Summaries

To avoid perishing in neglect
Conny Blom

Since the early Middle Ages the care of the elderly, the poor, the sick and the handicapped has primarily been a private concern. Children's responsibility for the care of their aged parents was already laid down in some of our old county laws, but did not become obligatory until national legislation was introduced. The public sector, represented by churches, cloisters and pious foundations, could also provide care for the needy in the form of hospices and hospitals. The destitute and the sick were admitted here, but also well-situated persons who could afford to pay for care under better conditions. In addition there was the possibility of receiving care until one's death from a relative, often a child or grandchild, to whom one offered property, money or other valuables (*"sytning"*). One could also turn to a non-relative, but could not offer property in compensation, since land could not be removed from family ownership. The relatives were obliged, however, to pay some marks each year for the care received, until the inheritance could be divided up. Even if the relatives refused to assume caring responsibility, they did not forfeit their land rights. The areas that have been examined in this respect are the towns of Stockholm, Arboga, Enköping and Nya Lödöse, and the judicial districts of Södermanland and Uppland.

To people in the late Middle Ages and the 16th century it was not only important to obtain care and attention when illness and old age reduced or completely destroyed their means of livelihood; care of the soul was at least as important. If one had limited resources to employ for care and had to choose between body and soul, one always chose the soul.

The Reformation saw a complete change in this system of care. Firstly, responsibility for care passed from the Church to the State. Secondly, the possibility of purchasing care from public institutions ceased, thanks to the king attacking the practice at the trial of Olaus Petri, the reformer, in 1540. This was not reconsidered until the beginning of the 17th century. What priorities did the individual elect to choose with regard to physical care and safeguarding the usefulness of the soul? Private solutions clearly predominate over public ones, a tendency that is further reinforced after the Reformation and the attack on those who purchased care from the public institutions.

When it came to caring for one's soul, there were many alternatives to choose from. The church offered a wide range of services and it was a case of making the best possible choice. To be sure of saving one's soul from the sufferings of purgatory, one often dispensed one's gifts to more than one institution. One could arrange

for extra gifts to be bestowed on establishments even during one's lifetime; one could ensure that the priests who were to offer prayers and read masses for the salvation of one's soul received special compensation for their pains; and one could instruct the church council to ensure that all the prayers and masses one wished to be performed after one's death were carrried out to the letter. If this did not occur, one could instruct the council to let responsibility for performing the services and the accompanying payment be transferred to some other suitable institution. One could not only donate property, money and valuables to the church, one could also give away an unpaid debt from a business partner for his, or someone else's, salvation. It was then up to the head of the institution concerned to collect the money. The fact that the church was the creditor could presumably make the debtor more willing to pay, since a conflict with a church institution might have a negative effect on the salvation of his soul. Thus a creditor, even if he didn't get his money back, could benefit his own soul by doing a seemingly good deed, while at the same time succeeding in putting his indebted counterpart in a difficult position.

Another important possibility was to try to become a member of one of the many orders to be found in most medieval towns. One could then reckon on help and assistance from the order, particularly its friars. The members always accompanied a departed sister or brother to the grave, singing and reading masses for the soul of the deceased. Alms were collected and financial assistance in the form of loans or gifts could also be offered to a member suffering from illness or poverty. The craft guilds played a similar role. An important function here was taking care of orphaned children whose fathers had belonged to the guild. The alderman's task was to wind up the father's business in order to provide money for the children's upkeep. There is record of a "children's table" at Danviken hospital, but its actual meaning is unclear. The accounts from the City of Stockholm include an annual expenditure for a woman whose job it was to look after foundlings. Yet another possibility of providing for poor, orphaned children, for example, were the small poorhouses for 4–6 persons which the 1571 church ordinance decreed should be erected at country churches and in towns which lacked a hospital. The inmates were to be provided for through gifts and alms from members of the parish.

The old people who obtained care until death by letting a relative look after them in return for real estate, demanded, in addition to care and attention, mainly food and beer. Sometimes they also demanded to be treated with respect and be regarded as father or mother. If there was no biological kinship, usually a parent-child relationship, they tried to create an imaginary one. The children and other relatives who took on the nursing role, sometimes did so for emotional reasons. There are instances of people looking after an old person for many years without any form of compensation. It was more common, however, to try to acquisition

attractive property and to supplement what one already had. If the property one was offered was worth more than the presumed cost of the care, the difference could be paid in compensation. This could be done with money or in exchange for another piece of property. Another possibility was that the person receiving care could have a personal servant or maid, at the care provider's expense. Individual agreements of this kind could be designed in different ways.

It was not altogether unusual that contracts for care and attention ceased before the recipient died. Although in many cases it is unclear why this happened, the most common reason was that the person giving care could not fulfil his undertaking, either because he died first or got into financial difficulties. One could retain a part of one's property so as to be able to sign a new contract offering this as payment, or stipulate that both the responsibility for care and the payment be transferred to another relative if the first one couldn't keep the agreement. However, this was on condition that the payment offered had not already been disposed of. There were instances where a relative assumed responsibility for looking after a person in order to acquire property, and when this had been disposed of, he attempted to evade his responsibility by trying to get the person admitted to a public institution.

A person with financial resources in the form of real estate, money or other valuables was able to plan for illness, old age and the salvation of his soul. These possibilities remained intact, in principle, even after the Reformation, although the range of alternatives shrank considerably. Public institutions no longer admitted sick and elderly persons as paying guests, and above all it was no longer possible to buy absolution from past sins. Even though gifts and alms to the church and to the needy were still regarded as good deeds, they couldn't be used to the same advantage as previously.

It was chiefly those who lacked financial resources or access to a social network in the shape of relatives, kinsmen and friends, who risked perishing in neglect.

The concealed change of system during the Age of Power – from teenage weddings to later marriages
Lennart Andersson Palm

The famous Swedish official statistics that started in 1749 were only published on provincial (*län*) or national level up to 1805, probably due to big lacunae in local material. In a forthcoming book *"Folkmängden i Sveriges socknar och kommuner 1571–1997. Med särskild hänsyn till perioden 1571–1751"* (The population of Sweden's parishes and communes 1571–1997, with special consideration to the period 1571–1751*)* I have tried to compensate for the lack of earlier information at parish level by publishing official parish figures for 1751 and 1780, estimating the size of parishes where the statistics have been lost.

For the years 1571, 1620, 1699, 1718 and 1735 I have also made calculations at parish level, using tax lists that enumerate the households. A lot of effort has been spent on making the household figures complete. The same labour has been directed towards finding reliable regional mean household sizes (MHS) to multiply the household figures by.

To enhance studies of long-term periods covering the entire territory of Sweden today, former Danish and Norwegian parts of the country have been included, these too being referred to as 'Sweden' below.

The population totals for the period 1571–1699 show an astonishing average growth of c. 0.6 % per year. This made it necessary to investigate whether this is really compatible with an assumed comparatively high mortality in that period. Tax material from c. 1620 was critically scrutinized and showed, albeit incomplete in some respects, evident traces of what J. Hajnal called an East European system: age at marriage about 20 years; only 30% unmarried women (of whom one fifth were widows) over 15 years of age; crude birth rates of 44 or more per 1000; and a lifetime marital fertility of seven to nine children per woman.

Since much of the earliest source material divides the population according to age into only two groups – over and under 15 years – a method was developed for calculating *maximum age of marriage* using Hajnal's formula (Hajnal 1953 p. 129) for computation of singulate mean age of marriage (SMAM). It was assumed that the age pyramid of 1750 for Sweden could be used; that the married women were the oldest and filled the top of the pyramid, the unmarried the bottom; and that all the women had married by the age of 50. These assumptions make SMAM as high as possible. At this point the age pyramid used was questioned. It was argued that using the 1750 age pyramid was prudent, since the 1620 pyramid had probably been somewhat flatter (allowing for an even lower maximum). Maximum age at marriage for 125,000 Swedish women c. 1620 calculated in the prudent way was 24.4 years, compared to statistical age at first marriage 1861/1880 of 27.1. Simulations on later, more complete data on age and marriage status suggested

that maximum age tended to be about five years above statistical age.

Fertility c. 1620 was computed using a formula proposed by Henry & Pilatti Balhana (1975), bearing in mind, however, that we did not know the proportion of married women of 30 years of age, only the total number of women over 15 that were married. Fertility was then computed on different assumptions about the proportion of women age 30 to women age 30 who were married. The most plausible proportions gave 7.1 – 8.8 children per woman.

The general picture of the demographic system in Sweden c. 1620 was corroborated by evidence from a parish in northern Sweden with unique sources from 1559 and from Denmark and Norway in the mid-17th century, and by contemporary direct evidence from 1621 and 1639 of peasant girls being married as young as 12 to 15.

The resulting population totals are 10–20% lower than established handbook computations. However, the latter figures were not founded on contemporary information on MHS and were based on the conviction that annual average growth rates in the 16th and 17th centuries did not surpass 0.1–0.2%. In my article I show that much higher rates are well allowed for by an "East European" demographic system prevailing in Sweden in those days. This system seems to have been succeeded by a more Western system at around 1700.

The index of tables and diagrams in order of appearance is as follows:

– Population size 1571–1997 in Sweden within present borders: year, population total, annual growth (%)
– "The demographic transition" (solid line = crude birth rate, broken line = crude death rate)
– English population totals 1541–1871 (according to Wrigley & Schofield)
– Average age at first marriage in Sweden 1861–1900
– Singulate mean age at first marriage in Sweden 1751–1900 (according to Christer Lundh)
– Model age pyramids for women according to marital status (1 Age distribution known, 2 Age distribution not known – only totals for married and not married over the age of 15 known (compare suggested method for calculation of maximum age of marriage from such data above)
– Maximum average ages of Swedish Women c. 1620 by region
– Swedish women over 15 years of age according to marital status for selected years 1750–1900 (%) (year, unmarried, married, widows, married + widows etc)
– Swedish women over 15 years of age according to marital status c. 1620 (%) by region (year, unmarried, married, widows, married + widows etc)
– Lifetime fertility for three French regions 1700–1810 (according to Alain Blum)

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– Children per woman after 20 fertile years for some Swedish areas c. 1780
  (according to David Gaunt)
– Surviving children per deceased peasant in the jurisdictional district of Mark
  (härad in Western Sweden) 1610–1749 (year of death, sons, daughters, child-
  ren in total, period averages)
– Progressive, stationary or regressive population according to typology by Swe-
  dish demographer Gustav Sundbärg (age, size of age group as percentage of
  population total)
– Population by age in some Swedish areas 1750–1900 (%)
– Population by age c. 1620 by type for some Swedish areas c. 1620 (age, four
  härads in Skaraborg county 1619, Dalsland county 1619, five härads in Älvs-
  borg county 1619, three härads in Södermanland county 1628, demographic
  types outlined by Gustav Sundbärg)
– From East European marriage pattern to West European pattern

Emigration of maidservants from Finland to Denmark and southern Sweden around 1900
Max Engman

During the 19th century Finns emigrated in almost every direction, the major streams going to Russia, northern Norway and America. The essay deals with the less well-known emigration to Sweden and Denmark at the turn of the previous century. Small groups of labourers and domestic servants moved to Sweden and strikebreakers were occasionally recruited. In 1899 strikebreakers from Finland were enlisted by the jute factory in Oskarström. Recruitment continued in the following years, resulting in 1904, at the initiative of the Russian General Consulate, in a police investigation and much attention by the press.

Recruitment to Danish agriculture was necessitated by labour scarcity, particularly for sugar-beet cultivation and dairy farming. Recruitment from Finland was sporadic during the 1890s, reaching a climax in 1902–1908 when about a thousand Finnish women were enlisted, mainly as cowshed maids and milkmaids on large estates. This drive was a continuation of the recruitment of Norwegian and Swedish labour to Denmark and of Finnish labour to Sweden. Recruiting was conducted by the same agents and employment offices in Sweden and Finland. From 1901 Danish recruitment was organised by an association founded by owners of large estates. The recruitment was strongly opposed by the labour movement and press who saw it as an expression of capitalist extortion of labour. The recruitment was also condemned, however, by bourgeois opinion in Finland, and was examined by the police on a couple of occasions. The YWCA in Finland sent a "bible woman" to Denmark who visited the manors where Finnish maidservants worked and assisted those who got into difficulties in Copenhagen.

The archive of the League of Nations – a summary of the history of the inter-war period
Anna Svenson

The League of Nations has become known as a political failure, a parenthesis between the two world wars which is best forgotten. But although its political achievements were few, the technical – i.e. non-political – work of the League was most impressive and in many instances very important. Furthermore, the United Nations and the UN system could not have been built up had it not been for the existence of the LON and the work carried out by that organization.

The technical tasks of the LON are set out in article 23 of the Covenant which was part of the Versailles treaty of 1919:

"Subject to and in accordance with the provisions of international Conventions existing or hereafter to be agreed upon, the Members of the League:
a) will endeavour to secure and maintain fair and humane conditions of labour for men, women and children, both in their own countries and in all countries to which their commercial and industrial relations extend, and for that pupose will establish and maintain the necessary international organisations;
b) undertake to secure just treatment of the native inhabitants of territories under their control;
c) will entrust the League with the general supervision over the execution of agreements with regard to the traffic in women and children, and the traffic in opium and other dangerous drugs,
d) will entrust the League with the general supervision of the trade in arms and ammunition with the countries in which the control of this traffic is necessary in the common interest,
e) will make provision to secure and maintain freedom of communications and of transit and equitable treatment for the commerce of all Members of the League. In this connection, the special necessities of the regions devastated during the war of 1914–1918 shall be borne in mind;
f) will endeavour to take steps in matters of international concern for the prevention and controll of disease.

Any researcher who reads this text should ask himself two questions, in my opinion the second more important than the first:

1) How was this work carried out?
2) What can we expect to find about this work in the archive of the League?

And the answer is that the archive itself – handed over to the UN which still keeps it in the Palais des Nations in Geneva – is a very rich source of material about all

the fields of work mentioned in article 23 during 1919–1946 (even though it was impossible to continue the political work after 1938, the technical work continued through the whole war, albeit to various extents). All the fields of work mentioned in article 23 were intepreted generously, and so we can find information on conditions of work, national minorities and refugees, disarmament, diseases and epidemics, trade in drugs, communications, banks and finances, culture, education and research. The work was carried out by advisory or technical committees which were assisted by specific sections within the Secretariat in Geneva. The committees regularly arranged conferences on subjects related to their fields, and those conferences were often concluded by conventions or other diplomatic instruments. Many conferences were based on reports which were the result of comprehensive comparative research carried out by experts, and those reports are included in the archive.

Some non-member states took part in the technical work, the most important being the United States, and so information on conditions in that country as well as in the various colonies of the member states can also be found in the archive.

The archive itself – 4000 linear metres – consists of two distinct groups: the so called printed documents and the files (at least 150 000). *The printed documents* include minutes, records and resolutions of the Council and the Assembly, minutes and reports from committees, and conventions, treaties, large amounts of statistics, often in the form of year-books, and *The Official Journal*, the official organ of the League. Copies of the printed documents were distributed to the main libraries of the world and can still be found there, in more or less complete versions.

The files cover the documents of all preparatory work – correspondence, material gathered from member an non-member states, reports, drafts of letters and conventions, petitions and so on. Thanks to a careful chronological filing method it is possible to grasp the handling of every separate issue, thus getting the standpoint of every party involved. The documents are written in English or French, or translated into one or both of these languages.

In order to understand the complicated structure of the archive it is advisable to study the *archival guide* which now exists in a revised version (later to be accessible on the Internet). A huge archive inventory, produced during the course of arranging the archive and opening it for researchers in 1969, can be consulted *in loco*.

Most of the archive has been preserved, but the files of the political section 1933–1940 are destroyed, and some files are still closed. It should be pointed out that although the political work of the League was not very successful, the contents of the remaining files of the political section are of course very interesting and rewarding.

The researcher should always prepare his or her visit in advance by consulting the information given on the home page of the Library of United Nations in Geneva and/or by writing in advance (for references, see the Swedish version of this article).