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SOCIAL-ETHNIC STUDIES

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

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 farther 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 of 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 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 earn-

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Women - Politics:

ings; 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. * * *

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 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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Source: The Independent Wkly. 615-17 (edition, page, column) Date of Publication Sept. 12, 1907.

Vol. 63 No. 3067 Date Line of Story

Where consulted Mpls. Public Library Date consulted Apr. 25, 1939.

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 conerns 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 sufferage 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. . . . .

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Finns

PLACE: Gilbert, Minnesota.

SUBJECT: Social Ethnic
SUBMITTED BY: Toivo Torma
DATE: Oct. 14, 1938.

FINLAND (Suomen Tasavalta)

Finland, "the land of a thousand lakes," was a grand duchy under Russian sovereignty prior to 1917. However, on December 6, 1917, Finland declared her independence.

Geographically, Finland has as its extreme length, North to South, a distance of 700 miles. Finland is bordered on the North by Norwegian Lapland, on the East by Russia, on the South by the Gulf of Finland, and on the West by Sweden and the Gulf of Bothnia. Finland has an area of 149,588 square miles, 75% being forests, 11% lakes, 3% areable and 5% grass land. Its largest lake is Ladoga, also the largest in Europe. Finland's lakes provide means for transportation to a better extent than do the rivers. Of the rivers, the Muonio is the most important, and it flows between Finland and Sweden.

Geologically, it is similar to the Scandinavian Penninsula, showing granite, with traces of rock before and after the glacier era.

Climatically, Finland is a land of extreme cold and long winters, with short spring and autumn; the summer is about two to two and one half months long.

Economically

Finlands climate hinders the agricultural district, making the agricultural supply smaller than the demand. The principal items in descending order are: hay, potatoes, oats, rye, barley, wheat, etc; value equal to 5000,000 marks per year.

In 1926 Finland had 3,526 factories, employing 149,367 workers, and yielding 10,935,000 marks. Chief industries are: wood, paper, iron and mechanical works, textiles, leather, etc.

The merchantile marine of Finland, January 1, 1927, was composed of 4,930 vessels; it also had in 1927, two airlines, The Helsinki-Stockholm and Helsinki Reval.

Finland has 15,700 miles of primary roads, and 16,00 miles of secondary roads. By 1927, 2,866 miles of railroad, 2,706 miles were owned by the state.

There are 2,811 telegraph offices, 14,170 miles of telegraph, and 5,264 miles of telephone, all state owned.

Population (According to data of 1926)

Total population amounted to 3,558,059; 17.1% urban, the remainder in country districts. Classified according to language: Finnish 88.7%, Swedish 11%, others .3%. Religiously: Protestant 97%, Greek Orthodox, 1.7%, Roman Catholics, .02%, others 1.28%. According to occupation: agriculture 65%, industry 15%, transport 3%, public administration 2%, miscellaneaous, 10%.

1926 birth rates are as follows: 21.7 per thousand and death rate 13.4 per thousand. This means an increase of people to the extent of 8.3 per thousand, or 29,349 during the year of 1936. The population in 1930 was 3,667,067.

Source - Encyclopedia Britannica Volume 9, 14th edition.

Distribution and Occupation of The Finns

We find the greatest numbers inhabiting the northern states of our country. They are most numerous in Michigan, Minnesota, Massachusetts, New York, Washington, Oregon, Ohio, and Wisconsin. The first Finns came to the

"so-called" Copper Country of the Upper Peninsula of Michigan because they had been imported by one of the large mining companies operating there. When the first Finns were settled there, they called others of their friends and relatives. Thus the Finn, who had never been a miner in his native country, became a miner at America, which occupation he has followed ever since.

But why didn't he settle in Iowa, or Illinois, or Ohio or in some other fertile section of the United States. The Immigrant knows from solid facts of reality that he has no chance there without means. Homesteads were not to be procured in them states any longer when he came. The only chance he had was to stick to any kind of a job until he had saved enough to feel independent. But by this time he had become acquainted with his work and the surroundings; others followed him, and in a short time there was a large community of his countrymen about him. If he now thought of settling on a farm he didn't have money enough to buy one in a valuable farming section, neither was he acquainted with such places. The thing to do was to buy a farm in some neighborhood where other Finns had settled before him, or take a homestead in some far away unsettled region in Northern Michigan, Wisconsin, Minnesota or some other northern state. This is the main reason why the Finns have settled so largely in the colder and unfertile sections of the United States.

The Finns in the Mines

We shall consider this occupation first because it was the first occupation the Finn was engaged in on coming to America. In Finland mining does not exist as we know of it in America. No doubt, there are mineral deposits there, but they have not been developed as yet. Yet the first comers to America were led into this occupation, and as he was an industrious and hard worker, he made good, and has ever since been known as a miner of the first rank. From the copper mines of Houghton and Keweenaw Counties many found their way to the iron districts in Marquette County, that were just

opening about this time. Later we find them coming to the large Iron district known as the Gogebic Range.

The iron mines in northern Minnesota were opened up considerably later than in Michigan. By that time the Finn had become recognized as a good miner, and found, therefore, no difficulty in getting work on the Vermillion and Mesaba Ranges of Minnesota. The mines developed very fast in this section, being mostly open-pit mines from which ore could be dug up very easily. More Finns kept coming right along, until at the present time there are nearly as many Finns in Minnesota as in Michigan.

Besides the iron and copper mines, Finns are also found employed in the coal mines of Pennsylvania, Montana, Wyoming, Utah, and Illinois. Some have entered mining fields in Colorado, Arizona, Alaska, and other places, so that it is not a rare thing to find a Finn almost anywhere.

The Finn as a Farmer

Over 50% of the Finns have come from agricultural life so that it is not surprising if we find their steps leading back to farm life even in America. "If I could only get about forty acres of land, I could live more comfortably on a farm. That is an ideal place to bring up your family; and then if a man should be sick, his pay-roll would not be affected by it right away; and a farmer is independent and free." Thoughts like these are often expressed by men living in towns or cities. It seems to be quite a general desire to settle on a farm sometime, and hundreds are realizing this hope every year. After laboring in a mine or at some other work for a few years, until he has saved enough to give him a stingy start, he buys land, from 40-120 acres, and takes up his cherished occupation. He generally secures a cut-over strip of land in Michigan, files a Homestead in Minnesota, or purchases an old farm in western New York, Connecticut, or elsewhere. The stumpy land looks very forlorn and challenging. But the Finn settles down to work and clears acre after acre, although compelled

to leave his home many a time to work in the mines or the woods during the winter months in order to earn means of subsistence for himself, and his family. For this reason Mr. J. H. Jasberg, land agent of the D.D.D. & A. R. R., who has sold more land to the Finns than any other man in America, said that the only language the stumps understand in Upper Michigan, is the Finnish language.

Source - From "Americanization of the Finns"
by J. Wargelin A.M. Book written 1924.

Causes of Immigration from Finland

The first cause for immigration from Finland has been, with the first comes from Norway and Sweden, as well as with the later ones, meager earnings and uncertainy of subsistence. This can be readily seen from the rise and fall of immigration according to financial conditions in America.

The second important cause has been the compulsory military service law which was enacted in 1878, just about the time that immigration from Finland began to grow. An explanation for this is not that the Finn is afraid to fight,--on the contrary it must be said that he is a great warrior, as the histories of the Thirty Years War, Turko-Russian War of 1877, the World War, The Red Rebellion of Finland in 1918 etc. prove--but naturally peace loving he has seen too much of war. His country has been a battlefield for centuries in the struggle for supremacy between the Slavs and the Scandinavians in the Baltic countries. He had shed his blood on nearly every foreign battlefield where nations have assembled. As a result of this, there is instilled into the mind of the Finn a dread and abhorrence of war. This sentiment has been instilled in him by his mother while he was being taught his nursery rhymes. No, a Finn is not a coward where a righteous war is neccessary, but as he could not quite sympathize with the plans of the old Russian regime for military aggrandizement, he left his country in order to avoid unpopular military

service.

An important cause is also found in the restless, dissatisfied mind of youth, the so called "wander-lust". No other reason can be attributed to the emigration of so many young men and even married people, who are not moved by any financial pressure.

Professor Kilpi strikes the heart of this problem when he states that the development has gone in Finland as well as in other countries from the agricultural to technical and industrial conditions. "Emigration from a country always appears, as far as time is concerned, during that period of social-economic transition which is caused by an industrial and capitalistic revolution in an old traditional agricultural community." This transition he terms "social capillarity." And he quotes Kautsky who has figured that during the seven year period from 1901-1908, 5,740,000 persons from agricultural life emigrated from Europe." It is true that they not only leave the country but move into cities and industrial centers. Thus the "Pohjalaiset" (inhabitants of the provinces of Wasa and Oulu) have formed the bulk of the immigrants as well as of the industrial workers.

A further reason for immigration among the "Pohjalaiset" is found to exist in their nature and characteristics. They are active, possess physical vitality, and are daring and enterprising. They were found early as sailors or fisherman on the Norwegian coast, and as shipbuilders and carpenters in many cities. They thus became fortune seekers who could undergo the severities and trials of a stranger trying to establish himself amid new and strange conditions.

In 1891 it was stated in the Diet of Finland, that one who understands the conditions in Northern Europe, understands the reason for immigration to America. "As long as Finland can not pay like wages to laborers as America does, where wages are three or four times as high as ours, emigration from

Finland will never cease." The large number of immigrants who return to Finland for a short stay, and those who reside permanently there, spread the knowledge of our better wages to everyone who is interested in finding out.

This fact of immigrants informing others, or helping them in securing transportation tickets, is to be considered as an important factor.

Many other cause have been contributed to the immigration of the Finn but they are to be considered more or less accidental rather than real, permanent causes. All these factors, taken together, have been powerful enough to separate about one-tenth of the population of Finland from their home and native land.

Source - From "Americanization of the Finns" by J. Wargelin, A.M. Book written 1924.

The Priest

The Finnish church was a Lutheran church and usually there was one church in each parish. However, there were two priests, one of them receiving more pay than the other and also acting as a general supervisor over the problems of the parish.

In the case of a priest's death, the remaining priest designates three consecutive Sundays during which priests at large (priest from all over Finland) may give a trial sermon. The entrees were to have gone through the usual education necessary for priesthood, and thus this practice of trial sermons will give any one interested a valuable opportunity. As soon as the parishoners have heard the entrees, a mass meeting is called by the priest. At this meeting they nominate and vote for their priest-to-be. Democratic as this sounds, it was, however, usually determined by the upper classes or those who own more land and capital that the others. As soon as the priest is elected, he is notified; for the next Sunday he will begin his practice. The

priest thereby goes on the next Sunday, a short but exacting ceremony by which he will become wedded into the parish, and thus into the hearts and lives of the parishoners.

The priests were tax exempt, the taxes were paid by their parishoners. Their salary was 40,000 marks each year and in addition to this, the parishoners contributed to the church and priest in the following fashion: Each family was to pay every year one barrel of rye, five pounds of wool, one half bushel of barley and each family also had to sew him one pair of woolen stockings, and these were supposed to be at least a half a foot above the knees, and with these stockings, two woolen stocking binder, 5 to 6 feet long and an inch and a half in width. The binders or laces were to be well sewed and designed in order to please the priest, for he usually reprimanded the donaters in case the gifts ~~givers donations~~ were below par.

In addition to the above tithes, the father or son of every family was to work one day every year on the priests farm, or pay one mark and 50 pennies as a substitute. Whenever the church or graveyard needed repairs, the priest had certain parisheners repair them free of wages, and since it was to be on equal basis, the remainder of the parish paid an equal amount which was thereby given to the priest. Two or three days a year was put aside each year for the repairs of the graveyard and each farmer or townsfolk did their respective amount.

However, the priest was at times lenient with the problem of tithes and did not suppress the poorer to the extent that he did the wealthier.

In the church proceedings, the wealthiest sat in the front rows, with the rest situated in their pews according to rank and wealth. At the church the priest often gave the official news of the weeks happenings each Sunday and on New Years Day he gave the year's births, deaths, etc. in order that that occurred. It is from the priest that any census taken might get the

best data, and although they had an assessor to determine the rate of taxes, he was not compelled to know the status of the population.

A Finnish Funeral

Finland had in the bygone days and even till the time I left Finland, a unique custom, a custom unduplicated in any other European country. This custom is the manner or practice of officiating the death of a person in the village or parish in which he lived. The best place from which to proceed is the beginning, and thus eventually culminating at the last rites, or when the final call of the churchside bell had sent its echoes into the hearts of the men and women, who standing beside the open grave, are giving their last token of courtesy and respect to the member deceased.

Finland was segregated into divisions, first there was the "kyla," or village, next came the "pitaja," which was often times comprised of many villages or townships. The parishes then were grouped into districts or "laanis." Each parish had its church, the Lutheran, and the uniquity of my story hinges upon the ringing of the churchbells.

In Finland, when any person, young or old, poor or rich, died, a nearby neighbor or member of the deceased's family went immediately to notify the priest of the news and then the priest summoned the church bell ringer to ring the death call, which slowly and monotonously issued its message to the nearby families of the village or farms.

The practice of embalming was not used, but a certain mid-wife in the village washed and clothed the body, and a traveling coffin maker was asked to make a coffin for a fixed price, with the lumber obtained from the deceased families woodland.

On the day of the funeral, a neighbors horse and a wagon were borrowed and used as a hearse. The wagon and horse were plain and mediocre, the wagon usually were rented free of charge, and the owner of the horse and wagon drove

the vehicle to the graveyard. When the march from the home of the deceased began, the priest walked in front of the procession, then came the horse and wagon with its board coffin placed in a lengthwise position in the wagon, and following the hearse, came the relatives of the deceased in order of their relationship to the family of the dead person. Last in the grim procession were the hardy, and mournful parishoners, usually walking, but in time of rain, they used covered one horse shays provided they possessed that luxury.

As the procession began from the home, the priest oftentimes sang a psalm or recited a parable from his book, and as they appeared within a 100 yards or so of the church, the bells began ringing, and continued to ring until the sermon commenced. Again when the body was brought from the church to the grave, the bells slowly rang, appearing to keep time with the walking of the parishoners. However, the bell usually rang regularly and methodically, giving the scene an aspect of saddened weirdness. There was a small interlude when the bells did not ring, but when the procession reached the churchyard the bells again knolled three final soundings until the moment when the priest said "Earth to Earth," and with his hand he gave the signal to the man in the belfry of the church to stop ringing. Thus ended the burial, with only the covering of the grave to be completed.

Usually, however, the people of the parish were united for luncheon with the deceased's family immediately after the funeral, and at the feast they served certain rolls and biscuits appropriate for the occasion.

In connection with the expenses; if the father of a family died, a horse was to be given to the priest. But if a woman died, a cow was given. The priest chose the animal, and usually did a good job of it. Nothing was charged if a child died, but in all cases, no matter who died, a nominal fee of two marks were paid to the priest. This fee was variable, and the price rose according to the wealth of the family. Also the death notification to

the priest cost the family one mark and 60 pennies or 160 pennies. If the priest did not receive the best cow or horse, the family was said to be haunted with ill luck indefinitely.

Source - As given by Mr. John Backman.

Brief History of the Finnish Press in America

1. The first Finnish newspaper in America was the "Amerikan Suomalainen Lehti," published in Hancock, Michigan, on April 14, 1876. It was a paper of four columns, and four pages, edited by A. J. Muikku, a student from Finland. The paper lived, however, only a short time; eleven and one-half issues in all were printed. The total number of subscribers had been 300.

2. The second paper was started by Matt Fred (died in 1922) in 1878, the name of the paper "Swen Dufa." It lasted only for three years, because of lack of support.

3. In 1879, July 4th, was published the third Finnish paper in America by Alex Leinonen, one of the early Pioneers among the Finnish immigrants to America. Out of this paper was formed, in 1895, a paper whose name has become very well known among the Finns. This paper was named "Siirtolainen," (The Immigrant). It is still published as a weekly paper, but its circulation is very small, due to the fact that the owners of it are more interested in their daily paper, "Paivalehti," published at Duluth, Minnesota.

4. The next in order was the "Uusi Kotimaa," (The New Homeland), published in 1881 by August Nylund, at Minneapolis, later moved to New York Mills, Minn. This paper has enjoyed comparatively good support, due to the character of the paper and the acquaintance of its publishers with the people in general. It is still published in New York Mills, Minnesota, but it is now owned by the Non-Partisan League in Minnesota. It is the oldest of the Finnish papers now in existence.

5. "Yhdysvltain Sanomat," organized at Ashtabula Harbor, Ohio, by

August Edwards, in 1884, was moved to Minneapolis later, then brought to Calumet, Michigan, where it was finally discontinued.

6. "Walvoja," the first religious paper, first publication in 1885, at Ashtabula Harbor, edited by J. W. Lahede, J. J. Hoikka and J. K. Nikander. (The two last named, ministers, became five years later the founders of the Finnish Lutheran Church in America.) This publication ceased in 1888.

7. "New Yorkin Lehti," in 1890, by Gronlund.

8. "Lannetar," at Astoria, Oregon, in 1891, founded by J. E. Sarri, Adolph Riipa and A. Ketonen.

9. "Amerikan Uutiset," in 1894, at Minneapolis, later moved to Calumet, Michigan, founded by Fred Karinen.

10. "Kuparisaaren Sanomat," at Hancock, Michigan in 1895, editor Victor M. Burman, sold in 1899 to a publishing company at Calumet, Michigan, and was published for a few years under the name of "Suometar."

11. In 1897, August Edwards, of Ashtabula Harbor, Ohio, who had already been identified with some Finnish newspaper projects, began to publish a paper by the name of "Amerikan Sanomat." In 1903 the "Suometar" of Calumet was united with it under a new name of "Amerikan Sanomat ja Suometar." This paper has enjoyed at times as many as 12,000 subscribers, but in 1913 its publication was discontinued because of the lack of support.

12. In June, 1899 a paper was organized which has had considerable influence over the religious and educational work of the Finns, and is still in existence. The name of this paper is the "Amerikan Suometar." It was founded by K. L. Tolonen, J. K. Nikander and John Back, ministers of Suomi Synod, and laymen J. H. Jasberg, Isaac Sillberg, Alex Leinonen and Jacob Holmlund. In 1900 the paper changed owners and became the property of the Suomi Synod through its publishing concern, which was organized by the name of the Finnish Lutheran Book Concern, with headquarters at Hancock, Michigan. The purpose for the

founding of the "Amerikan Suometar," in the 20th Anniversary publication of the paper. He says: "In the minds of some of the leading men of the church (Suomi Synod), rose the thought that a newspaper devoted to religious and educational work, and presenting this work from the standpoint of those who were to make their homes here, would be of value. As the church was organized permanently for active work in America, such a paper became a necessity."

Source: From the "Americanization of the Finns"
by J. Wargelin A. M. Book written 1924.

Cultural Life of the Finns

The educational system in Finland has become well established, both in Elementary and Secondary schools. The church has been a great factor in the early education of the people here as in other Protestant countries. According to the belief of the religious leaders it was necessary for every individual to be able to read the Word of God and thus understand the fundamentals of Christianity. Instruction was first given at home, and general public examination, known as "kinkerit," was held yearly, where the youth, and also the older people, were examined as to their ability to read and understand the Christian doctrines. It is interesting to note in this connection, that every person who wished to be married, first had to satisfy the minister that he was able to read; this insured intelligent parentage in the country. This explains the fact why the percentage of illiteracy in Finland is so small.

The majority of the young men and women coming to America from Finland, have had at least an elementary school education. The Finnish "Kansakoulu," public school, comprises, in the writer's estimation, a year or two of high school work, with such subjects as practical geometry, general history, and manual training. Many have attended higher institutions of learning. Finland was the first country to organize manual training as a part of its school instruction, for as early as 1858, Uno Cygnaeus outlined a course for manual train-

ing involving bench and metal work, wood carving, and basket weaving. In 1896 this work was made compulsory for boys in all rural schools. So when the Finn comes to America, and finds public schools in the community in which he locates, he is glad to send his children there. Compulsory education laws do not bother him, for he has been able to use them in Finland. In general it may be said that school authorities do not have any more trouble in compelling Finnish children to attend school than they have in compelling those of other nationalities.

Source - From "Americanization of the Finns"
by J. Wargelin - Written 1924.

It is easy for a Finn to learn English? For those who come to America very young it offers no difficulties. He is able to learn English quite easily, and this in spite of the fact that he had learned his mother tongue first. The two languages are so different that there is no possibility of mixing the two. But it must be admitted, as is well known from the study of the languages in general, that the idioms of one language affect the use of another language at times. One thinks in the idioms of a certain language and translates these into another, thus bringing strange constructions into the language which is not his native tongue. Those who have come as immigrants at a later age, say about the age of 17 or 18 years, find it difficult to learn English perfectly. The Finnish language lacks such sounds as wh, th, sh, ch, and a mistake is quite often made in pronouncing words like "which," "there," "share," "church" etc. The distinction between the letters b and p, t and d, also causes some confusion for Finnish has only the p and t letters; while b is found only in words of foreign origin, and d never stands at the beginning of a word. Of the pronunciation of English words, it might be said in general that they offer infinite difficulties to immigrants whose language happens to be phonetic, as the Finnish is. We are not, however, arguing for the phonetic spelling in English for the sake of the Finn unless other weightier reasons are found for introducing the change.

To what extent do Finnish parents send their children to colleges and higher institutions of learning? From our knowledge we could name at this moment several Finnish students attending the universities of Michigan, Chicago, Minnesota, Illinois, Ohio, Boston, Oregon, and California, Dartmouth College, Michigan College of Mines, Chicago Art Institute, and numerous Normal Colleges and Musical Conservatories. The University of Minnesota reports that there are enrolled this fall (1923) in that institution about 100 Finnish students. It would be very interesting to give a list of Finnish university graduates, but we do not know that any such list exists. From our knowledge we shall point out a few, without making it personal nor exhaustive. From the University of Michigan, we can think of seven, four from the Law Department (one of these men became the First Finnish Congressman in America two years ago), two from the college of Literature, Science, and the Arts, and two in Medicine; one from Columbia, three from Chicago, and four from Minnesota, without trying to name others. In justice to the Finnish medical men, we should add that we are acquainted with a large number of them, who have received their professional education in America. The teaching profession, however, has attracted the largest number of Finnish young men and women. It has been estimated by some authorities that there are as many as 1,000 of them in this profession in America.

RM

Minneapolis, Minn.
Socio Ethnic
Hardie Smith
January 16, 1939

FINNS---RELIGIOUS BELIEFS (PRIMITIVE)

OPPERMANN, C.J.A. : The English Missionaries in Sweden and Finland
LOndon and MacMillan, N.Y., 1937

p. 28. The original religion of the Finns seesm to have consisted of a worship of departed spirits, and great respect was paid to those persons who claimed to be able to communicate with them by falling into a trance. Then it came to be thought that the spirits could give information by means of certain signs. Seives with their sections divided into sections, each of which corresponded with some particular meaning, were used for the purpose of divination; a chip was placed inside the sieve, which was then shaken, and according to so the section into which it fell, was the answer to the enquiry.

(Saxen: Finsk Guda- och Hjaltetro, p.5. In Kalevala, XLIX., 11.83 ff we have an example of divination by means of alder rods)

A further development, due almost certainly to Christian influence, was the use of magical words and spells by means of which evil spirits were rendered harmless; for to control and banish an evil power it was only necessary to repeat to it its name and to relate to it its history gradually
to render it impotent, and thus song became the chief means employed in all magical art, especially among the Karelians. So, too, the belief in the activities of the spirits of the departed also underwent development, and eventually there came to be recognized a very large number of divinities, controlling the lands, the woods and the waters, and often confining their activities to some very limited sphere, such as that of a particular homestead or a special species of tree; in fact, every object in Nature was supposed to have a protecting divinity, and each

See Kalevala IX LL270 ff

Honjatar

E.G. Honjatar was the goddess of the fir trees, Katajatar, nymph of the juniper: and Pihlajatar, Nymph of the mountain ash...

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FINNS---PRIMITIVE RELIGIOUS BELIEFS

homestead had also its haltia,,with its supposed residence in the roof tree. Each homestead, too, was the scene of the activities of a tonttu, a capricious sprite, dwelling in the garrets or outhouses, and needing to be propitiated with offerings.*

The Finns believed in a god of the air, who was originally called Jumala, but afterwards was given the appellation Ukko (the Aged One).** He ruled the elements, letting his voice be heard in thunder, having the lightning-flash for his sword, and sending the snow that mantled the earth in winter. On him depended the growth of the crops and the well-being of the cattle; but the later belief in him as the creator of the universe seems to owe its origin to Christian influences, as in earlier times the conception of a supreme god was apparently absent from Finnish ideas of the universe. Partly responsible for the formation of the visible world were Väinämöinen and Ilmarin, two beings whom it is difficult to classify, since they seem to represent either one-time divinities humanized into heroes, and then identified more or less with certain shadowy personages of the past, or else simply men whose remarkable qualities caused them to be celebrated in song and then gradually to be endowed with yet loftier characteristics.***

As we might expect in a heavily forested land like Finland there were many woodland divinities, the chief of whom were Tapio,**** with his tall pine hat and his skin of tree moss, and his wife Meilliki*****,

---

* Evidently due to Swedish influence. **The name Jumala seems to have been used among the old Finns in more than one sense, as heaven, as god of heaven, as deity in general. In the Kalevala Jumala and Ukko seem to be used as synonyms, e.g IX, ll. 403, 404. Ukko is given many titles.
***It is now generally agreed that they were only heroes...For a discussion as to whether the "Kalevala" has a historical or mythical bkgrnd, see J. Krohn: Finska Litteraturens Historia, pp 439-46 V. I. ... ****Kalevala, XIV; ll. 153-72
*****ibid XIV ll 45-152

who when she wished the hunter well showed herself decked with golden ornaments, but when unpropitious wore instead mere withes of twigs. Not only did they grant success in hunting, but they acted as protectors to the cattle in their summer pasture grounds, and possessed a whole band of serving spirits who guarded the various objects in the woodlands. In olden times, too, the bear, "the honey-pawed king of the forest", was greatly venerated by the Finns, as it was also by the Lapps; it was regarded as the holiest of all animals and special feasts were held in its honor*. The waters, like the forests, had their special divinities, while a third group included those who were connected with the soil or with pastoral occupations. We need only mention Ahto, the waves' red-bearded lord, who with his foam-mantle-veiled wife, the good and beautiful Vellamo, ruled the sea and granted success in fishing,** and Kekri, who gave his blessing to cattle.***

The chief evil divinity was Hiisi, also called Lempo or Keitolainen.**** He was a mighty being who was at first thought of as dwelling in dreary mountain caves, but afterwards came to be associated with the woodlands where he drove the bears and wolves as though they had been lambs. It was possibly the great respect that was paid to him led Christian missionaries to be particularly emphatic in denouncing his worship, and so eventually caused him to be regarded as the chief evil spirit.

Most of these woodland and kindred divinities would seem to date from a late period, possibly that in which the struggle between Christianity and heathenism was being carried on, and the same must be said of Päivätär

* Holmberg: Finno-Ugric and Siberian Mythology, pp. 97-8; and for the bear feasts of the Lapps, pp 85-95 ** Kalevala, IX 11.231-44; XLVIII., 11.123-58
***Castren: Finsk Mytologi, p. 98. ****Kalevala IX, 11.231-44; XII, 11 273-4

and Kuutar, * daughter sof the sun and moon reppectively, for there are only the faintest, if any, traces of worship of the heavenly bodies among the primitive Finns, although Agricola says that divine honor was paid to them in his time. The influence of Christianity upon the beliefs of the heathenism it encountered, and on the contents of the old folk-songs, has possibly been exaggerated; it seems, for example, rather difficult to believe that the account in the Kalevala of the flow of blood from Väinämöinen's wound is only a distortion of the Gospel narrative of ...but recent investigators are probably right in their beliefs that not only the celestial deities Luonnetar, Päivätär, Kuutar and Otavatar, but also Sukkamieli, the goddess of love, and Kyputytto,** the maiden of pain, derived ultimately from the great devotion paid in medieval times to the Blessed Viggin Mary under the differing aspects of the Queen of Heaven, the Mater Dolorosa, etc., which naturally influenced the votaries of paganism when incorporating Christian ideas, though in a distorted form, with their own beliefs.

The Finnish conseption of the universe included many other beings in addition to the actual divinities. Mention has already been made of the tonttu...(and) the haltia; there were also numerous giants, dwarfs, gnomes, nymphs, elves, and such-like beings, some of them helpful, others hamful. There was also a widespread belief in the power of man to take the form of some animal. If a bear attacked cattle its action was attributed to some person having taken up his dwelling within it; if a man were changed into a wolf the creature was known as a viron susi, a term corresponding to the Swedish var-ulv and the old English were-wolf.***

* Kalevala IV ll. 137-54; XLVIII ll. 33, 34. They are said to have been invoked as protectors against wasp stings. Paivatar is identified by Ganander with the dawn. **Kalevala XLV ll. 269-80 Sukkamiela is not mentioned in the poem. ***Saxen pp 17, 18

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FINNS---PRIMITIVE RELIGIOUS BELIEFS 5

Not much is known about Finnish heathen worship. Idols seem to have been but little used, and, as in Sweden, there was no special class of priests. Worship, which consisted partly of prayers, partly of offerings, took place in the open air, though apparently there were enclosures set apart for it, as we find Pope Gregory IX confirming the church in the possession of groves and sacred places which had been given to it by converts. (Jan. 31, 1229) When the worship of the dead was the outstanding characteristis of Finnish religion offerings to the departed were placed beside the place of their burial. Clothing, household utensils, and more particularly food supplies were thus provided. A later development was the holding of a sacrificial meal in the homestead and afterwards placing the remains of it on the grave so that the deceased person should have in the world in which he was now dwelling the use of an animal corresponding to the one that had been slaughtered to provide the meal. Such meals had to be repeated at intervals for the space of a year, after which the memorial of the dead person was transferred to the general feasts in honor of the dead, which were held on certain day s of the year.X*

When belief in woodland and similar divinities became general, sacrifices deemed appropriate were made to them, and the god of the forest received the first victim of the hunter's skill, the river spirit the fisherman's first catch. Certain trees, wells and stones were considered holy and offerings were placed beside them. As in Sweden, Horses, and sometimes men, were offered in sacrifice. Among the special feasts held in later times were one at the time of the spring sowing; another at harvest, when an unshorn lamb was killed and much feasting took place; and a third inllate autumn which was not only observed in memory of the dead, but also in honor of Kekri, the protector of cattle. ***

* For the Kekri feast see Holmberg: Finno-Ugric and Siberian Mythology, pp. 64-6

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FINNS---PRIMITIVE RELIGIOUS BELIEFS _6

Although influenced to some extent by its contact with Swedish heathenism, Finnish mythology had comparatively little in common with it. Of the Finnish divinities it has been said that "as persons they are rigid and lifeless, having neither loves, nor hatreds, nor wars. There is no society of gods and hence no place where they come toggther."*...Whether this difference in the character of pagan beliefs in Finland made the work of Christian missionaries there less difficult than it had been in sweden cannot be said, for we have very few details of the struggle between the old and the new Faiths; but the nominal conversion to Christianity of Finland was certainly accomplished in a far shorter space of time than was that of Sweden. In both lands, however, heathenism died hard, and we find belief in the old gods lasting down to quite recent times.**

* Comparetti: The Traditional Poetry of the Finns, p. 182
** Lagcqvist: De Superstitione Fennorum? p. 82, gives an eighteenth century example of a man at Savâlax, who, in order to secure success in hunting, cut his finger, collected the blood from the wound in an eggshell, and buried the latter in an anthill as an offering to Tapio, god of the woods.

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Social Ethnic
Hardie Smith
February 1, 1939

FINNS---PRIMITIVE RELIGION

p.199 It is impossible to say when the Swedes first came to Finland, but in the old chronicles we get a reference to the conquest of Erik Segersäll, the father of Olav Skotkonung, there, while a number of place-names---Onsby, Torsö, Friggeberg, Torsbacka, etc.---bear witness to pre-Christian Swedish settlements in the country. Finnish history, however, may be said to commence with the Crusade of Erik IX of Sweden, which took place about the year 1157....In the first of (two papal bulls), the Pope speaks of the Finns as having accepted Christianity, though they made bad converts (dated Sept. 9, 1171-2) ....(Henry, Bishop of Uppsala) has been credited with making the representations that induced the King to embark on his expedition. Possibly, however, the old legend is right in stating that when Eric took his kingly oath at the Mora stones he promised three things---to build churches and improve the services held in them; to rule his people justly; and to fight both for his faith and against the enemies of his kingdom---and that it was in order to keep the last of the promises that he undertook the crusade against the heathen Finns, who for some time had been harrying the coasts of Sweden.....Henry, about whose career we have only the scantiest knowledge, accompanied the king, and so came to earn the title of the Apostle of Finland.

The Crusaders probably made a landing not far from there the town of Abo now stands, but Erik did not at once attack the Finns for he offered them first the choise of accepting Christianity as an alternative to doing battle with him. As they refused to embrace the new faith he attacked them, won a complete victory, and "manfully avenged the Christian blood which they for so long and often had shed." But the spirit in which the king Swedish had engaged in the crusade is shown by his action after the fight. One of his men, to his great astonishment, found the king weeping bitterly, and on his expressing surprise that he was not rather rejoicing over the victory he had gained was told by him,

"I am glad and render thanks to God that He has given us the victory, but I sorrow over the destruction of so many souls who could have obtained eternal life if they had accepted the Christian faith."

....when Erik returned to Sweden he left behind him Bishop Henry have the care of converts and to work for the spread of Christianity in the land. With apostolic zeal, though occasionally hardly with apostolic wisdom, Henry set about his task. Very probably he journeyed round accompanied by an interpreter, and visited in particular those places where markets were held, and where consequently he would be able to address his message to a considerable number of ~~xxxxxx~~ hearers. ...his journeyings seem to have taken him as far north as the river Kumo, while later tradition associated the well of Kuppi, not far from Abo, with his administration of the sacrament of baptism....The Ormberg, near Nousis, was also associated with his memory, for it is said that on his meeting with a snake he caused it to vanish into the hill, leaving, however, its likeness on the outside, so that in future it bore the appropriate name of Ormberg (Snake Mountain).

...he had probably only spent about six months in the country when he was murdered on Kjulo marsh by a bonde named Lalli. According to one account this was in revenge for a penance laid on him by the bishop because of a crime he had committed. Another version of his death sayst that on his journey he called at the house of Lalli, together with his servant, and asked that they might be supplied with food and drink, offering at the same time ample payment. Lalli himself was absent, but the saint's request was roughly refused by his wife, whereupon Henry instructed his servant to take what was needed, in spite of her refusal, and to leave a payment of much more than its value. This was done and the travellers proceeded on their way. On Lalli's return the matter was misrepresented to him by his wife, and the bonde, full of anger, set off

in pursuit of Henyy, and overtaking him on the ice of Kjulo marsh, cruelly murdered him. He then took the cap from the saint's head and returned home rejoicing at his deed, but when, after reaching his farmstead and being welcomed by his wife, he attempted to remove his cap, the hair and skin of his head came off with it.

The bishop seems to have had a premonition that his death would take place on this journey and had left instructions with his servants as to what they were to do when it happened. His corpse was to be drawn by a pair of untamed oxen, and where they stopped a cross was to be raised, while where they lay down it was to be buried and a church built on the spot. Such, according to the legend, was the origin of the church at Nousis, and there the relics of the saint remained until in 1300 they were ~~transferred~~ translated to the cathedral at Abo and placed in a silver shrine. They remained in the latter resting-place until the year 1720, when they were carried off by the Russians a and all traces of them lost.

The thumb of the saint had been cut off by the murderer and was not recovered until some time later. According to the picturesque account of its finding given in the legend, it was about the tiie of the festival of St. John when an old blind beggar man and his son were crossing the marsh and the latter noticed a raven pecking at something on a floating lump of ice. On telling his father what he had seen, the latter made him row to the spot. At their approach the raven flew away, and the boy found on the piece of ice a thumb with a gold ring on it at which the bird had been pecking. At his father's request he gave him the thumb, with the result that he stroked his eyse with it, and at once had his sight restored to him. The thumb and the ring afterwards figured on the chapter seal af Abo....His feast was afterwards observed in Finland on January 20th, and that of his translation on June 18th,

and both had the highest festal rank...we learn from a bull of Pope Alexander III.,..that (the Finns) made very unreliable converts, promising when threatened by their enemies to hold the Christian faith and asking for missionaries to be sent; and then, when the danger had disappeared, renouncing their Christianity and persecuting the missionaries.....then too, the country seems to have suffered much from attacks by Russians and others. Apparently some Swedish Crusaders were the aggressors, for in 1164 they made an expedition against Ladoga, but were defeated by Prince Svjatoslav with a loss of forty-three out of their fifty-five snäckor or warships. This expedition naturally caused reprisals on the part of the Russians and their allies.... and in 1178 the Karelians, who inhabited what is now south-eastern Finland, carried off and slew Bishop Rudolf. In 1186 the Novgorodians amde a plundering expedition to the lands of the Tavastians....the following year the Karelians... The year 1191 witnessed a united attack by the Novgorodians and Karelians on the Tavastians,.while Abo is said to have been burned by the first-named in 1198...

All these raids naturally hindered the work of the missionaries and it was not until the time of Pope Innocent III that Christianity came to be firmly established....There was very possibly also a particular reason why Innocent was anxious that aggressive missionary work be carried on among the Finns, for if they were not now won by missionaries in communion with the Roman see there was the possibility that before long they might be christianized through the instrumentality of the schismatic Russians...

To return to Bishop Thomas, it seems probable that he was appointed to his office about the year 1220, ...whatever his faults the Church of Finland is deeply indebted to him, for it was he, with his fiery zeal and tremendous

energy, who did more than any other man in the days of its deadly struggle with heathenism to save it from extinction and bring it to a firm and honorable position in the land.

It was not many years after the retirement of Bishop Thomas that the Papal legate, William of Sabina, visited Sweden and held the important

A. J. Sprang
Finnish Study
Feb. 1, 1940

"The Independence of Finland"

The Living Age - 8th Series Vol. 9 (Jan.-Feb-March 1918) No 296

"First Sweden, then France, and now Germany have recognized the independence of Finland. The readiness of the Bolshevik Government to allow Finland to separate has encouraged these Powers to commit themselves rather earlier than they had anticipated, and it is not difficult to see in their eagerness a casting ahead. France desires to make friends with the new State. Germany is anxious to confirm connections which during this war have been close. Finland until 1809 belonged to Sweden, and men of Swedish blood and speech constitute the bulk of the Finnish aristocracy and bourgeoisie. Sweden wishes to resume, though not in the old form, her ancient intimacy. Swedish Jingoes have been agitating for asking Finland to cede to Sweden the Aaland Islands. Less extreme folk have been talking of Zollverein or Customs Union of the Scandinavian countries, to embrace Finland, a project which appears rather temerarious. Less venturesome persons look forward to Finland joining in the Scandinavian group, though it should be observed that Sweden acted independently in recognizing Finland's independence. In guessing at Finland's probable course it is prudent /500/ not to treat it as a single entity. As has been observed, there is a racial and linguistic division; in addition to that there is an economic and social division. Finland has a Socialist mass and a powerful bourgeoisie with feudal attachments. The driving force for hasty political separation from Russia came from this second element, which was desirous to dig a gulf of independence between Finland and the unsettling, leveling influences of the Russian Revolution. The strong and very natural antipathy towards Russia gave the bourgeoisie the power to effect the separation. But the internal social and economic division lives on into independent Finland, and will be reflected in the new State's

foreign policy. The conservative elements will incline towards their fellows in Sweden and Germany; the Radical elements will incline to a revolutionary Russia. Numerically the Radicals are strongest, and now that independence is secured they will recover a freedom of action hitherto denied to them. But the struggle will be keen.

Finland is the first definite territorial loss the war has brought to the Russian Empire. Geographically and historically it is of high significance. The Finnish coast runs up to within a few miles of Petrograd. It has provided the bulk of Russian seamen and pilots, and in any future war would be a formidable base against Petrograd. If, whether by the gate of independence or by the gate of annexation to Germany, Lithuania, Courland, Livonia, and Estonia are lost to Russia, then Russia will be left with no exit on the Baltic except a small enclave around Petrograd. She will, in that sea, be reduced to narrower bounds than Peter the Great won for her. If, again, Poland is detached, Russia will have lost on the West practically the fruits of centuries of striving. Almost the whole labor of the Romanoffs since they came to the throne to bring Russia into the West and to make her a Western Power will have been neutralized. What was achieved in three centuries will have been cast down, and the dynasty with it, in three years of war. What will remain is the expansion at the expense of Turkey and, presumably, in Asia, and if the Ukraine should separate, most of what Russia took from Turkey will pass from Russia to the Ukraine. There is nothing in modern history to compare with such a shifting of power as is thus forecast, and of which the independence of Finland is the definite beginning. Russia will be thrown back upon Asia, unless she should seek to regain what she had once won and had now lost in the West. We need not try to predict what such a change would mean for the world, but, incidentally, it would make Moscow once again the capital /sic/ of Russia" /502/

SOCIAL-ETHNIC STUDIES

Source: The Outlook Wkly. 35 (edition, page, column) Date of Publication Sept. 7, 1907.

Vol. 87 No. 1 Date Line of Story

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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.

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SOCIAL-ETHNIC STUDIES

Source: The North American Review Mo. 913 (edition, page, column) Date of Publication Dec.1904.

Vol. CLXXIX (179) No. 557 Date Line of Story

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

A. J. Sprang
Finnish Study

Van Cliff, Eugene - "Finnish Poetry".

The Scientific Monthly - Vol. 15. (July-Dec. 1922)

"Out of the melee of the world's masses of struggling humanity during the past eight years to attain "a place in the sun", there has been born a new republic - the Republic of Finland. The birth of this republic was the signal for a glorious Finnish celebration, for it marked the termination of century-old efforts to throw off the yoke of Russian autocracy. The Finnish declaration of independence attracted the whole world. The great powers affixed their stamp of approval and turned to other world affairs perhaps of greater significance. However, for the Finn the event was notable. He may now and for generations to come, with justifiable pride, tell to his children the story of the "Declaration of Independence" of December 6, 1917, and of the Constitutional law of June 14, 1919, whereby Finland officially declared herself a member of the world family of republics.

The Finns are a unique people. The development of their nationalistic spirit is likewise unique. This spirit was chrystallized by the conversion of their folk-song into a national epic - the Kalevala, an epic ranking in quality and originality with the Iliad, the Odyssey and the Niebelunge. The Finns are an imaginative folk, a characteristic they owe to their oriental ancestry. There is little doubt that the first settlers in Finland migrated from central Asia, probably from the region of the Altai mountains. they brought with them a high regard for the controlling influences of the laws of nature and an unequaled devotion to the out-of-doors. They deify the elements of nature, and list among their gods, the God of Waters, God of Forests, God of Fire, God of Breezes and numerous others. Their mythology is essentially a nature worship. In

the Kalevala it finds its best expression . * * * /50/

While all writers do not credit the Kalevala as a true epic, nor wholly ~~described~~ edit it as such, nevertheless they regard the production as extraordinary and certainly approaching closely to an epic. In any event, be it an epic or nearly so, there is agreement as to the uniqueness in its style, in the beauty of its conceptions and in its dramatic presentation of the struggle for existence among a people never known to flinch under the stress of nature's most discouraging environment.

Before detailing the content of the Kalevala, it is of interest to note the peasant's manner of singing the runes. The singers seat themselves upon low benches or stools, and facing each other with outstretched arms, take hold of hands; then, as they sway their bodies to and fro in see-saw fashion, first one sings a song and then the other. The singing and see-sawing continue until one or the other runs out of verses. Sometimes others in the party take the places of those who have just finished and either repeat verses or begin a new series constituting a new rune. The meter is un-rhymed. It is like that in Longfellow's "Song of Hiawatha". In fact Longfellow was so impressed with the Kalevala that he admittedly patterned his song after it and it is said even borrowed some of the characters and incidents. The singing is accompanied by the playing of the Kantele, an instrument similar to the dulcimer. The music itself is in a minor key and as it is sung resembles more clearly a chant than a melodious air. *** /51/

No discussion of Finnish life could possibly be considered complete without reference to the bath. The Finn swears by the bath. It is an institution of no mean value, for it not only helps him preserve his health but, to his mind, serves also as a cure for all ills. The bath-house is one of the first of the numerous structures to be erected upon a Finnish farm site. It is a small frame shack containing a glacier-

boulder fire-place. The fire place projects well into the room and is without a chimney. A hole in the roof of the building permits the smoke to escape, or sometimes the cracks between the timbers are relied upon as substitutes for the chimney.

In the preparation of the bath, the stones of the fire-place are first heated to a high temperature. Then the fire is put out and cold water is thrown upon the stones. Great clouds of condensed steam fill the room. Around the walls of the room are shelf-like platforms upon which the bathers lie. As the steam stimulates the blood circulation, the bather beats himself with a bundle of birch or aspen twigs. After some ten or twenty minutes immersion in the steam, he enters a small adjoining room and there throws cold water upon himself. The cold "shower" is sometimes applied out-of-doos instead of in a room. He then retires to his house to dress. In winter it is not unknown for a bather to roll in the snow immediately after the bath. The shock of course is great, but with training from childhood the Finn withstands the ordeal and developes tremendous physical endurance.

The Finn's faith in the bath is unbounded and to find it immortalized in his national epic is rightly to be expected. In the "Birth of the Nine Diseases," (Rune 45), there follows an interesting description of the bath and a prayer that its curative qualities may endure:

Wainamoinen heats the bathroom,
Heats the blocks of healing sandstone,
With the magic wood of Northland,
Gathered by the sacred river;
Water brings in covered buckets
From the cataract and whirlpool;
Brooms he brings enwrapped with ermine,
Well the bath the healer cleanses, /55/
Softens well the brooms of birchwood;
Then a honey-heat he wakens
Fills the room with healing vapors,
From the virtue of the pebbles
Glowing in the heat of magic,
Thus he speaks in supplication:
"Come, O Ukko, to my rescue,
God of Mercy, lend thy presence,

Give these vapor baths new virtue,
Grant to them the powers of healing..."***

The Finn, stolid and phlegmatic at times, but persevering and tenacious, possessed of remarkable endurance and a stout heart, has given his brain cells opportunity for growth. His countrymen show the highest percentage of literacy among the nations. He loves to read. In his long hours of solitude he digests his readings and allows his imagination full freedom to build upon the ideas absorbed. Thus the Finn has evolved a vivid imagination which has contributed to the development of literature of exceptional merit. His poetry, including both folk-songs and modern works, having been conceived amid the influences of nature, show her unmistakable impress. The reflection of the environment is perfect, and in the Kalevala, especially, the character of Finnish life is accurately and strikingly imaged." /56/

SOCIAL-ETHNIC STUDIES

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Finnish Study

THE CRISIS IN FINLAND.

By Herman Montague Donner
President of the Finnisn-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 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

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SOCIAL-ETHNIC STUDIES

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Finnish Study.

The Crisis:

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 Lönnrot, 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 siecle which was sapping the vitility 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 fathered 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 and progress possible, or at all backward in open acknowledgment of that debt.

How comes it, then, that the veil of bitterness and distrust should have descended between these two peoples so long dwellers side by side in peace and amity?

(* Italics)

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* * * * No attempt was made (against Russia) at forcible resistance, but the passive opposition that followed was all the more formidable. It opened with a vast popular protest circulated throughout Finland and signed, despite the suppression of the right of public meeting, by no fewer than 475,000 persons, *all self-supporting adults able to write. ~~T~~ he The phrasing of this momentous document, in its dignified firmness of tone, was something entirely new to a Russian autocrat, all written petitions to whom had hitherto been drawn up after the Byzantine model of self-effacement and humility, and it was felt universally throughout Finland that the people were playing a great stake. * * *

The concluding words of this, one of the most notable historical documents ever drawn up, * * * deserve transcription in 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 Prodicence 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.'

(*Italics)

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Finnish Study

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But even this protest, * * * * fell, as was expected, on deaf ears. In fact Von Plehve, the newly appointed Secretary of State for Finland, * * * most zealous members of the anti-Finnish 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 Moseby; 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 bid it God-speed in its death struggle with the 'Bear that looks like a man.'

However, the die has been cast, and there was no turning back. * * * Meanwhile, every steamer leaving Finland's shores is crowded to the taffrail with the flower of the Finnish young manhood escaping from the doomed land, with its fields growing more and more deserted, its factories closing one by one, all business conditions unsettled, all enterprise checked, and, finally,

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The Crisis:

the native officials feeling themselves liable to dismissal at any moment at the mere caprice of an irresponsible despot, whose blinded and fatuous creatures continue to fill his credulous ear with assurance of the grateful affection with which the mass of his Finnish subjects accept his well-intentioned 'reforms' for 'further unity of the common Fatherland!' Finland but four years ago a comparatively happy and prosperous little nation, is going headlong to ruin. It is a spectacle to make angels weep."

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Finns--Immigration

Minneapolis, Minnesota

Subject: Socio-Ethnic

Submitted by: N. A. Fryer

October 10, 1938

The forces of nature and the forces of man are the two dominant elements that cause the migrations of peoples. From earliest times immigration has been synonymous with man's struggle for a better, easier, and more pleasant life. From earliest times man has resented the curbing of his freedom. The land that he cultivated and tilled, he felt should be his, and his, too, should be the right to protect it, and to make the laws that govern it. When these rights were taken from him, he moved on to new lands, to begin again. With foreign domination came the annihilation of his customs and ideals. This, too, was a resentment. Always man has respected and revered the customs of his forefathers. To the uneducated individual, it is a manual of behavior and example. The trials and experiences of his forefathers, wrested in conditions similar to his, have been his guide. When these are taken from him by a conquering power, the roots that hold him to the soil are destroyed. Alien customs and ideals are superficial ones to him. They cannot be understood and comprehended.

With the curbing of this freedom comes the restriction of his economic opportunities. "To the victor belongs the spoils". Disillusioned and disappointed man leaves the best that he has accomplished to the new power and moves on. He is well aware that only

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that which is most desirable will be his lot. For the conquered are the gleanings. So man continues to migrate across land and sea. Always in his migrations he looks for a country akin to his homeland. A place where he can start anew, and carry on the traditions of his fathers. Many times, like his conquerors, he unconsciously tries to control the alien civilization. However, he is not the conqueror, he is the invited guest, and soon after a period of adjustment and development, the immigrant submits to the alien civilization and begins to lose the heritage of his homeland, his language, his customs of the old country.

The Finns are one of the groups who in recent years have migrated to America in search of a greater freedom and for better economic and social conditions. Harassed and tormented by the Russians and the Swedes, they have come to America to find the goal toward which all are striving, the right to live, and the right to have the means by which one can live.

On the shores of the Baltic Sea there are three groups of Finnic people: the Finns, the Esthonians, and the Magyars. These groups are allpart of an Asiatic race, that centuries ago, in the ninth to be exact, invaded Europe. These invaders were Mongolians and came from a country located between Siberia and China. After their country and for the color of their skin-yellow-they were named Mongolians by the native European. Of this group the Finns are of most importance to us.

Finns--Immigration

Minneapolis, Minnesota
Subject: Socio-Ethnic
Submitted by: N. A. Fryer
October 10, 1938

They are the people who migrated to Minnesota, and settled in the rich fertile valleys around Cokato, New York Mills, and in the rich productive mining regions of the northern part of the state.

Historians have called the Finns, Suomi, or people of the swamps or sea-lands. From the regions of the Baltic, they have migrated to America and left behind them the century old homes and lands that lie along the marshy, hilly, rocky forested shores of the gulf of Bothnia, the gulf of Finland, and the Baltic Sea. From these homelands they have come to America, not as the Mongolians of their ancestors, but as cosmopolitan people from the tangled maze of European conditions. The Slavs have tempered their language and habits of speech. The Teutons have given them Nordic proportions of physical features. From their early conquerors and neighbors, the Swedes, they got the Lutheran religion. Today the Finns are not pure Mongolian types. In their veins flow Aryan blood. Racially they are Nordics with a share of Tartar blood.

The first wave of Finnish migrations began in 1865 and lasted until 1870. This was the result of bad harvests. In a country that is primarily agricultural, and sparse at that, a poor harvest has fatal effects on social and economic conditions. The Russian government was unsympathetic, and some of the Finns who were more prosperous and financially able were left with no alternative but to migrate. There are few records of this migration

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available, but the most important fact remains. The Finns began their migrations of recent times with this period, and in 1893 when the next Finnish immigration swept into this country, a complete record was kept.

Since 1893, four classes of people have been migrating from Finland. They are the farmers, farm laborers, servants, and a small percentage of industrial workers from thecity. Behind this movement, and the primary cause of this migration was the policy of the Russian government. It must be remembered that Finland was a Russian duchy from 1801 until the Treaty of Versailles Prior to 1901, Finland was a self governed province. She had her own constitutional form of government, and her own legislative representation. She was an independent province of Russia in the same manner that Canada is an independent dominion in the British Empire. The Finns lived according to the dictates of their culture, and it was said that they were more loyal to St. Petersburg than the Russians themselves. In 1901, however, Alexander 111, decided to extend his Tartar despotism westward. All Finnish freedom was abrogated. The absolute power of the Tzar was the authority of all the Finns. To a freedom loving people the blow was a staggering one. Russian became the official language, All Finnish and Swedish languages were censored. The press was censored, the Lutheran church was subordinated to that of the Greek Orthodox. The Finnish army was abolished, and a Russian governor with absolute power was placed

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in command. The Finns had been reduced to a condition comparable to that of the Russian serfs of the steppes. Flight from this oppresion was all that was left them, and the flight to America began.

In comparison with the other immigrants that came to this country during this period, the Finns were the superior individuals. Like all the northern Europeans they were thrifty and industrious. They were desirous of education and learning, and brought with them the heritage of an excellent school system. They were a healthy and noble pesantry. They were and are intelligent, honest, sober, and ambitious people.

In seeking the causes of the Finnish migrations to America in recent times the general concept is the Russian oppression. That is a view from the distance. When we approach the cause closer and allow the inspection to become minute, we find social and economic forces as well as the great political factor. First, the possession of land is a trait synonymous with the Finns. Under the new Russian regime this was no longer possible to a large extent. If land was offered to the Finn, it was the barren, unfertile soil that the Russian did not want. Second, the assurance to industrial workers of employment at good wages, and the lessening in the demand of farm workers. The later can be attributed to the increase in the value of forested land that lead to the decrease in the clearing of forests. Also the displacement of grain crops by grass to aid the growing dairy farming. Third, the pressure from America, and here we have causes that seem arbitrary, but that were effective. From America there was letter-writing by friends and relatives;

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passage money or tickets sent by friends; the influence of hand-books, guides, novels, books of descriptions; the newspapers for immigrants; the literature circulated by railroad and steamship companies, land companies, state bureaus, private corporations and individuals; the return visits which immigrants paid to their native town or village; the influence and activity of the steamship and ticket agents.

From the lower classes have come these immigrants of many qualities and high standards. Their characteristics place them apart from the peasantry of other European countries. Many of them have become our most desirable citizens, for the Finns are industrious, thrifty, and honest. Their love of the home, respect for law and order, and their religious nature are commendable. In the society which adopts them and into which they are assimilated their interest in education and in the arts equals their physical stamina. The Finns hold a respected and honorable part in American society.

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October 10, 1938

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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 became 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 university professors, - fourty-two persons in all up to the present moment, with the number constantly growing, drawn generally from the highest classes, both socially and intellectually. Among these was the regretted Dr. Lyly, a scientist of the greatest promise, who 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 mainstoys 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 2½ million souls. * * * * law and spirit of liberty are stronger than perjury and violence."

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A. J. Sprang
Finnish Study

Finland's Poetry and Politics

Review of Reviews (Jan - June 1925) Vol. 71.

POETRY AND POLITICS IN FINLAND

Suomi, land of the "Silver Birch" and the "Thousand Lakes," of quaint folklore and song, the country of flaxen-haired maidens and brawny swains, has only recently come into her own as a nation. For centuries the history of Finland was linked to that of other countries - Sweden and Russia - until, under the terms of the great post-war readjustment, the Finlanders were allowed finally to take their proper place among nations.

In a recent issue of the Nordisk Tidskrift (Stockholm) Werner Soderhjelm draws attention to the singular part that poetry has played in the evolution of the country. While under the Swedish rule politically, the Finnish people were practically free to shape their own destiny; they had their own Diet, and very little, if anything, was done on the part of the Swedish Government to hinder or even influence the course of their national aspirations.

On the other hand, due to the centuries-old, almost constant state of warfare between Sweden and Russia, it had become the lot of Finland, because of her geographical situation, to serve as a buffer between the two hostile powers, thus invariably bearing the brunt of the invading Muscovite forces, and - in that case also - the Finlanders were often left very much to themselves. Therefore, when Finland was separated from Sweden, in 1809, and became a Russian Grand Dutchy, the event was looked upon in many parts of the country as a deliverance at least from the many sufferings caused by the interminable wars, and the promise of Czar Alexander I, to give the Finlanders a constitution of their own,

founded upon their old Swedish laws, contributed further to raise the hopes of the improverished people.

Mr. Soderhjelm proceeds in his article to describe the patient waiting in Finland for the fulfilment of the Czar's promise, and the dire disappointment of the nation, when confronted instead by Russian restrictions on free speech and thought. The press was subjected to severe censure, and Russian spies were ever present to report any untimely manifestation of public opinion at social gatherings or meetings. /660/

And right here is where poetry begins to play a leading part in the life of the nation. The illiterate masses of the old Gzardom had been hopelessly beyond the intellectual reach of poetry, and it is easily understood, therefore, that the authorities in their endeavors to transform Finland into a mere Russian province would leave out of consideration a factor which was later to become, nevertheless, the most potent and the only bearer of the national spirit of the more highly educated Finlanders.

During the long years of weary waiting and of political persecution, when all other means of spiritual intercourse within the people were suppressed or strangled, the Finnish poetry alone kept alive and spread the flame of patriotism to a thousand homes, uniting the people in one common love for their country and its traditions. Where prominent political leaders were deported to Siberia, if not executed outright, the humble poets of the land went free, and the work they accomplished, although incomprehensible to the Russian mind, became all the more effective for appealing directly to the Finlander's innate and great love for poesy and song.

The beautiful epic poetry of Runeberg, Cygnaeus, Topelius, and many

others, struck responsive chords in every Finnish heart, inspiring hope and imparting strength for continued resistance. Runeberg's works, in particular, were of inestimable value, and his Vart Land ("Our Country") became the National Anthem of Finland.

When the long-postponed promise of Czar Alexander I, in regard to the constitutional rights of the country, was fulfilled at last in 1863 - after fifty-four years' of waiting - and the Diet was summoned, this was due principally to the fact that the national spirit of the people had asserted itself to a point where the authorities deemed it expedient to yield to public opinion. The representative in that first assembly were by no means those of a submissive, obedient people. On the contrary, able leaders had come to the front, and they carried their banners high.

Concluding his article, Mr. Soderhjelm remarks: "Our literature during the first half of the nineteenth century affected not only the general conceptions of the people; it had also a decisive and far-reaching influence upon the moral character and the spiritual strength of the entire nation, an influence which no other power could have exerted."

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A. J. Sprang
Finnish Study

Finland's Poetry

Review of Reviews - (Jan. - June 1925)

THE GENIUS OF POETRY AS MANIFESTED IN

FINLAND YESTERDAY AND TODAY

Increasing interest has been felt in this country during the last few years, especially since the Great War, in the small but enterprising nation of Finland. This is due to various causes - first, its somewhat belated achievement of political independence, always a matter of peculiar appeal to Americans; second, the award of the Åland Islands, long a subject of dispute between Finland and Sweden; third, an increasing knowledge as to the high standards of cultivation and progress in this small land so near the Artic Zone; and, finally, the tremendous advertisement given to it in the lay mind by the amazing achievements of the famous Finnish runner, Paavo Nurmi. In the January number of the Deutsche Rundschau (Berlin), Karl Liander writes interestingly of Finnish poetry. He begins impressively:

Whoever has once visited Finland and beheld the singular character of its thousand islands and thousand bodies of water, will admit that upon the whole surface of the globe there is no counterpart to this unique bit of landscape. And even so is Finnish poetry - unique of its kind. One cannot interpret it by the aid of any sort of international "isms." It must be studied and appraised as a thing peculiar unto itself.

Although Finnish poetry is one of the youngest in the world, yet its roots can be traced far back into the primeval. The foundation for modern Finnish poetry and, indeed, for all the achievements of the Finn's in the arts generally, is to be found in the Runes whose origin is to be sought in the heroic age of ancient Finland. The songs of the Runes constitute the primal germ from which the Finnish art forms of poetry, music, painting, and sculpture have developed - the nucleus about which later forms have

crystallized.

The first great poet of the country, known as Finland's Homer, was Elias Loennrot, who passed away at the age of eighty-one, in the year 1883. He made it his pious task to collect the ancient Runes as they were still to be heard in the mouths of the people, and he, likewise, followed the example of the singers themselves in frequently uniting two or three related songs to form a greater whole. As a result of his labors he produced in 1836 the great epic poem, "The Kalevala" which embraces fifty Runes, comprising 22,795 lines.

Another source of Finnish poetry is to be found in the Christian religion, whose doctrines and stories took strong hold upon the minds of the simple folk of the country.

Besides the two sources mentioned above the poets of Finland found their inspiration in the magnificent aspects of nature here afforded, with their sharp contrasts between light and darkness, between heat and cold, between burgeoning life and the stark regidity of ice, which tend to stimulate the creative power of the imagination.

On the other hand, we are told, that we shall seek in vain in this body of poetry for the romantic adventures inspired by love, chivalry, and conflict which dominated the medieval poetry of Western Europe. Thus Finnish poetry retains in far greater measure than the literature of most races, its national peculiarities, and therein lies its marvelous charm. Passing over some of the earlier names we find an outstanding figure in Alexis Kivi (1834-1873) - the son of a village tailor. Among the various works produced by him during his brief life, the chief is his novel, "The Seven Brothers" which appeared in 1869, and a German version of which was published in 1921.

The scene of this is laid in the first half of the previous century, when the primeval forest still reigned in the southern parts of /438/ Finland, when bear hunting was a favorite sport, when great herds of

cattle were kept, and when the people showed little inclination for the higher forms of civilization and culture.

Kivi's significance and his greatness from the standpoint of world literature are due to the fact that he is unique in his art, and can be compared to no other poet as regards either form or substance. The influence of foreign poets, of Shakespeare and Cervantes, for example, is to be traced only in his lesser works. In all essentials he finds the substance of his works in the life of the Finnish people, in their ideas and emotions, in which we must include the Kalevala and the Bible. In each of the "Brothers" he has known how to create a characteristic and individual type among his countrymen. Even in these days when Finland, after severe trials, has achieved political freedom and has astounded the world by the feats of its athletes, we can but acknowledge how admirably Kivi portrays the love of liberty in the "Brothers" and their joy in physical activities.

We note with especial interest what Mr. Liander says concerning women writers:

Finland was one of the first countries in which women achieved a plane of equal rights with men, not only with respect to education but in economic and political life. Even in the final years of the last century there were a number of schools in Finland, secondary as well as primary, in which boys and girls studied side by side, and the women obtained the vote in 1906. Under such circumstances it is not surprising to find the rise of a school of women writers.

At the head of this group stands Minna Canth (1844-1897), who in her stories and dramas portrayed the spiritual conflicts and the oppressed social position of woman. These problems of women were sharpened in outline by the Milieu, which was that of the proletarist. She dealt not only with rustic folk but with the problems of industrials. Her dramas, "The

Children of Misfortune," etc., were a revelation to her time... She was the first Finnish woman to raise her voice against the injustices of the social organism. /439/

A. J. Sprang
Finnish Study
Feb. 5, 1940

"How They Made Temperance Easy In Finland"

Literary Digest - May 14, 1921

"BY DECIARING DRUNKENNESS an act of high treason and calling upon every Finn to renounce Brannvin for his country's sake, they helped make temperance easy in Finland, and for years now, we are told, the consumption of alcohol per head in that subarctic country has been lower than among any other people in Europe. Curiously enough, however, as soon as prohibition came into force in 1919 an increase in drunkenness was noted. Now that they cannot buy it, we are informed, the people manufacture it secretly for themselves in larger quantities than they could buy it before, and, as was found to be the case in this country, the new product is of inferior quality and often "poisonous stuff." But the main point says Edith Sellers in the Cornhill Magazine (London)," is that a people notorious for their drunkenness became a sober people when sobriety was made easy for the great mass of them by good food being brought within their reach and their lives being bettered, being made worth living." The situation had resolved itself into whether, through drink, Finland was to be sacrified to Russia. They solved it by cutting down the consumption of alcohol. The movement against drink began as a "common-sense temperance crusade" by leaders who recognized, we are told, that if the people were to be turned into a sober people it would be neither by preaching nor yet by legislation. Corrective measures were adopted to cure the evil of malnutrition, which was found responsible for much of the drunkenness and to prevent the manufacture of new addicts by the same cause. Also provision was made to supply the people with less improvident means of pleasure and entertainment. The crusaders proceeded upon the theory that most drunkards are not born but made. While securing those who had no taste for strong drink against acquiring it, they framed plans also

for rescuing those who had already a craving for it. Said one of the crusaders." They set to work, therefore, with might and main to bring food within the reach of even the poorest of wage-earners, and, with the food, wholesome recreations, something in the way of comfort. They never rested until there were in every school cooking and housewifery classes, and women and girls were fired with the ambition to become thrifty housewives and skilful cooks; never rested, either, until there were recreation halls even in little villages." From the first the movement was essentially patriotic. The itinerant crusaders were all staunch patriots, Keen politicians, fighting against Russiafication while fighting for temperance. Temperance became patriotisms strongest weapon. In the schools it was taught that inebriety was just as much a disease as measles, that health and strength are precious gifts. For Finland's sake, as well as their own, the children were taught that they must do what they could to grow up to be strong men and women.

It is the schools which probably are doing the most otward saving the younger generation from the temptation of strong drink, for part of the educational course consists of training in thrift, cooking, catering, and household work. The teaching in this respect is thorough: *** /34/

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Americanization of the Finnish People
in Houghton County, Michigan.
By Clemens Niemi
Finnish Daily Publishing Co.,
Duluth, (c.1920)

Finnish Study
By - A. J. Sprang
March 27, 1940.

TRADITIONS.

The adaptation of the adult newcomer to his new environment, despite accelerating forces, can never become complete in his lifetime. His reaction patterns still seek to respond to those physical, social, and idealistic stimuli which surrounded him during his formative stage of mind. Thus traditions, although Americanization forces have carried on their mission to a considerable extent in the individual's life, tend to remain in one's consciousness. During the moment of emotional excitement, for instance, his native language in his own group may be of great value to him because it is this language that possesses all the delicate shades, vibrations, and colorings implanted in it through the mother's cradle songs or added to it by a multitude of childhood experiences. This explains why Finnish, for instance, is used so widely together with English. The native tongue is mixed with English words and phrases and it is more of negative value as soon as English becomes habitual in every day use.

As regards wearing apparel some noticeable traditions are still maintained. The use of a kerchief is very common among women, especially among some religious sect in which both men and women, like the Puritans, lay a great emphasis on simplicity of dress. Women's attitude of adhering to this usage without religious motives can be attributed to their previous environment. In early days it was thought that the wearing of a hat did not belong to the peasant woman. It was a thing worn by educated ladies

CWM

Traditions - contin'd:

or by those who thought they belonged to upper classes. Hence the custom still prevalent.

Women in rural districts wear skirts, waists, etc., resembling those used in Finland while the servant maids seem to accept American fashions readily. Some men in farming districts clung to their home-made boots which they claim are very comfortable.

Table setting and food cooking is done after the American and Finnish style. Sour milk, certain varieties of pies and bread and beef stew are some of the delicacies that the Finn still prefers. One gentleman of prominent poxition said: "I have no ohher old traditions that I like to perpetuate except that I like to eat salt salmon. It is just as appetizing at the breakfast table as it is at supper time." Another man holding a political office added: "At the time we came to America my mother learned to prepare and cook American dishes from our neighbors who were our best friends. (P.38) And queer as it may appear our neighbors learned to eat Finnish dishes from us. My mother used to take samples to them and they in exchange brought us their samples. Thus we learned many new things in cookery by mutual exchange. Our neighbors also learned to eat Finnish rye bread and coffee toast. They even learned to use the Finnish bathhouse."

In conjunction with other food habits coffee drinking might be mentioned. The Finn drinks coffee four or five times a day. And when a visitor comes the very first thing he does to express hospitality is to offer him coffee with cake or cookies. Sometimes soft drinks or fruits take the place of coffee.

The most important religious holidays are still celebrated in rural districts and even in towns. John Baptist's day, Christmas, Good Friday, Easter, etc., are among those celebrated. The Shrove Tuesday is

spent in sleigh riding or in the evening in a social gathering.

Historical traditions are perpetuated by various ways. Speeches in socials and picnics, for instance, may consist of some phase of the Finnish history of laudatory remarks of the people for its heroic stand against foreign oppression. Finnish culture, literature, music and art are also plainly emphasized. Just as proud as the people seem to be of their composer Jean Sibelius, who has depicted national characteristics in music they are of their national epic poem the Kalevala. The secret society "The Knights of Kalevala" is especially concentrating its eforts to make the significance of this epic poem known.

Then there is a peculiar nationalist institution, the Finnish bathhouse;, the use of which, perhaps, is the most striking tradition. The building itself varies in construction and size. Within it in one corner t there is an ovenlike structure or "stove" built of stones and bricks. As soon as the stones upon the oven are heated and both warm and cold water supplied, the bathhouse is ready for occupance. About two or three feet high from the floor around the walls is a platform with benches on which the bather may sit while steaming himself. Some small bucketfuls of water thrown on the heated stones fills the room with steam. The bathing is then performed in a condensed heat by heating the body with a whisk made of birch, maple or cedar branches. After the body has received its proper share in the steam, washing and dressing is finished downstairs or in an adjoining room. Many elderly people use this sort of bath for almost all kinds of bodily ailments, as the only real remedy. There are professional bathhouse owners who keep such places for public use. Curiously enough, the use of the Finnish bathhouse is common even among Americans.

Some of these traditions are as yet perpetuated by the native born, but the change of environment from purely Finnish communities to more

heterogeneous groups and the diminuation of those forces that tend to keep up old customs, will no doubt, gradually do away with them. (P.39)

A. J. Sprang
Finnish Study
Feb. 6, 1940

"Populace Celebrates Centenary of Its "Kalevala."

The News - Week Abroad. Vol. 5 - March 9, 1935.

FINLAND

"In Finland's pine and spruce forests last week high-booted lumbermen put aside their axes and saws. In red-painted farm houses sturdy housewives left their churns. In villages and cities, shops, banks and schools closed. For four days, 3,700,000 Finns celebrated the centenary of their national epic.

The "Kalevala" (Land of Heroes) sings of their lakes and snows, of blond maidens and stalwart men. Composed of old northland ballads, it took shape as a connected poem under the hand of Elias Loennrot, Finnish philologist. In 1835 he published half of the 50 cantos which gave Longfellow a meter and material for "Hiawatha."

Finns, 99 per cent literate, consider the epic their finest literary work. They were delighted when legislators, meeting in the lovely columned Parliament building at Helsingfors, voted 2,000,000 finmarks ($43,000 currently) to finance further research into native folklore.

The same day 15,000 citizens crowded into the capitol's new white concrete exhibition hall to hear brief tributes to the poem. The longest address consumed 5 minutes, 50 seconds. Edward Albright, American Minister to Finland, delivered the most popular speech. It lasted 35 seconds.

Each rural parish sent girls to the Capital in gay native costumes - red and white bodices, rainbow-hued skirts, green and white stockings. There they greeted Pehr/Evind Svinhufvud, Finland's grandfatherly President. Skiers relayed a message 1,200 miles from Petsamo, Artic Ocean fishing center whose harbor, warmed by the Gulf Stream, remains ice-free through the Winter.

Art exhibitions, concerts and plays inspired by the "Kalevala" rounded out the cultural jamboree. Then Finns turned reluctantly from ancient heroes back to the unromantic timber, pulp, paper, matches, leather, and butter demanded by a modern world. /15/

A. J. Sprang
Finnish Study
Feb. 8, 1940

Van Cleef, Eugene, "Finns in New England" (The Old World in the New)

The Scientific Monthly - Vol. 16 (Jan - June 1923)

THE OLD WORLD IN THE NEW

Professor Eugene Van Cleef
Ohio State University.

*** "The Finns have an oriental ancestry modified by a few hundred years' residence in Europe, Good evidence shows that they migrated from central Asia, the region of the Altai Mountains. One group upon reaching the Volga River moved up that greatest of Russian arteries and thence into northern Finland. Another group crossed the lower Volga, proceeded across southern Russia, skirted the north slope of the Carpathians, thence northward to Estonia and across the Gulf of Finland into the land of the present republic. The modern Finns have lost much of their orientalism, yet retain enough to enable the casual observer to appreciate it. Those of northern Finland, especially, show the broad head of the Mongolian with slant eyes, high cheek bones and square-set jaws. The language is unrelated to any other European tongue excepting that of the Magyars, and then only to the extent of perhaps a dozen words. The Finnish mind moves slowly, cautiously and deliberately. The Finn listens to argument but reaches conslusions at his own leisure. He is not to be hurried; he is phlegmatic; he is thorough. During long residence in Europe the Finns have come successively under Swedish and Russian rule, and in their trade with the world they have felt German, English and some French influence. With this sort of background how could anyone believe that the Finn can be approached in the same manner as the German, Italian, Russian Jew or Greek and be met with any degree of success. *** /502/

A. J. Sprang
Finnish Study

John Jacob Meyer, "A Modern Finnish Cain",

Modern Philology - Vol. VII - (1909-1910)

Finland, the "Land of a Thousand Lakes," is now experiencing a most intense literary activity in its own language, the Finnish. This melodious and very peculiar tongue was repressed for centuries in favor of Swedish; but, especially through the patriotic efforts of Johan Vilhelm Snellman in the forties of the last century, a great awakening of the national spirit took place. And although this "spring" of Finnish nationalism was quickly followed by a second "winter" of official oppression dealing death to the bright hopes of enthusiastic minds, the tenacity of the Finn triumphed in the end after long struggles. During the last forty or fifty years a literature in Finnish has sprung up that surprises one by its wealth, considering the small number of inhabitants and the unfavorable conditions of this land of artic snows and of a thousand sorrows. There are a number of talented poets, and the prose writers already from a goodly company, which is fast increasing.

The Finn is given to reflection and introspection; a striving for ethical ideals seems part and parcel of his nature. So it is no wonder that social and ethical questions have been handled so often in Finnish literature. L'art pour l'art thus far counts few strict votaries in this country of stern realities.

Johannes Linnankoski, a young Finnish writer whose real name is Vihtori Peltonen, exhibits this ethical trend even more strongly than many of his fellows. His greatest book thus far is "Laulu Tulipunaisesta Kukasta," the "Song of the Fiery Red Flower," and intoxicating dithyramb on love and life and at the same time a picture of the ruin wrought by the man whose only desire is to quaff the drink of love to his hearts content. All the splendor and beauty of sexual passion is there but also its terror and cruelty. *** /221/

Linnankoski has outgrown that puerile individualism which is now so allpowerful and obstreperous; a far nobler and manlier spirit permeates his works, "Love thy fellow-men, work for the happiness of others and the uplifting of the race, fight and overcome thine own self whenever the fulfilment of its desires would mean harm to others. In the child there is the expiation of man's errors."

These ideas also the finish of Linnankoski's first work, a drama entitled "Ikuinen Taistelu," "The Enternal Struggle." Its central figure is Cain and the drama hinges on the slaying of his brother. /222/

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A. J. Sprang
Finnish Study
Feb. 1, 1940

Hermione Ramsden, "The Literature of Finland",

The Living Age - 7th Series, Vol. XXV (Oct.-Nov-Dec. 1904) No. 243

"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. It was probably for this reason that in the spring of 1901 their literature suddenly assumed an aspect of political importance, when a professor from Helsingfors, who had signified his intention of giving a lecture at Christiania, was prohibited from doing so by the Russian Government. It is doubtful if any action could have been better calculated to arouse public interest in Finland or to increase the demand for Finnish novels, and the following sketch is the outcome of a study which is primarily undertaken for the purpose of satisfying the writer's curiosity. More than a sketch it cannot claim to be, for even the most cursory study was sufficient to show that, as regards works of fiction, Finland is able to hold her own with Sweden, Norway and Denmark, while as regards the traditional poetry of the Kalevala she occupies a position which is in all respects unique.

The Kalevala, as we have it in Crawford's excellent translation, is one of those rare productions of which it is impossible to speak too highly. The majority of books which boast of a similar history are of the kind to be read with effort and perseverance, content if here and there some striking sentence is discovered, but the reading of the Kalevala calls for no such strenous effort; no one who has heard it can ever forget the story of the encounter between the rival poets of Finland and Lapland, and the wondrous glimpse it gave him into bygone days when sledges were made of gold and whips were enamelled with pearls. The gorgeous descriptions of Wainämoinen's magic vessel and the beauty of the Lapp maiden, Aino the Golden-haired, are so unlike anything that could have been expected from

the land of ice and snow that it is not surprising if the publication of the /833/ Kalevala in 1833 should have attracted the attention of students in all parts of the world, and brought about a revival of Finnish, a language which had hitherto been regarded as that of the lower orders only, no books being published in it except such as were intended for religious or educational purposes. The formation of the Finnish Literary Society was one of the first signs of change, and before long the language question began to give rise to serious dispute. A newspaper was started to uphold the interests of the Finnish-speaking population, and in its coumns Swedish was alluded to as a foreign tongue and blamed for being the cause of the low educational standard which was at that time prevalent in Finland; but it was not until 1860 that the "Young Fennomans," as they were called, entered the field of practical politics with their watchword, "One people, one language," A saying which has recently been changed for another, now that the nation's misfortune has drawn the conflicting parties together: "Of one mind, albeit of two languages."

Meanwhile the opposite party, consisting of the "Svecomans," had started a rival association called "The Swedish Literary Society in Finland," which, besides numerous other publications, included the works of three of their own writers who had flourished at the beginning of the nineteenth century, whose names were Franzen, Runeberg, and Topelius. The first-named was the author of the Selma Songs, inspired, like many other poems of that period, by MacPherson's Ossian; Runeberg was one of the most celebrated poets of his day, and his prelude to Ensign Staal's Tales has since become the Finnish National song, which is now forbidden to be sung, although it contains nothing more political than an expression of affection for the land of the thousand lakes, the "Fosterland," as the Swedish population are want to call it, in contrast to the "Fatherland" of their Finnish brethren. Runeberg's longer poems are mostly written in hexameters, Hannah, The Elk Hunters, and The Grave in Perrho being among

his best. Topelius, the third winter belonging to this period, although possessed of less originality then the others, was famed for the beauty of his style, and his novels are said to bear traces of the influence of Dickens, Bulwer Lytton, and Alexandre Dumas.

The works of the above mentioned writers may be said to represent the Finnish classics, and from them we shall pass on to six writers of contemporary fiction, divided into two groups, representative of the two races to which they belong, although as regards the literature of the present day there is scarcely any characteristic distinction to be observed between the two; a fact which is not surprising when we consider that difference of race cannot be very strongly defined after generations of intermarriage. Karl August Travaststjerna, whose name occupies the foremost place among the Swedish writers, was a member of one of the few remaining families belonging to the old Finnish nobility, and a descendant of the famous Eric Tavast, who was raised to the peerage in the seventeenth century. The author was born in 1860, and died of consumption a few years ago, leaving a large and varied selection of literary works, consisting of poetry, plays, novels, short stories, and sketches. *** /834/

It is said of Travaststjerna that he is"the most melancholy writer in the most melancholy country in the world," but the saying is unfair: in the first place there is no evidence to show that Finland is a melancholy country; as regards literature it might almost be said to rise above the average in optimism, while as to the author in question, though melancholy, it cannot be said that he is ever morbid. /836/ ***

It is a noticeable fact about Travaststjerna that he wrote in a lighter and more cheerful view as he neared his end, and he was not forty when he died.

Jacob Ahrenberg, born 1847, began his literary career by writing some

stories and character sketches description of life in the east of Finland, where his business as an architect took him. His first novel, the Heehoolites, was published in 1889, having for subject a religious sect which derives its name from the groans that were supposed to accompany the prayers of its followers. /838/ ***

Ahrenberg's style shows traces of Turguenieff's influence. He knows Russia well, but his descriptions are doubly interesting because they depict the life as it strikes a foreigner. /839/ *** It is worth noting that Ahrenberg is the only writer of any importance in Finland whose novels bear traces of Russian influence; the majority appear to be better acquainted with the works of English, French, and Scandinavian authors.

Helena Westermarck (born 1857) is the sister of Professor Edward Westermarck, whose name figures among the honorary associates of the Rationalist Press Association. *** She edited a woman's paper called The Contempory, and wrote several novels and short stories; for one of the former, called Life's Victory, The Government awarded her a prize, and with the money thus obtained she was able to undertake a journey abroad. /840/ ***

Thus far we have dealt only with the authors who represent the Swedish-speaking population; in order to find the real Finn we must look to Paivarinta and Minna Canth, with the aid of whose writings we are able to picture to ourselves the chief characteristics of the race. More melancholy than the Scandinavian, the Finns are perhaps more religious, certainly more poetic; and if the world has not heard much of their poetry since the Kalevala, it is because they, like the Celts, have sung in a language which very few can understand.

Pietari Paivarinta was born in 1827, the eldest son of poor parents, so poor that on more than one occasion little Pietari was sent out to beg. His parents taught him to read, and somehow or other he picked up a knowledge of writing. From the age of ten onwards he was able to earn his own

living, and at twenty-two he married the daughter of a poor farmer and borrowed a sufficient sum of money to purchase a piece of uncultivated land in the forest; a few years later he received the appointment of parish clerk, and in 1882 he became a member of Parliament. From his earliest childhood he had always shown a great predilection for books, which he contrived to buy in spite of his scanty means. His reading was chiefly confined to newspapers and belles-lettres; he read Dickens, and the book called Myself and Others is said to have been suggested by David Copperfield. His first attempt at writing to the form of newspaper correspondence, and it was not until he had reached the age of forty that one day, while ploughing, the idea suddenly occurred to him that he would like to write a book. His first works were, however, of no great importance; he collected and edited the letters of certain Pietist leaders addressed to their followers, and he wrote a play, which was never published. /841/ He had little time to devote to writing, until one day in 1876 he had a fall and broke his foot, and during the period of enforced idleness which ensued he began to write his autobiography, which was afterwards published by the Finnish Society for the Education of the People, and for it he received the sum of 24 l. Encouraged by his success, he wrote a great many books and short stories, most of which have been translated into Swedish and some into German. His main object was to address himself to the class to which he belonged, and when he describes the everyday life of the working people, he does it in order to interest them and without any thought of appealing to a different class of reader. ***

Paivarinta's books bear traces of a strong and healthy temperment combined with a capacity for clear, straightforward reasoning; his tendency is essentially democratic; in him there are no signs of that spirit of excessive humility, approximating to the Slav type which allows itself to be crushed and downtrodden, such as we find depicted in the characters of Minna Canth's dramas.

In Minna Canth's case a great deal of her despondency was due to the outward circumstances of her life. Weighed down by poverty, hard work, and the anxieties of a large family, she was never given the chance of developing her talent to the full extent of its possibilities, and unfortunately she allowed her art to become, what art should never be, subservient to a purpose. Drink, poverty, and laws unfavorable to women were the evils she saw around her, and these she described with unfailing zeal, and in the face of opposition which amounted to something allied to persecution. Those who have had advantage of seeing her plays acted maintain that she was the greatest woman dramatist who has ever lived, and if further testimony is wanting it may be had in the fact that people went to law with her because they recognized a likeness of themselves in what she had written.

Minna Johnson was born in 1844 in the town of Tammerfors, where her father was superintendent of a large cotton factory. At the age of twelve she was looked upon as an infant prodigy because she could not only read, but also sing hymns and play her own accompaniments. At nineteen she discovered that it was her mission in life "to teach the people." /842/ She accordingly entered a seminary for school teachers, but left it the following year in order to marry Johan Ferdinand Canth, a teacher of natural science, after which all her aspirations were laid aside for the duties of housekeeping which her soul hated. In later years, when she looked back upon this period of her life, she was forced to confess that her troubles had been greatly increased by the morbid sensitiveness of her conscience, which interpreted the duty of a wife's subjection in such a manner that she never allowed herself to give vent to a single original thought, and denied herself all pleasure, even that of reading. It was not until eight years after her marriage that she was able to give her mind to literature without doing violence to her conscience. Her husband had been appointed editor of a newspaper, and in order to assist him in his work

she wrote powerful articles against the sale of brandy, forgetful of the fact that the proprietor of the paper was also the owner of a large distillery, with the result that the editorship had to be given up, while she was forced to return to her sewing-machine. She would probably have ceased writing altogether if it had not been that a few years later the Finnish Theatrical Company gave several representations in the town, which suggested to her the idea of writing a play; and the result of this first attempt was The Burglars, in which a girl is unjustly accused of theft. The play proved an immense success and the Finnish Literary Society awarded her a prize. /843/ ***

She wrote three or four other plays later on, besides two novels and several short stories and articles. *** The amount of literary work she achieved is astonishing when one considers how much she did besides; she translated all the six volumes of Brande's Main Currents into Finnish, but owing to the representations made by the clergy to her publishers the publication was stopped after the issue of the first volume. People began to hold her up as an atheist and accused her of leading the young astray, they pitied her children for having such a mother, and so exaggerated were their accusations that it required no little moral courage to be a friend of hers. It was only to be expected that this want of sympathy should have a corresponding effect upon her character, and it is not surprising if she never attained to all that she might have been amid more favorable surroundings.

The writings of Paivarinta and Minna Canth present a wide contrast to those of Juhani Aho, whose style bears so much resemblance to that of modern Swedish writers that it is often difficult to realize that he is not a Scandinavian. Juhani Aho (J. Brofeldt, born 1861) is a son of a clergyman of Savolaks. His first book was a collection of short stories descriptive of the lives of the country people. /844/

*** There is something restful about Juhani Aho's style; his characters are made to stand out against a beautiful background of never ending lakes

and distant low-lying hills over-grown with dark pine forests. *** Aho is one of the few writers who know how to describe a northern winter without making their readers long for the fireside, and is able instead to make them conscious of the beauty and stillness of a great pine forest carpeted with snow where men on the ski glide noiselessly in and out among the trees, bearing torches on a dark night.

Here ends a sketch of six authors whose works may be allowed to speak for them. They seldom dwell on politics, have never exhibited a revolutionary tendency, and it is extremely doubtful whether any nation in Europe can produce six representative writers who show less inclination to overthrow the foundation of church and State; their ideals, both social and political, are based on all that is best in Western Europe; for, "the Finlanders have," as a French writer puts it, "idealized us, and in so doing they have striven hard to live up to their ideal." /847/"

Hermione Ramsden"

/Article "Literature" of Finland in 19th century, July-December 1904, Volume 56, page 772-789, written by some author and practically is a duplicate version/

A. J. Sprang
Finnish Study

Finland's Earlier History

Literary Digest - June 28, 1919 - Vol. 61

RECONSTRUCTION PROBLEMS

Nations In Rebirth a series of articles prepared for the Literary Digest and especially designed for High School use.

FINLAND'S EARLIER HISTORY - "Ever since Finland has been historically known, we are informed by the Bureau of Information of the Finnish Government (New York), it has been subjected to oppression by its neighbors on the east and on the west. After Sweden conquered the country in 1157 Finland became the battle-ground of wars waged between Sweden and Russia. By the officials of the Swedish Government Finland's populace was kept in poverty and want and the nation as a whole was held in a state of intellectual and economic subjection. The Finnish Government's bureau of information relates further that -

"When Russia conquered the country in 1809, the reigning Czar, Alexander I., solemnly declared Finland an autonomous country 'belonging among the nations of the world,' and solemnly vowed for himself and his successors that the guarantees given to Finland regarding her internal government, would always be respected and inviolable. But a new period of darkness threatened Finland when Czar Nicholas I. came on the throne, for the new Czar was a severe autocrat. This period, though threatening, was finally passed, for when Alexander II. became Czar, a more hopeful era began with a national awakening which enlisted the efforts of the greater part of the cultural class of Finland for work toward improvement in the intellectual and economic condition of the people of Finland, and to oppose the attacks being made on the country by Panslavistic statemen and newspapers of Russia /36/ Similar intellectual and economic developments continued dur-

ing the reign of Alexander III., regardless of the fact that the attacks from the Panslav element of Russia continued to increase in violence and their demands became more exacting. Toward the end of the reign of Alexander III a wavering in Russia's policy toward Finland could be discerned. In governmental circles there began to appear more and more of those who supported the program of Finland's foes, the overthrown of her rights and destruction of the autonomy, the Russianization of the country, and its annexation as a province to the great Russian Empire.

"This hostility became more and more pronounced during the reign of Nicholas II., when the Panslavs were able to dictate the policies of the Czar. Finland's rights were rested piecemeal by imperial ukases, prepared by the Czar's ministers, who were hostile to Finland. The most unscrupulous agent in the Russianization of Finland was Governor-General Bobrikoff, during whose incumbency the Czar, by a stroke of the pen, completely destroyed the autonomy of Finland by the infamous February manifests of 1899, making the country a Russian province. During the Russo-Japanese War, however, a complete change occurred in the policy of Russianification and merciless persecution. Distrubances began in Russia itself in October, 1905. They were of such a serious nature that concessions were made to the people of the empire. A general strike, similar to the one in Petrograd, was proclaimed in the entire Grand Dutchy of Finland. The feeling ran so high that the Czar was compelled to ratify the manifests of November, 1905, rescinding most of the oppressive measures of the preceding years, and ordering the installation of a new parliamentary system, based on the principle of general and universal suffrage. In this way was created the one-chamber Diet in place of the four chambers, and all citizens of Finland having reached the age of twenty-four years, regardless of sex, received the right to vote." *** /84/

A. J. Sprang
Finnish Study
Feb. 5, 1940

H. Montague Donner, "The Young Finlander and the National Spirit"

Outlook - Jan. 3, 1903-Apr 25, 1903. Vol. 73

*** "From the time when the Swedish Helsings first established themselves through right of conquest on Finnish soil, and more markedly since the beginning of Muscovite domination, there has existed in Finland a dual racial problem, which, at all times difficult of solution, has not infrequently been marked by an access of bitterness on the part of the factions concerned that has invariably proved a source of weakness by which the wily Russian has seldom failed to profit when occasion demanded. The language question it was that long divided Finland, to its undoubted injury, into the rival camps of the Svekomans and Fennomans.

As the names indicate, the Svekomans /124/ comprised the inhabitants of Swedish extraction, inhabiting the western, south-western, and part of the southern coast line to a distance of about eighteen miles inland, and speaking as their mother tongue the language of their neighbors across the Gulf of Bothnia, and imbued with the traditions of Swedish social, political, and literary supremacy; while under the banners of the Fennoman faction were gathered the people of pure Finnic stock, whose aim was the triumph of the Finnish idiom, not merely as the dominant factor in the domains of society and government, but also as the proper expression of the national spirit.

It was but natural that the majority of the governmental body and the official class as a whole should belong to the Svekoman party, and just as natural that the guns of the Fennomans should be trained upon them with most pertinacity and determination. It was also only in the order of things - according to decree of nature, let us even admit - that the Fennomanic ideal, especially since the discovery of the Kalevala, of a young and vigorous people, distinctly Finnish in character and tongue, ready to take its place in the ranks of nations by the side of the recent-

ly emancipated Rumania, Servia, and Bulgaria, should have steadily continued to gain adherents among the rising generation, irrespective of party affiliations. Thanks largely to the more or less active interference of Russian diplomacy - whose peculiar forte it has always been, constantly is, and ever will be to foment discord and create disunion in the ranks of its present or prospective victims, and which saw in the weakening of the hitherto superior political power the most favorable opportunity for hastening the accomplishment of its own nefarious designs on the autonomy of Finland itself - the Fennomans succeeded, as the struggle went on, in gaining material advantages over their Svekoman rivals. The Finnish language came to be recognized as on an equal footing with Swedish as the official tongue, and an ever increasing proportion of important government posts fell to the share of the party.

The present crisis, affecting as it does the very life of the Finnish nation, has, however, revolutionized the old standing of parties, and we hear little nowadays of Svekoman and Fennoman hostility. In the face of the threatened extinction of the national life, the Svenkomans, guided by the wise counsels of Van Born, Wrede, Schybergson, Axel Lille, former editor of the suppressed "Nya Pressen," and V. Soderhjelm, have abandoned their uncompromising attitude on the questions of language and franchise reform, to devote all their energies to the defense of the fatherland, while the Fennoman party has split into two irreconcilable halves, the Old Finns and the Young Finns. The last named faction, under the leadership of ex-consul Wolff (whose speech at St. Petersbury on behalf of Finland on the occasion of the first monster petition to the Czar in 1899 made such a profound impression in Europe), Castren, the writer Aho, the poet Erkko, and Professor Otto Donner, have thrown to the winds the old differences with their Swedish-speaking fellow-countrymen, with the result that the two have coalesced under the title of the constitutional party,

which proclaims as its one great object the retention of the autonomous government of Finland, and has come to represent the sentiment of the nation at large, with whom the Senate and the old Finns have fallen into complete disfavor.

The policy of this latter party, sacrificing everything, from the time of the first manifesto of February, 1899, to the fetich of party aggrandizement, has been one of consistent abandonment of all opposition to the autocratic will of the Russian Government, of abject surrender at each succesive attack of the cohorts of bureaucracy; and in this attitude of self-effacement, ardently advocated in its same - official organ "Uusi Suometar," it has had the guidance of three men of signal ability and far-reaching influence, Archbishop Johansson of Abo, and former Senators Yrjo-Koskinen and J. R. Danielson, the latter an eminent jurist and political writer, and in the earlier days one of the stanchest upholders of Russian aggression [125] ***

The specious plea of the Old Fennoman party has been that, by due and "loyal" submission to the will of their monarch, the Finnish people would return the Czar's good will and at the same time build a bridge over the present chasm of misunderstanding upon which the autocrat and his Finnish subjects may meet at some future day of enlightenment and perfect a compact whereby an equal measure of justice to both Finland and Russia shall be insured. ***

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 brakes 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 the 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 has learned to conquer her she is, verily, his mother; that, mother-like, 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. *** [126]

Though the present generation may not live to see it, the triumph of the great liberating movement will undoubtedly be greatly hastened by the active participation in it of the people of Finland, [dissatisfaction shown by all in Russia who are becoming permeated with the ideals of social and political regeneration] armed with the wisdom and knowledge garnered during centuries of gradual political development and its accompanying moral intellectual achievement. Then will Finland once more come by her own, and the vision of Tolstoi be fulfilled, when Russia shall achieve her real unity through the peaceful process of being Fennicized, instead of through the incredibly blind and fatuous policy of the attempted Russification of Finland by the strong arm.

And what then remains for such of Finland's sons as have taken up their abode without the gates and watch their country's pain and peril afar in sheltered peace? Have they no duty, too? Can they not take part in the battle for justice and restitution? Of a surety they did not flee

from present opression and suffering in their native land with a desire to evade all responsibility in the tremendous task that confronts the Finnish youth and manhood of today. They may say, "We must contribute of our means to swell the patriotic funds at home." Well and good, but does their responsibility end with this immediate material aim? No; theirs is the further duty of spreading a fuller knowledge of Finland, its institutions and its people, among the nations of the earth, so that no portion of the civilized world may remain in ignorance of the part which that far Northern land, humble and forgotten though it have /sic/lain these centuries past, has played and continues to play in the world drama of political, social, and intellectual progress. By the slow but unfailing force of example, by word and deed, they must show what splendid training Finland has given her sons in citizenship and culture, and thus bring to the various lands of their adoption the well-defined conviction that the whole world is concerned, in a very real and vital sense, in the final defeat, not merely of Russia's intended annihilation of Finland's national life and thought, but <u>of each and every attempt of an inferior civilization to destroy a higher one</u>, under whatsoever pretext or by whatsoever means such attempt be made. So shall the time be assuredly hastened - though we live not to see it - when the triumph of broad, enlightened international opinion over the narrow dictates of national prejudices shall have ceased to be a mere dream of Utopia! /128/

SOCIAL-ETHNIC STUDIES

Source: American Antiquarian Jan-Feb. 43 (edition, page, column) Date of Publication Jan.Feb. 1903

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Where consulted Mpls. Public Library Date consulted Apr. 17, 1939.

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 fins 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 Tadoga. The most of the foreign bronze objects found in Finland come from Cairns (with evidences of incinerator) "Identical with the tumuli of Norseland

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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" aquires its full development. For the fifth century the finds are still not numerous. Extensive mecropoli 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 (Nalentinian 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,

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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 Koonikanmaki 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.

Your Item No. Page No. 4 Your Name Alfred Backman

Geographical Review
June, 1919
Vol. VII - No. 6

The Settlement of Finland

"Finland was inhabited as far back as the Stone Age, of which period considerable finds have come to light. It is interesting to note that implements from that time are lacking in a broad belt of coast land, particularly along the Gulf of Bothnia. Here the land is being constantly reclaimed from the sea by a steady elevation. During the last hundred years these coasts have risen from four to five feet, and the movement seems to have been in progress since the Stone Age. That part of the population that lived on the coast, either on the skerries or at the mouths of the rivers, has been constantly compelled to shift quarters as the sea receded, a circumstance that has been confirmed by the position of the finds. The oldest types of implements are to be found in the uplands, while the more recent ones occur relatively more frequently at the lower than at the higher levels.

The first settlement of Finland seems to have been effected from two directions, in the Southwest from Uppland in Sweden and in the Southeast from the districts round Lake Ladoga and Lake Onega. In the southwest there lived, presumably dating from the Stone Age, Scandinavians (Swedes), who were probably far more numerous in Finland than they are today. It is not known with certainty what stock it was that migrated to Finland from the Ladoga and Onega districts. As far back as the Bronze Age, of which period, however, there are few finds in the country, the west of Finland seems to have had a Scandinavian population, the east of non-Germanic stock. Even during the earlier phases of the Iron Age

pcm

the Scandinavian population in Finland was presumably very considerable. From the beginning of the later Iron Age (700 A.D.) the Finns appear to have been established in the country. Old names became Finnicized, Scandinavian antiquities diminished in numbers and disappeared. Only in certain parts, particularly on some sections of the coast and on the Aland Islands, did an unmixed Swedish population remain."*** (P. 362) ***

The Finland Year Book
1939-1940
Edited with the assistance
of The Press Department of
the Ministry for foreign
affairs and specialists in
Different Branches
By I. LENISKA
with map
Helsinki
Oy. Suomen Kirja, Ltd.

"A Survey of Finland's History
Early History

The history of Finland is a briefer tale than that of most other countries; we need go no further back than about the year 100 A.D. to come to the time when the first real settlement of the country was in progress. The nationality of the people who dwelt in the country in early prehistoric times has not been definitely established, and it is now generally believed that, when the ancestors of the present Finns began to arrive in the country as emigrants from the Baltic Countries, there were at most only migratory Lapps in the area. The Baltic Finnish peoples had reached a stage of primitive agriculture already in their original joint home. Yet those individuals who crossed the sea to their future homeland, went as hunters and trappers in search of the furs which played such a large part in the commerce of the ancient world, and for centuries, through all the changes in the world's trade centers, trade routes and market conditions, furs were one of the chief Finnish articles of export. Of the various methods of agriculture, the preparation of land for crops by burning the surface growth had a better appeal, in an extensive virgin country, than field cultivation with its preliminary laborious clearing work. When the forests suitable for burning were exhausted in any particular locality, the settler moved elsewhere. In

this way settlements tended, at any rate in Eastern Finland which became populated later and then only sparsely, to be migratory and did not become definitely fixed there until the beginning of the modern era, when the type of settlement became the isolated homestead in which several generations or branches of a family lived together. In West Finland, indeed, village communities that tilled fields had been formed at a very early period, but the men of these communities spent a large part of the year in hunting and /37/ fishing expeditions in the wilds remote from the inhabited areas. In these parts private ownership already extended to the wilds or backwoods. Settlement spread in the south from west to east, and reached the shores of Lake Laatokka somewhere about 700 A.D. The settled centers were separated by large uninhabited stretches, and in this way three tribal units gradually formed, viz., the Suomalaiset (-inhabitants of Suomi) or Finns, from whom the whole nation acquired its name and who were therefore called Varsinais-Suomalaset or Finns-Proper, the Hamalaiset (-inhabitants of Hame) and Karjalaiset (-inhabitants of Carelia), whose numbers we increased by immigrants from the east. The two former were in closer contact with each other than with the Carelians living farther off in the east and were already at this early date subjected to cultural influences chiefly from the west, the Carelians on their part being subjected to eastern influences, a circumstance responsible for the differences evident even today in the ethnographical phenomena in these areas. Among the /38/ former the Roman Catholic CHURCH grad+/-ally made converts, whereas the latter came under the influence of the Greek-Orthodox Church. The differences subsequently reached such an acute stage that warlike expeditions were made eastward to Carelia, and vice versa. The references to these expeditions are the only source from which we can infer the existence of a primitive political organization. Towards the end of the prehistoric period the tribe constituted

a defensive league and for that purpose maintained fortifications, i. e., stone ramparts or wooden walls thrown up around a together for purposes of attack. The Icelandic Egil's Saga relates regarding an early period, the 9th century, that the Kainujans (the Finnish backwoods trappers) had a troop of 300 men under a "king." Presumably social differentiation and political organization had progressed furthest in the chief centre of the trappers, the western part of the Hame, an area that, thanks to the extensive river basin of the Kokemaki, formed an organic whole for settlement purposes, possessing fertile land and good fisheries, and above all providing unlimited opportunities for the hunting of furred animals north of the inhabited zone. Frisian trade, which dominated commerce in the northern countries in the 9th century and created communities which derived their name from the Fresian word birek or berek (a judicial area), came into contact here, indirectly at least, with Hamean fur-production. The famous Swedish Birka had its counterpart in the Finnish Pirkkala, situated in the area, where Tampere now stands. Memories of the battles with the Germanic peoples who lived in Ostrobothnia during the period of the Great Migrations and of the adventurous expedition to Lapland that still continued, by working on the popular imagination, gave birth to mighty heroic poems, the basic material of the Kalwala.

Plundering raids between the tribes merged at last in part into a larger struggle for power between stronger neighbors--a contest for the ownership of Finland. Sweden and Novgorod, Roman-Catholic and Greek-Orthodox church both tried to gain possession of the area, and on their part the Finns-Proper sought alien aid against the pressure of blood-related tribes and perhaps also Russians. Even Sweden was at that time only a group of provinces, within which social organization had developed far, but which were loosely united. Cardinal Nicolaus Albanus, of English

birth, made a journey to Scandinavia in order to organize the new churches in the North, and one of the results of his travels was the induction of an Englishman, Henrik, as bishop to the converted Finns. Bishop Henrik died a martyr's death and later became the patron saint of Finland. The so-called first crusade, which took place in 1155, did not imply any form of conquest, as pictured by older historical studies, founded on later legends /39/ and chronicles of later composition. Even in 1172 the fortifications were in possession of the Finns, who were aggressively disposed even to ecclesiastical authority, represented by the bishop. Christian Finland comprised the then Finland proper and Satakunta. Its bishop was under the jurisdiction of the archbishopric of Lund in Denmark. About 1220 Thomas, also of English birth, became bishop of Finland; he tried energetically to spread Christianity to Hame and succeeded to the extent that the Pope, in order to defend the Finnish church against Russian attacks, was obliged to take the country under his direct protection (in 1228 or 1229).*** (P 40)

Finland in loose connection with the Kingdom of Sweden 1249-1600. (P 40)

Finland as an integral part of the Kingdom of Sweden 1600-1809. (P 45)

Finland as an autonomous part of the Russian Empire 1809-1917. (P 51)

Secession From Russia and The Coming of Independence

The idea of a completely independent Finland was never entirely dormant even during the most enlightnened period of Russian rule and it burst into life during the time when oppression by that country was at its fiercest. It was then that the so-called Activists started to consider ways and means of attaining secession. Upon the outbreak of the

Great War, during the early stages of which the oppressive measures were tightened still further, the losses sustained by the Russian forces as early as the initial months paved the way for separatist plans. The first task of the Activists was to attempt to procure in Germany or some neutral country facilities for the provision of military training for a Finnish patriot force. A favourable answer was forthcoming from Germany and as early as 1915 young men were beginning to find their way there. The Jager batallion, as the troop trained in Germany was called, became a powerful factor upon the outbreak of the Finnish war of Independence in 1918.

The revolution of 1917 and subsequent utter confusion, which spread to Russian troops garrisoned in Finland, compelled the Finnish Government and Diet to adopt measures to guard the country's interests. At first an attempt was made to negotiate with the interim Russian government but upon suppression of the latter by the Bolshevists, that country was left without a lawfully constituted administration and Finland was forced to take a decisive step. On December 6th, 1917, the Diet, which had already determined to take supreme control into its hands, proclaimed Finland an independent republic. By the beginning of the following year the country's independence had been officially acknowledged by Russia and most of the European powers.

In spite of the Russian acknowledgement Finland's position was a dangerous one by reason of the numbers of indisciplined Russian soldiery still remaining in the country. The latter had formed an alliance with the extreme Leftist elements among the Finnish people. At the beginning of 1918 this group had assumed control in the Capital, but shortly afterwards Russian soldiers and Finnish Red Guards were engaged by the Civic Guards of Pohjanmaa /57/ and Carelia, under the leadership of General G.

Mannerheim. The ensuing War of Independence, the issue of which was substantially affected by a German military and naval expedition sent to South Finland at the request of the Finnish Government, came to an end in the spring of 1918 with the complete establishment of the country's independence. By the Treaty of Tartu in 1920, under which Russia ceded to Finland the Petsamo area on the Arctic Coast, peace was finally secured."*** (P 58)

Americans In The Making
The Natural History of The Assimilation of Immigrants
By
William Carlson Smith, M.D.
Professor of Sociology, Linfield College
The Century Social Science Series

"Repellant Force of Ugliness. Urban ugliness and squalor revolt some who come to our shores. To be sure, they usually are introduced to the most undesirable sections of our cities.*** To an immigrant from Finland, New York was repellant. The disorder which he observed everywhere made him homesick." /Kalle Makinen, "The Land Where a Man is Free to Work," World's Work, XLI (January, 1921.) 274/ (P. 50)

"There are certain differences in the criminality of the several immigrant groups. *** Among Finnish immigrants the rate of commitments on account of liquor is high. These variations are due mainly to the persistence of old-world habits in America." /cf. E. H. Sutherland, Principles of Criminology, pp. 114-115./ (P. 78)

"Heritages and American Government--What H. A. Miller calls the "oppression psychosis" /cf. National Conference of Social Work, 1923, P. 305./ is the key to much immigrant behavior. The Finns in the homeland were first oppressed by the Swedes and then by the Russians. This undoubtedly influenced the growth of cooperatives /cf. K. Bercovici, On New Shores, pp. 31-32; E de S. Brunner, op. cit., pp. 178-182, for the Danes./ which was a revolt against the capitalist class. Living in memories of the old world, many Finnish immigrants became socialistic--almost violently so." (P. 221)

A. J. Sprang
Finnish Study
Feb. 6, 1940

Long, Robert Crozier, "Finland's Independence"

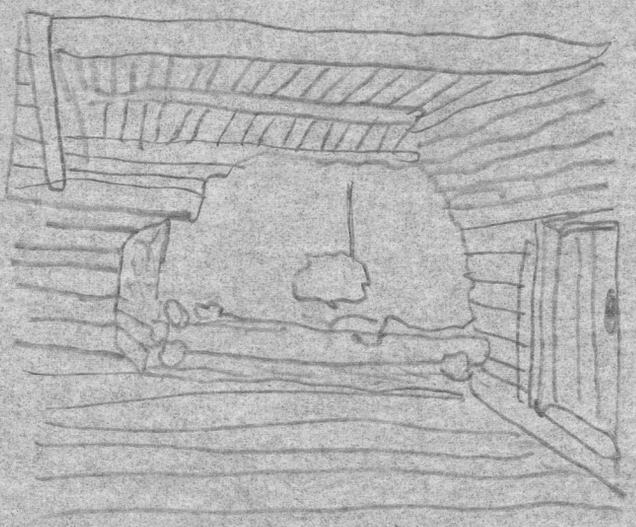
The Fortnightly Review - Vol. 108 - July - Dec. 1917.

"Shortly before midnight of July 18th Finland enacted her independence, or rather passed, ostensibly as a law, a revolutionary Landtdag resolution declaring the prerogatives of the former Emporers and Grand Dukes to be vested in the Finnish Nation. The historic drama, which I witnessed, was played - for want of a Parliament House, the building of the former Estates of the Realm being used how only for committee meetings - in a modest meeting-hall in the Regering Street, while in a hall underneath sailors of the Baltic Fleet and their Finnish sweethearts held a dance. The Revolution was carried through with the dignity and absence of temperament customary in Swedo-Finnish affairs, and an uninstructed witness of the members filing with white voting slips past the Speaker's desk could hardly have guessed that a little but vigorous and highly cultivated nation had staked its destiny on one throw of the dice. Yet that is the position. The Grand Duchy's future depends in the ultimate on the hazardous speculation that Russia will not recover from her troubles, and will not sufficiently restore her material power to re-establish by force the Constitutional status quo.

The preliminary conditions and the motives which led to the present "Bill concerning the Realisation of the Higher Power in Finland" result from the highly unconstitutional and oppressive treatment of Finland by the Tsars Alexander III and Nicholas II. Until diplomatic reshuffings compelled part of Europe to condone and even to glorify the now vanished autocracy, the whole world- including all Russians, with the exception of a few reactionaries and many paid agents provocateurs - to Finland's side. That the world's judgment was just was sufficiently proved by the

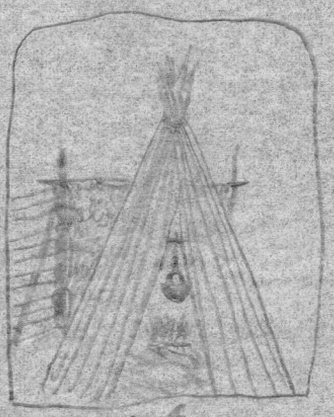
Finnish policy of the revolutionary Provisional Government, backed by all articulate Russian sentiment. On March 20th, after advising with Helsingfors, the Government published a manifesto restoring the Finnish constitution.

This meant in effect the declaring null the so-called laws and illegal administrative acts of the two reactionary Tsars. In addition, Russia envited Finland to make representations concerning other grievanc̈es which needed mending, and promised measures for the further development in the direction of self-government and democracy of Finland's fundamental laws. Finland was to have not only her constitutional measure of autonomy, but considerably more *** /647/



(Haiku-wuni)
Flueless Stove

* (2.)



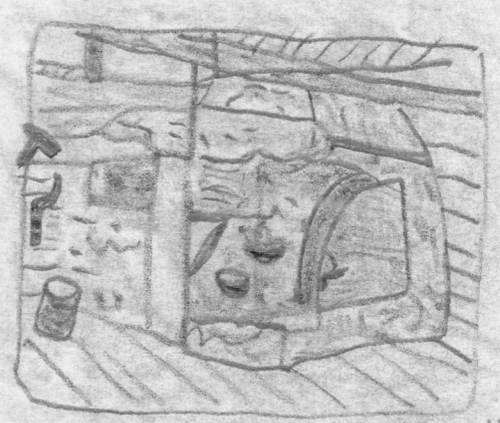
Kota

* (1.)

(Pirtti-uuni.)

Dwelling House Stove

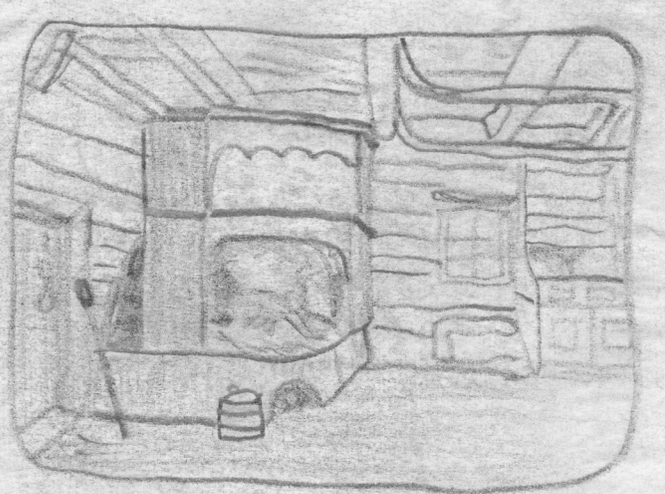
* (3.)



(Uuni Suomusjärvellä)

Stove from Suomusjärvi.

* (4.)



Dwelling with Stove
in Harttila.

* (5.)

Minneapolis, Minn.

Social Ethnic
W. A. Harju
Jan. 24, 1939.

FINNS IN MINNESOTA

Translated and abstracted from bound periodical sponsored by the Peoples' Education Society (Kansanvalistus Seura) published in Helsenki Finland 1884, titled "Living Quarter and Life of the People" (Asunnot ja Kansan Elama). Written by A. Gt. translated and abstracted by W. A. Harju, pp. 8 to 16.

"*** What was the original living quarters of the Finnish people. The Kota, says Mr. Ahlqwist and the Swedish student of this question Retzius (1). We are borrowing here the picture of such a structure drawn by Mr. Retzius. This kind of a lodge if we may call it such is not uncommon in even our more advanced communities. The Kota can be found in the province of Hame even by the main highways, they are common in the Northeastern (Koillinen) part of the country.

In the summer time the Kota is usually a very rickety structure. The crevices are often many inches wide between the wall staves so that it is often possible to see from the outside through the walls and observe the women doing their work around the fire in the middle over which hangs the large kettle. In the winter, however, the walls of the Kota are covered with leaves and branches so that even in bad weather the cooking in them can be done in comfort. This type of Kota would be easy to construct even by a primitive and pastoral people in nearly every locality in our country where there are abundant resources of the materials needed. The tents of the Lapplanders and Syrjäni people are only an advanced type of the original stave and leaf covered Kota. Among the peasants, especially in the wooded areas, they are very convenient for the people on their fishing trips, which some times they use for weeks and months at a time

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even though they have for their regular home a more stable log cabin. Lippo who was the forefather of the Lapps according to legend constructed a Kota every evening when he made his way home with the daughter of Tapio; to a home where there was a field, a fence and a cabin as they did not want to live in a lodge made from branches of trees all their life.

That all the Finnish people lived at one time in these lodges we can not say definitely, we can say that even the log cabins called (Pirtti) are not the newest inventions; the Finnish (pirtti) differs in many ways from the lodges of other neighboring nationalities and are ~~distinguished~~ appears in so many ways, that we could not say that they have been borrowed from others.

The (Pirtti) of course is a much more advanced structure than the Kota. Its walls are made of notched logs. The rafters and cross beams, and the ridge beam support the roof and bind the walls together. In the corner of the dwelling there is a stove (Kuas) (2) constructed of grey stone. This stove is constructed in such a way that it remains warm for a long time after the fire wood has burned out. This is the Finnish (Pirtti). It can also be found among the Esthonians and as Heikel has recently told me the same kind of dwellings are also found even among our distantly related Mordvians. If we have read correctly the account of Mr. Ahlqvists travels he found dwellings like the (Pirtti) even among our most distant relatives, the Theremis. And what is of equal importance that he notes is that the Theremis even called their dwelling a (pört which is closely related to Pirtti). According to this, therefore, the related Finnish tribes had this kind of dwelling already at the time when they yet spoke the same language, before the people of this stock had separated into the different branches

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that we have today in Europe. It is into this direction that a number of facts point today.

Here we want to give a few distinguishing features of the Finnish (Pirtti) which makes them different from dwellings of other people. The entrance to a (Pirtti) is always in the end wall and when one enters it, the stove (Kiuas or Haiku-uuni) (2) is always in one of the corners of the wall near the entrance, with the mouth of the (Kiuas) or stove facing the door. These features about the (pirtti) are age old and are common in this kind of dwelling among Finns, Esthonians and Mordvians. The food is cooked in a kettle hanging over the fire which is unlike the Russian method where food is placed in crockery and placed into the stove to cook.

Another feature which distinguishes the Finnish dwelling from the Russian is that the mouth of the stove faces the door whereas in the latter the mouth faces the insides of the house. This makes it possible to know when one is in a Russian or Finnish dwelling. The Scandinavian people from whom the Finns have borrowed a lot have their own forms of dwellings. According to Eilert Sundt, they differ from the Finnish (Pirtti) decisively. The original dwelling of the Finns (Pirtti) with a stove in the corner can now be found in some localities of Norway. These localities are in the western part but at no time have they had these dwellings in the eastern part, and moreover we know of a time that such were not found anywhere in Norway. The Finnish (Pirtti) with its stove is a borrowed form of dwelling in Norway and came after the Viking period during which stove heat was unknown.

In Norway the dwellings have been different especially with regard to heating. There they have had a low stone base in the middle

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of the floor a little closer to the door then to the back wall on which a fire was kept. The smoke filled the upper part of the room and went out through an aperture in the roof and if that did not take care of the volume the excess smoke would float outside at the top of the door. When this form of heating of the dwellings ~~was produced~~ prevailed in Norway, it was considered such a luxury that about it even the Jaarls knew nothing. At this time, already the Finnish (Pirtti) was already heated by the stove much in the same manner that we do it today. Another difference between the Scandinavian dwelling and the Finnish (Pirtti) is that the aperture in the roof of the Norwegian dwelling when there was no fire was also used as a window to light the house. This was done by a cover for the aperture called (rappana) onto which was drawn a transparent skin which permitted light to pass through. The Norwegian dwelling did not have any windows. The cabin or (Pirtti) of the Finns is different. In eastern Finland a cover or (rappana) for the chimney is frequently found but it is never constructed in such manner, nor is it used for a window. Only a very few dwellings that are called (Hamalainen Savu Pirtti) are found and they may be more primitive in construction. The (rappana) even on them is not on the ridge as in Norwegian dwellings, but "close to the top" as Joukahainen in the legend tells Vainamainen. The (rappana) and the aperture is often in the end wall over the door. This is also true of the dwellings of the Esthonians and Mordvians. Heikel says that they were on the wall where the stove was situated close to the roof. Contrary to the Norwegian dwelling, the old Finnish (Pirtti) before glass was used for lighting was illuminated by openings low down on the walls placed in the same manner as the windows on our (Saunas) steam bathhouses.

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This is a short description of the main distinguishing features of the dwellings of three different peoples as we see them. There would be a lot more to say and add but it would not at this time help very much nor does the author feel competent to at this time explain any further. Perhaps there will be some one to follow who will be more competent on this subject, who will make a more thorough explanation and in detail for the Finnish people to read. Let us confine ourselves therefore now to the Finnish phase of the matter. When we think about the original Finnish dwelling, we can not picture it as the best houses that we have in the modern day nor can we say that they are comparable to our worse ones.

Even though the Finnish people since pagan days have practiced agriculture, that agriculture can not be compared to the modern. It is common among all peasants of the modern day to have no less than three separate building, whereas in the old days they only had one.

The Sauna (steam bath), the treshing house (riihi) and the living house (Pirtti) are all important and nearly every peasant has them. There was a day when the (Pirtti) or dwelling served all the three purposes. These kind of dwellings have now disappeared in Finland. In Esthonia, however, they are to be found. There they have houses in which under one roof the people live, take their steam bath and dry their crops in preparation for threshing.

The remnants of the original one house for all of these three purposes is yet today a characteristic of the Finnish dwelling, of which we will speak of later. Let us here observe the development of the (Pirtti). The Pirtti has developed with the people themselves and when we find one now, we can say, that originally here stood a (Savu Pirtti with the flueless

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stove) and that was the model according to which the modern building was made. We have already described the distinguishing characteristics of the Finnish (Pirtti). The entrance and door to the (Pirtti) with the Finns like with other nationalities is always in the end wall, a little to one side. In the farther corner near the door stood the stove or (Keuas) (3). The stove is a combination of a heater and cook stove. When the wood is burned and the fire has already gone out, the heavy stone structure remains warm and radiates heat all around. On top of the stove there are small rocks which retain the heat for a long time. So by throwing water on the hot rocks hot vapor can be created which is done when the (Pirtti) is used for a steam bath. For baking the same stove is used. Among the Esthonians who yet to this day use their dwellings for living, bathing and drying of their crops have another place on the top of their stove where the bread is baked. Their stove is constructed in such a manner that the other cooking is done on a separate part. Its construction is such that when cooking is done in the iron kettle the fire is not made in the stove itself, but outside of the mouth over which hangs on a bar the kettle, where the woman of the house is often seen stirring the porridge.

In later years the stove or (Keuas) has been improved greatly, so that it better serves the purposes for which it is used. The first picture here is a flueless stove from Savo (Savolainen haiku uuni) (2). It is the kind of which we have spoken before with a few improvements. This stove in Savo and Karelia is in most instances built on a log foundation. The foundation is constructed in such a manner that the top logs extend farther than the mouth of the stove on which is a hearth plate called

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(Liesipankko). The picture that appears on the next page is from a condemned house owned by the "Konning" estate, in Woisti, in the county of "Karkota." In it appears an old type of a brick stove with its mouth toward the door, but to it is added a new convenience built of stone (3). On this stove the food is cooked on the outside and the kettle no more hangs stationary, but is hung on a swivel with which it can be pushed on top of the fire or off of the fire at will. Over this stove is constructed a smoke dome through which the smoke goes out through the (rappana) in the wall.

This stove is significant for the manner in which it is constructed so that steam bathing can be done in the house. It is typical of the (Pirtti) of Hame when they were also used for the bath. On the side of the stove is an old time notched log stair over which the bather can climb to the platform on top of the stove. The vapor stones are right under the platform and the bather. This makes it possible to take the steam bath while the people on the floor lower down can carry on their work as the steam rises only to the upper part of the cabin and the lower portion remains cool.

The greatest improvement in the life of the people took place when the old and smoking flueless stove was discarded and a stove with a flue to the outside came into use. During the flueless stoves the smoke always filled the upper part of the cabin and as a result the ceiling was always black with soot. In heavy weather the smoke often came so low that it effected the eyes of the inhabitants. When the flue was made for the stoves which took the smoke directly outside all this discomfort was eliminated, making for cleanliness in the house. With the flue stoves also came many

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inovations in their construction. These forms of construction became varied. We are giving here pictures of two types (4 and 5). The first one is a stove where the oven and the cooking part are separated (4). This stove is far advanced from the formerly described one from (Karkola). The other picture is a stove which is a combination or between a (Kiuas and Kakluuni) from (Marttila) (5). Both of these indicate the development of the Finnish stove in which the forms begin to take different shapes and characteristics, just as the styles of many other things in buildings, and in the lives of the people. At a later date to the stove or (Kiuas) has been added the (Hella). This helped a great deal in the preparation of food and also made it possible to save in fuel. But it also has its drawbacks, for when the dampers are closed it retains the heat, but with it remains the smell of cooking as well as a lot of moisture which before escaped out of the cabin through the (rappana) or open flue. By the use of the (Hella) owing to the moisture and smell arising from it some discomfort was added to the people who live in the house and the moisture also tends to decompose the walls. For this reason at the present time, many people are building their kitchens separate from the living house."***

SOCIAL-ETHNIC STUDIES

Source: The Arena Monthly 37-47 Date of Publication July 1903.
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Where consulted Mpls. Pub. Libr. Date consulted Apr. 10, 1939.

Finnish Study.

"THE REIGN OF TERROR IN FINLAND"
By John Jackol, Chicago, Ill.

"'Russia is the rock against which the sigh for freedom breaks' said Kossuth, the statesman and patriot of Hungary. Although 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 sentiment, 'Swedes we are no longer; Russians we cannot become; therefore, let us be Finns.'

* * * * . Famine and pestilence, the inevitable concomitants of war, raged throughout 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 overtaxed and overburdened peasant. But with their characteristic vigor, now that peace was assured, the men of Finland began to cultivate their land. They 'built then cities on bleak, barren crags,' says their historian; 'cut canals through the solid rock with an indomitable perseverance that reminds 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 created shady groves and smiling gardens where nature had left nothing but

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Finnish Study

Reign of Terror:

brown, bare rock; they set their water-courses to turn mills, erected manufactories in pine forests, and opened up trade with the commerical centers of the world.'

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

* * * 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. Nordenskiold, 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 Lonnrot 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. Lonnrot as to form a complete epic. It was soon translated into Swedish, French, German, and, more latterly, into English. A general cry of admiration went up from literary Europe. Like the discovery 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

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Finnish Study

Reign of Terror:

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 ennobling 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 characters 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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SOCIAL-ETHNIC STUDIES

Source: One Volume, 215 Pages (edition, page, column) Date of Publication 1929

Vol. No. Date Line of Story

Where consulted Mpls. Pub. Libr. Date consulted May 3, 1939.

Finnish Study

Finland - - The Republic Farthest North.
By Eugene Van Cleef, Ph.D.
Prof. of Geography, Ohio State Univ.

" * * * In 1898 the Czar, badly advised, named the short-sighted and autocratic Bobrikoff to serve as Governor-General of Finland, and thus marked the beginning of a long struggle which culminated in Finnish independence in 1917.

Bobrikoff called a special session of the Diet at once to announce a revision of the military laws of Finland which would eliminate the Finnish army and require the Finns to serve in the Russian army. A protest against the pronunciamento with petitions signed by 592,931 persons was dispatched to Petrograd, but without avail; delegation conveying the petition was refused an audience with the Czar. * * * Feeling ran high against Bobrikoff's reign of terror, and reached a climax when he was assassinated by a Finnish patriot, Eugene Schauman, on the Senate steps in Helsinki, June 16, 1904. This led to a national strike in 1905, and an attitude of passive resistance against further Russian oppression. The policy proved successful, leading to a complete reorganization of the Diet in 1906, the establishment of universal suffrage, the adoption of the secret ballot, direct vote for representatives in the Diet, and a one-chamber Diet. * * * * "

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*1 "Torppari" called Crofter in English history.

*2 "Torppa or Mäkitupa" Crofter's Cottage.

*3 "Pustelli" government owned farms.

*4 "Rusthollari" holder of an estate under obligation to furnish and equip Cavalrymen.

*5 "Säteri" Land estate granted to a Nobelman and exempted from taxation.

FINNISH

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The following is a translation of the chapter, "Pohjois-Ruotsin Suomalaiset" ["The Finns of Northern Sweden"], beginning on page 15 and continuing to page 19.

Page 15

"THE FINNS OF NORTHERN SWEDEN"

"In the province [in Swedish, "län"] of Norrbotten, Sweden, along the Tornio, Muonio and Kainu Rivers, there have lived Finnish people from time immemorial. In the earliest histories they are called Kainulaiset [the Swedes call them Qvener]. The region which is bordered by the Tornio River and the bight of the Gulf of Bothnia as far as Lulea [in Sweden] was called Kainuland in the olden days. The name Kainulaiset disappears from histories and records in the Middle Ages, and the people living in the same region are begun to be called Finns [in Finnish, "suomalaiset"]. But as a survival of these earlier designations there remains Kainu River; also some places, such as the parishes of Alakainu and Ylakainu on the Swedish side as well as the village of Kainu on the Finnish side.

"In the thirteenth century the Pirkkalaiset are mentioned as imposing levies on, and as trading with, the Lapps. To the extent that the Lapps went farther north, so, too, to that extent did the Pirkkalaiset settle down in the territory formerly inhabited by the Lapps. It is probable that the sparsely-settled Kainulaiset in western Bothnia have become assimilated with the Pirkkalaiset and have formed the present population on the Tornio River. But as to where the Kainulaiset and Pirkkalaiset are from, that has not as yet been definitely determined, for the researches thus far have resulted in diverging viewpoints. Probably the Kainulaiset are from Russian Karelia [in Finnish, Karjala], from the shores of the White Sea [in Finnish, Vienanmeri]. The Pirkkalaiset, on the other hand, belong to

the Tavastian peoples [in Finnish, hämäläiset]. Doctors Ojansuu, Airila and Virtanen have, through comparative philology and other facts, established that the present Finnish population of the Tornio River [region] is from Satakunta, mainly from along the Kokemäki River and from around Rauma [in southwestern Finland]. This fact is also substantiated by the mentioning, in the history of the Middle Ages, of the men of Satakunta and Häme [Tavastland] making trips to the vicinity of the Lapps for trading and levying purposes, especially in the thirteenth and fourteenth centuries.

Page 16 "The contiguous Finnish inhabited region in northern Sweden is along the western side of the Tornio River, about 30 miles in width, broadening considerably in the north, while settlement becomes sparser. As true Finnish localities on the Swedish side of the Tornio River, the following places may be pointed out, going from south to north: Alatornio, Haaparanta [Haparanda], Naattajärvi, Lapinjärvi, Karunki, Hietaniemi, Alkkula, Matarenki, Ylitornio, Pänttäjä, Karunki (?), Kaartinen, Pello and Pajala; from there, northward along the Muonio River: Kihlanki, Kärväntöjärvi, Muonionalusta, Katrasuvanto, Paittajärvi and Kaaresuvanto. Along the Kainu River the Finnish population is very sparse, but our countrymen do live to some extent in the parishes of Alakainu and Yläkainu, in Korpilompola, Tärendö, Vittanki and in the mining region of Jällivaara [on maps this is usually written, as more of a Swedish form, Gällivare]. Also along the upper course of the Tornio River, in Swedish Lapland, there live Finns to some extent in the vicinity of Jukkasjärvi, in Wittinki, Kiiruna, Salmi and Kattovuoma. [Almost all of the above-mentioned place names are Finnish, with some probably Lappish, but on most non-Finnish maps the spelling would vary to some degree in practically every case.]

"In the statistical publications of Sweden the number of Finns living in northern Sweden in 1860 was recorded as being 13,739, in 1879, 14,015, in 1880, 16,510 and in 1900, 21,949. At the present time, in the 1920's, the Finns living

on the Swedish side of the Tornio River are estimated at 30,000. The parishes having the most Finns are: Pajala, Ylitornio, Karunki, Matarenki, Alatornio, Hietaniemi, Haaparanta [Haparanda], Jukkasjärvi, Jellivaara [see above] and Korpilompola. The Finns have increased very slowly along the upper course of the Tornio River, the biggest reason for that having been the migration of our countrymen to Norway and, especially in the 1870's and 1880's, to America.

"The Finns living on both sides of the Tornio River have strong reciprocal
Page 17 relations with each other, although, of course, that is hampered by the boundary line of the countries, the Tornio River. Formerly, the inhabitants living on the Finnish side were able to visit on the Swedish side and vice versa, but now they encounter greater obstacles on the part of the custom-house officers and border guards. On the Finnish side of the Tornio River there are places with the same name as on the Swedish side. The most important parishes and places on the Finnish side of the Tornio River are, from south to north, as follows: Tornio, Veijakkala, Karunki, Kaimankylä, Vitikko, Ylitornio, Alikkala, Aavasaksa, Turtola, Pello, Kolari, Kihlanki, Muoniomniska, Puranen and, a little farther out, Enontekiä, in Finnish Lapland.

"A considerable number of Tornio River Finns have, in the course of centuries, migrated to Norway, to fish on the shores of Ruija [this corresponds to that part of extreme northern Norway usually marked as Finnmarken on the maps; it is Norwegian Lapland] or work in the mines along the Altens Fjord. The earliest Finns moving into Norway, in the sixteenth and seventeenth centuries, have there become wholly Norwegianized, but later ones migrating there, especially those in the middle and latter part of the last century, have been able to retain their language and their nationality. Finns in greater numbers migrated to Norway in the 1830's and 1840's, when the copper mines of Altens, Kaavuono [Kaafjord] and Kvenaung were humming with activity and they required men who were in good health and possessed of endurance, and as such our countrymen were known. Also during the severe famine

years, between 1865 and 1868, people from the far northern part [of Finland] flock to the shores of Ruija for fishing. The American fever in the 1870's was also a factor in the movement of Finns to Norway, from where, when the opportunity presented itself, they continued on their way to the promised land in the West."

FINNISH

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The following is a translation of the chapter, "Ruotsin ja Norjan Suomalaiset Siirtolaisuutemme Tienraivaajina" ["The Sweden and Norway Finns Pioneers of Our Emigration"], on page 14.

Page 14

"THE SWEDEN AND NORWAY FINNS PIONEERS OF OUR EMIGRATION"

"Although a considerable group of Finnish seamen, under the influence of the California gold fever, remained in America as early as the middle of the last century, they cannot, however, be considered as actual immigrants. Neither can those seamen who, afraid of becoming prisoners of the English during the Crimean War, in 1855, remained in the United States. Nor can those sailors be classified as immigrants who, in the beginning of the war for the emancipation of the slaves, in 1861, and during its continuance, enlisted in the United States Navy and, with the return of peace, on being discharged from military service, remained permanently in this country. Those have to be considered as actual immigrants who travel to a new country, for either a shorter or a longer period, with the express purpose of obtaining work, entering business or taking up other positions and callings.

"The migration of Finns to America does not really begin until the middle of the 1860's, with the stream of Norwegian immigration. Of these kinsfolk who earlier migrated to America, a part is native of the Tornio [this is the Finnish form; the Swedish is Torneå] River in Sweden, some are from Norway, and a part from the most northern parishes of Finland. Inasmuch as our earliest emigration brings us into contact with the Finns of Sweden and Norway, it is necessary to cast a brief glance at some of the circumstances surrounding these kinsfolk living outside the borders of Finland."

FINNISH

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The following excerpts have been translated from the chapter, "Yleiskatsaus Amerikan Siirtolaisuuteen XIX Vuosisadalla" ["A Survey of American Immigration in the Nineteenth Century"], beginning on page 9 and continuing to page 14.

"A SURVEY OF AMERICAN IMMIGRATION IN THE NINETEENTH CENTURY"

Page 12 "For example, the immigration statistics for 1873 indicate 437,004 persons arriving in the United States, of whom 133,141 were Germans, 75,848 Irish, 69,600 English, 13,008 Scotch, 20,000 Swedes, between 10,000 and 20,000 Norwegians, and a couple of thousand Finns, etc."

Page 13 "The immigration statistics for the years between 1892 and 1920 indicate that during this period there arrived in this country 16,611,000 persons, who, according to nationality, are distributed as follows:

Germans	4,748,440
Irish	3,592,247
English	2,534,955
Swedes and Norwegians	1,032,188
Austro-Hungarians	585,666
Italians	526,749
Russians and Poles	467,500
French	379,657
Scotch	347,900
Danes	163,769
Finns (estimated)	100,000

The remainder other nationalities."

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"THE FINNS OF NORTHERN SWEDEN"

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"In the latter half of the last century a powerful religious movement took hold of the Tornio River Finns, stamping upon them a far-reaching and deeply religious mark. This spiritual awakening began in Lapland, where, as bearer of the Lord's torch, Lars Levi Laestadius preached repentance from sin, drink, unchastity, thievery and the finery of the world. From the year 1829 to the year 1849 Laestadius had influence mainly among the Lapps in [the region of] Kaaresuvanto, moving in the last-mentioned year to become the parson at Pajala. From here his influence actually extended among the Finns, especially to the Tornio River, where he was now able to exert it for over a decade, dying in 1861. His teachings were developed and spread by his numerous followers, of whom the most conspicuous was Johan Raattamaa. Within a few decades 'Lestadiolaisuus' [Laestadiusism] spread over extensive Lapland, all over among the Finns living on the Tornio River, to the parishes of the extreme north [of Finland] and even farther south, to several different localities in Finland, also to the shores of Ruija in Norway and, through emigrants, to America. This movement of religious revivalism brought about strong reciprocal relations between the Tornio River and Norway Finns and has thereby considerably influenced the migration of Finns to America by way of Norway. [This is the denomination known as the Apostolic Lutheran Church.]

"There is a lack of roads, to say nothing of railroads, from the Tornio River to Norway as well as from the extreme north [of Finland] to the shores of Ruija. Along paths, over barren arctic mountains, they traveled by foot in summer and with reindeer in winter. Two routes were used to reach Norway from the Tornio River. They first traveled by relay [using horses] to the church at Kaaresuvanto, thence with reindeer over the arctic hills to the church at Kautokeino and onward along the channel of the Alten River to the church at Kaavuono [Kaafjord] and the city of Hammerfest. The other route was to Muonionniska, whither one could go with horses,

thence on skis or with reindeer to the church at Enontekiä and onward, over the barren arctic hills, to Kautokeino, Altens and the shores of the Arctic Ocean.

Page 19 The distance over the mountains is considerably longer the latter way. Those Finns who sought to reach Vesisaari [Vadsö, Norway] from the Tornio River had to make a still longer trip over the arctic hills; by way of Kolari and Kittilä to Inari, thence along the channel of the Paats [Pasvik] River to Varanger Fjord and across the bay to Vesisaari. The Finns of the far north traveled to Norway mostly by way of either Rovaniemi or Kemijärvi to Sodankylä, thence to Lake Inari and so on along the Pasvik River to the Ruija shores."

(This concludes the chapter)

FINNISH

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The following is, with the exception of the last two paragraphs, pages 23-24, a translation of the chapter, "Norjan Suomalaiset" ["The Norway Finns"], beginning on page 19 and continuing to and including page 24.

Page 19

"THE NORWAY FINNS"

"On the shores of Ruija [Finnmarken; Norwegian Lapland], in Norway, the Finns live in two geographically separated groups: some in the amt [county] of Tromsö, around Altens Fjord; some in Finnmarken, on the Varanger peninsula. The most important Finnish centers in the more western settlement, the amt of Tromsö, are: Alaattio, Kaavuono [Kaafjord], Talmulahti and Elvebäcken; they also live in Hammerfest, at the Kvannenge [Kvenaung or Kvoenang] Mine, the church hamlet of Rais [Raisio or, probably, Raisen], and in Tromsö, etc. The most important settlement center of the Ruija Finns living farther east is the city of Vesisaari (Wadsö) [Vadsö] on the Varanger peninsula, and near by Vuoreija (Wadrö) [Vardö], Ukuniemi, the hamlet of southern Varanger with a church, Vuoremaja, and scattered summer fishing places on the Petsamo and Russian shores.

"The chief means of livelihood of the Finns living on Norwegian shores is fishing in the Arctic Ocean as well as whaling. Fishing begins early in the spring and continues until late autumn, yielding the best results in the latter part of the summer. There is some fishing even in winter. In addition to nets and seines, there is also used as a fishing device the so-called 'trawl,' a fishing line which is hundreds of feet long and to which is fastened hooks by the thousands, that is dropped into the depths of the Arctic Ocean. Seining is

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practiced in the shallower places, on the shores of bays and islands, and trawl-

ing in the open, deeper waters. In the harbors of the fishing towns of Tromsö, Hammerfest, Vesisaari, etc., there is rather lively activity during the summers; fishing boats swarm like wild ducks on the bay, some trying to reach the open water, others returning home with their catch. English, Norwegian and Russian ships cruise in the harbors and fjords, bringing colonial goods, grain and other necessities, and loading their holds with the yield of the Arctic Ocean, fish, whale oil, etc.

"Probably as early as the twelfth century Finns migrated to Norway, particularly from the land of the Kainu or Tornio River [region]. This is supported, for the most part, by the fact that the Norwegians call the Finns Kainulaiset (Kvaener) [or Kvoener]. Be it herein also incidentally mentioned that Lapps are called Finns (Finnares) in Norway, for which reason Norwegian Lapland bears the name Finnmark [Finnmarken]. Foreign historians and narrators of travels visiting in Norway correct this misleading terminology in regards to Finns and Lapps by having the reindeer men [Lapps] retain their name, Lapps, which is known throughout the world, but, on the other hand, interchangeably calling the Finns sometimes Kainulaiset, sometimes Finns, at times both, as, for example, the American historian Dr. Fr. Vincet and the noted traveler Du Chailu, etc.

"During the turbulent years of war and oppression, particularly the time of the Great Northern War [Russia, Poland and Denmark against Sweden, 1700-1721; among Finns, this period is called "iso viha" ("the great hatred")] and the Russo-Swedish War [waged in the years 1741-1743; this period is often called by the Finns "pikku viha" ("the little hatred")], many a man of Finland sought refuge, with his family, on Norway's fish-abounding shores or in the recesses of her fjords. Also frequently recurring years of crop failure in northern Finland have had the effect of settling our fellow-countrymen permanently in Ruija, in order to obtain a livelihood by the quite reliable even if trying and hazardous fishing. Inasmuch as this writer can deduce, after speaking with many hundreds of Norway Finns, a very strong movement from the Tornio River [region] to Altens Fjord seems to have been prevalent in

the 1830's and 1840's. It was principally caused by the good wages at the Altens, Kaavuono and Kvenaung copper mines. The Finns seem to have had good chances to get work. The Lestadiolainen [Laestadian] revival movement in about 1850 also brought about lively reciprocal relations between the Norway Finns and our countrymen living on the Tornio River, and many from the latter region moved at that time to fish on the Ruija shores. The great famine years of 1866 and 1867, as has been mentioned before, also caused the migration of our kinsfolk to Norway.

"It has, from the earliest times, been the custom of the Finns of northern Finland as well as those of the Tornio River valley to go fishing on the shores of the Arctic Ocean in summer and so obtain additional sustenance to that meager year's crop which a soil sensitive to frost yielded them. In greatest numbers to make the trip for fishing at Vesisaari, Varanger Fjord and the Russian shores were naturally those from the most northerly parishes of Oulunlääni [province of Oulu]. The journeying to Ruija seems to have been at its liveliest in the latter half of the nineteenth century, in the 1850's and 1860's. Then the whole Lapland and extreme north [of Finland], all the way to Oulu, was on the move toward the Arctic Ocean; Finnish fishermen by the thousand were found at Vesisaari and other places on the shores of the Arctic Ocean. In the spring they set out over the barren arctic hills with reindeer; in the fall they returned with their catch. The largest portion of the fish had been sold or exchanged for such necessaries as could be brought over the arctic hills. Young men, however, always remained permanently in Norway and even many family men finally made their home there, whence they later continued their way to America. Even as late as the 1870's journeying to Ruija is on in full swing. In his memoirs for the year 1878, Erwast, who carried on studies of the Arctic Ocean Finns, ascertains that in that year there were [the following] Finnish fishers on the Arctic Ocean: 300 from Kittilä, 250 from Sodankylä, 150 from Inari, 56 from Kemijärvi, 50 from Utsjoki and a considerable number from Rovaniemi, Tervola, Kuusamo and even from the Tornio River [region].

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FINNISH

"THE NORWAY FINNS"

This writer has spoken with Finns from Oulu's [Uleaborg] neighboring parishes, Muhos, Siikajoki, Kalajoki and even from Kälviä, who have been fishing in Norway before their migration to America.

"Statistics about the number of Norway Finns are available from the year 1869, when their number, according to the census, was 18,000. If to the number are added the Finns born in Norway, the figure, possibly, increases to at least 30,000. In the 1870's the Finns decreased in Norway; this was caused by the migration of our fellow-countrymen to America. During this decade the greatest number of them emigrated to the El Dorado of the West [America]. In 1872 the number of Finns in Norway was recorded as 15,000; in 1876, only 11,609. During the following decade, when emigration from Vesisaari and other Finnish places of residence in Norway still is at a fair pace, the number of our fellow-countrymen decreases considerably, so that in 1891 there are only 9,378. The number of Finns is at its smallest in 1900, 7,176. During the last two decades a smaller number of Finns has come from Norway to America, and for that reason the number of our countrymen there has increased to some extent, being 12,200 in 1920. As regards Finns, the most populous place is Vesisaari, where about 1870 there lived 2,000 of our fellow-countrymen, and even yet, although the number of Finns has decreased, the figure rises to over a thousand, comprising about a half of the city's population. Another populous Finn-
Page 23 ish settlement is Alaattio, where there are over a thousand of our countrymen; and Elvebäcken as well. In the parishes of Kaavuono and Talmulahti, in Raisio and Jyväskä, and in the cities of Tromsö and Hammerfest there lives also a good-sized number of Finns. On the shores of Varanger Mountain [this should probably be Varanger Fjord rather than Varanger Mountain; the word "mountain" is vuori and the word "fjord" is vuono, so that a misprint is possible] one comes across smaller groups of Finns in Wardö, Wuorejama, etc., as well as on the Russian coast and in Petsamo.

"When the Finns settled down along the Altens River and the shores of Kaavuono,

they began, in addition to fishing, to till the soil, clearing for cultivation all such places which were by any chance suitable for it and which could be cultivated. Barley, oats, rye, potatoes and other root plants they raised with success and besides that carried on the raising of cattle. If we take into consideration the distant position of the Arctic coast, which is much farther north than the Yukon River region in Alaska, then to the Finns goes the distinction of making a living by agriculture farther north than by any other nationality in the world. In Elvebacken and Alaattio there lives Finnish agricultural folk, who make a fair living, in the world's most northern agricultural region. Likewise, one finds Finnish settlers on the shores of Varanger Fjord, clearing for cultivation those northerly regions in which no other nationality dares to attempt to make its living from the soil and its somewhat meager produce."

(The last two paragraphs, pages 23-24, touching upon the cultural and religious phases of the Finns in Norway, but having no bearing on the ones migrating to the United States, have not been included in this translation.)

FINNISH

Duluth, Minnesota
Socio-Ethnic
Vaino Kouga
January 29, 1940

Material translated from "Amerikan Suomalaisten Historia ja Elämäkertoja," Volume 2, by S. Ilmonen. Published in Finland in 1925.

The following is a translation of the chapter, "Siirtolaisuus Alkaa Suomesta" ["Emigration Begins from Finland"], beginning on page 28 and continuing to page 31.

Page 28

"EMIGRATION BEGINS FROM FINLAND"

"Along with the Norway Finns there had, as early as the last years of the decade 1860-1870, migrated to America people from the Tornio River [region] and even from the extreme north [of Finland], so that no definite line can be drawn as to when emigration from Finland really began. Moreover, some Finnish emigrants already in this decade went to America by way of Sweden and England, as Adolf Leinonen from Paltamo, J. Laho from Kemijärvi, Kalle Kytömäki from Kestilä, etc. Emigrants began to come by way of Vaasa in 1868, Aksel Sjöberg with his family, etc. But actually emigration from Finland may be recorded as starting not until about 1870.

"The English steamship company, the Allan Line, carried on an extensive emigration business, being in the 1870's the leading one in this field. It had offices in the more important and larger seaports of Sweden and Norway. An office like that was opened in the city of Haaparanta [Haparanda, Sweden] in 1871. This greatly facilitated the migration to America of Finns living on the Tornio River and in the extreme north [of Finland]. Some Finnish steamship companies also acquired for themselves, about this time, the agency of either the Allan Line or the other big English company, the Ankkur [Anchor] Line, and began to sell to the emigrants tickets to England at least, whence they could buy their tickets to America. Hence,

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no longer need those going from Finland to America pass over the barren arctic hills to Norway, but could embark at Salmi, the port of Tornio, at Oulu [Uleaborg],

at Kokkola [on maps frequently indicated as Gamla Karleby---Swedish, meaning "old city"] or at Vaasa. The main stream of Finnish emigration to America begins to move after this through Sweden and England. For some years, however, partly because of relatives and friends living in Norway, emigrants from the Tornio River [region], Kuusamo, Kemijärvi, Sodankylä and Inari journeyed to America by way of Norway. Thus, in 1873, for instance, an emigrant group comprised of 30 persons from Kemijärvi went by relay [using horses] to Sodankylä, thence with reindeer over the arctic hills to Inari and along the channel of the Paats [Pasvik] River to the Ruija shores and from there to America. The following belonging to this group can be recorded: Simon and Esaias Kostamo, Matti Mattila, Mikko Hietala, Adam Kurtti, Olli Jaakkola, Sakari Kreku, Matti Sippola and Olli Niemi.

"In 1871 emigration from the Tornio River [region] and the northern parishes of Oulunlääni [province of Oulu] was quite marked. Also from the central and southern part of East Bothnia [the former territory of Bothnia comprised the northern parts of Sweden and Finland, that in Sweden being West Bothnia and in Finland East Bothnia] people commenced to migrate to America at that time. From Kälviä [in the province of Vaasa] there leave the pioneers of said parish: Janne and Frans Penttilä, Jaakko Riippa, Johan Lakso, Joseph Porkola, Erkki Maunula, Johan Maunumäki, Leander Kippo, Antti Huhtaketo, Ludvik Tuomaala and Johan Koski. A group such as this going to America at that time attracted attention, which is still remembered. From other parishes of the central part of East Bothnia several left for America that year: Johan Piippo and Matti Makkonen from Piippola, Jakob Ojanperä from Lohtaja, Sakari Tornälä from Siikajoki, Henrik Laakso from Hailuoto, Jakob Löffman from Kaustinen, Antti Ruutti from Pulkkila, Henrik Pirilä and Henrik Mäkelä from Siikajoki, etc.

Page 30 "Actual emigration from the southern part of East Bothnia began in 1871, particularly as it concerns Finns [perhaps this distinction is made because of the numerous Finland Swedes in this particular part of Finland]. The enthusiasm to migrate to America was kindled in [the parish of] Isokyrö by a man named Mikko

Saapeli, who, sailing as a seaman, had drifted to California, worked there in gold mines and returned, as a man well-to-do, to his birthplace about 1865. He had a rather large leather pouch filled with gold dust, which he displayed for his pleasure. People began to call him a 'gold pouch.' After buying a farm at Mustasaari, and having built an excellent farmhouse, his funds ran out and so he again left for America, with Aksel Sjöberg and a couple of other men, in 1868. Aksel Sjöberg settled with his family at Tiitusville [Titusville], Pa., from where he wrote to his friends living in Isokyrö, Juho Helsten and Antti Hegblom, urging them, too, to come to America, where he guarantees them work on the railroad. In 1871 there did leave the first emigrant group from [the parishes of] Isokyrö and Ylistaro: Antti Hegblom, Herman Perttilä, John K. Helsten, Matti Suomu, Israel Kallio, Matti Hedman, Kalle Kotka and Jakob Kaski. From Vaasa they went to Sweden, thence to England and continued on, by way of New York, to Titusville, Pa. Finns migrated to America so numerously that summer, that it attracted attention. Two times a Finnish group numbering about a hundred is mentioned as boarding a ship at Liverpool [England]. These were mostly from northern Finland, who as a group endeavored to reach the copper island [Michigan copper region]. On ships of the Great Lakes, on which they were reaching their destination, the numerousness of the Finns in America was noticed. In a large Chicago daily newspaper, a little before the burning of the city, there was an account, with a large headline, of Finns (Russian Finns), who also have begun to migrate to America.

Page 81 "Emigration remained very marked in 1872 also, and Finns more and more numerously arrive in the El Dorado of the West [America]. To the copper island [Michigan copper region], it is true, our countrymen still come more numerously, but the emigration stream does branch to other places; some went to Minnesota, some to Ohio and Pennsylvania; some remain on the shores of the Atlantic, Boston, and from there scatter to lumbering and quarrying in the neighboring region. Some directed their journey all the way to the extreme west. The good times prevailing

in America assured work and earnings to the new comers, for new railroads were being constructed, and factories and mines were in operation with full force."

(This concludes the chapter)

SOCIAL-ETHNIC STUDIES

Source: World Today Monthly 852-54 (edition, page, column) Date of Publication Aug. 1905

Vol. 9 No. 2 Date Line of Story

Where consulted Mpls. Public Library Date consulted Apr. 18, 1939.

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

Your Item No. Page No. 1 Your Name Alfred Backman

SOCIAL-ETHNIC STUDIES

Source: World Today Monthly 852-54 (edition, page, column) Date of Publication Aug. 1905.

Vol. 9 No. 2 Date Line of Story

Where consulted Mpls. Public Library Date consulted Apr. 18, 1939.

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!

Your Item No. Page No. 2 Your Name Alfred Backman

THE CONTENTS OF VOLUME 1 OF "SUOMEN SUKU":

PAGE

The Finns Outside of Finland

-------- O ---------

"SUOMEN SUKU"

"Suomen Suku" is a work in two volumes -----

Vol. 1 deals with the origin, prehistoric migrations and the various aspects of the Finns proper.

Vol. 2 deals with all the other Finno - Ulgric peoples. By the latter term is meant such peoples as the Hungarians, Estonians, Volga-Finns and allied peoples in Siberia.

This work is considered the best study of the Finnic peoples.

Minneapolis, Minnesota.

Social Ethnic
W. A. Harju
Dec. 28, 1938.

A GLANCE AT THE TORPPARI or Crofter 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 *1. "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, 2635 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 Torparis. 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) (*7.) 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 plot 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 strenghtening 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 nobelemen and the Säters (*5 Saferi) were allowed to establish them freely. And as time went on gradually the clergy, Puustelli governors (Puustelli haltijat *3.) and (Rusthollarit *4.) 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 countryy 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 established 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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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 torpari 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

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