<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Early Family History: Father Mines, then</td>
<td></td>
</tr>
<tr>
<td>buys farm</td>
<td>2453-54</td>
</tr>
<tr>
<td>Farm Chores</td>
<td>2455</td>
</tr>
<tr>
<td>Kerosene Lamps</td>
<td>2456</td>
</tr>
<tr>
<td>Experiences with Cows</td>
<td>2457</td>
</tr>
<tr>
<td>Berry picking</td>
<td>2457</td>
</tr>
<tr>
<td>Forest Fires</td>
<td>2458</td>
</tr>
<tr>
<td>Chickens</td>
<td>2458-60</td>
</tr>
<tr>
<td>Scrubbing Floors</td>
<td>2460</td>
</tr>
<tr>
<td>Philosophy of Raising Kids</td>
<td>2461</td>
</tr>
<tr>
<td>Ho-hoi Corner: Young People Hang-out</td>
<td>2461-62</td>
</tr>
<tr>
<td>Elo Store</td>
<td>2463</td>
</tr>
<tr>
<td>Strict Discipline in Schools</td>
<td>2464</td>
</tr>
<tr>
<td>Important Things for Daughter to Learn</td>
<td>2465</td>
</tr>
<tr>
<td>Family Reputation Important</td>
<td>2466</td>
</tr>
<tr>
<td>Bread Making</td>
<td>2466</td>
</tr>
<tr>
<td>Buying Baked Goods for X-mas</td>
<td>2466</td>
</tr>
<tr>
<td>X-mas Presents</td>
<td>2467</td>
</tr>
<tr>
<td>X-mas School Programs</td>
<td>2467</td>
</tr>
<tr>
<td>Women's Guild</td>
<td>2468</td>
</tr>
<tr>
<td>Cottage Services</td>
<td>2469</td>
</tr>
<tr>
<td>Frans Koski: Pastor</td>
<td>2470</td>
</tr>
<tr>
<td>Conservative and Liberal Forces in Church</td>
<td>2471</td>
</tr>
<tr>
<td>Pastor Pikkusaari: Musically Inclined</td>
<td>2472</td>
</tr>
<tr>
<td>Pastor Groop</td>
<td>2473</td>
</tr>
<tr>
<td>Changes in Church: Drinking Alcohol Approved</td>
<td>2474</td>
</tr>
<tr>
<td>New Morality</td>
<td>2474</td>
</tr>
<tr>
<td>Value of Education</td>
<td>2475</td>
</tr>
<tr>
<td>Visiting Neighbors</td>
<td>2476</td>
</tr>
<tr>
<td>Cross-country Skiing</td>
<td>2477</td>
</tr>
</tbody>
</table>
Subject Matter: Growing Up in Elo

Respondent: Dagmar Perander

Comments:

I: ...in a section of Pelkia known as Kyro and it's October 2, 1974. Where were your parents from?

R: Somewhere from Finland.

I: You don't know the exact place?

R: Oh, no, I don't. Alajärvi and Lappajärvi...or Vaasanlääni the whole area would be called, I guess....and then the towns were Lappajärvi and Alajärvi.

I: What was your father's name?

R: Saari.

I: His first name?

R: Jacob.

I: Jacob Saari...what did his father do in Finland for a living, you know, do you recall at all?

R: I don't know, I imagine he did farming.

I: When did your father come to the United States?

R: Well, I'd have to just take a stab at it. I think it was 1900.

I: About 1900?

R: 

I: About how old was he at the time?

R: Nineteen or 20.

I: Just a young man...was he single?

R: Yes, he was single.

I: And your mother, what was her maiden name?

R: Syrjala.

I: And where was she from?

R: She was from Alajärvi.
I: Also... where did your parents meet?

R: Well, my father was a miner in the Copper Country... I think in Dodgeville they used to have mines... and I believe that's where they met then... they lived there for a number of years before they moved to the farm here in Klo.

I: Do you recall when they moved to the farm?

R: I don't recall, of course, but I just know that, see, the strike came on, the miners went on strike, and so in order to get away from there they bought the farm, then when the strike was over they went back again, so I was born at the time when they went back.

I: The strike was in 1913 and '14 so it was probably around that time, then, that your father came.

R: Because I was born in 1913 and I was born there and in a year or two they came back to the farm so...

I: Do you recall your father talking about mining, what it was like then, and anything like that?

R: Well, there used to be a lot of those men they called "Cousin Jacks"... and I do know that they used to make these pasties, that's where the Finns learned how to make pasties, course you know that, no doubt, when they used to make these pasties in order to, for their lunches... down in the mine.

I: How did your father like working in the mines?

R: Oh, I was so young at the time that I wouldn't know... because I probably was only three or four when we moved to the farm.

I: I ask that only because it was very dangerous at the time and many Finnish farmers left simply because it was dangerous and things like that... or, they probably settled back in, well, when did they settle permanently on the farm?

R: Well, it probably was then in 1914 or '15.

I: And your father, did he continue to work in the mines at all?

R: No, no, there was no way to travel all that distance from Klo to Dodgeville... so he never went back to the mines.

I: They started a farm, I imagine.

R: They started a farm and then he worked out in the woods, too.

I: How did he get the land, from whom did he buy it, do you recall?

R: I don't know.

I: He didn't homestead it, though?
R: No.
I: He bought it.
R: He bought it.
I: What was it like growing up on a farm out in the middle of the woods, I imagine there were woods all around, right?
R: Well, we of course did have clearing as I remember but when he had cleared that I don't know, then, but we had quite a bit of clearing...not as big as anything like this over here but for the kind of farming they did in those days it was adequate...but of course nobody really made a living on, all the farmers, I believe, worked out somewhere, naturally the farms weren't as big as they are now.
I: That must have made it kind of rough with the man working out all the time. Who was at home?
R: Just my mother and then all the kids.
I: How many children were in the family?
R: Altogether there were nine.
I: Oh, so you had a large family...do you recall doing chores?
R: Oh, yes.
I: What kinds of chores did you have to do then?
R: Milk cows, carry wood, take care of the chickens, clean up the yard, and oh, of course, wash dishes and just about everything.
I: Did you bake when you were very young, too?
R: Yes, I do recall that I started making bread when I was about 13 or 14...and I should be a good baker but I'm not, I don't know how to make bread by now.
I: Can you describe to me what it was like to milk cows in those early barns?
R: I hated it
I: You did?
R: Yes...I hated the smell...I didn't really like it...but I suppose we never thought anything of it, really, it was just something we had to do, that's all there was to it.
I: You didn't have electricity, did you?
R: Not in those early days; no, I don't think electricity came there until '27.
I: So what sort of a light did you use?

R: Kerosene lamps...oh, and then gasoline mantle lanterns and lamps...you've seen those, haven't you?

I: No...they still use those today in some places, that kind.

R: Yes, they're still available for campers and so on.

I: You had those.

R: That was one of my chores, to take care of that and then fill up the kerosene lamps and wash the chimneys.

I: Of the kerosene lanterns?

R: Yes, the lanterns also were used in the barn but the lamps inside and the gasoline lanterns or lamps, we had only a lantern, they gave much brighter light than the kerosene lamps did.

I: And that was your job, eh?

R: Oh, yes.

I: What did that involve on the kerosene lamp...when people today...

R: Fill it, wash the chimney and trim the wick.

I: You had to have the wick just right, didn't you?

R: You had to have it just right or else the chimney would get smokey in no time because the flame would shoot up in certain places if it wasn't right...then on the gasoline lantern you also had to fill that and if the mantles broke you had to replace the mantles...you know how they are.

I: I'm not that familiar, I've seen some modern ones, see, the design has changed so much now.

R: Well, it was a, it probably wasn't a cloth bag, I don't know what it was made of but you just tied it, there were two tubes coming down like this and you tied a bag on each one and then you burned it and the ash got left there...and when you lit it that ash, that grewed and gave a light.

I: So that was your job and you hated milking the cows.

R: Oh, and of course I had to get cows, too, from the field and...so...

I: What was that like?

R: Well, I suppose that wasn't too bad, no.

I: Did you have to do it very early in the morning?
R: No, I don't think I ever did it in the morning because after all when we went to school, but...no, it was so early that my father was the one, he usually did that...often it was dark, too, you know.

I: Did you ever have any scary experiences getting the cows?

R: (Yes)...one just turned around and with its horns she knocked me down and just, I was lucky that I was able to get up fast enough to get away.

I: Were you always afraid of that cow afterwards?

R: Just about all cows ever since then.

I: Were you ever scared by a bear or any animals like that when you were getting the cows?

R: No, I don't know that we ever saw any bears, we didn't, we never were afraid of going in the woods, we used to go and pick berries...all alone, you know, separated from the other group, from the rest of the group, and...and we never saw any.

I: Did you enjoy picking berries?

R: Not exactly...no, but we picked a lot

I: I imagine.

R: Putting up 100-, 200 quarts a summer.

I: Wow, was that the whole family?

R: Well, anyone who was able to go, well, want picking berries, we had a big pail like this, they were 8-quart pails then...on one trip we'd get it all full.

I: I imagine with nine kids that's 18 hands, I imagine you'd get a lot of berries.

R: Well, maybe younger ones weren't able to go but I mean the older ones, I'm a little one so...then, of course, the reason that we had so much raspberries at the time was because there had been so many forest fires and we had lot of raspberries but then when the new growth came in and we didn't have so much raspberries anymore, then.

I: Were there any forest fires there right while you were living there?

R: Oh, yes, yeah.

I: Can you remember when?

R: No, I would just have to guess that, I was probably 7, 8, 9 years old.

I: Very close to 1920.
I: Between 1920 and 1930.

R: Can you recall, kind of describe to me, one of the fires or so that...

R: Yes, it was very close, one fire, and we tried to keep putting, we tried to put water on the barn, on the barn roof, so that that wouldn't catch fire...and the men all banded together and fought the fires...and even at night and I still can recall the glow, the fire there in the woods...and I was so scared one time that I told my mother, that, "Let's go to the gate"...I thought we'd be safer there, so that's why I feel that I wasn't very old. Mother had the, a trunk packed all ready to go if we had to go.

I: If the wind had blown in such a way that it would have come very quickly toward you.

R: Yes...there were more than one fire but this one especially I remember that it was burning all night and the men were fighting the fire.

I: Was your father very concerned about losing the farm in...

R: Oh, I suppose, 'course again I was so young that I wouldn't have known about that but that would have been quite a loss to lose the house and the barn...

I: I imagine.

R: Where would we have gone.

I: So you had berries all around there, mainly raspberries?

R: Mainly raspberries, I don't remember much about blueberries.

I: O.K., you'd get all these berries, then what was the job after that?

R: To can them.

I: Oh, everyone would help canning them, you'd have one of these big pots boiling on the stove.

R: Yes, yes...I suppose everyone had to help clean them first and then, mostly Mother would do the canning and naturally we were little too young for that kind of stuff.

I: O.K., you also mentioned chickens, did you have many chickens at the time?

R: Well, right in the beginning we didn't but then later Father went into it in a bigger way so...

I: Commercially, you mean?

R: Yes...first of all, I suppose, we had just enough for the family...and he built a barn out of logs...logs about that long and they were cemented together just like bricks.
I: Oh, the chicken coop, now, or the barn?
R: The chicken barn or chicken coop or whatever you want to call it.
I: Little block logs, like...that's odd.
R: I thought that was rather ingenious.
I: I've never heard of that.
R: You haven't.
I: Was that a custom to build?
R: I don't know but I know we had it, maybe he had seen it somewhere, they were logs about this long.
I: About a foot long.
R: Yes, and they were then...how would I...well, maybe you get the picture.
I: Yeah, I understand, they were stacked up on top of one another.
R: No, not this way.
I: But the round way.
R: Yeah, the round way...so that where...
I: The ends of the logs were facing outside and inside.
R: Right, yes.
I: Well, did that make a very tight, warm.
R: Well, when they put mortar in between...it was weather-proof...they didn't need any insulation or anything like that or siding, anything inside it was, you can imagine when they put thick walls it was pretty warm.
I: Right, I've never heard of that being done before...that would keep the chickens warm in very, very, very cold weather...did your father sell the eggs then?
R: Yeah.
I: Where did he sell them at the time?
R: Well, there were some people who used to specially come from South Range and get a case at a time and then to the store, I suppose.
I: What store was this at the time?
R: Must have been Pesola's in Elo, you know which one that is.
I: Yeah, they had a pretty large store at one time, eh?

R: Yes.

I: Do you recall going in that store, you know, what it was like, could you describe it?

R: Well, of course in those days one didn't go and help oneself...you had to go to the counter and ask for everything...and many a time I've walked that, it's about 2¼ miles so that's a 4½ mile trip over there, I've walked it many times, and even carrying a pail of eggs, too...other than that...of course it was altogether different than the store is nowadays, much smaller, too, they've expanded it since then but...

I: Did you trade eggs for cash or would you...

R: No, for groceries...as I recall, anyway.

I: What other chores did you have to do, didn't you, you must have had to do some chores in the house 'cause you were...

R: Oh, yes, anything that needed to be done and babysit, too...well, we scrubbed floors and helped to wash clothes and iron and make beds and just about anything that there was to be done.

I: What kind of scrub brushes did you have at the time, were they homemade brushes ever?

R: No, no, they were bought ones just like you buy nowadays, too...the kitchen floor was all white...and it had to be scrubbed, one of my sisters would start from one end and I from the other end and it took us an hour to do that floor.

I: It must have been a very large kitchen.

R: Oh, no, it wasn't really...perhaps a little longer than this one, this room.

I: And how often would that be done?

R: At least once a week.

I: Was your mother one of these Finnish housewives who's very immaculate and...

R: Well, it seemed to me in those days that our house was always clean...that's the way I recall it, anyway...that we were clean.

I: Do you recall your mother teaching you about this idea of having a house that's clean, anything about that? I notice, for instance, your house is very clean...anything with religious content about...

R: No, no, I don't remember that she ever taught us that we must be clean but maybe we just picked it up.

I: I was wondering whether there were any religious verses that she used to recite
about why it's proper to be clean.

R: No.

I: Cleanliness close to godliness and things like that...well, what do you think the philosophy was of raising children in those days? It's changed, people seem to say...what kinds of rules and regulations did you have to follow as a child?

R: Well, I remember one thing anyway, we weren't supposed to laugh at the, at mealtimes at the table, we weren't supposed to laugh...that may seem odd to you, have you heard that before?

I: I've known that dinner was a very, very sober occasion, it was, you had to treat your food with respect, it was a sign of disrespect to...

R: Well, I don't know why we weren't allowed to unless my parents just wanted it quiet and...I don't really know why we weren't supposed to but we weren't supposed to laugh.

I: Would you generally precede your meal with grace, saying grace?

R: No, no, we didn't.

I: Were you allowed to talk at the meal?

R: Well, I suppose we were allowed to talk, yes, somewhat, but not...

I: Was it whispered?

R: No.

I: What other kinds of rules and regulations did your parents insist...about going out on dates, how old were you when you...

R: Well, actually I went to Detroit when I was 18...and so I didn't date much before then till I went to Detroit.

I: What was the custom as you recall?

R: Well, there were very few cars in those days and there was a corner where the young people met but I was too young to go out over there.

I: Where was the corner?

R: You've heard of it, I suppose, it was, you know where Keranen's farm is, Rudy Keranen's farm, it's right there.

I: What was it called?

R: Ho-hoi Corner

I: Ho-hoi?
I: What does that mean?

R: I don't know, I don't know and I never went there. I know that the young people went, those were older than I went over there.

I: What did they do, they met there.

R: They just met there and I suppose they talked and probably played games.

I: Ho-ho Corner... that's very interesting.

R: Well, I do recall we were, of course, taught that we mustn't drink, that's one thing that our parents taught us... and, well, it wasn't so much that they actually taught us, it was just somehow they talked about it and we knew it was wrong... just like smoking, too, it was the way they talked about it, it was a disgrace for a woman to smoke, for a girl to smoke.

I: Well, did some at the time smoke?

R: Yes, there were some but not so much as nowadays, of course.

I: And a person wasn't thought well of who did.

R: Right, right... it was even wrong to use makeup, considered wrong to use makeup and I didn't use any until then when I went to Detroit.

I: Were your parents Apostolic?

R: No, no.

I: Where did they attend church at the time, or did they?

R: Yes, that church is down now, it's in Elo... well, you know where the present Elo church is, well, it's coming this way right on the corner when you make that turn from there, you see the ruins there.

I: It's more towards the fresh eggs?

R: It's right there, right there on the corner, kitty-corner from that house.

I: I see, and what was the name of that church?

R: It was, well, it's Our Saviour's now but it was just called Elo church, I guess.

I: Where did you go to school?

R: We had a little one-room school down in the valley there, it was only a quarter of a mile from where we lived.

I: What was the name of this school?
R: It was called Southwest Elo.

I: And according to the current roads and homes where would it be? According to today's locations where would the church be? I'm sorry, the school, Southwest Elo...on whose farm or whose property?

R: Well, it was, do you know where Hemmila lives, well, it was right across the road from there, right across the road.

I: From Charlie Hemmila's house.

R: Yes, right.

I: And that was the Southwest Elo...

R:

I: ...school, and you did your shopping in the Elo store?

R: (Yes)...in those days also they had, a man came around once a week with a horse and wagon, and he took orders and then the next week he brought the order and then again you gave a new order...but we also did have to walk on occasion over there.

I: Was he from Pesola's store?

R: Yes, from Pesola's store...as I recall it just once a week that he came around.

I: I've thought about this for a while...Elo is kind of a separate community from Pelkie, isn't it?

R: Oh, yes, definitely...we used to have our own Post Office there, too, but that's been done away with now...it was right in Pesola's store.

I: And it seems like the people associate more with one another than they do with people in Pelkie, you know, 'cause they're all inter-related around Elo there.

R: No, they're not related.

I: Do you recall visiting people in Pelkie or your parents visiting?

R: No, it was just too far, it was just too far, I remember walking one time to what was then, either Ruma owned it or Oja...I remember walking, it's five miles one way...but why we had to come I don't know but I was just accompanying my older sister so we walked all that distance.

I: So it was mainly distance that separated it, right.

R: Yes, I think so.

I: Did you regard Pelkie as a bigger community?

R: Yes, I suppose I would say that, that it was...
I: I mean, you thought of it as a bigger...

R: A little bigger.

I: What other schools were there in Elo?

R: Well, there was one, then, right across Pesola's store...bigger...

I: And that was called?

R: That probably was just called Elo School.

I: And was there any other ones?

R: No...then there was the one in Tapiola, Doelle School, which is still standing.

I: What was it like going to school in one of those little one-room...

R: I had only two in my grade all through...

I: Who were they?

R: I mean, just a boy and I went right through 8th grade, 8 grades.

I: So you knew everyone in your class, eh?

R: Oh, you know everybody in your room, everyone was in one room and so...

I: And they were all learning different subjects.

R: Must have been hard on the teacher to...

I: I imagine so...but from what I understand discipline was kept rather...

R: Oh, yes, yes, it was.

I: How would the teacher keep discipline in...

R: I don't know, maybe we were better behaved in those days.

I: Yeah, for one thing, teacher probably knew your parents.

R: No, not necessarily because these teachers came from Houghton and Hancock and...

I: But didn't they live in the community?

R: Well, yes, first of all in the early days they had to stay in one of the homes near by, and then when they built this Elo school which had three rooms, three class rooms, and then they made an apartment upstairs...so all those teachers from that, which were three teachers, and then the one that walked over to our school, lived upstairs there.

I: I know most of the teachers who came to Palkie came from L'Anse and Baraga, but
most of the ones who came to Elo came from Houghton and Hancock.

R: Well, that's the way I recall it, yes.

I: 'Cause those were the main travel roads...have you ever heard of Resuranta?

R: Oh, yes.

I: What's that?

R: Well, I've been down there very, very little to tell the truth and...oh, dear, it seems that the people were poorer over there, it's almost like on the wrong side of the tracks, perhaps you could say, and that's where this name came about, Resuranta, you know "res" means rag.

I: Raggedy and "ruta", shore.

R: But I could be wrong on this.

I: Well, that's what other people have said, I just checking what other people have said...the people were somehow regarded as being on the other side of the tracks.

R: Well, yes, although we were all poor in those days, oh, everyone was poor.

I: But wasn't just being poor, I mean, didn't those people do some things, without pointing to specific individuals over there, that the people on the other side of the valley didn't do?

R: I don't know about that, I'll have to confess that I wouldn't know.

I: I've heard that, too, you know, not specific things but like perhaps some people over there got in trouble little bit more and things like that.

How do you think your mother would have answered this question if I were asking your mother...what would be the best thing a mother could do as far as preparing her daughter for adulthood, to become an adult woman, what things would be the most important that she learn?

R: Am I supposed to speak from her viewpoint?

I: Yeah, try to answer that, how she would answer that, what did she think was most important that a young girl learn?

R: Hang on to your good reputation, I would say that that was very important in those days in our family, to have a good reputation...and as I said we were taught not to drink and smoke and than also there were some girls who were wilder and we never associated with them...you know what I mean by wilder.

I: So to have a good reputation was very important.

R: Yes, yes.
I: I can imagine in a small community, too, where everyone does know to some extent about everyone else's business...

R: Oh, yes.

I: Reputations are very important.

R: It was always instilled into my mind somehow or other that I must never disgrace my family...and I was vowed that I would never disgrace them, you know, like for instance having a baby out of wedlock, that was very important to me then... 'cause I thought that I'll never do that to my parents.

I: What else would she think would be very important, I know that's a very broad thing.

R: I just can't recall anything else right now.

I: Such as skills that a woman should have.

R: No, no, we just learned what we learned around the house and...

I: Yeah, well, I'm talking about that, baking, was baking considered very important?

R: Oh, yes, sure...you just sort of picked everything up...

I: Yeah, but baking is very important around here to the women, women pride themselves very much on being a good baker or, you know, on having some things that they can do very well, do you remember what your mother could cook, could bake very well, what were her specialties?

SIDE TWO

R: ...in those days...well, I suppose it's because we didn't get such a variety of food...and Mother made good bread...we just loved to take fresh homemade bread and put some jam on it, you know, we just loved to eat it like that so...

I: What kind of bread did she used to make?

R: Well, she always put something into it, oatmeal or some grain, grain or wholewheat or something like that. I don't think it was ever all white bread...but you know that it was a treat, it was a treat to get bought white bread...and I do remember one thing at Christmastime it was the custom that in South Range there was a bakery, I don't think it's there anymore...and at Christmastime Father would go over there and buy $10 worth of all kinds of baked goods for Christmas...and that was a treat, too.

I: I imagine.

R: You know, jelly rolls and coffee cakes and you could get an awful lot for that $10 in those days, it was a huge box.

I: Was that just in your family or was that...
R: Just in our family, yes.

I: What was Christmas like in your family other than that?

R: At times it was...we got hardly nothing...and I suppose they just were so poor that they just couldn't buy anything. I do remember getting a doll on Christmas and well, we did hang up our stockings, usually you got an orange...and oranges weren't used that much that it was a treat to get an orange at Christmastime...and some candy...we did have an uncle living with us and he always contributed something, usually money in there so...oh, we didn't get the toys that kids get nowadays, no way.

I: Did you feel very bad, sad, around Christmastime that you weren't getting...

R: No, no, only one Christmas when we came down and there was nothing in the stockings, that's only one that I recall that we didn't get anything...oh, I suppose we were used to that...everybody was in the same fix...so, well, we just didn't expect anything else.

I: On Christmas Eve, what would Christmas Eve be like...at your home?

R: Oh, I don't really remember, I do remember that we had candles, of course, was before electricity...and then there used to be early, very early, services at 6 o'clock in the mornings...to go to church then at 6 o'clock.

I: Jumping up to the present now, did your daughter, this is more recent, did your daughter go to the Pelkie School...Cynthia?

R: (Yes.)

I: Do you remember these Christmas programs Mrs. Fitzpatrick...

R: Oh, yes.

I: Can you tell me about some of them. I've heard that they were really something.

R: They really were...some of us mothers would go and help make costumes over there...there were so many that I don't know, I can't be very specific...but the costumes were really nice...and Ida had so many good ideas...and they practiced for days and days. I should say weeks maybe...and some days I don't think they had lessons at all, they just practiced...it was really, I think, a social event of the year and that gym was just packed with people, it was really something.

I: I understand people used to come from all around, even those who didn't have children or didn't have children right in the Pelkie School.

R: Oh, I imagine they did.

I: Do you remember your daughter studying for her parts and...

R: 

I: What parts has she had?
R: Well, one time she was a doll so she just had a dress that we had, you know, that she would have worn ordinarily...oh, I don't remember the words that she had to say.

I: What other parts did she play?

R: That's the only one I recall now.

I: People have told me that that was really quite an event...I'm focusing a little bit on church history now, have you been a member of the women's guild for some time?

R: For about 26 years, I would say.

I: Tell me a little bit about the women's guild as you've seen it change through the years, what was it like when you first started that?

R: I really don't know that it has changed so very much...I do know that the women like to get together, we meet once a month and we've had the fourth Tuesday for all these years, except occasionally it has had to change due to something and...

I: Any special reason why it's on the fourth Tuesday?

R: No, it was just, that was established in the beginning and then those who are, have other plans or other church doings, then that's always left free for us, I believe that's why...and the women just remember that date instead of skipping around and changing it constantly, we've been doing the same thing, we help the church, we've given money for the building fund and we've bought things for the church and we take care of different things like cleaning the church, the house-cleaning, that is...things that the Council doesn't do...and we have two groups that...we are asked to serve at funerals or weddings or even perhaps some other occasions...so we have turns, then, serving at these functions...and we get paid for these when we are asked to serve...but in olden days, well, not so very olden days, it's not 25 years ago, it isn't that long ago, but we used to make pasties then...and we made $200 at a time and in those days we used to send $200 for missions, for foreign missions, but we don't do that anymore.

I: When did that seem to...

R: When it change?

I: ...decline, yeah.

R: Not too, too long ago, let's see, I would guess maybe 7, 8 years ago then...what was I going to say...well, then now the belief is that we shouldn't depend on outsiders for supporting our church, is why it was cut out...we aren't really allowed to have bazaars or anything like that...but I think the women enjoyed getting together to make pasties.

I: Sure, I think any time people get together and work together like that is good, especially like that in the church...do you remember the cottage services?

R: Yes.
I: What were they like?

R: Well, we had, I don't know how many times we had them here...two women would get together and oh, we'd bake and bake all kinds of fancy things...and people sat everywhere...and then there would be some program, some singing and of course the pastor was always there with a sermon, sermonette, and there was singing and if anyone could come up with solos and...then everyone had coffee, that's about it.

I: And it was generally the people in your neighborhood, though, that came to this, right?

R: Oh, yes, yes, just mostly the church people, but this isn't very long ago, either, probably 10 years ago or 15 years ago.

I: But I mean like the entire congregation wouldn't show up for this.

R: No, they were all invited, of course they were all welcome, no, everyone who went to church didn't necessarily come to every cottage service.

I: Was it more like the church members in your neighborhood would come?

R: No, no, just anyone in the whole congregation even if they lived farther away they would and could come.

I: How did they rotate this thing, would it at some time be at almost every member's house?

R: I think it was in alphabetical order but...I'm not sure.

I: And it was somehow known or announced beforehand?

R: Oh, yes, yes.

I: Did you enjoy these things?

R: Well, if I were the hostess, no, I didn't, and if there was too much Finnish then I didn't, either.

I: Oh, you didn't speak Finnish.

R: Oh, I speak Finnish but I don't, I'm not that good at it, and especially Finnish sermons, I prefer English sermons.

I: And these were very often very heavily Finnish, right?

R: Yes, in those days they were.

I: Do you remember the "ryhmä juhla", the group programs that they used to have where a neighborhood, the church was divided into eight groups or so?

R: That must have been before we moved here...so I don't know nothing about those.
I: O.K., now I'll just mention some pastors, I've got a list of them, I've collected this and I'm just trying to...what do you remember about Frans Koski, he was here for six years, he came in 1947 and he left in 1953, what kind of a person was he?

R: Well, I think he was a true Christian and I don't think that he wanted changes too much, of course changes weren't coming at that time, anyway, yet...that...conservative, conservative man.

I: Did you like his sermons at the time?

R: Well, see, that was Finnish.

I: And that was hard for you, then?

R: But I went, I still went to church.

I: You could gain something from...

R: Oh, yes, of course, there was always something that one could, but if I would miss one or two words, well, sometimes you just couldn't get the meaning of the sermon then but...

I: Did you know his wife?

R: Yes.

I: What was she like, what did she do for the church and for the area?

R: Well, she directed the choir and...I don't think she taught Sunday School...I was teaching Sunday School at the time...well, I started teaching Sunday School soon as we moved here.

I: And you were teaching Sunday School, then, while he was here.

R: Yes, around...well, I taught Sunday School about 20 years or so altogether.

I: You've really been committed to teaching Sunday School, you must have taught many children.

R: Yes.

I: Do you really enjoy teaching Sunday School?

R: I did at that time but now when I'm older it's different and besides, well, the younger ones can start taking over now, the younger women, so...I'm in the women's group and the work groups and so on so I feel that it's time for me to cut down already...I really liked teaching Sunday School.

I: What did you really enjoy about it?

R: Learning, I learned.
I: 'Cause it put you in the position of having to know something to teach.

R: I had to, yes, I had to study and so I learned and of course I...to pass this on to the children, naturally, too...which was, which I felt was important.

I: Did you teach your own children in Sunday School?

R: Yes, I think our son was in, when I was teaching 7th grade he was in that class at the time so...

I: What about John Juntila, he came here in 1954, what do you remember of the church while he was here?

R: Well, he was another conservative also and that's when the Sunday School books started changing when he was here....he was a very quiet...

I: Into the English language?

R: Oh, no, we've always taught English...it was when we first came here that there was a change then from the Finnish to the English...what was I going to say about Pastor, oh, he was a very quiet man...'course since then we used to go to Chassell church, too, just a few years ago...but then he left from there so...so it's so very recent, too, that we've been hearing him.

I: Oh, you've been in touch with him all along, then, for quite some time, then, or hearing him.

R: Yes.

I: Very quiet man...what do you feel was his uniqueness as a pastor other than being quiet?

R: Well, I believe that he, too, was a true Christian and I don't think that he wanted to see all these changes come about, either...but he is not a liberal.

I: When you say these changes, what...

R: Well, you don't know...well, all churches are changing nowadays, they're more liberal, you know, that's what I mean.

I: I mean, in terms of what specific...I know that one is either conservative or liberal but, I mean, what...

R: Well, there would be so many things I could tell you...well, for instance, some pastors believe in evolution...now if you're going to be a true Christian you're not going to believe in evolution, you're going to believe in the creation as God has, as is in the Bible...God created man and didn't evolve...that's one thing and that's what we are against, I mean, I'm talking about my family...and some don't believe in the Virgin Birth, that's another thing...and some believe that baptism alone will save you whereas of course we believe that each person must repent to be saved, so those are the changes that seem to be...

I: Those three things?
R: Well, there's more than that but...

I: Are there others, go ahead mention them.

R: No, that's, well, it would be going, those are the important things right now that I can think of.

I: And so he was true to this more solid understanding of the church and he wouldn't give in to these changes.

R: But another thing I do recall now that many of our pastors drink...whereas in those days, oh, no...Pastor Junttila...he certainly didn't stand for that.

I: And his wife?

R: She's a very nice person.

I: What did she do around here, did she help with the church?

R: I don't know if she was connected with the Sunday School, I know she was in Chassell, that's why I think that she might have been connected here...she didn't direct the choir, either...so I don't know that she did anything very specific.

I: Then there was Pastor Pikkusaari, he came here in 1958, he was here for quite some time, for six years...I understand that he was from...

R: Canada.

I: ...Canada, right, and formerly from Finland, right?

R: (Yes.)

I: And what was his special uniqueness as a pastor here?

R: Well, I can't think of anything, really...'course again there we had so much Finnish, if I recall...he could speak English but it was rather broken.

I: I imagine some of the older Finnish people liked him.

R: Oh, yes, sure.

I: 'Cause he was a little more in the old Finnish tradition.

R: Yes, yes.

I: Was he conservative as...

R: Yes, very much so.

I: And his wife, do you recall her?

R: Oh, yes, well, she lives in Canada now and she has come up here but not for
several years because her health is failing now...she always comes here when she does come up here, to visit here.

I: What was her contribution while he was here?

R: Well, she directed the choir.

I: Did she do a good job?

R: Yes, mostly we had Finnish songs but then some English songs because she could speak English but not as fluently as you and I.

I: What kind of a man was Pikkusaari, you mentioned Junttila was a quiet man.

R: Well, I'd say Pikkusaari was quiet, too, and he played the piano, he just loved to play the piano...and he said he had taught himself...but he was a very good player, pianist. I shouldn't say player...deeply religious person, well, you don't want to know about the pastor's wife.

I: Sure, sure.

R: Well, she's really deeply religious...it just does you good to talk with her, she's that kind of person...so I was much closer to her, of course, than I was to Pastor Pikkusaari, so...he was quiet and...

I: The pastor's wife is a very important part of pastorship in Pelkie...you know, a pastor's wife can determine the success or failure of a pastor in this community because there are men and there are women.

R: It is important, it is important that...

I: Now, then there was Pastor Groop came here in 1964, what do you recall about him?

R: He liked to hunt and fish...he used to get up early in the morning to go with land over here...so if he didn't have time some other time, well, he would get up early in the morning, so he really enjoyed that...but the other pastors that I can't think, I don't remember that they did but he did.

I: He was also much younger, wasn't he?

R: Yes, he was a young man, yes...and she, then, was a choir director.

I: Can you recall any changes or unique contributions that...

R: Well, I always liked the way he taught the Bible, he really knew how to teach the Bible...so that's what I liked about him, especially.

I: You said you've been a member of the church now for about 25 years.

R: Of this particular church.

I: Of this one...how has it changed most drastically, in what areas has the church
changed over this period of time that you've known it.

R: Well, it would be too hard to explain...one thing we don't like is because this drinking is approved of...but...

I: You feel that the church has made concessions to modern morality or what is called modern morality and one of this is drinking.

R: Yes.

I: When did that start to become approved?

R: Well, I suppose it all started when we merged...you know, we used to be called the Suomi Synod and then these churches merged and it's called the ISA now.

I: That was in 1960, I believe.

R: Could it be that long ago...could be.

I: That's what I've heard...and that's when that started, sort of.

R: Well, we didn't notice it in the beginning...because like Pastor Groop didn't believe in that, either, and he's been here since then, it was in Pastor Nelson's time that first we noticed it so...

I: There will probably be more changes...any other changes?

R: Well, it's the doctrine mostly, then...

I: The doctrine has changed in those areas that you mentioned.

R: Yes, yes.

I: What about changes in just the community, now, not specifically about the church but the community at large...was it different raising your daughter and your children than it was for your parents to raise you?

R: Well, it wasn't too hard with our son but now with our daughter it hasn't been hard because we've always preached to her and she listens...but she is in an altogether different world now than our son was but there's 11 years difference in them so...

I: Can you kind of describe the difference in the worlds.

R: Yes...well, for instance, when she's at Northern now she usually has a nice roommate, well, this is only her second one now, but the suitmates, you know how they are at Northern?

I: No, I haven't been there.

R: There are two rooms connected with a bath and those in the other room are called your suitmates...and she's had suitmates who are on drugs, who drink, who sleep with boys, have boys in their own room for the whole night, but she's strong...
I: Is that permitted?

R: It's permitted...so we've, but anyway thank God we've been able to bring her up so she has not succumbed to any of these things...it must be God's help that is been able to bring her up this way so...and they both believed in education, too, of course it's been pounded into them.

I: You have been a strong believer in education?

R: Absolutely...even before ever I was married I vowed that when I have children they are going to have an education because I couldn't have one so that...

I: Would you have wanted to go further in your education?

R: Oh, yes.

I: How far did you go?

R: Eighth grades.

I: Did you want to go on to high school?

R: (Yes.)

I: How come you didn't?

R: There was no way to get there, we were 20 miles from Houghton, no bus service, just no way, we couldn't come to Baraga, 'course that was far, too...people here in Falmie had it better because they had bus service from here and Baraga wasn't so far...

I: You mean, the Baraga school bus would come here.

R: I imagine, yes, they had a horse-drawn bus in those days.

I: But the horse-drawn bus wouldn't go into Klio?

R: Well, no, we were in a different district, of course, different township.

I: And the horse-drawn bus wouldn't come all the way from Houghton.

R: No, I don't know how they did it right in Houghton, anyway, but we would have had to have something to bring us over there...that would have taken forever.

I: Sure, it's a darned shame.

R: The children nowadays are very fortunate to be able to go to school.

I: In those days they would not have complained about busing, they would have relished the idea...what about changes in the way of life with neighbors, has that changed?

R: Well, I suppose TV changed it quite a bit, we don't visit as often...so that if we
go and visit someone once a year, well, they're still our friends and the time
goes so fast when one gets older, time goes very fast...and when you get older,
so I on the wrong track now, one likes to stay at home...more than when one was
younger.

I: Do you recall your parents visiting a lot and being visited much more often
than is the case now?

R: Well, yes, they probably did...we had some closer neighbors than...well, we
have one here...but they, of course, had to walk, I think they did a little
more visiting in those days.

I: That must have been a special treat with nine kids, not all of whom were home
at the time, and if another family would come with a big bunch of kids, what
would the kids do while the grownups were visiting?

R: Oh, well, the children didn't always necessarily go along...no, but when the
kids got together, well, I remember we had sack races and we had a special sand
pile and played house so...we did about the same kind of things that the kids
do nowadays...I think nowadays the kids have too many toys...I think that kids
would be much better off if they didn't have all these fantastic toys...there's
nothing left for their imagination.

I: What toys did you have way back then in your family?

R: Well, I used to make dishes out of clay for the younger ones, I never really
liked to play house myself but I liked to set it up for the younger ones and
make dishes out of clay.

I: And you had a supply of clay over there?

R: Oh, yes, it was very good for dishes...and it dried up, it was really, really
good.

I: Did you have an oven, put it in an oven?

R: No, no, it just dried in the sun or by itself or something like that but...they
lasted some time, anyway, so...

I: What other toys did you have as children, did your family have?

R: Well, I suppose one of my brothers had a wagon, it seems to me... but just did-
n't have too many toys...course there were always skis but you don't consider
then toys but...every house had skis.

I: Did you use to ski in the winter?

R: (Yes.)

I: Cross-country ski the way they call it now?

R: Yes, cross-country, then some hills, too, but not the way it's done nowadays,
of course.
I: Can you recall skiing longer distances?

R: We used to go to the neighbors on skis.

I: How far was that?

R: Well, I think a quarter of a mile away, we had... three neighbors, four, that were only maybe within a quarter of a mile... but they were in different directions so...

I: Did a lot of people travel by skis in those days?

R: I think they did quite a bit.

I: You said when you were 18 you went to Detroit, where did you go in Detroit, this seemed to be a common pattern among...

R: Yes, it was, just about everybody from Kio, anyway, when they grew up they went to Detroit to earn their living... the boys used to go into the factories, you know, Ford and Chevrolet... well, I started off doing housework... and then I did factory work and then I did some office work later.

I: What was it like doing housework for another family for pay?

R: I would never want to do it again though they were very, very nice people... but I wouldn't want after having my own house for so many years... I hope I never have to do it for anyone else again.

I: Did you mind it at the time?