



## SISÄLLYS

Siirtolaisuusinstituutin ja Minnesotan yliopiston yhteistyösopimus

## KEIJO LIINAMAA

Ilo, maailman työllisyyskonferenssi, Geneve 4.-7.6. 1976, ote pidetystä puheenvuorosta (English Summary)

## PAUL W. HANSLIN

The Future of Finnish American Organizations.  
Amerikansuomalaisten järjestöjen tulevaisuus.

## OLAVI KOIVUKANGAS

Finns in America - as viewed from Finland

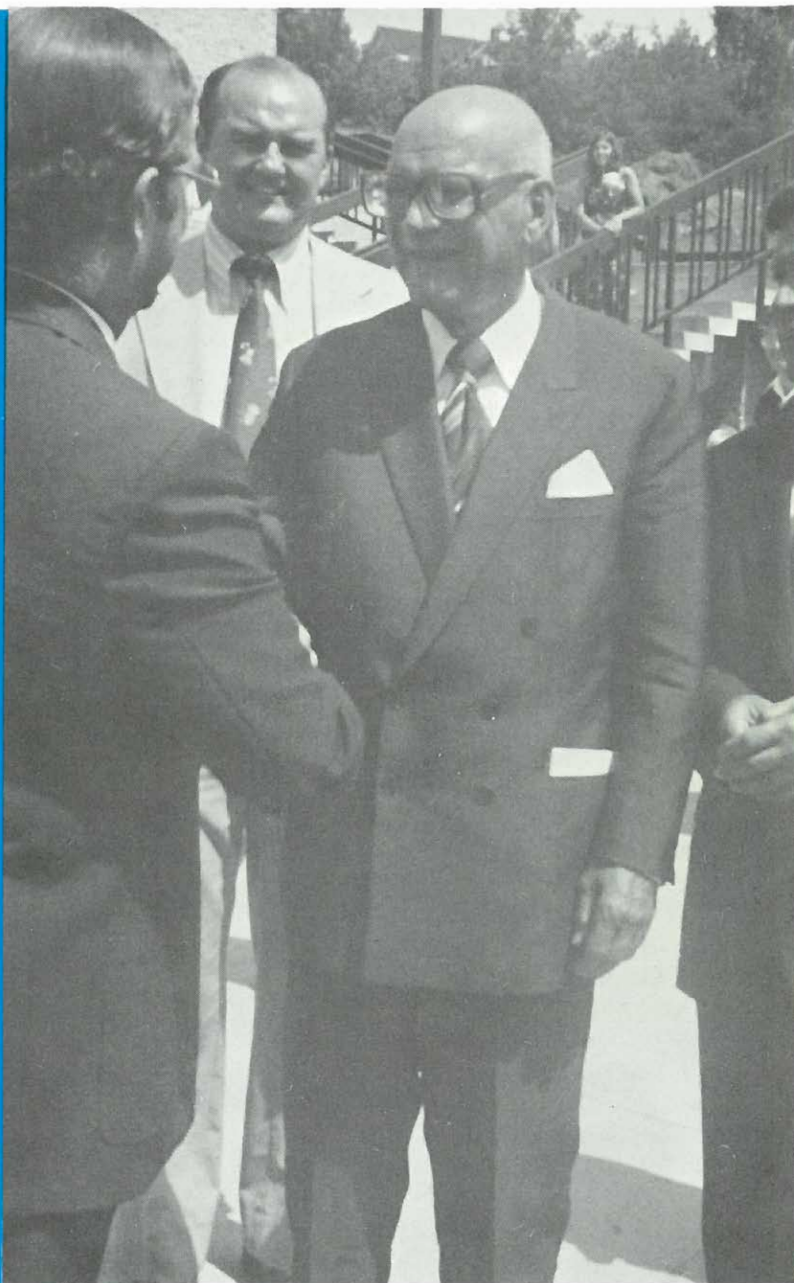
## SUOMALAISUUDEN LIITTO

70-vuotta suomalaisen työn ja kulttuurin puolesta

## RISTO KAUTTO

Sukututkimus harrastus lisääntymässä

## KIRJALLISUUS



# SIIRTOLAISUUS MIGRATION

## 1976

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## SIIRTOLAISUUS—MIGRATION

Siirtolaisuusinstituutti-Migrationsinstitutet

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Kansikuva: Hancockissa, Mich., 29.7.—  
1.8. 1976 vietetyille FINNFEST — juh-  
lille osallistui myös presidentti Urho Kekko-  
nen, joka sai amerikansuomalaisilta läm-  
pimän vastaanoton. (valok. Olavi Koivu-  
kangas)

Tässä aikakauskirjan numerossa oli alun-  
perin tarkoitus julkaista Turussa, Ruissalon  
kongressihotellissa kesäkuun alkupäivinä pi-  
detyin Yhdysvaltain 200-vuotisjuhlaseminaa-  
rin asiakirjat. Aineistoa kertyi kuitenkin  
niin runsaasti, että seminaarista tehdään  
erillinen julkaisu instituutin suomenkieli-  
seen sarjaan. Tämä ei aiheuta lehdellemme  
vaikeuksia, sillä aineistoa näyttää hyvin  
riittävän neljä kertaa vuodessa ilmestyvään  
aikakauskirjaan. Kuitenkin haluan muistut-  
taa, että palstamme ovat käytettävissä siir-  
tolaisuutta ja muuttoliikettä käsitteleville  
kirjoituksille, joten ottakaapa yhteyttä.

Kuluvan vuoden toimintaa on hallin-  
nut USA:n 200-vuotisjuhla. Syksyn kulu-  
essa järjestetään vielä valokuvanäyttely Val-  
tionarkistossa Helsingissä 22.10 — 13.11.76  
sekä markkinoidaan juhlakirjaa, joka näyt-  
tää saaneen hyvän vastaanoton sekä Suo-  
messa että Yhdysvalloissa. Vähitellen käy-  
dään käsiksi myös muihin projekteihin.  
Näistä tärkeimmäksi muodostuneet neu-  
vottelut tontin saamiseksi Siirtolaisuusinsti-  
tuutille Turun Yliopistolle varatulta alu-  
eelta. Instituutin hallitus keskustelee asiasta  
ensimmäisen kerran 27.9.1976 Turun yli-  
opiston rakentamisen neuvottelukunnan  
kanssa. Myös ruotsinsuomalaisten historian-  
kirjoitusta palvelevan materiaalinkeruun or-  
ganisoinnista on tarkoitus aloittaa neu-  
vottelut vielä tänä syksynä. Muuttoliike-  
symposiumin loppuraportti on kirjapainossa  
ja ilmestyy marraskuussa. Parhailaan vii-  
meistellään myös siirtolaisbibliografiaa ensi  
vuonna julkaistavaksi. Toivomme vielä lisää  
bibliografisia tietoja erityisesti käynnissä ole-  
vista tutkimuksista.

Turussa 14.9. 1976

Olavi Koivukangas

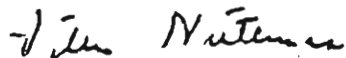
STATEMENT OF PRINCIPLE  
THE INSTITUTE OF MIGRATION  
TURKU, FINLAND

AND

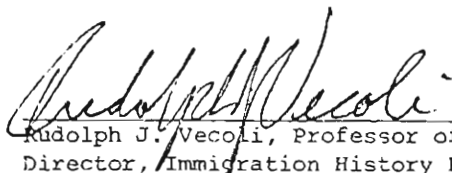
IMMIGRATION HISTORY RESEARCH CENTER  
UNIVERSITY OF MINNESOTA  
ST. PAUL, MINNESOTA

In light of the fruitful cooperative relationship of the Institute for Migration, Turku, Finland, and the Immigration History Research Center of the University of Minnesota, and their mutual aim to further the scholarly study of Finnish emigration to North America, the two bodies agree in this Statement of Principle in order to give formal expression to the cooperative relationship which exists between them and to pledge continuation of that relationship in the future. Cooperation between the two has included courtesies and assistance to visiting scholars from each of the bodies to the other, the free flow of information among Finnish and American scholars, and joint efforts in publishing research on migration.


Turku, Finland, September, 16, 1976



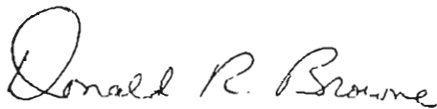
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University of Minnesota



Olavi Koivukangas, Ph.D.  
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Turku University



Donald R. Browne, Interim Associate to  
the Vice President for Academic Affairs  
Office of International Programs  
University of Minnesota

*Siirtolaisuusinstituutti ja Minnesotan Yliopiston Siirtolaishistorian Tutkimuskeskus ovat allekirjoittaneet periaatteellisen sopimuksen yhteistyöstä. Sopimus vahvistaa jo kauan jatkuneen yhteistyön, josta mainittakoon Duluthissa v. 1974 pidetty konferenssi, Turussa v. 1976 pidetty USA:n 200-vuotisjuhlaseminaari, sekä Duluthin konferenssin asiakirjojen on julkaisemia Siirtolaisuusinstituutin ja Minnesotan Yliopiston välisenä yhteistyönä.*

# ILO, MAAILMAN TYÖLLISYYS- KONFERENSSI

GENEVE 4. – 17.6. 1976

Ote Suomen hallituksen edustajan, Kansliapäällikkö **KEIJO LIINAMAAN**, puheenvuorosta yleisistunnossa,



Työvoimaministeriön kansliapäällikkö Keijo Liinamaa

Suomessa on pyritty etsimään keinoja mm. alueiden välisten erojen tasoittamiseksi. Kaikkialla maailmassa nähtävään taipumukseen voimakkaaseen ja säätelemättömään urbanisoitumiseen on kiinnitetty vakavaa huomiota meilläkin. Uusien työpaikkojen keskittyminen Suomessa 1960-luvulla valtaosaltaan pääkaupunkiseudulle on saanut hallituksen ryhtymään toimenpiteisiin, joilla erilaisin kiihokkein rohkaistaan yrityksiä sijoittumaan tasaisemmin maan eri osiin. Tärkeänä aluepolitiikan keinona on nähty myös valtion virastojen ja laitosten hajajoittaminen. Näillä toimenpiteillä on tähdätty yhtäältä työllisyyden parantamiseen maan vähemmän kehittyneillä alueilla ja toisaalta pääkaupunkiseudun ruuhkautumisen ehkäisemiseen.

Saaten seuraavassa kosketella hieman työvoiman kansainväliseen muuttoliikkeen liittyviä kysymyksiä. Suomesta on viime vuosikymmeninä tapahtunut laajaa työvoiman maastamuuttoa. Tähän liittyviä kokemuksia olemme pyrkineet tallentamaan ja analysoimaan laajojen siirtolaisuustutki-

In Finland have tried to develop policies to alleviate imbalances between different regions. Like most countries, we have had to cope with the present world-wide trend towards rapid, uncontrolled urbanization. In the 1960s, when nearly all the new jobs were in the metropolitan area of Helsinki, the Government introduced incentives for companies to spread their investments more evenly throughout the country. Another remedy has been to move State offices and institutes to other parts of the country. The two-fold purpose of these measures has been to improve employment in the less developed areas of Finland, and to prevent the congestion of the metropolitan area of Helsinki.

Now, I would like to discuss at some length the question of international migration of labour as we have experienced it in Finland. I hope that our experience, set against the views expressed in the background report, will throw fresh light on a question that closely concerns so many countries because there has been linge-

musten avulla. Toivon, että maamme kokemukset avaisivat uusia näkökulmia tähän monille maille tärkeään kysymykseen.

Ensimmäinen tärkeä havaintomme on, että siirtolaisvirtojen tulisi olla jollain tavoin hallinnassa. Siten pyrkimykset suunnitelmallisempaan siirtolaisuuteen ja siirtolaisvirtojen parempaan ennakoitavuuteen ovat kannatettavia. Esimerkiksi Suomella ei ole varaa huipusiirtolaisuusvuosien 1969-70 kaltaiseen kehitykseen. Näinä vuosina maastamme muutti korkeamman tulotason omaavaan naapurimaahan Ruotsiin 80 000 henkeä eli lähes 2 % väkiluvusta. Suomessa on nähty tärkeäksi pyrkiä poistamaan niitä työhön ja toimeentuloon liittyviä syitä, jotka luovat painetta muuttoon. Lähtömaan toimenpiteet eivät kuitenkaan yksin riitä. Pitkälle kehittyneiden teollisuusmaiden tulisikin ohjata talouttaan siten, että ne eivät aiheuta vahinkoa toisten maiden kansantaloudelle esimerkiksi imemällä niistä henkistä pääomaa ammattitaitoisen työvoiman muodossa.

Tämän konferenssin taustaraportissa mainitut lähtömaan kannalta välittömät positiiviset vaikutukset: työttömyyden pieneminen, tulojakauman tasoittuminen ja maksutaseen parantuminen eivät Suomen kohdalla ole toteutuneet. Lähtijöistä suurin osa on kuulunut työlliseen työvoimaan, jolloin lähtö ei välittömästi ole pienentänyt työttömyyttä. Sitä vastoin voimakas muutoliike on johtanut negatiivisten kerroinvaikutusten vuoksi heikkenevään työllisyyteen erityisesti maan vähiten kehittyneissä osissa.

Vaihtoehtona työvoiman muuttoliikelle on viime vuosina korostettu pääoman ohjaamista työvoimaa luovuttaviin maihin. Pääoma ei näet suinkaan automaattisesti ohjautu työvoiman luo. Esimerkiksi siirtolaisia vastaanottavien maiden ulkomaiset suorat investoinnit eivät näytä kohdistuvan merkittävästi niihin maihin, joista ne vastaanottavat työvoimaa. Suorien investointien muodostama pääomatase on Suomen osalta ollut pitkällä tahtaimella suunnitelleen tasapainossa, kun sitä vastoin siirtolaisuustase on ollut merkittävän negatiivi-

scale emigration from Finland in recent decades, and considerable research has been made into this problem.

Our first point is that it should be possible to regulate international migration. We will support any efforts to achieve better planning of migration and to render migrational flows more predictable, Finland, for example, simply cannot afford emigration on the scale it experienced during the peak years of 1969 to '70. In those two years 80,000 Finns - nearly 2 per cent of the population - moved to neighbouring Sweden where incomes are higher. We ourselves are endeavouring to reduce the pressures to emigrate associated with employment and incomes. But steps taken by a sending country are insufficient. We believe that, highly industrialized countries should regulate their economies so as not to damage the national economies of other countries by attracting their human capital in the form of skilled labour.

The background report for this Conference mentions certain benefits accruing to sending countries: reduction of unemployment and income inequality, and improvement in the balance of payments. Finland has received none of these benefits: the majority of her emigrants were not unemployed at the time of departure. On the contrary, the cumulative effects of this rapid emigration have impeded the creation of employment, especially in the less developed areas of Finland.

In recent years one alternative measure to worker migration has been put forward and that is to direct capital to the migrant-sending countries. As things are at present, capital is not automatically invested where the labour is. Investments made by migrant receiving countries are not to any significant extent directed towards the countries from which they get their migrants. As far as direct investments are concerned, in Finland the balance of capital flow is in equilibrium in the long run. But her balance of migration shows a large deficit. The situation is



nen. Tilanne on ymmärrettävissä - mutta ei hyväksyttävissä - yritysten sijaintipaikan valinnasta suoritettujen tutkimusten valossa. Työvoiman saatavuus on vain yksi yritysten sijaintipaikan valintaan vaikuttava tekijä muiden tekijöiden joukossa. Tarvittaisiin entistä suunnitelmallisempaa pääoman ohjausta, jotta pääoman liikkuvuus muodostaisi todellisen vaihtoehdon työvoiman liikkuvuudelle. Taloudellinen kasvu on ollut tähän asti alueellisesti kasautuvaa niin kansallisella kuin kansainväliselläkin tasolla. Tällaisen järjestelmän vallitessa ei toteudu automaattisesti taustaraportissa ilmaistu kannatettava tavoite kansainvälisestä työnjaosta. Tulisi kehittää keinoja pääoman ohjautumiseksi globaalisesti tarkoituksenmukaisesti työvoiman luo.

Taustaraportissa todetaan, että siirtolaisuudella on tulomaissa kasvua tasapainottava vaikutus. Noususuhdanteessa tulomuutto pienentää palkkaliikettä ja inflaatiopainetta; laskusuhdanteessa siirtolaisten paluumuutto pienentää työttömyyden kasvua. On huomattava, että tulomaan näin saavuttamat edut saadaan osittain lähtömaan kustannuksella. Kansainvälinen suhdannekehitys kohdistuu yleensä samanaikaisesti tulomaahan ja lähtömaahan. Lähtömuutto saattaa aiheuttaa pulaa muutenkin niukasta ammattityövoimasta juuri noususuhdanteessa; paluumuutto puolestaan lisää työttömyyttä juuri laskusuhdannevaiheessa.

Taustaraportista heijastuva pyrkimys kontrolloidumpaan siirtolaisuuteen on kannatettava. Tulisi pyrkiä siihen, että siirtolaisuutta tapahtuu vain ehdolla, että kaikki osapuolet: lähtömaa, tulomaa ja itse siirtolainen hyötyvät siirtolaisuudesta. Muuttopäätöksen tulisi perustua valintaan todellisten vaihtoehtojen välillä. Tulisi pyrkiä siihen, että kaikilla on turvattu työ ja toimeentulo omassa maassaan.

Suomen kokemuksiin viitaten kannattamme lämpimästi pääsihteerin raportissa esitettuja näkemyksiä vaihtoehtoista siirtolaisuudelle. Kehittämällä kansainvälistä työnjakoa, sopeuttamalla teknologiaa työvoiman

understandable - though not acceptable - in the light of studies made on how companies choose their location. Manpower availability is only one of the many factors affecting decisions concerning the location of new industries. Therefore a more systematic direction of capital is needed to make capital mobility a real alternative to labour mobility. Economic growth up to now has strongly favoured certain regions at the expense of others - on both a national and an international level. As long as such a tendency prevails, the international division of labour as recommended in the background report - which has our full support - will not be achieved automatically. Wherever feasible, means must be found to bring the capital to the labour instead of sending the labour to the capital.

The background report notes the steady effect of immigration on growth in the host countries. During expansionary phases, the immigration reduces wage slides and inflation; during recessions the return emigration slows down the growth of unemployment. We would, however, like to point out that these benefits are achieved partly at the expense of the sending countries. Rises and falls of the business cycle are usually simultaneous in the host-country and the country of origin. So emigration may intensify a scarcity of skilled labour already in short supply, while return immigration may increase unemployment in times of recession.

The effort to regulate migration more effectively, implicit in the background report, receives our full support. Migration should be permitted only on the condition that all parties - the country of origin, the receiving country, and the migrant - benefit from it. Any decision to migrate should be based on a real choice between two alternatives. The primary target should be to assure employment and incomes for all in their own country.

In view of the Finnish experience, we warmly support the alternatives to mig-

tarjonnan mukaiseksi sekä ohjaamalla kansainvälisiä pääomaliikkeitä tulisi aikaansaada siirtolaisuusvirtoja tasapainottava mekanismi.

Tulisi myös kehittää yleisiä keinoja markkinamekanismin toiminnan täydentämiseksi ja sen puutteiden korjaamiseksi. Työvoiman kysyntä kohdentuisi optimaalisemmin, jos tulomaat joutuisivat korvaamaan lähtömaille siirtolaisuudesta mahdollisesti aiheutuvan tappion. "Aivovuodon" ongelma on siinä, että hintamekanismin toiminnan mukaisesti pääomahyödykkeen valmistaja saa korvauksen uhrauksestaan, mutta toisen tuotannon tekijän, työvoiman kasvattamiseen ja kouluttamiseen investoinut lähtömaa ei tällaista korvausta saa.

Lopuksi on syytä korostaa vielä erityisiä valikoivia toimenpiteitä siirtolaisuuden aiheuttamien ongelmien lieventämiseksi. Siirtolaisten säästövarojen käyttöä, paluumuuttoon liittyvää asuntotuotannon edistämistä ja koulutuskysymyksiä on käsitelty taustaraportissa. Tämän keinovalikoiman laajentaminen ja edelleen kehittäminen aktiivisen työvoimapolitiikan periaatteiden mukaisesti on kannatettavaa.

ration presented in the Director-General's report. A better balance of migration flows can be achieved by working out an international division of labour, adapting technology to the labour supply, and guiding the international capital movement.

Means of a general nature should also be developed to supplement the market mechanism and remedy its shortcomings. The recruitment of labour could be directed more advantageously to the right country if the migrant receiving countries had to compensate the migrant sending countries for any loss due to migration. The problem of for instance "brain drain" is that the provider of the capital is compensated for his input by receiving trained manpower whereas the sending country, which has provided another production factor by financing the education and training gets no compensation at all.

Finally I wish to stress the need for special selective measures to alleviate the problems of migration. The background report deals with a number of questions such as special training for migrant workers, the use of their remittances, and with boosting the production of housing for return migrants. We hope that remedies of this kind can be elaborated further in accordance with the principles of active manpower policy. The best way to seek solutions to these questions would be through bilateral negotiations. International centres may not serve this purpose effectively enough.

# THE FUTURE OF FINNISH AMERICAN ORGANIZATIONS



PAUL W. HANSLIN, FITCHBURG, MASS.

When two Finns get together, they immediately proceed to establish their own organization. This seems to be true with Finnish Americans as well. There are relatively as many organizations amongst us Finns here in United States as there are in Finland, and all of us are wondering what the future holds for us. — This thought has emerged again and especially due to the celebration of our Bicentennial, which has prompted all ethnic elements to take stock of themselves throughout the past and to cast their plans for the future.

In order that we may focus our thoughts into the future of Finnish-American organizations, I will review a little on their past, mention some of their present, and elaborate more on their future. — I would also like to divide these organizations into three major categories: A. Those that don't seem to have any significant future. B. Those, whose future is conditional, and C. Those that definitely have a bright future.

Let us first examine organizations that don't seem to have any significant future. — These are actually very few and some of

them have already ceased to exist. — In this category we will find the various temperance societies, when they existed especially in the Eastern region, such as Uljas Koitto in Quincy, Alku in Maynard and Sovittaja in Worcester, Massachusetts, not to mention Tähti Raittiusseura here in New York. — These were very strong and worthwhile organizations in their times, but as the drinking habits of American Finns became more sophisticated, so lessened the need for these societies.

Other ideological organizations such as the Friends of Sauna, that used to exist in New York or Suomi Sauna Society of Marquette, Michigan, advocates of such a common everyday habit like Finnish sauna and even such noble organizations as the Finnish War Veterans, have or will meet their end eventually, either due to lack of program and direction, or simply through the outdated concept of their purpose and the passing of their respected members.— Political organizations, such as the Finnish American League for Democracy, Työmies Society, Industrial Workers of the World,



and the like, will soon have outlived their usefulness in this vanishing world of minorities and due to their outdated way of thinking.

Other Finnish-American organizations with a lesser future, include the youth societies, like the one in Fairport Harbor, Ohio which still owns its own building, but has not kept up with the times and finds it hard to reach the third and fourth generation youth of Finnish descent. — Our Finnish Golden Age Clubs are alive and doing well only as long as there are enough first generation Finns around. — The various historical societies in Ohio, Michigan, Minnesota, Oregon and so on, have mostly completed their tasks of publishing the histories of their respective Finnish-American communities, and will not find further reasons for their existence, once their funds have been depleted through donations to various related or unrelated worthy causes.

Our second category of organizations with a conditional future, includes a vast majority of all types of groups. — May I first mention the sports associations, such as the old Reipas A.C., which has been revived recently to establish a new Finnish Memorial Athletic Field at Saima Park in Fitchburg, as a bicentennial project. Their only yearly activity in the past many years, has been a track and field meet at the Kesäjuhla and there really is no longer a valid membership in existence. — Various folk dance groups and organizations like New Yorkin Naisvoimistelijat could survive to some extent with a vigorous leadership and an appeal to more serious type youth. — The Finnish American Marathon Association is increasing its membership and becoming financially stronger each year only through the sponsorship of charter flights to Finland. Otherwise, it remains a spectator organization with emphasis on the sponsoring of Finnish runners to participate in the Boston Marathon. — The Finnish Ski Club, formerly of New York and now in Fitchburg, is maintaining their small membership concen-

trating in competitive cross-country skiing and bicycling. Their future is conditional upon the expansion into family type ski touring and downhill skiing.

Choral societies have long enjoyed one of the strongest Finnish traditions of singing together and their future tends to be limited to first and perhaps the second generation Finns. And yet there are still such strong Choruses as the New Yorkin laulumiehet, Finlandia Male Chorus of Detroit, Male Singers of Florida and the West Coast Singers, who seem to keep up their interest with an occasional concert tour here and to Finland. — The future of so-called regional Finnish organizations as the Amerikan Karjalaisten Liitto and the newly organized Floridan Pohjolaisseura, are bound by the roots of their common ancestry and their future is totally dependent on the activity they create amongst themselves.

The various fraternal organizations, such as the Ladies and Knights of Kaleva, United Kaleva Brothers and Sisters, Order of Runeberg, etc., have strong ideals and convictions for prolonged existence, but their future is tied to the oldtimers and depends greatly on the strength and nature of their cultural activities within the communities in which they live. — The Finnish Masons, such as your Finlandia and Sibelius Lodges, are of course an exception to this rule, as they are affiliates of the American Masonry movement and directly tied into the local American society.

In the Finnish cooperative movement we will find general regression and certain types that are regrettably very much in the decline. These are mainly consumer and farm cooperatives, most of which have not kept up with the current competitive business trends and dwell on the past success of plain idealism and not in pace with these changing times. — All is not lost yet, if they could only quickly adapt to the environment and modern conditions in which they live. Gone are the days of the old "talkoo" spirit and today's people are more concerned with

what they can save in the purchase of their goods. — Strange but true, is that the credit unions have flourished even with lesser management skills and foresight. The one in Fitchburg that I am most familiar with, Worker's Credit Union, is no longer the largest one in Massachusetts, but still a notable one at that.

A chapter by itself, are the Finnish-American publications struggling for their existence. — Here we find perhaps the least interesting one, according to normal newspaper standards, the Amerikan Uutiset, having the largest readership, put totally dependent on the old timers of the mid-West. Raivaaja had once the largest printing shop in Fitchburg, but concentrated more on politics than business and lost the shop completely many years ago, instead of running it efficiently and being able to distribute the paper for many years to come with the profits from the printing jobs. — They were able to change from a political newspaper into an all-around, however somewhat regional weekly publication with a definite end in sight. — Your very own New Yorkin Uutiset has always maintained a Finnish patriotic and rather neutral trend and saved a great many readers also by featuring articles in the English language. — The overpowering struggle for survival is on also for the Swedish-Finnish-American newspaper Norden, which represents a very small minority of Finns in this country. — The factional smallness is also ailing the strongly political Työmies Eteenpäin and has already dealt a recent death blow to the Industrialisti.

The only hope in the newspaperfield is for one united and general newspaper which would cater to all and carry news items in both Finnish and English languages. — Periodicals such as Kalevainen, Jouluviesti, the brand new Finnish American Annual, and the like, tend to cater only to their masters and will exist as long as there is money to be made. — In the absence of one united newspaper, the future seems to

rest upon the various organizational newsletter, which have considerable and continuous interest to their membership, as long as it lasts.

With so many negative notes, let us finally come to the brighter side of my topic this evening. — There are many organizations that definitely have a future in store. — In this category we will first look at the Finnish churches of various denominations: Lutheran, Congregational, Apostolic-Lutheran, Pentecostal, Gospel, etcetera, etcetera. — Again a more unified effort would be welcome, but as long as religions exist, you can be sure that their churches and meeting rooms will survive in one form or another. Some modification may also be necessary to keep up with the times and trends, but religions will never perish.

A new form of socializing, cooperation and pioneer spirit has emerged in the founding and building of rest homes. Some of them, like Fairhavens Rest Home in Middleboro, Massachusetts has existed already for quite awhile. — This and others alike, together with the need to care for the increasing number of senior citizens, has inspired many Finnish-American communities to accomplish tremendous achievements against seemingly overwhelming odds. The Finnish American Rest Home of Lake Worth, Florida, is a prime example of a united Finnish community effort for the common good of all. Other Finnish rest home associations exist throughout the country and many of them have already succeeded in building their havens for the aged. With a constant aging of both first and second generation Finns, there is great need and future for this type of activity.

American Finnish business organizations such as the Chambers of Commerce in New York, Chicago, Los Angeles and even Lake Worth, Florida, have a bright future as long as trade between United States and Finland exists. — Here again, the quality of leadership is vitally important and also the form of activity, like meetings with interesting speakers,

occasional socials and fun fests. Financially supported by business members, they should not have any problems to that extent and will continue to be a definite asset to the Finnish-American relations in general.

Social clubs like the American Finnish Tourist Club of Lantana, Florida, Suomi-Kerho of Los Angeles, Finnish American Club of Saima in Fitchburg, the Scandinavian Club and of course the Finnish Aid Society (Imatra), will continue to exist with various degrees of success. I definitely want to include them in this group of future organizations, since they all have a lot of "sisu", and considerable holdings and can remain for years to come with proper management and even if they are eventually forced to liquidate their properties and live off the land.

The Tourist Club in Florida has the enviable position of being located in an area, where the Finnish population is constantly growing and the Lake Worth-Lantana area has already become the largest Finnish-American community in the entire United States. — Although the membership consists basically of senior citizens, their activities are youthful and most diversified and interesting, ranging from socials, dances, bingo and movies to stage performances and plays as well as various cultural events. Suomi-Kerho of Los Angeles includes in its activities almost everything under the sunny skies of California. There are socials, dances, meetings, lectures, bowling, skiing, voting, horse back riding and children's activities only to name a few. They are most anxious to secure their own club house, even at this day and age, and I am sure that they will succeed with the spirit and determination their small but spunky membership possesses.

The Finnish American Club of Saima owns a beautiful park in Fitchburg, Massachusetts and hopes to build a new club house on this fine property. The membership numbers less than 200, but they have already saved over \$ 60,000 for this

purpose. — Like all Finns everywhere, they seem to have a hard time in trying to agree how and what to build when and where. — If this club does not pull it off, it can only be charged to the stubbornness of Finns in general and their factional membership in particular.

The Scandinavian Club, a merger of the former Swedish-Finnish Norden Society and the Swedish Athletic Club, is quite active socially and most courageous in future planning. Their plans call for the building of a handsome club house in Fairfield, Connecticut, with cost rising up to \$ 400,000. Their membership of some 900 persons, is very enthusiastic about these building plans and hopes to raise the necessary funds by floating a bond. — It is said that "when there is a will — there is a way", and I am sure that this long-time dream will become a reality for them very soon.

There are also many cultural organizations that will have a bright future. As an example I would like to tell you about some of the most outstanding ones, including the Finnish Center Association of Detroit, Finnish Cultural Center of Fitchburg State College, the Finnish American Society of Minneapolis, and of course your very own Finlandia Foundation.

Finnish Center Association in Detroit gives us a fine example of what can be achieved with a little foresight, some cooperation and a lot of effort. — They have been able to get all the area Finnish-Americans to join hands in building a magnificent club house in Farmington Hills, Michigan. — If you shall look at their calendar of events, you would find practically every night reserved for not only one, but many different functions. There are antique and collectors shows, folk dancing and male chorus practices, women's and men's club meetings, young people's story hours, youth night amateur hours, senior citizens luncheons, rummage and pastry sales, Finnish language classes, dances, dinners and what not. — Their facilities include a meeting hall and

auditorium, cafeteria, bar, gift shop, library and so forth, and their annual budget runs up to \$ 150,000, which is probably the largest budget in any Finnish-American organization. — Future plans have it also to build a rest home on the adjacent property.

In Fitchburg we have a ten year old Finnish Cultural Center at Fitchburg State College. This is strictly of cultural nature and started off as a Finnish Memorial Library. — We now have our own library and meeting room at the college and can boast of a 1,500 volume library of either Finnish or English language books based on the various aspects of Finnish culture, people or the country itself. — In the past we have endeavored to present the culture of Finland through meetings, lectures, film and slide presentations, performers from both Finland and amongst ourselves, exhibitions, cultural fairs and more. We also collect Finnish artifacts and have established sister city ties with Kokkola in Finland. Our future looks good and lasting, especially since it is based on culture and we are a part of the well established Fitchburg State College and the only outside organization on their premises.

The Finnish American Society of Minneapolis, is both a social and cultural organization and carries most of the activities of others. Although their membership is the largest of all Finnish-American organizations at over 2,000 they do not have their own quarters to much money, but a very informative and well read newsletter.

Last, but by no means least, I wish to elaborate a little on the future of Finlandia Foundation. — In my estimation, there is a somewhat conditional but bright future for this noble organization again, because it is based on the fostering and furthering of the culture of Finland. — However, there is a definite need for rejuvenation of the entire administrative structure of Finlandia Foundation. — With all due respect to its founders and present administrators, I feel that this organization is in dire need of a transfusion

of younger blood, in order that it may utilize the terrific potential that it has. Perhaps it should be affiliated with another existing organization, such as the American Scandinavian Foundation here, or the League of Finnish American Societies, or maybe even the Suomi Society in Finland, in some manner or form.

The social clubs, as well as the so-called cultural organizations seem to have the most natural way of survival, since they deal with people of common interest, ancestry or heritage. — Right now, there is a strong urge for anything and everything ethnic or pertaining to the culture of all nationalities. — Finns are not at all different in this respect. In fact, during these bicentennial times, we will find more and more second, third and even fourth generation Finns wanting to learn as much as possible about their ancestry and heritage. — Thus, whatever is done now, will shape the future of Finnish-American organizations.

There are many more organizations that could be cited, but instead of many more, there should be less of them and it is high time that we Finns start pulling the same rope in one direction, rather than continue a tug-of-war of constant envy, competition and trying to go-it-alone.

There is a need for one strong super organization with local chapters in every Finnish-American community and with a well administered and staffed headquarters of competent personnel, who could coordinate and support all the activities of locals and accomplish much more in every way.

This super organization could be the means by which we can reach those later generation Finnish-Americans, who are almost impossible to find under the present system of confused, uncoordinated, factional and wasteful efforts of countless individual organizations.

This super organization could take over the publishing of one weekly bilingual newspaper or magazine way into the future, as all the members would be delighted to read

about nationwide Finnish-American news and articles covering the happenings in their own particular area.

This super organization could be the one to build one solid airbridge over the Atlantic, by sponsoring all our Finnish-American charter flights in order to gain new members and wealth for itself and its membership programs, rather than for the benefit of many competitive individual organizations now in existence.

This super organization could also establish well coordinated and programmed sister city ties for each of its local Finnish-American communities, with corresponding and compatible cities in Finland. This would enable us to maintain strong and lasting contact with our ultimate source of Finnish culture and heritage – the land of our forefathers and mothers – Finland.

This super organization could also

observe more consistently such traditional Finnish holidays as joulu and juhannus, loppipäinen and laskiainen, äitienpäivä and isänpäivä, uusi vuosi and vappu, pääsiäinen and helluntai, itsenäisyyden and Suomen lipun päivä, Kalevala and Lönnroth, Topelius and Runeberg, Kivi and Snellman, or even the newly established American-Finnish St. Urho's Day. – In other words, a multitude of reasons and motives for interesting celebrations and programs.

This super organization could very well be a modified and reorganized Finlandia Foundation, who's roots are deep and wide and which already has a network of prestigious local chapters from coast to coast.

Yes – the future of Finnish-American organizations is indeed very bright, if only there was some way to resolve our differences and bring ourselves together for the common good of all of us and our respected countries.

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PAUL W HANSLIN :

# Amerikansuomalaisien järjestöjen tulevaisuus

( yhteenveto )

Amerikansuomalaisia kiinnostaa heidän järjestönsä tulevaisuus. Kirjoittajan mielestä järjestäjä, joille ei ole sanottavaa tulevaisuutta ovat esim. raittiusseurat, saunaseurat, sotaveteraanijärjestöt ja työväenyhdistykset. Hieman valoisamman tulevaisuuden hän näkee nuorisojärjestöillä, eläkeläisillä ja historiallisilla seuroilla. Tulevasta aktiivisuudesta riippuva tulevaisuus on urheiluseuroilla: esimerkiksi suomalaisten osallistumisesta Bostonin maratonille tukeva yhdistys. Suomalaisen kuorojen tulevaisuus näyttää rajoittuvan ensimmäiseen ja toiseen sukupolveen. Myös kalevaisten toiminta liittyy vanhempiin ikäluokkiin ja niiden tulevaisuus riippuu siitä, kuinka hyvin ne pystyvät vastaamaan muuttuvan yhteisön haasteeseen. Sama pätee myös amerikansuomalaiseen osuustoimintaliikkeeseen; parhaiten on selviytynyt pankkitoiminta. Oman lukunsa ansaitsee amerikansuomalainen julkaisu- ja toiminta. Amerikansuomalaisista lehdistä on jäljellä enään "Amerikan Uutiset", "Raivaaja", "Ney Yorkin Uutiset", "Työmies Eteenpäin" sekä suomenruotsalainen "Norden". Lehdistön ainoa toivo olisi yksi sekä suomenkielinen että englantia sisältävä lehti.

Tämän pessimismin vastapainona on myös valoisampia näköaloja. Erityisesti

amerikansuomalaisella kirkollisella toiminnalla, lepokotien rakentamisella (erityisesti Floridaan), ja liike-elämän järjestöillä, kuten kauppakamareilla, vapaa - ajan yhdistyksillä (Turisti Klubi, Suomi-Kerho, Scandinavian Club jne.) on melko valoisa tulevaisuus. Sama pätee myös kulttuurijärjestöihin, joista tärkeimmät ovat, Detroitin Finnish Center yhdistys, Fitchburgin suomalainen Kulttuurikeskus ja Minneapolisin Suomalais-Amerikkalainen yhdistys. Finlandia Foundationin tulevaisuus riippuu sen toiminnasta. Se tarvitsisi kyllä "uutta verta" ja ehkä organisatorisia uudistuksia.

Yhdessäoloon ja kulttuuriin liittyvillä yhdistyksillä näyttää olevan paras tulevaisuus. Erityisesti amerikansuomalaiset tuntevat mielenkiintoa suomalaiseen syntyperäänsä. Ennen kaikkea tarvittaisiin koko maan kattava yhtenäinen ja voimakas amerikansuomalainen järjestö, jolla olisi paikallisosastonsa suomalaissa paikkakunnilla. Tämä järjestö voisi mm. julkaista viikottaista kaksikielistä sanomalehteä, huolehtia matkailusta Suomeen, edistää ystävyyskaupunkitoimintaa ja yleensä vaalia suomalaista kulttuuria Yhdysvalloissa. Tämä yli maan ulottuva elin voisi hyvinkin olla uudelleen muotoiltu Finlandia Foundation.



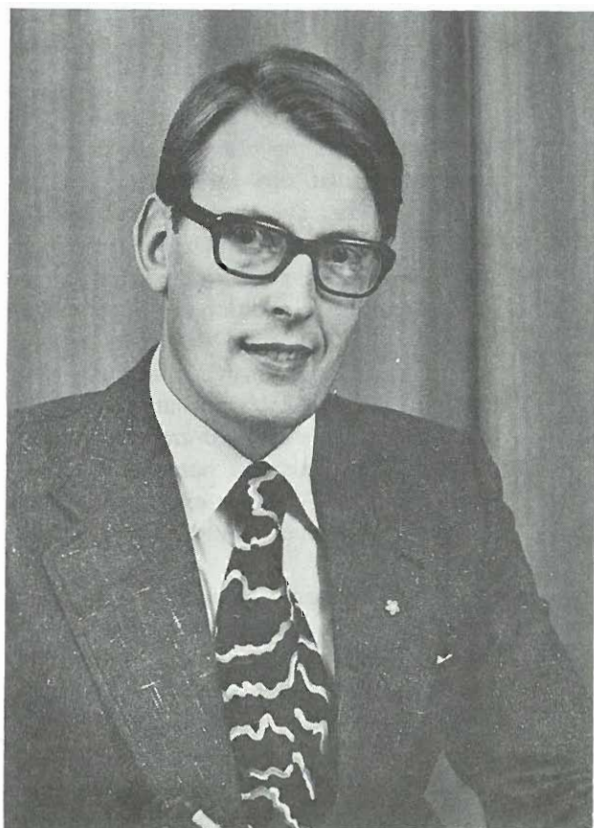
# Finns in America - as viewed from Finland

OLAVI KOIVUKANGAS

*A presentation at the FINNFEST  
Bicentennial seminar, Hancock, Mich.  
July 30, 1976.*

When I visited Hancock for the first time in January 1975, I got the feeling that I was not very far from the North Pole. In a single night, it snowed no less than about 12 inches, the schools had to close down, and I was a scared man when I boarded my plane to fly south in the snow-storm. The thought struck me that it must have taken a tough breed of men — and women — to settle and tame this territory. And I thought with a new respect about my grandfather, who had worked as a miner here in the Copper Country. Uppermost among the recollections of my short visit, however, are the kindness and hospitality of Dr. Jalkanen and his associates and the impression I gained of the tremendous wealth of research material on immigrant culture stored within the walls of Suomi College.

It was with great pleasure, therefore, that I returned to this seat of Finnish-American culture and learning — just as,



in general, I am happy whenever I have a chance to visit among my compatriots living abroad.

The topic of my talk, "Finns in America as Viewed from Finland," is a broad one and for that reason a difficult one. I shall only try to compose a general picture of Finnish immigration to the United States. In the latter part of my presentation, I shall deal with my topic mainly from the point of view of scholarly research.

## FINNISH IMMIGRATION TO THE UNITED STATES

A graph depicting the migratory movement from Finland during the past hundred years resembles a camel with two humps. The top of the first hump was reached at the turn of the century, and it represents mainly the wave of migration to the United States; the second peak in the graph, forming the other hump, represents the high

tide of migration to Sweden after World War II. Both of the peak periods of migration, the earlier one to America and the later one to Sweden, involved nearly 400,000 souls who for one reason or another had decided to leave their ancestral homeland. Counting in addition the Finns migrating to other countries, Russia in particular, it may be estimated that roughly a million emigrants left Finland to settle in other lands between 1870 and the present. Some of the emigrants naturally returned sooner or later — as, for example, one out of every five who moved to the United States.

The migratory movement of Finns overseas to the United States took place mainly between 1865 and the outbreak of World War I. During this time, some 308,000 Finns made their homes in the United States, and simultaneously another 20,000 across the border on the Canadian side.

To be sure, Finns had found their way to the New World even earlier. Of the thousand or so members of the colony Sweden established in the Delaware valley in 1638–1656, nearly a half are estimated to have been Finns, some of them settlers from the forests of Värmland, some directly from Finland. Along with the British, the Dutch and the Swedes, the Finns were among the first white settlers in the territory destined to evolve into the United States of America. It is only fitting, therefore, that one of the signers of the American Declaration of Independence should have been of Finnish descent.

Finnish seamen represent the second migratory phase. During the 1800s, Finns serving on sailing ships now and then decided to stay ashore in New York, Boston, Philadelphia and other American ports. In 1855, during the Crimean War, a number of Finnish ships with their crews, in danger of being captured, sought haven in American ports. The California gold rush was still on in those days, during Finnish sailors and adventurers out West.

The tide of immigration to America did not start, however, properly speaking, until around 1864 as far as the Finns were concerned — and at that time it was among the Finnish settlers of the arctic Norwegian province of Finnmark who responded to the gravitational pull of the Michigan copper mines and the promise of free land held out by the Homestead Act signed by President Abraham Lincoln in 1862. From Norway the tide of migration spread to the far North of Finland, the Tornio river valley and on down south. Around the beginning of the decade of the 1870s, the so-called "American fever" then took hold in the region of Etelä-Pohjanmaa (or southern Finnish Bothnia), where the parishes of Isokyrö and Mustasaari were the first to be infected. The migratory movement to the United States began to take on the nature of a mass shift of population in the 1880s, and the crest of the wave of migration was reached in 1902, when more than 23,000 Finnish citizens applied for a passport to move abroad. (As the diagram shows.) Emigration from Finland continued on a large scale till the outbreak of the First World War. When the United States government began to restrict the admission of immigrants into the country in 1921, the annual Finnish quota was cut down to about 600 admissions. In the 1920s, the migratory tide shifted in direction toward Canada and, to some extent, Australia. The Finnish immigrant population in the United States reached its peak in the early 1920s, when the number of Finns born in the Old Country was about 150,000 and the number of second-generation Finns amounted to some 200,000, which gives us a total of about 350,000.

In 1970 the number of Finns living in the United States was 203,826, of whom 45,499 were born in Finland. At present, there are probably less than 40,000 immigrants born in Finland in this country — and the majority of them are by now well on in years.

## THE NATIVE REGIONS AND THE REASONS FOR EMIGRATING

(The map shows that) The emigrants to America have been mainly natives of western Finland. Nearly one-half of them were born in the province of Vaasa and the next largest numbers in Turku-and-Pori province and Oulu province. The emigration to America was thus mostly a Bothnian phenomenon — that is, the migratory drain on the Finnish population was felt most heavily in the territory bordering on the Gulf of Bothnia.

The most important factors underlying the migratory process were economic and social. The point of departure was a surplus rural population relative to the opportunities for a livelihood. Tar distilling had been the mainstay of the economy in the Bothnian regions, in addition to the cultivation of grain crops, from the 17th to the 19th century. When the era of sailing ships began to draw to a close after the mid-1800s, the demand for tar declined. Ships turned to iron and steel — and men to wood. New sources of livelihood began to open up in other parts of Finland with the growth of industrial centers, but new industries were slower to take root in Bothnian soil.

Another factor contributing to intensification of the migratory process was the rapid increase in population that took place in the 19th century. Falling into economic decline, the Bothnian provinces, especially the rural sections, were no longer able to provide an adequate livelihood to all the inhabitants: the farms were small, timber was scarce and nearly every household was bursting at the seams with children. One of the chief motivating forces for migrating to America was a desire to earn enough money to redeem the family farm or buy a house and a piece of land. Many an emigrant was bent on paying off his debts. And one clergyman has written that a certain member of his congregation up in Pohjanmaa took a boat to America to escape his nagging wife.

Toward the end of the 19th century, it became the thing to do to cross the Atlantic. People in the parish of Härmä used to say, in fact, that if you had not been to America you really did not measure up as a man.

The tide of migration to America was connected with the great transitional developments of the times in nearly all fields of human endeavor. The attraction above all was the high wage level in this country, which in certain occupations was as much as five times higher than in Finland. For another thing, it should be borne in mind that, although people speak of a 'mass migration,' the phenomenon was one of individuals moving from one continent to another — and there were as many reasons for migrating as there were emigrants.

The emigrants were people in their prime, around 20 years old, and over 60 per cent of them were men, the majority unmarried. Most of the emigrants were farming people — the children of farmers, tenant farmers, cottagers and so on. For these people, the prospects at home were anything but bright. One-third of the emigrants travelled on borrowed money, many on a ticket sent from America.

Although it was via northern Norway that the stream of emigration started to run, the main route later became the sea lane from the port of Hanko in southern Finland to England and from there to New York. In New York harbor, the immigrants were thoroughly examined on Ellis Island before being admitted into the country.

## SETTLEMENTS IN AMERICA

After their arrival in the New World, the first task facing the immigrants was finding a job. Work was available to the men in the great mines of America, the lumber camps, the factories and railroad construction projects. The homes of wealthy Americans offered employment to women, and Finnish servant girls were in considerable

demand because of their good reputation.

The Finnish settlements became concentrated mainly in three states with names starting with the letter 'M': Michigan, Massachusetts and Minnesota.

The distribution of Finnish-born immigrants by states in 1920 was as follows:

|               |        |
|---------------|--------|
| Michigan      | 30,100 |
| Minnesota     | 29,100 |
| Massachusetts | 14,570 |
| New York      | 12,500 |
| Washington    | 11,900 |
| California    | 7,050  |
| Ohio          | 6,410  |
| Wisconsin     | 6,760  |
| Oregon        | 6,000  |

In the southern states there have been only very few Finns. In his well-known book "We Who Built America," Carl Wittke noted that, although at first the Finnish immigrants were forced to look for work in copper and iron mines, in stone quarries and factories, or as lumberjacks — a line of work for which they were prepared by experience back in the Old Country —, the ultimate goal of almost every Finn was to own

a farm and become an independent producer. It was thus that the Finnish farming communities were created, especially in the Middle West.

Finns have worked mostly in the hardest occupations in factories, mines, the building trade and agriculture and forestry. Over the years, the economic status of the immigrants improved. Many of them became independent enterprisers, especially after learning the language of the land. Employers in the United States, as in other countries, learned to regard the Finns in general as good and reliable workers. One immigrant has related that back in the good old days — or, more correctly stated, in lean times of economic slumps — employers were in the habit of picking out of the lines of job applicants men wearing trousers of coarse woolen cloth, leather boots curled upward at the tips and a fur hat. Greenhorns from Finland fresh off the boat had the reputation of being hard workers — after all, they were in a hurry to get a nestegg started.



Thousands of American Finns participated the Hancock FINNFEST in July 28 — August 1, 1976.

## FINNISH—AMERICAN SOCIAL AND CULTURAL ACTIVITIES

The immigrants' first years often found them on the move, seeking ever better economic opportunities. As they settled down gradually, Finnish communities came into existence and this laid the foundation for organized cultural activity.

At the very early stage of immigration, *religious activity* gained momentum. It was in Hancock, in 1867, that the Finns first entered the fold of an organized congregation, in which they joined ranks with Swedes and Norwegians. The first Finnish clergyman, the Reverend A.E. Backman, arrived to tend to the spiritual needs of his countrymen in 1876, or exactly 100 years ago. The so-called 'Laestadian' religious movement had quite a strong following; after all, many of the earliest immigrants hailed from the far North of Norway and Finnish Lapland, where the movement had a powerful grip on churchgoers. Congregations were gradually formed in different parts of the country, and in 1890 the Lutheran congregations pooled their resources to found the Suomi-Synod, or the American-Finnish Evangelical Lutheran Church. Other church organizations were also established, including the 'Kansalliskirkko' or 'National Church.' At the turn of the century, there were some 100 Finnish church congregations in the U.S.A. as well as a few in Canada. In 1916 the three principal Lutheran church organizations (Apostolis-Luterilainen Kirkkokunta, Suomi-Synodi and Kansalliskirkko) boasted 245 local congregations and some 33,500 members. Suomi-Opisto, or Suomi College, was founded in 1896 in Hancock to train ministers for the church. Also independent congregations managed to gain something of a following among the Finnish Americans, especially in the eastern states.

It was in response to an obviously felt need that *temperance societies* began to be formed in Finnish-American communities in the 1880s. The last decade of the

century found these societies at their peak. In 1908 there were 200 Finnish-American temperance societies with a total membership of 11,200. After the turn of the century, the labor movement had begun, however, to undermine the strength of the temperance movement. Even so, many temperance societies have survived to this day.

The *working-class movement* began to spread among the Finnish immigrant population in the last decade of the 19th century. The first *socialistic* labor organizations sprang into existence in the final years of the last century and in 1906 banded together to form the Suomalainen Sosialistijärjestö, or Finnish Socialist Organization, and join the American Socialist Party. By 1913 the organization could boast 260 locals and a total membership of 12,651. Besides activities in the political and social sphere, the workers' associations staged plays, promoted literary pursuits, sponsored sports and so on. The Finnish—American labor movement was torn apart in 1914, when the supporters of the Industrial Workers of the World, or IWW, parted company with the Socialists. Another split took place at the beginning of the decade of the 1920s, when a large number of Socialists joined the Communist Party.

A typical form of organization among the Finns in America is *cooperation*. Especially during World War I and the 1920s, the cooperative movement spread rapidly. Its ideas were eagerly accepted by farmers in particular. The cooperative movement is one field of activity in which Finns have been trail blazers on a broad front in the United States.

I should also like to call attention to the organizations known as *Kalevan Ritariit* (the Knights of Kaleva) and *Kalevan Naiset* (the Ladies of Kaleva), which, tracing their inception back to 1898, have aspired to preserve the Finnish heritage and promote Finnish culture.

Finnish-American literature will be dealt with separately here, so I will leave



this subject alone. On the other hand, I feel I should pay tribute to the great and very valuable contribution the *Finnish-American press* has made to the immigrant community. A hundred years have passed since a high-school graduate from Finland named A.J. Muikku brought out the first Finnish-American newspaper in Hancock. It was followed by a profusion of other journals in the Finnish language, and it is said that by the end of the century there were more Finnish newspapers being published in America than in Finland itself. Many of these were, it is true, short-lived, and at present there are only a very few Finnish-American newspapers still struggling to stay alive.

During the course of the past several decades, the Finnish-American immigrant culture has undergone changes. The first-generation immigrants in general spoke their mother tongue for the most part; their children were bilingual; and the third generation speaks mostly English. Along with this development, the English language began to take the place of Finnish in organizational activity, as in, for example, the spheres of the church and the cooperative movement. The old immigrant culture has been **preserved** best in such traditional Finnish strongholds as Hancock, Fitchburg and, more recently, especially the twin towns of Lake Worth and Lantana, down in Florida. The second and third generations of Finnish Americans deserve credit for in many cases upholding the institutions set up by their elders born in Finland.

It is an indisputable fact that the era of Finnish-American immigrant culture is beginning to be over — at least in the form it exhibited at the end of the 19th and the early decades of the 20th century. This raises the question: how can the history of the immigrants be preserved for future generations? Accordingly, I should like to consider in the concluding part of my paper, first, the attitude of Finland toward the Finnish Americans and, second, the matter of how

we might work together to promote research into the phenomenon of immigration and the Finnish-American culture.

## THE RELATIONS BETWEEN THE FINNISH AMERICANS AND FINLAND

When toward the end of the 19th century the migratory movement to the United States began to take on the character of a mass migration, the Finnish authorities took notice of the population drain and tried to take measures to restrain and prevent the exodus. This was done by having the provincial governors issue warning circulars, preachers deliver admonishing sermons and newspapers articles and editorials containing appropriate messages, etc. Only after the favorable effects of emigration, especially in the economic sphere, began to be perceived — did the negative attitude take a more understanding turn. Following the achievement of Finnish independence, efforts were made to establish better relations with the emigrants. These efforts were placed on a systematic basis in the 1920s. Founded in 1927, the Suomi-Seura (Suomi Society), under the direction of its long-time executive secretary Dr. Rafael Engelberg, did much to strengthen the ties between the emigrant Finns and their former homeland. In particular, visits back to the Old Country became popular among the emigrants. The celebrations attending the 300th anniversary of the founding of the Delaware colony in 1638 likewise served to reinforce Finnish-American ties with Finland, thanks to the participation of a high-level delegation from the Old Country. The emotional distress suffered on both sides of the ocean during World War II, especially during the Finnish Winter War, resulted in the building across the Atlantic of a bridge of affinity. Finland also began to hold the Finnish-Americans in higher esteem than ever. What made a particularly deep impression was the flood of gift parcels sent to war-torn Finland; these



"American packages," as they were called, hold a prominent place among the childhood memories of Finns of my own generation.

The attitude of official Finland as well as the Finnish man in the street since the war and right now, too, can be aptly summed up by the adjectives "warm, open and objective." The arrival in Hancock the President of the Republic of Finland is a concrete and conspicuous proof of the sincere esteem in which the Finnish government holds the Finnish Americans and their progeny.

#### THE FUTURE OUTLOOK, PARTICULARLY FROM THE POINT OF VIEW OF SCHOLARLY RESEARCH

A major basis of the cultural exchange and research between Finland and the United States has been the so-called Asla-Fulbright program, in the framework of which during the past quarter of a century over 2,200 young Finns have received scholarships to study in the United States. Correspondingly, the Fulbright-Hays program has enabled some 500 young Americans to study in Finland on scholarships. The continuity of the cultural exchange is secured by an agreement signed in the summer of 1975 by President Kekkonen and President Ford whereby Finland will pay the 2,800,000 balance of its 1919 debt to the United States into a special fund, the yield in interest of which will be spent in perpetuity on the cultural exchange program.

Another example of the favorable trend is the visiting professorship established in Helsinki University beginning in the fall term of 1976 in American culture. Helsinki University is paying half the costs of this professorship and the United States the other half. It will open up new opportunities to, for example, Finnish-American scholars and research scientists.

The starting point in the Finnish stand toward the Finns in America is recognition of the fact that our compatriots on this side of the Atlantic likewise represent Finnish

culture, the history and traditions of which should be systematically preserved without delay for posterity — before it is too late. This should not happen, as perhaps used to be the case, too much in an emotional, sentimental spirit and from perhaps too one-sidedly a Finnish point of view. The Finnish-Americans and their contribution to the growth of the U.S.A. and their culture ought to be viewed expressly as part of American society and its developmental process. This by no means need, however, mean that the Finnish point of view should be overlooked.

Quite a lot of Finnish-American history has been salvaged and recorded in recent decades. It is not my intention to catalogue for you the many worthy researchers and significant studies published. On the other hand, I should like to call attention to evident gaps and oversights.

The first thing that needs to be done is to collect the material still in existence. For example: since many documents and other papers relating to old societies and organizations have been lost or destroyed, facts about them might still be recovered from the columns of old newspapers, which it would be worth searching for and microfilming so that the original material would not wear out in the hands of researchers. Also the last chance to interview many of the old immigrants is close at hand.

In the following, I shall list certain research targets:

- 1 — More histories by states would be required, along with really deep-probing local histories of Finnish communities on the lines of, for instance, Docent Ulf Beijbom's study of the Swedish community in Chicago. Such Finnish-American centers of population deserving scholarly attention could be Hancock, of course, New York Mills, Fitchburg and even New York City. Also the Finnish settlements in the mining areas of, for instance, Michigan and Montana would be interesting objects of study.

- 2 – A research target related to the foregoing would involve the adaptation of Finnish immigrations to their new surroundings and, in particular, their internal mobility in the search for work during the initial stage of adjustment.
- 3 – A systematic study of the Finnish-American press, along with a separate study of the editors and an assessment of their importance.
- 4 – A general and systematic study of ecclesiastical conditions and the clergy.
- 5 – A history of the Finnish-American temperance movement is still to be written – whereas the labor and cooperative movements have received more attention from researchers. I hope, that Dr. Michael Karni could start work on the temperance movement.
  - Studies should also be made of other organized activities, like, for instance, those of the Knights and the Ladies of Kaleva, music festivals, stage performances, and so on.
  - Finnish-American literature, poetry and songs, mostly on the comic order of so-called "kupletit," might provide material even for a doctoral dissertation.
  - I would also like to see some Finnish-American or Finnish research scholar accept the challenge of doing an overall history of the Finns in the United States in the light of present knowledge, documentary material and methodology.

These are only some examples of the research targets I should like to see the present generation of Finnish-American scholars in particular, participate in tackling. Men like John I. Kolehmainen, A. William Hogglund, Douglas Ollila, Jr., Jon Saari, Melvin Holli, Michael Karni and Arthur Puotinen, to cite a few prominent names, carry the responsibility of showing a good example to their juniors and encouraging those among them, in particular, who know Finnish to delve into Finnish-American history. I have noticed that this is already happening. – especially at the University of Minnesota.

It would be important that the descendants of Finnish immigrants who understand the language of their forebears put this knowledge to practical use in research work. I hope and trust that these U.S.A. Bicentennial celebrations might help in this direction. The most important thing is to pass on to the descendants of Finnish immigrants in the fourth and fifth generations scholarly sources of information about their ancestry.

## THE GREAT IMMIGRANT NOVEL

I have often wondered when a truly great literary work will appear about the Finnish immigrants in the United States, Canada, Sweden or some other overseas country, a work surpassing the scope of the routine novel, a work built on the monumental lines of, for example, Väinö Linna's "Unknown Soldier," a work comparable to Vilhelm Moberg's world-famous trilogy on Swedish emigrants who settled in Minnesota in the 1850s – the most widely read novel in Swedish literature. Moberg based his novel very faithfully on historical facts and worked on the book from 1948 to 1959. As the Finnish migratory movement lagged some twenty years behind the Swedish, I think it would soon be high time for a major novel about Finnish immigrants in America to come out. But who is going to be the man to write it?

The idea is not a new one.

I have noticed that the Finnish-American journalist Esa Arra expressed a similar idea in 1962. He has even estimated what sort of person might succeed in this great task, as follows:

"This task can be accomplished only by a writer who does not merely look with his eyes and hear with his ears but who possesses the broad capacity of an ample spirit to understand internally those who in their early youth set forth on their journey from a totally different Finland from the Finland we know

today, leaving behind backwoods conditions that can scarcely be found anywhere any more. The writer must understand those in whose minds burned at bottom the romantic America fever and who lived their lives in quite unique conditions.

Arra figured, furthermore, that some gifted writer from Finland might be capable of this after spending a couple of years in the company of Finnish immigrants of an older generation in the United States.

I propose that consideration be given to the possibility of arranging a competition in honor of the Bicentennial, an immigrant novel competition arranged as a joint Finnish-American-Finnish project. The financial resources required might even, with luck, come out of whatever funds are left over from the Bicentennial celebrations. I believe that on the part of Finland the Institute of Migration, at least, would be prepared to collaborate in the implementation of such a project.

Artikkelin alkuosa on yleiskatsaus suomalaisesta siirtolaisuudesta Yhdysvaltoihin ja siirtolaisten ja entisen kotimaan välisistä suhteista. Loppuosa käsittelee siirtolaistutkimuksen näköaloja. Lähtökohtana on ajatus, että amerikansuomalaisen kulttuurin ja historian säilyttäminen on siirtolaisten ja entisen kotimaan yhteinen tehtävä. Ensimmäiseksi olisi kerättävä se materiaali, joka vielä on jäljellä. Sopivia tutkimuskohteita olisivat esimerkiksi seuraavat:

- tärkeimpien suomalaiskeskusten ja osavaltioiden paikallishistoriat, joita ei vielä ole kirjoitettu
- suomalaisten sopeutuminen, erityisesti siirtolaisuuden alkuvaiheissa
- amerikansuomalainen lehdistö ja toimittajat
- kirkollinen toiminta
- raittiusliike
- Kalevan Ritarit ja Naiset

The opportunities for the expansion of cultural relations between Finnish Americans and their former homeland are great. Examples of the results already achieved are the joint efforts that have been made in collecting material – the work done by the Institute of General History of Turku University in this field being particularly noteworthy – and the publication produced jointly by the Institute of Migration and the University of Minnesota out of the documentary material of the Duluth Conference of 1974. The volume published in Finland to salute the American Bicentennial is the latest example of collaboration among Finnish and Finnish-American scholars. I believe that, as I see it, the successful title given this work, "Old Friends – Strong Ties", characterizes the relations between the United States and Finland and will continue to do so in the future. Under this heading come the Finns of America in particular, for they are the oldest, strongest and most valuable bond in the friendship and collaboration between the peoples of Finland and the United States.

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– amerikansuomalainen kirjallisuus, runous, laulut jne.

Olisi myös toivottavaa, että joku tutkija voisi kirjoittaa kokonaisuutensa Yhdysvaltain suomalaisista nykyisen materiaalin ja tietämyksen perusteella. Amerikansuomalaisilla tutkijoilla, alkaen professoreista John I. Kolehmainen ja A. William Hoglund, on vastuu ohjata suomenkieltä taitavia nuoria tutkijoita näihin aiheisiin, jotta jopa neljännen ja viidennen polven amerikansuomalaiset saisivat tieteelliseen tutkimukseen perustuvaa tietoa suomalaisesta syntyperästään.

Lopuksi artikkelissa viitataan ruotsalaisen kirjailijan Vilhelm Mobergin suureen siirtolaisromaanin ja todetaan, että olisi jo aika kirjoittaa korkealuokkainen kaunokirjallinen teos suomalaisesta siirtolaisuudesta. Mikäli varoja olisi käytettävissä, aiheesta voitaisiin julistaa kirjoituskilpailu.

# SUOMALAISUUDEN LIITTO

70 VUOTTA SUOMALAISEN TYÖN  
JA KULTTUURIN PUOLESTA

Perustettu v. 1906 Johannes Linnankosken  
aloitteesta J.V. Snellmanin syntymän 100-  
vuotispäivänä.

Suomalaisuuden Liiton tarkoituksena on sääntöjensä 2 §:n mukaan herättää ja vahvistaa suomalaista kansallistuntoa, luoda suomalaista henkeä sivistykseemme ja elämäntoimintaamme sekä edistää suomenkielistä viljelyä. Liiton huolena on suomen kielen, suomalaisen elämänotteen ja kotoisten kulttuuriperinteiden vaaliminen; itsenäisyys- ja puolueettomuustahdon, kansanvaltaisen ajatustavan ja henkisen maanpuolustustahdon lujittaminen; yhteyksien hoitaminen ulkosuomalaisiin ja suomensukuisiin kansoihin sekä kansainvälisen yhteistyön edistäminen henkisen ja aineellisen kulttuurin eri aloilla. Näiden pyrkimystensä toteuttamiseksi liitto harjoittaa tutkimus-, tiedotus- ja julkaisutoimintaa, edistää viranomaisten ja kansalaisjärjestöjen yhteistoimintaa, huolehtii suomalaisesta nimi- ja lippukulttuurista sekä järjestää esitelmä- ja keskustelutilaisuuksia.

Liiton käytännöllisinä työmuotoina ovat olleet kesäyliopistoseminaarit ja yhteiskuntapoliittiset neuvottelupäivät, julkaisu- ja valistustoiminta sekä erityisesti nimi- ja lippukulttuurin vaaliminen ja kehittäminen. Seminaareissa ja neuvottelupäivillä on pyritty asiantuntijoiden esitelmien pohjalta etsimään keinoja maakuntien sivistykselliseen, taloudelliseen ja sosiaaliseen nousuun. Osoituksena liiton harrastuksesta maakuntien olojen kehittämiseen ovat myös syksyllä 1964 liiton toimesta ilmestyneet teokset Maakuntapolitiikka ja Maakuntaitsehallinto.



Näiden lisäksi liitto on julkaisut teoksen Yhteiskuntasuunnittelu, joka on allallaan ensimmäinen Suomessa sekä toimittanut ja julkaisut vuonna 1974 teoksen Suomi ja kansainväliset paineet. Liitto on toiminnassaan pyrkinyt yhdistämään eri kansalaispiirejä kansanvaltaisen sekä itsenäisyys- ja kulttuuritahitoisen suomalaisen yhteiskunnan rakennustyöhön.

Vuonna 1976 liitto tulee toimineeksi 70 vuotta. Merkkivuoden valmisteluihin kuuluu mikäli taloudellinen puoli järjestyy, suomalaisuusliikkeen historian kirjoittaminen. Suomalaisuusliikkeen vaiheiden selvittämistä voidaan pitää ajankohtaisena ja merkittävänä kulttuuritehtävänä samoin kuin kansallisen identiteettimme rakentamista ja ylläpitämistä.

Suomalaisuuden Liitto on itsenäinen ja puolueeton kansalaisjärjestö, joka toimii ratkaisevasti yksityisten henkilöiden ja liikelaitosten tuen varassa. Suomalaisuuden Liitto on jokaisen suomalaisen yhteiskunnan ja kulttuurin omaleimaisesta kehittämisestä kiinnostuneen henkilön järjestö.

# SUKUTUTKIMUSHARRASTUS LISÄÄNTYMÄSSÄ

SUOMEN SUKUTUTKIMUSSEURAN  
SIHTEERI RISTO KAUTTO

Siirtolaisten kiinnostus syntyperäänsä kohtaan on lisääntynyt suuresti. Tästä ovat todistuksina mm. instituutille tehdyt tiedustelut. Sukututkimuskiinnostus on lisääntymässä myös Suomessa, kuten oheinen Suomen Sukututkimusseuran sihteerin artikkeli osoittaa.

Suomi on johtavia maita maailmassa sukututkimuksen alalla, tutkimuksen taso ja tulokset ovat korkeinta kansainvälistä luokkaa. Tieteellistä sukututkimusta on Suomessa järjestelmällisesti harjoitettu yli sadan vuoden ajan, sen lähtökohtana pidetään E.R.Alceniuksen 1850 julkaisemaa kuuluisaa selvitystä Sursillin suvusta. Tutkimuksen rintama on sangen laaja; lukemattomat osin itseoppineet harrastajat keräävät ympäri maata tietoja omista suvuistaan. Ongelmana on ollut, että nämä tiedot jäävät piiloon yksityisarkistoihin muiden tutkijoiden ulottumattomiin. Kun sukututkimusharrastus on viime aikoina ollut selvästi lisääntymässä, on Suomen Sukututkimusseura päättänyt koota ja julkaista luettelon Suomen sukututkijoista osoitteineen. Luetteloon merkitään, mitä yksityisiä sukuryhmiä tai muita erityisryhmiä (esimerkiksi ammatti- tai virkakuntia, määrätyn koulun oppilaita jne.) asianomainen on tutkinut tai tutkii. Samanaikaisesti julkaisee Kustannusliike Aikakirja Suomalaisen Sukukirjan opastamaan ja helpottamaan omaa sukua koskevien tietojen muistiinmerkitsemistä ja säilyttämistä.

Sukututkimusta on joskus pidetty selalaisten ihmisten harrasteena, jotka itseään koristaakseen yrittävät löytää yhteiskunnallisesti merkittäviä tai muuten vain hienoja esivanhempia itselleen. Tunnollinen sukututkimus taitaa kyllä enimmäkseen löytää menneisyydestä aika vaatimattomia ihmisiä:

useimpien suomalaisten sukujuuret ovat maaseudulla, talonpojissa, rengeissä, piioissa, mylläreissä, suutareissa – hyviä ja hienoja ihmisiä yhtä kaikki. Sukututkimuksen merkitys on, riippumatta siitä, millä mielellä sitä harrastetaan, paljon laajempi kuin yksittäisen harrastajan uteliaisuuden tyydyttäminen.

Kaikki tosiasioita uskollisesti keräävä sukututkimus on eräänlaista Suomen historian perustutkimusta: historiantutkimuksen lähtökohtana ovat ihmiset, heidän toimintansa ja keskinäiset suhteensa. Yhdenkin suvun vaiheita selvittävä aineisto palvelee laajempia historiallisia suuntaviivoja kartoittavaa tiedemiestä.

Sukututkimuksen alan tieteellisenä seuran toimii 1917 perustettu Suomen Sukututkimusseura, jonka jäsenmäärä on tällä hetkellä yli 900 – vuonna 1975 seuraan liittyi 87 uutta jäsentä. Viime vuosina seuraan liittyneiden jäsenten ikärakenne on sangen tasainen: 1900-luvun kahdella ensimmäisellä vuosikymmenellä syntyneitä on noin 90, 1920–50 -luvulla syntyneitä runsaat sata. Sukututkimusseuran toimintapiiriin kuuluu erillisiin sukuihin rajoittuvan tutkimuksen rinnalla alueellinen yli sukurajojen kulkeva väestöntutkimus sekä yksityisen henkilön vaiheita selvittävä elämäkertatutkimus. Seura julkaisee neljästi vuodessa ilmestyvää Genos-lehteä, johon kootaan uusimmat lyhyehköt tutkielmat ja ajankohtaiset tiedonannot, sekä vuosikirjaa ja Julkaisuja-sarjaa, joissa on laajempia tutkimuksia. Viimeisimmässä vuosikirjassa on esimerkiksi selvitys Suomessa vuosina 1779–1917 toimineista konsuleista ja Turun vanhan katedraalikoulun oppilasluettelo vuosilta 1668–1712. Sukututkimusseura lähettää asiantuntijoita luen-

noitsijoiksi sukututkimuskursseille, joita on viime aikoina järjestetty mm. kansalais- ja työväenopistoissa ja joille on pyrkijöitä enemmän kuin mahtuu. Seuran omat tutkijat tekevät korvausta vastaan sukututkimuksia.

Sukututkimusharrastusta palvelee myös Kustannusliike Aikakirjan julkaisema Suomalainen Sukukirja, jonka avulla on helppo merkitä järjestelmällisesti muistiin omaa sukua koskevia tietoja. Kirja tulee sisältämään mm. tiivistetyn opastuksen sukututkimuksen perusteisiin. Kirjassa on edelleen laaja yhteenveto suomalaisten historiasta, jossa on erikseen käsitelty vanhojen maakuntiemme historialliset vaiheet, pääpaino asutus-, väestö- ja nimihistoriassa, ohjeet sukutaulujen

täyttämiseksi sekä runsaasti tilaa ei vain nimien ja vuosilukujen merkitsemistä varten vaan myös muistiinpanoille sukupiirin tapahtumista, suvun jäsenten luonteenkuvauksista ja elämäntavoista, vaikkapa hassujen sattumusten kertomiseen — niidenkin säilyttämisellä on merkityksensä tuleville sukupolville. Kustantaja painattaa kirjan alkuun sukukirjan aloittajan tai aloittajien nimet ja henkilötiedot valokuvineen sekä suvun historiaan liittyvän kunnan historiikin.

Tulevan historiantutkimuksen kannalta huolella ja tarkkuudella täytetyt sukukirjat ovat verrattavissa vaikkapa kartanpiirtäjiä varten maastosta otettuihin yksityiskohdat paljastaviin ilmavalokuvaan, joihin sitten koko Suomen peruskartasto rakentuu.



# KIRJALLISUUS

John E. Ketonen, *Finnish American Horizons*, New York Mills 1976, s. 503.

Yhdysvaltain 200-vuotisjuhlavuoden kunniaksi on Floridassa asuva John E. Ketonen toimittanut kokoomateoksen, joka sisältää amerikansuomalaisten hengentuotteita sekä suomeksi että englanniksi. Aineiston hankkimiseksi julistettiin v. 1974 amerikansuomalainen esseekilpailu. Kirjoituksia tuli satoja, lähes kaikista osavaltioista ja Suomesta saakka. Kirjoittajat edustavat ensimmäisen, toisen ja kolmannen polven amerikansuomalaisia. Tämä osoittaa jälleen sen, että siirtolaisilla on kirjoittamisen tarve, halu muistella menneitä päiviä ja tilittää suhdetta entiseen ja uuteen kotimaahan puhumattakaan kaunokirjallisista töistä. Kun nämä kaikki lyödään yksien kansien väliin, ja vielä kahdella kielellä, on ensi vaikutelma hämmentävä. Tarkempi kirjaan tutustuminen kuitenkin vahvistaa käsityksen, että tämä lienee ollut ainoa oikea menetelmä. Jos ensimmäisen polven siirtolaisen käyttämä kieli on suomi, niin kolmannen polven amerikansuomalainen ilmaisee ajatuksensa usein vain englanniksi. Teoksen kattama kenttä on laaja; se ulottuu aina sävellyksistä sähkötuoliteloitusta seuraamassa olleen amerikansuomalaisen kokemuksiin. Kirjoittajina on myös tunnettuja amerikansuomalaisia mm. olympiavoittajat Ville Ritola ja Armas Taipale. Arvokkain anti lienee kuitenkin tavallisten amerikansuomalaisten usein yksinkertaisen karu ja rehellinen kirjoitustapa mitä erilaisimmista elämäkokemuksista. Kun nämä kertomukset ovat useimmiten omaelämäkertoja tai perustuvat omiin havaintoihin, niillä on myös merkitystä siirtolaishistorian tutkimuksen näkökulmasta. Kirjassa eritellään vanhojen siirtolaisten elämäkertoja lyhyesti ikään kuin esimerkkeinä tuhansista ja taas tuhansista siirtolaiskohtaloista.

Amerikansuomalaisia ja erityisesti John E. Ketosta on syytä onnitella teoksesta, joka jää yhdeksi pysyväksi muistoksi loppuaan lähestyvistä Yhdysvaltain 200-vuotisjuhlasta.

Olavi Koivukangas

Reino Kero, *Suuren Lännen suomalaiset*, Otava 1976, s. 220, kuvitettu.

Reino Keron väitöskirja suomalaisesta siirtolaisuudesta Yhdysvaltoihin kansalaissoidan ja ensimmäisen maailmansodan välisenä aikana valmistui v. 1974. Tämän työn jälkituote on äskettäin ilmestynyt suurelle yleisölle tarkoitettu kirja, joka myös osaltaan liittyy Yhdysvaltain 200-vuotisjuhlisiin. Teos selvittelee siirtolaiseksi lähtöä ja siihen vaikuttaneita tekijöitä, suomalaisten vaiheita Amerikassa, heidän sopeutumistaan, yhdistystoimintaansa, lehdistöänsä jne. aina amerikansuomalaisen kulttuurin nykytilanteeseen ja tulevaisuuden näkymiin, jolloin viimeisetkin suomalaiset sulautuvat "jänkien" joukkoon.

Kirja on mukaansatempaava ja luettava runsaan kuvamateriaalin, runojen ja kirjeiden ansiosta. On hyvä, että siirtolaisilmiötä popularisoidaan. Tukeva tieteellinen tutkimus tilastoiheen ei liene suosikkilukemista muille kuin asianharrastajille. Satojen tuhansien siirtolaisten harmaasta massasta nousevat hallitsevina esiin mielenkiintoisimmat elämäntilanteet, taloudellisella tai poliittisella alalla hyvin menestyneet suomalaiset. Toisin sanoen, nähdään jäävuorista terävimmät, auringossa kiiltävät huiput, kuten esimerkiksi 1800-luvun etelävaltioissa suuren omaisuuden kerännyt Charles Linn, tai presidentti Rooseveltin neuvonantajaksi kohonnut Emil Hurja ja nähdään tavallisen siirtolaisen elämä romanttisena ja seikkailunhohtoisena. Populaarihistoriassa tällaiset vä-

rikkäät kertomukset ja suorat lainaukset elävöittävät tekstiä. Onnistuneita ovat muutammat otsikot kuten "kannon munittajat" ja "papit puhuvat pahaa".

Kokonaisuudessaan Keron teos on erinomainen siinä tehtävässä mihin se lienee tarkoitettukin: tekemään siirtolaisuus laajalle yleisölle nykyistä tutummaksi ja läheisemmäksi. Onhan siirtolaisuudella ollut – ja on edelleenkin – tärkeä osa Suomen historiassa.

Olavi Koivukangas

**AMERIKATRUNKEN, EMIGRANTER BERÄTTAR OM SIG SJÄLVA**, toim. Ragna Ahlbäck, Marianne Blomqvist, Lars Hulden, Ann-Marie Ivars, Mikael Reuter, Porvoo 1976, s. 199, kuvitettu.

Amerikatrunkenissa suomenruotsalaiset siirtolaiset kertovat Amerikkaan lähtönsä syistä, matkastaan yli Atlantin ja vaiheistaan uudella mantereella.

Kirja on syntynyt Folkkultursarkivetin ja Helsingin yliopiston yhteistyönä. Keväällä 1971 työryhmä kierteli eri puolilla Yhdysvaltoja ja Kanadaa haastatellen yli 600 suomenruotsalaista. Haastatteluista kertyi lähes 400 ääninauhaa. Nyt ilmestyneessä kirjassa on julkaistu 30 henkilön kertomus, joita elävöittävät matkalta ja arkistoista kerätyt kuvat.

Nimi Amerikatrunken viittaa matka-arkkuun, jollainen monella Amerikan-kävijällä oli mukanaan palatessaan kotimaahan tai vieraillessaan entisessä isänmaassaan.

Kirja on jaettu kuuteen lukuun, jotka käsittelevät lähdön syitä, matkaa, työelämää Amerikassa, vapaa-aikaa sekä muistoja kotimaasta. Kertomukset ja kieli ovat alkuperäiset, tosin murteet on osittain käännetty "normaalille" kielelle, eli amerikanruotsiksi, jota suomenruotsalaiset siirtolaiset puhuvat Yhdysvalloissa. Lukijan avuksi on kirjan loppuun koottu sanasto kertomuksissa esiintyvistä vieraista sanoista.

Eva Jäykkä

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