

St. Pauli News in Detail



ANNUAL MEETINGS

ST. PAULI CONGREGATION
January 29, 2023
11:30 am



**ST. PAULI CEMETERY
ASSOCIATION**
January 29, 2023
following Congregation Meeting

Potluck dinner
12:30 pm
Freewill offering to benefit Hospice

IMPORTANT: Designated persons need to submit their reports to Cindy Cedergren no later than January 16th for inclusion in the St. Pauli Annual Report. The booklets will be ready for review on January 22nd. Submittals can be made in electronic (Word or Excel) or typed paper formats. Please email to cindyced@outlook.com, or mail to 15216 140th St NE, TRF, or place in Cindy's church mailbox.

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St. Pauli Handbook



Be sure to check your church mailbox and pick up your 2023 Handbook. It contains the schedules for St. Pauli meetings and events, cleaning/ushering schedules, contact information, and much more. Thanks go to Cindy Cedergren for updating this handbook. Extra *Christ in our Home* devotion booklets are also available for pickup on the table below the mailboxes.

THANK YOU!

Thank you to all who contributed to the Northland Mission underwear drive. We delivered 120 pair of men and women's underwear, 2 ladies cuddl duds, a couple hats and gloves, a few shirts, a pair of jeans and a toothbrush.

It was a short drive, but you came through with great numbers. They were very appreciative of what we brought over. Thanks again!

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HOLY COMMUNION

With Pastor Carl on vacation, we will celebrate communion on January 15 and January 22.

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Greeting and Ushering

Jan. 1	Mike Stickler
Jan. 8	Jim Strandlie
Jan. 15	Skip Swanson
Jan. 22	Craig Torkelson
Jan. 29	Chad Torstveit

Altar Preparation: Barb Nelson

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January Milestones

Birthdays

Jan. 13 Noah Haugen
Jan. 17 Erin Rondorf

Anniversaries

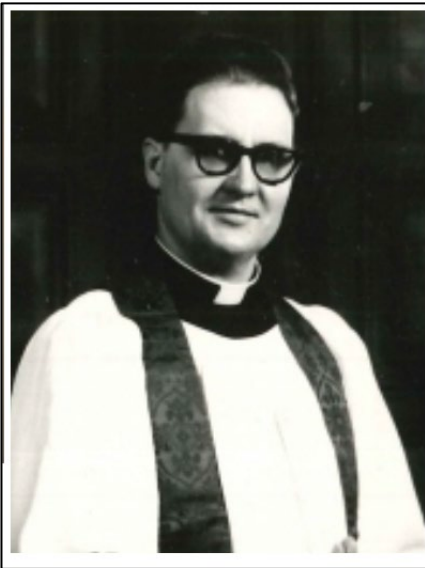
Jan. 3 Jim and Jan Strandlie

In Memoriam

Rev. Eldon Cleveland Person

April 11, 1929 – December 16, 2022

Rev. Person was ordained in 1954 and served St. Pauli and Calvary as his first call until 1959.



Rev. Eldon Person, age 93, of Northfield, MN passed away unexpectedly at his home on Friday morning, December 16, 2022.

Eldon Cleveland Person was born in Fargo, ND, on April 11, 1929. He was baptized June 2, 1929, and confirmed in the Christian faith on June 11, 1944, at North Viking Lutheran Church in Maddock, ND. Eldon graduated from Maddock High School; Concordia College, Moorhead, MN; Luther Theological Seminary, St. Paul, MN; and he completed several postgraduate courses at Trinity Lutheran Seminary, Columbus, Ohio. He was ordained into ministry on June 6, 1954, at Olivet Lutheran Church in Fargo, ND.

Eldon and Elaine Clarice Zacher were united in marriage at Good Shepherd Lutheran Church, Minneapolis, MN, on August 5, 1955. They were dearly loved by their children, Truls Eldon, Gretchen Elaine, and Trevor Krister. Not only was Eldon a beloved father, he, like Elaine, also became their children's trusted confidant and dear friend. Eldon was appreciative of Elaine's Christian faith, supportiveness, and outstanding home-keeping and mothering qualities! They were married for nearly 60 years.

They served these Lutheran congregations: St. Hilaire, St. Hilaire, MN; St. Pauli (rural Thief River Falls), MN; East Jordan, East Jordan, MI; Scandinavia, Scandinavia, WI; Farmington, Sheridan, WI; North Community, Columbus, Ohio; Grace, Oakes, ND; and Our Savior's, Clement Township, ND.

Eldon also served as an interim transition specialist at the following Lutheran congregations: Bethany, Nevis, MN; Zion, Des Moines, IA; Zion, Stewartville, MN; First, Albert Lea, MN; Olivet, Fargo, ND; First, Northwood, IA; American, Windom, MN; Augustana, Fergus Falls, MN; St. Mark, Storm Lake, IA; St. John, Charles City, IA; Trinity, New Hampton, IA; and Christ the King, Mankato, MN. In commendation comments, a bishop noted "You seem to have a real gift for interim assignments."

Survivors include his children Truls (Kathy) of Gold Canyon, AZ; Gretchen (Mark) of Franklin, TN; Trevor (Mary Catherine) of Dallas, Texas; two grandchildren, Trevor and Karis Peringson; nephew, Nathan (Kirsten) Davidson and their children Mackenzie, Zachary, Annika, and Samuel; niece, Amy (Tim) Koppa and their children Emma and Sami; sister-in-law Kathy Erickson; beloved caregiver and friend Joan (Mark) Ekeren; special and devoted neighborhood friends; and other family and friends.

Funeral services were held on Tuesday, Dec. 27, at Mt. Olivet Lutheran Church in Minneapolis. Interment was at Riverside Cemetery, Fargo, ND. Memorials are preferred to Mt. Olivet Lutheran Church, Minneapolis, MN, or Mt. Olivet Cathedral of the Pines Camp.

Rev. Person's Confirmation Classes



1957

Back: Roger Belange, Gary Rolandson, Corine Torkelson, Elinor Gustafson, Roger Hanson, Lyle Bjarge. Front: Carol Rude, Rev. Person, Carmen Lokken



Back: Harlan Rude, Elvern Olson (SH), Eugene Weckwerth, Rev. Person, Dennis Swanson (SH), Alvin Chapman (SH), James Larson (SH). Front: Emily Lokken, Phyllis Johnson (SH), Kay Wik (SH), Sharon Johnson, Marie Walseth (SH)



1954 1956

Back: Dian Folkedahl, Harold Arneson, Sharon Rude, Norris Thune, Yvonne Johnson. Front: Carolyn Nelson, Rev. Person, Carol Yonke (SH)

Minutes of the Church Council

November 17, 2022

The St. Pauli Church Council held its monthly meeting on Thursday, November 17, 2022, at 7 p.m. at St. Pauli Church. Members present: Pastor Carl Hansen, Jim Strandlie, Cindy Cedergren, Myles Alberg, and Tammy Haugen.

The meeting was called to order by Council President Strandlie. Pastor Hansen opened the meeting with prayer.

Approval of Agenda: The agenda was approved.

Secretary's Report: The minutes of the September 15, 2022 meeting were approved as presented. M/S/C (Hanson/Alberg). The Council did not meet in October.

Treasurer's Report: The Treasurer's report for October was approved. M/S/C (Alberg/Haugen).

Checking Account Balance End of Sep 2022:	\$ 14,739.60
Oct 2022 Revenue	4,025.89
Oct 2022 Expenses	(1,290.44)
Checking Account Balance End of Oct 2022:	\$ 17,475.05

Other Account Balances End of Oct 2022:	
Education Fund	\$ 1,403.12
Edward Jones	68,924.45
Memorial Fund	9,335.92
Mission Grant	5,444.71
Savings	<u>36,720.71</u>
Total SP Account Balances End of Oct 2022:	\$139,303.96

Cemetery Association Funds End of Oct 2022: \$ 62,920.25

Pastor's Report: Pastor Hansen will be off on Nov. 27. He stated he was unsure of his Dec/Jan plans, but may be gone Jan. 1 & 8, if he travels to Texas. He will preside at funeral services on Wed, Nov. 23 for Lyle Borge, and on Friday, Nov. 25 for Ivette Garrett. He reported on two baptisms, one held on Nov. 13 for Rhyett Vikre, son of Logan and Tessah Vikre, and on Dec. 11, Harper Money, daughter of Jerrid and Rebecca Money. We will utilize the Holden Evening Prayer program at the Dec. 11 worship service.

Reports of Members in sickness or distress: Members were asked to include Deone Cerny in their prayers as she deals with health issues.

New Members or Interest in Membership: The Council discussed interest from a couple of individuals.

Other Reports:

- 1) WELCA: Cindy Cedergren reported that WELCA had designated \$2,000 to various charities from funds raised from the fall event. They are conducting an underwear drive for Northlands Rescue Mission. They will be serving lunch at the Borge funeral on Nov. 23. A women's brunch is scheduled for Sat, Dec. 3.
- 2) Board of Education (Sunday School Committee): The Sunday School will present a Christmas program on Sun, Dec. 18 during worship services.

Old Business:

- 1) Building Projects:

- a. Front Entrance Door: No new information was available. Myles Alberg will contact Arlo Rude for an update. (It was later learned that Sam Kofstad has been contacted and will install the doors around Dec. 8.)
- b. Light in back entry: Will be handled at a later time.
- c. Pew Repair: Pew has been repaired by Arlo Rude. Thank you, Arlo!

- 2) Servant of Christ Award: It was decided the award would be presented to the congregation by Council President Strandlie at the Dec. 18 worship service. A video regarding the award will be viewed in the dining room prior to or during the potluck lunch.

New Business:

- 1) Pulpit Supply: Jim Strandlie will ask Kevin Reich to provide pulpit supply on Nov. 27.
- 2) Cleaning Contract: Tammy Haugen suggested that the Council consider hiring a cleaner to do more in-depth cleaning of the church on a periodic basis. The Council agreed to the concept and suggested hiring a cleaner on a quarterly basis. Tammy will bring back a recommendation on what the approximate cost may be, based on the going rate per hour in this area. This item was also discussed at a WELCA meeting, and members agreed on the concept and need to be involved in the scheduling and types of work that should be done. The Council will include an amount in next year's budget for approval at the Annual Meeting in January.
- 3) Snow Plowing Contract: Myles Alberg stated that Arlo Rude has made contact with a party. (It was later learned that Corey Berg has offered to clear snow this winter free of charge. However, he is generally not available on weekends for snow removal.)
- 4) Annual Meeting Date: The date was set for Sunday, January 29, 2023.
- 5) Automated External Defibrillator (AED): Jim Strandlie reported that Faye Auchenpaugh had submitted a grant application for funding for the purchase of an AED. A motion was made to support the purchase, beyond the grant amount, if received. M/S/C/ (Haugen, Hansen)
- 6) Other: Gary Iverson had asked the Council to consider serving coffee after worship services, primarily because an individual had gifted a small amount of money for that purpose. The Council was not in favor of serving coffee after services, due to the fact that services conclude close to the typical lunch hour and felt that participation would be small. The money designated will go toward the coffee served at potlucks and other special events.

The meeting closed with the Lord's Prayer and adjourned at 7:55 p.m.

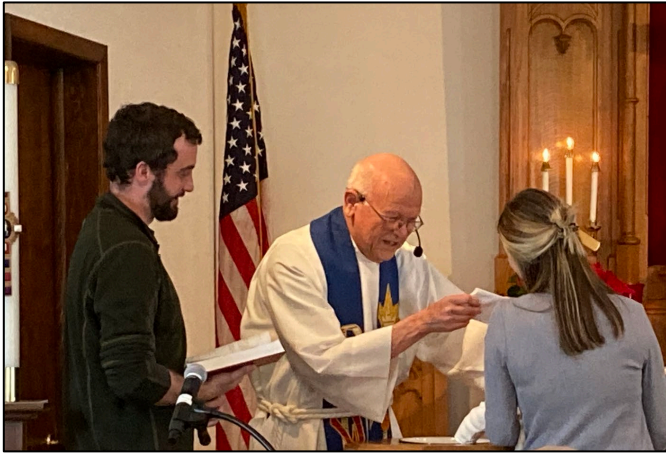
Next regular meeting date: Thursday, December 15, 2022

Respectfully submitted,
Cindy Cedergren
St. Pauli Church Council Secretary

Harper Marie Money is Baptized

Harper Marie Money was baptized by Pastor Carl Hansen on Sunday, December 11.

Harper's parents are Jerrid and Rebecca Money and her sponsors are Ryan and Mikayla Money.



A New Baby!

Ava Don Berg was born on November 25 to Corey and Nikki Berg and welcomed by brothers Easton and Carter.

Ava weighed 8 lb. 9 oz. and was 20 inches long.



Sunday School Program

On Sunday, December 18, the St. Pauli Sunday School children continued the tradition of retelling the Christmas story in word and song.

As is our custom, the children filled and presented goodie bags to all who attended.

We are grateful to our Board of Education and all of the teachers who give so generously of their time and talents.



Confirmation Records and Regulations in Norway

By Dale Hovland, "Currents," Winter 2022, Vol. 186, *Norwegian American Historical Association (NAHA)*

King Christian VI of Denmark-Norway made Confirmation mandatory in 1736. The church then was an arm of the state.

The following year, to fill the need for instructional material, theologian Erik Pontoppidan wrote *Sandhed til gudfrygtighed*, "Truth unto Godliness," an explanation of Martin Luther's catechism. The book included 759 questions and answers for use in training confirmands and was required reading for young people in Norway's churches for 150 years.

Demands on those preparing for confirmation were high. They had to memorize large portions of Pontoppidan's work. When they stood in church for examination by the pastor, it was not uncommon to fail. An early confirmation record in the church books for Askøy, Norway, dated April 21, 1743, lists 23 confirmation candidates. Only 14 were successful. Some who did not succeed had insufficient reading skills, according to the record. Those who failed were expected to try again.

A person who wasn't confirmed was barred from aspects of adult life. They could not be a witness in a trial, fulfill their military service requirement, marry, or be a baptismal sponsor

for a child, wrote historian Torgeir Landro, associate professor at the NLA High School in Bergen, Norway, in his short article "Confirmation in the Old Days." Most people were confirmed about age 14. Those who turned 19 and still were not confirmed could be pilloried or put in prison.

The Storting, Norway's Parliament, ended mandatory confirmation in August 1911, but many people continue to be confirmed. Records from before and after that year are available to family historians in the digitized National Archives of Norway at digitalarkivet.no/en.

Confirmations were recorded in church books, typically one kept by the pastor and a duplicate book that was kept by the *klokker*, the sexton or pastor's assistant. Some church books have been indexed and can be searched using a person's name. Often, the books are not searchable and must be browsed. To know which church books to browse requires knowing or guessing at the parish an ancestor lived in and calculating what year it was when they turned 14.

A confirmation record can lead to many other records with the details it contains, among them the person's birth date, birthplace, smallpox vaccination date and location (this vaccination was mandatory from its inception), and parents' names.

The Old Schoolmaster

By John Leirfall, p. 46-52, "Old Times in Norway," 1986, translated into English by C.A. Clausen

The schoolmaster was a central figure in the old agrarian communities. He was a wiser man than most others and could advise both young and old. He resembled the potato: he could be used for so many things. He could write letters to America or complaints concerning taxes, and he could explain letters which were beyond the comprehension of ordinary people. In other words, he was "*brevsynt*" or "letter wise," for lack of a better English phrase.

"You must cover up your ears so you won't hear what Per writes," said Oleanna, who had asked the teacher to read a love letter for her which she had received from America.

And when old granny on Haugen came to him, all worried, because her daughter in America had written that over there they painted their "barn" red, he could assure her that they did not paint their children red to look like Indians, but they painted the outbuilding with that color. In America, he explained the word "*barn*" referred to a building where they kept their animals, not to children as the Norwegian word *barn* does. Her grandchildren would, he assured her, no doubt be brought up as good Christians.

The schoolmaster sang at funerals and delivered talks at weddings; and—given some time—he might even be able to compose a poem for any festive occasion. He served as a light who could also ignite other lights in the community.

Yes, the schoolmaster was usually a poor man who toiled faithfully to make both ends meet. During the summers he might work as a farm hand, and in the evenings he often busied himself with odd jobs such as tailoring and shoe repairing. And—some teachers at least—were able to enter names and genealogical lists in the family Bible with beautiful,

black-lettered Gothic script. Bookbinding was also a craft that seemed to blend well with the teaching profession. Furthermore, this gave him a chance to read the books, which was a blessing since he could not afford to buy many books himself, because a teacher's pay was miserable even when measured by the standards of the time.

Around 1850, it amounted to about 20 *riksdaler* per year if the teacher was able to both read and write and to "catechize," that is, to instruct by asking questions, receiving answers and offering explanations covering the Catechism. (This 20 *riksdaler* was the equivalent to roughly \$248 in 2022.) But in earlier days, not all teachers were able to write (they could only read), and then the pay was cut in half.

The pay came in the form of a "school toll." Every farm was to pay 16 *skillings* and servants half as much. And the teacher was not paid by a duly appointed official. No, indeed. He had to make the rounds of the district and collect the money himself. This, naturally, created friction between the teacher and the people concerned. He might be greeted with insulting words when he came to ask for his miserable mite.

However, the toll was to be collected between Christmas and New Year—the very time when ale had been brewed in every home (a law existed from the early 900s until 1267 that mandated every household brew "Christmas ale"); and then it might well happen that the teacher emerged a bit tipsy, despite the fact that he had been enjoined to lead a temperate life. Things were not always easy; temptation might be strong. One certain teacher received a testimonial from his pastor that he was "tolerably able, but had to be warned against intoxication." And if we go farther back in time, to the year 1700, we hear of a teacher who was whipped because of looseness and drunkenness. But the people of the community

sided with the teacher and declared that he had not imbibed any more than “other decent human beings.”

Most of the teachers, however, were given good testimonials by their pastors. “Their fund of information might be very limited, but they struggle as best they can to improve; they are interested in their work and lead a respectable, moral life.” If there was a good minister in the parish, the teachers were usually of superior quality also. Many pastors selected confirmands whom they believed would make able teachers and invited them to the parsonage for further instruction; and most of them lived up to the pastors’ expectations.

During the Catholic Period in Norwegian history, the priests gave some religious instruction to the young people; but with the introduction of the Reformation, it was decreed that the sexton should assume this duty and meet with the children after services. This instruction was purely verbal, however, and was limited to simple religious matters. Some parents engaged a literate person to give their children a bit of instruction, but there were few in those days who could read and still fewer who could write.

In 1736, Confirmation was introduced in Norway, and as this presupposed that the confirmands should be able to read, an ordinance was passed in 1739 which called for compulsory school attendance by all children between the ages of seven and twelve. “Instruction should be given from six to seven hours daily, at least during three months of the year.”

This gave rise to the Ambulatory school system in large parts of rural Norway. School was held a week on one certain farm in the community and then passed on to the next. This was the type of school which most of the Norwegian immigrants to America between 1850 and 1890 had attended. They could read, but not all knew how to write.

A most difficult problem for the teachers under this system was how to get sufficient peace and quiet to carry on their work. The schoolroom was usually the main room of the farm home where the daily work went on. The women were preparing meals, the loom clanged, and the spinning wheel whirred. Worse still, during the long, dark evenings the menfolk carried on various kinds of repair work in the same room. In the midst of all this turmoil, the children were to concentrate on the “Three Rs” as they sat around a table in the middle of the room reading out loud. On some farms the people were considerate enough to desist from work which produced much noise. Otherwise, the teacher would have to demand more silence. This called for diplomacy and firmness on his part if he were to bring about any results.

The school days were long: six to seven hours. When daylight vanished, the pupils studied by the light of the fireplace. Candles were too expensive. The time passed with questions and answers from the *Catechism*, arithmetic problems, spelling, drills, etc.

After the pupils had left, the teacher and the people of the farm would likely sit by the fireplace and chat for quite a while, and he could entertain by telling stories from books he had read. He might not know so very much, but there were many things he could tell to folk who knew even less. In comparison, he was a “wise man.” Before the evening was over, young people of the neighborhood would likely drop in to listen, and thus cultural sessions of sorts came into being.

Absenteeism was a serious problem. Many children stayed away from school because they lacked shoes and proper clothes, or food for the lunch basket. Shepherd boys, orphans or other poor foster children were frequently put to work instead of being sent to school. Then, the teacher had to pay the foster parents a visit and have a serious talk with them. Sometimes it helped, but hostility might also be the result. The most successful teachers in such emergencies were diplomats who knew how to wheedle their way into people’s favor by means of cajolery as well as by earnest reasoning.

Many of the old-time teachers were good pedagogues even though they might not know the meaning of the word “pedagogy.” They knew how to narrate so the children remembered what they had been told, and they also taught the children how to tell things in their own words realistically. We might add that in the school yard there was a birch called “the tree of knowledge.” When the children misbehaved or did not know their lessons, they had to go out and cut off a branch for their own whipping.

In time, the Ambulatory schools came to an end. Special quarters were leased on certain farms and, gradually, schoolhouses were built in the various rural districts. Some people did not like this arrangement but maintained that the old system was better. And it had its good parts. In a sense, the Ambulatory schools served as a movable cultural center in the community—a little candle which was lit whenever the school came to a farm, touching people’s lives intimately.

The sexton stood a step above the other teachers. He was paid a bit more and, besides, he received an offering on the big church holidays, as did the pastor. An old saying put it thus: “When it rains on the pastor, it drips on the sexton.” Our old sexton said that he never got drenched.

The Norwegian rural teachers had their most influential period from about 1850 until the dissolution of the union with Sweden in 1905. The teacher’s home became a cultural center where youths, eager to learn, would congregate in the evenings to discuss politics and other national problems. They could borrow books from his little library on condition that they handled them with care. Possibly he had saved and scraped together enough money to buy an organ and then the young people would come to him to learn the rudiments of music. Soon a choir might be organized with the teacher as director. And some bright youngsters wished to get more training in writing and arithmetic, so an evening school came into being with the teacher as instructor.

Thus, in many respects, the teacher became the center of a cultural milieu; and usually the teachers were active in such communal affairs as securing a local bank, organizing a cooperative society, getting better roads, and introducing modern improvements in general. Many of them became the *pott og panne* (pot and pan) of the community to whom the people looked for leadership, both in cultural and practical matters. They were even well represented in the *Storting* (Norwegian parliament) and thus became active in national affairs.

Many of the Norwegians who emigrated to America toward the end of the 19th century were more literate than the vast majority of emigrants from other countries. For this, they could thank the old schoolmaster back home in Norway.

Female Pilots Make History in Minnesota

Move over, Tom Cruise: The U.S. Navy's Blue Angels have added a slate of new pilots to their 2023 air show season.

While the branch says hundreds of women have served alongside the Blue Angels over the last 55 years, Lieutenant Amanda Lee will take the reigns as the group's first female F/A-18E/F Super Hornet demonstration pilot.

Lee, a Mounds View, Minnesota native and 2013 Dominion University grad, will join fellow aviators as part of the group's Strike Fighter Squadron (VFA) 106, a.k.a. the "Gladiators." The F/A-18 is a roughly 16-ton, \$67.4 million piece of hardware capable of reaching speeds at just under Mach 2 — or 1,400 mph.

"We had an overwhelming number of applicants from all over the globe this year," said Captain Brian Kesselring, the group's commanding officer and flight leader. Following the completion of this season's shows in November, the new pilots will begin what the Navy calls a "rigorous five-month training program" at Florida's Naval Air Station in Pensacola, and a naval facility in El Centro, California — before the 2023 air show season officially kicks off on March 11.

But Lt. Lee is not the only female pilot who has made history in Minnesota.

"If you have role models in front of you, if you have someone who looks like you, then you're like, of course I can be that," said Brenda Hanson.

Hanson is the vice-chair of Minnesota chapter of The Ninety-Nines, an international non-profit of women pilots. "A lot of it is just getting together and being able to talk about aviation with other women," said Hanson. And that includes the ones who came before her, like Cora Fuller.

Cora Fuller became the first woman in Minnesota to earn a pilot's license in 1931. "She was 37, she wasn't a youngin', she got into it a little bit later," said Hanson.

There was also Elizabeth Strohfus from Faribault. She was a Women Airforce Service Pilot, otherwise known as a WASP. "These women helped train men, basically, in World War II on how to become fighter pilots," said Hanson.

But it was Rhea Woltman who Hanson got to meet before she passed away last year in St. Cloud. "It was like seeing a legend in person and it's amazing," said Hanson. Woltman flew competitively, was a commercial pilot and even passed all the astronaut tests, making her a member of the Mercury 13, but yet she never was able to step into space.



Woltman was born in 1928, raised on a farm, and educated in a one-room schoolhouse. Her responsibilities on the farm nurtured a strong work ethic. From an early age, Rhea admired the skies and vowed to become a pilot. After teaching for two years, Rhea moved to Texas where she fulfilled that vow.

Her first plane was a Piper J-3 Cub and then she progressed from a private pilot to a commercial pilot. This earned her rating as an instructor for flying airplanes. Woltman attained her seaplane rating for airplanes with floats and her rating as a glider pilot. She flew competitively, and she also completed one of the major flights of the era for women, a solo flight from Houston to Anchorage in a Piper Super Cub with floats.

Working as a charter pilot, Woltman flew over North America and also flew in the International Women's Air Race and in the Powder Puff Race.

In March 1961, Woltman started training as an astronaut. She underwent grueling physical examinations and a battery of tests with 12 other female pilots to become the First Lady Astronaut Trainees (FLATS), now known as the Mercury 13. Rhea passed all of the tests and advanced as one of five to meet the requirements, but the U.S. government shut down the women's program before they were ever allowed to fly a space mission.

Rhea married William "Jean" Allison in 1962. She and her husband owned an aircraft brokerage business in Texas, and Rhea delivered planes to customers in addition to transporting passengers and cargo all over North America, including Alaska, Mexico, the Bahamas, and Canada. Jean passed away in 1966 and Rhea moved to Colorado Springs where she taught the cadets at the U.S. Air Force Academy. She married Leonard Woltman in 1972.

Rhea later became a Registered Parliamentarian, serving organizations and businesses and earning respect in her field throughout the U.S. In 2007, the University of Wisconsin Oshkosh conferred on Rhea and the remaining Mercury 13 astronauts honorary Doctor of Science degrees, recognizing them as pioneers in aviation history. In 2008, Rhea was inducted into the Colorado Women's Hall of Fame for STEM/Aviation. As a volunteer and philanthropist, Rhea was an inspiration to those she met and all who came to know her. She was a generous woman to the end, donating her body to science.

Still, her aviation accomplishments, among others, have helped to make a mark in Minnesota's sky.

This Family Gave the World the Snow Globe

By Carole Rosenblat, December 15, 2022



Snow globes were invented at the turn of the 20th century but didn't often feature Christmas characters until after World War II.

As the classic film *Citizen Kane* opens, Charles Foster Kane lies in bed, alone in the dark clutching a snow globe. Inside the globe is a wooden cabin covered in white. After a minute, Kane whispers one of the most famous lines in film history—just one word—"Rosebud." His hand goes limp, and the glass globe falls to the floor and shatters. It's an iconic image, but it is one with some mystery. No one knows for sure who made Kane's snow globe. In the absence of certainty, credit has been given to the Original Snow Globe Factory and the family who gave the world these wintery miniatures.

The story begins around 1900 when Erwin Perzy, a surgical instrument maker in Vienna, Austria, received a request from a doctor for a lightbulb that produced the bright illumination needed for surgery. At first, Perzy thought he could solve the problem with a shoemakers' lamp, a glass globe filled with water that, when placed in front of the lightbulb, amplified and focused the light on the work area. While helpful, the light was too focused on one small spot and thus, not practical for surgery.

Perzy continued to experiment with ways to both amplify and spread the light by inserting metal flakes into the globe, but they quickly sank to the bottom. Perzy thought they looked a bit like falling snow. Inspired by that image, he tried filling the globe with semolina and, when he shook the globe, he saw the beauty of winter in Vienna. The snow globe—and Original Snow Globe Factory—was born.

The first snow globe Perzy sold held a tiny tin sculpture of the basilica in Mariazell, Austria, which was located across from where Perzy's friend owned a souvenir shop. The connection with Christmas came during World War II. By then, Erwin Perzy II was running the family businesses. He was also a bicycle and typewriter mechanic, and while working for U.S. troops, he was told Americans would love snow globes if there were something more familiar the basilica inside. "My father's idea was to create something for Christmas, so he started working on three new designs—a Christmas tree, a Santa Claus, and a snowman," says Erwin Perzy III, who, along with his daughter Sabine, owns the family business today.



The Original Snow Globe Company began exporting these holiday snow globes to the United States with great success, and Perzy III was sent to New York by his father to bring back new ideas for the company. While exhibiting at the New York Gift Show in the mid-1970s, he was encouraged to consider the Japanese market. The following year, he moved to Tokyo, but the country was slow to embrace the snow globe until the company received an order from Mitsubishi.



"This was a half-year's production order!" Perzy III remembers. Mitsubishi wanted to sell their cars in Austria, but the trade ministry would only agree to it if, in return, Japan bought a high volume of an Austrian product. "They put our snow globes in each little shop in Japan, so everybody in Japan knows our snow globes."

Snow globes have evolved in the century or so since their invention. The Original Snow Globe Company still uses alpine water, but the snow is now a secret mix of plastic and other materials designed to flurry for up to two minutes before settling on the bottom. The figures inside the globes are created by injecting plastic into molds created by a 3D printer and, at least during the depths of the Covid pandemic, the traditional Christmas scenes were replaced with toilet paper. After closing down production at the start of the pandemic, "I was sitting at home and I didn't know what the future would bring," Perzy III recalls. "I read that people were buying toilet paper like crazy." With little else to do, he sketched a snowman surrounded by toilet paper and sent it to his

daughter. She suggested he create a globe with just a simple roll of toilet paper and, within minutes, their website crashed from all of the orders, with around 17,000 sold so far.

But did the company produce the world's best-known snow globe?



In the 1980s a journalist approached Erwin Perzy III telling him that it was a Perzy snow globe in *Citizen Kane*, though no records can be found confirming the original manufacturer. Perzy III searched unsuccessfully for the mold his grandfather might have used. "I think my grandfather never made a mold for it because it was just a single snow globe. He just created the piece," he says.

So Perzy III created his own replica with a brown, snow-covered cabin and golden light shining through the window. While displaying it at a tradeshow in New York in the 1980s, a man working for Warner Brothers approached asking if he could make this snow globe in black and white. "When I asked him why, he explained that nobody had seen this snow globe in color because it's a black-and-white movie," he says. "We got a very good order from Warner Brothers."

Film critics have argued that the snow globe in *Citizen Kane* reminded the main character of a quiet time spent sledding near his mother's wooden boarding house, and that spirit of peace is in keeping with his family's philosophy,

Perzy III says. "It's a separate world inside the snow globe. It's an escape."

* * * * *



Fog low over fields
Sun colors the sky

Look over there as far as you can
Let your mind and thoughts be free
And give yourself space
You alone decide your horizon



Painting the Eiffel Tower in 1924

I hope they are tethered with ropes??

It took over two years to build the tower for the Paris World Fair in 1889. It was supposed to be a temporary fixture on the Paris horizon, due to come down in 1909, but was allowed to remain. It has been painted 19 times since its initial construction and more than 7 million people climb the Tower every year.

The Back Page



A blonde was driving when she got lost in a snow storm. She remembered that her dad had once told her,

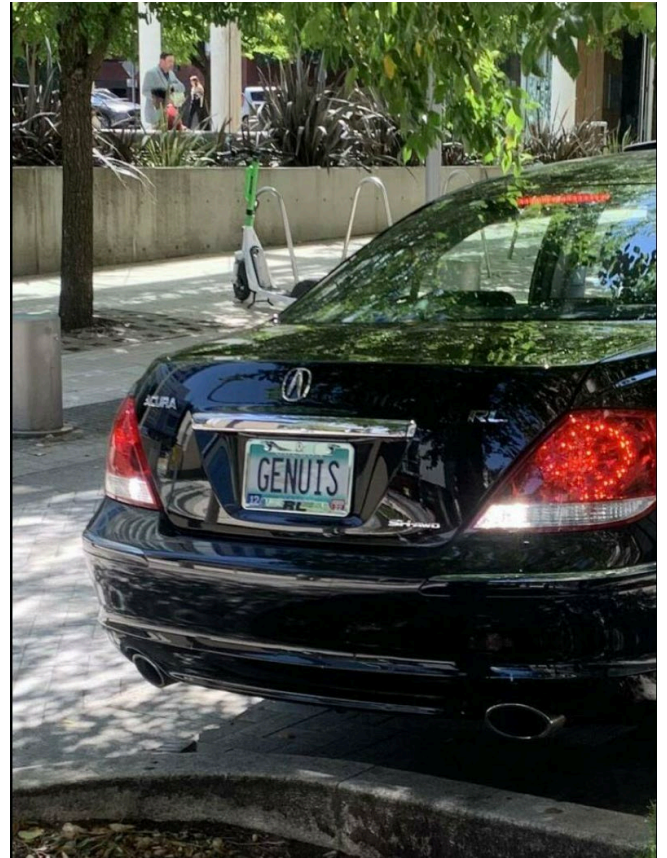
"If you ever get stuck in a snow storm, wait for a snow plow and follow it."

Pretty soon a snow plow came by, and she started to follow it. She followed the plow for about 45 minutes.

Finally the driver of the truck got out and asked her what she was doing. She explained that her dad had told her if she ever got stuck in the snow, to follow a plow.

The driver nodded and said,

"Well, I'm done with Wal-Mart; now you can follow me over to K-Mart."



**I USED TO ENVY PEOPLE WHO
COULD DO A CARTWHEEL BUT NOW
I'M JEALOUS OF ANYONE WHO CAN
GET UP OFF THE FLOOR WITHOUT
MAKING GRUNTING NOISES AND
HOLDING ONTO FURNITURE**