

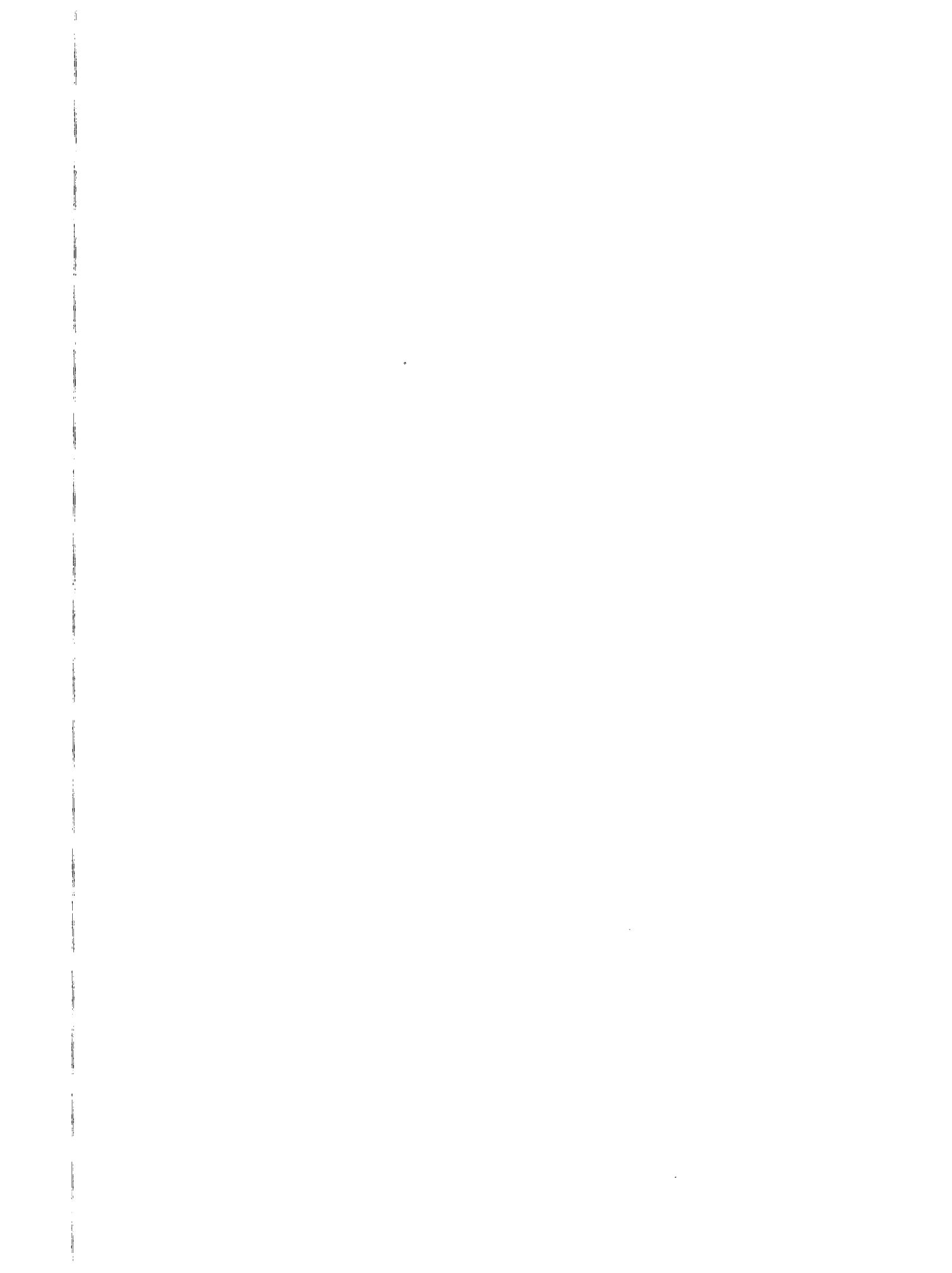
*A Guide to the Microfilm Edition of*

**Research Collections in American Immigration  
General Editor: Rudolph Vecoli**

# **AMERICAN IMMIGRANT AUTOBIOGRAPHIES**

## **Part I**

**Manuscript Autobiographies  
from the Immigration History  
Research Center,  
University of Minnesota**



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Research Center,  
University of Minnesota**

**Microfilmed from the holdings of the  
Immigration History Research Center,  
University of Minnesota, Twin Cities**

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## SOURCE NOTE

Each of the autobiographies presented in this microform edition is held by the Immigration History Research Collection at the University of Minnesota, Twin Cities, 826 Berry Street, St. Paul, Minnesota 55114. Permission for reproduction or quotation should be addressed to the IHRC at the above address.

## EDITORIAL NOTE

This microform edition focuses on manuscript autobiographies held by the Immigration History Research Collection. Every substantive manuscript autobiography collected by the IHRC before 1990 has been included. (In addition to its manuscript holdings, the IHRC also holds many rare printed autobiographies by American immigrants.)

Several of the autobiographies have been selected from larger collections of personal papers at the IHRC. Where there is a larger collection of personal papers for any of the authors included in this edition, a notation is made in the user guide.

The final twenty-nine autobiographies on the microfilm are drawn from the "Finnish-American Family History Collection," which was compiled by the staff of the Immigration History Research Center. This collection includes many oral history tapes, contemporary photographs, genealogical materials, and additional papers on most of the families that have autobiographical material in this microfilm edition.

The user guide was compiled by using a standard questionnaire with which the guide writers appraised each autobiography. All English-language autobiographies were appraised by UPA staff writer, Nanette Dobrowsky. Foreign language autobiographies were reviewed by: Walter Anastas, IHRC Staff for Barbara George; Dr. Matjaz Klemenčič, University of Maribor, Slovenia, Yugoslavia, for Michael Prebilič; Timo Rippa, IHRC staff, for Helmi Mattson, Laina Nurmi, and John Wiita; Paul Rupprecht, for Pál Ablonczy; Emilija Sakadolskis, for Anthony Bimba; and Linda Watson, Watson Communications, Scandia, Minnesota for Rocco De Russo, Peitro Greco, and Aldobrando Piacenza.

Throughout this guide, the acronym IWW stands for Industrial Workers of the World.



# REEL INDEX

The following Reel Index is a guide to *American Immigrant Autobiographies*. The frame number to the left indicates where the file concerning the immigrant begins. In some cases the person indicated is first or second generation American. Most biographies are in English; some are in the immigrant's native language. Included after the immigrant's name and language of the biography is the page count. The final item in the entry is extra information, such as copyright information and collection information. The immigrant entry in the guide primarily comprises answers to the following questions:

1. Country of origin?
2. Occupation in native country?
3. Reason for immigration?
4. Date of immigration?
5. Did the author repatriate or remain in the U.S.?
6. State(s) and city(s) of settlement in the U.S.?
7. Occupation(s) in the U.S.?
8. Political affiliations in the U.S.? (also ethnic affiliations?)
9. Labor or occupational affiliations in the U.S.?
10. Information on family life?—nuclear and/or extended family?
11. Information on courtship or gender roles?
12. Information on the wider ethnic community?
13. Experiences with discrimination or political persecution?
14. Any other outstanding features worthy of notice?
15. Any account of the immigration process, voyage, Ellis Island inspection?

## Reel 1

Frame

0001

**Robert Ferrari.** [Autobiography in English.] 442pp.

1. Robert Ferrari's parents lived in Rocca Nova, Italy. He was born in the U.S.
2. Ferrari's father was a shepherd.
3. Ferrari's father felt that no future existed in Italy. He also had lost his political hope for a republic in Italy.
4. Ferrari's father immigrated to the U.S. in 1872. His mother immigrated in 1878.
5. Ferrari resided in the U.S.
6. Ferrari's parents settled in New York City. Ferrari resided in New York City.
7. Ferrari wanted to become a teacher, but Anglo-Saxons were in the teaching profession. He taught English to Italians at night school. In 1910 he became a lawyer. He was concerned with the problems of the Italian immigrant. From 1909 until 1915 he was a lecturer for the Scholastic Council of New York. In 1915 he taught courses in criminology at New York University during the summer session. From 1916 to 1917 Ferrari was a Traveling Fellow in the Columbia University law school, and in 1917 taught comparative criminal law and criminology at the University of Paris. He also contributed articles to newspapers and journals. In 1917 he again became a teacher, then later went back to law. In 1936 Ferrari was teaching criminology at John Marshall College of Law in New York, and was a member of the advisory board of the *John Marshall Law Journal*. In 1938 he was a visiting scholar at Harvard University.

## Reel 1 cont.

### 0001 Robert Ferrari cont.

8. Ferrari first joined the Republican party out of family loyalty. In 1920 he joined the Farmer Labor party. He ran for New York State Supreme Court judge and for the Court of General Sessions. With the end of the Farmer Labor party he rejoined the Republicans. He was also a member of the Free Masons.
9. Ferrari was a member of the Harvard Defense Group.
10. Ferrari wanted to go west, but his father's death and family duty kept him in New York.
11. Italians rarely left their communities. Italian girls were kept at home and marriages were generally arranged.
12. The community on Hester Street consisted of a majority of Irish with some Germans and Anglo-Saxons. The community later became an extension of Little Italy. The family later moved to another street where they were the first Italian family. The community later became Italian. When Ferrari was in college the family moved uptown to a neighborhood of Anglo-Saxons and Irish. Later more Italians came to the neighborhood.
13. There were few Italians in the legal profession. Anglo-Saxons looked down on them because they were seen as laborers and tended to have a different personality type. Educated immigrants had difficulty finding work. Italians had an interest in politics, but were generally ignored by government. The Tammany Hall scandal exploited them. In the court system there was no justice for the foreigner. Judges only wanted convictions.
14. The city was overcrowded and poor. Women and children worked in sweat shops for low wages. There was a high rate of tuberculosis due to the immigrants' working conditions. Many immigrants returned to Italy to die and contaminated many Italian villages. There were not many doctors to serve the community. Ferrari's family only spoke Italian and maintained Italian customs; however, American holidays were observed. Children in the community were warned not to go to Chinatown, an area of opium dens. Ferrari wrote of the importance of teachers who introduced him to the American life and gave him a love of learning. His parents encouraged him to get an education. Ferrari spent a large part of his life in the study of law and often compared American and European legal systems.
15. No information.

This autobiography is part of the Robert Ferrari Papers in the Immigration History Research Center, University of Minnesota.

[According to Ario Flamma's book *Italiani di America*, Ferrari was born in Italy. In his autobiography Ferrari stated that he was born in the U.S.]

### 0443 Lillian Cicio. [Fictionalized autobiography in English.] 437pp.

1. The family was Italian. There is no information to indicate if she was born in Italy or the U.S.
2. No information.
3. No information.
4. No information.
5. Cicio remained in the U.S.
6. Cicio lived in Williamsburg, New York.
7. Cicio worked as a sales clerk in a department store, then left school to become a secretary. Her grandmother was a midwife.
8. No information.
9. No information.

## Reel 1 cont.

0443

### Lillian Cicio cont.

10. The family was close-knit. Problems of children were problems of parents. A person not only married, but married the family. In some cases a person would marry and find that the spouse was still married to another person.
11. There was a problem with interfaith marriages. Parents would grant permission for the children to marry. In some cases marriages were arranged. It was the responsibility of the woman to keep peace in the family. Women usually were not educated; however, the grandmother urged Cicio to get an education. Both the grandfather and grandmother cooked for the family.
12. The neighborhood comprised various nationalities. Sicilians were wary of Neapolitans. Italians were also wary of the French.
13. No information.
14. Immigrants feared going to the hospital. They believed people who went to the hospital would die. Immigrants started work at an early age to help pay family expenses. Many Italians worked in the sweatshops. Offers of office employment were used as fronts for white slavery.
15. No information.

0881

### Rocco De Russo. [Autobiography in Italian. English responses provided by Linda Watson.] 80pp.

1. Rocco De Russo was born in 1885 in Santo Arsenio, a province of Salerno, Italy.
2. De Russo worked from the age of six as a musician, composer, actor, and playwright. He was most famous as a *macchiettista*—one who creates humorous, often satirical, musical sketches usually based on the stock character types that make up Italian comic theater. De Russo worked both with traveling theatrical troupes and for a number of theaters in Naples, with great success.
3. A cousin living in New York City, who had heard of De Russo's success in Italy and who knew someone in the Italian-American theatrical community in New York, urged him to come to America to seek his fortune.
4. De Russo immigrated to the United States in 1905.
5. Despite success in New York City's Italian-American theaters, De Russo returned to Santo Arsenio in 1908 and gave up the theater for a few years, becoming chief of police and opening a hotel and restaurant. He returned to New York City and the theater in 1911, after separating from his wife in Italy.
6. De Russo spent a great deal of time traveling throughout the United States with theatrical troupes or working on short-term contracts as a writer for Italian-American theaters. He settled for extended periods of time in New York City, Chicago, Illinois, St. Mary (Ontario), Pittsburgh, Pennsylvania, and Providence, Rhode Island.
7. De Russo was a *macchiettista*, actor, and director. He formed his own traveling company, which toured for twenty-six years, and owned two theaters while he lived in Chicago. In later life he wrote poetry.
8. There was no mention of politics in the autobiography.
9. There was no discussion of labor organizations.
10. De Russo stated more than once that this was the story of his artistic life, not his personal life. Some family relationships are discussed, because they affected his artistic life—his brother-in-law ran the first troupe he worked for in Italy.
11. There are only passing references to his wife and later female companions.
12. There is no information on the wider ethnic community beyond references to audience response.
13. There is no mention or hint of any discrimination or political persecution.

## Reel 1 cont.

### 0881 Rocco De Russo cont.

14. The autobiography included detailed information on the Italian and Italian-American theaters, including rates of pay, locations and names of theaters, contract arrangements, prominent figures in the Italian-American theater, and sketches and dramas that were presented and audience reaction to them.
15. De Russo names the ships on which he sailed, mentions the fares, and includes some information on shipboard life. There is no mention of U.S. immigration officials or Ellis Island.

This autobiography is part of the Rocco De Russo Papers in the Immigration History Research Center, University of Minnesota.

## Reel 2

### 0001 Joseph Fucilla. [Autobiography in English.] 46pp.

1. Joseph Fucilla's parents were born in Italy. Fucilla was born in Chicago, Illinois, in 1897.
2. Fucilla's father was a shoemaker in Italy.
3. Fucilla's father immigrated to the U.S. in search of employment.
4. Fucilla's father immigrated in 1892, his mother in 1894.
5. Fucilla remained in the U.S., but one of his aunts returned to Italy.
6. Fucilla was born in Chicago, Illinois. In 1900 the family moved to Racine, Wisconsin. Fucilla went to Madison, Wisconsin, for his university studies. He went to Fort Benning, Colorado for officer training. After graduation he went to Ames, Iowa. His other cities of residence were Indianapolis, Indiana, and Chicago, Illinois. He spent a year in Europe and returned to Chicago, later moving to Evanston, Illinois. In 1938 he went to Europe. He returned to Evanston where he remained except for short stays in Boulder, Colorado, and Santa Barbara, California.
7. At a young age Fucilla played the trombone in a band. He left school to work in a factory to help the family. After an industrial accident, he took business courses and then went on to college. While in college he worked in the college library and in a restaurant. He enlisted in an officers' training corps and was assigned the job of finding subversives among the foreign populations in Wisconsin. After graduation from college, he taught at Iowa State College. He then taught at Butler College in Indianapolis, Indiana. He took a leave of absence to study at the University of Chicago, where he also taught Spanish. In 1927 he visited France and studied in Spain and Italy. He returned to the U.S. in 1928 and taught at Northwestern University's Chicago campus. In 1929 he wrote his first articles and later was author of a textbook and several bibliographies. In 1938 he did research in Florence, Italy. After World War II he worked on the Committee for a Better Peace with Italy. He returned to Evanston and from 1949 to 1950 was visiting professor at the University of Chicago. During 1951 and 1952 he did research in Europe. In 1960 another book was published. After World War II he worked on the Committee for a Better Peace with Italy. In 1965 he retired from Northwestern and accepted a visiting professor position at the University of Wisconsin. From 1966 to 1968 he taught at the Universities of Colorado and California.
8. As a college student Fucilla joined a Socialist organization.
9. Fucilla became a member of the Modern Language Association. He was also a member of the Accademia Cosentina and the Rome Arcadian Academy. In 1968 he became the president of the American Association of Teachers of Italian.

## Reel 2 cont.

0001

### Joseph Fucilla cont.

10. In 1900 Fucilla's family moved to Wisconsin with Fucilla's grandmother and her husband, two great-uncles and several aunts and uncles, all of whom had just arrived in the United States. Fucilla had six brothers and sisters. He married and raised two sons. By 1974 he had ten grandchildren.
11. Fucilla proposed to his wife six weeks after meeting her. The Biblioteca National where Fucilla did his research was segregated. Women were assigned special tables and could not talk to men.
12. The neighborhood was German, so Fucilla learned German in school. Other nationalities were Italian, Danish, and Hungarian.
13. At a young age there were arguments with children of other nationalities about which nationality was superior. During World War II, Fucilla had a difficult job continuing the American Association of Teachers of Italian due to reaction to the Benito Mussolini regime. As a young boy he had applied for a job selling newspapers and distributing advertising leaflets. His application was rejected, since this particular job was reserved for Anglo-Saxons and Danish. Italian-Americans were discriminated against in real estate and the building trades.
14. Fucilla's grandmother was illiterate, but she had a very good memory. She was able to memorize many folktales. Fucilla learned Italian by his father reading Italian books to him. The family also subscribed to several Italian newspapers.
15. No information.

0047

### Grace Darin. [Autobiography in English.] 173pp. [163 frames.]

1. Grace Darin's father was born in Italy. Her mother was Irish. Darin was born in Virginia, Minnesota, in 1914.
2. Darin's grandfather worked in Germany.
3. Darin's grandfather left Italy in hope of a better life.
4. Darin's grandfather immigrated to the U.S. in the mid-1880's. In 1889 her grandmother and father came to the U.S.
5. Darin resided in the U.S., but visited her relatives in Italy.
6. Darin's family settled in Hurley, Wisconsin. Before Darin was born the family had moved to Virginia, Minnesota. Darin went to colleges in Minnesota and New York City. She later resided in Baltimore, Maryland.
7. Darin's grandfather worked in the iron industry. Darin graduated from the College of St. Teresa and earned a master's degree from Columbia University. For thirty-five years she was on the news staff of the Baltimore *Evening Sun*.
8. No information.
9. No information.
10. Darin's great-grandmother also immigrated to the U.S. with Darin's aunt. When the family moved to Minnesota, Darin's great-grandmother stayed in Wisconsin with her daughter.
11. When Darin's parents were married both families were upset about an Italian marrying an Irish woman. The first born of the eldest son must be named after the paternal grandfather. The mother "sets the tone of the family" so there was more of an Irish influence on the family. She never married because she was a career woman.
12. No information.
13. No information.
14. Darin's father left school when his father died. Although he did not continue his schooling, he continued his education by studying with his children. Both parents

## Reel 2 cont.

0047 **Grace Darin cont.**

urged their children to go to college. The children weren't taught Italian because Darin's father did not speak a pure Italian language. Both Italian and Irish nationalities influenced the household.

15. No information.

0211 **Pietro Greco.** [Autobiography in Italian. English responses provided by Linda Watson.] 177pp.

1. Pietro Greco was born on June 9, 1889, in Sant'Andrea Apostolo Sull'Ionio (Catanzaro), Calabria, Italy.
2. Greco's father was a tailor; Greco began learning this trade at age six. At age eight he began studying music and traveled to nearby villages to perform at festivals with a musical group. He also was an enthusiastic student of poetry, and was in school studying for the priesthood before he emigrated.
3. Greco states that many Italians during this period went to the United States for a few years to make money. After his brother left for this reason, Greco asked permission to join him when he was of military age.
4. Greco left Italy July 12, 1904, and reached New York City July 27, 1904.
5. Greco returned to Italy in 1921, stayed for a year, then returned to Brooklyn.
6. Greco's autobiography deals primarily with the period from 1889 to 1919. During this time he lived in Brooklyn, at first with his brother and with a cousin's family.
7. Greco worked for C. Kenyon Co. in New York, a large manufacturer of U.S. Army uniforms. Most of the employees were Italian; Greco discusses the factory, labor conditions, salaries, and coworkers. Greco was also a poet; his poetry was published in *La Follia* and elsewhere.
8. Greco did not mention any political affiliations.
9. No labor or occupational affiliations were mentioned.
10. Greco writes about his family, concentrating on his relationships with his brothers. He provides colorful descriptions of them and of his cousin's family in Brooklyn.
11. Greco discussed his brother's courtship and also his own courtship of a coworker in the uniform factory.
12. Greco described the south Brooklyn Little Italy, where he lived, as it was in 1904.
13. Greco mentions no discrimination or political persecution. He seemed to have lived in a completely Italian environment; at one point he wrote that living there was like being in Italy.
14. Greco discussed his involvement with an amateur theater group, and provided a detailed description of an evening at an Italian-American theater where Rocco De Russo performed. There was also an extended character study of a local barber who was a poet at heart, and a discussion of the role his barber shop played in the community.
15. Greco described the excitement and preparations among the passengers as his ship arrived in New York City harbor, and discussed briefly the disembarkation process, but made no specific reference to Ellis Island.

0388 **Grace Billoti Spinelli.** [Autobiography in English.] 119pp.

1. Grace Billoti Spinelli was born in Calascibetta, a province of Enna, Sicily.
2. Spinelli's father was in the building trade.
3. The family was convinced to emigrate by a travel agent who mentioned that Spinelli's father might be drafted. If he were drafted, the family would lose their heavily mortgaged home. Spinelli's mother especially wanted to go to America and convinced her husband. The family hesitated to make the sea voyage for fear of submarines, but a group of actors convinced them to go to America.

## Reel 2 cont.

### 0388 Grace Billoti Spinelli cont.

4. Spinelli emigrated in 1916.
5. Spinelli visited her former residence in Italy. Her father later returned to Italy, where he died. Spinelli's mother returned to the U.S. after her husband's death. One uncle returned to Italy due to his disenchantment with America, particularly Chicago, Illinois.
6. The family settled in Baltimore, Maryland.
7. Spinelli became a social worker. As a volunteer for Traveler's Aid, she helped the survivors of the Italian luxury liner *Andrea Doria*, which sank in 1956.
8. No information.
9. In the building trade workers were paid hourly. Bad weather meant a loss in pay. Spinelli's father believed in the labor movement, but felt they should work for a guaranteed annual wage. Her father sometimes felt saddened by the impersonal labor system in the U.S. and the emphasis on quantity, not quality.
10. Spinelli travelled to the U.S. with her parents. Her brother had remained in Italy. He later joined the family in the U.S. Spinelli's parents never learned English so she was the spokesman for the family.
11. Engaged couples were required to have chaperones. One woman couldn't marry, because she was seen talking to a man without an escort. Dating was frowned upon. Girls were especially guarded. A wife was the responsibility of her husband. In Italy, Spinelli's mother did not work outside the home. In the U.S., both parents worked. Household chores were shared. As in Italy, Spinelli's father did all of the grocery shopping. When Spinelli's brother arrived he took the role of guarding his sister. He checked every book she read and had to see a movie first before she saw it. He did not allow her to read the newspaper, but she arranged to get a newspaper at the cigar store. Her brother escorted her to school dances. Her brother allowed her more freedom as he became Americanized. She married and, with her husband, visited Italy.
12. Their community was Italian.
13. Her uncle worked in Chicago, Illinois, as a tailor. He wanted to send as much money as possible to relatives, so he ignored labor strikes. As a result he was beaten several times. Spinelli's father had a beard, but the family they stayed with said he should have his beard shaved, because with a beard he could be mistaken for a Jew. Spinelli's foreignness was admired, not criticized, in school, so she never felt her foreign background was a hindrance. She only felt embarrassed once, when a classmate referred to Sicily as having the Mafia.
14. Sicilians tended to distrust any type of government. They believed the cholera epidemic of 1910 and the flu epidemic in 1918 were caused by the government. Italians turned to communism because they thought it could relieve their poverty. Spinelli mentioned the strict class segregation on shiplines and inadequate service for Americans going to Europe. Spinelli travelled in Italy and commented on the lifestyle of Italians. When she first arrived in the U.S. as a child, she was surprised about the poverty of American homes. She had thought of America as the land of plenty. She also discussed the family tradition of having wine at every meal and blamed the Anglo-Saxon tradition for the American attitude toward wine. She mentioned the effect of climate on the choice of beverage in various countries. Despite a lack of money, the family attended the opera.

## Reel 2 cont.

0388 **Grace Billoti Spinelli cont.**

15. Immigration laws at the time were nonrestrictive. Before boarding, vaccinations were required. Her parents were vaccinated, but Spinelli refused. The travel agent arranged with the doctor to have a false statement about the vaccination. With war restrictions, passports examinations and lifeboat drills occurred every day. Living in close quarters made everyone emotional. Everyone wanted to see the Statue of Liberty. They arrived in New York City on Christmas Day. Food had been scarce on the trip so for Christmas Day their meal consisted of sandwiches sold on the pier. Medical examinations were given aboard the ship and in New York City. Spinelli's hand had been scratched by a cat and her father's hands were scarred by work. They covered their hands, feeling they might be rejected during the medical examinations.

0507 **Rosa Cavallieri (Cassettari).** [Reminiscences written in English by Marie Hall Ets.] 493pp.

Marie Hall Ets was an author-illustrator. In 1918 she became a social worker at Chicago Commons where she met Rosa Cassettari. From 1918 to 1943 (the year of Rosa's death), Rosa told stories of her life, the basis of the biographical material compiled by Ets, who later wrote *Rosa, the Life of an Italian Immigrant*.

1. Rosa Cavallieri lived in Lombardia, Italy.
2. No information.
3. No information.
4. Cavallieri immigrated in 1884.
5. Cavallieri stayed in the U.S.
6. Cavallieri resided in Chicago, Illinois.
7. Cavallieri worked as a cook at summer camps. She also cleaned rooms and cooked in a settlement house. She also entertained people at the settlement house by telling stories and at a special program at Hull House.
8. No information.
9. No information.
10. Cavallieri's mother was an actress and travelled. Rosa was raised by a couple. Rosa married twice. Her daughter was somewhat upset about Rosa's poor clothing. Rosa made her clothes from clothing thrown away at the settlement house even though she had money in the bank.
11. Before marriage, women had to have a *dóte* (wardrobe) and a *quertina gialda* (yellow spread). Rosa would go out in the evenings to the movies after her husband had gone to work. If he had known, he would not have let her leave the children. Her wages went to her husband. At times she kept part of her wages and never told her husband how much she made. Her husband wanted money to buy land. She worried about having enough money for food.
12. The neighborhood consisted of Italians and Irish. Both nationalities fought constantly.
13. Cavallieri was told she had to move. She went to a neighborhood of Germans, Norwegians, English, and Irish but no one would rent a room to an Italian. She found a rat-infested room which was frequently flooded. A doctor later convinced a landlord to rent to an Italian.
14. Cavallieri told Italian folktales and Bible stories. Her second husband had to leave Chicago, Illinois, to find work in the lumber camps in Michigan and Wisconsin. He could not send any money, because the lumber companies took the money for railroad fare, clothing, tools, and room and board. She and her family were starving. Neighbors helped at first, but she later went to the bread lines. Food was scarce and policemen beat people when they rushed for food. She left not wanting to go to another breadline. The streets were full of garbage. The Commons settlement house

## Reel 2 cont.

0507 **Rosa Cavallieri (Cassettari) cont.**

started a mothers club, teaching women how to care for children and how to clean around their homes. There were also sewing classes, English courses, and a kindergarten. In Italy, poor people are afraid of the rich. In America, she lost her fear.

15. No information.

This autobiography is part of the Marie Hall Ets Papers in the Immigration History Research Center, University of Minnesota.

1000 **Clara C. Grillo (née Corica).** [Autobiography in English.] 38pp.

1. Clara C. Grillo's parents were born in Sinagra, a province of Messina in Sicily, Italy. She was born in Cleveland, Ohio.
2. Grillo's parents were landowners. Her mother grew flax.
3. Grillo's parents, like most Sicilians, left Italy for a better life in America.
4. Grillo's father immigrated in 1904. Her mother immigrated in 1905.
5. Grillo remained in the U.S. but she visited her parents' village in Sicily.
6. The family settled in Cleveland, Ohio. In 1934, she left Cleveland for New York City. In 1948, Grillo moved to Los Angeles, California.
7. Grillo's parents ran a boarding home and a bakery. Her father later became a gardener. She received a B.S. in Education from Ohio State and an M.A. in French and Italian from Western Reserve University. She worked as a Young Women's Christian Association teacher at the International Institute (later called the Nationalities Services Center). She organized Italian clubs and taught classes to new immigrants. She later helped in her husband's theater and film company. In 1974 she was given an award by the American Italian Historical Association for her essay about Little Italy in Cleveland.
8. No information.
9. Grillo complained about unions causing difficulties for her and her husband when they owned a theater. In factories, people were forced to join the unions, but unions did help give workers better pay.
10. Grillo lived with her parents, a younger brother, and an older sister who was born in Italy. A younger sister died at the age of six months. She also had relatives in the area. She married in 1934. Fellow Italians in the neighborhood were considered part of an extended family.
11. Grillo hated the attitude toward women in Sicily where she visited in 1933 and 1963. Women's roles were to cook, clean, and have babies. She mentioned bigamy cases among Italian immigrants who had one wife in Italy and one wife in America.
12. The neighborhood was Italian. One of her mother's relatives helped Italians when they arrived in America. He also helped other Italians to come to America. There were some Jews and one black who helped in one of the bakeries. They later moved to a neighborhood of all Americans, which upset Grillo's mother who missed the Italians. They moved to another Italian neighborhood.
13. Some Italians were treated with contempt by Americans.
14. Grillo said many Americans helped the immigrants who worked for them. They also aided the children of immigrants. Grillo mentioned that immigrants expected the streets to be paved with gold. Instead they faced hard labor. Some were cheated by their employers. Some returned to Italy. She mentioned that Italians refused to go on relief. They tried to help each other.
15. Grillo said her mother said she would never make an ocean voyage again. No other information was given.

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## Reel 3

- 0001 **Gentile R. Yarusso.** [Autobiography in English.] 20pp.
1. No information.
  2. No information.
  3. No information.
  4. No information.
  5. Yarusso remained in the U.S.
  6. Yarusso resided in St. Paul, Minnesota, when the autobiography was written.
  7. When he was twelve, Yarusso would serve as interpreter between a child's immigrant parents and the dentist at the free dental clinic. In school he was a police boy. No information is given about his later occupations.
  8. No information.
  9. No information.
  10. Yarusso mentioned his parents and an older sister.
  11. No information.
  12. In his town were many nationalities, Italian, Swedish, Polish, Irish, Norwegian, and Mexican.
  13. No information.
  14. Yarusso talked of the gold rush in his town, a joke played on the boys by two people. He described the free dental clinic in town. Most families were poor. The social centers of the community were the grocery store, the church, and the settlement house. Everyone respected teachers. Evening citizenship courses were given. Children served as interpreters for their parents. Schools did not have much equipment. Yarusso felt politicians were not concerned enough to help the school.
  15. No information.
- 0021 **Aldobrando Piacenza.** [Autobiography in Italian. English responses provided by Linda Watson.] 60pp.
1. Aldobrando Piacenza was born in 1888 in S'Anna-Pelago, Italy.
  2. At age 14 Piacenza traveled with his father to find construction work within Italy; he emigrated soon thereafter.
  3. Piacenza's family was extremely poor and heavily in debt. Those who had returned from America said work there was plentiful and easy for young men to obtain. Piacenza went with the intention of earning enough money to pay off the family debts.
  4. Piacenza immigrated to the United States in March 1903.
  5. Piacenza returned to Italy a number of times with the intention of repatriating, but when his savings dwindled and the family house and property went into debt, he returned to the United States to earn more money. He decided to remain in the United States in 1929.
  6. Piacenza lived in Chicago from 1903 to early 1907, then moved to Highwood, Illinois, where he remained, except for sojourns in Italy.
  7. Piacenza worked at a variety of jobs in Chicago and Highwood, but most steadily in a Highwood bakery. He opened a grocery store in 1929 in Highwood, selling Italian foods and books.
  8. No political affiliations are mentioned.
  9. No labor affiliations are mentioned.
  10. Piacenza was devoted to his family and included a great deal of information on family life. He makes very clear the importance of the family home and property and the necessity of paying off family debt, and his duty as the only son to work for the family's well-being. Close ties to relatives in distant cities are also apparent. This autobiography is also an example of another quasi-family relationship, the villiage

## Reel 3 cont.

### 0021 **Aldobrando Piacenza cont.**

network that supported the immigrants. When Piacenza first came to the United States he lived with people from his native village to whom he was not related. They helped him find work, supported him when he was sick, and loaned him money to send to his family when he didn't have enough.

11. There is little information on courtship. Gender roles—obligations of father, mother, sons, daughters—are evident.
12. Piacenza discussed the history of the Italian community in Highwood, Illinois.
13. Piacenza writes of being rejected for better-paying jobs because of his lack of formal education, but did not seem to see this as discrimination. Rather, he saw it as his failure to obtain schooling in such areas as math and science. He was well-read in Italian literature and art. Piacenza was openly pro-Italy during World War II, but never, he writes, anti-America. He was interrogated by Army Intelligence because of his admiration for Benito Mussolini, but never charged with anything.
14. Piacenza includes some of his poetry, which was often written to friends or relatives as a commentary on his situation.
15. Piacenza describes preparations for his first trip to America, the difficulty of leaving home, the conditions on board ship. Immigration officials and Ellis Island are only mentioned in passing, but he does write about his first impressions of New York City and America.

### 0081 **Anna Yona.** [Autobiography in English.] 83pp.

[Anna Yona continued her husband's autobiography. See David Yona, the next autobiography appearing on film.]

1. Anna Yona resided in Turin, Italy.
2. Yona's husband was an architect in Italy. He later worked in a metallurgic business, after he was fired from his job, a result of the anti-Semitic laws. Yona began weaving when economic conditions worsened.
3. Economic conditions worsened as a result of restrictions on the Jews. Jews in Italy were also worried about Hitler's anti-Semitic policies. One family managed to escape Italy and settle in the U.S. They offered affidavits to Yona and her husband.
4. Yona immigrated with her husband and two daughters in 1940.
5. Yona remained in the U.S.
6. The family settled first in Princeton, New Jersey. They moved to New York City in June 1940. They later moved to Cambridge, Massachusetts.
7. In the U.S. Yona sold clothing and her husband found a job as a metal sorter and later as a draftsman. She later found work as a typist at a radio station. She then worked as a producer and director of the Italian hour at the radio station.
8. Yona hated fascism and communism but no political affiliations are mentioned.
9. No information.
10. Yona was married in 1932. Life was centered around the family to the extent that her husband's family had the keys to Yona's apartment. Yona asked her husband to end this arrangement and he agreed.
11. Children were considered the responsibility of the mother, the governess, and the grandparents.
12. Some neighbors were Germans. No other information is given.
13. In Italy they were spied on by servants and other people who reported to OVRA (Opera Volontaria Repressione Antifascistista, or The Voluntary Organization for Antifascist Repression), because of her brother's activities and her attitude toward fascism. In 1938 laws against Jews were published. In Cambridge, Massachusetts, many landlords would not rent an apartment to Jews.

## Reel 3 cont.

### 0081 Anna Yona cont.

14. Yona wrote of her brother's antifascist activities in Italy. Her brother was later imprisoned by the Fascists. She also wrote of Fascist influence on Italian life in the 1930s and the anti-Semitic laws. In 1933 Yona and her husband met a German Jew in Scotland. He intended to stay in England, because he felt that Europe would not be a liveable place for Jews in the future. Yona wrote of the differences between the Italian and American lifestyles. She described the life of her relatives in Italy during World War II and her life as an enemy alien after the bombing of Pearl Harbor.
15. Yona's husband could not get visas at the American embassy in Naples. Yona's husband travelled to Zurich, Switzerland, to get a visa. With a one-week stay he was able to claim residence, but could only get a visa for himself. Yona had to travel to Zurich with her children to get visas. She first had to get a permit to cross Italy's border. This permit could be bought. The Italian government gave them permission to export household goods but no money or jewelry. The night before they were to sail a man came to Yona's relatives' home offering to exchange lira for dollars. Yona's husband refused. They found out later the man was an OVRA agent. Yona left her parents at the pier. They had refused to go since Yona's brother was still in prison. Yona described the voyage on the *Exhocorda*, which lasted sixteen days. The ship first landed in Boston, Massachusetts, then sailed to New York City.

### 0164 David Yona. [Autobiography in English.] 226pp.

[The author of this autobiography was the husband of Anna Yona, the author of the previous autobiography. He was able to write only part of the autobiography. She continued the biography.]

1. David Yona was born in Ivrea, Italy, in 1901. The family moved to Turin in 1919.
2. After a brief period in the State Railroads Administration he worked as an architect in the Turin Public Works Department.
3. See autobiography of Anna Yona.
4. See autobiography of Anna Yona.
5. See autobiography of Anna Yona.
6. See autobiography of Anna Yona.
7. See autobiography of Anna Yona.
8. No information.
9. No information.
10. Yona had close ties with aunts, uncles, and cousins. Fascism weakened the ties.
11. In Yona's family his sisters had to follow the Italian beliefs. Women's places were to take care of the children, supervise the servants, and be second to their husbands. Women received little education. Married women were considered almost outside the family. Engagements lasted years. Husbands had complete control of the wife's possessions. Divorces weren't available or acceptable. Yona's mother discouraged his friendship with a Christian girl. He later married in 1932. His in-laws had arranged a marriage for their daughter. There was a mild scandal when she refused it.
12. See autobiography of Anna Yona.
13. See autobiography of Anna Yona.
14. Yona discussed the poor medical care in Italy. He also wrote about Jews in Italian history. His writings give a detailed portrayal of life in Italy and the political events during World War I and events leading to World War II.
15. See autobiography of Anna Yona.

## Reel 3 cont.

0390 **Luigi Turco.** [Autobiography in English.] 267pp.

1. Luigi Turco was born in Riesi, Sicily, Italy, in 1890.
2. Turco enlisted in the military, drafted by the Italian government. His military service lasted 2-1/2 years in Rome. His son wrote that Turco had various employment as a miner, a mechanic, the chauffeur to the mayor of Rome, and a shoemaker.
3. Turco's sister went to America to join her husband, who had gone to reform himself from a gambling habit. Her family suggested that Turco go with her.
4. Turco immigrated in 1913.
5. Turco remained in the U.S. He visited Sicily several times.
6. Turco first settled in Boston, Massachusetts, with his sister's family. They later moved to Wakefield, Massachusetts. Turco moved to Brooklyn, New York, to study for the ministry. In 1924 and 1925 he returned to Italy to work. After his return to the U.S. he lived in Buffalo, New York. In 1938 he was sent to Meriden, Connecticut. In 1954 he returned to Italy. In 1955 he moved to the Bronx, New York. He then returned to Meriden, Connecticut.
7. Turco was employed as a shoemaker to help his sister with expenses. He briefly served during World War I. After an industrial accident in the shoe factory Turco studied for the ministry. He became a minister in 1938. In 1954 he returned to Italy to work. In 1955 he was invited to a church in the Bronx, New York. He returned to Meriden, Connecticut. He retired in 1958. He wrote articles for *The New Aurora*, a monthly Italian magazine.
8. No information.
9. No information.
10. Turco immigrated with his eldest sister and her two sons. He wrote to his father in Italy. His conversion to Protestantism cooled relations between father and son, but they later were reunited. He married and had two sons. He had close ties with his relatives in Italy.
11. Turco had a previous friendship with an Italian girl. Her brother didn't like the idea of his college-educated sister marrying a poor minister, even though Turco had helped him get a job. She was also discouraged about marriage, because she didn't want to marry a minister. He ended their friendship when she said she couldn't have children. Turco later married at the age of forty-three.
12. No information.
13. No information.
14. Turco wrote of the great influence religion had played in his life. Included in the autobiography were his religious writings.
15. No information.

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0657 **Joseph Splivalo.** [Autobiography in English.] 483pp.

1. Joseph Splivalo lived in Viganj, Dalmatia (part of Croatia in Austria-Hungary). His mother was born in Egypt. His father had lived in Egypt. He had spent time in America and had become a citizen.
2. In 1912 at the age of twelve he worked on the steamer *San Marco*. He later worked as a waiter on the *Maria-B*. His third job was waiter and cabin boy on the ship *Maria Immaculata*. He later returned to his village and helped his father fish and design and cut sails. On the *Knez*, he worked as a cook. In 1916 he had to leave after he and other seamen asked for more wages and threatened a strike. In 1917 he became a helmsman on the *Juraj Šubić*. He later left when draft inductions of young boys started. He went

## Reel 3 cont.

### 0657 Joseph Splivalo cont.

- on the ship *Petar Zrinjski* as a waiter. In 1919 he started work on the *Nad*. He later returned to the *Juraj Šubić* as a waiter. He had a boat built and spent time sailing and fishing. He then took a job on the *Monte Grappa* which paid for his passage to Australia.
3. Splivalo left Europe to avoid the draft. He also felt he didn't have opportunity in Europe. His brother advised him to leave Europe. He decided to go to Australia where his two brothers lived.
  4. Splivalo immigrated to Australia in 1921. No information is given concerning the immigration to America.
  5. Splivalo remained in the U.S.
  6. Splivalo settled in San Francisco, California.
  7. No information.
  8. No information.
  9. No information.
  10. Splivalo wrote of how difficult it was to leave his parents and sister when he first left for the sea. The family was a very close one. While on ship his mother wrote to him in Italian mixed with Croatian words. He also had close ties with his godparents. Leaving his village for Australia, he thought he would never see his parents again.
  11. The father was the main source of discipline in the family. Young men would stand in back of the church where they could watch their girlfriends. They would try to get their girlfriends' attention but were certain not to let the parents see. Custom prevented widows of seamen from marrying for many years. In some cases the sailors came home after they had been thought dead. Splivalo had a childhood sweetheart who broke off the friendship. When a couple broke off a friendship, hay was hung on the door of the person who had been left.
  12. No information.
  13. Some jobs on certain shiplines were reserved for Italians. Splivalo felt he was slighted by people because of his lack of education. When Splivalo's brother deserted the Austrian army during World War I, the family feared reprisals. His mother burned her husband's American citizenship papers. In Australia Splivalo's brother advised him not to act foreign, since Australians did not like foreigners. War veterans especially hated Europeans.
  14. Splivalo wrote about life in his coastal village and the various nationalities that lived in the village. He described life on board a ship with its particular customs and status. He described the various locations he visited. He also wrote about the poor working conditions on some ships and his solo efforts to change these conditions. Widows of seamen were given no compensation. He also wrote about the beginning of World War I and the ship *Veribus Unitis* which carried the bodies of Prince Ferdinand and his wife. He also wrote of his brother's activities during World War I and the different views of World War I by the older and younger generations. After World War I, Italy invaded Dalmatia. Splivalo wrote constantly about his frustration concerning his lack of education and his efforts to get an education. He traveled on the Orient Express to go to school, but found he didn't have enough educational requirements. On the *Monte Grappa* he heard about a seaman's organization which helped better the working conditions of seamen. Splivalo described his impressions of Australia.
  15. Splivalo was employed on the *Monte Grappa* which would take him to Australia.

## Reel 3 cont.

- 1140 **Michael Joseph Prebilič.** [Autobiography in Yugoslavian. English responses provided by Matjaz Klemenčio.] 158pp.
1. Michael Joseph Prebilič came from Slovenia, Yugoslavia (Carniola, Austria-Hungary).
  2. Prebilič was a farmer's son.
  3. Prebilič's reasons for immigration were social and economic circumstances and a desire for adventure.
  4. Prebilič immigrated in October 1909.
  5. Prebilič remained in the U.S.A.
  6. Prebilič settled in Eveleth, Minnesota.
  7. Prebilič was a miner and a plumber.
  8. There is no information about political affiliation, but he was a member of local lodges of the Slovenian-American Catholic Union, American Fraternal Union, and the Yugoslav Club.
  9. No information.
  10. His wife worked in a restaurant.
  11. Yes.
  12. Yes, with special emphasis on Northern Minnesota. There is information about ethnic fraternal lodges. Religious activity is discussed.
  13. Yes, on the basis of the ethnic background.
  14. None.
  15. During the voyage he lost documentation. He was aided, however, by the ship's documents. During the voyage he talked to other immigrants and heard their reasons for immigrating. No information about Ellis Island was given.

## Reel 4

- 0001 **Michael Joseph Prebilič cont.** [Autobiography in Yugoslavian. English responses provided by Matjaz Klemenčio.] 214pp. See Reel 3, Frame 1140 for information concerning this autobiography.
- 0215 **Joseph Thomas Rukavina.** [Autobiography in English.] 106pp.
1. Joseph Thomas Rukavina's father, Thomas Rukavina, was born in Konjako Brdo (in English Horses Hill, near Perusic), Gospić county, in the province of Lika, Croatia in 1877. Rukavina's mother Lucy Basic was born in the same town in Croatia in 1885.
  2. Thomas was a shepherd and did some farming. He served briefly in the Austro-Hungarian army.
  3. Thomas left for economic reasons.
  4. In 1900 he immigrated.
  5. Thomas and Lucy remained in the U.S. His two brothers returned to Croatia where they had left their families.
  6. Thomas first lived in Chicago, Illinois. He travelled where he could get employment in Illinois, Iowa, and Wyoming. He lived in Omaha, Nebraska; Lead, South Dakota; Pueblo and Denver, Colorado; Ogden, Utah; St. Louis, St. Joseph, and Kansas City, Missouri. He returned to Chicago. In 1913 he and Lucy moved to northern Minnesota, near the town of Bovey. Lucy had wished to leave Chicago. They later moved to Virginia, Minnesota. Joseph settled in White Bear Lake, Minnesota.
  7. Thomas worked as a dishwasher. He also worked in the steel mills, and on the railroad. In Missouri he was a bartender and later saved enough to open his own bar. He returned to Chicago, Illinois, and worked as a bartender. In 1909 he owned his

## Reel 4 cont.

### 0215 **Joseph Thomas Rukavina cont.**

own bar. In 1913 after his bar burned, Thomas worked as a miner. He later helped distribute tools to the miners. In 1942 he retired. He began recycling tin and newspapers for the war effort. Joseph became a teacher.

8. No information.
9. Thomas participated in the Croatian Fraternal Union Lodge.
10. Thomas lived with aunts, uncles, cousins, and grandparents. In the U.S. he first lived with his brother. He travelled to various places and returned to Chicago, because he missed his brother and friends. Lucy Basic lived with an aunt and uncle in Chicago, Illinois. She had been raised by sisters after their parents had died when she was a baby. Lucy died in 1929. During the depression years each child helped. The older daughter quit school to take care of the family.
11. When Thomas wanted to marry Lucy, he asked her uncle for permission. The wedding celebration lasted for days.
12. The community in Chicago was Croatian, many from the province of Lika. The community in Minnesota was also Croatian.
13. No information.
14. Life in northern Minnesota was hard with the cold winters and the hazardous conditions of iron mining. Mining companies owned the homes and shops and told employees how to vote. Anyone not obeying was fired. Anyone attempting to start unions was blacklisted from employment in the whole area. When Thomas retired he didn't receive a pension. Education was important to the family. Many members of the family received college degrees.
15. Thomas travelled in the ship *Kiln* from Bremen, Germany, to Baltimore, Maryland. He then went on to Chicago, Illinois.

### 0321 **Anthony Grebenc.** [Autobiography in English.] 117pp.

1. Anthony Grebenc's parents were born in Carniola, Austria-Hungary (later the village became part of Yugoslavia), his father in 1880. Grebenc was born in the U.S.
2. Grebenc's father worked as a mason's helper. When he was young he herded cattle.
3. People in the village were poor. Word came of employment in Minnesota.
4. Grebenc's father immigrated in 1903.
5. Grebenc's paternal grandfather returned to Europe.
6. Grebenc's father first arrived in Ely, Minnesota. Grebenc's mother first arrived in Eveleth, Minnesota. In 1906 the family moved to Aurora, Minnesota.
7. Grebenc's mother, before her marriage, was a maid in her parents' boarding house. Grebenc's father was a miner. During the IWW strike of the iron miners, he went to South Dakota for employment on farms. Grebenc's earliest job was picking fruit. He peddled handbills, worked in a theater and a bowling alley, sawed wood, carried coal, sold newspapers, worked in construction, tended gardens, helped the school janitors, tended the school yard and the golf course, and worked in the iron mines.
8. Grebenc discussed politics, but did not mention any affiliations.
9. The IWW is mentioned, but Grebenc did not mention any affiliations.
10. When Grebenc's father arrived in the U.S. he had relatives (father, brother, and a sister) living in Minnesota. Grebenc's mother immigrated to U.S. with a sister. Her parents had settled in the U.S. Grebenc described the problems of being a son of immigrants. The Grebencs had a large family. The older children learned their parents' native language; the younger children did not. Grebenc's father could communicate with his children; his mother had trouble with the youngest. Everyone in the family helped each other. Grebenc had difficulty with his father concerning

## Reel 4 cont.

0321 **Anthony Grebenc cont.**

education. He wanted to go on to high school. His father felt Grebenc should leave school to go to work. Grebenc's parents also questioned his wasting time with sports, especially track.

11. Courtships among immigrant couples were not long. Marriage celebrations lasted several days. Divorces were not considered. Couples having marital problems were shunned. Couples without large families were condemned. Grebenc's mother never learned English. She felt her place was at home caring for her family. The father was the boss of the home. Unmarried mothers were kept on poor farms.
12. Grebenc's father lived in an area with other Slovenians and with American Indians. There were many nationalities in Minnesota, from English to Russians.
13. Immigrants had a hard time with the language so many were exploited or ridiculed. Nordic people were called various names as were the Jewish immigrants. As a child Grebenc was pelted by rocks when he went to the Finnish part of town. Gypsies were regarded with suspicion. When they arrived in a town, the livestock was guarded. Since his family was Catholic, Grebenc heard some anti-Catholic beliefs. In the community, people whose ancestors came to the U.S. years ago were respected and had a higher status than the recent immigrants.
14. Grebenc detailed the history of the Carniola region and the Slovenians. He repeated his parents' tales of village life. In the mines Grebenc's father broke his leg. The doctor wanted to amputate, but Grebenc's father refused. With no leg he could not work. Mining conditions were hazardous. An immigrant could easily be replaced, so his life wasn't valuable. Men would be fired to keep the workers afraid. Grebenc wrote about the IWW strike of iron miners. The first Slovenians intended to go back to Europe. Some decided to remain in the U.S. They saved to bring their families to the U.S. Others saved and went back to Europe where they built large estates and became elite in their communities. Grebenc wrote about life in the mining communities, its social and economic activities. Money was saved in a mattress or taken to a saloon keeper if the person was single. Credit wasn't considered. People in debt were considered no good. Slovenian benefit lodges provided life insurance. When work wasn't available people would live in the woods. Animosity in European villages were carried over to the U.S. Health care consisted of home remedies. Grebenc wrote of the influenza epidemic of 1918. Grebenc's mother helped, because of the shortage of nurses and doctors. Grebenc described the slow process of Americanization and detailed citizenship procedures. Misconceptions about the immigrants are described. Grebenc wrote about America's history of immigration in the 1800s. Grebenc's parents subscribed to a Slovenian newspaper. Grebenc discussed Christmas customs and the change in customs as the family became Americanized. Grebenc went on to high school which was unusual for an immigrant's child. Once a boy passed eighth grade or sixteen years of age, he was expected to get a job. Grebenc remembered the German atrocity stories of World War I. In 1916 several young men from the community volunteered for the army after Pancho Villa raided New Mexico.
15. No information.

0438 **Zlatko Balokovic.** [Autobiography in English.] 45pp.

1. Zlatko Balokovic was born in Zagreb, Croatia (later part of Yugoslavia), in 1895.
2. At a young age he studied at the Croatian Musical Institute. He attended the Master's School of the Musical Academy in Vienna. He later made worldwide concert tours as a violinist.

## Reel 4 cont.

0438 **Zlatko Balokovic cont.**

3. No information.
4. No information.
5. In 1941 Balokovic became an American citizen.
6. Balokovic spent some time in New York City.
7. Balokovic continued his musical career.
8. Balokovic was elected president of the American Croatian Congress and of the United Committee of South Slavic Americans. He later became the president of the Committee of all Nationalities for Russian War Relief. He and his wife organized the American Committee for Yugoslav Relief, whose president was Eleanor Roosevelt. The Committee was aided by the Croatian Fraternal Union and the Slovenian Benevolent Society.
9. No information.
10. He was close with his relatives and thankful for his parents' sacrifices.
11. In New York, he met Joyce Borden, whom he married in 1926. He described it as a very happy marriage. She admired the Croatian and Yugoslav people and later organized the American Committee for Yugoslav Relief. He bought land on the French Riviera where he built a chateau in the old hamlet of Eze.
12. No information.
13. He remembered what some of his mother-in-law's friends thought when he married her daughter. They were upset that a prominent New York girl would marry a Croatian.
14. Balokovic described his visit to Australia and New Zealand, especially the welcome by Yugoslavians in New Zealand. He gave an account of his yacht voyage around the world. He wrote about his trip to Alaska. He received an invitation from Fascist Italy to play there, but he refused. He also never played in Germany during Adolph Hitler's regime. He described his work during World War II and his commendation from President Franklin D. Roosevelt. Balokovic took part in organizing an American-Slav Congress. Balokovic talked of how Hitler's division of Europe united the American Slavs. The American Slavs had previously lived in isolation and so were without influence in public or political life. He wrote of his concert tour in Yugoslavia in 1954, where he was awarded the Grand Cross of the Yugoslav Flag by Marshal Josip Tito.
15. No information.

This autobiography is part of the Zlatko Balokovic Papers in the Immigration History Research Center, University of Minnesota.

0483 **Andrew Devich.** [Autobiography in English.] 18pp.

1. Andrew Devich was born in Krasno, Croatia, Yugoslavia, in 1896.
2. Devich's father was a farmer and a logger. His mother was wise in business matters and gave advice to the villagers. As a child he tended sheep and goats. Later he helped on the farm and in the logging operations.
3. Villagers heard tales about America. Devich's father sent four sons to America. Devich begged to go to America.
4. In 1913 he left with four other young men from Krasno.
5. In 1925 he became a citizen. He thought of returning to Europe, but he didn't have time.
6. Devich settled in Cusson, Minnesota, with his brothers. He later moved to Mt. Iron, Minnesota then to Virginia, Minnesota. In 1916 he went to Grand Forks, North Dakota. After a month he returned to Mt. Iron. He again went to Virginia, then to Ely, Minnesota. He travelled to Grand Marais, Minnesota. He returned to Virginia. He

## Reel 4 cont.

### 0483 Andrew Devich cont.

later moved to South Bend, Indiana. He then spent some time travelling around the country, getting rides on freight trains. He travelled to New Orleans, Louisiana; Zeigler, Peoria, and Chicago, Illinois. He later resided in Indiana Harbor. In 1923 at the advice of a gypsy fortune teller, he returned to Virginia, Minnesota. He later moved to Buhl, Minnesota.

7. Devich worked in a lumber camp until he had enough money to repay his father. In 1914 he was unemployed. He again worked as a logger, but again employment became scarce. He became a miner, but the work was only seasonal. He again worked in a logging camp, then returned to mining. In 1916, during the strike, he worked on North Dakota farms. After working on the farm for a month, he worked alternately as a miner, then a logger. A relative helped him get a job in a Grand Marais, Minnesota, lumber camp, but after a few months he was again unemployed. In 1918 he worked at a pool hall run by a person who had been a neighbor in Yugoslavia. It closed and he travelled from town to town seeking work. At the advice of a lumber camp friend he became employed at a Studebaker plant. While travelling around the country he was employed in the coal mines and steel mill where a cousin said there would be work. In 1923 he again became a miner with the help of an old friend from Yugoslavia. After his wedding he worked as a miner, then as a janitor. Work was scarce during the depression, but he was helped by a neighbor to get employment in the mines. He later worked at a cemetery, then he dug pits. He didn't believe in relief, so he got a job as a janitor. After periods of unemployment he worked as a miner and later as a fireman. In 1940 he returned to the mines. He later worked at the railroad, decided to get a construction job in Montana, but a mining job became available. He later began taconite mining, then a layoff returned him to his previous job. He retired in 1962. He then worked as a bartender to add to his pension. His wife worked in the cafeteria.
8. Devich joined the Croatian Fraternal Union in 1927. In 1946, 1950, and in the early 1960s, he ran for village trustee.
9. No information.
10. Devich came from a family of twelve children. Everyone in the family had a duty. In America he lived with his brothers for a short time, but they wanted to return to Europe. In 1919 his mother wrote that his father had died. As a result Devich sent his savings to her. While working on his home, friends and relatives helped.
11. Holidays and saints days were observed as festive times and provided time for matchmaking and courting. Devich recollected the day he first saw his wife. He bought a larger car, so he could give her and her sisters rides. He gave her gifts and bought a book which showed how to write love letters. He was encouraged to ask her to marry him after she sent him a valentine (which her sister actually sent). After drinking a bottle of wine with her parents, he was able to propose. As the groom Devich financed the wedding and made most of the arrangements. The couple lived with his in-laws. They moved when a third child was expected. He and his wife worked together to improve the house.
12. No information.
13. No information.
14. Most immigrants were upset about the World War I draft. They were faced with the possibility of killing fathers and brothers. He and eight other miners were sent to jail for refusing to serve in the army. A lawyer offered to help, was paid a fee, and never returned. They were freed when they signed papers agreeing to work in the mines for the war effort. Devich and a friend were accused of murder, but were released. Life was a struggle for him, but he was happy when three of his four children received college degrees and the other son became a policeman.

## Reel 4 cont.

### 0483 Andrew Devich cont.

15. Devich's father paid for the passport and Devich promised to pay the money back. He walked to St. George, travelled by boat to Rijeka, Yugoslavia (Italian name of Fiume), and then walked to Trieste, Italy. The ocean voyage lasted a month. At Ellis Island the immigrants were given medical examinations. They were required to have forty dollars before they were allowed to leave. By train he travelled to Duluth, Minnesota. His visa and passport were later destroyed in a fire.

### 0501 Sophia Fergis (née Chakiris). [Autobiography in English.] 205pp.

1. Sophia Fergis was born in Platiano, Turkey, and was Greek.
2. Fergis's parents had a grocery store and a small bakery. They raised cattle and were sericulturists in the silk industry. Fergis's father served as a leader in the community. In Greece, Fergis's father sold fruit and fish. World War I put an end to his livelihood. Fergis's mother washed for an English soldier after her husband had emigrated.
3. Greeks received letters from America telling of different conditions in that country. Work was available and foreigners weren't mistreated.
4. Fergis's father immigrated in 1915, her brother six months later. Fergis with her mother and younger brother immigrated in 1916.
5. In 1934 she became a citizen. She remained in the U.S.
6. Fergis first settled in Cincinnati, Ohio, then the family moved to Norwood, Ohio. The family later moved to Miami, Florida. Fergis returned to Cincinnati to take secretarial courses. She returned to Miami to marry.
7. In the U.S. Fergis's father worked on the railroad in Cincinnati, Ohio. He and his wife worked in the factory. He later bought a poolroom. In Miami, Florida, he owned a restaurant. He lost his business and Fergis's parents had to return to Norwood, Ohio. With the help of relatives and Greek friends he was able to buy a building and establish an ice cream parlor, a delicatessen, and a grocery store. Fergis took secretarial courses. She helped in her father's store. On New Citizens Day she performed Greek dances.
8. No information.
9. Fergis became a member of the Business Girls League.
10. There was a large age difference between Fergis and her brothers. Fergis's sister heard about the plundering of her sister's home. She convinced a prominent Turk to aid the family. Fergis's uncles also helped the family. Although Fergis's family hadn't seen some relatives in years, the relatives were overjoyed to see them. An uncle also came to America. Later his family joined him, along with Fergis's grandmother. Fergis's mother constantly worried about her sister in Turkey. Fergis's parents sent money to the family. Fergis's parents were able to save enough money to enable the family to leave Turkey in 1920. Fergis's father bought various businesses for his son. After her parents went to Ohio, Fergis stayed in Florida with her brother and sister-in-law. Her brother wanted to be an actor but Fergis's father thought the profession degrading. Fergis's brother didn't become an actor but his son, George Chakiris, did.
11. Fergis described the strict Moslem segregation by gender and what would happen if these rules weren't obeyed. She wrote about the differing views of Turks and Greeks concerning women's role in society. She also described the special problems of Greek-Turk marriages. Divorce was a simple procedure for the Turks and a complex one for the Greeks. There were no Greek girls in Miami, so Fergis's father went to Brusa to pick brides for his sons, which made the younger son furious. Fergis married in 1936 and had two children. Her mother-in-law was the matchmaker for the couple. Fergis's

## Reel 4 cont.

0501 **Sophia Fergis (née Chakiris) cont.**

mother-in-law and sister-in-law put kollyva (made from wheat, flour, and sugar) under the pillows of the couple. It was believed that with kollyva under the pillow, a person will dream of their future spouse.

12. No information.
13. Fergis's parents were threatened for violating Moslem segregation rules for gender. Fergis described the Turkish atrocities which forced many Greeks to flee. In 1914, Turks began to hang or shoot wealthy Greeks on spy charges. A Greek friend learned from a Turkish friend that Fergis's father would be next. He left the village and Fergis's mother was questioned and threatened. She was beaten when Turks plundered her home. The villages were often plundered while the Greeks in the cities were not bothered by the Turks. While in Italy, Greek refugees were hassled by the Italians. Some Greeks thought the Italians were funny, while other refugees, having endured Turkish treatment, had no patience with the Italians.
14. Fergis described the coffee houses as important social centers and also the strict segregation by nationality and age there. They also served as a source of news. Fergis gave a brief account of the history of Constantinople (Istanbul, Turkey), her mother's birthplace. She described the effects of the Balkan Wars of 1912 and 1913 and Turkish atrocities on the Greeks. She mentioned the friendship of Moslem Albanians and the kindness of other Greeks in nearby villages after her parents' home had been plundered. Many young Greeks fled the country after they were drafted into the Turk army. They didn't want to fight other Christians. Fergis wrote about the refugees in Greece. Turks in Greece had freedom that Greeks in Turkey didn't have. French and English soldiers arrived to help the refugees. Food became more abundant. Fergis wrote of German bombing. Soldiers forced down a German zeppelin. Fergis was disappointed by her first impressions of America. Her brothers' names were Americanized. She wrote about her first-grade teacher who helped her study English and adapt to the country. She was the only foreigner in the school, but she felt welcome. The family enjoyed the freedom in America. When taking citizenship courses, Fergis's instructor said she was a Turk. She disagreed, saying she was a Greek born in Turkey. On her citizenship paper, it said she was a Turkish national, but of Greek race.
15. Fergis's mother first got passports in Brusa, Turkey, for her sons to go to Constantinople (Istanbul) to her husband. She returned to Brusa to get a passport for Fergis. The family arranged to go to Greece. Whole families were not permitted to leave, so false passports had to be made. Fergis's mother and children travelled as passengers. Fergis's father posed as an employee. They landed in Mytilene, Greece, then sailed to Thessaloniki. Nine months after Fergis's father immigrated he had saved enough money to send to the rest of his family. In Thessaloniki the family had a medical examination and got their passports. They sailed to Piraeus then travelled to Naples, Italy. In Italy, the family again had a medical examination and stayed in the immigration house. They stayed for a week waiting for the ship to arrive. They stopped briefly in Lisbon, Portugal. To protect the ship from submarines, silence was maintained at night and there were no lights. There were constant drills in case of a submarine attack. The voyage lasted twenty-five days. The ship landed in Boston, Massachusetts. The family travelled to Ohio by train. Fergis's father returned to Turkey to find brides for his son. On his return journey, bribes were necessary to get passports validated. There was some difficulty over her father's passport. As a result of an industrial accident in Ohio, two of his fingers were partially missing. This statement was not on the passport.

## Reel 4 cont.

0706 Pál Ablonczy. [Autobiography in Hungarian. English responses provided by Paul Rupperecht.] 317pp.

1. Pál Ablonczy was born on July 26, 1891, in Sajókazinc, Borsod county, Hungary.
2. Ablonczy started with odd jobs in agriculture at age ten. At thirteen he became a blacksmith apprentice. In four years, on completion of his apprenticeship, he worked as a master blacksmith and machinist at different factories and farms.
3. In 1913, unemployment gave him the idea to immigrate to the United States for three to four years to earn enough money for a threshing machine he planned to buy on his return to Hungary. He was also concerned about the possibility of war and about his age-group being drafted first in case of a war.
4. Ablonczy immigrated to the U.S. in 1913.
5. Ablonczy remained in the United States and never returned to Hungary.
6. First he settled in New York City. In the 1920s he built a home in Avenil, New Jersey, and moved there, where he still lived at the time of his writing his autobiography. He worked locally and also worked in (Port) Elizabeth, Plainfield, Newark, Morristown, and Perth Amboy, all in New Jersey.
7. In the U.S. he worked as a machinist at many different factories and shops. Later, he opened his own autobody repair shop. On July 26, 1956, he retired from work at age sixty-five.
8. There is no mention of any political party affiliation in the United States. In 1914, he subscribed to, supported, and disseminated the Hungarian language newspaper *Előre* (*Forward*), a Socialist publication. During World War I he declined to work for the better paying war industry. He also refused to serve in the military in that war, even when U.S. citizenship was offered in exchange. In the 1920s and 1930s, when *Előre* was changed to *Új Előre* (*New Forward*), he continued to promote and support the paper, the only Hungarian-language Communist daily in the world. During World War II, he once posted bail for a young black person who had been arrested at an anti-war demonstration in Perth Amboy.
9. In the U.S. he participated in labor demonstrations, strikes, and the promotion of workers' literature during World War I. In the 1920s he worked with a union organizer and with other Hungarian workers to join a new machinist union. Other non-Hungarian workers refused to follow suit and reported him. He was fired. He also collected donations for the International Labor Defense, and attended meetings of the International Workers' Order. He was critical of the American labor movement. He saw its leaders to be corrupt, uncaring, and the workers lazy and politically backward.
10. There is no information on family life in the U.S., beyond mention of the birth of his children.
11. At age twenty-four (1915) he wanted to get married and with the help of two Hungarian married women acquaintances set out to look for a "moral girl." He found her in the person of Juliska (Julie); his mother wanted to send him someone from home, but he persisted in staying with his chosen in the U.S. They were engaged in January 1916 and married on May 20 of the same year.
12. Only a small circle of Hungarian Socialist friends is mentioned initially. In the 1930s he got acquainted with more Hungarian workers and joined the Workers' Health Insurance Fraternal Organization. A workers' home was established near Woodbridge, where progressive workers met on Sundays for lectures, cultural programs, and fun. With the arrival of the 1956 "counter-revolutionary gang" of Hungarian refugees, the membership dwindled and the workers' home was sold in 1961.
13. Risking arrest, he participated in demonstrations which were dispersed by the police.

## Reel 4 cont.

### 0706 Pál Ablonczy cont.

14. In 1904 his father immigrated to the U.S. (Pennsylvania) and returned to Hungary in 1908, having lost a leg.
15. On his way to the U.S., on a train from Budapest to Vienna, he was questioned by detectives about immigrating to the U.S. He denied it, but was still forced to get off the train. He tried again through other routes and reached Hamburg, Germany, where he went to the Hamburg-American Line and bought a ticket for the *S.S. Patricia* to the U.S. They sailed in two weeks for New York City. At Ellis Island ("The Island of Sighs"), it took a week to reach a friend of his father's who then came to get him and settle him.

### 1022 Emery Radwany. [Autobiography in English.] 404pp.

1. Emery Radwany was born in Rozsnyó, Hungary (after World War I, it became part of Czechoslovakia; it later returned to Hungary). The family later moved to Budapest (in the early 1900s, consisting of Buda and Pest).
2. Radwany's father worked in manufacturing. Radwany worked in a business office. He was drafted by the Czechoslovakian army, but volunteered for the Hungarian army. He later returned to business.
3. The treaties after World War I had left bitterness and hatred. Radwany did not feel confident about the future of Europe.
4. Radwany immigrated in 1931.
5. In 1936 Radwany became a U.S. citizen. In 1936 he visited Hungary.
6. At the time he wrote his autobiography, Radwany lived in Milford, Connecticut.
7. No information.
8. No information.
9. No information.
10. Radwany's parents had disagreements concerning Radwany's paternal grandfather's unwise business investments. Radwany's mother complained that her father-in-law would never listen to his son. Radwany felt that perhaps his grandfather's personality being different from his father's made the relationship a difficult one. Radwany's mother felt that she was not welcomed by the family, so she was bitter. Radwany's father was dutiful. He had wanted to go to England, but the family felt a son should be near his parents. Radwany's grandparents wanted to shape the lives of their children. Radwany's maternal grandmother disagreed with the way Radwany and his brothers were raised. Radwany described the various battles between his maternal grandmother and his mischievous brothers. Radwany's parents, as a result of their strict upbringing, were liberal with their children. In Hungary it was believed that children should be obedient and all important decisions should be discussed with them. Radwany's parents treated all their children as individuals and considered their views. Radwany and his older brother often disagreed. The older brother, because he was older, felt he was due respect. In the U.S. he wrote weekly letters to his family. In 1936 he had a happy reunion with his family.
11. A wife dominated or obeyed her husband, depending on his character. One of Radwany's uncles had an illegitimate child which was a great scandal. Radwany's maternal grandmother scolded her daughter saying a woman should not appear too joyous on her wedding day. It would shame the parents that she was so happy to leave them. Outdoor concerts on Sunday provided a place for meeting people. While in the army he dated a girl with her mother serving as a chaperone. One day he hired gypsies to serenade her. He had liked another girl before he left for America and wrote frequently to her. With his return visit he found she was a part of European life and he was Americanized.

## Reel 4 cont.

### 1022 Emery Radwany cont.

12. No information.
13. No information.
14. Radwany wrote about the folk tale explaining the origin of the Hungarians. He told of his grandfather in the Hungarian War of Liberty in 1848 and 1849. The 1850s and 1860s were a time of repression in Hungary. Hungary received its independence by the Great Compromise in 1867, but Austrians kept a firm influence on Hungary. Radwany discussed Emperor Francis Joseph and Hungarian politics. He wrote about his grandparents and life in a Hungarian village. Peasants did not believe in education so their children were sent to work to help the family. He described the various nationalities and languages spoken in Hungary, also the education and economic struggle of the country. Each occupation had its own guild. Radwany discussed social customs in Hungary and the use of these customs for professional advancement. There was an American influence on the family. Radwany and his brothers played Indians after they had read the translations of James Fenimore Cooper's novels. Radwany remembered the day when Prince Francis Ferdinand was assassinated. Hungary felt it should fight the Serbs. Radwany thought this was strange, since Hungarians had distrusted Prince Ferdinand and weren't too fond of the Hapsburgs. Years before, Crown Prince Rudolf and Empress Elizabeth had been very popular in Hungary. Radwany described life in Hungary during World War I. He recalled the coronation of Emperor Charles IV. He wrote about the debating as the war continued, the October revolution of 1918, and of the military school students with the Czech army in Pozsony, Hungary (later Bratislav, Czechoslovakia). In 1919 the [Julius] Károlyi cabinet abdicated and the Bolshevik Communists came into power. "Confidencemen" reported on opposition to the government. Radwany's brother was imprisoned briefly for wearing the Hungarian national colors. Radwany recalled the days of the White counter-revolution. Several days later, Rumanian troops took over Budapest. They were preferred over the Communists and brought order to the city. In 1920 the Trianon Treaty reduced the size and population of Hungary. Minorities in neighboring countries were treated ruthlessly and refugees flooded into Budapest. In 1925 Radwany toured Europe. He wrote that his father and many Hungarians disliked the French. Radwany described the custom of dueling and his own participation in one. He wrote of the gypsies and especially of their music. He wrote about his love of the theater and talked about the Hungarian actresses popular in the early 1900s. Radwany liked the freedom and energy of the U.S. On his return to Hungary his Americanization made him depressed about visiting Hungary.
15. He sailed for America a few days before his visa expired.

## Reel 5

### 0001 Thaddeus Hoinko. [Autobiography in English.] 159pp.

1. Thaddeus Hoinko was born in Aleksandria, Russia (five miles from Biala Cerkeff, which in Russian is Belaya Tserkov), in 1895. His parents were born in Poland, but were considered subjects of other countries. His mother was Russian, his father German.
2. Hoinko's father was a forester and managed the pheasant nurseries. Hoinko worked in a sugar factory preparing graphs, then worked for an insurance agent. In Poland he worked for a moving company.
3. Political conditions in Russia were uncertain, so the family decided to go to Poland. In Poland a friend applied for a position in the Polish consulate in Canada. Hoinko decided to apply to a Polish consulate in America.

## Reel 5 cont.

### 0001 Thaddeus Hoinko cont.

4. Hoinko came to America in 1920.
5. Hoinko visited Poland on business, but remained in the U.S. In 1938 he became a citizen.
6. Hoinko settled in New York City, then was transferred to Detroit, Michigan. Another transfer sent him to Chicago, Illinois. In 1927 he and his wife moved back to New York City. In 1933 Hoinko and his family moved to Colorado Springs, Colorado, then later back to Chicago. They again moved to New York City. At the time his biography was written he lived in Oak Park, Illinois.
7. Hoinko worked at the Polish Consulate. He later worked in the American Polish Chamber of Commerce. For a short time he was co-owner of Centropol. In Colorado he owned a grocery store. He worked as executive secretary of the Polish War Relief (Rada). He was appointed consultant to the Polish Information Center. He later worked for *Opportunity* magazine.
8. No information.
9. No information.
10. In Russia his father lived apart from the family because of his employment. Hoinko talked of his family life in Europe. He later wrote about his children.
11. Education in Russia was segregated by gender. He became friends with his English teacher. They continued their correspondence after he moved to Detroit, Michigan, and she was transferred to Washington, D.C. They later married.
12. No information.
13. In the consulate, promotions were given to the aristocracy or the gentry. Hoinko belonged to neither class.
14. Hoinko gives a brief account of Polish and Russian histories. He also described life on a Russian estate. He mentioned the attempt by Germans and Russians to Germanize and Russianize the ethnic minorities, especially in schools. He described life in Russia during the 1917 Revolution and the Russian Civil War. He wrote of his work in England and life in London during World War II. He described his trip to Europe and South America. He talked about racial prejudice in the U.S.
15. From Warsaw, Hoinko travelled to Paris, France. He departed from Cherbourg, France. Twelve days later he arrived in New York City.

### 0160 Sophie Kosciowlowski. [Autobiography in English.] 39pp.

1. Sophie Kosciowlowski was born in Poland.
2. No information.
3. There were economic reasons for immigration.
4. The family came to the U.S. in 1912, returned to Poland, then immigrated to the U.S. in 1914.
5. Kosciowlowski remained in the U.S.
6. The family settled in Chicago, Illinois.
7. Kosciowlowski worked for Armour & Co. starting at the age of fourteen. She later worked as a waitress and in the binderies. She worked at Western Electric. She later worked as a sales clerk, then returned to Armour.
8. No information.
9. Kosciowlowski was a union steward, then vice-president of Local 347 of the United Packinghouse, Food, and Allied Workers, a member of the Grievance Committee, and a member of the National Armour Chain Bargaining Committee.
10. Kosciowlowski talked of her brothers. After her divorce she lived with her mother.
11. Kosciowlowski was married, but later divorced.
12. Nationalities in the neighborhood were Bohemian, Polish, and Irish.
13. No information.

## Reel 5 cont.

0160 **Sophie Kosciowlowski cont.**

14. Kosciowlowski described the working conditions in factories and how they led to workers' health problems. Children of immigrants were sent to work to help support the family. Wages could be cut anytime. Men's wages were higher than women's wages. She described management's fight against union organizers and members.
15. No information.

0199 **Angela Mischke.** [Autobiography in English.] 15pp.

1. Angela Mischke was born in Poland.
2. Mischke's father was a farmer. After his departure to the U.S., Mischke's mother managed the farm. She also did needlework.
3. Mischke's father came to the U.S. to earn money to pay off the farm mortgage. He wanted his family to come, because he felt the U.S. was a land of opportunity.
4. Mischke came to the U.S. in 1913. Her father had immigrated five years earlier.
5. Mischke remained in the U.S.
6. The family settled in Chicago, Illinois.
7. Mischke's father worked as a presser in a tailor's shop. Her mother also worked in the tailor's shop. At the age of twelve Mischke worked in a bakery. She later worked in the tailor's shop, then became employed at a glove factory. She took business courses later and applied for an office job.
8. No information.
9. No information.
10. Both parents worked, so the children did the housework. One brother played sports, although Mischke's father objected. When Mischke worked, all money was handed over to the parents.
11. Mischke's brothers were sent to high school. As a girl, Mischke was sent to work. Mischke married and had three children.
12. The neighborhood was Polish. There were some Jews.
13. No information.
14. Life in the U.S. was a hard adjustment, especially the adjustment from life in the Polish countryside to life in an American city. The family could not afford books, but installments from novels in Polish newspapers were collected and provided a library. Mischke's father gave his children a card to the Polish National Alliance Library. They lived in an apartment where the landlord never made repairs. Mischke described life in her neighborhood in Chicago, Illinois. She wrote about the Polish theater.
15. Mischke with her mother, two brothers, and an aunt left Antwerp, Belgium on a Belgian ship. Before boarding, a medical examination was given. She and her brothers were detained for eye infections. They travelled third class and Mischke recalled that the ship was very crowded. They arrived at Ellis Island, then took a train from New York City to Chicago, Illinois.

0214 **Anthony Bimba.** [Autobiography in Lithuanian. English responses provided by Emilija Sakadolskis.] 65pp.

1. Anthony Bimba was born in Lithuania.
2. Bimba worked on the family farm.
3. Bimba's reasons for immigrating was to evade the Russian draft and the desire to experience the American "paradise."
4. Bimba immigrated in July 1913.
5. Bimba returned only from 1943 to 1946.
6. Bimba lived in Burlington, New Jersey; Rumford, Maine; Muskegan, Michigan; Niagara Falls, New York; Valparaiso, Indiana; Cleveland, Ohio; Brooklyn, and New York.

## Reel 5 cont.

- 0214 **Anthony Bimba cont.**
7. Bimba worked as a steelworker, an editor, a student, in a paper mill, and in a bakery. From 1924 until the time of his writing, he was editor of Lithuanian Communist paper *Laisvé* (New York).
  8. Bimba was a Socialist (before formation of Communist party). He later joined the U.S. Communist Party and the United Communist party.
  9. Bimba was editor of the newspaper of Amalgamated Clothing Workers, Lithuanian chapter (Brooklyn). He rallied seamstresses in Pennsylvania. He published *Miner's Voice* (1921) and was a member of the United Mine Workers of America.
  10. Bimba had four brothers, two sisters, and one half-sister from his father's previous marriage.
  11. Bimba mentions (briefly) the Muskegan red-light district (some Lithuanian girls). There is little mention of a "love life."
  12. Bimba writes of Socialist and atheistic co-workers upon arrival and the split between Mencheviks, Bolsheviks, and the Catholic community.
  13. Bimba was arrested in 1918 for rallying workers. He writes of "reactionaries" at Valparaiso, [A. Mitchell] Palmer (attorney general) persecutions, McCarthyism, and other arrests.
  14. Bimba claims the decision to study at Valparaiso University (Indiana) was extremely important (1915). His various publications are listed in the text and in the bibliography.
  15. There is no account. He came by ship at older brother's invitation.
- 0279 **Barbara Gerega.** [Autobiography in Ukrainian. English responses provided by Walter Anastas.] 52pp.
1. Barbara Gerega (née Rydachyk) and her family (5 siblings and her parents, Yakiv and Domka Rudachyk) emigrated from the village of Svydova. At the time of emigration (1903), the village was located in the Chortkiv district of eastern Galicia, part of the Austro-Hungarian Empire. Today it is found within the Ternopil Region of the Ukraine.
  2. The Rudachyk family were farmers (apparently farm laborers) in Galicia.
  3. No clear reason for emigrating is given; apparently, the motives were economic.
  4. The Rudachyk family immigrated in 1903, arriving in Yorkton, Saskatchewan, on May 5.
  5. Neither Barbara nor anyone in her family repatriated.
  6. They settled in Hyas, Saskatchewan, in the spring of 1904. The Gerega family, including Barbara's future husband Seman, had settled in Hyas in 1903.
  7. They made their home on land in the vicinity of Hyas, Saskatchewan. Barbara's husband, Seman Gerega, and his family were also farmers. After marrying, Seman and Barbara Gerega continued farming on land near Hyas.
  8. No information.
  9. No information.
  10. The biography included brief family history going back to the grandparents on both paternal and maternal sides and reminiscences of the maternal grandmother who remained in Galicia. Also includes information on the early years in Hyas and how the family established themselves, built a home, and suffered hardships in the early years of settlement.
  11. No information.
  12. The collection included a history of Hyas, Saskatchewan, and Ukrainian settlement in the area. The biography described the hardships suffered by the community in the early years of settlement. It lists the names of various Ukrainian pioneers and the

## Reel 5 cont.

0279 **Barbara Gerega cont.**

dates of their settlement in Hyas, and provides a map of the local township and the locations of various farms owned by Ukrainians. There was a brief historical sketch of the Ukrainian Orthodox Church in Hyas from 1903 to 1966. Photos include: group shots of individuals involved in various community organizations; a picture of the local church and of a Christmas service in Flin-Flon, Manitoba, and some special community events.

13. Family history included account of her great-grandparents on her maternal side being forced to flee from the Russian empire to Galicia.
14. The collection included photos relating to local community events and organizations, local church events, a Christmas service, as well as photos of Barbara Gerega and her parents. Also included is a series of descriptions of Barbara Gerega's dreams in which she had visions of Christ and the Virgin Mary. Nearly half of the biography was made up of songs and poetry written by Barbara Gerega. Most of these dealt with religious, patriotic, pastoral or childhood themes.
15. There were no references to the actual voyage or entry into Canada. An account was given of a parting conversation between Barbara and her grandfather prior to emigration.

This autobiography is part of the Barbara Gerega Papers in the Immigration History Research Center, University of Minnesota.

0331 **Wasył Halich.** [Autobiography in English.] 148pp.

1. Wasył Halich was born in Strilbychi (in the former state of Galicia), Ukraine, in 1896. The family name was Warshavsky. He changed his name in 1927 to Halich, the name of Galicia's capital city.
2. Halich's father, after his parents' death, became a shepherd at the age of nine. He later owned a farm and operated a sawmill. Halich helped on a neighbor's farm and worked as a driver for hunters.
3. An uncle and a cousin-in-law had gone to America, so Halich learned of America from them. Other people in the village had gone to America and returned, telling of their life in America. Wages in America were better than in a Ukrainian village. Local agents of German travel companies encouraged emigration, helped with passports, and loaned money. There was also the military draft to avoid.
4. Halich immigrated in 1912.
5. Halich remained in the U.S. He became a U.S. citizen in 1927. In 1935 he returned to the Ukraine to visit relatives.
6. Halich settled in Pittsburgh, Pennsylvania. He went to Bloomfield, New Jersey, to study. In 1918 he moved to Dubuque, Iowa. In 1923 and 1924 he worked in St. Clairsville, Ohio. He moved to Elkhorn, Wisconsin, in 1924. In 1927 he went to Superior, Wisconsin. During the 1930s he travelled through the eastern states researching Ukrainian publications. In 1933 he visited Ukrainian communities in North Dakota. In 1939 he and his wife moved to Lake Nebagamon, Wisconsin, as a summer residence.
7. Halich worked in the steel mills. While in school he sold Bibles and worked in a factory. In Iowa he waited on tables in a dormitory. During the summers of 1923 and 1924 he taught in the mining communities in Ohio. He taught high school history. He wrote for Ukrainian publications, translated Ukrainian history, wrote articles concerning Ukrainian history for historical journals, and wrote *Ukrainians in the United States*. He did a lot of public speaking. When he spoke at the Ukrainian Orthodox hall in Pittsburgh, he met former schoolmates from Strilbychi. In 1946 he became a history professor. He retired in 1966. In 1981 he was honored for his

## Reel 5 cont.

0331

### Wasył Halich cont.

- pioneer work in Ukrainian-American history by the Immigration Research Center. This news was reported in the Ukraine.
8. No information.
  9. No information.
  10. In the Ukraine an uncle and grandparents lived with the family. Halich had seven brothers and sisters. Two more children were born after his departure. Halich's brothers and sisters stayed in the Ukraine. He sent money to his family. In Pittsburgh, Halich lived with his uncle. In Superior, Wisconsin, Halich and his wife lived with her mother.
  11. Discipline was handled by Halich's mother. Marriage proposals were formal with the bridegroom selecting a "starosty" (a group of respected elders) to ask the girl's parents for their daughter. The dowry was negotiated. A celebration followed an agreement to the proposal. Halich described the two-day wedding celebration. He dated several teachers but the idea of furthering his education postponed marriage. He was ready to propose to one person when he met Margaret Mitchell, whom he married. Her mother was Canadian and her father was English. He mentioned her help in his writing. Writing about her death for the biography was difficult for him.
  12. The neighborhood in Pittsburgh was Ukrainian. Previous arrivals gave advice about jobs, inquired about relatives, and gave advice about city life. In New Jersey his classmates were German, Italian, Hungarian, Ukrainian, Polish, and Russian. In Iowa some classmates were from Europe, the Middle East, and Latin America, but most were American. In Wisconsin most of the community were from New England. There were some German, British, Irish, and Norwegian immigrants. In Superior, Wisconsin, Scandinavians comprised most of the population. Other nationalities included Polish, Jewish, German, Irish, Belgian, and French Canadian. He mentioned a Czechoslovak colony in Lake Nebagamon.
  13. There was some friction between Ukrainian Catholics and Ukrainian Presbyterians. History professors made life miserable for prospective PhD students during the depression, since employment for PhDs was scarce.
  14. Halich wrote of life in a Ukrainian village, especially the impact of American money sent by emigrants. He gives a short history of the Ukraine. Halich described the life of an immigrant in Pittsburgh. Foremen took bribes for small favors, such as the repair of machinery. Before World War I, immigrants migrated several times, returning to America when their money was spent. American restriction of immigration after World War I ended this practice and many immigrants decided to stay in America. Social life was centered around the churches and taverns. Clergymen gave advice about education and jobs. Halich wrote of one person who had been arrested for mail fraud. During World War I this person had collected money from immigrants claiming he could contact relatives in Europe. Halich wrote about his college days in Iowa and life in a small town in Wisconsin. Education was important to him, so he urged his students to go to college.
  15. Halich was not able to get a passport because of his draft status. The steamship agent bribed the court clerk, so he was able to get a passport. The people on the ship were Ukrainian and Polish. Halich brought little luggage and enough food to last on the trip from his village to Hamburg, Germany, a twenty-four-hour train trip. He bought new clothes for the trip. The clothing was discarded in America, because of its "un-American" look. Halich and his fellow villagers carried gifts to relatives in America.

This autobiography is part of the Wasył Halich Papers in the Immigration History Research Center, University of Minnesota.

## Reel 5 cont.

0479 **Michael Zlatovski.** [Autobiography in English.] 205pp.

1. Zlatovski was born in Pereyaslav (also called Kasrilovka), Ukraine, Russia in 1881.
2. Zlatovski's father was a butcher. Zlatovski left home at the age of sixteen to tutor in a nearby village. He tutored in various villages before he went to Belaya Tserkov, a city with a large Jewish population. In 1905 he began his university studies. After his studies he became a doctor in Vladimir, Galicia (part of Poland at one time, part of Austria at time of his medical practice). He worked in Kiev and Petrograd (name later changed to Leningrad).
3. The family went to America to leave behind the anti-Semitism in Russia. They had also heard about the economic opportunities in America. Zlatovski saved money to send his family to America. He was reluctant to go to America because he felt he would not be able to adapt to a new country and a new language. His wife was reluctant to leave her brothers. He decided to leave when trouble ensued over a medical case.
4. In 1922 Zlatovski with his wife and children immigrated.
5. Zlatovski remained in the U.S.
6. The Zlatovski's stayed in Philadelphia, Pennsylvania, for a few weeks with relatives, then travelled to Duluth, Minnesota.
7. Zlatovski continued his medical practice in the U.S.
8. Zlatovski joined the Hebrew Brotherhood but was critical of the members.
9. No information.
10. There was friction between his mother and father concerning their Jewish beliefs. There was also tension between Zlatovski's father and the older children. Zlatovski writes about the difficulties of family life during the Russian Revolution. He sent them away for their safety. During the days after the Revolution of 1917 his family in America sent food and clothing. In Duluth, Minnesota, his family welcomed him. He and his family lived with his sister. His family urged him to change his name (they had changed to Davis), but he only changed his name from Zlatkovski to Zlatovski. There was some friction, because of the overcrowded house and the language difficulties. After his wife's death, Zlatovski's relationship with his son became strained. When he remarried there was friction between his children and wife.
11. Zlatovski's mother carried most of the burden for supporting the family. Zlatovski fell in love, but waited to marry until he had saved enough money to send his father and sister to America. In 1903 he married. He mentioned the difficulties of life as a medical student both financially and economically and the importance of his wife's support. When his wife died, he felt lost. Zlatovski mentioned the red-light districts in Russia. Zlatovski remarried but the relationship was tense.
12. No information.
13. Zlatovski discussed the pogroms in Russia. Czar Alexander III established regulations on the Jews, regulations made stricter during the reign of Nicholas II. In 1903 there was a violent pogrom, the Kishinev massacre. In 1905 pogromists also attacked Christian liberals and radicals. After the assassination of Count Peter Stolypin, Zlatovski was arrested. After four days he was freed with no explanation for his arrest. In Poland he faced anti-Semitism. In Belaya Tserkov, there was a massacre which his wife and family escaped. In Poland, Russian and Jewish immigrants were treated with contempt. Zlatovski was surprised by discrimination in the United States against blacks and Jews. A story appeared in the Minnesota newspapers concerning Zlatovski's immigration. He received threats from a person in St. Paul, Minnesota, due to Zlatovski's "lies" about communism.

## Reel 5 cont.

### 0479 Michael Zlatovski cont.

14. Zlatovski gives a history of his native town. He describes village life and the effects of political events on the village. He writes about communism, the Social Democracy party, and Zionism. Zlatovski and his friends read *The Spark*, edited by Vladimir Lenin. He detailed Russian history leading to the Revolution of 1917 and his part in shielding revolutionaries. He also described the revolutionaries' bank robberies to finance their activities. One organizer was Joseph Stalin. Zlatovski also wrote about Russian literature. He discussed medical studies in Russia and its deficiencies. He described his medical work during World War I. He wrote about the difficult life in Russia during and after World War I. Zlatovski discussed the events and people of the Russian Revolution. The role of other European countries during World War I was discussed. He gives an account of the history of the Ukraine leading to its independence from Russia. Zlatovski gave an account of the difficulties for he and his family to adjust to America, especially in his medical practice. He liked the country, but was upset by the importance of money in the U.S. He gives his other impressions of American culture. He described the difficult time during the depression.
15. A Russian-Polish peace treaty allowed an exchange of citizens. Since Zlatovski had lived in Vladimir, Poland, he went to the Polish consul to be included in the exchange list. His family in America arranged to send ship and railroad tickets to the emigration office in Poland. Immigration to America was restricted for most Russians. Doctors, however, were exempt from restrictions (later this regulation for doctors was revoked). Zlatovski and a friend managed a currency exchange since money could not be sent out of Russia. He had to get his medical books cleared by a censor and left American food as a bribe. The family travelled to Poland by train. In Poland they stayed in barracks and were quarantined. They travelled to Vladimir for some needed papers then went to Warsaw. They stayed there for several weeks until their visas were ready. They travelled to Berlin, Germany, then to Cologne. They went to Paris, France and were quarantined for five days in Cherbourg, France. On July 1, 1922, they boarded the *Berangharia*. They were given a cabin. The Fourth of July was celebrated on the ship. The ship's passengers were mostly Slavic. Zlatovski mentioned the class distinctions observed on board. They were taken to Ellis Island which the immigrants called Castle Garden [Castle Garden served as an immigration center during the late 1800s]. At Ellis Island they were interrogated and given medical examinations. Zlatovski's box of books was opened. The family expected to meet Zlatovski's brother-in-law. They were taken to a large hall which served as the ticket office. They were ordered to go immediately to Duluth, Minnesota. They were told they would be locked up to see that they boarded the train to Duluth. The brother-in-law arrived and bribed the official, so that the family was able to leave with him.

### 0684 Edith H. Koivisto (née Laine). [Autobiography in English.] 368pp.

1. Edith Koivisto was born in Kuusankoski, Finland, in 1888.
2. No information.
3. Koivisto's mother had died and economic conditions weren't promising. Koivisto had a sister in America, so she asked her sister for a ticket.
4. Koivisto came to the U.S. in 1910.
5. Koivisto and her husband returned to Finland, but the resulting hostilities of the Civil War of 1918 made them return to the U.S.
6. Koivisto lived in Spokane, Washington, until 1912, when she moved to Smithville, Minnesota. She later lived in Duluth, Minnesota. In 1920 she and her husband moved to Quincy, Massachusetts. They later moved to Hibbing, Minnesota.

## Reel 5 cont.

0684 **Edith H. Koivisto (née Laine) cont.**

7. In 1912 she started her studies at Työväen Opisto (Work People's College). While in school she worked in a college office, in the library, and was a part-time teacher for the correspondence school. In Duluth she worked as a baker's helper. She became bookkeeper for the Socialist Publishing Company. She was involved in theatrical productions. To earn extra money she sewed and sold plants and produce. She directed plays and choruses. For a short time she was a member of a professional acting group. She was a part-time beautician. She wrote plays and contributed to Finnish-American newspapers and Minnesota newspapers. She contributed to *History of Finns in America* and wrote about Finnish immigrants for historical societies. Koivisto also painted. She presented paintings to Presidents Harry Truman and John F. Kennedy.
8. No information.
9. Koivisto belonged to the IWW. She served as secretary for the Co-op Club. In 1959 she attended the 57th Congress of the General Cooperative Union.
10. When she first arrived in America she lived with her sister and brother-in-law. Koivisto had a daughter. Her daughter's death was very painful to her.
11. Koivisto married in 1913. She was offered a position at a Massachusetts co-op, but thinking of her husband, suggested that he take the job. She hated to ask her husband for money, so she thought of various ways to earn extra money. She arranged to have the Social Security checks sent separately, because she felt she wouldn't have money if the check was sent to her husband. There was friction in the marriage over her husband's jealousy. The couple were married more than fifty years.
12. No information.
13. Koivisto noted that a Women's Clubs' discrimination against Jews gradually ended.
14. In Finland auctions were held if a person could not afford the church tax. Koivisto described her work on the Ration Board during World War I. Many Finns were against the draft. They escaped Finland to avoid serving in the Russian army. Koivisto described the Finnish-American social life in the Temperance and Socialist halls.
15. No information.

This autobiography is part of the Edith Koivisto Papers in the Immigration History Research Center, University of Minnesota.

1052 **Erick Kendall.** [Autobiography in English.] 301pp.

1. Erick Kendall was born in Northern Finland in 1908. He lived in Ylivieska.
2. Kendall worked in the mill.
3. Kendall's father left Finland because of the lack of opportunity.
4. Kendall arrived in America in 1923.
5. Kendall remained in the U.S.
6. Kendall settled in Lawler, Minnesota.
7. Kendall's father worked in the mines and as a farmer. Kendall attended a cooperative training school. He planned to go to Russia to work, but a position on the *Työmies* staff was offered. In 1930 he joined the staff of a Finnish newspaper, which was established to combat communism's propaganda. He translated Finnish Communist propaganda for the FBI.
8. The biography centers around Kendall's transition from a Communist to a firm supporter of democracy. He had joined the Young Communist League and rose to chairman of the District Executive Committee. He attended the Citizens' Military Training Camp. He became disillusioned with communism when it became anti-labor. Kendall joined the Democratic party.

## Reel 5 cont.

1052 **Erick Kendall cont.**

9. Kendall mentioned strikes in the Minnesota mines and criticized management.
10. Kendall's mother died when he was a baby, so he was raised by his maternal grandparents and uncle. He mentioned how they influenced his life. The Finnish Civil War divided his family. He mentioned how difficult it was to leave his grandmother. In the U.S. Kendall lived with his father and stepmother. In secret Kendall drank and smoked, two things his father was against. There were frictions with in-laws over Kendall's Communist beliefs. Later, Kendall was estranged from his parents over his anti-Communist beliefs and their Communist beliefs. Kendall's wife faced a similar situation. Before Kendall's stepmother's death he was welcomed back by his father.
11. Kendall mentioned courting a neighbor's daughter. He married a fellow Communist Ailie Hiltunen. The marriage lasted ten years. He later remarried. Female Communists were ordered not to fraternize with Halonenites (supporters of George Halonen, who was non-Communist).
12. The community was mostly Finnish with one Polish family.
13. Kendall's paternal uncle, who was with the Reds during Finland's Civil War, was captured and executed. At school Kendall was called a "Red brat." Kendall and other young Communists were charged with disorderly conduct, when they passed out Communist leaflets on the school playground. When Kendall tried to publish his biography, the Cooperative League of the U.S., who had first shown interest in the manuscript, declined to publish it. Kendall believed this incident was Communist supported.
14. Kendall gave an account of Finnish history and relations with other Scandinavian countries and Russia. He illustrated the growth of socialism and communism in Finland. The effects of the 1918 Finnish Civil War on his village were discussed. Kendall details the rise of communism and socialism in the American immigrant population and the split between the two factions. He mentioned the violence against strikers in the Minnesota mines in the early 1900s. He explained the link between strikers and the establishment of some cooperatives. The Communists' attempts to influence the American labor movement (such as the Congress of Industrial Organizations), the cooperatives, and politics (such as the Farmer-Labor party) are also mentioned. Kendall detailed the battles between Communists and non-Communists concerning the cooperatives, especially as related in the newspapers. He also mentioned other smaller leftist groups. Kendall gave a brief account of cooperatives in Great Britain. He discussed the Karelia boom. Many Finnish-Americans were persuaded to settle in Karelia, Russia, and give their savings "to the machinery fund." Kendall quoted John K. Leino, a construction specialist, concerning the life of Finnish-Americans in Russia. Some were able to escape to Finland and return to the U.S. Some died in prison camps.
15. No information.

## Reel 6

0001 **Helmi Mattson.** [Autobiography in Finnish. English reponses provided by Timo Rippa.] 146pp.

1. Helmi Mattson was born in Multia, Finland, in 1885.
2. Mattson attended public school, business college, and a home economics school. For a short time she worked for a small publishing company in Helsinki and later as a clerk in her father's furniture store.
3. Mattson left Finland to join her brother in Canada.
4. Mattson emigrated from Finland in 1912.

## Reel 6 cont.

### 0001 Helmi Mattson cont.

5. Mattson never returned to Finland.
6. During her lifetime, Helmi Mattson lived and worked in Kenora, Manitoba; Fort Francis, Ontario; International Falls, Minnesota; Astoria, Oregon; Colquet, Minnesota; New York City; and Kelso, Washington.
7. After arriving in Canada, she worked as a domestic and hotel maid, but after her marriage, she became a housewife who pursued creative writing and poetry in her spare time. She served nine years as the editor of a Finnish-American women's Socialist newspaper.
8. Mattson was a member of the Women's National Committee.
9. No information provided.
10. Helmi and William Mattson did not have any children. The autobiography does not reflect the Mattson's family life. It centers on their occupational activities and participation in the associational life of the community.
11. Mattson's autobiography suggests that she left Finland not only to join her brother in Canada, but also to make a point to her Finnish boyfriend, who had become interested in another girl. She also describes the courtship with William. The Mattson's gender roles are clearly reflected.
12. Most of the autobiography dealt with her work and activities within the Finnish-American working-class community. The wider nonlabor community is not reflected in the work.
13. No information.
14. The autobiography gave a clear picture of her political activities as an organizer of Finnish-American Socialist women as well as her creative activities as a journalist, novelist, poet, and playwright.
15. Mattson does not provide specifics about her trip to the United States.

This autobiography is part of the Helmi D. Mattson Papers in the Immigration History Research Center, University of Minnesota.

### 0147 Matti Pelto. [Autobiography in English.] 111pp.

1. Matti Pelto was born in Finland.
2. Pelto was a farmer and a fisherman.
3. Pelto thought he didn't have a future in Finland.
4. No information.
5. He remained in the U.S. but visited Finland.
6. Pelto arrived in Sparta, Minnesota, in 1908.
7. In 1908 he started work in the mines where his brother had worked for years. In 1913 he worked as a lumberjack.
8. There is a Socialist affiliation.
9. No information.
10. Miners were sick, tired, and impatient. The wife would become impatient. Family life was quarrelsome.
11. Many miners had wives in Europe.
12. Pelto mentions Italian, Eastern European, Scottish, and Finnish miners.
13. No information.
14. Early mining methods are described. In 1908 many immigrants were returning to Europe. Jobs were scarce. Mining was demanding work. Miners were pushed to do more. If they didn't, they could easily be fired. Injuries were common. Mines were poorly ventilated. Miners were assigned ten-hour shifts. Pelto described his experience in a cave-in. Alcoholism was a problem among miners.
15. No information.

## Reel 6 cont.

- 0258     **John Wiita.** [Autobiography in Finnish. Translated by Tino Rippa.] 339pp.
1.    John Wiita was born in Ylistaro, Finland, in 1888.
  2.    Wiita worked on his father's farm and attended public school until the age of eighteen, when he left for the United States.
  3.    Wiita's uncle, who was only five years older than John, moved to the U.S. at the turn of the century. The two were very good friends and in his letters back to Finland the uncle urged John to emigrate.
  4.    John Wiita left Finland in the fall of 1905.
  5.    He never returned to Finland.
  6.    Wiita lived and worked in Superior, Wisconsin; Duluth, Minnesota; Detroit, Michigan; Astoria, Oregon; Sudbury, Ontario; Worcester, Massachusetts; Ironwood, Michigan; New York City; and Brooklyn, Connecticut.
  7.    John Wiita worked on the editorial staffs of Finnish-American and Finnish-Canadian Socialist newspapers, serving as editor-in-chief of several papers at various times. From 1910 to 1912 he was an associate instructor at a Finnish labor college in Duluth, Minnesota. In the 1920s and 1930s he held various administrative positions as political activist, organizer, and Party functionary for the Finnish Workers' Federation, the organization of Finnish-American Communists. After leaving the Party in 1943, Wiita made his living with his own real estate business.
  8.    He was a Socialist and, later, a Communist. After he left the Party, Wiita thought of running for public office as a Democrat, but dropped the idea because of his past political activities.
  9.    No information.
  10.   Wiita and his wife, Julia had three children: two girls and a boy.
  11.   His writings center on his political activity, rather than personal life.
  12.   The John Wiita Collection does not deal with the entire Finnish-American immigrant community. It focuses on the working class, specifically personalities, organizations, and events dealing with Finnish-American Socialists, industrial unionists, Communists, and the cooperative movement.
  13.   During the McCarthy period he testified several times before government committees.
  14.   Wiita was a principal organizer and functionary in the Finnish-American Communist movement, serving as a liaison between the Communist Party of the U.S. and its Finnish members.
  15.   He does not give details about his passage to the United States.

This autobiography is part of the John Wiita Papers in the Immigration History Research Center, University of Minnesota.

- 0597     **Eva Erickson.** [Autobiography in English.] 38pp.
1.    No information.
  2.    No information.
  3.    No information.
  4.    No information.
  5.    No information.
  6.    From 1919 to 1922 she lived in Commonwealth, Wisconsin. She also lived in Illinois. At the time she wrote the autobiography, she lived in Iowa City, Iowa.
  7.    Erickson helped on her aunt and uncle's farm.
  8.    No information.
  9.    No information.
  10.   Erickson lived with an aunt and an uncle. Her aunt had lived in the U.S. for more than thirty years, but spoke little English.

## Reel 6 cont.

### 0597 Eva Erickson cont.

11. No information.
12. No information.
13. No information.
14. She described life in a small farming community.
15. No information.

### 0635 Deborah Ruth Nikkari. [Autobiography in English.] 65pp.

1. Paternal—Nikkari's great-grandparents, Joonis and Fredriika Kivelä were born in Toholampi, Finland. Nikkari's great-grandfather, Sakri Nakkari was born in Lohtaja, Vassan Lääni, Finland. His wife Elisabetti was also born in Finland. Maternal—Nikkari's great-great-grandparents Johan and Caisa Raatikka lived in Oulu, Finland. Great-great grandparents Adam and Anna Komppa lived in Mikkeli, Finland.
2. The Nikkaris were farmers. Joonis Kivelä was an overseer of laborers.
3. There were various reasons for leaving. They hoped for a better life. Other family members had settled in America.
4. Paternal—Her great grandparents, Sakri and Elisabetti Nikkari, and grandfather Matti immigrated in 1888. In 1874, Joonis Kivelä sailed to America. He returned to Finland, then in 1888 immigrated to America with his wife Fredriika and children (the youngest child was Nikkari's grandmother Elizabeth). Maternal—Nikkari's great-grandfather, Matti Raatikka, joined his brothers in America in 1889. He travelled with his sister. His wife immigrated in 1886 with her parents, Adam and Anna Komppa. The family returned to Finland, but came back to America in 1891. Gustaf Paurus and his family, including his son Walter (Nikkari's grandfather) came to America in 1890.
5. The families remained in the U.S. Nikkari visited Finland.
6. Paternal—The Nikkari family settled in Blowers Township, Minnesota. The Kivelä family settled in Palmer, Michigan, then went to Frederick, South Dakota. Nikkari's grandmother was sent to Paddock Township, Minnesota. Matti Nikkari married Elizabeth Kivelä and settled in Blowers Township. Maternal—Matti Raatikka, Nikkari's great-grandfather, settled first in Champion, Michigan, then in Tower, Minnesota. He finally settled in Paddock. The Paurus family lived near the Raatikka family. In Paddock, Lydia Raatikka and Walter Paurus were married.
7. Paternal—Nikkari's great-grandfathers were a farmer and a miner. Her Kivelä grandmother was a housekeeper for a neighbor. Maternal—Nikkari's great-grandfather, Matti Raatikka, ran a boarding house with his sister and also worked in the mines. Mining affected his health, so he became a logger. He then moved to Paddock where his brothers had farms. His daughter, as the oldest child of the family, worked in the fields until the brothers were old enough to help their father. She had wanted to become a teacher, but had to leave school to work. She later became a housekeeper. Gustaf Paurus was a lay preacher. His son, Nikkari's grandfather, loved education, but was forced to quit school. He and his brother became loggers.
8. Nikkari's grandfather Matti lectured against socialism and about the dangers of communism.
9. No information.
10. When Nikkari's grandmother Elizabeth married, she lived with her husband, in-laws, sister-in-law, and later, her father and ten children. A common characteristic of immigrant children, the rebellion against authority and attempt to become Americanized, was delayed in Nikkari's family. Parents were respected. Nikkari's great-grandparents believed their children should be literate in Finnish, but children should help with the work, an interruption to education. Her grandparents followed the same tradition. Nikkari's parents spoke Finnish but also learned English. They

## Reel 6 cont.

### 0635 Deborah Ruth Nikkari cont.

- were the first generation to finish high school. They were conscious of being "backwoods Finnish farmers." Nikkari's father was embarrassed by his parents' poor English. Her mother felt she would never marry a Finn and was upset about the lack of money in the household. As a teacher she punished children for speaking Finnish. Both parents in some ways rejected their heritage, but ties remained in other ways. They went to the same church as their parents and bought a farm midway between their parents' homes. Nikkari learned some Finnish words but knew little more. She was somewhat disdainful of Finnish farmers, but later came to admire them.
11. When Nikkari's grandmother, Elizabeth Nikkari, married she was snubbed by the in-laws because of her unstable family background and lack of a dowry. A good wife's duties were to work hard, be cheerful, do not waste time, and be respectful to the in-laws. Women ate after everyone else had finished. Discipline was maintained by the father. Nikkari's maternal great-grandfather, Matti Raatikka, lived with his in-laws, the Komppas, an uncommon practice at the time. Men usually did the grocery shopping and business in town while the women stayed home. On a rare occasion a wife would accompany her husband to town. He would forget his wife was in town and would return to the farm without her.
  12. The community of Nikkari's grandparents was Finnish. The Finnish language was used in political and business meetings.
  13. In school there was friction between the Finnish children and the German and Swedish children. Growing up, Nikkari was faced with two extreme views, the Finlander jokes and her father's view that Finns are the most gifted people.
  14. Nikkari gave a brief history of Finnish immigration. Finns were accused of being clannish, but they did it as self-protection. American public school tried to suppress foreign languages. Life in a farming village is described. A midwife was an important person in the community, since doctors were scarce. Various people would visit the village and stay with the family, farm laborers, a barber, and teachers. Gypsies were unwelcome guests. In the Paddock and Blowers area there was a strong ethnic unity. Farming was difficult and survival depended on family helping family, and neighbor helping neighbor. Travel was difficult and they were far from a metropolitan area. There was little money and time for leisure activity. Most leisure activity was centered in the home and the community. Education was a major factor for the Raatikka grandparents. They were both forced to discontinue their education, so they especially wanted an education for their children.
  15. Nikkari's great-grandmother (Edla Komppa) travelled with her parents to Hanka, a major Finnish port for emigrants. By ship they went to Gothenburg, Sweden. They then travelled to Hull, England. They took the train to Liverpool. By way of the Cunard Steamship lines, they sailed to New York City, then travelled to Paddock Township. They returned to Finland, but came back to America. The family travelled from Turku, Finland, to Lubeck, Germany, then by rail to Bremen. They travelled over the Atlantic on the *Kaiser Wilhelm II*. In the 1880's the price of a ticket was higher than in later years.

### 0700 Henry Koski. [Autobiography in Finnish. English responses provided by Timo Rippa.] 7pp.

1. Henry Koski was born in Lapua, Finland, in 1883.
2. No information.
3. No information.
4. Koski arrived in the U.S. in 1900.
5. In 1906 he returned to Finland to get married and then returned to the U.S. with his wife, Kaisa.

## Reel 6 cont.

- 0700 **Henry Koski cont.**
6. Koski lived in Hamilton, Montana, and then Bonner, Mullan, and finally Enaville, Idaho.
  7. Koski farmed and also logged on the timber on his land, selling it to the mining companies.
  8. No information.
  9. Koski belonged to the IWW.
  10. The biography describes the primitive pioneer life of the Koski family in Idaho at the turn of the century. It was a family of six: the parents and four children, three girls and a boy.
  11. The narrator is male-oriented with considerable attention given to colorful (and apocryphal) stories about Finnish men in the mountain mining community. Relatively little attention is paid to women.
  12. The biography is rich in depicting the historical milieu of the Finnish-American communities in the Idaho mining areas. There are detailed descriptions of people, events, and everyday life and work, especially logging.
  13. No information.
  14. Half of this narrative is a biography of Henry Koski written by Koski's son (whose name does not appear anywhere in the narrative), while the other half is the son's (the unnamed writer's) autobiography.
  15. There are no references to the process of immigration.

- 0708 **Finnish-American Family History Project (selections).** [Autobiographies in English and Finnish. This collection includes both printed family histories and taped interviews.]

- 0709 **Edward Aho.** [Autobiography in English.] 60pp.
1. Edward Aho's father was born in Alajarvi, Finland, in 1870, his mother in 1865.
  2. No information.
  3. In the 1890s many men left Finland to avoid the draft.
  4. Aho's father came to America in 1890. Aho's paternal grandparents came to the country in 1893.
  5. Aho remained in the U.S.
  6. The family settled in Biowers Township, Minnesota, later moving to Sebeca, Minnesota. Aho lived in New York Mills, Minnesota.
  7. Aho helped on the family farm. He started as a bookkeeper. In 1945 he opened his own store. In 1960 he became general manager of an insurance company and in 1980 retired. His father was a farmer.
  8. No information.
  9. No information.
  10. The paternal grandparents lived with their sons' families.
  11. In 1924 he married Lillian Raatikka. She died in 1927. In 1928 he married Esther Tuorila.
  12. No information.
  13. No information.
  14. Aho described the log house where both families lived.
  15. No information.

## Reel 6 cont.

- 0769 **Arnold Ahonen.** [Autobiography in English.] 16pp.
1. Arnold Ahonen's grandfather was born in Sulkava, Finland, in 1847. His father was also born in Finland. His mother was born in Liminga, Finland, in 1878.
  2. No information.
  3. No information.
  4. Ahonen's father immigrated when he was sixteen. The rest of the family came to America later.
  5. Ahonen remained in the U.S.
  6. Ahonen's father first lived in Billings, Montana, then moved to Chisolm, Minnesota in 1901. Ahonen's mother first lived in Cloquet, Minnesota, then moved to Chisolm in 1902. Ahonen lived in Chisolm, then moved to New York to study. In 1947 he moved to Orr, Minnesota. He later moved to the original homestead in Chisolm.
  7. Ahonen's father first worked in the copper mines, then operated a general store. Ahonen's mother first worked for a doctor, then operated a candy store. Ahonen studied art in New York City. After World War II he worked as a miner, the only work he could get. He later taught and retired in 1976.
  8. No information.
  9. No information.
  10. No information.
  11. During his army training he met his wife. They corresponded during World War II and were married in 1944. They had three children.
  12. No information.
  13. No information.
  14. Ahonen wrote about the forest fire which almost destroyed Chisolm in 1908.
  15. No information.
- 0785 **Walter C. Alt.** [Autobiography in English.] 15pp.
1. Walter C. Alt's father came from the village of Ilmajoki, Finland. Alt's mother was born in Tuomikyla.
  2. No information.
  3. No information.
  4. Alt's father immigrated in 1907. In 1916 Alt and his mother came to America.
  5. Alt remained in the U.S.
  6. Alt's father first settled in Calumet, Michigan, then went to Angora, Minnesota. Alt took a cooperative course in Minneapolis, Minnesota, in 1925 then moved to Wisconsin in 1926. In 1941 he moved to Chicago, Illinois. Four years later he returned to Angora. He then moved to Los Angeles, California. He then returned to Angora.
  7. He helped on the family farm and worked with his father at a sawmill. At the age of nineteen he worked in a cooperative store. In 1941 he started work at a meat packing company.
  8. No information.
  9. No information.
  10. Alt had three sisters and one brother.
  11. After his father's death in 1928 Alt's mother operated the farm with her children. In 1929 Alt married Elise Nurmi.
  12. The people in the community were Finnish, most from the villages of Ilmajoki and Tuomikyla.

## Reel 6 cont.

### Finnish-American Family History Project (selections) cont.

0785 **Walter C. Alt cont.**

13. No information.
14. No information.
15. They travelled on the *Hellig Olav*.

0800 **Ethel Deason.** [Autobiography in English.] 13pp.

1. Ethel Deason's father Erick Maunamaki was born in Kalvia Vassan Laani, Finland, in 1855.
2. No information.
3. No information.
4. Erick Maunamaki immigrated in 1880. His wife immigrated in 1887.
5. The Maunamakis remained in the U.S., as did Ethel Deason.
6. Erick Maunamaki first settled in Ashtabula, Ohio, then moved to Brainerd, Minnesota. With two fellow immigrants he moved to New York Mills where he had heard there was farmland. Ethel Deason lived in New York Mills.
7. Erick Maunamaki worked in the steel mills, then at the railroad shops. He became a farmer.
8. No information.
9. No information.
10. The Maunamaki family had thirteen children.
11. Erick Maunamaki married Sophia Myllyla in 1888. The father was the disciplinarian of the family. The mother was cook, seamstress, and housekeeper.
12. The community was Finnish.
13. No information.
14. Education was encouraged and teachers were respected. Medical cures are described.
15. No information.

0813 **Lillian Fuller.** [Autobiography in English.] 12pp.

1. Lillian Fuller was born in Cloquet, Minnesota, in 1902. Her father was born in Oulu, Finland, in 1873. Her mother was born in Rauma, Finland, in 1879.
2. No information.
3. No information.
4. Fuller's father immigrated when he was sixteen.
5. Fuller remained in the U.S.
6. From Cloquet, Minnesota, the family moved to Mt. Iron, Minnesota, in 1908. Fuller went to schools in St. Paul, Minnesota, and Chicago, Illinois.
7. Fuller's father worked as a miner. He later worked in a grocery store. Her mother had been a dressmaker before marriage. Fuller was a nurse, retiring in 1967.
8. Fuller's parents belonged to the Finnish Temperance Society. Her father was a member of the Modern Woodmen, her mother a member of the Royal Neighbors. Fuller was a member of the Finnish Club.
9. No information.
10. No information.
11. Young people could meet at the Temperance Hall activities. Fuller was the only daughter in the family, so she had to take piano lessons. In 1926 she married. She had two children.

## Reel 6 cont.

0813 **Lillian Fuller cont.**

12. No information.
13. No information.
14. Social life was centered around the Temperance Hall. Gronbeck was the family name. Fuller's father used Beck; another brother used Keto.
15. No information.

0825 **Marcella Kulla Hagel.** [Autobiography in English.] 308pp.

1. Karl Johan Kulla was born in Lohatja, Finland, in 1854. His name was changed to Charles John Kulla in the U.S. Karl Johan Kella married Hilma Johansson whose mother was Swedish, her father Finnish. Karl Hjalmar Kulla, son of Karl and Hilma and father of Marcella, was born in Helsinki, Finland, in 1889. His name was changed to Charles Jalmer Kulla in the U.S. Marcella's maternal grandfather was born in Hestenesyra, Norway.
2. At the age of twelve Karl Kulla was sent out of his home to work. He did odd jobs and later became a carpenter. He worked in a sawmill and later became a finisher in a furniture factory. He owned a business, lost it, then became employed finishing pianos. Hilma Johansson worked at a home for German students studying in Finland.
3. The Kullas received information from steamship lines, railroads, and mines and letters about America. They heard work and land were available in America. They also heard that they could speak their own language in America (the Russians had started to force the Finnish to speak Russian). Hilma had a brother in America and Karl had three sisters in Minnesota. Hilma was expecting another child, so Karl felt he could go to America, get free land, and raise enough food for his family (his father and a brother had died of starvation). Hilma's brother left Finland to avoid conscription.
4. On July 22, 1893 the Kullas left Helsinki, Finland, for America. In 1888 Marcella's maternal grandfather travelled from Norway to America, her great-grandparents in 1871.
5. The Kullas remained in the U.S. Marcella visited Europe, South America, Mexico, the Far East, and Canada to research the family tree.
6. Karl and Hilma Kulla first settled in Minneapolis, Minnesota. They moved to Brainerd, Minnesota. On the day they arrived their first American child was born. They moved to Walden Township, Minnesota, then later to Wilson Township, Minnesota. Charles and Amanda Kulla stayed in St. Paul, Minnesota. They moved to New York Mills, Minnesota. After her marriage Marcella moved to Leaf Lake Township, Minnesota. In 1950 the Hagels moved to Sparta, Minnesota, in 1952 to Gilbert, Minnesota. In 1958 they moved to Arden Hills, Minnesota.
7. The Kullas met a German couple on the ship. Hilma found that the couple knew people who owned a piano factory. Karl was hired. A few weeks later he was laid off. In Brainerd he worked on the railroad. In 1898 he homesteaded 120 acres. He worked on the railroad in winters. He was also a carpenter. Marcella's father left school to work. He helped on the farm, helped neighbors, worked in a logging camp, and later worked for the railroad. He served in the army during World War I. After periods of hospitalization for war injuries, he apprenticed as a watchmaker and later opened a jewelry store. Marcella's mother Amanda left school to work on the farm. She worked in Iowa at a candy store. She then worked in St. Paul, Minnesota. Marcella babysat, detasselled corn, and cleaned old buildings for

## Reel 6 cont.

### Finnish-American Family History Project (selections) cont.

#### 0825 Marcella Kulla Hagel cont.

- remodelling. She worked in a factory. She had also worked as a salesperson, a baker, a clerk, a mail clerk, and a supervisor. She also taught crafts and genealogical research.
8. When Karl was laid off in 1893 he blamed President Grover Cleveland and the Democrats. In 1901 he became a citizen and voted Republican for every election. Most of his children were Democrats. Temperance societies were avoided because they were Socialist. Marcella was a spokesman for women's rights.
  9. Charles Jalmer joined the Veterans of Foreign Wars and the American Legion.
  10. The Kullas had a large family. Everyone in the family helped on the farm. They lived near Karl's sisters and Hilma's brother. Hilma's father immigrated to America in 1900 after his wife had died. Charles and Amanda Kulla lived with her aunt and uncle in St. Paul. Charles wanted his children to learn English, not Finnish or Norwegian. When Marcella's uncle failed to get a pension from the army, Marcella's father worked to get the pension money. Marcella lived with her in-laws who disagreed with her views on child care.
  11. In 1887 Karl Kulla married Hilma Johansson. The father was the head of the household. The mother prevented confrontations when her children did not obey the head of the household. Charles Jalmer met Amanda Hestenes in a restaurant where she worked. They were married in 1921. Charles was the disciplinarian of the family. Amanda helped enforce rules for the children, but didn't always agree with them. Marcella married in 1944.
  12. In Brainerd, Minnesota, there were other Finnish immigrants including Karl's sisters and Hilma's brother, his name changed to Johnson. They lived in the "Finntown" section of Brainerd. Other people in the community were Norwegians.
  13. No information.
  14. A history of Finland and Finnish emigration is given. Hagel detailed life in Finland. The Kullas lived in housing provided by the railroad company. Religion influenced the family. During the depression, farm produce was used instead of money at the jewelry store. The sauna was a social center. Karl read a Finnish language newspaper.
  15. Personal data had to be obtained from church records, a certificate from the bailiff was needed to obtain a passport, and raising money for a ticket were the steps necessary to make the trip to America. Karl and Hilma paid \$29 each for themselves and \$26 each for their three children. Each emigrant had to provide their own food. They stopped in Liverpool, England, and stayed overnight in an emigrant hotel provided by the Allan Lines. They sailed on the steamer *Astoria*. In August they arrived in Quebec, Canada, and took the train to Minneapolis, Minnesota.

#### 1133 Joyce Davis Hakala. [Autobiography in English.] 138pp.

1. Hakala's maternal great-grandparents—Matti Makela (in the U.S. Mat Mackey) was born in Lapua, Finland, in 1865; Mary Kohtala Makela was also born in Lapua, Finland, in 1865. Hakala's maternal grandparents—John Huhtala was born in Virrat, Finland, in 1886; his wife Mary Makela was born in Lapua, Finland, in 1889. Hakala's paternal great-grandparents—Juho Nylundi (changed to John Nylund in the U.S.) was born in Himanko,

## Reel 6 cont.

### 1133 **Joyce Davis Hakala cont.**

Finland, in 1857; his wife Eva Siermala was born in Kalojoki, Finland, in 1958. Hakala's paternal grandparents—Mary Nylund was born in Finland; John Hakala was born in Ylistaro, Finland, in 1873.

2. No information.
3. Reasons for immigration were economic and the avoidance of the draft.
4. Matti Makela came to America in 1888 or 1889. In 1892 he returned to Finland but later went back to America. In 1900 his wife and children joined him. John Huhtala came to America in 1914.
5. The families stayed in the U.S. In 1912 John Huhtala and his family became citizens. Matti Makela became a citizen in 1900.
6. Matti Makela first lived in Massachusetts. In 1892 he moved to Hibbing, Minnesota. Mary Nylund first lived in Hibbing. In 1912 she moved to Chisolm. During the last years of her life she lived in St. Paul, Minnesota. John Hakala lived in Hibbing.
7. Matti Makela worked as a lumberjack. He also was a teamster, a cattle buyer, miner, real estate trader, boardinghouse owner. In the early 1900s he bought a farm. John Huhtala was a blacksmith and a car salesman. He also was a musician and wrote poetry for Finnish newspapers. Mary Makela helped in her parents' boardinghouse. John Nylund was a farmer and a fiddler. John Hakala was a teamster.
8. John Huhtala became a member of the Knights of Kaleva. His wife belonged to Ladies of Kaleva. She also belonged to the Temperance Union.
9. No information.
10. Matti and Mary Makela had four children die during infancy.
11. Matti Makela married Mary Kohtala who helped her husband with the boarding house. John Huhtala wrote a love song for Mary Makela whom he married in 1907. Women were responsible for carrying the logs off the wood pile while the men cut the wood. Women didn't need an education. John Nylund married Eva Siermala. His daughter Mary Nylund married John Hakala.
12. The community was Finnish. There were many languages in school.
13. No information.
14. When Matti Makela became a citizen in 1900, his wife and children were not included in his naturalization. In Finland if a person did not give much money to the church, the church could take his property away.
15. To prepare for the voyage the emigrant had to get church records, passports, and visas. Church dues had to be paid before a person was allowed to leave. Food was prepared for the long voyage. The common port of exit was Hongo, Finland. The Atlantic voyage began in England. Mary Makela and her children arrived in Canada in 1900.

## Reel 7

0001 **Finnish-American Family History Project (selections) cont.** [Autobiographies in Finnish and English. This collection includes both printed family histories and taped interviews.]

0001 **Francis Edward Hanson.** [Autobiography in English.] 12pp.

1. Francis Edward Hanson's father was born in Kemi Olaagbord Lanni, Finland, in 1853. Hanson's mother was born in Poulanka Oulun Lanni, Finland, in 1866.

## Reel 7 cont.

### Finnish-American Family History Project (selections) cont.

#### 0001 Francis Edward Hanson cont.

2. No information.
3. Hanson's uncles came to America to join the gold rush. Hanson's great-uncle had sent a ticket to his wife. She didn't want to go to America, so she gave the ticket to Hanson's mother.
4. In 1873 Hanson's father and grandparents immigrated to America. In 1885 Hanson's mother immigrated. Hanson's maternal grandfather had immigrated in 1870 leaving his children to the care of relatives.
5. Hanson remained in the U.S., but in 1974 travelled to Finland to meet relatives.
6. The Hanson family settled in Hancock, Michigan. They moved later that year to homestead land near Walnut Grove, Minnesota. They had intended to go to Oregon, but decided to stay in Minnesota. Hanson's mother settled in Franklin, Minnesota. In 1922 Hanson's parents moved to Minneapolis, Minnesota. Hanson's residence was Blaine, Minnesota.
7. Hanson's father was first a miner, then became a farmer. In 1884, he became postmaster of Ibsen, Minnesota (later changed to Lime Creek). He also served as a clerk assessor and county commissioner. In Minneapolis he worked for the gas light company.  
Hanson's mother worked in hotel kitchens and later worked on farms.
8. Hanson's father was a Republican and active in politics.
9. No information.
10. Hanson's mother was met by a brother upon her arrival in America. She later found out her father was living in Sebeka.
11. Eldery ladies served as matchmakers, telling the young women how much cattle was owned by a bachelor. Hanson's parents married in 1892.
12. No information.
13. No information.
14. Hanson's grandfather became a citizen in 1883, ending his allegiance to Czar Alexander III of Russia. Hanson wrote about the railroad's influence on the community. He wrote about his father's friend who died on the *Titanic*.
15. Hanson's father and grandparents landed in Boston, Massachusetts. Hanson's mother rowed a boat to Oulu, Finland. She arrived in Boston, Massachusetts.

#### 0013 George M. Hill. [Autobiography in English.] 27pp.

1. George Hill's father was born in Vaasalaani, Kalvia Pitajastaa, Finland, in 1859. His last name was Nikkari. The last name was changed to Hill in U.S. when other relatives had taken the name. Hill's mother was born in Oulanni, Lemminkan Pitajastaa, Finland, in 1869.
2. No information.
3. No information.
4. Hill's grandparents, mother, and uncle came to America in 1886. Hill's father immigrated in 1881.
5. Hill remained in the U.S., but visited Finland and his father's birthplace.
6. The Bakilaš, Hill's grandparents and mother, settled in Brainerd, Minnesota. Hill's father first settled in Canada, moved to Marquette, Michigan, then settled in New York Mills, Minnesota, where relatives lived. He then moved to Brainerd, Minnesota. Hill's father and mother later moved from Brainerd to Jenkins, Minnesota. They later moved from their farm in Jenkins, back to Brainerd. Hill lived in Proctor, Minnesota.

## Reel 7 cont.

### 0013 **George M. Hill cont.**

7. Hill's grandfather operated a drayage business. Hill's father was employed first as a miner, then became a car repairman at the railway shops. Hill's mother became a servant at the age of twelve. After her marriage she operated the family farm. She also served as a midwife.
8. No information.
9. No information.
10. The Hills had twelve children.
11. In 1887 Hill's parents married. Hill's father was the disciplinarian of the family, but would feel remorse if a child became sad.
12. Hill's father lived in a Finnish community when he was single.
13. No information.
14. In Finland a person would change their name when moving to a new place. Hill's mother was a peasant servant, so education wasn't considered necessary. Wolves were common in the area.
15. No information.

### 0040 **Hilja Hiltunen Biesanz.** [Autobiography in English.] 105pp.

[Mavis Hiltunen Biesanz wrote about her family history and memories of her mother Hilja (also called Sophie) Hiltunen.]

1. Mavis Biesanz's father was born in 1884 with the name of Pietari Hiltunen (in the U.S. the name was changed to Peter Hiltunen). He lived in Sanginkyla, Oulunlaani, Finland. Biesanz's maternal grandfather was born in Aronkylan Kuuti, Finland, in 1868. Biesanz's mother was born in the U.S. Biesanz's maternal grandmother was born in Olhavankyla, Iinpitaja, Oulaani, Finland, in 1874.
2. Biesanz's father's family were farmers. Biesanz's father later became a logger.
3. A neighbor sent Peter Hiltunen a ticket. His original plan was to make money and return to Finland.
4. In 1908 Biesanz's father immigrated. In 1883 Hilja Hiltunen's mother and grandparents came to America.
5. Biesanz remained in the U.S. In 1958 and 1973 Biesanz visited Finland. Hilja Hiltunen visited Finland in 1966.
6. Hilja Hiltunen's father Jacob (called Jakki) Lempia first settled in Ashtabula, Ohio, then went to Tawas, Michigan, and later to New York Mills, Minnesota, where his father homesteaded. Hilja Hiltunen's mother Meeri settled in New York Mills. Hilja Hiltunen's parents settled in Virginia, Minnesota, then moved to Athens, Minnesota. Biesanz's parents moved to Tower, Minnesota. They later moved to Vermilion, Minnesota.
7. Biesanz's grandfather worked on a farm. Her grandmother was a waitress. He later worked as a miner. She operated a boardinghouse. They later farmed. Biesanz's father had a job piling lumber. They also farmed. He did roadwork. In the 1920s and 1930s he worked as a blacksmith. He was also the local bloodletter. For thirty years he sold fire insurance. During World War II he worked for the telephone company. Biesanz worked as a house keeper and was employed in restaurants. She also wrote for the newspaper. Biesanz was a teacher. She became a writer.

## Reel 7 cont.

### Finnish-American Family History Project (selections) cont.

#### 0040 Hilja Hiltunen Biesanz cont.

8. Biesanz's father was the founder of a Temperance Society. He also spoke at political rallies. Biesanz's parents voted for Herbert Hoover in 1932, but later became Democrats. During the depression the community was divided into Communist and anti-Communist factions.
9. Biesanz's father was president of the Farmer's Club.
10. Biesanz's parents first lived with the Lempias. On their homestead Hilja and Peter Hiltunen lived far from their neighbors. Peter delivered one of his sons. There were disagreements about education. The children wanted an education, but Biesanz's father thought they were needed to work. The mother encouraged her children to get an education. When Biesanz went to college, her father didn't discourage her. The sons wanted to use the car, which their father sometimes refused. Occasionally, temporary farm laborers and peddlers stayed with the family. Relatives lived a short distance away.
11. Biesanz's grandparents were married in 1893. They met when Jakki Lempia was hired by Meeri's parents. Basket socials were held where people could meet. Biesanz's father believed that the man's word was law. Biesanz's mother was Americanized and disagreed with this. She would also intercede for her children. There was a marked division in labor of the parents and sons and daughters. Men didn't help with the children. Biesanz married in 1940.
12. Other Finns, in Athens, Minnesota, included some of Jakki's old neighbors in Finland. There were Indians living nearby. Biesanz lived in a Finnish community. There were Italians and Swedes. An Indian reservation was located near the village.
13. Biesanz's mother had an old school friend who later avoided her because she had married a foreigner.
14. The family subscribed to Finnish magazines and Biesanz's grandmother read Finnish novels to her children. Biesanz's family read both American and Finnish newspapers and magazines. Biesanz's mother described life on a homestead. Biesanz wrote about life on a farm and in a small community. The community was close-knit, but later, politics, religion, personality differences, and the availability of transportation separated the community. In 1951 the Rural Electrification Administration helped bring electricity to the farm. The lumber companies logged heavily in Northern Minnesota and Wisconsin and destroyed the topsoil.
15. No information.

#### 0145 David H. Ihme. [Autobiography in English.] 32pp.

1. David Ihme's great-grandfather Hendrik Ihme (Henry in the U.S.) was born in Pudasjarvi, Finland, in 1854. His great-grandmother's Finnish name of Saara was changed to Sarah. Ihme's grandfather was born in Pudasjarvi, Finland, in 1884. His grandmother was American born, as were Ihme's parents. Ihme also has Norwegian, French-Canadian, English, and German ancestry.
2. The Ihmes were farmers.
3. Russia tried to Russianize Finland. There were high taxes, the threat of arrest (with a trip to Siberia), and conscription.
4. Hendrik Ihme with his family and brothers immigrated in 1887.
5. Ihme remained in the U.S.

## Reel 7 cont.

0145 **David H. Ihme cont.**

6. The Ihmes settled in Menahga, Minnesota. Ihme's grandparents settled in Duluth.
7. Ihme's great-grandfather was a farmer. He also made Lappish crafts. Ihme's father was a salesman for a clothing company. He later became an architectural draftsman. He then studied industrial drafting. Ihme was employed as a receiving clerk. He joined the Air Force.
8. No information.
9. No information.
10. No information.
11. Ihme's father married twice.
12. The community was Finnish-American.
13. No information.
14. Ihme detailed Finnish history of Russian suppression. He also outlined Finnish history.
15. The Ihme family travelled to Hankoniemi, Finland. They then sailed on a ship owned by the Finnish Steamship Company. They arrived in Hull and took a train to Liverpool where they boarded the ship taking them to America. An accident on board the ship later lead to Ihme's grandfather's blindness.

0177 **Inez Jaakola.** [Autobiography in English.] 41pp.

1. Inez Jaakola was born in Oulainen, Finland, in 1889.
2. Jaakola's mother was a maid. She also was a midwife. Her father was a salesman.
3. No information.
4. Jaakola's father immigrated to America with his brother and sister-in-law. Later, about 1907, his wife and children joined him.
5. She remained in the U.S., but visited relatives in Finland.
6. After her marriage she lived in Crosby, Minnesota. She also lived in Milwaukee, Wisconsin. The major part of her life was spent in Brainerd, Minnesota.
7. Jaakola's mother was a midwife. On her second day in America she delivered a baby. Jaakola's father owned a farm. At the age of eighteen Jaakola graduated from the sewing school. For a short time she repaired telephones. She and her husband ran a boarding house in Milwaukee. She returned to the family farm when there was a fear of bankruptcy during the depression. Jaakola wrote for the *Amerikan Uutiset*. In 1959 she began volunteer work caring for the handicapped.
8. Her father was a Republican. She was a Democrat. She was also a member of the Minnesota Finnish-American Historical Society.
9. No information.
10. Jaakola's parents let orphans stay at the house. After her wedding she and her husband lived with her parents. Her sister returned to the home with her family after her marriage had ended in divorce. When her sister died Jaakola took care of the children. She also had close ties with her half-sisters and families.
11. A couple's marriage was announced three times in church. Jaakola's mother's first fiance died on their wedding day. Eleven years later she married. Jaakola spent time going to the lake in summer and skating in

## Reel 7 cont.

### Finnish-American Family History Project (selections) cont.

0177 **Inez Jaakola cont.**

winter with her friends. She met her husband when he came to her parents' house after arriving from Finland. Her engagement announcement was published in a newspaper in Finland.

12. Jaakola mentioned Finns, Swedes, Norwegians, German, and Irish.
13. As a child she was called a "dirty Finn."
14. A childhood accident left her hard of hearing, but she was encouraged by her father. Jaakola was a citizen from arrival in America since her father was a citizen. Jaakola had thought American streets were paved with gold. She was surprised when the family arrived in America. The Jaakola house was a meeting place for Finns. Her parents spoke English fluently. Both English and Finnish were spoken in the home. She remembered life during the depression.
15. The passage to America cost \$500. The journey was described as tedious.

0218 **Elmer Josephs.** [Autobiography in English.] 30pp.

1. Josef Gustaf Stierna was born in Kuusamo, Finland, in 1820. His son Josef Sifret Stierna was also born in Kuusamo, Finland, in 1851. His wife was his neighbor in Finland. In the U.S. Josef Sifret Stierna changed his name to Josephs. His son Joseph, Elmer Josephs' father, was born in Minnesota. Elmer Josephs' maternal grandparents were Matti Koskela, born in Kuusamo, Finland, and Kaisa Bucht, born in Karungi, Sweden.
2. No information.
3. No information.
4. Josef Gustaf Stierna and his wife Brita moved to America after 1866. Josef Sifret moved to the U.S. in 1873. Greta Mursu Marsh was on the same boat.
5. Josephs remained in the U.S.
6. Josef Sifret settled in Calumet, Michigan, as did Greta Mursu Marsh. In 1878 Josef and Greta moved to Minnesota, then to Douglas County in 1881. Elmer Josephs resided in Richfield, Minnesota.
7. Josef Sifret worked in the copper mines. He later homesteaded.
8. No information.
9. No information.
10. Greta had a child from her first marriage.
11. Greta Mursu was married to John Marsh in 1873. She later married Josef Sifret Stierna. Josef Sifret was a stern disciplinarian. Elmer Josephs married Carol Jean Sandell in 1970.
12. No information.
13. No information.
14. Josephs recounted a family legend that explained the origin of the family name.
15. From Glasgow, Scotland, Josef Sifret sailed to America and landed in New York City.

0248 **Lorraine Kasma.** [Autobiography in English.] 173pp.

[Lorraine Kasma is married to Leo Kasma, son of Ida and Charles Kasma.]

1. Charles Kasma was born in Kuusamo, Finland, in 1886. His wife Ida Karjalainen was American born, but her father Antti (in English, Andrew) was born in Kuusamo, Finland. Her mother Britta was also born in Finland.
2. Andrew Karjalainen was a farmer.

## Reel 7 cont.

### 0248 Lorraine Kasma cont.

3. After Czar Alexander II was assassinated, the rights of the Finnish were gradually withdrawn by the Russians. Life was especially harsh when Nicholas II came into power. A conscription act was enacted. Charles Kasma decided to go to America.
4. Andrew Karjalainen came to America in 1877. He later sent for his wife. Charles Kasma left Finland as a teenager.
5. Charles Kasma became a citizen in 1902.
6. Andrew Karjalainen settled in Calumet, Michigan. In 1878 he moved to Deer Creek Township, Minnesota. Charles Kasma first lived in Hancock, Michigan. He moved to Miles City, Montana. He later went to Minnesota where relatives lived. Lester Kasma, Lorraine's husband, worked in Minneapolis, Minnesota, but returned to the home farm. Lester and his wife lived in his parents' farmhouse.
7. Andrew Karjalainen first worked in the copper mines. One year later he homesteaded. He also worked for the railroad in 1881. His wife helped him clear the land. Charles Kasma first worked in the mines. In Montana he worked on the railroads. Ida and Charles Kasma were farmers. After Charles' stroke, the family helped with the farm and he became a salesman. Lorraine's husband worked on the family farm. He played baseball. He worked in a gas oil and bulk tank business. He worked for an oil business for twelve years. In 1979 he began work at a dog food plant in the sanitation department.
8. No information.
9. Charles Kasma established the Heinola Farmers Co-operative Mercantile Association.
10. Charles and Ida Kasma first lived with her parents.
11. Andrew Karjalainen married again after the death of Britta. Charles Kasma met his wife Ida when he was visiting relatives. In 1903 they were married. Lorraine Kasma married in 1963.
12. No information.
13. No information.
14. Finnish names changed when a person moved. One ancestor by the name of Vetelainen lived in Kasma. Kasma explained the difficulty of homesteading where land had to be cleared and roads were nonexistent. Andrew Karjalainen believed in education and donated land for a school. In school the Kasma children were punished if they spoke Finnish. Only English was allowed. Work in the mines was difficult. Charles Kasma told his family that if he had had to continue to work in the mines, he would have returned to Finland.
15. Finnish immigrants travelled to the nearest port by foot, horseback, carts, or rowboats. A birth certificate and a sheriff's paper were needed to obtain an illegal passport. Charles Kasma landed in New York.

### 0421 Eddie Johannus Koski. [Autobiography in English.] 34pp.

1. Edward Johannus Koski is American born. His father Matt was born in Lohtaja, Oulu province, Finland, in 1867. His mother Henrika Viittola was born in Vihanti, Oulu province, Finland, in 1872.
2. No information.
3. No information.
4. Matt Koski came to the U.S. in 1886. Henrika Viittola immigrated in 1889.

## Reel 7 cont.

### Finnish-American Family History Project (selections) cont.

#### 0421 Eddie Johannus Koski cont.

5. Koski remained in the U.S.
6. Matt and Henrika were married in Ely, Minnesota and settled there. They then moved to Soudain, Minnesota, Ely again, then Virginia, Minnesota. The family moved to Mt. Iron, Minnesota. In 1908 the Koskis moved to Bovey, Minnesota. After his marriage, Eddie Koski went to Buccaloussa, Minnesota. They later lived in Bovey.
7. Koski's father was an engineer in the mines. He was also a fireman. He set diamonds. Koski worked as a clerk. He later worked in a lumber mill. He served in World War I. During the depression he did road work, surveyed, worked at a concentrator plant, welded, repaired cars, worked at a mill, and worked as an iron worker. In 1960 he retired from the mining company.
8. No information.
9. No information.
10. Eddie Koski married Mary Lager, who was born in Finland. He met her because he went hunting with her father. They went out to dances.
11. No information.
12. The Koskis lived in the section of Virginia, Minnesota called Finntown. In Mt. Iron, Italians and Austrians were mentioned.
13. No information.
14. The family name at one time had been Leskela. It was changed to Koski. Koski explained mining methods. He also had memories of a lynching in Mt. Iron. He talked about businesses in the town of Bovey.
15. Matt Koski arrived in Philadelphia, Pennsylvania. Henrika Viittola arrived in New York City.

#### 0455 Ernest Koski. [Autobiography in English.] 46pp.

1. Ernest Koski was born in Nashwauk, Minnesota in 1908. His father Charles was born in Lappeenranta, Finland. Koski's grandfather used the last name of Koskinen. His mother Mary Järvinen lived in Vääräjärvi, Finland.
2. Koski's father worked in the textile mills and machine shops.
3. Koski's father felt he might face conscription by the Russians.
4. No information.
5. Koski remained in the U.S., but visited Finland and his relatives.
6. Koski's father first settled in Michigan then moved to Minnesota. Koski's mother first settled in Sandy, Minnesota with her brother and mother. After the Koskis were married they lived in Hibbing, Minnesota. In 1908 they moved to Nashwauk, Minnesota. In 1908 they again moved to Sandy, Minnesota. In 1914, a move was made to Virginia, Minnesota. In 1916 the family moved to the Chippewa Indian Reservation in Net Lake, Minnesota where Koski's father worked as a blacksmith. In 1917 they returned to Virginia, Minnesota. In 1918 land was purchased in Idington, Minnesota. Koski moved to Duluth, Minnesota. In 1928 he went to Muskegan, Michigan. He later returned to Duluth. He went to Gheen, Minnesota for work. After his marriage he moved to Togo, Minnesota. Later he moved to Oulu, Wisconsin, then to Marengo, Wisconsin. The couple went to Ontonagaen, Michigan, and later moved to Dunbar, Minnesota. In 1933 they went to Astoria, Oregon. In 1937 they returned to Wisconsin, living in Superior. In 1941 they moved to Phelps, Wisconsin.

## Reel 7 cont.

### 0455 Ernest Koski cont.

In Eagle River they bought a home. In 1944 a new job took him to Ironwood, Michigan. A new job returned him to Superior, Wisconsin. His wife stayed in Ironwood for one son to complete his schooling.

7. Koski's father first cut trees and later worked in the mines as a blacksmith. In 1908 the Koskis began homesteading. In 1917 Koski's father worked for the railroad. Koski began work hewing railroad ties when he was fifteen or sixteen. He also played the piano. He was a logger for his uncle. In 1928 he dug sewer ditches in Duluth, Minnesota for two weeks. In Michigan he worked in a foundry. He quit and later went to work for a lumber company. He later apprenticed to a blacksmith. In 1929 he was helping his father and worked on a farm. He also worked in the cooperative store, later getting jobs in other stores. He later managed a co-op dairy. Later a grocery store and a service station were added. In 1937 he became a bookkeeper. He also served as a Works Progress Administration drama director. He and his wife both acted in the plays. He solicited advertising. In 1941 he accepted a manager's position in a cooperative store. He was drafted but a new law excluding older married men from the draft ended his enlistment. In 1950 he became manager for the Työmies Society.
8. He attended courses given by the Young Communist League. He became a member of the Finnish Brotherhood despite his leftist views. In Phelps he ran for justice of the peace and won. He joined the Työmies Society.
9. The blacksmith to whom he was apprenticed was a member of IWW. Koski remembered the Angora Farmers' Club and its early influence on his views of labor issues. He wrote about the 1936 West Coast Longshoreman and Seaman's Strike. He acted as bodyguard for Henry Bridges, head of the union, when Bridges gave a speech in Astoria. He wrote about the influence of McCarthyism in ending the International Workers Order.
10. Koski had two sons and a daughter. Koski felt his parents' political views influenced him. He learned Finnish and insisted on speaking Finnish in school. He taught Finnish to his children. Koski felt he was closer to his mother, since his father worked long hours.
11. Koski's parents were married in 1904. At a farmers co-operative meeting he remembered seeing his future wife. Impi Lahti lived in Orr and he travelled there frequently. When he was offered a job he proposed to her. She worked at the co-operative store. She later became a bookkeeper for the Työmies Society.
12. In Duluth, his bosses were Swedish. He wrote about a French family in Dunbar. In Phelps he mentioned Swedes and Croatians. In Astoria there was an equal number of Finns and Chinese. In Virginia, Minnesota, there were more Italians than Finns.
13. At the age of ten he was called "Little Bolshevik" for defending the Russian Revolution. Koski was threatened for passing around Communist newspapers in the lumber camps. He was especially criticized by older Finns. He was fired by two cooperative stores for his leftist views. One store was patrolled to see that Communists wouldn't enter. He was arrested for holding a May Day celebration. Someone tried to bomb the dairy where he was manager. During World War II he was criticized for attacking Finland as an ally of Germany. His criticism of Finland caused his co-op to be expelled by Central Co-Op Wholesale. As an employee of a Työmies Society newspaper he was visited by the FBI. FBI agents warned Finnish

## Reel 7 cont.

### Finnish-American Family History Project (selections) cont.

#### 0455 Ernest Koski cont.

immigrants that they would be deported for reading the newspaper. Koski mentioned other events in his life listed in his FBI file. As a child in Virginia, Minnesota, he was called names by the Italian children. He had childhood memories of Finnish workers blacklisted after the 1907 strike.

14. Koski remembered life on the homestead, especially the trouble with bears. He also wrote about his life on the Chippewa Indian reservation. When Koski started work in Michigan he was concerned about raising money for a job fee. He was hired in a machine shop of the Continental Motor Works, but was placed instead in the foundry. Koski described his court case over the May Day celebration and the lack of justice to his friends. He described his efforts to help others during the depression. He talked about his 1965 visit to the Soviet Union.
15. Koski's father boarded on a ship thinking it would go to America. He landed instead in Barcelona, Spain. He went to London and boarded a ship going to America.

#### 0501 Everett Laitala. [Autobiography in English.] 106pp.

1. Everett Laitala was born in Ely, Minnesota, in 1908. His father Matti was born in Laihia, Finland, on March 3, 1877, as was his mother Maria Essila.
2. No information.
3. Matti Laitala had two years of military training in the Russian army. He didn't want to fight for the Russians. He planned to go to America and stay only a few years.
4. Laitala's father came to America in 1902. His wife joined him a month later.
5. Matti Laitala had planned to return to Finland, but the hardships and obligations forced him and his wife to stay in the U.S.
6. Laitala's parents settled in Ely, Minnesota, in a house owned by the mining company. They moved to the north of Shagawa Lake. Later they moved back to Ely. Laitala's residences were Minneapolis, Minnesota; Indianapolis, Indiana; Champaign, Illinois; Cleveland Heights, Ohio; Newark, Delaware; and Clemson, South Carolina.
7. Matti Laitala worked in the mines. His wife washed clothes while he recovered from his mine injuries. Matti Laitala homesteaded. He also logged. In 1920 he worked on the railroad. In 1922 he worked as a school custodian. Laitala worked as a lumberjack when school had closed due to the flu epidemic. He worked in the mines and worked with the U.S. Forest Service after graduating from high school. He later studied engineering and became a professor of engineering. He also worked to preserve historical buildings.
8. Laitala's mother supported the temperance movement. Voting wasn't secret. Choice of ballot had to be announced. Laitala felt that the mining company Republicans could control the voting. Laitala's father supported the Farmer Labor party.
9. Laitala's father became a member of the Ely Finnish Accident and Sick Benefit Association. Laitala later served as treasurer. Laitala belonged to a number of engineering associations as well as the American Association of University Professors.

## Reel 7 cont.

### 0501 **Everett Laitala cont.**

10. During the Copper County strike an uncle lived with the family. Friends also sometimes stayed with the family. When the children couldn't go home from school safely over the lake ice they stayed with an aunt. To his disappointment the first sibling born on the homestead was a girl. Laitala wanted a brother to be called Abraham Lincoln Laitala. Laitala's father wrote to his family in Finland. Laitala's father wasn't able to get an education, but he stressed the importance of an education to his children. All seven children went to college, each helping the others with tuition. The original homestead still served as a reunion place for family members. Laitala had four children.
11. Laitala's father believed in enterprise. Laitala's mother wanted the security of a regular income. When her husband was ill, she carried the whole burden of family support. If money was needed the family went to their mother since she held the petty cash. The mother was the disciplinarian of the family. Laitala married in 1938.
12. In Ely, Minnesota, there were other immigrants from Laihia, Finland. Laitala's sister mentioned Slovenian and Swedish.
13. In mining, safety measures did not exist in the 1900s. Matti Laitala was badly injured. There was no compensation, so he sued the mining company. As a result he was blacklisted. When, years later, his son asked for a job, he was denied.
14. Laitala's father fought to get compensation for taking his children to school. He persisted in convincing the county commissioner Grant McMahon to build a road and worked with the surveyor on the location. The road resulting from this persistence was called McMahon Boulevard. Laitala's father learned English in night classes. His mother learned some English, but Laitala felt she didn't have time for classes. Laitala's sister described life on the homestead. Hospitality was always a part of the household, even if food was scarce. Sigurd Olson was a friend of Laitala's father. Laitala's sister wrote about her job teaching in a one-room schoolhouse.
15. It is believed that Matti and Maria arrived in Halifax, Nova Scotia, by way of an Allan Line ship. Maria went to Ely, Minnesota. Her trunk went to Ely, Nevada.

### 0607 **Anna Lane.** [Autobiography in English.] 12pp.

1. Anna Lane was born in Saarijarvi, Finland.
2. Lane's family were tenant farmers. Her father worked in a sawmill when his wife died.
3. Lane had a brother in America.
4. Lane came to America in 1911.
5. Lane became a citizen in 1941.
6. Lane first lived in Worcester, Massachusetts with her brother. She lived in Ashtabula Harbor, Ohio, and Detroit, Michigan. She later moved to Duluth, Minnesota. Another residence was Ishpeming, Michigan. She also lived in Illinois and Florida.
7. Lane looked after her sister's children, so she wasn't able to continue her education. Her sister decided Lane would take a business course, but Lane declined, saying she didn't have enough schooling. She worked as a cook then worked as a mother's helper. She worked as a maid and a beautician. She worked in hospitals and shipyards. Her relatives sometimes helped her get jobs.

## Reel 7 cont.

### Finnish-American Family History Project (selections) cont.

0607 **Anna Lane cont.**

8. No information.
9. No information.
10. Lane lived with her brother. A younger brother was sent to a sister. The younger brother later returned to Finland, because of difficulties with his brother-in-law. Lane later lived with a sister.
11. Lane married a Finnish immigrant in Waukegan, Illinois, in 1925. He changed his Finnish name to Lane.
12. Waukegan had a settlement of Finns.
13. No information.
14. Lane described the difficult jobs she had and the hard life as an immigrant.
15. Lane landed in Boston, Massachusetts. A nurse at the immigration office took care of her.

0619 **Aino Maki.** [Autobiography in English.] 10pp.

1. Aino Maki was born in Chisolm, Minnesota, in 1905. Her parents were born in Finland.
2. No information.
3. No information.
4. No information.
5. Maki remained in the U.S.
6. Maki's mother arrived in Ashtabula, Ohio. She then joined her brother and father in Virginia, Minnesota. Maki's father had spent some time in Belt, Montana and Leadville, Colorado. Her residences were Chisolm, Angora (earlier called Sturgeon), and Virginia, all in Minnesota. She also lived in Michigan. She later resided in Superior, Wisconsin.
7. Maki's mother worked in boardinghouses. Maki's father worked in the mines and as a teamster. He worked as a garbage man. Maki was first employed as a stenographer, then an accountant. She also worked as a senior auditor and as manager of an accounting service. For twelve years she worked as a travelling auditor. She owned a duplex building and did the repairs. She also served in mental health associations.
8. The book *History of Finns in Minnesota* detailed the Kaleva Order in Minnesota and Maki's father's role in the organization. Her parents also belonged to the Temperance movement and later the Socialist party.
9. Maki's parents organized cooperatives. She served as director of the Workers Mutual Savings Bank.
10. Maki's uncle lived in Virginia, Minnesota. The family lived with him and his family after the Chisolm fire. Maki's parents urged education for their children.
11. No information.
12. The community was Finnish.
13. No information.
14. Maki remembered the 1908 fire in Chisolm, Minnesota. Her family read Finnish newspapers. Social life was spent in picnics, festivals, and hearing speakers such as socialist political leader Eugene V. Debbs.
15. No information.

## Reel 7 cont.

0629 **Vienna Maki (née Saari).** [Autobiography in English.] 162pp.

1. Vienna Maki was born in Virginia, Minnesota, on November 11, 1918. Her father Aukusti Saari was born in Kuortane, Vaasan Lääni, Finland, in 1888. Her mother Kaisa Laakkonen was born in Maliskylä Nivala, Oulun Lääni, Finland, in 1893. When she became a citizen her name was changed to Katri.
2. Maki's father's family were landowners. Maki's mother sewed. She also worked in a bakery.
3. Maki's father wanted to go to America. Maki's mother went to America as an indentured servant.
4. Maki's father immigrated in 1912. Maki's mother immigrated in 1913.
5. Maki's mother became a citizen in 1938, her father in 1929.
6. Maki's father first lived in Marquette, Michigan, and stayed with his sister for three weeks. He then lived in Carson Lake, Minnesota. He also lived in Virginia and Eveleth, both in Minnesota. Maki's mother first lived near Nopeming, Minnesota, on the farm where she was indentured. After her indenture she stayed in Duluth, Minnesota, with friends. She moved to Virginia, Minnesota, where a relative lived. She went to Eveleth, then returned to Virginia. Maki's parents lived in Virginia, Minnesota. The family later moved to Idington, Minnesota, in 1922.
7. Maki's father was a miner. Maki's mother worked in a relative's cafe then worked as baker in a boardinghouse. The excessive heat in the boardinghouse made her return to the cafe. She did some sewing then worked at a boardinghouse again. She switched jobs when she did not get her wages. She worked for a family whose child was ill. She worked for another family. In 1922 the family started a farm, still owned by the family when the biography was written. In the winters, Maki's father worked in the woods. Maki worked as a school cook for the National Youth Association. She wanted to be a teacher, but felt her parents could not afford the tuition. If she graduated, jobs might not be available.
8. No information.
9. No information.
10. Maki's aunt stayed with the family for a short time. At one time, the schoolteacher stayed with the family.
11. Maki's parents met when she worked at the boardinghouse and he was one of the boarders. Maki's parents were married in 1917 in Chisolm, Minnesota. They took the streetcar to and from the ceremony. At that time many marriages were secret. When Vienna was born, her mother was ill with the flu. Vienna's father took over the household chores. While the Finnish men worked in the mines, lumber camps, or sawmills, the women worked in the boardinghouses, did the washing for other people, or were servants.
12. Maki's family lived in a mostly Finnish community. There were some Italians and people from Southern Europe. In Idington, Minnesota, they had Swedish and Finnish neighbors.
13. No information.
14. Maki described life in a small town in Minnesota and life on the farm. She talked of the aid from neighbors. A distribution center was set up for people stricken with the flu. There was more trading than selling at the country store. Maki described the weather extremes in the region. Education in a one-room schoolhouse is detailed.

## Reel 7 cont.

### Finnish-American Family History Project (selections) cont.

#### 0629 Vienna Maki (née Saari) cont.

15. Maki's father's passport was stamped in Hangö, Finland. He left from Liverpool, England, on the ship *Victorian*. He arrived in Quebec, Canada. Medical examinations were given in Canada. From Ylivieska, Maki's mother travelled by train to Hangö. She travelled to London, Hull, Quebec, then to Duluth, Minnesota.

#### 0791 William and Ann Mikkola. [Autobiography in English.] 43pp.

1. William Mikkola's father Erick was born in Kuolajärvi Lapin Lääni, Finland (later became part of Russia), in 1880. Mikkola's mother was born in the U.S., but her parents were born in Finland. Mikkola's maternal grandfather Juhan Nurmi was born in Alajärvi, Finland, his maternal grandmother Briida Metsäjärvi in Inari, Finland.
2. His father trained reindeer. No information is available concerning other occupations. Both grandfathers were farmers and preachers.
3. No information.
4. Mikkola's father travelled to the U.S. in 1904. Mikkola's maternal grandparents migrated in 1872.
5. Mikkola stayed in the U.S. He visited relatives in Finland and relatives visited the U.S.
6. Mikkola's parents left Kingston, Minnesota, for North Dakota. They later returned to Kingston. Mikkola went to Detroit, Michigan. He returned to Minnesota and after his marriage settled in St. Louis Park, Minnesota. In 1979 the Mikkolas moved near Brainerd, Minnesota.
7. Mikkola's parents were farmers. They later owned a hardware store. In 1927 Mikkola worked on a farm owned by a family friend. He worked in factories in Detroit. He intended to go to college but the bank closings made that impossible. He apprenticed to a friend who was a jeweler. He became president of Beloved Rings, Inc. During the depression he had to work odd jobs, at one time selling Christmas trees. During World War II he worked in a factory. Mikkola's wife Ann worked in the fields and helped in the house. During the depression she worked odd jobs.
8. Mikkola's father was secretary for Helping Hand to Finland. Mikkola at one time supported the Farmer Labor party. He helped begin the Finnish-American Historical Society.
9. No information.
10. At one time, Mikkola's grandfather lived with the family. Mikkola and his wife had limited schooling, so they hoped their children would go to college.
11. Mikkola married Ann Jaakola in 1936. Mikkola called their wedding day, "The most eventful day in our lives." She worked and together they saved for a house. In 1939 they both worked to send money to relatives in Finland during the Russian invasion of that country. She was of Finnish ancestry.
12. The community was mostly Finnish.
13. No information.  
gangsters of 1920s Detroit and the day when he was in the middle of a holdup.
14. Mikkola traced his family tree back to the 1500s. He remembered the
15. No information.

## Reel 7 cont.

- 0834 **Alice M. Murphy (née Niemi).** [Autobiography in English.] 18pp.
1. Aleksi Piikkiniemi (his name was changed to Alex Niemi in the U.S.) was born in Langelmaki, Finland, in 1899.
  2. Murphy's father Alex was a logger, woodcutter, and log roller, starting at the age of thirteen.
  3. Economic conditions were bad in Finland. Alex Niemi's older brother would inherit the family property, so Alex felt he had no future in Finland.
  4. Murphy's father left Finland in 1913 with a friend Henry Saari.
  5. Niemi became a citizen in 1937. Murphy's mother visited Finland in 1972.
  6. Alex first settled in Cloquet, Minnesota. At one time he lived in Winton, Minnesota. He and his wife Alice lived in Embarrass, Minnesota. Murphy went to school in Duluth, Minnesota. She and her husband went to California. They returned to her parents' homestead. In 1958 they moved to Bayport, Minnesota. In 1959 they moved to St. Croix Beach, Minnesota. In 1974 they returned to the original homestead.
  7. Alex's first job was catching frogs at the lumber camp for his boss. He worked in the mines, in the lumber camps, and at the sawmills. In 1929 Murphy's parents worked in the lumber camps. They also farmed. Murphy worked in a bakery while in college. She worked as a nurse's aide. In 1974 she and her husband purchased a sawmill.
  8. The cooperative movement split in 1929. The IWW and the church groups believed that the cooperatives should be strictly business. The Communists believed that the cooperatives should be used for politics. The Työmies Society supported communism while the industrialists supported the IWW. Murphy's grandparents supported the Temperance Movement. Murphy and her husband had been supporters of the Democrat Farmer Labor party and were delegates to the county conventions.
  9. Murphy's father was a member of IWW. He also supported the Cooperative. Murphy was a member of the 4-H.
  10. After their marriage, the Niemis lived with the Johnsons, Alice's parents. Murphy's father did not write to his family in Finland until after his marriage. He sent packages of food and clothing to them. With her father, Murphy spoke Finnish. With her mother, she spoke English. There was a slight rift in the family over pro-Finnish vs. pro-Russian. Murphy's father was pro-Finnish while his in-laws were Communist supporters. Murphy's brother ordered a Työmies newspaper which infuriated his father. Murphy argued with her father over her education. She wanted to go to college. He wanted her to help on the farm. At the time of the writing of the autobiography Murphy still corresponded with relatives in Finland.
  11. Murphy's parents were married in 1926. Alice Johnson was the daughter of Alex's boss. Everyone in the family had a job. When Murphy's brother left home his chores became her chores. Murphy married Kenneth Murphy, who was Irish, Danish, and English, in 1953. Her father had hoped for her to marry someone Finnish. Her husband didn't want to attend Finnish events.
  12. The community was Finnish.
  13. Murphy's father was blacklisted from the mines due to his IWW membership.
  14. Murphy described life on a farm. Murphy's father listened to Finnish radio programs.
  15. No information.

## Reel 7 cont.

### Finnish-American Family History Project (selections) cont.

0852 **Laina Nurmi.** [Autobiography in Finnish. English responses provided by Timo Rippa.] 28pp.

1. Laina Nurmi was from Finland.
2. Nurmi had no occupation as such, since she was the daughter of a wealthy farmer. There was no reason for her to go out and look for work.
3. When her father died, the family disbanded, and Laina, along with her sisters, followed their brother to the United States (chain-migration).
4. Nurmi left Finland in the fall of 1913.
5. Nurmi spent the rest of her life in the U.S.
6. Nurmi was quite mobile and lived at various times in Chiselm, Minnesota; Virginia, Minnesota; Butte, Montana; and New York City.
7. Nurmi worked as a baker's helper, as a maid and cook in several boarding houses, as a dishwasher in a restaurant, and finally as a farmwife.
8. Political affiliations are not mentioned, although there is reason to believe that her first husband was a Socialist and that she took part in the social and cultural activities at the local Finnish-American Socialist halls of the communities in which she lived.
9. No information.
10. Nurmi provides considerable detail on her own nuclear family unit as well as on her interaction with her brother and sisters.
11. Nurmi provides information on courtship patterns with her description of events leading up to both of her marriages. (Her first husband died of pneumonia.) Finnish-American gender roles are also reflected in the narrative.
12. There is relatively little information on the wider ethnic community.
13. No information.
14. Nurmi's narrative provides an excellent description of the everyday, rather primitive, pioneer life in the uncleared backwoods of Minnesota.
15. Nurmi also describes in great detail her voyage from Finland to England to Boston, Massachusetts.

0880 **Richard Raatikka.** [Autobiography in English.] 25pp.

[Richard Raatikka is the husband of Ellen Raatikka. Her biography follows.]

1. Raatikka's mother Edla Komppa (originally Kompa) was born in Leivonmaki, Mikkeli province, Finland, in 1872. His grandmother Anna was born in Kangassniemi, in 1847. His grandfather Adam was born in Hirvensalmi, Mikkeli province, in 1844. Raatikka's father Matt was born in Tervola Oulu province, Finland, in 1871.
2. The Komppas were farmers.
3. On their return to Finland from the U.S. the Komppas realized that life in Finland didn't suit them. Farming was difficult.
4. Four great-uncles migrated in 1884. Adam Komppa and family migrated in 1886. They returned to Finland, but again in 1891 they returned to the U.S. Matt Raatikka travelled with his sister to America in 1889.
5. In 1888 Adam Komppa and his family and one brother returned to Finland. They returned. Again in 1911 the brother returned to Finland. A year later he returned to the U.S. In 1938 Raatikka's father visited relatives in Finland.
6. The Komppas originally settled in New York Mills, Minnesota, then went to Paddock, Minnesota. Matt Raatikka settled in Champion, Minnesota. He moved to Tower, Minnesota, then to Paddock.

## Reel 7 cont.

### 0880 Richard Raatikka cont.

7. Matt Raatikka worked in the mines. Ill health forced him to change jobs and he worked in the woods. He later lived with a brother and did odd jobs. After his marriage he worked on the farm. Edla Raatikka spun wool. Adam Komppa worked as a blacksmith and in a tannery. He owned a farm. Raatikka played the violin, organ, and piano. He farmed and threshed for other farmers.
8. No information.
9. No information.
10. Raatikka's great-uncle lived with Matt and Edla Raatikka for a time. Raatikka's grandparents lived nearby as did great-uncles and other relatives.
11. In 1894 Raatikka's parents were married. Raatikka married in 1943.
12. No information.
13. During World War I, people were harrassed if they were judged to be unpatriotic.
14. Raatikka described the health care in the 1800s. He described the family farm and the land additions. He wrote about hail storms and the dry summer of 1934. In 1922, electricity was used on the farm. Telephone lines were installed around 1912.
15. Hanko (Hankoniemi was the name in the 1800s) was the port of departure for many Finns. The Komppas travelled on a Baltic ship to Germany. They boarded a train travelling through Germany then travelled on the *Kaiser Wilhem II* to New York City.

### 0905 Ellen Raatikka (née Pousi). [Autobiography in English.] 38pp.

[Ellen Raatikka is the wife of Richard Raatikka. His biography precedes hers.]

1. Karl Pousi, Raatikka's grandfather, was born in Vehkalahti, Viipuri province, Finland, in 1862. Maria Pousi (née Forsman), Raatikka's grandmother, was born in Kymi, Viipuri province, Finland, in 1861. Alfred Pousi, Raatikka's father, was born in Vassanlaani, Kymi province, Finland, in 1883. Emma Salo, Raatikka's mother, was born in Kaustinen, Finland, in 1891.
2. Raatikka's mother was a maid and worked in a bakery.
3. No information.
4. In 1901 Raatikka's father and grandparents emigrated to America, returned to Finland, and emigrated again in 1910. In 1910 Raatikka's mother travelled to America.
5. In 1910 the Pousis returned to Finland. After six weeks they went back to the U.S. In 1959 Raatikka's mother visited relatives in Finland. In 1972 Raatikka went to Finland.
6. The Pousis settled in Brantwood, Wisconsin. In 1910 they settled in Kingston, Minnesota. Raatikka's mother went to Kingston, Minnesota, to live with an uncle. Raatikka went to Hancock, Michigan, to finish high school. She went to college in Duluth. She taught school in various locations such as French Lake, Sebeka, Litchfield, Almora, Stearns County, and Wadena County, all in Minnesota. During the summer she taught in Cokato, Pleasant Grove, Oak Park, Kingston, and Minneapolis.
7. The Pousis owned a farm and worked in lumber camps, Raatikka's grandfather was a cook. Alfred Pousi farmed with his father. They also made and repaired furniture. Emma Salo worked as a maid, then helped on the family farm after her marriage. While in college Raatikka worked for a doctor. In 1931 she became a teacher.

## Reel 7 cont.

### Finnish-American Family History Project (selections) cont.

#### 0905 Ellen Raatikka (née Pousi) cont.

8. Raatikka's father helped with Finnish Relief. Raatikka's mother attended Red Cross meetings during World War I.
9. Raatikka joined the 4-H.
10. Raatikka's parents lived with the grandparents. Occasionally Finnish friends of the grandparents would stay when they were out of work. Relatives of Raatikka's mother lived nearby. Ellen and Richard Raatika had four children. Raatikka first lived with her in-laws. Her sister-in-law at one time lived with the couple.
11. Alfred Pousi married Emma Salo in 1911. Ellen Pousi married Werner Richard Raatikka in 1943. They travelled by bus to their honeymoon location due to gasoline rationing. The bride attended bridal showers and the couple attended a wedding shower. After their honeymoon the couple were surprised by a charivari, a noisy mock serenade to a newly married couple.
12. The community was Finnish.
13. No information.
14. Raatikka described holiday customs. She wrote about life on the farm. The Raatikkas read Finnish newspapers.
15. No information.

#### 0943 Grace and Jack Salo. [Autobiography in English.] 16pp.

1. Jack Salo was born in Erie, Pennsylvania, in 1902. His mother Hetvig Lehtimäki was born in Isonkyro, Finland, in 1882. His father Isaac Salo was born in Ylistaro, in 1879. Grace Salo was born in Antrea, Karjala province, Finland, in 1903. Grace's mother Lovissa Eskelinen (née Korhonen) was born in Kuopio, Finland as was Grace's father Antti Eskelinen. Aleksandra (Sandra) Valo (née Sinisalo) was born in Pori, Finland, in 1895 [relationship to Grace and Jack Salo not mentioned]. Robert Anderson [relationship to Salos not mentioned] was born in Finland.
2. Grace's father was a stonemason. Sandra Valo picked berries, sold soil, worked in a bakery, a match factory, and a sawmill. Mrs. Robert Anderson's parents were farmers.
3. There was civil strife in Finland. The Valos lived in hunger and poverty. Her husband was in prison. Mrs. Robert Anderson did not want to stay in Finland. Robert Anderson left Finland to avoid the draft.
4. In 1920 Grace Salo immigrated. In 1948 Grace's mother came to the U.S. In 1923 Sandra and Niilo Valo immigrated. Jack Salo's parents immigrated in 1898.
5. Grace's mother returned to Finland in 1955. In 1971 and 1973 Grace and Jack visited Grace's relatives in Finland.
6. Jack Salo's parents settled in Erie, Pennsylvania. From Erie, Jack Salo moved to Duluth, Minnesota. A job with the U.S. Corps of Engineers sent him to Fort Riley, Kansas. In 1944 he returned to Duluth. His college years were spent in Superior, Wisconsin, and Pittsburg, Kansas. Grace Salo settled in Duluth, Minnesota. The Valos settled in Michigan then moved to Marquette, Michigan. In 1923 they moved to Gilbert, Minnesota. In 1925 they went to Virginia, Minnesota. Robert Anderson settled in Rhineland, Wisconsin, then moved to Duluth, Minnesota. Mrs. Anderson moved to Duluth.

## Reel 7 cont.

### 0943 Grace and Jack Salo cont.

7. Jack Salo worked in the steel mill. He then worked for the Pennsylvania State Highway Engineering Department. He continued his education and worked as an engineer in several locations. In 1945 he opened his own business. His father worked in the Erie Forge Company. Grace Salo worked in her sister's business. She sang in choirs and performed in musical plays. Niilo Valo worked in the lumber camps, then worked in a rock quarry after an illness. He worked in the mines, then his brother suggested work at the sawmill. Sandra Valo cleaned in hospitals and boardinghouses. Mrs. Robert Anderson worked as a maid. She later sewed in a factory. Robert Anderson worked in the lumber camps and at the freight docks. He also worked as a painter.
8. Robert Anderson mentioned the Socialists and the Communists.
9. Jack Salo is a member of engineering associations and joined the American Congress of Surveying and Mapping.
10. When Grace first settled in the U.S., she lived with her sister.
11. In 1924 Grace and Jack Salo were married. In 1900 Jack Salo's parents were married.
12. No information.
13. No information.
14. No information.
15. The Valos left Finland with nothing. When they arrived at Ellis Island they had to wait for Sandra's sister to send money. Life on Ellis Island was terrible. At mealtimes other immigrants grabbed their food.

### 0959 William Syrjala. [Autobiography in English.] 7pp.

1. William Syrjala was born in Vesivehmaa Lahti, Finland. His mother was born in Wausky, Finland.
2. No information.
3. No information.
4. Syrjala immigrated in 1903.
5. In 1927 he visited relatives in Finland.
6. Syrjala and his parents settled in Cloquet, Minnesota. Syrjala went to Valparaiso, Indiana, in 1922. He later lived in Lake Worth, Florida.
7. Syrjala's father worked in the paper mill. Syrjala's mother washed clothes for others. Syrjala worked on a farm. He sold newspapers and ice cream. He worked in a meat market, a sawmill, a paper mill, and the box factory. He played the piano and violin.
8. No information.
9. No information.
10. He mentioned his parents and a brother and a sister.
11. He married Viola, an accordion artist.
12. The community was Finnish, including Helsinki friends.
13. No information.
14. He described life in Helsinki, Finland.
15. From Hango, Finland, the family went to Liverpool, England.

## Reel 7 cont.

### Finnish-American Family History Project (selections) cont.

0966 **Ilma Wehka Widstrom.** [Autobiography in English.] 33pp.

1. Ilma Wehka Widstrom's parents Frans (changed to Frank in the U.S.) Wehka and Saima Wuolter were born in Kokemäki, Finland, in 1883 and 1889 respectively.
2. Frans's parents were farmers. He operated a country store. Saima's parents were farmers.
3. Frans and Saima married and went to America on their honeymoon. They expected to return. Many other young Finns were leaving for America.
4. In 1906 Frans went to the U.S. He returned to Finland and came back to America in 1910 with his wife. Some of his brothers and one sister had also immigrated to America.
5. In 1916 Wehka's father requested that they return to Finland. They couldn't go because of World War I. In 1937, 1957, 1971, and 1976, Widstrom visited Finland.
6. Frans and Saima Wehka moved to Duluth, Minnesota. They later moved to St. Louis County, Minnesota. After learning in Duluth they couldn't go to Finland, the family moved to Palisade, Minnesota. Widstrom went to college in Duluth. She and her husband lived on the family homestead in Cloquet, Minnesota.
7. A relative helped Saima get work in a Chinese restaurant. Frans worked in a lumber camp. They later homesteaded. He built homes and barns. He dug drainage ditches, cleaned the school, and furnished wood for the school-house. His children helped him with the school jobs and on the farm. He also trapped. Widstrom's mother served as a midwife. Widstrom became a teacher.
8. Widstrom's parents were members of the Hall Association. Widstrom's father was director of the cooperative and was township supervisor. Widstrom belonged to the Minnesota Finnish-American Society and the Finnish-American Heritage.
9. Widstrom belonged to the several education and teachers associations.
10. In 1916 the Wehkas lived with Widstrom's aunt and uncle. They then lived with another uncle.
11. Widstrom married in 1955.
12. There were Indians living near the homestead.
13. No information.
14. Widstrom's mother didn't like Duluth, so her first impressions of America were not favorable. Widstrom described life on a homestead. The family would read Finnish newspapers. Widstrom was very sick from cholera and missed many days of school. The teacher warned Widstrom's father that if she did not go back to school, he would be jailed. As a result of missing many days and feeling sick in school, she had a hard time learning English. Widstrom remembered the fires which burned cities in northeastern Minnesota in 1918. The Wehkas' house was destroyed as were most of their livestock.
15. The Wehkas travelled to Hanko, Finland. They went to Hull and Liverpool, then boarded a Cunard Line ship to New York City. They arrived at Ellis Island.

## Reel 7 cont.

- 0999 **Leo Edwin Wiljamaa.** [Autobiography in English.] 34pp.
1. Leo Wiljamaa's father, John, was born in Alavieska, Finland, in 1882. Wiljamaa's maternal grandfather, Pekka Hamari (name changed to Peter Härmä), was born in Simo, Finland, in 1864. His maternal grandmother, Anna Soronen Härmä, was born in Ii, Finland. Wiljamaa's mother, Minnie, was born in 1891 on the island of Illinsaari.
  2. Wiljamaa's paternal grandparents were farmers. His maternal grandparents owned a store.
  3. John Wiljamaa wanted a better life. He also wanted to avoid being drafted into the Russian army.
  4. Wiljamaa's father immigrated in 1903. Peter Härmä made several trips to America in the 1890s before he made arrangements to send for his family in 1902.
  5. One uncle returned to Finland. Wiljamaa's parents became citizens in 1925.
  6. The Wiljamaas settled in Tower, Minnesota. The Härmäs settled in Ishpeming, Michigan, in 1902. Anna Härmä later moved to Detroit, Michigan. Minnie Härmä went to Marquette, Michigan, later to Tower, Minnesota. Wiljamaa attended school in Virginia, Minnesota, and Duluth, Minnesota. He worked in Superior, Wisconsin. After World War II he worked in Scott Air Force Base, Illinois. He moved to Flint, Michigan.
  7. Wiljamaa's father worked in the sawmill. He later worked as a carpenter's helper in the mines. He also farmed. In the 1890s Peter Härmä worked in the mines. In 1904 Härmä was injured in a mining accident. In 1905 he died. His widow took in washing and ironing. Wiljamaa's mother collected bottles and scrap metal. She later worked as a waitress. Wiljamaa worked in the sawmill and chopped wood for neighbors. He later was a forester in the Civilian Conservation Corps camps. He later returned to school and became a teacher. He served in World War II. From 1951 to 1957 he taught radio electronics.
  8. Organizations in the community were the Temperance Society, Knights and Ladies of Kaleva, the Degree of Honor Society, and the Lincoln Loyal League.
  9. No information.
  10. Peter Härmä's sister lived in the U.S. Minnie's brothers and sister all helped to support their mother. Wiljamaa's mother's relatives had settled in Minnesota as did some of Wiljamaa's father's relatives. The Wiljamaas had three children.
  11. John Wiljamaa married Minnie Härmä on Halloween in 1909. Charivariers celebrated for several days. The newlyweds left before the charivariers. In 1954 Leo Wiljamaa married Elizabeth Martig.
  12. The community was Finnish. Indians travelled through the area.
  13. No information.
  14. Wiljamaa's uncle travelled to Alaska during the gold rush. He didn't find gold, but he did find a fossilized mammoth tusk. Life in a small town is described. The Wiljamaas subscribed to Finnish newspapers. A salesman sold Finnish books. Education was important in the family.
  15. John Wiljamaa left Liverpool, England, on the *Megantic*. He arrived in St. John's, Newfoundland fourteen days later.



# SUBJECT INDEX

The following index is a guide to the major subjects of this collection. The first Arabic number refers to the reel, and the Arabic number after the colon refers to the frame number at which a particular file containing the subject begins. Therefore, 3: 0657 directs the researcher to the file which begins at Reel 3, Frame 0657. By referring to the Reel Index located in the first part of this guide, the researcher can find the main entry for the subject.

Place names comprise two separate groups, American and European. American place names, listed under a particular state, indicate where the immigrant settled or arrived in America. European place names, listed under a particular country or region (i.e. Croatia), indicate the location from where the person came, a location along the emigration route, or in some cases, a particular place of an event in the immigrant's life. Canadian place names indicate a location along the emigration route or a location of residence. Only people of national or international importance are indexed.

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# **RESEARCH COLLECTIONS IN AMERICAN IMMIGRATION:**

**American Immigrant Autobiographies**

**Papers of the Select Commission on Immigration  
and Refugee Policy**

**Papers of the U.S. Commission on Wartime Relocation  
and Internment of Civilians**

**Records of the American Council for  
Nationalities Service**

**Records of the Immigration and Naturalization Service**

**Voices from Ellis Island**