FINNISH FOLKLORE AND SOCIAL CHANGE IN THE GREAT LAKES MINING REGION ORAL HISTORY PROJECT 1972-1978
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This is December 3, 1975, and this is Mike Loukinen interviewing George Maki in Pelki, Michigan, and we're gonna start off with a short biography of George, who is called Joe Maki, and then we're going to move directly into the history of Faith Lutheran Church. When did your father come to America?

He came to America in 1902

And this is Andrew Maki?

And his name was but of course in America it was Andrew

And he was from where in Finland?

Kurrika, I believe.

Kurrika?

Kurrika, yeah

And just for the record, where is that in Finland?

Laani...Waasa Laani.

And what did his father do in Finland? Do you recall anything he ever said about that?

He didn't speak too much about what his father did

Farmer?

He probably was a farmer, but a small one because dad had to leave from home at the age of twelve or thirteen to work as a hired man or what they called dregtir, I guess.

And what did he do. Did he go out to work for another farmer?
R: That's right, for a land owner. I believe they had land owners, they had the bigger farms and they had quite a few men working for them and so he...

I: And did he live there too?

R: He lived there, yeah. He just left his home then and he was out then and there were twelve or thirteen.

I: What did he think about this kind of work?

R: Well, he never talked too much about it. Evidently, it wasn't too pleasant and as soon as he had a chance to, he came to America.

I: Okay, and was he married when he came to America?

R: Yes, one of my older brothers was born in Finland.

I: Un huh... and your mother's maiden name?

R: Hilda Saarberg.

I: And when was she born, do you happen to know?

R: I believe in 1878.

I: 1878?

R: Yeah.

I: She was considerably older than your father.

R: Yeah, she was couple years older.

I: And where did they come originally? When they landed in America

R: Well, they came into Hancock or Coburntown up on the hill.

I: Un huh, and he worked there as a miner?

R: He worked there as a miner until the time I was born in 1917

I: That was right around the time of the strike too....little after

R: A little after the strike. I believe he left the mine in 1918.

I: Do you recall him talking about the mine ever?

R: Oh yes, he used to talk with his neighbors here, they used to tell...

I: What did they used to say about working in the mine?

R: Well, they were long hours and small pay and hard work and that.
I: Any stories that you recall...that he used to tell.

R: Well, about the air blasts and falling rock and all that.

I: Okay, so you were born in 1916.

R: '17?

I: '17?

R: Yeah, I was born in 1917.

You were raised then in Pelkie?

R: Yeah, I was raised here.

Your father buy this land or did he homestead it or?

R: He bought it. Evidently...well, there was a group all came about the same time here and they bought these lands and they built the homes as fast as they could. They were all made out of timber, all the homes...hewn timber and they worked in the logging camps and on farm in the summer time.

I: Do you recall any of the other settlers who came here at the same time as your father? You're referring to the Pappen Area.

R: Yeah, this Pappen area. Well, the Hakolas came, I believe. The one whose place is vacant right there.

I: Do you recall his name?

R: Yes, Andrew.

I: Anyone else?

R: Well, I wouldn't know exactly when these others came like Turpinen and Hakola...there were all here when I got to be of an age when I remember anything. And Mattsons were right here across the road and up on the other hill right there.

I: How did this place come to be named Pappen

R: Evidently through railroad interests. They had these sidings and I don't know was it because of some man taking care of the siding area or settled in the area before. There used to be...the Pappen Siding used to be out there where Hugo Kemppainen lives now. Tarriainen's used to own that. Then there was a lot of those little sidetracks there.

I: It's just about a mile...
R: Yeah, just about a mile.
I: ...east of Limestone

R: Yes, east of Limestone Mountain. See, there was all these little sidings. There was Alhola Siding...that was named after a fellow who did the logging there, I suppose. They were named probably after the fellow who did the biggest logging there and they had these sidetracks there and they hauled the logs there with the sleighs. So, this Pappen Siding evidently gave the name of Pappem and then...

I: Did you know the Old Man Pappen?
R: No...no.
I: Do you know his name, his first name?

No, I wouldn't know that.
I: And Alhola, do you know his first name?
R: No, I wouldn't know it. The only thing I remember about that Alhola Siding was my dad, hewed ties, railroad ties there and loaded ties and logs on the railroad cars and when I was a little boy I took his lunch there because sometimes in the mornings when he'd leave for work there wasn't bread or lunch ready for him at home. So, I'd have to take it for him for noontime and I was just five - six years old. So, I'd go down across back of Mattson's here, was just a little way.

I: Can you tell me a bit about your father's life here in Pelkie. What you recall?
R: Not too much, he didn't participate in outside activities too much. He worked at the lumber camps that I remember and then cleared land in the summer time. Then in olden days when the neighbors used to visit a lot more than they do now, they'd visit back and forth among themselves. He worked for different loggers, for Turinen and Matt Oja and he worked here on the landing in Pelkie loading lumber or timber on the railroad cars. There used to be big thick piles in the spring time and he'd be working there.

I: Do you recall where these camps were that he used to work at?
R: Yes, they used to be back of what they call Horoscope Area and back by Hazel.

Those were whose camps?
R: Oja's camps, I think, there were there in the last years when he worked at the lumber camps.
I: Okay, well you were born in 1917. Where did you go to school then?
R: My first eight grades I went to the Pappen School here on...three quarters of a mile up.

I: Okay, tell me a little bit about the Pappen School. I have no information on the Pappen School.

R: Well, it was a typical one-room school house. Cold in the winter time...had a wood stove in the corner, one with that kind of jacket around it.

I: Jacket around

R: Yeah, that kind apron so that the heat would go up. It had an asbestos on the inside and the basic stove was inside of that jacket; and great big blocks of wood would fit into the stove then. Well, when we'd go to school for...well, I wouldn't remember...did school start at nine o'clock in those days, but the school room used to be cold in the winter time in the morning. The janitor would put the fire probably an hour before, but being in one corner it didn't heat the rest of the room. The teacher would allow us to run for awhile in the morning before classes started to get ourselves warm and while they'd stoke the fire.

I: You'd be out running and playing outside?

R: No, we'd...on the cold mornings she'd allow us to run...circle around the room see. There were probably thirty to thirty-five children in the one-room school house and she had the eight grades.

I: Do you recall her name?

R: Well, we had practically a new teacher every year. Well, some teachers stayed a couple of years. I recall just about all of my teachers.

I: Can you try to name them?

Well, I went two months of kindergarten and Melba Heikkinen was my teacher then. She became...she married a Lapalla...He was a pastor in Canada then. I believe she still lives in Canada...and I met her yet a couple years ago when she was here in Pelkie visiting her sister, you probably met the Mrs. Lapalla before she died?

I: Yes.

R: This Mrs. Bill Lapalla, she lived in Pauline's little house

I: Un hum

R: Well, this Melba was there and she was surprised that some of her former students would still see her. She was teacher here...I don't recall how many years she taught there, but she was my first
school teacher.

I: And since this was kindergarten, how old were you when you started kindergarten?

R: Probably five years old.

I: Five years old, so it must have been 1922

R: Must have been 1922. And then my...then when I was in first grade, then Senia Kooiman was my teacher.

I: Koivanen?

R: Well, she was Wantaja then; but then she married John Koivanen. So, if you want to put Wantaja...

I: Okay

R: And then I had Ilene Lawler, she was from Keweenaw Bay.

I: And who else?

R: Alma Gull from Baraga.

I: Where was Melba Heikkinen, the first one, originally from?

R: From Askoll...

I: Okay, and Senia Koivanen, where was she from?

R: She was from Baraga...rural Baraga. And then Hazel Hill

I: From?

R: Champion

I:

R: Irene Hurula...yeah, she was Finnish.

I: From?

R: Hancock

I: Boy, you know where they're from and all that.

R: Yeah.

I: Good

R: And Martha Jetta, she was from Calumet.
I: Is that

R: And then Alice Yrkkala. I believe she was from Wakefield and she's married to Eino Lahti and they live in Houghton.

I: Is that

R: That's it

I: Okay, Senia Koivanen was your first grade teacher...

R: Yes

I: So, that was 1923, and then second grade teacher?

R: Yeah...these I may have...Alma Gull and Ilene Lawler, I may have mixed up. But they're in...

I: And these are year after year?

R: Yes.

I: Well this turns out...a good way to get these names. Ahm, do you recall any events, you know, usually a pleasant thing to recall is the disciplining or any strange...

R: Yeah, well...

I: Colorful events, stories, any of the...

R: Well, there was only one incident that...well, our activities were usually playing ball in the morning recess and noontime and, of course, then...

I: The boys would play ball?

R: Yeah, and in the winter time there used to be a woodshed back of the school and different farmers would sell the cordwood there for the wintertime and they'd load them up...fill them up and in the wintertime we'd play a lot in the woodshed and around the woodshed. And the roof would have these...the roof was made out of sheetmetal and the snow would slide off of it and would pile high on the side of it. So, we used to use the roof...slide off the roof into that snowbank. (Chuckle) And then, I don't know, there was one fellow, one lad we used to sort of pick on, I guess. The rest of us were all Finnish kids and this Gilbert Beckman, he was...

I: Beckman?

R: Beckman, yeah.

I: From Beckman Brothers?
R: From Beckman Brothers, yeah. The fathers were French, I guess... no...

I: German

R: ...German and the mothers were French. The other...Fred didn't have a wife for quite awhile there that I remember, but Louie's wife was French. And I don't know was it...they were doing a little logging and evidently they were a little more prosperous than the run-of-the-mill boys around here; so Gilbert used to have an orange or half an orange in his lunch and I don't know was that the cause of our picking on him all the time...see, then the rest of us would always call him some kind of names and he'd be chasing us. So, we'd use that in conjunction with sliding off the woodshed roof.

I: For amusement.

R: Yeah (laughter). So, the rest of us...they were poor times...our lunches weren't too good. We considered ourselves very fortunate when the chicken would lay an egg...first egg in the springtime and we'd have that inbetween the breads for lunch or something like that. So, it was a treat. So there was very little. Well the butchering that was done at home was usually it'd be beef and pork, well that would have the meat with the bread and what mother would make, some kind of cake always. And then a bottle of milk, usually in an old French's mustard bottle. (Chuckle)

I: You had to make sure that it wouldn't freeze on the way to school too.

R: Yeah, and then well, we'd bring our lunchbuckets up there close to the stove in the back of the room on the floor so that it would be in a thawed condition. And for disciplinary action, the teacher would put the boys standing in the corner and well, very seldom the teacher would call the Superintendent of Schools. He got around two - three times a year I imagine from Baraga to visit the schools and I believe the teacher used to be more nervous about those visits than the kids would be. But then they'd take care of disciplinary action when the Superintendent would come if there had been any kind of flagrant violations.

I: Did you ever have to stand in the corner?

R: Oh yes, I've stood in the corner.

I: Do you remember what you had to stand in the corner for doing?

R: Evidently talking or throwing spitballs or something like that.

I: Was there someone who generally always had to stand in the corner?

R: Yes there were some bad ones. There was one fellow, he was already
in the upper grades and evidently the teacher left the room or something or went somewhere for just a moment and he got up and picked up a hammer from somewhere...evidently there was a hammer in the bookroom or what they call the library...and he took it and he pounded big nicks into some smaller children's desks. And it went by for several days before the teacher noticed and once she noticed it well she wanted to know who did it. Well, someone squealed on him and who did it. Well, I believe she called the Superintendent of Schools and he came and he made him buy some varnish, he made him buy some sandpaper and sandpaper those nicks in the desk and varnish the desk. And I suppose he give him some other disciplinary action too.

I: One thing Joe, I noticed that all these teachers lived quite a ways away like surely they didn't travel back to home.

R: No, they stayed in homes. There was...Lytikainen's were the closest ones and some of the teachers...

I: Which Lytikainen's?

R: Fred Lytikainen's...some teachers boarded at Lytikainen's and some at Jolgren's.

I: Which Jolgren was this?

R: Ahm, that would be William Jolgren, I think. That's the closest one there. It was an old timber-built home...I don't know what kind of room she had in that. And then one teacher boarded at Beckman's...way over there. She walked every morning and every afternoon back, this Hazel Hill.

I: This was generally the practice, right, for during the winter.

R: Yeah...yeah.

R: Well, some of the teachers...these from Baraga and Keweenaw Bay, they used to go home for the weekends; but then the farther ones well, they probably went home on some holiday time and they took the train out from here like the ones from Hancock and Calumet and Champion.

I: Well, that would in itself make discipline a bit easier because if the teacher lived in the neighborhood...

R: Yeah, she lived in the neighborhood

I: If the word got out very quickly if someone was misbehaving.

R: Yeah.

It's entirely different when parents never see the teacher.
R: Yeah, actually during my time the disciplinary problems weren't serious really like I've heard of instances where in some of these one-room school houses, they give the teachers a real hard time. But I think there were just those that you wouldn't consider anything serious in this day and age.

I: When did the Pappen Schoolhouse close down?

R: Well, it closed down in

I: Yeah, when the Pelkie... 

R: Yeah, when the Pelkie Schoolhouse was built.

I: Do you recall when the Pappen Schoolhouse was built?

R: No, I wouldn't know that. It was there already when I started going school.

I: Would you happen to know anyone who probably would know that?

R: There probably would be someone who would know...I don't know. I could ask my brother Bill if he even remembers.

I: Okay, you find out and drop me a line. That's a piece of information I don't have.

R: Yeah.

I: Well, how many brothers and sisters did you have then?

R: There was seven of us boys and three girls.

I: And where did your brothers happen to disburse to and sisters...they grew up in Pelkie with you...

R: Un huh

I: And then you're the only one around right here, aren't you.

R: Yeah, well my oldest brothers, they went out to work at the lumber-camps as soon as they were fourteen or fifteen years old...they probably didn't go school only six or seven grades at the most.

I: Did your father expect them to go out and bring home a little bit?

R: Yes, that was the thing. They were expected to do that and then during the times when they didn't have work, well they'd come home and clear land and help out that way on the farm. But, my brother Eino went to work to drive horses for Turunen at the age of fourteen driving logs from out in the woods over to the landing in Pelkie.
And Waino, my brother Waino drove...well, he worked at the Alston Sawmill. You probably heard of the Alston Sawmill.

I: Who owned that?
R: Oh, I wouldn't know. That's be some...Wendells?
I: Wendell?
R: Wendell...yeah, I wouldn't...you'd have to...Alfred would know pretty well I'd imagine who owned it. And Bill went out to Chicago. There went three or four of the local boys to Chicago and they were there...they were quite young, they were in their teens I suppose around seventeen - eighteen years old.

I: Where'd they work there?
R: They worked at a pencil factory where they were making these...well, it was called the Automatic Pencil Factory. They made these kind with the lead...

I: Retractable
R: Yeah, retractable lead and it was some kind of powder pressed so that it made different colored pencils there and they were quite a nice pencil for that day.

I: How did they hear about this?
R: Well, they probably just went out there and to look for a job
I: Did all of them go together?
R: Yes, they all went together and I think three of them...I think Oliver Saarinen and Ada Percolinea and my brother Bill, they got a job there at the pencil factory, all three of them. I don't know whether there were any others then local fellows that went at the same time, but those three I remember. And Waino drove bus then when Alston Mill closed down or sometime or other in there he drove bus for Emil Pelto from Pelkie to Hancock and I believe it went to Nisula too. I don't know for about a period of a couple years. And then throughout the years, well brother Eino moved to Muskegon, Michigan, and he worked out there. I don't know, was for some foundry or something where he worked in. And, of course, my brother Louie had left home already to Detroit when...

I: Well, let's follow Eino through. Okay, Eino drove team for Turunen for awhile and then he moved to Muskegon to work in a foundry...
R: And then he came back into this area and evidently worked in the logging camps for awhile and then he worked in the Painsdale Mine.
I: As a bachelor all the while?

R: Yes...he got left under a rockfall in Painsdale Mine. He died in 1929...

I: Oh, how

R: Yeah, he was twenty-three years old and since fourteen...well, he had time to work out only nine years. So he had in that short time had worked driving team for loggers and worked in the foundry and worked at logging camps.

I: The next youngest brother then is...Louie?

R: No, Louie was the oldest. He was the one who was born in Finland.

I: When he came here then, what...where did he work first?

R: Well, that I don't know because it seems that ever since I started school, well he was away from home already. In those early years I...he went to Detroit. I believe he worked most of the time...I don't think he worked too much...he probably worked a little while at the lumber camps. But...

I: Where did he in Detroit?

R: He probably worked in a brickyard and probably in a foundry and a car factory and he was a truck driver all those years and then he got married and I guess the marriage didn't work too well. He took off and he was gone for many years and this probably is an interesting part, he had a son and he was born after he left and...I don't know, he was gone probably for nine or ten years...and then...I've never gotten the full details from him just where he traveled all this time, but evidently he had met someone on the train somewhere who was from this area who gave him some news from home and the fact that his brother Eino had died in the mine. So then he wrote home...he wanted to hear details and then we got in contact and then he came back and he went back to live with his wife and child and then he started working in Detroit. And that was just on that chance meeting with someone.

I: When he came back, he jumped back into his old marriage then?

R: Yeah...yes

I: And then

R: And then his son...well, he's a grown-up man...he went into service in 1945...the son did and he made the Army his career. He served several hitches...he served in Germany, Viet Nam and Korea and he retired after twenty-three years of service. He retired as a Warrant Officer and he's getting a good pension and then he's working as a guard besides that in Seattle at a Federal Penitentiary. So,
he's got it made

I: What was the son's name?

R: Larry

I: And Louie, what happened to...

R: Well, Louie is retired and he worked then when he came back, he did truck driving until the time he got so nervous on the road after a few accidents that he went to work for where they made big gears... I guess they call it J. B. Webbs...they made all these conveyors and stuff for the car factories and that. And then he retired...

I: He's retired right now?

R: Yeah, well he's...well he would be seventy-four years old. He's in Dearborn...lives in Dearborn.

I: Okay, and we heard about Eino, then the next...

R: Waino was Eino's twin brother and you've probably contacted Waino, you know he's...

I: Right, I haven't any history on him, so.

R: Well, he worked at Lumber camps and in the mine and then for thirty-five years he was janitor and bus driver here at the Pelkie School and he retired. So that's all.

I: And he married...

R: Emma Aho, yeah. Then Bill, the youngest or next from there, and he retired...he worked for thirty-five years at Ford Motor Company in Detroit.

I: Did he go straight to Detroit or did he...

R: No, he worked at the lumber camps and in the mine too.

I: What mine did he work in?

R: He worked at Painsdale and Quincy. He was working there...there were three brothers working there at the time Eino got killed.

I: Un hum, what was he doing at the mine?

R: Well, they were what they call trammers, I guess; and.

I: And then he married..

R: Melga Koivinen and they're retired...they're off of M-38.
I: And where did he work in Detroit?
R: At Ford Motor Company.
I: At Ford Motor Company.
R: Yeah, he retired at sixty. He said he gave thirty-five years of his life for Ford Motor Company and he's going to take the retirement at sixty and he's enjoying himself up here.
I: Did he come back in the summers, you know, during vacation?
R: Yes, he has a cottage on the Aura shore up there and he's still holding onto it although I think they're thinking of selling the thing. So, they're out here and then he has a twin sister Linda.
I: Anymore brothers?
R: Oh, you're thinking of brothers. Yeah well, Carl...Carl never worked out until he went to Detroit in 1936, I believe and he worked at Ford's and he was here on a summer vacation when he went out with the boys and they were in an automobile accident...two other boys...and they all got killed in the accident.
I: What year was that?
R: 1937, yeah, they rolled a car in Baraga...the boy's car and evidently they had been out and the cops were after them and they were speeding through Baraga and they probably tried to make a turn here on what used to be M-35 and that they were going at such a speed that they couldn't negotiate and the car rolled over there toward that hotel. They all got killed.
I: Do you recall the Tervo boys?
R: Yes, I know Waino Tervo...I know...he was in my grade in school and we graduated together.
I: And once again, when did they die?
R:
I: Okay, and then there's...
R: There's myself...
I: Okay...
R: nd then my brother Armus. He's in Garden City...or no, he's in...
I: Well, how did his history start? Where did he work?
R: Well, he was a product of the Depression years too...we were...he worked...he went to Michigan State. He took one of these short
courses on NYA Program...they were those Depression-year programs

I: What does that stand for?

R: Was it National Youth...ah...something or other

I: National Youth Association

R: Yeah...yeah, or something like that. NYA we used to call it and he took up Dairy testing and then he was the dairy tester here on the DHIA...I don't know if you've heard of that.

I: Dairy Herd Improvement Association

R: Yeah...yeah

I: In this area?

R: In this area. Well, he was in Houghton County...each county you have one and he was in Houghton County and then he took care of the State farms like Marquette State Prison and Newberry and Chatham, I believe. Newberry State Hospital in Chatham. So, that was it that he did until the time I went into service and he came...well, when I was drafted, well then he came on the farm. He was with Dad.

I: Was he single?

R: He was single then but he got married during the time...before I came back; but he wanted to leave the farm and his wife didn't want to be on the farm, so then he went to work for...no, he worked for (?) Cheese Factory as a Fieldman and then he worked for Madrill in his shop. He was mechanic and he's in...

I: Who is this Madrill?

R: Matero...

I: Oh, Abe Matero?

R: Yeah, Abe Matero from Baraga, yeah. And then when Matero sold the place for Vivian, he worked for Vivian for awhile but he didn't think too much of the boss there so he left and he went to Detroit area and he works for Wolverine Sales & Service. They sell International Harvester heavy industrial equipment and he'd diesel mechanic there.

I: And he's still living there?

R: Yeah, he's still living there

I: That does the brothers.

R: Yeah
I: Okay, now I'll just check this.
Stop in tape.

R: Linda and she was born in ____, she was a twin to Bill...there were two sets of twins...and she left home quite young...ahm do you want the whole thing on them?

I: The story, yeah, in just a nutshell.

R: Yeah, she left home quite young and she worked in the Kaleva Cafe in Hancock first as a waitress and then she went to Chicago and worked as a domestic in a doctor's home and I wouldn't remember the year that she moved...she worked for quite a few years there and then she moved to Detroit, she worked as a domestic in Detroit for a family and the man was secretary for Ford Motor Company.

I: Was she married at all during this time?

R: No, no she never married; and then during the war years she went to work at Cadillac and she worked there until her retirement two years ago.

I: And now she is living where?

R: She is living in Detroit...she's still in an apartment with her sister.

I: Okay, and any other sisters?

R: Yes, Lila...she was born in 1910, and she was I believe one of the first ones to go through eight grades of school in the Papin School.

I: All the others went...

R: Ahm, less. Yeah, and she was several years at home helping Mother and then she went to Detroit and she worked quite a few years as a domestic for different families...

I: Four different families?

For several different families, yeah.

Oh, I

R: I wouldn't remember the year she went to work for J. L. Hudson as a seamstress and so she worked all these years as seamstress and fitter there 'til she retired now in October.

I: Did she marry?

R: No, she's single. So, that's about her....she's retired there and still living in the same apartment together.
Okay now, for just a little educational history, Louie...did he go to school in this country?

Yes, he went probably five grades of school.

In Papin?

In Papin, yes. And Eino and Waino probably went to about six grades of school and Bill and Linda, same thing...six - seven grades, I don't remember.

Okay then, all right, were you the only one who had the opportunity to go through high school?

Ah...and Armus.

You and Armus.

Yes, then we have a younger sister too...I wouldn't know...she's probably in Ontonagon. She spends her life without the family...she got married and...

Her name?

Julia...she's been married and divorced and some of her husbands have died and so...

Did she have the opportunity to go to school?

Yeah...yeah

When was she born?

1922, I believe

And she's the youngest?

Yes, she's the youngest

And she went to school...

Eight grades...I don't think she went to school anymore than that.

So, you and Armus were the only..

We're the only ones that went through high school.

Well, it was around your time then and Armus' time that it was possible to go through high school in Baraga.

That's right. Well I'll tell you, the first year when...during my
freshman year, was the first year they had buses. There were no buses that took the rural children into Baraga to school.

I: Do you recall that year, Joe?

R: That would be 1931, and that was that the school board had the buses for the school system. They had the bus, they used to call it the Ruggles. I believe it was an independent driver...for a year or two before the school board bought the bus.

I: Oh, another man was hired...

R: Yeah, he had the buses and he drove and there probably was just one bus where then when the school board got the buses, there was at least three or four buses.

I: And the bus was called Ruggles?

R: Yeah, that was just a nickname they gave the buses or the bus.

I: Do you recall the man who drove it?

R: No, I wouldn't. It possibly could be LaTendresse...I wouldn't remember.

Stop in tape

R: These buses, they didn't have the regular seats like they have in the buses now. These first buses they had the long seats on both sides then two in the middle then facing the ones on the side...it was those type of buses.

I: I bet that was kind of exciting in those days...

R: You could face your opponents there riding the bus. Laughter Yeah, they were fun years.

I: That must have been a big thing at first to go to Baraga

R: Yes.

I: Right?

R: Yeah, it was a big thing and sort of scarey thing too.

I: How did you feel going to the big city...

R: Yeah, well we were shy and bashful and I suppose we didn't really dare stand up for anything we should have when we...the first few weeks until we got to know the town kids and there was a little feud between the town kids and the country kids at first even in athletics. We'd have a softball game or a basketball game...one thing, we didn't know anything about basketball in those year where the town kids knew, they knew how to dribble a basketball and that
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was something new for us when we went...that's why the country boys didn't make the basketball team right away. Of course the town boys had played basketball already from fifth and sixth grade up, well when we started getting into it probably in our sophomore years...sophomore year and that year we came from Pelkie that tenth grade, well the principal here he decided to have a basketball team and he took us to play some boyscout troop in L'Anse and we whampped...I believe about thirty-five to four or something like that the first game. (Laughter) So, they did have an advantage over us. But in the baseball game, we'd trounce them.

End of Side 1

I: Okay, now what was this about on a nice spring day...

R: On a nice spring day, well we'd decide to take an off day...well, when the bus would stop for the railroad crossing at the bottom of Bellaire Hill, the boys would open the exit door in the back and five - six of us would drop off and probably play cards on a railroad tie pile during the day.

I: Do you recall what other boys you used to do this with?

R: Well, the UPR Ed Clement, Eino Tervo and Edward Kahkonen and myself and Arvo Seppanen and I don't remember if Art Plough got off or anything if he used to be among us.

I: Who was the Kahkonen?

R: Kahkonen...Edward Kahkonen

I: That will be a good little story. Okay, we've gone through family history now and we didn't go extensively through yours. Okay, you went to Papin and you're just through your high school. What did you do when you got out of high school?

R: What did I do? Well, I stayed on the farm. There was no jobs available really and no chance to go school even Suomi College was even out. You couldn't find jobs to work your way through school; so any thought in that line was completely out. So, I stayed on the farm...there was really no income but there was food and clothing.

I: And work!

R: And work! And cleared land and things like that. But then in the winter, January of 1937, I went to Detroit and I got a job at Kalvinator Refrigerator and I worked there for six months. But they layed men off in the summertime and I was among the short-term employees there, so I was layed off. And I came back home...in the meantime my mother had died and I was needed at home so I stayed at home just doing the chores in the wintertime and doing the farming...as much as we were able to farm here in those days...and enjoyed skating in the wintertime and skiing and all that. They were
fun years

I: There used to be dances too, right?

R: Yes, used to have dances at the Pelkie School and different places; so actually they were carefree years until 1941 when the war broke out and in the spring of 1942 I was drafted and I spent about forty-five months then in service.

I: Where did you go in the service?

R: Well, I was...my Army career here on the State-side was I went to Radio School and Radar School in...at Camp Murphy in Florida and then we were shipped overseas out of Portland, Oregon.

I: When?

R: In the fall of 1943, and I spent twenty-six months overseas.

I: Where were you?

R: And I was in New Guinea...we were in a settlement or in a settling area there in Milney Bay and from there we went to Finch Haven where we formed into a battalion and from Finch Haven we were staged at Kilandia then for about a week where we formed into a convoy and went in on the taking of Wadke Island...it was a little island that the Japanese held...it had a little airfield on it about three miles long and about two miles wide...it was one degree off the equator or ninety miles and the most pleasant place I spent in my service. We were there for five months. He was off of the tip of New Guinea...of Dutch New Guinea and about three or four miles off the mainland of New Guinea and while the sunlight was hot, well as long as you could be in a tent the seabreezes were balmy and it was a fun place; but we...the island had...the Americans fixed up the airfield. They had about eighty bombers plus the planes on there and they took off day after day to bomb the islands that they could reach from there. They'd start off in the morning about eight o'clock...come back around four or five o'clock in the afternoon. About eight hours over water and so then from Wadke Island we went in on the move into the Philippines on Leyte Island there in October when MacArthur walked to shore and so then we spent the next thirteen months on Leyte Island. I was in a radar unit there and we were setup in a rice paddie and we set up our tents in a little coconut grove...

I: Tell me again, what year was that?

R: That was in...well, that was '44...the following Fall of '44...October of '44; and then we came back before Christmas in '45 and I was discharged in the first days of January in '46.

I: Un hum, and then what?

R: Then I came home...back on the farm...my brother left and we came here and that's where we farmed. My dad lived here...
I: When were you married during all this?
R: 1943 on my furlough (laughter ...I had a weeks furlough and I came up from Florida. So...
I: And how did you meet your wife?
R: Well, through the years that we lived here...I'd known her practically from the time...we belonged to the same church and that, so...
I: When you were very young do you mean?
R: No...probably during the time I was here in the late 30's and 40's, around...early 40's when we started going together and so on.
I: And in 1943 you got married to her?
R: Yeah, June of '43. That was the only furlough I had during the time I was in service...I'd been in for a year...little over a year and I got my furlough and then I went back and didn't get back until the war was over.
I: And then you started farming
R: Yeah
I: And you've been farming full time...
R: Since then...
I: Or have you always been a full-time farmer?
R: Well yeah, practically, other than what little I've worked at the Post Office I've been farming.
I: When did that start?
R: In '46...the spring of '46. We came here in April of '46.
I: And you worked for the Post Office.
R: No...no, since '58 I've been at the Post Office
I: Ah, until
R: Yeah...and before I worked at the Post Office I used to pinch hit on the mail run for John doing the same thing like Eddie Koivenen does now for Ray Makela. He racks the mail and some days he takes to Nisula and when Ray goes away some days well then he takes the rest of the run.

Stop in tape
I: This is still with Joe Maki and now we're going to focus immediately upon the Faith Lutheran Church history, especially the Pelkie Parish part of it. And as you know, Joe, the church...the first meeting of church was in 1905 and in that very same year they affiliated with the Suomi Synod and in 1914 they became...began construction of the church building. Do you recall anything of those early days...of your father, perhaps? Was your father a member of that church?

R: Yes, they were members and I don't know how much he had to do in constructing or anything. See, those years when they were...their active years, I was such a young boy and I don't recall all that see. Anything that pertains to earlier than 1925, I wouldn't really remember.

I: Okay, well perhaps you remember the...do you remember anything about the very first pastor, David Seminen...he was the first pastor.

R: Yes, he was the first pastor and I remember when they were making the parsonage when he was around; but I don't remember too much. But they say he was helping to work around the place too, actually taking part in the insulating and the making of the parsonage. So actually I don't remember too much about it. Probably we used to have our summer school here...there was an old fellow, Henry Hartonen, he lived on this road...Dan Anderson has his property...and he used to be the summer school teacher around here during some years and actually, I don't remember too much about the church except when I did go to church with Dad and Mother.

I: What do you recall about that? I mean, sort of shut your eyes and recall going to church with your mother...I mean you don't have to shut your eyes literally, but...

R: Yeah, well I remember during the summertime we used to go...the first few times I went to church, we went horse and buggy and I believe there was some kind of rail there where they tied their horses to; but in the wintertime it was walking. There was a lot of these families walked together and a whole bunch of kids with them.

I: Would they start at...say, would they go to another person's house?

R: No, they'd see the others going, well they'd try to join in then and walk at the same time. I believe sometimes my folks would go from down at the road to Norman's place or to Jormilines along this boundary here on my uncle's and Hulkola's place and we'd go down through there and there was a foot-bridge across the river and we'd join with the Moilenans and the Perkola's and we'd go with them. Then again sometimes the Lytikainen's and the other Andrew Maki's and the Honkala's we'd go with them and then the Turpenin's would join them. And then I believe like Christmas services and
New Year's services, you know, someone would have a lantern and that was the light that we walked along the road.

I: But there wasn't very often a sled and horse in winter, was walking.

R: Yeah, more walking.

I: Was this also true of some of the other neighborhoods? Would

R: Yeah, I believe...

I: Was it a neighborhood caravan as it were?

R: Yeah, so then like most of the time I believe we went through here across the river and then out from Perkola's. It was straight then from there to the church. But that was quite a hike though when you start thinking of it.

I: Sure.

R: How many would do that nowadays.

I: That's right...

R: For maybe a fun thing, for what you'd say a ball, you'd do it once in awhile...laughter.

I: Do you recall who donated the land for the parsonage?

R: No, I wouldn't know that.

I: Okay.

R: I wouldn't know that.

I: Do you recall anything about him specifically like the kind of man he was...I know he was of ill health and he died while over here.

R: Yes, the only thing I remember about that family was...

I: This was the David Seminen family.

R: Yes, was that his wife taught summer school one summer when I went to summer school for a couple of weeks at the church. And that's the only thing...

I: And his wife's name was

R: Did you ever remember that David Seminen's wife's name? Eva...Eva Seminen.

Stop in tape.
I: Well, the next pastor then was Emil Tervo.
R: That's right
I: Do you recall anything about that period...it's say 1927?
R: Yes, Emil Tervo...I recall quite a bit about him. He was my confirmation school pastor, for being confirmed.
I: And the confirmation school at that time, when was it being taught?
R: It was taught in the summertime at church.
I: When did it start...in the morning?
R: Yes, it started in the morning...it was all day. It was usually a two-week period.
I: And intense?
R: Intense!
I: What do you remember about confirmation school?
R: Well, I remember that we walked and there was...this roadway we had quite a few babies the year I was born, so we went to confirmation school about the same time. There was...Impi Ellen Honkela...she was the only girl; and then there was my cousin Laurie and myself, Eli Turpinen, Edwin Maki, and Carlo Lytikainen. We were all in the same confirmation class so we had quite a ball walking back and forth to confirmation school. (chuckle) And that was always walk, there was never any ride. Emil Tervo...was he married already then, I don't remember. No, but I remember he had a Buick Touring car that he drove and during the later years before I went to confirmation, well he taught summer school at the Papin School in the summertime. That Buick was one of those that you could let the roof down...one of those roadsters.
I: Back at the time when you went to confirmation school, that confirmation was...
R: In Finnish
I: Strictly in Finnish.
R: Strictly Finnish,
I: And what did you read at the time? How was it taught?
R: Well, the catechism and Bible history was mostly what...yeah.
I: And that was an event that was, as I understand it, far more than just part of the church. It was sort of a transition into adulthood?

R: Adulthood, yes; and accepted into the church membership.

I: I mean, do you recall anything your parents said after? Did they treat you as a man...

R: Yeah, you had first communion. Yeah, well actually you were more grown-up then, yes.

I: I remember kind of Johnson saying, for instance, he had to wear short pants until he was confirmed and then he could wear long pants.

R: Yeah, I had mine...they were the first pair of long pants that they shopped for when you were confirmed then.

I: Did you have a confirmation suit?

R: Yes, yes I think that was the first suit I had. Do you have that confirmation picture of mine? Oh, is it available?

I: Would you get that, please?

R: Yeah...laughter...yeah, I was right in with the styles...my hairdo and everything.

I: Okay, and Arnie Juntunen, do you recall him?

R: Yes, he was here then after Emil Tervo left and other than serving this congregation, I don't remember too much about him. I believe there was a choir at that time...I believe I joined the choir sometime during that period...in '38, that first few times.

I: Was there a choir when Emil Tervo was there?

R: Yes, I think there was a choir but that was before I was in the choir then.

I: Do you recall anything about the speaking style of either of these men?

R: Yeah, well they weren't the most flamboyant speakers. Emil Tervo was sort of a shy man...he was a quiet...he had just a plain ordinary delivery. He was no fire and brimstone preacher.

Stop in tape

I: And the other people here?

R: That's Eva Heikkinen, Martha Karrinen, Ellen Rialla she was then, and that was Martha Nariaty and Impi Honkela and Bertha Riolouse.

I: Okay.
R: That's Jaffetson, Edwin Maki, Eli Turpenin, Carlo Lytikainen, Laurie Maki, that was my cousin from across the road, and Arnie Johnson and myself.

I: And you said this Tervo had a quiet delivery?

R: Yeah, a quiet delivery, yes. They didn't have any big spiel...this fellow was more of a fire and brimstone type. He would raise his voice and...

I: Wilho Henninen?

R: Yeah, Wilho (?)...and he'd shake his fist and that was his style. build up to the heights.

I: Do you recall anything about during Wilho Henninen...

R: He was here when I came back from service. He had been a few months already I suppose. I believe I was elected to the church council then in the spring of '46. I guess they had their annual meetings in the springtime, I guess. And we met on the council. He was or he lead the council meetings and that and he was a real sociable fellow and I liked him very much.

I: What about Arvo Korvinen?

R: Well, he was...he was the friendliest of (?). He had a way with him; he was always happy-go-lucky and he liked to sing. Wherever there was a group together, he'd get a song going and well, actually he was able to converse in Finnish only and his sermons were in Finnish. He understood English and he could carry a conversation, but it wasn't any strong thing with him that he could preach in English.

I: And Emil Tervo, Arnie Juntunen, Korvinen, all spoke in Finnish.

R: 

I: Did Henninen also speak in Finnish?

R: Yes, he spoke in Finnish too. He wouldn't attempt too many sermons in English, although he could.

I: What language was confirmation school taught in?

R: It was taught in Finnish during these years. I think there was a mistake somewheres in there about Louivol Henninen...about whether his sermons or something in English...I don't believe he (?) because he felt that the people would make fun of his English or something, I believe, and he wouldn't...he didn't want to even speak. He'd converse probably in English...he had a brough so he was real sensitive about it...he wouldn't preach in English.
I: And Korvinen, Arvo Korvinen, was very personally popular. He had a lot of friends...a lot of people in the church...

R: Yes, a lot yes, and they were times...the times weren't what you'd say goodtimes. Lot of the young people were around here. There was a Luther League was quite active in those years and there was a choir all the time, mainly his wife led the choir and we had a quite big choir here at the time too. And they had...{?}...

I: Do you recall any of the contributions of Wilho Heinninen's wife when she was here?

R: She directed the choir and she spoke. She was a real capable speaker.

I: Oh! Would she give sermons?

R: She'd get up in front of the people and talk and she was in demand as a speaker.

I: Ah, well that's an important type of contribution

R: Yes, she was...she's still...she comes up here...she was last summer there, wasn't she? Not this last summer or did she come up the year before...the year before but to Alumni doings at Suomi College and she'd speak there.

I: Oh, so she'd speak...she was very well trained.

R: Yeah, she was very well trained. She was in...during her younger years, I imagine, she was in demand as a speaker.

I: Do you recall her name?

R: Martha

I: Martha Heinninen

R: But she later remarried. She was a Mrs. Marcol then.

I: What did she do with regard to the women's activities here at the church?

R: Well, I think...

I: Do you remember what?

R: Well, she headed the ladies organizations or was an advisor.

R2: Yes, during her time Esther Guild was formed. I don't know what it was before, but the Esther Guild was formed then.
I: Yes, in 1946, she started that.
Rl: Yes, that's right
I: Do you recall that starting up then?
Rl: I was a young girl then
I: Were you there in the very beginning?
Rl: Yeah, I think I was
I: Can you tell us...was it hard for it to get started.
Rl: No, was just a continuance of the...no, I think it was.
R: ...that time Dan was born that time.
Rl: Yes, he was born that time, but I remember when that was formed. That was a continuation of the Mission Circle.

UNABLE TO UNDERSTAND...STATIC

R: Well, it was a continuation of the type Henninen and Korvinen were the Finnish language was predominate and he was another one of those who didn't want to give their sermons in English. He probably gave a few.

I: Un hum, where was he from?
R: Well, I imagine he was born in Finland and he came here from Canada. He was in Sudbury area and he had been in the mission field in Seaman...work in California for awhile I think.

Stop in tape.
I: We are talking about Koski. He was here in a later period.
R:
I: In 1947...what do you recall about him?
R: Well, he was a powerful speaker too. He gave powerful sermons too.
I: Fire and brimstone sermons, do you mean?
R: Yes, he was of the old school. He was quite conservative in his ways and he preached the old theology and that was it, well, he kept his sermons in Finnish. Those were the difficult years, the transition from all Finnish to more English needed as the older people were dying off already in those years. There were fewer and fewer of them and some felt we should be getting into men with more and were able to give more English services.
I: Why? Were you not attracting the young people?
R: Not attracting the young people anymore.
I: It was noticable?
R: Yeah, it was getting to be noticable during those years and there were pressures already from the generation that had been born here in America that to be able to hold the young, we'd have to have more English services. Where Finnish services were still predominant we were getting some outside help for our English services...well, we'd have that English service once a month and the Finnish services were twice a month or three times a month.
I: I see.
R: So, therefore I feel these were the years when we started feeling the need for...
I: That's where the transition period starts.
R:
I: That was really problematic, wasn't it?
R:
I: Do you recall how the old people felt about this?
R: Well, they felt bad about it. I remember some of the years when I was on the church council and some of the older people came to me saying that I'm pushing it too hard and too fast on the English. That to go easy on it. Where I felt that we were a little slow in...that we lost some people because of it already at that time. And like for confirmation school, well there was difficulty for these Finnish speakers to handle the language that some of the students didn't know how to read Finnish and they had to give it in English. They had some in English and some in Finnish taking confirmation during those years yet see. So, they were actually difficult.
I: I can imagine
R: Yeah.
I: So...and yet the older people, I mean they've heard it in Finnish for so long, something is kind of lost.
R: Yeah, something's sort of lost, yes. Yet, they were...actually, both of them were needed to take care of the older people and bring in the young. So...
I: But the facilities weren't there
R: Yeah, the facilities weren't there. We still had the Finnish-speaking ministers there and the services were predominately in Finnish and I...of course, you wouldn't want this on the air. I believe some other churches were slower in coming around than we were.

I: Well, undoubtedly, the Apostolic Lutheran Church was.

R: They still have...

I: That was one of the important reasons why they lost so many. There were other reasons...

R: Yeah, they still have some of their service in Finnish and they're translating them into English which makes that time that they have to stay at the services much longer and that is going to create a problem because you just sit so long in church and you're not going to attract people there to them.

I: Well, when was the change finally...When did it become finally instituted? With Juntala?

R: Yeah, with Juntala...he could speak both languages and then Bikosaari, he was capable although Bikosaari spoke with a brogue...he had the Finnish accent and he was a little harder to understand in English than Juntala. Juntala was American born and he had total command of both languages. Juntala was a good preacher. He had a good strong voice and he delivered his messages real well in both languages that...where Bikosaari had...Bikosaari gave sermons in English and Finnish, but he still leaned a little more to the Finnish than the English.

I: What about in terms of liberalism and conservatism...how did Juntala...?

R: Juntala was quite conservative too. He...in fact he finds where the LCA when the Suomi Synod joined into the liberalization in the LCA that Juntala has not gone along with that. He...

I: That was in '63, right?

R: Yeah, '63.

I: So he wasn't here then, but

R: No, but he's been around the area. I noticed that he is still quite conservative. He objects to some of the thought and the progressiveness of the Lutheran Church in America, see. He doesn't agree with it.

I: He must have fit in rather well here because he was a local boy, wasn't he.
Yes, he was a local boy.

Did that help him a lot?

Yes, it helped him a lot, yes!

Do you recall any contributions of his wife at the time?

Well.

What kind of man was he?

He was a friendly type of man and mixed very well with everybody and I thought real highly of him; but then his wife, she probably taught Sunday School and took part in the ladies organizations but I don't believe she was a speaker like Heininen's and Koski's wife.

Oh, Koski's wife also spoke?

Yes, she

What was her name?

Leah.

Leah?

Yes, she was in demand as a speaker in a lot of places too. She'd have to go from here even outside to speak in the public in the Copper Country and other areas. She has been a speaker.

But she wouldn't speak at the Sunday sermons.

No, she wouldn't speak at Sundays... but at the programs and in the evenings and at youth gatherings and young people's doings, well she'd... she was a quite forceful speaker. And they helped their husbands work along a lot. She was capable of speaking English and Finnish just as Louivola Heininen's wife was.

Whereas Heininen himself...

Yes, he was just able to speak in Finnish and Koski was.

Stop in tape.

And then there's Lauri Sikosaari

Un hum.

What was he like as a pastor?

Well, he was able to give the service in both English and Finnish
which helped along.

I: How did he schedule this?

R: Well, I think he kept the two Finnish services and one English service a month in...like in each church. So, that was a big help then already. Of course we had had that during Juntala's time...Juntala was...was Juntuala before or?

I: Yeah, before.

R: Yeah, so that was...he carried the schedule in the same fashion as Juntala.

I: Which was every Sunday he would give two Finnish sermons and one English one?

R: Yeah, well...

I: No, there were only two sermons every Sunday.

R: Yeah, only two sermons every Sunday. There'd be two Finnish services during a month and one English and then there'd be an open Sunday and then each one of the congregation in our parish. And well, he wasn't a powerful speaker like Henninen and Koski, but he was a well-educated man too...he had studied a lot; but he was a bit more on the quiet type for sermons.

I: Do you recall his wife?

R: Yes, she wasn't a speaker. She'd sing solos and take part in the ladies' auxiliary and that and she was...she didn't speak English at all. She was strictly Finnish and she was a gardener. She liked the outdoors and she kept the parsonage lawn in trim and planted flowers and trees and shrubbery around there.

I: Your Faith Congregation joined the LCA then in 1963. That was during Tikosaari's time.

R: Yes, I was delegate from our congregation to the Constituting Convention in Nena, Wisconsin.

I: How is that spelled.

R: N-e-n-a-h, I think it's spelled.

I: Okay.

I: When was this?

R: In 1963
I: Do you recall what month?

R: That was probably in May...month of May or June...and I was delegate from our congregation and John Lindrus was from Nisula and we drove...

I: Is that L-i-n-d-r-u-s?

R: ...r-u-s, yes...and Pastor Bikosaari was with us at that Constituting Convention.

Stop in tape

I: And what was the discussion? Those people who were for it, what did they say at this convention?

R: Well, at this convention, everything had been decided. The Synods that were to join this, they had in their own planning, they had decided to join and that just brought these altogether over there to pick the synod president and all the officers and form the constitution for it. The deciding had been done already through the congregations and through our own Suomi Synod that they'd join that group of four synods that made up the LCA to start with. The United Lutheran and the Danish Lutheran...no, it was the Augustana, I think, and the United Lutheran, Suomi Synod and I believe it was the Danish Lutheran. Those four made up the Lutheran Church in America.

I: Do you recall any of the congregation members positions here? Not specifically individual members, but those were for it, what advantages did they see in it?

R: Well, they.

I: Or was there any discussion of the congregation?

R: Well, there was probably discussion and controversy, but it's just hard to recall what the pros and cons were of joining a thing like this.

I: Would that be in the Minutes somewhere?

R: That probably would be in the Minutes somewheres...and I suppose the opposing...those opposing they felt that we would lose our identity where those who were for it, they felt that we're all of one body...that we should be all of one body and these lines should be dropped and we'd have more advantages to pastors and the seminaries and everything else that we have.

I: And then in 1965 came Pastor Gribb.

R: Yeah, Pastor Gribb.
I: Can you tell me a little about him. What kind of a man he was, his family and...

R: He was a young fellow and he was the first one of the non-bilinguals and well, we've had a Finnish pastor coming in here to keep service once in awhile ever since then.

I: And who was that pastor who would come in and help out every now and then?

R: Well, Pastor Halinen from Hancock comes in.

I: Do you recall his first name?

R: Ahm, Martin

I: Halinen?

R: Halinen, yes

I: Is that H-a-l-l-i-n-e-n?

R: H-a-l...no, it's one l

I: Okay.

I: What was Gribb like? Was he a conservative or a liberal or...?

R: He was...well, I'd say he was liberal but not too much so. He was more moderate. He wasn't too far to bring in all the new things or that. And he was a great one for mixing. He visited the people a lot. And his wife took part...she directed the choir. She had a beautiful voice for singing.

I: What was her name?

R: Margaret.

I: Margaret...

R: Yes, and they had...they had two boys when they came here...I know she was expecting when she came here and a couple of the boys were born here. They have four boys.

I: And from here he went to...Newberry?

R: Newberry...he went to Newberry.

I: And then from there he went to...

R: To the place where he's at now...near Red Wing...what is that place?

I: Wisconsin?

R: Yeah, he's on the Wisconsin side...Red Wing, Minnesota is across
the river from there. I don't remember the place where he is at.

I: What kind of a person was he?

R: Well, he was a forward outgoing person. He liked to visit everyone and he liked to hunt and fish and actually, he like to go out and help people with their work, you know.

I: Ah!

R: He'd dig right in...and Ron Moilanen, when Ron made the barn, he was out there when we were laying the floor.

End of Part I
SUBJECT: Faith Lutheran Church History

SOURCE: Taim& Maki (Mrs. George Maki

COMMENTS:

INTERVIEWER: Elaine Loukinen

I: Do you know who helped build the Faith Lutheran Church?
R: Who has what?
I: Build
R: Build the Faith Lutheran Church?
I: Yes, do you know the families who helped with that? Did yours? Did your father help?
R: Well, he helped organize it anyway. Oh, I imagine. I think so, he was in on that anyway, sure. But just who built it, I don't ...would they have been local men? That I really don't know.
I: How old were you when the church was built?
R: Pardon?
I: How old were you? You weren't even around, were you.
R: I don't think I was even around.
I: That was 1905, I think.
R: Yeah, I wasn't even around then; but I should have...I mean I should have heard.
I: Okay, so then would you know what the women...what their part was in helping to build the church?
R: Oh yeah, they had sewing circles, you know, at the Ladies' Aid Meetings.
I: Do you know if the Ladies' Aid was functioning at that time?
R: Yes. at that time. Sure it was.
I: While the church was being built?

R: Oh, I'm sure because they had Socials...not really, the younger ones...really the young people had Socials, you know; but I know that they used to have Cottage Services at homes at different times and at the church also. They were able to...it was like a church auxiliary.

I: And...what kind of things did they do? Now, are we talking about the Ladies' Aid?

R: Yeah!

I: Okay, what kind of things did they do? Like did they help raise money?

R: Yes, they helped raise money

I: By doing what?

R: Well, I suppose they had just like...well, recent years anyway. I mean, they had programs in different homes and then they served coffee and then they had...

I: Collection?

R: Yes...

I: What they collected then.

R: Yes, on the table

I: All right, they'd have a can on the table for the people who had coffee?

R: Yes, a dish, yeah that's it.

I: So then they would have...like they would have a meeting and then after the meeting they would have coffee.

R: Yes, and that's what they did there; but they used to call it like ________. That was like a sewing bee but yet I don't know did they used to sew at these meetings. That's what the old people used to call it, you know, their circle, was __________.

I: Okay, I'll ask you to spell that...write that down for me in just a moment. Okay, can you write that down in Finnish? Okay, and what is the...how do you say that in English...what does that mean?

R: That would be like a sewing circle or a bee.

I: And you think then when they had those meetings, were those
separate then from the other meetings?

R: Well, they could do the same thing at this too, you know, they got money from when they served coffee and that could be the same thing just like they held Cottage Services right through the years until I just don't remember when they quit doing this; and that's the way they made money with having that dish on the table.

I: For coffee.

R: Yes, for coffee.

I: Okay, but the Cottage Services were later, right?

R: Yes, but they kind of changed into that then...into Cottage Services. But what these ladies did at the meetings, I really don't know. But they had a Finnish (?), I know.

I: Always? At every meeting?

R: Well, during the early years...early years.

I: Okay, and did they also have like a Bible reading or prayer?

R: Well, then that would be this Luther League had that or the study and things like that.

I: But the sewing circle didn't

R: And in conjunction with that they used to have socials and different things like that at the church, you know.

I: Occasionally?

R: Yes, well socials they used to have like a fishing pond and they used...oh, they used to make money in different things.

I: Like fishing ponds...tell me about this.

R: Yes, they had fishing ponds and they used to...the young people...the young ladies would make baskets and then they'd auction them off and then themen would buy them and then whatever was in these baskets...you know, there was some food, you know...and then they used to eat them together at the church.

I: Was this like the single people or everybody?

R: Well, just the young ones...just the young. And I suppose whatever they paid for that basket, went for the treasury too. So, in many different ways they used to.

I: And that was held at the fishing pond?
R: No, that was held in the basement of the church.

I:

R: Not the fishing pond (Laughter)

I: Oh, it was called that.

R: No, well it wasn't called a fishing pond, but they had that also with...along...you'd say, for the children, when they had those socials. That was one of the entertainments for them. I can't explain it...if I could...you know what I mean?

I: Um, let's see. How does the fishing pond come into this?

R: Well, you'd have to pay maybe ten cents or something, you know, to fish; you know...there would be somebody...would you know how it works?

I: No, tell me.

R: Oh! Well, we had a little room in the church and there was somebody in that room and then they had a curtain over that door and and they'd throw that fishing hook over there and they'd put a gift at the end of the hook and that way, you know.

I:

R: You know just...it was like entertainment.

I: Oh, that sounds fun

R: Yes.

I: And that was the children.

R: That was like for the children or whoever came to that social that night, yeah.

I: Even the adults did that?

R: Hum?

I: Even the adults went fishing in the fishing pond?

R: Yeah, sure! Yeah, anybody who wanted to.

I: And then it was say like a dime for each try.

R: Yeah, that's right.

I: And these would be the Ladies' Aid Socials? Or would that be Luther League socials?
R: That would be more like Luther League... or it was all Finnish at that time yet, though, in those early years; but they haven't done that for... I mean that wasn't even allowed anymore. But I don't really know what they did, the ladies. I imagine maybe they sewed and then they had coffee and that would be it.

I: And the things they sewed, was that things that later they would sell or...

R: Well, that I don't know either. I know they used to... I don't know who made the quilts, but they used to make quilts and different things that they'd... I'm going back to that young people's... that they'd sell at the social too, you know.

I: And you remember them selling quilts at the Luther League socials.

R: Yes, but not at the Luther League but at this Finnish organization... Finnish Christian Association.

I: Which was the forerunner of the Luther League.

R: Yes, yes... right

I: Did they ever... do you recall them ever sewing things that they would donate say if someone's house burned down or someone was in need?

R: I really don't know. I can't... I never did find out or question them; but I just remember that they...

I: Well, who was in this Ladies Aid that I could talk to?

R: The older women.

I: Like I mean, who that I could talk to now?

R: Oh, they're all dead. They're not even living anymore... they were the mother's of this generation, you know.

I: How about Alfred Pelto's mother? Did she go to that church?

R: No. she was an Apostolic Lutheran

I: 

R: No, all the mothers who used to belong to it are gone.

I: Your mother was in it?

R: Yes, she was.
I: Sylvia Jokela's mother?

R:

I: And the Johnson's...Mrs. Johnson?

R: Yes, um hum. Yeah, this is so long ago...well, you could find out from...well Lempi probably would know and my sister Esther would know...maybe Lina too.

I: Okay, so it sounds to me like the Ladies Aid and the Finnish Young People's Association...okay, they seem to like when there was a social, it sounds like maybe they both got in on it.

R: Combine it, yes. Yeah, it could have been. Yeah, well everybody was there at that time, you know. I don't know, they used to call them __________.

I: What's that?

R: Those socials. I: Okay, what does that mean?

R: I don't know what that means, but something pertaining to an evening affair, you know.

I: How do you spell it?

R: I-l-g-a-m-a-t...yeah, and I think they were usually held on Saturday night if I remember right.

I: Not every Saturday though.

R: No, no...no...I don't even know how often it was, but it seems to me it was a Saturday night affair that they had.

I: Okay, then later when the Ladies Aid sort of started getting into these Cottage Meetings, did they stop having the sewing circle?

R: Yeah.

I: At about the same time they started...

R: Oh, it had ended long time before that I think

I: The Ladies' Aid group?

R: Yes this was very early years, you know, with that Ladies

I: Was this something...the ladies just stopped having their Ladies' Aid and later they thought they'd like to start doing something again and they...
R: Yes, they held those cottage services at different homes and the people would take program to them and where you had the service they usually prepared the coffee and a little lunch.

I: The homes that the services were held in.

R: Yes, they'd have a dish on the table and they'd put what they... and they usually did pretty good and all this went to the church. the proceeds from the evening.

I: And was that usually a can on the coffee table again or did they

R: This was a dish on the table

I: Okay... did the neighbors also help in the program? Was that kind of a neighborhood thing or was it the family that held the meeting?

R: Yeah, different members...whoever wanted to bring a program. Not necessarily the neighbors, but it was just some of the members of the congregation would come with... they had readings or singing or something like that. Whoever happened to have something. Nobody was appointed to take program, but whoever wanted to and there usually were about three or four numbers.

I: You mean nobody even asked someone to prepare something?

R: No

I: People just got up and did what ever...if they wanted to sing or something.

R: Yeah, they brought with them some readings, you know, and it was in Finnish... it was in Finnish, all in Finnish; and see the older. the Mothers and older people who lived with us then and it was because of them then that it was Finnish speaking especially and they especially enjoyed that. And then the Pastor would speak and then we'd have singing... group singing, you know. And that used to be held every month.

I: Once a month.

R: Once a month.

I: And did that rotate in different neighborhoods each month?

R: No, this church... just the area. I mean... again, whoever... they volunteered usually who wanted to take a Cottage Service then.

I: Do you know if the Ladies' Aid like sewed curtains for the church or any of that...

R: No. not that I know of anyway.
I: They didn't donate anything like that. Did the church have dishes when it first started?

R: No, but I think they used...that's probably what they did. They bought dishes for the church...in the very beginning, that's what they did or whatever was needed for the church.

I: Like the little things.

R: Yeah, and that's what's been going right through the years until today...we still, our LCW does that now...the women of the church.

I: Okay, the congregation that started the Faith Lutheran Church, did they hold services before the church was built?

R: I think at different homes.

I: Un huh...did they have a minister come then or did they just...

R: Yes, they did

I: They always had a minister when they had the meetings.

R: The minister usually came from Suomi College.

I: Did they ever hold meetings without a minister?

R: Hardly...I don't know did they have a lay preacher here or not, I don't know.

I: Do you know if they were regular like every Sunday did they have meetings or just whenever they could get a minister?

R: Yes, I think it was more like that.

I: When they could get a minister then.

R: Yes...I don't remember really. And then they'd have to come by train. I don't know how often they came...would it be every Sunday or would it be once a month...I really don't know; but I'm sure somebody would know. Somebody would have to...I heard that my father had to get the minister from Baraga when he'd come on the train.

I: That was before the train came through Pelkie then.

R: Yeah.

I: Then that was before 1901

R: Well, yes...yes, un huh!

I: Because that's when the train came through.
R: And then when it did, well it stopped in Kero and they used to walk and then our house was the first one they'd stop at.
I: Did they stay at your house a lot?
R: Yeah, a
I: Okay, I take it Nikander and Hussinen were both affiliated with St. Matthews then in Hancock.
R: Yes
I: Now, Otto Stadius, Victor Koosistu and John Saarinen were associated with the same church in Mass?
R: Yes.
I: And what was that church?
R: I don't know what the church in Mass is...oh, you'll just have to find that out from some place else.
I: Okay
R: I know from the newspapers they have their different churches.
I: Do you know where Juntunen was ordained?
R: Yes, he was ordained here at Suomi.
I: Do you know where he went when he left Pelkie?
R: Minneapolis.
I: Do you remember any special programs or new groups or any activities that went on while he was here? While Juntunen was here? Anything that I could say about what happened while he was here.
R: Well, let's see...well, we always had the Luther League going.
I: That was 1934 through 1938.
R: Yeah, we had the Luther League.
I: Do you recall anything that he started?
R: No, I don't, no.
I: Or anything that ended during his administration...like they were speaking Finnish then still all the...you had the Luther League...
R: Yeah, because I was even confirmed in Finnish and I was in his first confirmation.
I: You were. Does the minister always teach the confirmation class?
R: Yes.
I: Always, un huh.

R: I can't remember anything special when he was here...during Juntunen's time.

I: Nothing changed? None of the group names changed or no practices in the church?

R: No, not that I can remember.

I: Now did I already ask you his children's names?

R:

I: Juntunen's

R: Juntunen's?

I: Yeah, did I ask you?

R: No, you didn't.

I: Okay, do you know?

R: Well I...Ann Marie was born here and then they have had children afterwards, but I know they had Rachael...

I: No, I mean the ones that were here.

R: Just Ann Marie.

I: That was his first child? Okay...Mamie Korhonen, what activities was she involved in in the church?

R: She herself?

I: Un hum.

R: She was our organist anyway at one time and she was our choir director. Oh, she may have been in the...what was it that they had? There was an organization that they had...the ladies had, anyway. There was an organization but it was just for a little while, but I just can't remember. I can call my sister.

I: Call who?

R: My sister.

I: Well, if you want to.

R: She's probably home.

Stop in tape.
...treasurer and my sister was the secretary.

I: Your mother was the secretary?

R: No, my sister was and my mother was the treasurer of... of the Mission Circle

I: But you don't have to put that down, but anyway she remembered that it was... and I don't know just what they did at these. They must have... they probably sent some money to the missions there too if that's what it was. And then for some too they helped the church too. Well, that's all I know about her anyway.

I: Was that in English or Finnish?

R: That was in Finnish that Mission Circle.

I: And what was your mother's name?

R: Maria Perander...

I: Was the secretary, right?

R: Treasurer.

I: Treasurer and your sister's name?

R: Oh, do you have to put it down?

I: No, I don't have but I'll have it here in case I want to put some of the officers' names in there.

R: Oh.

I: And your sister?

R: Fellia Perander

I: No wonder she remembers

R: No wonder she remembered... is that who you called?

R: Yes, oh she remembers everything.

I: Okay, now the Mission Circle... do you recall it at all? Like do you know what they did when they had meetings?

R: Well, I think they had a program... they had program there too and then they had coffee, of course, and then I think that they helped the missions... they sent to and just, well supported the missions I suppose. I should have asked that from her at the same time,
I didn't (chuckle)

I: Do you know when...you know, the Pelkie minister used to have six congregations.

R: The what?

I: The minister who you had at Faith, used to serve six congregations.

R: In the very early years, that's right

I: Right. Do you know when there were just three...or this parish only had three churches then?

R: That must have been in the 30's...the early 30's.

I: Okay.

R: Would you want me to find that out?

I: Well, I'll just...when I talk to some of the people, see if they remember.

R: Okay.

I: Now Eric Bikkosaari died while he lived here. Is that right?

R: Yes.

I: He's buried here?

R: Yes he is.

I: What happened? Do you know?

R: What happened?

I: Un hum

R: Well, he was in Atlantic and he died in a bathtub.

Oh!

R: I don't know whether he drowned there or did he get one of those seizures there or...

I: How old was he? Not very old

R: Not very old, but Joe would probably remember. He wasn't very old... he was still going to school I think. Could he have been about eighteen or nineteen or something like that.
I: I thought maybe he was in a car accident or something.
R: I think he was in his last year of high school.
I: Okay...do you remember the first couple who was married in the church...inside the church? It was during the 30's.
R: You mean the first couple married in our church?
I: Un hum.
R: That was Einard Haara's.
I: And his wife?
R: Sima
I: Do you remember exactly when it was?
R: I don't remember the year but that you could find out. That could even be found out in our church books if nothing else.
I: And did we talk about what they did at the Cottage Meetings?
R: Yes, we did...programs. Each brought programs and that.
I: Oh, that's right.
R: Just whoever wanted to.
I: Right.
R: Well, there was an Altar Committee that took care of the altar and the Communion vessels and the wine.
I: All right, they got everything ready for Communion.
R: Un hum.
I: Okay.
R: And they took care of the altar linens and all that, you know.
I: Liked washed and ironed them you mean?
R: Yes, and then purchased them too or sewed on them or whatever. They furnished them.
I: You mean...

R: They had...like the duties of it.

I: No, that was something that they did. Yeah, that's important. Say, they bought linen and then they sewed on or embroidered on them or something?

R: Yeah, whatever...and see you had to put...and laceies and all that, you know. And they took care of the washing, you know, the washing of them too or laundry and then there used to be a white cloth on the altar railing during Communion, and they took care of that and washed that up and see that it was in clean and neat.

I: Okay, cleaning the church?

R: Altar Committee cleaned the church?

R: No, not really. There were different members...different ones that would have to clean the church.

I: Have the women usually taken the responsibility for the cleaning?

R: Yes

I: And how did they...who decides who does that? People volunteer or are they elected or...?

R: Well, I think they were assigned. You know, different groups were assigned to clean at different times and, of course, earlier I think it was just volunteer. You'd better just make it volunteer in the earlier years; but now it's different...they have been assigned...different groups at different times.

I: You mean like groups of two or three women...how many now do they do?

R: Families, you know, now; but then, I suppose, it was maybe well say two or three women came to clean the church. You know, this was earlier years, you know, before.

I: And now they assign whole families?

R: Well yes, that was like families...maybe three families would be assigned to a Sunday and on different Sundays.

I: But who really does it? Does the whole family work or does the...

R: It all depends...if they have enough. Like over here, Joe and I
have to go only and well, if they want to take their family along; but it's like they're named as families who have to...

I: There's usually some work that men need to do...heavy work or something or what does Joe do?

R: Well yes, and some men help too. Sure

I: You both do the same things like you both dust or both...

R: Well Joe, he usually sweeps, you know, the downstairs and all with those heavy brooms and I vacuum and dust and we do it together so it...and I think that's what the others do. So, and if they have children they have to take them along and they help too. They do the dusting and like that.

I: Okay, anything else like Sunday School teachers...do women usually teach Sunday School or men and women or...

R: Well that even is sort of volunteer work. There are...I don't know if there are any men teaching Sunday School. They've been mostly women here...different you know. But it's volunteer.

I: What else do...what other things do women do?

R: Now? Well, we have our LCW's Circle...it's divided into two circles now. It's the Sara Circle and the Pricilla Circle and we meet each month and now the Sara Circle has been meeting at different homes and there's about seven of us...seven or eight in the Sara Circle and about the same in the Pricilla Circle.

I: Ahm, are these two different churches?

R: No

I: They're both in Faith?

R: Yeah, they're both in Faith and this has been just...this has happened now this year that this change has been made. Before we met as a body, the whole thing...

I: Was that the Esther Guild before?

R: Esther Guild, yes.

I: And now there is no Esther Guild

R: Well no, no Esther Guild anymore. It's the Guild but they still call it a Guild, but it's LCW's...the Lutheran Church Women.

I: Okay, so the Esther Guild sort of became the Sara and Pricilla Circles, is that right?

R: The Esther Guild
I: That's the same thing as the Esther Guild? They just changed their name and...

R: Ahm, it's the LCW is now...because we have an LCW General Meeting just every three months. You know, we all meet together then for a general meeting. Before we used to all betogether and then we were divided into the two circles now...they're trying that to see how that works; and we meet once a month, you know, both of these circles and then every three months we meet together for a general meeting.

I: So, the Esther Guild is now the LCW and the LCW has...

R: Is divided into two groups, yes.

I: ...circles.

R: Yes.

Okay...do they do anything differently other than change their meeting times.

R: Well, we have Bible study.

I: Esther Guild did not?

R: Oh yeah, Esther Guild also did but we don't do anything different, you know, it's the same. We have...and then they sew...after they...sometimes they sew for the mission...Seaman's Mission. They make knitted scarves, those that knit.

I: And then what are done with those?

R: They give them for the seamen.

I: Okay

R: That's something that they've started now too.

I: Since when did they start that?

R: Oh, last winter...last winter they started that and they're still continuing it. And you also know that we serve at different occasions such as funerals and weddings when we are asked to do so as a group.

I: You also provide the food, right?

R: For funerals and weddings or do you just serve?

I: Well, it's half and half. We bring like the coffee breads and the
families usually provide the sandwiches. Yeah, it's just the coffee bread that...

I: That the Guild provides.

R: Yes, they bring the rest like the cream and the sugar and coffee and the sandwiches if they want.

I: When you have your meetings now, can you just describe a meeting for me, just a typical meeting...

R: Like general meeting or just these circles?

I: No, let's say the circle meeting. How do you start out? First of all, how do you decide where you're going to have it?

R: Well, that comes near the end. Well, we start with the Bible study and then we also take up an offering too over there.

I: After Bible study?

R: Yeah, and then different ones read, you know, there's different ones volunteer to lead the discussion and then...

I: Is this for the Bible study?

R: Yes, this is for the Bible study. And of course there are, leaders too for these groups, you know, we do have different, you know, that they volunteer too to be a leader of the group for a year and then also...then they serve coffee and those that want to knit afterwards do so if they have their knitting along they knit and that's all.

I: Okay.

R: And then at the General Meetings it's like a regular meeting is being conducted like we have a chairman and there's a secretary and treasurer.

I: Are these volunteer or elected?

R: Well, more or less...well they are elected...they are elected, yes. They're voted. And then it's like a general meeting.

I: A business meeting?

R: A business meeting, yeah sure, that's what it is...a business meeting.

I: Do you have any devotions during these meetings?

R: Yes, we have devotions. They start out with devotions and then they decide what's...they read the correspondence and anything that is to
I: ...or what you'd like to have, you know, in history.

R: Well they both...like Jake especially, he was very active in the church. In the early years he lead the choir and I was the organist and, of course, church work was always dear to him and so he wanted to make this special gift for the church and which was...part of that was placed into the...they bought an organ with that now which was just dedicated last Sunday night.

I: I wish I would have been here for that...the dedication.

R: Oh, it was beautiful.

I: Yeah. Lila said they had...

R: Oh, he was a really good organist. He was just something else and he's even hard to get even, you know, this...the organist...I forget who but anyway through Eino Keranen. I think Eino is a friend of his anyway, you know, and it was through him that we were able to get him and that organ is really...it's really...I never knew that they could bring out such beautiful tones as he was able to do.

I: She said chimes...

R: Yeah, there was like bells, he used like that. So, I think that was a real nice...in fact, we really wanted the whole organ fund for his memory but they wanted to use it for something else, all that money...and somebody else wanted to take part in that too...in paying for it. So, I think that was a very good way of putting the money into anyway.

I: Well yeah, you'll have to go over there now and practice up a little.

R: Yeah

I: on a big fancy organ.

R: I don't know...I don't think there's very many that could play the way he plays. And he was very nice and friendly too. We asked some pointers too and he was very nice about showing different things. Only I wish there had been even more people to hear him, but there was so many things going on Monday night anyway. Oh, this was Monday night, not Sunday night...was Monday night.

I: Who was the other family that went in?

R: Eino Keranen...in memory of his wife and then I think some of it was taken from the Memorial Fund, you know, too that was given in
memory of their loved ones too.

I: So the organ just was kind of a general memorial to the people in the church.

R: Yes, un huh

I: Did they put a plaque on it or something that says..."This is in memory..."

R: I don't think so...not yet anyway. I don't think so, but they were able to purchase this because of this legacy, you know, knowing they would be able to pay it regardless in case nobody else would have taken part in it, you know...they would have been able to pay it in full from this gift.

I: Eino Keranen's wife's name?

R: Helen

I: Yeah, that definitely is something very special I think. That's a first...a first legacy for the church.

R: Yeah...well, I don't know. We all have been active always in the church...in the choir too...helping out anyway and in different ways.

I: Your family especially has been very active in the music part of the church, hasn't it?

R: Yeah...

I: You played the organ...do you sing also?

R: Yeah, we've been singing in the choir through the years. In fact, at one time all of us were in the choir except the folks...when I was still at home.

I: You mean all your sisters

R: When we were at home...the ones that were at home. Well not, of course, Lina...well Lina was there too, yeah. At one time when Jake and the boys were home, well they had a male choir, well you know, they all sang in the male choir too and Jake led that too and he used to make all the music...he had a (?) and he made all the music too...copy and all that so they all had their own music.

I: That was your brothers.

R: Un hum...

I: That was a quartet they had?
R: We had quartet and the male choir.
I: Just your brothers had a male choir?
R: Yes, at one time...un hum. Male choir you know, just like a quartet...it was like a quartet too or a double quartet was it, yeah.
I: Those were...some of those were Johnson's weren't they?
R: 
I: ...some of your brothers.
R: Yes, Johnson and Perrandlers. See, there were step brothers and ...and then, of course, we had to sing at funerals...sometimes I had to sing.
I: Solos?
R: Yeah, you know, years ago...and dance band singing too. That was about the only thing we would have been able to...
I: That was your big contribution then was the music.
R: Oh yes, yeah. My mother was pretty generous too, you know, with her...
I: How long have you been playing the organ for the Finnish services?
R: Well, ever since the...well if you find out, I don't know just how long the Finnish services have been going now; but I've been the organist ever since it started and I used to play it at the church too during the English services I think it was during Bikkosaari's time for awhile and then while during groups then.
Okay, the following is a continuation of Side II of the interview with Joe (George) Maki, the husband of Taime Maki to whom you've just listened. And you were talking now with Pastor Groap and you said he was quite a person to mix in with the community and that one time you were making wood and he came along. Were there other occasions...hay making and...?

R: Yes, there were other occasions when he'd held out. And they came to sauna and I imagine they went to other places too, and on Saturday evenings with the whole family and they visited all hours and just generally a good mixing.

I: Did you find that he was an effective minister because of this...

R: Yes...yes

I: He was able to get support.

R: Get support from the young people liked him too and get the Lutheran Leagues going. So, we sort of hated to see him go and I think he hated to leave too; but I don't know under some circumstances some people may have felt he was pressured by Synod that he had served long enough here.

I: What is the philosophy that a pastor should only stay a little while...

R: Yes.

I: Not more than four or five years.

R: Four or five years, I think, although they disclaim...the President of Synod has sometimes said that he puts no pressure on them; but we all seem to think that they are pressured in some circumstance and there's areas where things have been going very well or haven't been going very well, well they probably want a minister in those areas who might be able to pick them up and they sort of suggest to move over there even if the ministers or pastors would sort of hate to leave the area.

I: When they select someone, do people from the LCA community and take a look at things and figure out what kind of pastor might be needed?

R: Well, they have a new policy on that now. They send us a form that has questions on it and the Councils at a meeting they act on it and they answer these questions as to what type of a person
they want...if he is strong in administration or strong in sermons
or whatever that way and everything that they would like to see in
a minister that comes or a pastor that comes into that area, see.
And at a Council Meeting we fill that out...

I: Each member has a copy?

R: The Council see, everyone gets one of these sheets and then they
total them all and then we fill a composite in and they sent it in
with all the undesirable things they wouldn't care for and the
strong points that they would like in a man that are being considered
and then the Synod President, he goes through the list of the men
that he has available and fit that the best. So, he writes a letter
back and suggests the type of man he has and the man who will come
here. See, he has received from that pastor something in the same
order as to the place he'd like to go into and the type...all his
weak points and strong points...whether he is strong in adminis-
tration or certain kinds of work in congregations and the President
of Synod tries to fit those in and then he has that man come here
and preach a trial sermon and he'll have to have a chance to turn
you down then if he doesn't like the area or the local things in
the area he preached in that one sermon.

can people also turn him down

R: Yeah, the people can turn him down then

I: Is there a voting?

R: Yeah, there's a voting whether you want him or not

I: All congregation members?

R: Yes, all congregation members...you hold a meeting in all three
places here and vote on it and so actually it's a good system now.

I: It's democratic

R: Yeah, it's democratic. So, it's different. Before we used to send
a call for someone, but now it's...

I: How does sending a call occur and what does that mean?

R: Well, we have a congregational meeting where all these three
congregations get together and they decide for who we are going to
send a call. We don't know if he's available or not, but we send
a call for someone. He can either tell that he's happy where he
is or he'll consider it and come see the area and what kind of
terms he'll have to come on as to salary and what the job entails
and all that, see.

I: How do you find out a particular person?
R: Well, that's the way.
I: It's kind of informally done.
R: Informally done see, between the congregation and the pastor, see. See, that pastor may not be available. He could turn you down right away.
I: How do you find out that a certain pastor exists over there. Is it by chance...members just happened to...
R: Well, it used to be different that's why we don't know it and that's why this new type of thing is a good thing. Before when we were in the Suomi Synod, why we'd know just about who the pastors were all over the United States.
I: There were so few.
R: Yes, there were so few and then we'd know probably the weak points and the good points about everyone and then through trial and error and the chance that they'd like to move to a different area or something. That's the way we got...like Pastor Bikkosaari. He was in Canada and someone had heard him preach and they thought that he'd be a good man to get in here and maybe he'd get a better salary here than he was getting over there. So, we sent a call for him and he came over here and preached a sermon and met with the people and counseled and then he decided to come.
I: But you didn't go through the Suomi Synod.
R: No...no!
I: It was strictly between the church and pastor.
R: Yeah, strictly between the pastor and us. But now the Synod Presidents have a lot to say whether these fellows can move or not. The ones who they'll...sell, the pastors will send in their if they're in a congregation where they're not too happy or that, well they'll send in information to the Synod President that they'd like to move and put their name on available list for any congregation that might be needing a pastor, see. That way they let the President of the Synod know that who's available. So, we can't do it hit or miss anymore.
I: Could you tell me who had heard Bikkosaari before...
R: I...I...
I: Were they in Canada?
R: No, they weren't in Canada. I wouldn't know for sure, but I sort of remember that this Jacob Tauriainen from Nisula had heard him
but he is dead now

I: And do you recall how Juntala came to be called?

R: Well, he had been here...he had preached here in our church as a seminarian. See, Suomi College used to have a seminary and Juntala was in the seminary in Hancock. So, at times they'd send college boys to preach in these different churches.

I: It was an intership for preachers.

R: Yes, well they'd get experience and the people would get to know them. So, evidently through that someone felt that he could preach fairly well and he was in California at the time when we sent the call and someone had heard that he wanted to get back into the Upper Peninsula; so we put in a call for him and he came

I: Do you recall at all how Frans Koski came to reside in Pelkie?

R: Ahm, that I don't know either. He was in Canada too when we called him.

I: Do you recall who had heard him?

R: No...no. He had been in Calumet. He had been a pastor in Calumet so some of the older people knew him probably from before.

I: And Keith Nelson...how did...well, he was the first pastor appointed.

R:

I: Through LCA

R: Yeah, through LCA, see.

I: Well, that in itself is kind of an important thing that he came in through the big large organization.

R: Yeah, the large organization, yes.

I: I suppose some people who were not all that pleased with joining the large organization all would be not quite as receptive from the very beginning simply because it's an entirely new way of...

R: Yeah...yeah there's some that don't feel too happy about it.

I: The LCA?

R: Yeah, they feel it's too liberal and changes are too fast and not always for the better and not according to Bible teachings and everything else, the things that they do, see.

I: Un hum, and this was probably...would you say...those people who
were not all that pleased with Nelson were those people who were not all that pleased with LCA?

R: That's right, un huh.

I: Well, it's easy to understand how a new technic would do this...even though the pastor was selected democratically by the Council members.

R: Yeah, of course the congregation votes...the congregation votes on them then when they're here to preach that one sermon and we've heard and we put the call in for him from the suggestion from the Synod President. Well, all the congregation has a chance to vote and every congregation...like we have three in our parish...it isn't in everyone where some of the exceptions but these three-point parishes; but all three have to be...have the majority vote.

I: Well, there has to be a majority vote in each one.

R: Majority vote...even is there's one against it and two carry by big margins, well still we couldn't call him.

I: And Nelson came with long hair and a beard.

R: Yeah.

I: That shook a lot of people up.

R: Yeah, he shook a lot of people up with the long hair and the beard; and a lot of new ideas as to changing things around.

I: Did he present these ideas in his sermon?

R: No, not...he presented a lot of them at the Council meetings

I: When you were talking with him initially.

R: Yes, initially; but he came straight out of the seminary and he had all these ideas that he's going to make the changes and all that; but he was basically an understanding man that he realized in a hurry that he can't do those things and he was...he bent a lot of things that he didn't carry out or...

I: He compromised

R: Yeah, he compromised that I'd have to say for Nelson, he was an understanding man. He got along very well with the young people.

I: That was one of his chief contributions, right?

R: Yeah

I: Well, can you chat just briefly about the history of the Luther League. It was started in 1914, by John Saarinen. It wasn't called that but...
R: _______it was called at that time.

I: Young People's Organization?

R: Yeah, and I don't remember actually when the Luther League...that probably came during Tervo's time...the Luther League under that name. And basically all the younger people that were in church were in it, but they were the single people and even if they were up in their twenties and that and mature already, well they still belonged to it. I don't know whether it was during Juntala's time then that it was made into more of a teenagers' group...the Luther League.

I: Oh, prior to that it was just unmarried adults.

R: Yeah...yeah.

I: Wasn't this kind of a mating ground.

R: Yeah, yeah they probably picked up their spouses there too and they get together. And the early Depression years there were a lot of young people around, so it was quite popular at that time. It was sort of a place to be and mix and have their discussion groups...

I: And meet members of the opposite sex who are in the parish.

R: Yeah, that's it.

I: Was it ever thought of as that by the people?

R: I doubt it if they thought of it as that too.

I: Maybe jokingly they did.

R: Yeah, yeah...that's where probably Taime and I met too...at the choir and Luther League meetings and things like that too.

I: You come into contact with her there.

R Yeah...yeah

I: You already have a great deal in common.

R: Yeah. Okay

I: So in Juntala's time he changed to the more of a teenagers group.

R: Yeah...yes. And the older ones, they were given positions on the church council and things like that that they took more responsibility on themselves as church members; where in that Luther League they
never...they were probably old foggies on the church council then in those earlier years.

I: Oh, so when Juntala came in, sort of the younger people took over the control of the church itself and the Luther League.

R: Yeah...yeah and the church itself.

I: Well, if you look at that also, it was quite clear that Juntala was younger then.

R: Yeah, he was younger, yeah.

I: Well, that must have been noticed in the community too, right?

R: Yeah, that's right.

I: Okay, so when Nelson came, what organizational and administrative changes did he do? Not so much what he attempted to do, but what he did.

R: Well, the church councils always had met separately...Nisula, Pelkie and Elo. And then the parish council would meet separately. That took four evenings a month of his time, he had to be at all those meetings, see. So, he wanted to streamline the thing...he wanted to bring all of these councils...do away with the parish council and make the church councils of the three congregations into one. And cut down the membership of the councils from nine members...there used to be nine members...he said that if you get these three together that would be twenty-seven members at the meeting which gets to be sort of an unwieldy thing. It would drag to all hours of the night to make any kind of decision and you'd have harder time to make decisions. So, all the congregations cut back to seven members and then they meet at one meeting a month unless there was something special that needed a meeting. So, the councils from each of the churches would meet in a short meeting first part of the meeting to take care of their churches business affairs...their own congregations.

I: Separate.

R: Yeah, separately. See, one group would be in one corner and one in another and so on and after they'd meet for an hour, they'd get together and take care of the parish and the pastor would rotate during the individual council meetings...if you had any problems, you could talk them out then and discuss them and then he'd move over to the other group. But then when they'd get the whole council together, well then they'd take care of the parish business. That makes for a longer meeting, but still there'd be twenty-one people there and twenty-two with the pastor. But they do get sometimes they still...maybe someday we could bring all the individual council members to about five, then we'd get it more
streamlined. This was started in Nelson's time.

I: Is it continued now?

R: Yes, it's continued now.

I: So that frees the time of the pastor

R: Yes, frees the time of the pastor so he can visit the sick and the homes and things like that.

I: And also it

R: See, everything was done in triplicate. There was three Luther Leagues and...

I: Now is there just one Luther League?

R: Yeah, it's all in one, see. And so, basically he had a lot of good ideas that he streamlined the operations quite a bit.

I: Organization.

R: Yeah, organization.

I: One other advantage is that it does in fact unify the parish

R: Yeah...

I: It brings the council members into contact.

R: Yeah, they're all almost like each one in a separate group otherwise. So, that was another feeling why he wanted it so is what they'd do is that someday we'd have just one church here. But the thing that has been the drawback there is Nisula has the cemetery around their church...they feel basically they can't leave it and Elo, there's the most modern church...their's the newest church and they don't want to leave although the roads are good and it's...the people drive cars to church a lot further in the cities and here we have blacktop roads and everything, it's only a ten minute drive the longest for anyone to come in if say it was centrally located. Maybe someday it'll come.

I: See, the problem is each church is in a sense part of the community.

R: Yeah, it's a part.

I: A community fixture.

R: Yeah, yeah and you can see where people wouldn't want to leave;
but it makes for a harder job for the pastor to take care of the parish.

I: Unnecessary duplications of work.

R: Yeah

I: And you're paying the man.

R: Yeah, see we have investment in Nisula, investment in Elo and investment in Pelkie; we have the heat, lights, and everything is in triplicate.

I: Ahm, any other changes? He also, did he not, make confirmation school sort of a year round thing?

R: Yes, it's a two-year program anyway. I don't know

I: Prior to that it was a two-week thing?

R: Yeah, two week thing and it starts now in September and it goes until when they have confirmation in end of April or May, I believe. They have it once a week and it's held here at Pelkie. The others come there. So, it's where he used to keep it two weeks over there, two weeks over there and two weeks over here; then all those meetings and all those things they actually had a lot of work...the pastor.

I: One problem I can see developing, if there ever were one church, where would that one church be?

R: Yeah.

I: For instance, the pastor lives in Pelkie; the parish center is in Pelkie and so, in a way, probably more activities are held in Pelkie because of this, right.

R: Yeah, and it would be more centrally located

I: It would be between the two.

R: Yeah, it would be between the two.

I: Geographically

R: Yet, maybe some feel that they're too far; but then if they feel they are too far, they could...those people could join say Chassell congregation. That's be...maybe it would be closer to Chassell for those in Tapiola; and maybe some people from Nisula could from that area out there, go into Mass.
I: What was Nelson's wife's name?

R: Ann

I: Was there any special contribution that Ann Nelson made?

R: Oh yes, she was...she was a musician. She had taken voice...actually in Chicago she had been a voice teacher and was in the Pelkie School.

I: Was she more competent at music and at singing in the choir directing than the others?

R: Yes, the others had picked it up as more of a sideline. Well, Margaret Groap had taken music at Suomi College and she could direct the choir and she was a good singer too; but Ann Nelson was...she had studied and she was an accomplished musician.

I: And now we've soared right up into the present. And now there's Pastor Peter's. Before coming here he had a parish in Africa.

R: Yeah, he taught school there. Actually I don't think he had a parish there but he was sort of a seminary type, I suppose.

I: What does he seem to be...what is his...?

R: Well, he's quite liberal in his ways. He has brought new ideas which aren't always too acceptable to some people, the same people I suppose that didn't think too much of Nelsons.

I: And the same people, in a sense, who object to LCA.

R: Yes.

I: You can sort of trace that out to the beginning of the LCA.

R: Yeah, that's right.

I: Did these people object to joining LCA initially?

R: Ah, I probably think unable to hear.

I: But there was opposition.

R: Yeah, there was opposition.

I: Can you comment more specifically on any contributions or uniqueness on Groap?

R: On Groap?

I: I'm sorry, on Peters

R: I don't know what to say other than he follows along in Nelson's
liberal ways. He isn't probably quite as adapted to handling young people as Nelson was.

I: He is older and that probably has an affect

R: Yes, he can't break down to the young people quite as easy; but when he says something, he means it a little more than Pastor Nelson. He's more serious or demanding in his ways...or wants to tell things and you do it and he won't go ahead and do it with them, see. Nelson was more or less of a mixer with the kids.

Unable to understand anymore.