

July 30, 1979
Marlene Hagstrom
Swedish Resource Person
Ashland, Wisconsin 54806

(Unrecorded Interview)

MLH called MH at 3 p.m. on Monday, July 30th to set up an interview regarding the Swedish Bethany Church. MH said she doesn't know or sing much Swedish, but said MLH should talk to her father, Reuben Wickland at Route 2, Mason, 746-2281. MLH asked if MH should come along; MH suggested RW come to MH's house for the interview, sometime in the evening. MH said RW also has tapes of their church's Swede Festival.

For the next 15 minutes, MH talked about different people MLH should talk to about Swedish music. Marlene said everything was in Swedish at one time, but today, Swedish is used occasionally - in certain hymns and on special festivals. MH suggested the following people:

John N. Westlund
1200 Prentice Avenue
Ashland, Wisconsin 54806
682-3226

Plays autoharp and
sings Swedish hymns

Lil Peterson (Mrs. Harry)
1122 3rd Avenue East
Ashland, Wisconsin 54806
682-3197

She and her sister sing
Swedish songs

Mrs. Robert Herschberger
1005 10th Avenue West
Ashland, Wisconsin 54806
682-2528

Lil Leafblad
810 3rd Avenue East
Ashland, Wisconsin 54806
682-2419

Evelyn Pinton
319 7th Avenue West
Ashland, Wisconsin 54806
682-2923

Was a Westlund; knows/has
Swedish church music

Mrs. Gabriel (Lilian) Westlund
Mason, Wisconsin 54856

Oldest of MH's father's
family; has sung for
years

Rev. Ray Larson
Bethany Baptist Church

Originally from the area;
organized Swedish church
program; plays autoharp

After MH gave these people's names, she talked about the Swedish settlement at Ogema, mentioning we should try down there. MLH asked about the church string band. MH said they still play together, but not as much. MLH asked MH about George Dybedal. MH said he might be good to see. He "makes up his own songs." MH didn't think GD was Swedish, either. MH then said she has composed a few tunes for Bible Study, noting "what better way to get across his message than music." At the end of our conversation, MH asked what part Native Americans played in the project, and if they were "using" in the project in the recent tribal upheavals. I explained what was happening with collecting traditional Ojibwe music. She was quite concerned about the sit-in on the Reservation. We then talked about the project itself. MH said she didn't know there was that much money involved. She thought it would be more community-based; more low budget. MLH tried to explain where the money was going and why. She appeared to understand, but still seemed disturbed.