FINNISH FOLKLORE AND SOCIAL CHANGE IN THE GREAT LAKES MINING REGION ORAL HISTORY PROJECT 1972-1978
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N: I'm Norm Ryding, I'm pastor of the Church of the Good Shepard and this September will mark our 10th anniversary of being up here and this will be some of my recollections or views of what has happened in the Copper Country, not so much in terms of "way back" but, I guess, one real definite impression that is gradually growing in my feeling of media "key" to some of the things that are going on today.

Let me begin by saying how did I get up here, and why did I get up here. I was born in Ishpeming, Michigan which is similar to the situation that we have with the two boys; we have 2 who were born in Hancock; and dad was a pastor in Negaunee.

A: In what year were you born?

N: 1934. So I'm beginning to feel like an old-timer; every once in a while I sit back and say, 'hey, wait a minute, I'm getting up there'. I hate to admit it.

A: You were born at the tail-end of the depression

N: Mother and dad were married in '29. And Negaunee was his first call and they got up here and the mines stopped, so they're familiar with it. I'm sure the Copper Country went through the same thing where the first areas to hit in a major depression at that time, of course, were the mining communities. And I can recall Dad, for instance, talking about not getting salary for quite a few times or half-a-check or quarter-check but I can recall, he would describe coming out in the morning and maybe there would be a pair of fresh chickens out on the doorstep, cleaned and dressed, and this was contribution from the congregation. Or maybe they would find fruits and vegetables that had been grown in someone's home garden and they would find this on the doorstep in the morning. And I guess 90% of the time they never knew who was doing it and they understood what was going on and they didn't poke around but they just let it be known that they appreciated this and thanked them for it and they had the feeling and this kept up that, and Dad made no bones about it, that he was hurting for salary but he recognized that it wasn't a case of discrimination, he wasn't the only one. They were all fighting the same old struggle.

A: Do you recall the congregation, was it primarily Swedish-American?

N: Yes. This was basically Swedish and I guess they had some Danish. There was no organized Danish congregation. And this was definitely the Swedish background.

A: Did you Dad administer extensively in the Swedish language?

N: Yes, No, I shouldn't say Yes. He knows Swedish, he can handle it. And I guess he would have done Swedish ministry in terms of being able at that time to speak to some of the old-timers, who would understand Swedish and such. But the large Swedish immigration even at this time was probably 2 generations in the background. My mother's grandparents both came from Sweden and again this was interesting; mother is quite interested in Swedish culture and they were trying to remember some of this but my grandmother considered herself an American and that was gone and so no longer was a Swede, well, she used to tell stories about her early days and I'm sure that people up here had the same problem and I don't know, I haven't heard this from the Finns, but one thing that Grandma said was that the one person that she watched out for the most, was the Swede who had been here a few years, that they were the ones who would most often try to take advantage of the Swedes themself. She said other ethnic groups, they could deal with other Germans, the Irish group, and they would treat them better than some of their own Swedes who thought 'here comes a green horn and we're going to take advantage of a green horn'.

A: Do you recall any specific ways this took place, was it the sale of land or?
Grandma mentioned this a few times: when she'd go to stores, the problem with the Swedish language, in terms of the people trying to get her money and that in delivering the goods and so she became pretty aware of not giving the money until the goods were out on the table, and she worked in Chicago as a domestic and worked her way up this way, and I guess she reacted that when others came over her house wide open, Grandma and Grandpa had all kinds of people staying with them. We'd go to a family reunion, it was interesting, you could tell what kind of a person Grams was. Because the second she'd come into the family reunion, almost half the family would stop and almost literally stand up and say, here's Grandma. And they'd all come over and put their arms around her and hug her because a lot of them had come over, and taken care of Grandma's house, they'd lived with a lot of them, and moved in from other areas and this was the place where they could come, and this was a friend and Grandma would feed them. She was always interested in young people, right up to her last, dying day. She was always thinking about tomorrow. She was youthful in her whole spirit.

A: It's interesting the problems she faced and the way she tried to encourage and support others. Your father was trained at Augustana Seminary? Negaunee was his first charge.

N: Right

A: How long was he there?

N: He was there from '29 through '35.

A: So you left there a year after you were born, so you wouldn't really have too many recollections.

N: Right. No, it's mainly some of the things that I recall from home. And this story about finding the food on your doorstep has always been very vivid; and dad talks, now the pastor's get car'allowances and he never got a car allowance and he talks about the hills he used to drive in his old Ford, some of the fun he used to have putting around in various outlying areas of Negaunee and visiting his people; there was one long hill (I don't know where it was) but he used to described, getting on top and shutting the motor off and then coasting all the way down and just enjoying that. My impression was that he thoroughly loved being where he was. And I guess this has rubbed off on me, a feeling, this is the Upper Peninsula and this is really where I find my own roots. And I sort of have the feeling for the whole U.P. and I guess I have (I hope it isn't a propriety air) but sort of a feeling this is my home, I love it, and I'll defend it against people who knock it or pull it down.

A: It was mentioned that you went to Iron Mountain from Negaunee. This was where you went to grade school?

N: I went to a Washington School, and Adaman School, and I started out there. And I remember the ski hill up there in Iron Mountain, playing around there, and walking out in the woods and I remember one time there was an old tree stump, sitting out there, and here's a pine snake, and the tree stump must have been about 10" across and this big, ol' pine snake was completely curled up on this thing and I was going to poke it and get it moving and some friends said you better not do that, that thing might bite you. So I left it. To this day I can see, sitting out there in the woods, and seeing this huge pine snake just sleeping on that tree trunk and we all walked by and the snake didn't move so that cold animal must have been pretty sure of itself.

A: He didn't have any apples to give you?

N: No. There was no apples there. If there was, I'd probably tried to get it

A: Was constituency of your father's congregation in Iron Mountain also primarily Swedish Lutheran?

N: Yes
A: So you were up there in World War II

N We moved into Chicago in September and it was that December that World War II started. I guess it was back in the seminary that when the time came that you had a call, that my first thought was that I would like to come back to the Upper Peninsula so I tried to arrange everything so that Bishops would have a very easy time to send me up here. The big places that everyone wanted to go was Texas, or California, this was the golden place, or New York or the New England states which were included in that; a lot of people wanted to go up there; and we had 3 choices of places to go. And this general area was called the Superior Conference, it included the northern part of Wisconsin which would be along the Wisconsin-Upper Michigan border as well as Upper Michigan. I figured by saying I want to go to Superior Conference, that this would give them a very easy time, here's one guy they could place without any problem, this would be one less problem. And I had a feeling that they would start a mission church in Houghton and I said I'd be willing to work for a mission church and I said that ought to nail it down; I looked up the population and said, well, I'll put down a town or rural area, that ought to nail it down, would you be willing to do all this kind of work and I said, yes. So I assumed that everything was cut and dried and I was sitting in the chapel and they were reading off conferences where people were going to go, and I was sort of half-sleepy, because I figured, Superior - S, this was the last one in the alphabet and they came to Iowa and they said, Iowa Conference, Ken Peterson and Norm Ryding, I almost fell underneath the pew. And I had no idea where this was but I went out there to a place called Mason City. And it turned out to be a marvelous experience. We merged two churches out there, ULC and an Augustana. And we were operating under the LCA constitution for congregations 6 months before the LCA came into being. And then from my parish I had a fellow who had been elected by the Iowa Conference to go to Detroit for the constituting convention, so by the time he went to Detroit he came out of an LCA congregation, because we were already operating under the rules. I guess and at that situation the 2 merged congregations stayed in existence on paper until the legal merger dates so any matters of real estate sales or anything like this, they would be protected because we suddenly realized that in the merger we were joining a body which did not yet exist and yet we were adopting the proposed constitution. And then I was waiting for a call, and I was sitting in the Study and I got a phone call and here it was Ted Matson calling, he said, "how'd you like to come up to Houghton, Michigan?" and he was sitting here with a council meeting, saying I've got this fellow I'd like to recommend and I leaned across the desk, and looked out in the living room and said "Nanc, how'd you like to go to Upper Michigan?" She said, well OK. And this is where I had never experienced anything like this before, I came up early. I came in September and I drove up here to meet with the Board and bring up some books and stuff to leave, and technically I was still looking for the call and this was the meeting, but I came up on 45, out of Wisconsin, through Eagle River, and I got to where 45 and 2 join, and a sign off to the right was Iron Mountain and off to the other side was Ironwood. And as soon as I hit that, the strangest feeling occurred, it was like, suddenly I'm home, and it was just like relaxing and from that point, all the way up to Houghton, I just kept looking at the trees and the towns and the woods, and sort of said, this is my place, I am back where I started and this is where I really want to be. So I really didn't feel like an outsider who was coming up to the U.P.

A What year was this?

N 1962

A And you've served them from '62 to '72.

N Right
N: So I'm getting tenure up here in the Copper Country.

A: Maybe you could describe, very briefly, the first phase of your ministry here, getting started, getting acclimated to the community and the congregation, what was the situation like when you first arrived?

N: Let me describe coming in, because I think this is important, in terms of a shift, that I've seen, what I think may be an insight; I came up on 28 coming in over the hill, pass Van Orden's Hill, down the sweeping S-curve and you begin to drop into the valley and it was early evening, and across the valley sits the old Quincy Mine shaft just like a sentinel standing there on the hill and I was just taken by the beauty, I thought this is absolutely marvelous. And I thoroughly enjoyed it, and just got the feeling this looks like a tremendous place, a real interesting place to be, and again the feeling was, I'm glad I'm going to be up here. Further came down the hill and I went past the round house, and being a train fan, I thought, boy, this is absolutely out of this world, to have this old round house here and all this old train activity. And then I stopped for the evening, it was a warm evening; I was just generally pressed with the whole area and then I met Alex Nelson and his sister, Hannah, and they introduced me to the congregation and this congregation being fairly young, doesn't have the ethnic background that others do; the only language that's ever been used here has been the English language and it's been strongly related to the campus. These are some of the basic vibrations that I've picked up that a real part of the mission of the Good Shepherd was to work with the people of Houghton as well as with the University population. So I have had a lot of dealings with the University in terms of the students and terms of the faculty.

A: When was the congregation organized here?

N: 1960, I believe March 27. So I am the second pastor to be here; Carl Brink began the work and he left in the early summer of '62 and I came, I guess it was about 2 months after he had been here. And the summer was sort of a slack time anyway so it was a fairly easy time for the congregation to get along but most of your congregations have the fall programming and push on this. During the time that I've been here I've done various work, I was vice-pastor at the old St. Mathew's Church after Ahti Karjala left and I began to get some feeling of the Finnish culture and tradition which I found very interesting. To go to meetings where they translated everything into Finnish and then into English, and to stand there not knowing what was being said in Finnish, they could have been talking about me for all I knew, but this happened but I found it interesting sometimes this strong emphasis on the Finnish that was still within the old St. Mathew's congregation. And then when the merger took place, one of the things that I noticed that practically all the pastors that came into this area were of the non-Suomi background. And the scuttle-butt was that all the Suomi pastors were so happy that they could go into a parish now, where they only had to use one language, where they didn't have to worry about developing a sermon both in Finnish and English where they didn't have to conduct meetings in Finnish and English. And the merger gave them opportunities to go into the New England states, all kinds of places in Illinois, they had California open, they had the south, the Pacific Northwest, so many of these men just simply went all over the country and really haven't come back, I suspect that maybe later on there will be some who will be interested in coming back because their roots are here. A lot of them did go through Suomi College and Seminary at the time. So many of them might some day come back but this is simply conjecture. But by the time they come back I think the Finnish language will no longer really be a viable option for them.

A: This scuttle-butt as you called it, did you hear this from pastors themselves, or was this from people in congregations or where was the origin of it?
N: I heard this from some of the pastors, some of the people in the congregations who were disappointed, of course, that some of these men weren't more interested in coming back. And St. Mathew's was quite disappointed because they didn't have a lot of men just jumping in immediately to come back, a lot of them felt that there were other opportunities other than coming up to Upper Michigan. Of course it's a job sometimes—that now it's changed with the urban crisis that have been upon us, that people want to get out, but I remember Ted Matson one time said that, in talking to men about coming up to this area, they felt that anything north of Green Bay was in the utter wilderness and as soon as he'd mention places like Upper Michigan or such, they immediately said, no, they weren't even interested. They simply pre-judged what was going on and never got a chance to come up here. I guess our winters are rather harsh.

A: You're suggesting that at least in the minds of some clergyman and others, that this area is not viewed in too glowing terms, sort of negative image of the area.

N: um-hm. And I've found some men coming up here who have no Upper Peninsula background, they talk about forming a separate state and I kid people about this too, and that we ought to form a separate synod and we're unique and everything else and I kind of resent this. I think these people have been "suckered" by what I call the U.P. put-on. And I think there's a fierce pride that the native U.P. resident feels and I think we put this on about how bad our winters are, how terrible it can be up here, and I sort of suspect that it's those "cock and bull" lines and if anyone is foolish enough to believe it, that's their problem and we really have stayed up here because we really do enjoy it. When someone says, how do you like the U.P., I simply say, I've been there 10 years, what does that say? And this sort of gets the idea across.

A: You're suggesting that you're very positive about the area, have you sensed in your 10 years here, any thing what might be called a community inferiority complex? Does everybody feel as positive about the area as you do?

N: I would guess that not everyone does. But as I talk to the native U.P. people, I think some of them have this feeling about inferiority. And I guess this is true of any community, you have these; I know talking with Bob Langseth, I think a lot of people have stayed here because they do like it here; there's the theory too that some of the things that have happened that the up-and-coming, the ambitious people have all let because the jobs haven't been here and I'm sure that this is true to the degree that this has occurred, some of it is due to the fact that we don't have jobs here, and not everyone has these feelings of the U.P. I guess this is shown at Tech by some students who come up here and they hate the place, and 4 years later they're frantically looking to find some kind of job to stay up here. The pace is slower up here and I really noticed this the first winter how everything slowed down when winter came and we've grown to enjoy this, we know the snow is coming we assume there's no sense trying to fight it. We learn to live with it. If you're a few minutes late for a meeting, or an appointment, no one is really too upset about it, they all understand the problems of snow, that it's easy to get yourself jammed in a snowbank somewhere and it's more of a living in harmony with the winter, and we always chuckle, you hear about Chicago or Detroit with 3 or 4 inches of snow and it's all tied up, you sort of sit back and chuckle, and say, man, that's absolutely nothing; we get a light 3-inch snow, we look at it, and figure it's fluffy enough to drive on, back it, why worry about shoveling it. And we've slipped into this and we don't recognize it anymore but I'm sure someone else coming back, but we recognize it when we go down to Chicago and catch the frantic pace and come back up here and everything is a little more slow and relaxed and yet I feel that we get as much accomplished and we accomplish what we want to do in spite of it. And then the community here too creates its own entertainments. In the city you can go out to the theatre, you can go out and do this and that, and here we do it, except we create our own bridge clubs, square dance clubs, groups that get together and play poker and scuttle-butt where we have just as much fun but it's more of a "we take the responsibility" and I constantly
hear people who come up to Tech who say, this is a God-forsaken place, there's nothing to do, and they're amazed at all the things that are going on but they're under the surface, you have to look, and get here long enough to know what's going on to appreciate the fact that their is a tremendous undercurrent of people getting together, doing things, working together, solving their problems and creating exactly what they want to create.

in harmony

A: Sounds as if (1) people have learned to live with nature and (2) due to the tremendous community spirit, people, at least the community spirit is distinctive for the area?

N: Ya. I think it may be distinctive in its own way. I'm sure there are other communities like this. I just don't feel that we're radically different. But we've learned how to live here.

A: Could we now talk about some of the other problems that you've seen, whether they be economic, political, educational, and so on, that have surfaced during your time here?

N: Let's go back to that mine shaft which I talked about when I came into this really isn't old timer's scuttle-butt, I shouldn't call it old timer's scuttle-butt because I've talked to some of the old timers like you have, and it's interesting to listen to them because again, when they open up, you really sense that here's a person just like yourself who came up here with dreams and hopes and has worked hard to create something for himself; I guess that mining shaft up at Quincy to me has sort of become the focal point and probably because when first coming in, it made such an impression, this beautiful thing for tourism, this old romantic, historic, mining community and the longer I've stayed here, the more that mining shaft has come to symbolize everything that I hate about the Copper Country, I guess, and this feeling and I guess you could call it hatred at times, it's almost been violent, you drive up close to it. Well, now there's some improvement. You drive up close and look at it, and here the mining shaft is rusting away; there's some old railroad cars

(end of tape)

N: the old railroad cars are sitting out there on a trestle that's collapsing and the rails are falling in and you look more closely, there's an old round house behind it that's just decaying, there's an old boiler for a locomotive that has been brought in, that has fallen off its car because it had rotted away, and everything was just rotting and this became sort of a passion with me that I'd like to do something about it or wish something could be done in terms of here was a mining interest that just simply controlled everything, picked itself up and left. And this I sort of symbolize became a part of the community's problem and I've summed it up this way and I've talked to some of the older Finns that I have known in my work here and saying, they came up here and dug the mines and the wealth went out east and the Finns got the shaft. And there's been a sort of a laughter but it's been that kind of ironic laughter like, ya, we were left to pick up the bag and the fellow in the community who knows the community very well, made the statement one time that the Quincy Mining Company could lay their hands on three-million-dollars in cash, the old Quincy mining interests if they wanted to could write out a check for that much money. And you could go to the bank and they could cash it for you. This I think has been part of the problem. I'm sure this has been part of the problem in one-community towns and this keeps coming through constantly; we've had one mining community they've controlled quite a bit; there's another view that I bounce into once in a while, the mines are great, look at all that they have done, yet on the other hand they poll this, the wealth has gone out, none of it, especially with the Quincy Company was ever put back here and this feeling surfaced again with Universal Oil Products buying up C&M, I think both management and labor goofed on their bargaining sessions but it almost looks like UOP got this mining interest, was looking for an excuse to shut it down, write it off as a tax loss and here we go again, more stuff being hauled out; the Soo Line is running some rather long freight trains for this little area now, 10, 14 cars but it's all stuff going out, and there hasn't been too much stuff coming in. This old Quincy Mining shaft, I sort of looked at this, and
heard about this area, how it was extremely radical

A: What do you mean, radical? And who in the area?

N: The old communist influence. Ahti Karjala who was pastor at the old St. Mathew's had heard about this, I guess their May Day parades were something else up here, where they decked out the main street in Hancock with red flags and they'd really have these big parades and someone said, I think it was Ahti again, that when the Russians invaded Finland in '39 that just about killed the whole radical communist movement here, because many of the Finns who were very interested, when they saw Russia to whom they looked for guidance invade their homeland, they said, that's it! And that sort of died. I think the radical spirit may have still been here.

A: Gene Saari has been accused of being communist, and of course he was up here through '68 and I think in my research, I think it was in '42 that the unions were officially recognized here as a local bargaining agent, I don't know if that was the Steelworkers or if it had a different name at the beginning,

N: I got to know Gene Saari a little bit, I married his daughter here. And I didn't get too much of—in fact I got no feedback but I know it must have gone through the community and there was this radical element there, and according to Ray Wargelin, there was another element strongly related to the church in Finland, which didn't go with this radical element, so I'm sure there was a definite split in the community. At least among the Finns.

A: Did you yourself personally meet any Finns of this radical background? Besides Saari?

N: I guess Saari is the only one that I really met because some of the Finns with very radical background, well, they weren't as far as I know, members of this congregation, but I just heard about; I would enjoy really meeting one but some of these made by some of the older generation and so far I just really haven't come across one.

A: Some of the radicals were involved in the labor movement, the labor management situation during these 10 years, what was it like when you came and what has developed?

N: I have sensed the labor management has been bad with C&H and the union. And having read "Boom Copper" I have the feeling that this last strike that has resulted where everything stopped, and I got the feeling that what we're surfacing here were long-standing animosities. Perhaps going right back to the copper strike of 1913, where the fathers told their children about this, who were now the older miners and they just remembered this and so there has been a bitterness between labor and management that is sort of characterized the whole union movement, and not being recognized until 1942, this is a late date for the miners to be recognized. And somewhere in my travels in the area and a lot of this isn't talked about, there's almost a lid on it, but someone mentioned that the old C&H management at one time during the strike told the union that they couldn't afford to pay them their higher wages but if they go back to work at a lower wage, that when they got ahead they would make this all up to them. And the men went back to work and the union never made it and they never had any wages put up and the next time they came for bargaining, the management said, this is where you're at and we'll bargain for something higher and so evidently there was this feeling that we've been done in by management and this evidently just has been boiling and coming to a head, and then the newspaper would always give you this feeling, that if the mines leave the whole area is going to go. And I began to say, the sooner the mines get out of here, the better off we're going to be. Because I think this area, the Copper Country will do like Iron Mountain did. When they finally got away from just simply having a mining economy, it did get desperate and it may get even more desperate up here for a while, but that things will come in and there'll be maybe tourism, maybe light industry and the like that will develop; but my feeling is that labor and management has not been amiable up here at all, it's been a mutual suspicion and I can under-
stand it, I was involved with setting up the Senior Citizen's Center in Laurium, and we got a government grant where we had to match this and we went to both labor and management at C&H at the time looking for money and explaining that the government is giving us this money and what we need is community support to guarantee the continual income of the government grant to get this center established so that it will be come self-sufficient. And one of the men quite up in the ranks of C&H promised that he would match whatever the union put in. Now this was never written on paper. The man who approached him was a dyed-in-the-wood Republican who was chairman of the council so I felt these 2 men ought to at least speak the same language but he was also a social worker which may have colored the management's point of view; the end result was, the union came up with $25 for the Center, we never saw a penny from C&H management. And when this happened, I said, no wonder these guys don't like C&H; here they sit, here these people who worked all their lives here, were trying to get a Center for them and these blankety-blank blanks, they won't even give one lousy red dime to help establish this thing where some of these guys who are living on a small pension on the C&H or maybe living on social security, and again I just sort of became radicalized again and I suddenly began to understand whether it was real or imagined, there was real almost enmity between labor and management.

So I found myself tending to side more and more with what the union was doing. Having seen this (and I won't name names) and at another time the union sent men over and did some work on the Senior Citizens Center and then looking at the company which really did nothing, and in a sense I think this is sad because my feeling from "Boom Copper" is that when C&H started they were way ahead of their time in labor-management relationships, today we call it paternalism. But in the sense that they provided a hospital and doctors, a lot of things that they didn't have to do, that evidently other mining companies didn't, that one of the Aggasiz's said that we cannot simply work in this area without providing certain services for the men. But I'm afraid this hardened into an attitude which latter became out-dated.

A: One of the reasons that they were able to do that is that they were able to make a lot of profit and in these later years the companies have been put in a price squeeze themselves and it's a little more difficult to enlightened and even paternalistic.

N I can appreciate the problems of management too

A I'm just trying to make an observation that the financial situation on the market and production and everything, probably is a little different than it was then.

N: Companies today still make money. And the vein of copper that they found up here was something else again. But to go back again: this old Quincy Mining shaft, I've looked at this; money has come up from out of here from C&H; it's gone down to Evanston, I supposed it's been pulled out, they claim that the old mines were simply a subsidiary to get cheap copper for the Wolverine Tube & Plant; here was Quincy that had all this money and took it out east; and granted there were a lot of mining ventures that never paid off, but I have the feeling--well, there sat Quincy, when they stopped operating, they left everything the way it was. They never cleaned up anything. It was just left there, to go. I don't know about Isle Royale; I know Gene Saari was accused of shutting down those mines, they still claim there's copper down there and so forth, but if the men were getting a hardly-a-living wage, I can understand why something had to be done. But this area has been described as conservative and I've seen other people come in with grandiose ideas of things to get going; our education is bad up here, we need more schools, we ought to do this and that; and they've come to grief on what you might call a conservative attitude. And the insite has certainly grown that the reason there's a conservative attitude, and a suspicion of the outsider coming in, is that these people have seen the mines come in and leave and they've seen outside interests come in with their money, make their killing and cut and run. And I wonder if the conservatism isn't sort of a protective reaction that they people have developed, not because they got it made, but because they've seen too many come in, grab what they can and leave. Or leaders come in and want to set up this huge program
as a missionary, and once it's all set up and ready to function, they leave and
the local residents are left to pick up the bills and pay it and run it.
And this came out very clearly here in the Good Shepherd and I would say for the
people who started this mission, they sort of broke with that idea, they were willing
to gamble, and here was something that would stay. And one of my members who spoke
for many of the older residents, asked me point-blank, he said, pastor, are you going
to build this church and leave? I said, no. I said, this is unusual really in a
sense, to be able to put up a building and be comfortable with your congregation, and
I didn't think too much about it at the time, but the longer I've come along, I think
it was being said here, wait a minute, are you coming in, put up this big building,
leave us with the debt and you go on to another call where you don't have to worry about
it? I think the fact that I said, I will stay, I will pick up the debt with you, so
that when the building went up, these people came up to me, some of these older people
said, isn't this a great building that we put up? And I notice in their use of this
is what we've done that this was theirs and it wasn't something which was brought in by
an outside interest. So the congregation got the feeling, really this is ours. And
suddenly I'm beginning to look at this area in a new light, instead of being backward,
as so many outsiders see it, or cold or chilly or anything like this, I'm being to
sense that these people who are like this, and I think it's a reasonable reac-tion
is that they've seen too many come in, just to grab something, get something, get the
best, and leave. So I sort of see this conservatism, having grown up as a reaction
and as a defense against the people who would come in and simply grab everything and
then leave.

A: I think that's a very interesting analysis, like all theories it has its strong and
weak points, and it's new for me so I'm not in a position to analyze it too well, but
what you're saying is, I hear you saying there's a tremendous amount of feeling for
the area, you've analyzed a negative reaction, do you feel that there is a kind of
human resource that you mobilize with and work with a negative reaction into some
positive steps for community growth and development?

N: I think there are. I think the human resources are here and I think there's a confidence
and a pride in this area; I think for the small group of people who were willing to
stick their necks out to put up Good Shepherd was one of them. Hopefully this was
sort of a catalyst around here but since the Good Shepherd was built, 8 years ago, the
congregation in South Range went ahead and put up a new structure and I don't think a
group that's defeated goes and puts up new structures and really commits themself to
a debt and put something like this up; I think the Gloria Dei Lutheran Church also
has this same feeling that they put up this new structure and they certainly don't have
the feeling that they're dead or defeated because they've committed themselves to a
new structure saying that there is a future, we're putting a building here and they
certainly didn't "gerry-build" that thing, it's well-built, it's solidly built, it was
built to last for years of service and you can see this coming along; I think Faith
Lutheran that's moving towards establishing themselves more firmly, they're taking
steps to make sure that their land is going to be their own. These people are certainly
saying that human resources are here.

A: You're pointing this in very specific ways in which you can denote vitality in church
life, do you see some of the same kind of provocative, forward look in what, talk
about labor and management, how about the public sector, business, small business,
other professional people, doctors, lawyers, --

N: The medical area is the place where we really need help. There is just no doubt in my
mind about that. I think this is coming. I think the hospital is working towards
becoming St. Joseph's and involving more of the community and there are a couple signs,
There's one doctor who I understand is going to build a clinic, right across from St.
Joseph, which will attract, hopefully more doctors where there will be 2 or 3 working
together; I think certain inroads have already been made, I think the Moyer Clinic is
one, I think he banged his head against a brick wall for awhile, but now the
message is beginning to get across of what is needed; some of this is, of course, the
influx of new people but I think this is true of any area that you go, because I
think our kids go from here to other areas bring in some new ideas and new thoughts
and see things when you're used to them, you don't see them anymore, it's like this
slow down in winter, I'm no longer even aware of it, but people who come up are im-
mediately aware of it; I think this happening, here and there there are signs of
a determination that the area will grow and survive; in Houghton, Hamar-Quandt improving
their store, they're saying, let's all of us do it, and there's both, there are some
who are ready to give up in despair but there are others who are not,

A: You've been here 10 years, what do you see emerging here in the next 10 years?

N: The thing that I would see of significance and I think it's already happening, is
small industry, light industry right now as coming up here. There's an electronic
manufacturing company in Calumet, we don't hear much about it and yet this has picked
up a lot of slack; we have the Formatic over in Ripley, it's coming in; hopefully the
airport will encourage some of this light industry to come in. We certainly have to
be concerned about our big cities. I think we need the big cities like they need us.
But I see, perhaps, small industries coming in and I just have the feeling that we will
see some gradual development coming in here. I don't think it will be necessarily
dramatic and I don't think it's going to necessarily be spectacular but I think it will
begin to filter in.

A: Do you see any future for your symbol with now suggests decadence of becoming single
life?

N: Well, the symbol is seeing new life, outside pressures again, I think, worked on this
but the old law but that's been passed with a new law that you either have to mine or
improve property or lose your mineral rights, and I think this broke the grip of Quincy of
just sitting up here, I think this is how the Quincy Hoist Association got started, and
I notice now with pleasure, they're brushing, they're cleaning, they're picking up,
they're beginning to do certain things that are very good. I still would like to see
Quincy really jacked up. To clean up Torch Lake, they've got on barge they've left
sitting out in the middle and the other one is sinking right on shore now, and just
sitting on the bottom. I still think they have a long way to go, this particular
company. When they were done they left everything there to rot. We've had some
spectacular fires basically on Quincy property that's been left unattended and some-
body has finally decided it'd be fun to have a bonfire. So we've had a couple beauties
that have occurred. C&H hasn't been above it, their old foundry burned across the lake
a couple years ago, still sits there, accumulating rust on the girders and everything
else.

A: Would you like to say a word or two about Tech and its place in the future of the
community?

N: I think this is going to be "the rock" for quite a while, on which the community will
be able to launch various projects. With the building that's going on at Tech, they're
certainly committed to staying here and producing the quality education, this means
there'll be a certain number of permanent faculty and staff and a large payroll that's
generated through Michigan Tech which will affect the community but I think this is
sort of a "rock" on which the community can build and launch from, where these other
industries can come in because they will have a good supply of management consult-
tants, they'll have a certain number of young people being raised here as a result of faculty
and staff who will begin to come into the labor market here who will enjoy staying here
and as these little things can begin to develop, and of course the more of these you
get, it'll be a building process where perhaps something larger can come in and build
on this kind of thing. There is the old town and gown animosity about this again
because it's a "love-hate" relationship, Tech is the biggest employer. They do bring
in a tremendous payroll which is absolutely necessary. If the university were to be pulled out of here tomorrow by decision of the legislature, this community would be extremely hard hit and it would probably set them back another 10 or 20 years, to have all this taken out because I think many of your stores would simply collapse without this kind of basis here and you might have the old D&N tower simply sitting here, almost like the sphinx sitting in the desert wasteland, so I think we're fortunate to have Michigan Tech sitting here as an economic rock; the campus ministry out here is experimenting or working now on an ecumenical approach where Roman Catholics and Presbyterians and Lutherans and Methodists are working together and seeking new ways to minister, I guess the Jesus revolution has come a part of the present day scene, is going to be an interesting thing to watch how it works on this particular campus.

A: Has it arrived?

N: The campus crusade is here and they're making a splash to some degree but they certainly haven't taken the campus by storm. I don't think anyone is going to take this campus by storm, maybe the engineering student tends to be conservative anyway, this is not just the Tech campus, this just seems to be the nature of the scientific engineering curriculum, you're dealing with daily constant lab reports, you're constantly working not so much with ideas but with workable material in your hands and it gives you a different feeling and hopefully one of the things that can be developed here is to get some better working relationship between what you might call the humanities or liberal arts and the engineers and scientists. It's something I think that is sorely needed by both of them. As the churches in the area are showing vitality, I think they're committed to staying here. I think the buildings that have been put up strongly suggest that we're here to stay and we feel there is a definite need and how far it'll go, it's going on now, though, it's the migratory trend back, of people who I suspect were born here, maybe just before the Copper Strike or right after, maybe in the 20's and 30's, people who are retiring and now moving back into the area --

A: Well that's, I 'spose, both a blessing and perhaps also a problem

N: Having been in St. Petersburg, it can be a very real problem.

A: Some of these old timers coming back, from them, how receptive (end of tape)