

St. Pauli News in Detail



Greeting and Ushering

- Nov. 6 Ken Cedergren
- Nov. 12 Craig Folkedahl
- Nov. 19 Bryan Grove
- Nov. 26 Andrew Halvorson

Altar Preparation: Kathy Alberg

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Thanksgiving Services

**Wednesday
November 23rd**

7:00 pm

Zion Lutheran Church



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November 8th is Election Day

“The vote is the most powerful instrument ever devised by man for breaking down injustice and destroying the terrible walls which imprison men because they are different from other men.”

~Lyndon B. Johnson, 36th President of the United States

Lydia Circle

**Wednesday, November 16
7:00 pm**

Hostess: Sharon Bugge

Each year in November, we decide which charities should receive the proceeds from our Fall Event. It is also our annual Thankoffering Program.

This year, the proceeds from our “Afternoon with Marilyn Hagerty” brought in \$2,317. Of that amount, \$240 was brought in by pie sales. Our expenses were the \$100 honorarium for Ms. Hagerty and publicity costs.

Thank you to everyone for donating generously of their time and dollars and working so hard to make the program a success.

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November Milestones

Birthdays

- Nov. 7 Blaine Torstveit
- Nov. 15 Marc Haugen
- Nov. 16 Barb Nelson
- Nov. 16 Jonathan (JD) Torstveit
- Nov. 28 Wahna Smith

Anniversaries

- Nov. 26 Dennis and Sharon McCollough

Minutes of the Church Council

September 19, 2016

The St. Pauli Church Council held its regular meeting on Monday, September 19, 2016 at 7 p.m. at St. Pauli Church. Members present: Arlo Rude, Cindy Cedergren, Gary Iverson, Kathy Alberg and Pastor Carl Hansen. The meeting was called to order by Arlo Rude. Pastor Hansen opened with prayer.

Approval of Agenda: The agenda was approved as presented.

Secretary's Report: The minutes of the August 18, 2016 meeting were approved as presented.

Treasurer's Report: The Treasurer's report was approved as presented. An updated 2016 budget was also reviewed.

General Fund Checking Account	
Balance as of 8/1/16	\$ 11,938.88
August Income	\$ 2,605.00
August Expenses	<u>\$ (3,002.46)</u>
Balance as of 8/31/16	\$ 11,541.42
Certificate of Deposit purchased 6/15/16	\$ 20,000.00
Investor Savings Account	
Balance 8/31/16	\$ 35,949.90
Edward D. Jones Investments	
Balance 8/31/16	\$ 43,137.40
Memorial Fund Savings Account &	
Certificate of Deposit Balance 8/31/16	\$ 11,292.49
Mission Grant Fund Balance 8/31/16	\$ 2,022.85
Total Church Funds:	\$ 123,944.06

Pastor's Report: Pastor Hansen reported that today (Sept. 19) was a "special saint's day" for him. His father, Carl Woodrow Hansen was born on Sept. 19, 1918. One of Woody's favorite lines was that his name would tell you his and his father's politics. His Dad was a delightful, funny and hard-working Christian man who had considered three possible vocations for his life's work: doctor, pastor, electrical engineer. He chose the one that was right for him and the people that he served (electrical engineer). Pastor Hansen stated that he, his mom Maxine and his brother Steve were blessed by his love, wisdom, and the almost 88 years he spent on God's green earth.

Pastor Hansen shared an update from the Northwestern Minnesota Synod concerning the mission support received from congregations, grants, and other sources during the first quarter of the Synod's fiscal year. He stated he was thankful that St. Pauli gives its annual budgeted mission support to the Synod at the beginning of the Synod's fiscal year.

Pastor Hansen will be in Texas from October 11-18. His granddaughter, Chelsea, has the lead role in a high school production of "Beauty and the Beast" and he is looking forward to enjoying her performance.

St. Pauli has been using the ELW's 10th Musical Setting of the liturgy since early June. The liturgy task force (Faye, Virginia, Deone and Pastor Hansen) are planning to meet later this fall to evaluate how things are going and to consider whether to continue using Setting 10 into Advent, Christmas and Epiphany or switch to another setting. He asked the Council for feedback.

First Communion Orientation will be held in late October for those preparing to receive the Lord's Supper.

Pastor Ben Carlsen will conclude his ministry at Redeemer and Black River at the end of September. He is planning to serve congregations in an interim ministry capacity beginning in November. He and his wife Pia plan to continue to live in TRF. On September 25, the Goodridge Parish will be voting to extend a call to a pastor. Please keep them in your prayers.

Reports of Members in sickness or distress: Council members shared prayer concerns of members.

New Members or Interest in Membership: No report.

Reports:

- 1) **WELCA:** Cedergren and Alberg reported that WELCA is planning the fall event on October 16, and preparing school and baby care kits for the Lutheran World Relief fall shipment.
- 2) **Board of Education:** Iverson reported they are expecting 16-18 students in Sunday School this year (with 4 classes including the confirmation class).

Old Business:

- 1) **Meeting with Black River Church:** Iverson and Cedergren reported on the Sept. 15th meeting with three representatives from Black River. The meeting was primarily an informal conversation about how they plan to operate until a pastor is hired, and St. Pauli members offered suggestions, ideas, as well as sharing what transpired when the St. Hilaire Parish dissolved and we were left without a pastor. St. Pauli representatives indicated to Black River that it was their opinion that St. Pauli was not interested in forming a parish again, since they were very satisfied with the current arrangement the church has with Pastor Hansen. Black River is currently not interested in forming a parish either.
- 2) **Special Congregational Meeting:** The agenda for the October 2nd meeting was reviewed again.

3) Constitution and By-Laws: Rude reported that the Synod office does not have a constitution on file for St. Pauli. The most recent document found in our church records is dated 1994. These documents need to be reviewed, updated as needed, and sent to the Synod office.

New Business:

- 1) Agreement with Pastor Hansen: The agreement for October-December 2016 was approved.
- 2) Security of the church property: Rude reported on the recent damage to the storage shed by vandals. We may need to install security cameras to hopefully deter vandals or identify them if it occurs again. This

topic will be discussed at the October 2 congregational meeting.

- 3) October Meeting date change: Since the TRF Concert Series begins that evening, and several members have tickets for that event, the meeting date was changed to October 25.

Next regular meeting date: Tuesday, October 25. The meeting closed with the Lord's Prayer and adjourned at 8:15 pm.

Respectfully submitted,

Cindy Cedergren
St. Pauli Church Council Secretary

Historic Minutes of the St. Pauli Congregation

14 April 1927

Editor's Note: You will see in these minutes that the raise of \$260 in pastor's salary makes a raise per congregation of \$65. This means there were four churches in our parish in 1927. Does anyone know which churches these were?

A special congregation meeting was held in the church on April 14, 1927. Ole Pederson was elected to be temporary chairman.

There was elected a delegate to the district meeting that was held in Thief River Falls in June, namely Ole Valsvig and Ole Pederson as substitute.

Ed Vigen informed about the purpose of this meeting, namely to raise the pastor's salary for the whole parish from \$1,240 to \$1,500 per year. That would mean \$65.00 per congregation.

Proposed and supported that St. Pauli raise the pastor's salary the \$65.00 in case the other congregations in the parish raise their pastor's salary a similar sum.

On proposal the meeting was ended.
Olaf Snetting, Secretary

9 October 1927

A special congregation meeting was held on October 9, 1927.

Pastor Jacobson informed about the purpose of this meeting. Namely to elect two delegates to the district meeting in Bethania congregation in Pastor Ranum's district which will be held October 27 and 27, 1927.

And to elect a new member of the parish committee instead of Lars Lokken, deceased. The following were elected: Emil Thune to the parish committee.

Ed Vigen and Ole Pederson were elected to be delegates at the district meeting.

On proposal the meeting was ended.
Olaf Snetting, Secretary

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WELCA Minutes

SEPTEMBER 28, 2016

The St. Pauli Women of the ELCA met on September 28, 2016 at 7 pm with 10 members present. President Faye Auchenpaugh opened the meeting with devotions and prayer. The secretary's report for August was approved as read.

The treasurer's report was approved as read:

Income	\$ 166.00
Expenses	\$ 274.91
Checking account balance	\$ 183.86
Savings Account balance	\$ 2,561.23
Certificate of Deposit	\$ 5,999.31

Stewardship Report: Virginia Anderson reported there are 12 (nearly filled) backpacks, plus Kathy Alberg has sewn 13 more. It was decided, with a motion made by Jan Strandlie, and seconded by Evie Johnson, that if prices and quantities of school supplies are still good, all 25 bags should be filled and shipped this fall. Motion carried. LWR shipping date is Nov. 5.

Education Report: The Sunday School Christmas Program was discussed briefly. WELCA, along with the Sunday School, will work on a program that incorporates congregational participation. The date for the program is

Dec. 18, during worship services. We will discuss more at the October & November WELCA meetings.

Old Business:

Convention Reports: Virginia Anderson reported on the Synod Convention held in Perham. She stated that 483 purses were collected and will be distributed over nine counties. Next year's convention will be scheduled in the northern area of the conference. Virginia also shared details on the upcoming Conference 2 event (formerly called Cluster Gathering), scheduled for Oct. 8 at Faith Lutheran Church in Goodridge. Jan Strandlie made a motion, Evie Johnson seconded, to contribute \$25 for the Unit Offering and \$10 for the Gathering Fee. Motion carried.

Faye Auchenpaugh shared more program information about the Triennial Convention scheduled in Minneapolis July 13-16, 2017. Registration fee for the full 3 days is \$300 per person, before Jan. 6th; \$350 after that date. There are reduced rates for attending individual days.

New Business:

Fall Cleaning: Cleaning Week is October 10-15. It was decided to schedule an evening cleaning session on Tues, Oct. 11, starting at 6:30 p.m. Faye Auchenpaugh volunteered to paint the front entrance doors.

Election of Officers: On a motion made by Jan Strandlie and seconded by Wahna Smith, the group voted to eliminate the Education Secretary positions from the list of WELCA officers. Motion carried.

The following slate of officers for 2017 was presented by the Nominating Committee:

President – Cindy Cedergren
Vice President – Jan Strandlie
Secretary – Kathy Alberg
Treasurer – Faye Auchenpaugh
Stewardship Secretary – Virginia Anderson

Deone Cerny made a motion instructing the secretary to cast a unanimous ballot for the slate of officers as presented. Evie Johnson seconded. Motion carried.

Fall Event – October 16: It was decided to plan food for 100 people. Extra pies that aren't served will be sold for \$10 /pie; or \$2 per individual slice. Evie Johnson and Deone Cerny agreed to collect the freewill offering and sell pies. Sharon Bugge will provide a change box. Kathy Alberg agreed to decorate. Arlo Rude will be asked to set up the sound system & DVD/projector the speaker has requested. Two microphones will be needed, one for Marilyn and one for Faye, who will lead the Q & A session after the DVD is shown.

A motion was made by Wahna Smith, and seconded by Jan Strandlie, to pay a \$100 honorarium to Marilyn Hagerty. Motion carried. The group brainstormed questions that could be asked of Marilyn during the Q & A portion of the program.

The meeting closed with the Lord's Prayer, Prayer Partners, and Table Grace. Kathy Alberg served as hostess. Meeting adjourned at 8:30 p.m.

Next meeting is October 26, with Sue Kotz serving as hostess.

Cindy Cedergren
WELCA Secretary

Historic Minutes
St. Pauli Lutheran Church Women (L.C.W.)

28 March 1966 – Board Meeting

The Executive Board met at the Lyle Bjorge home on Monday afternoon, March 28, to plan the farewell party for Pastor and Mrs. Winter. The party is to be held Sunday afternoon, April 17th, in the church. All members are to clean the church on April 5th.

It was decided to have as a centerpiece for the guest table yellow jonquils and Easter lilies, yellow candles. We are having place cards and nut cups. We are giving Pastor Winter a boutonniere and a corsage for Mrs. Winter. There are to be two packages of religious napkins and one package of plain white.

We are giving Pastor and Mrs. Winter \$50.00 to be taken out of the Ladies Aid treasury. Each family is to give the treasurer \$1.

The lunch menu is as follows: Decorated cake, fruit salad, pickles, meat sandwiches, nut bread baked in round tin cans, Kool-Aid and coffee. The cake is to be baked by Mrs. Rudy Rude.

Those sitting at the guest table will be Pastor and Mrs. Winter, Mr. and Mrs. Walter Wiskow and Mr. and Mrs. Harley Iverson.

The amount of food ordered will serve about 100 people: 8 bowls salad, 9 ladies to bring 1-1/2 dozen sandwiches each, 9 to bring nut bread, 2 qts. Pickles, 18 pkgs. Kool-Aid and sugar, 7 to bring water. We are to buy the coffee and mints.

The whole board is to work in the kitchen serving the food. Valarie Torstveit and Sandra Skaaren will be waitresses. Cook coffee: Mrs. Jesse Skaaren and Mrs.

Anton Torkelson, Cut cake: Mrs. Theo. Bjorge and Mrs. Lyle Bjorge. Pour coffee: Mrs. Herman Rude. Kool-Aid: Mrs. Norman Nelson. Nut bread: Mrs. Melvin Torstveit. Sandwiches: Mrs. Clayton Mathson. Salad: Mrs. Melvin Torkelson. Clean up and dishes: Mrs. Sig Folkedahl, Mrs. Eugene Rondorf, Mrs. Harley Iverson, Mrs. Roy Loken, Mrs. Edwin Hanson, Mrs. Wallace Torkelson, Mrs. Orville Rolandson, Mrs. Walter Wiskow and Mrs. James Johnson.

Program as follows: Hymn, Devotions – Mrs. Clayton Mathson, Greetings from Sunday School Supt. Mrs. Herman Rude, Luther League – Craig Folkedahl, LCW President Mrs. Theo. Bjorge, Present Gift – Harley

Iverson, Duet – Mrs. James Johnson and Mrs. Clayton Mathson.

Mrs. Herman Rude and Mrs. Anton Torkelson brought samples of the carpet. It was decided to order the carpet from Popplers. The group chairmen are to be in touch with the members not present. It was hoped to get the rug down by Easter.

Members present were Mrs. Melvin Torstveit, Mrs. Jesse Skaaren, Mrs. Melvin Torkelson, Mrs. Theo. Bjorge, Mrs. Herman Rude, Mrs. Anton Torkelson, Mrs. Lyle Bjorge and Mrs. Norman Nelson. Lunch was served by Mrs. Lyle Bjorge.

Mrs. Norman Nelson, Secretary

Historic Minutes of the St. Pauli Young People's Society and Luther League

27 May 1928

The St. Pauli Young People's Society held its last annual meeting on May 27, 1928. The meeting was called to order by the president, Hilmer Finstad.

The following program was rendered:

Reading by Signa Valsvik.

Song by Beatrice Lokken, Mable (Sulans?)

Recitation by Lillian Ahlberg

Hymn No. 182 by audience

Recitation by Gladys Ahlberg.

The following program committee was appointed for the next meeting: Gilma Helgerson, Gust Gustafson and Minnie Stene.

Song by audience: Hymn no. 245

Lunch was served by Mrs. M. Torstveit and Mrs T. Stene. The proceeds were \$15.15.

Oscar Odegaard, Secretary

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10 October 1954

On Sunday evening, October 10, the St. Pauli Luther League met at the church. The meeting opened with the hymn "Shepherd of Tender Youth." Rev. Person gave scripture and prayer.

The program for the evening was entitled "Town Meeting Tonight," which gave us some points on radio and T.V. The program gave us the impression of a T.V. performance with Melba Gustafson, Kent Froseth and Darryl Johnson as the cast.

The hymn "How Shall the Young Secure Their Hearts" was sung and also "Christian Leaguers Rally." Rev. Person gave the benediction.

The business meeting opened with the Secretary's report, which was accepted as read. No old business was brought up.

Janice Finstad, Wahna Torkelson and Laurie Weckworth were appointed to be on the program committee for the next meeting.

Delegates to go to camp at Fergus were voted on.

Those elected were Laurie Weckworth and Darryl Johnson. It was also agreed upon to send \$10 with them for expenses. The camp was from October 21 through the 24th.

The meeting was adjourned.

Servers were: Eugene Rondorf, Roy Lokken, Melvin Torstveit and Sig Folkedahl families. Proceeds: \$14.25

Pat Torkelson, Secretary

The Fall

By Marla Wardell

The abundant, redundant season.
Ushering in the winter,
like an appetizer before the big meal.
Just a taste of what is to come.
Beautiful and temporary.

Leaves dying, revealing their true selves.
Falling, soft at first, then dry and fragile.
Beautiful and temporary.

Temperatures falling, days shortening,
Sunshine fading, slowly, readying the whole world for rest.
Beautiful and temporary.

Fall.

A Brief History of THANKOFFERING

The idea of collecting donations in small offering boxes goes back to the very early 1800s, when women formed “mite” or “cent” societies to raise money. Mite boxes were given out as fundraising tools to collect pennies for the support of church projects and foreign missionaries.

These women-led cent societies, platforms for social activism as well as evangelism in the 19th century, published their own literature, Bible studies and other materials advocating around issues such as child labor, literacy and prison reform. In time, larger missionary and ladies aid societies developed out of this work because there was such an overwhelming demand not only for foreign missionary support but for support at home. These women’s groups funded needs in their local churches as well as local community projects. Their capacity for fundraising was acknowledged and generally welcomed by their congregations.

The earliest American Lutheran women’s missionary society was founded in New York in 1837 to financially support the education and ordination of foreign missionaries from their synod. In 1879, the first national American Lutheran women’s missionary society, the General Synod’s Women’s Home and Foreign Missionary Society, was founded. The original reason behind the creation? Funds were needed to financially support two young women who wanted to be foreign missionaries but were denied funding by the Board of Missions. A national women’s structure was born!

For this new organization, supporting missionary work both abroad as well as in the United States was seen as essential, and so missionaries were assigned to both foreign and domestic locations. For example, because of the support of the General Synod’s Women’s Home and Foreign Missionary Society, a young pastor named Rev. C.W. Heisler was sent as a missionary to Los Angeles, California. He helped establish First Lutheran in 1887, which is now the oldest ELCA congregation in Los Angeles.

Less than a decade after the national missionary society was established, the wide-reaching impact of women’s giving to the mission and ministries of the Lutheran church was evident. Beginning in the late 19th century, Lutheran women were given small Thankoffering boxes to place in a special location in their homes as a visible reminder of blessings received. Women would add coins to those boxes almost daily as particular blessings were noted. From their use came the idea of an annual church service to celebrate their collection, and so the women of the congregation would come together for a Thankoffering service.

The concept of Thankoffering celebrations dates back more than 100 years and beyond Lutherans. The Episcopal Church Women held their first recorded Thankoffering service in 1889, and the World Thank Offering service of the United Methodist Women has been a tradition for over 100 years.

In the Lutheran tradition, the General Synod’s Women’s Home and Foreign Missionary Society created their first

Thankoffering service in 1889 to celebrate the 10th anniversary of the organization. At that first Thankoffering, \$6,100 was collected. Today, Women of the ELCA collects more than \$1 million in Thankofferings annually for the ministries and mission of our women’s organization.

Thankofferings show gratitude for God’s blessings and give us an important and tangible way to express that gratitude. It is a tradition grounded in our celebration of community, of meeting together to joyfully give thanks for what God has given us. Thankofferings have always been, and still are, our opportunity to say thank you to God in both significant and ordinary moments.

“The daily acknowledgement of God’s blessings through mite boxes has been a spiritual benefit to more than one soul, and the committee recommended their use not only once in ten years, but every day of the year.”

—*American Lutheran General Synod Women’s Home and Foreign Missionary Society Thankoffering committee report: 1889*

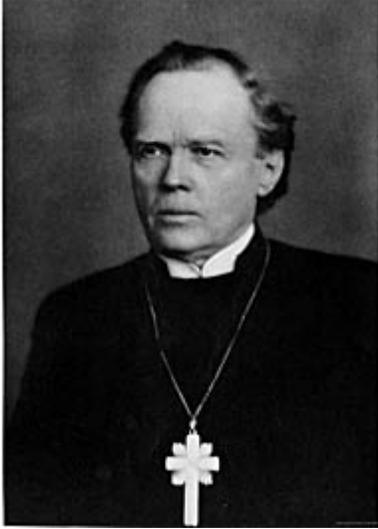
Giving Thankofferings is grounded in scripture and in our constitution. “All income, whether received by the unit, cluster or conference, synodical or churchwide organizations, shall be viewed as being given to the total program of Women of the ELCA. ... Thankofferings shall be gifts from individuals in gratitude for blessings. These offerings shall be received by the unit and transmitted in full to the churchwide organization for the support of the ministries of this organization and the church” (Article X, Churchwide Women’s Organization Constitution, Section 4, Item 1). The living words of our purpose statement further encourage our stewardship.

And stewardship is not just about providing assistance to others. It is also about provoking others to recognize their power to implement change through their offerings. It was this hope of change that motivated the women’s cent societies 200 years ago, and it is the same today. Inspired by our spiritual foremothers, we continue to see our witness to the gospel, our capacity to serve and our community of women grow through our offerings.

Questions for Thought

1. **Were you ever given an offering box as a young girl?**
2. **Do you remember your mother, aunt or other relatives having an offering box at home?**
3. **When was the first time you attended a Thankoffering service?**
4. **When was the earliest Thankoffering service held in your congregation?**
5. **When was the earliest Thankoffering service held in your synod?**
6. **What can we find out about the history of our local women’s organization?**

Swedish Bishop was first clergy to receive Nobel Peace Prize



Swedish bishop Nathan Söderblom

Swedish bishop Nathan Söderblom was the first member of the clergy to receive the Nobel Peace Prize. Born Lars Olof Jonathan Söderblom, he graduated from Uppsala University in 1883 and was ordained a priest in the Church of Sweden (Lutheran) in 1893. He earned his doctorate in theology at the Sorbonne and taught theology at the University of Uppsala until his appointment as Archbishop of Uppsala in 1914.

During the First World War, Archbishop

Söderblom called on Christian leaders to work for peace and justice. He believed that all Christian church communities were called to fight unhealthy nationalism, racism, militarism and the oppression of minorities. At the same time, he proposed that Jesus' message of love be disseminated from pulpits, in newspapers, and in schools to create a powerful

body of Christian opinion across national borders in favor of peace.

He famously wrote in his work, *The Content of Christian Faith*:

“For me everything is absorbed by the one big question – the question of reconciliation and healing. Do we see God’s way in the terrible chaos of this world; the way which for the human reason is a source of offense, but remains the only possible way? This way does not avoid the tragedy of human life but goes through the very middle of it.”

Archbishop Söderblom took great interest in the early liturgical renewal movement among Roman Catholics, Anglicans and Lutherans. He saw a profound connection between liturgical worship, personal prayer, and social justice. In 1925 he invited Anglican, Reformed, Lutheran, and Orthodox leaders to Stockholm and together they formed the Universal Christian Council on Life and Work. His ecumenical work led eventually to the formation of the World Council of Churches in 1948.

Söderblom’s advocacy for Church unity as a means toward to accomplishing world peace earned him the Nobel Peace Prize in 1930. After his death in Uppsala, Sweden, in 1931 his body was interred in Uppsala Cathedral. He is commemorated in the liturgical calendar of the Episcopal Church on July 12.

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Lamplighters in London: An Important Job in the Victorian Era

Before the invention of gas lamps, city streets were dark and dangerous places. London, for example, was known for being unsafe after dark as pickpockets and robbers roamed the dark streets waiting for an opportunity to steal money and other personal belongings.

Many people feared to walk the dark streets and go out late in the evening. One solution was to hire “link boys” to walk in front of them with a stick and a burning rag dipped in tar to light the way. The trouble was that far too often these link boys were criminals themselves and led their employers into dark alleys to be robbed.

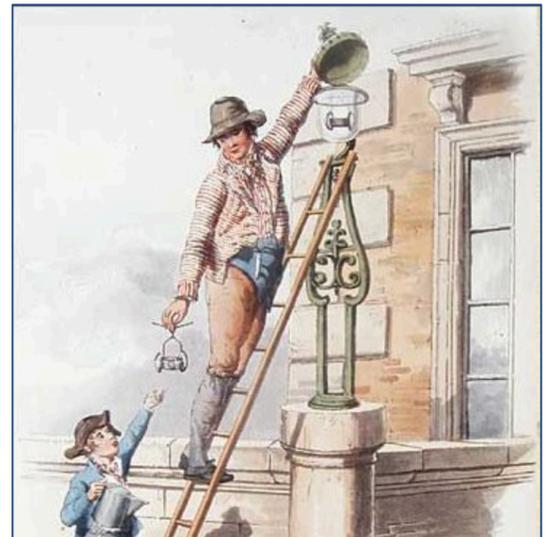
In the early 19th century, gas lamps were introduced to the streets of London. The first “parish” lamps were fueled by oil, usually stinking fish oils, with a wick. London was lit by hundreds of these oil lamps but it took the inventions of the Industrial Revolution to bring about the gas lights that would light the streets of London.

Suddenly, with so many oil lamps in London there was a need for lamplighters. The lamplighters were seen as trusted men and they were very proud of their jobs that often passed from father to son.

The early lamplighters carried their ladders, wick trimmers and whale oil. Setting out just before dusk, dressed in hat and coat, with a cheery whistle or song to let the public know that they were in the vicinity, they undertook their essential role and then returned at dawn to extinguish the light. Occasionally, the lamplighters would be blown off of their ladders by an excess build-up of gas from the lamps, but otherwise it was a safe occupation.

Lamplighters of London performed a very important role in the city and brought some measure of reassurance and safety to the people who lived there.

With the invention of electric light, lamplighters were no longer needed, but today, there are still over 2,000 gas lights in London lighting the darkness with their soft green glow.



Those of us old enough to remember when the phone was wired to the wall, usually in the kitchen, can relate to this story.

The Black Telephone

When I was a young boy, my father had one of the first telephones in our neighborhood. I remember the polished, old case fastened to the wall. The shiny receiver hung on the side of the box. I was too little to reach the telephone, but used to listen with fascination when my mother talked to it.

Then I discovered that somewhere inside the wonderful device lived an amazing person. Her name was "Information Please" and there was nothing she did not know. Information Please could supply anyone's number and the correct time.

My personal experience with the genie-in-a-bottle came one day while my mother was visiting a neighbor. Amusing myself at the tool bench in the basement, I whacked my finger with a hammer. The pain was terrible, but there seemed no point in crying because there was no one home to give sympathy. I walked around the house sucking my throbbing finger, finally arriving at the stairway. The telephone! Quickly, I ran for the footstool in the parlor and dragged it to the landing.

Climbing up, I unhooked the receiver in the parlor and held it to my ear. "Information, please," I said into the mouthpiece just above my head.

A click or two and a small clear voice spoke into my ear. "Information."

"I hurt my finger..." I wailed into the phone. The tears came readily enough now that I had an audience.

"Isn't your mother home?" came the question.

"Nobody's home but me," I blubbered.

"Are you bleeding?" the voice asked.

"No," I replied. "I hit my finger with the hammer and it hurts."

"Can you open the icebox?" she asked.

I said I could.

"Then chip off a little bit of ice and hold it to your finger," said the voice.

After that, I called "Information Please" for everything. I asked her for help with my geography, and she told me where Philadelphia was. She helped me with my math. She told me my pet chipmunk that I had caught in the park just the day before would eat fruit and nuts.

Then, there was the time Petey, our pet canary, died. I called, "Information Please," and told her the sad story. She listened, and then said things grown-ups say to soothe a child. But I was not consoled. I asked her, "Why is it that birds should sing so beautifully and bring joy to all families, only to end up as a heap of feathers on the bottom of a cage?"

She must have sensed my deep concern, for she said quietly, "Wayne, always remember that there are other worlds to sing in."

Somehow I felt better.

Another day I was on the telephone, "Information Please."

"Information," said the now-familiar voice.

"How do I spell fix?" I asked.

All this took place in a small town in the Pacific Northwest. When I was nine years old, we moved across the country to Boston. I missed my friend very much.

"Information Please" belonged in that old wooden box back home and I somehow never thought of trying the shiny new phone that sat on the table in the hall. As I grew into my teens, the memories of those childhood conversations never really left me. Often, in moments of doubt and perplexity, I would recall the serene sense of security I had then. I appreciated how patient, understanding, and kind she was to have spent her time on a little boy.

A few years later, on my way west to college, my plane put down in Seattle. I had about a half-hour or so between planes. I spent 15 minutes or so on the phone with my sister, who lived there now. Then without thinking what I was doing, I dialed my hometown operator and said, "Information Please."

Miraculously, I heard the small, clear voice I knew so well.

"Information."

I hadn't planned this, but I heard myself saying, "Could you please tell me how to spell 'fix'?"

There was a long pause. Then came the soft-spoken answer, "I guess your finger must have healed by now."

I laughed, "So it's really you," I said. "I wonder if you have any idea how much you meant to me during that time?"

"I wonder," she said, "if you know how much your calls meant to me. I never had any children and I used to look forward to your calls."

I told her how often I had thought of her over the years and I asked if I could call her again when I came back to visit my sister.

"Please do," she said. "Just ask for Sally."

Three months later I was back in Seattle. A different voice answered, "Information."

I asked for Sally.

"Are you a friend?" she said.

"Yes, a very old friend," I answered.

"I'm sorry to have to tell you this," She said. "Sally had been working part time the last few years because she was sick. She died five weeks ago."

Before I could hang up, she said, "Wait a minute, did you say your name was Wayne?"

"Yes." I answered.

"Well, Sally left a message for you. She wrote it down in case you called. Let me read it to you."

The note said, "Tell him there are other worlds to sing in. He'll know what I mean."

I thanked her and hung up. I knew what Sally meant.

***Never underestimate the impression
you may make on others.***

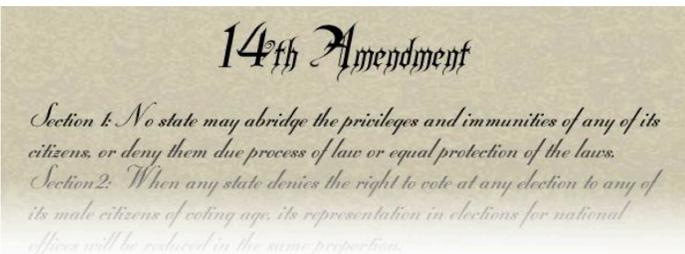
Why is voting important?

By West Virginia Secretary of State Natalie E. Tennant

In order to gain an understanding of why voting is so important, let's take a look back at the history of voting rights. Contrary to popular belief, the United States' Constitution did not originally guarantee citizens the "right to vote." The United States was created with the understanding that only certain individuals would make the decisions when it came to government.

There are several amendments to the U.S. Constitution which address the right to vote and who actually has this "right".

14th Amendment – *All persons born within the U.S. are citizens and guaranteed rights and privileges (1868)*



15th Amendment – *No citizen shall be denied the right to vote based on race, color, or previous condition of servitude (1870)*

This amendment was intended to give freed slaves the same privileges offered to the white majority in the United States. States were able to get around this amendment by creating Jim Crow Laws and other barriers to prevent minorities from voting.



Jim Crow Laws were requirements for individuals to pass in order to become eligible to vote. These included:

- Literacy tests- These tests excluded under-educated Americans from voting. This was specifically focused towards African Americans.
- Grandfather Clauses- A requirement which said if your grandfather was eligible to vote, then you are eligible to vote. This would exclude many African Americans whose ancestors were not eligible to vote because of slavery.
- Poll Taxes- A fee would be required to vote. The intention is to stop lower income citizens from having a voice in government.

As you can see, the 15th Amendment did not accomplish what it had originally intended. Minorities still did not share equal rights when it came to voting in the United States.

19th Amendment – *No citizen shall be abridged of their right to vote based on sex (1920)*

This amendment gave women the right to vote. Generations of women worked tirelessly to gain suffrage. This is by far one of the most important amendments to the Constitution when it comes to voting, because it gave the right to vote to half of the population of the United States. If you are female and reading this article, you have/will have the right to vote because a battle was fought for you in history.

From protesting and picketing to large rallies, women ignored the resistance of opponents who many times verbally and physically assaulted them. Decades of protest and the will of women to never give up paid off, and today women can register and vote for the issues which they feel strongly about.

24th Amendment – *No poll tax is allowed or failure to pay any other tax shall prevent a person from voting (1964)*

This amendment eliminated some of the Jim Crow laws which were a result of the 15th Amendment.

26th Amendment – *All persons 18 or older shall not be abridged of their right to vote (1971)*

This amendment was passed in 1971 after 11 unsuccessful attempts by U.S. Senator Jennings Randolph (D), WV. Senator Randolph originally introduced the bill during his time in the U.S. House of Representatives.

The Vietnam War brought up the topic of why can 18 year olds fight and die for our country, yet they are not eligible to vote for the members of congress who send them overseas.

The amendment was also passed very quickly, because it was considered politically dangerous to be against giving troops the rights they deserved during the upcoming election of 1972. The potential for an opponent to rally voters against a candidate were too strong not to support the amendment.

This amendment is the reason why eighteen year olds and seventeen year olds who will be eighteen by the date of the next General Election are eligible to vote. Seventeen year olds are not permitted to vote in municipal or special elections however.

Voting Rights Act of 1965 – Applied a nation-wide prohibition against the denial or abridgment of the right to vote on the literacy tests on a nationwide basis. Finally the barriers to vote were lifted for minorities.

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In the poem "The Pumpkin" by 19th century poet John Greenleaf Whittier, the tradition of Thanksgiving is described as a time of remembrance and return, a celebration of abundance, both of sustenance and of love, at a family gathering. The poet depicts the scene sensually, packing each line with the fruits of a healthy harvest and the warmth of a kitchen sweet from baking. By the end of the poem, the words achieve an almost too-full splendor.

The Pumpkin

John Greenleaf Whittier, 1807 - 1892

Oh, greenly and fair in the lands of the sun,
The vines of the gourd and the rich melon run,
And the rock and the tree and the cottage enfold,
With broad leaves all greenness and blossoms all gold,
Like that which o'er Nineveh's prophet once grew,
While he waited to know that his warning was true,
And longed for the storm-cloud, and listened in vain
For the rush of the whirlwind and red fire-rain.

On the banks of the Xenil the dark Spanish maiden
Comes up with the fruit of the tangled vine laden;
And the Creole of Cuba laughs out to behold
Through orange-leaves shining the broad spheres of gold;
Yet with dearer delight from his home in the North,
On the fields of his harvest the Yankee looks forth,
Where crook-necks are coiling and yellow fruit shines,
And the sun of September melts down on his vines.

Ah! on Thanksgiving day, when from East and from West,
From North and from South come the pilgrim and guest;
When the gray-haired New Englander sees round his board
The old broken links of affection restored,
When the care-wearied man seeks his mother once more,
And the worn matron smiles where the girl smiled before,
What moistens the lip and what brightens the eye?
What calls back the past, like the rich Pumpkin pie?

Oh, fruit loved of boyhood! The old days recalling,
When wood-grapes were purpling and brown nuts were falling!
When wild, ugly faces we carved in its skin,
Glaring out through the dark with a candle within!
When we laughed round the corn-heap, with hearts all in tune,
Our chair a broad pumpkin, our lantern the moon,
Telling tales of the fairy who travelled like steam
In a pumpkin-shell coach, with two rats for her team!

Then thanks for thy present! None sweeter or better
E'er smoked from an oven or circled a platter!
Fairer hands never wrought at a pastry more fine,
Brighter eyes never watched o'er its baking, than thine!
And the prayer, which my mouth is too full to express,
Swells my heart that thy shadow may never be less,
That the days of thy lot may be lengthened below,
And the fame of thy worth like a pumpkin-vine grow,
And thy life be as sweet, and its last sunset sky
Golden-tinted and fair as thy own Pumpkin pie!