BECAME MEN'S EQUALS BY SIX-DAY STRIKE

Miss Dagmar Hervins

How Finnish Women Secured their Demands and 19 Entered New Parliament

Baroness Alexandra Gripenberg

Miss Lucina Hagman

Miss Minna Sillanpaa

Mrs. H. Gebhard

Peasant Women Voters

Broom Seller, Type of Lower Class Woman in Trade

RECENTLY, in Helsingfors, the capital of Finland, assembled what was, perhaps, the most remarkable body of legislators in the world.

Before the tall and stately marble statue of a beautiful woman, sword in hand and guarded by a watchful lion—the vigilant figure of eternal Justice—sat the president of the strange body, an old man, with the scars of hardship on his face.

About the great room, decorated in white and gold, sat 199 delegates—representatives of the people of Finland—the newly elected Finnish Landtag, or Diet. Sprinkled among them were nineteen women, some young, some old, some pretty, some determined and severe of countenance.

They, too, were there as representatives of the people, legally elected, with full and equal powers with the men. The initial session marked the attainment by Finland of liberty after one of the most remarkable revolutions of the age—a bloodless revolution, which had been planned and carried out by the leading women of the land, assisted by the men.

This revolution took the shape of a general strike, which lasted six days. The men refused to work, the women refused to cook, sew or turn a hand, and finally the czar of Russia acceded to their demands. The men demanded a larger measure of liberty; the women called for suffrage and equality in every way with the men.

Nine of the women legislators are Socialists. One is a washerwoman, another the head of a servant girls' union, several are school teachers, some are farmers' wives. Of the nineteen women, fourteen are unmarried.

The female legislators demand new and stringent legislation. Among other things, they wish to abolish the sale of alcoholic liquor in the country. The world watches and waits to see what they will do.

Woman's work, grave sirs, is never done.

WHEN Finland was taken from Sweden and annexed to Russia in 1809, Czar Alexander gave the people a distinct autonomy. This decision was confirmed by every succeeding czar until the present ruler came to Russia's throne.

It was not because of resistance or incompetency on the part of the Finnish people that the arbitrary, unjust and oppressive spirit of czardom fell upon the land, depriving the people of their liberty and inflicting goading tutelage and exactions.

Finland raised her due contingent of soldiers for the empire and paid the taxation levied, but the constitution was abrogated by the decision that the czar should decide and overrule all laws discussed and enacted by the Diet.

Quietly, for years, the people of Finland mourned their loss of liberty. Yet their expression of sorrow showed the depth of their grief and shame. They draped their houses in mourning and refused to burn lamps at night. The women were black.

When the oppressive Bobrikof, Russian governor general, arrived in Helsingfors there were no violent demonstrations. But when he was seen coming down a street every man, woman and child crossed to the other side.

OSTRACIZED THE TYRANT

Sometimes he would "patronize" a bazaar or concert for charity. The Finns would buy up all the tickets—and stay at home. The general would be the only one present. These quiet manifestations of contempt and "insubordination" galled the Russian beyond words.

When he first arrived in the city all the hotels refused admittance to him. By mistake one rented him a room, and when the management learned who he was, asked him to leave. He refused. The people boycotted the hotel, and its business was ruined.

When Russia took charge of the postal service of Finland the Finns issued black mourning stamps and placed these on letters beside the official stamps. The Russian government destroyed all letters bearing the mourning stamp and prohibited its use.

Such measures—and there were many—caused the mercury of national indignation to rise. Two years ago a young man, Eugene Schauman, assassinated Bobrikof, and then killed himself. Schauman was the son of a prominent senator, and was highly educated. He is hailed today as a martyr and hero in Finland.

The duke of Obolensky was appointed to Bobrikof's place, and a year passed. Improvement of conditions which the Finns expected did not materialize. The iron hand did not relax. There was no relenting, no softening of the ruling powers. Then came the celebrated six days' strike.

Among the concessions demanded by the people was suffrage for the women. For years Miss H. Kakkikoski, one of the leading Socialists, had gone through the country, proclaiming the message of liberty.

Her blue eyes flashed and kindled hope in the hearts of thousands; her vibrant words called loudly for liberty for women as well as men. And her words were echoed and re-echoed in the hearts of the people.

In her Socialistic newspaper Minna Sillanpaa cried for emancipation of the women—for equal suffrage, for equal wages for women, for the civil rights of women, married and unmarried, and rights for both legitimate and illegitimate children.

She asked for better conditions for the women who worked, for the servants, joined in a union of which she was the head. And the women breathlessly read her vehement pleas and demands, and their hearts burned for what they felt they were fitted to possess. She was preparing the way for the great strike, the bloodless revolution.

Herself a cook and housemaid when a girl, she knew what the working women suffered, what they endured and what small compensation they received. She called for justice to her sex.

Maria Lane, spirited, fiery, angry, burning with fury against the oppressors, also breathed a contagious spirit of revolution. In words that ate into human hearts like vitriol she unfolded the wrongs inflicted upon the people of Finland, spoke of the extortions of the Russian oligarchy, of the oppression of native women.

CALLED FOR REVOLUTION

Their government was a farce, she declared. Russia was a monstrous leech, sapping the wealth of her country, draining the energies of the men and women. She called, with clenched fists and blazing eyes, for a revolution, for freedom—both for men and women.

Then there was Baroness Alexandra Gripenberg. She spoke and wrote and traveled about the country expounding the doctrine of the equality of women. She wore short skirts, close cropped hair, and exhibited a spirit of masculine determination and endeavor.

She is the head of the International Women's League in Finland. She has lectured and traveled in France, England and the United States. Her writings have been translated into many languages.

Baroness Gripenberg was a leader of the old Finnish or National party. During the incumbency of Bobrikof the policy of the party was one of opportunism. Its leaders believed that those who held office should utter no protest for fear of being turned out; but, in retaining office, do as much good as they could quietly. Baroness Gripenberg, however, in her impassioned way, called for freedom and suffrage for women.

And all over Finland the women arose. They were inflamed with the spirit of revolution. They urged the men to throw down the gauntlet to the oppressors; they themselves would help. Even as they demanded equal rights, so they would fight. Aye, although there should be bloodshed! And then came the six days' strike.

They were six dark days in Finland. Neither man nor woman worked.

In the lumber and paper mills no wheel moved, no log was rolled, sawed or crushed; no sound was heard.

On the roads of Finland no horse or mule was seen, no wagons passed.

In the fields no one toiled; the plows lay idle. Along the rivers the fishermen's nets lay unused; at the salmon traps no one was seen from morning until night.

Cities and towns were seemingly places of the dead. None worked in the factories. Trains stood still on the railroads. No one operated the telephone and telegraph lines. No fires were made. The men did no manner of labor. The women even refused to cook. Life was at a standstill. Industry was paralyzed. And this remarkable state of affairs had been engineered and brought about by the women of Finland!

What could Russia do? There were no violent uprisings—such as could be quelled by Cossacks and armed troops. The revolution was peaceful. There were no quarrels. The streets were deserted.

APPALLING QUIETNESS

What could Russia do with these people? Such a revolution was unprecedented—it was ominous, appalling in its quietness.

Russia for once was nonplussed. She had dealt with hot-headed Nihilists and had sent women agitators to the mines of Siberia. But in this little country of wood and water she could do nothing—but concede.

And the women won! The men credit the victory to the women.

Besides asking Russia for suffrage for women, the people asked for a reorganization of their Parliament. There had been four houses—the first house had members who were of the nobility and who inherited seats; the second was of priests and teachers, the third of members taken from the middle class and the fourth of representatives of the peasants.

The nation asked for a Parliament consisting of one body, with all of the delegates elected by the people. They demanded full and absolute suffrage, free from any taint of precedence or favoritism.

So the wonderful revolution was attended by a more wonderful result—a Parliament which is purely democratic and where women sit and vote with the men.

At the election which followed the concession of the czar, nineteen women were elected. Among them, of course, were the patriots—Miss Kakkikoski, Miss Minna Sillanpaa, Maria Lane and Alexandra Gripenberg.

There are four political parties in Finland—the Social Democrats, who have 80 deputies; the Fennoman, or Finnish National, or Conservative, party, 60 deputies; the Young Fennoman, or Liberals, 30 deputies, and the Swekomana, or Swedish Liberal party, 29 deputies.

It is significant that a number of the women elected to the Parliament are school teachers. Besides those already named, the list of the members, with their occupation, is as follows:

Miss Lucini Hagman, principal of a girls' high school.
Miss Dagmar Hervins, writer and teacher in a school in Helsingfors, who was banished with her brother during the Russian persecution.
Miss Alli Nissinen, principal of Helsingfors High School.
Miss Ida Wemmelpuu, teacher in a common school in Hvitis.
Mrs. Gebhard, physician in Helsingfors.
Mrs. Lilsi Fiwioja, wife of a Khortane farmer.
Miss Hilma Raasanen, teacher in a Viborg public school.
Miss H. Kakkikoski, leader of the Social Democratic party.
Mrs. Mimmi Kanervo, wife of a working man.
Miss Ida Aale, working woman.
Miss Alexandra Reinheidsson, washerwoman.
Mrs. Amada Hilannia, public school teacher.
Mrs. Anna Houtari, wife of a Viborg merchant.
Miss Maria Raimio, the greatest agitator in the country, daughter of a farmer near Viborg.
Miss Jenni Kilpainen, daughter of a Viborg general.

Miss Hagman's parents were tradespeople. She is unusually brilliant, and besides her school work edits a political magazine. During the period of Russian oppression Miss Hagman often went into the streets and fought the Russian guards. She is a rather stout woman, with a pleasant face. She wears her hair cut short.

Miss Dagmar Hervins is principal of a school in the capital and a writer of considerable reputation. She is a highly educated and studious woman, and for years has been interested in political economy. She is 40 years of age, is of slight build, with dark hair and eyes.

Among the things for which the women intend to fight are marriage by civil instead of a religious ceremony, equal wages for both sexes for the same kind of work, and equal rights for legitimate and illegitimate children.

They intend to fight for the absolute prohibition of alcoholic liquors and the abolition of a number of old-fashioned rules, among them one that requires a woman who wishes to teach in a boys' school to petition the czar "to divest herself of her sex."

The men deputies in Parliament have announced that they will support the measures advocated by the women. They are inclined to disfavor their stringent attitude on the liquor question, however. Many reforms are promised.

In many parts of Finland farms have been depleted, farmhouses have fallen into decay. This is because of the exactions of the Russian government.

During the election campaign the Social Democrats promised every farmer that he should have five acres of land, two cows, and that when he was unable to farm he should receive a pension of $20 a month.

This scheme cannot be carried out for a long time, however. The Socialists declare that their first efforts will be to secure an amelioration of conditions; then as the revenues increase additional advantages will be offered the people.

For the first time in the world the Socialists are in control of a legislative body. Of course their power is not absolute; they will be hindered by the overruling hand of the czar. They know they can go so far and no further. But it is felt that their liberalism and democratic spirit will have a great influence in the progress and prosperity of the country.

Finland is a land of wood and water, and no fewer than 250 rivers flow through it into the Baltic. In 1899 it was calculated that the forests contained 22,896,289 large trees and 30,712,501 smaller ones. In 1865 there were two pulp mills; at present there are about 40. In 1898 there were employed in the mills 1969 men, who produced pulp valued at $1,500,000. In 1898 the income of Finland amounted to $36,000,000.

In 1890 the population of Finland was 2,380,140. Nearly everybody can read and write.

Helsingfors, the capital, is an ideal city. Down the center runs a wide esplanade of gardens and trees. There are no slums there, no tumble-down houses, no rendezvous of crooks. The town is clean and looks prosperous. At present there are nearly 3000 university students, and nearly 600,000 children and young men and women are going to school.

When the Finnish Parliament opened not a uniform was seen in the great hall. Not a uniformed official took part. The meeting was called to order by the oldest deputy, Isaac Hoikka, a peasant. Judge P. E. Svinhufvud, who had been deposed and exiled by Bobrikof, was elected president.

A formal address was read at the opening from Czar Nicholas by Governor General Gerhard. This was not applauded. Judge Svinhufvud's reply was terse and lacking in the usual obsequious frills of diplomatic communications. He declared that the Diet would always be guided by the principle of respect for the rights of Finland. "Our aim," he declared frankly, "is for the full restoration of the freedom and legal status of the duchy."

The official preceptor led in cheering for the czar, and a number of the deputies joined, but the Socialists remained silent.

In the Diet a husband and wife act as deputies—Dr. and Mrs. Gebhard. Both belong to the Old Finn party and coincide in their political views.

Among the women who attended the opening was Madame Maie Talvio, the foremost novelist of Finland. Madame Talvio is a strikingly beautiful woman. She is tall and slender, a pure blonde, with wonderful golden hair.

It is said that she has in preparation a measure which she will endeavor to have passed calling for freer marriage laws. Madame Talvio is the wife of Professor Mikkola, and lives with him on a farm, where she writes advanced novels.

SEES LOVE IN FREEDOM

"The more free wedlock is," she declares, "the more intense is the love, the more cordial are the relations between wife and husband. New moral principles, the principles of real education, should be applied to modern marriage.

"The law of today, the customs, the religions, do not satisfy the conditions and character of the modern generation. Indeed, no law, religion or custom should bind a woman to a man; only the laws that govern actual life should hold them."

The women of Finland are essentially home-loving. But they take an active and vital interest in their government.

That Finland is a country of advancement for the fair sex cannot be denied. Many of the peasant women are rather good looking, and are of a high order of intelligence. In the towns the women conduct literary and political societies.

Miss Kakkikoski was asked whether the women in the Diet would form a group and follow a particular program.

"Certainly not," she answered. "Women can scarcely have any disagreements with the men, for we know they never will espouse our demands in regard to our political rights.

"We do not aim to make the women like the men; all we want is to make the women reliable wives. We condemn the conventionalism of American women, the coquetry of the French and the slavery of the German. The only difficulty may be concerning new marriage and divorce laws."

INDIAN'S FACE ON THE PENNY? NO. IT IS A WOMAN'S

Mrs. J. F. Keen PHOTO BY GUTEKUNST

HAVE you ever noticed the features of the head on the American penny? An Indian's head, you say. You are wrong—at least if the claim of friends of the man who made the copper die is true. The face is a woman's!

OBSERVE the long, thin, delicate nose, the low forehead, the essentially feminine lips. Then regard the picture of Mrs. Sarah Longacre Keen—mark the resemblance! Mrs. Keen, when a girl, is said to have furnished the model for the head of the cent.

Mrs. Keen died in Philadelphia in January, 1906. For more than thirty years she had been corresponding secretary of the Women's Foreign Missionary Society. Her entire life was devoted to religious work. She was a sweet and saintly woman.

How, you ask, was her face chosen to represent Liberty—impersonated as an Indian face—on the coin?

The story was first told by a missionary who knew Mrs. Keen. During her lifetime she rarely spoke of the interesting fact—only after her death was the story revealed.

Her father, James Barton Longacre, was an engraver. He worked in the Philadelphia Mint, where the die for the cent was made. Sarah, his first child, was a slight and beautiful girl when he made the stamp of the pennies we now use.

Sarah was his pride. She was, for her age, tall, supple and beautiful. Her face was sweet and refined. What was more natural than that when he engraved the die he should transfer to it the classic features of the child he so loved?

Mrs. Keen was born in Philadelphia, February 20, 1828. At the age of 15 she was converted in the Union Methodist Episcopal Church, at a revival meeting at which were 200 conversions.

She was married, at the age of 19, on May 6, 1847, to John P. Keen. Her married life was ideal. The couple lived happily for forty-four years, when Mr. Keen died.

The woman whose face is said to grace the cent was a thoroughly religious woman; she was imbued with the Christian spirit.

About the time of her marriage the mother of Mrs. Keen became deeply interested in the work of Dr. Walter and Mrs. Phoebe Palmer, who preached the doctrine of living upon higher planes in the daily life. In the winter of 1843 Mrs. Keen's mother began a series of "Tuesday meetings." There pious women met, prayed and told one another how they overcame their temptations and met their struggles.

The meetings continued for thirty-eight years. And they did not end at Mrs. Longacre's death. Mrs. Keen's father continued holding them, and when he passed away Mrs. Keen, with her brother, the Rev. Andrew Longacre, took his place.

Mrs. Keen at this time lived near Chestnut Hill, Philadelphia. There had been visitors to her home, and she was rearing quite a family of children. Despite her family duties on Sundays, she gathered the children of neighboring farmers to her home, and there unfolded to them the Bible in her simple, motherly way.

Each Sunday evening she invited the parents of the children to her home, and led a prayer meeting. And every Thursday afternoon she held a class meeting in Haines' Church.

Foreign missionary work always appealed to Mrs. Keen, and in 1870 she became corresponding secretary of the branch of the Woman's Foreign Missionary Society in her city. She resigned only a few months before her death.

Even while she lay ill in bed, scarcely able to move, Mrs. Keen dictated letters to missionaries. Some she advised, others she enthused, encouraged, begging them not to despair or give up their endeavors. Her letters always possessed the peculiar personal appeal; they were inspiring and devotional.

After her death a missionary, Laura M. White, wrote: "Many a time in China I contrasted the crisp, formal, business communications sent by heads of other missions to their missionaries, with the loving, tender letters of counsel and help that always came from my own dear missionary mother.

"How indulgent she was to us! Never was request made that she did not try to grant; and if that were impossible, the kindness and sympathy that came instead more than made up for the disappointment.

"It was always easy to confess to her the trials and disappointments, the mistakes and failures of missionary life. And, in return, she dared tell us our faults and weaknesses, at the same time covering them by her mantle of charity from the gaze of others."

BEAUTIFUL IN MIND AND BODY

And the wonderful spirit of the woman is expressed in the following sentiments found written in her Bible after she died:

"Let us each for awhile shut ourselves away from the daily calls and work and go alone where we can talk to our Father, and He can talk to us; till we shall know that the work is God's work; till we see all through the district, all through the conference, all through the Woman's Foreign Missionary Society God himself.

"Every act will be illuminated, no letter, trivial, no call to be neglected. * * * The call is to so many. Those who are telling it are so few. Our hearts will burn within us and we cannot keep silence. We shall not be afraid to ask for money. We shall not hesitate about asking somebody to help."

This, then, is the story of the woman whose face appears on the penny. As beautiful as her face was her life. Even to her old age Mrs. Keen was considered a beautiful woman. She preserved the regular contour of countenance, the softness of features of her girlhood, and these, withal, were mellowed by silvery hair. One of her missionary friends wrote:

"While musing over the radiance of her life's sunset as reflected on that ineffably lovely face, I tried to make a spectrum analysis of its holy light.

"The first element was God, for her life was one continual prayer. The second, work, for she was always busy in her King's service. Yet her work never deneger-ated into mere activity of the flesh, but was constantly glorified by the third element, love, which blessed every one with whom she came in contact."