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

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<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Graduated from Lawrence College in Appleton Wis. in 1930 as an English Major</td>
<td>1</td>
</tr>
<tr>
<td>Returned to Calumet and took a job at the Calumet &amp; Hecla Public Library where she worked for 5 years before going to Library school</td>
<td>1</td>
</tr>
<tr>
<td>Some of the material they lost when the C&amp;H Library was closed</td>
<td>1-2</td>
</tr>
<tr>
<td>The people who used the Library</td>
<td>2</td>
</tr>
<tr>
<td>They had a extensive collection of foreign language books in 9 different languages which was second to none in Michigan</td>
<td>2</td>
</tr>
<tr>
<td>The librarian's training</td>
<td>2-3</td>
</tr>
<tr>
<td>Where the funds for book purchases came from</td>
<td>3</td>
</tr>
<tr>
<td>An extension in Lake Linden</td>
<td>3</td>
</tr>
<tr>
<td>The effects of the Depression on the Copper Country</td>
<td>4-5, 14</td>
</tr>
<tr>
<td>How the teachers and Librarians were effected</td>
<td>5</td>
</tr>
<tr>
<td>Returned to Calumet to work at the Calumet Public Library in 1944 where she stayed until 1966</td>
<td>5</td>
</tr>
<tr>
<td>Speculations on the future of the Copper Country</td>
<td>5-6</td>
</tr>
<tr>
<td>A little on the mining companies</td>
<td>6</td>
</tr>
</tbody>
</table>

Recollections of a trip she made with her father to the Eagle River Hotel in 1914:
- Her father was chief draftsman for C&H.
- The trip to Copper Harbor took three days with a horse and wagon.
- Crestview Amusement Park near Phoenix.
- The Electric Park was a scene for the gathering of ethnic groups and their fraternal organizations.
- The French-Canadians in Lake Linden would have a picnic there on St. John the Baptist's Day.
- Ethnic groups kept their languages and they had separate churches of the same denomination where their own languages were spoken.
- The fraternal organizations of the ethnic groups and their purposes.
- Mining was the occupation.

An interesting account of how C&H auctioned off the present White Pine Mine in 1914:
- An interesting account of transportation in those days:
  - John Philip Sousa's Band and Sara Bernhardt played there.
<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
<th>Comment</th>
</tr>
</thead>
<tbody>
<tr>
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<td>H.</td>
<td></td>
<td>h</td>
</tr>
</tbody>
</table>
INTERVIEW BETWEEN:

INTERVIEWER: Art Puotinen

INTERVIEWEE: Barbara Williams

DATE: Aug. 3, July, 1972

A: After you graduated from Calumet High School, you went on to college, and where was the college you attended?

B: I went to Lawrence College in Appleton, Wisconsin. It is now known as Florence University, which is what it was when it was first started in 1847. Then it became Lawrence Institute, I guess, and then Lawrence College existed for a long time until the 1960s when Milwaukee Darin College in Milwaukee, which had been getting smaller and Florence merged, and the Milwaukee Downer students who wanted to go up to Lawrence went up to Appleton. Well, I graduated from Lawrence College and it was while I was at Lawrence, majoring in English, that I decided that I maybe I would like to be a librarian. When I graduated from Lawrence, I came back home.

A: What year was that?

B: 1930.

A: 1930, so you came back right in the Depression—back to Calumet?

B: Yes, I don't know if I had been a little later in entering college whether I would have had to transfer someplace else and not graduate from Lawrence. Actually, I was fortunate in being able to graduate from Lawrence—because I always liked the college and I think perhaps one of the reasons was because of the musical opportunities there. While I didn't major in music, yet I like music and I wanted to major in music, but I knew I didn't have that little extra something that you really needed to do something with music, and I didn't want to teach piano. After I graduated, I came home and I was—there was an opening at the Calumet and Hecala Public Library, I never remember what name it was exactly because it was first the Calumet and Hecala, then it was the Mining Company, and then it was the Calumet and Hecala Consolidated Copper Company—and I guess when I worked at the library it was the Public Library of the Calumet and Hecala Consolidated Copper Company. And I worked there for five years before going to Library School. I have memories of some of the things that were in the Copper Country Materials Collection of the old C&H Library. Unfortunately, when the library was closed in 1944, when the company decided not to support a public library anymore—much of the material
somehow escaped. I have a feeling I know what happened to some, but since it is only a guess I won't be specific. But, there were five or six file drawers of mounted pictures of Copper Country scenes, buildings, people, of the whole Copper Country area from Ontonagon to the end of Keewenaw Point. Unfortunately, those, very few of those, got to the Public Library of the Schools of Calumet——the Public Schools of Calumet. And there was an extensive clipping collection and some of that was Copper Country material, part of it was transferred to the high school building where the public library is now——but, much of that was lost. It is unfortunate that it all wasn't kept because you couldn't put your hands on it now. There was a card listing of clippings by title, it wasn't the most convenient form to use——and unfortunately that has disappeared probably because some of the people who worked in the library didn't realize how valuable those, maybe not well thought out means of keeping a record of library materials were——but, it would be useful to have it now. This is because chronologically you sort of figure that these clippings, these particular clippings appeared at such and such a time. And, if they aren't in the library now, at least in the period of 1900 to 1910, they may have appeared in the Gazette or The Evening Copper News, or the Calumet News, or the Marquette Mining Journal, or the Detroit Free Press, or the Boston Transcript. I mentioned those papers out of the Copper Country because they were clippings from those papers, of course the Boston paper was probably read by a good many people in the Copper Country in those days.

A: As a librarian, you no doubt had an opportunity to meet a lot of people who came to use the library facilities. Were all sectors of the local community represented by ——by that I mean, did mining families, Swedes, Finns——did they make good use of the library?

B: Oh, they did. And the old C&H Library had quite a large collection of——sets of stereopticon views, and they had——people could borrow those like they could a book, and they also had the old stereopticon that you could view the pictures through. But, those gradually got lost and the stereopticons themselves got missing parts. Before TV came in, the few that were in the public library up in Calumet High School got good use by the children who were in there as a means of passing their time. When they come in to pass away time, now they have a TV at home to look at, but then they had a lot of time hanging on their hands——because there weren't the summer time activities that are available in many communities. But, the old C&H Library had a very fine collection at one time that was considered as the third best public library in the state of Michigan. And, at that same time, they had an extensive collection of foreign books——in nine different languages, German, French, Italian, Swedish, Norwegian, Finnish, Polish, Hungarian, and Croasian. And I think that was second to none in the state of Michigan. While the work was professionally trained by people at the library,
they did get a good training in routine and fundamentals, and some of those who had worked in the old C&H Library, they went away to Detroit because their family moved down there and for others reasons they went to lower Michigan, and they wanted to work in a library—well, their training that they had in Calumet stood them in good stead when they went to larger libraries in the city.

A: The substance of the collection—did it come through purchases by C&H, or did it come through individual donations by people?

B: Oh, most of it was made through purchases made by the C&H funds. There were funds that came from the state because the state library set up funds for the support of public libraries. It was money, for people who are not familiar with the financing of libraries in Michigan. But, that was a small amount. It was kept separate and a separate record was kept of the books that were bought with those funds, but the larger proportion of those books was bought with C&H funds. I have an inclination that maybe the books were selected by persons of the Boston Public Library, because of the fact that the C&H headquarters were in Boston—I may be wrong, I wouldn't want to be quoted, but I just can see that from angles of different situations in the Calumet area.

A: Did the library provide any services in addition to having people come in to use whatever was there? Specifically I am thinking of something like—the book mobile didn't come into use until much later I am sure—but, was there any kind of going out of the facilities with books?

B: No, not in the sense. You're thinking of something that is a little more recent than pre-1944 days. The C&H Library—anyone who lived in Houghton or Keewenaw counties could have a library card and borrow books from the library without having to pay a fee—as public library policy is now. If you live outside the tax support area of a particular public library, until a few years ago, paid a fee for use of the library. There was a C&H Library branch down in Lake Linden on M-26, beyond the village proper of Lake Linden—that building burned, it was where the C&H Railroad came down and crossed the county road—crossed M-26, it was close to the C&H Mill. And that building housed the Episcopal Mission of Christ Church for the Lake Linden people and a public library. I think that that burned after 1935, because when I was still working in the library in the summer of 1935, we were still selecting books to send down to the reading room of Lake Linden. There was a reading room down there, and we also sent books to people in Lake Linden-Hubbell who requested that they would like to have read.

A: To shift the focus just a little here, you served as librarian during the Depression time and do you have any recollections of how it affected life as a whole in the Calumet area?
B: Well----I think, we felt it in many ways because salaries and wages hadn't been as high as they had in many other areas, away in the cities and in other industries. So, the mines closed partly in the 1930s and everybody was affected. We noticed it more maybe than people in other areas, but I don't discard the fact that people in the cities where factories closed and men were laid off---and they were laid off in Calumet. Everything was just a little bit harder. You lived without things and you thought twice before you bought something, and so on.

A: Could you make any kind of an assessment on the community spirit as a whole? Was it a time that people sort of pitched in and helped one another, or was there----or was it a Depression not only in terms of empty wallets, but a depression of spirit too?

B: Well----I don't know about that, but I would like to say that I feel that it was during the 1930s that there was a change in the outlook and thinking and training of welfare workers. And, that started what, indirectly we know as social security. And maybe not aid to dependent children, but many of the forms of welfare that the government now supplies. Which I think back in those times, I think it was the Red Cross that had materials that the women of the Red Cross would cut out and give to families and the mothers to sew them. The mothers didn't want to buy their sewings, if you gave them store bought clothes for their children that was one thing, but to sit down and sew material---new material that had been given to them all cut out----they didn't do it. And, some did, but many of them didn't, and those are the very ones, I would venture, might be some of those who were still----their descendants are still getting welfare from Houghton County today. I feel it created sort of a bad attitude. It is not a philosophy or just community----but it developed through the whole country. Oh, times were bad in the Depression. And I think the trouble with the real young generation who are in college and high school now----these are affluent times today----they don't know what it was like to go through a depression. The students who got scholarships in college, and when I was at Lawrence, I was fortunate, I didn't have to earn part of my college costs. But, students waited on tables, and did babysitting jobs, and the grants from the government and various foundations. Oh, I know so many of these young people who are in college today, if they are a young married couple, the fellow is getting his education and he has a grant and his wife is holding down a job.

A: Let me and you don't have to answer this if you don't want to. But, you said that a lot of people don't know today how it was to live through the Depression. How did the Depression personally affect you----was your salary decreased at the library, are their hardships that you yourself had to endure?
B: Well---I don't know. I wasn't a professional librarian at the time, so I was only a library assistant---I got a little more because I had college training, than the other library assistants who were just high school graduates. But, we didn't get very much. But, what I got as a library assistant after library school---wasn't too much more. In fact, everybody would be flabbergasted if they knew what we got a month back in '37 and '38. For teachers were paid. And some of the states that didn't pay teachers well, or pay other college trained people too well.

A: What was a teacher's average salary per month, in those days?

B: Well---I would say in North Dakota, because I worked out there from 1937 to '42, that a hundred dollars a month would have been pretty good. Twelve hundred dollars a year. But, then I could get a dinner at night for 59¢---and it was better maybe than the dinner I could buy today.

A: Well---you came back to the C&H Library in 1944, was that right?

B: That was the public library, I came back in '48. After they moved to the high school.

A: And then you continued here until 1966?

B: Right.

A: And you saw many changes taking place in the Copper Country life, and you are currently in Evanston?

B: 

A: And, you impress me as a person who has a lot of feeling for the Copper Country as it is, and as it has been. Could you care to speculate a little bit as to the future of the Copper Country?

B: Oh, I wish that I could say that I have a strong feeling that the Universal Oil Company's Land Development Plan would really work, but I am keeping my fingers crossed. I think it is a good idea, but I am wondering how much support they will get locally?

A: Do you think that there is any possibility that the copper that is still embedded beneath the surface will still be mined?

B: Yes, I think maybe, if firms have funds to come in and really work the mine, or sink another mine where there would be a good vein of copper. But, the copper costs in this area, it costs so much to get out of the ground that they will have to develop a process of extracting the copper that isn't as expensive. And, it occurs to me that back around 1914 that C&H had an auction on the old White Pine Mine, down near Ontonagon, down near the
present White Pine. And, my father used to down there maybe once a month. Down one day on the train to Ontonagon, then they were met at the Ontonagon Station and were driven by a wagon or by a team, and in the winter the horses would haul a sleigh to White Pine, and now White Pine is the only copper mine working in the Copper Country, but that is because its type of copper --- there is a less expensive way of extracting it. It has been discovered in the years since 1914 when C&H had an auction.

A: If I recall correctly, during the war period sometimes the government would give certain subsidies or help companies because it was in great demand. As the demand for copper grows, and the minerals are gradually depleted in this country and in other places, do you think that the government will maybe have to subsidize private firms to come in?

R.: Well---I don't know, and I wouldn't want to venture an idea on that. But, as you were talking I think it was during the strike of the big copper mines like the Adenconda and _____ in Kenika, out west. A couple of years ago I saw an add in one of the news magazines like Time or Newsweek, --- aluminum had an add in, saying they were able to displace copper of certain types of use --- the copper had formerly been used entirely for aluminum. And I thought if copper strikes continued, why aluminum will start finding other ways to surplant copper being used. But, I don't know, I am not knowledgeable enough in the mining world to venture anything. I hope that something comes of that Universal Oil Products Land Development Plan --- I can think of several things that might be good. I don't know. It takes the cooperation of everybody working together for getting some of the things like the 1913 strike and its labor problems and the aftermath, and the way we drag in out once in a while to present day affairs. Everybody has got to kind of work together, it takes a change in attitude on the part of some of the residents, former employees who might be employed again, employers, with regard to the work, to the community. The Copper Country is a good place to live. If you lived down in the Chicago area, you would find that there isn't much pollution in the air up here.

(End of side #1 of tape #1)
(no side #2 of tape #1)
A: Did you drive up to Livingston, or did you fly?

B: No, I flew up. I don't drive. I used to take the train, sometimes when I have come up here it has been so foggy at the airport that we would have to go back to Green Bay to spend the night.

A: Yes, that's a problem. You were mentioning about going to the Eagle River Motel many years ago, perhaps you would like to share some of those recollections?

B: Well—I don't remember too much except that I do know that in 1914 when I was quite small, my father and I would go down to the Keeweenaw Central Railroad, take it from about where the station was when they ran the tourist line up in Calumet, the tourist train the last summers in Calumet, we would go down Pine Street and go as far as Crestview, which was the amusement park just out of Phoenix. And, there was, as I understand, a trail of about a mile or two miles from Crestview down to the village of Eagle River. And, we had friends who had a house down there, and my father and I would stop and visit them, and sometimes we would walk down to the Eagle River Motel, which was the last building on a street that leads down towards the shore, towards the present Swank Motel. And, it was a big wooden building, and I think maybe the foundation of the fireplace is still standing, but I remember going in to that hotel. And, I wasn't sure what year it might have been, but I know that I was quite small. Until I got one of the two diaries that my mother had, this was in the 1914 one and I know that was when we would go down there. I think I was even a year or two younger when on Sunday afternoon my father and mother and myself would take the streetcar from Calumet out to the Kearsarge Meat Market—and get off there, they had my gocart and they put me in it and we would go down from the Kearsarge Meat Market to the Taper Walk Valley—walk down, and then walk into Lake Linden and then from Lake Linden we would take the streetcar back up to Calumet. I know we did that, because I can see in my mind's eye that country—being out of the country. And, I know I was younger than I was in 1914.

A: You mentioned going with your father—would you describe your father a little bit—what he was like? I know you said that he worked for C&H for many years?

B: Well—he was a mechanical engineer and he came to work for the C&H from the east. He worked for that Erie or Lak-o-Water Railroad in Pennsylvania after he graduated from Cornell University. And, he came to the C&H and he was a draftsman, and in 1899-1900 he was made the chief draftsman and had that position until he retired in 1946. Many of the buildings in Lake Linden that were put up during those years, he had a part in. He probably made draftsman?
some of the specifications, made some of the drawings that the
blueprints which were made in his department were made from,
he had contacts with the men of different firms from away
who did part of the building, such as men from the American
Bridge Company in Chicago---because I can remember meeting some
of those men when they would come to the house sometimes.
And, I know that up in the C&H office, there are still many
of the blueprints and specifications that he made out of all
these different buildings---many of Lake Linden which are no
longer standing, probably some of them will be pulled down.
Unfortunately, that is what happen when the union members
voted not to accept the contract that had worked out in May
of 1969. And, I don't blame the Universal Oil Products for
closing down the Calumet division completely. And, as I say,
he had that position until he retired. In the early days when
he came to Calumet, I think he used to go down to Lake Linden
on the train, that was just before the streetcars started run-
ning. He mentioned going out to Copper Harbor, in those early
years it would be a three day trip. They would stay over
night on their way down to Copper Harbor and on the way back.
And, I think he went by horse and wagon, and he knew about
many of the different locations. He could say why there seemed
to be stamp sand below the Copper Falls Location, because the
Arnold Mining Company's Mill was down there, and the Arnold was
not too far from the Copper Falls Location. I mentioned
Crestview, which was the amusement park that Keeweenaw Central
had at the end of their line----just beyond Phoenix, and
that line ended at Crestview and it ended at Delaware and
Mandan. And Crestview was an amusement park and on many Sundays
we would go down there and take a picnic lunch, and go there
and they had ice cream, and other things for sale, and pro-
bably there were dancing parties like The Electric Park on
the streetcar line out between Hancock and Calumet. And The
Electric Park was often the scene for various ethnic groups---
Selvenians, Eroasians, probably the ancient order of Hybernians,
the Sons of Saint George; and The Electric Park as I say was
an amusement park where often dances were held. The C&H or-
chestra played out there. I mentioned some of these groups,
and another ethnic group was the French, many of them were French
Canadians who were in Lake Linden, and they had a society and
on Saint John the Baptist's Day----I think that was the 24th
of 25th of June----the Calumet group would have a picnic and a
parade, and their picnic would be held out at the park, the
Tamarack park, near Calumet and right close to the Tamarack
Mining Location.

A: Were there certain traditions with that festival day that you
can remember? I know you mentioned that they had a parade and
a picnic, but were there special speeches and--------?

B: There probably were, and checking the back files of The Native
Copper Times, which was a weekly paper published in Lake Linden,
I found one little story there telling of what the French plan-
ned as their celebration on Saint John the Baptise Bay. It
was to be county-wide and held in Houghton. And, many of the
French from Lake Linden were going to go, and I think there was to be a special train they were to take, that was the time when the special train was supposed to leave at 8:50 something in the morning—to go to Houghton to take them to this county French Celebration. And the whole program was given in The Copper Times, but it was all in French.

A: Was that true of many of the ethnic groups in the Copper Country? At that time, were they still pretty much using their own languages?

B: Oh, I think so. And then in Calumet, the Roman Catholic churches there was the French church, the Italian church, the French church was St. Annes' and the Italian church was St. Marys'. St. Josephs' it seems to me was Austrian and Selvenian, and St. Johns' was Croasian, and years ago I would say around 1910, there were enough Polish people in Calumet so they had their own Polish church. The Sacred Heart was Irish and German.

A: How did these various ethnic groups of the same religious denomination, Catholics as you mentioned, how did they get along with each other?

B: I guess alright. Because in those days there was enough of each nationality so that they could each support their church. I was never aware of any violence in any disagreements, in fact, I don't remember what book it was that was in the old C&H Library that had the statement that there were 48 nationalities in the Calumet area living in complete harmony. And the Cornish and English had their Sons of St. George, and there was a lodge in almost every mining location that was of any size—The Sons of St. George, there even used to be a St. Andrews Society for the Scotch, and of course the Ancient Order of Hibernians was for the Irish.

A: Was the purpose of these different organizations to sort of promote the culture and folkways of each ethnic group?

B: I think that in many cases it was sort of an aid in welfare groups. Many of them had a form of insurance, and when a member would die there would be some kind of a death benefit. I don't know really what it was. These things I picked up in my searching for material on various historical things connected with Calumet and some Copper Country areas.

A: Were these organizations composed of many of the miners in the mining families?

B: Well—a large part except for the people who were the saloons and business establishments. Mining was the occupation. Unfortunately the trouble with this area, especially Calumet, is that it is a one industry town and the people are not equipped to do other types of work in many cases. They would have to learn a complete new occupation.
A: Could you say something—I'm sure you have some things you would like to mention about your own childhood. You mentioned going with your father on these little trips, what was your whole childhood like?

B: Well—I don't know, I don't remember. I think I remember some things for one reason or another were Copper Country activities or things.

A: How about the drama you were talking about, the theater and the people who used to come up for that high level entertainment?

B: Well—I didn't see too many of the outstanding actors and actresses that came to the Calumet Theater, that was built in 1900. And, the carriage wasn't built until 1902. But, the Calumet Theater had two years it got people attending the performances, the plays and concerts from all over the Houghton County. They used to run special trains out from Houghton and Hancock and Lake Linden for these. And people would come from Ontonagon to hear Sousa's band, or probably to see Sara Burnheart when she came here to Calumet in 1911. I know I have seen names of Ontonagon people who registered at the old Arling Hotel in Calumet, who would come for a performance in Calumet. And, I didn't see any of these outstanding actors and actresses, I knew they had been here, my father mentioned having seen Sara Burnheart play at the Calumet. And, Sousa's band came to Calumet three different times. I think one time when his band came to Calumet in 1913, I think, he conducted a rehearsal of the old C&H Band, and that old C&H Band was really top notch in parades—they had music and it wasn't just a drum major and the drums drumming, there was actual music. Sousa's marches especially—that's one thing I remember about the parades, was the music, it was really good music, march music.

A: Who was in the C&H Band, what kind of people?

B: The band started originally made up of musicians about 1880 something. The musicians were employees of the C&H Mining Company, and they were of different nationalities. Even at that time they were a good band, they had top notch players. Later, some of the employees of the C&H were people, or men who were musicians and they were members of the C&H Band as well as having some kind of a different type of job with the C&H—they had two jobs. In fact I remember reading of one man who came from England, I can't remember what instrument he played, but he arrived in Calumet from England in play in the C&H Band. And, Mr. Clearance Cook was one of the directors of the C&H Band, and he came from away, that was around 1916 or 1919. His daughter, Ellie May Cook taught piano here in Calumet, and she was my first piano teacher. She is still living out in California now. When he left here he went to Portland, and it seems to me someplace in Minnesota as a band director—and the C&H Band was said to be second only to Sousas'.
A: My, that's quite a reputation.

B: It really is. They went down to, they played at an Elks Convention in Milwaukee, and they wore miner's caps, I can't remember—I have seen descriptions of what they wore to that particular convention.

A: Was the band and other cultural activities—I'm curious about how they were initiated. Did they start themselves, or was this a definite policy, or trust, or program of C&H to encourage this type of cultural involvement on the part of the local people?

B: Well—I think perhaps it was the people themselves, because with many foreigners coming here in the very early days. The Cornishmen are noted for being fine fingers, and probably they wanted to get together and have some kind of choral group, the people who played the instruments wanted to get together and have a band and an orchestra—and then probably the C&H encouraged it too.

A: Did they give any funds to the band, for example for uniforms, or——?

B: I don't know if the uniforms were provided or not, but they met in the C&H quarters for their rehearsals. In fact, the old C&H Fire Station up by the Calumet High School on Mine Street was where the C&H Band rehearsed. There was a band in Lake Linden, there was a Tamarack band, and there were bands out in Keeweenaw. And, sometimes on fourth of July, or when they had other special parades and celebrations, all these bands would come to Calumet, or to another community and appear in a parade. And, speaking of the parades and stuff—the music, there used to be what they called the Calasumpian which I didn't remember my mother saying. If someone asked what a Calasumpian was today I think it would be the parade and the band, but I think the Calasumpian might have been something else. I looked up the meaning of calasumpian, it is even in Broe's Dictionary of Music and Musicians, and in one of Webster's Dictionaries. It is related to a Charrie Yarrie, kind of a real noisy celebration with musical instruments.

A: From the way you describe it, life in the old days, even though the miners spend a lot of time doing hard work, there was opportunity for good times.

B: Well—there was. And, of course, Calumet with its Calumet Theater was noted as one of the best show towns in the Midwest. There were three trains, to and from Chicago a day to Calumet; and two trains to and from the Straits and Detroit way to Calumet. And, then there was connections and stories to get a lot to do, so it wasn't hard to get dramatic and musical groups to come up here.
A: What you are suggesting to me sounds like a high culture there other kinds of----?

B: Oh, yes---you didn't need to go----you could go on Quincy Street, or Hecala Street in Laurium, of 5th or 6th Street in Calumet and also see a different phase of taverns----?

A: And, that was a pretty growing thing in those days too, right?

B: Yes, I think so----there were pretty many around.

A: What was that life like---was it pretty orderly, or did it come like a mining frontier town with occasional fight and what not----?

B: Well--I don't know, but I don't think that it was as bad as the western frontier towns. I think the Calumet Theater was built by the village of Calumet, because they had so much money in the village treasury that they were trying to decide what to do with it, and the book Boom Copper says that one of the councilmen got up and said, "What this town needs is a theater." So, they proceeded to get the appropriate funds to build a theater. It is the finest theater north of Milwaukee and was, and when the Keeweenaw Playhouse players were in Calumet, different ones, during the years that the Keeweenaw Playhouse was operating in the summers. Many of them were surprised of the acoustics of the place, of the Calumet Theater. And I can remember when it was redecorated in the 1930s. I can remember the type of decoration that was typical--cherubs, flowers and garlands up over the proscenium march, and there was a great big copper sconce in the ceiling with about a hundred electric lights in it, and that was described when the Gazette wrote up the opening night of the Calumet Theater in March of 1900. The New Broadway Opera Company appeared there in the high woodland.

A: I suppose the theater was very popular with your father and other mining company managers and employees. Did, I am curious, you yourself as a child growing up in a home become familiar with some of the early mining figures like Jim McNaughton?

B: I didn't really get to know them, I knew their names, and I would hear my parents mention names of officials connected with the Tamarack Mine. And the Osceola Mining Company and the---before the C&H absorbed them----I can remember names, and when I have been searching for material I have kind of had an eye out for various people, something about them. And, then adds in the paper of different stores,----and just as an interesting
thing, I think I will mention this. In Evanston, there I am now and in casual conversation with some older couples, they are retired. When he learned that I was from the Copper Country, he asked where and I said Calumet. And he said that when he was eighteen or nineteen years old, he used to sell shoes, and he came to Calumet and sold shoes out at the old Tamarack Cooperative Store. And that just shows how Calumet has just permeated through the country. If you mention that you are from the Copper Country, Calumet, Hancock, or any of the Copper Country places---somebody sometime you will meet has had some occasion to know something about the area. Either from personal family incidents, or just because they know somebody who has come from the Copper Country.

A: Well---you had some other things that you wanted to mention. There is no question about it, you have a lot of affection for the Copper Country. What are some of the other recollections you have?

B: Well---some of the local groups would give home talent plays, as they were kind of called, back in those days. And, one of the best known, I think though many have forgotten about it, was The Golden Ball, which the Elks, The Calumet Elks gave in January of 1918. It was a musical and the music was written by a Mrs. Engstrom of Calumet, a Calumet woman; and the lyrics written by Mrs. Bean who lived at the Tamarack location. And, her son, Dr. Walfred Bean, is a professor at Tech---I did see that one, I wasn't very old, but I was allowed to go to that. Strangely enough, and I often think of this matter---how my seeing movies in those days was so different from what the youngsters today see. Mine were allowed to see very few movies, and most of them were Charlie Chaplin ones, or Marian Davis, or Mary Pickford movies. I remember seeing The Kid, Charlie Chaplin's famous movie. And in those days, even before we would get movies like that, there were the Lion and Houle movies. I can bagel remember seeing the first few scenes of The First World War through the Lion and Houle movies. And I can remember the False Armistice in 1918, which was about three years before the real armistice. Everybody was excited and then later in the day my mother said that it was a false armistice, so there wasn't as much excitement as a few days later on a November 11th, when the real armistice of 1918 was signed.

A: What was the impact of World War I on the Copper Country? Did the people here know that we were really in a war?

B: Oh, yes, because, for instance, in Calumet before the World War
German was taught in the high schools. But, with the attitude of the people throughout the country towards Germany during the First World War—German was dropped as a foreign language at the Calumet High School.

A: Were there any other instances of people kind of discriminating against Germans who lived in the area?

B: There might have been, I wasn't too aware of them. My parents may have mentioned them to me, or they may have not even discussed them much among themselves. And, I probably, if I saw things in the paper, I wouldn't be too aware of the implication.

A: How about after World War I? I have been told that that was a time of—-that copper was still booming pretty much during World War I, but there was sort of a slump after——?

B: In the early 1920s, and that was when so many people went to Detroit; and why so many Copper Country people are down in that general Lower Michigan area. Because, the mines did close down some what, and they were not producing as much. I'm not too certain just how many days a week, for instance, C&H operated, or any of the other mines.

A: Was your father at all personally affected by these recessions? He was fully employed, and—-?

B: Yes, but I think his salary was affected, when they more or less shut down and production was so limited. So, he was affected that way, and then in the 1930s, which was more due to the 1929 stock market crash when C&H and many of the other companies had to cut salaries, and operate on a shortened week.

A: So, the management and the labor---the depression was really felt.

B: Oh, yes. I think too as far as the schools, it wasn't depression but budget. Budgets in the Copper Country were never as liberal as they were in many other areas. And, I don't remember just when, but throughout the country many school districts cut their budgets, reduced forces. They had had a liberal school' budget and large teaching staffs, and what they cut down to was just an average budget maybe whereas Calumet's budget was always sort of average and when they had to cut down, they were really decreased.
A: Well---mentioning school, you attended then the local schools here?

B: Yes, grade school, I didn't go to kindergarten, but when I was in first grade I went to the Garfield School which was on Depot Street where the Faith Lutheran Church is now. And, then I went up to the Jefferson School, which was a smaller wooden building next to the big wooden Washington School, which burned in January of 1929 or '30. And that Washington School set a very extensive exhibit at the Centennial Exhibition in 1875, in Philadelphia. I know somewhere I saw something----and it was one of the largest school buildings in the country, and people will be surprised but we had many of the things that are now sort of new concepts in education in the schools in Calumet. Manual training was one of the, Calumet was one of the first schools in the state of Michigan to offer manual training. And, we had a grading room which might correspond to _______. The grading room then, students in the grades who were up to their grades and needed help, they were sent up to the teacher who had that room, for special help. There was a penmanship teacher, there was a drawing teacher, over in Laurium where the Charles Briggs and John Dunclin School---- Charles Briggs, one of those two schools is standing on that double lot now, but there was a class for the blind and I think there was sort of a physically handicapped class.

A: Where was the for these innovated changes? Who was it?

B: Well---I think the company was very generous in providing land and buildings for some of the schools and in many of the cases, so many of the things, I think, were the result of the fact that in Calumet, the Calumet and Hecala's main office was in Boston, and of course people like Alexander Agnesie, the son of Louis Agnesie the famous _____ had an important part in putting the C&H in a sound financial basis back around 1870, 1880. And, Quincy Adam Shaw was interested. Much of the money in the days of about that time that helped support the Boston Symphony Orchestra, even the founding of it, came from Colonel Henry Higginson of Boston, who invested, and I think was related to the Agnesie family. So, there were these eastern people, and many of the--------.
A: I'm going to begin on this side, Barbara, by asking you of your recollections of some of the outstanding sights or buildings that you recall.

B: Well---I think some of those are still standing, such as the Calumet Theater, and the Coliseum, the high school at Calumet, because I didn't know the buildings that preceded the high school building. The high school that burned before the present building was erected. And, the C&H office building. Then, there was a great big store that was on Depot Street between Calumet Avenue and Mining Street. And it was just the next lot to where Mr. Stevens lives now, on the corner of Depot Street and Calumet Avenue. The Briggs' Store, I assume was named for Mr. Briggs. It was probably started by him, he was an important individual in the life of the Calumet and Laurium area. It wasn't a company store, but it was on C&H property, and of course, it didn't have the bad effects that many company stores that so many company stores connected with company towns have had. In those days, a store had all its products in bulk, and things weren't packaged. Fish were in rhine and kept in a wooden barrel, and I can remember my mother coming to me and saying something about the cat being in the cod fish barrel, in the Briggs' store. And cookies, and candy; if you wanted a pound or a half pound, or whatever----they were put into paper bags for you. And, everything else was measured out to what you wanted, flour came in great huge amounts. I was reading about the old Tamarack store in an article that Betsy Phillips wrote for the Gazette, and they would get flour in by the car load lot and so on, I don't think it was so with the Briggs' store. Then, I'm thinking of some of the locations out north of Calumet where there aren't any buildings standing. I can remember the buildings at the cliff, not all of them. I remember a house on the right hand side, which I assumed was the mining company's house for their superintendent. I was in that once. It was a big square house. I can remember buildings on the left hand side of the cliff drive road at the cliff location---there was an office building and others. I never was in them, nor did I get out as I recall and walk past them. Then, before we got to the cliff location, when we would go out on the cliff drive in the early days, going by automobile. I can remember a log building at the Manhattan location, that was on the right hand side of the road in a great big clearing, and across the road was another big clearing, and it would slope gradually up so you could climb to a low place in the cliff formation. And, there is no building there at the Manhattan any longer that I know of, unless a new one has been put up. I can remember a few buildings in the Ashbed location,
which was another mining company. You will see the sign at
the side of the road, if you go between Eagle River and Eagle
Harbor, and up over the Garden City Hills past the eagle's
nest place. Then you don't take the short cut over to Eagle
Harbor, but the road comes in at you make a turn on the short
cut road to Eagle Harbor. As I say, there were a few buildings
that I remember, there were a few buildings there, they are
no longer standing. Then I can remember when we would go to
Lac LaBelle, going over on the old road from Delaware to Lac
LaBelle----going past the Hell Town, which was in the Wyoming
location. And, there was a big open clearing there, and I
gathered from something I read in the Gazette one time, that
the reason the Wyoming location was called Hell Town, was that
there were so very many saloons for the small size of the
location. And, I can remember some of the buildings back there
around 1919, 1920----one of them was a small building on the
left hand side of the road going towards Lac LaBelle, and that
had a meat market sign above the entrance. During the Second
World War, there was a short article in the Mining Gazette, that
the pastor of the Sacred Heart Church in Calumet was given the
bell from the Hell Town Church, turned it in for scrap, the
bell, I guess, had been taken from the church at Hell Town when
the building was torn down, and they kept the bell somewhere;
maybe up at the Sacred Heart. Metal was short during the Sec-
ond World War, it was needed----so that bell was turned in for
scrap.

A: Could I ask you a little about Hell Town? You have brought us
up through the 20s and then you jumped to a later period. Was
there any moonshining going on there, or in the vicinity during
the prohibition era?

B: I think that Hell Town ceased to exist really, and maybe one
or two families lived there. Because, I think by the time we
would be driving past in 1919, there were only buildings stand-
ing, and if they were anywhere occupied, it was by people who
lived there, say in the summers, or maybe used them for hunting
camps and didn't use them regularly. So, I think that Hell
Town as a community or location, didn't have any population at
the time of the moonshine era. That's the way Ramble Town, got
its name or its importance.

A: Ramble Town?

B: Yes, which is just a park on the southern edge of the Calumet
and Hecala location. And, it is the end of Calumet Avenue and
I think buildings over, or east of US-41, before you would get
Osceola. And, Ramble Town was named for their French priest, Father Rambeau, who was a missionary priest. I can't remem-
ber now if he preceded Father Marquette in the Lake Superior
area. But, that's where Ramble Town got its name. And, for
many people who lived down in the Ramble Town area of the C&H
location were people who gradually drinking wine was part of
their way of life, they come from the old country or they had
gotten it through their parents who had come from the old
country. And, so during prohibition they still wanted to have
their wine with their meals, and so I think many of the peo-
ple who lived in Ramble Town made their own wine---a home
brew. I don't remember as there was a big hassel over the
matter, or that the_____ came in and created a big problem.
I never was aware of anything.

A: But, the spirits were still flowing in the 20s?

B: And Ramble Town was another one of these locations. It is not
an incorporated area, so you won't find census records for it
in any of the census records. The same way with Yellow Jacket,
and Blue Jacket, and Centennial, Kerserge and Wolverine. They
are not incorporated areas, so no separate census was taken for
them. They are lumped in under Osceola---Osceola Township---
and it doesn't show up as a separate Osceola within the town-
ship.

A: This would seem to suggest that there were all kinds of distinc-
tive lifestyles.

B: I think there were, yes

A: That's very interesting. Then you went on to suggest earlier
that you had some recollections about a certain work train---
would you go into that?

B: Yes, the work train was the train that would carry C&H employees
at Lake Linden, who did not live in Lake Linden or the Hubbell
areas down from Calumet every day. And those trains would go
past our house, because we lived not too far from the C&H
tracks between Mine Street and Calumet Avenue. It would go past
our house in the morning at 20 minutes to 7, and about 20
minutes after 5 in the afternoon, that train would come back
up the C&H mine ground to bring the employees home. And, when
you heard the train whistle, you knew it was 20 minutes to 7
in the morning and that's about the time I would get up. And,
20 minutes after 5, the five o'clock whistle had blown, and at
20 after 5 you knew how much time you had left before you had
dinner maybe at six o'clock. The the work train had coaches,
I suppose they weren't much different from the coaches you would
find on the Keeweenaw Central Train, or the old Copper Range
trains that ran between Calumet and Hancock, Calumet and Lake
Linden, and maybe between Hancock and Lakeever and Painsdale
anyway.
A: Well----it appears that railroads made a very important life in the community, not only in terms of economic reasons as shipping ore or whatever----but, for the people themselves.

B: Oh, yes, because the Copper Range and the Keeweenaw Central carried many people; and was a means of getting between these two communities. That was the same way with the streetcar. It ran from Mohawk on the north end, down to Houghton----and there was also a branch that ran between Calumet and Lake Linden. Well----the streetcar was just engineered in 1932, and autos and buses started to be soon more important as a means of transportation. But, the streetcar was pretty dependable, and would run at frequent intervals, just from the fact that I know we used to go down to Lake Linden quite often----on the streetcar.

A: Were there ever any train robberies that you can recall?

B: I never heard of any. I don't think some of those wild west actions ever got into the Copper Country. There was a certain amount of lawlessness, and probably others have brought it out who are more knowledgeable about those things than I am. And, I was thinking the other day----after I went to the Calumet Theater Tuesday night and heard one lady who was sitting behind me ask the lady who was with her if she had ever been to the Central City Colorado Opera House. And then they got to talking about it, and that it wasn't at all like the Calumet Theater------and so many of the buildings in the Copper Country were built of bricks of the red sandstone of the quarries in Jacobsville. And, they weren't the wooden buildings that you seen in pictures of the old mining towns out west. Some of them are ghost towns today, and some of them are still in existence.

A: Would you say that there was a little more care in terms of the construction of the building, and with the people that there was a little more law and order here, than there might have been in some of the mining towns way out west.

B: Well---maybe after the initial period of starting a mine, the community grew up where there were women and children; and the needs----with the idea that they were going to stay a while because the copper seemed to be endless. They seemed to be always striking a new place to strike a mine. So, maybe there was a more settled feeling in the community, and they built accordingly. And you see, with the sandstone from Jacobsville, when that was found, what was more natural than to build some of your big homes of the more important men in the community, and some of the mining buildings, and the business blocks of this sandstone or brick. I don't know if the brick was made locally or not.
A: Well---the social life too suggests something of a more permanent stability and high quality. You were talking about the Fort Nightly Club---maybe you could describe that briefly.

B: Well----that was a group out in the Calumet and Laurium area. The membership was men, and most of them were professional men, or mining men who had, I will say, top positions with the mining companies. Doctors belonged----lawyers, and teachers, and men who were heads of departments with the mining company. And, that was a club that met every two weeks from September to May. They met in the homes of the members, and the women were the hostesses. The women who were not, of course, any hostess of any meal----came with their husbands and were present during the meeting, and during the social hour that followed--simple refreshments were served, cake and coffee and tea, and maybe sandwiches---nothing elaborate. There was always a program set up for the year, and each member knew during the course of the summer what he was to write his paper on. I am just venturing a guess that perhaps this Fort Nightly Club was sort of patterned after literary clubs in the Boston area since so much of the money that was invested in the C&H came from the Boston area, from the Boston people like the Shawas and the Ageries, and Pearl Higginson, and many others of the names that are familiar in Boston--they were invested in C&H. And, they belonged, and so people who had some education, the men would be able to write papers and be able to do some reading.

A: Were these people dealing specifically with mining subjects or were they with arts and----?

B: Oh, they would be with anything, science, mining, some of the papers, I think, are still preserved maybe at Michigan Tech. They were on more or less local things, things that would be of importance---like somebody studied up on the history of a certain area, or they would present a paper, in not too technical terms, on copper mining, and so on. There were other clubs in the area. There was a general women's club that belonged to the General Federation of Women's Clubs, and that met for years over in the Union building over on Red Jacket Road in Calumet. And the Calumet Masons had their----an Eastern Star met in the same building. And, there was the Calumet MacMaine Music Hall, oh, it must have started around---I will venture a guess, 1900---1910, I should know----I know it was in existence as far back as 1919. And, I forgot to mention about the Home Fort Nightly Club. They were one of the organizations that contributed to the funds that were used to erect a monument to Douglas Houghton down in Eagle River. And, old time postcards have pictures of that monument, have a legend of the names of the clubs that participated in erecting that monument.

A: You were talking women's clubs, and the thought came to my mind that so much has been said about the miners who went down to the mine, and the mining company captains. And, I am not sure that we ever got a fair understanding of the role of women in Copper Country life. What kind of distinctive contributions
B: Well----I would say with the early mining days, when the locations started. And, when I speak of locations, I mean the area of houses and stores and whatever else that developed around a particular mining company's property. Now, with Calumet and Hecala----Calumet can be called three different things. We mean all the Calumet area, including Tammarack, the village of Calumet which used to be up until 1929, I think, the village of Red Jacket. And, the mining location of Calumet and Hecala, there were those two separate mining companies before the C&H, Calumet and Hecala became one mining firm about 1866, or it might have been a little later. I have kind of forgotten those dates, because I haven't reviewed them lately. Then, we can speak of Calumet and mean the two locations of Calumet and Hecala, which is between, like the filling in a sandwich-----the village of Calumet and the village of Laurium. And, so I think the women in the early days of the development of these various locations, were a sort of stabilizing influence. When the women came, the men lived at home, they didn't live in the boarding houses. And, the the very early days, in the boarding houses-----the same bed was used by three different shifts of men. The man who worked the day shift would sleep at night, and when he got up and went to work his bed was used by the man who worked the afternoon shift, ----and then when he got up, the man who worked the midnight shift would go to bed. That sounds kind of strange, but that's what I read. And, so the men when they were unmarried, didn't have families here-----there was one kind of social life among the men. When their families came, or when they went back from where they came from and married the girl they left behind and brought her out. Then, the women had to have something to do, and she didn't have much time, outside of her housework----but, she had some things to do and then a church would start up. And, when there were children, there would have to be schools-----and so I would say that the women had a stabilizing affect. Maybe that's why there wasn't so much lawlessness as in the frontier towns out west.

A: Were they sort of prime movers in the formation of the cultural activities?

B: I don't know. I have never gone into that. Of course, these fraternal unions that were largely----each group would have the nationality. Like the St. Rock's Society was, I think, a Croasian one in Calumet, and then the St. John the Baptist were the French people----and the Ancient Order of Hibernians were the Irish. And, I don't remember what else, but there were others, I can't think of all of them. And, then I think the women whose husbands belonged to these groups may have had a women's organization-----whether it was an auxiliary or what. I don't know, I am not aware of this-----they might have just developed, and I haven't seen anybody ______ into it, made it steady.
A: Let's talk about a specific organization that you somewhat became involved in—the Episcopal Church. You have some recollections of its early development in that area?

B: Well—the Episcopal Church, the first Episcopal Church in Keeweenaw, was in the Cliff Mine Grace Church. And, that was largely started through the efforts of a couple of devout churchmen, one of whom was Harvey C. Parks who later became, well he was one time President of the City of Hancock in the early days, and then he went to Detroit and was one of the founders of the Park Davis Drug Company. But, the Cliff Church, as the Cliff location dwindled, it was closed along in the early 1860s. And, the building still stood, the pews in the church were given to the Church of the Assumption at Phoenix—the Catholic Church there. And, then in 1908, the Cliff Church was taken down, and one account that I have was that it was taken down, and used to build the missions of the Christ Church in Calumet which was over the Florida location. And, that mission was started by Mr. Tanbrook, who was the director of the Christ Episcopal Church in Calumet. The Episcopal Church in Calumet was built in 1893, and the first service of the Christ Episcopal Church in Calumet was held on Christmas Eve of 1893. The church is still in existence, of course, it had its 75th anniversary in 1968, and the congregation is much smaller than it was, because of the decrease in the population of the Calumet area. There was a women's group in connection with the church, there was a women's auxiliary, which is now the Episcopal Church Women. Of course, during the years so many of these national organizations have changed their name, and that happened in the case of the women's auxiliary of the Episcopal Church. The Alter Guild was made up of women, there is still an altar guild but it is very small, but like with the Roman Catholic Churches, it is that comparable group that took care of fixing the alter for the services.

A: Could I ask you—who comprised the membership of the church in its early days. Were they mainly people of English backgrounds and closely aligned with the mining company?

B: That would be the case. Both of the Cliff and here in Calumet—mostly English people. The Episcopal Church is part of the Communion, and the Church of England is sort of the mother church of the Episcopal Church. We have many things that are the same, our form of church government is a little different from the Church of England. The Church of England is still, I believe, the State Church of England, whereas the Episcopal Church is separate, like all the churches. There is no one church in the United States that is the State Church, the National Church.

A: I gather that you and your family were quite active in that church then?

B: Active, yes. My father was on the vestry for a number of years,
he was Junior Warden and Senior Warden. The Senior Warden being the head one of the wardens, and they are sort of the governing body of the local parish, under the direction of the Rector. The church is now a mission, meaning that the Bishop of the Diocese of Northern Michigan, has supervision of the Christ Episcopal Church in Calumet. Trinity Episcopal Church in Houghton is still a parish, and so they are under the Bishop, but not in the same way. They still have a vestry, whereas in Calumet instead of a vestry it is a Bishop's committee, and the members are appointed by the Bishop.

A: Did you recall your father or anyone else saying anything about the mining company's attitude towards church life. Were they supportive of church organizations, were they interested in having churches develop among----?

B: Oh, they were. Of course the church was already here, in Calumet in 1893, and my father came to the C&H in 1899. But, the C&H and I think other mining locations, mining companies, gave land for churches. And, you take the Presbyterian Church in Calumet, the old St. Anne's Church, the French-Catholic Church, and the Norwegian-Lutheran Church---were all on company property. The old Calumet Congregational Church was on C&H property. The Calumet Methodist Church is on C&H property. So, the company encouraged the building of churches, and whether they provided any funds, I don't know, I wouldn't want to say. They did give land, and I think the Faith Lutheran Church on Depot Street is on company land. That is sort of in the process of being bickered about now, between Universal Oil and the Faith Lutheran Church. But, I think they pay land rent. That is a small item, for the rent of the land that their building is on.

A: Let's move to another topic that is very close to you. Mainly your educational experience and how you got involved in library work. You went to the schools in Calumet?

B: Yes, I graduated from Calumet High School. I think maybe I mentioned earlier that I went to the Garfield School, which had about kindergarten and three grades in it---over on Depot Street where the Faith Lutheran Church is now located. And, then from there I went up to the Jefferson School, and there were the first three grades and kindergarten in that school, and that building was next to the---just north of the Washington School building. Then I went into the old Washington School Building, and when I was a freshman in high school, the freshman assembly and some of the subject classrooms for the freshman students were in the---on the first floor of the old Washington building. But, with a decrease in population in the Calumet area---soon after I was in high school, or through high school; all the high school classrooms could be in the present high school building in Calumet. When I was in grade school, and maybe into high school---the Calumet schools conducted a night school more for adults, and I think it was largely
because so many people came from foreign countries, needing to study English and to prepare for their citizenship papers so classes in citizenship and English for foreign born were conducted at night school.

(End of side #2 of tape #2)
(End of interview)