



Minnesota Works Progress Administration:
Writers Project Research Notes.

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June 29, 1938.

Apr. 20, 1939.

PIONEERS FROM THE NORTHLAND

By: Zoa Grace Hawley*

(A two page article well illustrated, on Finns in Northern Wisconsin, Minnesota and Michigan. I quote a few sentence.)

A Finn farmer will work willingly for others as a rule because that labor is a steppingstone to the farm he wants to own. Devotion to the soil is in his heart; his song and literature reflect this. In St. Louis County, Minnesota, it is said that 90 per cent of the farms are owned by Finns. Thrifty, honest, hard-working, independent, dependable, tenacious--all these qualities needed by pioneers the Finns possess as a race. . . . At once he breaks up enough ground for a garden, plowing around the great pine stumps that the lumbermen left. Later he will remove the stumps. There is a saying in the Lake Superior region that the only language a stump can understand is Finnish.

....The Finns have imported to America their great native holiday, Juhannus or Midsummer's Day, held on the longest day of the year, June 23. There may be 20 celebrants in a community, or, as in Eveleth, Minnesota, in 1935, there may be 10,000. . . . There were bands, games, athletic contests, community sings, recitations, speeches, and a vast amount of visiting among reunited families. . . .

The Eveleth celebration marked the centenary of the

*

Editors Note: Zoa Grace Hawley, of Superior, Wisconsin, has long studied the manners and customs of the descendants of early Finnish settlers in Wisconsin. Her first book, a story for boys will be published
1 Alfred Backman
by Little Brown & Co. in October.

June 29, 1938.

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birth, in its present form of the Kalevala, epic of Finnish literature. Until 100 years ago it existed only as unwritten fables, folk tales, and folk songs. A young student, Elias Lonroot, traveled about his native country collecting native lore from peasants and the rune singers. . . . this material was compiled into Kalevala in 1835 which tells the story of a Finnish hero who had marvelous adventures. . .

(Twelve photographs of a Finnish family, bathhouse, residence, hay barns, etc.)

Finn--Organizations

Wargelin, Americanization of the Finns, Ch. 6.

There are numerous Americanization organizations in Minnesota, for example, the Speak-English Clubs in St. Louis County. Societies peculiar to the Finns are: The Temperance Societies; the Knights and Ladies of Kalevala (a national secret order similar to the ~~M~~asonic Order); the Order of Runeberg (literary--^{Johan} Runeberg was a patriot poet); musical organizations; athletic associations, with annual festivals; and socialistic organizations.

SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa 5 7 Date of Publication Apr. 7, 1932
(edition, page, column)
Vol. 51 No. 14 Date Line of Story _____
Where consulted Minn. Hist. Libr. Date consulted Mar. 2, 1939

"Farmers Court."

"Pike-Florenton, Minn. Apr. 7. - Here in Sandy Township we held a trial about which, Mr. Editor, I would like to tell you. . We were rehearsing one a Finnish play at one of our neighbor's house ~~last~~ night last week where someone reported of a hearing which was to take place before the local justice of peace charging one of our brothers with having venison on his premises.

On the morning of the trial at the Town Hall, at ten o'clock sharp, the Judge and the game warden saw sixty-five pairs of steel-grey eyes looking the bewildered Judge and the game warden squarely ~~eye to eye.~~ ^{in the eye.}

After the Judge read the charge, substantiated by the warden, one Mr. Harju arose from the audience and ~~offered to request~~ asked if he could speak in defence of the arrested brother. He spoke as follows: 'The defendant is charged with shooting a deer which was attacked by dogs and badly wounded, therefore, it is my opinion that ~~he~~ the deer should have been killed and put out of his misery. This, however, is considered wrong according to the game laws and according to the Judge. According to the letter of the law and opinion of the Judge he should have shot the dogs instead. There is an

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unwritten law of the forest, which springs out of necessity, often because of poverty, ~~which motivates~~ ^{motivating} woodsmen to take meat from the woods when necessity compells.'

Others got up and spoke. They expressed opinions that there ~~were~~ ^{were not} grounds enough for conviction.

The/ charges were dropped and the dogs were pronounced guilty. However, one can safely say that the charges were dropped because of the large group present who came to defend ~~one~~ of their needy brother. This was the first trial held in the history of Sandy Township, and it was a historical one."

Labor
Working Conditions

SOCIAL-ETHNIC STUDIES

Source: Siirtolainen wkly 6 1 Date of Publication Feb. 20, 1917
(edition, page, column)
Vol. 27 No. 15 Date Line of story _____
Where consulted Minn. Hist. Lib. Date consulted Oct. 18, 1938

"Karjalainen's Logging Camp, Feb. 12.- It is now two months
that
since an article appeared in your paper from this camp. At/time
I didn't know exactly where this camp was located. Now I know
we are located in the center of Corbin's broad farming area.
Here, Finnish people have lived already over 20 years.

As to social activities, there is only the (S.S.Osasto)
Finnish Socialist Branch which, I understand, has a rather
small membership.

During the three months I have worked here, the only social
activity at the Socialist hall has been the regular Saturday night
dances. Last Saturday night our boys from the camp held a dance there.
It has been customary, I am told, that the young men of the neighbor-
hood became very drunk and unruly at these dances. We, however, last
Saturday night kept order and took control of the situation completely.
We placed a star on Mr. Karjalainen's breast and supplied him with
two husky pals, Frank Huhta and Waino Waha.

At the camp we have held no social affairs this winter except

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SOCIAL-ETHNIC STUDIES

Source: _____ Date of Publication _____
(edition, page, column)
Vol. _____ No. _____ Date Line of story _____
Where consulted _____ Date consulted _____

that we, only for pastime, play 'pokeria' (Poker), 'koiraa' ¹ dog and
'lappia' ² (lapland)

This camp is very clean because there are several (Suomalaisia saunoja) Finnish bathhouses on the farms within walking distance of the camp. So if a few animals (lice) have strayed our way we smoke and steam them out.

We are busy hauling pulpwood and making ties. Work at this camp must be finished in one more month.

Regards, Renhold Peltola."

(1.) This is a two-handed, original Finnish card game, where the defeated one becomes the "dog".

(2.) Same type of a game only that the loser goes to "Lapland"

(*) Corbin is an inland postoffice and store on the old Vermillion road about ten miles South-east of Gilbert, Minn.

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WORKS PROGRESS ADMINISTRATION (Minnesota)
Federal Writers' Project, 415 Harvard St. S.E., Minneapolis.

Ed. & Culture
Sewing Circle, Gilbert

SOCIAL-ETHNIC STUDIES

Source: Tyomies (Daily) 7 4 Date of Publication April 13th 1917
Vol. 15 No. 88 (edition, page, column) Date Line of story
Where consulted Minn. Historical Library Date consulted Oct 10th 1938

In local news from Gilbert Minnesota it is indicated that
a sewing circle is functioning among the working women there.
The activity is said to ^{be} yet weak with prospects of improvement.
The circle meets each Saturday.

Your item No. 16 Page No. Your name W A Harju

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Ed. & Culture
Old Men's Club -

SOCIAL-ETHNIC STUDIES

Source: Siirtolainen wkly 5 7 Date of Publication Mar. 17, 1917
(edition, page, column)
Vol. 27 No. 22 Date Line of story _____
Where consulted Minn. Hist. Lib. Date consulted Oct. 25, 1938

"Soudan, Minn. - The Old Men's Get-to-gether Club social will ~~wt~~ be held here in the Breitung Township Hall Mar. 17th. Everyone who has lived here continuously for 20 years are eligible to join the club and are cordially invited. The evening will be spent reminicing old times and partaking of refreshments."

For the Committee,

E. Torkko."

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Federal Writers' Project, 415 Harvard St. S.E., Minneapolis.

Ed. & Culture
Music

SOCIAL-ETHNIC STUDIES

Source: Siirtolainen Wkly 8 1 Date of Publication Feb. 6, 1917
(edition, page, column)
Vol. 27 No. 11 Date Line of story _____
Where consulted Minn. Hist. Lib. Date consulted Oct. 12, 1938

"Duluth, here
"A Finnish Music Festival will be held/this coming spring .
A conference to prepare the festival will be held Sunday
at the Pellervo Hall where arrangements will be made. All
lovers of ~~singing~~ music and song, from near and far, are
asked to be present so the wheels can be put to motion
for the huge festival."

Your item No. 29 Page No. _____ Your name Alfred Backman

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Federal Writers' Project, 415 Harvard St. S.E., Minneapolis.

*Ed. & Culture
Music*

SOCIAL-ETHNIC STUDIES

Source: Siirtolainen Wkly 4 7 Date of Publication Feb. 9, 1917
(edition, page, column)
Vol. 27 No. 12 Date Line of story _____
Where consulted Minn. Hist. Lib. Date consulted Oct. 12, 1938

A full column discussion is carried on in this paper about two musical organizations established by American Finns recently. The article attempts to explain that there should be no difference of opinion between the "Sibelius Society" and the "Finnish Musical Society".

The writer pleads for unity of all American Finns on the matter and that because of the two groups the work of both for two years has been lax and unable to produce satisfactory results in bringing out the tremendous value of great Finnish composers like Sibelius.

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Ed. & Culture
Lectures

SOCIAL-ETHNIC STUDIES

Source: Siirtolainen wkly 8 3 Date of Publication Mar.13, 1917
(edition, page, column)
Vol. 27 No. 21 Date Line of story _____
Where consulted Minn.Hist. Lib. Date consulted Oct.25, 1938

"Virginia, Minn. - Mrs. Aino Malmberg will be in town during the latter part of the month. She will lecture on 'Finland and the Finns', 'Finnish Culture, history, political struggle and the present state of the Nation'. Mrs. Selma Ala, of Virginia, has charge of the lecture tour."

Your item No. 62 Page No. _____ Your name Alfred Beckman

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Federal Writers' Project, 415 Harvard St. S.E., Minneapolis.

Ed. & Culture
College Benefit

SOCIAL-ETHNIC STUDIES

Source: Siirtolainen wkly 6 3 Date of Publication Feb. 20, 1917
(edition, page, column)
Vol. x22 27 No. 15 Date Line of story _____
Where consulted Minn. Hist. Lib. Date consulted Oct. 18, 1938

"Ely, Minn. We are arranging a benefit affair at the Opera Feb. 25 th, the proceeds to go the Suomi College. This very fine concert will be assisted, among others, by the following;

Mrs. O. Sarkipato, violin. Mrs. M. Koivumaki, piano solo. Mrs. E. Leino and Olli Ronka, vocal duet. Many other musical and vocal numbers. Speaker of the evening will be D. Ruotsalainen.

A short play "Night-time^{*} on the Bay" will be presented by our own talent. Admission 25¢ Children 10¢."

* Yö Lahdella.

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WORKS PROGRESS ADMINISTRATION (Minnesota)
Federal Writers' Project, 415 Harvard St. S.E., Minneapolis.

Ed. + Culture
Theatre

SOCIAL-ETHNIC STUDIES

Source: Siirtolainen wkly 7 3 Date of Publication Mar. 13, 1917
(edition, page, column)
Vol. 27 No. 21 Date Line of story _____
Where consulted Minn. Hist. Lib. Date consulted Oct. 25, 1938

"Cloquet, Minn. - A play, (Karkurit)'Deserters' was
the local
given by ~~the~~/theatre group at the Labor Hall to a full
house last Sunday evening. The play was well recieved by all."

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WORKS PROGRESS ADMINISTRATION (Minnesota)
Federal Writers' Project, 415 Harvard St. S.E., Minneapolis.

Ed. & Culture
Sewing Circle, Cloquet

SOCIAL-ETHNIC STUDIES

Source: Tyomies (Daily) 7 5 Date of Publication Apr. 13th 1917
(edition, page, column)
Vol. 15 No. 88 Date Line of story _____
Where consulted Minnesota Historical Library Date consulted October 10th 1938

The Womens Sewing circle of Cloquet is showing a play
"Tyomiehen Vaimo" (Workingmans Wife) on April 15th 1917
Admission is 25 and 35 cents.

Your item No. 18 Page No. _____ Your name W A Harju

WORKS PROGRESS ADMINISTRATION (Minnesota)
Federal Writers' Project, 415 Harvard St. S.E., Minneapolis.

Ed + Culture
Social, Theatre

SOCIAL-ETHNIC STUDIES From April 1st to July 1st 1917

Source: Tyomies (Daily) Date of Publication _____
(edition, page, column)
Vol. 15 No. _____ Date Line of story _____
Where consulted Minn. Historical Library Date consulted Oct. 12th 1938

Titles of Plays performed by the Finnish stage from April 1st to July 1st 1917. On all of them advertising appeared in the Tyomies during this time giving the place and date when they were performed. In addition to these there were many other affairs such as concerts, Wrestling competitions, indoor athletic performances, Bazaars, song festivals, mass meetings, co-operative meetings and various other kinds of entertainments and celebrations.

- 1) "Kylankellot" Author not given
- 2) "Naimahulluja" A comedy in 3 acts
Written by Taavetti Sylvesteri
- 3) "Kristitty" (Christian) A Play in 4 acts
Written by Hall Caine
- 4) "Henkensa Uhallu" A Play in 3 acts
Written by Martti Wuori
- 5) "Kuparisaarella" (Copper Island) A Play in 8 scenes depicting life of copper country miners.
Written by Sefa Lepisto
- 6) "Natjunen Naimisissa" A comedy in 3 acts
Written by Adi Hedman

Your item No. 31 Page No. 1 Your name W A Harju

WORKS PROGRESS ADMINISTRATION (Minnesota)
Federal Writers' Project, 415 Harvard St. S.E., Minneapolis.

SOCIAL-ETHNIC STUDIES

Source: _____ Date of Publication _____
(edition, page, column)
Vol. _____ No. _____ Date Line of story _____
Where consulted _____ Date consulted _____

- 7) "Puijola" 1 act play with songs
Author not given
- 8) "Lehtolapsi" A Play in 5 acts
Written by Kasimir Leino
- 9) "Laulu Tulipunaisesta Kukasta" A Play in 9 scenes. Adapted
from a novel by the same name written by Johannes Linnankoski.
The Play written by Veijon Veikko.
- 10) "Elavia Kuvia" (Moving Pictures) A comedy in 3 acts
Author not given
- 11) "Tukkijoella" A comedy in 4 acts
Written by Teuvo Pakkala
- 12) "Hauskan Sekava Juttu" A comedy in 2 acts
Written by N. Vuoritsalo
- 13) "Nahkapoika" A Play with songs in 4 acts
Written by Martti Wuori
- 14) "Pikku Pyhimys" Opprette in 4 scenes
Written by Hensi Meilhac and Albert Millaud
Musical score by M. Herre
- 15) "Koti" (Home) A tradgedy in 4 acts
Written by Herman Suderman
- 16) "Villit Vuoret" A P Lay in 4 acts
Written by Eemeli Paaras

Your item No. 31 Page No. 2 Your name W A Harju

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SOCIAL-ETHNIC STUDIES

Source: _____ Date of Publication _____
(edition, page, column)
Vol. _____ No. _____ Date Line of story _____
Where consulted _____ Date consulted _____

- 17) "Etuvaritiotaistelu" A Play in 4 acts
Written by Konrad Lehtimäki
- 18) "Viimeinen Ponnistus" A Play in 4 acts
Written by Matti Kurikka
- 19) "Suotorpan Tyttö" A Play in 5 acts
Written by Selma Lagerlöf
- 20) "Kevätjuhla" (Spring Festival) A Play in 3 acts
Written by Ernst Daumig
- 21) "Junula ja Damula" A Folk Play with song in 3 acts
adapted to stage and translated by Kaarlo Halme
- 22) "Seitsemän Veljestä" (Seven Brothers) A Play in 4 acts and
seven scenes. Written by Alexis Kivi
Adapted from novel of same name written by Kivi by Kaarlo Halme
- 23) "Salon Ruusu" A Hungarian Folk Play in 3 acts
Written by Géczy István
- 24) "Sylvia" (Sylvia) A Play in 3 acts
Written by Minna Canth
- 25) "Hämeistys" A Play in 3 acts
Written by Kaarlo Halme
- 26) "Isänsä ja Emänsä" A comedy in 3 acts
Written by Hanna Hämäläinen
- 27) "Dangaardenin Kansa" A workingclass play in 5 acts
Written by Martin Anderson Nexø

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Federal Writers' Project, 415 Harvard St. S.E., Minneapolis.

SOCIAL-ETHNIC STUDIES

Source: _____ Date of Publication _____
(edition, page, column)
Vol. _____ No. _____ Date Line of story _____
Where consulted _____ Date consulted _____

- 28) "Varmanlantilaiset" (The Varmlanders) A 5 act Swedish Folk Play
Translated from Swedish
- 29) "Uhri" (Sacrifice) A Play in 3 acts
Written by Kaarlo Halme
- 30) "Siunauksen Toivo" A Dutch workingclass Play
Author not given
- 31) "Isa" (Father) A Tragedy in 3 acts
Written by August Strindberg
- 32) "Petoksen Paljastus" A Play in 6 scenes
Written by Jussi Puskanen
- 33) "Elaman Ulkopuolella" A Play in 4 acts
Written by W.W. Protopopow
Translated into Finnish by E Hyypelainen
- 34) "Sodan Palkka" A tragedy in 3 acts
Translated into Finnish by Yrjö Halonen
- 35) "Hevospaimen" Hungarian Folk Play with music in 4 acts
Author not given
- 36) "Kylan Heittio" Hungarian Folk Play with music in 4 acts
Author not given
- 37) "Erotaan Pois" A comedy in 3 acts
Written by Victor Sardou and Emil De Nojal

Your item No. 31 Page No. 4 Your name W A ^{II} arju

WORKS PROGRESS ADMINISTRATION (Minnesota)
Federal Writers' Project, 415 Harvard St. S.E., Minneapolis.

SOCIAL-ETHNIC STUDIES

Source: _____ Date of Publication _____
(edition, page, column)
Vol. _____ No. _____ Date Line of story _____
Where consulted _____ Date consulted _____

- 38) "Miehen Kylkiluu" (The Rib of Man) A comedy in 3 acts
Written by Maria Jotuni
- 39) "Nais Orja" (Woman Slave) A tradgedy in 4 acts
Written by Ludvig Fulda. Transalated to Finnish by Aarne Halme
- 40) "Mammona Ahtaalla" A comedy in 5 acts
Written by Max Moller
Transalated to Finnish by Kaarlo Kurki
- 41) "Mustalaiset" (Gypsies) Hungarian Folk Play in 3 acts 4 scenes
Transalated from Hungarian to Finnish by J.Szinuyei
- 42) "Valapatto" (Der Mein Cidbaur) 3 act Austrian folk play in
7 scenes.
Written by L.Anzengruber
Transalated into Finnish by Edvart Tormanen.
- 43) "Kallen Kosinta" A 1 act Play
No author given
- 44) "Irja" A tradgedy in 4 acts, 5 scenes
No author given
- 45) "Suuri Parjaaaja" A tradgedy in 4 acts
Written by Jose Echegary
- 46) "Kansan Nainen" (Public Woman) A Folk tradgedy in 4 acts 6 scenes
Written by Dennery and Millian
- 47) "Schollerin Taysihoitola" A comedy in 3 acts
Written by Carl Lanfs Transalated to Finnish by J.Finne

Your item No. 31 Page No. 5 Your name W A Harju

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Federal Writers' Project, 415 Harvard St. S.E., Minneapolis.

SOCIAL-ETHNIC STUDIES

Source: _____ Date of Publication _____
(edition, page, column)
Vol. _____ No. _____ Date Line of story _____
Where consulted _____ Date consulted _____

- 48) "Rantalassa" A Play in 3 acts
Written by Eero Alpi
- 49) "Kauppaneuvoksen Harka" A Play in 4 acts
Written by Teuvo Pakkala
- 50) "Elinan Surma" A tradgedy in 7 scenes
Written by Gustaf Von Nummers
- 51) "Sirkka" A Folk Play in 4 acts and 5 scenes
Adapted from George Sandins Novel of the same name by
Charlotte Birch-Pfieffer
Transalated to Finnish by G.Edward Tormanen
- 52) "Virkistysmatka" A Play in 3 acts
Written by Felix Hornberg
- 53) "Basilieja" A play in 3 acts
Written by Martti Wuori

Your item No. 31 Page No. 6 Your name W A Harju

WORKS PROGRESS ADMINISTRATION (Minnesota)
Federal Writers' Project, 415 Harvard St. S.E., Minneapolis.

Ed. & Culture
Finnish Language

(Finnish Daily Pub. Co. Duluth) SOCIAL-ETHNIC STUDIES

Source: Siirtolainen Wkly 3 5 Date of Publication Jan. 19, 1917
(edition, page, column)
Vol. 27 No. 6 Date Line of story _____
Where consulted Minn. Hist. Lib. Date consulted Oct. 10, 1938

" Section 30, Minn. I cannot understand why people in this community are so backward and behind-times. We have absolutely no organization of any kind where we could collectively take up our problems of education, culture etc. We go from home to work and from work, home. This routine is too narrow and stifling.

Our children of every family, without exception, get no other cultural training but the public school. The public school cannot teach all that is necessary for child development. For instance, our children grow up without learning anything about the Finnish language. What a wonderful thing it would be ~~if~~ to rear our children so they could read and speak both Finnish and English. Often the child is handicapped because he can't talk his mothers ~~own~~ tongue.

Your Correspondent."

Your item No. 14 Page No. _____ Your name Alfred Backman

WORKS PROGRESS ADMINISTRATION (Minnesota)
Federal Writers' Project, 415 Harvard St. S.E., Minneapolis.

Politics -
Socialist youth, youth

SOCIAL-ETHNIC STUDIES

Source: Tyomies (Co-op) 8 4 Date of Publication July 7 1921
(edition, page, column)
Vol. 19 No. 156 Date Line of story _____
Where consulted Minn. Historical Library Date consulted Oct. 25th 1938

In local news from Sturgeon, Minnesota it is announced that a childrens program will be held at the hall July 9th. In the article it is indicated that the Finnish Socialist Branch is very much concerned about the youth problem.

In connection with the Socialist movement among the Finns throughout the country affairs of this kind were held often. The Socialist Branches in the various localities had childrens groups which operated as sub committees. In these sub organizations the children were taught workingclass ideals. These childrens groups were often called ~~Young Idealists~~ "Young Idealists" or in Finnish "Ihanneliittoja"

Your item No. 57 Page No. _____ Your name W A Harju

WORKS PROGRESS ADMINISTRATION (Minnesota)
Federal Writers' Project, 415 Harvard St. S.E., Minneapolis.

Ed. + Culture
Sewing Clubs

(Finnish Daily Pub. Co.)
Duluth.

SOCIAL-ETHNIC STUDIES

Source: Siirtolainen Wkly. 5 6 Date of Publication Jan. 12, 1917
(edition, page, column)
Vol. 27 No. 4 Date Line of story _____
Where consulted Minn. Hist. Lib. Date consulted Oct. 5, 1938

"Womens Section"

"We women must resolve to strive for higher education and culture;
broaden our scope of thinking; banish prejudice and develop
individual thinking - becoming to a free woman.

Sewing clubs can do much toward this ^{if their} ~~meetings~~ meetings will
^{themselves} avail ~~themselves~~ of the opportunity!"

Your item No. 10 Page No. _____ Your name _____

WORKS PROGRESS ADMINISTRATION (Minnesota)
Federal Writers' Project, 415 Harvard St. S.E., Minneapolis.

Ed. & Culture
Debate, Ed. Society

Finnish Daily Pub. Co. Duluth)

SOCIAL-ETHNIC STUDIES

Source: Siirtolainen wkly 7 6 Date of Publication Jan. 26, 1917
(edition, page, column)

Vol. 27 No. 8 Date Line of story _____

Where consulted Minn. Hist. Lib. Date consulted Oct. 11, 1938

"Nashwauk, Minn. - The ~~was~~ Educational Society ~~meeting~~ debate on 'Should the Finnish Language be Preserved in this Country' turned out to be one of the most heated discussion meetings held here as yet. The most forceful speeches were delivered against 'preservation'. However, the audience went home convinced that the Finnish language should be preserved and maintained. Twenty two people took the floor in the discussion which lasted over three hours.

At the next meeting of our club, the topic under discussion will be, 'What Shall we do Toward the Advancement of our Nationality'.

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Federal Writers' Project, 415 Harvard St. S.E., Minneapolis.

Ed. + Culture
Ed. Society - Debate

(Finnish Daily Pub. Co.)

SOCIAL-ETHNIC STUDIES

Source: Siirtolainen wkly. 5 6 2 Date of Publication Jan. 19, 1917
(edition, page, column)
Vol. 27 No. 6 Date Line of story Jan. 14, 1917
Where consulted Minn. Hist. Lib. Date consulted Oct. 10, 1938

"Nashwauk, Minn. - Educational Society meetings hereafter will be held in the City Hall, if the rents are not prohibitive. The main feature at the next meeting will be a debate between Messrs. Taipale, Malm, Rantala and Raattama, affirmative.

The negative side will be dealt with by Messrs. Johnson, Rakola, Latvala and A. Taipale. Topic: Resolved that; 'Finnish language and nationality should be preserved'."

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WORKS PROGRESS ADMINISTRATION (Minnesota)
Federal Writers' Project, 415 Harvard St. S.E., Minneapolis.

Ed. + Culture
Kaleva Society

SOCIAL-ETHNIC STUDIES

Source: Siirtolainen wkly 7 1 Date of Publication Feb. 20, 1917
(edition, page, column)
Vol. 27 No. 15 Date Line of story _____
Where consulted Minn Hist Lib. Date consulted Oct. 18, 1938

~~NEW YORK~~ "New York Mills, Minn. - The Kaleva Society will
celebrate the Kaleva Day with a program and a social at the
Co-operative hall on Feb. 25th in the evening. All Finnish
people and friends are urged to attend".

Your item No. 46 Page No. _____ Your name Alfred Beckman

WORKS PROGRESS ADMINISTRATION (Minnesota)
Federal Writers' Project, 415 Harvard St. S.E., Minneapolis.

SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa 3 2 Date of Publication Mar. 31. 1932
(edition, page, column)
Vol. 51 No. 13 Date Line of Story _____
Where consulted Minn. Hist. Library Date consulted Mar. 2. 1939

"New York Mills.- A children's summer camp meeting was held here to lay plans for a camp for the coming summer. It was decided to establish a camp for the children similar to the one conducted last summer, a two week camping period.

A committee to be in charge was elected as follows: Walter Kuivinen, Lempi Porkkonen and Edna Sandbank from Heinola. Emma Komula and Helmi Lapinoja from Menahga. Ida Maki and Anita Putikka from Sebeca. Lizzi Koski and Oscar Haapala from Strawberry Lake.

The meeting passed a resolution urging the Governor of California to release Tom Mooney with instructions that the committee mail the resolution to the California governor at once.

The meeting was attended by 75 people."

Your Item No. _____ Page No. _____ Your Name Alfred Backman

Labo - Folkways
Wages, Lumber Mill
Finn. Bath

SOCIAL-ETHNIC STUDIES

Source: Siirtolainen wkly 8 5 Date of Publication Mar. 2, 1917
(edition, page, column)
Vol. 27 No. 18 Date Line of story
Where consulted Minn. Hist. Lib. Date consulted Oct. 19, 1938

"Cloquet, Minn.- A wage ~~take~~ raise of 25¢ a day went into effect in all departments of the lumber mills here on Mar.1st."

(A correspondent writes)

"Mr. Theodore Nieminen purchased the Finnish bath house from Mr. Hoglund the former owner. We hope that all you Finns will drop in and clean yourselves outwardly at this excellent bath. You will find an ad in ~~on other~~ another page."

Your item No. 53 Page No. _____ Your name Alfred Backman

WORKS PROGRESS ADMINISTRATION (Minnesota)
Federal Writers' Project, 415 Harvard St. S.E., Minneapolis.

Gilbert, Minnesota.

Social Ethnics
Toivo Torma
Dec. 28, 1938.

FINNS

Makinen in Comparison to St. Louis River

Socially

Socially Makinen is directly opposite the St. Louis River Community. In St. Louis River, the youth are more enterprising and socially active, while the elders and parents were relatively stagnant and introverted. Makinen, however, has very few clubs which are sponsored by the youth, but the older generation is active in their administration of plays, dances, sewing bees, etc.

Sewing, knitting, and batting bees are familiar scenes in Makinen. The housewives have a practice of taking turns acting as hostesses for the remainder of the workers. These bees are quite extensive, very often including various families from St. Louis River, Hutter, and even the village of Gilbert. (I've attended one purposely and I'll give a brief account of the proceedings.)

The Quilting Bee

For days before the event, I gathered from the hostesses talk, she has been baking and cooking in preparation of the quilting bee. I arrived a few minutes before 1 o'clock, on a Friday afternoon. I was fortunately, or unfortunately, the first to arrive, and I decided to take advantage of my luck. I began to help her place various articles in preparation of the quilting. As we worked I found out that ten or possibly eleven wives about the community would attend. With some of the women, their husbands would come along also so that the women need not walk. I

Gilbert, Minnesota.

Social Ethnic
Toivo Torma
Dec. 28, 1938.

also found out that the member living farthest away, 4 miles, was to pour the coffee, and assist the hostess in her work.

Quite soon the women began appearing, some walking and others with their husband's cars. Within a half an hour the room was buzzing with activity, and after counting the members I came to the conclusion that all the members were present, plus their respective husbands.

The women, as soon as all were present, went into an adjoining room and sat about the quilting materials and amidst their constant hub-hub of noises, began to make the quilt. The men, being exempt from this duty, lit their pipes and chatted amongst themselves.

At approximately three o'clock, coffee and luncheon were served, much to the pleasure of the men, who, in sitting within the kitchen, eagerly watched the progress of the table setting. After lunch, the quilting bee was continued with renewed interest. An hour later a cheery chorus of voices arose, and the men knew instantaneously its source, reason and results. The quilt was finished.

A moment later the hostess came into the kitchen, and with a beaming face, showed to the men the newly constructed quilt. And a beautiful quilt it was!

Amidst many thanks, goodbyes, and promises to visit, the members slowly left for their homes where the evening chores were awaiting them.

This quilting bee is typical of the various, almost weekly functions of the community amongst the parents.

The functions sponsored by the younger generation are few. The St. Louis County Recreational activities sponsored by the St. Louis County Re-

Gilbert, Minnesota.

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creation Department of Virginia, Minnesota is poorly attended, if the total number of members in Mäkinen is used as a basis. During the summer a baseball club of no little ability is conducted. It plays its games with Palo, Markham, Cherry, and St. Louis River. Basketball is played, but a lack of proper facilities, impedes interest and progress. (They play basketball in the community hall). The lack of good light, proper heating, and showers are ample reasons for discontinuing recreation in weather below zero.

In contrast to St. Louis River Community, no centralized organizations of recreation or social functions is prevalent in Mäkinen. The exterior work and influence of the St. Louis County Recreation Department has helped unite a portion of Mäkinen youth. In comparison to the St. Louis River attendance to the same organization, which is 80 to 90 per cent of the youth, and twice as high a percentage than that of Mäkinen.

(All this is based on the almost completed work on the Mäkinen census and upon my own observations. In connection with the Mäkinen basketball team I expressed the consensus of opinion amongst the combined communities of St. Louis River, Palo, and Markham.)

Ed. a Culture
Temperance

SOCIAL-ETHNIC STUDIES

Source: Tyomies (Co-op) 8 4 Date of Publication July 14 1921
(edition, page, column)
Vol. 19 No. 162 Date Line of story _____
Where consulted Minn. Historical Library Date consulted Oct 25th 1938

In local news from Wright Minnesota a warning is given
to liquor truckers as follows:

"To the liquor truckers I want to give a word of warning, not
to bring liquor to the hall. Why not go to some other place
with it. It seems that there are some who haven't the courage
to come to the hall unless they reenforce themselves with
liquor. It is much better that you come when you are sober
instead of being under the influence of liquor.

Isaac Kari"

Your item No. 62 Page No. _____ Your name W A Harju

WORKS PROGRESS ADMINISTRATION (Minnesota)
Federal Writers' Project, 415 Harvard St. S.E., Minneapolis.

Ed. + Culture
Religion

SOCIAL-ETHNIC STUDIES

Source: Siirtolainen wkly 7 5 Date of Publication Mar. 28, 1917
Vol. 27 No. 24 (edition, page, column) Date Line of story _____
Where consulted Minn. Hist Lib Date consulted Oct. 26, 1938

"Alice, Northland, Minn. - Finnish Evang. Luth. Sunday
School is held regularly every Sunday at the old fire barn
beginning at 2 p. m. "

Your item No. 69 Page No. _____ Your name Alfred Backman

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SOCIAL-ETHNIC STUDIES

Source: The Independent Wkly 1200 2 Date of Publication Nov. 21, 1907
(edition, page, column)
Vol. 63 No. 3077 Date Line of Story _____
Where consulted Mpls. Public Library Date consulted Apr. 26, 1939.

PROHIBITION IN FINLAND
(Editorial)

.....The Finnish Congress has passed a law totally prohibiting the manufacturing, sale, use and possession of alcoholic liquors in any form, including wine and beer. No exception is made in the use of wine in the communion service. Alcohol in all its forms can be kept for medical and mechanical purposes and for the use of Russian troops. . . . The police have full rights to search, and the penalties for the violation of the law range from \$20 fine to penal servitude for three years
.....

Your Item No. _____ Page No. 1 Your Name Alfred Backman

Finns in Minn.
A. J. Sprang
Dec. 13, 1939

Minn Hist.Soc.
The Barnum Herald
June 24, 1937.
Vol. 29 No. 17

Pioneer Life in Carlton County.

"The death of two of our Finnish pioneers, John Karlson and Andrew Perrla, of this Kettle River-Antomba settlement, within a month, and the sad duty of having to chronicle their obituaries, rendered the writer hereof reminiscent. So when I met the other day my good, old-time friend, John H. Mattson of Duluth, who like myself is a "product" of this community-and he suggested that I write briefly something about pioneering days, I obey his command, although I feel I can't do justice to that fascinating subject. This refers to a period about forty years ago.

All the settlers were then home-steaders, scattered over a wide area of virgin wilderness, from about 8 to as far as 20 miles from Moose Lake, nearest village and trading point. Roads were foot paths or trails through the woods, opened by loggers and settlers themselves. Unbridged rivers were crossed on hastily constructed rafts, and a boat operated by a rope and pulley fastened to a forked post on both sides of Kettle River, was a much-used "ferry" at Sarvela's place for many years. Nearest doctors were at Carlton, but on certain days Doctors Watkins and Sukeforth came to Moose Lake to see their patients. So it was necessary for the settlers to combine the business of dentistry with that of a blacksmith and jeweler, as both of these had tongs. Abram Wickman repaired clocks and watches as a side line and when not occupied by that or farming, pulled aching teeth for his neighbors. Henry Manunla, who lived in Moose Lake village and was an experienced blacksmith, had to do teeth-pulling quite frequently. Of course, when

using such clumsy tools, mistakes were inevitable, and once when he had pulled a tooth pointed out by his agonized patient as the source of his trouble, it was after the operation discovered that Mr. Mannula pulled a wrong tooth. Second attempt corrected the mistake. The gap in the patient's mouth became wider than originally planned, but it was a small matter.

Matt Leppanen (Mattson) and Erick Bjorklund took care of the cow and horse doctoring, and many times rendered valuable service. The ingredients used in their formulas were varied and such as they had seen other farmer-doctors use in the old country. One item I can still well remember, because of its pungent odor; asfedita-if that name means anything to the reader. Its odor surely revived any half-dead horse in a few minutes, nothing to say of its other potentialities. Matt Leppanen was skilled also in treating injuries of the people. He could set broken bones and twist dislocated joints into place and do it well. Matt Maijala (he died in 1923) that doctor later need only assert that his broken arm needed was rest and that Mr. Leppanen's job was well done. Practice in use by doctors treating George Washington-blood-letting-was also sometimes resorted to by this farmer-doctor. I can only say that none of his patients died, as far as I know, while under his treatment, which could be a big compliment to any doctor.

Mrs. Abram Wickman (Mrs Sosanna Wickman) was a midwife of no mean caliber. Her services were sought in dozens, I might say, hundreds of cases from about 1892 to the time of her death about 1914, and all ended well. She and her husband lie in an unmarked grave, as they have no relatives here, so it would not be amiss if the boys and girls she cared for, all now full-grown and most of them married, raise a fund for the purchase of a stone for the grave of those worthy pioneers.

Carl Mandelin, besides farming, was a tanner, and from the hides tanned by him Albert Waisanen, Joseph Winqvist, August Baakkari and several others, made neat, light and comfortable old-country-style shoe-pacs, which were in vogue even among women in those by gone days. Liberal application of pine tar and grease made them waterproof. Lumber was sawed by hand, one man standing on a high saw-buck on which the log rested, and his partner underneath operating the bottom end of a large rip saw. All lumber used in floors, window frames, on roofs, etc., by homesteaders, was manufactured in such manner. Likewise, shingles were made by man-power. Five or six men could make up to two cords of shingles in a day. Buildings were of logs, of course, and were warm and substantial. Spinning-wheel and a pair of wool-cards were necessary tools and used by mothers in each household. Hay was cut by hand, and what little of grain could be raised, was threshed by the use of flails. (younger generation may look up in the dictionary what the flail looks like)

Game was plentiful, and if the state had game laws, scarcity of law-books and lawyers to interpret them made it legal to kill a deer whenever meat supply was running low. No one hunted for the mere lust of killing. Bears were not molested, but when one killed two of Chas. Gustafson's herfers about 1898, Capital sentence was passed, and Herman Lampel, then an expert hunter, put it into execution. Wolves had plenty of rabbits to eat, so did not bother people, but a pack of them would follow a man in the dark and furnish him with a free but not very enjoyable music.

Logs and ties were driven down the rivers, water in which was raised each spring by dams. They were hoisted up, mostly, at Stillwater. It gave employment to men and much excitement and fun to youngsters to watch a swollen river full of big logs, rushing down stream.

People were all religious-minded and most of them church-members and knew nothing of present day "isms" of various kinds, so political battles were unknown. Church was built in 1898-1900 of white pine logs, Henry Wehmasto doing the work, and lumber and shingles used in it were made by hand on the premises in the aforementioned manner. In the absence of a pastor, Erick Westerback, Chairman, John H. Korhonen, John Mailand and John Oberg in Eagle, baptized infants, buried dead, and Mr. Westerback maintained a Sunday school for us boys and girls, and occasionally conducted religious services for the grown-ups. (His son, Rev. M. N. Westerback, is now a Lutheran minister, having at present charge of a congregation in Toronto, Canada.)

The advent of the first graded road in 1901 west of Barnum, built by the Winona & St. Peter Land Company, brought wagons, buggies, threshing machines, portable sawmills, and, finally, automobiles and other contraptions of modern invention. Soo line railroad, built in 1909, brought, in addition to other blessings and blights of civilization, also rats-unknown here up to that time. That railroad was the origin of Kettle River and Automba villages. It ended the romantic, interesting and in many ways happy pioneering period. We who were raised here in that period and became "educated" in every phase of that fascinating life, look back to it with wistful longing. But the world is ever marching on, and one by one the pioneers who opened these townships for settlement, pass on to the Great Beyond, soon to be entirely forgotten by the younger generation."

John Manni

Ed. + Culture.
Temperance Societies

(Finnish Daily Pub. Co.)

SOCIAL-ETHNIC STUDIES

Source: Siirtolainen W.K.L. 3 2 Date of Publication Jan. 12, 1917
(edition, page, column)
Vol. 27 No. 4 Date Line of story _____
Where consulted Minn. Hist. Lib. Date consulted Oct. 5, 1938

One of the earliest temperance organizations, among the Finns, in the state, was started in Cokato, Minn. (The ^{the} Cokato correspondent does not state/year) An article appears in this issue of an attempt to interest all youth in temperance activities, stating that their club building is always available for meetings of the youth. The correspondent grieves the fact that activity among the adults in the temperance club are lax and that something drastic must be done to put more life into it.

Your item No. 9 Page No. _____ Your name Al Backman

WORKS PROGRESS ADMINISTRATION (Minnesota)
Federal Writers' Project, 415 Harvard St. S.E., Minneapolis.

*Social
Ed - culture*

SOCIAL-ETHNIC STUDIES

Source: Siirtolainen Wkly 7 7 Date of Publication Mar. 27, 1917
(edition, page, column)
Vol. 27 No. 24 Date Line of story _____
Where consulted Minn. Hist. Lib. Date consulted Oct. 31, 1938

"Alango, Minn. - The Clover Leaf Club here gave a social on the 18th of this month. The net proceeds were \$30.48. We enjoyed a good program of five numbers, the main feature was an address by Rev. Lappala on temperance which I think gives inspiration to all our members and friends up here in the wilds and among the drunkards."

Your item No. _____ Page No. 74 Your name Alfred Backman

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Federal Writers' Project, 415 Harvard St. S.E., Minneapolis.

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Temperance Societies

SOCIAL-ETHNIC STUDIES

Source: Siirtolainen Wkly 3 2 Date of Publication Feb. 9, 1917
(edition, page, column)
Vol. 27 No. 12 Date Line of story _____
Where consulted Minn. Hist. Lib. Date consulted Oct. 12, 1938

"AMONG OUR NATIONALITY".

"Hibbing, Minn. - The Finnish Temperance Society here took a very important, therefore historical step. At the last meeting it was decided that a temperance organization as such is not meeting the present needs of its people and therefore took steps to break relations with the district (state) organization. From now on it is an independent group."

(The correspondent signs his name thus- "X")

Your item No. 30 Page No. _____ Your name Alfred Backman

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Temperance Societies

SOCIAL-ETHNIC STUDIES

Source: Siirtolainen wkly 48 4 Date of Publication Mar. 2, 1917
(edition, page, column)
Vol. 27 No. 18 Date Line of story _____
Where consulted Hist. Lib. Date consulted Oct. 18, 1938

"Mountain Iron.- Eighteen delegates were present at the temperance conference here last Sunday. The National Finnish Temperance convention will be held at Waukegan, Ill, June 31st. Three delegates were elected to/ the convention, they were; Aatu Kekonen, Palo. Olavi Laulaja, Hibbing and Esa Torkko from Soudan."

Your item No. 51 Page No. _____ Your name Alfred Backman

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Federal Writers' Project, 415 Harvard St. S.E., Minneapolis.

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Temperance Societies

SOCIAL-ETHNIC STUDIES

Source: Siirtolainen Wkly 3 7 Date of Publication Feb. 20, 1917
(edition, page, column)
Vol. 27 No. 15 Date Line of story _____
Where consulted Minn. Hist. Lib. Date consulted Oct. 19, 1938

"Hibbing, Minn. - The joining together of the two ~~lodge~~
temperance lodges was finally completed. Last Sunday our
combined organization 'Re-union' (Sovinto) met where all officers
necessary were elected. We also enjoyed an excellent program
following the business session. Our hall, Sampo, was filled to the
doors which caused everyone to feel very happy over the amalgamation.
I wish our lodge the best of luck and I hope the enthusiasm continues.

Your correspondent".

Your item No. 50 Page No. _____ Your name Alfred Backman

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Federal Writers' Project, 415 Harvard St. S.E., Minneapolis.

Ed. & Culture
Temperance Societies

SOCIAL-ETHNIC STUDIES

Source: Siirtolainen wkly 8 5 Date of Publication Feb. 20, 1917
(edition, page, column)
Vol. 27 No. 15 Date Line of story _____
Where consulted Minn. Hist. Lib. Date consulted Oct. 19, 1938

"Mountain Iron, Minn. - Our Finnish Temperance Club
elected delegates to its state conference to be held in this
city Feb. 25th. The delegates were Victor Frasa, A. Keto,
Wm. Lukkarilla and John Heikkila".

"Your Correspondent"

Your item No. 44 Page No. _____ Your name Alfred Backman

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Federal Writers' Project, 415 Harvard St. S.E., Minneapolis.

Ed. & Culture
Music

SOCIAL-ETHNIC STUDIES

Source: Siirtolainen wkly 6 3 Date of Publication Feb. 20, 1917
(edition, page, column)
Vol. 27 No. 15 Date Line of story _____
Where consulted Minn. Hist. Lib Date consulted Oct. 18, 1938

An Ely correspondent writes of a talented band and orchestra director and an accomplished musician, Mr. Chas. Kleimola, to who has taken/excessive drinking and has already to date served two sixty-day terms in the workhouse recently. He is again under arrest for drunkenness. He grieves, not only the loss and grief he brings to his family but his excellent talents will be lost, if he is not careful, to the Finnish people for ever. He closes his article with a strong plea for temperance.

Your item No. 39 Page No. _____ Your name Alfred Backman

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Temperance Societies

(Finnish Daily Pub Co Duluth)

SOCIAL-ETHNIC STUDIES

20

Source: Siirtolainen wkly 3 ~~7~~ ~~12~~
(edition, page, column)

Date of Publication Feb. ~~XX~~, 1917

Vol. 27 No. 12 15

Date Line of story _____

Where consulted Minn. Hist. Lib.

Date consulted Oct. 18, 1938

"Hibbing,- Our temperance club, (Sovinto) Amity,
nominated three delegates to attend the Finnish Temperance
Conference of the State. This conference is to be held at
Mountain Iron, at the Finnish Temperance Club Hall, Feb. 25.
The delegates were, O. Laulaja, C. Sandberg and T. Rajala."

Your item No. 36 Page No. _____ Your name Alfred Backman

WORKS PROGRESS ADMINISTRATION (Minnesota)
Federal Writers' Project, 415 Harvard St. S.E., Minneapolis.

Duluth, Minnesota
 Socio Ethnic
 Harold Rajala
 November 16, 1939

Translation of article concerning history
 of the Duluth Finnish Evangelical Lutheran
 church. Article intitled "Duluthin Suom.
 Ev. Lut. Seurakunta" [Duluth's Finnish Evan-
 gelical Lutheran Congregation]. From
 "Päivälehti", Thurs. March 2, 1939.

"Records and information touching upon the early history of this congregation are very scarch. It is because the older Finns did not consider it important to keep a record of the establishment of the congregation and the details of its establishment. What little was written has been lost. This lack of information hinders and affects greatly a possible writing of the history of American Finns. This writing, then, does not picture this congregation's history to any degree of thoroughness. However, we can give some word of it.

"The congregation was founded here in Duluth about 1898. It was established as an independant congregation. Before this time, however, church work had been done. It is known that some sort of congregation was in existance, for the Reverend A. E. Backman in the year 1881, visited among the Duluth Finns and the Reverend William Williamson did missionary work in this region in 1888. In addition to that the Swedish pastor Collin spoke by interpretor to the Finns beginning in the year 1889. Pastor Heikki [Henrik] Sarvela became the first official minister in the year 1891. Church services were held in the Swedish church [Swedish Lutheran Church, then at 2nd Street and 2nd Avenue West in Duluth]. However the congregation was not founded until about 1898. In 1899 the first Finnish church was built in big Duluth on St. Croix Avenue. Then was constructed only a ground floor which was also used for temperance society meetings. The upper floor, or the church was not built until

"Duluth's Finnish Evangelical Lutheran Congregation" from "Paivalehti"

1903. The building came to cost \$8,000. The church was neat and homelike.

"Between the years 1907 and 1912 the congregation was cared for by the pastors J. Mänttä, Adolf Rippa, P. Keränen and F. Kava. In the year 1912, pastor H. Sarvela, who had gone to Illinois in 1907, returned to take care of the Duluth district and Minnesota congregation. Pastor Sarvela served until the year of 1922. The congregation joined the Suomi-Synod in 1911.

"The years from the founding of the congregation to the year 1922 were difficult years. Members were few. The church was situated in such a location where there were none of our people, for in the neighborhood were the kind of people that did not care to go to church. But this was better than doing no work at all. In the year 1922 appeared the need for a church in a more central location. From the Catholics was bought the present church for \$10,000. Into repairs was spent \$6,000. A great deal more was spent later for repairs.

"In 1922 pastor A. Lepisto came to care for the congregation. He served it until 1927, when Dr. Wargelin took charge. He resided here for awhile but later served the parish from Mt. Iron [Mountain Iron, Minnesota] until 1931, when the Reverend C. Tamminen came to care for the congregation. In 1936 the Reverend Tamminen went to Minneapolis and seminar Eino Touri of the Suomi-Opisto [Suomi-College] was asked to become the parishes minister. He has served it since the fall of 1936.

"Our congregation is not large in membership. It has remained nearly the same for the past 15 years. Members are, of course, moving away, because here are so many people who live only a short time in the city. We now have a more hopeful situation and there is plenty of work. It is cheerless to think that in such a large Finnish district, such as Duluth is, the parish has to struggle for want of support. This casts a shame upon the entire Finnish people. It is indeed heartening to realize that a small group was able to bring their small parish progressively forward through thousands of obstacles and to the position it enjoys

"Duluth's Finnish Evangelical Lutheran Congregation" from "Päivälehti"

today. Many times it has asked sacrifices, needed energy and kept hope. This group of God worshipers has earned the distinction that their parish now is in existence and as strong as it is. May their hopes and ambitions continue. May Gods prayers continue for without them we cannot do anything.

Eino Touri. "

Obtained by N. K. Long, January 1939.

THE FINNISH EVANGELICAL LUTHERAN NATIONAL CHURCH at Brainerd was founded November 30, 1898. The chairman of the first meeting was Jalmar Hermanson. The first officers were President, Jalmar Hermanson; Secretary, William Erickson; and Treasurer, Alex Peterson. The first visiting pastor was the Rev. Mursum. Among those who have served on the official board from year to year are: Jalmar Hermanson, William Erickson, Alex Peterson, Otto Hill, John Anderson, Leander Wilson, Frank Lund, John Aro, Nick Nelson, Alexander Nukanen, Henry Heikkinen, Nestor Mattson, F. Selin Bertin, Andrew Aro, John Hill, Jacob Setula, Carl Erals. The first regular pastor appointed in 1900 was Rev. Nissila. The church was built in May 1902. The Rev. Huuskonen served as pastor from 1901 to 1903. In 1907 the Rev. E. V. Niemi was appointed and served as pastor until 1912. The Rev. Rissanen served from 1912 to 1916. The Rev. Huuskonen returned in 1916. In 1918 the Rev. Niemi returned and is the present pastor.

The present church officers are: President, John Alho; Secretary, Martha Alho; Treasurer, Mrs. Frank Milloch; Ushers, John Aro, Matt Heikkinen, Jacob Sarkiaho. There are about ten families at the present time. In 1907 there were about thirty families.

These notes were all made in the Finnish by Mr. and Mrs. John Alho, and were then translated into English by their daughter, Martha Alho.

PROPERTY OF:
"HISTORICAL RECORDS SURVEY"

Topic: Social-Ethnic
Submitted by: Toivo Torma
Date: Oct. 31, 1938.

THE HELSINKI UNIVERSITY CHORUS

The founding of the chorus called The Helsinki University Chorus (Ylioppilaskunann Laulajat, usually abbreviated YL) is closely connected with the Finnish national awakening which in the 19th century broke out in the social life of Finland. The world-famous national epic Kalevala became at the time a mighty source of inspiration for authors and artist. There grew up a generation of artists and composers among whom the most prominent Jean Sibelius is one of the greatest musical geni of our era. One of the results of the national awakening was also the founding of YL in 1883. From the very beginning its nearest aim was the creation and development of the Finnish choral music, and indeed it has considerably contributed to the raising of Finnish choral music to its present level. Of a pioneering nature has been the work of Professor Heikki Klemetti who as a conductor of YL for more than 25 years became the reformer of Finnish choral music. During its existence of over 50 years the position of YL in the musical life of Finland is manifested in the fact that the Finnish composers have written and dedicated most of their songs for male choruses to YL. For instance Sibelius, who is an honorary member of the chorus, has composed all of his most famous choral songs for YL.

All the singers in YL are students in the university and other high schools in Helsinki who spontaneously and voluntarily, without any compensation whatever, practice their art. It is evident that the work in YL must be very intense and the discipline good, because each singer is a member of the chorus only during the time of his studies, i.e. 3 or 4 years, after which time they give room to unexperienced newcomers. The number of the active members in YL

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exceeds a hundred, and this body of singers gives at least once a year a concert in Helsinki in addition to which come the concert tours in Finland and abroad.

The great traditions of the chorus have been continuously maintained and developed. During the last six years the chorus has been conducted by Mr. Martti Turunen who has attained during this period a prominent position in the musical life of Finland as an eminent chorus conductor. In order to make Finnish choral singing and music more known in Europe the chorus in the spring of 1935 made an extensive tour in Europe, giving concerts in Sweden, Denmark, Germany, Switzerland, Italy, Austria, and Hungary. This tour preceding the first American tour was very successful in every respect and encouraged the chorus to venture over the Atlantic.

In the following we shall briefly introduce the Finnish composers whose choral music the Helsinki University Chorus will perform in America.

1. Emil Genetz (1852-1930)
2. Vaino Haapaliinen (1893-)
3. Armas Jarnefelt (1869-)
4. Robert Kajanus (1856-1933)
5. Heikki Klemetti, (1876-)
6. Toivo Kuula (1883-1918)
7. Eino Linnala (1896-)
8. Armas Maasalo (1885-)
9. Leevi Madetoja (1867-)
10. Oskar Merkaanto (1869-1925)
11. Selim Palmgren (1878-)
12. Vaino Pesola (1886-)
13. Sulho Ranta (1901-)
14. Martti Turunen (1902-)
15. Jean Sibelius (1865-) the most outstanding of the professors

and composers is an Honorary Member of YL. Studied at the conservatoire of Helsinki 1885-1890 theory of music and violin playing, in Berlin (A. Becker) and in Vienna (R. Fuchs and C. Goldmark). In 1892 he gave his first concert as composer in Helsinki, when among others the Kullervo symphony was performed.

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Submitted by: Toivo Torma
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Later conducted his own compositions in Finland, elsewhere in Europe and in America. Honorary Patron of the Musical Society of North-Staffordshire and member of the Music Academy of Sweden. Doctor H.C. of the Universities of Yale and Helsinki. Honorary Member of the Association of Finnish Composers and Musicians.

Source: From the pamphlet issued by the Tour of the Finnish University Chorus -- 1937-38.

"A BRIEF VIEW OF ST. LOUIS RIVER COMMUNITIES SOCIAL ACTIVITIES"

Due to the sombre aspect of producing a livelihood in the wooded lands typical of the community, the farmers became aware of the need to cooperate with each other. Since their livelihood was dependent upon the soil, and since grains such as oats, barley, etc., were the chief commodities, (excepting potatoes), the farmers organized the Threshing Club. This was the first sign of social dependence on a large scale in this community. This club was strictly formed for economic reasons, and it was not until 1917, that the people realized the need for recreational clubs.

With this thought in mind, the people met to form an organization which would manage the construction of a community meeting place. They built the present day St. Louis River hall, but since that time they have altered it considerably, having now their dances under a roof, in contrast to the former use of a pavilion. The farmers were quite generous in their contributions. Basket socials were sponsored by the club in order to obtain fund and the prices of baskets went as high as \$50. No basket below \$5 was ever considered a just price during these social auctions. The labor also was rendered by the farmers in as equal portions as possible. All in all, their attitude towards social functions was that of a brotherly spirit, with a thought of respect to the

Topic:	Social-Ethnic
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progress of the community.

The year after the organization of this club they formed the present day telephone club. Since the farmers had to repair their own telephone lines, they considered that unified action would better accomplish the same result. It had meetings once or twice a year and assigned to each farmer his share of work for the coming year or season.

Also in 1920 a baseball club was formed. During the evenings and Sundays the boys met on pastures or school grounds to practice baseball. This club was both active and efficient, often being champions of the community. Today the club is still functioning but with a lack of effort and interest.

After this organization, no clubs were founded until 1929, a span of approximately ten years. The new clubs built appear in all respects, to be short lived, in contrast to those built by the older generation. Also these clubs were organized for social development and interests. Interest in these clubs flare suddenly, but like a fire lacking fuel, the flame soon dies. Such is the condition of these clubs, and numerous reasons can be attributed for this unstable tendency.

I have listed below a group of reasons:

a. The construction of highways to cities from rural districts, with the general trend in improvement in transportation, made the members less dependent on their own community for the expenditure of their leisure time.

b. The general rise in the standard of living (the advent of the radio, increased number of periodicals, books, etc.), distracted interest in community functions.

c. The development of social centers at neighboring localities decentralized the interest for developing a single community socially.

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d. The advance amount and extent of educational facilities kept the members more interested and busy with their studies, thus decreasing their desire and time for community functions.

e. The increased lack of dependency upon the neighborhood for economic reasons parallels their decrease in depending upon their neighbors for cooperation in social functions.

Source: My own conclusions and observations based on my knowledge of this community personally. Some material also from the census I took.

STATISTICS OF VARIOUS TYPES TAKEN OF THE ST. LOUIS RIVER COMMUNITY

The total population in St. Louis River is equal to 117 persons, 94 being of Finnish descent. The relative percentage of Finns to those of other nationalities is 80.35%. Those not Finnish are all Finn-Swedes with the exception of four who are of French descent. The reason I did not consider the Finn-Swedes in the Finnish group is due to the fact that these people speak the Swedish language, even though they may have been born in Finland. Their speaking Swedish is due to their parents having been Swedish. The four French persons are native born.

Of those which are Finnish, 36 were born in Finland and 58 were born in this country. The percentage is 61.7% native born and 38.3% born in Finland.

OTHER STATISTICS - Education Facilities:

The community contained before the World War, a county school within the boundaries of the community. To this school attended approximately 5-10 students each year.

In 1919 the school which at present is standing, was built in a modernistic style, (running water, electric lights, covered with stucco), by the Gilbert

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School District. The school was closed in 1930 due to a decrease in the number of pupils attending. The number to attend was approximately 10.

Now the school students attend the Gilbert schools. Bus fare is free and those attending colleges receive a little money for transportation.

The number of students receiving an education, from the grades to the universities is 14. Of this group, one is going to the University of Minnesota, and two are going to Eveleth Junior college. The remainder go to the Gilbert schools. The number of persons in the community who are teachers are three.

The community contains no churches, stores, garages, etc. The only public building is the community hall, built in 1917-18.

The average number of persons per family is four. The average size of each farm is 80 acres. Therefore the number of acres of land per person is 20.

The number of roads leading into the community of St. Louis River is four. From the community one road goes to the Vermillion Trail, one to the Miller Trunk, one to Makinen, and the last to Gilbert.

The chief commodity is potatoes and the average yield per farm is 150 bushels. The farmers usually wait for the time of high prices and then attempt to sell them, but quite often the farmers wait too long and have to sell their potatoes for a loss because of the drop in prices. The chief grain is oats, and the average yield is 100 bushel per farm (among those who raise oats) and usually only one binder is used for the cutting. The owner of the binder goes from farm to farm binding the oats, rye, the cost of binding being one dollar to one dollar and fifty cents per hour.

Almost every farm has from one to six cows, a pig, some have a few sheep (only one farmer has over 20) and also a horse or a team of horses.

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Every family has a car and some also have a truck. Seventy-five percent of the farmers have a "joker" which is a makeshift tractor. Usually it is made from an old car with the drive shaft and frame cut short and contains two transmissions.

Almost every farmer also has a bathhouse, which they warm every week on Saturdays, and often on Wednesdays, also, especially during the summer. The majority of the bathhouses are of the old style, slow warming type. A few farmers, however, have built a new style of bathhouse which warms in a hour or so.

All these statistics are based on factual knowledge which I have received through making a thorough census of these various factors at every farm in the community. All this is quite brief in order that it would be completed within a relatively short period so that the figures would not change too much if, for instance, I were to elongate my statistical work over a few months. However, I will take certain items in detail such as the Finnish bathhouse, the old school, the community hall, and a description of a typical farm, for I believe they are, and will be of interest.

Source: ^{or} Conclusions derived at through the census I took.

CLUBS

This group of clubs represents both the social and business activities of the St. Louis River community up to date. The reason that I include the names and addresses of their respective organizers is for the convenience to you, in case you wish by letter to receive additional information. Of course, I will be able to, if necessary, make a thorough research of the various functions of these organizations, but in case of a misunderstanding, verific-

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ation can readily be secured from the various persons.

1. "St. Louis River Threshing Association."

Organized -- 1912

First president -- Herman Bodas
 Box 60, R.F.D. Gilbert, Minn.

Purpose of organization: To purchase a thresher and thresh the grain at various farms on a share basis. Similar to a corporation. Rebates not given, however, but a shareholder receives his service on a cut rate basis.

2. "St. Louis River Telephone Club."

Organized -- 1918

First president -- Gust Byman
 Box 70, Gilbert, Minn.

Purpose of organization: To construct and repair the telephone accessories, poles, wires, etc. which come from the village of Gilbert. Each farmer works his allotment each year in order that the telephone lines will be in a shape necessary for communication.

3. Farmer Labor Club

Organized -- 1937

First president -- William Bodas
 R.F.D. Gilbert, Minn.

Purpose: To function in unison with the various Farmer Labor clubs of the state. To secure work for the unemployed of the community.

4. "St. Louis River Farmers Association."

Organized -- 1917

President -- Pete Kanninen (deceased)

Purpose: To erect and officiate the operation of a community hall for social purposes. Hall club still functioning. Takes care of minor repairs, insurance, rentals, etc.

5. St. Louis River Recreational Club

Organized -- 1936

First president -- Wilmer Ojakangas,
 (at present attending the Univ. of Minn.)

Purpose: Chiefly a club for the youth. Chief purpose is to provide

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recreation such as dances, games, programs, weiner roasts, and so forth.

6. The St. Louis River 4-H Club
 Organized -- 1934
 First president -- John Laakso
 Box 55, Gilbert, Minn.

Purpose: Is a branch club of the National Club. Promotes the usual interest and activities, similar to all 4-H clubs. Dissolved in 1935 -- due to lack of members.

7. "Baseball Club"
 Organized -- 1920
 First president -- Waino Ojakangas
 Box 51, Gilbert, Minn.

Purpose: To manage the interests of summer sports, mainly baseball. Sponsored dances to secure funds for equipment.

8. "The Wise Owl Club"
 Organized -- 1929
 Dissolved -- 1933
 First president -- Anne Laakso
 Box 57, Gilbert, Minn.

Purpose: To sponsor dramatic sketches and plays, to Promote an interest in dramatics for the welfare of the community and those living outside. Dissolved because of the decreasing number of members interested in its continuance.

9. The Little Theater Club
 Organized -- 1935
 Dissolved -- 1936
 First president -- Waino Bodas
 Box 60, R.F.D. Gilbert, Minn.

Purpose: Similar to that of all dramatic clubs, (presents plays, programs, etc.) Affiliated with neighboring communities. Dissolved due to lack of interest and proper organization.

Source: As a result of the census I took, concerning social activities from the first to the last, 1916-1938.

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Submitted by:	Toivo Torma
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SONGS

These songs are translations from songs sung by the Helsinki University Chorus while on its tour in America in 1937-38. They are not attempts to render the Finnish songs into English verse. I include only songs which show the life in Finland as well as possible. These are taken from the University Chorus pamphlet issued by the sponsors.

Hail, Suomi, My Native Land

Hail, Suomi, my native land
 On the surface of the blue waters
 Thou art beautifully reflected.
 Hail, Suomi, my native land
 Ever beloved
 To us thou wilt remain.
 Up, comrades,
 With ardent zeal
 Let us sing
 To our dear country.
 Hail, Suomi, My Native Land.

Hail, thou land of heroes
 Hail, hail, thou battle-field
 Of the brave
 Hail, thou land of heroes
 Thou golden land
 Of hopes and memories.
 Up, comrades,
 With ardent zeal
 Let us sing
 To our dear country.
 Hail, thou land of heroes

By Emil Genetz

I Sing To You, Fair Maiden

I sing to you fair maiden
 As to my own sweetheart.
 If I had the power as I have the will,
 I should make you my own.

But I am as a bird, soaring in the skies,
 I have no place of refuge.
 I have no friend,

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I have no comforter.

By Robert Kajanus -- Folksong

Battle-Song

A fierce war has broken out,
 The flames of hatred are blazing;
 Red is the skyline in the east,
 Foreboding blood and fire.
 Onwards, men from Savo,
 Men from East Bothnia,
 And folk from Carelia,
 Against the enemy
 The heath echoes our battle-cries,
 It is as if a thousand voices were resounding,
 The mountainsides and banks are ringing:
 Away with the foreign sway.

March on, sons of the North,
 Against the enemy
 Stride, sons of the North,
 God will grant you victory,
 Onwards, men from Savo,
 And folk from Carelia,
 Against the enemy
 The mountainsides and banks are ringing:
 Away with the foreign sway.
 It is as if a thousand voices were resounding.

By Robert Kajanus

The Woodman's Song

Hail, ye woods, hail, ye mountains,
 Hail, ye spirits of the forest!
 Here's your son, young and gallant,
 Full of vigour
 Like the severe wind of the tundras.

I long to be the son of the forest,
 The hero of the fir-tree wood.
 On the domains of Tapiola
 I wrestle with the bear.
 May the world fall into oblivion!

On the green ground,
 Unshaded by walls
 Under the high and starry sky
 I roam and sing,
 The echoes around me are ringing.

Topic: Social-Ethnic
 Submitted by: Toivo Torma
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Whose voice is echoing here?
 't is the Mistress of the Forest singing;
 Fawning on the man
 The pretty maiden is dancing,
 Her golden looks are fluttering in the wind.

Pleasant is the peace here,
 Gallant is the battle.
 The storm is raging, the wood is raging,
 Is it thundering and lightning
 The fir-tree falls with a crash.

I want to be the son of the forest,
 The hero of the fir-tree wood.
 On the domains of Tapiola
 I wrestle with the bear.
 May the world fall into oblivion!

AT THE BONFIRES ON MIDSUMMER-EVE

The bonfires of Midsummer-EVE ARE FLARING UP AGAIN,
 The air and earth are clad in festal robes.
 Cries of joy are ringing from every hillside.
 The crickets are hopping about in the fields,
 The pikes are splashing among the rushes.
 The boys are playing on the green
 Making somersaults
 And shouting in their play.

In the distance the cuckoo is playing on his flute.
 It is Midsummer-Eve, so sweet and mild,
 And the twigs are joyously crackling in the fire.

THE SHINGLE CRASHES! THE SAND SHAKES

One summer evening a maiden
 Was roaming by the riverside,
 The firs were whispering, the waves were rippling,
 The fragrance of summer was in the meadows.

The ducks were swimming among the reeds,
 The fishes were splashing in the water,
 Kisses from yonder cherrygrove
 Were brought by the wind over the river.

Joyously the maiden was roaming
 Along the riverside.
 The shingle crashed, the sand shook
 Under A nni's steps.

Topic: Social-Ethnic
 Submitted by: Toivo Torma
 Date: Oct. 31, 1938.

The shingle crashes, the sand sand shakes,
 The waves roll joyously,
 Rejoice, my young maiden, as long as you can,
 Short is Finland's summer.

JEAN SIBELIUS

I WENT ONE SUMMER EVENING

I went one summer evening
 A-roaming in the dale, listening to the day,
 Where the birds were singing
 And the grouse were hiding.
 My heart was yearning for rest and peace.

I let my eyes rest over the lake.
 On the shore I saw a young and beautiful maiden
 Sitting and weeping
 Looking over the waves
 With sadness in her eyes.

LEevi MADETÖJA

The March of the Peasant Army

We have the snow and the ice, the frost and the night,
 We have our severe commandments from fate.
 Who is struck by the club,
 On the ground he remains,
 The gales have chosen us,
 The night has confided her secrets to us,
 The wolf has lent his teeth to us,
 The lynx his sharp eyes.
 We have the snow and the ice, the frost and the night.
 Fear us, fear us'.

Our love and our hate are like blazing flames,
 Who could have the strength to oppose us'.
 When once we Northmen are on our way --
 Halt, the victory is ours'.
 We care not for the mercy of others,
 We bear the torch of the North.
 Whosoever is born on the plains of Bothnia,
 He knows his way and fate:
 He must go on, not step aside.
 Tremble, tremble!

By Toivo Kuula

Topic:	Social-Ethnic
Submitted by:	Toivo Torma
Date:	Oct. 31, 1938.

Oh, if Evening Would Come

Oh, if evening would come
And my troubles end,
If my tears would dry
And the heart of my beloved melt.

Oh, if my sweetheart
Would consent to marry me,
Become my beloved wife
And share the cot with me.

Oh, then, oh, then
My heart would be at peace.
Oh, then, oh, then
My heart would be at peace.

By Emil Genetz

New York Mills Journal
March 11, 1903 - Vol. II No. 50 - P. 1 - Col. 2

"The entertainment and social in the Finnish Hall at Leaf Lake Sunday night was well attended. A number of people from this place attended, among them being Mr. Frank Tarvinen. He walked back home during the night and had quite an experience with wolves. About two miles from town a couple of wolves came after him, and he thought it best to climb a tree, where he stayed until the canines disappeared. Mr. Tarvinen had a revolver in his pocket, but somehow had forgotten all about it."

SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa 5 5 Date of Publication Jan. 12, 1933
(edition, page, column)
Vol. 52 No. 2 Date Line of Story _____
Where consulted Minn. Hist. Lib. Date consulted Mar. 6, 1939

"New York Mills, Minn.- The Finnish Womens Club held it's annual meeting January 1st at which meeting new officers were installed and past activity reviewed and discussed. The analysis and criticism of in the club's past activity/assisting the co-operative and other movements was very constructive for it brought forth new ideas to broadening and enlarge the womens activities."

Your Item No. _____ Page No. _____ Your Name Alfred Backman

WORKS PROGRESS ADMINISTRATION (MINNESOTA)
Federal Writers' Project, 415 Harvard St. S. E., Minneapolis.

The New York Mills Journal
Sept. 10, 1902 - Vol. II No. 24 - P. 8 - Col. 3

"Complete official figures reveal that the total emigration from the Scandinavian countries to the United States for the first six months of 1902 was as follows; Sweden, 16,990; Norway 14,320; Finland 10,485; Denmark 4,938; Total 46,733.***

Finland's quota to the hegira from the Scandinavian countries is hardly as large as was expected. It is well known, however, that the Russian government is exerting all its authority to restrict emigration, and some of the measures are necessarily harsh. Lack of means is also restraining many thousands from escaping from the intolerant rule of the minions of Czar Nicholas, who, among the Finns, is not credited with the benevolent and humanitarian views so readily accorded him elsewhere.****

SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa 2 4 Date of Publication Jan. 2, 1933
(edition, page, column)
Vol. 52 No. 2 Date Line of Story _____
Where consulted Minn. Hist. Library Date consulted Mar. 6, 1939

"Sebeca, Minn. - The Labor Sports Club is giving a play 'A Step Forward'
on January 11th at 8 pm at the Finnish Club hall. ~~It~~ It is a four act
play showing the need for ^{physical} training and it's ^{benefits} benefits.
Admission is 15¢. Everyone is cordially invited."

Your Item No. _____ Page No. _____ Your Name Alfred Backman.

WORKS PROGRESS ADMINISTRATION (MINNESOTA)
Federal Writers' Project, 415 Harvard St. S. E., Minneapolis.

SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa 8 3 Date of Publication Jan. 12, 1933
(edition, page, column)
Vol. 52 No. 2 Date Line of Story
Where consulted Minn. Hist. Library Date consulted Mar. 19, 1939

"Suomi, Minn. - District delegates to the National Convention of the Finnish Federation gave a lengthy report at the special meeting of the Finnish club last night. The meeting was attended by a large crowd of people outside ~~of~~ the regular club membership.

One of the delegates stressed the importance of the membership drive and urged the members to help reach the 20,000 membership goal set by the national convention.

The delegates from this district were Lampi and Koskela."

Your Item No. Page No. Your Name Alfred Backman

WORKS PROGRESS ADMINISTRATION (MINNESOTA)
Federal Writers' Project, 415 Harvard St. S. E., Minneapolis.

Uusi Kotimaa

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July 7, 1927.

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Hist. Library

Feb. 16, 1939.

THE FINNISH FEDERATION

Ironwood, Mich., July 4, 1927

Ironwood Daily Globe reports of a huge Finnish Federation Summer Festival participated in by nearly 10,000 Finnish people. Speaks highly of the concert given by Finnish musicians at the Central High school Auditorium with 3,000 in attendance. The Globe carries a page of photographs and articles praising the good work in the cultural, musical and in the field of sports of the Finnish Federation clubs which are very numerous in Upper Michigan etc. "Two thousand took part in the parade led by bands."

A 4 act play "Kullamen Metaljosiki," (gold medal) at the Memorial Building attended by over 1,000 people, capacity crowd.

Uusi Kotimaa

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Sept. 1, 1927.

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Minn. Hist. Library

Feb. 17, 1938.

"Cherry, Minn.

Another plowmen's conference was held at the Onnela Hall last Sunday beginning at 10 A.M. Two Hundred delegates and visitors were present. The northern part of the state was well represented. The officers were Paul Varmola, Chairman, Thos. Leskinen, Vice Chairman, Einas Seppanen, Secretary. The conference passed resolutions on Farmers Union, Co-operative Insurance, State Hospitals and social medicine. Rural school improvement, township and municipal elections, etc. The conference adjourned at 6 P.M.

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Jan. 9, 1925.

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Hist. Library

Feb. 8, 1939.

A poem about a Christmas party in a country school which wound up with a public dance is saterized by the author. In the poem is revealed Finnish folklore which is very significant in style and content. The poet does not give his name; only his home town, Richwood and pen name (Kurjen Kyna) "Crane Quill." The poem is worth copying. Richwood is in Becker County north of Detroit Lakes.

Uusi Kotimaa

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Nov. 22, 1927.

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Hist. Library

Feb. 21, 1939.

Successful Farmers Conference held at New York Mills Co-op. Hall.

One hundred twenty-one Delegates present representing almost as many organizations throughout northern Minnesota.

Resolutions passed with lengthy discussion, first, Social Medicine and State Hospitalization; second, County officials and the public highways; third, Land O'Lakes Co-operative and others; fourth, Producers Co-operatives; fifth, Educational and Organizational work among farmers; sixth, Circulation of our paper Uusi Kotimaa; seventh, Freight rates on farm produce; eighth, Binder twine and prison labor, resolution passed urging co-op. boycott prison twine, etc.; ninth, Farmers Union; tenth, Teaching of co-operative theory in schools; eleventh, Farm Bureau Federation and twelfth, Farmers Lobby or Peoples Lobby.

(Discussion carried on entirely in Finnish language. Chairman Paul Weimala, Thos. Kokkonen, S. Porkkonen. Resolutions Committee, Otto Wollen, Elmer Salo, Andrew Roine, Matt Loki, Nick Lalvala.

Uusi Kotimaa

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June 25, 1931

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Minn. Hist. Lib.

Feb. 27, 1939.

"New York Mills Items"

"Finnish Womens Club, in charge of the Leaf Lake, Heimoala, Childrens camp report 74 children attending. The camp school is at Leo's Point. The instructors are for swimming, Arvo Loppokka, for Athletics, Sylvia Johnson. On the first day 62 students registered."

Ousi Kotimaa

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June 4, 1931.

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Hist. Library

Feb. 27, 1939.

Embarass, Minn. The "Plowmen" formed a committee on May 28 in this locality for the purpose of organizing farmers. We find taxes increasing, farm income decreasing and unemployment increasing. For these and other reasons a live township committee is necessary to look after the welfare of our citizens if the duly elected officials fail us. This committee's work covers several townships. The first mass meeting will be held June 7th at the Farmers Co-operative Hall. All are invited--men, women and children for our problems are mutual."

Uusi Kotimaa

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May 14, 1931

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Historical Library

Sept. 27, 1939.

"Farmers Conference, (Flowermen's Meeting) was held Sunday May 10th at Sax, Minnesota. Despite, rain and bad roads, especially the side roads, farmers came from a radius of 100 miles, representing Farmers Clubs, Co-ops., Womens Clubs, Telephone Co-op, creameries, P. L. Clubs, etc., to the conference when farmers most burning problems were discussed and resolutions approved. Several similar conferences, representing the cross section of the farming population in Northern Minnesota, have been held every year for a number of years. Political and economic problems were discussed creating a better understanding between farmers of various sections and also between city workers and the farmers. A large delegation attended.

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Jan. 7, 1927.

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Min. Hist. Library

Feb. 16, 1939.

"Huge Farmers' Conference at Kettle River"

"One hundred delegates from as many organizations held an eight-hour conference on the following subjects, which were placed on the agenda for the day:

- "Farmers' Labor Party and the Farmer-Labor Clubs
- Farmers and their Highways
- Taxes and the Farmers
- Cooperation and the Farmers
- Cooperatives and their Relation to the Farmer-Labor Party
- Farmers' Press
- The Liquor Question

"The arrangements Committee had prepared one person who was well qualified, to open the discussion on each topic on the agenda, after which general discussion followed, and a resolution was prepared and approved.

"The delegates to this 'plowmen's conference' were representatives of all types of organizations, such as Women's Groups, Cooperatives of all kinds (Producers and Consumers), Farmer-Labor Clubs, Workers' Clubs, Political Clubs, Community Clubs etc.

"The next 'plowmen's conference' will be held at Cherry, Minnesota, at the Cherry Farmer's Hall. A committee of six was appointed to make all arrangements for the coming meeting (all discussion in Finnish).

Thomas Kakkonen, Chairman
Oscar Kantanen, Secretary

Uusi Kotimaa

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Oct. 25, 1927.

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Minn. Hist. Library

Feb. 21, 1939.

The Finnish Federation of Women's Clubs is a national organization that publishes a weekly magazine and conducts educational lecture tours regularly, covering labor cooperatives and women's organization problems every year. In 1927 such a tour was conducted in Minnesota, dates as follows:

Speaker, Jennie Trast.

Oct. 25, New York Mills, 2:00 p.m.
Oct. 25, Hemola, 8:00 p.m.
Oct. 26, Sebeca, 2:00 p.m.
Oct. 26, Menahga, 8:00 p.m.
Oct. 27, Wolf Lake, 8:00 p.m.
Oct. 28, Crosby, 8:00 p.m.
Oct. 29, Brainerd, 8:00 p.m.
Oct. 30, Wright, 2:00 p.m.
Oct. 30, Tamarack, 8:00 p.m.
Oct. 31, Arthyde, 8:00 p.m.

Nov. 1, Finlayson, 8:00 p.m.
Nov. 2, Pine River, 8:00 p.m.
Nov. 2, Brevator, 2:00 p.m.
Nov. 3, Brookston, 8:00 p.m.
Nov. 4, Floodwood, 8:00 p.m.
Nov. 5, Gowan, 8:00 p.m.
Nov. 6, W 8:00 p.m.
Nov. 7, Mississippi, 8:00 p.m.
Nov. 8, East Lake, 8:00 p.m.
Nov. 9, Lawler, 8:00 p.m.
Nov. 10, Wright, 2:00 p.m.
Nov. 10, Tamarack, 8:00 p.m.
Nov. 20, Beaver Township
Nov. 21, Kobelogoma Lake

Nov. 26, Balsam
Nov. 27, Buck Lake
Nov. 28, Maple Hill
Nov. 29, Balkan
Nov. 30, Florenlon

Dec. 1, Pike
Dec. 2, Peyla
Dec. 3, Ely
Dec. 4, Embarrass
Dec. 5, Balo
Dec. 6, Markham
Dec. 7, Onnela
Dec. 8, Cherry

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Oct. 25, 1927.

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Min. Hist. Library

Feb. 21, 1939.

Nov. 22 Orr

Nov. 23, Cook

Nov. 24, Alango

Nov. 25, Angora

Dec. 9, Zimmerman

Dec. 10, Sax

Dec. 11, Little Swan

Dec. 12, Toivola

(Similar tours are conducted even today by the same organization.)

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June 14, 1927.

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Hist. Library

Feb. 16, 1939.

"Northern Minn. Finnish Farmers & Workers Conference June 5, 1927, held at Kettle River. Following resolutions were passed:

1. Farmer Labor Clubs.
2. Taxes
3. Roads
4. Forest conservation.
5. Cooperatives
6. Coops. to join the F. L. Ass'n.
7. Liquor Problem.

(The resolutions cover 4 newspaper columns.)

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2 5

Dec. 11, 1926

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Minn. Hist. Library

Feb. 10, 1939

"Minnesota region Farmers Conference"

Order of business.

The Minnesota region Farmers Conference will be held at Cromwell, Minn. Sunday Dec. 12 beginning at 10:00 A.M. The committee proposes giving all rights to representation to all working farmers and workers. The committee proposes the following agenda.

1. Opening of meeting
2. Election of officers
 - a. Chairman
 - b. Secretary
 - c. Resolutions committee
(if such is needed)
 - d. Newspaper correspondents
3. Registration of delegates
4. Organization work in farming regions; establishment of workers and farmers clubs and their affiliation together through a center.
5. Dues and other taxes of workers and farmers clubs and organizations.
6. Participation in local politics and educational work for the Farmer Labor Party.
7. The building of co-operations in Farming regions.
8. Livestock shipping associations and what can be done for there development.
9. Educational work; The circulation of Progressive

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Dec. 11, 1926

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Minn. Hist. Library

Feb. 10, 1939

newspapers, and the publishing of easily understood low price literature and its distribution through our organizations.

In addition to these problems the delegates may raise any questions at the conference which the meeting deems possible to help by cooperation.

FRANK NIEMI:

ISAAC LEHTI.

THOS. KAKKONEN."

Uusi Kotimaa

1 Headline

July 16, 1926

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Minn. Hist. Library

Feb. 9, 1939

In this issue of the Uusi Kotimaa an announcement is made that henceforth beginning Sept. 1st 1926 the paper will appear 3 times a week.

W. A. Harju

IS

Uusi Kotimaa

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Dec. 30, 1926

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Minn. Hist. Library

Feb. 10, 1929

The minutes of the regional conference of Farmers held at Cromwell Dec. 12, 1926 are published in this issue. The resolutions of the conference are given in full.

W. A. Harju

IS

After 1920 the small Finnish Farmers began to organize get together meetings in Northern Minnesota to discuss their problems. These meetings were first called small Farmers Conferences but very soon after the beginning a name was adopted for the affairs. They became known as "Kyntömiesten Kokoukset" (Plowmen Meetings). The responsibility for calling the next one was always left to a committee selected at the meeting giving them continuity. The committee called the meeting through the newspapers.

Through these meetings even larger masses were interested so that finally it was agreed that the movement should be spread even to neighboring states. Thus it is reported in this issue of the Uusi Kotimaa that at the Meadowbrook meeting four future Plowmen Meetings were decided upon and one of these was to be in Waino, Wis.

Seventeen or eighteen of these held between 1925 and 1931, and they were important educational occasions for everyone that attended them. The problems discussed ranged from Politics to seed improvement on the farms.

A report of the Waino, Wis. Plowmen Meeting appears in this issue of the Työmies which is typical.

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June 25, 1939

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Winn. Hist. Library

Feb. 20, 1939

For the past number of years since the Uusi Kotimaa was organized on a cooperative basis it carried on educational work not only by its writing but by participating in cultural activity of the farmers and workers. This a typical report of the successful summer festival held in New York mills June 22nd is made in this issue of the paper.

W. A. Harju

IS

Ed. & Culture
Music Social

SOCIAL-ETHNIC STUDIES

Source: Tyomies (Daily) 7 4 Date of Publication June 8th 1917
Vol. 15 No. 134 (edition, page, column) Date Line of story _____
Where consulted Minn. Historical Library Date consulted Oct 19th 1938

Under local news from Minneapolis, Minnesota the following
is said: "Our band is active and functioning with full steam.
at next saturday evenings dance we will be able to hear it.
Our affairs and entertainments will become much better and
more invigorating when we have a powerfull band and band
music".

Your item No. 43 Page No. _____ Your name W A Harju

WORKS PROGRESS ADMINISTRATION (Minnesota)
Federal Writers' Project, 415 Harvard St. S.E., Minneapolis.

Education + Culture
Music - Social

SOCIAL-ETHNIC STUDIES

Source: Tyomies (Daily) 6 4 Date of Publication May 17th 1917
Vol. 15 No. 116 (edition, page, column) Date Line of story
Where consulted Minn. Historical Library Date consulted Oct 18 1938

In local news from Virginia, Minnesota it is announced that
"A Band Dance will take place on Saturday the 19th at the
Fay Opera. The Sparta Band will be here to furnish the music.
Now if ever the dancers should make arrangements to attend
as we will have good music again."

Your item No. 40 Page No. _____ Your name W A Harju

WORKS PROGRESS ADMINISTRATION (Minnesota)
Federal Writers' Project, 415 Harvard St. S.E., Minneapolis.

Ed. & Culture
Athletic Club, Virginia

SOCIAL-ETHNIC STUDIES

Source: Tyomies (Daily) 7 3 Date of Publication May 4th 1917
(edition, page, column)
Vol. 15 No. 105 Date Line of story _____
Where consulted Minn. Historical Library Date consulted Oct 12th 1938

In local news from Virginia Minnesota the following is said
about physical culture:

"The Athletic Society Boys are practicing tirelessly two times
a week on Sunday mornings and Thursday evenings. It will soon
be possible for the public to see what they have accomplished.
The Athletic club affair is at our door even though the date
has not as yet been set. ~~***~~—There is yet room in the club for
those who have up to this time been on the outside. The time will
soon be here when we can go out into the open to do our jumping,
shot putting and javelin throwing etc.

This is a typical write up about the athletic activity of the
Finnish people. Such as this took place in nearly all the
Finnish communities especially among the working people.

Your item No. 32 Page No. _____ Your name W A Harju

WORKS PROGRESS ADMINISTRATION (Minnesota)
Federal Writers' Project, 415 Harvard St. S.E., Minneapolis.

Ed. & Culture
Music

SOCIAL-ETHNIC STUDIES

Source: Siirtolainen wkly 4 1 Date of Publication Mar. 13, 1917
(edition, page, column)
Vol. 27 No. 21 Date Line of story _____
Where consulted Hist Minn. Hist Lib. Date consulted Oct. 25, 1938

"Duluth, Minn. - The Finnish music and song festival, to be held in Duluth this coming summer, is gaining popularity as the weeks go by.

In the contest, we are informed, that the De Kalb, Ill., Finnish Concert Band, the Waukegan male chorus and the Chicago mixed chorus, one of the finest in the country, will participate.

To give the festival a real treat, all efforts should be made to secure America's finest Finnish musical organization, the Finnish 'Humina' Band of Ashtabula, Ohio.

From all indications the festival will be one of the finest held so far."

(News item.)

Your item No. 59 Page No. _____ Your name Alfred Backman

WORKS PROGRESS ADMINISTRATION (Minnesota)
Federal Writers' Project, 415 Harvard St. S.E., Minneapolis.

Ed. & Culture
Music

SOCIAL-ETHNIC STUDIES

Source: Siirtolainen wkly 4 2 Date of Publication Feb. 16, 1917
(edition, page, column)
Vol. 27 No. 14 Date Line of story _____
Where consulted Minn. Hist. Lib. Date consulted Oct. 18, 1938

~~On~~ "Duluth, Minn."

"On Feb. 4th, a meeting was held in Duluth representing a large group of bands, orchestras and ~~choruses~~. Many accomplished Finnish musicians were present eager to lend their aid in organiz^{ing} a huge song and music festival this coming June 21 and 22. The meeting was called by the Finnish Music Society. It was agreed that all musical and singing organizations among the Finns in Northern Minnesota will be asked to participate.

The following program was proposed for all bands and ~~choruses~~ ^{choruses;}

Male Chorus.

^t
Taistel^telu (Struggle) - - - - - By - - R. Faltin
Hymni Suomelle (Hymn of Finland)- " - - S. Palmgren

~~Mixed Chorus~~

Karjalan Marssi (Karelian March) " - - Merikanto

Mixed Chorus

Ajan Aalot (Billows of Time) " A. Jarnefelt
My Homeland " T. Sibelius

Your item No. 34 Page No. 1 Your name Alfred Backman

WORKS PROGRESS ADMINISTRATION (Minnesota)
Federal Writers' Project, 415 Harvard St. S.E., Minneapolis.

SOCIAL-ETHNIC STUDIES

Source: _____ Date of Publication _____
(edition, page, column)
Vol. _____ No. _____ Date Line of story _____
Where consulted _____ Date consulted _____

Hymn of Finland - - - - - By - - F. Pacius

Womens Chorus

~~Kew Kew~~ Kevatsointuja (Harmonies of Spring) Hannikainen

Alone Arrg. by Emil Bjorkman

Lemminkäisen Aiti (Lemmikaises' Mother) by O. Merikanto

Bands

Suomi (Finnish) Selections A Collection Pub. by Carl Fischer N.Y.

America and Maamme (Maamme, Finn. Nat. Anthem) Combined singers
and bands.

For music or any assistance for bands or cho^vuses communicate
with the chairman of the arrangements committee, Mr. Emil
Bjorkman, Virginia, Minn.

The secretary urges all musical groups to start rehearsals
at once as the musical and choral groups comprise the most
important program numbers ^{of} ~~on~~ the festival.

A. Lundquist, Sec. of the
arrangements committee."

Your item No. 34 Page No. 2 Your name Alfred Backman

WORKS PROGRESS ADMINISTRATION (Minnesota)
Federal Writers' Project, 415 Harvard St. S.E., Minneapolis.

Ed. & Culture
Music

SOCIAL-ETHNIC STUDIES

Source: Siirtolainen wkly 4 2 Date of Publication Mar. 13, 1917
(edition, page, column)
Vol. 27 No. 21 Date Line of story _____
Where consulted Minn. Hist. Lib. Date consulted Oct. 25, 1938

EDITORIAL

"Added interest is being devoted day after day toward the building and broadening out of our Sibelius Society by our countrymen everywhere. As a proof of this, we find branches of this splendid musical organization springing up in various parts of the country lately. Reports come in that in Brooklin, ~~N~~ N. Y., DeKalb, Ill. and in other towns branches of our Society have sprung up.

As we urge that such branches be built, we also propose that steps be taken to merge our two country-wide musical societies. This uniting of the two organizations, and working collectively, would lay a strong foundation for our future activity. Our great Sibelius, who has contributed so much to his people, and to the people of the entire world, deserves the great honor of having his name connected with musical organizations and large groups of ~~many~~ Finnish music lovers."

Your item No. 60 Page No. _____ Your name Alfred Backman

WORKS PROGRESS ADMINISTRATION (Minnesota)
Federal Writers' Project, 415 Harvard St. S.E., Minneapolis.

Pfeiffer, C. Whit,

Finnish Study
A. J. Sprang
Jan. 30, 1940

FROM "BOHUNKS" TO FINNS.

"The Scale of Life among the Ore Strippings of the Northwest"

The Survey, Vol. 36, pp 8-14 (April 1, 1916)

Seventy-five miles north of Duluth, Minn., lies a group of low hills extending about fifty miles east and west, known as the Mesaba Range. Along the southern slopes of these hills there is clustered a group of cities and villages which are in the heart of the greatest iron ore deposits in the United States. Of this country as it really is, most people know but little. Even in Minnesota the residents of the older part of the State have vague and variant ideas of what the ranges are.

That there exists a group of cities and villages so closely connected that they form one big community of 60,000 people, is just beginning to become apparent. Much is being heard of the wonderful municipal improvements, of the miles of "white ways," paved streets and alleys, and of public buildings and schools of unparalleled excellence. Much has been said in the Minnesota Legislature of "extravagance" and profligate use of money, and the newspapers have had many columns about "controversies" between the mining companies and city officials. Beyond this little is known.

What is actually the case if that almost within a decade a great group of mining locations have suddenly been transformed, externally at least, into cities. Virginia and Hibbing, the two largest of these, with

population estimated in the neighborhood of 15,000 apiece, were only villages of two or three thousand in 1900. With this growth has come a strong rivalry between the different municipalities, each to outdo the other; and there have developed side by side with splendid Municipal achievements, many of the social evils familiar to the older cities of the East.

The seasonable employment of the mining industry, the low wages of the lumbering industry, and the cosmopolitan character of the people with widely varying standards of living, all give rise to many economic and social conditions which tend somewhat to dim the artificial brightness shed by municipal white ways.

Here the problem of the cost of living is a most pressing one. Get into a conversation with any resident about conditions on the Mesaba Range and he will soon be telling that it costs much to live. An examination of the facts will soon corroborate his statement. In the first place, rents, especially in Virginia, are excessively high. A good thoroughly modern six-room cottage well located will rent for \$40 or \$50 a month, as compared with \$25 to \$30 in most other places. Even in the Twin Cities such a house rarely brings more than \$35 to \$40. Houses which cannot be duplicated for wretchedness outside the slums of great cities will demand \$8, \$10 or \$15 a month.

The mining companies build fair little cottages with adequate lots, which they rent to their employes for \$8 a month. But these do not take care of half the workmen. There is a "location" built by a lumber mill, of about a hundred houses, all exactly alike, of the cheapest construction - all painted, until recently, a barn red - with six rooms, 12 by 12 feet, no basements, located in an undesirable part of the city where the houses, with water supplied, bring \$14 a month rent.

Foodstuffs, many of them, are equally high. Truck gardening as an industry in the outlying rural districts is still in the initial stages of

development. The unfavorably short growing season, 100 days on the average as compared to 132 days, the average for the entire state,¹ has had a discouraging influence. Much of the land which was once all covered with great pine forests is either swampy or full of large boulders, and everywhere the pine stumps are thick. To clear and develop this land is a slow and expensive process. As a result little produce is raised and the local merchants must buy a large part of their spring and summer vegetables and fruits from Duluth or Minneapolis and St. Paul and sell them at prices 50 per cent or 100 per cent higher than those prevailing in southern Minnesota, Iowa or Wisconsin.

Finally, the severity of the winters with their two to four weeks of 30 or 40 degrees below zero weather - 47 below, on January 13, this winter - makes the cost of fuel high and demands much warm clothing. It has been estimated that \$800 a year is the very lowest income upon which a man can support a family of five in any kind of an American standard of living, even then without making any provision for the future. ***

Half of the residents of these mining towns have come from Europe and 40 per cent are the sons and daughters of immigrants. According to the Minnesota Abstract of the Thirteenth Census, pages 625-6, native born of native stock form but 10 per cent of the population. Of these immigrants only 35 per cent are from Scandinavia, Germany or Great Britain. The remaining 65 per cent come from Russia, Italy, Austria or the Balkan countries.

THE FINNS AND THEIR FARMS.

Of all the people on the Range the Finns are numerically the strongest, and their political influence, especially, is a real power. Their standards of life, however, are widely variable, depending largely upon what use they have made of the educational advantages offered to them. On the one hand we find some of the most progressive business houses on the Range in the hands of live Finnish merchants, thoroughly Americanized, while three blocks

1. See Robinson's Economic History of Agriculture in Minnesota. Page 19
Bulletin of the University of Minnesota.

distant from such a store we may enter a home where the sanitary and moral standards are unspeakably bad. The Finns enter with zest into the American contest of money-making.

This zest develops a great deal of independence on the part of their wormingmen that is objectionable to many employers; it leads them early to purchase their own homes, but it also leads them to overcrowd these homes with roomers and boarders, accommodating day shifts and night shifts in the beds. It has also caused them to pack their homes in closely together, frequently with two dwellings on a twenty-five foot lot. Mine bosses claim that they will not work as well as the "Austrians" - a term applied not only to the various races from Austria-Hungary but to men from the Balkan countries, including many Montenegrins - and their strong Socialistic tendencies cause much friction. They played a prominent part in the strike of 1907, which was waged on the Mesaba Range of Minnesota over the question of an eight-hour day and a straight day-scale of wages in place of the prevailing contract scale. The stikers lost out and since then certain mining companies will not employ Finns if it can be avoided.

Yet with all this, these people have come to America to found homes. They study the English language assiduously, for it is difficult for a native Finn to acquire fluency in our language. They are not clannish politically. In a recent election for Municipal judge two strongly Finnish wards cast many more votes for an American-born candidate than for a Finnish candidate, though the latter, a practicing attorney, was technically better qualified than the former, who was not an attorney.

Their children are hard workers in school, obstinate and sullen at times, it is true, but very anxious to make progress. They are cleaner, and their standards of morality are much higher than those of the men without families from southeastern Europe. But most important of all, the Finns

do not all remain in the cities, but may be found all over St. Louis county laboriously cleaning out the stumps and boulders of the cut-over forest lands, redeeming the country for agriculture! ***

[Illustration - Public school gardens at Coleraine and Bovey, Minn. These gardens furnish an illustration of the social work being developed by all subsidiary companies under the Bureau of Safety, Sanitation and Welfare of the United States Steel Corporation]

The Finns of Embarrass, Minn.

At Duluth, I persuaded an inspector, Mr. G. E. Holl, to drive me to the village of Embarrass, about which I had heard a good many things, some of which were complimentary to the people living there, and some of which were quite the opposite. Before we started out on our one hundred and twenty mile drive, I went about talking to people and questioning them, and I listened to what they had to say with great interest. Just what it was that the people had against the Finns was the question uppermost in my mind. One man, who gave the impression of, knowing it all, explained it to me.

"There are Christian Finns and black Finns," he said. "Now, the Christian Finns are all right. They are neither better nor worse than other people in the neighborhood. They are like the Norwegians, Swedes, and Danes we have in this State. They are good workers, and on the Mesaba Range and the mines about Virginia they are preferred to any other nationality; for the Finn is a born underground worker. But the black Finns of Embarrass, are not Christian at all. They believe in witchcraft. Every family has its own witch-house close by his living-quarters, and as often as a good Christian says his prayers, these black Finns visit their witch-houses. It is a funny sight to see the whole family, each one wrapped in a large white sheet, going to this little house to pray to some deity. Now, these black Finns, too, are good workers, but we know enough about them to keep away from them."

I questioned him about the witch-craft belief. His fantasy had wings, and he went on to say: These black Finns are very quiet and never talk to anyone. Like the Chinese they sometimes pretend not to know English when as

The Finns of Embarrass, Minn.

a matter of fact they know it as well as you and I."

These stories reminded me of the Middle Ages, when people used to pray to the moon, when huge kettles of water were hung over fires, into which molten lead was poured to predict the future or to court the favor of the evil spirits. Was it possible that such things still took place in the midst of all our civilization? Antennae of radios could be seen on top of almost every house, and telegraph and telephone poles were on both sides of the road, the wires humming with news from all over the world, as we sped by on the dirt road. I questioned other people, and they too were of the opinion that these little houses, to which the Finnish families went wrapped in white sheets, were places in which they worshipped deities. The Finns had them puzzled. They are indeed thought to be a peculiar lot, and people stayed as far away from them as possible.

We traveled on, and our next stop was the County Work-House. It is situated on a thousand-acre farm of which about half has been cleared by the inmates during the last nine or ten years. The place is like a huge farm conducted systematically. There were no bars at the windows, no padlocks, no cells and the men went about their work in a free and easy manner. There were no guards about and the superintendent stated that in ten years the place had existed, no guns had ever been carried by guard or warden. There was no feeling of resentment for restrained liberty among the inmates.

There were about eighty inmates and the majority of them were Finns, who were splendid workers and not at all unruly. Only about two percent have attempted to run away and of these half either returned voluntarily or were

The Finns of Embarrass, Minn.

apprehended and brought back.

After leaving the Work-House, we passed through the land devastated by the forest fires of 1918. Charred stumps and naked trees were to be seen for miles around.

In the midst of the barren country there were farms here and there, until we came to Meadowlands, the ground of which belongs to the Duluth and Iron Range. There are about three hundred farmers there, most of whom work in the iron mines of the company, while the wives and children were clearing the land until such time as the husband can remain at home and do the work. It is a low muck-land, peat. Not one of the farmers is a native. They are all foreign-born. There is a settlement, solid with Finns, who had settled there on homesteads. But they had no communication with their neighbors.

We stopped at many Finn farms, and I could not understand why people referred to the Finns as - Wild-eyed Radicals, who wanted to turn the government topsy-turvy. What I saw was merely a strong inclination to cooperate which insured them against total failure and reduced the cost of everything they bought by perhaps one-third of what other people had to pay for it. Everything was bought in quantities and cooperatively, and it looked to me that opposition to these activities was at the bottom of the denunciation of the Finns.

Conversation with the Finns was almost impossible. They turned their backs upon strangers and refused to have anything to do with them. The Settlement was different from any other in the Community. There were no actual villages and there seemed no desire to live close together. There were few cattle; each farm seemed to have just enough for its own needs.

The Finns of Embarrass, Minn.

I looked about for the little houses of magic, which had so intrigued me before leaving Duluth. As I looked around, I saw on each farm, the house, the henmery, the out-house, the barn and the hay-shed; and always there was one little building too many. Generally, it was a square, squat, log-house, seemed to be half in the ground, with a wide door and a blind window, with nothing else about it to indicate its mysterious office.

We arrived at Embarrass, and before looking my man up, I walked through the streets of the town. It was a sight to behold, no two homes were in a straight row; one faced north, the other, south. The construction of all the houses seemed extraordinary. The entrance to the upper part of the homes was always on the outside; the roofs laid in many curious shapes. The pride of the farmers seemed lacking in everything but their houses. Embarrass consisted of about thirty-five families.

I finally found my man and right then the secret of the magic houses was revealed. When a Finn builds a home, the first thing he builds is a small ten by ten bath-house. Every Finnish home has its own Steam Bath-House, after which the entire family, father, mother, and children, wrapped only in white sheets and each carrying a pail of water, goes into the little Bath-House to bathe. Inside benches are built around the walls, and higher up there are large shelves. When the place has been made air-tight, the water is thrown upon the heated stones, and the members stretch out nude on the benches and shelves, ready for their steam baths. As they become more accustomed to the heat, more water is thrown upon the stones, producing a more intense heat. It is a sort of a Turkish Bath.

On New Shores.

Rene' Puaux - Paris - Finnish Literature.

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International Quarterly, Vol. 8.

The literary history of Finland, correctly speaking, does not date back more than a century. Tossed about, from 1400 to 1809, between Sweden and Russia, devastated by continual wars, ruined by famines and invasions, she had neither the time nor the occasion to make known her autnomons existence in any other way than by an heroic cohesion and resistance. *** /108/

The others might have wit, intelligence, spleen, or passion, but none of them had the Finnish lakes and the Finlander's love for his little corner of the world. Their poetry discovered its own originality; it was to be national. But a fresh difficulty arose. Two different languages were used in Finland, - Swedish and Finnish. The people of the western coast who had been brought into constant association with the Swedish, spoke Swedish; they were the upper classes and were all related to the Swedish functionaries who, for five centuries, had governed the Grand Duchy. The great mass of the population, of pure Finnish or rather Tartar blood, still spoke and thought entirely in Finnish. The universities of Abo and Helsingfors taught in Swedish. Were not the future writers of the country to be recruited from their students, and was the literature of Finland doomed to be understood only by an eighth part of its population; was it to be a mere work of dilettantes, a modest and sterile branch of Swedish literature?

A great event caused this fear to disappear forever and brought about the realization of this motto, dear to the Finnish heart, "Two Tongues and one thought"! The event was the birth of "The Kalevala." *** /110/

The Finnish people, like all primitive peoples, made use of oral tradition, in order to preserve their legends, and inheritance at once literary

and religious. Education by books necessarily resulted in the disappearance of the singers of the runes, who were called runviats. Lomrat recalls these words of one aged singer, eighty years old:-

"Oh! why were you not there, during the fishing season when we rested around the lighted brazier on the shore! One of our companions was a man of our village, a good runviat but not so good as my father. Every night so long as the fishing lasted, they would sing, my father and he, holding each other's hands and never once would the same rune be repeated. I was only a boy then, but I listened with a greedy curiosity and it was in this way that I learned the principle runes. Alas! I have already forgotten many of them. After my death, my sons will never be as good runviats as I was after the death of my father. They do not care today so much for the old songs as they did in my childhood; they still sing at the reunions, especially when they have been drinking, but they rarely sing anything of value. The young people hum songs with which I would not soil my lips."

The men were not the only ones to preserve these traditions and the /111/ painter Edelfelt tells the story of a woman named Paraske, one of the last of Finland's singers, a story which illustrates the extreme traditional accuracy of these singers. When she came to a certain passage of the fifteenth Rune, in which the mother of Lemminkainen awaits the death of her son, Paraske would burst into tears and evince every sign of the greatest grief. Since, in reality, her children were perfectly healthy and there was not the slightest analogy between her personal situation and that of the heroine of the song, Edelfelt was puzzled and asked her why she wept so bitterly. And old Paraske replied, "My mother always did so when she came to this place in the rune."

The singers are generally accompanied on a sort of cithara called a

Kantele. It is a triangular instrument, formerly strung with five cords and its music is infinitely monotonous and minor. The origin of the Kantele dates back to the oldest antiquity, its creation forms the subject of many complets of the "Kalevala", it is the magic instrument used by the principal hero of the book, the wise and powerful singer Wainamoinen. "The Kalevala" forms the very foundation of all the literary and artistic development of Finland. *** /112/

"Finns in the United States"

The Literary Digest, May 24. 1919 - Vol. 61 -(Apr-June 1919.)

"EDUCATION IN AMERICANISM

Lessons in patriotism prepared by the Literary
Digest and especially designed for High School use.

EARLY ADVENT OF THE FINNS. There are between three hundred and four hundred thousand Finns in the United States. Some of the earliest immigrants and some of the later were born in northern sections of Norway and of Sweden, where there has been for a long time a considerable Finnish population. This explains why the first Finns to come to this country accompanied a settler's group of Swedes who made domicile in what is now the State of Delaware, in the year 1627. The second party of Finns adventured hether in 1637, and the third, between 1642 and 1644. All these Finns made their home in Delaware, Pennsylvania, and southern New York. These Finns soon became landed proprietors, and no less a personage than William Penn engaged with them in real-estate dealings. He bought land from them and has left written testimony to the cleanliness of their home life, their large families, and their hard-working habits. The fact that in nearly all Finnish families there were from ten to twenty children was impressively noted by William Penn. They quickly merged with their neighbors, because they made it their business to learn the English language and American ways.

WHY THE FINNS EMIGRATED - The first Finns came here because at the close of the Thirty Years' War in Europe Sweden ceased to be a great European Power. As other nations, so also the Swedes sought to establish colonies in the new Lands of Promise of America. They encouraged the Finns in the same aspiration, knowing that the Finns, like themselves, were hardy and thrifty - the real material for pioneering. What is more, the Finns in Sweden were dissatisfied with their condition and environment so they jumped at the chance

to try their luck in America. Between 1830 and 1850 another tide of Finns was drawn toward this continent. They were bound for Alaska. Alaska, it will be recalled, then belonged to Russia, which empire ceded it to the United States in 1867. At the period above mentioned the Governor of Alaska, by appointment of the Russian Government, was a Finn. Knowing the physical fibre and the spirit of his countrymen, he urged them to settle in a new field of opportunity, where the climate would favor them, being similar to that of their homeland. As fishermen, hunters, and foresters in the Sitka district the Finnish immigrants greatly prospered. Naturally, a number of Finnish Ministers accompanied or followed them to Alaska. One, the late Rev. Uno Cygnaeus, later became famous as the founder of the public-school system in Finland, which, according to Finnish authorities, is second only to that of the United States. These informants tell us that the Rev. Mr. Cygnaeus indoubtably imbibed many of his educational ideas in the United States, through which he travelled extensively. In 1849 the gold rush to California brought a host of Finns to that State - especially seamen and others of adventurous disposition. Many such never left this country, so that their descendants perpetuate the trail of the Finnish argonauts. There has been a normal flow of Finnish immigration into the United States since the years immediately following the Civil War. The impetus to this emigration of Finns was due to a failure of the crops in Norway, Sweden, and Finland in 1867, with a resultant famine in 1868. The pinch of want was felt in Norway and Sweden and later in Finland.

NATURALIZATION OF THE FINNS - English is especially a difficult language for the Finns, and notably among those who have got past the age when it is easy to master a foster-speech. This obstacle impedes many Finns on their way to naturalization, tho they greatly desire to be certified as well as practical Americans. The Finnish language is so radically different from English that many of the older people discover

their most efficient teachers of English in their children who have learned Finnish at their mother's knee unconsciously and have acquired English at school and among their playmates or fellow workers in the like manner of automatic assimilation. Practically all the children of Finns here are reared in the public schools, and they grow up thoroughly American in thought and habit of mind. As to religion, we are told the great majority of Finns are of the Lutheran persuasion, while a minority will be found distributed among other denominations. It is to be noted that there are three branches of the Lutheran Church, namely, Suomi Synod Lutheran Church, which has the largest number of adherents; the National Lutheran church; and the Apostolic Lutheran church. The chief difference between the first and second in the above order is in ecclesiastical government. The apostolic Lutheran church differs somewhat in doctrine from the other two.

LOCATION OF THE FINNS - To a certain extent the Finns cohere in colonies. The largest number of them is reported in the northern part of Michigan, in Minnesota, and in North and South Dakota, in which States they are chiefly engaged in agricultural pursuits. As growers they are also to be found in Washington and Oregon. Mainly because of the unsuitability of a warm climate to their constitution, the Finns do not settle in the South.

In industrial lines they are to be met with in Illinois, Ohio, Pennsylvania, eastern New York, and New England. In eastern New York it is estimated that more than 10,000 Finns are employed in the industrial fields. If we look for them in cities we find the largest number, 4,000, in Chicago and 2,000 in Cleveland. Most of our Finnish population is located inland, and of it from 75 to 80 per cent. is engaged in agriculture. In cities they are artesans /sic/ and workers in the laboring trades, while there are many who qualify highly as servants. In the mining and lumber industry there are many Finns in Michigan, Pennsylvania, and Minnesota, and, speaking generally,

in the Middle West and Far West. In commercial or mercantile lines they are not numerous, tho as professional or business men they bulk largely in strictly Finnish centers.

HOW THE FINNS GET ALONG. - While no very rich Finns are mentioned by Finnish authorities here, we are assumed that in general Finnish farmers and workers thrive and prosper. They hold the esteem of their fellow citizens, we are told, and they have an alert interest in politics. There are no persons of Finnish descent in Congress now, but not a few are to be encountered in the State Legislatures of Minnesota, the Dakotas, Wyoming and Oregon. Judged politically, we are advised, the Finns may be classified as most American voters. They aline themselves with one or another of the political parties or rank as independents. A minority affiliates with the Socialist party. At the same time, we learn from the Finnish Bureau of Information (New York) there are a few Bolshevik Finns abroad in the land who have in some quarters "brought bad reput" to Finns. They are small in number, but great in clamor, we are told. It must always be remembered what a chasm of difference lies between the Socialists and Bolshevik even in Russia, where a Socialist is reported to be as poor a life-insurance risk as a Grand Duke. The Finnish Bureau of Information is our authority for saying that American Finns and Finns at home in the vast majority utterly abhor the doctrines and practisis of Bolshevism.

FINNS AS PROHIBITION PIONEERS - By a vote of the people as long ago as 1905, Finland voted itself "dry", but the Czar, ruler of Finland as a dependency, which it is no longer, refused to sanction this expression of the franchise. The Finns know as "temperance" what we call prohibition, and certain of their organizations in Finland and in this country have been fighting for "the cause" during thirty-five years. The prohibition crusade,

we are told, has never had "official connection" with church bodies of the Finns in this country. Wherever there are Finns there are the so-called Temperance Societies, and the supreme organization to which most local societies belong is the National Temperance League. There are also independent temperance associations. Among other Finnish organizations mention should be made of the Lincoln Loyalty League, the object of which is to inculcate among the Finns education in the rights and duties of citizenship. This society is in its early stages, but it is national in scope and effort and, we are told, is "growing Fast." Helpful toward its aims is the Finnish press in the United States, represented by five dailies and about twenty weekly and monthly publications. There is always home news or articles of interest in the homeland in these publications, but the burden of their record, we are told, is general news of the world."

Editorial Note. "These Lessons in Patriotism" are based on statements by authorities of the races here discussed." ***

A. J. Sprang

The Finnish Kalevala.

The Kalevala is a long poem, telling stories of the Finnish people, how they lived and what they used to do, long before history tells us anything about them. The wonderful thing about the Kalevala is that it was written by many men of the people, not by one great poet. You see, everybody likes to hear stories of great people and wonderful deeds. Nowadays we get a story book from the library, but in the days before printing was invented, stories had to be told by record of mouth. The Finns liked their stories sung, and so there came to be certain men, generally old men, who made it their business to sing these stories to the accompaniment of a string instrument which was called the, "Kantele." When people got tired of hearing the same story over again, these men would invent new ones, and so the poem grew longer and longer.

You must not think that every story-teller knew all of the Kalevala. Each one knew a great deal, but not all of the poem, and they never recited it in the order in which it is printed.

For hundred, perhaps thousands of years, the stories of the Kalevala continued to be sung in the far-away forests of Finland. The people in the cities never heard them and did not know they existed. But in the beginning of the 19th century, a young university student, by the name of Elias Lonnrot, was taking a walking trip in the country, and he heard some of the stories sung by two venerable old men. He became interested at once and wrote down the stories he heard. Then he spent several years wandering about the country writing down more of the songs, or "Runes" as they are called. Finally he had them printed in order that everybody could read them.

The Finnish Kalevala.

The Kalevala has been translated into many languages. There is a book in the library, called, "The Sampo," which tells the story of the Kalevala in prose. It is a very fascinating story, and well repays reading.

The Citizen
Vol. I. - April 1920 -
Number 7.

P. 13.

A. Lemstrom - Met. Bank Bldg.

Minn. Pub. Library
The Bellman
June 14, 1919
Henry Adams Bellows.

THE FIRE IN THE NORTH WOODS

**** A few days later I sat in one of the emergency hospitals beside a man who had been caught in the path of the flames, and still lived. His village was not even a ruin; just a flat, smoking, blistering waste. He had been (P.654) terribly burned; his throat and lungs had been so scorched that he could speak only in a whisper, yet he wanted to talk. It seemed that, if he could not tell what he had endured, he would go mad. He was a Finn, but he spoke the English of a poet. The gaunt, unshaven face and black hair were like a battered lantern around the fire of his eyes, and his bandaged hands sought incessantly to grasp mine, wincing at the pain of contact.

"We saw it in the west, on the south side of the railroad track," he whispered. "We could not think it would ever cross the track. So we went to the other side - all of us - my father and mother - I told them to carry blankets, but my mother was old and sick. Then it came north of the track, too - another fire, from the west. Can you see how it was, sir? Look, I make the lines of it so, on the bed. It was like as if these two walls of this little room should shut in on us now - my mother just where you are. My father - I do not know where he went - they tell me you have buried him, but I did not see. I lie down by the track, and make my mother lie down, and cover her with the blankets. I hold her hand, so" - there was no wincing this time - "but - she - die - there, while I hold her by the hand. She was old, she could not breathe." I could feel the pain of his own raucous breathing, and the eyes grew hotter through the lantern-frame of hair and

beard. "Then I think of the trough for the pigs, close to the track. I was just beside it. So I dig out the - what they feed the pigs - I hated to cover myself with it, but - you understand" (strange, that this man who had been burned alive, should yet be choice over a single word.). "I cover the blanket with it, and lie on my face. I do not know about hell; do you believe, sir, it is worse than that? The ground burns me from below; the blankets burn me above, but I dig the wet stuff from the trough with my burning hands, and slap it on the fire. When I breathe, I know I am on fire inside, too. Yet, after so many hours, I think the fire has passed, only all the ground is still burning. And the next day, some people find me, and then your soldiers come, and they bring me to this clean bed.

"You have been to Automba, sir, since the fire," he went on, eagerly, after a pause. "The doctor says your soldiers are building houses for the poor people to live in. I want to go back soon - to see where my home was - to find where you have buried my father and my mother. Could you have a little place built just where my house was, somewhere where I could sleep? You can find it so easily; my house was the only one in Automba with a concrete foundation. Perhaps there may be some things lying round; they could be put inside for me to find. - Oh, sir, how glad I am you came to see me!"

And this man had spent a night in hell, and held his mother's hand while she burned to death. God alone knows what his pain was even then, as he smiled.

This story will serve for nine-tenths of the small settlements in the fire zone. The larger towns were more fortunate. The foremost of them, Cloquet, with some nine thousand people, a well-to-do manufacturing city, was, indeed, wiped clean off the map, with the exception - note the grotesqueness - of one school, the toothpick factory, the paper mill, the lumber yards, and the red-light district. The first thing that confronted a visitor after the fire, backed by a couple of square miles of blackened emptiness, was a huge

"NO SMOKING" on the gate of the unburnt lumber yards. The flames, at least, had obeyed, and smoked elsewhere. *** (P. 655)

Finnish Apostolic Lutheran Church of Minneapolis.
500 Newton Ave., North.

1. - Name - as above
2. - Location " "
3. - Denominations :

Finnish American Lutherans of the Finnish Apostolic Lutheran Church of America. "This Congregation acknowledges the Christian faith which is founded on the Words of God in the Prophetic and Apostolic Books of the Old and New Testaments, professed in the three ecumenical creeds of the early Christian Church; (The Apostolical, the Nicene, and the Athanasian) and in the unaltered Augsburg Confession, and in other symbolical books of the Apostolic Lutheran Church, and this Congregation shall worship and labor together according to the discipline, rules and usages of the Finnish Apostolic Lutheran Church of America, as from time to time authorized and declared by themselves."

This Church became affiliated with the Finnish Apostolic Lutheran Church of America in May 18, 1932.

4. Affiliations - No changes.
5.
 - (a) There is no relation to local churches and the church does not receive financial aid from the local churches.
 - (b) No Missionaries are supported by the Church but they do help to support the Apostolic Lutheran Missionary Association, located in Calumet, Michigan.
 - (c) No Missions or Churches.
6. Date of Establishment: January 15, 1932.
7. Change in name: None.
8. Place of Meeting - 1. January 15, 1932. Met in the home of Daniel Kumpula,

Finnish Apostolic Lutheran Church of Minneapolis.
500 Newton Ave., North.

425 N. Penn Ave., Minneapolis, Minn. (First meeting held at 2000-Second Ave. No., previous to date of organization, January 15, 1932.)

2. - Church located at 500 Newton Ave, No., purchased from the
Episcopalian Diocese.

9. Dedicated: May 15, 1932.
10. Other Buildings: None erected or purchased.
11. Charter Members: Rev. H. I. Gunnary - Jennie C. Gunnary - Leonard Kirgsholm
Maria Kirgsholm - John F. Lindfors - Elvina Lindfors - J. W.
Isaacs - Joe Nelson - Emma Kumma - Norman Namsiika - Esther
Mansiika - Leo Arme - Florence Arme - Hilma Anderson - John
Sale - Amelia Lehtinen - Amanda Mandelin - Hannah Kostamo -
Adam Sulander - David Haapala - Dan Kumpula - Wendla Kumpula
Mary Mickelsen - Ida Murdo - Magnhild Renne - Erick Mikkola -
Florence Rokala.
12. Officers: - First Officers -
- Chairman - Dan Kumpula
Secretary - Erick Mikkola
Treasurer - H. J. Gunnary
Trustees - Leo Arme
Trustees - J. W. Isaacs

Present Officers -

Chairman - Erick Mikkola
Secretary - Norman Mansiika
Treasurer - Art Ryti
Sunday School - Mrs. H. I. Gunnary
Trustee - Frederick Pohtila
Leonard Krigsolm
Leo Arme
Rudolph Christofer
David Haapola

Finnish Apostolic Lutheran Church of Minneapolis,
500 Newton Ave., North.

13. Pastors: - Rev. H. I. Gunnary - January 1932 (Present Pastor)
Assistant Pastor - Andrew MacKelsen - " 1932 - 1933.
" " John Poana - " 1936 (Present Ass't.)
14. Cemetery: None attached to Church. Congregation uses Crystal Lake Cemetery in most cases.
15. Language: Combination of Finnish and English languages used at all times.
16. Library : None in Church. Pastor has a medium sized library.
17. Membership: At first twenty-eight,- Present: one hundred.
18. Organization: Sunday School established May 28, 1932 with about eighty pupils.
Now has one hundred children.
19. Languages: Both.
20. Services: Weekly - also Sunday School -
21. Photographs: None available as yet.
22. Parish : Minneapolis - St. Paul - and territory adjoining.
23. Non-Current Records - None.
- Record Books - Finnish Apostolic Lutheran Church. 500 Newton Ave. No.
- Membership - Jan. 15, 1932 - to present date
1 Vol. Kept by Secretary.
- Ministers - Jan 15, 1932 - to date
1 Vol. Kept by Secretary.
- Cash Book - Jan. 15, 1932 - to date.
1 Vol. Kept by Treasurer.
-

Rev. H. I. Gunnary, pastor, resides at 2000-2nd Ave. No. Minneapolis
from 1918 to 1930,. Rev. Gunnary presided over the Finnish Apostolic
Lutheran Church, located at 237 Humboldt Ave. No. Minneapolis. Due to

Finnish Apostolic Lutheran Church of Minneapolis
500 Newton Ave., North.

divergent opinions and inability to agree on points in question, Rev. Gunnary and others of the Church withdrew and later formed the present Apostolic Church at 500 Newton Ave. No.

Rev. Gunnary was born in Cokato, Minn. in 1873, is the son of Peter Gunnary, born in Finland in 1839; Migrated to Norway and came to the United States in 1871 and settled at Cokato. Peter Gunnary was the first Apostolic Minister to settle in Cokato and his son H. I. was educated to succeed him. The son was confirmed in 1888, studied at Suomi Synod, Hancock, Mich., where he was ordained.

For some years Rev. Gunnary, was a member of the Board of the Finnish Apostolic Lutheran Church of America, but in recent years, his only connection with this organization has been as Clergy Transportation Director.

Finnish Evangelical Lutheran Church
Rev. Arne Juntenen, Pastor
240 Morgan Ave. No.

The first Finnish Evangelical Lutheran Church in Minneapolis was organized in 1894, services being held at various homes and halls, conducted by Ministers from Cokato.

Prior to 1890, a Mr. A. Riippa had done considerable Missionary work, followed by K. Huotari, from Superior; however to Mr. A. Bergstad, a layman and employee of the Chicago, Milwaukee and St. Paul Railroad, much credit must be given for his work to get the Finnish Evangelical Lutheran Church started.

After the organization of the church; services were held whenever a visiting Minister arrived, and efforts were made to secure one for definite dates. During the period 1895 - 1910, the Congregation was served by Rev. K. Sahlberg; from 1910 - 1920, by Rev. Sarvela from Duluth; 1920 - 1923, Rev. Samanon; 1923 - 1925, Rev. David Saastamoinen, Wakefield, Mich.; 1925 - 35, Rev. Andrew Kunsisto, from Virginia, Minn., who became a Resident Pastor; 1935 - Aug. 1939, Rev. Carl Tamenen, Ishpeming, Mich; Aug. 1939 - the present pastor, Mr. Arne Juntenen, who was sent here from Pelkey, Michigan.

Reverend Juntenen, was born at Mohawk, Michigan and received his Ministerial training at the Suomi Synod, Hancock, Michigan. Completing the course, he was ordained at Nisula, Michigan and assigned the Pastorship of the Finnish Evangelical Lutheran Church at Pelkey, Michigan, the assignment he held before coming to the Minneapolis Church in August 1939.

Interview

Finnish Study
A. J. Sprang
November 16, 1939.

Finnish Evangelical Lutheran Church
Rev. Arne Juntunen, Pastor
240 Morgan Ave. No.

Among the early members of the Church, may be mentioned the following: Mr. Alex Hanka, born in Finland in 1864 and arriving in Minneapolis in 1887; Mr. Isaac S. Podas (Pudas) in 1898; Victor Neuman, 1898; Andrew Kemppainen, 1893; H. Santabaaka, born in Finland in 1875, arriving in Minneapolis in 1893; E. Kroonquist, from Finland in 1888; John Hannu, 1891; H. L. Hyvari, 1889; Lauri Seppanen, 1887; Gus Johnson, 1881; Jacob Wiik, 1881.

In 1901, the Congregation consisted of twenty-eight members and services were held sixteen times during the year. Sunday School Classes were held whenever possible.

For four or five years prior to 1928, services were held at the Wells Memorial Hall, in which year the Church edifice was built at the corner of Second and Morgan Avenues, North, Minneapolis, where all services, Social Meetings, Clubs, Societies, congregate. There are one hundred and seven adult members of the church, forty-four men and sixty-three women, and thirty-three children. Services are conducted the same as formerly, in both the English and Finnish languages, every second Sunday of the year. This is the only Finnish Evangelical Lutheran Church in the Twin Cities and it is affiliated with the Suomi Synod, Hancock, Mich.

The Church sponsors various Societies but no schools other than a Sunday School. Among the Social organizations are: Ladies Aid Society; Missionary Society; Men's Brotherhood and the Young People's Luther League. The Church takes no activity in the Temperance Societies as it is their

Interview

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240 Morgan Ave. No.

creed that the doctrine of temperance in all things that they teach, will safely take care of this subject.

Among other activities carried on by the Church is the sponsoring of vacations yearly for children at the Finnish Bible Camp, Camp Siegal, Minn; and through the Courtesy of the St. Olof Broadcasting facilities, a discourse, in English, is broadcast by Rev. Juntenen, four to five times a year.

FINNISH STUDY - A. J. Sprang.
November 27, 1939.

Finnish Churches in America & Minnesota.

The first church built for Finnish religious services was erected at Calumet, Mich in 1876, at a cost of \$3000. The church was used by the Norwegians, Swedes & Finns and as there was no Finnish minister at the time, the sermons were translated from the Swedish services. The church was named Trinity, in difference to the three nationalities.

This arrangement was very unsatisfactory to the Finns, as they desired a minister who could speak their own language, the result being that a request for a minister was made to Finland and on September 10, 1876, Elieser Beckman arrived and took charge of the Finnish services. Besides administering to the Finnish congregation at Calumet, Mr. Beckman devoted his time to Missionary work throughout the copper country and was the "trail blazer" for the Finnish Evangelical Lutheran Church. The strain of the work which he pursued for seven years weakened him in health and he returned to Finland in 1883.

His successor was a German by the name of Peter Wampsgons, who took charge of the Trinity Services at Calumet & also services at Hancock. Wampsgons remained until the arrival of a Swedish Minister by name of Olander, who succeeded him & took charge of the Swedish and Finnish services.

Shortly after Rev. Olander took charge of the two factions, a Mr. A. Malmstrom arrived from Sweden, without call from the churches, and settled in the Finnish parsonage. He took charge as Finnish pastor. Disputes arose, the outcome of which, found Heikka Turenen, a tailor, who was a fluent speaker,

took charge of the Finnish church at Calumet, although he was not an ordained minister. Reverend Malmstrom refused to turn the Finnish records over to him, saying he could not transfer them to a tailor." To overcome the objection, Mr. Turenen was sent to Minneapolis, by the Finnish Congregation of Calumet, to be ordained by a Norwegian Professor, the ordination taking only two weeks. He returned to Calumet, but the trouble continued until 1885, when Rev. J. K. Nikander, an ordained Minister from Finland arrived and took charge, at both Calumet & Hancock (Rev. Nikander helped to organize Suomi College and was its first professor. His son is now head of the college.)

The Finnish services were held in the Trinity Church until 1889. The Congregation had grown and was becoming divided. Reverend William Eloheims (Lindquist) Pastor at Astoria, Oregon, was called to Calumet. Being a Finnish Evangelical Lutheran he was dissatisfied with the orders and ordinances of the church, claiming they did not have the fundamental principles of the Lutheran Church and no organization. A meeting was called of the various churches of the Evangelical Lutherans and on March 25, 1890 the Finnish American Evangelical Lutheran Church, Suomi Synod. was incorporated and by-laws drawn up. Rev. Nikander, was first president - Rev. Eloheims, secretary.

This man failed to satisfy Rev Eloheims, for in 1891, he led a group of 700 Finns (Suomi members) and organized Finnish National Lutheran Church. They incorporated and drew up by-laws. Having no place for services, they purchased the Swedish equity in Trinity Church. The Evangelical Lutherans then sold their equity in the church to the Norwegians. The Finnish National Lutherans carried on for a time, but the congregation kept getting smaller, dues could not be paid and Rev. Eloheims moved to Ironwood, Michigan and then to Long Valley, Idaho, where he died.

FINNISH STUDY - A. J. Sprang
Nov. 27, 1939.

Finnish Apostolic Lutheran Congregation of Minneapolis
238 Humboldt Av. No.

Church Established - July 29, 1895

" Erected -

Pastor Rev. A. North (visiting) Cokato, Minn 5 years

Prin. " Isaac Lamppa - Embarass, - " 6 "
H. T. Gunnery - Minneapolis

Services - Once a month.

Affiliated with Old Finnish Apostolic Lutheran Church, Calumet, Mich.

Members - Adults 100

Children 65

Services - Finnish and English

No Societies

Sunday School weekly

Mr. Gunnery former pastor resigned from church and was instrumental in
organizing the Finnish Apostolic Lutheran Church at Fifth and Newton Av. No.
Minneapolis.

Immigration & Assimilation
Hannibal Gerald Duncan, Ph. D.
Department of Economics, Political
Service, and Sociology
University of Colorado.

Author of
The Changing Race Relationship in the
Border and Northern States, Race and
Population Problems, Backgrounds for
Sociology.

D. C. Heath & Co.

*** "The Franco-Prussian War caused the peoples of Europe to become more conscious of race and nationalism, and Ireland, Poland, Norway, Finland, and the Balkan states began to strive harder for self-rule." *** /P 52/

*** In the northern part of Sweden and Norway are a considerable number of Finns and Lapps, who belong to the Mongolian group.*** /68/

*** "The Russian Slavs include the Great Russians, Ukrainians, White Russians, and other Slavs. The Great Russians are the most numerous, numbering between 60 and 80 millions according to different estimates. They inhabit the Central Provinces, centering around Moscow and the district east of it, but many, perhaps 7 millions, live out of this area, chiefly in Siberia, Caucasia, and Central Asia. They claim to be the purest Slavs, from whom the others have sprung, and to speak the purest of the Slav languages. Although there has been considerable absorption of Finnish blood, they boast that they have not been contaminated by southern blood."*** /253/

*** "Apparently various Asiatic tribes, including Magyars, Finns, and Lapps spread over large areas of Siberia, European Russia, and certain other parts of Europe at an early date. The expansion of the Slavs pushed the Magyars, Estonians, Finns, and Lapps into their present location."*** /255/

*** Nevertheless some authorities classify the Bulgarians as Mongolic, but the Bulgarians believe that they are Slavs and are generally so-called. Ripley /'The Races of Europe, p. 405/ says that they "are merely Slavonized Finns."*** /320/

Comparative Classification of Finn

Based on--Mongolian

Group--Finnic

People--Finnish (P 5)

*** "The Sibiric branch of the Mongolian division reveals considerable biological amalgamation and cultural fusion. The Finns, Esths, and Magyars have largely become Europeanized; yet they retain their Ural-Altaic (Turanian) speech, which is agglutinative in contrast with that of the Sinitic branch, which is monosyllabic."*** /334/

*** "About 50 per cent of the people of Finland live in towns, and the population density ranges from one person per square mile in the North to 93 along the edge of the Gulf of Finland. In 1920, 2,754,228 of the population of Finland spoke Finnish, 340,963 Swedish, 4806 Russian, 2378 German, and 1603 Laponic."***

As Finland is a glaciated rocky country, the soil is generally poor. /337) About three-fourths of the land area is in forests, and about one-third of this is peat marshes and bogs. Lakes cover over 11 percent of the surface of the country.***

The Finns belong to the group of people known as the Urgo-Finns, a branch of the Ural-Altaic (Mongolian) group of the human race. They are closely related to the Lapps, Magyars, and Old Bulgarians, and more distantly related to the Turks, Tartars, Kalmuks, Koreans, Japanese, and other branches of the Sibiric group of the Mongolian division of the human family. Most probably the Finns migrated from Asia at an early

date and were pressed into their present location by the advancing Slavic tribes. The Finnish tribes appear to have migrated from the other side of the Baltic between the fourth and seventh centuries. One group seems to have migrated from Livonia or Estonia by the island of Oesell, while another went by the Karelian Isthmus. A large group of people living in Karelia, Archangel, and Olonetz are Finnish biologically, but have been so Russianized that they have largely lost their identity. The Soviets, however, have granted them their autonomy.

Inhabiting the northern part of Finland and adjoining areas in Sweden and Russia are some 38,000 people, Lapps, who are closely related to the Finns. They have amalgamated with the Finns, Swedes, and Russians to such an extent that no shade of hair, eyes, or complexion may be considered typical; yet they appear more Asiatic than Finns. They are the most round-headed people in Europe, and are very short, averaging about 4 feet 7 inches in height. They inhabit the frozen waste of the tundra, and depend mainly on reindeer for food.

In general the Finns are short, have round heads, fairly flat faces, high cheek bones, Mongoloid eyes, thin beards, dark hair, and often dark complexions. In common with other members of the Sibiric group of the Mongolic division, they speak an agglutinative language. /338/ The Finns have amalgamated with Swedes, Russians, and Germans to such an extent that many of them are very fair, with blue eyes and light hair. The long subjection of Finland to Sweden and Russia, caused the people to assimilate a considerable part of the culture of these nations. Sweden especially influenced Finland. The people are mainly Lutheran in religion and have a number of other Teutonic culture residues. Our Bureau of Immigration used to include the Finns with the Teutonic division, and some writers think Finland should be classified as Teutonic nation.***

*** Before migrating to their present home, the Finns came in contact with the Teutonic people and learned something of their civilization. In 1157, 1219-45, and 1249 Sweden undertook three expeditions to Finland and gradually conquered the country. This precipitated a dispute between Russia and Sweden over the boundary line in Karelia. Sweden began to develop the Finns; they were divided into four estates (nobility, clergy, burglers, and peasants), with full civil rights. Under Tsar John III (1568-92) there was another long war between Russia and Sweden. At the Peace of Jeusina (1595) Sweden /annexed/ a strip of territory to the north of Finland. At the Peace of Stolbova (1617) Sweden added two more Russian provinces to its territory. It then controlled practically all the Finns.

The Thirty years' war caused great suffering in Finland, but the bravery of the Finns made them famous in Europe for the first time. During the Great Northern War, which broke out in 1700, Finland suffered dreadfully under eight years of Russian rule. Sweden's inability to ward off the seizure of Finland by Russia caused the Finns to become dissatisfied with Swedish rule. During the reign of Gustav III, the writings of Porthan (died 1804), a professor in the University of Turku, helped to awaken national consciousness among them. At the end of the war 1808-09 Sweden was forced to cede to Russia the remainder of Finland, which had been a part of Sweden for 600 years.

The Russians ruled Finland for about 200 years and made it a Grand Duchy. In 1811 Alexander voluntarily /340/ reunited Viborg, which Russia had taken from Sweden, and Finland. The results of outside meddling in Finnish affairs, however, soon became evident. Helsingfors (Helsinki) was proclaimed the capital instead of Turku (Abo). This act caused a keener feeling of nationalism to develop, and soon the expression of Arvidsson, "We are not Swedes; we don't want to be Russians; let us then be Finns," became the rallying cry.

During the reign of the autocratic Nicholas I (1825-55) true national feelings were born among the Finns. Snellman and Runeberg aided Finnish nationalism by collecting folk-sayings and causing the Finnish language to become the language of the intellectual group rather than that of peasants and day laborers only. Racial consciousness developed to such a degree that the Finns refused to speak Swedish or Russian. Under Alexander II a more like Finnish policy was pursued. The Diet, which had long been the chief governmental organ of the Finns, was assembled again after an interval of 54 years. Finnish was made the official language along with Swedish, a separate Finnish currency was established, and an elementary school system was organized. Up to the time of Alexander III the Finns had much freedom under Russian rule. They had their own Diet, representing the four estates, Senate, public debt, budget, laws, courts, flag, army, navy, schools, university, post and railways, and customs. They paid the Tsar, whose title was Grand Duke of Finland, 250,000 marks per year.

In Finland the Russian officials worked to destroy the Finnish constitution and to absorb Finland into Russia, upon the accession of Alexander III (1881-94). Many newspapers were suppressed and others were suspended, Russian was made the language of the higher courts, laws were publishedⁱⁿ Russian, and /341/ spies were posted throughout the country. The chief trouble came over attempts to conscript Finnish soldiers into the Russian army. The Finns adopted a policy of passive resistances. After three attempts at conscription the policy was abandoned, and the Finns were fined ten million marks per year. Within five years the Russians had made the peace-loving Finns a stubborn and rebellious people.

Liberal political ideas drifted in from Russia, and Finns and liberal Russians began to smuggle in arms and to institute a reign of

terror by bombing and by killing Russian officials. Strikes, burglaries, and struggles between socialists and other political groups became common. These conditions, coupled with the reverses which Russia suffered in the Russo-Japanese War and the general dissatisfaction throughout the Russian domain, caused the Tsar to adopt a more liberal policy, and most of the constitutional rights of the Finns were restored.

In 1908 began the second period of Russification. The constitutional rights of the Finns were again violated; the Finnish assembly was dissolved; Russian troops were stationed in Finland; Finnish officials were removed, and Russian substituted; Russian was again made the official language of the courts; and another attempt was made to conscript Finnish soldiers into the Russian army. Furthermore, patriotic Finnish statesmen were imprisoned in St. Petersburg or exiled to Siberia instead of to a foreign country as formerly. Censorship and spying became the order of the day. Finland had apparently never desired independence and would have been content with merely its constitutional rights, but by the autumn of 1914 definite plans for complete independence began to take shape. At first it turned to Sweden, but the timidity of Sweden caused it to turn to Germany. Two thousand patriotic young Finns were smuggled into Germany to be trained in military tactics. After their initial training they were to return home to form the nucleus of a Finnish army of independence. Finland planned to revolt and to join Germany, when that country made an expected attack on St. Petersburg. However, these plans miscarried.

The Russian revolution offered Finland an unexpected opportunity to strike for freedom. Many difficulties were experienced before independence was completely won. The party for complete independence of Finland /342/ was strong, and the first move was to establish a republic.

But. loyalty to Germany caused a limited monarchy to be set up, and Prince Carl of Hesse, brother-in-law of the Kaiser, was chosen King. The White Finns, with the aid of the Germans, defeated the Red party and drove out the Bolsheviks. Then came the revolution in Germany, which caused Finland to establish a republic.

Finland patterned its government after that of the United States to the extent of adopting an electoral college. The president is chosen for a term of six years by a body of 300, who in turn are chosen by proportional representation by direct vote. Citizens of 24 years of age have the right of suffrage. The legislative chamber consists of 200 members elected directly on a proportional basis.***

Economic Development.***--The early Finns were hunters, fishermen, and herders. About 8.5 per cent of the land area of Finland is under cultivation or in pasture. Yet about 65 per cent of the people of Finland are engaged in agriculture and cattle raising, most of them being poorly paid agricultural laborers. The land purchase act of 1918-19 offers every farmer tenant an opportunity to purchase land, and is causing an increased interest in agriculture. The number of farms cultivated by owners increased from 110,000 in 1901 to 182,000 in 1920. The farms are small, however, 78 per cent containing between 12.5 and 25 acres. Sometimes the crops fail, as they did in 1867 and 1869, and famine results. Only potatoes, hardy grains, root crops, and hay can be grown on a large scale, but these do not supply the home market. There are hundred of cooperative dairies, and dairy products constitute one of its chief exports.

Lumbering is the chief industry in Finland. The state owns about 25 million acres of forests, most of which are productive. The

net revenue from the forests was over 136 million marks in 1926. The forests are so scientifically managed that the annual growth is larger than the cut. It is estimated that the annual cut can be increased 50 per cent under improved methods of forestation.

Finland has a little workable iron, but almost no other minerals of economic importance. /what about the tin mines?/***

*** Since Finland is maritime, fishing and commerce are important. Timber paper and pulp constitute about 87 per cent of the exports of Finland, and foodstuffs constitute about one-third of the imports. /344/

Educational Development---*** "The Finns owe much of their cultural achievement to the Teutonic peoples. Before the Finns separated from the Esths, they came in contact with Teutonic and Slavic peoples, and to a certain extent a fusion of cultures resulted. Later their school systems followed the lines of development of the Swedish schools. In 1640 the University of Turku (Abo) was opened. In 1874 the adult education movement, which practically wiped out illiteracy, was started. Despite the suppressive efforts of Russia, Finland maintained an illiteracy rate of less than one per cent. An excellent public school system is in force and education is free and compulsory through the elementary grades. The three universities have some 4500 students. It is indeed remarkable that such a poorly endowed and economically handicapped country can maintain an excellent public school system, three universities, /345/ 350 newspapers and periodicals, numerous learned societies, and a high line of intellectual life.

The Finnish schools have been somewhat handicapped because of the language situation. Before the development of the Finnish, Swedish was the language of schools and polite society. In 1835 Professor Lonnrot published Kalevala and thus inaugurated a Finnish revival. Gradually

Finnish came to share equal honors with Swedish even in the University. When Finland became a part of Russia, more and more time had to be given to the study of the Russian language. As a result a large amount of time in the elementary schools had to be given to the study of language. In the high schools students were required to study five or six languages. Today the National University and government are bilingual.***

Social Condition:-- The early Finns lived in a tribal society with the ordinary social distinctions. After Sweden had conquered the country the people were divided into four estates--nobility, clergy, burghers, peasants--which created and tended to perpetuate social distinctions. There were also social distinctions due to the different racial elements. Since Sweden was the conqueror, the Swedes naturally assumed an attitude of superiority, but in Finland they feared the Finns because the latter were in the majority. After the Finnish "revival" the Finns came to feel themselves superior, but they had already absorbed much of the Swedish culture. When Russia conquered Finland, the Finns compared themselves with the Russians and came to regard all Russians as stupid peasants. Suppression by the Russians caused the Finns to develop a strong hatred for Russian leaders.

The general social conditions in Finland are similar to those in Sweden. Both countries are outstanding in social legislation. /346/ Finland was the first country to grant suffrage to women. All males and females 24 years of age may vote, and women are eligible to the Diet.***

Immigration and Emigration---*** Finnish immigrants to the United States began coming to us early, and increased very rapidly. Between 1893 and 1905 Finland lost 128,600 citizens by emigration, practically all of them to the United States. For the period 1899-1910, 151,774

Finns were admitted to the United States as immigrants. For this period Finnish immigration from Russia was the largest of any racial group ruled by Russia except Jews. The yearly average was 12,348, a rate of 1 to 191. Suppression by Russia was perhaps the chief cause, but economic conditions played an important part also. In 1920 there were 149,824 people in the United States who gave Finland as their native country; 133,567 gave Finnish as their mother tongue, and of these, 130,808 were from Finland. In 1905 we received 17,012 immigrants from Finland, but our present law permits only 569 per year, 98 more than the two per cent law. Practically all Finnish emigrants have gone to the United States. In 1905 only 37 went to other countries. /347/ The Finns that come to us are generally Lutherans, literate, able to speak two or more languages, hardy, industrious, and thrifty. Amalgamation has taken place to such an extent that many of them appear to be pure Nordics; yet suppression has made them conscious of their race and proud of their Finnish speech and heritage. In 1920 they ranked 21 among the nationalities in naturalization; this rate was perhaps largely due to their comparative isolation in the lumbering industry in the United States. The Finns have settled mainly in the West and North, chiefly in Michigan, Minnesota, Massachusetts, and New York. Wherever the Finns have gone they have carried with them some of their Old World customs, especially the inevitable bathhouse in which they steam themselves by dashing water on hot rocks, and at the same time have others whip them with switches." /348/

Finns in Minn.
A. J. Sprang
Dec. 13, 1939

Minn Hist. Soc.
The Barnum Herald
June 24, 1937.
Vol. 29 No. 17

Pioneer Life in Carlton County.

"The death of two of our Finnish pioneers, John Karlson and Andrew Perola, of this Kettle River-Antomba settlement, within a month, and the sad duty of having to chronicle their obituaries, rendered the writer hereof reminiscient. So when I met the other day my good, old-time friend, John H. Mattson of Duluth, who like myself is a "product" of this community-and he suggested that I write briefly something about pioneering days, I obey his command, although I feel I can't do justice to that fascinating subject. This refers to a period about forty years ago.

All the settlers were then home-steaders, scattered over a wide area of virgin wilderness, from about 8 to as far as 20 miles from Moose Lake, nearest village and trading point. Roads were foot paths or trails through the woods, opened by loggers and settlers themselves. Unbridged rivers were crossed on hastily constructed rafts, and a boat operated by a rope and pulley fastened to a forked post on both sides of Kettle River, was a much-used "ferry" at Sarvela's place for many years. Nearest doctors were at Carlton, but on certain days Doctors Watkins and Sukeforth came to Moose Lake to see their patients. So it was necessary for the settlers to combine the business of dentistry with that of a blacksmith and jeweler, as both of these had tongs. Abram Wiikman repaired clocks and watches as a side line and when not occupied by that or farming, pulled aching teeth for his neighbors. Henry Manunla, who lived in Moose Lake village and was an experienced blacksmith, had to do teeth-pulling quite frequently. Of course, when

using such clumsy tools, mistakes were inevitable, and once when he had pulled a tooth pointed out by his agonized patient as the source of his trouble, it was after the operation discovered that Mr. Mannula pulled a wrong tooth. Second attempt corrected the mistake. The gap in the patient's mouth became wider than originally planned, but it was a small matter.

Matt Leppanen (Mattson) and Erick Bjorklund took care of the cow and horse doctoring, and many times rendered valuable service. The ingredients used in their formulas were varied and such as they had seen other farmer-doctors use in the old country. One item I can still well remember, because of its pungent odor; asfedita-if that name means anything to the reader. Its odor surely revived any half-dead horse in a few minutes, nothing to say of its other potentialities. Matt Leppanen was skilled also in treating injuries of the people. He could set broken bones and twist dislocated joints into place and do it well. Matt Maijala (he died in 1923) that doctor later need only assert that his broken arm needed was rest and that Mr. Leppanen's job was well done. Practice in use by doctors treating George Washington-blood-letting-was also sometimes resorted to by this farmer-doctor. I can only say that none of his patients died, as far as I know, while under his treatment, which could be a big compliment to any doctor.

Mrs. Abram Wickman (Mrs Sossanna Wickman) was a midwife of no mean caliber. Her services were sought in dozens, I might say, hundreds of cases from about 1892 to the time of her death about 1914, and all ended well. She and her husband lie in an unmarked grave, as they have no relatives here, so it would not be amiss if the boys and girls she cared for, all now full-grown and most of them married, raise a fund for the purchase of a stone for the grave of those worthy pioneers.

Carl Mandelin, besides farming, was a tanner, and from the hides tanned by him Albert Waisanen, Joseph Winkvist, August Baakkari and several others, made neat, light and comfortable old-country-style shoe-pacs, which were in vogue even among women in those by gone days. Liberal application of pine tar and grease made them waterproof. Lumber was sawed by hand, one man standing on a high saw-buck on which the log rested, and his partner underneath operating the bottom end of a large rip saw. All lumber used in floors, window frames, on roofs, etc., by homesteaders, was manufactured in such manner. Likewise, shingles were made by man-power. Five or six men could make up to two cords of shingles in a day. Buildings were of logs, of course, and were warm and substantial. Spinning-wheel and a pair of wool-cards were necessary tools and used by mothers in each household. Hay was cut by hand, and what little of grain could be raised, was threshed by the use of flails. (younger generation may look up in the dictionary what the flail looks like)

Game was plentiful, and if the state had game laws, scarcity of law-books and lawyers to interpret them made it legal to kill a deer whenever meat supply was running low. No one hunted for the mere lust of killing. Bears were not molested, but when one killed two of Chas. Gustafson's herfers about 1898, Capital sentence was passed, and Herman Lampel, then an expert hunter, put it into execution. Wolves had plenty of rabbits to eat, so did not bother people, but a pack of them would follow a man in the dark and furnish him with a free but not very enjoyable music.

Logs and ties were driven down the rivers, water in which was raised each spring by dams. They were hoisted up, mostly, at Stillwater. It gave employment to men and much excitement and fun to youngsters to watch a swollen river full of big logs, rushing down stream.

People were all religious-minded and most of them church-members and knew nothing of present day "isms" of various kinds, so political battles were unknown. Church was built in 1898-1900 of white pine logs, Henry Wehmaste doing the work, and lumber and shingles used in it were made by hand on the premises in the aforementioned manner. In the absence of a pastor, Erick Westerback, Chairman, John H. Korhonen, John Mailand and John Oberg in Eagle, baptized infants, buried dead, and Mr. Westerback maintained a Sunday school for us boys and girls, and occasionally conducted religious services for the grown-ups. (His son, Rev. M. N. Westerback, is now a Lutheran minister, having at present charge of a congregation in Toronto, Canada.)

The advent of the first graded road in 1901 west of Barnum, built by the Winona & St. Peter Land Company, brought wagons, buggies, threshing machines, portable sawmills, and, finally, automobiles and other contraptions of modern invention. Soo line railroad, built in 1909, brought, in addition to other blessings and blights of civilization, also rats-unknown here up to that time. That railroad was the origin of Kettle River and Automba villages. It ended the romantic, interesting and in many ways happy pioneering period. We who were raised here in that period and became "educated" in every phase of that fascinating life, look back to it with wistful longing. But the world is ever marching on, and one by one the pioneers who opened these townships for settlement, pass on to the Great Beyond, soon to be entirely forgotten by the younger generation."

John Manni

BRIEF SUMMARY
of the
APOSTOLIC LUTHERAN CHURCHES IN THE UNITED STATES.

More than sixty years ago, came the first Finnish immigrants to the United States. These people settled in the Upper Peninsula, around Calumet, Mich., Being a church loving and law abiding people, they longed to hear the Word of God in their own tongue so they established the first Finnish Apostolic Lutheran Church in Calumet, Mich. in 1879.

Year after year more people emigrated from Finland to this country and settled in various states, with them invariably came that inbred longing to hear the Word of God in their own language thus church after church sprang up. Being a hard working and industrious people they did not neglect the Work of God but began to spread the Gospel among their own country-men. The fruits of their labor are manifest today for now there are about one hundred and fifty Finnish Apostolic Lutheran Churches in the United States, with a total membership of about forty thousand. These churches are in practically every community where the Finnish people have settled, in fact in fourteen different states, stretching from the Atlantic Seaboard to the Pacific coast. All of these churches were separate bodies, each one being individually incorporated under the laws of its Home State, with no affiliation other than spiritual. There are also approximately one hundred ministers and missionaries who are working amongst the Finnish people. This is the largest Finnish church body in the United States.

Far sighted men seeing that many of their people were drifting into the clutches of Socialism and away from the teachings of the Bible established the Apostolic Lutheran Missionary Association, which is a

BRIEF SUMMARY
of the
APOSTOLIC LUTHERAN CHURCHES IN THE UNITED STATES

Home Mission, having an eastern and western branch, that they might work more effectively among their people, those that are scattered and outside of the reach of the church, and thus awaken them to the realization, that they are straying from their childhood teachings and are being beguiled by unscrupulous men. The eastern branch is at South Range, Michigan and the western branch at Astoria, Oregon.

An Annual Convention is held that attracts thousands of people. Last year at the Annual Convention at Calumet, Michigan the attendance was between six thousand and eight thousand people coming from all parts of the United States. At this convention it was unanimously decided to consolidate these individual churches into one body, that they may work more efficiently and effectively; thus came into being the "Finnish Apostolic Lutheran Church of America," which is now asking your assistance and cooperation in this much needed work among the Finnish people by supplying passes for our clergymen when needed.

The official church organ is "The Christian Monthly," a paper that has been printed in the Finnish language and read among its people for fourteen years. This is published in Calumet, Mich.,

The above mentioned Convention in its Session on the 25th day of June 1928, voted unanimously (about three thousand taking part in voting) to consolidate the scattered local congregations in the United States and Canada into one Church Body, to be known as the Finnish Apostolic Lutheran Church of America, the following Committee was duly elected to draft By-laws and select Trustees;

BRIEF SUMMARY
of the
APOSTOLIC LUTHERAN CHURCHES IN THE UNITED STATES.

Rev. John Oberg, Cromwell, Minn., Rev. Evert Maattala, South Range,
Mich., Rev. Wm. Basi, Portland, Ore., Rev. John Onkka, Astoria, Ore.,
Rev. M. Rauhala, Rocklin, Calif., Rev. Theo. Gunnary, Minneapolis,
Minn., Frank Eilola, Oskar, Mich., Jacob Uitti, South Range, Mich.,
August Huttula, Covington, Mich., Waino Ekquist, Ironwood, Mich., Wm.
Stenroos, Cloquet, Minn., Henry Sakari, Hancock, Mich., Fridj
Kankkonen, Astoria, Ore., Matt Mattson, Clatskanie, Ore., C. K.
Scariasen, Hillsboro, Ore.,

The above committee met immediately and selected the following
Officers and Trustees:

President	Rev. John Oberg
Vice President	Rev. Evert Maattala
Secretary	Jacob Uitti
Treasurer	Henry Sakari
Trustee	Frank Eilola
Trustee	Waino Ekquist
Trustee	J. C. Onkka
Trustee	Fridj Kankkonen
Trustee	Aug. Huttula

On the 7th day of January 1929, the Finnish Apostolic Lutheran
Church of America was incorporated in conformity with Act. 34. Public
Acts of 1921, as amended in the State of Michigan.

If further data is desired, kindly let us know and we shall be
glad to furnish it.

Yours very truly,

FINNISH APOSTOLIC LUTHERAN CHURCH OF AMERICA

Clergy Transportation Director.

Finnish Study
A. J. Sprang
November 16, 1939

Finnish School

The first Finnish School was opened in the fall of 1902, located at Third Street and Hennepin Avenue. This was an independent School, not affiliated with any Church organization. Mr. Aaltio was Director and Miss Ina Williamson, assistant director. Mr. Aaltio taught the Finnish subjects and Miss Williamson, the English.

Shortly after the term started, a Seminary was opened under the direction of the Church and named, The Amerkian Suomalainen, which allied the school or the Seminary branch, to the Suomi Synod. Reverend E. W. Saaranen, was named - President and steps were innediately taken to erect their own buildings. The Constitution and By-laws of the School were drawn up and registered with the State of Minnesota, January 18, 1904; Capital \$50,000., located at Smithville, Minnesota.

A two story building containing twenty rooms was erected with a sixteen lot campus, at a cost of \$1,750.00 part of which was paid by the sale of bonds amounting to \$1,100.00 in 1904.

The preparatory school consisted of a four year course and the attendance at the first semister was nine, the second semister, thirty-six.

Soon after the Fall opening, internal and financial dissention arose, and Rev. Saaranen resigned on October 12, 1904, joining the Suomi Synod Staff at Hancock, Mich. He was succeeded by Mr. E. Vickii, under whose directorship the school operated as a preparatory school only, until the spring of 1907. The total number of students attending the school up

Finnish School.

to this time, was only seventy-six.

In 1906, the Finnish National Lutheran Church endeavored to secure control of the School, but were unsuccessful; However, the Socialistic members of the Board secured control of the school and changed the to "TRÖVÄN OPISTO." All Church affiliations were cancelled.

Amerikan Suomalainen Kirka.
Rev. B. Rentanen -

a. J. Sprang
Finnish
November, 1939

Ecclesiastical Corporation

Articles of Association of the Finnish Apostolic Lutheran Church of America.

We, the undersigned, desiring to become incorporated under the provisions of Act. No. 84, P. A. 1921, do hereby make, execute and adopt the following Articles of Association, to-wit:

- First: - The name assumed by this Corporation and by which it shall be known in law, is the Finnish Apostolic Lutheran Church of America.
- Second: - The location of said Church shall be in the Village of South Range, County of Houghton, and the State of Michigan.
- Third: - The time for which said Corporation shall be created, shall be in perpetuity.
- Fourth: - The members of said Church or Society, shall worship and labor together according to the discipline, rules and usages of the Apostolic Lutheran Church in the United States of America as from time to time authorized and declared by themselves in harmony with the Apostolic Creed and the Nikea. - Constantinople - Augsburg Creed.
- Fifth: - The Corporation shall proceed under Section: V, Chapter: I, Part I. of the above named Act.
- Sixth: - The Corporation shall have the right to pass upon the

Ecclesiastical Corporation.

the qualifications of and ordain Preachers, Ministers, teachers and Missionaries, to organize, subordinate and affiliate local Churches and Missions, libraries and schools; to erect buildings for religious, hospital and educational purposes; to rent, buy or otherwise acquire real and personal property for such purpose; to accept affiliation from the other corporations or local bodies or organizations having its same faith, discipline, rules and usages, as subordinate branches; to adopt for itself and to approve or disapprove in whole or in part, all by-laws and organized Ministers of itself and its said Associates; to contribute towards the support of all such Associations and to accept from them or from any other source and maintenance aid for the accomplishment of the said purposes of its existence, together with all like or analogous powers and privileges, including borrowing and lending funds.

These articles are executed by the incorporators in accordance with a resolution duly adopted at a Conference of Finnish Apostolic Lutherans held in Calumet, Michigan, on June 21st, 1928.

In witness whereof, we, the parties hereby associating for the purpose of giving legal effect to these articles, herewith sign our names and places

Ecclesiastical Corporation.

of residence.

Done at the Village of South Range, County of Houghton and State of Michigan, this 29th day of September, 1928.

Signatures:

Residence:

John Oberg	Cromwell, Mich.
Evert Maattala.....	South Range, Mich.
Frank Eilola.....	Oskar, Mich.
Jacob Uitti.....	South Range, Mich.
Waino Ekquist.....	Ironwood, Mich.
Henry Sakari	Hancock, Mich.
August Huttula	Covington, Mich.

State of Michigan)
County of Houghton) S.S.

On the 29th day of September, A. D. 1928, before me, a Notary Public, in and for said County, personally appeared, John Oberg, Evert Maattala, Frank Eilola, Jacob Uitti, Waino Ekquist, Henry Sakari and August Huttula, known to me to be the persons named herein, who executed the foregoing instrument, and severally acknowledged that they executed the same freely and for the intents and purposes therein mentioned.

(Notarical Seal)

Otto Olsen
Notary Public of Houghton

My Commission expires September 26, 1921.

From - Amerikan Suomalais -
Apostolis Lutherialaisen Kirkkokunnan
Perusja
Ja
Surisaannot.

Finnish Evangelical Lutheran Church
Rev. Arne Juntunen, Pastor
240 Morgan Ave. No.

The first Finnish Evangelical Lutheran Church in Minneapolis was organized in 1894, services being held at various homes and halls, conducted by Ministers from Cokato.

Prior to 1890, a Mr. A. Riippa had done considerable Missionary work, followed by K. Huotari, from Superior; however to Mr. A. Bergstad, a layman and employee of the Chicago, Milwaukee and St. Paul Railroad, much credit must be given for his work to get the Finnish Evangelical Lutheran Church started.

After the organization of the church; services were held whenever a visiting Minister arrived, and efforts were made to secure one for definite dates. During the period 1895 - 1910, the Congregation was served by Rev. K. Sahlberg; from 1910 - 1920, by Rev. Sarvela from Duluth; 1920 - 1923, Rev. Samanon; 1923 - 1925, Rev. David Saastamoinen, Wakefield, Mich.; 1925 - 35, Rev. Andrew Kunsisto, from Virginia, Minn., who became a Resident Pastor; 1935 - Aug. 1939, Rev. Carl Tamenen, Ishpeming, Mich; Aug. 1939 - the present pastor, Mr. Arne Juntunen, who was sent here from Pelkey, Michigan.

Reverend Juntunen, was born at Mohawk, Michigan and received his Ministerial training at the Suomi Synod, Hancock, Michigan. Completing the course, he was ordained at Nisula, Michigan and assigned the Pastorship of the Finnish Evangelical Lutheran Church at Pelkey, Michigan, the assignment he held before coming to the Minneapolis Church in August 1939.

Interview

Finnish Study
A. J. Sprang
November 16, 1939.

Finnish Evangelical Lutheran Church
Rev. Arne Juntenen, Pastor
240 Morgan Ave. No.

Among the early members of the Church, may be mentioned the following: Mr. Alex Hanka, born in Finland in 1864 and arriving in Minneapolis in 1887; Mr. Isaac S. Pudas (Pudas) in 1898; Victor Neuman, 1898; Andrew Kemppainen, 1893; H. Santabaaka, born in Finland in 1875, arriving in Minneapolis in 1893; E. Kroonquist, from Finland in 1888; John Hannu, 1891; H. L. Hyvari, 1889; Lauri Seppanen, 1887; Gus Johnson, 1881; Jacob Wiik, 1881.

In 1901, the Congregation consisted of twenty-eight members and services were held sixteen times during the year. Sunday School Classes were held whenever possible.

For four or five years prior to 1928, services were held at the Wells Memorial Hall, in which year the Church edifice was built at the corner of Second and Morgan Avenues, North, Minneapolis, where all services, Social Meetings, Clubs, Societies, congregate. There are one hundred and seven adult members of the church, forty-four men and sixty-three women, and thirty-three children. Services are conducted the same as formerly, in both the English and Finnish languages, every second Sunday of the year. This is the only Finnish Evangelical Lutheran Church in the Twin Cities and it is affiliated with the Suomi Synod, Hancock, Mich.

The Church sponsors various Societies but no schools other than a Sunday School. Among the Social organizations are: Ladies Aid Society; Missionary Society; Men's Brotherhood and the Young People's Luther League. The Church takes no activity in the Temperance Societies as it is their

Interview

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Finnish Study
A. J. Sprang
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Finnish Evangelical Lutheran Church
Rev. Arne Juntenen, Pastor
240 Morgan Ave. No.

creed that the doctrine of temperance in all things that they teach, will safely take care of this subject.

Among other activities carried on by the Church is the sponsoring of vacations yearly for children at the Finnish Bible Camp, Camp Siegal, Minn; and through the courtesy of the St. Olof Broadcasting facilities, a discourse, in English, is broadcast by Rev. Juntenen, four to five times a year.

FINNISH STUDY - A. J. Sprang
Nov. 27, 1939

National Finnish Evangelical Lutheran Church
8th & Newton Ave. No

Church established - 1924-5

Church Edifice purchased from Russell Ave. Lutheran Church - 1937

Services held prior to purchase of church, at Wells Memorial Hall & private homes

Pastor - John Haakana from New York Mills, Minn.

Previous Pastor - Rev. S. A. Krakkala, Sebeka, Minn.

Services - Once a month

Congregation - 30 Paid Adults

15 Children

Affiliated with National Finnish Evangelical Lutheran Church, Calumet, Mich.

Sunday School held weekly - Mrs. E. Wuori, 518 Knox Ave. No. in charge.

Societies - Young Peoples Luther League.

Services conducted in both Finnish and English.

Isaac W. Rovainen, deceased, was born March 7, 1868, in Sweden, son of Charles M. Rovainen, a farmer of that country. Isaac W. Rovainen came to America in 1886 and worked in the copper mines at Calumet, Michigan, for two years and for five years as miner in the Black Hills in South Dakota. In 1892 he bought 160 acres in Section 31, Bandon township, where he lived until his death, January 19, 1915. From 1902 until his death he served as elder and reader of the Finnish Apostolic Lutheran Church, which is located on the northwest corner of section 5, Camp township. He was also its treasurer. At the time of his death, Mr. Rovainen owned one-half section of land. He had built a nice eight room house and was stockholder in the creamery and elevator at Franklin. Mrs. Rovainen with the help of her children now conduct the farm. In 1889 Mr. Rovainen married Hilda J. Lahti, daughter of Peter and Johanna Rahti. /?/ Her father came to America in 1864, located in Camp township in 1866, where he lived until his death in 1911, at the age of seventy years. His wife lives in Section 19, Camp township. Mrs. Hilda (Lahti) Rovainen died in July, 1894, leaving one son, Alfred, now a farmer in Birch Cooley township. Mr. Rovainen was married a second time on February 2, 1895, to Emma J. Johnson, born December 3, 1870. By this second marriage there were ten children. /P335-6/

Bogema, Isaac, was born on section 18, Camp township, February 17, 1866, son of Mathias and Eva Bogema. Mathias Bogema came to America in 1865, living at St. Peter, Minnesota, for six months, then going to Camp township, where he spent the winter. In the summer of 1866 he homesteaded 160 acres in Section 1, in Birch Cooley township, where he remained for six years. He disposed of this land and bought 160 acres in section 35, Camp township, where he lived until his death, May 8, 1892. His wife died in 1872, at the age of fifty years.

Isaac Bogema remained at home until he was twenty-five years old and in 1892 bought 160 acres of land in the southeast quarter of Section thirty-one, Bandon township, where he still lives. He has improved and developed the farm, owns 220 acres, and has good buildings. Mr. Bogema is a member of the Finnish Lutheran Church. He was married December 8, 1891, to Maria Lagari, born August 25, 1862, daughter of Randall Isaac Lagari, now living in Camp township, and his wife Louise Lagari. They are both natives of Finland and in 1897, Mr. Bogema sent them money to pay their passage over to America. Mr. and Mrs. Bogema have seven children.

/P 336/

Herman Holm was born in Hammerfest, Norway, August 18, 1866, son of Benjamin and Margaret (Ruona) Holm. The father was a sailor on the large walrus and sealing vessels and was a native of Sweden, where he was married. In 1872 he came to America and was engaged in work as a miner in the copper mines at Hancock, Michigan, and remained there for seven and one-half years. In 1880 he came to Baden township where he settled on railway land and lived there for two years. In 1882 he bought eighty acres in north half of the southwest quarter of Section 30. Here he remained for four years and then sold and bought land in the northeast quarter in Section 31, where he lived until his death, June 18, 1903, at the age of sixty-nine years. Herman Holm remained at home until he was twenty-seven years of age. He then worked in the Calumet, Michigan copper mines for a time and one year on a railroad in Ontario. In 1896 he bought eighty acres in the east half of the northeast quarter of Section 31, Bandon township, which was the home farm and moved on to it in 1906. In 1911 he sold, and bought 160 acres in the southwest quarter of Section 32, Bandon township, where he still lives. He was married July 14, 1904 to Mary Maki, born May 31, 1875, daughter

of Solomon and Hattie (Komse) Maki, farmer of Finland. /P 338/

Heikka, Michael, deceased, was born in Finland and came to America in 1864. For a number of years he worked as a farm hand in the summer and trapped in the winter. Once he succeeded in trapping a lynx in some timber near Bird Island. This is said to be the only lynx ever seen in Renville county. In 1872 he homesteaded 137 acres in Section 5, Camp township, and in 1880 bought 160 acres in Section 32, Bandon township, where he lived until his death in 1895, at the age of sixty-three years. In 1872 he was married to Mary Johnson, born in Norway, in 1848. She now lives with her two sons, Henry and Charles, who own and manage the home farm of 220 acres. Henry has been a successful thresher for twenty years and Charles raises pure blooded Poland China swine and has a large number of them registered, raising about 120 per year. Once a year he has a public sale. The brothers also raise Herford cattle. /P 340/

Isaacson, John Oscar, pastor of the Apostolic Finnish Church was born in Sweden, March 21, 1851. His father was Isaac Wilhelm Isaacson, who died in Sweden in 1909, at the age of seventy-nine and his mother was Maria (Danielson) Isaacson, who died June, 1914, at the age of eighty-six. J. O. Isaacson came to America in 1873 and settled at Cokato, Minn., where he lived for five years. For five years he farmed in Section 17, Bandon township, and then bought 40 acres in Section 9, Bandon township, where he still lives. Mr. Isaacson was married April 11, 1873, to Margaret Selvala, born July 9, 1846.

Savela, Louis, son of Carl Savela, was born in Finland, January 21, 1872, and came to America with his parents in 1880. He now manages the home farm and owns 80 acres in Section 15. He was chairman of the Finnish Lutheran Church for six years and is a stockholder in the Franklin Creamery, also in two elevators

at Fairfax. Louis Savela was married May 26, 1906, to Emma Isaacson, born March 27, 1884, daughter of John Oscar Isaacson, and they have five children
/ P 343/

Savela, Carl - a successful farmer of Bandon township, was born in Finland, October 26, 1836, son of Henry Oikarainen, a farmer of Finland, who died in 1876, at the age of seventy years, /P 343/ and Bertha (Haikinen) Oikarainen, who died in 1867, at the age of seventy-two. Carl Savela came to America in 1880 and located at Hancock, Minn. /?/ where he remained for six months, next going to Camp township, this County, where he lived for one year. In 1882, he bought 80 acres in Section 16, Bandon township, where he became a successful farmer and increased his farm to 480 acres, of which he gave each of his sons 80 acres. He is a member of the Finnish Lutheran Church. Carl Savela was married June 24, 1867, to Margaret Koskela, born December 7, 1843, daughter of Peter Koskela, a farmer of Finland, who died in 1849 at the age of thirty-four. By a former marriage, Mr. Savela has one child, Henry, a farmer, in Section 6, Camp township. By his present marriage there are ten children. /P 344/

William A. Johnson, an enterprising young farmer of Camp township, was born in that township October 7, 1888, son of Mathias and Albertina (Frisca) Johnson. Mathias Johnson, a native of Norway, was born in 1846, and upon coming to America in 1865 settled in Nicollet county, which was his home for two years. /P 363/ He enlisted in Company A, First Minnesota Regiment, and was honorably discharged six months later. In 1866 he took a homestead on section 20, Camp township. His marriage to Albertina Frisca took place in 1870 and the following children were born; Emma, Oscar, Anna M., Maria A., William A., Henry, Minnie S., and Elizabeth. Mathias Johnson has retired from farming and lives at Franklin

with his wife, who is now sixty-six years of age. William Johnson rented the home farm in 1905, and lived there three years. In 1908 he engaged in the meat business at Nashwank, Minnesota, and continued this line of work for three years, after which he engaged in the livery business for three months in the same town. In 1911 he bought the home farm of 240 acres and has followed the fortunes of a farmer ever since. He raises Guernsey cattle, having about fifteen milch cows, and feeds about ten for the market. His swine are of the Poland - China breed, of which he has about ninety. Mr. Johnson has just completed a cement silo 15 x 40, with a capacity of about 200 tons. He has served as township treasurer for two years and as a member of the school board three years. He is president of the Franklin Creamery and a stockholder of the Farmers' Elevator at Franklin. He is a member of the Finnish Lutheran Church. Mr. Johnson was united in marriage to Ina Lydia Raattama June 5, 1910. She was born January 11, 1890, daughter of Peter Raattama, a farmer in Ottertail county, born in Sweden in 1848 and came to America in 1862, and his wife Catherine (Johnson) Raattama. (P 363-4)

Henry J. Savela, a representative farmer of Camp township, was born on the farm where he now lives December 9, 1881, son of John J., Sr., and Elsa (Oikarainen) Savela. He attended the public schools and grew to manhood, remaining at home until 1901, when he purchased the north half of the northeast quarter of section 9, Camp township. In 1904 he moved to Franklin Village, this county, where he engaged in carpenter work. In the summer of 1910 he went to Iditarod, Alaska, carpentering and prospecting. During the season of 1911 and 1912 he was operating a garage in Franklin. On November 1, 1914, he returned to the home farm in Camp township where he was born and where he is now engaged in

general diversified farming and stock raising. Henry J. Savela was married April 11, 1901 to Mary Johnson, who was born January 25, 1881, daughter of Mathias and Albertina (Frisca) Johnson. The family faith is that of the Finnish Lutheran Church. (P 452)

John J. Savela, Sr., an estimable resident of Camp township for many years, was born in Finland, November 14, 1836, son of John Jakola and Bertha Haikinen. He came to America in 1872, and after living in Red Wing, this state, for a year, went to Calumet, Mich., where he worked five years as a miner. Then he came to Renville county and bought 160 acres in section 22, Camp township. His first home was of logs, but as time passed he prospered and erected comfortable buildings. He died November 15, 1913. Mrs. Savela now resides on the old farm with her son, Henry J. John J. Savela, Sr., was married November 2, 1861, to Elsa Oikarainen, who was born in Finland, October 9, 1839, the daughter of Henry and Bertha (Moilanen) Oikarainen. Mr. and Mrs. Savela had ten children, two who died in infancy. Anna married Lars Pudas, retired miner, of Minneapolis. /P 452/ Minnie is the wife of Matt Hiltunen, a farmer of Camp township. /P 453/

John J. Savela, Jr., a prominent merchant of Lake Norden, S. D., was born March 27, 1879, on his father's farm in Camp township, Minn., was there reared and grew to manhood. He remained at home until 1900, going to Sebeka, Minn., that year, where he engaged in the general mercantile business for two years, after which he returned to the home farm in Camp township, later purchasing a 160 acre farm, located in sections 15 and 22, on which he followed general farming until 1905. He then moved to Minneapolis, remaining there one year. He then went to Franklin, Minn., this county where he was engaged in the mercantile business, two years, after which he lived again for one year on the farm, thence

The History of Renville County,
Minnesota - Compiled by Franklyn
Curtiss - Wedge

going to Lake Norden, S. D., where he has since been engaged in general mercantile business. He was united in marriage March 21, 1900, to Mary E. Salmonson, who was born at Lake Norden, S. D., April 5, 1880, and to this union three children have been born. /P 453/

Peter J. ^WNepplo was born in Finland December 17, 1868, son of John and Amanda (Frisco) Nepplo. His father came to America in 1871. For three and one-half years he did surface labor in Michigan; two years were spent in South Dakota and four in Camp township, this county. Later he bought eighty acres in section 16, eastern half of the northwest quarter of Bandon township where he lived until 1909 when he moved to Minneapolis and died there in 1911, at the age of sixty-seven. His wife died in 1910 at the age of sixty-five. In 1896 Peter Nepplo went to the Black Hills where he engaged in mining for five years. In 1897 he bought eighty acres in section 16, Bandon township, and then rented it for five years to his brother, Oscar. In 1899 he bought a house and lot. In 1902 he returned to Bandon township where he has since been engaged in farming. He has a splendid farm, has taken a deep interest in agricultural affairs, and is one of the leading men of his vicinity. He is a stockholder in the elevator at Franklin and Fairfax, the Creamery at Franklin, and also in the Fairfax Co-operation Store. He is a trustee and treasurer of the Finnish Lutheran Church. Peter Nepplo was married October 29, 1898, in Lead, S. D., to Josephine Huusko, born September 5, 1878, daughter of John and Mary (Kangas) Huusko. Her father came to America in 1887, lived at Cloquet, Minn., for three years and then moved to Redlodge, Montana, where he engaged in mining about ten years, and later in farming. Mr. and Mrs. Nepplo have six children. /P 480/

Andrew S. Erickson - a prominent business man of this county, was born in Finland, January 8, 1866. He came to America in 1872. At the age of seventeen he began working in Minneapolis, spending four years on the railroad and in the city parks. Then for the next ten years he acted as clerk in a clothing store. In /P 507/ 1898 he bought the store of Aase and Myster, in Franklin, in company with Randall Niemi and Charles Johnson. He remained in this partnership for nine years. In 1907 the firm was incorporated as the Franklin Mercantile Company and William and John Curran were added to the company, Mr. Niemi retiring. The capital of the firm at this time amounted to \$15,000. The firm occupy a large substantial building, 25 x 96 feet, with a large basement. They do an average business of \$40,000 per year, dealing in merchandise. Mr. Erickson has been prominent in public affairs of the village and has held many positions of trust. He was the village treasurer for one year, has served on the village council for three years, and has been president of the council for three years. He is also vice-president of the State Bank, president of the Citizens Milling Company, and treasurer of the Franklin Local and Rural Telephone Company. He is a member of the Modern Woodmen of America and also of the Finnish Lutheran Church. He is unmarried. /P 507-8/

William S. Ruona was born in Calumet, Michigan, July 28, 1876, son of Solomon and Anna Carolina (Ostola) Ruona. His father was born in Sweden July 16, 1850, and came to America in 1871, and worked on Sault St. Marie canal one and one-half years, then engaged in mining at Calumet, Michigan, working in the coppermines there for eight years. Then he bought 160 acres of land in section 34, Camp township, and lived there until 1910, when he moved to Minneapolis and died there April 8, 1911. His wife is still living in Minneapolis. William Ruona remained at home until his marriage in 1900, when

he bought 160 acres in section 21, northeast quarter, Bandon township, and has since increased and developed this farm so that now he owns 280 acres. In 1903 he homesteaded 160 acres in Marshall county, Minnesota, and lived there until 1905, when he came back to the first place. Mr. Ruona served on the township board for three years and is a director of the Franklin Creamery. He is also stockholder in the elevator at Franklin and Fairfax and also in the Co-operation Store at Fairfax. He is a member of the Finnish Lutheran Church. Mr. Ruona was united in marriage November 1, 1900, to Siana Lasala, born December 14, 1880, daughter of John and Augustava Vaara. Her father is a native of Finland and came to America in 1881. /516/ For four years he was a miner in Michigan and then spent four years in Wisconsin. Two years were spent in Bandon township and in 1892 he came to Camp township, where he has engaged in farming ever since. Mr. and Mrs. Ruona have nine children. Mr. Ruona has sold his land in Marshall county and purchased a section of land in Bayfield county, Wisconsin. /P 517/

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Finnish Studies

A. J. Sprang

Peder Isaacson, Township 112, Range 33 (Camp) 1867, 20 (P 103)

Mikkel Haka, Township 112, Range 33 (Camp) 1871, 5 (P 103)

Peter Lahti, Township 112, Range 34, (Birch Cooley) 1871, 12. (P 100)

John Raisanan, Township 112, Range 34, (Birch Cooley) 1876, 2 (P 100)

Mathias Johnson, Township 112, Range 33 (Camp) 1871, 6 (P 103)

Mathis Mathison, Township 112, Range 33 (Camp) 1872, 20 (P 103)

A. J. Sprang

The Finns of Embarrass, Minn.

At Duluth, I persuaded an inspector, Mr. G. E. Holl, to drive me to the village of Embarrass, about which I had heard a good many things, some of which were complimentary to the people living there, and some of which were quite the opposite. Before we started out on our one hundred and twenty mile drive, I went about talking to people and questioning them, and I listened to what they had to say with great interest. Just what it was that the people had against the Finns was the question uppermost in my mind. One man, who gave the impression of, knowing it all, explained it to me.

"There are Christian Finns and Black Finns," he said. "Now, the Christian Finns are all right. They are neither better nor worse than other people in the neighborhood. They are like the Norwegians, Swedes, and Danes we have in this State. They are good workers, and on the Mesaba Range and the mines about Virginia they are preferred to any other nationality; for the Finn is a born underground worker. But the Black Finns of Embarrass, are not Christian at all. They believe in witchcraft. Every family has its own witch-house close by his living-quarters, and as often as a good Christian says his prayers, these Black Finns visit their witch-houses. It is a funny sight to see the whole family, each one wrapped in a large white sheet, going to this little house to pray to some deity. Now, these Black Finns, too, are good workers, but we know enough about them to keep away from them."

I questioned him about the witch-craft belief. His fantasy had wings, and he went on to say: These Black Finns are very quiet and never talk to anyone. Like the Chinese they sometimes pretend not to know English when as

The Finns of Embarrass Minn.

a matter of fact they know it as well as you and I."

These stories reminded me of the Middle Ages, when people used to pray to the moon, when huge Kettles of water were hung over fires, into which molten lead was poured to predict the future or to court the favor of the evil spirits. Was it possible that such things still took place in the midst of all our civilization? Antennal of radios could be seen on top of almost every house, and telegraph and telephone poles were on both sides of the road, the wires humming with news from all over the world, as we sped by on the dirt road. I questioned other people, and they too were of the opinion that these little houses, to which the Finnish families went wrapped in white sheets, were places in which they worshipped deities. The Finns had them puzzled. They are indeed thought to be a peculiar lot, and people stayed as far away from them as possible.

We traveled on, and our next stop was the County Work-House. It is situated on a thousand-acre farm of which about half has been cleared by the inmates during the last nine or ten years. The place is like a huge farm conducted systematically. There were no bars at the windows, no padlocks, no cells and the men went about their work in a free and easy manner. There were no guards about and the superintendent stated that in ten years the place had existed, no guns had ever been carried by guard or warden. There was no feeling of resentment for restrained liberty among the inmates.

There were about eighty inmates and the majority of them were Finns, who were splendid workers and not at all unruly. Only about two percent have attempted to run away and of these half either returned voluntarily or were

The Finns of Embarrass, Minn.

apprehended and brought back.

After leaving the Work-House, we passed through the land devastated by the forest fires of 1918. Charred stumps and naked trees were to be seen for miles around.

In the midst of the barren country there were farms here and there, until we came to Meadowlands, the ground of which belongs to the Duluth and Iron Range. There are about three hundred farmers there, most of whom work in the iron mines of the company, while the wives and children were clearing the land until such time as the husband can remain at home and do the work. It is a low muck-land, peat. Not one of the farmers is a native. They are all foreign-born. There is a settlement, solid with Finns, who had settled there on homesteads. But they had no communication with their neighbors.

We stopped at many Finn farms, and I could not understand why people referred to the Finns as - Wild-eyed Radicals, who wanted to turn the government topsy-turvy. What I saw was merely a strong inclination to cooperate which insured them against total failure and reduced the cost of everything they bought by perhaps one-third of what other people had to pay for it. Everything was bought in quantities and cooperatively, and it looked to me that opposition to these activities was at the bottom of the denunciation of the Finns.

Conversation with the Finns was almost impossible. They turned their backs upon strangers and refused to have anything to do with them. The Settlement was different from any other in the Community. There were no actual villages and there seemed no desire to live close together. There were few cattle; each farm seemed to have just enough for its own needs.

The Finns of Embarrass, Minn.

I looked about for the little houses of magic, which had so intrigued me before leaving Duluth. As I looked around, I saw on each farm, the house, the hennerly, the out-house, the barn and the hay-shed: and always there was one little building too many. Generally, it was a square, squat log-house, seemed to be half in the ground, with a wide door and a blind window, with nothing else about it to indicate its mysterious office.

We arrived at Embarrass, and before looking my man up, I walked through the streets of the town. It was a sight to behold, no two homes were in a straight row; one faced north, the other, south. The construction of all the houses seemed extraordinary. The entrance to the upper part of the homes was always on the outside; the roofs laid in many curious shapes. The pride of the farmers seemed lacking in everything but their houses. Embarrass consisted of about thirty-five families.

I finally found my man and right then the secret of the magic houses was revealed. When a Finn builds a home, the first thing he builds is a small ten by ten bath-house. Every Finnish home has its own Steam Bath-House, after which the entire family, father, mother, and children, wrapped only in white sheets and each carrying a pail of water, goes into the little Bath-House to bathe. Inside benches are built around the walls, and higher up there are large shelves. When the place has been made air-tight, the water is thrown upon the heated stones, and the members stretch out nude on the benches and shelves, ready for their steam baths. As they become more accustomed to the heat, more water is thrown upon the stones, producing a more intense heat. It is a sort of a Turkish Bath.

On New Shores

New York Mills Journal
March 11, 1903 - Vol. II No. 50 - P. 1 - Col. 2

"The entertainment and social in the Finnish Hall at Leaf Lake Sunday night was well attended. A number of people from this place attended, among them being Mr. Frank Tarvinen. He walked back home during the night and had quite an experience with wolves. About two miles from town a couple of wolves came after him, and he thought it best to climb a tree, where he stayed until the canines disappeared. Mr. Tarvinen had a revolver in his pocket, but somehow had forgotten all about it."

A. J. Sprang

The Finnish Evangelical Lutheran Church of America,
Suomi Synod.

The Lutheran Church of the World.
Jorgensen, Fleisch & Neutz.

Finnish immigration to America began about the middle of the 19th century. The first Congregation was organized in 1867, at Hancock, Michigan. The first ordained Finnish Minister came in 1876. Communities of Finns were found in other States, especially in Minnesota, Dakota and Oregon. More Ministers came from Finland. In 1890, four Pastors and nine Congregations, organized the Suomi Synod. At present there are sixty Pastors and one hundred and eighty-four Congregations with thirty-five thousand, three hundred baptized members and twenty thousand, six hundred and fifty-nine Confirmed Members. The Congregations are scattered over eighteen States and two provinces of Canada. The Headquarters of the Synod are at Hancock, Michigan, where the Theological Seminary with its six students and the College with about one hundred and forty students are located. The Synod receives help from the United Lutheran Church in conducting eight Missions among Finnish Seamen and Immigrants. Its foreign missionary work is carried on in China through the Foreign Missionary Society of Finland. The Synod is served by two Publishing Houses. The president is Rev. A. Haapenen, of Hancock, Michigan.

The Finnish Evangelical Lutheran Church of America,
Suomi Synod.

The Finnish Evangelical Lutheran National Church.

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When the Suomi Synod was organized in 1890, part of the Congregation in Calumet, Michigan, declined to join the new organization because it feared that the autonomy of the individual Congregation would be hampered, as it was in the State Church of Finland. The new Congregation joined the Separist Movement and in 1900, the Lutheran National Church was organized. The number of Pastors is: 19; Congregations, 66; Baptized Members, 8,082; Confirmed Members, 5,400; Communing /sic/ Members, 4,200. The Headquarters of the body are at Ironwood, Michigan. In policy and doctrine it inclines toward the Missouri Synod. It has several pastors at work gathering the scattered Finnish Immigrants in America. It cooperates in the Foreign Missionary Work, carried on in Japan by the Lutheran Gospel Society of Finland. Its growth has been seriously hampered by lack of educational institutions and pastors. Recently it has been much distracted by doctrinal controversies; echoing the controversies in Finland itself.

The Finnish Apostolic Lutheran
Church of America.

This body is sometimes called, The Church of Laestodius. The earliest Finnish immigrants to America, those who came between 1865, and 1880, were largely the followers of the great reformer in Finland at the middle of the 19th century. They accept in general the creeds of the Lutheran Church, but they strongly emphasize the necessity of regeneration and the practical importance of absolution from sin. They believe that the forgiveness of sin comes only through one of their followers and by the placing of hands on the head of the penitent and the proclamation of absolution. This emphasis led

The Finnish Evangelical Lutheran Church of America.
Suomi Synod.

to the exclusion of the Laestodius from the fellowship of the other Finnish Lutherans in America and the formation of their own organization, which they call "Apsotolic." The organization began in 1873.

The policy of the Apostolic Lutherans is strictly congregational. They hold that too much organization interferes with the working of the Holy Spirit. They have no Synod or Conference, only the yearly revival meetings. They have few Pastors with College or Seminary training, only five of them being ordained. They have about one hundred lay-preachers, men, who are well versed in the Bible but without other schooling. Their Congregations number a little over one hundred and are scattered through the northern states and Canada. Baptized members number about fifty thousand; Confirmed members, twenty-five thousand, three hundred; Communing sic members, nineteen thousand. They carry on extensive Home Missionary activity and publish two papers. They have no educational institution. Apostolic simplicity prevails in home and congregational life. Their churches are without organs or steeples or any effort at external beauty.

N. Y. Mills Journal
Vol. II, No. 26.
P. 8, - Col. 4.
Sept. 24, 1902.

Finnish Study
By - A. J. Sprang
March 27, 1940

"Finns in the United States."

"The Finns in the United States now number 250,000, and are increasing at the rate of several thousand every month. The growth is likely to increase and continue for many years, as Russian rule is becoming daily more intolerable."

June 10, 1903.
N. Y. Mills Journal.
Vol. III, No. 11.
P. 4 - Col. 1

"Attorney J. R. Heino had the pleasure of entertaining a distinguished party of gentlemen last week whose interest in Aitkin county promises to be very important and far reaching toward the development of the county. They were members of the Finnish Colonization Co., who already own 60,000 acres of land in the county and are intending to buy more. They propose to do some extension drainage work and will locate Finnish families on the lands to improve the property. Many of them will be immigrants but many others who will come are from the iron range in Northern Minnesota. The lands are above Verdon near the Mississippi and the company has ordered a steam boat shipped here from Stillwater for their private use." *** "An orphan home will be built."

July 1, 1903. Vol. III, No. 20. P. 4 - Col. 3

"Mid-Summer day or St. John's day was observed here last Wednesday by a picnic and speaking at the park. Refreshments consisting of ice cream and cake were served throughout the day. It is a favorite holiday with the

Finnish people. It is generally observed by them in this country by having a picnic social the proceeds of which are used for the benefit of the Finnish College at Hancock, Michigan."

Aug. 5, 1903. Vol. III, No. 19. P. 4 - Col. 5. N.Y.Mills Journal

"About 10,000 members attended the annual meeting of the Finnish National Brothers Temperance Ass'n. at Ishpeming, Michigan, last week. Over ninety subordinate lodges were represented and their annual picnic was held in connection. The next meeting will be held at Soudan, Minn.

The Minnesota delegation consisted of over a thousand members of the organization." ***

April 13, 1904. Vol. IV, No. 3. P. 4 - Col.3.

"Jos. H. Madson and Francis Baasi, two Finlanders were arrested by a game warden and hauled up before Justice Westad last Thursday on the charge of illegal fishing in Leaf Lake. Mr. Madson did not possess the necessary \$15 with which to pay his fine and seemed perfectly willing to spend fifteen days in the county jail. Thinking it would be a hardship to Madson just as spring work was at hand, several Henning business men stepped up and offered to pay the fine. Mr. Madson declined with thanks, saying that he was making \$1 a day while he was being supported by the taxpayers. He felt he had done nothing wrong to catch enough fish for family use, and he alone was willing to suffer. Mr. Baasi paid his fine.-- Henning Advocate.

June 1, 1904. Vol. 12, No. 11. P. 8 - Col. 7. N.Y.Mills Journal

"Four young Finns arrived at Holmo, Sweden, the morning of April 10, after a dangerous passage across the ice of Quarken. They left Sver

on horseback, but were compelled to abandon the animals as the ice was broken and drifting. They then took to skis and after much labor and many narrow escapes reached Swedish territory. They left Finland to escape the army draft."

Aug. 10, 1904. Vol. IV, No. 20. P. 4 - Col. 2. N. Y. Mills Journal

American Finns Protest.

"The following protest has been approved, at their respective meetings, by half a hundred Finnish Societies and organizations in the United States, consisting exclusively of Finnish-speaking Finns:

Protest.

The many overwhelming demonstrations and newspaper articles in the various countries indicate, that the sympathy of the entire civilized world is constantly with the Finnish people in their sufferings and trying experiences, and that it looks upon in Finland as a bloody wrong and as an assault upon the people's rights.

Recently, however, frequent attempts have been made, on the part of the Russian statesmen, to lead foreign nations to believe, that the Finns themselves, and particularly the large Finnish-speaking majority of them, are thoroughly satisfied with the present policy of force and violence in their country, and that they desire nothing more fervently than to be merged into the great Russian nation.

As we, Finnish residents of the United States, are well cognizant of the fact, that a refutation of this disgraceful untruth is impossible in our fatherland, under its street censorship and despotism, we desire, as free residents of free America, to hereby lay down our most vigorous protest.

We regard it as our duty to assure the amicable American people and the entire civilized world, that there is not a respectable man or woman in Finland, - excepting fortune seekers, who exist everywhere, - who does not grieve in despair over the dountearing of her most sacred human and civil rights, the ruin of her educational institutions, and the destruction of her peaceable system of civil government , for which has been substituted a state of lawlessness and despotism.

We are aware that the Finnish people, in spite of all means of compulsion, still regard, in accordance with the declaration of their representative body, the Russian military ordinance, enacted through forcevul methods, as illegal and unlawful. And even though some sort of a representative body might be convened by compulsory ways and means as is the intention at present, for the purpose of approving all these violations of law, we still know that the Finnish people, as long as the present conditions prevail in their country, can neither be nor are they even in such a position to become responsible in any manner for the actions prospective congress." ?

Oct. 19,1904. Vol. IV, No. 30. P.4 - Col.3, N.Y.Mills Journal

"The Progressive Young Finns of Leaf Lake.

"It is very interesting to drive through the farming community at this time of the year and enjoy the last beams of the summer sunshine.***

"The Finnish young people of Leaf Lake have taken steps towards helping the grand cause "temperance movement. It is very gratifying to find in the centers of the thickest settled farming country a large hall (larger than one village hall) which is used for the exclusive purpose of holding temperance meetings, and the social gatherings of the young people. In this hall a temperance lodge "Taimi" (plant) with a member-

Finns, Leaf Lake-contin'd:

ship of seventy hold its meetings every Sunday evening. This society was organized but three years ago and now has its own hall all furnished and paid for, which goes to show that these young people have labored hard for their cause and they are still working in teaching the young as well as the old to shun the saloon, and inviting them to join under the banner of temperance. Their labors have not been in vain. The many young men, who used to take an occasional social glass, have enrolled their name in the list of membership of the "Taimi" society and are classed as total abstainers.

The routine business of the meetings are adoption of new members, with pretty ceremonies and which will give the new comer a favorable impression of the class of people he or she will join with to associate. Beautiful songs, readings, lectures, recitations, etc., are leading numbers to make the meetings very enjoyable and attractive.

I enjoyed their meeting very much and felt right at home. My wife and Principal Tang, although they did not understand the language, enjoyed it and expressed their desire to visit the brothers and sisters in the "Taimi" hall again, in the near future."