FINNISH FOLKLORE AND SOCIAL CHANGE IN THE GREAT LAKES MINING REGION ORAL HISTORY PROJECT 1972-1978
(Funded in part by the National Endowment For The Humanities)

(Funded in part by the Keweenaw National Historic Park Advisory Commission / U.S. Department of the Interior, National Park Service)

CONDITIONS FOR USE OF .PDF TRANSCRIPT:
Finlandia University, formerly Suomi College, holds the exclusive copyright to the entirety of its Finnish Folklore and Social Change in the Great Lakes Mining Region Oral History Collection, including this .pdf transcript which is being presented online for research and academic purposes. Any utilization that does not fall under the United States standard of Fair Use (see U.S. Copyright Office or Library of Congress), including unauthorized re-publication, is a violation of Federal Law. For any other use, express written consent must be obtained from the Finnish American Historical Archive: archives@finlandia.edu.

PREFERRED FORMAT FOR CITATION / CREDIT:
“Maki, John”, Finnish Folklore and Social Change in the Great Lakes Mining Region Oral History Collection, Finlandia University, Finnish American Historical Archive and Museum.

Note: Should the Finnish American Archive be a resource for publication, please send a copy of the publication to the Archive:

Finnish American Historical Archive and Museum
Finlandia University
601 Quincy St.
Hancock, Michigan 49930 USA
906-487-7347 - fax: 906-487-7557
K: I am interviewing Mr. Frank Matthews of Negaunee Township. Mr. Matthews was born in 1902. He was born and raised in Negaunee, Michigan. Mr. Matthews is curator and owner of the Jackson Mine Museum, which is located three miles East of Negaunee in Negaunee Township. I am Keith King and I am at the Jackson Mine Museum on July 29, 1973. Good Morning Mr. Matthews.

M: Good Morning.

K: Ah could you tell us something about your early life, of where you were born in Negaunee there and raised?

M: I was born at what they call the Jackson Mine Location. Just South of the Ishpeming-Negaunee line. And the location went under several different names, Swede Town, North Jackson, Pioneer, and Sleepy Hollow. And about 1906 when I was able to start moving around. I started to pick up things, not realizing someday it would be a valuable asset. And ah it started with a little iron toy and I kept adding to it. And ah today we have quite a setup at the Jackson Mine Museum. But getting back to the old home, the farm we lived in Swede Town. We could look over and see the operations of the Jackson Mine. And at that time things were really tough. The people that were working were low paid. The work was hard, they didn't have modern machinery. And everything that they wanted had to be brought in from the bay at Marquette, And and over the railroads. And ah when you look back and see the modern mining of tod when you look today and see the modern mining in compared to with the days of hammer and drill. There is an awful change and I have seen it from my boyhood days. The last days of the Jackson Mine when Mr. Captain Sam Mitchell, the Manger, sold the Jackson Properties to the Cleveland Cliff Iron Company in 1905. And in memory of the early miners there was the monument erected at the ah Jackson
Properties right at Cornish Town, that is where the Cornish people live. And there was also a monument erected at the Carp River Forge. And going into those days each group of nationalities came in at different periods. They all brought a little something of their homelands. Such as flowers and herbs, and bushes. And in 1962 we were approached to have our home moved on account of the mining. So it was moved to three miles approximately three miles East of Negaunee on 41. In going back again as you look at the different nationalities. We had Swede Town; we had Cambria where the Italians live; we had what they call Lumbard, a Fin Alley where the Finnish people live; and up on Buffalo Hill there was a mixed nationality, up there Finnish and Italians; and the French they lived in another part of the town; the Irish lived at Gaffney Field. And in those days there was a more than better feeling amongst the people even though they were kept apart.

The kids went to school, we played ball together. The 24th of June there was a picnic, we all got together and had a good time. And today there is such a change in the trend in different things that you hardly know your neighbor any more. And I speak of those days as the good old days. And they were the good old days because you'd help your neighbor, your neighbor would help you. Today everybody is in a hurry.

In going back in the early days of the Jackson Mine. It really started on the birth survey of 1844. They were running the townships lines South of Taconite and that town line run down right through the heart of Negaunee on Tobin Street. And the one mile West was granted to the Jackson Mining Company on a Federal Grant. And after over a hundred years there still working in that property. In all this Mining Industry in the Northwest of America stem from this discovery at the Jackson Mine Location, right in the city of Negaunee. In all this material I have collected for the museum people have given to me and sold to me reasonable. I do not know the true value of it outside of it as a part of the history of Negaunee. Negaunee has been good to me and my family. The children have a good education and we never went short of a meal. There's been heart aches and rough times like everything else everybody has those, but you got to live with it. I worked in the mine a short
while when it was coming from the electric or from the steam into the electric. Today we have the modern Pellet Plant. In Negaunee has so many firsts, but people have been to complainant. Because they live with it everyday and they thought it was going to be here forever. One time we had approximately 20 shaft mines. Today we have one the Mather "B". At one mine alone over 4 thousand feet deep, and the deeper they go the more ore they strike. But the people ought realize the cost of hoisting the ore compared to the way they can get it out of the pit. And the poor people of the mining companies, we can all live together, if we only sit down and talk it over. And Negaunee have one of the biggest assets left when the mining company leaves here of any community in the Upper Peninsula. We have so many firsts and what they should do with the Mather "B" Mine. Is turn it in to a National Museum. And the caving ground it is all fenced in it contains birds, bear, deer and wild life of all kinds. The people don't have to go in there. And that is located between Negaunee and Ishpeming. And if they would preserve the Mather "A" and Mather "B". And make them National Monuments to the early Pioneers and the manner miners that gave their lives so that the people of today could have modern things they have. Those people knew what it is to work. And today you got to point with some of the men who are just a little bit too tired to push the button. But years ago they never got by with that because if they didn't work they didn't eat. And I feel as though that anything worth having is worth doing something for. And that was the feeling of majority of the Pioneers that came to this country up here from all over the world at different periods in history. And all this history is in the books you can find it from Washington to the archives of Michigan. And into the Longyear Library at Marquette. Peter White put up the largest library in Marquette. We have a beautiful library Negaunee and one at Ishpeming. And the archives of Michigan contain the history and the background of the people, who only want to research it. And when you get through your work everybody should have a hobby. And with me insensibly worked in the mine a short time. And like I say you go back to the heart aches. And over a period of time you forget them because they're so deeply in your mind. And as a boy
I listened to the old timers. I was a water boy, with lots of days men working around on different quarries and roads and different jobs. But I didn’t stay in the mine very long. I had a brother that got blasted at one of the mines near Teal Lake. The old Cambria Heartford set up. I could never work under that feeling of safetyness. But any mine that is caving is a safe mine, because you are always on the alert. But a mine that hangs up you got to be very careful. We’ve had big fires and drownings in the mines here, but that is part of the jobs. And the men that go down there as boys and work, and raise up with it is just as safe with them as walking in the streets with the heavy traffic today or into a factory. I could go onto hours talking about my background and history. But as a boy I always thought if I ever had a change to get a roadside park I would put it up and fix it up to preserve the history and the background of the pioneer miners and the Indian Chief Marji-Gesick that took them to the body of ore. And and the people of today should stop and slow down today a little and live. Like I say about the old times up there from the birth survey where they went day and had trouble with their compass. Another the Indian Chief Marji-Gesick take them to the body of ore after the Jackson Mining Company was formed. That took place in 1845. Ah all this Mining Industry of the Great Northwest has stemmed all the way right from the heart of the city of Neguaunee. In my collection I do not have to go outside of Neguaunee for any history. It’s all here and every little town should be preserved it’s history even though it’s only one room. And and I say about the Miners bring in things to represent their country. We had permission from the mining company to pick up different things from the houses that were moved or from the torn down. And the little museum you might laugh and chuckle, but it’s all made of junk and trash that was thrown away. The building are made out of parts from the buildings of the Jackson Mine. The just every building that was torn down in the city of Neguaunee a piece of board here a piece of board there. There is no Government Grants no tax payers money it’s been all hard work. My wife and I we worked this property up. I’ll years all hard work the houses moved down here like I say in 1962 on account of the mining. And today we have people
from all over the world come here. And one car load of people interested in history means more to us than having the cars bumper to bumper that are not interested and those that are interested will come. And anybody who retires today should have a hobby, if you haven't got a hobby you are lost. I just ramble on as I remember it as a boy learning it from the old timers. Especially the Captain Billy Pick Penglass. As a boy I carried in coal and wood for him, brought his paper. And he was was an old man when I was a boy. And there was a picture of him on the front of the Mining Journal to the Founders Day Centennial. And that picture came from my collection. And thanks to the Michigan Historical Society at Lansing and Marquette Historical Society and all those that helped make this last Founder's Day a success. But we can ramble through life and you only get out of life what you put into it. And like I say Negaunee have been good to me and my family. And I feel what we are doing, we are just putting back into it the goodness we have got out of it. We come into the world with nothing, we go out the same way. But as human beings we like to live with our fellow man. It doesn't matter how much work the wife and I have to do if somebody comes along we can always find five minutes to help somebody else. If people today would only live and let live we would have a better world and a better country to live in. It's not the world or country, it's the people that live in it that make it. We love to see things grow, but when you work things up we know we have to have progress, but why do people have to push your luck, pollute and destroy without no reason what so ever. Then we could all live in a better world and a better country to live in. It's pretty hard to tell my life time history. I can never tell the same story twice. And at this time I would like to thank several people that helped us so much. Total stranger come in, my wife and I were quests at the Holiday Inn. A recent little booklet was printed Mirrored Walls. I remember those Mirrored Walls as a boy and today they are covered by rock piles. And some shipped to mills in the lower part of the country. In and in the booklet it covers my life time in Negaunee and we really appreciate what was done and how it was gone. But the people in Negaunee and all
the mining communities have lived in this environment so long and have seen the mines so day after day. And have heard the story of iron ore. They are just like the people from the city, they get tired they want to go to the city from here, the city wants to come up here. And we can all live together, but it's no more than natural but the day will come the history and the heritage of our forefathers in our little towns and hamlets not preserved it will be gone. We hope someday the collections some day that I have will be taken care of by future generations of my family. There are three generations here now with the understanding that this collection will never be taken out of Negaunee and nothing added to it that belongs to any other community. And each community like I say should preserve their history even though it's only one little building your he small started from you can always look back and remember about something that happened in your early life.

Now back sometime ago the papers and magazines wrote the story that Cousin Jack Pasty. And the Cousin Jack Pasty is derived from the name pasty. It goes back into history of different nationalities made it in a different order, but it was all wrapped up in a so called pastry. And when it comes to that Cousin Jacks they made it as a meal. They put in a little potato, a lot of meat, onions, a little parsley, a real old rutabaga, and some suet. But some people today that makes them it's really laughable. And as a commercialable pasty they can't agree to otherwise for the price of material. And the old saying is when I was a boy they used to say the devil always kept out of cornwall for fear of being up into a pasty. I know after my Dad died back right after World War 1 or during World War 1 my Mother was forced to work and we were all small she made pasties and cakes and saffrine buns and saffrine cakes and pasties. And we went and sold pasties in the old salon at 15 cents a piece. And they were pasties. In those days you had to knock on the swing doors before the bartender would ever let you in there. If you walked in there without asking, boy he was after you with a bartell. And the sign was up, no one under 21. But we all got pasties look greener on the other fellow's yard and everybody start jumping into the picture. Well we saw what was coming so we naturally
dropped out. And if you want a good homemade pasty it got to be made at home. And the best materials put into it because the commercial pasty the price of material and some of the people run a production line. So if you want a production line pasty, I don't. Another thing they used to say the old miners going to the mine the wife up a little to much potatoes or turnips into the pasty when they came home there was a complaint. They'd holler mother my stomach is not a roothouse.

Yes, Teal Lake over there one of the most beautiful lakes in the country. Just South of Teal Lake down about eighteen inches in the ground is the bronze marking of the beginning of the town line that went South from Teal Lake. And we hope to have that in the National Regestry of the Jackson Mine. I worked over a period of years. I got that into the National Regestry. I am working with the Michigan Historical Commission in Lansing. The Carp River Forge restoration, Michigan Beautiful. Michigan Beautiful is part America Beautiful. It started out as a good will group to get together, we worked so hard. It seems so funny everybody wants this done and that done. Some fail to do it, some have tried.

Now their putting teeth into it. It make you wonder if it was worth while. You ask if it was worth while, but me I love to see Michigan the America the Beautiful. It's up to the people today not wait. If getting back to the Carp River Forge we are in the process of working with the Federal Government, the State, the County and every known affiliate of the Federal Government to get a roadside park to try to keep this place natural. We don't want no hot dog stand. We like to preserve this historical site of the Forgary down there. Not put an manostacity, but nature trails and keep it as it was. You want to have a museum or whatever they figure on. A big panaramait views make it minature. And keep that wild spot in there were there's native trees deer, beer. We have here in the mining companies, the state the government they all owe it to the people. The people are the ones, the man with the pick and shovel. It started from the mines from the bottom in the mines, and on the farm where they worked with their hands. Their the people that made America great. Sure we needed the financere but the point is this money is not the only thing. I come into the world
with nothing I go out the same way. But like I say it's nice to have enough to get along with. It's been rough going--but like the old saying through the dark clouds is the silver lining. And the people look at dooms day and just hovering over but let's go ahead and make America what it should be. Yes, I ramble on and talk about this and the little museum out in the yard. Like I say everything is made of scrap and rearranged. I do not really know the value of the place. I have hundreds and hundreds of items some in storage, but to me everything that the wife and I got we had to work for. The political divisions they would promise, if we would listen to promises, they would promise what we have today for the benefit of the public at large. We don't ask for anything we just ask for the consideration men and the woman and the crippled children, school children, Girl Scout Boy Scouts, elderly people that want to donate something the same. It's a hobby, it's are are live. the young people coming up we look in dismay at some of this stuff and wonder if your in your right mind. But as time goes on the history is in the books and what is in the books you can't hardly erase. The might take the iron ore out of Yest Negaunee. But they can't take the whole of the Jackson Mine from the beginning of this so called mining progress. Yes, we all get tired we cut thirteen hundred and fifty feet of road side grass we got in our own drainage. We were promised this and promised that by the political division. But when we saw it wasn't coming we put in our own today we have it. Now they come around and say what a wonderful job you've done. Well, I look at it this way they couldn't help somebody down when they needed it. But their welcome here anytime they want a favor done I am glad to do it. As far as needing help we are getting along and that is all that is necessary, in life. Like I say we can ramble on and talk this and I can never tell the same story twice. But when you look out and see what you have--accomplish. We are on the coasting part of life, go up one side of the hill and come down the other. You only get out of life what you put in it. Makes you feel mighty sad to see the school forest down here where my children planted those trees as seedlings. Today they have cut out a great strip in there for the State Police. The State Police guard in Negaunee is a constable.
and their right near my home. They come down they all figure the miners is going to tear Negaunee apart. One time they run the militia in here they run in the State Police. But at that time when the State Police came in from Ironwood they were called the constabularies. They are a rough and tumble bunch, but they had beautiful horses. To me the horses meant more to me than some of the men that some of the men that were riding them. Then later on that went into the Michigan State Police they moved to Marquette because they had trouble at the prison. Now they come back home they will be situated in Negaunee Township which is a central place. And a people misrepresent the location there are so many places and things. To tell to try to tell the history as I have lived it. Is used to try to tell the public if you have a place of business in Negaunee or Negaunee Township. It's not in the other town. Today everything is too much commercialised, we have to have a certain amount of commercialisation but not to a point of trying to destroy the little little town to take away their history. Because they have their own They all played a big part in the mining. The Jackson Docks at Marquette, the Peter White a grand old man from Marquette they got him Presque Island up there. He went to bat with the mining company and he went to bat with the working man. But he is no worse than any of them today. We have suppose to be educated, prominent officials that are in hot water. They had them in then days we got them today. But it's up to the people to weed them out. And make America a better place to live. I don't know I don't, it's a bad thing in life, some people striving always for more and more money. We come into the world with nothing how are you going to take it out with them. It reminds me of the story of the three, Cousin Jacks, and the two British Subjects and the one Cousin Jack. No, I will reverse that I will say the two Cousin Jacks and the one British subject. They made their money at the Jackson Mine. The two British subject said were going to take our money, or the two Cousin Jacks said were going to take our money in paper to he to light to carry. But this British Subject said no I'm taking gold I earned it I am going to take the metal something the paper money can be destroyed. The other fella said no you got gold you got gold. So coming into the
harbor over in Great Britain there the boat sunk. The two Cousin Jacks with the paper money were saved and the British Subject who was going to take the gold, he took the gold with him but it didn't do him any good. And as I look back over the years they talk about different stories that the Cousin Jacks one nationality telling it against the other, you can reverse the nationalities and still have the same story. I worked with an Irish man swamping at the Negaunee cemetery after they had moved. They all went down on the other side of the Carp River and ah we were cutting out making room for more of the burials down there and Patty and Patty Flanny would say to me listen Dint your not going to get any where in this world. I said no Flanny neither are you. Well, Patty said you know one time there was a boat coming into Marquette. They had nine hundred and ninty-nine Cousin Jacks on there and one Irish man and the boat went down as they were pulling into the harbor. When the word got up to the Jackson Mine and the Carp River Forge that the boat had sunk. An old Irish woman there she started wringing her hands and wailing and weeping. This old Cousin Jenny said to her, my dear lady what is the matter oh she said that boat sinking and all those and that poor Irish man I can't get my mind off of him. She didn't worry about the nine hundred and ninty-nine Cousin Jacks, but that poor Irish man. Patty we used to sprin'. In those days when I was younger still vivid in my mind. There used to be lot of stories on nationality would tell about the other. When they were first working underground about ah they put a Finish fellow working with a Cousin Jack. The Cousin Jack went in and they had their drilling done they were loading the holes with with dynamite. So he told his little Finish fellow he said now you go out and stand in the main drift because this is dangerous he said I do not want you in here. So the little Finish fellow went out and was standing in the main drift. Boy there was a premature explosion, the Cousin Jack come out and boy he was going down the main tunnel about that time the shift boss and captain come around and they said hay Mack where's your partener Jan. Well, he said I'll tell you the truth. And he started talking in broken Finnish and he was mumbling and shaking. He said, if he comes back as fast as he went he should be here any time to explain. And I remember when I first
went into the mine doing a little shaft work, I didn't stay there very long. You'd ride down the shaft standing in a big bucket holding onto the cable. The greenhorn they'd put him in the bucket. Then some of these wise guys standing on top when you'd take the wind out of you. And as just as soon as that happened these wise guys would holler cut the rope. And the poor guy in the bucket lot a times, he was lucky he worked a shift out. And a lot of them out for the second shift.

But today with the safty things different it's a lot different and there's no more fooling around at the mines, because of the compensation laws and the safty laws have taken care of that. It's a good thing, it's for the men and the company own good. The men work in the same way.

Now I suppose you would like to have a little on the miner's home. That's ah. The early miners, the early miners and the people that came here in the early days did not have things to do. The material had to be shipped into the bay at Marquette and brought up to the mines in the West by ox teams, mules or horses, what ever they had. And they made their chairs, they made their tables. And the logging that came in there was the whip saw that they used that they cut the logs and made their own lumber. And the miners making only a dollar or dollar and a quarter a day for ten hours. And when they had to buy a pair of boots they paid a dollar and seventy-five cents a pair. And it is not much different today you make twenty-five thirty dollars you go down and buy a pair of shoes it is a same thing over again. We started in the open pit we are back in the open pit. It's just like a horse shoe, you went into the open pit, you went into the shaft mining, now you are back into the pellet an open pit and the pelletazing plant. So it is a trend in life and in the mining. And as we go through into the center building here the run downs as I say began with the early the early survey, then the Jackson Mine was formed in 1845. And Marjgesick the Indian Chief took them to the body of ore in 1846 they started a little mining those are authentick hammers and drills that I picked up as a boy at the Jackson Mine. And today it is so much different it is just push button television. It is hard to explain to the children and groups that come in how the people had to work at that time with the pick and shovel. But it's honest
and today regardless of their machinery they still have to have a man to clean out the corners with the pick and shovel. In 1847 after they did a little mining they made a catalin forge on the Carp River. And the proper name of that is the Jackson Forge it's in the old maps dating way back in the 1850's, in the Smithsonian Institute. They made gloom-iron probably about three ton a day they took it over the plank road to the bay at Marquette. There were so many men and animals used, they stopped that they put in the steam hauler 1857. The same year Mr. Harvey came into Marquette with the idea of building a furnace, instead he came to Negaunee and put up the Pioneer Furnace, the first blast furnace in Michigan. Instead of preserving that as a historical site they took and covered it over. I retrieved the plaque and some of my friends we had it rebuilt and it is in the little park. It kind of makes a lump come in your throat when you see so much of our heritage destroyed, which could be preserved little cost to the public. But every day everything today everything is in terms of money not of preservation but how much can I get. As time moved on the railroad came from Marquette. This is how our first furnace in Michigan was built right in the heart of Negaunee, same with the Carp River Forge. Which was built in Negaunee Township and part of it was in Negaunee it's self. And today we are trying to get that into a roadside park. Which is badly needed in Marquette County. For not only the people here but the people from all over the country. They stop on the side of the highways, we have no roadside parks not all the way from Lake Superior shores to Van Riper. With the exception of the little Jackson Park, which is small but it is really nice. And you have another park out by the rock cut in Negaunee but it's small and there's no shade to amount to anything. And everybody should get behind the Carp River Restoration Foundation. And get this roadside build by the bi-centennial, that is coming up in 1976. And a lot of people working on it today may not be here. But if you do not preserve your environment and help out, and protect it from the litter and pollution, air pollution and water pollution, and noise pollution, in time you are not going to have anything. And as we go along after that forge or that furnace was built by Mr. Harvey
and put in. And getting back to this early forge Mr. Barrny was the man that made the first gloomiron, at Carp River. And that was made into a walk-in beam for Captain Ward, who had a sail boat on the lake. And he bought this first iron that was made down there and put it in. And ah this gloomiron is a different type of iron than the pigiron. It was made in a chunk and bonded out by a trip hammer with a water wheel. And your charcoal pigiron was made in molds. So there were actually two different operations. Whether they only made a few ton a day at the forge approximately three ton a day. And then getting in probably the hundreds of tons at the Pioneer Furnace. And today they push a button at the modern mills in lower lakes they make thousand of tons. It's nearly unbelievable the trend of the early mining to the present day mining. In 1864 the railroad came in from Escanaba, the Peninsula Railroad. And years of time taken out of the old depot. Which really should have been made into a museum right in the heart of Negaunee. But nobody would listen, tore it down and made something else. The first engine the Appleton came over, it was named after Appleton, Wisconsin. The Peninsula Railroad was started from both ends, from Escanaba and Negaunee, and later on was taken over by the Northwestern Railroad. They'd take the iron ore from the mines in the West, take it to Escanaba and load it on the boats, take it up to Bay De Noc to Fayette Park which was a beautiful park built up by the state. But they have so much material taken away from Negaunee and it's under control of the Michigan of all the Michigan Commission and this is a good thing that it is not controlled by outside interests. But the sad part is when you take material away from any community and build up a state park, it takes the history away from your locality. And in the Fayette Park it is probably the sixth or seventh furnace of the time and that was owned by the Jackson Mining Company which was located in the city of Negaunee. Now as we walk through there's a copy of the Iron Herald the sale of the Jackson Mine was sold to the Cleveland Cliff interest in 1905. And the reason that paper was preserved in our family it gives the death notice of my Grandmother who had died when we lived at the farm at the
Swede Town: Location. As we move on here is a birch bark basket was the
type of basket it was made at the Carp River Forge, by the Chippawas.
And we did not have many Indians up here. Because they came at the hunting
and fishing season and they had a village at Teal Lake and they were
scattered throughout the township with little villages. But they came
with the hunting, fishing and the berry seasons and they went back
into the Soo, S:\ingasne, Brimley, Nahma, up into Menominee and L'ans
because the winters are so severe in along this mining district. That
the first heavy snowfall and the first cold weather when the white
tail deer moves out. And the white tail deer was part of their lively
hood. And in this little case here is artifacts I picked up in Teal
Lake when the water was low. And in all the time I looked around that lake
is only one genuine Chippewa arrow head. And a goget, that they
in making rawhide lacing for their snowshoes. There is a piece there
that is a fossil I think is a fossil I picked out of the mud. And many
people have looked at it and skated handled it and studied it and they
still just can't figure out what it is. But it was odd and I picked it
up. And the clay pipes that are there were used by the miners and
the early settler, they got them six for a quarter, and when they
broke they threw them away. The leads in the bullets when they used to
hold their turkey shoots on the ice naturally went into the water
was washed ashore in the spring. So that's the material that's in the
little case. We all had our country doctor and one of the most wonderful
doctors we ever had was Doctor Judge. He was our family doctor, he
attended the people. And he worked at little pay and he had a wonderful
nurse Miss Hatkinds that worked with him. He would go by snowshoe,
horses, hand car any time of the year, anytime of the year. And he
had two boys that are physicians at Marquette. And sometimes Negaunee
has something to be proud of to think of so many boys and so many senior
citizens that put so much into the town. And the people that could have
done things are accomplished. It makes me wonder sometime why.
In getting over here are some artifacts I picked up when I worked in the
mine going from the candle light into the electric. We have light and
hats from all the mines that was ever in Negaunee. Beginning with the
candle which was one of the oldest known lights to man. Then into the
steapot light where they used bees wax and black oil. The carbide
light can in around 1912. The carbide lighter at that time was new to
this country the inve it was invented around 1895, it took that long
to get up into this country. Today we have the modern electric lights,
and those on the top shelf are the heavy type. But today they have lighter
lights and everything is more, is made more to help the people that is
working. We have lights candle lights, diner buckets, hats, of all the
mines ever in Negaunee. A trend from the pasty sac when they wrapped their
lunches in a bag and carried underasses in the winter time so they
wouldn't freeze, and then they would use the Cousin Jack oven which they'd take
their lunch in the winter time put a candle under it and up their
lunch on top of the shovel so it wouldn't ah get the frost out of it.
And today they go underground they have modern thermas push a button
they have lights. It's really it's really ah it's really unbelievable
when you stop and look back over your life time, the way I have and
see it come from the open pit and make the horse shoe come right back,
in to the open pit again. It's something to think about I hope in the fut
future I can finish my book. I got my notes, my tapes and pictures. I
spend most of my time kingdom somebody else I don't know if I will ever
able to get around to do it. But the title of the book will be
Life and Death in the Mining Camp and it will be written as I have lived
it. And everybody has their own life and ways in life. It is only through
the efforts of my wife and family and through my true friends. Like
the old saying new friends are silver and old friends are gold, forget
the new and keep the old. And we can all live together in this life,
if we only work together and work a little harder. There is in that case
there is copies of newspapers, books, and booklets that was wrote in:
Since 69 we wanted to open up we didn't want ant fan fare we had a fly over
from K.I. Sawyer. The political, the butcher, the baker, they were all
here. So the parked and the little museum at that time when I started.
There was so many and so many interested with the efforts of Mr. Carl
Mr. Isaacson well he owned twenty acres of one forty I owned the other twenty acres. And he showed me the boots and I was very impressed with it and he was an old man at that time. He told me the story of he played the trick on the shoe maker. And the shoe maker made him the boots with tails on both ends. And Sammy would go out and came by late at night in the winter time and you could never tell which way Sammy was going. He was a small man and he had small feet. And that's the origin of the violator boots. I have had lights and guns I have violated myself but only through necessity. But today I don't know, people will go out and they will shandy destroy. They will shot and destroy. They will only take parts of an animal not utilize the whole thing. They shoot them out of season, they are going to reap what they sow. Because after all God put these things on Earth for man to share in but not to destroy, wantly.

K: Could you explain the money there, the Jackson money.

M: If we come over to the case here where the artifacts, people have given me, and have bought reasonable. The paper money was printed at a time of necessity. The people were isolated up here, everything had to be brought in from the bay at Marquette in the summer, to carry them over the winter. When the hard times struck the company printed it's own money. They owned the mines they worked there. And they had no choice the mining company was doing what they could do. It was hard on both of them. The temps ran high on both sides so they had to print the scrip money. And they used that when the Federal money wasn't available. And I guess that's where the time and sixteen tons started. I owe my soul to the company store. And when the government caught up with the mining company the honorable Peter White who was a assured financier. He had made a fortune, but he did a lot of good thing for the Upper Peninsula, the State of Michigan. He went to Washington and had a bill through to solve the mining company of the big fine or tax that the mining company had levied or the Government had levied on the mining company. And once time he ran a bank and the Honest Bank up stairs and the bucket shop in the basement. And the miners would turn their scrip money of the mine companies in for the Federal
money. He would knock off ten percent. And just imagine the amount of money the working man made at a dollar dollar and a quarter or whatever he got for his labor, for ten hours. And he was a great patriot in his days. Today most of it is called legal. He was a great patriot he went on the wars and took the pigiron and sold to the on the docks at a low figure and on the grape vine he heard the Civil War was coming on he rushed away from Marquette County went down the lakes and bought back the pigiron at a little higher price. He still left it there and when the Civil War came on he sold it to the Government and he and he made a fortune in a short couple weeks he made a fortune. And he was a shrewd business man, he didn't go by the old saying you put all of it you got to dollar dues. He did a lot for the people up here, he is well respected in Marquette. He put up that library down there. And ah he don't have to take second place to anybody. Like I say the longer your library they both have material, all the background. If people want to research, people that are interested. The books are there but don't copy out of a newspaper. Somebody else has writing go back into the real, find it for yourself. You will do a better job writing a book or a story. He got them the beautiful Preque Ile out there. But with so called modern progress it make you wonder sometime if the people got to look at it in the realistic way. The utilities and the big business have to look at it. If we do not preserve and work together in time man will destroy himself. And it's a trend with man regardless of who we are or what we are we are our worst enemy. And all we have to do in the morning and get up look in the looking glass and say what have I done for humanity today for the other fellow. We could accomplish so much more if the people all of us would all work better and closer together. Not that I am so much better than the other man. We all come into the world one size, we go out one size. We cannot take anything out with us because we never took nothing in. You only get out of the world in the modern day living what you put into life.

K: I see these boots over here with nails on them what are those?

M: Those are a pair of boots that I obtained. And that is the type of boots the men wore in the mine. The men wore it like I say ten hours
a day dollar -dollar and a quarter. And the boots cost a dollar fifty dollar seventy-five cents at that time. And I get those prices out of one of the early copies of the Sears and Roebuck Catalog. There's more history in the Sears and Roebuck Catalog than a lot of books that are printed. But if you want to study the history and the people, you got to go back and research. Don't depend on what the other fellow tells you but research it. And there ain't much difference between today and yesterday. They paid us a dollar fifty dollar seventy-five cents for ten hours of work. Today they make twenty-five thirty dollars, you go into the store you pay the same price. But we have more modern conveniences but we over looked our neighbor. Our good will to our fellow men.

In those days we had both. There's a picture of Negaunee of 1881. At that time we had eight railroads, at the turn of the century. The Milwaukee - St. Cloud, Northwestern, L.S. & I. and South Shore. With twenty-seven scheduled passengers and freight trains coming into Negaunee. Not counting the ore drags that was going to the bays at Escanaba and Marquette. Not the engines that was working in and around the mines. But the four railroads twenty-seven scheduled passengers and freight trains coming in, because we were the hub from Escanaba and Chisago. And today we are not even a whistle step.

Like I say about the Mather "B" mine the only deep shaft mine, which is over four thousand feet deep. It takes out more ore in one year than all the probably around twenty mines we had in future days. And the seal of the Negaunee is very representative of the Ishpeming-Negaunee. It tell of the finding of the iron ore under the stump of 1844. The founding of the village 1846 when the Jackson Mining Company came. The village of 1865 when we were a village we had a population over eight thousand, and again at the turn of the century, today at the last census we were five thousand and two hundred and forty. And now the year when we became the city of 1873. We had the celebration of the Twin City Founders Day. And this fall will be four years that I have opened up this little museum and park to the public. I have a seal and had it engraved it was very expensive. I wanted to present it to the city of Negaunee during the Founders Day Centennial. I had