at Christmas time what do we do here, what do we do, how do we celebrate this you know, do we watch Karl Pelempa and his show and so on and a lot of that with young people it's gone.

BS: No, I think he's got a big audience for his Swami Kutsu in the nursing homes I think.

RM: Yeah, yeah the nursing homes because like our secretaries, one is well they're an example, one is Swedish background and she's married to an Italian American and is a catholic, the other one is Finnish background married to a French Canadian I think you know, American and she's catholic, so all of a sudden you know and it was funny, I don't know if you remember him, monsignor Sellgabi up in Beachville?

BS: I remember the name, yeah.

RM: Well he used to tell this story he'd say yeah and he would see the, you know they would ask for records and all so he saw this and he said yeah, there'll be one family's catholic, then they'll have kids, they'll get married, they'll become Lutheran and then over a period of time you'll see the next group of kids they'll be catholic again and there was this constant migration you know from one religion to the other and he saw it up front so you go and you see that going sort of constant you know like when we went there I was amazed and impressed with the art, the pre-reformation catholic art that's now in the ethnographic museums, all of the museums in Helsinki, and Stockholm and Oslo had it.

BS: Yeah.

RM: I guess in Norway the people went when the reformation came and so on and find a lot of people weren't the average peasant wasn't you know excited about changing his religion as anyone and I guess they went and they would go into the church and take out the statues and pictures and what not.

BS: And then they white washed the ceiling paintings.

RM: Yeah and then a lot of that.

BS: And now they have taken them all out so they're... and the some of the older ones.

RM: It's back but I guess the they were saying in the state churches in Norway that these people had the stuff and they kept it for 400, 500 years in barns and whatnot you know just preserved, and then the ethnographers came around and you know and kind of heard about it and said you know would you be interested in turning it over to the museum and so on and they did but it was preserved by these people that... and then I imagine several generations later people didn't know what it was and oh it's been in our family, it's been sitting there we'll just leave it and I was you know but when you think about it you

know like today if you force people to change their religion, oh well they might do it but they're still going to be believing what they want and doing things the way they used to do like the one I get a kick out of is fish on Friday, you know a lot of different protestant groups will still have fish on Friday, now there's no... I mean...

BS: Well it's a healthy thing to do, at least have it once a week, you should have it more often.

RM: And now it's just yeah and so they have it on Friday the one that's sort of interesting is the...

BS: Closed on Good Friday and I was just nothing but that I think has changed now too I don't think it's as strict anymore even though it's still a state church.

RM: Well I find that we... it's kind of interesting here I was supposed to give a tour on Friday to a group of Japanese Rotarians and so I said, and I give a tour of Saint Peter's Cathedral, I talk about the art and so on and don't talk about the religion and then we go to the courthouse so you see the sacred and the secular and so on and you talk about the stained glass windows and so on and it was interesting, the fellow that we were doing the tour with said you know we better check the court, is the courthouse open on Good Friday and all the city offices are closed and now the church is open so as long as you're not going at three o'clock when the service is so we were going to go at nine in the morning so no problem you know and I checked with the secretary there and she said oh it's fine you know do the tour, but here, so we had to cancel it so I'm doing it on Thursday, Thursday afternoon because Good Friday for the secular they're shut down, and even Northern doesn't I don't know, somebody got an idea that they used to close for half a day and now it's...

BS: Yeah when we first came to town, everything was closed, everything was closed.

RM: Yeah the banks, and at least for the three hours.

BS: Stores for the yeah 12-3 was closed and then it would open again.

RM: And it was like yeah and it was almost kind of...

BS: It was like a ghost town.

RM: Yeah it was kind of weird.

BS: It was really strange.

RM: If you were out, if you weren't in church.

BS: In church?

RM: Or at home or something.

BS: But just...

RM: It was like yeah, what's going on? I noticed that many times.

BS: Yeah it was really. And I don't know when it really changed but you don't really know that it's Good Friday anymore now if you're downtown or...

RM: 10, 20 maybe 10-20 years ago or something like that.

BS: Yeah, must be yeah.

RM: Had that change yeah.

BS: Yeah.

RM: Okay, I don't want to keep you here. Thank you very much.

BS: Well thank you.

RM: That's some very good insights.

END OF INTERVIEW