

IRON MOUNTAIN –THE BLENDING OF MANY CULTURES

[Born From Iron: Iron Mountain, Michigan, 1879-1979 by Mary Louise Dulan, pp. 138-150]

[NOTE: The photographs and captions have been added to the following articles.]

THE BLENDING OF MANY CULTURES

By Mary Louise Dulan

The birth of Iron Mountain in 1879 signalled [*sic – signaled*] the arrival of people from many nations. The Boston and New York companies who owned the iron mines sought out the Cornishmen, who were said to have an eye for ore and a disposition for the monotonous environment of the mine, in addition to valuable mining experience. Cornwall's once-rich tin and copper mines had run out, and its miners were welcomed to the Upper Peninsula. They usually became the mine captains, shift bosses, and pump men.

It was common knowledge that "You can't get a Frenchman underground." So the French who came from Canada, with their love of the woods, worked in the lumber camps or were the carpenters at the mines.

The Scandinavian countries were represented in Iron Mountain with two prevalent groups: the Swedes and the Finnish. The hard-working Swedes, who chose the Upper Peninsula because it was so much like their homeland, found work in the mines and lumber camps. The Finnish had a great love for the land and settled to raise their families and build farms in the Upper Peninsula.

The Italians, with their love for life, found a good life in Iron Mountain. Dependable and thrifty, they found jobs in the mines. There was land to plant their beloved gardens, and often space to keep a cow. In the fall, there was money enough to buy grapes and make wine.

The British Isles were represented in Iron Mountain by the Welsh, Scotch, English and Irish. Peoples of Eastern

Europe also came, the Germans, Polish, Lithuanians and Hungarians. The immigrants from Yugoslavian states were called "Austrian" no matter what their nationality might be. The Croatian, Serbian and Slovenian people came to the Upper Peninsula to work in the mining and lumbering camps.

Among the Jewish settlers was **Abe Sackim**, who came to Iron Mountain as an itinerant peddler, and stayed to found the **A. Sackim Company**.

The Arab settlers were represented in Iron Mountain, one of the early men being **Sam Jacobs**, who traveled from Lebanon and later opened a jewelry store in Iron Mountain.

The montage of nations which has contributed settlers to Iron Mountain has allowed each in its own way to contribute a special input into our community's growth and development. Following are several predominant nationalities that helped create the city of Iron Mountain. The skills, talents and traditions of these people have left their mark upon Iron Mountain, both past and present.

THE COUSIN JACK

By Joanne Black

"For the miner life was nasty, brutish, and short, with endless physical toil and often marginal poverty, 10 hours a day being spent underground, except mercifully on Sundays." Their working days were finished before 40, and few ever reached 60 years of age.

Cornwall is a region in the extreme southwest part of England. Here the secrets of mining were held for centuries. The Cornish miner, long ago, solved all the practical problems of blasting, timbering, hoisting, flooding and ventilating. They invented a language used in mining camps the world over: "lode," a vein of ore; "vug,"

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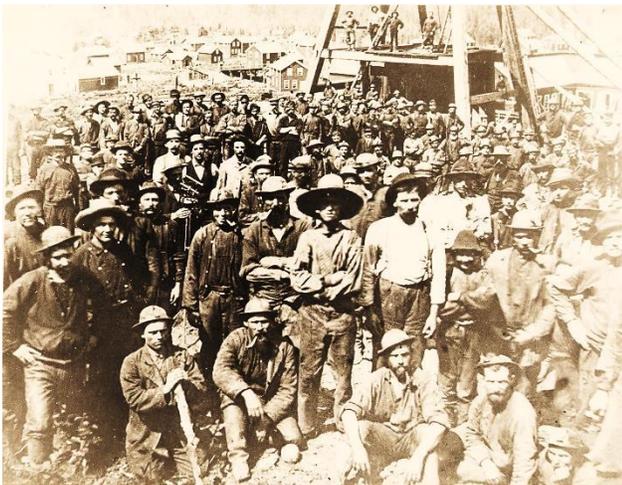
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cavity; “stope,” chamber of excavation; and “deads,” waste rock.

But even in the best of times, conditions were barely endurable. Employment of every member of the family, even the children, was necessary for its existence. Children separated “deads” from ore, working nine to ten-hour shifts. Women worked above ground, hammering ore to reduce it to a smaller grade, and young girls pounded it with a flat iron to half inch marble size.

Worn out copper and tin mines, poor management, and new deposits discovered in other parts of the world resulted in immigration, the only solution to the widespread misery and unemployment. Families, using their homes as security for cash, sent the young and the strong to the United States. They traveled by steerage and arrived possessing only their labor and skills.

The Cornish began mining in northern Michigan as early as 1849. They settled first in the copper country of the Keweenaw Peninsula. The Cliff Mine, one of the earliest, was manned almost entirely by Cornish miners. Life was extremely difficult, though they adapted well to the climate.



Chapin Mine with Chapin Location, ca. spring or summer, 1880: This early view of

Iron Mountain was probably taken in the spring or summer of 1880. The camera is facing west toward Pine Mountain. The Menominee Mining Company Store, a large two-story white building, is located in the upper left and more of the settlement can be seen in the background. Notice that with the exception of the company store all of the buildings seem to be painted the same color – traditionally rusty red. These buildings probably belonged to the mining company, as many mining companies erected houses and boarding houses for their employees. Rent or room and board was subtracted from the employees’ wages at the end of each month. Building operations began at both the mine location and the newly-platted townsite in early winter 1879-1880. Just before Christmas Benjamin Marchand opened a boarding house which was crowded to the limit until Jerome Rayome opened another one two weeks later. Work on the first seven shafts was completed under the supervision of Captain John Wicks and Captain Elisha Morcom during the winter. The shaft house appears much more substantial than the makeshift hoisting apparatus in use the previous fall. *[Menominee Range Historical Museum]*

Their previous knowledge of mining enabled the Cornish to obtain top-paying jobs. By 1882, almost all the captains, superintendents and shift bosses were Cornish. One of the most respected people in a mining town as the Cornish mining captain. “Cousin Jack,” later a term of endearment, denoted envy, jealousy and even hatred, in the early struggle for survival. It appeared that every mine position was reserved for another “cousin” from Cornwall. The mine worked ten-hour shifts in gangs or “pairs” which might have 2, 4 or 6 men. More than six was a “party.” They instituted a system of contract direct bargaining with the company, a holdover from Cornwall “Saarvey Day.”

Work clothing included heavy pants and coats and flannel underwear. They wore

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belts, not suspenders like the loggers, to enable their arms to be free to climb ladders. Their hard hats were made of a mixture of wood and resin, with a lump of clay on the top to anchor a candle. Extra candles were hung from coat buttons.

“Cousin Jack” was considered an expert miner, and “Cousin Jenny,” an expert cook. Traditional meat pies called pasties were made of “mayt” (meat), “turmits” (turnips), “tatys” (potatoes) and “l’onyons” (onions). These were wrapped in newspaper and carried daily into the mine, to be heated on a shovel held over a candle, and eaten with a flask of hot tea. Other favorites still eaten today are saffron buns and scalded cream.



Central Methodist Episcopal Church, 112 West B Street, Iron Mountain, ca. 1890-1900: The Central Methodist Episcopal Church was dedicated May 26, 1889, and this photograph, taken by Jorgen J. Eskil, probably dates shortly thereafter. The corner of the parsonage can be seen at the right, and a corner of the Iron Mountain Co-Operative Society, located in the Spencer Block, is visible at the left. The church was destroyed by fire January 5, 1944. *[Menominee Range Historical Museum]*

The Cornish were of the Methodist faith and deeply religious. Their white wooden churches are seen in every mining town. They were generally the finest singers in

the community, and sang hymns brought from England. Laymen took turns preaching sermons. Clergymen from the old country were much in demand, and many came to the Upper Peninsula.



Unidentified Store, Rundle Brothers Hardware Store, Seibert’s Drug Store, 327, 329 and 333 South Stephenson Avenue, Iron Mountain, ca. 1885-1890: An early Iron Mountain band posed in front of Rundle Bros. Hardware and Seibert’s Drug Store during the mid-1880’s. George F. Seibert took over as sole manager of the Schaller & Co. Drug Store on the northeast corner of South Stephenson Avenue and Hughitt Street in mid-March, 1884. Thomas Rundle and Alfred J. Rundle were selling hardware and mining supplies from their two-story frame building by 1885. By the end of the decade the Rundle brothers had moved to their opera house building at 105-107 West Ludington Street, where the Iron Mountain Post Office now stands. At the Ludington Street site the opera house was on the second floor and the hardware store was located on the ground floor. *[Gene Derwinski/Dick Ferris Photo]*

The Cornish were good athletes, outstanding in wrestling, footraces, and hand-drilling of rock. Their grand tournament of Community Fair also included “hop-step-jump,” hammer throw, three-hundred-yard dash, and the greasy pole climb.

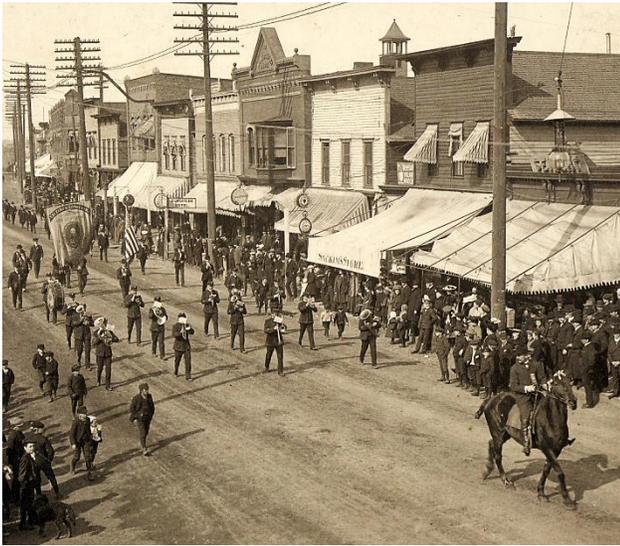
Typical Cornish names are still numerous in the Upper Peninsula telephone directories: **Trevitch,**

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Tregonnoun, Trevarrow, Palglaze, Penberthy, etc. The saying goes “Tre, Poll, Pen, all begin the names of Cornishmen.”

Iron Mountain was one of the earliest mining towns, and many Cornishmen settled here. These people and their descendants contributed much to the growth and life of Iron Mountain. Following are only a sample of Cornishmen who helped Iron Mountain develop.



East Side of the 300 Block of South Stephenson Avenue, Iron Mountain, ca. 1905: The Victoria Lodge #262 of the Order of the Sons of St. George, a Cornish fraternal group, marched down Stephenson Avenue in formation behind a band in about 1905. The bandstand at the northwest corner of the intersection of South Stephenson Avenue and East Ludington Street can be seen at the far left. The man on horseback leading the procession may have been Jack Eslick. Seibert’s Drug Store (George Frederick Seibert) stood at the corner (333) before 1892. Sam Cudlip, a long-time employee at Seibert’s, was running Cudlip’s Drug Store in the same building by 1925. The building was razed in 1969. At 327-331 Abe Sackim ran The Paris Store, a clothing store, prior to 1902. The business was the Abe Sackim Company by 1920 and was still operating in the 1950’s.

In 1892 A.M. Oppenheim operated The Fair at 325-327, selling dry goods and clothing. A photo dating prior to 1892 shows the Rundle Brothers operating a hardware and mining supply store here. In 1913 Joseph De Concini ran The Bank Buffet at 323. B. Kramer and Company operated a billiard parlor and sold cigars and liquor at this site in 1907. At 317-319 John I. Khoury ran The Boston Store, selling clothing, in 1913. In 1907 Khoury’s store only occupied 319 and Archie Lanquette ran a restaurant at 321. By 1907 Rahm and Will Jewelers (Gust Rahm and Louis J. Will) were operating at 313 (today 315). By 1925 the Fugere Brothers sold men’s furnishings and shoes at 311-315. In 1913 Gust P. Johnson ran a dry goods store at 311, and was in partnership with John Hanson here in 1907. Michael Khoury sold fruits and confectionery at 305 by 1913 and was still there in 1925. G.F. Gensch ran his hardware store at 301-303 in 1913. William G. Sundstrom had a hardware store here by 1902 and was still operating in 1907. Rian’s Hardware was here by 1925. *[Menominee Range Historical Museum]*



200 Block of East Hughitt Street, Iron Mountain, ca. 1905: The Victoria Lodge #262 of the Order of the Sons of St. George, a Cornish fraternal group, marched down East Hughitt Street in formation behind a band in about 1905. The Swedish Mission Church and the Dr. Joseph Addison Crowell residence on East Ludington Street, and the Nelson P. Hulst School on Madison Avenue

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with the Fulton School (left) and the Lowell School (right) annexes appear in the background. [Menominee Range Historical Foundation Museum]

Captain John Wicks was in charge of the men who explored and uncovered the first ore of the Chapin Mine. **John Rule** was employed by the early Iron Mountain street department, driving the street sprinkling wagon. Miner **Richard Cudlip** preached in the dining room of the Chapin boarding house two years before the Methodist Church was built. His only son became president of the First National Bank of Iron Mountain. **William S. Andrew** established a clothing business with his brother, **Elisha Andrew**, around 1882. **Vivian Chellew** had a butcher business with **H.G. Fisk**. **Thomas R. Rundle** came to Iron Mountain in 1880 to be captain of the Chapin property and later became postmaster. **John Eslick**, under-sheriff, was the son of **Captain James Eslick** of the Quinnesec Mine. **William Henry Mitchell** came to Iron Mountain in 1889 and started a hardware store. **Richard Hosking** and **Edward Harvey** were early settlers in the wood and coal business. **A.J. Rundle** was the owner and proprietor of the Rundle Opera House, also a hardware merchant. **Joseph J. Sandercock** was in the blacksmith department of the Menominee Mining Company.



W.H. Mitchell Hardware, 116 East Brown Street or 120 East Brown Street, Iron Mountain, ca. 1892-1913: In 1892 Hancock & Co. (W.H. Hancock, J.P. Mitchell and Thomas Wills) had a meat market at 116 East Brown Street. Emil Carriere sold “Hardware, stoves, Tinware, Paints, Oils, Guns, Amunition and Domestic Sewing Machines, Tin and Sheet Iron works” at 120 East Brown Street in 1892. By 1902 William H. Mitchell was selling “hardware, stoves, etc.” at 120 East Brown Street, but there are no further entries for this address in 1907-1908, 1913, 1925, 1935, 1939 or 1941-1942. In 1907 and again in 1913, the city directories listed William H. Mitchell as running a general hardware store at 116 East Brown Street. Street numbering was subject to change in the early years, and this building may have been both 116 and 120 East Brown Street. Note the acorn sign hanging above the entrance. Mitchell later moved to 207 South Stephenson Avenue and then to the C.E. Parent Building at 219 South Stephenson Avenue by 1925. Mitchell Hardware remained there until 1977 and was razed in 1978, when the drive thorough banking window was installed. In 1902, the building to the right of the W.H. Mitchell Hardware Store at 122 East Brown Street was the smaller of two stores operated by Gunnarson & Berg, (C. Gunnarson & Claus Berg), selling “furniture, paints and wall paper.” Their other store was located at 619 South Stephenson Avenue, where they sold “furniture, wall paper and paints,” and the two men worked as painters and paper hangers. John M. Garvey sold flour and feed at 122 East Brown Street in 1913, and was still there in 1925. There were no further entries for 122 East Brown Street. [Gene Derwinski/Dick Ferris]

GOD MORGON AMERICA

By Ida M. Nord

Word came to the herring boats that rock rhythmically in the gentle breeze of Norway’s long Atlantic coast. The drift of

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wind carried in its coolness the stench of dead fish, but seemed somehow less offensive as the fishermen whispered of the wonder of the Western World.

In Sweden, letters were passed from farmer to farmer, with tales of lush, fertile farmland ripe for cultivation in a far away [*sic – far-away*] country. The lumbermen talked of unblazed trails of wilderness rich with marketable timber, so tall and green and beautiful as to block out the blueness of the sky above...far across the ocean.

Between the mountains and the sea of Sweden, small villages without streets nestled in the simplicity of a life style of severity, resulting from geographic and economic conditions. Men from the villages worked in the sawmills which employed as many as 5,000 men. The men worked 12-hour days, 6 days a week, for meager wages. The mills operated 24 hours a day with one night shift and one day shift. The lumberjacks and mill workers began to dream of a new life in America.

And so decisions were made. The excitement of going to America was electrifying and contagious. But the good-byes were heart-wrenching and sadly crushing. Families were divided. Wives and children, parents and brothers and sisters were left behind as family members left in pursuit of a better life. Some were fortunate enough to travel as a family unit. Others found it necessary to travel alone. Men and women, young and old, brought with them straw baskets packed with food for the long journey, valises containing changes of clothing and perhaps personal mementoes [*sic – momentos*], and very little money. With them came local traditions, deeply rooted and eventually transplanted wherever they went.

Some made the journey on clipper-steamers in the transatlantic service. Still others set sail on 5,000-ton cargo ships that had steerage accommodations only. On such a ship, the rear hold was converted

into a sleeping area where approximately 120 men, women and children slept without privacy, as in an army barracks.

On either end of the deck was a washroom and toilets. The cooking area was located in the middle, with cows behind which were slaughtered for meat as needed. This arrangement did not leave much room for the passengers. If you could find space, you could sit on the deck, but there were no benches.

It did not matter to the immigrants that the ship was overcrowded and dirty. The food was unappetizing and unsanitary. All foods were ladled into open pans which were never washed. But after all, it could be tolerated for a time. Soon they would be in that great country...America!

Those that came to Section 30 [*Iron Mountain*] discovered a handful of board shack and log houses hemmed by a northern mountain of green hills extending in a westerly direction, to oversee the valley land 250 feet below. To the east, the Hughitts, (In the early days, the hills on the East Side were known as the "Hughitts.") peaceful and pleasant, rose to a similar elevation. It was this East Side vista of rock and trees the Scandinavian settlers chose for their domain.

Man's first concern was shelter for his family. Temporary quarters may have been makeshift tents, where families huddled together in blankets and hand-sewn quilts. The work hours were seemingly endless. Every ounce of man's energy and every minute of his time was consumed felling trees, limbing, peeling with a draw knife and carrying the heavy pine logs to the cabin site. With the help of other settlers, the great logs were lifted into place, one on top of the other, with the adz-hewn ends carefully fitted together at the four corners, and tightly caulked with moss.

Once in the cabin, a stove was usually centered in the room for even distribution of

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heat. Many times, the stove was made out of a barrel or drum.

Furniture in these pioneer cabins was usually made from split logs. Wooden boxes served as chairs and small tables, and table tops were constructed with rough, adz-hewn boards. Beds were sometimes built with pine poles for frames and rope and canvas for the bottom. The women made straw or feather ticks for mattresses.

Among the Italians and “Cousin Jacks” on the North Side of the new settlement of Iron Mountain were a smattering of Swedes. The women folk were milking cows during the wee hours, straining the milk, then walking their two or three cows out to pasture beyond Traders Mine. At the end of the day’s grazing, the cows were herded for the return trek to the barn. Those without cows could purchase milk from neighbors for 5 cents a “heaping” quart. When a cow would freshen, the women made Kalvöst. The milk would be thick and creamy yellow. This dish was prepared like a custard or pudding.

Fresh from the city of Orebro Närke, Sweden, seventeen-year-old **Mathilda Johanna Bowman** arrived in America, boarded a train and traveled cross country, as far as rail permitted, to join a sister, **Augusta**, in the city of Iron Mountain. The end of the line was Quinnesec, where she was met by Augusta’s husband, **Edvin Freeman**, and continued the four-mile uphill climb across a barely passable trail in a wagon on skids or runners. A city girl, the young lady was sadly disillusioned and desired to return to Sweden. Iron Mountain had no walks, poor roads, no lights and only a few stores...this certainly was no country for a woman!

Traveling by ox-cart, **Edvin** and **Augusta** were one of the first families to settle in Iron Mountain. Short and stocky, with powerful hands, he was an early prospector with a profound belief in the future of the Menominee Range. He had a

nose for ore deposits and the uncanny instinct to detect an unsafe mine shaft. It has been said that **Mr. Freeman** did all the prospecting for the Indiana Mine.

Further initiative and foresight was demonstrated in the establishment of a logging camp and farm in Niagara township [sic – Township]. This became, largely, a “Scandinavian logging camp,” as it was **Mr. Freeman’s** policy to employ other Swedish immigrants moving into the area.

Since the first day of its existence, Iron Mountain increased from a few, to a few thousand at an increase of at least one thousand persons per year for the first 10 years. The seed of opportunity was planted; the town began to blossom. People must have transportation. **Edvin Freeman** established the **Freeman Livery Stable**, and an adjoining saloon. Thus it was, **Gustav Olaf Nord**, of Ostra Boda, Värmland, and a cousin to **Edvin Freeman**, found employment, and began his new life on the Michigan frontier.



L.M. Hansen Livery and Boarding Stable, 413 South Stephenson Avenue, Iron Mountain, ca. 1892-1902: Louis M. Hansen operated a “Livery and boarding stable” at this location in 1892-1894, and lived at 405 South Stephenson Avenue. Hanson advertised his livery and boarding stable to be “First class in every particular.” By 1902-

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1903 Louis M. Hansen had expanded his livery stable to include 411-413 South Stephenson Avenue, and also operated the undertaking parlor at 217 East Hughitt Street in the Robbins Block. Louis M. Hansen still ran his livery stable at this address in 1907-1908, and the business probably still included 411 South Stephenson Avenue. In late March of 1909, Hansen purchased the former Halvar Person livery stable, across from the Dickinson County Court House at 623 South Stephenson Avenue, from Andrew Bjorkman. Located on the northeast corner of South Stephenson Avenue and C Street, that livery stable was demolished when the Wolfe Building, now (2013) occupied by B's Café and other businesses, was constructed there in 1927. Under "Brief City News" in the March 24, 1910 edition of the *Iron Mountain Press* the following item was reported: *The old livery barn on Stephenson avenue, occupied by L.M. Hansen for a long term of years, is being demolished preparatory to the erection of a brick block by Messrs. Cook and Pelham, owners of the property. The north corner of the M. Levy Co. (later Levy & Unger) store, one of Iron Mountain's major early department stores, is visible at the far right. The structure later housed the J.C. Penny Company and was home to the Western Auto Store when the central portion of the 400 block was destroyed by fire in Sunday evening, February 28, 1982. [Menominee Range Historical Museum]*

Mathilda Bowman stepped from the wagon feeling as if she might at any moment be gobbled up in this wilderness. She shivered, glancing over her shoulder at the dark pines stretching up and back as far as she could see. It was not until she felt the firmness of the hand that guided her from the wagon that she looked up at the young man looking down at her. Perhaps it was their mutual homesickness that kindled the fire between **Gust** and **Mathilda**. Leaving city life far behind, the two young people found love in the wilderness. Together **Mathilda and Gust Nord** grew

strong and were smart enough to be flexible in a land that became home to a pioneer couple and their five children.

Few individuals owned a horse and buggy to go joy riding. **Mr. R.S. Paul**, cashier at the bank, was one of the few, and he boarded his horse at **L.M. Hanson's [sic – Hansen's] Livery Stable**. **Hanson's [sic – Hansen's] Livery** was one of the finest in the area. Besides a sale and boarding stable, hearses and carriages could be rented for funerals. Rigs were for hire for hunting, camping and fishing parties.

As the earliest migrants set about staking their lots and founding a town, others marked their trails to surrounding lumber camps.

There were the timber cruisers, the lumberjacks and the riverdrivers [*sic – river drivers*]. Now, when thickening ice made river floating hazardous or when waters became shallow and work was slow...or possibly when one became stricken with a sick headache or painful toothache, the lumberjacks came to town, ripe and ready for a cure-all treatment.

They made their way across the main street, which was paved with loose, top-surface mining rock, sparks and red dust churning from the grinding spikes. Stepping onto the boardwalk in front of **M. Levy Company**, they began the rounds; **Freeman's Saloon**; **William Hocking's Bar**, Stephenson and Brown Street; the **Bessmer [sic – Bessemer]**, owned by **Sol Noble** on Ludington Street; and **M.C. Gleason's Saloon**, to name a few.

The following story was related to me (in jest) regarding a conversation between two old log drivers. Big John, bleary eyed and a bit unsteady, says to his companion, "Funny ting...I cannot unnerstan. You know, ta Italian come ta America, take long time ta talk ta English..." he pauses, "...ta Svedes come to America, six months he still say "god dag,"...funny ting. I don see

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vy, the cousin yaks come over here, tay vas learn ta talk English right away!”

The boisterous lumberjack that had not completely blown his poke might sleep it off at **W.W. Felch’s Hotel** for \$2 a night.



William O. Oliver, Veterinary Surgeon, 225 East A Street, and the Felch Hotel, 219-221 East A Street, Iron Mountain, ca. 1913: This postcard view, dating from about 1913, shows the office of William O. Oliver, a veterinary surgeon, at 225 at the intersection with Iron Mountain Street, and the Felch Hotel at 219-221. This view was probably taken by Albert Quade. [William John Cummings]

By 1890 the Chapin, Hamilton, Pewabic and Ludington employed 3,000 working men. The miners worked two shifts. Night shift began at seven, with the descending cage dropping down the deep shafts, hemmed by the gloom of black rock and timbers. At midnight they surfaced for an hour for supper above ground. The shaft house, where the miners ate was dimly lit.

A story is told of such a night. It was hot and humid and the air was thick with the drone of mosquitoes, drawn to the dim light. The hoards [sic – hords] of stinging insects attacked in black clouds and the miners were literally nearly bitten to death.

One of the fella’s suggested moving out of the circle of light, away from the mosquitoes. Soon the darkness was lit by the glow of hundreds of lightning bugs, and

the swatting of mosquitoes began again. A disgruntled miner jumped up, “Damn!...” he said, “...now the mosquitoes are bringing their lanterns!”

When the night shift had worked their “day” the married miner returned to his humble abode. For the single men, there were boarding houses that slept three to a bed. The rooms were small, with a washstand in each. The men were tired and quickly fell into the bed that the day shift had just abandoned.

Mr. and Mrs. William Sundstrom crossed the Atlantic and sought to build a home in America, first settling in Houghton, Michigan. In 1880, **Mr. Sundstrom** landed a job at the Chapin Mine in Iron Mountain, where his early experience as a miner qualified him for the position of mine foreman. In 1883, **Mr. Sundstrom** left the great storehouse of riches and the dangers mining entailed and established a new dream. His first business venture, a hardware store, was destroyed by fire. **William** immediately rebuilt, and the new retail hardware was to yield a profitable income for his family. This is another example of the intense and unconquerable spirit of people that struggled to live in the wilderness.



Rahm & Will Jewelry Store, 313 South Stephenson Avenue, Iron Mountain, ca. 1910-1915: Arthur Uddenberg was a

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druggist and news agent at this location in 1902-1903, and Rahm & Rhylander (Gust Rahm and Carl Rylander), jewelers, were also “dealers in musical instruments, sewing machines, talking machines [phonographs], etc.” here. Arthur Uddenberg still sold drugs, books and maintained his news agency at this address in 1907-1908 and 1913, while Rahm & Will (Gust Rahm and Louis J. Will) were “jewelers and opticians” at the same time. Gust Rahm is standing at the far right. [Martha Nagel]



Rahm & Will Jewelry Store Interior, 313 South Stephenson Avenue, Iron Mountain, ca. 1910-1915: In 1902-1903, and Rahm & Rhylander (Gust Rahm and Carl Rylander), jewelers, were also “dealers in musical instruments, sewing machines, talking machines [phonographs], etc.” here. L.W. Johnson, a jeweler at 311 South Stephenson Avenue, announced his intention of retiring in the December 8, 1904 edition of the *Iron Mountain Press* which also mentioned Johnson had “sold his handsome fixtures to Rahm & Rylander. Rahm & Will (Gust Rahm and Louis J. Will) were “jewelers and opticians” here in 1907-1908 and 1913. Gust Rahm is wearing the suit. [Martha Nagel]

Following the mining boom, came economic chaos...the panic of 1893. The mines closed down. Men went to the woods and scratched for a living, leaving their families in town.

In 1893, as told to Mr. J.W. Franson by Mr. E.F. Brown, who was superintendent of the Pewabic Mine at that time, the men wanted to work and were willing to work 10 hours a day for \$1 a day. So Mr. Brown tried to arrange it. The Pewabic Mining Company had an office in Milwaukee, and he would try to arrange a loan from the Milwaukee banks. They held, and offered as security for the loan, United States Government Panama Canal Bonds, two per cent bonds that were issued at the time that they built the Panama Canal. The banks in Milwaukee turned them down, saying there was no money available. Money was so tight that you could not get a loan and so they had to close the mine down.

Hearing of the plight of the Iron Mountain people, the lumber mills at Marinette and Menominee, having reaped the rewards of a fruitful forest that stretched across the surrounding hills, put their heads together and bought a car load [sic – carload] of flour and sent it up to the city of Iron Mountain for distribution to the people because they were not working.



C.F. Wahlberg Tailor Shop, 203 East Ludington Street, Iron Mountain, ca. 1906: Posing for the photographer in C.F. Wahlberg’s tailor shop at 203 East Ludington Street in about 1906 were, from left to right, Albert Sundquist, Mr. Nelson, C.F. Wahlberg, Emil Carlson and an unidentified man. Wainscoting covered the

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walls and sides of the counter and a hand-crank telephone hung on the wall behind the unidentified man. [Dick Ferris/Gene Derwinski]

Credit was a necessity, and there was no money to pay bills. At a time when the Chapin Mine was closed for nine months, most of the **Anderson-Johnson** customers were miners on credit, living a day to day existence. **Gust A. Johnson** established the **Anderson-Johnson** business, along with **Peter O. Anderson**, in 1898. The department store was, in fact, two separate buildings, moved together on the North Side of Iron Mountain. At the time of the closing of the mine, **Anderson-Johnson** customers were kept on the books for the duration of the lay-off, and it became necessary for the proprietors to go to the bank and borrow money to operate.



The **Anderson & Johnson Grocery Store**, 600 Main Street, ca. 1910: **Peter O. Anderson** and **Gust A. Johnson** operated this grocery store on Iron Mountain's North Side. The building at the right was moved to the site and attached to the original building, doubling the size of the structure. [Menominee Range Historical Museum]

Mr. Ted Johnson, son of Gust A., says, "People were very honorable. It is surprising what a small percentage the loss was. As soon as the mine started working

again and the economy picked up, people paid their bills, a little at a time."

Ordinarily deliveries were made by teamsters, with horse and wagon. The teamsters made the rounds in the morning, took the orders back to the store where they were filled, and delivery was made in the afternoon.

Long before the whirlwind of building in a newly founded mining town, one always found a blacksmith. Beside **Sol Noble's Blacksmith and Wagonmaker Shop**, and **August Paul's Blacksmith Shop** in Iron Mountain's business district, there was the **Hager Brothers' Shop** on Millie Street. **Charlie** was the blacksmith, and **Erik** was the cabinet maker. Erik made all the delivery wagons for the **Anderson-Johnson Store**.

The Scandinavian people are extremely proud of their national dishes. Old country traditions and recipes traveled with the émigrés and shop owners proudly displayed their specialty. There was Christmas sausage, potato sausage, lingon [lingonberries], lutefisk, and special ingredients.

Besides the **Anderson-Johnson Store**, there was another **Johnson Meats and Groceries** on the North Side of Iron Mountain. There were a number of Swedish bakeries in Iron Mountain. One could purchase limpa, a rye and molasses bread, at the **Almquist Bakery**, and a variety of choice delicacies from the **Hallberg and Osterberg Bakery**. Many of the "pioneer children" remember **Nels "Bakari" Nelson**, and his Saturday special. You could buy a whole bag of vinabullar (wine buns, shaped like diamonds with a delicious frosting, nice and flakey) for five cents.

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Hallberg & Osterberg Bakery and Grocery, 207 East Fleshiem Street, Iron Mountain, ca. 1907: This building could have been erected as early as 1883, and was certainly built by 1889. In 1892 K.J. Holmes, a clerk in William Sundstrom's hardware store next door, lived here. Hallberg & Osterberg (Peter Hallberg and Charles J. Osterberg) worked as bakers here by 1902, both men also residing in the building. By 1907 the firm had expanded to include groceries as well as bakery goods. Peter Hallberg, his wife Annie Hallberg and Selma Hallberg, a teacher, all lived here at that time, as did Charles J. Osterberg. The business still operated here in 1913, with Peter Hallberg, his wife Johanna Hallberg, Selma Hallberg, a teacher, and Charles J. Osterberg still residing at this address, and all were still living here in 1925. August Lilja, former owner of this building, remembered that Hallberg & Osterberg baked their bread on bricks, and they also made Swedish hardtack, large round thin wafers with a hole in the middle, many of which were sold to the lumber camps. In 1935 the building was listed as "vacant." [Menominee Range Historical Museum]

Iron Mountain became a city of many nationalities, each with its own language, customs and traditions. The Scandinavians contributed to their city with various "additions."

There was **Gust Anderson**, painting and decorating; **Franklin Decorating**; **Andrew Lundin**, one of six God-fearing men who organized the Free Mission [Swedish Mission Church] in 1882; **S. Mortensen**, photographer and artist; **Jacob Quist** and **Gust Johnson**, butchers; **Lars and Eric Larson**, butcher shop; the **Holmberg & Engblom Grocery**; **Andrew Bjorkman**, logging; **Uddenberg Drugstore**; **Sandmark Jewelry**; **Asp and Olson Ice Cream and Penny Candy**; **Walk-A-Block Clothing**, Prop. **C.E. Anderson**.



Robbins Block and Eskil Block, 219-215 East Hughitt Street, Iron Mountain, ca. 1902: Although they look completely different, the Eskil Building and the Robbins Block next to it were both constructed in 1891 and share a wall which separates them, each owning one-half of the common wall. The Robbins Block was built by Albert Eleazer Robbins, who ran a furniture store and undertaking business here. In one year between 1891 and 1894, when typhoid fever, diphtheria and scarlet fever were rampant, he had 366 funerals! Between 1891 and 1900 Robbins built a barn and warehouse on

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the east side of his sandstone building. The barn had a deep basement and a ramp led from the Hughitt Street level down to the basement, where there were seven stalls and two box stalls for the horses. By 1902-1903, Louis M. Hansen, a livery owner, took over the undertaking business, employing J.W. Burbank as an embalmer. Burbank later bought the business, and by 1925 and still in 1935 John B. Erickson ran his funeral parlor here. Shown here in about 1902, the stores on the first floor were L.M. Hansen's funeral parlors in the Robbins Block with the Iron Ore Farmers' Union office upstairs, and John Engbloom & Co.'s general store in the Eskil Block. [Gene Derwinski/Dick Ferris]

The mass of establishments listed in the above paragraph were acquired by interviews with Iron Mountain City elders, older and centuries wiser than I. For obvious reasons it is impossible to list all professional and businessmen of Scandinavian descent who were contributing citizens to their city.

Down through the pages of time, biographies are compiled of early pioneers, their hopes and dreams, hardships and accomplishments, contributions to society, family home and church life. The profile of **William Skoog**, pioneer Swedish settler, is a sad story of misfortune and tragedy.

Carl Thursten, **William's** only son, was sent on an errand to the Pewabic Mine, where his father was firing. The boy delivered papa's lunch bucket one day in 1907.

As with all boys, trains held a fascination for **Carl Thursten**. There is a compelling curiosity that draws one to a slow-moving locomotive. As the Chicago and Northwestern switch engine flagmen signaled the engineer, the train began to move. Young Carl decided to hitch a ride. He jumped!...the engine lurched, and the boy's grasping hand fell short of the cold iron railing. He lost his footing and fell to

the railroad bed, one leg and the toes of the other foot, [sic] grinding beneath the massive wheels.

Rehabilitation was slow and painful. **Mrs. Skoog** had to help her child to become a competent, capable human being despite a handicap. He had to learn to function effectively on crutches. The family provided love, and understanding, but had to be firm and demanding also. **Carl Thursten** and the family did recover from the traumatic experience, and the youngster began to adjust to the difficulties of a one-legged life.

With settlement money received from the railroad, the **Skoog** family left the East Side and purchased property on the West Side of Iron Mountain, where they built a large home.



Wilhelm and Anna Bernhardina (Karlsson) Skog were married in or near Skara, Västra

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Göteborg County, Västergötland Province, Sweden, around 1900. Shortly after their wedding, the couple emigrated from Sweden to the United States, coming to Iron Mountain, Michigan. On the back of this wedding photograph, taken by Charlotte Hermanson, of Skara, written in a bold hand is the identification: Wilhelm – Anna Skog. [John and Carol Meyer]

In the fall of 1911, the **Skoogs** sold their home to **Mrs. Christine Wickman**. Money from the sale of the house was used to finance a trip to their native land. They set sail for Sweden in November, 1911.

In March, 1912, a word was received that the **Skoogs** were “coming home to America,” and had booked passage on the luxury liner, Titanic. **Mr. Skoog** was to resume work at the Pewabic Mine on May 1.

Thoroughly investigated and filed in the National Archives, the fate of the Titanic is recorded as one of the worst maritime disasters in history.

As we know, the unsinkable vessel struck an iceberg on its maiden voyage between Southampton and New York. The liner was inadequately stocked with lifeboats, resulting in heavy casualties.

Investigation disclosed sealed, water-tight doors across the passageway to the steerage compartment. The people trapped behind these doors died without ever reaching the deck. It is assumed, the **Skoog** family, having steerage class accommodations, were together behind those locked doors that cold April night, and sank with the ship, keeping an appointment with death.

The tragedies suffered by the early pioneers have been monumental. The rewards were slow and unwieldy [sic – *unwieldy*]. When they were down to the last pound of flour, they never lost trust. Through dedication, ingenuity, guts and selflessness, a town was born. Joining in prayer, nationalities clasped hands, and

were led by God to this, our land, in a country that is free.

LITTLE ITALY

By Madeline Carlson

Many immigrants who came to this country settled in areas where some relatives or friends had come before them. Usually they worked for awhile [sic – *awhile*], and as soon as they had a sufficient amount for a steamship ticket, it was sent to another relative or friend. Most of them thought that eventually they would go back to their mother country and live a life of leisure on the money they earned in the United States. Very few went back, except to visit. Life in America had become too sweet.

And so it was with the Italians who came here. They brought with them many skills, such as brick laying, cheese making, glass blowing, painting and architecture. Their love and knowledge of music became evident, as many participated in bands and orchestras, and many entered musical fields as a profession.

However, it must have been a dramatic change for the men who came from the Piedmont area of Italy to come here to work in the mines. For the most part, the only work with which they were familiar was tending to their grape vineyards. Winemaking was their business. All their basements were equipped with huge vats and barrels which they kept perfectly “seasoned.” These Italian immigrants, who were used to having wine as an important part of their meals, soon found a way to order train loads of grapes from California. In fact, some responsible person would sometimes travel there to make sure they would get the right kind of grapes. So, every fall, we who were children then would be delighted when the truck loads of grapes were delivered to our doors. We ate our fill

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and so did our less fortunate neighbors. Then we watched in wonder as the grapes were mashed, pressed and turned into sparkling white and red wines. Strange as it may seem, there were few alcoholics. Wine was seldom used except when guests came and for meals. The wine bottle on the table was the accepted thing. We children never drank it, not because it was forbidden, but because we just didn't care for it.



Frank Perino's Shoemakers Shop with Horse-Drawn "Bus," 515 ½ Vulcan Street, ca. 1910: An early form of public transportation in Iron Mountain was a horse-drawn bus with bench seats on each side and roll-down canvas curtains to keep out the rain. The women seated inside the bus and standing at the left were teachers who were transported to and from the Chapin and Farragut schools at the Chapin Location. The Chapin School was built in 1889 at the corner of Vulcan Street and Sixth Street, while the Farragut School was erected in 1899 at the corner of Vulcan Street and Fifth Street. The shoemaker's shop operated by Frank Perino can be seen in the background and was located at 515 ½ Vulcan Street. Perino was first listed as a shoemaker in the 1902 city directory and was still listed at the same Vulcan Street location in 1913, about the time this postcard view was taken. [Menominee Range Historical Museum]

Men were not alone in bringing skills with them. Of course the women continued to cook as they had in the "old country." A

very special dish was ravioli. It is a small amount of meat encased in a dough or "pasta," resembling a little pillow, cooked in boiling water and served with a red sauce. Polenta was another specialty. It is yellow corn meal mush served with either a brown or a red sauce. Some Italian families served this for dinner every Sunday.

Bayna caulda (warm gravy) was made from oil, butter, garlic and anchovi [*sic – anchovy*], kept hot by a cover from the wood range set on the table. Everyone dipped their vegetables, such as cabbage, celery, or green pepper. Homemade bread was a must for this meal. Sometimes this was served at parties for very special occasions. You might compare this with our modern fondue dishes.

Gnocchi is another favorite dish. These are small potato dumplings boiled for a minute or two and served with a red sauce.

Rissoto Ala Milaness (rice fixed with citron), chicken cacciatore (chicken made with wine), capelletti (little meat-filled pasta shaped like hats and served in chicken broth), and minestrone (a soup made mostly of vegetables, especially beans) were all delicious.

Everyone worked hard in the early days of our town. But on Sunday afternoons, the men gathered together and played bocce. This is a bowling game played on a court of flattened soil. The closer the team's big bocce ball got to the little bocce ball, the more points they scored. Needless to say, there were always arguments as to whose bocce was closer. Then out came the measuring stick. But even that didn't satisfy some. So the air would be filled with shouts of "smaka" and "raffa."

Social life also revolved around the several societies that were formed. Sometimes these organizations put on big feeds at Benso's Hall on Fifth Street (the present T and T building). In the evening, all the members of the family were invited to participate in the festivities. Accordion

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[sic – Accordean – Concertina] music was provided and they danced all night.



John Pipp's Saloon, 418 Millie Street, ca. 1895: In about 1895 a large crowd posed for the photographer outside of John Pipp's saloon, located at 418 Millie Street on Iron Mountain's North Side. [Gene Derwinski/Dick Ferris]

If the women had a few minutes to relax, they would pick up their knitting needles – someone was always needing some socks or losing a mitten – or they crocheted, or read or visited their friends. But they mostly kept going from dawn to dusk caring for their large families.

It was not unusual to have ten or twelve children and several boarders besides. All clothes were washed by hand. On Sunday nights, the mothers would gather all the dirty clothes and separate the white from the dark. The white clothes were then put into galvanized tubs and soaked overnight in warm soapy water. The next morning (simply [sic – Simply] everyone washed clothes on Monday.) the big boilers were set on the wooden stoves and the sheets and towels were dumped into tubs again and scrubbed on corrugated boards, wrung by hand and passed from one tub of clear rinse water to another. After the white clothes, the same soapy water was used for the light-colored ones and finally the dark ones. All clothes had to dry on the lines,

even in winter, when they became frozen almost as soon as they were taken from the basket. After a few hours, they were carried in as stiff as boards and set around the coal stove to dry.

During spring house cleaning, the house was in absolute turmoil. There weren't such things as wall to wall carpeting. The big rugs were scooped up and carried to the clotheslines. Everyone took turns beating them with special paddles made for this purpose. Mattresses were brought out and beaten and springs were brought out and doused with the hose. Then came the Bon Ami [a commercial cleanser], and everyone started polishing the windows. When the house was completely scrubbed and clean again, the last thing that was done was to spread a brand new oilcloth on the kitchen table. Much pride went into selecting an entirely different color and pattern from last year's cloth. Once[,] a certain woman couldn't shop for the oilcloth herself, so her husband was delegated to make this important purchase. What a terrible disappointment when he came home with the exact same type of cloth that had been on the table the whole year previously!

It must be almost impossible for today's youngsters to imagine that we could experience such thrills over such [a] little thing.

On Christmas morning, children were overjoyed at finding a stocking filled with an orange, a Hershey bar, an apple, some nuts and candy and very little else.

On Easter morning, to be able to put our long legged underwear into a drawer for a whole summer was wonderful. How we hated this underclothing!

Having a nickel allowance on Sunday and being able to spend it exactly as we wished was luxury. All roads led to the candy store on the corner of Vulcan Street and Fifth Street, known as **Mrs. Ceaser's (Mrs. Manicor)**. A little bell announced our

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arrival. Very slowly she would walk in from her living quarters and stand for hours waiting for five or ten kids to make up their minds on how they would spend that nickel. "Let's see, shall we spend it all on an ice cream cone, on an all-day sucker, or the kind that were two for a nickel, or how many of these do you get for a penny, how many of those? How much are the dumbbells [*sic* – *dumbbells*] (two hard candies at the ends of a stick covered with chocolate)?" Never did we hear, "Come on children, on with it!" What a kind and patient woman!



Co-Operativa Italiana Delivery Wagon, Co-Operativa Italiana Store, 421 Vulcan Street, ca. 1903-1905: The Co-Operativa Italiana store opened at 431 Vulcan Street in Iron Mountain's Chapin Location in January, 1903. The store was an outgrowth of a benevolent society organized May 16, 1900, with 165 charter members, all natives of Capestrano, Abruzzi, Italy. The driver of the society's delivery wagon is unidentified. However, the photograph was taken by Adolph Anderson, a local amateur photographer, shortly after the store opened. [Menominee Range Historical Museum]

Then how about the movies at the **Butterfly** [*Butterfly Theater, 102 East Main Street*], where **Chickie's** [*Chickie's Bowling Alley*] is now located. Every once in a while the film would break. Then pandemonium, shouting and caps thrown in the air reigned.

Finally it would become quiet again when Charlie Chaplin, Harold Lloyd, Fatty Arbuckle and others went into their antics again. On Saturdays there would be serials. Just as something dramatic was about to happen, there appeared on the screen "To be continued next week."



The Italian House, North Side, ca. 1895-1905: In an era when employee benefits were virtually non-existent and many had just emigrated from their native land, fraternal and benevolent societies played a major role in social life and often provided death benefits to the family of members. The Italian House, pictured in this photograph, has not been officially identified, but probably was taken on Iron Mountain's North Side in the late 1890's or just after the turn of the century. Many nationalities had fraternal orders, such as the Sons of Herman (German), the Sons of St. George (English/Cornish), the St. Jean Baptiste Society (French), the National Slavonic Society (Slavs) and the Skandinaviska Sjuk och Hjelpforening (Swedish), all listed in the *1902 Directory of the Cities of Iron Mountain and Norway and the Villages of Quinnesec and Vulcan, Mich., with a List of the Residents of Niagara, Wis.* At that time the following three Italian societies were listed in Iron Mountain: Cristoforo Colombo Society, Society Fraterlante and Society Capastrani. By 1905 Iron Mountain's Italian societies numbered six, as follows: Muto Socorso, Christoforo Columbo, Veneta Francesco, Piemonte Lombarva, Marche Unbria [*sic* – *Umbria*], Vitorio Emanuele

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Terso and Capestrano. Almost all fraternal organizations met on a weekly basis in a hall, usually rented but sometimes owned by the society itself. [Menominee Range Historical Museum]



Cristoforo Colombo Society, ca. 1915-1925: Supposedly taken in Chapin Hall on Iron Mountain's North Side, this undated photograph shows members of the Cristoforo Colombo Society. A string bass player and a woman at the piano appear in the back with a painting of Christopher Columbus hanging above the piano on the back wall. [Maureen McKindles]

Chasing the ice wagon so we could snatch a piece of ice to nibble on was summer fun. **Sam Golper** and his son **Ben** peddled fruit. What a treat when they gave our mothers an apron full of overripe bananas for practically nothing.

On hearing **Old Doc's** [Doc Lacey, an African American peddler who sold ice cream and candy] trumpet blow, we ran towards his horsedrawn [sic – horse-drawn] wagon, and if we had a few pennies, we bought some candy or what have you. Doc and his wife were a negro couple, and they were so kind and interesting. We enjoyed visiting with them.

Many boys rolled corn tassel in newspapers or pages out of a catalogue (later bathroom tissue) and hid behind

barns and smoked until they were good and sick. However, ill effects did not deter them from doing it again.

Store bought toys were almost unheard of. We would use our imaginations and the days were never long enough. Some of the things we did were silly, for sure. For instance, on Sunday, the Sixth Street "gang" (all areas of the "Nort" Side had its [sic – their] own gang) decided to pool their money, but a watermelon and carry it up to the creek (near where the firetower [sic – fire tower] is today). The quarreling started when no one wanted to carry it up the steep hill. Have you ever tried to slice a watermelon into twelve exactly-the-same-size pieces to satisfy twelve kids?

When we became older, we would go to dances in the local area. These were the days of the Riverside, Pine Gardens and the Eagles. It was the time of the Great Depression but somehow we always found enough money to get in.

Although an article is written on the **Immaculate Conception Church** in another section, I would like to add a brief resume on several dedicated people who have contributed so much to our church.



Holy Rosary Church [Immaculate Conception Church], postcard view, postmarked 1907 [William John Cummings]

When **Father Sinopoli** came in 1902, he brought work and sacrifice with him. With **Father Sinopoli's** inspiring leadership,

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most of the work on the church was donated. **Batista, John and Settemo Brosio**, three brothers, who came from a family of at least six generations of bricklayers, their cousins, **Secondo Ballario** and sons, and **Carlo Novara** and sons, and many others worked on the structure of red sandstone. The stone of the outside walls was quarried locally, and stands today.

The dream of the people was that there be a Catholic School built for their children. However, it wasn't until **Father McCarthy's** pastorate that the ground was broken for the new school. With his faith, work and prayers, along with that of his parishioners, the fifty-year dream was realized. In September of 1955, the **Immaculate Conception School** opened its doors.

Before the Catholic School opened on the North Side, the Sisters taught catechism at the old Swedish Church on the corner of Vulcan and Fourth Streets. The roof of the building would leak. Eva Cristan tells of going over and holding an umbrella over the Sister's head so she could teach.

Along with the many dedicated priests and laity, we were fortunate in having a faithful organist, **Victoria Negro**. For sixty-one years, she was always there.

THE FRENCH By Bella (Goulette) Turk and Margaret LaFave

Some of the people of French descent came to Iron Mountain as early as 1879. Many others, however, did not come until [the] 1890's or later. The town, by that time, was quite well established.

The first **Electric Light Company** was in operation. The mines, the Chapin, Hamilton, Ludington and Millie, as well as the Pewabic, were all working full force employing up to 3,000 men. Times were

good and people were coming from everywhere, especially from Canada.

It was during this time that **Mr. and Mrs. Jean Marie**, later translated to **John Goulette**, returned to Iron Mountain and they lived with his sister, **Rachel Gauthier**, at 301 West "A" Street until they moved into their own cabin which was located behind Traders Mine.

Other French families[,] such as the **Fugere** family[,] came from St. Genevieve, Canada, and landed in Quinnesec in 1878. **Mr. Fugere** worked in the mine there for awhile [sic – a while] before moving to Iron Mountain by wagon train to Thistle Avenue on the North Side. He became a blacksmith. **John Fugere** was born in 1887 and, along with his brothers, he attended school until he was 12 years old, when he had to quit because he could not buy his books. He began to work at the Pewabic Mine when he was 14. **Gilbert "Gilly" Fugere** was also born on the North Side.



Henze-Tollen Brewing Company, 1106 Norway Street, ca. 1910: Formerly the Upper Michigan Brewery, the Henze-Tollen Brewing Company (L.A. Henze and Gustaf Tollen) was located on the corner of Norway Street and Grant Street. [Menominee Range Historical Museum]

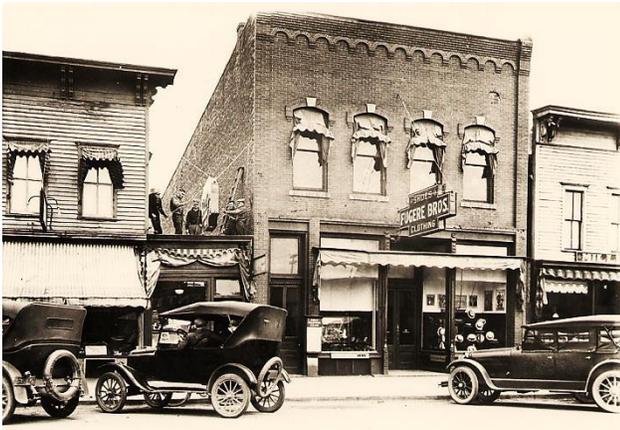
Iron Mountain was still growing. A real estate firm from Detroit bought up land in Iron Mountain and as many as 150 homes were built. They at once built the **Upper Michigan Brewery** which later became the **Henze-Tollen Brewing Company**. The **Northwestern Hotel** was converted into an

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Emergency Hospital with **Dr. Cruse** and **Dr. McNaughton** supervising.

Mr. Goulette worked at the Millie Mine along with **Joe Bissonnette**, who owned two teams. **Mr. Goulette** witnessed an accident where three men were killed. A cable snapped which controlled the ore cars and the cars came hurdling down on the men. It was after that the Traders Mine began to hire. **Mr. Goulette** went to work there.



Riley's Newsstand and Fugere Brothers, 305, 307, 311 and 313 South Stephenson Avenue, Iron Mountain, ca. 1920-1925: Probably taken in the early to mid-1920's, this photograph shows a number of businesses on the east side of the 300 block as follows: 305, Michael Khoury, confectioner; 307, William Riley, newsstand; 311, Fugere Bros. (Gilbert P. Fugere and Frank X. Fugere), men's furnishings and shoes; 313, Fugere Bros., men's furnishings and shoes. Workmen were hanging a new sign atop Riley's newsstand. The store next to Fugere Bros. has the letters "MILL" visible above the awning and may have been the location of the Miller Agency (Carl G. Miller), dealing in insurance. In 1925 the Miller Agency's offices were in the First National Bank building. Note the men's straw hats in the Fugere Bros.' window. [Gene Derwinski/Dick Ferris]

Even though the Chapin Mine again became successful, many men who had

come from such places as St. Champlain, Trois Rivieres, St. Genevieve, De Dascian, St. Henri de Mascouche, Clarence Creek and St. Jacques, [sic] found themselves out of work, so they took many other jobs and professions. The French were not basically underground miners. They were surface men instead. With the business depression extending throughout the country during 1896-1897, the iron ore regions were severely affected.

Most of the French families gathered in one area, as very few could speak English and so depended upon one another.

Mr. J.A. Payant, who could speak English, became the spokesman for many of the French families. He became their advisor in many business transactions. **Mr. Payant** was an honest and honorable man and everyone had complete trust in him.

The French settled on the West Side starting with Ludington Street and occupying all the homes up to the 800 block. Anything past that was swamp, hills and wilderness.

The **Desmarais** family lived at 401 West Ludington. The **Whites** at 412 West Ludington and **Mrs. Olive Beuparlant**, who was a widow with six children, lived at 518 West Ludington. She worked very hard to raise her children and **Sol Beuparlant** worked in the mine office and gave his mother his earnings to help support his younger brothers and sisters.

Urban and Victoria Dessureau came to Iron Mountain in 1890, and lived at the corner of Ludington and Foster. They were the grandparents of **Bob Rochon**, our present mortician. **Mr. Dessureau**, Bob's grandfather, worked as a blacksmith at Traders Mine. He was severely burned when an engine from the mine and another engine collided at what is now the intersection of U.S. 2 and the Lake Antoine road. **Mr. Mitchell** was killed in that accident.

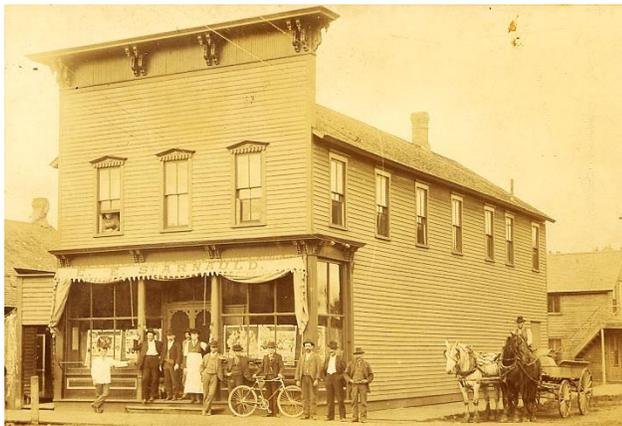
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Mr. Germaine Thibeault was a policeman and across the street from the Tibeaunts was Mr. Parent. He wore a beard down to his belt. He said his beard kept him warm in the winter.

Hughitt Street was also well populated with Frenchmen. Trepanier's Bakery was flourishing. "Gun" Trepanier delivered the bread and sometimes he didn't get through delivering until very late at night.

Upstairs over the bakery there was a sewing shop, and Angi and Cora Trepanier worked there. They lived in the 200 block of "B" Street. Cora was the secretary-treasurer of L'Union Canadiene Francaise which was a French insurance lodge. They merged with what is now "Gleaners" of Birmingham, Michigan. In the same area, the Jacques lived at "A" and Hughitt Streets. The St. Arnolds [sic – St. Arnaulds] lived upstairs over their store. Many such families as Barbeau, Roberge, Despains, Trudells, LaJeunesse, Gendrons, Lamberts and Poissons were also integral parts of the French community.



Edward E. St. Arnald's Saloon, 220 West Hughitt Street (Northwest Corner of West Hughitt Street and Carpenter Avenue), Iron Mountain, ca. 1900: A group of patrons and employees at Edward E. St. Arnald's Saloon posed for the photographer, including a delivery wagon and team of horses on Carpenter Avenue. Edward E. St. Arnald ran "sample rooms" at 200 West

Hughitt Street in 1892, dealing in "fine wines, liquors, cigars and bottle goods," and was still operating a saloon here in 1902, and again in 1907. By 1913 Antonio J. Lefebvre was running the saloon, but Edward E. St. Arnald was still residing here, probably upstairs. In 1925 Edward J. Verette sold "Staple and Fancy Groceries, Fresh and Smoked Meats, Freshly Dressed Poultry Every Saturday, Vegetables and Fruits of All Kinds" here. By 1935 John Ealmini ran a tavern here. [William John Cummings]

Mr. DeLangis, also from Hughitt Street, worked for the Water Works in Iron Mountain. Cyril Nault also worked at this establishment. Mr. Nault was a very gifted man. It is said that he could mend broken bones through prayer. The Prenvosts [sic – Prenevosts] lived on Hughitt and Mrs. Dondeneau, a pretty, spirited little lady[,] lived in the 600 block.

Alphonse Gibeault was a policeman and he never hesitated to use his billy club when needed. Some lumberjacks became boisterous, at times.



Matt Lonprey's Livery Stable and Saloon, 210 and 214 East Hughitt Street, Iron Mountain, August 2, 1911: By 1902 Matthias Lonprey operated a livery stable at 210 East Hughitt Street (left), offering "First-Class Turn-Outs, Good Horses, Careful Drivers," adding "Special Attention to Boarding" and "Prices Reasonable." Lonprey still operated his livery stable here in 1913 also ran a

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saloon at 214 East Hughitt (right). The Holms family posed for this postcard view, dated August 2, 1911. [William John Cummings]

Mr. La Fontaine had an ice business and Mr. Lompre [sic – Lomprey], a livery stable. Mr. Z.P. Rouselle was a philanthropist, very interested in local affairs. He gave generously of this [sic – his] time and money. It is said that after the Catholic Church burned, Mr. Rouselle and others signed bank notes to keep the church intact.



St. Joseph's Catholic Church, located on the northwest corner of West A Street and Prospect Avenue, 1908: St. Joseph's Catholic Church was the parish church for Iron Mountain's French population. A fire on Sunday, December 6, 1891 destroyed the original structure. This is the second St. Joseph's Catholic Church. [William John Cummings]

The **St. Jean de Baptiste** was strictly a French lodge, as was the **St. Anne Society**. Only Catholic French could belong to them. Sundays were set aside for visiting, but, of course, Mass had to be attended first.

In 1898, the **M. Levy Company** moved into their building on Stephenson Avenue and through their courtesy and faith in people, they extended credit to many of their customers. Many French families traded there.

Lumbering became an important industry and the road to Homestead [Wisconsin] was built. A road around Lake Antoine was also built and it was called "Free Trade Boulevard." Many lumbering camps sprang up along the roads to Florence [Wisconsin] and Channing. One such camp was the Kelso camp situated past Channing. **Chut Goulette** worked at that camp and all of the men had to take a train to get there. Sixty dollars a month was top wages. **Mr. Fugere**, who also worked in a lumbering camp, said he worked for "nothing a month and board." He was cook and took care of 35 men. Their food consisted of salt pork, potatoes, eggs, bread, pies, donuts and more salt pork.

Lumberjack life was a hard life. They had to take care of their own equipment, such as filing their own saws and sharpening their axes. Sanitary conditions were few, hours were long and the work as strenuous.

The French customs stayed even though many of the French residents learned some English. All of the services in church were in the French language.

Albina Goulette was hired to work at **Sackim's** as a young girl solely because she could speak French to the French customers. Her sister **Virginia** was also hired for the same reason.

New Year's Day was a day of great celebration. Wine was served and touquaires were plentiful. Touquaires were

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little meat pies. Such foods as “tete de fromage” (head cheese), “souce blanche” (cream sauce), “pain doré” (French toast), “ragu” (pig hocks thickened with burned flour), and “crepes” were often on the French menu.

JEWISH PEOPLE

By Addie Cohodes

Shortly after iron ore was discovered in the Iron Mountain area, Jewish people from Eastern Europe began arriving. Around 1880 there was a resurgence of anti-Semitic uprisings in Poland, Russia and Lithuania. Courageous Jews left their worldly possessions to escape the rule of the Czar government and made their way to America.

The Iron Mountain Jewish community which was started in the late 1880's was similar to small towns all over the Midwest. As the Swedish, Italian, Finnish and Cornish immigrants pouring in to the area to work in the mines, the Jews recognized the tremendous potential market in the mining boom towns. In Europe, they had lived in rural agricultural areas, where they were farmers and also entrepreneurs, peddling dry goods and other wares. The Jewish families who settled in Iron Mountain were not strangers. They all came from the same “shtetl” (town) in Europe, and added to that, most were related to the **Cohodes** clan.

Relatives who arrived in America earlier had already settled as far northwest as Marinette, Wisconsin, and so Marinette was the stop off for many who eventually came to Iron Mountain.

The husband or prospective groom came to America first to establish a home before he sent for his family or woman. To make a living, they usually packed goods in two satchels (suitcases) and drove by horse and wagon or sleigh to the rural areas to

sell their merchandise. Some of the men chose cattle, junk or fruit businesses. Whatever they did for a living, they were happy to be in a free country.

About 1892 the **Commercial Bank** was opened on Ludington Street. It was the good fortune of the Jewish immigrants that **Oliver Evans** was the bank's first cashier. It was **Mr. Evans** who gave them character loans. He always gave them a good bit of advice, too. “Pay your note a few days before it is due and thus establish good credit.” This they did, which confirmed **Mr. Evan's [sic – Evans']** faith in them.

Peddlers who lived in Chicago and Milwaukee began traveling to the Upper Peninsula with their two suitcases of goods. Iron Mountain was a good stopover since the Milwaukee Road Railway brought them into the heart of the town. If you were a Jew, you were always welcome to share board and lodging, a real kinship between Jewish people. Every family had a cow to supply milk and cheese. Gefilte fish, blintzes and chicken soup were favorite foods of the Jewish families. Sometimes there was even a surplus of milk and the Jewish families would sell it.

One such transient peddler who made the rounds in town was hauled into court for peddling without a license. When the man appeared before **Justice R.T. Miller** and pleaded ignorance of the ordinance, **Judge Miller** stepped down from the bench, picked up the peddler's two suitcases and stalked toward the door, where upon the officer wanted to know where the judge was going. **Judge Miller** replied, “I'm going to help a man make a living. He has to make a living for his family in this country.”

Some peddlers decided that it was economically feasible to open stores in Iron Mountain. **Mr. Sam Rusky** opened the first Jewish store and sold dry goods and general merchandise. **Mr. Abe Sackim** followed the **Ruskys** with a large department store and soon other

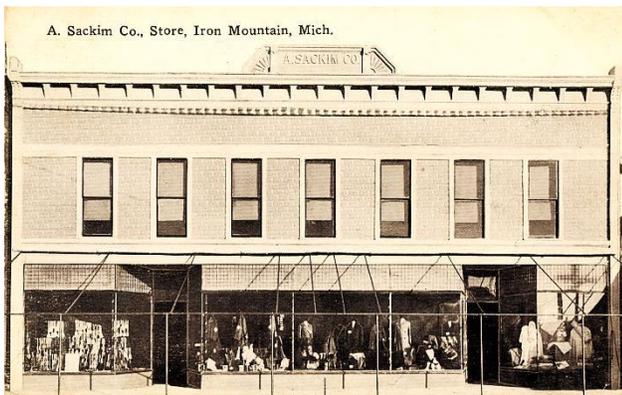
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businesses sprung up on Stephenson Avenue.



The London Store, 215 South Stephenson Avenue, Iron Mountain, ca. 1900-1910: In 1892 D.H. Lieberthal ran a clothing store in the brick building he constructed here in 1888. By 1902 the Rusky Brothers (Samuel Rusky and Julius Rusky) operated their general merchandise store, known as The London Store, here. The firm was still in business here in 1907, listed as a “department store,” and again in 1913, listed as offering “general merchandise.” In 1925 Walter and Ambrose C. Strand and Mrs. Bertha Strand operated Strand Brothers Furniture Company in the north half of this building, and Charles T. Stolberg operated his tailor shop in the south portion. [Gene Derwinski/Dick Ferris]



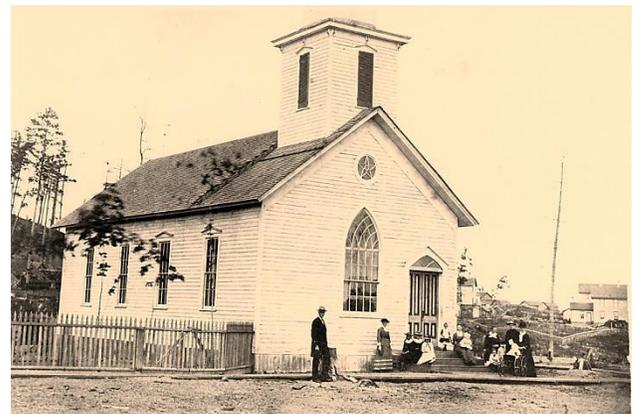
Abe Sackim Company Store, 329-331 South Stephenson Avenue, Iron Mountain, ca. 1920-1925: Postmarked September 15 with only the two middle numbers – 92 – of the

year, dating to the 1920’s, this postcard shows the Abe Sackim Company store. The metal front was made by George L. Mesker & Co., of Evansville, Indiana, one of the biggest manufacturers of metal building fronts in the late 19th and early 20th centuries, and was installed in 1911. [William John Cummings]

Remembering anti-Semitism in Eastern Europe, the Jewish merchants, for the most part, were careful to be fair and honest in their dealings. Not only did they police themselves, but also kept an eye on the traveling peddlers to insure that the reputation of the Jews in town wasn’t tarnished.

Each local family contributed part of the meager earnings to a “kitty” in case a stranger passing through needed help.

The early Jewish settlers were well-trained and educated in Orthodox Hebrew prayers from the old country, and they wanted to continue their spiritual faith in America. They rented a room above the **Mercantile Store** as a place to conduct religious services. The rent was \$10 per month, lights, water, and heat included. One of the learned members was chosen spiritual leader. No formal music is found in orthodox synagogues, but the prayers are chanted, which provides the musical note.



Swedish Free Missionary Church, Corner of East Brown Street and Iron Mountain Street, ca. 1885-1890: Iron Mountain’s Swedish

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Free Missionary Church, better known as the Swedish Mission Church, was founded in August, 1882, when the six charter members met at the home of Andrew Lundin. They built the church pictured above in about 1885 at the southeast corner of East Brown Street and Iron Mountain Street. However, even after remodeling, the rapidly-growing congregation soon outgrew this building and a new church was erected on the southeast corner of East Ludington Street and Iron Mountain Street in 1890. The building pictured was purchased by the Swedish Methodist Episcopal Church, organized by Dr. C.G. Nelson on May 15, 1890, in 1892. Members of Iron Mountain's Jewish community purchased the church from the Swedish Methodists in 1909 and moved it to the corner of Kimberly Avenue and West A Street for worship purposes where it still stands. *[Gene Derwinski/Dick Ferris]*

In 1920 a rabbi, who arrived from Finland, came to Iron Mountain to serve as the spiritual leader. Under his direction, a chedar (religious school) was formed. Here boys attended classes after school hours until they became Bar Mitzvah at age 13, the age which is considered adulthood for boys. The Jewish population was dwindling after 1940, when it was no longer feasible or practical to maintain a full-time rabbi.

Abe Cohodes and Sons, M. Cohodes and Sons and **I. Zacks and Sons** are still actively engaged in the businesses which were started by their ancestors in Iron Mountain.

Iron Mountain was good to the Jewish people who arrived from Europe in the early days. They raised and educated families and enjoyed a friendly and wholesome relationship with friends and neighbors of all faiths. "SHOLOM"