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**FINNISH FOLKLORE AND SOCIAL CHANGE IN THE GREAT
LAKES MINING REGION ORAL HISTORY PROJECT 1972-1978**

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Ernest Koski
June 26, 1973

Art Puotinen

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SUOMI COLLEGE

INTERVIEW BETWEEN:

INTERVIEWER: Art Puotinen

INTERVIEWEE: Ernie Koski

DATE: June 26, 1973

A: This is an interview with Ernie Koski at ^{Työmiehen Etänpaino} ~~Workers~~ Publishing Company on June the 26th, 1973. I'd like to begin, Ernie by asking you a little about your parents. Did they come from Finland.

E: Yes, my father comes from ^{Lappeenranta} ~~Lopparandia~~---he worked last of all in ~~Dombarr~~ ^{impere}---in the shop of one of the biggest textile mills there. And it wasn't until after he had past away that ~~he~~ found out exactly why he suddenly left Finland. That was in 1905, when the first Russian revolution was on---and the Czar's army was recruiting men to fight for the czars. So, he was, as well as thousands of others of people left Finland as fast as they could go,---being of the military age. He happened to board a ship which he thought was coming to the United States---or, leaving for the United States; but after a couple of days he found out he was in Barcelona, Spain. So, from there he came back on another ship to London; and from London again he got on a ship bound for the United States. So, like most other Finns, he had to seek employment where he first got it from---his first job was on a railroad somewhere in Massachusetts.. It could have been in the ^{worcester} Worcester area where there are many Finns. I just want to mention a kind of cute story he used to tell about his name---because his first name was ~~Kale~~ ^{Kalle}, or "Charlie" in this country. So, he was on a section gang, and one day the boss just said, "Come on Charlie, do this." So he told the boss, "How come you know my name?" He said, "Well---you guys that come from Finland---you're either Johns or Charlies." My mother comes from further up north in Finland---from Gauheyoke-----and a small community close to Gauheyoke, Vahaledae, where her father, that is my grandfather, was the caretaker of the forests in that area. For the government. As you know, Finland always took great care of their forests in the early days even. He came to this country and settled in ^{menasha} Menoga, Minnesota---and my grandmother from my mother's side came a few years later with my mother and her brother and settled north of Virginia in a community called Sandy Township. When my mother and my father were married, in Hbbing, Minnesota---that's where my first sister was born. I was born in 1908 in ^{nashua} Nashua, which is close to Hibbing. My father worked in various shops of the mining companies---mostly for the Oliver Mining Company as a blacksmith. It was after the first World War that we moved to Heidington, which is the Angora post office area, north of Virginia, where I went to grade school---the biggest part of my educational years. I only had an eighth grade education. I

do want to mention having some unusual experiences before that. It was during the first World War in 1916-17 that my father was a blacksmith for the Net Lake Indian Reservation----that was north of Pelican Lake, where my sister and I were the only students with about a hundred Indian kids. Although, there were other white families ~~there~~ like the doctor of the reservation, the superintendent, the post master, and a few others. They all had tutors for their children, but we were the only ones who went to school with the Indians. As already then, my parents understood the necessity of us kids learning ~~togeth~~ along with other races. So, that was our first experience. In fact I had to learn the Chippewa language---with the Indian kids there---because my sister and I were the only white kids there, and during recess time and any other time when we weren't in class the Indian kids used to talk Chippewa. Just like for many years all the kids in the Finnish communities would talk Finn----and consequently the Finnish language is used a lot more because of this fact in the farming communities.

A: Did you experience any hard feelings by the Indians----or did they treat you quite well?

E: That was the surprising part about it----the fact that my parents treated the Indians as equals, the Indians treated us very well. And it was a year after we had moved away from there and we were living in Virginia----when the Indian chief brought a beaded suit as a Christmas gift for my father, which was a very valuable gift at that time. They used to bring us all the venison we could eat. My father was a great fisherman and he would give them fish. The Indians weren't so versatile in fishing as the white man was. They didn't have the modern hooks and nets and so forth. That was a very interesting experience. I used to go play in the Indian cemeteries with my brothers and sisters. I will always remember that part of our childhood because used to dig into the mounds, or little roofs that were built over the graves of these Indians----and there ~~were~~ would find pipes and various other home articles that were placed in the graves for these Indians.

A: Could I take you back a little to your father's experience in Finland. At the time that he came over----was he involved in the working class movement---or?

E: Yes, he had been in the early trade union activities as well as the cultural activities. And he was an ardent reader. He used to impress upon us kids that we should learn to speak fluently both the Finnish and the English language. And it so happened ~~then that we were getting the~~ Y paper at home. That paper was our ABC book. However, then in my later experiences, in my teenage years----proved the English language used to get the best of ~~me~~. Get the best of me. I had to go out and seek livelihood and I had to use the English language more, so it wasn't until I entered the cooperative movement that I then started talking the Finnish language with all the Quakers and so forth. I had to

venison

"YOMIES"

learn the Finnish language, more thoroughly; and realized that I had lost some of the proper use of the Finnish language.

A: You also mentioned that your father was a blacksmith for the Oliver Mining Company. Was this during the time of the _____ strike?

partridge
E: Yes, that was the reason he had to seek a homestead, because he was one of the blacklist strikers----like were thousands of others. So, going on the homestead you had to seek a meager living by living off of the forest. I remember having rabbit or partrich for meat----we did have a couple of cows, so we did have our own milk. And we had enough potatos and other food. It must have been an insufficient diet because my sister, who was a year younger than I, her name was Lorna, she died while living at the homestead. So, life was very rough. Going back to the life on the farm in Heidington, my father had a blacksmith shop there, so, he became sickly at the age of 50 and I had to help him a lot in the blacksmith shop. And I remember when I was fourteen years old, I shod my first team of horses, and had to learn the blacksmith trade to help my father make a living for the family. Our farm wasn't enough, what we had there. We had that shop and we depended on that shop.

A: When did you start out on your own?

Duluth
Meskeegan
E: I actually started out on my own at the age of 19. I came to Deluth to seek employment----that was in 1927. And already then we had reflections of the coming depression. There were thousands of men trying to get on the boats, I wasn't able to find a job on the boats where I had intended to go---so, I went to the employment office where they were hiring men for work in Meskeegan, Michigan with the Continental Motor Works. I got into a group of young men from Floodworth in Deluth. We were shipped by train----from Milwaukee we went across the lake to Meeskeegan where we noticed that the gates of the factory there were thousands of unemployed men, who had been more or less kicked out of their jobs and the company was hiring men from elsewhere. So, we were brought in to the factory by company guards, however, we didn't get the work that we expected. We were put into the Foundry Department where at that time there were five thousand men working and we were working a ten hour day. The foundry work being very dangerous and hot, proved to be too much for me, so I only stayed there for two months. I came back to Deluth on the 4th of July, and stayed in to celebrate the 4th for a few days and then I went to look for work on the ships again and fortunately I got a job on one of the ore traders, in the kitchen of the ship. So, having had hard work ---- I lost quite a bit of weight on my venture in Meeskeegan, Michigan---- I right away replenished my weight on board of the ship, as long as I was working in the kitchen. We made one trip to Toledo and Pontlac, Ohio; and then coming back we were entering the Deluth ports, about a two hour drive yet into Deluth, I mentioned to the cook there that I would like to get to work in the engine room--in an oiler or something--so, the cook took that as an insult, so he fired me right away.

So, for the last couple of hours, I sat like a passenger on the deck of the freighter---and that ended my career as a sailor.

A: After you landed back on solid ground----is that about the time you came to Hancock, or was there a special time when you had other-----?

E: Yes, that was when they were conducting courses, so called YCL courses in different parts of the country. By the Finnish organizations, I had the opportunity to come to Hancock in the so called _____ where approximately fifty students worked for about a month. And Mr. Albert J. Hades, at that time, he was the educational director of the Central Cooperative Wholesale----he was one of the instructors. He proved to be a very learned man in *English* the working class history, and in the philosophy of Marx and *Engles*. As well as Lenin, so that particular class seemed to intrigue me, and although I said to myself that I was one of the top students in political economy. After the class was over, I came back home and in the fall there was no other employment besides the lumber camps. I went to work for the *Clocay* Lumber Company who had two big camps close to Ore, Minnesota--Ore Community College. At that particular camp I worked in the woods first for about a month, cutting pulpwood at 5¢ a stick, which if you were fortunate in having trees that weren't too big you would make about three dollars a day. But, if the trees were very big, you barely made your board.

Clocay

A: What kind of instruments did you have to cut the trees? Did you use an axe----?

E: Just an axe and a regular tie saw. There was no such thing as a powersaw in those days. They couldn't imagine it even, so it was all hand work and very hard work. I was rather fortunate though, at that camp I had earlier mentioned to what they called the "walking boss" that I had experience in blacksmith work, and that if the blacksmiths would need a helper in the shop, that I could do that type of work. So, I did get the blacksmith's helper job in the shop, which paid fifty-five dollars a month, and in those years that kind of a salary was a fair paid salary. I worked there all that winter, and again helped on the farm in the summer time.

A: Could I ask you about the lumber camp experience----were the lumber unions organized at that time?

E: No, they weren't. There were however many lumberjacks there who came from the west coast area, where they had been organized in I.W.W. union, but it just seemed impossible to organize them in these camps. I had worked previously on smaller jobs in the woods also. I even drove double teams for my uncle in a fairly good size lumber camp operation.

A: Could you describe what living conditions were like in the lumber camps?

That is very interesting. Lumber camps were built by these companies to accomodate about a 100 men in each camp. The reason for a 100 men was that there was two different bunk, or sleeping quarters, and the kitchen was in the middle. So, you had approximately 50 in both of the bunk rooms. They were double bunks--you slept either on the lower or the upper bunk. You had only straw or hay for a mattress, and the company furnished woolen blankets, but there were no such things as heavier quilts. They kept the big box stove burning all night which was watched over by the night watchman. This particular camp had been built that summer and it was clean, but within a month it was already so filthy, and filthy smelling, that it was unbearable at times. They didn't have good washing facilities, and there were no facilities for taking a bath. The Finnish lumberjacks who would venture away from the lumber camp for the weekend----they would find a sauna---so, they would be cleaner than some of the other guys who didn't have an opportunity to go to a sauna. They tried to wash their underclothes especially in whatever tub or pail they could find, and then they would have these clothes hanging above the box stove in the winter time----and they were still half dirty, so you had that stink through half of the camp. Sometimes the cooking wasn't the best, we had a change of cooks there and evidently the cook that started in the fall was too liberal with the company's food so they hired another cook who would prepare the food as cheap as possible. But, that soon flared into a protest of its own kind. So, the men got a couple pails of hay and they put it on the table and refused to eat. They were just trying to say that they would rather eat hay than touch the food that they were giving.

A: Well----what was he preparing?

E: The trouble was that the meat must have been older meat----it wasn't fresh and the soup or whatever they made out of it----it didn't have the taste. We didn't have the better fresh bread or pastries that we had with the other cook. There weren't any desserts like we had earlier. With this little demonstration---the situation improved in a hurry.

A: You were mentioning putting the underwear on the stove--that reminds me of the story that is told about one Finn in Ireland, he used to work in the woods and he would come home and he would have the wood stove, with this kind of upper oven, he would cook his sauce over that and the story goes that the coffee pot was on there cooking and one of his socks went into the coffee pot, and he didn't know that it was in there and he poured himself a cup----and the coffee had a different taste than it had before.

E: Yes, I have heard that story.

A: What did the lumberjacks do for recreation and a good time----did they-----was there time for anything---or?

E: Well----unfortunately being ten or fifteen miles out in the sticks it wasn't possible to go for recreation on the weekends since you only got away for Sundays. But, us younger guys who were from the nearby farm communities----we did have cars, so we were able to get away from there and go to the Saturday night dances---- and we would get back on Sunday. But, some of these other lumber-jacks-----

(End of side #1 of tape #1

E: And the other lumberjacks----if they were eager to have some recreation, their only place was to go to Orø, which was known as the moonshine capital of Minnesota. They would go there and they would get good and drunk, and if they didn't get sobered up over the weekend they would stay there for a week or two until they did get sobered up. At that time moonshining was so prevalent in that Orø community, that it was practically every other farm that had a still. So, it was one of those situations that we have at the present time with some of the hillbillies in Kentucky and some of the other southern states. This was a necessity for the farmers and that was the only recreation that the lumber-jacks found. They did go to some of the Finnish halls. At that time, the Finns were very well organized so that their cultural activity was practically in every Finnish community. They had their halls---some of them weren't built too well, they were very cold in the winter time, but they still served the purpose. And they put on some fine programs. Sometimes it was local talent, and other times it was talent that came from further out.

A: By the programs---are you refering to plays or music or what?

E: Mainly plays. Yes, they did have singing groups. But plays and other short programs, they would read poetry or recite poetry, somebody would sing or give a small skit.

A: The themes of these plays----were they emphasizing the working class movement or what---?

E: They were mostly working class oriented.

A: Looking back, how important or effective do you think these plays were in education? Of the coming generations or those who were in it? Was it just a diversion or recreation, or did it have an educational value?

E: It is very hard to evaluate the effects of it, but I would say that it had a certain effect . After all, the culture of any group of people determines a lot,---as to what they are and as to what their future generations will be. But, it is to be admitted that what is called "the great American melting pot" has had a bigger influence on the younger generations. In the schools, even through my own experience, it seemed that the Finns were

belittled, they were even called Mongolians, and they were just considered more ignorant than some of the others. It shouldn't have had any reason to cast reflection on a person because you originated as a Mongolian or a Hungarian, or Russian, or anything else. But, there was a certain reason to make the Finns look more ignorant than some of the other nationalities that spoke English. There were often many disagreements in the classes that I attended when I was in grade school. But, if you had a teacher that didn't understand it, then you were defeated.

A: So, the classroom became a place for struggle or conflict----at least between different nationalities?

E: Yes it did, very obviously. I remember in grade school in Virginia it was mainly the Italians and the Finns that kept up a constant battle. Of course, those w that weren't either Italian or Finn were then considered the elite of the community. Those Italians were called the "whops" and with the Finns it was just mostly in a derogatory way that it was said that you were just an ignorant Finn. And not only Finn, but the term Finlander, they were used a lot.

A: Could you say that the term Finlander is sort of equivalent to the term begger?

E: I wouldn't consider it that way, but some of the more nationalistic Finns do consider it that way. No, the term Finlander came from the fact that you originated from Finland. But, we can understand that with the term "nigger"----which is meant as something to degrade a Negro. That is my opinion of it.

A: Well---let's move on to another topic. You mentioned that you were quite active in the cooperative movement----and when did you actually begin in a leadership position? Could you describe that experience?

E: I started with the cooperatives in the fall of 1929 in ^{Alango} Olango which was a township of Angora post office. My home was about eight miles from this community----where a friend of mine was working in this small cooperative store, and he asked me to take his place while he went to the cooperative courses in Superior. So, I promised and he didn't come back on the job and I was stuck there for nine months----up until the time when the dissention broke out in the in the cooperative movement between the ideologies of the left and the right. And it actually began from the fact that the soviet apparatus pointed out that in 1928----that world capitalism is headed for a serious crisis. That we would have to recognize that there will be some struggles coming from unemployment. And as a result from this crisis we cannot anymore consider American capitalism as a healthy growing economy. The men that were in the leadership of the cooperative movement at that time had to agree- bigger degree become infatuated with the American capitalism. That we have all the possibilites here and no such a thing has a crisis of any magnetude could develop. That American

Wops
workers
without
papers

capitalism is very flexible and will soon correct things. However, in the fall of 1929, we had the Wall Street crash from which resulted that in a short time there were 10 million unemployed in this country. This is just a side issue of my venture into the cooperative movement. So, as a result of the disagreement as to what is taking place on a national scale in our economy, and all the other questions in regard to the newborn Soviet government in Russia. The opinions differed so violently that the cooperative movement suffered a very serious break, in two fashions. The group that I would call the conservatives and held on to the idea that American capitalism was very healthy---- they were in control of this cooperative where I was working. That was my first job in the cooperatives. Because of my difference in opinion----not because my management could be criticized----- they promptly fired me, for my political beliefs. It was then in 1930 that I got married to Impi Lauti from Iron River, Wisconsin----who at that time was employed as a bookkeeper in the Ore cooperative store in Ore, Michigan. Pardon me---Ore, Minnesota. We were then offered a job at the branch store of the Cook Cooperative Society where we were one year. And from there we moved to Ontonagon, Michigan where I worked for the Mass Cooperative Company. That was in 1931 and 1932. Going through Economic Crisis of the Unemployment, farm evictions, and all the results of the Economic crisis that did come on. We had a Mayday demonstration in Ontonagon in 1931 where I was arrested by the local police for being a chairman at a Mayday demonstration. And that was one of the largest trials held in the Ontonagon court house----where I was found not guilty for the reason the town or the city of Ontonagon did not have any provisions in its city charter on demonstrations at all. We had asked for a permit, but in the end we actually didn't need a permit, because the charter of the town didn't specify anything about that. But, just because it happened to be us that were holding the meeting---they naturally became hostile at us. Two of the other speakers for that same meeting were arrested and they were given a thirty day sentence ----one was Frank Arvela and the other was Gene Saurri. I left Ontonagon with my family in the summer of 1932, and we went to northern Minnesota to the Squaw Lake area----that's about fifty miles west of Grand Rapids in a community called Dunbar where I ran the cooperative store by the name of Urho Consumers Cooperative Society. I was there for a year and a ~~half~~ half and from there in the fall in 1933, we moved to Astoria, Oregon---- where I managed the cooperative dairy called the Young Spade Cooperate Dairy Association. I was on that particular job for four years, and in the course of that four years the largest meritime strike in the United States broke out in 1935 under the leadership of Harry Bridges, who is still the leader of the I.L.A. His headquarters are in San Francisco. At that time the particular strike shut down the entire west coast shipping. I'm not sure that last five or six months, but it was a very long drawn out strike. The fact that our cooperate dairy was supporting the strike---we became the target of the reactionary forces including the American Legion, who started their state convention parade right in front of our dairy with the precise purpose of insighting their men to come and break up our dairy. But, the

HTI

? Saari

maritime

insighting

fact that we were prepared to defend our cooperative institution-- they didn't dare to attack us.

A: With weapons?

Phelps
 E: With weapons, yes. It was in the fall of 1937 that I decided to leave Astoria----the fact that the climate was very unsuitable for my wife. So, we moved back here to Superior, and I was employed at the Työmies newspaper for four years as a bookkeeper. In 1941, I moved from here to Phelps, Wisconsin----being the general manager of the Phelps Cooperative Society for four years. Those years were the beginnings of the preparation for the second World War, and actually the war did start in 1941. So, I was up for the draft, but my experience with the army was very short. Or actually, I was to go into the navy----two days before my induction I got a telegram from the War Department that I did not need to go because just then a law was passed that fathers 28 years of age or over were exempt from military service. In the mean time, I had given up my job----prepared my family for living elsewhere----and I was all set to leave for service in the navy. Then I had to seek other employment, I had to work for The National Cooperative Society of Ironwood in Ironwood, Michigan where I was in almost five years. Well---the war was on then, we were conducting an Ironwood _____ Campaign for relief of the Russian people. I was heading a committee where we sent a truck load of clothing to the Russian people and I spoke several times on the radio exposing the fact that Finland was fighting on the side of Hitler. I naturally got the wrath of the conservative Finns by the fact that I exposed Finland's role at that time. But, as history has proven Finland was on the wrong side of the war, and rather than Finland hoping to get additional territory. They lost some territory. At that particular time the Soviet government was trying to protect Leningrad from the biggest attack of the Nazi forces. And the history has shown how Finland was in an unjustified way trying to help Hitler crush the Russians on the northern front. They still didn't succeed. It cost the Leningrad people over two million dead to defend their cities and it lasted for 900 days. I have had an opportunity since then to visit some of the areas where the biggest battles have taken place. From Ironwood, Michigan while in the service of the cooperatives there----I could see the impossibility of the small cooperatives to survive. With the sudden expansion of the chain stores, regardless of the fact of how loyal supporters you had in the cooperative movement. It still was a very small business venture to compete with the chain stores. I left Ironwood then in the 1949, and the first of 1950 I accepted the position of the manager of the Työmies Society, which at the present time is known as the _____ . I have been here continuously for the last 23 years. During those 23 and a half years, this particular position has been a very interesting one, as we have gone through the period of the worst of the war which began with the infamous Joe McCarthy, the Wisconsin senator, who could see the boogy man of communism under everybody's bed. It was no easy job to manage a left wing

newspaper---a worker's newspaper----in those days when our editors were being hounded by the FBI agents, and in fact, one of our editors----Klute Heikinen----was fighting deportation for over ten years. During the period he was here, he sat for many months in different jails. He was in Milwaukee in the prison there, he was in Deluth's jail, and the fight to free him was a continuous battle. We properly estimate the cost of his defense ----it comes very close to 20 thousand dollars, and in the end he was acquitted. However, he was already in his retirement age, and after that he only lived about three years.

A: What was the precise charge that they held against him?

E: The precise charge against him was that he had illegally come from Canada to the United States----like thousands of others had come. There were in the early years when the Finnish immigration was at its largest in Canada and the immigration was restricted in the United States. People would come into Canada and simply from there, they would walk over the boarder in many instances. And if they would stay here a certain amount of years they were never deported back. But, the fact that he was---he worked for our newspaper, was our editor----they used that charge against him.

A: During your long ten years here what programs, or projects that you have been involved in have been most satisfying to you? In other words, what do you feel have been your greatest accomplishments?

E: It is very hard to evaluate what would have been the most interesting accomplishment, but I think the accomplishment of being able to keep this newspaper going in the face of all those obstacles----is an accomplishment in itself. But, the peace movement in the last 10 years with the Viet Nam War, I think that has been very interesting. I had the honor of being the delegate to the World Peace Conference in the summer of 1965, which was held in Helsinki. I went there with my wife and youngest daughter and it was an exciting trip. We were in Helsinki in the _____, one of the most modern meeting places in Finland built by the workers of Finland. The congress was held where there were almost a thousand delegates from 98 countries of the world. There were interpreters who were simultaneously interpreting the speeches of the various speakers.

(End of side #2 of tape #1)

side #1 of tape #2

A: You were mentioning the peace congress--

E: Oh, yes. What intrigued me was how this particular hall where the peace congress was so fabulously built and arranged. It was like a United Nations assembly room, where I have been also, to be able to compare it. They have seven different interpreters, and when you sat in your chair you could press a button and get what language you wanted to listen to. And as the speaker was talking these interpreters were able to interpret almost as fast as the speakers spoke. So, you were able to get the essence of the speech, in your earphones, in whatever language you understood. So, it didn't make any difference if you didn't understand Russian, or you didn't understand French, or German-- you still, like in my case could understand it in Finnish or English. But, the interesting fact of that particular congress, most of us, at the end, were given the opportunity to have a week's trip to the Soviet Union, or to Leningrad and Moscow. So, a train from the Soviet Union--a beautiful red painted train was brought with about twenty Pullman cars----came to get us from the Helsinki station and we rode into Leningrad the first night and there we were toured all day in Leningrad and then again in the evening we rode into Moscow ----and in both places as we got to the railroad stations, especially in Moscow there were children with flowers to greet us and there were bands playing. It was so beautiful with these little children who came with flowers to meet us. So, our trip to Moscow was very interesting. We were shown around town, and we had a chance to be at the Bolshoi Theater----at the famous circus to see the underground transportation system there, the subway system. The subway system was just fantastic. Each depot or station was like a different art gallery and every place was so clean you couldn't find a piece of paper on the subway floor or-----it was so clean. The escalators in all places were all escalators--one flight of stairs was all escalators. Oh, there were old buildings too and one couldn't say that things were all perfect there----but, to see the building of socialism ----that was really fabulous. We came back from there by plane to Helsinki. Then we flew back to the United States. So, in 1965, the peace movement was just beginning and it was a long uphill struggle when you think of it now. January 1973---eight years later, the bombs finally quit dropping on Viet Nam. To think of the destruction----and the bombs are still being dropped on Cambodia----it is just a dirty shame. So, to be in with a movement where it is a question of humanity, disregarding the fact of what your ideals are----but the basic fact you have in consideration for the average human being. And to fight for human rights, and so forth----something that is worthwhile.

A: What you're saying then is that the peace movement was quite a broad coalition of different groups.

E: Yes, it was.

- A: Did you have any direct involvement with the student groups, SPS or other peace movement organizations?
- E: Yes, we----not officially with the newspaper, we contributed a lot to the peace movement. And I just want to mention now that in our last annual meeting we contributed five thousand dollars to the rebuilding of Bach Mai Hospital that was destroyed with Nixon going into an angry fit in December. So, he had to destroy a hospital with hundreds of people in it at the same time. So, we gave five thousand dollars for that, and we just got a letter from their main office to say that they have now gone over a million dollars in collecting funds in the United States for the rebuilding of Bach Mai. But, all the other activity in conjunction with our newspaper here----we naturally took part in local demonstrations. It was just in need. Then on the day that President Nixon took office, Inauguration Day, we had a meeting in Deluth where, there weren't too many people there; maybe fifty people in the court house square. We had channel ten TV come there to take pictures and they got some of the speakers on there and it so happened that I was just speaking when channel 10 took those pictures. I didn't expect to be on, but when I came home that evening we happened to have channel 10 on----I didn't know what TV station it was taking the pictures----and I saw myself on TV. My wife and I together were in San Francisco once when there were ten thousand people in a peace march at San Francisco. I can't remember what year that was, but it was when the peace movement was at its highest.
- A: This is perhaps a difficult question to give a precise answer, but do you think the peace movement has drawn in a lot of the children of what might be called "the Finnish Working Class" people?
- E: Yes, it has. It has drawn in more of the generations, would you call them the second generations. It hadn't drawn in so many of those that were the children of the original immigrants, as much as it has drawn in their children.
- A: Their generations.
- E: Yes, their generations. And I suppose the reason for that is that too many of the first American born generation of Finns were, or grew up in this prosperity, or this year of prosperity. They idolize too much of this prosperous life, where the kids came to appreciate or understand other values, and they were the ones who were up for induction. They were the cannon powder----and they were the more intelligent ones that went to fight.
- A: You mentioned these values of the third generation----are they the same kinds of values that started the paper of inception?
- E: Well---I wouldn't say that they were exactly the same values, because paper was born more in a period when it was a question of security of jobs and the acceptance of the Finnish people in the new country. At the present time now with this third generation,

superb

it is a matter of becoming more international. I think you have to recognize the fact that we have too many Finns, regardless of what group they are in, that are too nationalistic minded. They think that the Finn is somebody superb--somebody a little more unusual than the other group. Now, I don't want at all to portray that fact. Every nationality, every group of people have their own culture----they have had their own struggles and so forth. It just happens to be and possibly we can credit the fact that Finland----is having the most literate people, in the world. This would be in the course of the last fifty years, with the exception of the Soviet Union of course---the Soviet Union at the present time is the most literate. As Finland has been very literate, they have had a tradition of having more books, more newspapers, and more cultural activities than many other nationalities. And that has been inherited here in the United States, but that doesn't hold true anymore. It does seem to me that what we have saved from here, books from here. Unfortunately there are too few ~~that~~ that are books of political science or history books or anything like that---- ~~anything~~ that ^{are} in demand. The books that are more in demand are dictionaries, and grammar books, and those that help to learn the language. So, the biggest item in demand is the phonograph records---LP records, where people will spend any amount of money for.

*Tape runs for
ten minutes
longer than transcript.*

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