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SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa 2 6 Date of Publication Dec. 28, 1929  
(edition, page, column)  
Vol. 48 No. 150 Date Line of Story \_\_\_\_\_  
Where consulted Minn. Hist. Library Date consulted Feb. 21, 1939

8. Be sure that all the dates are correct.

9. When writing for a special number be sure that it gets to the editor in time, as if you delay, you must understand that publication of material is supervised by the editor in such a way that unless previous arrangements are made the most important articles are published first.

10. Do not take the name of the editor in vain when you notice that he has shortened or corrected your copy. Always remember that it is not caused by a tyrannical desire to prevent you from saying what you like but it arises from the necessity of the editor to supervise publication of all material according to the best interest of the paper. The editor does not cut or correct your copy for fun he would much rather do something else. When you make protest to the editor keep this in mind that he has a responsibility toward the working class and that ~~he~~ is dumb, deaf and blind as a rock to all protest which he thinks unjustified.

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SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa 5 3 Date of Publication Sept. 19, 1929  
(edition, page, column)  
Vol. 48 No. 109 Date Line of Story \_\_\_\_\_  
Where consulted Minn. Hist. Library Date consulted Feb. 20, 1939

In this issue of the Uusi Kotimaa appears an article titled "Floyd B. Olson, County Attorney of Hennepin County makes a speech in Como Park St. Paul on labor day to a large group of people."

In this article his statements with regard to the rights of Labor and the position they are in is clearly given. In his speech he says that he does not want to be known as "a friend of labor" but he is a working man himself.

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SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa 1 7 Date of Publication June 25, 1929  
(edition, page, column)  
Vol. 48 No. 74 Date Line of Story \_\_\_\_\_  
Where consulted Minn. Hist. Library Date consulted Feb. 20, 1939

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

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SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa 2 1 Date of Publication Nov. 23, 1939  
(edition, page, column)  
Vol. 48 No. 137 Date Line of Story \_\_\_\_\_  
Where consulted Minn. Historical Library Date consulted Feb. 21, 1939

In this issue an article appears entitled "Examination of the principles of Cooperation" in which an explanation is made of the controversy in The Central Cooperative Exchange.

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SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa 2 5 Date of Publication Oct. 17, 1929  
(edition, page, column)  
Vol. 48 No. 121 Date Line of Story \_\_\_\_\_  
Where consulted Minn. Historical Library Date consulted Feb. 21, 1939

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

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

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

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

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SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa 3 5 Date of Publication May 2, 1922  
(edition, page, column)  
Vol. 41 No. 35 Date Line of Story \_\_\_\_\_  
Where consulted Minn. Historical Library Date consulted Feb. 6, 1939

Under title "Development of Cooperation in  
different Countries" over one and a half columns  
is devoted to a description of the cooperations  
of England, Czechoslovakia, Italy, Norway, Hungary,  
Finland and Germany.

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SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa 3 4 Date of Publication Jan. 23, 1922  
(edition, page, column)  
Vol. 41 No. 1 Date Line of Story \_\_\_\_\_  
Where consulted Minn. Hist. Library Date consulted Feb. 3, 1939

Under title "Cooperation in Germany and Austria"  
James Peter Warbasse gives a description of Cooperation  
in these two countries, especially their central organ-  
izations.

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SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa 4 6 Date of Publication Nov. 11, 1921  
(edition, page, column)  
Vol. 4 No. 89 Date Line of Story \_\_\_\_\_  
Where consulted Minn. Hist. Library Date consulted Feb. 3, 1939

Under title "Real Cooperation Successful in United States" a polemic is carried on in defence of the cooperative movement in spite of the fact that "The Cooperative Society of America had failed a short time ago. The article is over one full column long and gives many examples of successful cooperatives.

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SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa 7 5 Date of Publication July 8, 1921  
(edition, page, column)  
Vol. 40 No. 53 Date Line of Story \_\_\_\_\_  
Where consulted Minn. Hist. Library Date consulted Feb. 3, 1939

"Finlands Cooperators Song  
(Tune "Suloisessa Suomessomme")

Under this title appears a song with five verses  
written by Aarne Kouta.

It praises cooperation and the need for the strong  
to defend the weak.

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SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa 6 1 Date of Publication March 1, 1921  
(edition, page, column)  
Vol. 40 No. 17 Date Line of Story  
Where consulted Minn. Hist. Library Date consulted Feb. 31, 1939

Under title "The riddle of our origin" an article appears which is very important on the racial study of the Finns. The article is written by Dr. U. T. Sirelius in memory of the publication of Kalivala February 28th. The article is over 4 columns long and is the latest on Finnish racial theory of the time.

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SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa 4 1 Date of Publication Feb. 25, 1921  
(edition, page, column)  
Vol. 40 No. 16 Date Line of Story \_\_\_\_\_  
Where consulted Minn. Hist. Society Date consulted Feb. 3, 1939

Under title "Uusi Kotimaa a peoples paper, of the people and for the people" appears a long editorial establishing the policy that it will henceforth follow. It is also an appeal to the people to rally around it on the basis of a middle cause between radicalism and reaction. Following the appeal is a statement on the resignation of Mr. J. V. Lahde who had edited the Uusi Kotimaa for many years.

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SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa 4 1 Date of Publication Feb. 11, 1921  
(edition, page, column)  
Vol. 40 No. 12 Date Line of Story \_\_\_\_\_  
Where consulted Minn. Historical Library Date consulted Feb. 3, 1939

Under title "Influence of cooperatives on peoples culture" the Uusi Kotimaa editorially describes the role of the role of the cooperatives in advancing the cultural achievement of the people.

In the course of the editorial a number of important authorities on cooperation are quoted and its practical application is dealt with.

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SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa 2 5 Date of Publication Jan. 25, 1921  
(edition, page, column)  
Vol. 40 No. 7 Date Line of Story \_\_\_\_\_  
Where consulted Minn. Hist. Library Date consulted Feb. 2, 1939

In the above issue of the Uusi Kotimaa appears a long rune in poetic meter about a township road, written by a person giving his initials F. N. from Beaver, Minnesota.

It indicates that the age old custom and tradition coming from the pagan days of Kalivala was still retained by people of Finnish nationality in this country.

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SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa 1 7 Date of Publication Oct. 24, 1919  
(edition, page, column)  
Vol. 38 No. 44 Date Line of Story \_\_\_\_\_  
Where consulted Minn. Historical Library Date consulted Feb. 2, 1939

In this issue appears a picture of the city auditorium of Fargo, N. D. filled with people on the occasion of a nonpartisan League meeting at the time that the Scandinavian American bank of Fargo N. D. was closed. An explanation of the meeting and the resolution adopted starts on the first page and continues on page 5.

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SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa Date of Publication Jan. 16 & 30th, 1929  
(edition, page, column)  
Vol. 38 No. 3 and no. 5 Date Line of Story  
Where consulted Minn. Hist. Library Date consulted Feb. 2, 1939

This was the winter of 1918 and 1919 when the influenza took a heavy toll. Thus in the two issues of the Uusi Kotimaa of January 16th there are 19 death announcements and in the issue of January 30th 16. These announcements are called "Kuoleman ilmoituksia"

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SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa 3 1 Date of Publication May 10, 1928  
(edition, page, column)  
Vol. 47 No. 55 Date Line of Story \_\_\_\_\_  
Where consulted Minn. Hist. Library Date consulted Feb. 10, 1939

Under title "Primitive Finnish Charms" ("metsasuomalaisten  
taihuudista") One Lauri Kettunen writes a series of two  
articles giving a description of the esoteric wisdom of  
Primitive Finns especially in the Varmland Sweden where  
their cultural development is very backward.

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SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa 2 4 Date of Publication Oct. 3, 1924  
(edition, page, column)  
Vol. 43 No. 79 Date Line of Story \_\_\_\_\_  
Where consulted Minn. Hist. Library Date consulted Feb. 8, 1939

In an article over three and a half columns long  
entitled "Is there any benefits from cooperative stores"  
a very good argument is made for cooperation from many  
different angles, from the material as well as moral  
standpoint.

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SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa 3 4 Date of Publication March 28, 1924  
(edition, page, column)  
Vol. 43 No. 24 Date Line of Story \_\_\_\_\_  
Where consulted Minn. Hist. Library Date consulted Feb. 8, 1939

Under title "Cooperators Conference" a report  
of the 4th Cooperative Managers Conferences is  
given by their own special correspondent. The re-  
port continues to the next 4 issues of the paper.

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SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa 1 5 Date of Publication Dec. 21, 1926  
(edition, page, column)  
Vol. 45 No. 115 sec. 2 Date Line of Story \_\_\_\_\_  
Where consulted Minn. Hist. Library Date consulted Feb. 10, 1939

Under title "Christmas and Christmas traditions"  
("Joulu ja Joulun tarat") a description of a Finnish  
Christmas is given, how it is prepared and celebrated  
in Finland now and in the past.

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SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa 3 3 Date of Publication Dec. 30, 1926  
(edition, page, column)  
Vol. 45 No. 118 Date Line of Story \_\_\_\_\_  
Where consulted Minn. Hist. Library Date consulted Feb. 10, 1929

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

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SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa 3 1 Date of Publication Aug. 28, 1923  
(edition, page, column)  
Vol. 42 No. 69 Date Line of Story \_\_\_\_\_  
Where consulted Minn. Hist. Library Date consulted Feb. 7, 1939

An article titled "Statistics on immigration and the Finns in America" appears in this issue of the Uusi Kotimaa.

The material dealt with is a comparison of Finns coming to America up to 1920 with the total number of immigrants. It also gives the number of Finns state by state in 1920.

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SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa (edition, page, column) Date of Publication 1923  
Vol. 42 No. \_\_\_\_\_ Date Line of Story \_\_\_\_\_  
Where consulted Minn. Hist. Library Date consulted Feb. 7, 1939

History of New York mills community by J. W.  
Lahde.

No. 82, vol. 42  
Oct. 12, 1923

No. 84, vol. 42  
Oct. 19, 1923

No. 104, vol. 42  
Dec. 31, 1923

Continued 1924.

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SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa 5 5 Date of Publication Sept. 11, 1925  
(edition, page, column)  
Vol. 44 No. 72 Date Line of Story \_\_\_\_\_  
Where consulted Minn. Hist. Library Date consulted Feb. 8, 1939

Some Finnish sayings about debt.

\*\*\*"A debt is always new even though its old"\*\*\*

\*\*\*A debt is good when received but bad when it  
must be paid"\*\*\*

\*\*\*Borrow your tools to your neighbor, use your  
fingers at home.\*\*\*

\*\*\*One can not help but get out in water nor rid ones  
self of debt without payment."

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SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa 3 1 Date of Publication April 30, 1926  
(edition, page, column)  
Vol. 45 No. 34 Date Line of Story \_\_\_\_\_  
Where consulted Minn. Hist. Library Date consulted Feb. 9, 1939

In this issue appears the Famed poem by an  
unknown author entitled "Milloin on ihminen  
kaunein?" ("when are humans most beautiful.")

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SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa 1 Headline Date of Publication July 16, 1926  
(edition, page, column)  
Vol. 45 No. 56 Date Line of Story  
Where consulted Minn. Hist. Library Date consulted Feb. 9, 1939

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

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SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa 2 5 Date of Publication Dec. 11, 1926  
(edition, page, column)  
Vol. 45 No. 111 Date Line of Story \_\_\_\_\_  
Where consulted Minn. Hist. Library Date consulted Feb. 10, 1939

"Minnesota region Farmers Conference"

Order of business.

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

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

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SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa 2 5 Date of Publication Dec. 11, 1926  
(edition, page, column)  
Vol. 45 No. 111 Date Line of Story \_\_\_\_\_  
Where consulted Minn. Hist. Library Date consulted Feb. 10, 1939

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

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

FRANK NIEMI:

ISAAC LEHTI.

THOS. KAKKONEN."

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SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa 4 6 Date of Publication May 9, 1922  
(edition, page, column)  
Vol. 41 No. 37 Date Line of Story \_\_\_\_\_  
Where consulted Minn. Hist. Library Date consulted Feb. 6, 1939

Under title "Cooperation among American Finns" a long article signed by a "Friend of Neutral Cooperation" appears in which an attack is made against the leadership of the Central Cooperative Exchange of Superior, Wis. and Mr. V. S. Alanne is praised. In the article the other leaders of the C.C.E. are dubbed as reds. It is also indicated that if Mr. Alanne will lead the fight for neutral cooperation he is promised the support of the Finns by the writer.

The writer also indicates that Uusi Kotimaa should become cooperative paper for "Neutral Cooperation" against the red dictatorship of socialists.

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SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa 2 4 Date of Publication May 26, 1922  
(edition, page, column)  
Vol. 41 No. 42 Date Line of Story \_\_\_\_\_  
Where consulted Minn. Hist. Library Date consulted Feb. 6, 1939

Under title "A Word on Neutral Cooperation" Mr. V. S. Alanne writes an answer to the article by "a friend of neutral cooperation" appearing in the May 9th, 1922 issue of the Uusi Kotimaa.

In his answer Mr. Alanne says in part as follows  
\*\*\*"First, I am not a supporter of such neutral cooperation as the writer of the article. The writer of that article would desire the leadership of the American Finnish Cooperative Movement to be in the hands of a "guaranteed responsible nationalistic grouping." I want to further, as I have in the past see in the leadership of our cooperative movement men from the Labor Movement, internationalists, because the Cooperative Movement is not, and must not be nationalistic, but it is in nature fundamentally international and world wide. The Cooperative Movement is first of all a workers and toilers movement and for that reason belongs to them--and not to any middle or upper class strata. To the working people therefore belongs its leadership."\*\*\*

In a very effective way Mr. Alanne further answers all the arguments made by the "Friend of Neutral Cooperation" indicating that in all instances he supports only one policy in the Cooperatives and that is its close alliance with the Labor Movement. He says that the "Friend of Neutral Cooperation" would like to have the Finnish Cooperatives become the supporter of the Bloody General Baron Mannheim under whose leadership were "murdered 15,000 of Finlands men, women and children because they rose to abolish the system of capitalist exploitation in their own country."\*\*

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SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa 2 4 Date of Publication May 26, 1922  
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He warns that the writer is badly mistaken  
if he thinks that he would ever become a part of  
that camp.

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SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa 3 Date of Publication July 17, 1923  
(edition, page, column)  
Vol. 42 No. 57 Date Line of Story  
Where consulted Minn. Hist. Library Date consulted Feb. 7, 1939

Under title "The inner workings of Finlands Cooperatives"  
ARTTURI KARIKANTA again has a half page article on Finnish  
Cooperatives.

The articles deals with the Cooperative Laws of Finland  
and the various farms of by laws of Finlands Cooperatives.

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SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa 3 1 Date of Publication July 13, 1923  
(edition, page, column)  
Vol. 42 No. 56 Date Line of Story \_\_\_\_\_  
Where consulted Minn. Hist. Library Date consulted Feb. 7, 1939

Under the title "About Finland's Cooperative Movement" a half page article written by Artturi Karikanta appears in the Uusi Kotimaa. It deals with Haumes Gebhardt and the "Pellerso Seura" which were the forerunners of the present Cooperatives of Finland, as well as the present status of the movement.

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## SOCIAL-ETHNIC STUDIES

Source: Current Lit. Mo. 195 1 Date of Publication Mar. 1900  
(edition, page, column)  
Vol. 27 No. 3 Date Line of Story \_\_\_\_\_  
Where consulted Mpls. Pub. Libr. Date consulted Apr. 11, 1939.

(Finnish Study)

"The Abolition of Finnish Autonomy"

"An Invasion of Farmers" (Editorial)

"According to news reports, the United States and Canada are to have an invasion of farmers of Finland this summer. Altogether there are said to be some 55,000 of the Finnish peasants ready to migrate to this continent. The object of their coming is, according to the New York Sun, to escape the burdens imposed upon them recently by the Russian Government. The people are said to be eminently worthy and excellent farmers. South Finland is in the latitude of South Greenland, and contains the best tilled land to be found in so northerly a region.

The Sun adds:

Its 2,500,000 inhabitants are a sturdy and industrious race, eleven-twelfth of them tilling the soil, and nearly all are Lutherans in religious faith. Their history during a decade, ending in 1898, was remarkable

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## SOCIAL-ETHNIC STUDIES

Source: Current Lit. Monthly 195 1 Date of Publication Mar. 1900  
(edition, page, column)  
Vol. 27 No. 3 Date Line of Story \_\_\_\_\_  
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(Finnish Study)

## Abolition of Autonomy

for progress and development, but last year was crowded with bitter disappointment and calamity. A few figures will show the remarkable economic advance of the country. In 1882 the exports of Finland were valued at only \$17,000,000. By 1894 their value had increased to \$27,000,000, and the average for two following years was \$32,000,000. Lumber and tar were formerly the chief articles exported, but these now include a great many horses, among the finest raised in the Empire, and large quantities of butter, potatoes, fish, wood pulp and paper. The Finnish Government supports thirteen schools for for instruction in the best methods of farming. In 1890 less than 200,000 nations of the Russian Empire were living in the United States; we are now told that over a fourth as many more will come to America during the present season from the small part of the Empire

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(Finnish Study)

## Abolition of Autonomy

embraced by Finland. The reasons for this extraordinary migration of Finns are undoubtedly the change in their political condition and the distressing crop failure of last year. The Imperial manifesto of February 15 last, practically annulled the Finnish Constitution, in spite of the fact that when Czar Alexander I. wrested the country from Sweden in 1809 he confirmed the Finns in the Constitutional rights and privileges they had before enjoyed, and each of his successors renewed the pledges he gave. It was a bolt from the clear sky when the Czar, last year, abolished Finnish Autonomy by a stroke of the pen, reduced the Diet to a position of a parish council and made Finnish soldiers liable to serve outside their own country. Chagrin was added to dismay when he refused to receive the repeal signed in a fortnight by a half a million of his Finnish subjects. On the heels

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(Finnish Study)Abolition of Autonomy

of this calamity, came a late, cold spring and wide-spread floods that ruined a large part of the rye crop, the main breadstuff of the country. Late last summer the people of the towns were raising money to relieve the distress of many thousands of peasants in the country districts. Famine was feared in the northern part of settled area, but the country was spared this acute stage of suffering. These Lutheran peasants are intelligent, hard-working people, and it would be a blessing if all emigrants from Europe were equally desirable."

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## SOCIAL-ETHNIC STUDIES

Source: Literary Dig. Wcky. 102 2 Date of Publication May 24, 1919.  
(edition, page, column)  
Vol. 61 No. 8 Date Line of Story \_\_\_\_\_  
Where consulted Mpls. Pub. Libr. Date consulted Apr. 12, 1939.

(Finnish Study)

"Finnish Women Vote More Than Men -  
Talk Less Politics."

"..... the attention of the world has lately been turned in the direction of this land of the far north, with the result that it has been discovered in some respects to be far advanced than any other country in the world. For instance, nowhere else do women enjoy equal rights with men to the same extent that they do in the land of the Finns. For a number of years the women there have had the right to vote, and a number of the members of the Diet, or Parliament, are women. At present, the number female voters in the country outnumber the males by nearly 100,000. ....

A brief history of the movement for equal rights for women in Finland is contained in a recent issue of the New York Evening Post, from which we quote the following:

The equal rights advocate's paradise would seem to be that little known and little understood country, Finland. Women there are more nearly on the

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## SOCIAL-ETHNIC STUDIES

Source: Lit. Digest Wkly 102 2 Date of Publication May 24, 1919  
                     (edition, page, column)  
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(Finnish Study)

## Finnish Women

same footing with men than in any other land. Altho they have not yet won everything, being still barred from becoming judges or ministers in the state church, even those triumphs will probably be theirs ultimately.

Before 1864 an unmarried Finnish woman, whatever her age, could not control her own property, but had to have it administered through a guardian. In that year, however, the Diet enacted a law providing that a girl upon reaching fifteen should have the right to her earnings; that on reaching 21, she should have control of her property upon petitioning the court, and that at twenty-five absolute control should automatically pass to her. Originally a daughter was entitled to only one-half of her brothers' share of an estate, but she was allowed to share equally with them by the law of 1878.....

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## SOCIAL-ETHNIC STUDIES

Source: Lit Digest Wkly. 102 2 Date of Publication May 24, 1919  
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Where consulted Mpls. Pub. Libr. Date consulted Apr. 12, 1939.

(Finnish Study)

# Finnish Women

The right to participate in school and local elections is not new to the Finnish women; they have had it for many years, but have not had the right to hold municipal office. This they achieved only in 1906, when the Diet enacted a law providing for universal equal suffrage for every citizen of Finland of the age of twenty-four. Since then many women have been elected to the chief legislative body, and, in fact, in 1916, out of two hundred members, twenty-four were of the sex whose "place is in the home.".....

Financial America (New York) - Says the Journal:

..... The Diet contains two hundred members. In the last Diet there were but eighteen women members. In the first national election in which the women participated, in 1907, the number of successful women candidates was nineteen, and the highest number was reached in 1916 with twenty-four women members

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(Finnish Study)

## Finnish Women

out of the total of 200. The Socialist party has elected a larger percentage of women proportionally than the other parties, altho the difference has not been very great. For the most part, the women elected by the Socialist party have been those acting as paid agitators for the party, for which activity they seem to be very well qualified. ...."

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SOCIAL-ETHNIC STUDIES

Source: The Nation Wkly. 45 2 Date of Publication July 17, 1902.  
(edition, page, column)  
Vol. 75 No. 1933 Date Line of Story \_\_\_\_\_  
Where consulted Mpls. Pub. Libr. Date consulted Apr. 13, 1939.

(Finnish Study)Finland's Latest"Finland's Latest Troubles."O. G. Villard.

..... There was also a petition for a return to the constitutional method of enacting such (conscription) laws. .... The local recruiting boards having declined to act further, the general conscription commissioners were empowered to select the new men needed - another unconstitutional action which fanned the growing flames of resentment.

So bitter was the feeling in Helsingfors that on the 17th of April only 56 of the city's 860 conscripts presented themselves in the presence of a large and ugly crowd, which protested, by word and deed, against their appearance. It was not difficult for the Governor of the province to find an excuse to let loose without warning a squadron of Cossacks upon the indignant people. These hated foreigners did not hesitate to ride down and beat men, women, and children wherever they could overtake them. For

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(Finnish Study)Finland's Latest

these valiant services they were publicly highly praised by Governor-General Bobrikoff. An indignant protest to the Czar from the city fathers has met the same fate as the petition mentioned above. (a petition of protest with 475,000 signatures)

..... Since the Finns differ from the Russians in religion, habits, and customs of life, and speak a language of their own, it is much as if Hindus were forced to serve in Anglo-Saxon regiments. It is not surprising that, under these circumstances, the few Finns who have responded to the call have been hooted and jeered and regarded as cowards or traitors in more places than one."

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SOCIAL-ETHNIC STUDIES

Source: The North American Review Mo. 913 Date of Publication Dec. 1904.  
(edition, page, column)  
Vol. CLXXIX(179) No. 557 Date Line of Story  
Where consulted Mpls. Pub. Libr. Date consulted Apr. 14, 1939.

(Finnish Study)The Situation in Finland  
By Finlander.

..... Citizens from all parts of the country, to the number of 530,000, signed an address to the monarch,.... begging that the country's fundamental laws might be respected. The address was sent to St. Petersburg with a deputation of 500 representatives of the different parishes. The deputation was not received.

..... The wounded sense of justice found expression, in the spring of 1904, in mass-meetings of working-people, whose resolutions culminated in the cry, "Down with autocracy, down with Bobrikoff, Plehwe, and the Senators!" On June 16th, a young Finnish nobleman discharged his revolver against Bobrikoff. It was a deed of a single person. He at once destroyed himself. He therefore cannot give us a description of the struggles of his soul, and the despair which drove him to take vengeance on the oppressor of his country. And yet even those who maintain that

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SOCIAL-ETHNIC STUDIES

The North American  
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(Finnish Study)

the law is never to be set aside, and who deprecate the political murder, find it hard to judge harshly a deed, the victim of which had so ruthlessly injured the rights of Finland and the vital interests of its people."

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## SOCIAL-ETHNIC STUDIES

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(edition, page, column)  
Vol. 61 No. 8 Date Line of Story \_\_\_\_\_  
Where consulted Mpls. Pub. Libr. Date consulted Apr. 11, 1939.

(Finnish Study)

"Finns in the United States."  
(Editorial)

Early advent of the Finns.--

There are between 300-400 thousand Finns in the United States. Some of the earliest immigrants and some of the later were born in northern sections of Norway and of Sweden, where there has been for a long time a considerable Finnish population. This explains why the first Finns to come to this country accompanied a settler's group of Swedes who made domicile in what is now the State of Delaware, in the year 1627. The second party of Finns adventured hither in 1637 and the third, between 1642 and 1644. All these Finns made their home in Delaware, Pennsylvania, and southern New York. These Finns soon became landed proprietors, and no less a personage than William Penn engaged with them in real-estate dealings. He bought land from them and has left written testimony to the cleanliness of their home life, their large families, and their

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(Finnish Study)

## Early Advent

hard-working habits. The fact that in nearly all Finnish fami-  
lies there were from ten to twenty children was impressively  
noted by Wm. Penn. They quickly \*merged with their neighbors,  
because they made it their business to learn the English language  
and American ways.

Why the Finns Emigrated.- The Finns came here because at the close of the Thirty years' War in Europe, Sweden ceased to be a great European Power. As other nations, so also the Swedes sought to establish colonies in the new Land of Promise of America . This encouraged the Finns in the same aspiration, knowing that the Finns, like themselves were hardy and thrifty - the real material for pioneering. ..... Between 1830 and 1850 another tide of Finns was drawn toward this continent. They were bound for Alaska. Alaska, it will be recalled then belonged to Russia, which empire ceded it to the United States in 1867. At the period above mentioned the governor of Alaska, by appointment of the Russian Government, was a Finn. Knowing the physical

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(Finnish Study)

Early Advent

fiber and the spirit of his countrymen, he urged the Finns to settle in a new field of opportunity, where the climate would favor them, being similar to that of their homeland. As fishermen, hunters, and foresters in the Sitka district the Finnish immigrants greatly prospered. Naturally, a number of Finnish ministers accompanied or followed them to Alaska. One, the late Rev. Cygnaeus, later became famous as the founder of the public-school system in Finland, which, according to Finnish authorities, is second only to that of the United States. These informants tell us that the Rev. Mr. Cygnaeus undoubtedly imbibed many of his educational ideas in the United States, through which he traveled extensively. ....

Location of the Finns.- To a certain extent the Finns cohere in colonies. The largest number of them is reported in the northern part of Michigan, in Minnesota, and in North and South Dakota, in which States they are chiefly engaged in agricultural pursuits. .... If we look for them in cities we find

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(Finnish Study)

## Early Advent

the largest number, 4,000, in Chicago and 2,000 in Cleveland. Most of our Finnish population is located inland, and of it from 75 to 80 per cent. is engaged in agriculture.

How the Finns Get Along.- .....

They hold the esteem of their fellow citizens, we are told, and they have an alert interest in politics. There are no persons of Finnish descent in Congress now, but not a few are to be encountered in the State legislatures of Minnesota, the Dakotas, Wyoming, and Oregon. Judged politically, we are advised, the Finns may be classified with one or another of the parties or rank as independents. A minority affiliates with the Socialist party..... The Finnish Bureau of Information is our authority for saying that American Finns and Finns at home in the vast majority utterly abhor the doctrines and practices of Bolshevism. ...., Wherever there are Finns there are the so-called Temperance Societies, and the supreme organization to which most local societies belong is the National Temperance League. .... Helpful toward its aim is the Finnish press in the United States, repre-

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(Finnish Study)Early Advent

sented by five dailies and about twenty weekly and monthly publications.

\*(Emphasis, Lit. Dig.)

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(Finnish Study)

"FINLAND"  
"Russia of Today"  
By Henry Norman.

"..... I have spoken of education in Finland, and this is as good a point as any at which to give the striking particulars of it. It is a land of schools except upon the eastern frontier, where the people are still backward, everybody can read and write. The total population in 1890 was 2,380,000, and so far as I can calculate, no fewer than 540,412 souls attended school. That is, out of every hundred of the entire population, something like twenty-three are actually at school. This seems an extraordinary record, taking all things into consideration. There are 2,608 university students, including women; 4,723 are at Lyce'es; private schools educate 7,785; primary schools contain 413,867; "urban popular schools" give instruction to 25,931; and "rural popular schools" to 72,991; normal schools are preparing 1,881 teachers, the sexes being of about equal number; and

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(Finnish Study)

## Finland-Russia

private schools receiving a subvention from the state have 7,785 children. With such a foundation, one is no longer surprised to read the long list of learned societies which flourish there - literary, philological, juridicial, medical and scientific. One of these, the Society of Finnish Literature, is laying the world under obligations by the wealth of folk-song it has discovered and preserved. So long as 1889 it had a collection of 22,000 epic, lyric, and magic songs, 13,000 legends, 40,000 proverbs, 10,000 enigmas, 2,000 runes and 20,000 incantation formulas.

"..... There are about 461 Roman Catholics in Finland, and only 45,000 members of the Russian Orthodox Church, ..... Of 2,380,140 inhabitants at the census of 1890, no fewer than 2,334,547 were Lutherans."

"..... But, as I said at the start, the real ancestor of the Finn is his climate. He is hardy in body and hard in temperament; given to silence; laborious and conscientious; with many virtues and few graces. The fact that he makes a splendid

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## Finland-Russia

sailor, tells much of his character, as it causes him to be found before the mast the world over; - there is a special mission to Finnish sailors in San Francisco. He steers the tar-boats down his own perilous rapids, with the daring and coolness of the Indian in his canoe; he lives as frugally - and for the same reason - as the Highlanders of Scotland; you cannot help but trust him, but it is often more than you can do to get him to talk. His agriculture is often yet of the most primitive character: his favorite method of cultivation, is to cut down trees in the winter, leave them dry for a season, and then burn them, with the under woods, to clear the land and fertilize it at the same time.

Within his hard shell, however, there is a tender kernel of romance and playfulness and song. His immortal epic of the past, the Kalevala, still echoes in his heart, and his old men clasp\* hands and sing its runes, or others which come unbidden to their lips, in thrilling strophe and antistrophe. On Whitsun-eve, his young men light bonfires and make merry round them, and

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(Finnish Study)Finland-Russia

Christmas brings out his candles and fir-trees and fat fare. But he comes out of his shell most of all in midsummer for a *Streitgesang*, or *Eisteddfod*, when from far and near come singing clubs and choirs, to contest before a jury of their elders, in the court of a green glade, before an audience of the whole countryside. Then he plays quaint child-like games. ....

I have now touched briefly upon the principal aspects of Finland of to-day as it strikes a visitor. There remains to speak of the one matter of vital importance - the question which keeps the little northern land in the world's eye. I refer to the relations between the Grand Duchy and the Russian Empire.

At present, as everybody knows, these are almost the worst possible. Twice within the last few months I have seen a capital where every woman was in black. One was in London, where the people were mourning their dead queen; the other was Helsingfors, where people mourned their lost liberty. Every woman in Helsingfors bore the black symbols of personal woe. But personal protest went much farther than this. When General Bobrikoff, the

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\*(An excellent picture of two Rune-Singers).  
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(Finnish Study)

## Finland-Russia

Russian governor-general, who was sent to carry out the new regime, took his walks abroad, every Finn who saw him coming, crossed to the other side of the street. When he patronized a concert for some charitable purpose, the Finns bought all the tickets, but \* not a single one of them attended. ....

The Russians took charge of the postal system of Finland and abolished the Finnish stamps. Thereupon the Finns issued a "mourning stamp," all black except the red arms of Finland and the name of the country in Finnish and Swedish, then stuck it beside the Russian stamps on their letters. The Russians retorted by strictly forbidding its sale and destroying all letters which bore it. ....

So the wretched struggle goes on, and the young Finn turns his eyes and often his steps, toward the United States and Canada...."

(\*Emphasis mine - A.B.)

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## SOCIAL-ETHNIC STUDIES

Source: The Arena Mo. 37-47 Date of Publication July 1903.  
(edition, page, column)  
Vol. 30 No. 1 Date Line of Story \_\_\_\_\_  
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(Finnish Study)

"The Reign of Terror in Finland"  
By John Jackol, Chicago, Ill.

"Russia is the rock against which the sigh for freedom breaks' sad Kossuth, the statesman and patriot of Hungary. Altho 50 years have passed, and sigh after sigh has broken against it, the rock still stands like a colossal monument of bygone ages. ...."

The words and the many kind acts of Alexander I. received very favorable comment, and aroused a national enthusiasm which found expression in poetry and song. The words of Arvidson, a young university student echo the national sentiments, 'Swedes we are no longer; Russians we cannot become; therefore, let us be Finns.'

..... Famine and pestilence, the inevitable concomitants of war, raged thruout the land. The death lists for the years 1808 and 1809 show 105,260 deaths out of a population of 900,000. Scarce anything was done to alleviate the distress of the over-

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(Finnish Study)

## Reign of Terror

taxed and overburdened peasant. But with their characteristic vigor, now that peace was assured, the men of Finland began to cultivate their land. They 'built their cities on black, barren crags,' says their historian; 'cut canals through the solid rock with an indomitable perseverance that remains one of the efforts of the Ancient Egyptians; they dried lakes and reclaimed morasses, transforming them in a few days into fertile pastures; they carried the rich soil of agricultural oases scores of miles to agricultural deserts, and crested shady groves and smiling gardens where nature had left nothing but brown, bare rock; they set their water-courses to turn mills, erected manufactories in pine forests, and opened up trade with the commercial centers of the world.'

..... appointment of General Arsenii Zokrewski in 1823 to succeed the lenient and humane Count Sternhiel as governor-general, an overwhelming obstacle was thrown in the way of further development.

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(Finnish Study)

## Reign of Terror

..... The long reign of Nicholas I. was a period of reaction throughout the empire. In Finland a strict censorship was established, and, for some time, all but religious publications were forbidden. Such men as Professor Arvidson and the famous explorer, A. E. Nordenskiöld, were expelled from the university and exiled from their native land..... The suppression of news created an eager desire for learning. .... forbidden fruit was devoured with greater relish, and passed from hand to hand as a precious boon. The education of the masses was encouraged and urged as the best method of counteracting the reactionary policy of the government. A systematic collection of folklore was begun, and bore rich fruit. The researches of Dr. Elias Lönnrot among the poetry-loving peasantry of Karjala resulted, in 1849, in the publication of the Kalevala - a collection of national poems so systematically arranged by Dr. Lönnrot as to form a complete epic. It was soon translated into Swedish, French, German, and, more latterly, into English. A general cry

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(Finnish Study)

## Reign of Terror

of admiration went up from literary Europe. Like the discover of the ruins of Heliopolus, it spoke of the grandeur of the original structure. All critics were unanimous in praising this and its 'grand cosmogonic conception,' as Prince Kropotkin spoke of it, as 'inspired with so pure an ideal (the word, a sung word, dominating throughout the poem over brutal force), so deeply penetrated with the best human feelings, so beautiful in its simplicity.'

To the Finns it was a revelation. It was soon read, re-read, and absorbed in every home. In the Kalevala everything that was beautiful and enobling in the national character was reflected as in a mirror, and the longer the nation paused to admire it the more enchanting the reflection appeared. The hearts of the people began to pulsate in rhythmic harmony with its poetic cadence, and minds to mold themselves after the national ideals. Artists took their models, poets and novelists their character from the national epic; there was no province of human intelligence and action that was not refreshed and fertilized by its universal study.....

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Where consulted Mpls. Pub. Libr. Date consulted Apr. 6, 1939.

(Finnish Study)

"Reasons for Emigration of the Finns."  
(Editorial)

"The announcement that one steamship lone alone has agreed to bring over fifty five thousand Finnish peasant to America this year calls renewed attention to the reasons for such emigration. Last year fifteen thousand Finns left their own country for other lands; this year the number will be many times greater. Finland is said to have about twenty-five hundred thousand inhabitants. No other region so far north is as intelligently tilled; eleven-twelfths of the population are agriculturists, and for their instruction in the best methods of farming the Finnish Government has supported a dozen schools. During the past two years, however, these agriculturists have suffered from unusual cold and widespread floods, ruining much of their rye crop, the main bread-stuff of the land - a disaster which, however, would not have caused much, if any, emigration. The real reason is found in the fact that last year the young Czar gave the lie to the solemn

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(Finnish Study)

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Emigration - Reasons

assurances which his ancestors had renewed since 1808, when Alexander I. wrested Finland from Sweden and confirmed the Finns in all constitutional rights and privileges which they had before enjoyed, the only change being that of suzerainty from Sweden to Russia. On their part the Finns have unswervingly kept the pledge, in return for which they enjoyed local self-government, and the ruler of all the Russias has been safer in the streets of Helsingfors than in those of St. Petersburg. There have been almost countless conspiracies in Russia since 1808; there never has been one in Finland. It may be that the desire of Nicholas II. to Russianize Finland was due to the very virtue and ability of the Finns themselves. It is well to know that there are no better sailors than the Finns; they have long manned the Imperial Russian Navy. In his desire to strengthen the Russian army, the Czar must have wished to compel his Finnish subjects to serve. The disaster to Finland would have been only half as great had the Czar stopped there. He resolved upon a complete Russianization.

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(Finnish Study)

## Emigration - Reasons

When the separate organization of the Finnish army was seen to be a thing of the past, he ordered Russian officers to displace Finnish in the organization of local affairs. Following this, Finnish postage stamps and even the Finnish flag went by the board. Nicholas II. not only refused to receive the indignant appeal signed in a fortnight, by half a million of his Finnish subjects, but crowned his acts of oppression by laying an autocratic hand upon the Finnish schools, by far the best schools in Russia, and, indeed, among the best in all Europe. The Czar ordered the Russian language to be exclusively used in those schools, and furthermore proclaimed as seditious half the studies which had hitherto been pursued. The Finns, Lutheran in religion, now saw themselves also menaced by a Greek Catholic proselytizing crusade suggesting Spanish methods. These things could have but one result. Comprehending the vanity of resistance to superior force, many decided to leave Finland. They have done so in a year when Russia has rung with denunciations of other oppressors!

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(Finnish Study)Emigration - Reasons

The only advantage to the world seems to be in the addition to the population of the United States and Canada of a particularly hard-working, enterprising, well-educated, and thrifty people. Would that all our immigrants were equally desirable."

Your Item No. \_\_\_\_\_ Page No. \_\_\_\_\_ Your Name A. Backman



SOCIAL-ETHNIC STUDIES

Source: The Independent Wkly 2857 Date of Publication Dec. 3, 1903.  
 (edition, page, column)  
 Vol. 55 No. 2870 Date Line of Story \_\_\_\_\_  
 Where consulted Mpls. Pub. Libr. Date consulted Apr. 12, 1939.

(Finnish Study)"Finland's Fight for Freedom"

By Eric Ehrstroem  
 (Paris, France.)

[..... A doctor of letters in the university and a  
 graduate of the law school, he (Ehrstroem) early be-  
 came a member of the bar, and later filled the post  
 of judge. .... Editors.]

" ..... Thus lived and prospered this little cultured  
 land so long as the Government of the Czar laid no rough hand on  
 its constitution and on its fundamental laws. ....

I have just drawn up for the first time a complete list  
 of prominent Finnish citizens who have been banished during the  
 present difficulties. It includes nearly twenty members of the  
 Diet, a half dozen mayors, four or five editors and three universi-  
 ty professors, - forty-two persons in all up to the present moment,  
 with the number constantly growing, drawn generally from the high-  
 est classes, both socially and intellectually. Among these was  
 the regretted Dr. Lyly, a scientist of the greatest promise, who

Your Item No. \_\_\_\_\_ Page No. \_\_\_\_\_ Your Name A. Backman



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(Finnish Study)Fight for Freedom

was studying abroad when the blow came, and who thereupon shot himself through sorrow and hopelessness, leaving a young wife to mourn him, ..... arrests, expulsions, the closing of business houses and all sorts of illegal acts are going right on at the present moment. One by one are being broken all mainstays<sup>a</sup> of our constitutional life ..... Bobrikoff (Gov.Gen.) and Plehwe, (Secretary of State for Finland) have not been able to conquer the splendid moral of resistance of this noble little nation of  $2\frac{1}{2}$  million souls. .... law and spirit of liberty are stronger than perjury and violence."

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The Living Age Wkly. 833

Dec. 31, 1904.

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April 26, 1939.

Literature of Finland

By: Hermione Ramsden

"It is a common saying among Finlanders that their hope for the future lies in their language and their religion, because it is only by means of these that they can claim to possess a separate nationality" says Prof. Ramsden in a fourteen page review of all the outstanding Finnish authors, playwrights and poets. A review well worth reading.



## CUSTOMS AND FESTIVALS

### A Finnish Winter Sport.

Scandinavians are noted for their ability and their interest in winter sports, and those in northern Minnesota have ample opportunity to indulge in skiing, skating, sleighing, and other pastimes which require an abundance of snow and ice.

A winter sport which is immensely popular in Finland and is played to some extent in the Arrowhead by those of Finnish extraction is "vipuklkka", or the merry-go-round on the ice; some call it "villikelkka", meaning wild sled. One group of enthusiasts for this particular form of recreation gathers on Long Lake, 7 miles south of Eveleth, every Sunday afternoon during the winter months.

A post is driven through the ice on the lake and into the solid ground beneath, so that only 4 or 5 feet extend above the surface. To this is attached a 15- or 20-foot pole which swings like the needle of a compass about the post. The long end of the pole carries a sled with one runner, and the shorter end is used for pushing.

The sled can accommodate two people, and three or four others get on the other end of the pole and propel them around and around the post. In this fashion the sled can be made to turn at a fast rate, for the 5-foot pushing projection affords good leverage.

Any number of people of all ages can and do take part in the merry-go-round on the ice, by taking turns in riding and in giving rides. It is said to be a thrilling sport and continues to be popular with Finns in several Arrowhead communities.

### The Midsummer Bowers.

In sharp contrast to the wintry merry-go-round on the ice, the custom of making bowers and decorating houses with green boughs and flowers has long been practiced during the European folk festivals in summer. It may be



that the origin of this custom can be traced back to the days when trees were worshiped and the spirits of vegetation were held in high esteem. Primitive man cultivated sacred groves because he believed that certain trees had protective powers, and in parts of Europe, even in recent times, people sought the blessing of tree spirits by placing branches and sprigs in their homes.

Some of these customs still exist in northeastern Minnesota, although it is reasonable to suppose that many who adhere to them have no conception of their meaning and do so only because of tradition and habit.

Naturally spring and summer are the seasons when arbors are constructed, May trees and May poles erected, and homes embellished with flowers and greens. In the Old World, festivals were almost always connected with these activities. These observances are held by some nationalities on May Day (May first), known sometimes as "the first spring day", but the Swedes and Finns celebrate them on Midsummer's Day (June twenty-fourth).

The preparation for Midsummer's day is a busy time in a Finnish home. For the construction of the bower, "lehtimaja", usually built in the garden, birch is preferred, but if that is not available other deciduous trees can be used. Trees with small trunks are chosen, so that they can easily be forced into the ground to form a firm structure. Sometimes the shady recess is made large enough for a table and chairs; coffee and cake, or even lunch, are served there. In this case the top of the bower must be covered, and boughs or branches are used to keep out the bright sunlight.

Often enclosures of this kind are made in front of doors. Either birch or poplar trees are placed on both sides of the walk approaching and close to the door, in such a manner that by twining the tops together they form a leafy passageway. If only one such door-bower is erected, it will be at the front of the house.

Some of the Finns who formerly built arbors and enclosures every year have recently decided to forego this bother and labor. In celebrating Midsummer's Day they confine themselves now to decorating the inside of their houses with branches of trees, usually the mountain ash. It is interesting to note in this connection that Dr. Uno Holmberg, authority on the mythology of Finno-Ugric peoples, states that the mountain ash has "played a prominent part in the beliefs" of both the Baltic and Bolga Finns, although he points out that it has never been definitely established that tree worship was prevalent among these people.

#### The Bonfire Festivals.

Since time immemorial it has been customary in Europe to light bonfires at certain times of the year in connection with ceremonial observances. These bonfires, at one time called "bonefires", probably because of their original sacrificial nature, are generally supposed to be a relic from the days of paganism.

Various theories for the origin of these fire festivals have been advanced. One authority on mythology states that, among Finns, Midsummer's Eve bonfires, "kokkotulet", appear to have had "a prophylactic significance." Jumping over these fires was considered a method of purification.

Bonfire festivals are held at various times of the year in the Old World; the Finns and other northern European peoples used to hold them in the spring, but currently the celebrations occur during the summer solstice.

If the lighting of bonfires was a form of sun worship, as is thought by some eminent authorities, it is no wonder that, in the northern hemisphere, the celebration was held at that time of the year when the days were longest. As Sir James George Frazer says, "The summer solstice, or Midsummer Day, is the great turning point in the sun's career, when, after climbing higher and higher day by day in the sky, the luminary stops and thenceforth retraces his steps



down the heavenly road. Such a moment could not but be regarded with anxiety by primitive man so soon as he began to observe and ponder the courses of the great lights across the celestial vault...."

Some Finnish families in the Arrowhead, although they have become completely Americanized in other ways, still celebrate the festivals of their fatherland. Midsummer's Day (June 24), "juhannusjuhla", which is St. John the Baptist's Day, is one of the most important holidays of the year. In predominantly Finnish communities Midsummer's Eve is celebrated and groups congregate around a bonfire along the lakeshore.

Sometimes the fire, which is not lighted until the arrival of all those expected, is made right at the water's edge; wood and, more recently, automobile tires are used. During the evening there are folk songs, recitations, speeches, and perhaps reminiscences of similar gatherings in the old country are related. Usually dancing is indulged in only by the younger generation, but everyone present enters into the spirit if not the action, and the festivities often last until the early hours.

If the celebration is carried out exactly in the traditional Finnish way, the fire is made "on water." Such a bonfire was held near Hibbing in the summer of 1936. A raft of logs, about 10 feet square, was used as a base. An old rowboat was sawed in half and the ends stood up in such a way that wood, tree trunks, automobile tires, etc. could be heaped between them. When the fire was lighted and the raft shoved away from the shore, dancing, singing, and games began and coffee and cake, brought by the women, were served.

Unfortunately the picturesque bonfire festivals of the Finns are gradually disappearing, for the younger people are not keeping up the tradition, unless they are in the company of elders who still cling to the age-old custom.



### Name Day and Housewarming Parties.

The custom of observing name days, common in many countries of Europe, is prevalent to some extent among Finns and Scandinavians in Minnesota's Arrowhead. Each calendar day is honored by a name. Thus, according to the Finnish almanac, Anton's day is January 17; Joh's, June 24; Mary's, August 3; and Sylvester's, December 31.

There is not necessarily any connection between birthday and name day, but sometimes they do coincide. If the date of birth corresponds to a suitable name day, parents often choose that name for their child. For example, if a girl is born on September 14, Ida's day, she may be called Ida.

Name days are celebrated in much the same manner as birthdays. In Soudan, as in other communities where the Finnish population predominates, it is customary to hold name day parties. coffee and cake are served to friends and relatives, who in turn give presents and pay compliments to the one whose name day is being observed. In recent years, however, the younger generation has failed to keep this tradition, as it has many other customs which are cherished by the older people.

Housewarming parties, "tupasntuliaiset", also common among many nationalities, are popular in small communities and sections peopled by Finns. When a family moves into a new house, friends and relatives bring refreshments and presents, mostly consisting of useful household articles or utensils.

In late years these affairs have taken on more the aspect of "surprise" parties, although actually there is a distinct difference between the meanings of these two social functions.

### A Unique Festival.

Because the out-of-doors holds a constant lure for Finns and Scandinavians many of their gatherings are held in the open air. During the summer in the Arrow-

head they have picnics, festivals, and many similar outdoor social functions.

One affair of particular interest was held in June 1936 on Kaleva Island, Long Lake, 7 miles south of Eveleth. It was sponsored by a group of Finns, who were all from Kauhajoki, a parish in the Finnish province of Vassa, and in this respect was unique in the Arrowhead. The gathering was called "kauhajokilaisten juhla", a festival of the people from Kauhajoki. Although almost a thousand persons attended, not all present were from that part of Finland, but one from each family was.

As is customary at Finnish social functions, there were games, songs, recitations, speeches, and other special attractions. In addition there was the ever-present sauna, well built and carefully heated for the occasion, where many of the guests took steam baths for which Finns are universally known. Refreshments were furnished by the sponsors. There were no expenses for the participants, except a nominal charge for rent, and this was covered from the proceeds of a collection.

The affair marked the first time that a social gathering had been sponsored in this manner, and it was an outstanding success. So successful, in fact, that plans are now under way to repeat it every two years, the next one being scheduled for 1938. The "kauhajokilaiset" who are looking forward to a similar celebration will decide among themselves where and on what date the next will be held.

#### Cupping with Horns.

Among the early medical theories which were subsequently disproved was the belief that many ills could be cured by drawing blood from the sufferer. Cupping--one of the oldest ways of blood-letting--is still used to some degree among Finns, Swedes, and other nationalities in Europe. It is practiced, even now, in a limited way by Finns in the Arrowhead region.

There are two kinds of cupping, dry and wet, the latter being in more general use. Among Finns it is usually performed in the sauna, where it is warm and the skin is moist and tender because of the steam.

The cupping-horn is about  $2\frac{1}{2}$  or 3 inches long, and is made from the tips of cows' horns. The smaller hole at the tip of the tapered horn (about half an inch in diameter) is covered by a tightly drawn membrane, and the other end (about  $1\frac{1}{2}$  or 2 inches) is left open. The instrument used in making incisions in the skin, sometimes called the sacrificator, resembles a miniature hatchet, the cutting edge being about a quarter of an inch long.

The cupper begins by placing horns on the part of the body to be treated. The end having the larger opening is set flat against the skin, and the operator sucks on the smaller end. Exerting a powerful labial action the cupper draws on the horn, and in this way reddens the spot beneath it. When the skin has become red enough, the horn is removed, and six to twelve punctures are made with the tiny hatchet. After the cuts have been made, the horn is again placed over the incised surface.

When the blood has begun to flow, due to the suction exerted by the cupper, the horn is left in place until it is full, when it will tip over by itself from the weight of the blood. If the blood is still flowing when the cup falls off, it is placed again in the same spot by the same method. The theory is that the horns must be kept in place as long as there is bleeding, or the consequences might be serious. Sometimes as much as a pint or more of blood is drawn.

The physical condition of the patient determines the number of horns used in the process. When the part of the body to be treated is large enough, say the back or the chest, as many as twenty or thirty horns are used. Cupping is never performed on the stomach. After the blood has been drawn, the horns are removed and clean, warm water is used to rinse the incised region. The fee charged for cupping is often computed from the number of horns used.



It is claimed that the sacrifice process is not painful, the patient hardly being aware of it. One description is that "the cutting of the skin feels somewhat like that of a mosquito biting."

There is no possibility of the blood flowing into the cupper's mouth, as some people believe, because the membrane on the smaller end of the horn acts as a competent shield.

Dry cupping is seldom practiced at the present time. No sacrifice takes place in this process. The cupping-horn is placed against the skin in the same manner as in wet cupping, and the cupper sucks on the horn to draw the blood to the cutaneous region under treatment. The horn is removed after blood has been brought to the surface, and the region is massaged to work it back into the circulatory system. The supposition is that the blood thus forced back into the system will subsequently come out in the form of boils or pimples.

The theory behind cupping is that stagnant, impure blood can be removed from the capillaries and surface veins in this manner. Medical science, however, does not recognize it as a beneficial measure, although in extreme cases leeches are applied to draw out blood.

#### Customs Concerning Cows.

One of the principal occupations of people in Finland, and of many Finnish farmers in the Arrowhead, is dairy farming. Various customs have grown out of dairying in general and the care of cows in particular; a few of these practices still survive in northern Minnesota.

The cow is so valuable to mankind that most farmers take exceptionally good care of her. Sometimes a change of scene is bad for the animals and many preventive practices have grown up to combat certain ailments thought to have a nostalgic origin.

Occasionally a wisp of straw is brought from the cow's old barn to her new one. There are two theories concerning this. The first reasons that the cow has become used to one kind of hay, and will be more quickly orientated to the change if given some of it. The second is of a superstitious nature; the old hay augurs good luck in the new surroundings.

One practice is to carry straw, dirt, or excrement from the floor of the old stable to the new. It is thought that the familiar odor prevents the animal from becoming homesick, a condition which causes temporary milklessness. Cows have been known to wander off and stray back to their former barns, and some farmers seek to circumvent this possibility by offering bribes of lump sugar.

Still another custom, which occurs very seldom now, had its origin in symbolic superstition. When a farmer purchases a new cow or moves one to a new farm, his wife throws her apron on the animal's back as it is being led into the barn to make sure the cow will be a good asset.

#### Home-made Potato Flour.

When Finns first settled in the rural areas of the Arrowhead country, they made their own potato flour. Finnish women claim that this home-made product is far superior to any other, but very few of them make it today.

A year's supply of flour, requiring about two or three bushels of potatoes, is made when the potatoes are dug in the fall. For this purpose a potato mill is constructed, consisting of a well-built wooden box, usually one foot wide, twenty inches high, and three and a half feet long. This box is set on two logs and stands about fifteen inches off the ground.

The opening into which the potatoes are placed is eighteen inches wide at the top and tapers to about six at the bottom. At the bottom of the opening is a wooden roller covered with perforated tin, so fitted that there is only a narrow crack on either side through which the potato mash can seep. The roller is motivated



by a hand-turned crank.

Small-sized potatoes are used in making flour. They are carefully rinsed but not peeled before being dumped into the opening, where they are squeezed into pulp by the action of the roller. The mash, thus forced through the side cracks of the box, falls into a tub, or large container, filled with cold water.

After all the potatoes have been crushed, the pulp is left to stand in the tub until the next day, when it is removed by straining through a sieve. The remaining solution is stirred, and on the second day is drained. Fresh water is added to the starchy residue and again it is stirred. This process, eliminating impurities, is repeated five or six times; the water is never run off until the flour has reached the bottom. After numerous washings, a cake of sediment forms on the bottom of the tub, and, when it has become solid, its top layer is scraped off with a knife in a further and final effort to get rid of foreign matter.

When the potato flour is finally in a pure form, it is cut into cakes and left to dry thoroughly. The flour can be ground either coarse or fine, depending upon the use to which it is to be put in cooking.

#### Some Activities of Finnish Women.

In some rural communities of the Minnesota Arrowhead it is customary for Finnish women to hold carding and carpet-rag cutting bees during the winter months. At Makinen, where Finns are the predominant group, these gatherings have been held for many years and are very popular.

These cooperative carding meetings occur in the afternoons at private homes. A different house is chosen every week, each hostess furnishes the material with which her voluntary helpers work and serves them a luncheon, for many come long distances.

If there are more women present than is necessary to card the wool, some



will spin it into yarn. The work is specialized to a certain extent, nearly every woman being more proficient at one phase of it than another, and in this way the task is accomplished more skillfully and in less time. The cards are of the same type as those used in Finland because the women are accustomed to them; they claim that they are more practical than any other type.

Carpet-rag cutting bees are held in much the same manner as the affairs at which wool is carded and spun. In Finland, group gatherings are held frequently and various kinds of work are done, but in Minnesota only a few types of meetings exist.

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Dec. 31, 1904.

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Literature of Finland

By: Hermione Ramsden

"It is a common saying among Finlanders that their hope for the future lies in their language and their religion, because it is only by means of these that they can claim to possess a separate nationality" says Prof. Ramsden in a fourteen page review of all the outstanding Finnish authors, playwrights and poets. A review well worth reading.

There are three different versions on how the strike started but I don't believe any of them authentic. As one is seen from the side of the worker, one from the side of the employee, and one from the side of the agitator. It is stated in "The Survey" for August 26, 1916 in an article by Marion B. Cothern (page 535):

"The last of May, so the story goes, Joe Green, an Italian employed under ground in the Alpena mine at Virginia, Minn., opened his pay envelope to find a sum much less than he understood his contract called for. "To hell with such wages," cried he, throwing his pick in the corner, whereupon he vowed never to mine another foot of ore. For three days he went from slope to slope urging the men to strike. Then, he left for Aurora to begin agitation at the St. James mine with its force of 40 men. On June 3 they struck and started marching from Aurora to Hibbing, gaining recruits as they went. The mine owners claimed that they intimidated workers and forced them to quit work."

In the "Literary Digest" for September 23, 1916 an article condensed from different magazine articles, page 732, stated: "That the workers spontaneously walked out, leaving the managers and community dazed (733) while the company maintains that the strike is not spontaneous walkout of the employees, but that it has been stirred up entirely from the outside by Industrial Workers of the World agitators, with whom the corporation positively refuses to deal."

The main cause of the strike was low wages. The men working in the open pit mines were receiving \$2.60 for ten hours' work. Working for this wage six days a week, every week of the year, they would have earned less than the minimum on which a family can be supported in decency and health. (The New Republic, Sept. 2, 1916).

Underground, a peculiar piece-work system of payments prevailed. Each miner was assigned a chamber or slope by the mine captain or foreman and his



rate per ton was fixed by the mine authorities according to softness of the ore. These rates were changed when even the mine authorities saw fit, thereby keeping the wages low. These changes in rates were inaugurated without consulting the men (The man also had to pay for the blasting powder, fuses, and caps they used).

A contributing factor was the high cost of living on the range which was out of proportion with the wage they received, for example, rent was excessively high. A modern six-room bungalow would rent anywhere from \$25 to \$50, depending on location. Shacks or houses that could be found in the slums of any large city would rent from \$8 to \$15 a month. Food stuffs were correspondingly high - meat 10 to 15 cents a pound higher, eggs 7 to 8 cents a dozen higher and fruit 15 to 20 cents higher.

The leaders of this strike are rather obscure. The only names that could be found were those of agitators sent in by the Industrial Workers of the World. They were as follows: Carlo Tresca, Sam Scarlett, Frank Little, Elizabeth Gurley Flynn and Joseph J. Ettor. There is no mention of any individual miner being a leader with the exception of Joe Greene.

The nationality groups involved were the Finns, Slavs, Poles, Americans and Austrians.

This strike ended because of poor leadership. Nothing was gained. The Finns had little to do with it outside of their nationality being represented.

## FINNISH

Duluth, Minnesota  
 Socio Ethnic  
 Stanley Levine and William Liukkonen  
 October 4, 1938

## Breakfast

Oat meal--coffee with cream

Wheat flour pancakes

Dark rye--limppu-bread-and butter

## Dinner

Meat stew--"mujaka"

Salt fish--bread and butter

Milk or buttermilk

Rice pudding or fruit sauce

## Supper

Meat (beef or pork) and potatoes

Salt fish--"Silakka"

Milk or buttermilk-bread and butter

A fruit sauce

## Habit

The Finns are inveterate coffee drinkers, but contrary to popular opinion, do not drink coffee at every meal. Coffee is drunk at breakfasts and between meals, rarely at dinner or supper.

## Silakka

This is a small fish that is eaten in great quantities by the Finns. Whole bucketfuls are pickled in salted water brine. Then they are eaten at both dinner and supper in addition to the regular fare.

The Silakka is translated: Baltic Herring.

Informant: Gust Kaatiala, 109 4th Ave. East, Duluth. Born at Laupa, Finland, Feb. 20, 1872. Parents were both from Laupa, Finland. Has been a dock worker and mill worker in Helsingfors, Finland.

Minneapolis, Minnesota.

Social Ethnic  
Walter A. Harju  
Nov. 30, 1938.

FINNS - EARLY SETTLEMENT (Translation and Abstract)

Finnish Colony of "Sointula" (Harmony) on Malcolm Island  
British Columbia Canada

Taken from the Pamphlet called, "Sointula" Kalevan Kansan ja Kanadan Suomalaisten historiaa," written by Matti Halminen. Printed in Finland 1936 by Vapauden Kirjapain Osakeyhtie Mikkeli.

The "Sointula" or (Harmony) Colony that was established after the turn of the century on Malcolm Island British Columbia Canada made a deep impression culturally and otherwise among the Finns on the North American Continent. Some of the Finnish historians of the period describe it as the "awakening" of the Finnish people and the beginning of the idealism and cultural development of the present day.

The "Sointula" Colony was born from a number of causes extant in both Finland and America. The first among these causes was the severe oppression of the Finnish people by the mining interests. The working conditions and the low wages led to squalor and general indifference among the immigrants who worked in the mines of western Canada. Drunkenness amidst this squalor became the main entertainment in the mining camps. But among the Finns there were at the time men and women who possessed a higher culture and a determination to give leadership to the Finnish people and to save them from this destructive influence.

The development of workingclass culture had already begun in Finland. The oppression of the tyrant Governor General Bobrikov engendered widespread



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discontent and opposition to Russian rule. The struggle for Finnish independence from Russia was spurred on. Literature began to spread among them in their homeland as well as abroad. One of the principles of this struggle of the Finnish people was that they themselves had to become worthy of liberty and self rule. Drunkenness and indifference were to be abolished by education. As a result of this attitude the struggle for improvement of their conditions in many instances began with temperance societies. The beginning of the "Sointula" Colony got its start from such a temperance circle among the miners.

Just before the turn of the century after 1890 the socialist movement began to gain prominence among the Finnish people. This coupled with the struggle for independence gained momentum, culminating in the general strike of 1905. From these struggles emerged leaders who became widely known in Finland as well as abroad. One of these leaders who later became the president of the Sointula colony was one Matti Kurikka. His ideas which were utopian in nature were spread widely through a newspaper called the "Helsinkin Tyomies" (Workingman of Helsinki).

The Finnish immigrant miners in the numerous small mining camps near Nanaimo, British Columbia soon became desperate with the ever worsening conditions. They struck the coal mines but lost the strike. Moreover the coal mines of the region were very dangerous places to work, disasters taking a tremendous toll. The working conditions were such that a desire was created among all of them to move out somewhere on the land. James Dunsmuir the multi-millionaire owner of the mines was a ruthless tyrant and exploiter. Everyone of the Finns wanted to leave and thus avert dependence upon him. The problem of securing land was discussed in the small temperance circles for a considerable time but nothing ever came of it because their wages were so low that

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they did not have savings enough to move out with their families. Finally in the early part of 1900 three Finnish men arrived in Nanaimo from Queensland, Australia. They had been there with Matti Kurikka attempting to organize a colony of Finnish people which did not materialize. They brought with them some of the literature setting forth Kurikka's ideas. The pamphlets were passed from neighbor to neighbor on the mining locations. From the pamphlets the miners learned to their surprise that Kurikka was really trying to improve the conditions of the workingpeople even though his ideas were utopian, and that he was not an enemy of mankind as they had been led to believe by the Finnish newspapers. In the ideas of Kurikka the miners saw a way out of the plight that they were in. Since they were not able to move on the land that was available, individually, surely they could do so by co-operation which in simple terms was what Kurikka proposed. After a period of discussion in their circles Matt Halminen wrote a letter to Kurikka dated April 8th, 1900 asking him to come to British Columbia to help them colonize the Finns on the land. Mr. Kurikka who was in Australia wrote back that he would be glad to come to Canada if they would send his his passage. In the letter he indicated that he had also received requests from Finland to return there, but he could not do so under any conditions because he hated the oppression of Russia. Not long after this money was collected among the miners and other Finnish people in Nanaimo and sent to Kurikka. He evidently was not long in deciding to leave Australia as he already arrived in Nanaimo, British Columbia in August of the same year.

His first activity among the Finns of British Columbia was conducting lectures and educational work among the miners. A little later was begun the colorful period of the "Sointula" colony which was mainly under his leadership.

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When Matti Kurikka arrived in Nanaimo the Finnish miners had just lost their strike. Land at the time was to be had in several different places in Canada, but to get there was impossible as individuals. Resulting from this the idea of Kurikka to establish a co-operative or collective colony became a cry ringing in every household. Thus the "Kalevan Kansa" or the people of Kaleva as they called themselves began to look for a place of colonization in Canada. Deputations were sent to the Government of Canada which after a long period of red tape and delay made an agreement with the colonization company organized for the purpose to give them, Malcolm Island which is located near Van Couver British Columbia. Soon after this was done the first small group of men were sent there to explore and begin the construction of the most necessary buildings and equipment. At this time already the company that had been organized had a Finnish newspaper called the "Aika" (Time) of which Kurikka was the editor. Through it the membership of the company as well as the Finnish people in general were kept informed about the enterprise. Very soon after the company was organized Kurikka proposed to them that they should secure A. B. Makela from Finland to help him in the leadership. Makela had been a co-editor of the "Helsinki Tyomies" with Kurikka. Makela soon arrived after the request was made and later played an important role in the colony being the secretary of the colonization company for a long period of time.

From its very inception the "Sointula" colony was beset with many difficulties. The most important among them was first the lack of sufficient funds. Then there were the obstacles put before them by a lumber company who wanted to exploit the population and later there was a fire which resulted in demoralization of the colonists in which a number of people lost their lives.



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But the most important of the obstacles was the development of an ideological struggle between two groups, one of them led by Kurikka who was charged with buracracy and possessed with impracticable utopian schemes. One the other hand there was the other group with whom A. B. Makela was identified who were practical men, who soon became irreconcilable with the utopian schemes of Kurikka. This struggle finally led to the dissolution of the colony as it was constituted in the beginning.

The agreement to title of Malcolm Island between the Government of Canada and the colonization Company was in part as follows:

"This agreement has been made Nov. 27th, 1901 between his Majesty the King represented by the Commissioner of Lands and Labor on the one hand, and the 'Kalevan Kansan Colonization Company Limited' on the other, the latter to be known and referred to hereafter as the company of the former.

"Whereas the above mentioned company has been legally organized and incorporated for the purpose of, among other things to promote settlement of Finns and others in British Columbia by colonization and organization of settlements for these immigrants, into this province, and

"Whereas, the company offers to establish on Malcolm Island a broad colony for Finns with special privileges, and

"Whereas, the Governor General is authorized under section 39 of the Land Act, in order to promote such colonization to take special measures to convey title to State Lands that have not as yet been redeemed or claimed in the various provinces, which right he has, and

"Whereas, it is of great benefit to the State that Finnish people be brought and settled in this province, and

"Whereas, for the above mentioned purpose the following agreement

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has been made to guarantee to the company the following:

1. The company shall have full title to Malcolm Island in Rupert County, British Columbia for the purpose of building a settlement, provided as follows:
2. The company agrees to fulfill the settlement quota provided for in the land act of \$2.50 per acre for approximately 28,000 acres of the district.
3. The Company shall for the 7 years tax exemption, beginning this day, in lieu of all taxes payable to the province of British Columbia, with the exception of the poll tax carry out the settlement without Government aid and take care of the needs of the settlers such as building of necessary roads, bridges and other public buildings excepting schools and shipdocks.
4. The Company shall not secure title or deed to the Island or any part of its land for any purposes until seven years has elapsed from this day, and that the Minister of Lands and Labor has been satisfied, that as many settlers as this agreement calls for have been situated on the Island nor before all of the rest of the conditions of this agreement have been fulfilled.
5. All roads, streets, public buildings and shipdocks that the company builds are to be supervised by the Department of Lands and Labor and all surveys and platting of the land made by the company must receive the approval of the Minister of Lands and Labor for final authorization.
6. The settlement work of the company which will result in securing

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title to the land entails that the estimates of the Minister of Lands and Labor with regard to improvement satisfied, with amounts to \$2.50 (two dollars and fifty cents) for each acre on approximately 28,000 acres on Malcolm Island. If disagreements develop in the matter, the Minister of Lands and Labor will submit it to an arbitration committee, one member of which is appointed by the Minister of Land and Labor, one member by the company and in case they do not reach agreement they shall appoint a third as a referee.

7. The Company is to arrange in such a manner that each head of a family will have 80 acres of land on Malcolm Island."\*\*\*\*

This is only in part the agreement made by the Kalevan Kansa with the Government of Canada. This is freely translated from Halminens pamphlet which he evidently has translated from excerpts of the original document or treaty.



## SOCIAL-ETHNIC STUDIES

Source: The Outlook Wkly. 157 1 Date of Publication Sept. 20, 1902.  
(edition, page, column)  
Vol. 72 No. 3 Date Line of Story \_\_\_\_\_  
Where consulted Mpls. Pub. Libr. Date consulted Apr. 5, 1939.

(Finnish Study)

## The Crisis in Finland

By Herman Montague Donner,  
(President of the Finnish-American Municipal League.)

"The present Finnish situation is big, not only with actual, but with potential tragedy; for the distress and suffering of Finland now are but the presages of the fast-approaching ruin of one of the most enlightened and progressive and wisely governed little states that the world has ever seen.

The people of Finland have always enjoyed a greater or less degree of constitutional freedom from the time when in the fourteenth century, they were granted the same civil rights enjoyed by the rest of the inhabitants of Sweden of which kingdom Finland thenceforward formed an integral part, and the first germ of their written fundamental law is to be found in the Swedish Code of 1442. Their constitutional liberties were further recognized in Parliamentary acts passed in 1772 and 1779 under Swedish rule; again expressly guaranteed and enlarged by their first

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(Finnish Study)

## The Crisis

Russian monarch, Alexander I., at a special Diet summoned at Bora in 1809; and once more confirmed and added to with hearty good will by Alexander II. in 1869, and, more reluctantly, by Alexander III. in 1886.

Under the far-sighted and fostering rule of the first and second Alexanders, Finland, whose geographical position had made it, while still politically a part of Sweden, a distinct group of provinces with the official designation of the "Grand Duchy of Finland," gradually awoke to a feeling of national entity as the close ties which had bound it to Sweden were loosened and fell off; and the publication by Elias Lonnrot, in 1835, of a national epic showing an origin long antedating all connection with Scandinavian or Moscovite stirred the new national consciousness into a most vigorous and fruitful activity, and awoke the slumbering little nation into new life, which not only made itself a vent in wide commercial and industrial enterprises, but also found rapturous expression in literature, art, and music, and formed the most striking contrast to the enervating \*maladie du

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\* italics.

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(Finnish Study)

## The Crisis

siecle which was sapping the vitality of the moral and intellectual life in the rest of Europe. The fresh national sentiment voiced itself most completely in the immense public concourse which in 1848 gathered in the great cathedral square of Helsingfors for the purpose of singing the new national anthem "Vart Land," written by the "Homer of Finland," Johan Ludvig Runeberg, and set to music by the "Father of Finnish Music," Frederic Pacius. The enthusiasm was boundless, men and boys falling on each other's necks weeping for joy; and the stirring words and glorious strains of the new anthem won an immediate and universal conquest over all Finnish hearts, and inflated all Finnish bosoms with devoted pride of race and country. On the sons of Finland dawned the realization of their historic age and unity, their racial individuality, their inheritance of freedom's laws and peaceful progress, their mission as the bearers of civilization to their less fortunate wandering brethren of the far northeast. Nor then, nor subsequently have they ever been oblivious of their debt to the Russian monarchs, whose powerful protection made such prosperity

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(Finnish Study)

# The Crisis

full.

"The Finnish nation cannot cease to be a people by itself. Bound together by the same historic destiny, the same conception of law and justice, the same spiritual mission, our people will remain steadfast in its love of its Finnish father-land and its constitutional liberty, and will never weaken in its effort worthily to fill the modest place in the ranks of the nations to which Providence has appointed us.

And firmly as we believe in our rights and reverence the laws that are the foundation of our community, even so firmly are we convinced that the powerful unity of Russia has nothing to suffer from the continued government of Finland in accordance with the fundamental principles determined in 1809, whereby this our country may feel contented and at peace in its union with Russia."

But even this protest,..... fell, as was expected, on deaf ears. In fact Von Flehwe, the newly appointed Secretary of State for Finland,..... most zealous members of the anti-Finnish

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(Finnish Study)

# The Crisis

party in St. Petersburg, stated publicly that "His Majesty the Emperor does not find it fitting at present to comply with the request of the Senate to issue to the Finnish people a new assurance as to the preservation of their local institutions in the future. His Majesty's good intentions in that respect may not be doubted by his faithful subjects. The disturbing fears that are spread by malicious persons among the populace make clear the necessity of the maintenance of order through further administrative measures."

In this, the Finns clearly read a threat of renewed oppression. .... proclaim to all mankind that they would never consent to recognize despotic decree as the law of the land. Such was the spirit of the Spartans and their Allies at Thermopylae; of the Dutch against Duke of Alva and Louis XIV; of the English at Runnymede, against the Invincible Armada, and at Naseby; and of the Americans at Bunker Hill and Yorktown; and the heart of the New World should throb with sympathy for the sturdy little nation in that remote corner of the Far North, and

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Minneapolis, Minnesota.

Social Ethnic  
Walter A. Harju  
Dec. 5, 1938.

Translated from Amerikan Suomalaisten Historia ja Elämäkertoja  
Written by S. Ilmonen. Printed in Jyväskylä Finland 1923  
Translated by W. A. Harju

#### EARLIEST FINNS OF COPPER COUNTRY MICHIGAN

The copper industry was in a considerable boom period during the war to free the slaves as copper products were used extensively in arms manufacture as well as a considerable amount was sent to Europe. As fresh troops were called to the colors in 1863 and 1864 when the United States Army passed the million mark in number of men it was not unusual that there was a lack of workingmen in the mines, especially experienced miners. Moreover men were recruited into the Army from immigrants as volunteers to whom were paid benefits in addition to wages and to whom were promised homesteads in the best agricultural regions after the war was over.

The Quincy Mining Company of Hancock made special arrangements to get experienced miners. It directed its attention to Scandinavians who were known in many trades as good workingmen and of whom many were experienced miners which trade they had learned in Northern Sweden and Norway in the many copper and iron mines there. The Quincy Mining Company set Christian Taftes who came from the Tornio River and was employed by them as an office worker to Northern Norway (Ruija) to recruit and hire experienced miners from the copper mines there. This took place in the spring of 1864. During the same summer a group of over a hundred people arrived in Hancock from the Altens and Kaafjord mines. The majority of them were Norwegians, but among them were also some Finns and Swedes. But as to who these first Finnish people were, will perhaps remain forever unrecorded.

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The United States Army authorities at the time were recruiting volunteers to the Army; especially those recently arrived were urged to join the armed forces; the Government promised to pay good wages and secure the livelihood of the family while they were gone. When the immigrant ship docked in Hancock, it was met by the recruiting officers of the Army. The Norwegian, Finns and Swedes were urged to join in the struggle to free the slaves. A large group of the men joined the Army. From the group all of the Finns joined with the exception of two, whose names have since then been forgotten. Where these men who joined the Army finally located or what became of them has never been traced. It is believed that these men who returned from the war alive about a year later when the war was over drifted with their Norwegian friends into the states of Iowa, Nebraska, and Missouri, where the veterans of the Civil War got homesteads. Insofar as the writer has been able to trace and learn a number of them settled near Omaha, Nebraska as farmers. It is known that there had been a few Finnish people in the region who served in the Civil War. Being isolated from the rest of the Finns in America it took only a few decades for them to become Americanized so their national origin was soon forgotten."\*\*\*



Uusi Kotimaa

5

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Mar. 8, 1934

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Mim. Hist. Soc.

Mar. 1, 1939

In a full page article is given the program of the "Isamaallinen Kansan Liike (IKL)" or the "Patriotic Peoples Movement" of Finland, the Fascist and reactionary political organization which grew to considerable power during this time and in spite of the setback that it has received in recent elections still retains a great influence among the wealthy peasant and industrial classes.

W. Harju (1)

Uusi Kotimaa

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May 3rd 1934

53

18

Minn. Hist. Soc.

Mar. 1, 1939

Under title "The annual meeting of the Central Exchange and the United Front" a long analysis giving the point of view of the left wing is given. The article refers to the resolution offered by the Mass Co-operative Company on the basis of which unity is deemed possible. The Central Exchange meeting is described as a gathering in which the leadership was bound to prevent unity by all means.

W. Harju (1)



Uusi Kotimaa

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July 26, 1934

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Mim. Hist. Soc.

Mar. 2, 1939

Under title "Unity Alliance Economic Situation Improves" it is reported that the business increase of the Workers and Farmers Co-operative Unity Alliance stands 65 percent over the same period last year.

W. Harju (1)



Uusi Kotimaa

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July 26, 1934

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Carlton, Minn.

Minn. Hist. Soc.

Mar. 2, 1939

Under title "N Ojala family eviction prevented by mass action" it is stated that about 200 farmers gathered to prevent the mortgage sale of Nick Ojala and the eviction of his family from his farm located a few miles west of Cloquet. The meeting was held in Carlton, but on the previous evening already a committee of farmers had reached an agreement with the authorities to reduce the \$3,000.00 mortgage debt to \$2,500.00 and several hundred dollars of other debts were cancelled. The action is described as a great victory for the farmers and it is said that there would have been many more than 200 farmers at the Carlton meeting if the information about the settlement on the previous evening had not gone out.

An appeal from the meeting was sent to Governor Olson requesting him to exempt N. Ojala from payment of accumulated taxes.

This is a typical report of a meeting of this kind in which Finns during this period participated in large numbers in northern and western Minnesota.

W. Harju (1)

Tyomies (Co-operative Edition) 6 3

Jan. 28, 1926

24

23

Minn. Hist. Soc.

Mar. 6, 1939

In a box 3 columns wide and a half a column long an appeal from the Educational Department of the Co-operative Central Exchange is published urging upon all co-operators to start a movement of protest against the destruction by the fascists of the Italian Co-operative movement. It is stated that on "March 15th the fascist government began its final action to destroy the co-operative movement in Italy by destroying its center the Italian Co-operative League."

An urgent appeal is made to all co-operatives to take the matter under discussion and to pass resolutions of protest against the vicious attack of the Italian fascist Government. A united front of workers' organizations and co-operatives is called for on an international scale. The International Co-operative Alliance is requested to take the initiative in the matter on a world wide scale.

W. Harju (1)



Tyomies (Co-op Edition) 8 1

Feb. 8, 1926

24

41

Minn. Hist. Soc.

Mar. 6, 1939

Under title "History of Mass Co-operative Company"  
Abram Tumberg writes about the history and development of  
the Mass Co-operative Company of Mass, Michigan, describing  
its many activities from the time that its first Board meeting  
was held December 13th 1913. The article is a detailed  
description of the ups and downs of the Society, with the many  
difficulties and its final success and rapid growth in later  
years.

W. Harju (1)



Tyomies (Co-op Edition) 6 6

Mar. 4, 1926

24

53

Minn. Hist. Soc.

Mar. 6, 1939

The Co-operative stores always hired their managers from a large number of applicants secured by advertising the openings in the Tyomies. A typical advertisement of this kind appears in this issue of the paper. Under title "Places open" the following advertisement appears.

"Manager wanted

An honest, experienced and sober manager is wanted for the New York Mills Co-operative Store. The applicant must speak the English and Finnish language, and know double entry bookkeeping (the Nurmi System). He must have an interest in the co-operative movement, not afraid of work and know his profession. The volume of business is \$50,000.00 annually. A bond of \$3,000.00 is required the cost of which is borne by the Company. The store has a bookkeeper and the manager is required to wait on trade.

Applications, with the amount of salary required must be in the hands of the undersigned before March 10th. Applicant must be ready to assume responsibility by March 15th.

Santeri Porkkonen  
Secretary of the Board  
Route 4 New York Mills, Minnesota."

W. Harju (1)

Tyomies (Co-op Edition) 8 1

June 3, 1926

24 129

Minn. Hist. Soc.

Mar. 6, 1939

In this issue the Tyomies devotes nearly three pages to the Cloquet Co-operative Society, its history and different phases of development. The description is amplified by a number of pictures of the Cloquet co-operative and its branches. Important of these is a picture of the building originally used by the Cloquet Society in which they conducted their business up to the great fire of 1918.

W. Harju (1)



Tyomies (Co-op) 5 6

July 19, 1923.

21

166

Minnesota Historical Society

Oct. 25, 1938.

#### A FINNISH STORY

##### How Gossip Spreads

Although gossip is repulsive to me I must tell you, said Amos Alli to his neighbor Tomera, that Mikko Miettinen steals turnips and rutabagas from your garden. Many people have told me about it, that they have seen him secretly take a whole load.

Can that be possible, I cannot believe that of him, exclaimed old Tomera, but if it is so he shall receive his punishment as sure as there is law and order in the land! Who did you say saw him steal?

There are a number of them as I said, among others your neighbor Laurila.

Old man Tomera went forthwith to see his neighbor Laurila.

Said he, I am told that you have seen Mikko Miettinen take a wagon load of rutabagas and turnips from my garden. Is that true?

A whole wagon load! I have never said such a thing. I talked about a pushcart full.

Did you see it yourself, demanded Tomera. Of course not, answered Laurila. It was Mrs. Satula who told me about it.

Laurila always exaggerates! exclaimed Mrs. Satula when Tomera confronted her. I have only talked about a basket full, she explained.--

And you saw it with your own eyes, inquired Tomera.



Tyomies (Co-op) 5 6

July 19, 1923.

21

166

Minnesota Historical Society

Oct. 25, 1938.

No-no! That was our Peter.

Tomera, already a bit angered, confronted Peter. Your wife says that you have seen Mikko Miettinen steal a basket full of rutabagas and turnips from my garden.

What nonsense! exclaimed Peter. I said that he had only taken two or three plants. But even that I did not see myself. Papanainen told me about it.

Old man Tomera proceeded to see Papanainen. Two or three plants! exclaimed Papanainen. That is all nonsense. Susanna Hottinen had only seen him take one turnip.

Tomera sought out Susanna Hottinen.

In a sharp tone he demanded, how many turnips did Mikko Miettinen steal from my garden?

None at all, answered Susanna, a bit startled. All I heard was that he said that Tomera's rutabagas and turnips are ready for the harvest.

That is the way gossip spreads. Everyone who hears it adds to the story in order to make it more interesting. Thus, from a few words gradually develops a wagon load of turnips and rutabagas, and so grows the midge to an elephant.

STATE: Minnesota  
NAME OF WORKER: Runar Gustafson  
ADDRESS: Duluth, Minnesota  
DATE: Oct. 7, 1938  
SUBJECT: American Folk Stuff

Name and address of informant: Aili Kastell, Cromwell, Minn.  
Finnish family.

Born in Superior, Wis., in 1900.

Occupation, farm wife.

-----  
FOLKLORE HANDED DOWN TO ME BY MY MOTHER

If you hear the first crow in the spring when you're in bed it means either violent illness or death.

If the season's first snow falls in the early morning it means that in the community young children will die; if at noon, middle-aged people, and if late in the evening, old people.

Butter is given in a hot drink to a cow after she has calved so she will give richer milk. The cow also is given freshly-cooked coffee mixed with the grounds, spirits of nitre, turpentine, a little pine tar, and a few cobwebs from the barn.

My husband's father was a ship captain. He was renamed when he rose to that position. The captain said, "we'll drop your old name into the bottom of the sea and rename you after some part of the ship. The forecastle being part of the ship, I'll name you Kastell."

STATE: Minnesota

NAME OF WORKER: William Liukkonen and Runar Gustafson

ADDRESS: Duluth, Minnesota.

DATE: Oct. 5, 1938.

SUBJECT: American Folk Stuff

Name and address of informant: Fred Nadus, 32 W. 2d St.,  
Duluth, Minn.

Born in Aitkin County, Minn., in 1899.

Parents born in Finland.

- - - - -

Cure for rheumatism: fresh cow manure, alcohol, water. Mix together in a barrel or tank and place patient in the mixture. This is guaranteed to cure.

It is believed that if a horse has night sweats it can be cured by hanging a pair of scissors on the wall of the stable, thus keeping the devil away from the horse at night.

Weather: Ring around moon means snow. Sundogs mean stormy weather. Northern lights portend change of weather.

If a crow flies against the stairs there is a death in the house.

If a swallow flies against the window of a house in which there is a sick person that person will die.

The baying of a dog means a death in the neighborhood.



STATE: Minnesota  
NAME OF WORKER: Agnes Sheeran  
ADDRESS: Waseca, Minnesota.  
DATE: About Nov. 12, 1939.  
SUBJECT: American Folk Stuff

The attached anecdote was obtained in an interview with a Mr. N. D. Hoover, an old settler and former resident of Old Janesville, by Agnes Sheeran, a former Minnesota Historical Records Survey employee, and appears in a manuscript by her.

- - - - -

Times were so hard in the now abandoned town of Old Janesville, Waseca County, Minnesota, during 1868, that some people had nothing to eat but bullheads and milk. According to an old timer, they used to go down to the bridge and catch two or three hundred bullheads in a single evening. They ate so many bullheads that finally they could not get their shirts off because of the horns sticking through.

## SOCIAL-ETHNIC STUDIES

Source: The Chautauquan Monthly 247 247 Date of Publication Jan. 1908.  
(edition, page, column)  
Vol. 49 No. 2 Date Line of Story \_\_\_\_\_  
Where consulted Mpls. Pub. Libr. Date consulted Apr. 14, 1939.

(Finnish Study)

The Finns As American Citizens.  
By W. Frank McClure

In spite of the restoration of Finland's freedom from Russian oppression, the inhabitants of the Grand Duchy of Finland are still emigrating at the rate of nearly two thousand a month, a recent estimate for the year 1907, placing the total number at twenty thousand. The unique feature of this emigration is found in the fact that it is now, and for a decade past has been, almost exclusively to the United States. So great has been the influx of these people that those now present with us number more than two hundred and fifty thousand and their reception and success as citizens of the new world is a decided incentive to a continuance of this immigration.

The most important feature of the coming of the Firms to the United States is that they are desirable citizens. Physically, they are strong. Thousands of them own their own homes. One-half the American population are church members and among few nationalities

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(Finnish Study)

ties is the cause of temperance growing more rapidly.

Industrially the Finns in America are filling a most important niche. Some twenty thousand of them in the Mesaba Iron Range alone are digging out the ore that is giving America her prestige in the production of iron and steel. Thousands more are re-handling this heavy product at the harbors of Lake Erie where it is transferred from ten thousand-ton ships to fifty-ton railroad cars, enroute to the furnaces of the Mahoning Valley and Pittsburg. In so doing they are performing a kind of hard labor for which it is very difficult to engage our English speaking workmen.

Out in Wyoming again the Finnish laborers are digging coal. In Colorado they are halping to uncover the nation's gold. At Astoria, Oregon, we find them extensively engaged in the industry of salmon fishing. Altogether there are more than four thousand Finnish people in Astoria. There are also good sized Finnish settlements in California, Washington, Utah, Montana, South Dakota, and Nebraska. Not all the Finns in the United

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(Finnish Study)

States, however, are at the lake ports and in the West. In Massachusetts there are thousands more, three thousand of whom are at Fitchburg.

Not only are these people an important factor in our American industrial life but in very many places their influence is felt in the civic and political life of the community in which they live, and this influence is usually for good. Substantial illustrations of this fact have been afforded at Ashtabula, Ohio, harbor, the world's greatest iron ore-receiving port. Here are located several thousand Finns, three Finnish churches and two large temperance halls. In the city are one hundred saloons. With a view to driving out these grog shops not long ago, a local option election was held. The result was close and the issue was defeated, but, to the everlasting credit of the Finns, a survey of the situation disclosed the fact that the proposition was lost in the best residential section while the Finnish territory carried overwhelmingly "dry".

A few years ago it was not an uncommon thing for laborers

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(Finnish Study)

on the lower lake docks to carry liquor with them to their work. The first nationality among these handlers to make a move in the direction of total abstinence was the Finns. Twenty-two years ago a temperance society was established among Finnish people of Ashtabula harbor. Year after year the sentiment grew. Finally it crystallized among those who were employed upon the docks belonging to the late Senator Marcus A. Hanna. The Finns and the Swedes united in the movement and it was not long until the fact was widely heralded along the lakes with an immediate and decided influence for good. At that time the Finns at this port possessed no temperance hall. Mr. Hanna therefore erected for them a plain frame building for reading room, gymnasium, and meeting place on an eminence overlooking the docks..... Once naturalized and full-fledged residents of a city or town, it is not uncommon for them to be selected for offices of public trust. At both Ashtabula and Conneaut in recent years, Finns have been elected to the city council. In the \*State Legislature of Minnesota there is a Finn who is serving his second term.

\* (Emphasis mine - A.B.)

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(Finnish Study)

Another is a member of the legislature of Wyoming. At Longville, Idaho, the postmaster is a Finn. At New York Mills, Minnesota, another occupies the office of Justice-of-peace. In Houghton County, Michigan, Finns have held both the offices of county prosecutor and treasurer.

As already inferred, the Finns are a decidedly religious people. The church of the motherland is the Lutheran Church and the majority of the Finns in this country are still its adherents. .... It is difficult to find a Finnish settlement, no matter how small, without a meeting-house of some kind and many of them are quite large. The first of these churches was built in 1873 at Calumet, Michigan, which is one of the oldest settlements in the United States. About five years ago, a new church movement was inaugurated among the Finns in this country looking toward the abolishment of many of the forms and ceremonies of the church as conducted in Finland. This church was known as "The Finnish Independent Evangelical Luthern Church of America of the Kansan (Peoples) Synod." The first meeting was held at Ashtabula harbor and was attended by delegates from settlements in Minnesota,

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(edition, page, column)  
Vol. 49 No. 2 Date Line of Story \_\_\_\_\_  
Where consulted Mpls. Pub. Libr. Date consulted Apr. 14, 1939

(Finnish Study)

Pennsylvania, and Ohio. Since then the church has been growing in many sections of the country. At a subsequent national meeting, plans were laid for the establishment of a theological seminary in connection therewith.

Some important features of the new church may be summed up as follows: The length of the ceremonies is greatly shortened and more time given to the sermon. The mass required in the motherland is not obligatory but at the same time is not abolished, the matter being left to the option of the different churches of the synod. In Finland those who do not partake of the communion in ten years are in a sense ostracised, while under the regime of the new church this distinction is largely obliterated. .... There are twenty Finnish Congregational churches in the United States. Most of these are in Massachusetts, New Hampshire, and Maine. The first one, however, was established at Ashtabula harbor some fifteen years ago and this was the only one for some five years.

Temperance societies of the Finns at their inception carried out simply the literal or liberal meaning of the word "Temperance,"

Your Item No. \_\_\_\_\_ Page No. \_\_\_\_\_ Your Name A. Backman

## SOCIAL-ETHNIC STUDIES

Source: The Chautauquan Mo. 247 Date of Publication Jan. 1908.  
(edition, page, column)  
Vol. 49 No. 2 Date Line of Story \_\_\_\_\_  
Where consulted Mpls. Pub. Libr. Date consulted Apr. 14, 1939.

(Finnish Study)

making moderation the chief requirement. Today temperance with the Finns means total abstinence. The temperance halls, some of which cost as high as ten thousand dollars, are used for temperance meetings Sabbath afternoons but week days are utilized for the presentation of Finnish dramas for social events. Not a few of them are fitted up with a large stage and scenery. At the Sabbath afternoon meetings it is not uncommon for one of the members to be called publicly to account when he is known to have broken his temperance pledge. ....

The greatly augmented emigration from Finland in the last few years was largely due to the oppressive attitude of the Russian government in its dealings with Finland and the dark future which Finns beheld. Finland, it will be recalled, came under Russian control with the conquest of Sweden in 1809. At that time, the Finns were promised that they might retain their different forms of natural life. These forms included their systems of education, their constitution, their language and their postage and currency. Under this regime everything went well for nearly a century. ....

Your Item No. \_\_\_\_\_ Page No. \_\_\_\_\_ Your Name A. Backman







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SOCIAL-ETHNIC STUDIES

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Source: The Chautauquan Mo. 247 Date of Publication Jan. 1908.  
(edition, page, column)  
Vol. 49 No. 2 Date Line of Story \_\_\_\_\_  
Where consulted Mpls. Pub. Libr. Date consulted Apr. 14, 1939.

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(Finnish Study)

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number went back during the strike of the ore handlers at Duluth last Spring. The number, however, in no way compares with those who are coming into the United States and not a few of those who went to Finland in the Spring or early Summer are now coming back to America."

\* \* \*

Your Item No. \_\_\_\_\_ Page No. \_\_\_\_\_ Your Name Alfred Backman

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

Tyomies (Co-op Edition)

June 24, 1926

21

147 page 7 col.

Minn. Hist. Society

Mar. 6, 1939

Under title "Different phases of the Cromwell Co-operative" nearly two columns of space is devoted to the Co-operative started in 1917 at Cromwell, Minnesota by the Finnish people.

The Co-operative in the beginning according to the article was caught in the mealstrom of fluctuation of prices. In the beginning during and immediately after the world war the prices skyrocketed. When the store was started a considerable stock was purchased at a low price. During the increase of prices the store made unusually large profits. The reporter says that a decision was made to distribute this profit as dividend which proved to be a disastrous policy later. When they began the payment of dividends they were caught by the sharp decline in prices. After the payment they did not have reserves to fall back on. This resulted in a period of difficulties which the writer describes. "The situation sometimes looked so dismal that it was not known when the Co-operative would have to close its doors"\*\*\*\*\*

W. Harju (1)



SOCIAL-ETHNIC STUDIES

Source: Tyomies (Co-op Edition) Date of Publication June 24-1926  
(edition, page, column)  
Vol. 21 No. 147 Page 7 Col.      Date Line of Story       
Where consulted Minnesota Historical Library Date consulted Mar 6-1939

Under title "Different phases of the Cromwell Co-operative" nearly two columns of space is devoted to the Co-operative started in 1917 at Cromwell, Minnesota by the Finnish people.

The Co-operative in the beginning according to the article was caught in the mealstrom of fluctuation of prices. In the beginning during and immediately after the world war the prices skyrocketed. When the store was started a considerable stock was purchased at a low price. During the increase of prices the store made unusually large profits. The reporter says that a decision was made to distribute this profit as dividend which proved to be a disastrous policy later. When they began the payment of dividends they were caught by the sharp decline in prices. After the payment they did not have reserves to fall back on. This resulted in a period of difficulties which the writer describes. "The situation sometimes looked so dismal that it was not known when the Co-operative would have to close its doors"\*\*\*\*\*

Your Item No.      Page No.      Your Name Hayes

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



SOCIAL-ETHNIC STUDIES

Source: Tyomies (edition, page, column) Date of Publication Sept 22-1927  
Vol. 25 No. 223 Page 6 and 7 Date Line of Story \_\_\_\_\_  
Where consulted Minnesota Historical Library Date consulted March 3-1939

In this issue of the Tyomies appears a two page spread chronologically depicting the important happenings of the Co-operative Central Exchange from its beginning to 1927. The spread is illustrated by seven drawings on each side of the paper. The pictures depict what had taken place during each year. 1917 and 1918 are illustrated by four pictures, 1926 by two and the rest with one picture each. To explain the pictures short statements appear before or after them as follows and in the following order.

" 1918

In July a group of serious minded representatives of co-operatives gathered at the Superior Workers Hall and decided to start their own co-operative wholesake.

In September practical action is taken. The Co-operative Central Exchange begins its activity with 15 members' societies. An office is opened in the editorial room of the 'Lapatossu'. (Trans. note Office of Finnish Comic paper of that name) A typewriter was borrowed. That was all of

Your Item No. \_\_\_\_\_ Page No. \_\_\_\_\_ Your Name \_\_\_\_\_

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 SOCIAL-ETHNIC STUDIES

Source: \_\_\_\_\_ Date of Publication \_\_\_\_\_  
 (edition, page, column)  
 Vol. \_\_\_\_\_ No. \_\_\_\_\_ Date Line of Story \_\_\_\_\_  
 Where consulted \_\_\_\_\_ Date consulted \_\_\_\_\_

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1921

The co-operative movement is not local in nature. Being a social movement it must be national and international in scope. In 1921 the Co-operative Central Exchange joins the Northern States Co-operative League and thereby does its part the American co-operative movement to organize and centralize.

1922

A uniform bookkeeping system becomes imperative for the co-operatives. In January the Co-operative Central Exchange starts a new service, the auditing department.

1923

The expansion of the movement requires added funds. The Co-operative Central Exchange issues its own bonds to secure loans.

1924

In controlling the quality of goods, to overcome the chaos of labels and to carry out a standardization of commodities it becomes necessary

Your Item No. \_\_\_\_\_ to have our own label, \_\_\_\_\_  
 Page No. \_\_\_\_\_ Your Name \_\_\_\_\_



SOCIAL-ETHNIC STUDIES

Source: \_\_\_\_\_ Date of Publication \_\_\_\_\_  
 (edition, page, column)  
 Vol. \_\_\_\_\_ No. \_\_\_\_\_ Date Line of Story \_\_\_\_\_  
 Where consulted \_\_\_\_\_ Date consulted \_\_\_\_\_

1925

More co-operatives begin to understand the necessity for their own  
 wholesale and its advantages. In 1925 the Co-operative Central Exchange  
 has 65 member stores.

1926

The demand for bakery goods increases. The old building lacks space. A  
 new building is purchased for a bakery. A new bakery oven and other new  
 machinery are secured.

The business expands beyond the Finnish people. Co-operative educational  
 work is extended to include the English speaking people as well. Our  
 own monthly magazine the 'Co-operative Pyramid Builder' is established.

1927

As a result of participation of our organization in the American Co-oper-  
 ative movement, two of our delegates are elected as representatives to  
 the Congress of the International Co-operative Alliance in Stockholm, Sweden."

Your Item No. \_\_\_\_\_ Page No. \_\_\_\_\_ Your Name \_\_\_\_\_

Tyomies

6 and 7

Sept. 22, 1927

25

223

Mimm. Hist. Soc.

Mar. 3, 1939

In this issue of the Tyomies appears a two-page spread chronologically depicting the important happenings of the Co-operative Central Exchange from its beginning to 1927. The spread is illustrated by seven drawings on each side of the paper. The pictures depict what had taken place during each year. 1917 and 1918 are illustrated by four pictures, 1926 by two and the rest with one picture each. To explain the pictures short statements appear before or after them as follows and in the following order:

#### "1917

In July a group of serious minded representatives of co-operatives gathered at the Superior Workers Hall and decided to start their own co-operative wholesale.

In September practical action is taken. The Co-operative Central Exchange begins its activity with 15 member societies. An office is opened in the editorial room of the 'Lapatossu'. (Trans. note Office of Finnish Comic paper of that name) A typewriter was borrowed. That was all of the machinery in the beginning.

#### 1918

In order to overcome the lack of forces the first co-operative courses are organized in July. Several courses have been held afterwards. Other regions have also followed our example.

In September the Co-operative Central Exchange moves into its own building.



Työmies

6 and 7

Sept. 22, 1927

25

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Minn. Hist. Soc.

Mar. 3, 1939

#### 1919

The activities of the Co-operative Central Exchange expands. A modern bakery oven is built and new machinery is secured. Our own bakery goods become a larger item of sales than private bakery goods.

#### 1920

The need for co-operative education becomes more pressing. The Co-operative Central Exchange establishes an educational department. It is made responsible for organizing and conducting educational work.

#### 1921

The co-operative movement is not local in nature. Being a social movement it must be national and international in scope. In 1921 the Co-operative Central Exchange joins the Northern States Co-operative League and thereby does its part the American co-operative movement to organize and centralize.

#### 1922

A uniform bookkeeping system becomes imperative for the co-operatives. In January the Co-operative Central Exchange starts a new service, the auditing department.

#### 1923

The expansion of the movement requires added funds. The Co-operative Central Exchange issues its own bonds to secure loans.



Työnies	6 and 7	Sept. 22, 1927
25	223	
Mim. Hist. Soc.		Mar. 3, 1939

#### 1924

In controlling the quality of goods, to overcome the chaos of labels and to carry out a standardization of commodities it becomes necessary to have our own label.

#### 1925

More co-operatives begin to understand the necessity for their own wholesale and its advantages. In 1925 the Co-operative Central Exchange has 65 member stores.

#### 1926

The demand for bakery goods increases. The old building lacks space. A new building is purchased for a bakery. A new bakery oven and other new machinery are secured.

The business expands beyond the Finnish people. Co-operative educational work is extended to include the English speaking people as well. Our own monthly magazine the 'Co-operative Pyramid Builder' is established.

#### 1927

As a result of participation of our organization in the American Co-operative movement, two of our delegates are elected as representatives to the Congress of the International Co-operative Alliance in Stockholm, Sweden."

Uusi Kotimaa

2

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Feb. 22, 1934

53

8

Mim. Hist. Soc.

Mar. 1, 1939

Under title "Improvement of the Co-operative Literature departments" an article appears in this issue of the Uusi Kotimaa relating to a policy of selling literature by the co-operatives begun by the Unity Alliance co-operatives two years ago or immediately after the split.

This policy entailed the establishment of literature counters in all of the stores affiliated to the Alliance. The article states that this method of distributing literature has been very successful in some of the stores but has not worked so well in other because the counters have not properly been taken care of. Practical suggestions are made on how to take care of the literature display and the importance of getting books, pamphlets and newspapers into the hands of the co-operators.

This article is typical of many that appeared before and after this time in the Uusi Kotimaa and all Unity Alliance supporting papers.

W. Harju (1)



SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa Date of Publication Feb 22 1934  
(edition, page, column)  
Vol. 53 No. 8 Page 2 Col 1 Date line of Story  
Where consulted Minnesota Historical Library Date consulted March 1st 1939

Under title "Improvement of the Co-operative Literature departments"  
an article appears in this issue of the Uusi Kotimaa relating to a  
policy of selling literature by the co-operatives begun by the Unity  
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Your Item No. Page No. Your Name

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



Tyomies (Co-op Edition) 14 16

Apr. 29, 1926

24 101

Minn. Hist. Soc.

Mar. 6, 1939

Under title "Financing of the Co-operative Central Exchange" an appeal is made to increase the operating capital so that it may be better able to more effectively serve its member stores.

The shortage of capital is ascribed to the rapid expansion and growth of business. It is pointed out that there would be many advantages to all concerned if the capital could be increased by \$20,000.00. That amount was the aim of the drive just started of which every member society had been informed by a circular letter.

W. Harju (1)

SOCIAL-ETHNIC STUDIES

Source: Tyomies (Co-op Edition) Date of Publication Apr. 29th 1926  
(edition, page, column)  
Vol. 24 No. 101 Page 14 Col. 6 Date Line of Story  
Where consulted Minnesota Historical Library Date consulted Mar 6th 1939

Under title "Financing of the Co-operative Central Exchange" an appeal is made to increase the operating capital so that it may be better able to more effectively serve its member stores. The shortage of capital is ascribed to the rapid expansion and growth of business. It is pointed out that there would be many advantages to all concerned if the capital could be increased by \$20,000.00. That amount was the aim of the drive just started of which every member society had been informed by a circular letter.

Your Item No. \_\_\_\_\_ Page No. \_\_\_\_\_ Your Name \_\_\_\_\_

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



SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa \_\_\_\_\_ Date of Publication Mar 8th 1934  
(edition, page, column)  
Vol. 53 \_\_\_\_\_ No. 10 page 5 Col 1 \_\_\_\_\_ Date line of Story \_\_\_\_\_  
Where consulted Minnesota Historical Library \_\_\_\_\_ Date consulted March 1st 1939 \_\_\_\_\_

In a full page article is given the program of the "Isanmaallinen Kansan Liike (I K L)" or the "Patriotic Peoples Movement" of Finland, the Fascist and reactionary political organization which grew to considerable power during this time and in spite of the setback that it has received in recent elections still retains a great influence and among the wealthy peasant ~~XX~~ industrial classes.

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

SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa Date of Publication May 3rd 1934  
(edition, page, column)  
Vol. 53 No. 18 Page 8 Col 3 Date line of Story \_\_\_\_\_  
Where consulted Minnesota Historical Library Date consulted March 1st 1939

Under title "The annual meeting of the Central Exchange and the United Front" a long analysis giving the point of view of the left wing is ~~XXXXXX~~ given. The article refers to the resolution offered by the Mass Co-operative Company on the basis of which unity is deemed possible. The Central Exchange meeting is described as a gathering in which the leadership was bound to prevent unity by all means.

Your Item No. \_\_\_\_\_ Page No. \_\_\_\_\_ Your Name \_\_\_\_\_

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



SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa Date of Publication July 26-1934  
(edition, page, column)  
Vol. 53 No. 30 page 2 Col 1 Date line of Story \_\_\_\_\_  
Where consulted Minnesota Historical Library Date consulted March 2 1939

Under title "Unity Alliance Economic Situation Improves" it is reported  
that the business increase of the Workers and Farmers Co-operative  
Unity Alliance stands 65 percent over the same period last year.

Your Item No. \_\_\_\_\_ Page No. \_\_\_\_\_ Your Name \_\_\_\_\_

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

SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa Date of Publication July 26th 1934  
(edition, page, column)  
Vol. 53 No. 30 Page 6 Col 6 Date Line of Story Carlton Minn  
Where consulted Minnesota Historical Library Date consulted March 2nd 1939

Under title "N Ojala family eviction prevented by mass action" it is stated that about 200 farmers gathered to prevent the mortgage sale of Nick Ojala and the eviction of his family from his farm located a few miles west of Cloquet. The meeting was held in Carlton, but on the previous evening already a committee of farmers had reached an agreement with the authorities to reduce the \$3,000.00 mortgage debt to \$2,500.00 and several hundred dollars of other debts were cancelled. The action is described as a great victory for the farmers and it is said that there would have been many more than 200 farmers at the Carlton meeting if the information about the settlement on the previous evening had not gone out.

An appeal from the meeting was sent to Governor Olson requesting him to exempt N Ojala from payment of accumulated taxes.

This is a typical report of a meeting of this kind in which Finns during this period participated in large numbers in northern and western Minnesota.

Your Item No. \_\_\_\_\_ Page No. \_\_\_\_\_ Your Name \_\_\_\_\_



SOCIAL-ETHNIC STUDIES

Source: Tyomies (Co-operative Edition) Date of Publication Jan 28th 1926  
Vol. 24 (edition, page, column) No. 23 Page 6 Col 3 Date Line of Story  
Where consulted Minnesota Historical Library Date consulted Mar 6th 1939

In a box 3 columns wide and a half a column long an appeal from the Educational Department of the Co-operative Central Exchange is published urging upon all co-operatörs to start a movement of protest against the destruction by the fascists of the Italian Co-operative movement. It is stated that on March 15th the fascist government began its final action to destroy the co-operative movement in Italy by destroying its center the Italian Co-operative League"

An urgent appeal is made to all co-operatives to take the matter under discussion and to pass resolutions of protest against the viscious attack of the Italian fascist Government. A united front of workers organizations and co-operatives is called for on an international scale. The International Co-operative Alliance is requested to take the initiative in the matter on a world wide scale.

Your Item No. Page No. Your Name

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

SOCIAL-ETHNIC STUDIES

Source: Tyomies (Co-op Edition) Date of Publication Feb 8-1926  
(edition, page, column)  
Vol. 24 No. 41 Page 8 Col 1 Date Line of Story  
Where consulted Minnesota Historical Library Date consulted Mar 6 1939

Under title "History of Mass Co-operative Comapny" Abram Tumberg writes  
about the history and development of the Mass Co-operative Comapny of  
Mass, Michigan, describing its many activities from the time that its  
first Board meeting was held December 13th 1913. The article is a detailed  
discription of the ups and downs of the Society, with the many difficulties  
and its final success and rapid growth in later years.

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SOCIAL-ETHNIC STUDIES

Source: Tyomies (Co-op Edition) Date of Publication March 4th 1926  
(edition, page, column)  
Vol. 24 No. 53 Page 6 Col 6 Date Line of Story  
Where consulted Minnesota Historical Library Date consulted Mar 6-1939

The Co-operative stores always hired their managers from a large number of applicants secured by advertising the openings in the Tyomies. A Typical advertisement of this kind appears in this issue of the paper. Under title "Places open" the following advertisement appears.

"Manager wanted

An honest, experienced and sober manager is wanted for the New York Mills Co-operative Store. The applicant must speak the English and Finnish language, and know double entry bookkeeping (the Nurmi System). He must have an interest in the co-operative movement, not afraid of work and know his profession. The volume of business is \$50,000.00 annually. A bond of \$3,000.00 is required the cost of which is borne by the Company. The store has a bookkeeper and the manager is required to wait on trade.

s/  
Application, with the amount of salary required must be in the hands of the undersigned before March 10th. Applicant must be ready to assume responsibility by March 15th.

Santeri Porkkonen  
Secretary of the Board  
Route 4 New York Mills, Minnesota."

Your Item No. Page No.

Your Name

Minneapolis, Minnesota.

Social Ethnic  
Walter A. Harju  
Jan. 6, 1939.

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"Amerikan Suomalaistin Historia"  
Published in Jyraskyla, Finland,  
1923.

Written by Solomon Ilmonen

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A brief preface dated November 1922 followed by a general statement about immigration to America in the 19th century. After this the book is divided into chapters and headings with the following titles.

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"Swedish and Norwegian Finns our earliest immigrants."

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"The Finns of Northern Sweden."

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"The peak of early immigration and the Swanburg group."

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Page 38

"The different localities in Finland from which the first Finns came to America and who they were."

Page 54

"The State of Michigan."

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"Copper Country."

Page 65

"The earliest Finns of the Copper Country."

Page 73

"The spiritual and cultural activities among the Finns in the Copper Country in 1860 and 1870."

(a) "Earliest Finnish Schools for Children."

(b) "Earliest Finnish newspapers."

Page 94

"Finnish business establishments and efforts after 1870."

Page 97

Under title "Biographical information of Finnish people of the Copper Country," 250 short biographical sketches of Finnish people with their name and birthplaces are given.

Page 126

"Earliest Finnish people of the Michigan Iron Mines."

This again is interspersed with 14 short biographies of Finnish people with names and birthplaces.

Page 130

"The State of Minnesota"



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Page 132

"The Franklin Finnish agricultural community". This is followed by 54 biographies of Finnish people living there.

Page 142

"The sorrowful story of the Red Wing Finns" Followed by four biographies.

Page 146

"The large Cokato Finnish Settlement" This story is followed by the short biographies of over 160 Finnish people and a list of a large number of individual names, which takes in Kingston and French Lake, etc.

Page 177

"Minneapolis and its earliest Finnish People" with 21 biographies.

Page 182

"Holmes City agricultural settlement" This gives 40 biographies.

Page 191

"New York Mills Finnish agricultural settlement." This sketch again is followed by 136 biographies and a long list of individual names.

Page 219

"Brainerd, Minnesota." This has four biographies.

Page 220

"The Duluth, Midway and Thoms earliest Finns" This is interspersed with 55 biographies.

Page 232

"The First Finnish people of the States of Washington and Oregon."

Page 237

"The Pendleton Agricultural Settlement in Oregon." This sketch is

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followed by 30 short biographers.

Page 248

"Earliest Finnish people of Astoria" This Chapter has 91 short biographical sketches of Finnish people.

Page 259

"Deep River, Salmon Creek and Naselle, Washington." 40 biographies.

Page 265

"The Earliest Finnish people of Olney and Hamlit." With 11 biographies.

Page 267

"The Klikita Valley Finnish people." 29 biographies.

Page 275

"Brush Prairie, Washington." 12 biographies of Finnish settlers.

Page 278

"Portland, Oregon." 6 biographies.

Page 280

"Finnish Settlement Along the Columbia River." Followed by 18 biographies.

Page 283

"The earliest Finnish people of Grays Harbor, Independence and Seattle." With 22 biographies.

Page 286

"The States of North and South Dakota.

Page 287

"The Poinsett Finnish agricultural settlement." This is followed by 50 biographies and a list of names.

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Page 299

"The Savo Finnish settlement in Dakota." Followed by 47 biographies and an exclusive list of names.

Page 310

"The earliest Finnish people in the Black Hills." Followed by 8 biographies.

Page 312

"The North Dakota Finnish people." 15 biographies.

Page 314

"The first Finnish people of Ohio." With 29 biographies.

Page 325

"A short sketch about the earliest Finnish people in the eastern States."

Page 327

"Wisconsin to Illinois."

Page 328

"The Mountain States."

Page 330

"The earliest Finnish people of Canada."

Page 333

A short table of contents.

Page 337

In the last 6 pages of the book, S. Ilmonen gives a list of 143 names who have contributed toward the publication cost of the book. These contributions are from many states and even foreign countries.



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## FINNS

Translation and abstraction from the "Tyovaen Kalenteri 1910" (Calendar of the Labor Movement 1910.) Page 54 to 65.

Translated by W. A. Harju.

"25 years of the Finnish Labor Movement"

"A short sketch from 1883 to 1894"

"This period consists of the beginning of our labor movement.

The activities of this time is completely free of the class struggle, even its leading personnel were nearly all members of the owning class. The method of this period was to solve all the differences between the employers and employees without a struggle. This school period of our labor movement ended in about the middle of the decade of 1890, when the trade Union movement begins and the class struggle ensuing, clears the ideology of the working people. As the starting point of the real labor movement the establishment of the first labor newspaper can also be used, which reflects the growth in power of the labor movement and freedom from its old concepts.

The first workingmens association in our land was established December 2nd, 1883 in Vaasa. It started as a one language organization but began to use two languages in 1887. On March 2nd the next year, Mr. Wright, organized the Helsingi Workingmens' Association which used both the Finnish and Swedish language. In 1886, the Oulu Workers Society was organized. Four new associations were born in 1887. One in each town, Pori, Savonlinna, Tampere and Turku. In 1888 the number of workers organization continued to

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grow. The Hameenlinna, Joensuu, Jyvaskyla, Kotka, Porvoo and Viipuri Associations were established that year. In 1899 the associations began to grow also in the countryside. This year were established the Workers Society of Toijala and Tammela and the Kuha Workers Association of Forssa. During the same year Kemi, Kuopio and Sortavala established their Association. In 1890 the Hamina, Leppakoski and Mikkeli Associations were organized. In 1891 the Heinola Association was established and in 1892 those of Raahe, Rauma and Uusikaupunki. In 1893 the following organizations were born: Lappeenranta Workers Association, Tampere Outside workers Association and the Teisko Workers Association, Alastaro, Kajani, Kauhava, Vironlahti Associations and the Helsinki Outside Workers Association were established in 1894. At the end of the year in 1895 there were in Finland in all 34 Associations, The membership in them, however, was small in many places, less than half of the membership were workers. In a report of the Helsinki Workers Association for 1894 it is complained that the membership has decreased from the previous year, it being given at the time as 466.

In 1880 an effort was made to establish some kind of a newspaper or periodical for the associations. In 1886 in connection with the "Uusi Suometar" and "Hufvudstadbladet" a publication called the "Tyomies" began to appear. Connected with the enterprise were Mr. Wright, J. Pehkonen and others. It continued to appear a little over three years. It was, however, discontinued. In one reminiscence afterwards it is said that Finnish Labor was not yet alert to its own interests, the paper being foreign to the working people, they did not consider it necessary nor did they give it the necessary support. According to this explanation, therefore, the reason for

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demise is given as being "caused by the coals instead of the smithy."

An effort at centralization of the Labor movement was also made at this time. In 1890 a convention of the separate associations was attempted. The convention, however, was abandoned because of an objection from on high. In the opinion of the Governor General the Government had already begun activities to slowly improve the conditions of labor. Perhaps the rise of the revolutionary movement caused some fear for the poor Governor General, because he had said that "the meeting could possibly give rise to chaos." It was finally in the month of September from the 18th to the 20th, 1893, that a representative convention was held in Helsinki.

An excellent picture is given of the labor movement of this time by a study of the answers that were given by the various workers associations who were questioned by a deputation which was going to present the problems of the workers to the Government. The Pori Workers Association in all sincerity maintained that the Workers Associations did not have any right to present their demands to the government because their memberships did not have the right to vote. The Turku Association favors the limitation of franchise to ten votes or the maximum of fifteen in all state and municipal elections. The Hamina, Jyväskylä, Viipuri, Raase, Kotka and Sortavala Associations also favor ten votes. The Kuopio Workers Association becomes a brilliant exception in the case when it demands one vote per man in all State and Municipal elections.

#### 1895

On March 2nd of this year the Tyomies begins to appear in a five column newspaper published on Saturdays by the "Paivalehti" press. The editor in chief was a public school teacher by the name of A. H. Karvonen,



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Associate Editors were Dr. N. af Ursin, Mechanic V. Sohlman and a book-binder Vilho Virta. It was not long until the Swedish capitalist papers "Aftonposten" and "Hufvudstadsbladet" attacked the Tyomies. The "Aftonposten" urged the censors to silence the newcomer, revealing among other things the terrible fact that the "Tyomies" is nearly socialist in content. In connection with this the "Paivalehti" states "that the unfounded cry and encouragement of class conflict and socialism can have very serious consequences. This is especially so because "Socialism" is a word which if broadcast widespread, can kill nearly any enterprise in spite of the fact that everyone knows that it has not gained any grounds in our country. On April 25th the press censor takes action against the Tyomies. It receives a warning from the censor on its articles which are claimed to be "harmful to society."

On May 19th takes place a large workers parade to Seurasaari (Society Island) in which there are three thousand in the line of march. On the next day the Helsinki City Council (Raastuvankokous) rejects the proposal of reducing the voting scale from 25 to 10.

On September 29th a workers meeting consisting of 700 people held at the Firemens hall Helsinki favored the one vote per man policy. In spite of this the Helsinki Workingmens Association in its meeting through the encouragement of the "friends of workers interests" adopted the ten vote scale.

This year the Writers League gets approval for its by-laws.

#### 1896

March 12th, 3,000 building laborers of Helsinki in a meeting decided to adopt a 10 hour day, but the builders reject the proposition. On the next day the bricklayers, stovemakers, carpenters, stonecutters and their helpers

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go on strike. On the 15th the painters also go on strike."\*\*\*\* Russian strike breakers are brought in to break this strike. All the papers favor the employers with the exception of the Paivalehti.

On May 17th a large number of workers parades took place throughout the country. "On July 7th to 12th is held the second convention of the Workingmens Associations in Tampere at which meeting there are present 60 representatives from 34 associations, over one-fourth of them are employers, one-fifth intellectuals, the remainder were master tradesmen, supervisors, etc., and all of them supporters of the 10 vote plan." At this meeting the Mr. Wright who has been referred to before declined to serve on a deputation for the workers because he thought that the convention had taken such a "sharp stand" that he could not support it.

During this year the building laborers strike gives rise to the organization of the employers in Helsinki, into the Builders Association.

"At the end of the year the subscription list of the Tyomies amounts to nearly 2,000."

#### 1897

"In the beginning of the year Matti Kurikka becomes a part of the editorial staff of the Tyomies."

"On August 16th to 18th the countrywide Footwear Workers Trade Union Federation is established in Helsinki"\*\*\*\*\* Comrade Taavi Tainio makes his first lecture tour across the country in the latter part of the year. At the time of the turn of the year there are 6,000 members in 20 Workingmens Assoc."

#### 1898

"On May 1st begins a countrywide liquor strike into which at the May Day meetings a large number of people join. During the year about 70,000

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people join the liquor strike the great majority of who are working people, which gives the strike its great significance."\*\*\*\*\*

1899

"The Tyomies begins to appear six times a week."\*\*\*\*\* Two new workers papers are established, 'Kansan Lehti' at Tampere and the 'Lansi Suomen Tyomies' at Turku"\*\*\*\*\*

February 19th a large workers demonstration is held on Senate Square in Helsinki for peace and against the new conscription law that is coming up in parliament."

Matti Kurikka is persecuted at this time in Helsinki. He is driven out of one of the large theatres. Paper companies refuse to sell paper to the Tyomies. The electric current is cut off from the Tyomies press. For three weeks the workers of Helsinki operate the Tyomies press by hand. "On September 21st the Tyomies is prohibited for one month"\*\*\*\*\* During the latter part of the year the women of the Juselius Shirt Factory strike and the strike is won." During this year there is a great amount of activity among the workers of Finland. Many organizations are established and a number of conventions are held. The trade Union movement increases in membership and gains power.

1900

"February 25th a large demonstration takes place in Helsinki for the franchise where a demand was made for one vote for all persons over 21 years of age."\*\*\*

\*\*\*"July 7th a decreef is promulgated by the Monarchy curbing the freedom of assembly."\*\*\*\*\*



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1901

The Workers Party of Finland had grown to a membership of 5,849.

1902

March 18th and 20th there are a number of street riots coming as a result of compulsory military conscription. The workers fight against going to the army.

The struggle for the franchise for the workers continues with added enthusiasm.

\*\*"December 14th a workers meeting in Helsinki adopts the method of the general strike to win the franchise."\*\*\*

\*\*"This year there were 59 associations that belonged to the party with a membership of 8,151 of which 1,496 were women."

1903

\*\*In the summer of this year the first farm strikes take place at Jokioisi and Mellola. August 17th to 20th the Forssa convention of the Social Democratic Party of Finland takes place in which the name of the party is adopted." This Forssa convention adopted a program which resulted in repressive measures by the Government. The program was confiscated by the authorities.

\*\*\*"In 1903 the membership of the party grew rapidly amounting to 13,513."

1904

The repression of the working people continues.\*\*\* "June 16th Eugene Schauman slays Governor General Bobrikoff in the Senate."\*\*\*\*  
"By the end of the year the party has 99 local associations and the membership is 16,610."

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1905

"February 19th large demonstration are held throughout the country for the franchise." These demonstrations demand equal suffrage for men and women over 21 years of age.\*\*\* "On October 30th a huge mass meeting of workers in Railroad Square Helsinki declare the General Strike to begin"\*\*\* This strike lasted until November 6th when it was declared ended by another huge mass meeting on Senate Square on that day.\*\*\*\* "Immediately after the ending of the General Strike the Vuojoen peasants strike (torpparilakko) breaks out."\*\*\*\*\* "By the end of the year the party membership had nearly trippled in number, there being 45,298 members of whom 9,572 were women, in 177 associations."

1906

The Finnish Railroad Workers Federation is organized at a representative meeting of Railroad Workers January 8th at Tampere--Strikes continue among the timber workers and in a number of factories in Tampere, as well as throughout the country. \*\*\*"April 9th to 12th the first convention of landless peasants (Torpparien) takes place at Tampere which is attended by over four hundred delegates from 318 localities representing 50,000 landless peasants."\*\*\*\*

\*\*\*"May 23rd the strike of the landless peasants (Torpparit) breaks out on the Lauko estate. The strikes of the peasants at Jokiois and Mantsala continue."\*\*\*

\*\*\*July 30th takes place the Viapori uprising which on the next day brings to a standstill nearly all industry of Helsinki"\*\*\* "The party membership this year grows to 85,027 of which 19,000 are women. The number of associations in the party is 937."

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This is a year of tremendous activity of the working people of Finland. New organizations grow rapidly, strikes take place throughout the country. There are a great number of mass demonstrations and huge mass meetings especially in the industrial towns. Unrest also grow among the landless peasants. Riots are provoked by the Government especially after the Viapori uprising. Many workingmen and leaders of workers organizations are arrested.

1907

"On January 18th is begun the infamous Laukko evictions." These are evictions of the landless peasants from the Laukko estate.\*\*\*\*

"On April 18th the Laukko evictions continue under the leadership of the equestrian Calonius and 60 policemen."\*\*\*\*

1908

"The second convention of the landless peasants (Torpparit) is held January 13th to 17th. March 18th a great number of Marx celebrations are held."\*\*\*\* On October 17th the dedication of the new Helsinki Labor Temple takes place."\*\*\*\* Working-class activity continues with a number of demonstrations. "The Workers Savings Bank of Helsinki is established."\*\*\*\*\*



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### Finns - Early Settlement (Translation)

History and Biography of American Finns  
By S. Ilmonen A. B. Printed in Finland 1923  
(Ameriikan Suomalaisten Historia ja Elämäkertoja) Page 25.

#### Immigration of Finns Through Norway

"The immigration to America from the Scandinavian countries was already common in 1860 and became extensive during the latter part of the decade. In 1869, 26,000 Swedes and 18,000 Norwegians had already migrated to America. The America fever or disease spread rapidly to the arctic shores, to Kaafjord, Altens and Vadso encompassing also the Finnish people that lived there.

In considering the question as to when the first real Finnish immigration began to America it may be said that the starting point was 1864 when the first Finns came with the Norwegians. There were three small groups that left Norway. In the group that started from Tromso in the spring of 1864 were Peter Lahti, Matti Niemi and Antti Rovainen who all had families. With them came Mikko Heikka, Matti Niemi Jr. and another man called (Solomen?) Nulus all three single. They came on a sailing vessel and it took seven weeks to cross the Atlantic. The remainder of the journey along the Great Lakes was negotiated with lake vessels, river barges, etc. and after three months on the way they finally came to their destination at St. Peter, Minnesota. On the journey a child was born to the Niemi family and the youngest of the Peter Lahti family died.

"About the same time, a little later another group also started to

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America with their Norwegian friends. This group of Finns consisted of the Matti Tiiperi family from Hammerfest of five people and two single men. Their journey also took three months before they reached their destination at Red Wing, Minnesota. The third group started from Vadso (Vesisaari). In this group were people who were born in Kemi, Finland. They were Elias Peltopera, Esaias Kujala and Matti Maata who came from Kuusamo, Finland. When they arrived they were persuaded to join the United States Army with an inducement of receiving five hundred dollars advance pay, but they declined and decided that it was better to go to work in the woods. The men of the first group were of a different character. From among them Peter Lahti and Matti Niemi joined the Army and were taken to the training camp and later to fight for the freedom of the slaves. Yet another and a fourth group of Norwegian Finnish miners came from Altens and Kaafjord later in the summer of 1864. Many of these also joined the United States Army but the writer has never been able to trace their later life and history, not even their names.

"From the copper mines of Kaafjord and Altens migration of the Finns to America increased a considerable in 1865. In most cases their destination was the copper country (Kuparisaari) where they knew they would be able to get work as miners which trade they had learned in Norway. In one group in the summer of 1865 thirty Finnish people arrived in Hancock, Michigan. Moreover during this time the Quincy Mining Company made special arrangements to recruit men from Norway. During the ensuing years the number of immigrants increased. Those Finns who came from the Norwegian copper region came to the copper country as they expected to get work there because new mines were opened and additional miners were needed.

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"One of the important influences among the people who came to America was the knowledge among them that free land was to be had which needed only a desire to put it under cultivation. The earlier arrivals from Norway wrote to their relatives and friends urging them to come to Minnesota where there was an abundance of land to be had free through the homestead act. In 1865 three Finnish people started from Vadso (Vesisaari) with the express purpose to get free land in America. These men were Matias Karjenaho, John Viinikka and Olli Westerberg. They arrived in Red Wing, Minnesota and there met their friend Elias Peltopera who had come a year earlier. All four of them after a short time went to Cokato and there established the foundation for the Finnish settlement. When they had established themselves they wrote letters to their friends in Norway which increased the enthusiasm of those who were going to move to America. As a result in 1866 the migration from Norway increased. Some came to Minnesota to pioneer on the land, others went to the copper country to work in the mines. A few of these early immigrants are: Johan Marttala, Isak Rovainen and Peter Klemetti who went to Franklin, Minnesota and John Piippo, Isak Jaakon, Antti and August Peteri who homesteaded near Holmes City, Minnesota.



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SUB. BY: WALTER HARJU  
DATE: Nov. 15, 1938.

#### THE FINNS IN MINNESOTA

The "Kansan Lehti" spirit of the people publishes a biography of the Editor of the Uusi Kotimaa, J. W. Lahde, on page 1, issue of Dec. 1916 with his picture in part as follows:

\*\*\*\*"Editor J. W. Lahde was born in Karkola, Finland August 2nd, 1856. He completed his grammar and high school studies (Lyseo) in Helsinki after which owing to poor health he went to Germany. After a sojourn of a couple years in Germany he moved to Sweden where he taught Latin and the German language again for a couple of years. In his best days of youth he came to this country, immediately beginning his newspaper career together with Pastor Hoikka establishing the "Valvoja" a religious paper of which he became the editor. During his career in addition to establishing a number of Finnish papers in the east central States as well as the west coast, he also was among those who began to publish the "Finska Amerikaneran" a Finnish Swedish paper which appeared in Worcester, Mass.

"Mr. Lahde has been in the newspaper business for nearly 30 years. In the editorship of the "Uusi Kotimaa" of which he is today the editor he has spent 20 years. If there is anyone who understands the problems and life of the Finnish immigrant it is Mr. Lahde. With his experience of long standing as a newspaper man, he has been able to create a situation especially among the more serious minded people that they love the "Uusi Kotimaa" the paper he edits. So effective has been his work that there are many old agricultural communities in this country where the Uusi Kotimaa has come to their homes so long that the people can not get along without it.

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"Mr. Lahde is an able linguist, writer, and the creator has endowed him with excellent public speaking abilities. He has made thousands of addresses to Temperance Meetings, Song and Music Festivals as well as great public gatherings of the Finns. He has always been well received and has been able to fire the imagination of his audience with great enthusiasm. His rich imagination has made it possible for him to become a great newspaper man. He has written numerous stories and small novels for our newspapers and periodicals. The readers have never tired of them."\*\*\*\*

RM

MINNEAPOLIS, MINN.

SUBJECT: Social Ethnic  
SUB. BY: Walter Harju  
DATE: Nov. 15, 1938.

THE FINNS IN MINNESOTA

Translation by J. A. Antila of a Finnish folk song "Lapsuuden  
Ystavalle" or "Sa Kasvoit Neito kaunoinen isasi Majassa." Published on  
page 17 in a magazine called "Kansan henki," Duluth, Minnesota Dec. 1916.

"Within your fathers cabin small  
Oh maiden fair, you grew  
Like on the spring times meadow green  
The lonely flowers do

And all your childhood's sweetest time  
With me you used to play  
You were my best and dearest friend,  
My only joys always.

You were so true, so nice and young,  
Pure as the dawning day.  
No rose so fair the meadows bear  
Within their garlands gay.

But then the world did us estrange  
Far off I did depart.  
Yet you my darling, will remain  
Forever in my heart."



SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa 6 3 Date of Publication May 6, 1930  
(edition, page, column)  
Vol. 49 No. 53 Date Line of Story \_\_\_\_\_  
Where consulted Minn. Historical Society Date consulted Feb. 23, 1939

In this issue of the Uusi Kotimaa appears an article entitled "The Pioneer Finnish people of New York mills" written by Julia Tumberg. This article was originally within for a contest of the Ottertail County Historical Society and was awarded the first prize. The article is a very interesting description of the early Finnish Pioneers Autio and Pimpua and how they began to build their homes. The author of the paper at the time was only 14 years of age.

(The Historical records Project could perhaps secure the original English copy from the Ottertail County Historical Society.)

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SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa 5 3 Date of Publication June 6, 1929  
(edition, page, column)  
Vol. 48 No. 66 Date Line of Story \_\_\_\_\_  
Where consulted Minn. Hist. Library Date consulted Feb. 20, 1939

Under title "Excerpts from history of Wadena County  
and surrounding communities."

There is an article describing the first Finnish  
pioneers of New York mills based upon the reminiscences  
of Olaf Pary (Olli Pajari) one of the oldest Finnish  
merchants of the community who arrived in New York mills  
June 14th, 1881.

The article is a little over two columns of the  
paper.

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

SOCIAL-ETHNIC STUDIES

Source: UUsi Kotimaa 1 1 Date of Publication April 24, 1930  
(edition, page, column)  
Vol. 49 No. 48 Date Line of Story \_\_\_\_\_  
Where consulted Minn. Hist. Library Date consulted Feb. 24, 1939

A report of the Central Cooperative Exchange meeting appears in this issue of the UUsi Kotimaa with a heading "Legal Officers of Central Exchange sidetracked". In connection with this report appears an official protest on the illegality and unconstitutionality of the procedure signed by 34 delegates to the annual meeting.

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SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa 5 4 Date of Publication March 4, 1930  
(edition, page, column)  
Vol. 49 No. 26 Date Line of Story \_\_\_\_\_  
Where consulted Minn. Hist. Library Date consulted Feb. 23, 1939

Under title "description of tar making" the Uusi Kotimaa  
has an interesting story on how tar is made in the old Country.

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SOCIAL-ETHNIC STUDIES

Source: Uusi Kotimaa 2 6 Date of Publication Dec. 28, 1929  
(edition, page, column)  
Vol. 48 No. 150 Date Line of Story \_\_\_\_\_  
Where consulted Minn. Hist. Library Date consulted Feb. 21, 1939

"Ten Commandments of a Correspondent"

1. Never begin to write at a time when you are angry. Wait until your anger has passed so that you will be able to better understand why a working class paper can not publish material on squabbles of different individuals material that is derogatory to others.

2. When you begin to write investigate the matter thoroughly to make sure you know all angles and weigh very carefully if there is any benefit to the working people in what you might write.

3. Always write only on one side of the paper and have space between lines for correction, when writing with a typewriter double space your lines.

4. If you have anything to say to the editor write it on another sheet of paper.

5. Never forget to send your name and address with your articles. Remember that the editor must always know the name and address of the writer before he can publish material.

6. Try to always find subject matter which is interesting to your locality as well as generally.

7. Avoid long announcements about dances and other affairs, short ones are more effective.

Your Item No. \_\_\_\_\_ Page No. 1 Your Name W. A. Harju

Minneapolis, Minnesota.

Subject: Social Ethnics

Sub. by: W. A. Harju

Date: Dec. 29, 1938.

#### CHARACTERISTICS OF FINNISH IMMIGRATIONS

There has been three different periods of Finnish migration to America. The first Finns came with the Swedes three hundred years ago. The second period was at the end of the 18th and the beginning of the 19th centuries. This second period, however, was not what could be called immigration as the people who came were sailors on merchant vessels who deserted their ships upon landing on our shores. A few did come during this time to North America who settled in Alaska in the 1830's. The third period began after 1860 and extended to the third decade of the 20th century. It is these Finns who form the national group of the present day and who can be called the real immigrants, who came with the great influx of immigration to this country from all lands. For convenience this latter period can again be divided into three parts.

In the first part of this third period it can be said that the Finns came as a result of the great Hunger years and the beginning of the breakup of the old feudal system called *torppari jarjestelma*, which yet at the time prevailed. It was at this time that industry began to grow in Finland. The first Finns to come here had already before left their homeland to seek a better life in northern Norway. It is from there that they came to this country with their Norwegian friends.

The second part of this period can be characterized as the continuation of the severe economic conditions in Finland and the beginning of the tzarist political tyranny resulting from the growing liberation movements of the Finnish people. This part of the latest immigration ex-



Minneapolis, Minnesota.

Subject: Social Ethnic

Sub. by: W. A. Harju

Date: Dec. 29, 1938

tended into the second decade of the 20th century. The latest immigrants after 1918 can be said to have come to America because of political oppression, it being the major cause especially after the Civil War in which the working people who made a bid for political power lost the struggle.

In these different periods the people who came from Finland bore different traits and characters which varied just as much as the epochs and struggles that they represented.

Thus it was that three hundred years ago for example a great part of the Finns who came with the Swedes to the Delaware River Valley were indentured bond folks. They were considered by the ruling circles of Sweden at the time as "criminal elements."

Of the seafaring Finns very little is known who came, one here, and one there, into the various seaports and deserted their ships. One thing, however, is definite about them that they have been assimilated by the other nationalities leaving very few traces of their life, characteristics, and national traits.

Because the latest period of immigration is closer to us it is easier to know the people of that period much better. While we can not separate them into completely distinct groups it is possible to distinguish the separate epochs from which the immigrant of the latest main period came. Thus it is that among the decedents of the earliest Finnish people who came to America after 1860 many primitive and esoteric beliefs can be found. Already immediately after the turn of the century, however, these beliefs in charms

Minneapolis, Minnesota.

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begin to disappear. Thus it is that interviewing the older generation many stories about esoteric wisdom, charms and witchcraft can be found, but people who came after the turn of the century and especially after 1918 know very little about them and scoff at the idea of witches and are decidedly scientific in mind. Among the American born of the third generation these beliefs can be said to have nearly completely disappeared.

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Source

"Pre and Proto Historic Finns"

By John Abercromby

Published in London 1898

Vol 2 Page 311

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"194 The origin of courts of Law (Folk-moots)

The devil (perkele) made his nest, the evil one arranged his lair in the house of a landed gentleman, before the dwelling of a judge, on a joist of a sherrifs roof, on the floor of a juryman, in a bishop's long sleeves, the shirt collar of a priest; Then his children he brought forth, he bred his progeny, to be for the rich a source of strife [v. to enrich the lords], to be courts of law for the poor [v. to cause ruin to the poor]."



1 Volume 525 Pages. A collection of articles. Edited by Arne Halonen  
SOCIAL-ETHNIC STUDIES

Source: Background Memoirs of the Finnish Civil War Date of Publication Jan. 30, 1928  
(edition, page, column)

Vol. \_\_\_\_\_ No. \_\_\_\_\_ Date Line of story \_\_\_\_\_

Where consulted Writers Project Date consulted Nov. 29, 1938

#1

"Early History of the Development of the Finnish Labor Movement."

By Otto Vilmi

(A translation by Alfred Backman)

Finnish

The first workers organizations in/industry were started in Helsingfors and Wasa in the year of 1884. Bosses, superintendents and even factory owners, with a sprinkling of college men, were in the leadership of these organizations. Few wage workers were interested in these movements and it is doubtful if very many were aware of their existence. It appears evident that the purpose in the minds of the gentlemen at the head of these organizations at at this early stage was at the outset ~~was~~ to curb the spread of ~~the~~ Socialistic ideas in the country. And for a period of ten years they were successful in controlling the spread and influence of the general labor movement.

The labor movement in Finland got it's real start in 1892-93, at a time when the entire country was at grips with ~~with~~ a most severe economic crisis. Unemployment, starvation wages and long hours caused widespread discontent among workers to such an extent

Your item No. \_\_\_\_\_ Page No. \_\_\_\_\_ Your name Alfred Backman

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that in January 1894 the impoverished workers, employed and unemployed, marched thru the streets of Helsingfors to the market square and helped themselves to foodstuffs, not paying for them of course, and marched back to their families with the food. This infuriated the conservative Czarist press of the capital city to fever pitch. The anti-labor forces generally flew into a violent rage and threatened to use every letter of the law and it's law enforcement officers to punish the offenders and mete out special sentences to "agitators".

By 1895 conditions began to improve slightly. The trade union movement showed rapid growth and improvement. The first weekly labor news paper 'The Workman' (Tyomies) began publication in March 1895. Shortly after the launching of the new labor paper great enthusiasm began developing ~~and~~ in the labor clubs and trade unions. The new publication seemed to give the labor movement generally a new lease on life. The policy <sup>and</sup> ~~of the~~ <sup>program of</sup> the 'Workman' was ~~was~~ for shorter hours, higher wages and for laws protecting workers conditions on the job, (etc.).

The spring of 1896, among the workers, is still spoken of as the 'Spring of Great Strike Movements'. Much discussion was carried on amongst the workers in their unions and clubs as to the importance of economic or political action aiming mainly <sup>at</sup> ~~the~~ attacks at the reactionary Czarist government of Finland.

As the labor movement became more stabilized the leadership also <sup>to</sup> took their tasks ~~more~~ courageously. In increasing numbers the working people realized the seriousness of their position and began to think in the terms of a change in the economic and political system.

It was also pointed out to the workers that they must eventually have their "say" on the economic and political problems facing them. At this period of rapid growth of the labor movement agitation ~~was~~ <sup>and</sup> begun to enlarge the fast growing labor paper 'Tyomies' to appear twice a week. Finally a decision was reached to start the twice-a-week publication in the spring of 1898. This, however, did not materialize. The reactionary government refused to grant a licence, thus forbidding the publication to expand. ~~The refusal of the~~ It was reliably reported that three wealthy industrialists paid a visit to the governor general with the result that the licence for expansion was denied. The refusal to grant the licence however did not forbid the paper to double its size. So the 'Workman', from the first of the year 1898 enlarged itself from a small sheet to a full grown 7 column newspaper with many other improvements. Around the young labor paper there gathered a large group of the ablest Finnish writers in the country capable of editing, composing and analyzing political and economic problems facing ~~the~~ Finnish labor. There was a crying need for labor literature, altho<sup>ugh</sup> considerable amount of good labor literature in other languages was available, the Finns at this early date had to be satisfied with the meager<sup>er</sup> information only as it appeared in their small labor press. Late in 1898 a few works appeared dealing with labor and economic problems printed in the Finnish language.

No word of mouth education and agitation was carried on at this time. The first lecture tour conducted took place in the winter of 1897-98 on the eve of the great upsurge and general rise of the labor movement. After overcoming the growing pains of the rapidly developing educational venture its results began to show at once. The words of labor speakers were regarded and welcomed by workers as if they were nuggets of gold. The seeds



fell into very fertile soil. In the course of this work all labor groups grew rapidly, newspaper and literature sales increased at all meetings by leaps and bounds while at the same time finances piled up for further <sup>and improving</sup> building ~~of bettering~~ the apparatus for agitational and news gathering work. Also the collective work of the people gained strength and developed.

Labor's own political party idea began to gain considerable ground as a result of the good educational work carried on by the 'Workman', (Tyomies). At the Tampere Labor Congress <sup>already</sup> in 1896 feeling ran high and a resolution was presented calling on labor to participate in politics. The resolution, however, did not survive thru the committees and was killed before it reached the floor of the meeting.

Events leading to the fall elections of 1898 gave strong impetus toward the birth of labor's own political party. Labor, having absolutely no voice or vote in the government, began to feel its power and, because of this tremendous force brought to bear upon the Czarist government the ~~Zar~~ Czar felt that a little of the pressure had to be released. So the parliament was called for a special session to "explain" the new decree pertaining to compulsory military service. Because the conscription law fell heaviest upon the shoulders of the workers, the Helsingfors and Tampere labor movement demanded representation and hearing in the lawmaking bodies. They requested the conservative parties to accept labor candidates to be placed in on the conservative ballot in the elections. In each instance the requests were refused, and, as a result, one of the most significant and peculiar strikes took place. Labor declared an anti-balloting strike. The conservative press at once raised a hue and cry declaring that labor was unpatriotic and an enemy of the fatherland.

party  
An independent labor/began rapidly developing within the city of Helsingfors where the labor movement at a city-wide congress voted unanimously for it's establishment.

During 1896 to 1899 sentiment for a labor party grew nationally in all labor unions and clubs. At the third congress of labor unions of Finland the sentiment for a labor party was so crystalized that at the Turu congress of 1899, inspite of threats and opposition from conservatives, the Labor Party was finally born. The rapid growth of the labor movement, with its countless problems, brought on a greater need for a daily labor paper. And the masses were constantly demanding it. The crying need for a daily was seen and it was decided to launch a campaign for the purpose, depending of course upon the apparent enthusiasm and self sacrifice on the part of the working people for its support. Unfortunately the plan failed and the undertaking fell into grave financial difficulties. The financial campaign brought poor results for the simple reason that a similar kind of a campaign, also for a labor paper, was started at the same time in the industrial centers of western Finland.

Besides the numerous difficulties confronting the Tyomies (Workman), additional burdens were added thru the enactment of anti-labor laws by the reactionary Czarist controlled Finnish government in 1899 in their attempt not only to cripple the labor movement but also the labor press. These decrees seriously crippled the Western Finnish Worker (Lansi Suomen Tyomies) to the extent that the paper was forced to move the publication <sup>from Turu</sup> ~~to Turu~~ because the local job printing concerns refused to publish the paper forcing it to move to Tampere. The ban also affected all other labor literature, books, pamphlets and magazines were censored and teeth were put into existing anti-labor laws aiming primarily at all labor literature.

The reactionary forces finally ~~forced~~ compelled the 'Tyomies' (Workmen, Helsingfors) ~~to cease publication for one month~~

to cease publication for one month, during this period the condition of the paper, financially, became very serious. It seemed as if labor was letting itself down. Economic condition of the country, thruout, became very bad, lowering the living standards of the people to a new level. This setback, however, lasted only a short while. This unheard~~of~~ of exploitation of labor by the Finnish lords of industry; the severe suppression of civil rights; and the arresting and conviction of labor leaders resulted in a deep going change in the minds of the masses. This was clearly noticable at the labor party congress held in Viborg in 1901. During this period the Finnish and Russian police were extraordinarily vicious in their persecution of workers.

Large scale strike struggles took place inspite of the dictatorial rule of the Czarist governor-general Bobrikoff. During 1903 workers at Varkauden, Fiskarin and Pinjaisen factories, regardless of the vicious anti-labor decrees, formed a strong front and demanded the right to organize. A successful strike was carried out at the Voika paper mill in 1904. The strike was primarily aimed against the strike-breaking anti-labor mill superintendent Smith. The strike stirred the entire working population of the country resulting in many cases of workers roughly handling and even removing bodily visious bosses and directors from the factories. So the proletariat of Finland "began moving on it's own motive power", as one leader characterized it and at the same time heroically struggling for the right of franchise. (In Finland only those owning property could vote.)



Among the many vital problems under discussion at the Viborg labor party congress in 1901,~~x~~ the most important one was the naming of the new party. It was named the Finnish Social Democratic Party. Problems such as; lower taxes, length of work day, housing, freedom of speech and press and many other burning issues were thoroughly discussed. The name of the Finnish Social Democratic Party, however, was not made official for numerous reasons until at the Forssa congress in 1903. This congress was historically significant in that all delegates were united solidly in the fight for civil rights and for a declaration for public franchise.

The Forssa congress was held at a time when terror and brutal oppression was running rampant over the land causing extreme nervousness within ~~among~~/the ruling class and rebellion among among the working class and the peasantry. The reactionary forces, in full controll of the government, and ~~there~~ wide awake to the dangers confronting them, proceeded to and also succeeded in confiscating all the documents of the Forssa labor congress, being well aware of the serious intentions of the fast growing united labor movement. The documents and proceedings of the congress were later returned proving that the forces of reaction were weakening.

The congress manifesto read in part as follows:

~~WHO ARE~~  
THE WORKING PEOPLE OF FINLAND, /COMPLETELY CAST ASIDE FROM  
GOVERNMENTAL AUTHORITY, CANNOT RECOGNIZE AS SACRED THOSE  
LAWS MADE FOR IT BY A CLASS PARLIMENT, AND FOR THAT REASON  
THEY CANNOT FEEL A RESPONSIBILITY OR DUTY TOWARD SUCH LAWS  
EXCEPTING THE DUTY WHICH IS FORCED UPON THEM FROM WITHOUT.  
FOR THAT VERY SAME REASON CITIZENSHIP DUTIES AND RESPONSIBILITIES  
CAN NOT BE IMPOSED UPON PEOPLE DEPRIVED OF PRECISELY THAT  
WHICH MAKES HUMAN BEINGS CITIZENS.

The above labor's proclamation was regarded <sup>as</sup> "anarchistic" by the reactionary press. A wild rage rose from all capitalist papers particularly in reference to the above paragraph as well as of the newly adopted name of the Finnish Social Democratic Party and its program. Later tens of thousands of copies of the manifesto (proclamation) were printed and circulated among the working people. The leaflet also urged workers to demand reforms in the franchise laws. As a whole, the Forssa labor congress will always be heralded as one of the most historically significant congresses in the history of the Finnish labor movement.

In Russia, because of the Russo-Japanese war and the strong revolutionary sentiment prevalent within the country, conditions had developed to such a pass that even the Finnish government could no longer ~~enforce~~ <sup>enforce</sup> its repressive laws upon the people. Events which led to the assassination of Governor General Bobrikoff in Helsingfors and the coming of his successor, ~~Golovinski~~ Prince Obolenskin, caused reaction to give way to progress to the extent that in the ~~all~~ fall of the same year many trade unions openly ~~held~~ held their annual conventions without restrictions. The rights of assembly, and speech ~~//~~ press, while not completely, were somewhat restored. ~~and~~ The fight for public franchise gained momentum since the Government ~~conduct~~ decided to <sup>conduct</sup> parliamentary elections in the fall of 1904, and prepared a proposal to amend the franchise law. In this connection the Helsingfors Workman (Tyomies) opened its columns for a discussion of labor's attitude toward the coming elections and proposed the calling of a special ~~session~~ of labor party congress for a definite stand on the elections. The special congress convened in Helsingfors Sept. 25-28 1904.

As a result of the special labor congress, two large youth organizations, ~~were brought close together~~ / The Young Finland Party and The Spirit of Finland Party, (Nuor-suomalainen Puolue and Sumettarelainen Puolue) who for years had carried on constant warfare between themselves, ~~now~~ united behind the labor movement of the two organizations and actually carried on a contest as to which ~~one~~ is able to give labor stronger support<sup>rt</sup> in its fight for popular franchise.

During the sessions of the Parliament, just before Christmas in 1904, workers organized marches to the Capitol and demonstrations demanding the revision of the old election laws. The greatest demonstration took place ~~in April~~ at the Senate Square in Helsingfors in the month of April 1905. Men with banners, ~~holding this huge march, containing~~ <sup>bearing</sup> slogans taken from the Communist Manifesto <sup>such as:</sup> "Workers of the World Unite!" ~~and~~ "Down with Conciliators! Down with Enemies of Popular Ballot! Peoples Will is the Supreme Law! Down With Class Interests! Stop Legal Persecution!" <sup>at this huge march.</sup> Quite in line with all the slogans were the speeches delivered along the long line of march, all containing strong revolutionary class feeling.

Events that took place <sup>within the</sup> ~~in~~ Russian government developed in rapid succession because of the tense situation in Finland. Revolutionary waves sprayed from Russia to Finland. Came the general strike of November 1905. Labor took the initiative in the factories, mills and mines which lit the <sup>spark</sup> ~~flame~~ of the general strike ~~and for the~~ declared in October ~~in~~ 30, 1905 beginning the great struggle for labor's emancipation and the freedom of the proletariat. The general strike encompassed ~~the~~ the entire country lasting until November 6. The strike overwhelmed the Social Democratic Party leadership which, during the strike, became separated from its <sup>own</sup> activity.



## Helsingfors

The/labor movement elected an executive committee, that is, a National body which was enlarged as the occasion demanded. This leading committee did not become a Soviet (Council) in the same sense as in Saint Petersburg, which however, is doubtful if it's importance was even fully understood. It was not merely a leading body for the capital city alone, but functioned on a nation wide scale guiding the developements at a most critical moment of the country's history. University students, conservative teachers and professors organizations declared to the National Labor Committee, thru their representatives, that they stood solid behind the ~~stri~~ general strike. In this fashion, with a firm hand, the proletariat was able to swing into the main stream of the great strike all of the vacillating, conservative and middle class elements. Upon the announcement that the conservatives support the strike, there were also warnings and evidences brought forth proving that a clever move was on foot to attempt to gain leadership of the strike. In this they failed.

Finnish capitalism, which only yesterday tortured workmen with 10 to 14 hour work days; blacklisted and removed workers from jobs because of union membership; imposed the presence of the gendarmerie at workers meetings; forced labor newspapers into the streets; insulted labor leaders in public, and finally itself became alarmed  
/in the face of the tremendous united power of ~~the~~ labor's front. thruout  
While all this was taking place in Finland, the ruling class/~~in~~ the country showed increasing concern over the turn of events in Russia. Pressure from the revolutionary proletariat and the peasantry forced the Russian Czar to issue a special manifesto to Finland on Nov. 4, but the strike committee refused it's release until the following day. In the meantime labor had forced the <sup>revoking</sup> ~~abolishing~~ of all anti-labor

decrees including all Bobrikoff-Czarist-Imperial 'russianization' on This appeared to satisfy the bourgeoisie. statutes/~~off~~ the books./ A group of so-called 'constitutionalists' began to show their teeth to the extent that on the last days of the general strike an attempt was made to prepare an armed attack on the workers claiming that upon the receipt of the Czar's manifesto the strike should have been terminated. The strike continued regardless of threats, clarifying daily to workers and peasants the deep going class antagonism in society.

Out of the November strike came important gains - bars were lowered considerably on speech, press and the freedom of assemblage, offering labor a golden opportunity to educate the masses and strengthening their unions. A national franchise and a one-house parliament was also granted but only after bitter struggles were waged. The result of these achievements was that the labor movement grew and working class influence on the political field became a strong factor. Labor learned a valuable lesson from the general strike, that is, that regardless how democratic a face the capitalist class puts forward, it still remains the most dreadful of labor's enemies, ~~and~~ with being functioning alike in every land/~~because of their~~ international connections. In addition to this, Finnish labor took a leaf from the enemies' book and proceeded to join hands internationally - with labor. Similarly the attempted armed attacks upon the workers by the government forces during the general strike taught the workers to be on guard; ~~and~~ to maintain their red guard units and to organize them nationally under centralized leadership. This, in the opinion of labor leaders, gave workers an opportunity to familiarize themselves with firearms and learn something about military discipline.

It seemed to be a proven fact, in the opinion of most laboring people, that to defeat the forces of the capitalist class by other means than force was impossible. So after the Czarist government got it's house in order, following the revolution of 1905-6, she proceeded to break up the worker's red guard organizations, in which action ~~no~~ doubt, the Finnish bourgeoisie took a leading part.

The Oulu labor party congress in 1906 saw fit not to oppose the liquidation of the red guards by the government. They regarded as far more important <sup>the preservation of</sup> ~~to preserve~~ their now legal political labor party, and its open activity, realizing that they cannot have both organizations.

In order to further the struggle against the bourgeois the workers also strived to organize secret groups, as even during the great strike there were attempts made at forming under-ground organizations. In Helsinki (Helsingfors \*) and other industrial centers there were secret groups meeting, discussing and aiding the revolutionary movement at home as well as keeping in close contact and also aiding the Russian movement. After the close of the general strike there ~~was~~ seemed to be a very good reason for such secret groups. Also a permanent committee was set up at once ~~General Strike Committee~~ <sup>who were</sup> called the General Strika Committee in Helsinki composed of forty members/ from unions, youth groups and temperance societies and in addition there were also representatives from the leadership of the red guard and the Social Democratic Party. This committee was primarily a revolutionary workers council which met once a week regularly and oftener if ~~the~~ <sup>itself</sup> conditions became tense. The committee discussed and kept/well informed on domestic and foreign conditions especially in Russia where the struggle between progress and reaction was <sup>continually</sup> taking very sharp forms.

\* Former Swedish name. Changed a few years ago to "Helsinki"



leading

Much discussion ~~was~~ took place in the/committees on the advisability of labor on taking over the government radio, telegraph and railroad systems while at the same time six smaller committees met frequently in private homes and cafes gathering information on all municipal politics as well as preparing revolutionary propaganda. A secret press in Helsingfors turned out large amounts of leaflets the in/Esthonian, Finnish and Russian languages, while groups of propagandists carried on educational campaigns in barracks, cafes and dance halls where soldiers gathered. Special committees of scouts inspected warehouses and removed all explosive material from their stocks. Considerable funds were confiscated and turned over to workers organizations for educational purposes; for defence and for arms. Considerable arms were in the hands of a government organization "Voimaliitto", (translated means League of Strength) a semi-secret league, who were very careful not to place arms in the hands of workers. At the break of the Viborg rebellion, the activists\* in the rebellion began collecting arms. They were able ~~XXXXXXXX~~ to get from the "Voimaliitto" only one rifle for every ten men with an agreement that upon the crushing of the Czarist forces the arms were to be all returned back to to their original owners.

In the leading committees charges were hurled at some members that confiscated funds were used by some for their own purposes. This caused hard feelings toward some and very severe action was taken against ~~these~~ such 'degenerates'. Some of the most practical and sincere members did not approve the action at the outset. (\*Activists were leaders of various workers committees.)

It is well to mention of the first shots fired in the Viborg struggle. About 200 white guards, (called butcher-guards by workers) fully armed, began moving in on the workers territory, in self defence the red guards despatched a ten-man group to meet them, took the offensive and opened fire on the white guard contingent scattering them in all directions, ~~and~~ leaving a few casualties behind. As a result the 'butcher guards' were quickly stripped of their arms and demobilized. The Viborg battle, however, ended finally in defeat. In the first real skirmish Finnish working class blood was spilt in the fight for freedom of the Finnish and Russian working people proving that the Finnish ruling class, tho it wanted independence, again betrayed it's own people. They waited and hoped the day when the Russian revolutionaries were victorious in crushing the Czarist forces, the Finnish ruling clique would at once, arms in hand, take over the reigns of government with an iron hand. So the result of the defeat at Vigborg resulted in the sentences of 80 workers to long military prison terms.

After the Viborg rebellion the revolutionary movement suffered a setback. Conditions ripe for a revolutionary/<sup>change</sup> was past and the reactionary forces became stronger. Labor began it's fight on a different front;. they turned their attention to parliamentary activity. Unlike their Russian brothers, underground activity collapsed and a lesson must of necessity be learned from non other but from the Russian brothers.

The strike period of 1905 gave, nevertheless, the laboring people of Finland encouragement and a will to fight with new

weapons gained thru struggles, that is, political weapons.

The masses, after the general strike, were in a continuous ferment, not only did this apply to the industrial population but the peasantry as well. Strikes broke out frequently everywhere, most significant of which was the timber workers' of the far North where the government sent a horde of gunmen and police to quell 'riots'. Several strike leaders were arrested drawing long and heavy sentences. At the Ekloff lumber corporation strike, which roused the entire country, 61 workers were arrested and sentenced to three months imprisonment. Other important strikes were the Tampere factory strike and the Helsingfors metal workers lockout, as well as the heroic tenants' strike against the exploitation of the big landlords, Baron Standerskjold and Laukko, where the peasants suffered the most brutal treatment. The Baron brought a company of mounted police from Helsingfors and drove the tenants from their miserable huts, breaking windows and doors, wrecking their stoves, throwing out their meagre furniture and belongings and lashing men, women, the aged and the children with their driving whips. This brutality brought down on the heads of the landlords the indignation of the masses which rose to a boiling point.) The trade union movement at this point was somewhat lax until arrangements were started for a national labor congress injecting more vigor into the movement. The congress was held in Tampere in 1907 which proved to be more constructive and more united than the preceeding ones. Simultaneously, the peasants, following the Laukko and Standerskjold brutalities, held meetings in every section of the country electing delegates to<sup>1</sup> nationwide

*new paragraph*



peasants congress convening in Tampere in 1906 with 400 peasant delegates participating. At this congress a far reaching land reform program was discussed and adopted with demands for a new tenants lease law and against indentured tenancy.

The labor movement of Finland began branching out in all directions, such as Working Womens League, Labor Youth groups, athelätics, adult labor educational groups and the co-operatives. As early as in 1900 the working class women maintained strong organizations and carried on intensive propaganda and education among the working class women, particularly among domestic help and the factory women-workers. During the same year a womens' congress was held in Helsingfors. House servants or better known as domestic <sup>were</sup> help/~~was~~ organized in 1902 much to the embarrassment and surprise of the ruling class women, land barons and employers. Organized women created a sensation with their determined stand in the general strike throwing fear and indignation into the hearts of the bourgeois women. The organized women on <sup>suddenly</sup> estates/dropped their chores leaving food unprepared and uncooked and the dairy cows unfed. In connection with the general strike the women servants demanded one free day per week, an eight-day summer vacation and over-time pay for days exceeding ten hours. In most cases the demands were granted, however, the maidservant organization became disorganized and the gains were lost.

The co-operative movement was born in 1900. The labor movement <sup>failed</sup> to turn it's attention to the co-operative movement regarding it purely as a business, and if it had any reform value it only is able to 'scratch the surface. It was believed that the co-operative will always remain 'just a retail store' but as they grew and strengthened the labor movement began

seriously to consider it's possibilities and future as part of the labor movement and a strong ally in the class struggle. The Co-operatives developed, ~~into~~ thru the years, into a strong economic force and in 1913 the Kotka Co-operatives, at their annual meeting, took steps toward uniting and working more harmoniously with the labor movement. Later, however, as the class struggle sharpened the co-operatives, on a national scale split into two camps, the progressive and conservative, the latter lining up with the ministry.

In 1900 the labor movement attracted large numbers of youth, especially the young industrial workers in the larger factories. Formerly youth were organized in conservative youth groups and temperance clubs which no longer satisfied the needs of youth of that period. In the comparative young labor movement the youth found it's proper place, being drawn into it by the youth's class instinct. Young Social Democratic Leagues were organized which ~~youth were~~ ~~xxx~~ enthusiastically supported, knowing also that in all other countries such youth organizations existed and gave youth opportunity for self study, ~~and~~ taking for their program youth defence, better conditions etc. Thru this process developed the early youth organization and in 1905 the first Socialist youth group was set up. This took place in Tampere where this ~~young~~ <sup>new</sup> youth group <sup>played</sup> ~~took~~ an important part in connection with the general strike. The conservatives, upon seeing a dual the rapid growth of the youth movement, started ~~an~~ organization, 'The Young Finland Brotherhood' (Suomen nuorisveljeysliitto), and engaged one Mikko Piirainen, at that time a well known mountbank in the employ of the reactionaries, with intentions to kill the rapidly growing ~~youth~~ young socialist movement. This later collapsed in the face of the nationwide sweep of the young social democratic movement. The membership in the

youth league jumped to over ten thousand having a newspaper with a circulation of twelve thousand. The youth movement played a important role in the growth of the general labor movement of Finland,

more

To throw some/light on the labor movement we quote a few figures on its growth. In 1900 there were 64 unions with 9,446 members. In 1915 1,528 locals with 51,821 members. After the general strike the labor movement took the form of an intensive crusade where literally thousands participated, however only a/<sup>small</sup>part took it earnestly and remained members of the party. For example, in 1906 membership in the organization for a moment rose to 85,000, while as late as in 1917 it remained in the neighborhood of 50,000. In 1900 the labor movement owned only 14 labor temples while in 1915 the figure rose to 911. This property in 1900 was valued at 285,098 marks which in 1915 rose to 700,515. The Party press also grew, in 1905 there were only five newspapers while in 1916 there were 21. In the aforementioned year the/<sup>combined</sup>circulation was 83,000 which jumped by 1916 to 174,000. Besides the Party press almost every craft union regional organization owned their own paper. The labor centers were also centers for information and education. Every labor temple operated a magnificent library and reading rooms, theatres, bands, orchestras, choirs and gymnasiums. In this fashion vast masses of people were drawn into every phase of cultural activity the most important/<sup>of which</sup> was the understanding ~~of~~ the ramifications of the economic and political order under which they lived. . . . .



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Source: \_\_\_\_\_ Date of Publication \_\_\_\_\_  
(Publication, \_\_\_\_\_ Edition, Page, Column) \_\_\_\_\_  
Vol. \_\_\_\_\_ No. \_\_\_\_\_ Date line of story \_\_\_\_\_  
Where consulted \_\_\_\_\_ Date consulted \_\_\_\_\_

(J. W. Lahde was editor of the Amerikan Suometar, a Finnish language paper whose first issue was just coming off the presses when Smalley visited New York Mills in January of 1889. He was 35 years old, spoke both German and Swedish better than he did English, and was an ex-minister.)

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Vol. \_\_\_\_\_ No. \_\_\_\_\_ Date line of story \_\_\_\_\_

Where consulted \_\_\_\_\_ Date consulted \_\_\_\_\_

Ofof Paray....."speaks English fluently, sells goods in a big  
brick store, and had four hundred men in his employ in the forests,  
cutting trees and cordwood.

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MINNESOTA ANNALS

Source: Northwest Magazine -- 3-5 -- Date of Publication March 1889  
(Publication, Edition, Page, Column)

Vol. \_\_\_\_\_ No. \_\_\_\_\_ Date line of story Jan. 1889

Where consulted Minnesota Historical Society -- Date consulted Nov. 14, 1938

....."In the evening at Olaf Pary's stove I heard that most of the Finns in the settlement have come in during the past five years and that the immigration of the past two years has been very large. The prairie openings in the woods are all occupied by farmers and recent settlers have gone upon the lightly timbered lands, clearing up a few fields for wheat, oats and potatoes and making fair earnings during the winter season by cutting firewood and railroad ties. The general condition of the people is good. Most of them arrived with very little means but any reasonable endowment of industry and thrift brings them to a condition of comparative independence in two or three years. One man told me he could earn as many dollars here as he could marks in Finland---a mark being worth only twenty cents. Of course there are some shiftless, ~~weak~~ incapable people, as in all communities, who become more or less a public charge, but they are few in number. The fact that the community is constantly attracting newcomers from Finland is the best evidence that its condition on the whole is prosperous."

Your item no. \_\_\_\_\_ Page no. 1 Your name Hardie Smith



# WOMEN IN THE FINNISH PARLIAMENT

By: Baroness Gripenberg

(The first national legislature to admit women to its membership is the Finnish parliament. . . . The Baroness Gripenberg has an excellent command of English. She visited America some years ago where her addresses are still remembered by those who heard them.--Editor)

.....Parliament passed the law last year on May 21; the Czar sanctioned the law July 20th, only two months after its passage by Parliament.

.....Of our 200 members, 80 belong to the Social Democratic party. The next strongest is the Finnish party, with 59 members; the so-called young Finnish party has 24; the Swedish party has 24; the Agrarian party 11, and the so-called Christian party two. All kinds of political divisions exist now because of the somewhat chaotic conditions of recent years. . .

There are 19 women in the Parliament, which I should have said is composed of but one chamber. Of these women, 9 were elected from the Social Democratic party; 6 from the Finnish; 2 from the Young Finnish, one from Swedish and one from the Agrarian party....among these 80 Social Democrats there are 30 who have very little schooling. They may be able to read, but there is no guarantee that they can write. . . .

.....We have eight parliamentary committees: on law, constitutional questions, finance, economic and social questions, agrarian, etc. . . .

.....All petitions must be read within two weeks after parliament has opened. The petitions introduced by the women of the Finnish party are eight in all. The first concerns

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married women's property. Married women here cannot possess anything but their wages. The second petition concerns a mother's right to her children. According to our law the father has the sole right to the child; he can take it away from the mother and send it off if he wishes to. We think this is no longer in accordance with modern ideas. Then there is a petition for increase in the number of midwives. The number now is very small. In our hard climate the children ought to have the best of nursing from the very first. The lack of this is seen in the terrible infant mortality.

Another petition we have presented is for the establishment of practical schools in housekeeping, needlework and domestic science. Two petitions relate to social purity. One of them asks for reforms in laws concerning children born out of wedlock. Our laws on this subject are very old and these unhappy children have scarcely any rights. Another law is for further protection of children. The age consent is high; a girl is protected up to the age of 18; but if the girl is older than 12 years, the man who has committed the offence against her can get off by a money payment, which is sometimes not more than \$60. The parents of the girl are usually poor, and they are tempted to compromise for sum of money. Then according to our law a girl can be married at fifteen; this is much too young; for girls in our climate at that age are but children. We ask to have the age of marriage fixed at 18. . . . .

.....I have long been working for suffrage for women and trying to educate women for this responsibility; but we have worked under great disadvantages. For instance, during six or seven years of political oppression we were not allowed to hold meetings. . . .

.....The temperance movement in Finland is not espoused by a single party; but all political parties with the exception of the Swedes have a prohibition law on their program. . . . .



RUSSIAN AND FINNISH EDUCATION

BY

Paul S. Reinsch

Prof. of Political Science, Univ. of Wisc.

.....The descent upon unhappy Finland of the army knout and of the Russian police sergeant and spy with their peculiar methods of personal treatment is but the ordinary trample of roughshod despotism. . . . a bitter attack has been made on Finnish language and literature. At the unveiling of the monument of Lonnrot, the collector and editor of the national epic, the Russian police prohibited the singing of Finland's noble national hymn, which is worthy of ranking with the most poetical expression of national sentiment. Accordingly the statue was unveiled in absolute silence in the presence of a vast and respectful assemblage of Finlanders. . . .

American institutions of learning might well and with good affect issue a protest against the Russification of the famous University of Helsingfors. Such protests would also tend to keep up the courage of the representatives of the nation who are at present striving in the Diet to protect the national life, so that the Finlanders may again sing without sadness of heart and in the hope of better things, their national hymn.

Here proudly we may stretch our hand  
To earth, and sea, and sky,  
And one and all, impassioned, cry  
As rapt, we point to lake or strand,  
"This is our own, our fatherland,  
For this we'll live or die!"

Land of the thousand lakes, oh land



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Of song and loyalty!  
Blush not that thou art poor, but be,  
Oh fatherland, our children's land,  
Where as on life's wide shore we stand--  
Safe, joyous, ever free!

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## THE POPULAR LIBRARIES IN FINLAND

A. A. Granfelt, Helsingfors, Finland

The Finnish people is one of the youngest peoples of culture of the world. Its language was not used in writing before the middle of the sixteenth century, and for a long time almost exclusively in the religious literature. Fifty years ago (1854) the worldly literature in Finnish language was still extremely insignificant, compared with the religious one, but since that time there has been great progress.

When we examine the state of the libraries in our land we find, however, some endeavor to create a library even in Finnish language, and that already in the beginning of the last century (in Anjala). This endeavor remained unnoticed; the good example had no influence under those circumstances.

More than 40 years later, when there existed a little germ of a newspaper literature in Finnish language, a man of the people, Juho Pynninen, in Wiborg, who was not school-bred at all himself, but who, after having all by himself acquired knowledge of writing, had got an employment in a timber house of his place, undertook to found a popular library and sent, enthusiastic for the subject, many essays to the weekly paper of the place. What gave him that thought? In the town existed, it is true, from the year 1808, a circulating library for the German and Swedish burghers who lived there, but Pynninen was not likely to know any of these languages. A little collection of money, and the library began its activity in the year 1846 with 222 books, of which 124 were religious ones. All the books treat different subjects, Pynninen says with delight of his library. During the first year of the library's existence the number of readers was 41. . . . .

During the following two decenniums the number of



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libraries rose very slowly; every year a few were founded. In the years 1850-59, 50 libraries were founded; 1860-1869 up to 165, all in the country. The idea spread from parish to parish under the protection of the clergy and of all those who enthused for promulgation of knowledge. The great country and the public was comparatively indifferent. Yet even among the country people without any school breeding there were men who, like Pynninen, were friends of instruction and progress. . . .

.....We have already mentioned what sort of literature was offered them. No common schools existed yet; the first training institution for common-school teachers in Finland was founded in the year 1863. The knowledge of reading, though, was general, because no one was admitted to the confirmation who did not know spelling. . . .



THE YOUNG FINLANDER AND THE NATIONAL SPIRIT

By - H. Montague Donner

.....Among a people so imbued with the spirit of liberty as the Finns, the doctrine of blind obedience to the behests of a despot can find acceptance no more readily than it did among the English under Charles I. and James II., or the Dutch under Philip of Spain. Against the granite-bound steadfastness of the elemental Finn it is in vain that the storm breaks and rages.

For of what is compounded the elemental Finn? That we may comprehend the might of his bloodless resistance, we ask: "Who and what is this stern son of the North, to the full stature of whom the Russian autocrat, by the very nature of a tyrant's limitations, must ever fail to grow?" Verily, he is the child of the rock-ribbed land that gave him birth--tenacious of purpose as the rock-clasping roots of his native pine; slow in forming of opinion as the growth of his primeval forests, but unendingly stubborn in the maintenance of it when formed; slow to wrath, but, if once aroused, silent and implacable in the nursing of his resentment. From his childhood at war with nature to wring from her a scant livelihood, he feels that when he learned to conquer her she is, verily, his mother; that, motherlike, she is tender with him, eager out of her penury to lavish upon him of her best. She sets on his brow the triple crown of fortitude, patience, and resignation, whispering to him that, rooted in her, flesh of her flesh and bone of her bone, he must be both tender and indomitable, unyieldingly true to her and her ideals, and ready to defend them to his last gasp. . . .

## FINNISH CHARMS FROM MINNESOTA

By Marjorie Edgar

In the iron mining towns of northern Minnesota, and the lake country surrounding them, the settlers from Finland and their descendants have kept many old customs. The sauna, the steam bath built of logs, stands beside the lake shore, the luck-bringing mountain ash tree is planted by the house door. Great gatherings of Finnish people celebrate midsummer with singing and other music, sometime with dancing and races, and on the rocky homesteads birch branches decorate the place. Folksongs, in great number and variety, are found all over this region; some very ancient, many beautiful, all have that marked individuality of the Finnish character.

1.

It was while collecting folk songs in this part of northern Minnesota that I heard some of the old charms and incantations once used in Finland to cure injuries, to invoke blessings or curses, or to charm cattle. They were originally used by professional "loihtija" (2) or wise woman, of whom one hears many stories. In this country the charms are remembered as folklore or told to children to amuse them. They are not as commonly known or as plentiful as the folksongs, and they are becoming rare.

The following charm, from Oulu in Finland and Crooked Lake in Minnesota was used to make cows come home from the wild pastures, when they were first let out in the spring. Salt from a bell was fed to the cow leading the herd, then the bell was fastened to its neck, and loihtija chanted: (there are printed seven different chants, translated, I will copy only one about the cows, bell and salt.)

Kellon kaulahn sivallan  
Kuulun kellon lehmälleni

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Alfred Backman

1. Marine on St. Croix, Minn.
2. Same as "Noita," witch.



Kuulu, kello, kaiu kello  
Kaiu koryamaan perilta  
Kaiu koti kartanohon  
Sa oot suurin lehmistani  
Vahvin vasikoistani  
Tuo sa karjani kotikin  
Kalkutellen kartanolle  
Saatele Iltasavulle  
Viela paivan paistaessa  
Keski illan kellertaissa  
Tuo jonossa Jumalan karja  
Karja ehtoisan emannan.

(same translated)

I lash the bell to the neck  
The well known bell for my cow  
Sound bell, echo, bell,  
Echo from the farthest meadows  
Echo even to the home farmyard.  
You are the largest of my cattle  
The strongest of my calves  
Bring ye home the herd  
Clanking to the farmyard  
Lead it to the evening smudges  
While yet the sun is shining  
In the glow of mid-evening.  
Bring in a row the cattle of God  
The herd of the generous mistress.



STUDY OF MARRIAGE IN A FINNISH COMMUNITY

By: John I. Kolehmainen  
Western Reserve University

This is a study of 350 marriages of foreign-born and native-born Finns living in Conneaut, Ohio. The number presents more than 95 percent of all the homogeneous and mixed marriages occurring in the years 1895-1935. The data have been gathered from church and temperance society records, supplemented with interviews and questionnaires.

There are today 350 to 400 foreign-born and between 800, and 1,000 native-born Finns in the Finnish areas in Conneaut, Ohio, a town of 9,000 inhabitants where they form there the largest immigrant group.

.....In all the marriages of foreign-born Finns from 1895 to 1913 (with two exceptions), the contractants were first-generation Finns. A survey of the available on the age distribution of these marriages shows that a majority of them occurred between the ages of twenty to twenty-three, with the female tending to be the younger. This age distribution reveals another characteristic of the period. Not only were the marriages between foreign-born Finns, but they took place after a very short residence in America. . . .

(The article covers 11 pages with a lot of data on marriages. The article seems to be valuable in-so-far as the study of Finns nationally is concerned, but it does not throw any light on Minnesota, therefore, I feel the short quotations suffice.)

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Sept. 7, 1907.

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### WOMAN SUFFRAGE IN FINLAND

By: G. H. Blakeslee

.....The women were not so closely watched by the (Russian) authorities as were the men, so they easily traveled from town to town and village to village, holding meetings and conferences, making speeches, and distributing patriotic pamphlets and newspapers. The most effective of these papers was the one called The Free Word (Vapaa Sana) which was printed weekly in Stockholm; despite Russian scouts and Russian torpedo-boats, it was regularly carried into Finland, where it was widely circulated. The Free Word contained from four to sixteen small-sized pages of reading matter each issue, but as it was printed on the thinnest India paper, it was possible to compress hundreds of copies into a very small package. These were distributed for the most part by women, who carried them concealed under their clothing. The total amount of such anti-Russian literature smuggled into Finland during these few years of struggle weighed no less than forty-two tons.



The Independent Wkly 1200 2

Nov. 21, 1907

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PROHIBITION IN FINLAND  
(Editorial)

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

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W. A. Harju  
Dec. 28, 1938.

A GLANCE AT THE TORPPARI LAND TENURE SYSTEM OF FINLAND

Calendar of the Labor Movement, 1910. Published in Helsinki, Finland, 1909. Page 132 to page 138. Written by Edward Gylling. Freely translated by W. A. Harju, December 27, 1938.

In the past years much has been said and written about the "Torppari" and this system of land tenure. For this reason nearly everyone is more or less versed on the subject and even perhaps tired of it. A dissertation on the subject therefore may seem overdone and as a consequence at this time a thankless task. In spite of this, however, there is one question in relation to the Torppari system, which to date has received little attention and that is its history.

Even with a casual observation of the Torppari system, one will note that the system is not a modern phenomena. The modern capitalist system is based on a money relationship. Everything is bought with money including the necessities of life. With money the capitalist is able to buy everything including labor which creates surplus values and therefore continuously increases his capital. But when we observe the Torppari system of Finland, we find that money economy is alien to it. The relationship between the Torppari and his landlord is not a money relationship in most cases. The rental that the torppari pays to the landlord is paid by day labor and in natural products, only a small part is paid in money. This is especially true on large estates and generally in southern Finland. For example in Hauho, 3/4 of the Torpparis made their rental payments by



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day labor, only 5% was paid in money. In Tuulu, Humppila and Raisala, 4/5 of them paid their rental in day labor and natural products. In Lauko only 5% of rental was paid in cash--71 of the evicted Torpparis of the Lauko estate paid their rental by 5525 work days with horses, 2535 days without horses and the following natural products, 1140 hay pikes, 640 hen eggs, 160 litres of berries, and 84 hl. of Rye, and only 833 Finnish marks cash. On the estate there were altogether 143 Torpparis. In other words the landlords estate is kept up in most part from the day labor of the torppari, much in the same manner as the owner of a factory gets his labor from workers employed. The torppari system is therefore an important part of the labor system of the large estates.

On the large estates the torppari system has the purpose of supplying the labor and through the system the rental relationship is retained and has developed. Moreover this system has grown into a form which gives to the landlord free labor or the use of the torppari as a work animal, while the system of work day rentals payments makes it impossible for the torppari to enlarge and improve his independent agricultural pursuits. In the northern part of the country where only half or less than half of the land rental is paid by work, the position of the torppari is much better, even giving him an opportunity to practice agriculture pursuits independently.

In 1901 throughout all of Finland there were altogether about 152,000 (torppas and Makitupas) or families of landless peasants living on the land with the torppari rental system, of these 67,000 were families living on the lands of estates.

The torppari system is more widespread in the regions of Finland

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such as Turku, Pori, Hame and Uusimaa provinces where there is large scale agriculture. Where there are small farms such as in the province of Viipuri and in the extreme northern part of the country the torppari system is the weakest.

Most of the land owners of the country do not have these landless peasants. In 1901 over 60% or 71,000 of all the landowners did not have torppas. There were about 35,000 who had from 1 to 3 families of landless peasants. This category of landowners had around 50,000 torpparis. Ten thousand landowners who had over three torpparis each had altogether 100,000 of these landless peasants on their lands, or two-thirds of the torppari population.

From this it is evident that the major portion of the torppari population live on the lands of large estates, where the work day and natural product rent payment prevails. When it is understood that fully a third of all farm families are these landless peasants, who moreover represent a natural product and work day relationship with their landlord, the torppari problem becomes extremely important in the agricultural economy of the country.

The torppari system of Finland was not born in modern times. It began to develop in the beginning of the 1600's in our agriculture regions and is thus now three hundred years old.

Our money economy on the other hand is a comparatively new phenomena. It is not necessary to go very far back in time when even in the State economy money was unknown. Just as natural as it is today to use money to pay or buy, so unknown was the use of money in the not so far off past. There was a time when everyone desired to arrange their economy



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in such a manner that the least money was necessary.

It is in this kind of conditions that the torppari system developed. In the 17th century the growing nobility gave rise to a large number of large land estates which required large numbers of land workers. These workers were secured either by compelling the small peasants to perform day labor for the landlords or again by planting new settlers on the land into torppas who again for the privilege of having a home and cultivating a small plat had to work so many days for the landlord. It is a well known fact that the nobility cared very little for laws and any sense of justice, so when the large estates were born it meant the reduction of a large number of the peasant population to a condition of the torppari.

This development first took place mainly in the older agricultural regions on the southern coast of Finland and in the latter part of the 17th century, also in the southern part of the Province of Hame. Thus the number of the torpparis or landless peasants grew from 1639 when there were 232 torpparis to 760 in 1710, and continuing to grow to 1388 in 1738. The Province of Uusimaa was first in number of landless peasants. In 1738 this province had 623 torpparis or nearly half of the total number. Of the counties, Porvoo and Elimaki had the largest number. In 1639 these two counties respectively had 34 and 24. In 1710 they had 169 and 72 and in 1738 the number was 222 and 88. Thus the foundation for the torppari system on the estates of the nobleman was established in the 17th century. For example Lauko and Tottijarvi had 18 torpparis in 1639, 62 in 1805 and when the Lauko peasants' strike began in 1906 they had 162.

As is known the "reduction" of Karl the XI broke the power of the

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nobility of the 17th century which resulted in the reclaiming of the noble estates by the state. The torppari system, however, was not discontinued but it changed form. After the reduction it became more difficult to do what had been done before, namely to arbitrarily evict the peasants from their land and change them into torpparis to work for the landed estates. Large scale agriculture and agricultural in general, however, continued to develop especially during the "great hatred" after the year 1700, this again in turn caused a shortage of labor on the land, and again when making out of the peasants torpparis was prohibited new methods of securing labor for the land had to be arranged. First of these new arrangements was the strengthening of the labor laws. It was decreed that a peasant home could have only a certain number of wage workers which included the children who were old enough to work.

The surplus population were given the alternative of either going to the army, performing forced labor or finding some occupation for themselves. They could not become people with no means of support, the land on their birthplace could not be divided, torppas could not be established by the small landholders, because from this would result that those capable of earning wages and working on the large estates would settle on them to lead an "ungodly and lazy life" and the large estates would still continue to suffer from shortage of labor. Establishment of new farms on Crown lands were curbed and even the migration of people out of the country and from one province to another or from the country to the cities was restricted, and in some instances was completely prohibited. In this way an attempt was made to compell the working people to remain on the large estates as torpparis or day laborers. Even though the establishment



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of torppas was prohibited by law the noblemen and the Saters were allowed to establish them freely. And as time went on gradually the clergy, Puustelli governors (Puustelli haltijat) and (Rusthollarit) were given the right, so the torppari system became an institution of those engaged in large scale agriculture and especially those who belonged to the nobility. It is natural therefore that the torppari system of the large estates developed rapidly as it was by the above mentioned laws, made possible for the estates to secure labor. In 1738 when the above mentioned laws were in force nearly all the torppas of the country were on large estates. This was especially true in the Province of Uusimaa, the main part of Finland, Satakunta and Hame. About 90% of the torppas of these regions (97% in Uusimaa) belonged to Saters, Parsonages, Puustelli's or Rusthollis. Of the 2,247 torppas, 1,863 belonged to the above described estates, 161 were Crown settlements. It was only in Savo and the central forest region of Finland where against the law some small land owners were able to establish torppari families on their land.

During this period the torppari system was generally in its beginning of development. Compared to the number of population and farms there were relatively few torppari families. There were only 8 torppari families to each hundred land holding peasants, which at the present time there are 60. If the Province of Viipuri is left out, which in 1738 did not belong to Finland the number of torppari families are equal to the land owners.

The laws that are here described could not long be enforced. The population of the land who through wars and the starvation years had decreased in number which in turn caused the shortage of labor could not be increased by the compulsions but on the contrary it began to dawn upon those who tried to enforce them, that the laws themselves forced the wage earners

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and unattached people to migrate out of the country to avoid becoming subject to the persecution of the laws.

When this migration nevertheless took place additional laws were made which though unsuccessful were directed at stopping the migration.

As a result of this, when there was a shortage of labor on the large landed estates as well as among the small farmers extending even into other pursuits, which moreover experienced a revival after the "great hatred" the problem of labor supply became increasingly acute. Slowly it became clear that the only way to solve the problem was to increase the labor supply. England and other foreign countries were used as an example to show how the problem should be solved. There was in England at the time a large landless peasantry class who lived on rented land. It was said that owing to this, the landlords as well as the industries had a plentiful supply of labor.

In our own country, however, the situation was such that there were land holding peasants and few torpparis, making the labor supply meager for the large estates. It became evident that to solve this problem it was necessary to create a landless peasantry in larger numbers. The development of the torppari system offered other advantages also. In the 18th century there was large areas of cultivable land which awaited settlement. From its settlement would benefit the State of which the tax paying population would increase. By taxing the torpparis the landlords could be made free from Crown taxes. At the same time out of the torppari system could be made a garden to grow an agriculture working population. Even though it was realized that for a time they were faced with a shortage of labor, the hopes were



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high that in the future the torppari system would result in a development which would make available a large number of torppari families for the landlords to drive and the children of the torppari families would create an ample supply of wage earners.

These sentiments and desires were, however, retarded by the laws that had been passed. The prohibition of establishment of torppas, was a detriment generally to the land owning peasantry. In about the middle of the 18th century the legislative policy begins to change. First the establishment of torppas was made legal, after which the landlords are encouraged to establish them, and even making it their duty to do so. The landlords who carried out the new policy in a constructive way were awarded prizes, the torpparis were encouraged to establish their homes on the estates by tax exemption extending for a number of years and if they had large families making available a supply of labor they were given special exemptions from taxes. There was just as much enthusiasm in the development of this landless peasant class in the 1700's as there is today in development and breeding of livestock.

The development of large scale agriculture which grew rapidly in the 18th century moreover gave a powerful basis for the establishment of the torppari system. The torppari became the main source of labor for the large landed estates and finally became the labor used exclusively for agriculture. There are instances where torppas were established even before the establishment of the manor itself. The landlords attempted to establish a legal system whereby they could get only those kind of people for their torppas who could be compelled to perform labor and that the least number of days they were required to work was to be one day per

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week. An attempt was also made to legalize a plan whereby the torppari would be made part of the land of the estates which would compel the landless peasant to perform this labor.

As a result about the middle of the 18th century the number of torpparis increases rapidly. In 1747 the number of torpparis were around 3,000. After this it grew as follows:

1767	8,799
1805	25,394
1865	63,008*

\*Into this number is included the Province of Viipuri which is not included in the other figures.

Thus for a whole century the torppari system gained strength. During this century the landless peasant class (torppariluokka) grew from insignificance to an important population group. The time between the "great hatred" to the hunger years of the 1860's can therefore be looked upon as the period of growth of the torppari system of Finland.

After the relinquishment of the prohibition to establish torppas a new development began to take place in the system itself. When all the peasants were allowed to form them they spread and grew among all peasants who owned land. They ceased to be only a system of the large estates. Even a comparatively small land holder would have a torppari or even more than one. The sons, son-in-laws and even hired help of the land owning peasants would establish their home as a torppa to clear new land. When this took place the rent relationship became different than on the large land estates. When the torppas were established by kin folks, instead of the minimum of one days work each week which applied on the large estates these kin folks would work only a few days a year and pay part



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of the taxes on the land. When agriculture began to spread to the north and into the inland areas where it was done on a small scale, the torppari system in this form spread with it.

This new form of the torppari system, however, did not become predominant. One of the reasons being that after a time, many of the torppas were bought for homes, and established as independent small farms by themselves. The torppari system is still predominant on the large landed estates even though in comparative figures the predominance has decreased. In 1728, 40% of all torpparis were in the province of Uusimaa, 90% of the torppas at the time were in four provinces, those of Turku, Pori, Uusimaa and Hame. In 1805 the figure had decreased to 60% and in 1865 it was below 50%.

In the last fifty years there is a new development in the torppari system. This is indicated by the shift in their number. From 1805 to 1865 in 60 years the number of torpparis had grown by 40,000. But immediately after this the number ceases to grow. In 1875 the number of torpparis remained the same as of 1865. After this, according to the report of the governor, the growth in number is very slow, up to 1890, when the number is the largest, or 71,000. After this the number begins to decrease consistently. In 1901 there were only 67,000 torpparis decreasing to 65,000 in 1865.

In some parts of the country this decrease begins even earlier, as an instance in the Province of Uusimaa, there were around 4,000 torpparis in 1805, and the growth of their number later was very slow, while in later years the decrease was rapid. In the southern part of the province of Hame, the growth already ceased between 1830 and 40. The Province of Oulu is an exception. In the early days the number of torpparis there was

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Dec. 28, 1938.

very small. The growth in that province has been consistent. In the last 25 years the number of torpparis has grown from 4,500 to 7,000. This growth has naturally caused the general decrease in the whole country to appear slower.

The last decades of the 19th century not only brings changes in the torppari system, but it brings new developments in many other phases of life. Capitalism and a money economy begin to appear on the scene. This development further undermines the torppari system. The need for agriculture labor on the large landed estates during one hundred and fifty years of time gave the torppari system of agriculture a long time and favorable condition in which to develop. Later when agriculture, as well as industry grow they begin to need the wage system and wage workers. Thus when the capitalist economy progresses, it retards the growth of the landless peasants class (torppariluokka) and finally stops it altogether as the system of capitalist money exchange becomes more deeply rooted. The torppari system becomes obsolete to the capitalist system of economy. Into its new system the old feudal torppari form does not fit. Between the old and the new thus grows an increasing contradiction.

Herein is the basis which first gave rise to the landless peasant class (torppariluokka), their evictions and their exploitation from which followed the struggles of the landless peasants, their strikes and now the initiation of legislation in their behalf."

E. Gylling



Freely translated by W. A. Harju, February, 1939.  
 From Uusi Kotimaa of May 10th, 1928, Vol. 47, No. 55, p. 3.  
 Author Lauri Kettunen.

"Magic of the forest dwelling Finns"

"A colony of forest dwelling Finns was <sup>established</sup> ~~created~~ about three hundred years ago in central Scandinavia from the people of Savo, Finland who had been induced to move there by the rulers of Sweden. They migrated from Finland to burn, beat and put under cultivation the mountainous regions of Varmland. Some of these Finnish immigrants spread from Sweden into Norway. These people the same as those who remained in Varmland have preserved the original Savo dialect of the Finnish language which to our study is tremendously important.

In addition to this the forest dwelling Finns have also preserved with this language much of the old folk ways and beliefs. Everyone who has heard of these people, knows that among them to this day can be found the old smoke blackened lodge with a flueless stove (savutupa); there being instances where some of these people even after becoming wealthy, still retain this inherited sooty dwelling although its roof may be covered with a high priced metal. This same conservative attitude or retention of old customs is further indicated also among the former Finnish people, that is among those who have already submerged themselves linguistically to the Norwegian and Swedish. Among them the flueless lodge (savutupa) disappears only when the last Finnish speaking head of the house or household dies. Even though a Swedish speaking Finnish head of the house has already abandoned the flueless lodge (savutupa) he still retains his belief in charms and magic perhaps as staunchly as his forefathers and it is for this reason that the Swedish study of this subject has not been hampered by lang-

uage difficulties.

The fact that the forest dwelling Finns are backward is not of course caused by any inherent 'Finnish conservatism'. In connection with this we must remember that even at the time that there were about forty thousand of these people in Sweden, they were not given any possibility for cultural advancement. Even as late as the middle of the last century the names of Finnish people in the Swedish church records were followed by the word 'hedning,' meaning pagan; What did it therefore matter to them whether or not John Ruapianen and Miina Tarvainen went to the Swedish Minister to get their marriage ceremony performed or to get their child christened---They could not understand the Swedish language, thus they did not go to the churches and cared less about Swedish worship. At the time it was out of the question to take a child born out of church wedlock to a Swedish Minister to be christened. That would have entailed severe persecution. Thus it was that people were buried without the service of a Minister, on the edge of their burnbeaten clearings. From this follows that the church which fought against the beliefs in charms and witchcraft left the forest dwelling Finns to develop in their own way. It would be impossible to here <sup>to</sup> go into an extensive dissertation about the rich and colorful world of magic of the forest dwelling Finns. The competence of a philologist is not sufficient to do so. There is however some things which a student of languages finds in his work bearing on the problem and worthy of explanation.

To harm another, for the sake of revenge, or because of jealousy, or spite, is a common everyday reason for magic and the use of esoteric aid. Thus for instance in one home, where the people were not the most backward, it was loudly complained that some scoundrel had conjured their cats so that they would not stay at home, but instead roamed the woods all summer long and even in the winter. The misfortunes and ailments of other more



valuable domestic animals were explained in the same manner. A typical instance was related to the writer. There had been a witch (runoakka) who had become angry because her neighbors' cattle had passed through her lane. 'She had taken a plate and a knife and cut out the tracks of the cattle from the ground which resulted in the cows thereafter, giving blood instead of milk.'

('Se otti lautasen ja puukon kanssaansa ja manj ja leikkasj elainten jaljet pois pakalta (pihalta), ja kun ne tulj navettaan niin ne lyps verta kailkdi lehmät') In this instance it is said that the witch used the devil (Wankkaista) as an aid. 'When they recited the runes and conjured between themselves they conveyed with them the devil (Wankkaista) which screamed in the air, and banged against the wall when it came to kill a horse at another place.'

('Kun ne runeivat wälillään niin ne kuletti wankkaista ja se kilju ysösti seässä (ilmassa) ja paukaht seinään kun se tulj hevoista tappamaan toiseen kylään (taloon)')

The necessary counter magic was always very important in these instances. This magic was in most cases kept secret by the witches and closely guarded. To one who observes and lives among these people however it will soon become known that when a sorcerer goes into the barn and shoots a gun, the ailments of the cattle will dissappear when the smoke of the powder has vanished, and the cows will stand recovered, eating as usual if the charm works. Total recovery is achieved in this way with but one exception, and that is that when the cows become old and are slaughtered, on their rumpbone 'kuppejluussa' will be found a red mark indicating that they have been the victims of a sorcerer.

In another instance an eye witness says that recovery from such a conjuration was comparatively simple. 'When the cows had been injured Hanssi went into the barn and took his hat into his hand and said, now what is wrong.

The cows jumped on their feet, recovered and remained so.' ('Kun lehmät oli turmelttu niin Hanssi m<sup>h</sup>nj nawottaan ja kiipasj hatun kouraisa ja sanoi: no, mikä tiällä<sup>h</sup> wanttoa (mikä on vikana). Silloin lehmät krawaacht seisowillen jalcoilleen ja sitten ne olj hyviä hetsillä<sup>h</sup>an'.)

Human ailments and diseases, however, are the main things that are effected and cured by the sorcerers among the forest dwelling Finns. The enemies conjure sickness in revenge and it is worse than blows received in combat. There is a story of two Finnish immigrants who had come to live close to each other. A quarrel had started because the one who came later had settled too close to the one who came before. In the development of the dispute the other man called 'Oinoinen' stuck a knife into the thigh of 'Pohjuiskylän puontia' his neighboring peasant. The man that was stabbed at the time did not do anything about it, but said, 'that here are some bad wasps who sting' ('tass on pahoja ampiaisia pistamaan'), but later he conjured for his neighbor the 'Oinoisen disease' (Oinoisen tauwin') which was to last from 'generation<sup>to generation</sup> up to the day of judgement.' This disease continued as stated and from each generation of the Oinoinen's it has claimed one male as its victim.

Creating accidents as a revenge to an enemy by magic and charms called 'rauwan nostamista' is a common practice. Once someone stole a boat from one Nirkari. The thief was put under a spell and cut his foot with an axe' and was sick and bedridden all summer for it.' Many times the enemy was slain with charms and a terrible death it was. The charm was worked in the following manner. The enemies picture was cut into a tree in the woods. A spike was driven on the heart, which on the first day was only started. Every now and then the sorcerer would go by the tree and drive the spike deeper. The driving of the spike increased the pain of the victim and finally after a long time it was driven way in and brought the victim death after



terrible torture. These charm trees can be found even today among the forest dwellers. It is considered dangerous for anyone to touch them. One young man called Hein Erkki had chipped a tree like this with his axe.' 'He immediately became so weak that it was thought he would die.' ('Se tulj niin kehnoke, jotta ne aatelj sen kuolowan')

'Holtomäen Juhannes in defiance chopped down the tree and died as a result'. The carving of pictures on trees are widely used in love charms. Thus one woman Karr-Ahon Liisa was going to separate a man from his wife by making a picture on a tree. But her neighbors thwarted her by carrying the picture on Sunday into her house where Liisa was just 'reading text' (Sunday prayer) which resulted in near destruction of Liisa herself. The love charms are usually simple. If the more complicated magic words are not known simple incantations are used.

There was an instance where a father of a son was against his marriage to a certain woman. The father persuaded him to put a silver coin in his mouth while he slept. 'The son had a dream in which the woman appeared to him like a devil, with eyes in the middle of the forehead and he was afraid to look upon her, thus preventing the marriage.

Among these people and in those times all the everyday ailments and sicknesses were cured by homemade charms and magic, and to this day some of this magic is practiced among them. The well to do are more prone to depend upon doctors for their ailments, but even they defend and believe profoundly in the old method. How, otherwise, they say, could have diseases and ailments been cured in the old days when there were no doctors. Their first aid kit is still the old household charm and belief in the efficacy of esoteric wisdom. When for instance a finger becomes infested and aches (Wihotella) it is said that warmth (lämpöinen) has gotten into it. Ashes are taken from the stove and put on it and the ache disappears. When there is a boil or a

carbuncle, it is said that it must be felt by the 'hand of a body' (ruumiin kailla) before it begins to heal. When one is afflicted with the cracking of the wrist (narritauti) it requires two people to overcome it. The patient lays his hand on a log, the other person takes an axe and hits the log three times over the patients wrist. The patient asks 'what are you chopping? The chopper says, I am chopping the creak from the wrist into the wood.'

Childrens ailments among these people were of such a nature that doctors were believed to have known very little about them. When a child was frightened there was no time to get a doctor. The fright was overcome by going to the door with the child and with its arms measuring the door three times and then spitting out of the door. By doing this all serious complications were averted. Ailments coming from the earth (mushinen) are ~~remedied~~ *remedied* by cutting a piece of sod and pressing the sore with it, after which the sod is taken and put back into its place in the ground with a sprinkling of salt under it.

One woman had an unusual method of curing children's ailments. She had cut a new moon shape into the sod leaving the ends attached to the ground. She would lift the sod from the middle and slip the children under it three times. 'The child immediately stopped crying and became good.' ('sluuttasj reäkymästä ja olj hyvä yhellä kertoa')

Often the child is possessed with a spirit which makes it cry ('itketa-jainen'). This spirit will leave the child if it is measured on a door and is passed under the supporting pole of a fence. ('aidan tukiseipään alitse')

In more serious cases there are of course professional enchanters known as ('runoja'). Especially noted among these had been the late Oinois-Erkki whose house had been so filled with patients that they did not have room to lie down, 'when he was the doctor here' ('silloin kun se tiällä mehillä *olj* tohtorina'). They brought to him a woman who had lost her mind and was so



violent that a number of men led her bound with ropes. Erkki had commanded the men to untie the ropes and release the woman after which he compelled her to slip through an opening that he had formed with sharp scythe blades. The woman had recovered and told others about the miracle.

A man by the name of Nikkarj became an understudy of Erkki. From him he learned and received a considerable ability and would have received more but his head would not stand the strain. One light summer night Nikkarj was sprawled on the table of his teacher Erkki Oinainen---there were so many patients at the place that there was no room anywhere else--all of a sudden the table began to rise and rose so high that the man's nose nearly hit the smoke blackened roof beam. 'He was so scared that he could not move as he hung in the air. When the table came down not a noise was made' ('nin se ei tohtina liikahda, kun se henkäsi (riippui) yläällä sieässä (ilmassa), ja poytä laskeittiin lattiallensa jottei kuulua ikänsä mitään'). When Nikkarj the next morning told about the incident to Oinainen-Erkki, he had noted, 'You will have to go through two such incidents before you can become a doctor.'

('Sum pitää kulkea kaksi seittuista syyniä välite ennenkö sina tulet rätkään tohtariksi') Nikkarj however, 'had a weak heart so he did not dare to continue his study under Erkki.' He did nevertheless achieve the distinction of a sorcerer ('runon') and became especially proficient in bringing evil to his enemies. One Swedish forest ranger scolded and abused Nikkarj while he was working out in the woods. Nikkarj had said, 'just you wait until I get home and get into my hands the magic device ('väräkkeensä'), you will not henceforth scold and abuse people.' When Nikkarj arrived home the forest ranger's neck began to decay. As soon as he found out what the cause was he went to Nikkarj appealing to him to release him from the affliction. 'Nikkarj however had thrown the magic device into the lake and the ranger had to die.'

('Kun Nikkarj oli wiskannut väräkkeet järveen, ja se sai kuolta siitä')

In the modern day the enchanter and the enchantresses ('loitsujen tun-

tijat') have become very rare---They also keep to themselves and guard closely their esoteric wisdom for fear that the charms and magic words lose their effectiveness. One woman called Jussin-Kaisa who had been known for twenty years as an enchantress first refused at any price to reveal any of her abilities. She first said that she did not know any charms or magic. Later however, summer before last in 1926 she was ready to give to the writer the content of her rich chest of magic words. This she did because she was enticed by a phonograph--when she heard a recording of some of the magic, very effectively recited, she thought that the charms that she possessed were not so significant. At this time she recited to the writer the following charms and conjuration; in addition to explaining many childrens cures and other beliefs.

Ähkyn (cough), Kohtauksen (stroke), Lämpöisen (such as felon on finger), Rauwan (rauwan noston referred to before), Painaisen, (distress caused by stoppage of blood circulation), Ammuksen, (ammunition), Turkan (codfish, disease of decay), Pyhännenän, Muahisen (ailments coming from the earth), Rikan, Lemmen nostatuksen (inducement of love) and the Käärmeen (snake) conjurations.

Let us take the last named incantation (Käärmeen Jälk') here for an example:

'Tiijätkös synkä synynis, muun katala kasvaneis? Puun juuren all  
pujotteleit, läp mättäijän mänet. Mina munoan sinut ruttoon ja hunaan korpeen,  
puun nurhan maotoon, lehen lankiemen ala, heiluvaan helvettiin. Koppelos on  
kotiis, lahokannos on kartaneis. Kule kulesa, paina piäs mättäiseen. Hyvin  
teit kus panit, paremain ties kus parannat. Willo suusj, Willo piäsaj, Willo  
viis hammasais.'

(Translators note: These incantations have to do with bringing on or curing in the above mentioned cases.)

\*The last incantation translated.



\* 'Did you know you dismal creature, that you sprang from the earth? You slip under the roots of the trees and through the hummocks penetrate. I conjure you with a plague and to the wilderness with you. You will become like dead wood and creep under the leaves; to a swaying hell you shall go. A hovel is your home, a decayed stump your estate. You are condemned to creep in withered grass and press your head to the hummocks. You did well to do so, you will do better if you cure and heal. Wille suusj, Wille piäs<sup>j</sup>, Wille viis hammastais.'

(Translators note: The words are impossible to translate fully without a broader knowledge of the circumstances. For example the last incantation is not Finnish as it is understood today, but a dialect of the Finnish language into which is blended the Savo brogue and the Swedish figure of speech).

One charm, or the magic words to stop the flow of blood Kaisa refused to reveal. The reason for her refusal she explained was that the words were too strong to recite ('krastuwa'). She said that in the process of stopping the flow of blood one has to use such powerful incantations and profanity that she can only do it when compelled to do so ('twangen'). These instances are only when human life is in danger.

Many of these instances Kaisa had experienced in her lifetime and each time the incantations had been effective. Their effectiveness was not only related to me by Kaisa herself but many critical people confirmed them. Some of them said that with their own eyes they had seen the blood stop as a result of Kaisa's witchcraft. In one instance it was related that the flow of blood was stopped at a certain pre-determined time without Kaisa herself being present. Kaisa told the writer the story herself without coaxing. She said that one evening they came after her to stop the flow of blood from a wound (according to my memory an axe cut). The wound was so serious that it had to be taken care of quickly. A doctor could not be secured so there was a danger of death

from the loss of blood. After being appraised of the circumstances Kaisa had told the messenger to go right back and to look at his watch at a certain time, that the flow would stop. The messenger did so and within five minutes the flow had stopped.

I will not tire out my readers with a dissertation about the many other charms and magic that the forest dwelling Finns use, such as those used in the chase, in fishing, in childbirth, nor with the various beliefs that prevail in regard to foretelling of death, gnomes or nature spirits, reindeers, evil spirits etc., even though it would be interesting. These charms and beliefs can be found in abundance even in Finland, especially in the backwoods among the culturally backward people. These beliefs prevail among other primitive people as well where modern culture has not reached them.

It may be said that the so called cultured human beings oftentimes disregard and evade the things here related by showing a disinterest, saying, that charms and magic are a product of ignorance and not worthy of consideration. This takes place with a disregard as to what the primitive esoteric wisdom is and how it can be explained. For example these people attempt to separate the faith in religion and its institutions and rites from the primitive beliefs of man. (This is especially so when it comes to ones own religious belief.) Religion is considered a truth by those who subscribe to faith. The same applies to those who believe in the efficacy of esoteric wisdom, even though the ~~latter~~ <sup>latter</sup> phenomena is more often than other faiths exposed and explained as tricks of witchcraft and even as optical illusion.

There is one thing that stands out distinctly in relation to the study of this matter, and that is this. That the further the folkways, customs and magic of primitive man is studied, the more we are confronted with facts, that to summarily dismiss as against natural laws, would be just as wrong as to believe all of it to be absolutely true and productive of the results



ascribed to it.

The full explanation of the problem here, however, can not be accomplished and it will have to be left to students who specialize in this field.--- It should be said that students of this subject must free themselves from their own narrow so called scientific outlook as that may become a retarding factor. In this field we must investigate with an open mind that phenomena which can be proven and it is also well to acquaint ourselves more thoroughly with the literature on the subject.--This literature represents famed authorities who we are prone to dismiss without a proper hearing--to condemn without judgement.

It is extremely interesting as well as startling to read accounts of how psychology can effect the physical in instances of illness and how by hypnotism one individual can overcome another and by so doing overcome many ailments, and moreover control with psychological methods people a considerable distance away.

After seeing this as a proven fact it does not seem impossible that some 'Jussin Kaisa' in far off Varmaland has developed for herself a method and an ability to stop the flow of blood and that there are possibilities that some one else will be able to do the same thing or perform similar feats--how this is done of course is the question to be answered.

The study of the hidden forces in man himself as well as those natural forces surrounding him will necessarily bring before us the study of charms, magic and the esoteric wisdom of primitive man, and we can be sure that the many unusual and so far unexplained phenomena will make the study extremely interesting.----

Lauri Kettunen"

## PREHISTORIC FINLAND

By: Alexander F. Chamberlain

In a communication to the "Societe d' Anthropologie de Bruxelles" (Bulletin Vol. XVIII 1899-1900, pp. CIX-XCVIII), M. V. Jacques gives a resume (based upon the Hackman-Heikel archaeological map and the accompanying explanatory text), of the prehistory of Finland. For Finland the historical period begins only with the latter part of the fourteenth century, A.D. Its prehistory may be divided into the following periods or epochs:

I. Neolithic -- (Age of polished stone) The stone implements left by the earliest inhabitants of Finland are of the same general character as those of the so-called "neolithic period" of Europe. M. Jacques thinks they belong "rather to the end of the neolithic, and some of them even to the bronze age." There are recognizable in Finland two archaeological provinces, a southwest and eastern, divided by the river Kymmene, the Tavastland lakes and the river Esse. The former region contains evidence of Scandinavian, the latter of Uralian influence. The finds of implements of this period are very unequally distributed, and the bronze age made its appearance earlier in southwest Finland.

II. Bronze. The period of transition between the age of stone and the age of bronze would appear to have been rather long, and implements of stone continued to be used together with those of bronze imported from Scandinavian for a considerable time after the appearance of the latter. Although the use of bronze was known in Scandinavia, according to Montelius, as early as 2000 B.C., it is not until 900-1000 A.D. that this metal is common on the shores of Lake Ladoga. The most of the foreign bronze objects found in Finland come from Cairns (with evidences of incinerator) "Identical with the tumuli of Norseland



and central Sweden." A few objects of this period indicate Oriental influence, form and ornamentation suggest the Uralian bronze age. As a whole, the bronze age is not so important for Finland as for Scandinavia.

III Iron--first period. The oldest object of the iron age discovered up to 1899 in Finland dates back to the second century A.D., and it is only with fifth century that the use of iron becomes general in the southwestern part of the country, while in the east its employment was even more restricted. The first "iron age" in Finland may be said to extend to the year 400 A.D. The influence of the Roman empire made itself felt but little in Finland--only three Roman coins and a bronze ladle were all that had been discovered up to the date of the map. Scandinavian influence during this epoch is marked by many objects found in the southwest, all of which came from cairns like those of the bronze age. The pottery of this period is rude, made of poor clay and badly worked.

IV Iron--second period. During this epoch (V-XII centuries A.D.), the "iron age" acquires its full development. For the fifth century the finds are still not numerous. Extensive necropoli belonging toward the end of this period contain objects in quantity which indicate continued relations of the inhabitants of Finland with Scandinavia and Baltic Provinces. On the other hand, ornaments and implements occur, which testify to connection with the Slavonic and Finnish tribes of Russia, and through them with the Arabic countries of Asia. Bronze objects found also exemplify Scandinavian influence and that of the Baltic Provinces. Toward the end of the period fragments of woolen tissue (from women's garments) occur. While gold abounds on the other side of the Gulf of Bothnia, only three gold coins (Valentinian III, Zeno and Phocas), a few gold rings and a partially gilt necklace of silver had been found in Finland up to the date of the map. The pottery is less crude than before. During all this period of from six to seven centuries incineration continued to be practiced in Finland; but, beginning with the eighth century,



inhumation appears in the southwest, although Christianity had not yet entered the country. This mode of burial extends gradually until, during the last prehistoric period, the custom becomes almost general.

V Iron--third period. The greater part of the necropoli of this period are situated on the two branches of the river by which Lake Vuoksen empties into Lake Ladoga, and a little farther north. There is also a necropolis of this period south of St. Michel, and another in the government of Abo, besides accidental deposits in various parts of the country. The influence of Scandinavian art is still seen in the ornaments, but objects suggesting affinity with ornaments and implements of the same epoch among the Finnish peoples of Russia are more numerous. The bracelet seems to have dissappeared. The fibulae used by the men were smaller than those of women. Here and there crosses, reliquaries of Christian origin, a baptismal basin, etc., have been found. The women's fibulae are often ornamented by a cross, and one even has on it the figure of a Byzantine saint. Several strong places built on steep mountains, formed of dry stones, with remains of walls of dwellings, etc., are assigned to the XII-XIV centuries. Worthy of notice is also the stone age "station" on the north shore of Lake Saanijarvi in the parish of Pihtipudas, recently described by Schvindt. Also incineration and burial ground of Koonikammaki in the parish of Kumo, on the left bank of the river Kumo, for which the contents indicate a date from the fourth to the sixth century. Interesting, likewise, are the recent extensive finds of German and Anglo-Saxon coins in various parts of Finland, of which an account has been published by O. Alcenius. One of these discoveries of coins was made in the parish of Kuusamo in the far north (66° N.). Brief abstracts of these three papers are given by Hackman in the "Central-blatt fuer Anthropologie" (Vol. VII, 1902, pp. 189-191). The date of the intrusion of the Finns into this area is still a moot question. Some authorities look upon them as its earliest inhabitants, others as late immigrants. There has, however,



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evidently been in Finland a slow but continuous evolution of culture from the oldest iron age down to the historical period properly so-called. Hence, none of the immigrations that have taken place have been of the nature of conquests.