

New World Finn

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Arkeo IV, archival inkjet and collagraph, © Marja-Leena Rathje. The owl-woman, a mythic anthropomorphic figure which embraces Finnish cultural myths. Katja Maki writes about “The Art of Seeing: An Interview With Artist, Marja-Leena Rathje,” on page 4.

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More Finns Study English

Source: YLE

Figures released by the central statistics office on Friday show that English is studied by many times as many children as all others combined – including the official languages, Finnish, Swedish and Sámi, when they are taught as foreign tongues. This includes more than 14,000 kids in grades 1-6 who studied Finnish as a foreign language this past school year.

Some 217,000 youngsters in these grades take English as their so-called A1 compulsory language, while nearly 14,000 take it as their A2 optional language. Nearly two-thirds of all children in lower comprehensive school study English. In grades 7-9, these numbers swell to around 164,000 and 12,500 respectively. Nearly 100 percent of children in these grades are learning English along with either Finnish or Swedish as a foreign language.

In all grades, English beats out Swedish nearly 100-fold as an A1 language, and narrowly as an A2 language as well. Swedish is the native tongue of some five percent of people in Finland, with most of them concentrated along the coast. There are fewer than 2,000 native speakers of Sámi, mostly in Finnish Lapland. The most popular language besides English, Finnish and Swedish is German. However its status has slumped since the 1990s. Last year less than 13,000 lower comprehensive school pupils opted to study German, along with less than 19,000 in the upper grades. There were also tiny numbers studying Italian and Latin.

There Is A Prime-time Spot for Latin Radio in Finland

Source: Deutsche Welle

Since 1989 the Finnish broadcaster YLE has been producing the world’s first news show in Latin. Breathing new life into dead words is a challenge for the show’s presenters - particularly with digital neologisms.

In a busy café in central Helsinki, graduate student Antti Ijas scrolls through a Latin dictionary on his iPhone. He’s looking up how to say “Deutsche Welle” in Latin.

“That might be ‘unda teotonica,’ but I’m not sure if that’s the proper way,” he told DW. “Oh dear. Do we use ‘teotonica’? I’ve never written anything on ‘German,’ but... I can actually check that pretty fast.”

He can be forgiven for not having the answer immediately at hand. It’s unlikely the expression “German Wave” was a frequently used phrase in the language of Cicero.

“Unda germanica - that sounds actually quite good,” Ijas says, having found the answer to his latest dilemma.

The reason for the translation difficulties is an obvious one: like most radio stations, Deutsche Welle doesn’t broadcast any of its shows in Latin. But if it wanted to start, Antti Ijas would be the person to talk to - or rather, one of a small team who work on ‘Nuntii Latini’, a news program with a simple mission: to bring a touch of antiquity to international airwaves.

Over at Nuntii Latini (broadcasting since 1989), Laura Nissinen, another member of the radio team, is reading the news. “Margaret Thatcher, pristina princeps ministra Britanniae octoginta septem annos nata, die Lunae mane diem supremum obiit. Causa mortis nuntiatur fuisse infarctus cerebri.”

The extract she reads is about the British Prime Minister Margaret Thatcher’s death in April, which highlights one of the many challenges that arise in what is surely one of the world’s most unusual newsrooms.

“If there are proper names, no matter what language they are in - say Finnish or English - it’s always difficult to sort of stop to pronounce the English or Finnish names, and then continue with the Latin,” she told DW. (More here: <http://www.dw.de/prime-time-spot-for-latin-radio-in-finland/a-16809206>)

Sami Cultural Center of North America Negotiating for Land on Lake Superior



Sami Cultural Center board members and others who were involved with the Vesterheim exhibit. Left to right: Marlene Wisuri, SCC Board Chair, Duluth, MN; Cari Mayo, SCC Board, St. Croix Falls, WI; Nathan Muus, SCC Board, Oakland, CA; Faith Fjeld, SCC Board and Editor of Báiki: the International Sami Journal; Lois Stover, Alaska Reindeer Project descendant, Kodiak, AK; Marie Olson, exhibit lavvu maker, Minneapolis, MN; Nancy Olson, SCC Board, Duluth, MN; Pearl Johnson, SCC Board, Nome, AK.

By Marlene Wisuri

The dream of having a location for the study of Sami culture, history, and as a gathering place for community is closer as the Sami Cultural Center of North America, a 501(c)(3) non-profit organization, begins negotiations for the purchase of property on the North Shore of Lake Superior. The Center is working with award-winning architect David Salmela on plans for a Sami inspired building to house the Center. The mission of the Sami Cultural Center is to foster an awareness of the Sami culture through education, communication, research and the arts; to facilitate connections between the descendants of Sami immigrants to North America and their relatives in the Nordic countries; and to foster mutually supportive relationships with other Indigenous and environmental organizations.

The Center, along with *Baiki: The International Sami Journal*, produced the exhibit *The Sami Reindeer People of Alaska*, which is on display at the Vesterheim Norwegian-American Museum in Decorah, Iowa, through November 9, 2013. The exhibit honors the Sami families who came from Norway, and included some Finnish Sami, in 1894 and 1898 to teach reindeer husbandry to the native Inupiaq and Yup'ik people of Western Alaska. The exhibit includes historic photographs, family stories, duodji (useful items made beautiful), traditional clothing, and a full-sized and furnished lavvu, a traditional Sami dwelling.

For more information about work of the Sami Cultural Center or the Center's capital campaign Akanidi, contact board chair Marlene Wisuri at mwisuri@cpinternet.com or (218) 525-3924.

Armi Nelson and Everett Anttila Obituaries

Armi Nelson, 84, died peacefully in her sleep on January 8. She was preceded in death by her parents Arne and Signe Koskinen. She is survived by her son, Serrin Andreas, grandsons Logan and Jacob, many friends and her Finnish “family” nationwide. Armi was an esteemed and passionate teacher and was an administrator for many years. In retirement Armi devoted her time and expertise on the boards of the Salolampi Foundation and Finlandia Foundation National. On both she helped improve the quality of their publications and as the Salolampi Foundation Board President she helped direct the building of the Salolampi Finnish language village complex.

Everett Anttila, a supporter of *New World Finn*, passed on February 21, 2013 at the age of 97 in Portland, Oregon. He was born in Wisconsin on December 26, 1915 to Antti & Belda Anttila. His father was a farmer and mother was a homemaker. Both parents were born in Finland. Everett was more than a grandfather to his four grandchildren, more like a father, caregiver, provider, teacher of life's lessons, and shoulder to cry on. Everett was predeceased by his daughter, Marina Coronado Anttila, and is survived by his son, Kal Anttila; 4 grandchildren - Jaman, Josephina, Mercedes, and Kiva; and 5 great-grandchildren – Julia, Aeva, Michael, Tristian, and Fayth.

Finns To Look For Life on Jupiter In 2022

Source: YLE

The Finnish Meteorological Institute will send probes to Jupiter as part of a European Space Agency mission in 2022. One of the goals is to study the possibility of life on other planets.

The icy moons of Jupiter will be examined by the Finnish Meteorological Institute's probe, which will be sent into space in 2022 and arrive in 2030. The equipment will be part of the European Space Agency's JUICE (Jupiter Icy moons Explorer) mission.

Examining the gas particles encircling the moons of Jupiter will provide further information about their surface and internal composition.

Jupiter's four largest moons are Io, Ganymede, Callisto and Europa. Scientists believe there is an active ocean beneath the frozen surface of Europa.

In addition to exploring Jupiter, the mission is expected to discover further knowledge about the entire solar system as well as the possibility of life in space.

Finland's Government Plans Search Rights For Teachers

Source: YLE

The Finnish government wants educators to have the right to search students clothes and possessions for dangerous objects. It is proposing legislative changes to provide teachers and school principals with the authority to search students' clothing and possessions. The administration says the new law would make it easier for school officials to search for and confiscate dangerous objects that students may be carrying.

Ministers want to enshrine in the Basic Education Act the practice of ongoing development discussions between educators, parents as children. The goal is to allow schools to nip potential disruptive behaviour in the bud.



Finnish Singer Causes Controversy Over Kiss At Eurovision Song Contest

Finland's performance in the Eurovision Song Contest final was punctuated by controversy after singer Kristina Siegfriids once again kissed one of her female dancers at the end of her song.

The 27-year-old puckered up at the end of her song *Marry Me* during the live show on May 18th, after making it through the second semi-final.

Speaking after her actions which provoked negative headlines in some of the more conservative of the Eurovision nations, Miss Siegfriids said she is protesting against the fact gay marriage is not allowed in Finland.

“Homophobic people are angry with me for doing this,” she said defiantly. “I don't think *Marry Me* is political. It's about love and tolerance. But gay marriage is not allowed in Finland and that's wrong. I wanted to make a statement about that.”

Finland's performance led to Turkey refusing to screen the Eurovision final. Officials in Turkey decided to not screen the Eurovision Song Contest on TV as originally planned because of Miss Siegfriids.

Similarly, several nations are believed to have complained about her proposed kiss, citing competition rules which forbid ‘lyrics, speeches, gestures of a political or similar nature’.

However, in the past europop music has done well off the back of similar stunts. Russian duo Tatu hit the top of the UK charts with their track *All The Things She Said* after their video featured the two female singers, Lena Katina and Yulia Volkova, kissing in the rain.

Three Sisters from the Northshore
A Regular Column from Katja Maki, Taina Maki Chahal, and Della Maki Bitove

The Art of Seeing: An Interview With
Artist Marja-Leena Rathje
by Katja Maki, © 2013



Marja-Leena Rathje is a Finnish-Canadian artist living on the west coast of Canada. She is a wife, mother and grandmother. For over 30 years she has been passionately engaged with printmaking. She is intrigued and inspired by all that surrounds her; rocks, the flowers in her garden, the beauty of her surroundings in Vancouver, the manhole covers on the streets of London when she travels, and the beautiful decay of manmade objects. All of these disparate things and more Marja-Leena brings into her

artworks to create prints and photography that reveal the passage of time, the marks humans have always made on their environment, and the rich textures and patterns that encompass the everyday world around us.

She takes what we usually don't notice in our busy lives but which she sees clearly with her artist's eye, presenting it in an innovative way so that a new story emerges. Marja-Leena incorporates into her art prehistoric petroglyphs and pictographs made by artists long ago, linking not only the past and present but also the ways humans have always connected to and interacted with the earth and nature. She shows us that prehistory is not something in the distant past but something we can ally with as artists and as people in the contemporary world. I am thrilled and honoured that Marja-Leena is sharing her artistic wisdom with the readers of *New World Finn*!

KM: To begin, let us start with your beginnings. Where were you born? Where did you grow up?

MLR: I was born in Varkaus, Finland and emigrated to Canada with my

family when quite young. We settled in Winnipeg where I grew up and had my education. Since marriage I've lived in British Columbia, first in the north then Vancouver.

KM: When did you first know that you were an artist? Have you always considered yourself creative?

MLR: In childhood I loved to draw more than play with dolls and even had my own little artist's garret for a couple of years in one old house we had lived in, so I was and am creative. I don't think I considered myself an artist until a high school art teacher encouraged me in art and then suggested I go on to study it further in university.

KM: Could you tell us about your art. What kind of work do you do and what mediums do you work in?

MLR: I explored many kinds of artmaking in art school, and drawing was my favourite. In my last year I did my practical thesis in painting, but also belatedly fell in love with printmaking, perhaps because some of the early techniques I learned are close to drawing. Most printmaking techniques require special equipment such as printing presses, so it was not until some years later when I found a wonderful printmaking studio that I was able to go back to it. It has been my preferred medium for three decades now.

KM: You create wonderful series of works. My favourite is your Nexus series which encompasses ancient Finnish rock art because this is close to my heart too. Could you tell us about the meaning of Finnish rock art in your works and how you create these artworks?

MLR: I don't know how to explain this series in just a few words. Finnish rock art was one of the influences I drew upon for the works. The series is about connections between ancient human marks and the marks made by nature upon



Arkeo #3 archival injet and etching, © Marja-Leena Rathje

rocks as well as man-made structures. Anything Finnish was a bonus. The Nexus series was also exhibited in Vaasa, Finland in 2002, see “Traces” (<http://www.marjaleena-rathje.info/traces/>)

KM: Finnish myths also form a basis in your works such as the Arkeo series in which Louhi makes her appearance as an owl-woman. Could you discuss how Finnish myths impact your work and how this series came to be?

MLR: ARKEO #4 is the piece in the series which depicts the owl-woman. I had created this creature as a mythic anthropomorphic figure which I hoped embraced many such cultural myths. It developed intuitively while also thinking about ancient rock art images. Readers on the blog responded to it with excitement. It was your sister, Taina, who saw it as Louhi from the *Kalevala*. This thrilled me for I did not think of her specifically but since then do think of her as my own Louhi. Like the Nexus series, the ARKEO series is still about searching for those ancient to modern connections between past artists and present ones. The Finnish influence is seen mostly in ARKEO #3 and ARKEO #4 but most of the time the influences from many cultures become mixed and changed in my hands.

KM: I love your photography. How did you come to photography and what are some your favourite subjects? What does photography mean to you?

MLR: Photography became more important for me with the advent of digital cameras. Now I can take as many photos as I wish without the developing costs and time. I photograph almost anything that catches my eye... rocks, interesting textures, plants and more. I love taking close-ups, sometimes even macro which I’m still learning. Some images may get used in my printworks, many go on my blog. I also use a scanner as another camera to obtain very close high-resolution images of objects, which are marvellous for using in my digital printworks.

KM: I really like visiting your blog as it is extensive and informative and showcases your art and your many interests. Is keeping a blog important for your work?

MLR: My blog (www.marja-leena-rathje.info) has evolved over the years into my notebook, diary, sketchbook and photo album. It’s a place to save and share interesting thoughts, research and experiments, and of course to display my printworks and photographs. I love how I can go back to something I posted in fun ages ago and later have it become part of new work, just as I might have done from notes and sketches in a sketchbook. So yes, it has become very important for my work.

KM: You have many faithful followers of your blog, a community that not only loves your art but also the writing of your life journey as an artist, wife and mother. Do you consider yourself a writer also? Is the creative process different from a printmaker?

MLR: I often struggle with words, yet writing the blog for over nine years now has given me the practice. Writing helps me to organize my thoughts. I still wish I was a better writer. Maybe it uses a different part of the brain than making art, I don’t know. I wouldn’t say printmaking is easy either, but I feel I am more successful at it than with writing. On the blog I can link to earlier writings of mine or to other relevant things on the net which often makes the job easier.

KM: Does being Finnish-Canadian impact on your artwork?

MLR: In some ways, yes. When my parents died, I felt some loss in my Finnishness as I had no one close to me to speak Finnish with daily. I began to take ever more interest in the ancient roots of Finns and Finno-Ugrians. A trip to Finland and Estonia in 2002 was eye-opening and the internet has made research so much easier. I am proud of my heritage and being Canadian at the same time. They are a part of who I am, so naturally would impact my work, even when it is not directly about that. I recall someone once saying my work seemed very Nordic.

KM: Many of our readers are Finnish-Americans and I’m not sure if it is the same being an artist in the United States but could you tell us what is it like being an artist in Canada?

MLR: That is a difficult question. I think in the United States, artists are able to sell more work because there are more wealthy collectors and more art museums than in Canada. I have been told, and I’m not sure if it is true, that artists’ grants are not common in the US. Canada has the Canada Council for the Arts which offer grants to artists and the provinces offer certain grants as well. It is not easy to get them. Vancouver and BC have the largest proportion of artists in Canada, and many are very well-known elsewhere. I do think



*Hand With Kelp, archival inkjet,
© Marja-Leena Rathje*

artists are appreciated here by many even if they are not all buyers. I’m sure no matter where one lives; it is a struggle for artists to make a living.

KM: What role do artists have in our society?

MLR: Once upon a time, I found one thing an artist is good for – to help others see. One summer long ago, I was walking with a dear friend on a rocky beach on one of the lovely Gulf Islands of BC. I was very excited by all the unusual weathered rock formations and took many photographs. My friend knew this beach well and was surprised at what I saw, saying she had never noticed the details I captured on film. She said I’d helped her ‘see’. Of course, artists are part of the culture of the society of the day, and reveal much about us to future societies. Art offers pleasure, contemplation, sometimes even anger and questions about aspects of our society that are wrong. It would be hard to imagine a world without any of the arts including music.

KM: You have had many Canadian and international exhibitions including Finland, the United States, India, Japan and Macedonia to name a few. As well, your work is in many collections all over the world.

This is very interesting. Could you talk about this? Does art transcend international borders?

MLR: The wonderful thing about prints on paper is that they are easily rolled up into mailing tubes and sent off to various printmaking biennials and triennials around the world so I’ve taken part in a number of them over the years. Art does transcend borders. It is interesting to see some differences in art styles in different regions, though that is lessening with travel and the internet.

KM: You have been an artist for many years. How has your work changed over time?

MLR: I have worked with quite a number of printmaking techniques over the years, starting with traditional etchings and drypoints and others, eventually digital techniques. Sometimes I would combine media such as the hand printed with the digital print. Experimenting with new techniques keeps me excited and my work fresh, especially when there are ‘happy accidents’. The images and themes have varied in the different series as well, sometimes figurative, sometimes abstract, mostly semi-abstract. The image often dictates the appropriate technique that I need to use for the work.

KM: We live in such a busy time where there never seems to be enough time to do all we have to do. How do you find the time to make your art?

MLR: It was especially difficult when our children were young and during a major home renovation. Summers are extra distracting for me so I don’t usually go to the studio then. Here’s where the camera and scanner come in, during trips and at home. For me it is about looking closely, seeing closely even in the everyday, such as finding a pretty dead bug on the windowsill. Keeping up the blog regularly also keeps me on my toes, as I wish to put up new images there even when I may not write much. Somehow it works for me.

KM: How do you keep your creative juices flowing?

MLR: I think the previous answer regarding doing photography and my blog applies here as well. A little trip to a place not too far away may provide exciting photo opportunities that inspire. Studying my older work, my large photo library, sketches and notes about other ideas I’ve written about earlier all help me see my way when I might hit a blank. The muse always comes back sooner or later.

Thank you Marja-Leena for your fascinating insights and for letting us peek into your artistic world and get to know you. I feel a strong connection to your artwork as I am a Finnish-Canadian artist also. After living in Canada for many years, I’ve noticed, as you say in the interview, that sometimes we lose bits of our Finnishness through the loss of the Finnish language. Sometimes it is a word here or there, at times a whole sentence or even having to explain a concept can become too daunting. But the visual language inherent in your artwork takes me to a sacred place where words aren’t needed. It helps me traverse the terrain of my Finnish roots and my Canadian home. Thank you, Marja-Leena, for this. I am fascinated that your work is also a blend of many cultural influences. Perhaps this is the effect of living in Canada with our many different ethnic communities.

I strongly encourage you, dear reader, to check out Marja-Leena’s blog, peruse her artworks and learn more about her at www.marja-leena-rathje.info

Finnish surnames followed patterns different from those of Scandinavian and other European countries. Finland, known as a border country, separates the East from the West. This division carried into surnames as well. In the east from Karelia, west to Savo, the names were patronyms, formed from the first names of the leaders of families. The patronymic names were thought to tie families together and are the oldest surnames in the country. Since the clans practiced “slash and burn” agriculture, as groups moved to other areas, it was important to them to maintain their identity by using these surnames, such as Pentikäinen or Terhonen. Later the geography of the area may have been used to form the name, according to Halme.

In western Finland, surnames were often based on the physical features of the farm (Mäki for hill) or the name of the person who first built it (Anttila, because it was built by Antti). These farm names often ended in la or lä. Other examples are Virtala (virta is a stream), and Koskela (koski being a rapids). Later names ending in “nen” or “inen” began to be added to Western Finland names to indicate a person who lives in a certain kind of place: Mäkinen identified the person as living in a hilly place, Virtanen as a place of streams, Koskinen as a place of rapids. After independence, the use of surnames was required, and some people picked names they liked. At time peoples’ surnames changed because they took the name of the farm to which they moved. This happened in my husband’s family. His father was a Nevala, as were all his brothers and father. However, an uncle of the Nevala brothers moved to the farm next door and became Vierikkö, because that was the name of the farm, and the children born on the farm continued to use that name. Surnames can also indicate who was in power through the centuries. Family names weren’t used in Sweden. People were identified by a first name

What's in a Name?

An Interview with Dennis Halme by Ivy Nevala

What’s in a name? If it’s Finnish, there’s a lot of history and culture hidden in the name. Earlier this year Dennis Halme gave a well-received presentation on Finnish surnames to the Finnish American Cultural Activities meeting in Minneapolis. In a recent interview with this reporter, Halme explained the development of surnames.

and the father’s name, for instance, Pers Johansson, Pers, son of Johan, or Birgitta Johansdotter, Birgitta, daughter of Johan. Finns did use names such as Urho Heikinpoika (Urho, son of Heikki), or Eeva Anttintytär (Eeva, Antti’s daughter). But in Finland, as opposed to Sweden, this practice fell out of use. Through the centuries that pattern has resulted in thousands of Johnsons and Andersons in Sweden and in North America.

At the end of the nineteenth century nationalism was on the rise, and in 1906 to celebrate the birth of the promoter of Finnishness, J.V. Snellman one hundred years earlier, it became fashionable in western Finland for Finns to Finnicize their Swedish

names. Often the Finnish or Finland Swedish name was a direct translation of the Swedish one. Svärd became Miekka, the Finnish word for “sword.” Others changed their names to ones featuring nature, such as Saari (Island), Laakso (Valley), and Nurmi (Grassy place). The Russian names, Ivanhoff and Smirnoff became Siimes. Another category of surnames is that of the educated class who as early as the 1600’s began using family names. To show their social standing, they often added Latin or Greek endings, such as “ius,” “us,” “ensis,” or “ander.” Examples are Sibelius and Kiander. In yet another category are so-called soldier names. When Finland was under Swedish rule, soldiers were kept on farms. The law specified that soldiers should have special names that would identify them as separate from the other names on the farm. The names were short and easy to pronounce, such as Kuula (Bullet) and Haarniska (Armor). The Swedish soldier, Stahl, became Teräs, both words meaning steel. Books have been written on how Finnish surnames came into being. This interview barely touched the surface of the subject.

Examples of Finnish Surname Meanings

- AALTO
Means “wave” from the Finnish aalto
- HARMAAJÄRVI
Means “grey lake”, it is one of the many water-related surnames
- HEIKKI
From the given name HENRY
- JARVI
Means “(dweller by the) lake” from the Finnish järvi
- JOKELA
Derived from Finnish joki “river”
- JOKINEN
Derived from Finnish joki “river”
- KARPPINEN
From karppi which means “carp”
- KULMALA
Means “corner”, with suffix -la giving an idea of a place
- LAAKSONEN
Derived from Finnish laakso “valley”
- LAHTI
Means “bay, cove” in Finnish
- LAUKKANEN
Finnish surname which means “he who gallops, takes big steps”
- LEHTONEN
Derived from Finnish lehto meaning “grove”
- LINNA
Means “castle”
- MUSTANEN
Derived from Finnish musta meaning “black”
- NIKULA
From the given name Niku, a Finnish form of NICHOLAS
- NURMI
From a Finnish word meaning “meadow”
- NYLUND
From the Swedish-speaking south of Finland, directly

- from the Swedish ny “new” and lund “grove”
- PAJARI
Finnish and Russian source
- Means “boyar” (Russian noble)
- PARTANEN
Derived from a Finnish word meaning “beard”
- PEKKANEN
From Finnish pekka meaning “stone”.
- PEURA
Means “reindeer” in Finnish.
- RANTA
Means “dweller by the shore”
- RAUTIO
Means “smith” in Finnish, old form, mentioned in the *Kalevala*
- RINNE
Means “hillside”
- RUOHO
Means “grass” in Finnish
- RUOTSALAINEN
Means “Swede”
- SAARI
Means “(dweller on) an island”
- SEPPÄ
Means “smith”
- TÄHTINEN
Means “son of TÄHTI”
- TAKALA
Means “(dweller in the) back”, probably denoting someone who lived in a remote area
- TOIVONEN
Derived from the Old Finnish given name Toivo meaning “hope”
- VANHANEN
From the Finnish word vanha, meaning “old”

Michael Sandblom always wondered about the old black and white photograph of his father, Edwin, taken at the Sampo (Finnish) Hall in Sudbury, Ontario, in 1950. It showed his dad – a master storyteller and a carpenter by trade, whose first stop in Canada as a Finnish immigrant in 1928 was Montreal, and whose first true Canadian love ever after was hockey and the Montreal Canadiens – wearing a grin and a polka dot tie and posing with a polished silver trophy inscribed with the words “Canada Malja” (Canada Bowl).

For all the stories Edwin Sandblom would tell over the years he never told his son the story behind the photograph, which occupied a prominent place in the Sandblom family home and, after Edwin died in 1968, came into Michael’s possession.

“I always had a curiosity about the photograph,” Michael Sandblom says. “But it didn’t really take hold of me until I was going to Finland in 2000 for a visit and I called my cousin over there, Pekka Savolainen, and asked if he knew anything about a Canada Bowl.”

Cousin Pekka, a hockey nut, knew this: the Canada Bowl is the most coveted prize in Finnish hockey, a Stanley Cup equivalent for the country’s 16-team professional league.

Finns hack and fight and score for a chance to win it and, after they do win it, parade around the ice with the Canada Bowl held aloft beaming the type of joyous, missing-toothed grins Canadian hockey fans are accustomed to seeing come June when the NHL crowns its champion. The Canada Bowl is Finland’s sacred hockey prize. Every Finnish hockey fan knows that. But, beyond that, cousin Pekka didn’t know much – and he didn’t have an inkling as to why his uncle Edwin would be posing with the Bowl in an old black and white photograph in Sudbury.

Michael Sandblom’s curiosity only increased after the conversation. He tucked a copy of the photograph in his bag and brought it with him to the old country, a pilgrimage that would now include a side trip to Tampere, home to Finland’s Hockey Hall of Fame and a locked display case housing the famous – at least among Finns – trophy.

“We walked into the place and an elderly gentleman came over and asked if he could help,” Mr. Sandblom says.

“I held out the picture of my Dad with the Canada Bowl and the gentleman took one look at it and said, ‘Ah, Sandblom.’

“He recognized my dad. I almost fell over.”

“He,” as it happened, was Aarne Honkavaara, the Gordie Howe of Finnish hockey. Old Aarne knew all about the Canada Bowl and took his Finnish-Canadian guest on a personally guided tour of the museum.

Finnish hockey in 1950 was like a little kid learning how to skate: wobbly, and especially skilled at losing in lopsided fashion to their hockey betters’ in international competition. Finland, the nation, was wobbly, too, plagued by food and consumer goods shortages in the wake of the Second World War.

Canada Bowl and a Little Grit Helped Finnish Hockey Find Its Feet After Second World War

By Joe O’Connor
© National Post, 2013



Photo: Courtesy Michael Sandblom, Edwin Sandblom with the Canada Bowl in 1950.

“The Canada Bowl grew out of much more than hockey,” says Hannu Kauhala, a Helsinki-based Finnish hockey historian. “People were sending clothes, food, skates – whatever they had – to help the people back home, and I think the hockey trophy was a part of this spirit of attachment of Finnish-Canadians to Finland.”

Michael Sandblom can only guess at his father’s private motivations. Edwin didn’t keep a diary. But, says his son, he was wild about the great Canadian game and lived with a skate in both countries – old and new – and once his trophy dream took hold other Finnish-Canadians in Sudbury readily passed the hat to pay for it.

The funny thing is the Finns – in Finland – never asked for a trophy. It just appeared one day on the doorstep of Finland’s Ice Hockey Federation, a shiny symbol of goodwill. There are conflicting accounts of how it actually got there. The Canadian story claims that Arne Ritari, a Sudbury Finn with a travel agency, was the trophy courier, while the Finnish yarn stars Lauri Pihkala, a Finnish newspaperman working in Canada, who is said to have presented the Bowl to Finland’s hockey barons on behalf of its Canadian donors.

One thing is certain: “The leaders of the federation did not know anything about it,” says Hannu Kauhala. “It was quite a surprise. But because it was better than their (existing) bowl, Canada Malja was adopted to be given to the Finnish champion.”

It wasn’t the only gift Canadians gave Finnish hockey. Around the time the Malja was making its way to Helsinki, Joe Wirkunen, a Finnish-Canadian from Port Arthur (present day Thunder Bay, Ontario), was hired by the Finns to teach them about hockey. Canadian hockey.

Mr. Wirkunen coached Finland’s national team for seven years, earned the country’s first-ever tie with the hated Swedes, and guided the previously hapless Finns to a historic silver medal at the 1962 European Championships. He also wrote three Finnish-language hockey instructional manuals and was inducted into Finland’s Hockey Hall of Fame in 1985.

His Hall of Fame bio credits him with having “brought to Finnish hockey a dose of Canadian-style toughness that has ever since been a hallmark of the [national team].”

A championship cup, a rugged playing style, the Canadian-Finn hockey connection runs deeps, and the story is not done yet.

Pasi Mennander, a Finnish hockey magazine editor, issued a challenge to Michael Sandblom a couple years back. Finland’s top junior league lacked a championship trophy. Maybe Canada could come through again?

Mr. Sandblom, age 77, embraced the cause and called upon the Finnish-Canadian community in Sudbury. Donations poured in. Thirty thousand dollars was raised. And a new trophy – the Legacy Bowl – was created.

“All of this started with me being curious about an old photograph,” Michael Sandblom says. “We went looking for the Canada Bowl and look at where it has led.”

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Why Finland's Fresh Waters Are at Risk

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Finland has more lakes than any country but Canada, yet run-off from mining operations in particular is taking a severe toll

By Don Hinrichsen

Finland's fresh water resources are surprisingly vast. The country has 187,888 lakes larger than five acres (500 square meters). Over 300 of them are larger than 10 square kilometers, including Suur-Saimaa, the lake system which contains the country's endangered freshwater seal – the Saimaa ringed seal. Collectively Finland's lakes contain 235 cubic kilometers of water and cover a full tenth of the country's land area – one of the highest lake-to-land ratios of any place on earth. Furthermore, its river systems total 25,000 kilometers.

With this much surface water and over 6,000 groundwater aquifers, plus a relatively small population (5.5 million), it would seem that water quality problems would be minimal. This is not the case, according to the Finnish Association for Nature Conservation and other environmental groups. Though the overall quality of surface water in Finland is considered relatively good, the quality of the water in just under half of all rivers and nearly 30 percent of all lakes is considered moderate, poor or bad. And a full 85 percent of it's coastal waters are in this category.

One of the underlying causes is the country's difficult, stubborn geography. Finland sits atop granitic rock with poor soils containing little organic materials. This means that its soils and rocks are incapable of buffering pollutants whether runoff from agriculture and animal husbandry or pollutants from extensive mining and other large-scale industrial enterprises. Soils with little buffering capacity – in other words the ability to absorb, dilute or neutralize contaminants – have few natural defenses against a range of pollutants, especially toxic heavy metals and other by-products of industrial-scale mining operations.

Although the pulp and paper industry, along with metallurgical firms and fish farming have taken concrete steps to reduce harmful effluents from their processes, the one big industry that seems to lag far behind is the country's many mining concerns.

The problem is that the pace of mining operations has accelerated, along with the issuance of new permits, in the last few years. Over 40 companies are currently conducting hundreds of geological surveys and exploratory drilling operations in the relentless search for gold, copper, cobalt, nickel, uranium and other precious, trace and heavy metals.

"At present there is a Klondike-like rush to exploit Finland's rich mineral deposits, most of which are in the northern half of the country," points out Eero Yrjö-Koskinen, Executive Director of the Finnish Association for Nature Conservation (FANC), the largest grassroots environmental organization in the country. "We are concerned because in the areas where mining is booming, mostly in northern and eastern areas of the country, income from mining and jobs generated are taking precedence over environmental concerns."

More companies are crowding into the landscape every year. This is not surprising, given the mineral potential of the region. According to the Geological Survey of Finland there are an estimated 5 million tons of undiscovered nickel deposits in the northern and eastern parts of the country, along with 259,000 tons of copper and 33,000 tons of cobalt. And more potential "undiscovered deposits" are being mapped every year.

Finnish Lapland is being overrun with mining operations. The town of Sodankylä in Lapland is just one of several surrounded by mining claims with several mines already in operation round the clock. One of them is the mining behemoth, Anglo American (AA), one of the biggest mining companies in the world. Below the marshlands of Viiankiaapa, which skirt around the town, are nickel deposits that AA hails as the "find of the century."

"The extent of mining operations is gigantic and pollution is an inevitable by-product of such massive operations," claims geologist Matti Saarnisto. Lapland's surface waters in particular are in danger of contamination by toxic elements such as arsenic and cyanide, along with uranium, sulphates and phosphates. Saarnisto and others in Lapland are lobbying Helsinki to put a mining tax on the exploitation of raw minerals, funds which could be used to protect the fragile wetlands environment in the northern part of the country and help prevent toxic effluents from entering the aquatic environment, or at least help pay for clean-up operations.

What makes the current debate even more heated is the fact that the wetlands of Viiankiaapa include 66 square kilometers of protected areas sequestered under Natura 2000, a network of protected areas set up by the European Union, of which Finland is a full member. This region is rich in biodiversity, including 90 bird species (21 of them endangered) and hundreds of endemic plants.

Despite the fact that AA has not been responsible for a major environmental disaster yet is no consolation for the country's environmentalists. At Talvivaara in northeastern Finland, a Finnish-owned nickel mine – the largest in

Europe, and opened in 2008 – turned from a showcase operation into an environmental disaster overnight when some two million cubic meters of toxic mine tailings from settling ponds were accidentally discharged into nearby water courses and wetlands. According to FANC, the waste water contained 6-8 tons of nickel, at least 1,000 kilos of uranium and 400 tons of aluminum and other heavy metals. Another 1.4 million tons of polluted process water remain in the quarry itself, an ever-present danger to the communities in the region if leached into surface and ground waters.

"Finland is renowned as a high-tech country in the environment sector," points out Yrjö-Koskinen. "However, it has not applied its abilities to mining operations: in particular there have been deficiencies in control. The Talvivaara mine has become a classic example of what can happen when environmental monitoring is left to business interests."

The rapid, almost uncontrolled rush to Finland's vast mineral resources has spawned a number of local and regional protest movements. A huge gold-mining operation in north eastern Finland, operated by the Australian mining giant, Dragon Mining, is coming under pressure for conducting test drilling in full view of a popular ski resort. Over 50 tourist companies have banded together to protest this development.

Though the gold content of the raw ore is high – nearly five grams per ton of rock –uranium is also present in the are. FANC and other environmental organizations, along with grassroots movements, are concerned that elevated quantities of radioactive substances could end up in the aquatic environment



These settling ponds at the Talvivaara nickel mine in northeastern Finland accidentally discharged some two million tons of toxic mine tailings into nearby wetlands and river courses. These liquid wastes contained 6-8 tons of nickel, 1,000 kilos of uranium and 400 tons of aluminum and other heavy metals. Moreover, seepage from these ponds can contaminate groundwater, poisoning water supplies for dozens of communities.

as a result of the processing of gold.

In a press release FANC warned: “The cost to the environment will exceed the profits from the gold mines.”

Another anticipated benefit from burgeoning mining operations was that they would provide badly needed employment in a region starved for jobs. This has not yet happened. At the ill-fated Talvivaara mine, only 130 locals found jobs, whereas over 500 people in the region are employed in the tourism industry.

Back in the town of Sodankylä, local officials are ecstatic over the mineral bonanza under their feet. Some 20 mining companies are operating in the area, most engaged in exploratory drilling, but more are applying every day. Veikko Virtanen, a local politician, claims that a new application arrives at city hall daily. “We can’t produce maps fast enough,” he says.

Local officials are convinced that mining and tourism can coexist. But a growing number of the region’s residents are not so optimistic. A grassroots movement, started by a high school student, Riikka Karppinen, has gained momentum. She is concerned about preserving the region’s environmental integrity, particularly the important wetlands of Vilankiaapa. “We will never be able to restore these wetlands once they are destroyed,” she told a *Der Spiegel* reporter.

Mining brings in huge profits, worth about one billion euros a year to Finland’s coffers. According to Yrjö-Koskinen, “the problem that we face in northern Finland is that there are no longer any ‘independent’ environmental experts – they have been absorbed into one department tasked with maximizing employment and economic development.”

As public funds for environmental protection are cut, there is an increasing risk that the disaster at the Talvivaara nickel mine could be repeated in other, even more fragile environments.

“Talvivaara was definitely a wake-up call for us,” points out Yrjö-Koskinen. “The government has now set up 10 working groups looking at the mining sector in an effort to work out sustainable mining practices that permit mineral exploitation, but help protect the environment.”

Meanwhile, the rush for minerals continues apace. It remains to be seen if a modus vivendi can be worked out that satisfies both big mining and the country’s growing environmental movements.

Concludes Yrjö-Koskinen: “Ultimately we have to ask ourselves if the rush for profits is worth the risk to the environment.”

Precious Metals

1. Iso-Kuotko gold - Agnico-Eagle Ltd
2. Hanhimaa gold - Dragon Mining Ltd
3. Kittilä gold - Agnico-Eagle Ltd
4. Kettukusikko gold - Taranis Resources Inc.
5. Naakenavaara gold - Taranis Resources Inc.
6. Pahtavaara gold - Lapland Goldminers Ab
7. Kiekerömaa gold - Tertiary Minerals Plc
8. Rompas gold, uranium - Mawson Resources Ltd
9. Suhanko-Kontijärvi PGE - Gold Fields Arctic Platinum Oy
10. Kuusamo gold - Dragon Mining Ltd
11. Laiva gold - Nordic Mines Ab
12. Hirsikangas gold - Belvedere Resources Finland Oy
13. Ängesneva gold - Belvedere Resources Finland Oy
14. Kopsa gold - Belvedere Mining Oy
15. Taivaljärvi silver - Sotkamo Silver AB
16. Pampalo gold - Endomines AB
17. Seinäjoki gold, antimony - Nortec Minerals Corp.
18. Osikonmäki gold - Belvedere Resources Finland Oy
19. Haveri gold - Lapland Goldminers Ab
20. Orivesi gold - Dragon Mining Ltd
21. Jokisivu gold - Dragon Mining Ltd
22. Kaapelinkulma gold - Dragon Mining Ltd

Base Metals

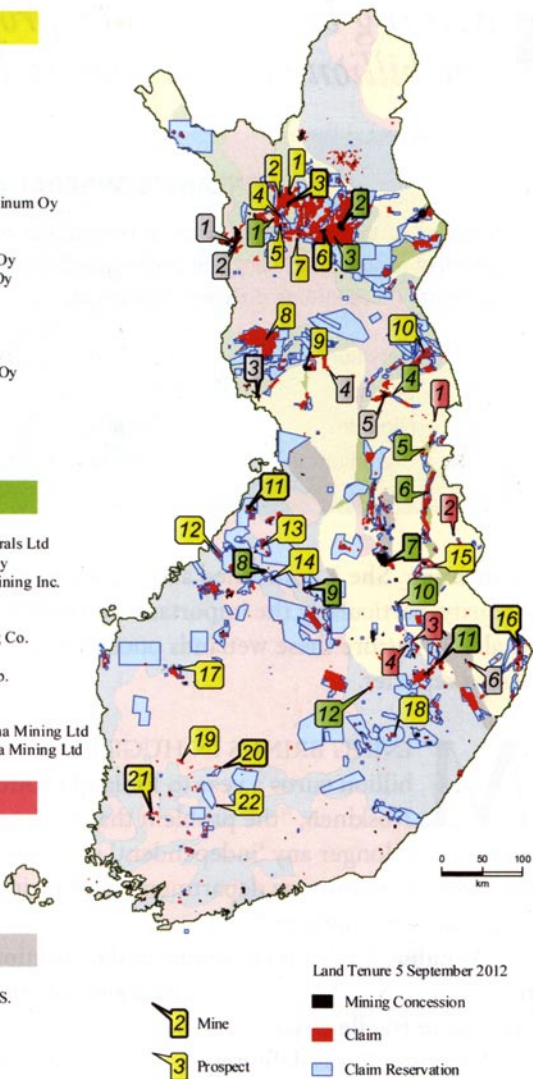
1. Riikonkoski copper, gold - Taranis Resources Inc.
2. Kevitsa nickel, copper, PGE - First Quantum Minerals Ltd
3. Sakatti nickel, copper, PGE - AA Sakatti Mining Oy
4. Läninen Koillismaa (LK) nickel, PGE - Finore Mining Inc.
5. Kuhmo nickel - Altona Mining Ltd
6. Kuhmo nickel - Anglo American Exploration B.V.
7. Talvivaara nickel, zinc, copper - Talvivaara Mining Co.
8. Hitura nickel - Belvedere Mining Oy
9. Pyhäsalmi zinc, copper, pyrite - Inmet Mining Corp.
10. Rautavaara nickel, zinc, copper - Western Areas NL & Magnus Minerals Oy JV
11. Kyhlahti copper, gold, zinc, nickel, cobalt - Altona Mining Ltd
12. Valkeisenranta, Särkiniemi nickel, copper - Altona Mining Ltd

Diamond

1. Kuusamo - Sunrise Resources Plc
2. Kuhmo - Karelian Diamond Resources Plc
3. Kaavi-Kuopio - Sunrise Resources Plc
4. Kaavi - Mantle Diamonds Ltd & Firestone Diamonds Developments JV

Other Commodities

1. Sivakkalehto iron - Tertiary Minerals Plc
2. Kolari iron, gold, copper - Northland Resources A.S.
3. Kemi chromium - Outokumpu Chrome Oy
4. Ranua uranium - Mawson Resources Ltd
5. Mustavaara vanadium - Mustavaaran Kaivos Oy
6. Eno uranium - Mawson Resources Ltd



This Geological Survey of Finland map shows active metal ore mines and current projects as of September 2012.

Don Hinrichsen, an internationally recognized environment writer, has undertaken numerous assignments for various United Nations agencies. His most recent book is *The Atlas of Coasts and Oceans: Threatened Resources and Marine Conservation*, published by the University of Chicago Press.

Northeastern Minnesota and Northern Wisconsin Also Dealing With Mining Issues

By the Associated Press

The Lake Superior region of northeastern Minnesota and northern Wisconsin, home to a large population of Finnish Americans, is also dealing with mining issues.

In Wisconsin, a company proposing to develop a ferrous (iron) mine, Gogebic Taconite, has sponsored community events for most of the last year and held open houses throughout the region in an effort to drum up support. It has also lobbied Wisconsin lawmakers to change state law to treat ferrous mining separately from sulfide mining as Michigan and Minnesota do.

A long-awaited environmental report on the first proposed copper-nickel mine for northeastern Minnesota was released on May 14th to state, federal and tribal agencies for review. The initial environmental impact statement for the PolyMet mine was released in 2009, but the federal Environmental Protection Agency called it inadequate.

PolyMet wants to operate Minnesota’s first copper-nickel mine – a \$600 million open-pit mine and processing center. Officials estimate the project would create about 350 jobs for more than 20 years, plus extensive spinoff business. The mine also would produce gold, platinum and palladium. Similar projects are expected to follow, including the proposed Twin Metals mine near Ely.

PolyMet has made several changes to its plan since the original report, including adding plans to meet the state’s sulfate standard for waters where wild rice grows. The Minnesota Department of Natural Resources, U.S. Army Corps of Engineers and the U.S. Forest Service will now review the report, as well as the EPA and the Ojibway tribal governments.

Environmental groups have sounded the alarm about copper-nickel mining because the metals in the deposits under northeastern Minnesota are bound up in sulfide compounds that can leach sulfuric acid and other contaminants when exposed to the elements. They fear discharges from PolyMet could reach Lake Superior while runoff from Twin Metals could spoil parts of the nearby Boundary Waters Canoe Area.

“Given PolyMet’s failed first draft, Minnesotans should subject this EIS to the highest level of scrutiny,” said Paul Danicic, executive director of The Friends of the Boundary Waters Wilderness.

The Minnesota Center for Environmental Advocacy also plans to scrutinize the report. If agencies don’t do a good job of reviewing it now, “then it becomes very difficult to adequately regulate the facility and insure that environmental impacts are mitigated or minimized later on,” said Katharine Hoffman, an attorney with the center.

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Upper Michigan artist Jill Halberg painted five Coat of Arms to symbolize the historical regions in Finland – Häme, Savo, Lappi, Pohjanmaa and Karjala.

Michigan Artist Paints 5 “Coat of Arms” for Salolampi

Although Spring may have escaped Minnesota this year, the signs of summer are certainly starting to bud. In the northern woods of Minnesota, Turtle River Lake will soon be abuzz with its signature summer camp favorites. Yes, you will find the traditional activities: canoeing and swimming. You will also find some more unique activities along the shore, such as pesäpallo (Finnish style baseball) and kankaankudonta (loom weaving). The Salolampi Finnish Language Village near Bemidji, Minnesota, is once again open for the summer season and is ready to deliver an experience as authentic as its people.

As part of the cultural immersion program of Concordia Language Villages, Salolampi will envelope you in Finnish food, language and more. The Finnish village draws the attention of many, some seeking to learn more about their family history while others are just seeking to learn. To help enhance the authenticity of the experience, Upper Michigan artist, Jill Halberg, painted five Coat of Arms to symbolize the historical regions in Finland – Häme, Savo, Lappi, Pohjanmaa and Karjala.

“When asked by my daughter if I would be willing to take on this project, I knew it would be challenging, but I didn’t once hesitate. Combining my artist abilities with my Finnish heritage seemed like just a natural thing to do,” said Halberg.

The camp’s official opening weekend was Jill’s first visit to the Salolampi Language Village, along with her husband Mark. Both were amazed at how authentic the details of the camp were – from the traditional architecture to the Finnish sauna to its locale along the lake, it felt just like one was in Finland.

Following a Finnish luncheon, Halberg’s gift was presented to John “Jussi” Hanson of the Salolampi Foundation Board of Directors during Salolampi’s opening weekend. Additional board members participating in the celebration included Ruthann Swanson, Rosann Wulff, Paavo Taipale, Amy Tervola-Hultberg, and Halberg’s daughter, Dana Halberg.

“When I brought the completed project to Salolampi, little did I know of the wonderful Finnish graciousness that I would experience. The hospitality was impeccable, the food – outstanding!”

A Coat of Arms was displayed outside each of the five cabins. Halberg presented each cabin sign to Hanson before it was permanently displayed beside the cabin. “The presentation and placement of the signs on the cabin entrances evoked a feeling of pride in my heritage that was overwhelming,” Halberg recalled. “I am proud to have provided a lasting contribution to the Salolampi Language Village for future generations to appreciate.”

The cultural immersion experience provided by the Salolampi Language Village was first envisioned in 1961 by the late Dr. Gerhard “Gerry” Haukebo, a former faculty member at Concordia College. The once radical notion of learning language through immersion has since become a standard practice. The program itself has now grown to include 15 languages with camps similar to Salolampi and more than 10,000 language learners of all ages.

The Salolampi Foundation is committed to sustaining the Finnish Language & Culture through Scholarships & Programs Support at the Salolampi Finnish Language Village. For more information about Concordia Language Villages or Salolampi and its Summer Programs for children and adults, visit www.salolampi.org

Poland, Finland Seek Cleaner Baltic, Renewable Energy Investments

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Finland and Poland are looking to cooperate on cleaning up the Baltic Sea and renewable energy investments, Finnish Prime Minister Jyrki Katainen says.

Katainen, who met with Polish counterpart Donald Tusk this week in Gdansk, said the countries have made strides on ridding the heavily trafficked Baltic of phosphorous, which causes choking algae and has created large “dead zones” on the sea bottom.

However, he said, more needs to be done to bring the sea back to environmental health and preserve fish stocks.

“Our main challenge relates to removing phosphorus from municipal and industrial waste waters as it causes blue-green algae,” he said. “Due to the sensitive nature of the Baltic Sea, the phosphorus levels must be lower than the targets set by the EU.

“It is a challenging objective but we want the future generations to have a cleaner Baltic Sea.”

Tusk added the Baltic’s salmon population needs to be protected, the Polish news agency PAP reported.

“Our common concern is the state of the environment, especially when it comes to the Baltic Sea,” he said. “This issue is of particular concern to Finnish fishermen and our country will participate in European research in order to obtain an objective assessment of how together we can take care of the salmon population in the Baltic Sea.”

The Baltic is plagued by nitrates and phosphates from waste run-off.

The nutrients, contained in fertilizers and sewage, enter the sea from large “spot” sources such as wastewater treatment facilities and also from diffuse sources, such as scattered farm fields.

Environmentalists say the pollution is causing the “eutrophication” of the Baltic Sea, though which algae blooms deplete oxygen from the water, triggering fish die-offs and creating a 25,000-square-mile “dead zone” – an area the size of Latvia.

A 2007 action plan developed by the Helsinki Commission of nine Baltic Sea nations has achieved a 40 percent reduction in direct nitrogen and phosphorus discharges as well as a 40 percent decrease in airborne nitrogen emissions.

But to achieve its stated objective of eliminating the Baltic’s algae blooms, direct phosphorous and nitrogen inputs must be cut a further 42 percent.

Katainen praised Poland’s efforts to control waste run-off into the sea.

“I know Gdansk, Szczecin and Warsaw have invested in new wastewater treatment plants, which have already have done a great job,” he told PAP. “We want to think about what else Poland and Finland can do together to reduce pollution.”

Baltic region environmentalists also remain concerned about Russia’s push for two more Nord Stream gas pipelines, joining two existing lines running 760 miles across the seabed. They are worried the construction will stir up toxic chemicals contained in the seabed sediment.

But Katainen said Finland wouldn’t be opposed to future pipelines “if they will not have a negative impact on the Baltic Sea.

“We need more energy in Europe and one of the ways of obtaining it is building



connections with Russia,” he said.

The two leaders also talked about new investments in clean energy technology, part of a larger effort to boost Finnish spending in Poland.

“We have a very strong economic cooperation and clean technology is the strongest sector of industry, which is now being developed in Finland,” Katainen said. “Renewable energy and biofuels are areas where Finland is very strong and is very interested in investing in Poland.”

Alas, the glory of spring has begun to fade. I have been reveling in its invigorating winds and showers, and its fresh breath of life. I have been imbibing in the fragrances of orange, peach, nectarine, and apple flowers, and indulging in the brief and ecstatic eruption of the cherry blossoms. The sunrise opening and the sunset closing of giant orange poppies have reminded me of summer’s sunflowers, who will turn and track Helios’ voyages across the heavens.

I have been excitedly welcoming the emergence of our animal relatives. Burling barking squirrels have been scurrying up and down the trees. Delightful sweet bird melodies have been greeting Dawn’s sunrise. I have been reassured by the percussive tapping of the woodpecker. Giant shiny black ravens have been flapping their wings, and echoing back my mimics to their many calls. I have breathed a sigh of relief, when our large high soaring vultures, our diligent garbage men of the sky, have safely returned from southern California and Mexico. Dear to my heart has been the invasion underfoot of my cute little slithering lizard friends, who have occasionally stopped to hear me out, while they have been busily performing their push-ups and frantic mating chases. The ohm-sounding buzzing of the honey-making bees has been vibrating my soul. The silent flutterings of butterflies, eagerly and quickly alighting onto and ascending from spring’s glorious array of flowers, have been flirting and teasing with my eyes. The sudden darting of a mule deer for cover, an occasional rabbit hopping in and out of view, the rooting holes of the large wild boar families, the hidden lurking cougars and bobcats, and so many other wonders of spring have been filling my heart with joy.

Lamenting the Passing of Spring

Paula Erkkila, May 28, 2013

I have been sucking on the breasts of oranges for several months, and nourishing myself with the lettuces, mustard greens, collards, kale, and artichokes from winter’s garden. Nature has been patiently waiting for me to continue planting and nurturing her generous fruitfulness.

I have reluctantly retreated from long naked naps in the warmth and comfort of the sun, who has nudged me to move on, as he has flared up his heat. His burning rays have forced me into the shady refuge of the oaks, firs, pines, redwoods, bay laurels, and madrones, and have inspired visions of jumping into the Russian River down the hill. Orion and Sirius, who have been prominent nighttime star guardians of spring, have tipped out of sight.

As spring gives way to the heat and dryness of summer, invisible insects are clickety clickety clacking in the bushes and the trees, chattering in some magical code about the upcoming debut of summer’s bounty of vegetables and fruits. They remind me that fall’s crickets will comfort me in the night with their balalaika lullabies.

“Don’t cry about spring’s passing”, consoles a raven, as he woos and clucks me into summer, and drops his black feather calling card in front of winter’s last oranges.

“Slide with me into summer” beckons a red sided garter snake queen, as she royally dazzles me with her long wide scarlet side stripes, accentuated with double black diamond designs. Her broad pale lime green scaled stripe fluoresces underneath, while her narrow almond-colored one undulates on her back, as she confidently glides full-bellied under an orange tree, who is pregnant with next winter’s miraculous harvest.



Finlandia Foundation Performer of the Year Marja Kaisla Receives Finnish Parliament Honor

Finlandia Foundation National (FFN) Performer of the Year Marja Kaisla received the Commemorative Medal of the Centennial of the Parliament of Finland for her work promoting Finnish and Nordic Culture in the United States. The concert pianist is also vice president of the New Sweden Alliance, which has planned this year’s 375th anniversary events celebrating the arrival of Finns and Swedes in the Delaware Valley in 1638.

Speaker of the Finnish Parliament Eero Heinäluoma presented the honor to Kaisla and to Sheila Romine, president of the New Sweden Alliance, on May 11 in Wilmington, Delaware during the 375th Jubilee festivities attended by Their Majesties King Carl XVI Gustaf and Queen Silvia of Sweden and U.S. Vice President Joe Biden.

Finns and Swedes Celebrated 375th Anniversary of Arrival in New World

Most Finnish-Americans are known to live in the northernmost parts of Michigan, Minnesota and Wisconsin. The first Finns to the New World, however, ended up a lot more south than that. The joint colony of the Finns and Swedes was first established in present-day Wilmington, in Delaware. The 375th anniversary of the first Finnish and Swedish settlers to America was celebrated on May 11th, and it brought the Finnish Speaker of Parliament and the Swedish royalty to town.

Many Americans know the story of Englishman William Penn, who arrived in 1682 in what is now known as Pennsylvania. But the little known fact is that already 44 years earlier, in 1638, the first Finns arrived on the same coast and established a permanent colony together with the Swedes.

All those years ago the Dutchman Peter Minuit was named commander of the expedition that was to establish Sweden’s claim in the New World through a purchase of land from the Indians. His crew consisted of Finns and Swedes who came to explore the new continent. The expedition set sail with two tall ships, *Kalmar Nyckel* and *Fogel Grip*. The crossing of the Atlantic took three months, and it was spring before the ships sailed into the Delaware River and reached the coast of the present-day Wilmington.

According to some historical sources, the exact arrival date is March 28th, 1638. This would be the day when the commander of the expedition, Peter Minuit, went ashore to negotiate a treaty with the Indians. The next day the land from Duck Creek to the Skuykill was bought from the Native Americans, and the land was named New Sweden. At that time Finland was still under Swedish rule, and many of the Finns onboard had first moved to Sweden and then continued their journey to America.

The newcomers set to work building a trading post to the area they named after Queen Christina of Sweden. This particular place in Wilmington is still known as the Fort Christina Park. Whatever the motives for migrating, the Finns and Swedes who arrived in the present-day Delaware liked what they found and established a successful colony. They are known for having had particularly good relations with the Native Americans in the area.

A group of people and organizations, who still cherish the Finnish and Swedish heritage in the region, are in charge of the arrangements of the



Photos: Top - Marja Kaisla receives parliament honor; middle - Kaisla with the Bidens; bottom - Jill Biden with the King and Queen of Sweden

anniversary celebrations.

Finland was represented by the Speaker of Parliament Eero Heinäluoma and his spouse Satu Siitonen-Heinäluoma. The Swedish royalty that attended were the King of Sweden, H.M. Carl XVI Gustaf and Queen Silvia.

You can find more information about the celebration and events on the www.375th.org website.

This book is part of a series of studies written by historian Bernard Bailyn on the theme of “peopling” British North America. Here the Harvard scholar summarizes the historical scholarship of the last 50 years, including his own ground-breaking work on the merchants, men and women, pious Puritan utopians and hard-nosed investors, as well as bitter and brutal clashes of newcomers and natives. He devotes most of a chapter to the New Sweden colony and its inhabitants, including Finns from both Finland and Sweden proper.

Bailyn stands firmly with other historians of the Atlantic world in recent times, challenging accepted visions and the myths associated with Colonial North America. In this unforgivingly unheroic account, he employs terms like “social pathology” and “unrelenting racial violence” to characterize those barbarous years of the mid-17th century. In general, he writes, the experience of the people – Europeans, Natives, and Africans – in the whole period under consideration could be summed up in the following way: “They lived conflicted lives, beset with conflicts experiences, rumored, or recalled – unrelenting racial conflict, ferocious and savage; conflicts with authority, public and private; recurrent conflicts over property rights, legal obligations, and status; and conflicts created by the slow emergence of vernacular cultures, blendings of disparate subcultures adjusting to the demands of heightened aspirations and local circumstance.”

He points out that the New World was far from isolated from the Old World. Puritan John Winthrop’s dream of creating a “shining City on a hill” could not escape from the counter purposes of investors in colonial enterprises nor from the violence associated with religious and political warfare, themselves models of massacres and pacification by extermination. He gives the English treatment of the Irish as an example. After 1618, the Thirty Years War was always in the background as well. It allowed for the meteoric rise of Sweden to prominence.

In this triumphal atmosphere, the Swedish monarchy came under the influence of a group of Dutch merchants and Peter Minuit, who persuaded Axel Oxenstjerna and others to establish the Swedish West Indies Company in 1635, whose mandate was to establish themselves and seek profits in the New World, Africa, and elsewhere.

Thus, the New Sweden colony was an “almost accidental product of Sweden’s national exuberance.”

According to Bailyn, all of the elements of commercial failure and political disaster were there from the very beginning. Sweden’s ambitions were greater than its resources: its human and commercial resources were obviously inadequate. Economic and social exhaustion derived from large-scale warfare made such an enterprise unrealistic. And yet, the prospect of profits continued to influence people in Stockholm.

How unique was the New Sweden project? How different from other colonies?

Not very much, according to Bailyn, although he does mention the critical presence of women and children among the colonists. Family units had only been typical of the New England Puritan settlements.

Because the Company records are impressive, we know something of the leadership of the colony: Peter Minuit, who disappeared at sea; Peter Ridder, who constructively set the tone for the colony; the autocratic and huge 400-pound Johan Björnsson Printz, who conducted a 10-year dictatorship hoping to recoup a questionable reputation; Johan Papagoya, Printz’ harried son-in-law; and the scholarly and tragic Johan Risingh, whose term ended in “morbid paranoia” when he surrendered to Peter Stuyvesant’s overwhelming besieging forces in September 1655.

The historical record also reveals who the colonists were and how they were recruited. By 1655, there were roughly 600 settlers, a typical lot from Bailyn’s point of view: men and women, soldiers, criminals, farmers, mainly Swedes and Finns, who comprised 40% of the total, as well as some scattered Dutch and English. They were reputable and disreputable. Making use of the careful studies of Sten Carlsson, Hans Norman, and Gunlög Fur, Bailyn points out that many were part of “fringe” populations, especially the Forest Finns, who “proved to have a greater affinity to the culture of the [Lenape] than any other Europeans in North America.”

Regarding relations with Native Americans, Bailyn observes that “relatively good relations” prevailed, although there were some troubles (“vandalism, thefts, murders”) that he considers “unavoidable.” As elsewhere, there were widespread fears of Indian attacks – and some reported incidents. Printz

New Sweden Finns In The Barbarous Years

Bailyn, Bernard. *The Barbarous Years: The Peopling of British North America: The Conflict of Civilizations, 1600-1675*. New York: Alfred Knopf, 2013.

Review By Lawrence Backlund

reported that Indians had murdered five colonists in 1643.

In the case of the Swedish- and Finnish-speaking inhabitants of the later “Swedish Nation,” not only did languages survive for at least two generations, but other aspects of popular culture as well, which led one observer to call the culture of the inhabitants “engrafted.” Records noted this in regard to clothing, agricultural technique (*huuhta* forms

of burn-beating), housing (here there were some improvements: the 2-roomed log cabin with corner fireplaces), and faults of character (excesses of knife-wielding alcohol-inspired violence, disregard for authority, laziness). Even the Lutheran pastor was a drunkard, according to one source.

The Finns, it seems, had always been trouble-makers. Bailyn recounts the sad tale of Iver Hendricksson (almost everyone had a Swedish name but were frequently identified as “the Finn”). He had been sent to the New World as a convicted criminal in 1641. New Sweden did not rehabilitate him. Using knives and axes, he assaulted people. He threatened to kill – probably inebriated. He committed bigamy and was caught having an affair with a married Finnish woman. His punishment was a temporary banishment. Eventually, he returned, served in the colonial militia, and joined a conspiracy against Printz in 1653.

The conspiracy against Printz involved more than 20 colonists, including some Finns, who protested the harsh punishment of a trouble-making Finn. The conspirators approach Printz with a petition, accusing him of arbitrary government and depriving them of their rights as Swedish subjects. This was all true. Printz determined the ringleader was a Finn named Anders Jönsson, who was arrested and executed. In the end, this episode seems to have convinced Printz it was time to return to Sweden. He departed on the next ship, leaving his son-in-law in charge until a new governor could be named.

That new governor was Johan Risingh, who also clashed with a Finn shortly after his arrival in 1655. The malefactor in this case was “the Finn” Lars Olofsson. His crime: a plan to desert the colony with others and make his way to Virginia, which was encouraging such moves. He explained himself by saying that compared to New Sweden, life in Virginia was “good”: no one starved over winters and there were no Indian attacks. His confession resulted from a public torture. In less than a year, Risingh would surrender to the Dutch, ending the New Sweden colony.

If anything was unique about the New Sweden episode it was that the colony effectively resisted Stuyvesant’s demands and continued as the “Swedish Nation” under both Dutch and later English sovereignty. A resupply ship, the *Mercurius*, arrived in March 1656, after the Dutch takeover, with 110 settlers, including 36 females and 22 children. A decade later, after the region passed to the English, another ship deposited 140 Finns. In both cases, those healthy enough to have survived the voyage were welcomed ashore and added to the growing population.

This immigration after apparently contributed to what Joyce Goodfriend in her book *Before the Melting Pot* called “ethnic crystallization.” Newcomers retained and strengthened vestiges of the culture they came with, delaying and contradicting what Bailyn calls the emergence of an English-based “vernacular” culture.

In regard to the popular culture of the Finns at the time, Bailyn rather uncritically discusses burn-beating (*huuhta*), which he acknowledges as the “most superficial form of agriculture then practiced.” Yet he cites sources alleging spectacular harvests that would light up the eyes of modern farmers: one seed of forest rye producing 12,000 at harvest time. Additionally, to illuminate huuhta, Bailyn employs Eero Järnfeldt’s near-mystical painting of 19th century impoverished rural workers. Surely, greater care could have been used to illuminate this matter.

While a later observer, according to Bailyn, idealized the colonists and their lives, the key material elements were “close to the truth” in the sense that absent ongoing support from the home country, the New Sweden colonists had adapted to circumstances and adopted a mixture of Lenape and Fenno-Swedish “marginal” culture.

From the point of view of readers interested in where—historically and culturally—the New Sweden Finns belong in the grand theme of “peopling,” *The Barbarous Years* is a magisterial account worth reading for its scope and detail.

Young Foreigners Helping Refugees Integrate Into Finland

Source: YLE

Young foreign-born volunteers are helping refugees adapt to Finnish culture. Youths from Spain, Turkey and Italy are helping younger refugees with things like accessing health care and other common errands and activities. They also learn by having fun. Elena Infante from Spain started helping out refugees as a support facilitator this spring. The activities she and the refugees participate in include English language education and learning about the environment.

“Refugees don’t necessarily speak a word of English, Finnish or Spanish,” Infante said. “So we teach English using images. It is quite a big challenge.”

Fifteen year old Iranian Feresthe Khodadadi, who has Afghan roots, came to Finland as a refugee less than a year ago. Thanks to Infante’s help, Fereshte is already familiar with Finnish culture, common activities and school.

“Elena taught me to speak English, we’ve gone to museums and the amusement park, for example,” Fereshte said. “We talk, we’re friends.”

For the past six years, the city of Pori has seen a total of 20 Afghan and Pakistani refugees arrive. The organisation NuoriPori 2100 (literally Youth Pori 2100) helps the refugee children and young people to familiarise themselves with the Finnish way of life, through different activities and club activities, Infante said.

“I also arrange meetings and events, and oversee extracurricular activities where refugee children and Finnish children can meet and connect with each other,” she said, adding that fun activities like puppet shows and arts and crafts are generally the facilitators for interaction.

“In my opinion ours is one of the best ways for refugees to integrate,” Infante said.

Aki Nummelin, NuoriPori 2100’s executive director said that refugees in Pori have settled in well. “Our first refugees started arriving here in 2001; they’ve adapted well and most of them have jobs,” Nummelin said. “Refugees from Myanmar in particular are hard-working and humble, so they were a perfect fit for Finnish culture from the start.”

Nummelin said Pori natives have also responded well to the influx of refugees over the years and said he had not heard of incidents of discrimination.

“When refugees learn the Finnish language, come here to school, then they will definitely be just the same as any other citizens of Finland,” Nummelin said.

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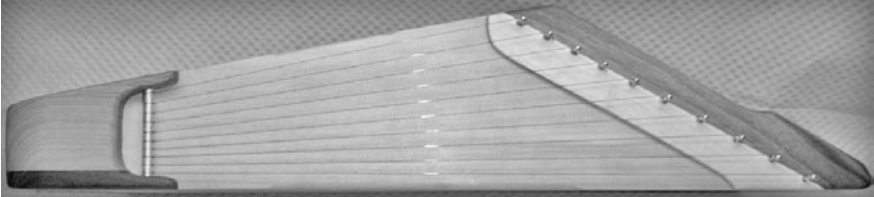
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The first topic regarding the importance of food is why and how do we eat? It's wrong to eat just to satisfy a feeling of hunger; food should also be nutritious. It requires knowledge and skill to eat to promote health. Nowadays, when we are always in a hurry, we often prepare the meal that can be done most quickly. We do put fresh vegetables on the table; earlier they weren't used much. Older men regarded them as animal food, except for potatoes, which they thought of as proper food for men.

Bread was a part of every meal. It was made with water, not milk, so it could be kept for a long time, and it was better for the stomach. Bread that has been baked twice is nutritious, examples being "korput" (rusks) and toast. It doesn't matter if it has burned a bit; burned bread is a good medicine for cancer. We weren't concerned about things such as mold on our barley bread in the summer. Father told us to eat it anyway; it'll give us good singing voices. We weren't very good at singing.

Poorly and quickly prepared meals are bad for the blood, weakening the blood system and causing illness, nervousness, and moodiness. The toll on health of poor meal preparation is huge. I read somewhere that "it could be written on many graves 'died of a poorly cared for stomach.'"

During my childhood meals were always eaten at the same time, with coffee at 10 A.M. and afternoon coffee at 3:00 P.M. We ate our larger meal at noon, and the evening meal was lighter, porridge or gruel. All the necessities for our meals were provided by our own hands. We raised rye, barley, oats, and wheat, all nutritious grains from our own fields, and milked our cows and raised the meat we consumed. We regarded bread as an important staple; it was a complicated process to go from raising the grain to baking the bread. First plowing, then other preparation, fertilizing, planting, and then trusting in God, waiting for good weather and the ripening of the grain. Next came cutting the grain and letting it dry in shocks or gathered on staves, followed by threshing and putting the grain into bins in the granary. I always held the sacks open for Father when he poured in the grain to take to the mill. That's how we got our flour for bread and the animals got feed grain.

No wonder men took off their hats when they ate. Food was to be cherished. I remember that when my little brother didn't remember to take off his cap, Father reminded him "Don't eat into your hat." Soon the hat was off his head.

We didn't have refrigeration, so we salted the meat and crushed berries into a large wooden tub, which took many pails of berries. They were crushed with a big masher, with a handle the length of a shovel. When the weather got cold, the tub of lingonberries froze, and in the winter we took out what we needed.

Baltic herring was always in salt water. It provided variety, and for the poor, it was a staple to eat with potatoes. When other food ran out, there were potatoes and herring to eat. When the poor no longer had bread, the children went around to farms begging for some.

It was a shame to be lazy. Today life is too easy for some people; they become indifferent, and they don't remember that bread is blessed when we enjoy it giving

Our Daily Food by Anni Putikka

Translated by Ivy Nevala



thanks. When Mother and Grandma shaped bread dough into loaves, they always made a cross on the loaf. When I asked why they did that, they said that blessed the bread and also helped it rise more quickly.

Measuring cups and spoons were unknown to us. I never saw anyone use them. Directions were for a pinch of salt, handfuls of this and that, whatever happened to be on hand. Women were masters at using their instincts. If someone gave

directions for something unusual, there was no discussion of measurements, just the ingredients. Everyone knew how to make the food. I do somewhat the same myself; I don't measure flour. I'm in a rush to get to the barn, which has been my main job all my life, always, always, always.

Our standard of living has gone up, and our stomachs cry, but sweet foods and candies taste good. Substances that can't be absorbed collect into the stomach and cause distress and pain. Then we go for help from the doctor, who treats the pain but doesn't remind us of nutritious foods. "People who enjoy nutritious food have a healthy stomach, and joints don't ache," it was said. I never heard about losing weight; I do remember the saying, "A plump beautiful mistress is an honor to the house."

As children we didn't eat candy as children do now. Occasionally when we were old enough to walk two miles to the store by ourselves, Mother gave us a few pennies to buy some sweet as a reward for doing the shopping. At home when we were hungry there were bread and butter, milk and buttermilk in the cupboard. We didn't yearn for anything else and were satisfied with what we had available.

Nor did we have a school cafeteria. My sister and I carried a sandwich and a bottle of milk in our backpacks. The bottle sometimes broke, when the backpack dropped from its hook or fell for some other reason. Of course, our lunch got wet. In those days no one knew about plastic bottles. School cafeterias were built later when our little brother and sister were in school. Sometimes progress is beneficial; sometimes it is damaging.

Our daily food is best prepared at home, and the change of seasons brings welcome offerings to the table, such as fresh fish. In the spring fish sellers traveled with horse and cart selling fish. We cooked some fresh and then salted the rest for winter. Then the vegetables from the garden were mature, and blueberries and lingonberries ripened.

Throughout the ages the words in the Bible have confirmed, "Your daily bread comes from the sweat of your brow." Both in Finland and in the USA farmers work long days with sweat on their brows; they don't count the hours or the wages per hour. The fall harvest is determined by the weather. Sometimes it rains too much; sometimes it's too hot and dry. Machinery breaks down; it takes time to repair it, or it sinks into the soft ground after a rain, requiring more power to pull it out. The harvest has to be gathered before winter sets in. Truly, a farmer needs patience, determination, and a positive outlook. He lives in the midst of nature, on his own land, with the sky as his roof. As the shepherd boy sang on Sunday morning, "My church's roof is both high and wide."

Online Finnish Rye Bread Recipe

Submitted by Iarpiainen on May 16, 2006

Wow, nice to see that the good old Finnish Rye has a following! As a Finn living in the US, I have missed the taste for years and finally decided to attempt baking it here. This recipe is from a bread book from the 70's and at least the picture looks just like the stuff I grew up eating. Since it is a sourdough bread, the recipe consists of two parts: the "root" (is it called a starter in English?) and then the actual bread. The rye bread root used to be the most cherished possession a household could have, and it was passed on from generation to generation.

In the recipe they advise you to make your own root using either a few slices of sourdough rye bread or a few sourdough crackers. This you can buy under the brand name "Finn Crisps," they come in a red package with a Finnish flag on it. They are not quite as sour as the ones they sell in Finland, but should work just as well.

So here goes the recipe (makes 2 loaves):

- 1 liter lukewarm water
- 10 gr. fresh yeast
- 2 slices of sourdough rye bread OR 3 sour crackers (in the US you should use 5 or 6, because the crackers are about half the size of the ones in Finland)
- 8 dl coarse rye flour (or pumpernickel flour as I was advised :)
- 1 table spoon salt
- 40 gr. fresh yeast
- 1 1/2 liters coarse rye flour



1 • Mix the 10 gr. of yeast into the lukewarm water and add the crushed sour crackers (you can easily crush them with a blender if you add a little water into it). Add some rye flour, until the mix gets a gruel-like consistency. Cover the root with a clean towel, let it sit in a warm, draftless place over night. If you stir the root every once in a while, the sour flavor is heightened.

2 • Next day, add the rest of the yeast mixed into a little bit of water and the salt. Add the rest of the flour, work the dough until it is smooth (*aka* not lumpy) and leave it to rise for about 1 hour.

3 • Bake two round loaves in the following manner: cut a half of the dough and spin the piece on the baking table (which is covered in flour) so that it is a sort of an upright disc between your two hands. Your right hand should be gathering the excess dough underneath the bottom, while your left hand supports the smooth topside. Once you have the desired shape, turn the smooth left side on top and leave a "wrinkled" right side to be the bottom. (I hope this made sense. I would attach a picture of the loaf if I only knew how!) Let the loaves rise under a cloth. Save a piece of the dough in the freezer to make the root next time you bake. Every time you re-use the root, the sour flavor improves.

4 • Once the loaves have risen, puncture holes on the surface with a fork and bake on the bottom level of the oven in ca. 440° F (225° C) for about 50 minutes. Let the bread cool down under a cloth.

I hope your bread will taste as great as it does in Finland! And sorry about my lack of proper baking terminology in English...

Kotimurikka - The Corner of the Home

by Sargit Sohlberg Warriner

© Sargit Warriner, 2013

Welcoming Spring In Helsinki with Sima and Tippaleipä

I arrived in Helsinki a few days before this year's Vappu May Day festivities began. My friend Majlis greeted me with a wish for "Iloista Vappua" (Happy Vappu). I heard the same greetings repeated on the streets and on streetcars when friends parted. The grocery stores were full of customers shopping for the holiday and bakery shelves were stocked with boxes of traditional tippaleipä to be enjoyed at Vappu. Tippaleipä is similar to an American funnel cake and is made from pastry dough that is piped into the shape of a bird's nest and then deep-fried. Its shape and color did look something like the real bird's nest I spied on a tree branch outside my friend's apartment.

It had been a long, cold and snowy winter in Finland. My friends remembered last year's unusually balmy weather during the first week of May and were keeping an eye on the weather forecast for the upcoming Vappu. We hoped for sunny skies for a couple days to encourage early spring flowers to appear. With enough green grass, families would be able to picnic in city parks on the morning of Vappu.

I wondered about the beginnings of Helsinki's Vappu May Day celebration. Looking into the origin of the celebration of the day in Finland I discovered that it is the coming together of various celebrations, from the medieval religious feast of St. Walburgis (Valborg in Swedish and Vappu in Finnish) to 19th century university students celebrating the beginning of spring and the end of the academic year. Well, I thought, who was St. Walburgis? She was a young, aristocratic Englishwoman who went to Germany with her brother to do missionary work and stayed on as a nun. She became the director of the convent in Heidenheim where she died in 780. Several miracles were attributed to her and she was raised to sainthood on the first of May, which also became her name day, when her bones were transferred to a rocky niche in the city of Eichstätt.

In his book on folk beliefs and the seasons, *Vuotuinen ajantieto*, author Kustaa Vilkkuna notes that Finns have celebrated St. Walburgis' name day on May 1 since the Middle Ages. Vilkkuna describes how important a day of celebration was for an agricultural society when lakes and rivers had only started to thaw from the long winter. The weather may still have been cold and snow may still have been on the ground but it was now time to get sheep and cows out from the barns. However, certain work activities were discouraged on Sundays and on holidays like Vappu. Vilkkuna writes that there was a lingering belief that, "a farmer should not work in the fields on the first of May because bad luck will follow him during the crop growing season. Fishermen should not go fishing because they will lose their luck at catching fish".

Modern Vappu was first celebrated among university students rejoicing in spring and commemorating the end of the academic year. On May 1, university students wore their white student caps while out carousing in



Top photo: Vappu celebration in Helsinki around 1900. Bottom photo: a modern Vappu celebration. Photo credit: Helsinki City Museum.

the streets. The older photo, taken sometime around 1900, shows throngs of students strolling on Esplanade proudly wearing their white hats among the horses and carriages. In 1932, some fun-loving university students set a white cap on the head of the statue of Havis Amanda on the Market Square. This event became a popular spectacle year after year. A crowd would gather around the fountain at midnight on the night before May 1 to watch students climb the fine figure of Havis Amanda. Finally someone gets high enough to crown Amanda with a white cap and all the students in the crowd also put their white cap on. The celebration of spring "officially" started.

However, over the years the authorities became concerned about the stability of the statue. Today several students are hoisted up by crane to put the white cap on Amanda at six a clock on the Eve of Vappu, watched by many hundreds of spectators. It is surely safer for both the statue and the students, but it was probably not as exciting as watching previous generations of students trying to climb up the slippery statue and occasionally falling off into the fountain full of water.

Later in the evening my friends and I attended a concert of the Helsinki University Men's Choir performed at the university. All members of the audience were given a complimentary glass of champagne. At the concert we learned that the most popular song performed by a male choir was "Finlandia". Yes, the concert ended with the song and we raised our champagne glasses!

Back at my friend Majlis' house, she served us tippaleipä and sima, the traditional sweet sparkling fermented drink traditionally enjoyed at Vappu. I asked her why she had chosen that particular brand. Her choice was purely based on the container. It was sold in a plastic bottle which was lighter for her to carry than glass bottles. However, we agreed that the best sima is a homemade version. When I was a child, I remember visiting friends or relatives on the Eve of Vappu. For the occasion my parents would bring over a few bottles of my mother's homemade sima with plenty of plump raisins floating at the top of the bottle.

On the day of Vappu we strolled around in the Esplanade Park in the city center. We saw young people dressed in carnival outfits and there were pinwheels for children and huge balloons for sale, a tradition since 1920 (see photo taken in the 1970s). Once in a while a balloon escaped from its owner's hands and floated up to the sunny sky. In my childhood I also lost a couple of balloons and it was always a big disappointment. I was very picky when I chose my balloon: it had to be red and no other color would do.

Majlis and I could hear music behind us when we sat down on the bench at Esplanade. People had smiles on their faces and picnic baskets were full of tippaleipä and sima. Vappu Day was sunny and the first crocuses were blooming. The celebration of spring was in full swing.

Comments on the Founding Documents Of Finland and the USA

by **Bill Lagerroos** © Bill Lagerroos, 2013
Comments, questions: email Bill at walagerr@facstaff.wisc.edu



From the Finnish Constitution:

Section 14 Electoral and participatory rights

(1) Every Finnish citizen who has reached eighteen years of age has the right to vote in national elections and referendums. Specific provisions in this Constitution shall govern the eligibility to stand for office in national elections.

(2) Every Finnish citizen and every foreigner permanently resident in Finland, having attained eighteen years of age, has the right to vote in municipal elections and municipal referendums, as provided by an Act. Provisions on the right to otherwise participate in municipal government are laid down by an Act.

(3) The public authorities shall promote the opportunities for the individual to participate in societal activity and to influence the decisions that concern him or her.

Section 16 Educational rights

(1) Everyone has the right to basic education free of charge. Provisions on the duty to receive education are laid down by an Act.

(2) The public authorities shall, as provided in more detail by an Act, guarantee for everyone equal opportunity to receive other educational services in accordance with their ability and special needs, as well as the opportunity to develop themselves without being prevented by economic hardship.

(3) The freedom of science, the arts and higher education is guaranteed.

Section 19 The right to social security

(1) Those who cannot obtain the means necessary for a life of dignity have the right to receive indispensable subsistence and care.

(2) Everyone shall be guaranteed by an Act the right to basic subsistence in the event of unemployment, illness, and disability and during old age as well as at the birth of a child or the loss of a provider.

(3) The public authorities shall guarantee for everyone, as provided in more detail by an Act, adequate social, health and medical services and promote the health of the population. Moreover, the public authorities shall support families and others responsible for providing for children so that they have the ability to ensure the wellbeing and personal development of the children.

(4) The public authorities shall promote the right of everyone to housing and the opportunity to arrange their own housing.

From the Introduction to the US Declaration of Independence:

We hold these truths to be self evident - that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness.

In this column I will compare some of the language in the founding documents of Finland and the USA - in the Finnish Constitution, and in an often quoted phrase in the Declaration of Independence. I pay mind to the inclusiveness of Finland's document, and notes that the US Constitution differs on this idea. I also wonder just how well the phrase "the pursuit of happiness" has turned out for the citizens here in the US.

To start with, I find striking the inclusive language in sections 14, 16, and 19 from the Finnish Constitution.

Everyone can vote. There is value in the growth and development of all children. There is support for all those in need, when young, when unable to care for themselves throughout life, and when of considerable age. Education and medical care are free and available to all. Special needs are supported, as well as the opportunity for development of talent and skills. In addition there is a concern for the health of the overall population.

I'm also attracted to, intrigued by, these words because they strike me as assertive. They indicate the attitudinal approach Finland will take as it deals with these issues. I will go a step further and suggest, although with little to actually back me up, that there was a "back of the mind" notion - someone writing these words felt that the smarter and the healthier the nation of Finland is, the better off Finland will be as a nation. "More power to us."

These sections, 14, 16 and 19, are analogous to articles in the US Bill of Rights, or the constitution's first ten amendments, where a number of citizen rights is described. But while the U.S. first amendment guarantees freedom of religion, speech, press, the right to assemble, and the right to petition the government, remaining bill items deal with guarantees against abusive treatment when dealing with the law - search warrants, fair trial rights, excessive bails and punishments, etc. In other words, they speak more in terms of the bad things, than they speak of bad things the government cannot do, rather than laying out a positive plan.

In 18 sections of the Finnish Constitution, 6 through 23, freedoms of people are laid out more extensively than they are in the US Bill of Rights. In section 14, in addition to all citizens getting the right to vote, foreigners permanently residing in Finland are allowed to vote in municipal elections and referendums. Freedom of movement throughout the country, the right to privacy, freedom of religion and conscience, access to information, of assembly, the right to work - all these, and others, are guaranteed.

Consider the right to vote in the US - compared to outright inclusiveness in Finland, US voting rights history looks like a series of amendments that have enabled voting for more and more segments of the population. Gradually, race (as well as the fact that one might once have been a slave), gender, residence in the District of Columbia, not being of a certain age, or being tax-delinquent, were eliminated from the list of reasons why people could not vote.

While this could be said to be more and more liberating over time as conditions changed since the Civil War, the US is now facing other "right to vote" issues. Recently states have been crafting laws that make it harder to vote. Lines are growing longer, there are fewer hours during which to vote, there are fewer hours and days during which one can vote early, and it is harder to get a "valid identification" for both registration and actual voting. Thirty states are considering or have passed 80 laws which result in these restrictions. These laws, enacted primarily to prevent fraudulent voting, or to ensure that people are voting within their appropriate district, basically add up to a hodge podge, because they are different for various states.

Coincidentally, as I started to work with this article, Congressman Mark Pocan, from Wisconsin, introduced an amendment that could turn this all around. It guarantees the right to vote for all. This would be the starting premise. Should this be ratified, the onus will be on state law crafters to be careful about how they go about restricting voting. New laws will have to be built with the notion of "just how do we do this so we can ensure that as many as possible will be able to vote conveniently instead of being severely inconvenienced during their attempts to vote?"

We might also find it interesting that voting is a universal right not only in Finland but in such places as Japan, Afghanistan, Iraq, and Germany, especially after World War 2.

Life, Liberty, and the Pursuit of Happiness

US citizens know this string of words well. They appear in the country's Declaration of Independence, which protested how King George treated the American colonists as subjects who could be taxed arbitrarily and who were not allowed to enact laws and form a government responsive to the needs of the colonists. The full list of grievances is long; and no resolution for their complaints was forthcoming. Enough time had passed. The colonists were readying themselves to declare themselves independent, a nation no longer under British rule.

But today these words have greater nuance for citizens, especially immigrants, than just the associations with the Revolutionary War. They are consistent with the "American Dream" - the chance for a better life, the chance for many, including Finns, for a job, a home, perhaps a farm, self-sufficiency. Here, newcomers to this land could work towards these goals.

But a different perspective comes from other folks, also US citizens, who refer to these same words and argue against paying taxes. "America was founded with the vision of opportunity. And my forebears, and then I, worked hard, built up a set of goods and fortune, and now I want to protect it. Why should I vote for higher taxes, even if I can easily afford it? My forefathers came here for a better life and I have lived mine in that same spirit. What I have earned is mine." Legislatively, a notion with perhaps similar rationale has worked its way to the point where we now have rules that enable corporate profits earned in the US to be placed in foreign investments with little, if any, tax liability to the company. A link describing the extensiveness of this practice is below.

And here's where we go back to Finland. Yes, taxes are higher there. Nonetheless, people seem to live well with them, and accept them. How come? Is it related to their founding documents, where basic education is free for all and higher education is relatively inexpensive for those who qualify, where health care is available for all, where one does not find it difficult to vote? (And where overall voter turnout is high - 70% in parliamentary elections since 1909.) Could there be an overall sense, even if it is rarely articulated, even if it is only assented to without ever being articulated, that somehow everyone does okay there, if not better, because of what "we get back for our taxes?"

Who should write rules for today?

The entire public, or those who have earned money by the rules that have been written and want to keep it? Is it a crime to support people who have earned money "legally" and want to keep it? Does pursuing happiness have to be done at the expense of others, people who could benefit by those paying higher taxes? Do we see a richer society because money goes into better parks, libraries, educations, and health care? How should a nation value preserving the right of folks to stash dollars in far away places where their tax bill is low at most?

I don't know what goes into the thinking that results in historical and legal and famous documents like constitutions and declarations. I can understand that the US constitution, written in the 18th century, would only allow voting for landowners, and that the amendments were responses to historical events.

It is still a wonderment (for me), however, that I neither know nor understand the people who wrote all that inclusivity into the Finnish constitution. Just what kind of historical events prompted a constitution that includes such generous rights to all its citizens? Perhaps a reader, or a reader who knows someone, can help.

Memorial Day, 2013: at last, spring seems to be creeping into the Lake Superior country. Most of the snow—but not all—has melted around Tikkasen Järvi (well, it’s actually a pond, not a lake—but I allow myself moments of exaggeration!). I sit by the pond in the cool sunshine and play my mandolin to celebrate the tiny leaves feathering out on the poplars, birches, and maples. And to observe the flowering of daffodils planted long ago by the womenfolk in my life who have gone to the ancestors.

Meanwhile, all afternoon, the sound of semi-automatic gunfire has been echoing on the hillside, punctuated by explosions. I was sure that Lutheran terrorists were fighting off teams of Special Ops commandos, but when I ventured cautiously down to the highway to view the carnage, there was nothing to see but a few cars peacefully passing. Perhaps just the neighbor boys having militia training.

Now it sounds like the war games have broken off for the evening, and I can hear the white-throated sparrows singing. Yesterday, I saw a coyote behind my log pile, and I was fascinated by the way its coloring blended in with the forest behind it. “Ugly animal!” someone said when I mentioned it.

Oh, well.

But then there’s that log pile. Delivered by a logger early last summer, and dumped in front of the house instead of back by the wood shed. Not that I mind looking at it. For some reason, I take pleasure in a big pile of hardwood logs. After a life of sedentary work, I find that there’s great satisfaction in sawing up those logs and splitting the wood by hand with a 14-pound splitting maul. Perhaps it’s because my father gave me the maul 20 years ago, and it’s a tool that even fumble-fingered me can handle. No, I exaggerate again—I can use a 3/8 inch open-end wrench to replace a shear pin in my snowblower when necessary.

But those logs! Once the wood is cut and split, I have to get it back to the woodshed—so I have a utility yard wagon rated at 1,000 pounds. When I have loaded the wood, and pulled it by hand the 20 or so yards up the slight slope and into the woodshed, and have then stacked it, I no longer regret that my “bionic” hip joint forbids the daily 5K jogging of my earlier life.

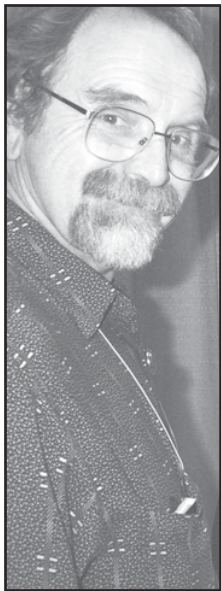
Every year, when the log pile is gone, or when the woodshed is full, I feel a sense of loss. This is new for me—the original lazybones! So far I haven’t been able to transfer the energy that seems to arise naturally when I go to the log pile. There are many other tasks that could be substituted for cutting firewood, but they haven’t struck my fancy. Not like a pile of logs does.

So I’ve been cutting, splitting, and hauling wood an hour or so daily, as a way of coping with my show about the 1913 Copper Strike. When my back is aching from running the saw, or from bending over to throw chunks of wood out of the way, I’ve been thinking about those immigrant trammers whose job it was to shovel the dynamited ore by hand into the tram cars. When I check that pile to make sure that a log isn’t about to roll down on top of me, I think about them trying to sense if there was going to be a rock blast, or a loose boulder falling out of the “back”, or a timber about to crack. As I pull that wagon full of hardwood, I think about them pushing those tram cars out to the main shaft of the mine.

And, of course, they weren’t out in the sunshine and fresh air. They were thousands of feet underground. In the dark, and not for an hour, but nine, ten, twelve hours underground. No wonder they were frustrated at knowing that out in Butte, men were making \$3.50 per eight-hour day for that work, but here they were paid \$2.50 for a day considerably longer. And knowing that

Music, Etc.

with Oren Tikkanen © Oren Tikkanen, 2013



Besides writing music columns for New World Finn, Oren has produced numerous recordings of Finnish American music. He also performs regularly on mandolin, guitar, and bass with various bands.

Tripping Over History



Italian Hall Tragedy Memorial

the Upper Michigan iron mines had already gone to the eight-hour day.

I really knew nothing about labor history when I started this project. It was a topic rarely discussed here in the Copper Country when I was growing up. The 1913 Strike and the Italian Hall Tragedy were sort of like “politics and religion”: subjects that nice people didn’t mention.

I have still only scratched the surface, but even scratching has deepened my understanding of this remote scrap of country that I call home. When I was a kid out in Number Four Location, Kearsarge, my chums and I rambled all around the old mining sites, happily toting our Daisy BB guns, and pretending that we were soldiers or cowboys. I didn’t know that in 1913, “real” soldiers had ransacked some of those houses, looking for “real” guns, and sometimes beating the legs of housewives with the flats of their bayonets if they weren’t cooperative.

I used to ride my bike over the hill through Centennial Heights to go watch films in which the US Cavalry would save the day. Nobody ever told me that the National Guard Cavalry regularly thundered through the Heights to break up strike demonstrations. Nobody mentioned the women who stood up to those cavalrymen, and when they were called “whores”, were willing to fight back with their brooms against the swinging cavalry sabers.

I had no idea that on Labor Day, 1913, a fourteen-year-old girl was shot in the head on a whim by a mine guard on the streets of Kearsarge/Wolverine.

In the summer of 1960, I was ejected from a record hop at the Calumet Eagles’ Hall because the hired guard mistakenly thought I was the one who threw a firecracker out the window. I argued with him on the staircase before eventually giving up and going home. I was ignorant, completely clueless, about the original name of that hall at 7th and Elm in Calumet. Seventy-four people had died in that stairwell, 59 of them children, 50 of them from Finnish-speaking homes. All I knew was that I did not throw the firecracker.

Now, when I go to meetings at the 100-year-old Colosseum to discuss the upcoming Finnfest dances there, I’m aware

that before a hockey game was ever played under that roof, 8,000 people jammed in to hear the inflammatory anti-union speeches of a Citizens’ Alliance rally, 14 days before the Italian Hall disaster.

When I meet tomorrow with one of my radio show cast members at the Fifth and Elm Coffehouse to look at the script, I’ll be about 25 yards from the Calumet Village Hall/Calumet Theatre building, where the hired Waddell-Mahon strikebreakers took turns beating Ben Goggia from the Western Federation of Miners in the police department cell.

And on June 20th, when we put on our (non-broadcast) stage version of the Red Metal Radio Show for a Finnfest audience, we’ll be in that building, to which the Italian Hall victims’ bodies were taken, because there was no morgue large enough.

As I say, I’ve only scratched the surface, but those scratches are deep enough that I can hardly take a step around here without tripping over the history.

I suppose it’s the same everywhere. Anyplace that humans have lived has a thick layer of stories and experience, and we can skate unthinkingly on the surface, or we can dig a little into the fascinating strata underfoot. And if we dig, we may find clues as to why we keep tripping at certain places.

At any rate, if you’re coming to Finn Fest 2013, I bid you welcome to my corner of the world. Maybe we’ll run across each other.

Who knows? Maybe my woodshed will be filled up by then.

A View From Finland – Essays
by Enrique Tessieri
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Enrique Tessieri writes about Finnish identity and life in Finland for the New World Finn. He has written on a wide range of subjects for many publications - Buenos Aires Herald, Apu magazine, City Magazine Helsinki, Kotimaa, Finland Bridge and others. Enrique graduated from American and Finnish colleges, and has worked as a journalist (print and radio) in North America, South America, and Europe. You can read his blog at <http://nemoo.wordpress.com>



Too Little Diversity

Finland is still far from regaining its former political composure after the April 2011 elections, which saw the right-wing populist Finns Party win a historic election victory by becoming the country’s third-largest political force in parliament after the National Coalition Party and the Social Democrats. Compared to the elections before 2011, the number of Finns Party MPs rose from five in 2007 to an astonishing 39.

Many political observers have wondered how an anti-EU, anti-immigration and especially anti-Islam party can become a major political force in Finland in only four years. My guess is the following: Our lack of cultural diversity.

Finland’s foreign population totals today about 4% of the population. It is still too small to make a dent on national politics.

Certainly there are other factors at play that helped the Finns Party to win the last parliamentary elections. There’s the euro crisis and the deep recession, which have helped far right and right-wing populist parties to see unprecedented growth in today’s Europe. Even so, if Finland had larger ethnic and religious minorities, the result of the 2011 election would have been different.

Our large Finnish American and Finnish Canadian expatriate communities abroad are good examples how diversity has not only enriched Finnish culture but made it stronger.

One of the big debates going on in Finland is how our ever-growing immigrant population will change our country demographically and culturally. While we don’t have a precise answer to such questions because the future rarely reveals itself to us, the only matter we can say with some certainty is that our population will change in the next two decades.

Finland’s age structure will see the biggest change, when the number of over-64-year-olds will soar by 941,000 to 1.639 million people, according to Statistics Finland. Likewise, our labor force will shrink by an estimated

600,000 people in about 25 years. Pekka Myskylä of Statistics Finland sees our foreign population growing to 16% of the total population by 2057.

Due to these demographic realities, I see the rise of any anti-immigration party like the Finns Party as a direct threat. How can we encourage people to move to this part of Europe let alone ask them to integrate into our society if we are intolerant of newcomers?

We must remember that no society is perfect, not even those that claim to be “near-homogenous,” like Finland once was. Since no society is perfect, never mind one that is culturally diverse, countries like Canada and Australia offer us good models on how we can reap synergies and growth from cultural diversity.

Despite the many challenges we face, I’m confident that Finland will succeed at meeting its demographic challenges in this century thanks to our Nordic values, which are based on acceptance, respect and equal opportunities.

Section 6 of the Finnish Constitution states: “Everyone is equal before the law. No one shall, without an acceptable reason, be treated differently from other persons on the ground of sex, age, origin, language, religion, conviction, opinion, health, disability or other reason that concerns his or her person.”

If a Martian were to land in Finland today, he, she or it would immediately enjoy Nordic social equality and acceptance.

Going back to the Finnish municipal elections of October, one disappointing factor was that anti-immigration candidates on the Finns Party ticket attracted a generous amount of votes. MP Jussi Halla-aho of Helsinki got 6,026, while Olli Immonen of Oulu attracted 1,270.

If I have a concern about where Finland is heading today, it is how some are trying to profit political by fueling suspicion of the outside world, against immigrants and visible minorities. Fortunately, these type of groups are still a minority in Finland even if they are very active and vocal one.

Finland’s social and economic life savior in this century is not keeping Finland “white” but promoting culturally diversity together with our noble Nordic democratic welfare state values. If we fail in the task, our society risks becoming ever-polarized. The same Civil Rights Movements we saw in the United States during the 1950s and 1960s will emerge in Finland and Europe.

You may ask, kind reader, why I write about racism and social exclusion in this column. The answer is simple: Because it affects me and those I care about. I should know because I used to live marginalized from this society for decades.

I didn’t live marginalized because I was maladapted but because I was so well-adapted.

It is a paradox, but the very matters that I respected and admired most about Finland when I lived in the United States, were the very things that marginalized and excluded me from this society for so long.



Too Much Diversity?

Photographers, Karoline Hjorth and Riitta Ikonen have come up with something truly peculiar and special, in their photo series **Eyes As Big As Plates**. Their subjects are old, super serious and Finnish, all while wearing ridiculous “organic” head pieces and attire...

<http://fullym.com/old-finnish-people-with-things-on-their-heads-amazing-photo-series/>



“Why did your parents come to America?” I asked an old Finnish woman. “They thought the streets were paved with gold,” she said, shaking her head at their stupidity.

They were not stupid. Capitalists recruiters promised free land to immigrants so it is not surprising they believed that in America the streets must be paved with gold. The capitalists were offering land that had not yet been wrested from the Indians, the best of which would end up being owned by the capitalists, especially the mineral lands.

The capitalists wanted cheap labor that would be docile (unlike the Irish immigrants) but not servile (like the recently freed slaves.) Charles Loring Brace, who had seen Finnish copper miners at work in Norway, reported that Finns were “a good race of miners”—industrious, pious and sober.

American Racial Hierarchy

The upper class in America believed in a hierarchy of races, in which they ranked European stocks as well as Africans and Asians. When Finns—classified as a docile race— became activists in labor organization it must have seemed as bizarre as if the oxen that were pulling the plough began to talk, threatened rebellion and tried to gore them with their horns.

The capitalists were not interested in the oxen’s grievances. Oxen must be docile. Under no circumstances did masters listen to their beasts of burden. They especially did not talk to oxen who organized themselves into unions. They simply reclassified the breed as unsuitable for work.

Maintaining Corporate Power

By 1900 industrial capitalists in Europe and America had achieved greater power than any ruling class in history. In the United States they acquired their vast wealth through the appropriation of Indian mineral and timber lands, worked with immigrant labor. Finns worked in both mining and lumber across the American midwest and west from the 1870s onward. Industrial capitalists routinely controlled labor with military force, both the national guard and the army. They also took direct action against labor organizations with private police and spies, professional strikebreakers and organized citizen vigilantes. In 1894 vigilante groups were legitimized by the Immigration Restriction League organized by Boston capitalists. IRL propaganda blamed immigrants as the cause of America’s social ills. Samuel Gompers, head of the American Federation of Labor, agreed. Immigrant labor kept the wages of American-born workers low because immigrants were “willing” to work for starvation wages, he said. Officially the AFL organized African Americans but in practice it did not. Corporations used African Americans and immigrants—unorganized and often unemployed—to break strikes.

The General Strike

The Industrial Workers of the World was created in 1905 to organize immigrant and African American workers alongside native-born Americans into One Big Union. The IWW was radical and threatening because it challenged both class and racial/ethnic hierarchy. Its goal was human dignity. It planned to achieve its ends through the general strike.

European socialists did not advocate violence if peaceable change was possible. The general strike won electoral reform in Belgium, Austria, and Sweden. Most spectacularly, Finns won universal suffrage and the full political rights for women with a general strike, in 1905.

Finns in the Industrial Workers of the World

By Lynn Maria Laitala
©Lynn Maria Laitala, 2013

Part 3. Finns In The Industrial Wars of the United States



Matti Ahonen and Amanda Iljana
The life of a IWW organizer:
In 1916, Matti Ahonen, who had come to America with the dream of liberty and prosperity, was living in Winton, Minnesota, not far from the Canadian border. From 1907 he had traveled with the IWW as it organized mill workers and timber fellers in Weyerhaeuser lumber operations. He had worked with copper, iron, and coal miners in the Midwest and the West. Then, in 1913, Matti met Amanda Iljana when he was organizing threshing crews in South Dakota. They settled in Winton where Matti continued to organize woods workers. In 1917 Matti Ahonen went into hiding, hunted by federal authorities.

Rural Socialism

The Finnish socialist party developed within the temperance movement. The majority of socialists were agrarians: in the first election of 1907 the Finnish Social Democratic Party received a higher percentage of the rural vote than the urban vote.

Matti Ahonen and his three brothers were activists in the 1905 general strike in Finland. In addition to electoral reform, they advocated equitable redistribution of the land. When their land-owning father disowned them for their politics, they followed relatives to America. They could not imagine that on the voyage

across the Atlantic they would somehow be transformed into oxen.

Streets Filled with Ore Dust

The brothers arrived on the Iron Range of Minnesota in 1907 in time to participate in a strike against the Oliver Mining Company which erupted when the company fired 200 union workers. The strike notice was issued in the name of the Minnesota district of the Western Federation of Miners and read: “Strike but no violence.” Strikers numbered between ten and sixteen thousand. A majority of the strikers—as many as three-fourths—were Finns. The others were mainly Slavs and Italians.

The strike was relatively peaceful. Historian Neil Betten believes that part of the reason there was little violence was because there was not an anti-union vigilante group on Minnesota’s iron range. The strike was broken when US Steel brought in immigrant strike-breakers.

That is when Matti Ahonen became an organizer for the Industrial Workers of the World. As an agrarian socialist he directed his energy into organizing migrant labor, the most powerless and worst treated workers of all. Matti worked with harvesters across the central plains and in the Pacific Northwest. He had volunteered in the Industrial Wars of the United States.

The Industrial Wars

Historians date the Industrial Wars from 1877, the end of the military occupation in the South, into the 1920s, when Federal Troops and the National Guard were called in to break strikes. In the West, the Industrial Wars were conducted side by side with the Plains Wars by the same military personnel until the last Indian “battle” occurred in 1890 at Wounded Knee, South Dakota.

Finns in the Industrial Wars

Finns witnessed or participated in all the great battles in the Industrial Wars. Finns were living in western Pennsylvania and Ohio during the first great battle, the Great Railroad Strike of 1877. Even earlier, Finnish miners were among the strikers at Calumet and Hecla in the Upper Peninsula of Michigan in 1872 when the company called in Federal Troops to suppress the strike. As far as I can determine, it was the first use of the federal military in a labor dispute. The owners of Calumet and Hecla were politically well-connected.

Finnish miners were living in caves in Rock Springs, Wyoming, in 1885 when Federal Troops were called in to protect the Union Pacific Railroad as American-born workers massacred Chinese workers.

Finns worked for the Northern Pacific railroad in 1894 when the army was called out to suppress the Pullman Strike and to protect trains filled with strikebreakers. Finns were among the miners who coordinated strikes with the Pullman Strike along the Northern Pacific Route. Finns were in Coeur d’Alene, Idaho, when mine owners and the governor took advantage of the

presence of Federal Troops in an attempt to destroy the Western Federation of Miners and Finns were among the 1000 miners rounded up in mass arrests in 1899.

Finns Flee Russian Oppression

Finnish immigration to the United States rose that year after Nicolay Brobrikov, Russian Governor General of Finland, signed the February Manifesto suspending Finland’s constitutional rights. Finnish men fled to the United States where 60 of them died in a coal mine explosion in Scofield, Utah—for which they were blamed.

Finnish Strikebreakers

New immigrant Finns were imported as strikebreakers at Telluride, Colorado, in 1901. When one of them, John Barthell, learned that he was being used as a strikebreaker he faced company gunmen and shouted in English, “You are under arrest.” The company gunmen shot him dead. Striking miners returned fire. Governor Peabody requested Federal troops but President Roosevelt ordered a federal inquiry into the dispute which determined that federal troops were unnecessary.

Finns Flee the Russian Draft

In 1901 Brobrikov abolished the Finnish army and in 1902 he began drafting Finnish men directly into the Russian army. More Finns fled to America.

In 1902, corporate mining interests in Colorado set out to crush the Western Federation of Miners (WFM), beginning a civil war in which thirty men were killed in Cripple Creek.

One of the Telluride owners, Henry Lee Higginson—also an owner of Calumet and Hecla—made a personal request to fellow Harvard alumni President Roosevelt to send troops. Roosevelt again refused so Higginson funded deployment of the Colorado National Guard, Bill Haywood, then Secretary of the Western Federation of Miners, asked for federal military aid to protect workers who had been arrested and threatened with deportation. Roosevelt again responded that the federal government lacked sufficient cause to intervene.

Calumet to Ludlow

Finns comprised the largest group of strikers in the 1913 strike at Calumet and Hecla when the National Guard was called in.

Finnish miners were working for the Rockefeller-owned Colorado Fuel and Iron Company in Ludlow, Colorado in 1914 when the National Guard massacred miners, women and children. John D Rockefeller, Jr. then asked President Wilson to deploy Federal Troops. Wilson asked Rockefeller to negotiate with striking miners. When Rockefeller refused to negotiate Wilson sent in the troops.

In 1916 Matti Ahonen was among IWW members participating in another strike against US Steel on Minnesota’s Iron Range. He was living in Winton, Minnesota, which, in addition to the Lucky Boy Mine, was home to loggers and mill-workers employed by Weyerhaeuser interests.

The Lumber Industry

The IWW was even stronger among Finnish immigrants in the lumber industry than in the mining industry. By 1905 lumber baron Frederick Weyerhaeuser controlled the timber industry from Minnesota to the Pacific Northwest, on lands that were originally part of the Northern Pacific land grant. Weyerhaeuser companies recruited Swedish and Finnish immigrants as skilled woods-workers. The conditions that the loggers endured were notoriously bad; there was no compensation for accidents that maimed or killed, and the death rate was second only to that of the mines. The IWW aggressively organized lumber workers. In 1912 it organized lumber towns into industrial unions, including wood choppers, game wardens, mill workers, cooks, bartenders, laundry women and maids. In 1912, a month after the industrial union was organized in Grays Harbor, Washington, lumber workers—including a large number of Finns— struck the Weyerhaeuser mills. The strike spread to Hoquiam and Aberdeen and AF of L workers struck in sympathy with the mill workers. The companies used citizen vigilantes to attack strikers. Two hundred “special police” loaded strikers on boxcars and shipped them out



Iron Ore Underground Miner on the Mesabi Range in Minnesota

of town. Other strikers fled during a month of violence against the IWW by vigilantes. Police acknowledged that the vigilante violence was in violation of the law but refused to prosecute.

Direct Action

In March of 1912, the Anaconda Mining Company in Butte, Montana, fired 500 Finnish workers without warning. The Butte Miners Union voted not to strike in solidarity with the Finns on the grounds that the Finns advocated direct action. Union leaders called the Finns “transient hoodlums.”

The Butte Finns had been radicalized. Socialists did not advocate violence where peaceful change was possible. Their experience in the Industrial Wars convinced them that peaceful change was not possible.

Socialist Split

In 1912 the IWW and the Socialist Party of America parted ways over tactics. IWW leader Bill Haywood maintained that the political process was so corrupted by money that the ballot offered no protection for the working class: only direct action—strikes—would succeed. IWW co-founder Eugene Debs, Socialist Party candidate for president, attacked direct action as reactionary rather than revolutionary. He recommended that the Socialist Party put itself on record “against sabotage and every other form of violence and destructiveness suggested by what is known as ‘direct action.’” The IWW paper *Solidarity* responded that sabotage “was not a principle of the IWW, and Comrade Debs knows it.” It reminded Debs that when he led the American Railway Union he had used direct action and sabotage, and preached the value of those tactics when the members of the ARU burned railway cars during the great Pullman strike.

The rift between the Socialist Party and the IWW divided Finnish immigrant socialists. In 1914, 3000 supporters of the IWW resigned or were expelled from the Finnish Socialist Federation.

As socialists debated strategies of political action and direct action, capitalists continued to use both forms of power to keep wages low, hours long, conditions unsanitary and unsafe. While socialists debated the morality of sabotaging property, companies escalated the use of armed force against their employees.

IWW Success in 1912

In the spring of 1912 IWW loggers and mill workers on Puget Sound successfully struck for beds with spring, mattresses and clean blankets. It was a great victory, even as other strikes in the Pacific Northwest were defeated by vigilante violence and deportations.

In 1912 the IWW won a significant victory in Lawrence, Massachusetts. These were alarming developments. Socialism was also on the rise in England. One army officer expressed a sentiment common among upper classes:

Personally, I think there must be a war between [Britain] and Germany sooner or later, and it had better come sooner. A good big war might do a lot of good in killing Socialist nonsense and would probably put a stop to all this labor unrest.

Democracy vs. the Money Power

In 1912 most Americans believed that the nation’s troubles were caused by capitalists rather than than by immigrants. The four major candidates—Republican incumbent William Howard Taft, Progressive challenger Theodore Roosevelt, Democratic nominee Wilson and Socialist Eugene Debs—all campaigned against “The Money Power.”

War Destroys International Socialism

By 1914 Europe was at war. It worked as the English army officer predicted. The German Socialist Party had more than 100 members in Parliament when Germany declared war but only one had the courage to protest. The same was true of the socialists in France. National allegiance destroyed international socialism.

America Declares War...

When the war began in Europe no one anticipated the horror of industrial

warfare that killed 5000 to 50000 men a day. The horrors were well known in 1916 and Woodrow Wilson won re-election campaigning on the slogan “He Kept Us Out of War.” Wilson waited to declare war until April of 1917. In his war proclamation, Wilson defined aliens and undesirable immigrants—union members and labor radicals—as a clear and present danger greater than that of the German empire.

Against Socialists

That Wilson issued his declaration of war against Germany primarily for domestic reasons is suggested by his request to Congress—16 months earlier—for legislation to suppress dissent. In his State of the Union address of December 7, 1915, Wilson said:

There are citizens of the United States ... who have poured the poison of disloyalty into the very arteries of our national life; who have sought to bring the authority and good name of our Government into contempt ... to destroy our industries ... and to debase our politics to the uses of foreign intrigue.... [W]e are without adequate federal laws.... I am urging you to do nothing less than save the honor and self-respect of the nation. Such creatures of passion, disloyalty, and anarchy must be crushed out.

Congress refused to grant Wilson his legislation.

The day before he asked Congress for the declaration of war, Wilson told Frank S. Cobb of the *New York World*:

Once lead this country into war ... and they'll forget there ever was such a thing as tolerance. To fight you must be brutal and ruthless, and the spirit of ruthless brutality will enter into every fibre of our national life, infecting Congress, the courts, the policeman on the beat, the man on the street. Conformity would be the only virtue ... and every man who refused to conform would have to pay the penalty.'

The Espionage Act

Following the declaration of war Congress granted Wilson the powers that it had previously denied him with repressive legislation known the Espionage Act. Wilson protested that Congress had omitted his request for censorship of the press: “Authority to exercise censorship over the press ... is absolutely necessary to the public safety,” he said.

The Espionage Act was intended to silence opposition to the war. One provision made it a crime to willfully obstruct the recruiting for the military, punishable by a maximum fine of \$10,000 or by imprisonment for not more than 20 years or both. The Postmaster General was granted the authority to impound or to refuse to mail publications that he determined to be in violation of its prohibitions, that is, publications with anti-war messages. In the next few years approximately 2,000 people were prosecuted under the Espionage Act, not for espionage; only for speaking or writing against the war. About 900 people were sent to prison.

The War on Socialism

Wilson geared up for the war on radical labor faster than for the war against Germany. A week after war was declared Wilson established the Committee for Public Information, headed by George Creel who created the first modern mass propaganda machine. Creel accomplished Wilson’s goal of controlling the American press which printed its manufactured stories of German atrocities and war crimes and demonized anti-war sentiment.

The first US offensive was against German Americans. German immigrants comprised the largest group of socialists in the United States.

Wilson also used his declaration of war to justify unprecedented federal military intervention in labor conflicts, using Federal troops to guard industrial plants and suppress labor organizations.

A War Against Aliens

The Wilson administration distinguished between “American” and alien



Blessed are the Peacemakers by George Bellows
First published in *The Masses* in 1917.

Anti-war cartoon depicting Jesus with a halo in prison stripes alongside a list of his seditious crimes: “This man subjected himself to imprisonment and probably to being shot or hanged. The prisoner used language tending to discourage men from enlisting in the United States Army. It is proven and indeed admitted that among his incendiary statements were – ‘Thou shalt not kill,’ and ‘Blessed are the peacemakers.’”

strikebreakers and accepted housing and other gratuities from companies that called the army in to break their strikes.

Military Surveillance of Labor

The Foreign Influence Branch of the Army Military Intelligence Division, was created in May 1917 to monitor the activities of radical labor groups. Other organizations that conducted domestic intelligence included the U.S. Secret Service, the Bureau of Investigation (later the FBI), the War Trade Intelligence Board; the Department of Labor and the Plant Protection Service. Members of a vigilante group, The American Protective League, were given badges that read “Auxiliary to the United States Department of Justice.

By the end of 1917, the Labor, Justice and War departments were all in a state of preparedness to deal with radical immigrant labor.

Imprisoning the Opposition

Wilson used the declaration of war to justify the most dramatic suspension of constitutional rights in American history. By December 1917 every first-line IWW leader, including Bill Haywood, was in jail, charged with obstructing the war effort. A hundred and thirty-three men were tried in Chicago without tangible evidence and most were convicted. On August 31, 1918 Haywood was sentenced to twenty years in prison. Less than two weeks later, on September 12, Eugene Debs was sentenced to ten years in prison for his pacifism.

The debate between Debs and Haywood over political action versus direct action that had split the IWW and the Socialist Party were moot.

Next Issue: Finns in the IWW—Conclusion.
*Lynn Maria Laitala is the author of **Down from Basswood**. A new edition illustrated by Carl Gawboy is now available on Amazon.*
Laitala will make three presentations at FinnFestUSA in Hancock, Michigan this June: “Prelude to 1913: Finns in the Industrial Wars”: “A Race of Good Miners: Changing Perceptions of Finnish Immigrants”: and “Tell Your Finnish Story”—an invitation for audience participation.

From San Francisco to New York

Two Finnish University Students Cycling for Unicef

This summer Pippu Ahvenainen and Laura Kähkönen, two university students from Helsinki, are on a 3100 mile bicycle trip across North America.

The mission of the trip is to raise money for Unicef. At the same time they are promoting Finland.

In addition to their bikes, they brought only a tent and sleeping bags to the States, though they are also relying on occasional invitations to stay in homes.

The cycling project is part of a thesis for the two who are studying Experience and Wellness Management in Haaga-Helia University of Applied Sciences.

The idea was thought up by Laura on the 12th of December 2012, (12.12.12). She had come up with the idea about half a year before, but the 12th was the day when they decided to go for it.

The journey began the third week of May in San Francisco and will end in New York in mid-August.

During the trip they have already ridden through the desert in Nevada and are approaching the Rocky Mountains in Colorado. As a contrast to the many roads with heavy congestion, Ahvenainen and Kähkönen will visit numerous national parks and cycle through the corn fields of Iowa.

Before they arrived in the States, they said that a road trip like this has been a dream for both of them. “We’ve always wanted to participate in charity by doing something else than dropping a few coins into the fundraising boxes,” said Pippu Ahvenainen.

Laura added, “This degree program allowed us to combine travelling, sports and charity all together and make our dreams come true in the form of our cycling project. We will be raising money for Unicef and visiting children’s hospitals on the way.”

The plan is to sleep in a tent for the whole three months, although they will not turn down a warm shower and a place to sleep from hospitality of locals.

The journey can be followed on their blog at: www.rantapallo.fi/cyclingsummer2013. People are also able to give donations for charity at the blog. The patron of Cycling Summer 2013 is the Minister for European Affairs and Foreign Trade Alexander Stubb.

Laura and Pippu have been blogging about their trip as often as possible so far, including uploading photos and videos.



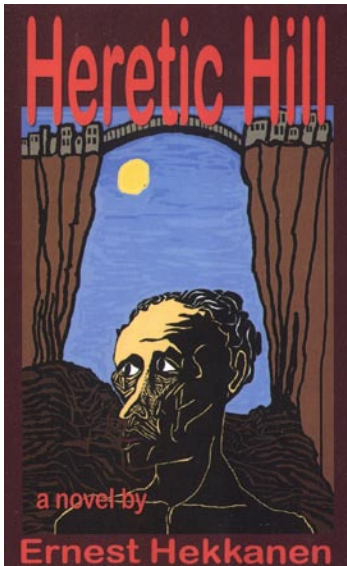
Above: Pippu Ahvenainen and Laura Kähkönen, before the ride began.
Below: Repairing one of the many flat tires experienced in the first week of the journey.



Below: Experiencing one of the first high points of the trip.



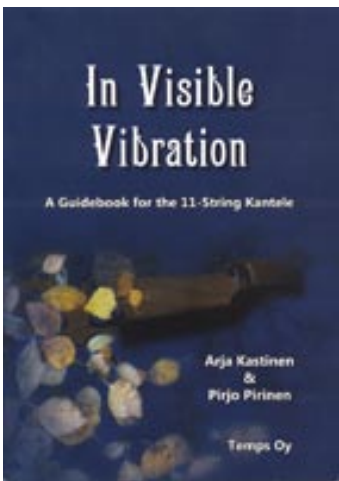
Recent Books and CDs Received by New World Finn



Heretic Hill
by Ernest Hekkanen
New Orphic Publishers, 2013

I have enjoyed the musings of Ernest Hekkanen for over 20 years. The first piece I read by him was a short story that was published in *The Finnish American Reporter* during my term as editor of that monthly journal. Since then I have been the privileged recipient and reader of many of his books and essays, often with my reviews being published in either *FAR* or *NWF*. Hekkanen is prolific to say the least: but more than that, he is an excellent storyteller. He once told me he was just a “hack” writer. Not true. His writing is literature that will stand

the test of time, and will be found on readers bookshelves to be read more than once. I’m looking forward to reading his most recent novel, *Heretic Hill*. Like a few other of his books, this one is tied to current events, in this case a war story in a Middle East country. The plot has *New York Times* reporter, Aki Kyosolamaki, attempting to keep his friend, Dr. Sadhar Badhar, from being executed. But it is more than a war story according to the synopsis on the back page of the book: “In an old walled city...medieval thinking clashes with modernity in a dystopian tale reminiscent of ‘The Renegade’ in Albert Camus’ *Exile and the Kingdom*.” The book is available from New Orphic Publishers, 706 Mill St., Nelson, B.C. V1L 4S5, Canada for \$22.00. ~ Gerry Henkel



The standard size kanteles – the smaller ones – have traditionally been 5 and 10 strings. But recently many players have wanted that one extra string – the 7th note of the scale – that is not on a ten string kantele. So kantele makers responded and now it is relatively easy to buy an 11 string instrument. Then Arja Kastinen, one of Finland’s finest kantele players and teachers, stepped in and wrote the book about how to play it. The result is *In Visible Vibration*, a book that is useful for not only 11 string kantele playing, but its insights are helpful for playing 5, 10, and 15 string kanteles also. It’s a great book to learn how to play small kanteles. The CD *The Last Gathering* that accompanys the book is an absolute delight to listen to. The package is available online from Temps Oy. ~Gerry Henkel

In Visible Vibration
A Guidebook For 11-String Kantele
by Arja Kastinen and Pirjo Pirinen
Temps Oy, 2011
and
The Last Gathering
Arja Kastinen
TempsCD 04, 2012



Juuri & Juuri
Pelimannit/Fiddlers
Emilia Lajunen and Eero Grundström
Aania 23A/B, 2012

This cd is best explained by its liner notes written by the musicians: “We had to make *Fiddlers* because you rarely hear anything like it. To counterbalance the usual pop-ified folk, we wanted to go to the roots oif the tunes to find the power in them. We can’t jump into the boots of a fiddler from a century ago, but we can resist making

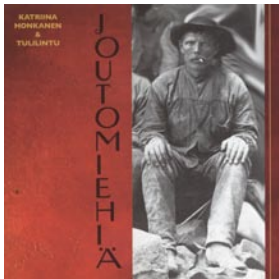
an arrangement even before playing out the original music. We recorded this album in a way that the cover could say ‘No pop music added’. We play archaic tunes together although they have always been played solo on the kantele, jouhikko, and other antiquated instruments.” Instrumentation: 5 string fiddle, nyckelharpa, harmonium, and harmonica. This double cd is available online.

Katriina Honkanen: *Joutomiehiä*



Joutomiehiä Dances With History
By Milli Salmela Bissonett

Joutomiehiä, released in early May this year is a musical recording that has been in the making for two years. It was composed by Katriina Honkanen with arrangements by Tulilintu for the Finnish play entitled *Rosvot-Balladi Joutomiehistä*, which is actress, singer/songwriter, Katriina Honkanen’s first music work for theater. It is a union with the dance theater Tsuumin.



Inspiration for the music and play, came from a movement in Finland around 1820, when hard times drove people from the countrysides to seek adventure and work opportunities. These joutomiehiä were spare time guys, floaters, not professionally trained workers, but often handymen with basic life skills who moved towards urban communities. They were free time lumberjacks, farmers, carpenters, gypsies, and even gangsters.

Katriina Honkanen’s songs take us back to that early time in history that sparked tales which inspired Alexis Kivi in his classic novel *Seven Brothers, Seitsemän Veljestä*. Kivi’s great uncle, Matti Stenvall, was one among the spare time guys who wrote the story, *Metsäsisseistä*, about the men who camped out in forests, fighting for their liberty during wartime, often regarded as “sisisota.”

Here is a new sound, about an old time, that relates to the timeless notion in human nature, to quest for change.

Joutomiehiä continued on next page

Ari Lahdekorpi: *The Final Walmart*



New World Finn spoke with Ari Lahdekorpi, an exquisite guitarist and musician born in Finland, but now living in Vancouver, about his new recording, *The Final Walmart*. Lahdekorpi has been involved in music as a performer, producer, and composer, and has also reviewed many recordings for *New World Finn*. The recording is available only in a downloadable format online at CDBaby.com.



Q: Tell us more about *The Final Walmart*.
A: As I have been in the transition from living in North Western Ontario, from a relatively small and insulated community to these larger Western cities that I have hopscotched through over the last seven years, I have been compiling recordings of new compositions. It’s been a good coping mechanism for me. Vancouver has been particularly challenging to adjust to. The culture is so much different from Central Canada. Although there is a good sized Finnish community here, they are not as unified as a group as they are in other parts of the country.

I recently did a gig and had a number of requests for CDs...it dawned on me that I had enough material to release that might be closer to where I am presently as a composer and player.
Q: How long have you been working on these tunes?
A: These tracks were recorded over the last seven years. The oldest track is one I wrote for Lorne Saxberg’s funeral, called *The Silenced Voice*. The most recent were the disc opening tune, *Some Dreams*, as well as the title track.
Q: Who’s on the cd with you?

Lahdekorpi continued on next page

I would never have imagined I would end up finding my second home in Washington D.C. Even after I had been in D.C. for a week it was hard to realize that I really was in the capital of the United States and that I worked at the Cultural Affairs Department of the Embassy of Finland.

I’ve been traveling all over the world. One: because of my driving need to experience different countries and cultures. Second: my background as an anthropology student. Probably the craziest of my trips was to Madagascar for my Master’s thesis research last year, or the several trips to Southeast Asia. After those trips I thought that I had found my place in African and Asian cultures. Still, during my internship in D.C. I came to realize that I had found my place here, within this great Finglish family.

I had never been in the States before. The only Americans I had ever met

An Anthropological Approach to America

By Aura Heinonen, FinTern at the Finnish Embassy in Washington, DC
© Embassy of Finland

were in the Peace Corps in Madagascar, so I didn’t have any idea of what to expect. And because anthropology is, whether I like it or not, in my blood, I have been thrilled to be able to do some independent research here in the States. First, I have to say that you cannot compare, or make a statement on the American culture based on D.C. At this point I also really question the concept of American culture, in the same way that I’m at unease when

people speak of African culture. This country is a federal state, a land full of so many different cultures and people, and a land of extremes.

To be fair, I didn’t explore enough. I would need to spend several years in the States to see and experience more. I traveled just outside the D.C, went to Annapolis and enjoyed the seafood and small town atmosphere in heavy rain. I ended up taking the Skyline drive through the Shenandoah National Park twice; I really adore these experiences. My parents and I booked a room and ended up in a small town called Madison; we found a nice farm-like house with a lovely lady and kitten called Caramel.

And what did I end up finding in D.C? I was really amazed of how green and small-town-like this city is. People are friendly, houses are cute, there are deer and raccoons here, magnolias, warm weather, free museums and a lively culture and tons of things to do and experience. Actually I think this is the greatest city I’ve ever been to. Though like every city also D.C. has its dark side, extremes in lifestyles and living standards, glamorous monuments and avenues but also high crime-rate, many homeless people and so on. Perhaps I have a way too idyllic picture of this city but maybe it is because I have so much enjoyed staying here.

I’ve never felt myself happier when walking around sweet Georgetown with my lovely Fintern friends, eating cupcakes and enjoying the sun and cherry blossoms. The job I’ve had here has been the best part of this whole trip. My work here has been diverse, unexpected, interesting, hectic and challenging. I do miss Finland and appreciate the Finnish society and its social welfare and free education even more now but still I would see myself living here.

Aura Heinonen is studying Social and Cultural Anthropology at the University of Helsinki and graduating as a Master of Social Sciences. She worked as an intern at the Cultural Affairs Department at the Embassy of Finland.

Joutomieh­i­ä continued from previous page

Joutomieh­i­ä has great lyrics with a native pulse. I was surprised and moved by its content. It isn’t your polka- happy pretend world, it’s real life. One does however find humor even in the dark aspects of the recording, if you understand the Finnish language (it’s all in Finnish). Finns are funny when times get dark. It’s their survival tactic, or should I say their gift!

I have to say I am appreciating it more and more for the story it tells of that difficult period in Finnish history. The music performance is excellent; the violin/fiddle, accordion, electric guitar, contrabass, percussion, Katriina’s vocals, and an amazing play of well written words. I am intrigued by the whole package of **Joutomieh­i­ä**! It is like reading a book, following characters in a moody mood enhanced by music.

This is new music about an old time, yet relevant to modern day struggle. **Joutomieh­i­ä** dances history.

The CD is available from this online venue: http://www.recordshopx.com/artist/honkanen_katriina/joutomiehia/

Milli Salmela Bissonett is host of a radio show in Ely that plays a variety of music, including Finnish recordings.

Lahdekorpi continued from previous page

A: The drums are the contribution of my long time friend and collaborator, Paul Hessey. I also invited Shakey Reay Suter to provide harmonica on the track that references his name.

Q: The title **The Final Walmart** is there anything significant about it?
A: I find it interesting that the title has attracted a number of comments. I could say it’s a comment about the demise of capitalist exploitation of the 47% as reflected in the photo of the horse drawn carriage...but, in reality I recorded an idea that I came up with watching the shoppers flood in and out of Walmart...I recorded several mixes of the idea, and this track was the final one I did.

Q: One of the tunes on the recording is called *An Evening With Howell* - who is Howell?

A: In the early seventies I picked up an album by a Detroit guitarist named, Michael Howell called, “Through the looking glass”. The sound of his guitar and the interesting notes he would play stayed with me over the years. One night recently I began exploring some of the ideas I remembered from his album and tried to recreate the thick harmonic ideas he generated...Hence the title, *An Evening With Howell*. It’s always a puzzle why some artists have a greater resonance than others. Last weekend I finally saw the movie **Searching for Sugar Man**... great case in point. Why did Rodriguez have such an impression in South Africa, being essentially a superstar there, when he was barely acknowledged in the USA?

Q: You wrote a tune called *Shakey Hears No Evil*. Who is Shakey?
A: There are people who leave a mark on your life, and remain friends over the decades, even if you lose touch for years at a time. I went to high school with Shakey Reay, and he is one of those long time old friends...and one of the better blues harp players anywhere. He lives on Vancouver Island and we recently connected again...so I wrote the tune for him to play on.

Q: Another tune is called *Khan’s Magic Dance*. Tell us about it...
A: When I first came to Vancouver one of the first people that reached out to me was a fellow that I knew as Peter Jensen. He was a wonderful pianist who grew up in Toronto. As I got to know him, I discovered that his birth name was Khan Majid. He changed his name because an uncle of his suggested that he might want a more Anglo-friendly name because he had

such a Western look. About a year after I met him, he was diagnosed with a rare form of lung cancer, usually associated with exposure to asbestos. As he was in his last days, he said to his wife...bring me my shoes, I want to have a dance with you. It was his last gesture...it inspired me to write and record the track in his memory.

Q: You wrote to **New World Finn**, “so things are coming together!”. Can you expand on that?

A: After being here in Vancouver for four years, I am finally getting to meet and work with some really inspiring artists out here. I feel like the door has opened, and word is spreading about this guy with a long Finnish name that is playing some music worth noting.

Q: *The Silenced Voice* tune has such a medieval, classical sound. Absolutely fascinating, especially within the context of the other tunes. What guitar are you using?

A: Thanks for that. It’s one of the older tunes that was actually recorded shortly after the **Letters From Karelia**, and **The Hoito Projects**. I recorded with my classical guitar to get that “gut string” sound. Lots of cathedral reverb helps on that one.

Q: Is there significance to the name of the tune?
A: Yes. It was written for the passing of Lorne Saxberg. Lorne was a golden voice on the CBC national news. A well recognized broadcaster of international status, who died tragically in an accident in Thailand. He was also the cousin to film maker, Kelly Saxberg, and uncle to Olivia Korkola (up and coming fiddle sensation). At the FinnFest held last year, I had a chance to chat with Olivia. She asked if she could have the permission to record the tune that I wrote for her Uncle’s funeral. I was very moved by the request and the fact that the tune has stayed with her. I realized that I had not released the track as of yet...hence it’s inclusion on the project. I agree that it provides a good contrast to some of the other more challenging tracks.

Q: Did you use a variety of your instruments on the cd?
A: Although the project is very guitar-centric, I played bass, mandolin, keyboards, and kantele on the project in addition to the electric and acoustic guitars.

Hope that gives you a bit more insight into “The Final Walmart”.

For 75 years, Finland’s expectant mothers have been given a box by the state. It’s like a starter kit of clothes, sheets and toys that can even be used as a bed. And some say it helped Finland achieve one of the world’s lowest infant mortality rates.

It’s a tradition that dates back to the 1930s and it’s designed to give all children in Finland, no matter what background they’re from, an equal start in life.

The maternity package - a gift from the government - is available to all expectant mothers.

It contains bodysuits, a sleeping bag, outdoor gear, bathing products for the baby, as well as nappies, bedding and a small mattress.

With the mattress in the bottom, the box becomes a baby’s first bed. Many children, from all social backgrounds, have their first naps within the safety of the box’s four cardboard walls.

Mothers have a choice between taking the box, or a cash grant, currently set at 140 euros, but 95% opt for the box as it’s worth much more.

The tradition dates back to 1938. To begin with, the scheme was only available to families on low incomes, but that changed in 1949.

“Not only was it offered to all mothers-to-be but new legislation meant in order to get the grant, or maternity box, they had to visit a doctor or municipal pre-natal clinic before their fourth month of pregnancy,” says Heidi Liesivesi, who works at Kela – the Social Insurance Institution of Finland.

So the box provided mothers with what they needed to look after their baby, but it also helped steer pregnant women into the arms of the doctors and nurses of Finland’s nascent welfare state.

In the 1930s Finland was a poor country and infant mortality was high - 65 out of 1,000 babies died. But the figures improved rapidly in the decades that followed.

Mika Gissler, a professor at the National Institute for Health and Welfare in Helsinki, gives several reasons for this – the maternity box and pre-natal care for all women in the 1940s, followed in the 60s by a national health insurance system and the central hospital network.

Contents of the box

- Mattress, mattress cover, undersheet, duvet cover, blanket, sleeping bag/quilt
- Box itself doubles as a crib
- Snowsuit, hat, insulated mittens and booties
- Light hooded suit and knitted overalls
- Socks and mittens, knitted hat and balaclava
- Bodysuits, romper suits and leggings in unisex colours and patterns
- Hooded bath towel, nail scissors, hairbrush, toothbrush, bath thermometer, nappy cream, wash cloth
- Cloth nappy set and muslin squares
- Picture book and teething toy
- Bra pads, condoms

At 75 years old, the box is now an established part of the Finnish rite of passage towards motherhood, uniting generations of women.

Reija Klemetti, a 49-year-old from Helsinki, remembers going to the post office to collect a box for one of her six children.

“It was lovely and exciting to get it and somehow the first promise to the baby,” she says. “My mum, friends and relatives were all eager to see what kind of things were inside and what colours they’d chosen for that year.”

Her mother-in-law, aged 78, relied heavily on the box when she had the first of her four children in the 60s. At that point she had little idea what she would need, but it was all provided.

More recently, Klemetti’s daughter Solja, aged 23, shared the sense of excitement that her mother had once experienced, when she took possession of the “first substantial thing” prior to the baby itself. She now has two young children.

“It’s easy to know what year babies were born in, because the clothing in the box changes a little every year. It’s nice to compare and think, ‘Ah that kid

Why Finnish Babies Sleep In Cardboard Boxes

By Helena Lee
© BBC News



was born in the same year as mine’,” says Titta Vayrynen, a 35-year-old mother with two young boys.

For some families, the contents of the box would be unaffordable if they were not free of charge, though for Vayrynen, it was more a question of saving time than money.

She was working long hours when pregnant with her first child, and was glad to be spared the effort of

comparing prices and going out shopping.

“There was a recent report saying that Finnish mums are the happiest in the world, and the box was one thing that came to my mind. We are very well taken care of, even now when some public services have been cut down a little,” she says.

When she had her second boy, Ilmari, Vayrynen opted for the cash grant instead of the box and just re-used the clothes worn by her first, Aarni.

A boy can pass on clothes to a girl too, and vice versa, because the colours are deliberately gender-neutral.

The contents of the box have changed a good deal over the years, reflecting changing times.

During the 30s and 40s, it contained fabric because mothers were accustomed to making the baby’s clothes.

But during World War II, flannel and plain-weave cotton were needed by the Defence Ministry, so some

of the material was replaced by paper bed sheets and swaddling cloth.

The 50s saw an increase in the number of ready-made clothes, and in the 60s and 70s these began to be made from new stretchy fabrics.

In 1968 a sleeping bag appeared, and the following year disposable nappies featured for the first time.

Not for long. At the turn of the century, the cloth nappies were back in and the disposable variety were out, having fallen out of favour on environmental grounds.

Encouraging good parenting has been part of the maternity box policy all along.

“Babies used to sleep in the same bed as their parents and it was recommended that they stop,” says Panu Pulma, professor in Finnish and Nordic History at the University of Helsinki. “Including the box as a bed meant people started to let their babies sleep separately from them.”

At a certain point, baby bottles and dummies were removed to promote breastfeeding.

“One of the main goals of the whole system was to get women to breastfeed more,” Pulma says. And, he adds, “It’s happened.”

He also thinks including a picture book has had a positive effect, encouraging children to handle books, and, one day, to read.

And in addition to all this, Pulma says, the box is a symbol. A symbol of the idea of equality, and of the importance of children.

The story of the maternity pack

- 1938: Finnish Maternity Grants Act introduced - two-thirds of women giving birth that year eligible for cash grant, maternity pack or mixture of the two
- Pack could be used as a cot as poorest homes didn’t always have a clean place for baby to sleep
- 1940s: Despite wartime shortages, scheme continued as many Finns lost homes in bombings and evacuations
- 1942-6: Paper replaced fabric for items such as swaddling wraps and mother’s bedsheet
- 1949: Income testing removed, pack offered to all mothers in Finland - if they had prenatal health checks (1953 pack pictured above)
- 1957: Fabrics and sewing materials completely replaced with ready-made garments
- 1969: Disposable nappies added to the pack
- 1970s: With more women in work, easy-to-wash stretch cotton and colourful patterns replace white non-stretch garments
- 2006: Cloth nappies reintroduced, bottle left out to encourage breastfeeding

Book Review

Cold Trail

by Jarkko Sipila

Ice Cold Crime, (English) 2013.

Review by Mark Munger

This is the fourth Sipila novel that I’ve had the pleasure to read and review for *New World Finn*. Previously, I took a “stab” (pun intended) at commenting on *Helsinki Homicide*, *Nothing But the Truth*, and *Against the Wall*. Of the three Suhonen/Takamäki police procedurals that I’ve had the pleasure to read, my favorite, with this latest effort included in the mix, remains *Nothing But The Truth*.

There’s really no mystery to the story that Sipila proposes here. Timo Repo, a Finnish ordinary man, slips his prison escort at his father’s funeral while serving a life sentence for killing his wife. Because of the prison guard’s ineptitude, the Violent Crimes Unit (VCU) led by Lieutenant Kari Takamäki is called upon to trail and recover the prisoner. Propelled by Sergeant Anna Joustsamo’s curiosity as to why a man who’d nearly served out his sentence would suddenly escape custody, the VCU spins into action, relying upon Joustsamo’s computer expertise and the street smarts of undercover cop Suhonen to not only track Repo but also dig into the crime that sent Timo Repo to prison.

As is the case with all Takamäki/Suhonen yarns, Jarkko Sipila gives his readers a detailed look at how the police machinery in Finland works, complete with a “under the curtain” exposé of internal politics, departmental jealousy, and the finer points of police work in a modern Scandinavian urban center. The author draws upon years of crime reporting to support this fictional tale and, as in past efforts, paints a believable and compelling rendition of a plausible scenario. Of particular interest to this reviewer (who happens to be a judge) is the fact that one of the minor characters caught up in the dragnet is Aarno Fredberg, Chief Justice of the Supreme Court of Finland, who, at some point in time, once heard an appeal of Repo’s case.

There’s much to applaud in this effort. Terse writing. Believable characters. Accurate dialog. But unlike *Nothing But the Truth*, which contained excellent character revelation (centered around the iconic Norse scalawag, Suhonen) and in-depth exposition of the motivations behind the actions of Sipila’s fictional creations, this effort continues the more genre driven minimalism of Sipila’s other works.

Consider this comment from my 2011 review of *Nothing But the Truth*:

(W)hile Sipila’s later works have been well written and concise, the sort of tight writing one wants in a beach read (which most crime novels tend to be), they lacked the revelation of character that, for me, sets a good book apart from its competition. After reading **Nothing but the Truth** this past weekend, I now know that Jarkko Sipila cares about the people who populate the Helsinki of his imagination. And in this reviewer’s humble opinion, that’s a huge plus.

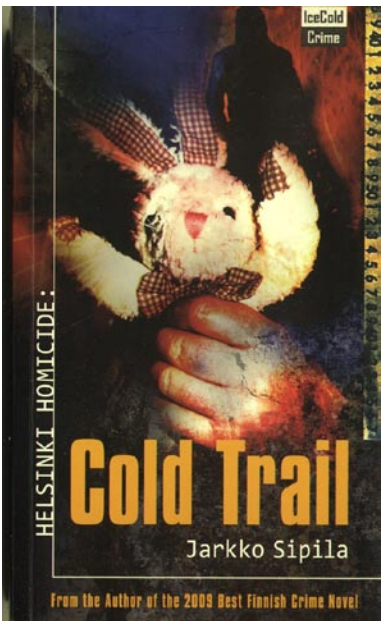
The cast of characters in this earlier installment of the “Helsinki Homicide”

series includes some of the same folks found in Sipila’s later work, including Kari Takamäki, (a Detective Lieutenant in the Helsinki Violent Crimes Unit) and Suhonen (an aging, hockey playing undercover detective in the same unit). Sipila clearly has a fondness for Suhonen’s lone-wolf personality: The author gives the shadowy detective center stage. But the writing (unlike the two other Sipila books I’ve read) doesn’t suffer from too much action and not enough humanity: Here, Jarkko Sipila gives us a full-blooded Suhonen, a character with a complete history and personality. (Full review available at <http://cloquetriverrpress.com/wordpress/book-review/great-crime-fiction-for-a-cold-autumn-night/>)

I recognize that few police procedurals make the leap that I suggested in my review of *Nothing But the Truth* and that, in many ways, readers of genre fiction expect, and in fact, demand a certain formula be applied by the author to a new and imaginative plot. Familiarity, in the world of genre fiction, doesn’t breed contempt: it breeds sales. Despite this commercial need to bow to script, Jarkko Sipila doesn’t leave us completely uneducated with respect to the lives and specifics of the characters in this book. There’s a nice little subplot here regarding Takamäki’s teenage son and a bike accident that allows us to peek into the domestic life of the lieutenant and his family. However, this diversion is only a brief, and in some ways, wholly unrelated pause in an otherwise plot-driven tale.

In addition, though the details of the police work depicted in this story ring true, to my thinking Sipila ends up painting on a canvas with too many colors. What do I mean? Given the Takamäki subplot, it seems that, had the author concentrated on Takamäki as the focus of the story rather than shifting between essentially three primary police protagonists (Takamäki, Suhonen, and Joustsamo) this book would be on the level of *Nothing But the Truth*. Such concentration of characterization is what made *Nothing* such a great read: We learned to respect, fear, and empathize with the Suhonen character. Had Mr. Sipila employed his considerable writing skills in creating a similar individual portrait in *Cold Trail*, the book would have equaled, or perhaps surpassed, *Nothing But the Truth*.

Still, for readers who enjoy Scandinavian crime novels and are looking for a quick beach or rainy-day-at-the cottage read, this is a good book to pick up and escape in. **4 stars out of 5.**



Finnish American Band Leader

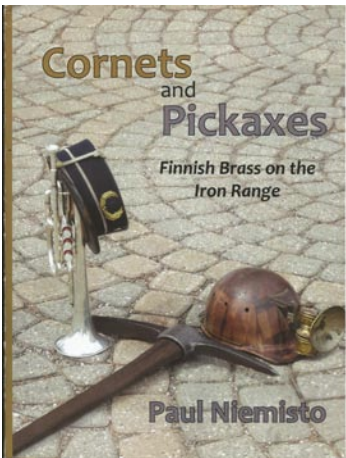
Authors Book About Finnish

Brass Bands on the Iron Range

Cornets and Pickaxes by Amerikkan Pojat band leader Paul Niemisto, examines the role of brass band music in the cultural life of Finnish immigrants to America. While providing an overview of such immigration in general, it concentrates on the Iron Range region of Northern Minnesota near the Canadian border, where many thousands of Finnish immigrants arrived at the end of the nineteenth century, attracted by the need for labor in the rapidly growing iron mining and lumber industries. The Finns brought with them their cultural traditions, including religion, politics, and music. Brass bands were a new and popular music medium in Finland in the 1880s, and were one of the activities that came along with the immigrants to Minnesota. In many cases, the Finnish brass bands were the earliest musical groups to be found in Iron Range communities, and became the foundation for municipal and school bands.

The book begins with the start of brass-band playing in Finland, the arrival of the Finns and their bands in Minnesota, and the subsequent diffusion of this tradition into the wider, regional culture of municipal and school music groups. There is a review of important elements of Finnish brass band activity such as the bands’ community involvement, repertoire, performance practices, biographies of Finnish American bandmasters, and the Finnish band’s relationship to the Finnish temperance and socialist movements of the time.

There were always a few fiddlers and folksingers among the immigrants, but the real spark to Finnish-American music came in the late 1890’s when a considerable number of trained musicians appeared: former members of the



military bands of Finnish army battalions who emigrated to America when their units were disbanded during the Babrikov era. These young men had a utopian idea of what possibilities awaited them on the new continent. Like so many others, they had heard legends of the wealth to be had in this country, and they believed it would be a just be a matter of buying some band instruments, start some new bands, and they would have a salaried job. They often neglected to consider the prevailing musical tastes in band music at the time, and were not prepared for the American musical environment. Many of these men’s efforts were initially met with disappointment. Those who expected to get rich soon gave up on music and moved on to other trades.

If one of these military bandsmen settled down in some community, it was usually expected that he would take over leadership or formation of a local band, even though he may never have had experience in conducting. To train such an amateur band to the point where it could just passably face an audience demanded hard work on the part of the conductor as well as the players.

As the Finnish community in America was rapidly evolving, it began to adopt more American tastes in music. The most constant challenge for the bands was coping with the desire to maintain the older tradition from which they came and yet wanting to join in the popular American band movement. How Finnish bands and bandmasters navigated between these divergent demands is a basic question addressed in this book. *Cornets & Pickaxes* describes the consequences for Finnish ethnic music culture as it traveled abroad on the shoulders of the popular international brass band medium. The book has extensive bibliographies, rosters of immigrant bands, and a study of the repertoire and performing traditions of that time.

The book will be available from various booksellers including New World Finn Bookstore (page 28).

NWF BOOKS, PO BOX 432, CEDAR GROVE WI. 53013

- **A Finnish Christmas Cookbook** by Warriner & Krumsieg. New edition of traditional recipes. \$14.95
- **Finnish Cookbook**, Beatrice Ojakangas. Finnish recipes adapted for American kitchens. Includes recipes for 14 different kinds of Finnish bread. \$17.00
- **Finnish Touches, Recipes and Traditions** (Fantastically Finnish revised and expanded). \$14.95
- **Suomi Specialties: Finnish Celebrations, Recipes, & Traditions** – Sinikka Garcia presents many Finnish holidays, customs, and celebrations. \$12.95
- **The Best of Finnish Cooking**: Previdi. Authentic Finnish recipes adapted for the American kitchen. Main courses, soups, salads, appetizers, sandwiches, and desserts. \$12.95.

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- **The Lapp King's Daughter** by Stina Katchadourian. A family's journey through Finland's 3 wars. \$14.00
- **Against the Wall** by Jarkko Sipila. Translated by Peter Ylitalo Leppa. Winner of the 2009 Finnish Crime Fiction of the Year. Ninth in Sipila's series, the first to be translated into English. \$11.00.
- **Life was Good, Mutta Voi Voi** by Gordon Johnson. What was life like for the Finns and the following generations who lived in the northern parts of Minnesota, Wisconsin, and Michigan in the first half of the 20th century? A well-written account of their work, school, church services, entertainment, humor, and "Americanization." Many photos. \$16.95
- **Finns in Wisconsin** by Mark Knipping. Revised and Expanded, with a detailed account by Kristiina Niemisto of Köyhäjoki, Finland, of her hardships in the New World. Contributions of the Finns to the development of Wisconsin. Many photos. \$16.00.
- **Hiding Places** by Petri Tamminen. With whimsy, Tamminen describes how a person

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- **Kalevala Runos 1-3**, performed by Börje Vähämäki (CD audio recording) \$15.00