

- C.J. No. My father came first to Copper Cliff. He worked for International Nickel and we followed him in a matter of 6 months or a year later. We lived in Copper Cliff from 1911 to 1913 in which time we moved to Sault Ste. Marie where my father was working, I believe, it might have been Union Carbide - that I'm not positive on. But he followed his trade around. From Sault Ste. Marie we moved to Detroit and he worked at the Packard Motor Car Company from about 1914 to about 1930 in the experimental room, he worked on. Packard was racing cars, Ralph was racing cars for the Packard Motor Car Company at Indianapolis. They used to build some of those engines right in the plant, in the department where my dad worked.
- E.K. What was your father's trade?
- C.J. He was a machinist.
- E.K. A machinist. So he helped with the motors.
- C.J. Yes. ^When they drew up the Liberty Engine, he worked on the Liberty Engine. Then during the depression he was layed-off at Packard and he went to work for Ford Motor Company and the last 8 years of his working time he worked for a friend called Machine Products on 6th Mile Road and it was a very interesting parallel there. I happened to be working directly across the shop where Pappy was working. We both finished our industrial careers in those two companies.
- E.K. You know the myth that America was, is such a good industrial country comes to mind here. I've interviewed several of our old Finnish workers and they were already skilled laborers when they came to this country. So the industry must have been started in the old country.
- C.J. Well, let me brief you on the Finnish working people. Here there are generally two types of people. Some came from the backward agricultural areas and they were primarily unskilled. Others came from metropolitan centers, if you can call them that, in Finland, _____, _____ and there was a large section of Finnish skilled people, that were working like my father was in St. Petersburg because that was where the opportunity was. And then the tailors were also a skilled section and the unskilled ones went into such work as metal finishing where they had to go into the shop and claim that they knew something about it and their fellow Finns would carry them along. Now in the metal finishing part, in those days, they didn't have those giant presses. They'd take a straight piece of metal and it would be formed on a power hammer and then the body would be built. Now in the early ones, such skilled tradesmen as blacksmiths from Finland, would become these hammer-men and they would break in their fellow Finns. Metal finishing was quite a large segment of the
- E.K. Some of the metal was hand-formed.
- C.J. Yes, it was hand-formed. In fact
- E.K. I mean, not just on this big machine
- C.J. Oh well, hand-forming later on, but the general form of the bodies before they had the big dyes, they'd just take a straight-sheet metal and then the skilled guy would just form it into

- E.K. I remember the big hammers. You had to hold your ears and so many of them became half-deaf from all this noise. There were two dollies, one on top and one on the other, besides the amount of brick you know, they'd put this big piece of metal in there - because I had access to these small shops, my father worked. In fact, John Hill, and since then the Ohio owned one of these shops.
- C.J. Well, Don Colby is a hammer-man.
- E.K. Yes. You slid this thing in there
- C.J. The trade is gone, it's kaput.
- E.K. It's gone, right. And you had to hold your ears, I'd still remember holding your ears, you know. Well, the way they earned their living - It was a dirty job, and lazy and it wasn't
- C.J. It was very highly paid. The hammer-men were the aristocrats of the industry. In fact, in the early automobile days you'd have automobile centers like Muncie, Indiana and Elkhart and Lima, Ohio where they used to build these bodies. And these power hammer-men would go to work out of town, work for these companies and they made, in those days, a fantastic wages. When the average guy was getting say \$4.00 a day as a laborer, these people were already making \$25 - \$30 a day, which was a terrific differential.
- E.K. Well, I'm glad you brought up the fact ^{that} they traveled from place to place because this is the way some of our socialism spread you see. I myself, went to 25 schools and I want people to understand it wasn't just because we wandered around like gypsies, you know. These were jobs that ^{these} people went to and they usually took their families; sometimes they didn't. But my mother mentions in hers that the men used to leave their wives, you know, and then go and there was always a huge bunch of men where ever shops there were.
- C.J. Well one of the roots of the strong-socialist movement among the Finns was in 1905. There was a general strike in Finland and this generally strike swept into it hundreds of Finns who had no conception, no knowledge of the labor movement. Many did, but there were many that didn't. And when these people migrated to this country, they already had a pretty good idea what trade unionism was. And when the UAW began going, these Finnish workers that had worked in the metal finishing shops and the auto industry in general, already had a strong understanding of the labor movement. In fact, they were dedicated trade unionists. And when the union movement grew these people, because of the language handicapp, were not able to influence alot of their fellow workers. You'd have people like Homer Martin, for example, who had a tremendous gift to gab, you know, in a very smooth way. He was able to take leadership. These rather basic guys were not able to, they didn't have this eloquence. Consequently, they were never able to get into any significantly important parts in the UAW. The Americanized ones, the American-Finns (second generation Finns) did to some degree. You had ~~the~~, for example, at the Ford Motor Company, one of the early victories of three Almnela brothers, who were discharged by the Ford Motor Company for union organizing. There were about a dozen in that group and there was the NLRB case that, after a couple of years, it was decided in favor of these people. They were reinstated and they were given considerable backpay. And then (just a name that comes to the top of my head) of the Finnish trade unionists that I can recall, Marie Bodea was Paul Brook's recording secretary. I was recording secretary of Local 155 for a term and chairman of the educational committee for a term, and let's see now. Shut that off just for a second till we collect our thoughts.

C.J. People get into the labor movement to advance themselves and the unions have a tendency to become, particularly in the building trades, ^{they} have a tendency to become restricted, and are only concerned with the particular members. They're not concerned in building the union up from the standpoint of getting outsiders, in order to protect their own conditions. And you had very many closed unions that have, don't have a broad-out, but that was a basic difference between the people came from sort of a left-background. They had a wider perspective, ~~they weren't~~ just concerned about my 10¢ an hour. They were concerned about people in general, not only national, but internationally, had a very wide _____.

E.K. They wanted to bring everybody up as far as they could go.

C.J. I don't want to go up myself. I want to go up with my fellow workers.

E.K. Well, I wonder why they thought this way.

C.J. Well, because of their understanding of some of the forces that were shaking the world, moving the world.

Di: They thought of themselves as a class?

C.J. Yes. It was a definite class-consciousness.

Di: A working class.

C.J. That's correct. Yes.

E.K. Today, I think it's gone back to that. Now when William Green had the AF of L it wasn't only him, but, I mean the very beginning of trade unionism was just for skilled trades and, you know, they had to serve an apprenticeship and each trade was closed off. Well, in this country, it grew into this AF of L business where they just had unions for skilled trades. They didn't care about the other, unskilled. But do you feel that any foreign language people that were trade unionists in the old country had more of a tendency to bring in all of the unskilled as well? I mean, to bring in the whole working class?

C.J. Well, they had a broader conception of what labor movement was. For example, in the Socialist Movement, it just wasn't a trade business. It was an idealistic movement, whether you agreed with the ideals or not. You had to consider that, you see. ^{It} had a wider perspective, ~~in the,~~ they not only wanted to know ~~how~~ the world-wide, but what made it wide and so on.

Di: Mr. Jay, why did the concept of a working-class fade out? ^{When} do you think it did, or do you think it didn't? It seems as though ^{we're} speaking for people in general, you don't hear anybody talking about "I'm ^a member of the working class" very much anymore do you?

C.J. There's a certain cohesiveness among socialists..

Di: When did that go?

C.J. Well, I don't know if it actually went. It never became very widespread. When you look back at the Socialist movement in this country, it's been a very small, relatively small thing. Whereas in the European countries it was a mass movement which thousands and hundreds of thousands

- Di: Well, the message of the I.W.W.
- E.K. I don't agree.
- Di: That the working class has nothing in common with the employers. This didn't appeal as much, say in the middle 30's or 40's? When did, that argument doesn't seem to sell very well, it doesn't slide
- C.J. That's correct.
- M.B. I think the schools have played a very important part in the feeling that the working class is not separate from the general public. Everybody in this country has an opportunity, that's what they teach you, and everybody today thinks himself middle class.
- M.B. After all, he has a car, he has TV, he has that kind of thing. And
- Di: Almost everyone puts himself into the middle class, now, right?
- M.B. Right. He calls himself that, actually. As I think of it, our history books, I've taught history so I know what they are, the labor movement is practically mentioned, ^{never} not mentioned. Maybe a little paragraph saying that the American Federation of Labor was formed and then the more recent books, I haven't taught in quite a while so I don't know what they are today but least in the period that I taught and John L. Lewis who is mentioned as the CIO, unless the ILU was formed
- Di: Well we're here to prove that.
- E.K. That's right. That's one of the reasons for us doing this work.
- Di: It's like women and graphics, like the history of the working people
- M.B. Our idea of patriotism is when one cohesive group
- Di: Do you really think though . .
- E.K. I don't think so. I think before, I mean it may be different. Today I believe they are teaching it a little bit differently but when I went to school you were supposed to succeed far beyond the working class. I mean, this was expected of you. I went to pretty good schools, we were poor but we had the appearance in being better off than we were. And it was drummed into us that we were going to become capitalists one day and I
- Di: , didn't you?
- E.K. Oh boy. I took a sociology course here about a year and a half ago and we laughed because she put, she had classes, different classes - the high classes and the low classes, we have jokes like this in Finnish up north especially. But anyway up there in the woods when you meet the raw elements, everybody is, they don't consider themselves, even if they have monetarily succeeded, but you get out there and you face that cold winter time with 40° below zero and you're all one people. And I think that they realize that, this is one of those jokes about high classes and low classes, you know, but down here where you get these apartments and you can close yourself off from the world and listen

only to your TV and not even go out of your house if you don't want to, this is ~~the~~ divisive, it divides the people. And you can pretend, anything you want in that house, you see, that you never have to go out and face the world, ~~you see~~.

M.B. Also as a child, you know, as an immigrant, I know how the schools treated me. We always laugh, my sister and I. We were both in the same grade and she was Hela Ooma and I was Hilda OoLaLa. Now that teacher didn't bother even to pronounce our name correctly you see, and all through, well even my college days, I had to fight off a feeling of inferiority because I was taught that you had to be an American, and an American was not a Finn, you see. So I think Finn has a lot to do with it, the next generation actually hid their background.

Di: Not anymore.

M.B. And ~~C~~ertainly, yes.

C.J. Yes.

M.B. And certainly ~~did~~ not until the depression

C.J. Yes it's fashionable to be ethnic now but years back you were ^{under} sort of a stigma.

M.B. Yes. Even though all the kids in the school were children of immigrants. If they weren't Spanish, or Italian or something of that type, they were ~~C~~ornish. Being English was really in.

Di: This era or third generation wants to come back to the ethnic group. The second generation was afraid. The third one will commit.

M.B. Yes.

C.J. There's a change there. So they have nothing to prove

Di: They aren't afraid anymore, ~~so they're~~

E.K. Our lady who is participating in our discussion is Marie Bascomb, right?

M.B. No b.

E.K. Okay, B-A-S-C-O-M. Leave the B off. I think we had better go on, because we're getting awfully close...

C.J. Okay.

Di: It is interesting, I'd like to hear more about the working class. That's a very interesting concept and I think Mr. Jay has something to say on that.

C.J. This was the split that occurred.

E.K. Were you ever in the IWW?

C.J. Well this, I think I would ^{try} translate this because this is quite a historical document because it is about a Detroit organization from 1906 to 1916 and a

E.K. Would you have time to do it?

C.J. Well I could do it. Incidentally that's ^{my} mother back in 1916. That was the executive board of the Finnish Socialist Local.

Di: A very good-looking young girl.

C.J. Well, she's still young, she's 94 years old now.

E.K. When you were growing up where did you live? You came to Sault Ste. Marie then and then to Detroit

C.J. To Detroit, yes.

E.K. When you were growing up, where did you live in Detroit?

C.J. Well in Detroit at that time the population when we came here was possibly see around 1906 the Finnish population of this city was around a hundred and between, 19___ the population had reached 670,000 and the Finnish population was estimated at that time about (at 2,000. And the original Finnish settlement, the first, (do you want to go into this?))

E.K. Yes.

C.J. The moving pattern. The first Finns lived around Franklin street, around the area of Chene and DuBois, because that was an industrial section, and the few Finns that were here, many of them lived in that area. Then the migration from that area took place to Chene Street, Chene Street was a predominantly German ethnic area then, there were dozens and dozens of German halls around McDugal and so on. In fact the halls that the Finnish Socialists rented at the time were basically German halls. But anyway the population was centered around Chene and Waterloo, in that area. In fact the IWW hall, one of them was right on Chene street, right near Antietam and they rented an old German hall there on top of an old German grocery store. And then the other Finns that they had broken away from had a little hall on Quinten Avenue, and the division took place around 1940.

E.K. When you're talking about division now you have to explain that a little bit.

C.J. Well, you see, one of the things that helped stimulate the growth of the IWW among the Finns was the terrific language difficulty that the Finns had. Because their language is not of Indo-European tongue, it's not so easy for them to learn English as it is for a Swede or a German because both of these languages are dozens and dozens that are pronounced slightly different and the structure of the language is very similar to English because they are related languages. The Finn is altogether an obscure language. So now up in the Minnesota area where you had some of the Socialist locals, the Finns weren't able to participate, not knowing the language, not being citizens, their way of action wasn't through the hallot box, but had to be directly in the factory because there it didn't make any difference what language you spoke, you were able to put in your two cents worth. But if you were a foreigner, couldn't speak the language, then your influence in the parliamentary movement was very, very limited. And this was one of the things that stimulated the action in the mines. In Detroit, the

E.K. Now this was all the Socialist, one Socialist movement, do you think?

- C.J. It was originally the IWW Local 8 from the Socialist Party and it is a very interesting thing. The IWW was called in Finnish " ", the radical, because they were direct actionists and as you indicated, the very strict interpretation of the two classes in the class war was the Socialist, they moved more in a parliamentary approach to the thing. So the IWW in this city called the " ", the radical and the red socialists were called the yellows. So there was the yellows and the radicals.
- E.K. So then when they had this division you were talking about they had two different halls. And one was on Chene and
- C.J. On Chene , and then they eventually rented a hall on Woodward Avenue, which I remember from blind pig days-it was Luigi's; it became Luigi's Cabaret. I've had a couple of snorts in the place and I have often thought that, Oh Boy, what a change! And then from Buffield Hall they moved over to what is now, Negro, Sheller Hall. In fact, my local union owned that hall for a number of years and at that time it was called the "House of the Masses."
- E.K. Why did they call that the "House of the Masses?"
- C.J. Well, it was sort of a sectarian...
- E.K. Who owned the hall?
- C.J. It was owned, a German hall, it was owned by the Germans originally. Originally it was a Bundeschein Hall. It was a German Society then it became the Sheller Hall and then the Socialists took it over and it became the "House of the Masses."
- E.K. The German Socialists?
- C.J. No, no.
- E.K. The whole Socialist Party in Detroit.
- C.J. I wouldn't say the entire, but the Finns used to rent it and there was various groups who used to rent it. And then they bought the property on 14th and built the big Finnish hall there. In the meantime the IWW had a hall, I believe the number was in the 900's, 993 Michigan Avenue, in that area. That's around the Western Market. One interesting phase though, I don't know if it will be interesting to you or not, the fact that one of the biggest contributions that the Finnish Socialists made to the life of the Finnish people was the fact that in these mining towns life was very idiotic. There was nothing but the saloon, and that there was religion. I don't mean religion was idiotic. I don't mean it in that sense. But it was a church element and the saloon. And work was long and hard and most of these Finnish people who came to this country, had a very, very limited schooling, possibly 1 or 2 years and some of them none. They all came here very young. Now you take these mining towns and these industrial towns at the turn of the century, life was absolutely brutal and idiotic. Now the Finnish hall would come in there and they would for the first time, establish a chorus, a band and a stage, a dramatic group that would bring in Ibsen, Shakespeare and all of this world theatrical stuff, which these people never had any contact with. So it enriched the life of these people and it grew wildly, the Socialist movement, not only the people that were dedicated politically to Socialism, but it also drew people there from the cultural attraction it had. And consequently, it built up a tremendous following, in fact at one time, the Finns published three daily newspapers.
- E.K. The Socialist did?

- C.J. Yes. They had in the East, they had the _____, in the Middle West the _____ and out in Astoria, in Columbia they had the _____. Now these papers, the _____ had a circulation of 16,000 at one time.
- Di: And the Industrialist.
- C.J. The Industrialist, yes. That originally was the called the "Socialist," see. And that was published in Duluth and they had the Work People College.
- Di: Yes, we have some papers on that school. Some of them are in Finnish, you may be the only person
- E.K. Who could translate this
- C.J. So it was quite a cultural contribution that the Finnish Socialists Movement made. and the publication was quite a bug with them too. In spite of the fact that most of them had a very limited education, they always supported the publication of books, journals and pamphlets. And at the same time, you see among the, starting about the 1880's or the middle of the 19th century, the Finnish Nationalist Movement, you know, run to Russia at that time, there was a strong intellectual ferment among the college students and college people and quite a few of these people gravitated to the Socialist Movement in Finland and a few of them came here. They were the trained people that ^{were} able to give guidance to, ^{this} first publishing. Although the first Finnish newspaper in Michigan, published by a Finn was published by Simulater Painter, The guy could hardly read or write but he put out this paper and it was called Swinduva. In fact I have, shut it off and I'll show you.
- It offends, that a, we deserve something better or not, but he was a guy that started
- Di: But he's the one that did it.
- C.J. Yes.
- Di: Isn't that interesting, though
- C.J. Now do you know how, I don't want to waste your tape on this, but do you know how we happen to
- Di: You're not wasting
- C.J. You know how we happen to get away from Sweden. What caused the Russia-Finnish War of 18...
- E.K. No.
- C.J. See, Napoleon at that time was at logger-heads with England. And he was trying to close all the continental ports to English ships and he put pressure on the Czar of Russia and it sort of dangled out that if you, if Sweden would close her ports. They tried to get Sweden to do it, but Sweden said no. So they put pressure on the Czar of Russia to threaten Sweden, So the war was a direct result of a controversy between Sweden and Napoleon and England. So in 1809 Sweden lost the war and we
- E.K. This the Russian
- C.J. The Russians, yes. Then a couple of years later in order to compensate for the loss of Finland, Sweden grabbed Norway. You can always get even, you know.

E.K. Was Norway under the Czar?

C.J. No. Norway was an independent country.

E.K. Oh. But today they're independent

C.J. Yes. Today, they're , they became what, in 1899, it was only around the turn of the century, I don't remember the exact year, that Norway...

E.K. See, I don't enough about Finnish history, Finland itself.

C.J. Well, it has a very fascinating history. The last couple of three years, I've been boning up on it, so it's become a little bit of a hobby.

E.K. Oh, that's wonderful. I'll have to collabrate on this work

Di: Do you think you'll ever go back there, Mr. Jay?

C.J. Well, the thing has changed. See I've got a picture of Finland as an old, peasant, primarily peasant country with all the old mores and patterns and today if I went there it would be like, if I went to, say, San Francisco or New York

E.K. Well, they're not that northern thing and , you know. I don't really

C.J. Well, do you think that your Library would be interested in this

Di: Oh, my. Of course

C.J. These are the 2. Now this is the particular

Di: Dr. Mason would be very appreciative of this, I know, and it would be especially wonderful if you could help translate, or make some notes on it so that the people who are not able to use it as Finnish materials...

C.J. Well, supposing, what do you think of this, *approaching it this way,* say in this document

It is wrong, a rebellion within the church. The official Finnish church and the Anglican movement that is less populized as you probably, does anybody know where that name comes from. _____ was the founder that, of the Anglican movement and they had quite a movement up north.

E.K. I think they call that the Apostolic, don't they, yes.

C.J. Well, I think the church itself, the general name of it

E.K. The Lutheran Church of American is Evangelical and the Apostolic Church is that Missouri Synod. So it's different. I know the divisions in the Church.

C.J. Well, another thing you might want to get into, _____ another area of flow into the Socialist Movement came from the Temperance Movement. The Temperance Movement among the Finns was very, very strong because the Finns, (well, not only the Finns), were notorious heavy drinkers because of the hard labor, 10 hours a day and on Saturday night, there was no place but the saloon and drinking was very, very prevalent and common and they formed these Temperance Societies. And a good many of these Temperance Societies eventually became Finnish Socialist Locals. _____

E.K. Yes. my father used to belong to them to.

- C.J. In fact, there's Estabula Harbor, used to be a center for Finnish Dock Workers or loaders. In those days, they used to load the ships by hand. It was tough, brutal work. ~~the~~ the drinking was heavy, so they formed the Temperance Society and after the Society had been in existence for about 6 months they heard the Treasurer's report and it was very favorable. So somebody got up and made a motion and said "How About Everybody Going Out and Getting Drunk!"
- E.K. Now in talking about tough and brutal work, I can remember inventions that the Finns especially, (of course, that was who I was with when I was young,) they would do in order to avoid lifting a heavy load or something, they would invent some kind of a pulley to lift something from one place to another. I mean they credited engineering with all this. Granted maybe our more modern sophisticated things are like that. But I really feel that a lot of our inventions that we have today are from, not only Finnish people, but I mean from all the workers that had to do this heavy, horrible, dirty, dirty heavy work that they invented these things so they wouldn't have to work quite so hard. Then it was taken up by ^{lumber} maybe it was a quicker way to do it. So the factories took up these *Things*.
- C.J. Yes. Well up in the mining country, in the Upper Peninsula, they introduced ~~the~~ ^{one}, they used to have a 2-man drill; they used to ^{re}boar into the rock layer and set the dynamite charges in there, and they used to have a 2-man drill. ~~the~~ the companies introduced the one-man drill and the miners gave it the nickname, the "Widowmaker" Because it was a dangerous thing.
- E.K. Well, let's see now. Let's go on to your, you were telling me where you lived. Did you want to go someplace else?
- DI: No, I was just interested in his finishing about the IWW.
- E.K. Yes. Oh let's talk about. Were you ever a member of
- C.J. No.
- E.K. You never were?
- C.J. ~~My~~ My mother was sort of ~~non-sectarian~~ non-sectarian although she was active in the socialist movement before and after the split. She was never a sectarian. She mixed with everybody. We used to go ~~to~~ to the IWW hall to see their plays and she'd go into every strata of society.
- E.K. Now ~~the~~, before they had the 14th Street Hall and the Detroit Finnish Summer Camp what did they do in the summertime? They just didn't go to a hall?
- C.J. In the summertime? ~~the~~ Traditionally, the Detroit Finnish Summer Camp goes back to Cass Lake. They would rent an area from a farmer, right near Cass Lake, and they'd rent it for the summer. ~~they'd~~ they'd pitch about a dozen tents ^{out} there and they'd camp in a very primitive fashion. Outdoor fires; made a refrigerator by digging a hole in the ground. Then from Cass Lake they headed to Wing Lake which is right in the middle of Birmingham. And that was a very interesting thing. They rented also a patch from a farmer and right adjacent to it was a very wealthy home and they had a diving dock out there. In the summertime they had about 200 of these factory worker Finns come out there and they'd just gobble up the lake. You know, these people couldn't do anything about it. They sure looked. And they built the sound _____
- E.K. Out of what? Out of what, not out of lumber.
- C.J. Yes, out of lumber, yes. Because this was in the early '20's.
- E.K. Oh, that's in the '20's. Someone told me that before they even went up north or out of the city, someone had mentioned that they had picnics along Jefferson Avenue, along the river.

C.J. In fact, we had picnics on Gratiot Avenue right over Connors Creek.

E.K. Oh, there too?

C.J. Connors Creek wasn't put under ground yet and I remember it was very close to Mack Park, which was a Negro baseball park at that time, and the picnic, we had it right on the side of Connors Creek.

E.K. Oh. And how about along the Detroit River?

C.J. And, I don't remember, the IWW had a summer camp. It was exactly 17 miles from City Hall on Jefferson. They used to go out there with an inner-urban car, that was after they had split already. They bought this property, _____, it was called the Finnish Marksmen Club and the property was just condemned for a public school here about, I'd say about 15 years ago.

E.K. Oh, was that the one that we called "Stop-Thrift Four"?

C.J. "Stop-Thrift Four" yes.

E.K. Yes, I know. I went to Stop-Thrift Four, lots of dances.

C.J. You did, eh?

E.K. Yes. Early travel then when you would travel to some place, what did you use?

C.J. By inner-urban. By going to Cass Lake, you went by inner-urban.

E.K. Streetcar or

C.J. Keego Harbor and then you'd get on the motor boat. They'd charge 75¢ for a load to take you to the other end of the lake.

E.K. Oh, that's interesting. How about now your living quarters. Did your family always own a home?

C.J. No. Never owned, my father did, yes.

E.K. Well, did you, when you were a little boy, what kind of apartments or what kind of homes did you live in?

C.J. Well, the first house after we came here in the latter part, it was about August 1915 or in August of 1914 is when, I think it was August 1914. The first house, I remember we lived in was on Antitium, between Shane and Joe Compo and it had gas lights, no bathtub. I remember the battle on Saturday night getting into the washtub and that was the area we lived in.

E.K. Was that a single home?

C.J. That was a single home. One of these old, old Detroit houses.

E.K. And what year did you come to Detroit?

C.J. In 1914 in August.

E.K. And you've always lived in single houses, no apartments?

C.J. Oh, yes. I've lived in apartments.

E.K. But that's after you

C.J. I've lived, I counted the other day, I've lived in Roseville now for 27 years in one house. But previous to the 27 years, I've lived in about 25 different houses. Starting from the east side, I gradually worked up to near the Ford Hospital, then on the east side

Di: You should have a camera and make a photograph

C.J. It's very depressing to go through some of these areas that you, like I've lived in this neighborhood that I grew up in my teens, that around Gillis Avenue and Second and Third.

E.K. And we always took advantage of the Detroit Public Library

C.J. Yes.

E.K. It was open to all children. It's one of the finest organizations we have in the city of Detroit, I feel. The museum also. We took tours of the museum and they didn't restrict it to children with, without, you know with an adult. The children were allowed, of course we never destructed, we weren't destructive.

C.J. Yes. Let's get it back into the other magnet that brought Finns was the Ford 5-Dollar Day that a

E.K. Oh, yes.

C.J. That brought them in from all over and the pattern, are you interested in the pattern of migration to Detroit?

E.K. Certainly.

C.J. Now the tailors who were the small-skilled group came from Toronto. Toronto was the place they had gravitated from Finland. They were already known their trade in the old country and they came to Toronto. And then around 19??, I don't know the exact year for this but there was a strike in what they called the seweybuyouh which mean the big shop. And alot of these tailors were blacklisted, some of them left and they came to Detroit. Now an interesting thing, if you go into an old Detroit directory you can recognize Finnish names. It's interesting to see who was here in 1912, who was here in 1916 and so on. Today, I think we have about possible 30,000 Finns, that's just a guess, in Detroit. I would say like between 20,000 to 30,000 Finns. But in those days, it was a very small group. Well the tailors came from there and then when the copper mines closed up after World War I, the copper prices dropped. There was a migration of workers from the copper area. And also a small

E.K. In the Upper Peninsula?

C.J. Yes. There was also a small migration from the textiles sections in Massachusetts. And then from Canada. See that's where my dad and quite a few people, Finns, that had settled in Canada came here.

E.K. Well, we can go on. Then you lived in various places in Detroit and as you grew up, what schools did you go to?

C.J. To the Johnson, lets see, the Johnson School, the old Burton that used to be the, that was the revolving door. You come in the next day, you had altogether a new bunch of kids.

Di: That was a good school, even today.

C.J. I remember our principal, a biddy, if I may use the term, by the name of Mrs. Miller and she used to drive to school, it was an electric, you could see her coming down 2nd Avenue in an electric car. Soccer was a big game in that school and I remember one time we were playing for the little regional soccer championship for the district and I think the Probridge School, I think it was , and somebody happened to count that they were using 12 players instead of 11, you see. So immediately a fight broke out and we chased these kids across Gratiot up in front of the Grace Hospital and there they were close enough to home, they put up a stand. So we were throwing bricks back and forth. That has nothing to do with the Finns.

E.K. That is. That's social life, you understand.

(End Tape 1, Side 1)

C.J. Okay, let's get into, just before you put that on, let's shut her off for a second. Let's

I remember around 1917 or 1918, in those war years, the IWW was conducting a free speech fight, also in Seattle, Portland where they were strong and in Detroit they did that in Grand Circus Park. And I remember as a kid, I was maybe 9 or 10 years old I had wandered over to Grand Circus Park and I'd see somebody get up on the soap-box or podium and a couple minutes later, the police would be dragging him away and throwing him in the paddy-wagon. And I remember they arrested about a half a dozen, a dozen people that night. I didn't know what the free-speech fight was all about but then later on I realized what it was.

Di: It was a very good technique, though, wasn't it?

C.J. Yes.

Di: The police really didn't want to fill the jail up.

C.J. In fact, I don't know if you're familiar with Upton Sinclair's play, "The Singing Jailbirds?"

Di: Oh, yes. We have that.

C.J. We produced that at the Finn Hall at one time, "The Singing Jailbirds". I remember that. And in San Pedro they filled the jail with them and they turned down the steamheat and these guys started singing, singing and singing.

Di: It's a wonderful story.

E.K. That Upton Sinclair was really something, too. I heard him speak when I was young.

Di: He was the first person I had ever met after all the work I've done with the IWW, the first person I've ever met who actually attended the free-speech fight.

E.K. Oh, I've got another one coming tomorrow!

Di: In Detroit, in Toledo and in many, many cities. But that's really very interesting.

E.K. I've got another one. Did you know Bud Reynolds?

C.J. Yes.

E.K. Was he IWW?

C.J. He was IWW originally. In fact he was with a little group at the old Ford-Highland Park plant who tried to organize the plant back in 19??, around 1912 or 13, way back then.

E.K. He must have been a fabulous man.

C.J. And then he became a Communist and I guess he was a candidate for the Communists in a couple of the election campaigns for governor. Then we went out west and he married a folksinger, not a folksinger, but a woman that a _____ Reynolds, who writes folk music and I guess she's had some

E.K. She's still living.

C.J. I presume so.

E.K. She's quite old, but she's still living.

C.J. Yes, Bud Reynolds, yes, he was a pretty old man, too.

E.K. Shall we try to do a little more with, it's quarter to twelve or so

Di: Anything that you want to

E.K. Let's talk about your high school days.

C.J. I don't think that would be

E.K. Oh, yes. We have to know where you went to school because this is early Detroit history and it works right in with

C.J. Well, that part is

E.K. You graduated from Cass Tech High, I understand.

C.J. Let's get into this IWW area or otherwise if we start going, it's like

E.K. Didn't you give us the whole rest of the day?

C.J. Well, I've got a kind of a sticky-wicked at home, you see. My mother is all alone by herself, she's 94. So you see I have to sort of keep an eye on the household.

E.K. I understand this. Have you been gone very long?

C.J. Ah, well, this morning. So after we conclude, I think I'll probably have to leave unless it disrupts your schedule too much.

E.K. Well, we can get more, maybe in the fall, when you come back or something. You can any time come and tape your. Go ahead, and talk about the IWW

C.J. Well, this thing here goes in quite a lot of detail discussion into the arguments that took place in the Finnish Socialist local

E.K. This is a book.

C.J. When the IWW split away from the, and the founding of that Industrialistic

E.K. When was that published?

C.J. This was published 1916.

E.K. 1916. Then this was an early split in the

C.J. Yes. This was about

E.K. in the Socialist Movement.

C.J. Yes.

E.K. Now you wanted to tell us more about the IWW

C.J. Well, supposing if you're interested, I can translate this thing, a little synopsis. Add a little historical reference to it, and then translate this and then it can be the archivist can, if he's interested, can get a little bit

Di: Well, we're interested, that's certain. Did you ever go up to Work Peoples College?

C.J. No, I did not.

Di: That must have been part of the Finnish people, a group which split

C.J. Yes. That was an IWW College. I think there's a picture, you probably have

Di: I saw that in there and was wonderful. Yes, we have some papers on that and you might enjoy seeing some of the Finnish material. We have some of the plays they put on in Finnish and many pamphlets

E.K. What about our education for our people right here?

C.J. Excuse me for one second, would you be interested in pictures of these Finnish plays actual photographs. There are dozens of those available

Di: Oh, yes. That would be wonderful. If you could get them for us, we could make copies and give them back to you.

C.J. Yes. Well, I think I can get some that, you see, at one time, they had a habit of having professional photographers come in and photograph every one of their major plays.

Di: Oh, really! Please, we have a great many people are very interested in the theatre and as it applied to the

E.K. His mother was a good actress.

- Di: Bring them in and let us see that, that would be wonderful.
- C.J. Let's see, I don't know if I
- Di: We could copy them or give you copies, do all kinds of things
- C.J. Well I think we might meet some kindhearted people and I'll explain to them what, what is being done, they'd be happy to contribute them to you.
- Di: That's a very important
- E.K. I asked you something about, did you remember any Palmer Raids and you said you didn't remember the actual raids.
- C.J. No. I never, I knew they had taken place and I was aware of the fact that there was sort of a, what would we say, sort of a worry among the Finns about the raids. An apprehension that they were taking
- E.K. Yes. Tell us about this, how about, why would they be apprehensive about it?
- C.J. Well, because they were first placed, as we indicated before, they were, among the immigrant people that were active in the union movement, there wasn't only the fear of the employer, losing the job, but there was also this immigrant business. You didn't know the language and you felt like you were sort of an auslander, you know. And these two combined together
- E.K. Did they believe in the war?
- C.J. No. The ones that were, didn't register, obviously didn't believe in the war. Some of them registered and some did not.
- E.K. And some of them were
- C.J. Some of them were afraid not to register because there was always the threat of possible deportation or
- Di: With passing of those syndicalist laws they had good reason to be afraid.
- C.J. That's correct.
- E.K. So they, if they didn't register, they were always afraid of being picked up?
- C.J. Well, of course. The law probably said if you didn't register, why, you're subject to deportation and a
- E.K. But the Socialist party actually had a stand against the war.
- C.J. Well, let's see now. In 1917, the St. Louis convention of the Socialist Party had this question up and there was a division there whether to support the war or not to support it.
- E.K. And many didn't
- C.J. Yes, that's right.
- E.K. So they just didn't register and then why didn't they get picked up?
- C.J. Yes, in the same way, as in, World War I broke out in Europe in 1914 the big thing that split the European Socialist movement was the fact that the German Socialists voted

were credits to the Government, to carry the war on, you see. And what created the division among the Pro-War and the Anti-War, forcing the Socialist movement then to split it, you see.

E.K. Yes. So.

Di: Worldwide?

C.J. Worldwide, yes.

E.K. So in this country, if the immigrants did not register, it was a form of protest.

C.J. Yes, it was against the war, yes.

M.B. When did your team get to run, I'm trying to think, you know for president

C.J. You'd run about 3 times, I believe

E.K. Eugene Debb's?

C.J. The time that he got the 900,000 votes, and by the way I remember that was the election of 1916. They used to have a habit in campus marshes, you know that opposite Kennedy Square, there was the old Ponchatrain Hotel and they didn't have any television or radio, so they used to get the election returns by telegraph and they would show movies from the Ponchatrain Hotel across to where the, I think, I don't recall the name of the real estate building or something. They had a screen there and they'd show movies and in between they'd show these telegraphic results on the

E.K. Oh, on the wall outside?

C.J. On the, Yes, the regular movie and the people

Di: Where Sam's used to be there?

C.J. No. You know where the Finlay Theatre was?

Di: Yes.

C.J. Right towards the County, it was kind of

Di: Isn't that interesting. I suppose quite a crowd would gather.

C.J. Oh, yes. The square would be full and I remember Wilson and Hughes, I think we were running it at that time.

E.K. And Eugene Debb's ran that year.

C.J. I believe Debb's that year.

E.K. Did you ever hear Debb's speak?

C.J. No, no.

E.K. And you, why didn't you hear Debb's speak?

- C.J. Well I was, after all, the areas that he traveled wasn't always accessible, you know, and transportation wasn't as it is today.
- E.K. Yes, well I suppose you're right. But I'm sure he traveled here as
- C.J. Well, he probably was, yes
- Di: Were you in Detroit when Bill Haly came? ^[Haywood?]
- C.J. I was probably in Detroit but I don't recall seeing Mr. Haly. ^[Haywood?]
- E.K. How about any of the others, Miss ^{Elizabeth} Gurley Flynn?
- C.J. No, I've never seen them in Detroit
- E.K. You've never heard
- Di: Let's hear more about the IWW in Detroit or about the Socialists
- E.K. Or about the Communists dealing. We asked about when Communism, when you can remember when Communism started and you were talking about Bridgeman, Michigan.
- C.J. Yes. That was where the convention of the communists was being held and they were arrested and there was a, I believe under the Criminal Syndicalism Law and the indictments were kept up to the time when Patrick O'Brien became Attorney General of Michigan. He squashed the indictments.
- E.K. Oh.
- C.J. And by the way
- Di: And those laws are still on the books, aren't they?
- C.J. I believe so. Now Pat O'Brien, there was a, in the copper country strike in 1913, see all of the legislative and judicial machinery up north was under the control of the mining companies and Patrick O'Brien, who was a judge up there, he was the only one that took a position on the miners when they were illegally arrested. So he was not only Johnny-Come-Lately in Detroit but he was, has a good tradition of really Jeffersonian approach to justice. Because up there there was only one kind of justice as far as the mining companies were concerned.
- Di: Patrick O'Brien
- C.J. Patrick O'Brien, yes. He was quite a guy.
- E.K. Um, how long can you give us today?
- C.J. Well, today not very much, more possibly a half hour but I might be able. I'll tell you what I'll do. I have a taper and if you want to mail me some questions I'll put it on tape and then mail it and you can call it and ^{do} what you want

E.K. Was your father a Socialist?

C.J. No my father was not. My mother was.

E.K. Your mother was

C.J. My mother was a Socialist. And then you see there was a, sort of a, what do I want to call it, acotomy, but a, you had this first ~~net~~uring of Socialism in the home environment by the publications coming in, the papers coming in and then in school as she indicated, there's a washing down of these ideas. I can remember one experience I had with a grammar school, 7th grade social science teacher. I don't recall what we were talking about but being a kid, I had repeated something that I heard that, well, Karl Marx wrote, interpreted how everything was going to, he indicated already back then what was going to happen. And he had the right idea. Her answer was well, some people go into the pyramids and into the caves and they see these stone writings on there, they also predict what is going to happen, in the future.

E.K. Didn't you argue about that?

C.J. Well, I couldn't

Di: Couldn't argue with the teacher.

E.K. Well, where do you want to go to from here? We spoke, let's see. We were talking about the IWW, but did you think you finished your IWW knowledge?

C.J. Uh, no. there's all kinds of, if you get into, there's a lot of these little schematic and sectarian arguments that took place between the Socialists and the IWW over the years

Di: I think we can get into that on another, I could do that with you, if you'd be willing to come down another day this summer.

E.K. How about then, when you, about your work experience, when you were working and you, what kind of work did you do that you were in the UAW or

C.J. Well, I worked in semi-skilled work and I worked generally in the smaller shops. I worked, or the biggest shop I ever worked in was Motor Products. But generally I was around the smaller shops and because of that I belonged to what was called a Miscellaneous Union. That was Local 157. I was the 45th member to join that. But that was primarily a local of skilled craftsmen and I, in a little shop, were semi-skilled workers so were a, we weren't, they were trying to build up the concept of industrial unionism, but there was still sort of a craft aristocracy there. You might be a helluva good union guy, but after all you're only semi-skilled worker. But a

Di: There's a new spirit of that, isn't there now.

C.J. Yes, there seems to be. Well then on the way to about 1938 I got a job at Martin Electric and Martin Electric was an unorganized shop and a friend of mine and I worked in there. We started organizing this shop and we got fired. So they thought they were dealing just with youngsters, you know. So we went down to the Labor Board and we start pushing the Labor Board, and the Labor Board got in touch with the management and they realized that they were going to have a problem. So they hired

us back and signed a contract. Then I ran for the Shop Committee and this other guy, myself, we'd done all the preliminary work, you know

E.K. Who was the other man?

C.J. His name was Dick, he was a musician, I can't remember his name.

E.K. And then what happened with you two?

C.J. Well, we both ran for the Shop Committee, in spite of the fact that we had done all of the labor work and the pushing and got the, we couldn't elected to Shop Committee because in the process of organizing all these guys who were company people joined the union too and they elected their own.

E.K. Their own company men. Well, what kind of work did you do?

C.J. Well I was rebuilding welding transformers. That's in the shop. I don't know if you know whether a welding transformer, it converts the current so its suitable for welding.

E.K. So then

C.J. From then I went into the Army from Martin Electric. And at that time I was

Di: When would this be, around 1941?

C.J. 1942. 1941 I was on the Executive Board of Local 155 and I got a military leave . I was in the army for 42 months.

E.K. Let's go back a little bit. We had a war against Fascism in this country. It wasn't toted as such today, but there was a great resistance when Hitler came into power. Do you remember these

C.J. Well, here's a Finnish lad that during the Spanish Civil War, a friend of mine who was killed in Spain, there's a, right here's one that deals with him. He was a member of our Finnish group

Di: Who was that?

C.J. Frank Peterson.

E.K. Frank Peterson. We called him Ed because I knew him when he was little

C.J. Was he from Wayne or I think it was _____ University in Michigan.

E.K. Now did you have any involvement with these. You never went to Spain.

C.J. No.

E.K. Were these friends of yours who were in this, these are your piers now you're talking about. How did you get together with them, or what did you do?

C.J. What do you mean now?

E.K. Well now, you had a whole group of your own. I know because I can remember that part of it and what did you do? Did you have, what did you call your group? What were you doing?

- C.J. We were active in the Unemployment Council and the Finnish Athletic Club and generally around the Finnish movement and the labor movement and the
- E.K. Now when you speak about the labor movement
- C.J. The UAW.
- E.K. The UAW. How early?
- C.J. Well, from its inception in 1936.
- E.K. But I can remember you before that. What were you doing? You knew Frank Peterson before that.
- C.J. Oh, yes. Frank I knew well because I knew his mother and
- E.K. When did you study Marxism? Together, now I
- Di: I can make a copy of that if you like
- C.J. Well, I've been a reader, not only Marxism. I read everything from Wall Street Journal to the Daily Worker and I was in my own viewpoint on it and I believe in reading everything because
- E.K. Did you belong to the Communist party with these people?
- C.J. Peterson, no.
- E.K. And did you after that?
- C.J. No.
- E.K. No. You never have
- C.J. NO.
- E.K. No. Well that's one of the things I wanted to get into was the reason
- C.J. I worked around, in fact, when I was recording secretary of Local 155, the president of the union was a Communist, John Anderson. I worked around him and with him and had no disagreement with him, but that's
- Di: You must have something interesting to say on the days Fascism was, that's something you have studied so much. That is UAW Fascism
- C.J. Oh, yes. In fact, in going through this Sugar file, yes, that's quite an interesting collection, in fact, my friend is up there visiting Mrs. Sugar now. I don't know when that project is going to get off the ground because the professor has to finish his second volume on the work he's doing.
- Di: Which professor?
- C.J. He's from Lewis and Clark, I think his name is Kruden, I believe
- Di: Kruden?
- C.J. Yes, I believe so. He's a former Wayne student

- E.K. Let's talk about when you went into the shops and that was the first electric shops that you helped organize. Then did you do anymore?
- C.J. Oh, yes. In Local 155 we signed up, I think as many Ford workers as any local in the city. Because in that area there was a large Italian population remained there, and many of these Italians were Ford workers and once the feeling that organization was possible, it began to spread among the workers was the feeling that "Well, I'm not going to get canned if I join the union." These people just flocked in there and
- E.K. First we had the CIO before even the UAW then.
- C.J. Yes.
- E.K. So do you remember what you did with the CIO before the UAW? Or did you do anything?
- C.J. No, now wait a minute
- Di: The CIO came in during the GM strike, but there was already
- C.J. AF of L . UAW-AF of L was here, yes.
- E.K. Oh
- C.J. I belonged to that for a short period when I went to Motor Products and the AF of L still maintained to do the organization for years afterward but it was never a decisive force in the. I think the last place that I recall them having anything to do was McCord Radio had an AF of L local.
- E.K. What do you think about the unions today?
- C.J. Well, it's a mixed bag. The idealism is gone, you see. And it's been my judgment, I may be wrong, whenever these unions get very, very wealthy they get large treasuries, they have a tendency to lose their perspective. And another thing, you see, when you join the union, here's what's happened to them. When you join a union before the union shops came in, the only people you had in the unions, were people that believed in unions and were dedicated union people. When it became the union shop, everybody had to join then you took in people with all kinds of opinions, some were anti-union. The result was that cohesiveness and understanding had thinned down.
- E.K. Why were these people believing in unions before there were any unions? Why did they start believing in unions?
- C.J. Well, that's a, you always have the pioneers in everything. Somebody believes in vaccination and somebody doesn't.
- E.K. Well what about the long hours and everything.
- C.J. Well, of course, that's always, that's the basic thing.
- E.K. Don't you think it was just working conditions and the long hours, I mean, these people, somebody fought against this stuff and brought about the 8hour day and things like this.
- C.J. Yes, that's right.
- E.K. My father tells, of course, maybe you're too young, but he, my mother told then in her tape about 12, 14, 16 hour days. Dad is a little mixed up but I think he mentioned something about long hours and you did mention about the saloons, ^{and the} ~~and the~~ temperance unions that they worked such long hours and hard brutal work. Today's people don't

understand this, that they don't have to work much

Di: Isn't it strange then in 70 years they haven't shortened it more

E.K. Yes, that's true.

C.J. Then the speed-up, of course, the rate of work in Detroit auto factories was absolutely a killing thing because you didn't, for the first time they got so you were going all the time. You didn't

E.K. Bisco tells me that they're speeding up the line. He worked in Dodge didn't he, number 3 here

C.J. Yes.

E.K. He just retired, you know, about a year or so. He said he feels terribly sorry for these young men there now because, really they have put in the speed-up system and he said, Why don't they do something. He just

Di: Well, wasn't that the basis, the real basis of their strike?

E.K. Yes. He said, "He can't understand because then the quality of work is poor and then he said the ones that really want to keep up with theres, ^{and said} they're killing themselves. This is wrong. So they don't really realize what they're doing. I don't think their educational system in the locals in the unions are very

C.J. Well, let me tell you a thing about that. That touches a very tender spot. In all the years I was in the shops I found possible 10% of the workers had any conception or any knowledge of American labor history. They don't know the origin of the 8 hour day, they don't know the origin of unemployment insurance and they don't know where these social benefits came from. But these were people

M.B. They don't?

C.J. They don't. They're absolutely

M.B. ... means. The, in those early days everybody who was active and interested attended and they had a very close relationship as to what was going on. Today ~~was~~ just don't. It was shop stewards

E.K. I know my children don't understand

M.B. I don't know that much about the UAW but in the, aren't the shop stewards supposed to or something of that kind, I don't know how that works.

C.J. Well, look at 1913 at the copper strike. Look how closely knit those people were. Of course, they were being brutalized by every force up there and that tended to draw them together. But the, your understanding of the labor movement is. they do have it on this level. I say, for example, in the Democratic Liberal Politics, they understand that. But as far as their own labor history, with the exception of the few who have gone to courses of some sort

Di: Well, that's why we are here, to help

E.K. That's why we're doing this history, here. Somebody is gonna write something that's going to smash right through to the

Di: There was a period in the '30's when some members of the IWW were against the signing of any contract because they felt that you were indenturing yourself, so to speak, and signing away your right to object and your right to strike and it was a commitment

that many of them thought should never be made by a labor union. They might have been right.

- M.B. But anyone still, anyone still doesn't sign contracts and dear old Bill McCar, way back, used to say, that he thinks this business of signing contracts is dangerous and he would repeat what had, how they did it England and he tells that if there wasn't a contract, then people felt they had something they had to fight for, but when it was written on paper there, they have it.
- C.J. Well, what I think what Might be, like in every movement, the IWW, the Socialists, as you might mention that as the sectarianism, they wanted to be pure. This is our idea and unless it is this way, and absolutely pure, we don't want to deal with it.
- Di: And that's always worked
- C.J. Yes.
- E.K. This a, I lost track of what I was going to ask him, a one of the reasons why we're doing these tapes, as I told you, was just to get the background and why people would have a union in the first place. But, of course, today they feel that you can't take it away from them. And they don't even realize when they are being brutalized like speed-up. Now they say life in a shop is intolerable, social studies show, you know. But they don't do anything about it. Why this lethargy?
- C.J. Well, how do you explain the situation like the Teamsters?
- E.K. That's another thing that we've, my parents told me to ask down here and ask some of these people that are in the labor movement. What are they saying about the Teamsters. What are the
- C.J. You see the Teamsters, the individual Teamsters, they say, fall into this category, generally without blackening everybody because he have a difference in people, some people have more understanding than others. But in general they don't have any concern or outlook outside of their own immediate pay. The Teamsters Union has gotten relatively good conditions. "I'm getting mine so why should I mess with that other." That's. Then you get these terrific salaries of labor leaders. Now an ideal situation would be, it's again my own judgment of the thing, in an industry, for example. Say if you're a tool and dye organizer and the tool and dye makers pay is say \$250 dollars a week. Then the president of that local should get what the top man in the category gets plus expenses. None of this 25, 50, 75, 100,000 dollars. See that corrupts.
- E.K. Now you were in this group with these men, I hate to change the subject, but
- C.J. Go ahead
- E.K. You were in a group with these men that you were talking about that went to Spain. Why did they want to go to Spain?
- C.J. Well, here's, can I read to you from the bottom of this Detroit News article?
- E.K. Sure. Fine.
- C.J. It says, none of these boys was a soldier-of-fortune type. Robert Taylor, secretary of the Detroit Union of Friends of the friends of Spanish Democracy stated, "There are five, for more than a hundred in Detroit, who join the lawless troops because they were anti-fascist. They believed in the principles of Democracy so sincerely that they are ready to take a gun and fight for them.

Although they died in Spain in a war that had no outward concern for their own nation, the principles involved are international. We believe that the Fascist threat is just as important to Americans at home as it is to the Spanish abroad." Now this was in the '30's and a few years later you had Hitler.

E.K. Yes. Well Hitler won in Spain. I mean this was Fascist forces won in Spain.

M.B. Yes, and they felt that this was the place where they can stop it.

Di: What was the date of that article

C.J. Let's see, in the, I don't know if we can get a clue on this or not. It was towards the end of the, it's unfortunate that the

Di: It's about 1938 probably.

C.J. Yes. It's a Detroit News. Now they died in 1937.

Di: It must have been 1938, '39.

C.J. Yes, it's possible. Let's see he joined the, in the Prairie. It was perhaps the best known of the Detroit _____. He joined the Spanish forces in February of '37 and he was killed in action in Grenedy last October. So that would be '38, I would guess. Now this guy here, this Peter Krauss was a personal friend of mine and Steve Corduran, I met him in the unemployment room.

Di: You must have been very affected by that.

E.K. Do you remember the Congress against War and Fascism?

C.J. Yes.

E.K. Those were already in '35 and '36.

C.J. Oh, now. I was a delegate to one of those Congresses from the Finnish Club

E.K. Who organized those. I see that they never have been written and there's a lot of things written and I see they've never been mentioned hardly in any writing even though I've done an in-depth study with the history, a social history, the way the people lived and what they did about their commission.

C.J. Well one of the leading movers in that, you see, that was sort of an international movement and a very well known French writer, Andre Barboos, perhaps you have, he was one of the organizers in France but they also had international connections you see. Because the Hitler threat was growing and growing and it grew liberals and left-wingers in a pretty broad spectrum of people.

E.K. I remember attending those. But do you know that I do not know who organized these Congresses, against foreign fascism because I attended two - one in Cleveland and one in Detroit and I'm particularly interested to know who were the movers? Why could they get, did you know they had delegates, we had delegates from every conceivable organization. I know the first year I went in for the YWCA from Cincinnati, Ohio. The second year I was a delegate from the Young Communists League, because already we were getting quite thickly into the Communist sector. So here I was and why did it come about that the first year I was a representative from the Young Women's Christian Association, you know. I mean, I belong to it, granted. But we were so interested and it was throughout the whole YWCA and so I wanted to go and I think I was about the only one interested in going away from home for that week and in my

age group. And I was about 15 or so.

C.J. Well you see that there are some people are little more fore-sighted politically than others and they can see it. Now some people didn't become aware of the threat to this country from these forces until Pearl Harbor, you see, that just jolted it ahead. But by then it's pretty late, you see. But there's some way

E.K. Well, I was anti-war up until

C.J. Well, I mean it was a ~~grand~~^{growing} movement, a growing movement. In some ways, the CIO, first you have a handful and then all of a sudden it fills up. Now one of the experiences that I had when I was in 157, we used to meet in the Hoffman Building. That was the headquarters of the Auto Workers at that time and we used to meet in a room, it was _____ number 45. So there were about 45 of us in a room and we took up a collection to pay for the room with. And Lo and behold about 4 or 5 months after that I go to a meeting and there are hundreds of people there. It was just a flood.

E.K. Do you remember the early meetings when you had to show your card before you got into that door?

C.J. Well, that's still used sometimes.

E.K. It's still used sometimes, but not as much

C.J. Well, nowadays, after all, employment is pretty well stabalized. If you work in a shop you know everybody in the shop so there's no point, like if I were to come here I wouldnt have to identify myself to you because you know me.

E.K. We're trying to show terror in things too, in these tapes and these stories that we will be writing and what we feared in the early days and, of course, I was such a child, I didn't consider it up here. I just thought well it was like a ticket, an admission ticket, ~~when~~ my father had to show his card. Now when my mother joined the Women's Auxiliary too in the UAW, we had to have that card or you did not get in that door. It didn't matter if the people knew you or not.

C.J. Well, that's as I say, it's a practice that's different with each

E.K. organization. So these, alot of these things that we're trying to show because history is written with this type of thing. You have to show why these things evolved.

C.J. I think we got to get a little bit more closely on this, we have a

E.K. It comes, it comes. Even though you jump around. The story is there. It's on the tape. You have to leave already?

C.J. Yes, very shortly, say in another 15 minutes.

E.K. Well, what would you like to say? Tell me what you'd like to talk about.

C.J. Well, I can't suggest, maybe you can stimulate my brain cells by

Di: How about something about the Finnish people, we'll wind that up so

C.J. Finnish people? In what area, now?

Di: Ideological, how about for starters

E.K. She likes that

C.J. What period of time?

Di: We've been talking about the early times, let's talk about since World War II. That would be interesting.

C.J. Well. That again is an area where the ethnic strand has kind of worn thin and is now coming back in a sort of a _____ fashion. You know what I mean. You start becoming aware of your traditions or your roots and it's the things to do so you can say, get us and say, Boy, I'm a Finn.

Di: Isn't that

C.J. You see, well, it's good in a way, it depends on, you see, a national conception is a very fine thing, ~~if~~ it doesn't become a supernational thing, like in Hitler's period. That I agree with. It's a very good thing as long as it is a good, honest search for roots as well as doing it. Doing it because it is the thing to do, you know.

Di: Yes.

C.J. Now among the younger Finns today, there are so many of them. See when the Finns first came, I'll give you a good indication of that. When the Finns first came here and they had children and in the early years of there migration to this continent, but the early years here, the names would be _____, you see. They hung these terrific monacles on these kids and when the kid would go to school, the teacher would no from nothing. Today they, you have these famous names, Bridget and so on. Daryl, Vickie and this sort of thing.

E.K. Daryl, Douglas. Kevin

Di: Jason

E.K. Jason.

C.J. Well, Douglas and those are legitimate names when you go out, you know. That's true, I think, of other national groups.

E.K. Yes. And then you think identity is good only in a certain area or

Di: He doesn't like the self-consciousness of it probably.

C.J. Now for example, my name is Jay, ^{you see, and} when I come into a, and incidentally history of the name was in years ago when we were naturalized, we had a change of name because the pronunciation was always difficult.

Di: Like Jankela?

C.J. Yes. It wasn't that.

E.K. What was it?

C.J. Julka

E.K. Julka. J-U-L-K-A

C.J. It was always mispronounced so I picked up a nickname like teenage, like C.J. and everybody used it so I said lets make that official, you see.

- E.K. So that's his nickname, and his last name is spelled JAY. Now so it's a
- C.J. So when I go to a, or meet a Finnish group, I'm introduced someplace when I meet some good people and some Finn will be talking to me and ask me my name, I say Charles Jay, and then say, "You're not Finnish are you?" "Oh, yes, yes." See I don't make any bones about it, why I'm not Finnish, There's no, I have no shame or hatred of it. In fact, I'm proud of it, but in a positive sense, not in a
- E.K. You had to get naturalized, too?
- C.J. Yes, I did. My dad got naturalized after my maturity, you see.
- E.K. Oh, so
- C.J. So, I've been a citizen of four countries. In 1918, the Finns were Russi adominated country and every Finn that came before 1918, and their citizenship is subject to Russian national, you see. So that the subject of Finland, Russia and of his majesty's empire at one time, in Canada, I was Canadian subject. So I'm like Socrates. I'm not an athenian or a greek, but a citizen of the world. But an American basically in beliefs and
- E.K. A capitalist
- C.J. Well, I wouldn't say that, unless you're real smart. You know, if you have any further interest in the Finnish language Finn will never pronounce 2 consonants in a row. If you take a name like Truman a Finn will call it "Ruman", you see they dropped the T. And you take a word like "skunk" you'll drop the S and say "Kunk". They drop the first letter but being so honest they feel they have to add something, so they add another letter on the end. So Skunk becomes "Kunke".
- Di: Well that explains the whole Englistic
- E.K. "ruman" for Truman.
- C.J. In fact, there's a very amusing story about this one Finn that went to Windsor and all, the time of Truman's administration and he came back and the immigration man asked him, "Are you a resident of the United States" And the Finn says, "You don't fool me, Ruman's the president."
- Di: I've never heard that before.
- E.K. Well, in the McCarthy period did they do much to the Finns? I mean to
- C.J. Yes, they visited them and tried to intimidate them and, in fact, my wife got visited a couple of times and, in fact, was pressured out of teaching because of that. And although she was not connected with anything. But she had been active in the union
- E.K. And the Finnish Socialists. She was our choir, chorus director for years. She was very beloved by the people, and was a very gentle lady.
- C.J. Oh, thank you.
- E.K. So she, was she a music teacher?

C.J. No, she was in art.

E.K. She was a very cultural, aware, so then she did it also for our older ladies and they were all older than she was, I think. So they just adored her because you know, she was one of the young ones and my mother misses her so much because

C.J. As I say, I'll get, if the Library's interested, I'll get these photographs of these plays because

Di: We would love them, we are much interested in that, truly we are and if you could bring them in

C.J. Because I thought it was an amateur group, ^{they} had been in it so long that towards the end of the '30's, the Finns reached almost a professional level ^{in some} of their productions.

Di: We have alot of requests from people who want to see the Federal Writers Project plays and we have a few of them, mostly

E.K. We don't have any federal help in our halls or anything. We carried everything. People were very generous with their money. They aren't today.