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CHAPTER I.

INTRODUCTION AND DEFINITION OF TERMS.

Definition of terms.

- (a) Social force. A social force is any agent influencing man to action.
 - 1. Direct or indirect. Man on man, nature on man.
 - 2. Physical or spiritual.
- (b) The Scandinavians. Peoples occupying the countries of Norway, Denmark and Sweden.

CHAPTER II.

THE RACIAL CHARACTERISTICS AND THE HISTORICAL SETTING OF THE SCANDINAVIANS.

- A. Physical characteristics.
 - I. Origin of type.
 - (a) Birth of traits in early movement of races.
 - (b) Evolution of definite physical type.
 - 1. Head.
 - 2. Hair.
 - 3. Eyes.
 - 4. Stature.
- B. Physical characteristics.
 - I. Evolution of definite psychic type.
 - 1. In early games, customs, practices.
 - 2. In poetry and romance.
 - II. Psychic type.
 - (a) Description.
 - 1. Tragic conception of life.
 - 2. Intensely independent.
 - (b) Psychic type interpreted in light of historic events.
 - 1. Introduction of Christianity.
 - 2. Trial by jury.
 - 3. Reformation.
 - 4. Suffrage.
 - III. Most pronounced psychic trait.
 - (a) Vandrelst. Cause for vandrelst.
 - (b) Description of marauding trips.
 - (c) Development of trait in modern history.

SCANDINAVIANS AS A SOCIAL FORCE

- C. Historical setting of the Scandinavians.
 - I. Brief summary of Scandinavian History.
 - (a) Early period. Norway, Denmark and Sweden—1300 A. D.
 - (b) Middle period. Norway, Denmark and Sweden—1300-1700 A. D.
 - (c) Later period. Norway, Denmark and Sweden—1700 A. D.
 - II. Relationship of Scandinavian to Universal history. Distinctive points of contact with other nations.
 - (a) Russia.
 - (b) England.
 - (c) France.
 - (d) Byzantium.
 - (e) Mediterranean countries.
 - (f) Greenland.
 - (g) Iceland.
 - (h) America.
 - 1. Reformation period.
 - 2. Napoleonic period.
- D. Conclusion.
 - I. Scandinavian old-world contribution.
 - II. Scandinavian new-world contribution.

CHAPTER III.

SCANDINAVIAN IMMIGRATION.

- I. Reasons for leaving Scandinavian countries.
 - II. Time.
 - III. Number.
 - IV. Location.
- Above chapter a historical sketch of the Scandinavian immigration.

CHAPTER IV.

SCANDINAVIANS IN AMERICA.

(Potential or Latent Force.)

- A. Influence.
 - (a) Depends on their Americanization; i. e., mixing, hence
 - (b) Extent of Scandinavian custom, language and religion.
 - (c) Means taken to keep Scandinavians true to their customs, language and religion.
 - 1. Parochial schools.
 - 2. National societies.
 - 3. Scandinavian press.
 - 4. Scandinavian in public schools and universities.

IN AMERICA

- B. Means of Americanization.
 - I. Direct agencies.
 - (a) Public school.
 - (b) Business.
 - (c) Political gatherings.
 - (d) American press.
 - (e) Co-laborers with Americans. (Contact.)
 - II. Indirect agencies.
 - (a) Prestige of English in social, literary and political life.
 - (b) Ambition to conform to higher standard of dominant race.
- C. Desirability or Undesirability of Americanization.
 - I. Should Americanize in a natural but not forced manner.
 - II. Natural Americanization.
 - (a) Stage one: period following their immediate landing, when results of foreign training are manifest in thoughts, words and deeds.
 - (b) Stage two: Scandinavian-American may be foreign mentioned in Chapter V.
 - (c) Third and final stage in Americanizing:
 - 1. American by birth.
 - 2. American by environment.

CHAPTER V.

SCANDINAVIAN INFLUENCE IN AMERICA.

(Considered as an economic force.)

- A. Scandinavian influence in the material development of the country.
 - (a) Importance of agriculture to America.
 - (b) Aptitude for agriculture.
 - (c) Their selection of our best agricultural land.
 - (d) Leading traits as farmers.
 - (e) Scandinavians establish permanent homes, which are to-day among the best.
- B. Scandinavians' influence in technical branches and other manufactures.
 - (a) Technical schools of Scandinavian countries the cause of their influence.
 - (b) Influence especially noted in civil engineering.

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POLITICAL AND SOCIAL INFLUENCE OF SCANDINAVIANS ON AMERICANS AND OF AMERICANS ON SCANDINAVIANS.

- A. Political influence.
 - 1. Love of liberty.
 - 2. Their law-abiding nature.
 - 3. Independent in politics: Farmers' Alliance, People's Party and the

- present Progressive Party largely originated and had their stronghold in Scandinavian territory.
4. Same characteristics seen in their "Vandrelyst" and Viking nature.
 5. Scandinavians responded readily and ably to the call of our country at the time of the Civil War.
 6. Universally defenders of law, government, order and peace.
- B. Social and Cultural Influence.
- (b) In journalism.
 - (c) Religious influence.
 - (d) The social life of Scandinavians.
- C. Scandinavians and Education in America.
- (a) Nature of their schools. (Religious.)
 - (b) Classification.
- D. Nature and number of charitable institutions owned and controlled by Scandinavians.
- E. Influence of America on Scandinavians.
- (a) Scandinavians lose their national traits, thus
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 - (c) Thus the American Nation is made.

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PROBABLE INFLUENCE ON THE FUTURE MAKING OF THE AMERICAN RACE THROUGH IMMIGRANTS IN GENERAL AND THROUGH SCANDINAVIANS IN PARTICULAR.

- A. Influence of general immigration.
- (a) Depends on character of immigrants.
 - (b) Depend on the number of immigrants.
 - (c) Should aim to reduce the number and raise the standard for admission of immigrants.
- B. Scandinavian Influence.
- I. Probable influence will be less because :
 - (a) American conditions more firmly established.
 - (b) American and Scandinavian conditions more alike than formerly.
 - (c) Immigration has decreased in recent years.
 (Above considers the influence of the recently arrived immigrants.)
 - II. Probable influence of Scandinavian-Americans greater in future than in past, because :
 - (a) They have been educated in American Schools, and are thus better qualified for influential activities.
 (Above considers the influence of the Americanized immigrants.)

CHAPTER I.

SCANDINAVIANS AS A SOCIAL FORCE IN AMERICA.

Introduction and Definition of Terms.

The terms to be defined are "A Social Force" and "Scandinavians;" in order that the purpose of the thesis may be better understood, an introductory discussion is given of "Society."

There are many attempts at defining "Society." What are the constituent elements of society? "What is society?" and many similar questions have been much discussed and variously answered. Some sociologists hold that the individual is the unit of society. Others that it is the social actions of men that constitutes society. In the first instance we would have men en masse, in the second they would be associated, influencing and being influenced. As the subject does not call for an extended discussion of the writer on what society is, a few of the sociologists will be quoted on the subject.

Stuckenbergh, "The Science of Human Society," volume I, p. 78, "The words used for 'society' in the languages derived from the Latin have the same origin and fundamental idea as the English word. The German Gesellschaft is from gesellen, to associate, to be companions to one another—essentially the same sense as the Latin. The fundamental sense in the etymology of the various words is, therefore, that something is held in common or shared by a number of individuals. Society, then, is an association, a compound, a connection, formed through persons, by means of which a new combination is created or a relation instituted which did not exist before the individuals were associated." Same author, p. 79: "In thus seeking to make society interpret its meaning to us, we are impressed with the manifold diversity in human association. Eliminating all wherein associations differ, the residue is their common identity or that essential element which constitutes society itself. This method proves that individuals

are indispensable. But the kind of individuals, provided they are of a suitable age, is a matter of indifference, whether young or old, white or black, intelligent or ignorant, religious or atheistic. Equally indifferent is the purpose of association. This, then, is the fundamental idea of society: the fact of association, or being associated regardless of time, place, circumstances, aim and the character of the associated."

P. 80. (Stuckenberg) "Private action becomes social so soon as it in any way exerts an influence on others than the actor. Take any body of men recognized as a society; it will be found that they act and react on one another, they give and take. This mental interaction is the new factor which does not exist when men are isolated. Society, then, is created whenever men pass from isolation to a relation of co-operation or antagonism, of mutuality and reciprocity; they affect each other as stimuli." P. 81. "Human beings do not form society because they live in the same neighborhood, nor because their bodies come in contact. No bond exists in the outer world which can associate them. If men were tied together in bundles, we should have bundles of men, but no societies. Society can be constituted only by bringing the inner world of persons into relation with one another. It can be the result only of the reciprocal communication of these inner worlds; for primarily human beings confront each other as bodies whose manifestations must be interpreted in order to learn the contents of the inner worlds." R. Von Schubert-Soldern, *Zeitschrift für die Gessammte Staats Wissenschaft*, 1899, p. 57.

P. 84. (Stuckenberg) "Society is not the product of the being, but of the action of men. Its genesis depends solely on what men do to one another and together. . . . Society now looms up before us as that great mental life which men constitute through their influence on each other,—that world of vast extant and incalculable value in which sociology dwells."

Society is so commonly regarded as composed of individuals that no proof is needed for the statement. When this view is attacked people are astonished; no other view is deemed possible. It is the conception which underlies the common statement that society is an aggregation or a collection of individuals. A few quotations are given of the current view.

In "Society Science and Social Schemes," MacClelland speaks, p. 4, of "the individuals who compose society;" and p. 24 he calls individuals the social units or the atoms of society."

Giddings, "Elements of Sociology," p. 6: "A society is a number of like-minded individuals—socioi—who know and enjoy their like-mindedness, and are therefore able to work together for common ends." This evidently applies only to formal organizations. Page 11: "The unit of investigation, then, in sociology is the socioi—that is to say, the individual who is not only an animal and a conscious mind, but also a companion, a learner, a teacher, and a co-worker. Sociology studies the nature of the socioi, his habits and his activities." In the chapter on "The Province of Sociology," p. 5, he speaks of individual personalities as the units and elements of association.

P. 93 (Stuckenberg). Carroll D. Wright, "Practical Sociology," p. 3, also regards individuals as "the units which make up the integral members of society." Page 66: "Every organization in society consists of individual units, and these must be brought into some relationship with each other before the lowest form of the social unit can be created." It is significant that here society is first made to consist of "individual units," and then of "some relationship" of these units with one another."

Same author, p. 93: "A picture can be taken of men grouped or aggregated, but not of society. If the impression is to be made that the group is not a mere aggregation, but a society, it will have to be represented by the attitude or action of the individuals. But the attitude or action introduced as a representative of society is very different from the society itself. Individuals can be photographed, but not the society formed by them."

Mr. Spencer, in the first chapter of his "Inductions of Sociology," discusses, "What is Society?" "A society is but a collective name of a number of individuals."

On p. 99 Stuckenberg says: "Simmel makes individuals the constituent elements of society, but at the same time makes society consist of the interaction of individuals on each other." He says: "Society is found wherever several individuals sustain to each other a relation of interaction (*Wechselwirkung*). For if society is to be a peculiar

object, having its own science, it can be only because a new unity arises from the sum of the individuals which constitute society; otherwise all the problems of the social science would only be problems of individual psychology. A unity composed of several elements is, however, nothing but an interaction of these elements exercising the forces of cohesion, of attraction, perhaps, also, of a certain repulsion."

The last definition of society is the one accepted by the writer as the best for the subject considered. In our nation we have the interaction of individuals and races. The reciprocal influence presupposes that each individual in his relation to fellow men must be a social force; hence the definition of our second term, "A social force."

"A man's force is his personal wealth." Like other forms of wealth, it may be hoarded, it may be used for self, or for others. A social force would be what he gives up of himself for society. Stuckenberg, p. 98: "Let us call that part of himself which a person gives to society his social force." "Force" is an abstract term but indispensable for clearness. "Energy" or power can be substituted, but whatever word is used it always means that part of the individual which enters society, which exerts a psychical influence on others. Whatever one does to affect others, that is his contribution to society and therefore his social force. In society we have nothing but the social forces of individuals in interaction with each other."

An exact interpretation of social force is impossible, as we do not fully know what individuals and societies are to, and receive from, one another. The important factor to be noted in our study is not so much the *socii* but their social forces, their influence and their capability of being influenced. The individual constitutes a social force and society is itself a force.

"The individual is the particularizing social force. Society is the generalizing social force."—J. M. Baldwin.

Man considered from the beginning, through his wonderful achievements up to the present time reveals a mighty influence. He is subject to a diversity of energies as these may be found in man or nature. As every individual is unique, so must his social force be unique. In order to understand the individual in his social relation, we must differentiate his force and study it with its correlated forces. Again,

since an individual never repeats or duplicates a thought or an act we confront the enormity of an individual as a social force; though not the same, they are similar; vary in quality and degree at the various stages of civilization and natural surroundings. In every stage there is a general trend, a main thought generally directed by the "Zeit geist," which is clearly recognized.

Stuckenberg, p. 195: "While no social force can be foreign to man, it is not implied that every social force is seen in each society or in an equal degree in every stage of culture. Man himself may have to undergo a process of humanizing. Whatever external stimuli are offered, he can respond to them only if there is an inner adaptation to the stimuli. Hence we find physical and geographical conditions, race, heredity, and the social environment powerful factors in determining the character of the forces. Culture in particular is a prominent feature. It cannot be successfully imitated. Certain forces belong to man as man, and they exist, though subject to modifications, in every stage of development. They appear wherever man enters into social relations. Other forces no less truly a product of man's nature, require for their manifestations in social life some degree of culture. Until this is reached they are in an embryonic form, existing potentially rather than actually. With good reason German ethnologists call peoples in a low stage of culture *Naturvoelker*, Nature-peoples; and those in a higher stage *Culturvoelker*, Culture-peoples. No break occurs in the process of development from the former to the latter, but the seeds and germs found in lower stages are unfolded, what is merely involved is evolved and its real character made fully manifest. Nothing existing in man in a state of nature, and essential to him as man, is foreign to society in a state of culture. But its form is changed, it enters new relations and combinations, and what was dominant in a state of nature may later be subordinated to what is higher and more significant."

Stuckenberg, p. 206 f.: "Besides the forces which reign in man while in a state of nature, or the Constitutional forces, there is a third class, namely, the Fundamental. They are the forces which are necessary for the very existence of society, at least in certain stages of development and for the highest welfare. This class, the Funda-

mental social forces, is treated as preliminary to the rest, and consists of two sub-divisions, the Economic and the Political forces. The Constitutional forces are those which spring directly from the constitution of man and therefore exist in full operation among nature-peoples as well as among the cultured. They might also be called Elemental, because inherent in man, or Organic, because involved in his very organism. They are the Egotic, the Appetitive, and Affectional, and the Recreative. The third, or Cultural class, includes the forces inherent in man so far as capacity is concerned; but for their full development and social efficiency may require culture. Under this head we have the Aesthetic, the Ethical, the Religious, and the Intellectual. This gives us ten forces, under three general heads. as follows:

THE SOCIAL FORCES.

- I. Fundamental
 1. The Economic.
 2. The Political.
- II. Constitutional
 3. The Egotic.
 4. The Appetitive.
 5. The Affectional.
 6. The Recreative.
- III. Cultural
 7. The Aesthetic.
 8. The Ethical.
 9. The Religious.
 10. The Intellectual.

Ratsenhofer, according to Ross in the 'Foundation of Sociology,' p 166, employs the word interest for force. He distinguishes—

(a) The race interest; i. e., the impulses which center in the reproductive functions.

(b) The physiological interest; i. e., hunger and thirst.

(c) The egotic interest; i. e., the entire circle of self-regarding motives.

(d) The social interest.

(e) The transcendental interest, which creates religion and philosophy.

Dr. Ward in his "Pure Sociology," p. 261, makes the following classification:

PHYSICAL FORCES (Function bodily)	}	Ontogenetic Forces	{ Positive, Attractive (seeking pleasure) Negative, protective (avoiding pain)
		Phylogenetic Forces	{ Direct, sexual Indirect, consanguineal
SPIRITUAL FORCES (Function Psychic)	}	Sociogenetic Forces	{ Moral (seeking the safe and good) Aesthetic (seeking the beautiful) Intellectual (seeking the useful and true)

Ross in his "Foundations of Sociology," p. 168, suggests arranging the springs of action in two planes, instead of forcing them into one plane, under the general term of "desires." These may be divided into natural and cultural, the former present in all men, the latter emerging clearly only after man has made some gains in culture. The natural desires may be grouped into—

- (a) *Appetitive*. Hunger, thirst, and sex-appetite.
- (b) *Hedonic*. Fear, aversion to pain, love of warmth, ease, and sensuous pleasure.
- (c) *Egotic*. These are demands of the self rather than of the organism. They include shame, vanity, pride, envy, love of liberty, of power, and of glory. The type of this class is ambition.
- (d) *Affective*. Desires that terminate upon others: sympathy, sociability, love, hate, spite, jealousy, anger, revenge.

The cultural desires are:

- (e) *Recreative*. Play impulses, love of self-expression.
- (f) *Religious*. Yearning for those states of swimming or unconditioned consciousness represented by the religious ecstasy.

- (g) *Ethical*. Love of fair play, sense of justice.
- (h) *Aesthetic*. Desire for the pleasures of perception; i. e., for enjoyment of "the beautiful."
- (i) *Intellectual*. Curiosity, love of knowing, of learning, and of imparting.

"While the study of the natural wants belongs to anthropology, the development of cultural desires in connection with association and the presence of culture devolves upon sociology."

Elwood, "Sociology in Its Psychological Aspects," p. 284, says: "Ward's classification seems to be on the whole the most successful, and accordingly we shall give it here in a modified form as an example of a classification of the social forces according to the end which they serve in the collective life:

SOCIAL FORCES.

Psychical Activities.

- I. Life-Preserving Activities:
 - 1. Preserving the life of the individual,
 - (a) connected with nutrition (food process)
 - (b) connected with defense,
 - (against inanimate nature),
 - (against animate nature;
 - 2. Preserving the life of the species,
 - (a) reproduction,
 - (b) care of offspring.
- II. Life-Mitigating Activities:
 - 1. Moral—aiming at the good;
 - 2. Aesthetic—aiming at the beautiful;
 - 3. Intellectual—aiming at the true.

From the foregoing outlines it appears that each sociologist has his conception as to the analysis of the social forces. That the view point of two writers and students can be the same is not to be expected, as they are not identical, the argument can not be—personal interest will lend color. Professor Ward's analysis of the social forces may be criticised for being based on Hedonism, and for serving philosophic purposes rather than for attaining practical ends. The outline of

Stuckenberg, Ross accepts as "excellent," when he eliminates the "Fundamental" forces—the Economic and the Political. He considers it an error "to list the desire for wealth among the original forces," and claims they are derivative. From Stuckenberg's definition of the fundamental, we note that they are the forces necessary "for the very existence of society," a fact clearly seen in the historical development of society. It is apparent that Stuckenberg expresses one fact by the term "fundamental" and Ross accepts and attributes to it another sense.

The outline of Stuckenberg because of its practical side, is the one accepted as best adapted to this thesis.

The third and last term to be defined is "Scandinavians." This term is used to designate the inhabitants of Norway, Sweden, Denmark and Iceland. In early history they are treated as one people, and were commonly called Northmen or Norsemen. As we proceed in history the Scandinavians became more and more separated and discussed under the terms of Norwegians, Swedes, Danes and Icelanders. In the consideration of the subject of this thesis, only the first three will be studied.

CHAPTER II.

THE RACIAL CHARACTERISTICS AND THE HISTORICAL SETTING OF THE SCANDINAVIANS.

Different theories are advanced to account for the origin of the Scandinavian race; one, which until recent years held first place, was that the tall, fair-haired, dolichocephalic Teutons met the short, dark, long-headed Iberians on the Scandinavian peninsula some time during the era of Asiatic migrations westward into Europe. Another theory holds that the Nordic is a variety of the Eurafrican species, composed of Nordic, Mediterranean and African, and that all Europe was populated by migrations of peoples northward out of Africa. In whatever way the peoples of Scandinavia originated, however, they show to-day two distinct racial strains, the tall, light-haired Northern type and the short, dark-haired Mediterranean type. Side by side, these types, called Goths and Finners, or Germanic and Iberian types, must have persisted in long successive ages, for even to-day unmistakable disparities are seen between the low statured, dark complexioned west-island Norwegians, Lapps and Finns, and the tall, light-haired, blue-eyed Norwegians, Danes and Swedes. As the latter predominate and since for the purpose of conciseness the Lapps and Finns have been excluded in the definition of the subject, the tall, fair, dolichocephalic Northman constitutes the physical type of the usual Scandinavian figure.

Charles E. Woodruff, M.A., M.D., in his book, "The Effects of Tropical Light on White Man," discusses the adaptation of the species to their respective zones; he says that living forms are distributed in zones whose boundaries are isothermal. The species is limited in its northern and southern extension, though it may be found over considerable distances in East and West, it is never beyond its lateral zone. "Migration would be followed by extinction sooner or later, for acclimatization is not possible." That the above is the absolute truth

is not established. Nothing has been discovered, however, to show that a progress of selection has been at work preserving a variation of species "not adjusted to its environment." Hence in the event of a migration to another zone, it may perish at once or it may die a "slow death," or live for generations before "accumulated injuries are fatal."

If they are survivors of the descendants of the migrants, they constitute the result of the elimination of the unfit. These are, in the opinion of Mr. Woodruff, "a new form different from the migrated ancestor—that is, there has been the origin of a new species. This is the only way that acclimatization is possible—destruction of the old unacclimated or unadjusted form and the selection of a new adjusted or acclimated one." Man, like other "living forms," obeys the same natural laws, hence the special type of man found in one zone is not found in another, similar characteristics may be present, but in different degrees, and consequently combine differently, forming a new type. Agassiz taught that as acclimatization was impossible, "there was a separate divine creation of each type of man." Woodruff, p. 3.

By the law of the survival of the fittest, there arose a separate type in each zoological zone and the respective type is unfitted for any other zone "different from the ancestral one." The intelligence of man enables him to appreciate the dangers of a climate and other natural difficulties and to prepare himself with proper protection, so that he may survive longer than other forms out of this zone.

Under the caption "Purposes of Variations," he further discusses why their character is beneficial in a zone and "why a different character arose in a different zone." By ascertaining the cause for this, we can understand why races fail to colonize beyond the borders of their ancestral zone, and informs us how we may avoid the destructive factors if we are compelled by business to reside temporarily in a climate for which we are physically unfit. As examples of the physical conditions, he mentions the size of the nose and the position of the nostrils. In the tropics, where the air is hot and consequently rarified, more is necessary, hence "the nostrils are open and wide and the nose very flat," whereas in cold countries the passages must be so constructed as not to permit too much cold air and irritate the lining membrane, hence a nose with much warming service and nostrils as "slender slits." It is stated that the open tropical nostril was one reason

for the prevalency of pulmonary trouble of Negroes out of the tropics. The conclusion, therefore, must be that there has been a natural selection in cold countries of one kind of variations and a different selection in hot countries representing the other extreme, thus the various types arose. Another feature pointed out by Mr. Woodruff, is that color due to the pigmentation of the skin, hair, retina, iris and blondness, enable men in the North to save heat and to keep warm. but was at a disadvantage in the tropics, as it kept men too warm. It is known that the Negroes in the North have greater difficulty in keeping warm than the white man. By applying the explanation of Mr. Woodruff, we may understand why Scandinavians are mostly blondes and have their physical characteristics; i. e., nature has made them for their zone. Further consideration of the above facts will be found in the deductions of the last chapter.

Tall, fair, dolichocephalic peoples have been said to possess certain psychic traits, to be impatient of control, dominant but loyal, swayed by deep ideals and to be originators of great ideas and workers for far ends. This is the psychic type of early Scandinavians. War training and out-of-door games developed a spirit of resistance and virility in keeping with their tall bodies playing like gods, games of skill on fields illumined by flickering northern lights.

"The outward look of the Norse and the Dane was much the same. Broad-shouldered, deep-chested, long-limbed, yet with slender waist, small hands and feet, their figures told of strength; and so necessary was strength considered that puny infants were exposed and left to die, the healthy children alone being preserved. Their complexion, their hair and eyes, were fair—and the fair alone could pass for beautiful or well-born. A dark complexion was considered the mark of an alien race, and dishonorable. Thus Baldir, the noblest of the gods, was fair, and the outward appearance of the slave was thus contrasted with that of the freeman. Black and ugly they were. Their forefather, Thrall, had a broad face, bent back, long heels, blistered hands, stiff, slow joints, and clumsy figure. His wife, Thy, was bandy-legged, flat-nosed, and her arms were brown with toiling in the sun. Their children were like them.

The ordinary dress of both sexes was nearly the same. A shirt.

loose drawers, long hose, high shoes with thongs twisted up at the ankle. A short kirtle girt at the waist served for coat or gown; an armless cloak, with a low-crowned, broad-brimmed hat completed the dress of man. The woman, instead of the hat, wore a wimple of linen, and over that a high twisted cap, sometimes bent at the top into the shape of a horn; but otherwise dressed much as the man. The under-clothing of both sexes was of linen; their outer, of course, woolen homespun—grey, or black, or blue, or red, the most prized of all.

To this the chiefs added, in time of war, a helm and shirt of mail; and all were armed with a long shield, protecting the whole body, white, in time of peace; red, in time of war, covered with leather with iron rim and boss; spears of ashen shaft and iron point, axes, and above all, the sword, the darling of the Northmen.

Their ships were long, half-decked galleys, propelled by oars and sail. The waist, where the rowers sat, was low, that the oars might have free play." (Johnson, R. H. *Normans in Europe*, pp. 16-17.)

Physically dominant as they were, they did not scorn to render service, to pledge everlasting loyalty to a comrade through the mystic blood bond of friendship, and to promise and maintain marital fidelity and steadfast conjugal devotion. Yoked with this trait of staunch loyalty, the capacity for deep religious reverence stands out as one of the most prominent Scandinavian characteristics. The hold which religion, pagan at first, and later Christian, had over the early Scandinavians reflects their sombreness of personality and devotion to ideals. Will power, massive and unyielding, was the teaching of their moral code. Under the worship of Odin and Baal, a Viking was fired to deeds of endurance, was tossed to the pitch of actual conquest or certain death, all the while sustained by the pictured glories of the godland, that region where heroes proceeded; till they fell, with Ragnarok, the downfall of the gods, this structure of bliss built by Scandinavian imagination. With the passing of pagan times the transcendent beauty of northern belief faded, but the spirit that gave the faiths their beauty survived in the songs of the skalds and the glorious adventures of the Vikings on the seas. Scandinavian psychic traits expressed in early poetry and romance emphasize love of the supernatural and strong sex consciousness. Through ice-locked fjords and over mountain tops glided the feet of the "little people," cognizance of whose wishes meant

the well being or misfortune of individuals. Just as to-day the fishers fear the appearance of the "drage," that creature who rides in a half-boat and who foretells instant death, so in those far-away times all people feared and loved the "little people." Of them the skald would sing as they came visiting, entering halls or huts heartily welcomed. Such teachers of religion, science and literature turned banquets into halls of merriment with their gay songs, their long accounts of war deeds or love episodes.

The character of these hardy Northmen was well suited to their future destiny.

Johnson, in his "History of Normans in Europe," p. 18, says: "The daily struggle for existence in an inhospitable climate had taught them fearlessness and ready wit in danger. From the absence of all aristocracy or other privileged classes they had acquired a spirit of independence, a haughty and unbending character, which prepared them for their future conquests. Set face to face with the mysteries of nature and of their self-taught religion, they had gained an heroic fancifulness, a thoughtful sternness which lit up the darker tints. These features were the natural result of the free and independent life of their forefathers. To these we must add a cold-blooded ferocity, contracted in the long civil disturbances which had torn their country since the end of the eighth century. All these are the qualities common in early times of successful conquerors; but as we follow the history of their settlements, another more important feature appears; namely, their extraordinary versatility and power of adapting themselves to varied forms and states of society. The Northmen never seem to have been original, to have invented anything; rather they readily assumed the language, religion, ideas of their adopted country, and soon became absorbed in the society around them. This will be found to be invariably the case, except with regard to Iceland, where the previous occupation was too insignificant to affect the new settlers. In Russia, they became Russians; in France, Frenchmen; in Italy, Italians; in England, twice over Englishmen; first in the case of the Danes; and secondly, in that of the later Normans. Everywhere they became fused in the surrounding nationality. Their individuality was lost, and their presence is traced only in the nomenclature of the country, that fossil remnant of denationalized races, as it has been called. Not so their

influence. They fell on stirring times, and in every case they took the lead, and deeply affected the nations with which they came in contact. Europe at that date was in a fluid state, and the Northmen seem to have acted as a crystallizing power; to have formed a nucleus round which political society might grow. In Iceland they formed a free republic; in Russia they first organized a kingdom; in England they, by their pressure, first consolidated the kingdom of Wessex, then conquered it under Canute and William I.; in the West-Frankish country they finally put an end to the long struggle for supremacy, sounded the death-knell of the Karolings of Laon, and aided to form modern France. Nor is this all; they borrow everything and make it their own, and their presence is chiefly felt in increased activity and more rapid development of institutions, literature and art. Thus, while they invent nothing, they perfect, they organize everything, and everywhere appear to be the master-spirits of their age."

Under their lead bloomed the flower of romance in the north. But in romance itself there is such a dearth of sentiment, of gilded speeches and amorous situations; all is terribly forcible, earnest and turbulent with elemental passion. It is of high-handed conquest the Northman sang and of such actions was his romance made.

In action lay the greatness of the early Scandinavians; world conquest was his controlling idea and far worked-for end, and "Vandrelyst" expresses that yearning which took the Viking conquest so far afield. Bred in a land of long winter, hemmed in by mountains, narrow fjords and the gloom of northern skies, all the exuberance of life fed by splendid physical condition leaped into being when the Northman sprang into his long-beaked ship, donned his high, winged cap, called to his men, freemen all, and sons of freemen, to go forth to conquer, pillage and harass half the then known world. Prows carved as serpents, golden eagles, ravens, or dragons swept through icy waters as the marauders advancing south to England and France, north to Greenland and west to America, brought terror to any land which had once felt the fangs of those wolves of the high seas. English conquests, French pillages and arctic colonizing bore witness to the spirit of those intrepid voyagers before the end of the adventurous era brought a quiescence which was in turn to be broken by the hot protest of the Reformation, the fever of colonizing epochs of the seven-

teenth century and the splendid New World immigrating spirit of the nineteenth century.

The psychic Scandinavian type thus emerges as a distinct whole, compounded of strongly marked traits, of virility, pride in feats of endurance and exhibitions of physical skill, of deep-seated loyalty to others, devoted steadfastness in conjugal relationships; also possessing fervent religious tendencies, love of the supernatural, affection for poetry, strong sex consciousness and an all-powerful love of adventure and glorious independence. Instances of the working out of these traits can be found in the panorama of Scandinavian history. One trait, sturdy independence, featured in the attempted introduction of Christianity, in the establishment of jury trials, and in the Reformation fight for religious freedom. In 1000, when Gorm the Old ruled Denmark, Christian missionaries were stoutly resisted till, explaining that they did not come to brutally stamp out the old religion but peacefully sought to substitute a new faith of gentleness and kindness in place of the old, they were allowed to circulate among the Danes; arbitrariness bred resistance, and intolerance open rebellion. The justice of trial by jury was common, and practiced in Scandinavia before its introduction into England by Henry II. Likewise resistance to papal autocracy again widened the strong democratic strain which has so often been exhibited by Scandinavians in history.

Such is the Scandinavian type which plays a long role from those far distant days when Greek Pytheas referred to Scandinavian men as "Hyperboreans," dwellers beyond the northwind, to the present day, when as dwellers in America they present themselves as contributors to the social forces at work in American life. To scan such length of years, Scandinavian history may be divided into two periods, the earlier, 2500 B. C. to 1300 A. D., and 1300 to the present day.

With the above introduction it is possible to commence Scandinavian history as far back as facts, or semi-established facts, go. Keeping to the truth, it is well known that a branch of the Teutonic or Nordic race came early to Scandinavia because of the excellence of the herring fishing, that they were attracted to stay and hunt and raise cattle, and that they later took part in trade of amber and furs with the Mediterranean world.

All this happened before 400 B. C. Simultaneously there arose

stories of the deeds of the heroes. Odin led the Asas out of Asia into Scandinavia, and at his death gave the land to his three sons, Denmark to Skgold, Sweden to Yngave, and Norway, to Soeming. Harold of Denmark fought the mythical battle of Bravalla and killed Sigurd of Sweden, whose son Ragnar met death in a pit of serpents.

That history really began about the time of Alfred the Great is corroborated by the history of the three Scandinavian countries. In each a definite land system, featured by the family holding, freehold and hundred, seems to have been in existence. From the peasant land-holders there eventually sprang up rulers over certain portions of holdings, and from these rulers came a concentration of power in one king who picked his diet, the assize or thing, from them. Denmark forming a nation about the sound, Sweden around Lake Malaren, and Norway last to attain a national unity, because of her remoteness, each became a kingdom ruled by her own house. Till the formation of the Kalmar Union in 1397, the three countries existed side by side, keeping pace in industrial development, in growth of towns and in forming a steadily enlarging nobility. The advent of St. Birgitta in the Church and the Black Death, that scourge of the Middle Ages, mark the closing of the first period.

A brief review points out these important facts in the subsequent period. From 1397 to 1448 lasted the union of the three countries, then Sweden retired. Before that date occurred the era of Gustavus Adolphus in Sweden, afterwards, the periods of the brilliant ministries of the Bernstoffs in Denmark, and the corresponding cultivation of the fine arts. Wars were waged against Napoleon in 1808, and Finland was lost to Sweden in 1809. In 1814 Norway and Denmark separated, and Norway and Sweden formed the alliance which lasted to 1905. What is of more picturesque significance to the world drama, however, are the points of contact which Scandinavia made upon the other countries during both the earlier and later periods. Into the earlier fall those highly dramatic Viking voyages, exploratory trips, war maraudings and trial colonizing tours of which so much has been written. To the later period falls the American immigration and its subsequent contribution to the history of American greatness.

Three great cycles encompass the old Viking raids. Barbaric invasions of Rome fill an early cycle occurring about 100 B. C. Then

the Cimbri and Longobardi, strange peoples appearing from beyond the mountains, challenged three successive armies of Marius before they could be checked. Cruel, forcible and pitiless, this Viking movement was characterized by none of the constructive features of the later movements, merely brute force pouring into an effete civilization. When in 806, though, a band of Swedish warriors entered what is now Russia from "Rus," meaning contingent of sea-enlisted warriors, a constructive note was struck, which was followed up by the positive results of the Byzantium approaches, when the Vikings offered aid to the king of that city. In the neighborhood of their northern home Vikings likewise adventured, for in 861 Iceland was discovered and colonized by Ingolf, and Greenland by Erik the Red, who peopled the island 800 years before Hans Egede went there preaching Christianity. America was reached; Lief the Fortunate, son of Erik, in voyaging to Greenland, met shipwrecked mariners whom he carried to their destination, thereby reaching lands which he called Hellund (Newfoundland), and Markland (Nova Scotia). Later Thorwald, Lief's brother, came to Massachusetts, and the intercourse which was kept up until the fourteenth century is said to have been the basis of Columbus' curiosity about further discoveries in the west. Whether it can be implicitly believed that to the Scandinavians is due the discovery of America, or not, it is well known that no country possessed at the time such inordinate love of the sea and such wanderers to brave the dangers of unknown lands as the Viking Norsemen.

But through Europe ran the greatest Norse raids. The tale of their conquests in Belgium, France and Germany is only equalled by their exhibited prowess in the British Isles. Not only is the distinction of the breaking of Charlemagne's Empire given creditably to the harassing Vikings, but the very growth of France itself as a national power dates from the rise of the city of Paris against the invader's army. Armed for the siege of Rouen, the Norse warriors swept up the Seine, then, having won one stronghold, advanced to Paris, the seat of warfare. Strong resistance broke the ranks of the attacking hordes; Paris saved by Count Odo, sprang into life as a centre of the newly-born French nation and the Empire of Charlemagne was crippled. Rollo, the Norse leader, stayed on in Normandy, his warriors were named Norman noblemen, and from this race sprang that brilliant figure

of the eleventh and twelfth centuries, William the Conqueror of England.

All that we can feel certain of, all, at least, which it is, in any way important to remember, is the frequency and enormous area of the attacks, and this cannot be put in better words than those of Sir Francis Palgrave: "Take," he says, "the map, and cover with vermilion the provinces, districts, and shores which the Northmen visited. As a record of each invasion, the coloring will have to be repeated more than ninety times successively, before you arrive at the conclusion of the dynasty of Charles the Great. Furthermore, mark by the usual symbol of war, two crossed swords, the localities where battles were fought by the pirates, where they were defeated or triumphant, or where they pillaged, burned or destroyed, and the valleys and the banks of the Elbe, Rhine and Moselle, Scheldt, Meuse, Somme and Seine, Loire, Garonne and Adour, and all the coasts and coast-lands between estuary and estuary, all the countries between river and streams will appear bristling as with *chevaux de frise*." This will give us some idea of the invasions as far as Gaul and Germany are concerned; but it should be repeated for England, Scotland, and the islands which surround their coasts, to give any adequate conception of the misery they caused.

Long had the plundering Norsemen harassed the coasts of English country; bitterly during the 9th and 10 centuries did they advance to pillage, burn, devastate Anglo-Saxon villages, to terrorize the kingdom and exact huge ransoms for unfulfilled promises. Such infusion of rampant paganism, high spirit, and invigorating character as the Danes brought to England was little felt in the days of devastation, it is only from the long point of view of the centuries that beneficial results of such infusion can be seen. The staunch, unyielding character of the English people against encroachment upon their rights, the bitter lesson of jury trial, representation in government, and charter grants have come in a great measure, it is believed, from that very infusion of Scandinavian blood.

But with the close of the 11th century the great era of the Viking pales. Still much high national vigor was poured into the ranks of the Christians, who under Tancred fought at Antioch and Tiberius for the recovery of the Holy Sepulchre in the Crusading wars. In the same

century Scandinavians poured into Switzerland, their powers still respected and feared. The great stream of adventurous wanderings had ceased, however, the boyhood days of the nation were over, and the fiery national spirit only flared up in the valiant part which Scandinavia took in combating the powers of the Reformation, and in the Napoleonic battles of the 19th century.

Scandinavia had played her part, a gigantically strong part in the world drama. In the days of emigrations she peopled many parts of the earth, sent her best fighting blood to war in all quarters of the then known world, and besides, invigorated and relieved priest-ridden civilizations in the crumbling decades of the world's history of growth. Truly the Scandinavian figure, possessing great physical strength, dominating energy, loyalty to chieftain and brother, filled with the love of the seas, of the poetry of motion and the rhythm of conquest, and touched by the grandeur which comes from leadership in north-lying countries, by the imaginativeness of inquiring, childlike minds, truly such a figure has figured significantly in the adventurous era of Europe. That indeed, the history of the three Northern countries shows great loyalty to democratic ideals of government, great religious tolerance, strong sense of Scandinavian consciousness, and tremendous and deep-seated energy, is undoubted. Their old world contribution is loyalty and unsparing strength with all the poetic heritage of an adventurous era. Their new world contribution unfolds in the history of immigration to America.

CHAPTER III.

HISTORY OF SCANDINAVIAN IMMIGRATION.

An analysis of the causes which brought about emigration from Scandinavia to America discloses several factors which at different times, induced Norwegians, Swedes and Danes to come to America. Trade impelled the colonizing immigrants, for in the days of the prosperous Dutch West Indian Company, rich results were looked for in America, such as skins, Indian corn and tobacco, the trade articles which attracted the Swedes to the shores of the Delaware River. But trade did not on the whole rank very long as a cause for emigration. Religion can be said to be the first really dominant cause. The wish to worship according to their own ideas led the first Norwegian Quakers to New York State in 1825, while later Gruntvigian and Mormon ideas had some influence, though small, upon emigrating Scandinavians, but, since no very strong religious persecution ever took place in the Scandinavian countries, it at no time constituted a prime cause. What early strength it had was soon lost in a greater impetus, the subtle attraction of letters homeward bound from countrymen who had already emigrated. Among all the other causes, military, commercial and financial, which arose and subsequently passed away, the pressure of this attraction, the accounts of America contained in letters, held its insistent sway. Reluctant to engage in required military training, the young men of the country read letters, pamphlets and newspapers describing the glories of the new country, then embarked for America.

But economic pressure proved the strongest factor influencing emigration. In Norway, for instance, the money lenders were contracting the currency, reducing the value of the dollar, thereby maintaining higher incomes and cheaper labor. The common people felt it. Lower class farmers, too, were caught in the reaction of the railroad building of 1865-1869. Extended railroad construction, much inflation

of property values and constantly increasing loans met the natural check. Norway found herself too small a country, too restricted in resources, to keep up the pace she had set, and the smaller farmer felt the reaction. So poverty and dissatisfaction with the office-holding class drove the Norwegians to America. A state bankruptcy and war early in the nineteenth century, together with low wages throughout the period influenced the Danes to come, while, withal, the spirit of adventure and a desire to better their condition, moved these North-Europeans to come to a land of brilliant futures. And it was true indeed that America held out tempting prospects. Extension of railroads westward, the Homestead Act of 1862, besides numerous contracts between land and railroad companies, were opening up the northwestern territory of the United States. Consequently, jointly, economic pressure in Europe and economic attraction in America started and maintained the great mass of Scandinavian American immigration. This is the great cause: trade and religion appeared, effected results and passed away; military obligations had some little influence, and while the power of letters and the press was felt throughout the immigration period, it was economic conditions which moved the great mass of the people westward.

The earliest mention of Scandinavians on American shores is in 1609, when it is claimed that Hudson, possibly a Dane, sailed up the Mauritius Floden, or Hudson River. This opens the colonial period to which belongs an account of scattered Danish or other Scandinavian traders and of certain definite Swedish settlements on the Delaware. Following the colonial period, Scandinavian immigration history concerns itself with the settlements of Norwegians in New York State in 1825, with Norwegian, Swedish and Danish settlements in the west and northwest in 1836-1870, and finally deals with the large movements of immigrants in the decades of 1870-1900. An attempt will be made to present each period, the colonial, 1609-1665; intermediate, 1800-1870; and the later, 1870-1900, with an analysis of the character and development of each period.

On account of the relatively close lying position of Denmark and Holland, the assumption is made that Hendrick Hudson was perhaps of Danish blood. To the Danes it seems likely that, because many Danish sailors were often to be met in Dutch ports, American voyages

might sometimes have been due to the Danish nation. So they claim that when Hendrick Hudson sailed in 1609 to American shores, discovered and named the Mauritius Floden, or Hudson River, as it was later called, such an occurrence marks the first Scandinavian event in America. Whether or not it can be so called, it is certain that Danes were at any rate on the ship, and that, when Hudson met the Indians at the mouth of Mauritius Floden and inquired the name of Menaten Island (now Manhattan), Danes were present. Surely in 1611 a Dane, Captain Henry Christiansen, sailed to New York. He came in a Dutch vessel from the West Indies, visited New York and took back skins and corn to Holland. When in 1613 he returned, a partner, Adrian Block, accompanied him. In sailing up the Hudson River, meeting and trading with Orson and Valentine, they persuaded these Indian chiefs to return to Holland with them. It is said that Christiansen and Block travelled about the country exhibiting their strange visitors. Such mutual friendship between the Indians and hosts did not, however, endure; the "Fortune" and "Tiger," the two vessels commanded by Christiansen and Block, voyaged to and fro from America about ten times; Albany was reached and fortified as Fort Nassau, but Christiansen, who died there in 1614, is reported to have been treacherously murdered by the Indian chief, Orson. Block lost his boat "Tiger" outside of Battery Place, so was forced to remain in America; he built four log houses at about the present 39 Broadway,—this was the beginning of New Amsterdam. (Danes in America, p. 360.) This made a place of trade, New Netherland the post was called, and after this several traces of Scandinavian names have been found.

Most suggestive of interest is the arrival in 1639 of a certain captain of the East Indian Company by name of Kayser or Jochiem Pieters Knyter. With him was a friend, Ursus Bronck of Copenhagen (see p. 364 Danes in America), who received land along the Harlem River. There this much respected man built a house calling it "Emaus," to which came the Governor, making treaties with the Indians when trouble broke out. The import and significance of the man Bronck, Bronx, is not to be overlooked in the ensuing development of the metropolis of Manhattan, for, if the claims of the Danes for the Danish nationalism of the man proves worthy of acceptance, the fact

of his arrival and settlement picturesquely fills in the very early colonial period of Scandinavian American history.

Colonizing was first thought of in Sweden along with trade, and from 1607 to 1663 many trading companies were organized in Sweden, but the one which prominently antedates New Sweden, in America, was a trading company organized by William Usselinx, a Dutchman, in 1624. Being dissatisfied with his treatment by Holland in connection with the Dutch West Indian Company, he came to Sweden to interest the king in a trading project which should bring wealth to the Swedish crown. Gustavus Adolphus, having just covered himself with glory in his European wars, ready to welcome any large schemes, was soon prevailed upon to give Willem Usselinx a commission to establish a "General Trading Company for Asia, Africa, America and Magellanica." Usselinx drew up his prospectus and started to get subscriptions; but the latter, although reinforced by crown support, did not quickly materialize. Years went by, the king became interested in an United South Ship Company in 1629, consequently Usselinx became discouraged, withdrew from the South Company and started afresh to interest all Europe in his schemes. He proposed an international mercantile company, then a Second or New South Company, but both were doomed to failure.

The idea started by Usselinx did, however, mature, but later. Sweden at this time depended for her prosperity on trade in copper. The West Indian copper trade was flourishing. Two Dutchmen, Bloomaert, a trader, and Minit, sometime Governor of New Netherland, proposed to Oxenstjerne, the Swedish minister, to start a trading company in secret opposition to the West Indian Company, which should send trading expeditions to the Delaware and other parts of America under the Swedish flag. Two schemes, in fact, were considered, one the proposition to begin trade to the coast of Guinea and the other a project to found a New Sweden and carry on trade with the Indians. This latter plan was followed, and the Company founded had in prospect colonization of the coast of North America "from Florida to Terra Nova" (p. 102 *The Swedish Settlements on the Delaware*). The first expedition, however, was to have as its main destination the Delaware, or South River. The company was financed by Bloomaert, Minit and private Swedish stockholders, and was to have certain

privileges granted by the government, that is, exclusive right to trade on the Delaware River for twenty years, that all articles shipped from Holland for trade in America were to enter duty free into Sweden and all articles from America likewise to be free for a period of years. The profits and losses were shared by Bloomaert and Minit, and Minit was chosen to lead the first expedition.

The first expedition took the Nova Scotia route according to instructions to take a course "behind England and Scotland" (p. 112 *The Swedish Settlements on the Delaware*) and to cross the ocean about the forty-fourth degree. If possible, Minit was to take possession of the land about Halifax, to examine the advantages for fur trade and colonization and to plant the Swedish flag there. After that he was to proceed to the Delaware, then to Florida and call the entire land New Sweden. In 1638 the voyage of the "Kalmar Nyckel" took place. Minit arrived in Delaware Bay, sailed up the river as far as the Manquas Kill, and not finding any white men, entered into a contract of purchase with the Indians.

During the existence of the colony, 1638-1655, good relations were always maintained with the Indians. With them the Swedes traded in fur, Indian corn and tobacco. Besides this, there was intercolonial trade with the English and the Dutch, a trade which eventually caused the termination of the colony in 1655, when the Dutch became masters. Before that time a change in the character of the New Sweden Company took place, for it became after the second expedition, wholly Swedish. Money difficulties made it necessary for the crown to contribute one-third, the old South Ship Company one-third and private stockholders the rest. On this footing the company proceeded, having the same commercial agents in Holland and the old charter privileges. A new Governor, Ridder, was sent in 1640, another, Printz, in 1643, who served till 1653. The duties of the Governor were important, for it was a strongly centralized power; to the Governor belonged all administrative duties; he had to keep accounts, also be a military and commercial manager. Courts were held. Religion was the state belief, the Swedish Lutheran. Ministers were sent over by the consistory at home, and it is supposed a small church building was erected at the fort. Log houses, farm buildings and a few ships were the only building ventures the colonists engaged in. Agriculture

and cattle raising, besides trade, were the most important industries.

Trade continued the *raison d'être* of the colony. Copper, beaver and tobacco were the main articles. The English in New Haven, observing the exceptional position of the Delaware communities, came to investigate in 1641. They found the country sparsely settled, so lingered to do trading with the Indians and Swedes. Antagonism was felt by the Swedes toward the New Haven English traders in spite of the fact that the English in Virginia and Maryland were looked upon as friendly neighbors. Throughout the period the English were, however, considered much more foes than the Dutch, although as 1645 approached relations with the Dutch, friendly at first, then alternately hostile and friendly, turned sharply hostile in 1654. Printz, the Governor at New Sweden, not being a military man, did not see the significance of Dutch encroachment. A fort was built below the Swedish fort on the river and Dutch arrogance increased steadily, till the sudden siege of Fort Christina proved the latent strength of the Dutch under Peter Stuyvesant and the relative weakness of the Swedes under Printz. With the fall of the fort ended New Sweden as a Swedish colony, the officers returned to Europe, while most of the settlers swore oaths of allegiance to Holland. The reports of the officers when delivered at home brought about renewed interest in colonial Sweden and the recent negligence of the court and people was turned to enthusiasm to win back New Sweden. The formation of a new company called "The American Company," and a few more expeditions were the only results, however, for with the capture of New Amsterdam by the English in 1665 ended all hope of Sweden winning back her colony.

In Norway, in 1816, a Quaker society was formed at Stavanger by Larson, Tastad and Hille, three Norwegians, who as prisoners of Napoleon, on being taken to England, had joined the Quaker faith and returned to propagate it in their home country. To their efforts and those of Kleng Peerson and Knud Olson Eide may be given the credit of forming the first Norwegian settlements in America, for Peerson and Eide, conceiving that America would be an acceptable place in which to practice Quakerism unmolested, came to New York in 1821 to investigate. On their return Lars Larson organized a party to sail on the "Restaurationen" to America in 1825. It was this party which

heralded the beginnings of Norwegian immigration to the United States. In 1825 the fifty-two Quakers arrived, were welcomed by their brothers of the faith in New York City, and provided with money with which to journey to Kendall, a portion of land in Orleans County, New York. There they took up the land in a body, paid for it in installments, enjoyed the privilege of worshipping according to their ideas and cheerfully endured the necessary hardship of pioneer living.

By 1836 more Norwegians were ready to migrate to America, two Kohler brigs were fitted out, the "Norden" and "Den Norske Klippe." By those ships 150 to 200 more settlers arrived in this country, but these, instead of joining their friends at Kendall, persuaded some of the Kendall settlers, among them Kleng Peerson, the leader, to go westward and found a settlement at Fox River, La Salle County, Illinois. This Fox River settlement opens up a significant period in Scandinavian American history, for it inaugurated the era of west and northwest settlements. From 1836 down to the present day Scandinavians came to be associated also solely with the Northwest, and it is there that their history is followed. Proof of this fact depends upon the reports of definite settlements in certain states. Statistics are unreliable for any decades before 1870. Norwegian, Danish and Swedish figures are given for immigrants coming in certain years, but no statistical table of the Scandinavian grouping can be arranged for this, what is called the intermediate period of Scandinavian American history. Consequently, the only course is to follow the founding of individual settlements, to determine what states attracted the Scandinavians and to define the larger issues affecting their movements in America.

A glance at a map of the United States for the period 1800-1870 would show that of the states containing Scandinavian settlements, with the exception of New York, Florida, Texas, Utah, California and Idaho, all settlements fall within the group of states Illinois, Michigan, Wisconsin, Minnesota, Iowa, Kansas and the Dakotas. This is Northwest territory, a vast region whose history had begun in the days when Indian canoes swept down the big rivers and French explorers tried its forests. Hardly can settlement be said to have begun for the French, Champlain, Nicolet, Claude Allouez and La Salle were explorers, not colonizers. They tracked a pathless wilderness which was to

remain French, and French-Indian till the English occupation in 1761, but their stay was only temporary. By 1785-90 during the English occupation, more definite knowledge was gained of this region, boundaries were indicated by the Ohio, Mississippi and the Great Lakes. Detroit stood the keypoint of all this vast French-English region till the end of the War of 1812 saw the possession become wholly American.

Into this new region came the Scandinavians when in 1836 the Norwegians settled at Fox River. Relatives and friends soon followed and took up what they considered to be better land in La Salle and Boone counties in 1839. Rock, Racine, Dane and Walworth counties in Wisconsin were entered in 1838-40. A Swedish colony appeared at Adrian, in Michigan, while Washington, Goodhue and Carver counties started Swedish history in Minnesota. 1863 saw the beginnings of Kansas history; Scandinavians, attracted by the Homestead Act of 1862, and the Galesburg Colonization Company, filled the central part of the state in Saline and McPherson counties, while Sugar Creek and New Sweden sprang into existence in Iowa. Railroads were extended into North Dakota in 1872, Fargo became a terminus to be reached by immigrants, thereby settling Cass, Griggs, Walsh trail and Richland counties. Numerous as are the settlements, the facts attending their origin and development are much the same. Each one initiated by a leader, accepted pioneer conditions, broke ground, farmed and in most cases prospered. Illinois, possessing Chicago, was the natural point of contact with the East. To Chicago came the trainloads of immigrants. Railroad development in Illinois 1850-1870 naturally scattered them through the state; a propitious climate, rich soil and good situation also kept many Scandinavians in this state. Religion characterized the cultural aspects of the settlements. Mormonism made itself felt in 1840, for at Nauvoo, the Mormon colony attracted the attention and reproof of the state authorities. Michigan with her great forests and splendid virginal condition called to the Scandinavian farmer; Detroit the key to the Northwest region in early days, now opened up a territory rich in resources to the hardy immigrant. Wisconsin, easy of access by means of the Mississippi River, early became a goal to Scandinavian newcomers, for this state became popular, especially through advertisement in foreign newspapers. From Chicago and the Illinois settlements

the arrivals advanced, at first by boat or stage, to the larger regions of the northern states, Wisconsin and Minnesota, destined later to rank very highly as populous Scandinavian States. Meanwhile, across the river from Nauvoo, Illinois, there sprang up settlements at Sugar Creek and around Rock Island. Westward through this state of Iowa the trail of the Northmen also led to Central Kansas, where railroad rates and land values were the attraction as in the contiguous territory of the Dakotas. In fact, the Scandinavian, colonizing this district so thoroughly, became known as a considerable developing agent, ranking second (1860) in size of alien race to cultivate the great Northwest.

The attitude of the American government and the railroads had much to do with the Scandinavian settling of the Northwest. The Homestead Act of 1862 emphasizes conditions which always attract pioneers, the expectation of finding cheap land under government protection, and the surety of experiencing society and politics in a formative stage. The railroads in the two decades of 1860-1880, encouraged this expectation, for the Union Pacific Railroad Company and the Northern Pacific Railway made rates offering special terms to homestead seekers. The "First Swedish Agriculture Company" of 1860 offers an example of this kind, for in that year the Union Pacific Railway entered into agreement with the First Swedish Agriculture Company of McPherson Country, Kansas, reducing railroad rates and land purchases. The establishment of the Galesburg Colonization Company likewise depended for its success on a bargain with the Kansas Pacific Railroad Company, while the settlement of North Dakota is mainly attributed to the Northern Pacific Railway Company.

Religion is closely connected with the movement of Scandinavians for the period considered. In America the Norwegians particularly observed close allegiance to the State Lutheran Church. Just so soon as a settlement originated religious cohesion to the national form of worship was demonstrated. The Norwegians had a national Church in 1844 when only 12,000 Norwegians were in this country, while before this there were local congregations and ministers. The growth of church buildings and enlargement of church organization kept pace steadily with the increase in immigration. Among the Swedes, although in the main very loyal to state worship, greater diversity of sects were to be found. After 1850 many Swedish Methodists, Swedish

Baptist and Mission Friend churches located in various settlements. The Danes favored numerous denominations, Baptist, Presbyterian, Adventist and Unitarian. Not till after 1870 with 30,000 Danes in the United States, was there a purely Danish American Church with a minister. Of most interest in Danish American Church history is the introduction in 1869 of Gruntvigian ideas, propagated by a Gruntvigian Society in Denmark. This Society advocated the practical side of Christianity and protested, as did its originator, the reformer and exhorter, Nicolai Gruntvig, against the rationalistic tendency in the state church. Mormonism likewise had a radical influence on Danes in America. Joseph Smith, born 1827 in New York State, started a Mormon settlement in Missouri. Driven out of that State by the governor's orders, he purchased a tract of land in Nauvoo in Illinois in 1840, but was not able to remain there after 1846, for, becoming bold and introducing polygamy, he was required by the State to remove the colony in that year. Meanwhile before the definite removal to Utah an experiment was tried at White River, Walworth County, Wisconsin. After Smith's death and the assumption of leadership by Young, this wing of the party also removed to Utah. To the Mormon Church there flocked many Danes, especially in the years 1850-60, for Rasmus Sorensen in Denmark worked upon the excitable sympathies of the people to induce Mormon emigration. From 1861 to 1868 of the 9,362 Danish emigrants, 2,500 were Danish Mormons. From the Fox River Settlement many Norwegians likewise joined the Mormons, especially at Lamoni, a place near Nauvoo, where the Mormons did not practice polygamy, and with them later moved to Utah.

After 1870 the history of Scandinavian immigration is best traced by statistics and in considering three decades, 1880, 1890 and 1900, certain points are to be observed. The movement of immigration is from the East to the Northwest and Westwards. The Northwest section of the United States always maintains a position far ahead of other sections of the country. Besides this Northwest movement, which is indicated by statistics of foreign born Scandinavians, there is an enlargement of the foreign element marked by the increase in the United States groups which is indicated by statistics of the foreign born and native born of foreign parentage. This movement

and relative increase of the foreign element in the groups are the dominant features in later immigration history.

In 1880 about 439,210 Scandinavians came to the United States, of these 1.4% or 6,149 went to the southern states, 10% or 43,921 to the eastern, 11.6% or 50,948 to the western, and 77% or 338,192 to the northwestern. This shows the position of the northwest group in which are included the States of Illinois, Michigan, Minnesota, Wisconsin, Iowa, the Dakotas and Nebraska. By 1890 the Scandinavian immigration tide reached 10,995 in the southern group, 128,761 in the eastern, 123,345 in the western and in the northwestern 670,148. In the following decade 1900 the figures rose to 15,273 for the southern, 188,371 for the eastern, 143,442 for the western and 715,121 for the northwestern. Thus it is seen that during the three decades the movement of immigration had changed, although very slightly for the northwest group holding 77% of immigration in 1880 shrank to 67.3% in 1900, while the western group enlarged itself from 11.6% in 1880 to 13.4% in 1900, and the eastern group 10% in 1880, reached 17.7% in 1900. This is significant in showing that while there is a steady maintenance of first position by the northwest group, there is later a tendency on the part of incoming Scandinavians to remain in the east and also to go far west.

Before considering further the movement of the incoming immigrants, a glance at the increase by decades of the groups, discloses a similar conclusion as to the maintenance of first position by the northwest group and the slight gain in percentage of foreign elements in the east and west in 1890 and 1900. Of all the Scandinavians in America in 1890, that is, foreign born and native born of foreign parentage, 73% or 1,816,541 were in the northwest group, 12.7% or 314,765 were in the eastern, 12.7% or 313,750 were in the western and 1.2% or 29,990 were in the southern. In 1900 70% or 2,226,107 were in the northwestern group, 13% or 425,039 in the western, 15% or 496,388 in the eastern and 1.5% or 48,798 were in the southern. This discloses the phenomenon of a slight decrease in the northwest, 73% to 70% and an increase in the west 12.7% to 13% and in the east 12.7% to 15%, a conclusion which was reached above when considering the newly arriving emigrants.

From the percentages quoted it may easily be observed that

the northwest group always greatly outdistances the other groups, and of this northwest group, Minnesota is found to take the lead in rank of the Scandinavian States. In 1890 Minnesota had 588,250 Scandinavians to Illinois' 326,044; Wisconsin had 284,350 to Iowa's 210,106 to the Dakota's 183,800, Nebraska's 122,923 and Michigan's 101,068. In 1900 Minnesota still led, the others' distributions being Minnesota with 753,514 Scandinavians, Illinois with 432,075, Wisconsin with 341,659, the Dakotas with 248,590, Iowa with 244,507, Nebraska with 128,054 and Michigan last with 117,708. In 1900 Minnesota had 23% of all the Scandinavians in the United States or 43% of the State population was Scandinavian. In all periods for total Scandinavians Minnesota persistently contains one-third, thereby establishing her position as head of the northwest group.

But while the Scandinavian element is mainly to be found in the northwest group, there is no denying that there has been a movement to Montana, Wyoming, Colorado, New Mexico, Arizona, Utah, Idaho, Nevada, Washington, Oregon and California. This movement westward was scattering in the midst of a large group and while the increases for the group from 1880 to 1900 was 186% the lines of march appears to be west, northwest.

The States which led in the increases were Washington, California, Colorado, Montana, Oregon and Utah in the order mentioned, for of the 92,949 increase, Washington led with 24,730, California followed with 18,927, Colorado with 10,931, Montana with 9,741, Oregon with 7,065 and Utah with 5,530. In this westward movement it is interesting to notice the relatively small increase of the State of Kansas, prominent in the history of the earlier period but which in the period 1880-1900 increased only 50,764 as against the 73,979 increase in two decades of the adjoining State of Nebraska, similar in conditions of climate and soil.

The immigration line of direction on the whole was west, northwest. History for 1800-1870 likewise emphasizes a west, northwest direction.

These two facts characterize the whole Scandinavian movement in America. It was a northwest movement pre-eminently; a fact interesting in the psychology of races in that it expresses the uncon-

scious impulse of a migrating race to seek similarity of latitudinal position. Scandinavia is a northwest country of Europe, therefore when immigration to the United States takes place, it seeks the northwest portion of the latter country. Thus Scandinavian racial characteristics of industriousness, simplicity, obedience to law, integrity and chivalrousness have been conveyed into a certain group of American states. What impress they make socially, politically and economically will subsequently be seen.

CHAPTER IV.

SCANDINAVIANS IN AMERICA CONSIDERED AS A POTENTIAL OR LATENT FORCE.

We have considered the arriving and the distribution of the Scandinavian immigrants. In this chapter it is our purpose to review what they do rather than to trace the influence of their acts. Hence the subject: Scandinavians in America as a potential or latent force. Enough has been said to show that wherever they have settled, their "foot-prints on the sands of time" are seen. Few countries in Europe fail to show their imprints. Can this race come to our country in such a large number and fail to be a factor in our national life? To suppose this, is impossible and contrary to historical facts. Their influence is, and will be a force that can never be eliminated. American history has already written many of their deeds indelibly upon its pages; i. e., John Ericksen and his Monitor formed a turning point in the Civil War, and revolutionized war; the late John A. Johnsen, Governor of Minnesota, was a true American and an exponent of our highest ideals; Honorable Knut Nelson has proved himself a conservative, yet progressive statesman of our country.

That race which the most readily and completely merges with the people of the new country will give more and receive more of the characteristics peculiar to the two races. The importance of the similarity and the dis-similarity of the two races must not be overlooked, as the more nearly these are alike, the more easily will they act reciprocally and lose less energy in futile or vain striving. History amply substantiates that Scandinavians readily amalgamate, and that the cultural differences of the Scandinavians and Americans are not extremes is also well known, hence in their absence we have good reasons why the Scandinavians should persist in cultivating their peculiarly national characteristics.

The oft-quoted phrase "United we stand, divided we fall," could be appropriately applied if all the races that have come to America should continue as miniature countries from whence they emigrated—wars without end would result. The making of a new nation would be impossible. The improvement of the race would be greatly retarded—the system preventing the infusion of new blood and the devastating effect of wars would soon be manifest; e. g., the loss of the best men, and destruction of property.

England formerly, America now, show how a new nation is made from many nationalities. The two countries mentioned amply substantiate the result, since they are the strongest nations the world has ever known. Hence in America a complete process of merging will improve our nation. The two sides of this question will be considered in this chapter. From the above it is evident that ultimate Americanization is desirable and necessary, both for the immigrant and the nation; united they will progress, divided they will fight. To what extent have the Scandinavians mixed with the American people? Two answers may be given. If we consider the early arrivals, not emigrants, as the Swedes on the Delaware, and others who may have been here for a long time, the mixing is quite complete. Only a few racial traits remain as characteristics of a foreign race.

Where, however, the immigrants have arrived later, and the opportunities for mixing are less favorable, the process of Americanization is much slower. Another more general factor is the readiness with which some nationalities amalgamate. A glance at our nation readily shows that certain races do so with difficulty and others remain a separate people forming a part of the nation; e. g., the more recent arrival of Hebrews, Negroes, Japanese and Chinamen. Such separating characteristics are found in every nation, large or small, and is especially evident in Norway. This is particularly true of what is termed "Easterners," their mental and physical traits are quite different from the "Westerners," the "Easterners" being distinctly of the dolichocephalic—long headed type; while the "Westerners" have strong tendencies to the brachycephalic—broad headed type. "Not only are the broad-headed coast districts darker as a whole; in them the brachycephalic individuals actually tend to be darker than the other types, as Arbo has clearly shown. Finally,

while, as our map of stature indicates, the population of this southwestern corner of Norway is not distinctly shorter than the remainder of the country, nevertheless, in this region the broadest-headed types incline to shortness of stature. In temperament these people, un-Teutonic in all of the ways we have described, are also peculiar. They seem to be more emotional, loquacious and susceptible to leadership. in contradistinction to the stolid, reserved and independent Teutons." (The Races of Europe by Ripley, p. 208.) Similar peculiarities are found in Sweden, especially north of Jemtland and Helsinge where the dark, broad-headed and short type predominates. Such characteristics cannot be eliminated completely in the new country.

On the basis of what has been said, we may ask: Is amalgamation possible only by uniformity, or may habits and peculiarities be retained? No nation is a perfect unity without variation, and if, according to Dr. Binder, variation is necessary to progress, the answer must be, Unity yet Variety; otherwise a nation would stagnate; continuing the same reasoning, the nation with the greatest variety will progress the most rapidly. Concluding, an absolute uniformity is not necessary nor desirable to national welfare.

The extent of variety is best seen in the customs and languages as retained by the immigrants. When traveling through our country, we cannot fail to notice the peculiarities of the various localities as these may be Scandinavian, German, Russian, or any other nationality represented. In spite of these peculiarities, the people are generally good and loyal Americans, ready and willing at any time, if duty should call, to march to battle for the defence of their adopted country.

As a national custom of Scandinavians, their sports may be mentioned first. These have been practiced for generations in their adopted land, for skiing with high jumps, rowing, swimming and "turning" in its various branches appears to be their second nature. Mountains, valleys and fjords have for centuries been national factors in the making of the Scandinavians. Their national dish is long maintained,—fladbröd, sylte, ludefisk, gröd, and many others too numerous to mention, are evident for generations. As a result of this, the various Scandinavian institutions throughout our country set two tables, one being for Americans, as they do not as a rule find the national dish of the Scandinavians palatable.

Chorous singing is another Scandinavian national characteristic. As a consequence we find a very large number in Greater New York and throughout the country. Young men of the second and third generation will often endeavor to learn Scandinavian, if for no other reason than that they might join the "Chorus," their songs as a rule being national in character. Each nationality is represented in its "Sangerforbund" as the Norske, Svenske and Danske "national sangerforbund." A Scandinavian forbund comprising representatives from the three nations existed for a few years, but soon dissolved because of jealousy.

The retention of their languages is not the strongest feature of the Scandinavians. The rapid loss of their language reduces their influence, and our American nation thus fails to receive from them what lies imbedded in the language of the country, as culture, literature and art. Their efficiency, likewise, is reduced by the loss of one language. This rapid loss is especially noticeable in cities and districts where the immigrant comes in contact with Americans or other nationalities. Where, however, the district is exclusively Scandinavian, and the settlers are established in their own custom, the people will remain quite thorough foreigners for generations, as in Goodhus, Filmore and Lac Qui Parle, counties in Minnesota.

Generally speaking, the Scandinavians Americanize too rapidly. This is also evident to themselves, hence the many means taken to keep them true to their national traits and customs. A powerful means is the parochial schools, under the supervision of their Church organizations. They have several teachers' seminaries and normal schools for the preparation of teachers. These schools have a double purpose, the first is to teach the principles of religion, since the Scandinavian countries are very thorough in their religious instruction, even including considerable dogmatics, and as a large majority are Lutheran, three books must be committed to memory; viz, Luther's Catechism, Pontoppidan's Explanation or Epitomy, and a condensed Bible History of the Old and New Testament. The above course is good training for the young mind. Another purpose for which the parochial school is used, is to teach the foreign language to their children. This is an unpedagogical procedure, as books intended for the instruction of religion are not usually adapted for text

books from which to teach foreign languages. "Confirmation" is an act that indicates completion of the religious instruction. If young people are not to be considered "black sheep" they must be "confirmed." Parents often say they want their children confirmed, as they want them to "learn Norwegian." Thus we note the perverted purpose to which this sacred act is subjected by some.

National Societies. These are all organized to counteract American influence, and bitterly do many of them bewail any mark of the American stamp; a member who might thus be affected would at once be considered as having dishonored the good name of his native country. It is evident that such societies cannot have a large nor a permanent membership, their narrowness forbids it, the Scandinavian nature soon rebels against such bonds, and American influence lends a helping and relieving hand. If these societies were to be judged by their "noise," they would indeed be considered powerful. The majority of them represent extremes, and as extremes are generally bad, they cannot accomplish much beyond a national parade, and a dance once or twice a year. The explanation for the above is found in the fact that they are nearly exclusively composed of members who have lately arrived, and whose one aim and purpose is to show America "how to do things." This may be necessary, but usually they are shown first, or disappear. The Danes seem to lead the other Scandinavians in this class of Societies. They have three national bodies in America, the Danish Brotherhood in America, The United Danish Societies in America, and the Association of Danish people in America. The last is an exception to the class mentioned and dates its birth from the year 1887; it is the result of the efforts of Rev. F. L. Gruntvig, and its principal aims are to perpetuate the spiritual inheritance of Denmark, and to preserve the language of that country without neglecting the duties of American citizenship. Their rules read, "Men and Women who feel as if they were Danes, and are not hostile to the Christian Church can become members on equal terms." (History of the Scandinavians in the U. S., Vol II., p. 47, by O. Nelson.) There are several other societies classed as national, but which are in reality American Scandinavian Societies. Their purpose is to give to America the best that the immigrants have brought, and to induce the American Scandinavian to retain as a most valuable

heritage, the culture of his native land; when this has been "toned" in the American culture and made a part of it, the immigrant and America have both improved, reciprocally they have given their best. The membership of this class of societies is generally composed of Scandinavians of the second and third generations, men of education and influence, politically, socially and otherwise.

The Scandinavian Press is a factor the politician reckons with, as, like the Irishman, the Scandinavian is a born politician. The Scandinavian press exerts an immense influence. It aims to be impartial, politically independent, but is often found to favor special candidates and parties so openly that the effect of the "almighty dollar" is quite evident. It is much to be regretted that the press is thus "for sale," as its readers are largely guided by its advice, many of them are unable to read the American press and literature, and hence are forced to depend on their own Scandinavian publications for information. In justice to all papers, it must be said that many are absolutely independent and disseminate truthful information regarding the issue of the day. The press, like the societies, may be divided into the sacred and the secular. The different Church organizations of the three nationalities have their own papers, these are respectfully known as their "official organ." They also publish special papers in the interest of missions, Sunday Schools, and for the young people, the latter appearing in the American language. With a few exceptions, the papers are well and ably edited and exercise a wholesome influence upon their readers.

It is to be remembered that the Scandinavian press, especially the secular, is mindful of the fact that it appears in a foreign language, and hence is a strong factor for the preservation of that particular language. This result of selfishness, however, does not detract from its general usefulness and efficiency.

The aggregated average circulation per issue—daily, Sunday, weekly, semi-weekly, tri-weekly, and others were 1,149,619 in 1904; and 1,118,601 in 1909, a loss of three per cent. The decrease in number was from 162 in 1904 to 161 in 1909. (From Norwegian American, published January 4th 1912 at Northfield, Minnesota.)

The last of the means to be considered for the retention of Scandinavian traits is the teaching of their languages in the public

schools and universities. This factor comes near home to every American as he is brought in direct contact with their language and literature. In several of the universities of the middle west plays from Scandinavian authors have been given, and a thorough study is made of their writings by Scandinavian and American students. During the last few years great activity has aroused special interest in these languages, and nearly all cities in Scandinavian centers have made Norwegian, Swedish and Danish a part of the regular high school course. In their efforts to obtain this privilege, the Scandinavians received the loyal support of the foremost American educators in their various states, a fact that is much appreciated. This effort to bring the language and literature into our American schools is the most legitimate manner in which to establish Scandinavian culture as a permanent addition to American culture, and through the national sifting process, that which is most needed and best, will be retained. It is worthy of notice, that this effort is largely promulgated by the Americanized Scandinavians, who with difficulty can speak the Scandinavian tongue. It appears evident that they are aware of their loss and anxious to have re-established the opportunity for their posterity.

We have thus far considered only the—anti-Americanizing factors; but many and more pro-Americanizing factors may be mentioned. Their potency is great, and every immigrant bows more or less, sooner or later, to their influence. To enumerate them is impossible, as, generally speaking, what the immigrant sees and hears, the air he breathes, the soil he steps on, is American. No wonder, that unless the newcomers are insusceptible to impressions, they soon Americanize. Especially must this be true if they come here to establish permanent homes, as to them it is an advantage to become "acclimated," and "be a hero in the strife." The Scandinavian soon discovers that to be a "greeny" is distinctly a handicap to success; hence, gracefully and willingly he submits to the Americanizing factors. Though everything about us is an American force, there are, however, certain ones that must receive special mention, and that may be classed as direct agencies in the process of Americanization.

As the first and direct means we must mention our public school, the great melting pot of America. Here all meet on common ground,

with the same teachers, same classrooms, Hebrew, Greek and Gentile, side by side, one great democracy where democratic American principles are expounded for about twelve years or more in the life of our youth. These years represent the time of the greatest plasticity and susceptibility in the life of the human being. No vivid imagination is needed to understand the significance of this to the youth of the country, be they immigrant children or native born.

The school has an indirect influence upon the parents. The children receive their instruction at school, discuss it at home with brothers, sisters and parents, all, whether young or old, conforming more or less to the argument. To the large majority of school children even the dictates of the teachers are law and verity, hence they will defend them in no uncertain terms.

In the rural districts in the northwest innumerable instances may be found where the immigrant father depends on his "boy" in school to translate and inform him regarding points of important detail. In other communities the rural school districts are, and must be, supervised by the rural immigrants, as they have the exclusive possession of the land. They rarely do anything beyond "hiring" the teachers and issue the warrants granting their pay. The course of study and the selection of text-books being generally left to the teachers and superintendents. The County Superintendent of Schools, whose chief duty is to examine and license teachers, is too often a "political product," hence, when a son or daughter of an influential voter seeks a "teacher's certificate" it is generally granted without due regard to the qualification of the applicant. Such teachers assume the duties of their profession and undertake to teach and "draw up"—bring up—the children entrusted to their care.

The above description shows our public schools as managed by immigrants; their efficiency as a means of Americanization is, of course, greatly reduced in that case and in many instances is made to inculcate foreign principles. This is especially true when the teacher may belong to the immigrant class. In spite of these discrepancies, the school will ultimately reach its goal and be a truly American product. Where it is not, may we not believe that it serves its purpose, but by being what circumstances make it? To the Scandinavians the public school is nothing new, school attendance in their native

land is compulsory, they come prepared and eager to reap its benefits. In the middle-west, where the Scandinavians are most numerous, and where we must go if we wish to study them as a people in America, few homes are found where the sons and daughters have not made faithful use of the public school. The people own a large number of high schools which are well attended. This, however, does not detract from their interest in the state schools, as is amply proven by the state Normal Schools and Universities in Minnesota, Michigan, Iowa, Wisconsin and Illinois. The schools, being thus zealously sought and faithfully attended, must be a potent factor in the making of the American Nation.

BUSINESS, by many supposed to be the "Royal Road" to wealth and the source of the much sought dollar, has not the charm to a Scandinavian that it has to many others. If it had, they would not to-day be the owners of our best country homes and lands. However, in discussing business as a factor, we must consider it first as a factor acting upon the individual and secondly as the means through which the immigrant is gradually changed by himself being the owner or proprietor of a "business," in what is to him a foreign country. The centers of business in a community, if conducted on an American plan by Americans, are educational factors. The proprietor, wishing to establish his interests, will cater to the good will of the foreigners, rendering such assistance as he can to them in their attempt to conform to and adopt the American customs. The requests for assistance are many and varied, and offer excellent opportunity for exploiting the immigrant, should he so desire. It may be said, however, of the American business man, that he cannot be accused of having abused this opportunity in any great degree. The above recited facts are especially applicable to the country towns throughout our vast rural districts, where the immigrants have settled. In large cities these conditions are otherwise met. A different phase of the question appears when the business man is one of the immigrants who may have arrived a few years earlier and during this time has "clerked" in some "American Store," as the nature of the American business demanded a salesman who could speak the foreign language or languages of the people visiting the place of business. Having thus become familiar

with the business and the people, he will soon be a competitor with his former employer. In the middle-west innumerable instances of the above are found.

The particular business is the mercantile line and general store. The majority of such business places conducted by the immigrants in the middle west began in a very primitive form,—sugar, coffee, tobacco, overalls and green leather boots being the staple articles of nearly every “country store.” Their earnings paved the way for an extension of the business, and in a few years many had established enterprises of considerable magnitude. Very few large establishments, however, are to be found owned and controlled exclusively by Scandinavians, as they lacked the commercial instinct, and their financial resources were limited. What they had at their command when arriving were strong hands and a willingness to endure hard work. These were qualities rather than material means. Having more of these qualities than means, we can easily understand why they are not found in “big business,” but rather in agriculture. There is in the middle-west a Scandinavian Bank in nearly every Scandinavian town or village, the bank being usually what is termed a State Bank, as the cash capital required for such an institution is only \$10,000, whereas for a National Bank \$25,000 is the minimum. Their limited capital is clearly the cause for the large number of State Banks. Of recent years they are gradually entering larger business relations, as the second and third generations have inherited and acquired means, besides having received valuable experience as salesmen and bookkeepers in American business establishments. Being a progressive people, they soon embark upon their own careers as business men, the last fact proves the statement,—the Scandinavians are becoming qualified and have the means for large business.

Closely connected with business and usually found in every town is the Town Hall, used for political and civic purposes. Their political gatherings are generally held in these halls, and in the rural school houses, the speaker being some young, ambitious man “running” for county attorney, superintendent of schools, or some local office. As in business, so in their political gatherings, the meetings are arranged either by the Americans for the purpose of the votes they may receive, or by some politically ambitious man of their clan. In either case

much merit can be ascribed to the political gathering. In all cities having a considerable percentage of Scandinavians, political associations or clubs are found. These, however, are usually furthered by some party or parties for personal gains. The selfish politician preys upon the Scandinavian people as upon others through the various means at his command; as one of these, we may mention the AMERICAN PRESS. This powerful factor for good and bad in our national life does not exert the influence upon the immigrant that is generally accorded it, as their knowledge of the English language is so limited that they read it with difficulty. The large city papers especially "miss their mark" in this line. The local county papers yield a far greater influence through their short and direct attack or defence of a candidate or cause.

The general influence of the American press is, and will continue to be, quite limited, on all immigrants not familiar with the English language; e. g., the Press first becomes a factor in the life of the native born generation. Others are susceptible only to a small degree to American influence through this factor, a fact which is not to be deplored. The Press, however, as a social force is one thing and the Scandinavians as a social force is another, and the former need not be discussed under the heading of the latter.

The last of the direct means of Americanization is the result of being CO-WORKERS. As the Public School was considered the great melting pot for "young America," so may the factories, the shops and the many other establishments which bring many thousands of men of every type in daily contact, be considered the melting pot for the vast number of adults. In the places mentioned, the Americans may not prevail numerically, but our American language is made the common meeting ground for the German, the Jew, the Italian, and the Scandinavians. The accepted common language, and the American surroundings make this condition a powerful process of Americanization. It is to be noted, however, that this process has a tendency to make a people peculiar to themselves, retaining and receiving, as they inevitably must, from one another more or less of the respective peculiar racial characteristics. Evidently, it was this Senator Bailey of Texas had in mind when he, on the floor of the Senate, in discussing

the Immigration bill, said that the Senators from New York were not and could not be true representatives of what is American, as their constituency was too tainted with European or foreign traits.

Further evidence of foreign marks is found in oft-quoted expressions, such as "You understand," which is so largely used in "the East" by all classes of people, and is the result of a large number of people speaking to one another in a language of which one or both parties have only a limited knowledge. The shrug of the shoulders likewise so common in the same centers of population is an Italian characteristic; the wave of the hand, so evident even in an ordinary conversation, is acquired from an unconscious imitation and daily contact with the Jews.

Generally, however, the influence of the shops and factories are favorable to American citizenship. Our language must be spoken more or less. For this reason a man who may have arrived in America only a few years ago prefers to speak English after having worked for a comparatively short time in such surroundings. The man having adopted the language of our country, will also more readily adopt our customs, manners and culture. As words are vehicles of thought, and unless a man is a hypocrite, so a man is and does what he thinks.

From the above we can understand why Scandinavians Americanize so rapidly—they accept our language, think our thoughts, and hence do as we do.

Having discussed the final factor under the direct means of Americanization, a few words on the indirect will be added. Generally the immigrants will accept the people of the country as of a higher standard than themselves in the social, literary and political life. The immigrant being unable to speak the language, is often considered ignorant, whereas in his own mother tongue he may be quite equal in education to the people in his adopted land. Things may be similar and yet quite unlike. This is a condition especially applicable to the various countries. The immigrant may know thoroughly how a certain thing was done at home, but in attempting to apply the same methods in this country, will fail utterly. Hence the apparent ignorance. As stated, the immigrants feel the superiority of the population of the country. For this reason, they recognize the prestige of English in

social, literary and political life. Generally they will endeavor to conform to this higher prestige of the English language and American conditions.

To the immigrant the American is the dominant race, with higher standards which the immigrant desires to reach. To them it means an improvement in manners and in culture, which when acquired will bring them progress, and generally assist them in their ambition to reach their goal in the new country. Thus the immigrant unconsciously becomes more plastic under the American agencies of Americanization.

We have noted the means of Americanization. We may ask the question "Should foreigners be Americanized with the greatest speed?" The natural answer is "Yes, the sooner the better." We are not so certain that the question has only one side, hence a brief discussion of the two sides will follow.

The desirability of Americanization is over-emphasized, due, probably, to a wrong conception of what is American. What is truly American is not easily ascertained, as we have no place where the population belongs to an original American race. The Swedes and Germans in Pennsylvania may have been there for ten generations. In the middle-west we have the first and second generations,—by birth they are all Americans, but they are not alike. The conception of what is American is different. In other places we have other nationalities who may have been here for ten generations. They are different from any of the above mentioned; all, however, are Americans, but the racial characteristics of the original race are manifest. The "Pennsylvania Dutch" and the Swedes of Delaware may be as truly representative of the American as "the New Englander," although the latter may claim to be the only representative of what is truly American. The German or Scandinavian trait Americanized for centuries is as much American as an English or French trait which has lived for the same length of time in our country. America is yet in the "making," and time will make it. Centuries will be required for this process of amalgamation; our nation is as yet to a large extent an immigrant nation or the result of such,—hence foreign traits must be accepted as part of the very essence of true Americanism. To Americanize in New York is one thing, to Americanize in Wisconsin, Minnesota or

Texas is quite another thing. We must not have too narrow a conception of what is American. If we have, several brands of Americanism must be accepted.

Ripley rightly considers the various tendencies and traits found in Norway. He distinguishes between the coast people of "Westlanders" and the "Easterners." He locates the purest representatives of the Teutonic race in Guldsbrandsdalen and Odalen in Norway. Similarly such conditions are found more or less in every country. If found in the old European countries with limited territory and more than two thousand years of time for amalgamation, have we any right to expect America, with the vast territory and comparatively limited time, to have accomplished completely this process? On the one hand, assimilation should be more difficult to-day, as every nation is more firmly established than a thousand years ago; on the other hand, less difficult as the modern means of travel, and the press, make the nations and the world more like one people.

As to the above facts, Ross, in his "Foundations of Sociology," says, p. 386, "The anthropologist *thinks* he can perceive a distinct American type, the formation of which he would attribute not to climate or crossing of strains, but to the same process that creates improved varieties of domestic plants or animals; viz., selection."

It is not to be inferred, however, that we have no distinct American type, but this type is not yet fixed and should not be made too narrow. If we do so, Americanism would mean the Americanized foreigner from some special European country. What, then, may be considered the American characteristic? Ross, in his Foundations of Sociology, p. 389, says it is "Energy of will." Evidence of this is seen in business competition, or as the author just quoted says in the same paragraph—"In the conquest of the wilderness, in our faith in efficiency as the only goal of education." No people pardons more to the successful man or holds the persistently poor in such pity and contempt as weaklings that cannot get into the game. In the American, action predominates over imagination and reflection. Ross, Foundations of Sociology, p. 389—"He is the true anti-Buddhist, the Occidental raised to the *n*th power. Hence, the American rocking-chair, solace of the over-tired. Hence, 'Time is money,' 'Boil it down,' 'Twenty minutes for dinner,' etc. The

editorial is read instead of the magazine article,—to the women are relegated religion, literature, art, social elegancies,—whatever, in short, demands repose.”

In order that we may have an authoritative and unbiased description for “American,” Ross is quoted: “The strong will of the American heeds nothing but the goal. The high voltage American of the pioneer breed contemns hardship and risk, braves alike White Pass and Death Valley.”

Ross, *Foundations of Sociology*, p. 390: “In sport or in battle, no one will stand more punishment than he. Body, appetites, inclinations,—all are gripped in the iron vise of his will. Unsparring of himself, he is reckless in sacrificing others. His impulses are kindly, but woe to those whose rights or lives block his way.”

“The enjoying of things requires the passive attitude, letting things work on you. The reign of the active spirit therefore makes ours a producers’ society rather than a consumers’ society. We neglect no trifle that will lower the cost, but overlook little things that add to comfort. In London there are hotels where the morning paper is warmed before it is handed to you. In Berlin there are restaurants where they give you an electric stirrer with thermometer inserted to bring your beer to just the right temperature. The New World for making money, the Old World for spending it. Hence the active come to us, the idle rich desert us. We do not learn to dawdle gracefully. An American crowd never effervesces with gayety like the holiday throng in Europe.”

“Guile is the resource of the feeble, the weapon of the down-trodden. The born American, on the other hand, feels able to win without stopping. Conscious of strenght, he prefers to speak the truth and play fair, not as something due to others, but as something due to himself. But for all that he owes to himself to succeed. Where business or political competition becomes fierce, this native morality is, therefore, comprised by the determination to succeed at any cost. Hence a queer, ring-straked conscience that does not stick at corruption, fraud and grand larceny, yet keeps faith with foes and warns before striking.”

“In point of intellect Americans are not clearly differentiated from the mother stocks. Although free from the ox-like “man-with-the-hoe”

—that sort finding here no chance to survive or mate—we must not impute to ourselves unusual mental capacity. The change a few years of our electrifying ozone works in the dull-, fat-witted immigrant suggests that our proverbial alertness, cleverness and lucidity betokens stimulus rather than brain power. It is, after all, the high peaks that count, and no one is so rash as to assert that our crop of geniuses per million is heavier than that of Scotland and Switzerland. It is only by counting in our inventors—mostly mechanical—and our captains of industry that we can offset our deficit of eminent men in literature, art and science.”

“Albeit we travel on a rising curve of civilization, anthropologically we are at our zenith, for the westward shifting of people has slackened, and the bracing selections of the frontier have well-nigh ceased. Indeed, it is quite possible that in 1860, before the Great Killing and the Great Dilution, the human stuff here was some carats finer than it is to-day.”

“The Civil War cost half a million men well above the average in physique and spirit. The South lost her flower. In the North the impulsive were decimated, while the calculating stayed at home and multiplied. Had this splendid half million lived, the Old World would not have peopled the trans-Mississippi region, and the nomenclature of many a Western town would be different to-day. The blood of the nation was lastingly impoverished by that awful hemorrhage. The cheap stucco manikins from Southeastern Europe do not really take the place of the unbegotten sons of the granite men who fell at Gettysburg and Cold Harbor. Had this sterling humanity not been squandered would the South be so hysterical or the North so graft-rotted as is the case to-day?”

“Then came the Great Dilution to pull down the average.”

“The flood of immigration now flows from different sources, and taps lower human levels than the earlier tide. Over-persuaded, from Croatia and Dalmatia and Sicily and Armenia, they throng to us, the beaten members of beaten breeds, often the more aboriginal men that have been elbowed aside or left behind in the swayings of the mightier European races. Do these Slovaks and Syrians add as much to the strength of the human piers that support our civilization as Scotch, Irish or Scandinavians? As undersized in spirit, no doubt, as they

are in body, the later comers lack the ancestral foundations of American character, and even if they catch step with us they and their children will, nevertheless, impede our progress."

"The inrush from the lesser breeds has not stayed the march of industry or commerce or science or education, for these are in the capable hands of picked men. But the newcomer counts one at the polls, and hence it is in our politics that the sag is most evident. The higher types of men are prompted to act together because they believe in the same principle, or love the same ideal. The inferior pull together from clannishness or allegiance to a leader. The growing disposition to rally about persons and the rising value of the saloon-keeper, the ex-pugilist and the boss in controlling city voters would indicate that the electorate has been debased by the too free admission of political incapables."

"The strife between labor and capital has been aggravated by ethnic difference. The employer has been more haughty, the employee more turbulent, than if they had stood on one race plane. Caste widens the gulf between them and the Edenic reasonableness of the Antipodes is hardly for us to hope."

"Dilution, however, need not spell decline. The psychology of the superior third of the people creates the spirit which ultimately comes to dominate the rest. It gives rise to ideals, which, under the pressure of divers social atmospheres, penetrate to the soul's marrow and become a second nature. This is why, despite the swelling influx of the inferior, that emanation of the pioneering breed, the American spirit, is still clear, strong and triumphant. Never has the psychic whirlwind here had more power to seize and bear aloft lowly men than it has to-day. The social body quivers throughout under our forced-draft pace."

"Free land is gone, however, and the fact that nowadays the hegira of the ambitious is all to the man-stifled town instead of to the spacious, prolific frontier may be fateful for the American element in our population. The great glittering cities attract the brightest youths from the farms and tempt them to strain for the prizes of success. But what with shortened lives, bachelorhood, late or childless marriages, and small families, the cities constitute so many blast furnaces, where the talented

rise and become incandescent, to be sure, but for all that are incinerated without due replacement. Thus may run down a race keyed up by the migrations of more than two centuries."

In a former chapter it was stated that variation is necessary to progress; hence why should our attempts be at a complete unification or assimilation? It is evident that every immigrant coming to America should become an integral part of the country. This process, however, must be along natural lines, and not in a forced manner. Hot-house plants may look well, but they have not the hardihood and conditions of resistance equal to that of a plant raised in the open, and as such has been subjected to the winds and the strong air. Similarly, the immigrant who is forced to Americanize may acquire the American veneer, but lack the true inner nature which should regulate the external condition of the man. Even though we concede that all or the majority of our immigrants intend to become citizens of this country, and to identify themselves with the development of it, we cannot expect them to break off all allegiance, remembrance and impressions of their fatherland in a day. The Honorable Charles Nagel, Secretary of Commerce and Labor, says in his article on "Loyalty to One's Country": "I shall never forget the first time I returned to the native country of my parents. When I looked upon the red roofs among the green trees of Bremerhaven, I felt that I had at one time lived there. Such was the influence of the mother country upon the bringing up of an American boy." There is no reason why the best sentiments in the human heart should be destroyed when it is the best that can be contributed to American citizenship. "You may believe in traditions," says Charles Nagel, "and you may be anxious to bring to the attention of this country the great achievements and the brilliant history of your ancestors. I go further than that; I am not only anxious to impress this country with the greatness of my forefathers, but I believe that the fullest development of the United States depends upon our getting the fullest benefit of everything that ^{any} other country can contribute." This is accomplished through time; and must be the result of a natural adaptation to the conditions of America. The different forces at work in our United States can not be brought together at once. The conditions under which

the citizenship of this country is made up, are constantly changing. The foreigners came to our country by invitation or by consent, and we do not have substitution, but amalgamation, of the component parts. Hence we must endeavor to retain the virtues of the nations and to eradicate the vices. America needs the taste of the French, the capacity for intensive study of the Germans, and the tact of the Dane.

The further discussion of this subject will be continued under three different phases. The first we will call stage *One*, this being the period following the immediate landing of the immigrant, when results of foreign training are manifest in thoughts, words and deeds. An attempt to make a foreigner a complete American at this stage would and ought to fail. Though walking on American soil and surrounded by an environment quite American, the thoughts, i. e., his soul life, is and will remain for a considerable length of time, foreign, and must reflect the thoughts received whilst in his native land. With more or less success, he may be able to "think one thing, and do another thing," but generally the thought precedes the act, the latter being thought in action. During this time the immigrant may acquire more or less of the ability to speak and read our language, but the complaint is often heard that though the words are English, the thoughts are in the foreign language; i. e., they think in one language and speak in another, a sort of silent translation.

The *Second* stage represents the Scandinavian American who may be foreign born but who has become considerably Americanized by the means already mentioned in this chapter. The expression "Scandinavian-American" is commonly used in the middle-west to indicate this class of our American citizens, and includes men who have fought and suffered for our country during the Civil War and the Spanish-American War.

The *last and final stage* in Americanization is reached when we have the American by birth, and American by environment. We are informed that an individual is made what he is by physical and social heredity, and by the environment; if this is true, as it is, little remains to be added in order to have a complete American. It must be noted, however, that the above process is comparatively slow and not as

rapid as the popular mind might demand it. Hence the conclusion—Americanization is desirable, but only as rapidly as the country can absorb the immigrant and as rapidly as the immigrant may be able to become a part of the new conditions.

“Lat os ikkje forfederna glöyma,
Under alt, som me venda og snu,
For dei gav os ein arv til aa gjöyma,
Han er störrre, ann mange vil tru.

Lat det merkjast i meir enn i ordi,
At me halda den arven istand,
At, naar federne sjaa att paa jordi,
Dei kan kjenna sitt folk af sitt land.”

IVAR AASEN.

CHAPTER V.

THE ECONOMIC INFLUENCE OF SCANDINAVIANS IN AMERICA.

Every immigrant arriving in this country becomes an economic factor. He must join forces either with the producing or the consuming class. The Scandinavians have especially been identified with the former, which constitutes largely the agricultural class, and have also furnished its quota to the consuming class. When in the preceding chapter we described the Scandinavians as having more qualities for work than means for business, we also gave the reason why they are capable and have attained success in the agriculture of our country. Agriculture contributes the three indispensable needs in the life of every civilized man,—food, clothing and shelter. More persons are engaged in this occupation than in any other. About one-third of the population of the United States are farmers. The importance of this industry, however, is not only in its numerical strength, but in the fact that it produces most of the food supply for the nation, and the raw material for several other industries. When on the following pages we use the general term “farm” we think of the “running” of a farm, and the raising of products on the land. The word “agriculture” is often used to include all the enterprises connected with the farm. As there is no real distinction between farming and agriculture, these words in this chapter will be used as synonymous terms.

America is one of the most independent nations of the earth, this independence being due not only to the American spirit, but also to the sense that every American has as to the value of the immense natural resources and productive farm lands throughout the country. Up to the present time, through the high tariff system, foreign goods of nearly every description have been barred, this being possible, as the country is, generally speaking, “self-supporting.” The three necessities of life mentioned, food, clothing, shelter, are amply produced by the

American farmer. It is to the interest of the farmer that production is limited, as the less the production the greater the demand and the consequent higher prices. It is well to remember that the most vigorous objection to the Reciprocity Treaty with Canada came from the American farmer. He feared that by opening the market of the United States to the Canadian farmer, competition would become active, and lower prices would be the inevitable result.

The magnitude and importance of agriculture is clearly seen in the report of ex-Secretary James Wilson, who served as Secretary of Agriculture for sixteen years, 1897-1913. The first year of his service began with a yearly farm production worth Four Billion Dollars, and the last closed with Nine Billion Five Hundred and Thirty-two Million Dollars. The farmer, in spite of abandoned farms, is making a steady increase in his wealth production from year to year. "Considering," says Mr. Wilson, "the wealth produced on farms in 1899 to be regarded as 100, the wealth produced sixteen years ago or in 1897 represented by 84, and the wealth produced 1912 by 202.1. During the sixteen years the farmers' wealth production increased 141." These figures represent the farmers' contribution to the wealth of the nation, and shows its "basic importance to the nation." He further states that during the last sixteen years, his term of office, the wealth production on farms reached the grand total of more than One Hundred and Five Billion Dollars. "This stream of wealth has poured out of the farmers' horn of plenty, and in sixteen years has equalled about three-fourths of the present national wealth." The year 1912 produced enormous crops, only two, wheat and tobacco, have been exceeded twice in production, and only two, cotton and rice, have been exceeded once in production. "All of the other crops stand at the 'high water mark.'" As an evidence of the growth of agriculture, Mr. Wilson calls attention to the progress made in the Department of Agriculture during his sixteen years of service. He began with what he terms the kindergarten department and leaves it with "a thousand tongues speaking with authority." Bureaus have been created for various lines of work. Investigation and administration as to methods and improvement of farming has added greatly to scientific agriculture. "The department has become a great agriculture university of post-graduate work." In 1897 the department of agriculture had 2,444 employees,

and an appropriation of \$3,272,902. At the close of the last presidential administration it had 13,858 employees and an appropriation for 1912 of about \$25,000,000. There is now an average of 52,000 requests every week for departmental publications; in 1897 the average was 500 per week. During Mr. Wilson's sixteen years of service, 225 million copies were distributed. From the above figures we must admit the enormous growth of agriculture in our country. In order, however, to arrive at a just conclusion as to where the country stands to-day with respect to agriculture, the figures must be taken relatively. During the last decade the population of the United States, as a whole, increased 21 per cent. The rural population, however, increased only 11.2 per cent. The increase in the number of farms during the period was 10.9 per cent. The value of farm property from 1900 to 1910 increased 100.5 per cent. The greater part of this immense increase was in the land itself, the value of which increased 118.1 per cent.; the average size of farms decreased from 146.2 acres in 1900 to 138.1 acres in 1910. This shows a tendency slowly but surely toward the smaller farm. The population increasing, and no more government land to be given away, the general acreage must become less, which will also mean more intensive and less extensive farming. It is significant that the decrease or slow increase in the rural population throughout the large areas of the United States is not due to the absence of agricultural prosperity. States showing a decrease or only very slight increase in rural population during the past decade show a large increase in the value of farm property. In spite of this splendid financial showing and apparent prosperity, large numbers of young people leave the farms. The loss of this rural population is due to economic, social and educational causes, as will appear later in the chapter. The economic cause which has driven so many from the farms may be clearly pointed out, and began about twenty-five years ago. At that time the "hard times" for the farmer prevailed throughout the country. To raise grain and cattle at a constant loss or for the "board" is a vocation that even the most sanguine will not pursue for any length of time. Raising wheat at 40 cents per bushel when 75 cents per bushel is the least at which it can be raised and bring a small profit to the producer will not attract the ambitious youth of the country. Such were the agricultural

economic conditions which prevailed for many years, and that caused the exodus from the country to the city. Sheer necessity drove the youth to seek something better. However, the faithful remained, and received their just reward. During the period mentioned, it was necessary that young and old, men and women, work on the farm. This the Scandinavians and the Germans were willing to do. Women "pitching" wheat bundles, haying and plowing, was no uncommon sight at that time. The return "in cash" received for farm products was so small that it forbade the hiring of farm laborers. The representatives of the Scandinavian nations were among the few who would endure such extreme hardships, many farmers of other nationalities sacrificed their land at a very low price or entirely abandoned it. This explains why to-day the Scandinavians and the Germans are the owners of our best farms and country homes. It is said out West that when passing through the rural districts, it is possible only by ordinary observation to distinguish the homes of the Scandinavians and the Germans from those of their fellow farmers of whatever race they may be. Good, well-kept buildings, orderly farm yards, tell the tale.

The cause just mentioned, the economic, is specific. Another which may be considered equally decisive in its effect is the desire for *Social* privileges and opportunities. Especially the young people leave the land because of the dreariness and the lack of fascinations and charms so prominent in even the smallest country villages. The comforts (and luxuries) of city life contrast strongly with the smoking candle and their soiled working clothes. It is in the cities the country youth acquire the new tastes and habits which they never can renounce, and in which they freely indulge in city life,—hence they remain. Should they by chance return to the plow, it is but for a short time. The weary and monotonous life of the field has not the charms to overcome their longing for city life, and so at the first opportunity they return. Their "great ambition" is to become FUNCTIONARIES, postmen, shop-walkers or railway employees. The women have not escaped the contagion. They have become fascinated by the sights and the styles of the town. Jules Meline in "The Return to the Land," p. 92, says: "They have derived from them a taste for gaiety and

fine dresses and holiday making. On their return their village seems to them dull, the farm dirty and dismal, and their work repugnant; the laborer seems to them dull and loutish compared with the seductive youths who have lavished money on them in the towns. The role of the farmer's wife seems to them despicable and they will have nothing to do with any of the young men of the village except those who have become clerks or functionaries. This picture suggests something of the change that has come over the life of most of our villages during the last twenty years. We can instance several cases of agricultural families which have given up splendid properties with aching hearts because their sons could not find women to marry them and share their life in the country."

The new science of agriculture endeavors to remedy the shortcomings of the farm. The rural mail delivery, rural telephones, the invention of gas and electric lighting systems, the gasoline motor, modern farm machinery for every kind of work, and last but not least, the automobile, will bestow the coveted dignity sought by nearly every human being, even upon the farmer. Hence we may expect a return to the land movement. Another reason the farmer felt the humbleness of his industry was the fact that scientific agriculture did not keep pace with the general science pertaining to the manufacturing industries which fascinated all eyes, absorbed all minds, and gave rise to all kinds of hopes. When science turned towards agriculture, the latter soon realized that it was the first of all industries, not because it was the most necessary, but because it was the most elevated, scientifically, being, in its essence, the center,—as all sciences, find the soil their particular field. Though farming may be reinstated in its place from the standpoint of science, it must also be reinstated from the domain of economics. The humility inflicted upon it in former years is still felt, and much remains to be done before it can rank in popularity with the competitive industries. It is well to point out to the city dwellers, the present high standing of the farmer and his future possibilities. New openings are needed every day for labor, as the more difficult the labor problem becomes in the factories of our cities, the stronger will the movement of back to the land become. Jules Meline, p. 83, says: "What is to become of our countless workers unable to find work? There is but one opening, one resource for them—an opening wide

enough for all, and resources that will be inexhaustible for centuries yet to come—the land.” Truly one million people less in New York City and the fertile prairies of North Dakota increased by the same number would be a boon to the city and state, and alleviate a great deal of suffering for the idle million of this great city. The land is calling for tillers and offers vast opportunities. The Scandinavians have heard the call, obeyed it, and have chosen the most fertile land found in the United States. The “bread basket of the world,” the popular name of the Red River Valley of the North, is owned by them.

The economic and social conditions of the Scandinavian immigrants did not prevent them from “homesteading” in the North Central States, as they were not trained to ease and luxury. Their life was that of the common peasant, which explains their aptitude for farming and desire for a home in their adopted land. When arriving in our country the Scandinavians brought their families, or if unable to bring them at once, prepared and sought to bring them at the very earliest opportunity. With the family came the need of a home, and as they had severed all economic connections with their native land, they had one aim, viz., to establish permanent homes. At first these were very primitive, being what is called “dug-outs,” “sod-houses,” or where they settled in the forests, log houses. From the outside such houses might look uninviting; on the inside, however, they were generally well finished, being plastered, very often “papered,” and tidy, which added to the home comfort. In many instances terra firma unadorned constituted the floor, which, however, was generally kept quite clean. In other instances where it could be afforded, rough boards sawed from trees that might be nearest at hand, were used for flooring. Imbued with a spirit of permanency and the spirit of the Viking which always rebels against “cramped” conditions, they were moved to frugality and prudence, which in turn made it possible for them to improve their homes. Hence very soon, and in many instances, the sod hut was replaced by what may be properly called mansions. Many rural homes are now as completely equipped as the majority of city homes, having their central heating plant, hot and cold water, complete bath-room equipment, a small electric or gas plant from which light is obtained in the yard, the barn, the granary and other houses necessary on a

complete farm. The home is usually well provided with, though not always, well selected pictures and other pieces of art. The flooring is no longer terra firma unadorned, but hard maple floors covered with rugs of a fair quality. The above described homes are among the best and are such as every nation may be proud of.

It is often argued that the foreigners coming to our country rob the Americans of their opportunities. This may be partly true, yet the districts in the United States where the immigrant has not interfered with the native American does not substantiate the charge. Before we can have good country homes, we must have those who can and will build them; before we can have agriculture, we must have a class of people who have the aptitude and the traits necessary for being farmers. Not all who might wish to be tillers of the soil would make successful farmers. Europeans traveling through the United States bestow many laurels upon the American farm home, which in so many instances in the states mentioned, are built by the Scandinavians and the Germans.

A dark cloud, however, hangs over the future of the American-Scandinavian farm-house, as the parents lack wisdom to parcel out their large farm to their children as they become of age, the father retains the land and thus inflicts the necessity of the young people leaving the homestead for the city or other rural districts. When the parents pass away, the sons and daughters have established their homes and can not assume charge of the "old place," hence this unfortunate arrangement is the cause of many farms going into the hands of other nationalities and threatens destruction to the Scandinavian Communities. The people most eager to provide homes for their children are the Germans, and who for this reason are rapidly purchasing the farms of other races and thus establish a compact community. This means that the Germans have a strong tendency to cohere and make permanent communities while the Scandinavian settlements may disintegrate after the first generation; hence the future of their present colonies is a matter of conjecture.

Another statement may be added as to the Scandinavian parents; they very much desire their sons to continue on the farms, but as "renters." This does not bring independence, but leaves the young people under the direct orders of their elders, and as the orders are often given in no uncertain terms and unfavorable to the son, it leaves

a condition too uncertain for a man having assumed the responsibility of being the head of a family. Their innate racial characteristic of wanting a home impels them to break the old ties and to seek conditions under which a home may be established, be it ever so humble.

To analyze and give the reasons why this trait is found in the Scandinavians can be done only with difficulty. To say it is their nature, is not to state the cause. If we could say—why this nature, the question would be more nearly solved. In attempting to state a “why,” two reasons will be given. It is conceded that with an independent nature follows a tendency to autocracy; this is seen in Norway at the time it had its numerous “smaa konger,” literally little kings, each of whom ruled over his “valley” and immediate vicinity. The desire to rule was so great that constant internal strifes and battles prevailed between the smaa konger before the Norwegians became a unified whole or a nation. This same psychologic characteristic has continued down through history and was the cause of the abolition of the nobility and titles in Norway, though many still adhere to, and covet the supposed glory of the title. If all could not belong to the nobility, or have titles, then none should have it, hence the abolishment. The last feature reveals another strong trait; namely, jealousy. As this trait, however, does not constitute an important part in the matter here discussed, it will not be further considered. Another factor which may explain their attitude to their children is the humble condition which surrounded them in their European homes; they were, with few exceptions, without any “real property.” This made them what was termed “Husmand”; i. e., a husband and his family worked for the “Bonde”; i. e., the owner of a farm; for this they received a Husmand’s quarters, and a very small allowance. The independent farmer of to-day of the Northwest belongs largely to this class, and it appears that the sense of ownership, which is new to him, makes him selfish even to his own kin, and in attempting to gratify this sense, even his sons and daughters must be made his servants in their mature years.

It is necessary to include some statistical data of the agricultural conditions of the United States in order that a comparison of the various states may be made. As no statistics are found which show the extent of the contributions of the different nationalities to the agricultural

productions, the information obtained from such sources can be only by inference and comparison of the figures in the light of what has been said relative to the location of the different races.

It is of interest to note that the states having a large percentage of Scandinavians also have a large percentage of "home-owners." In the table given below comprising those states where more than 55 per cent. of the families have homes, the Scandinavians are prominent:

Indiana	56.1	Over 55 per cent.
Kansas	59.1	" " "
Montana	56.6	" " "
*Nebraska	56.6	" " "
*Iowa	60.0	" " "
Maine	64.0	" " "
*Michigan	62.3	" " "
*Minnesota	63.5	" " "
Nevada	66.2	" " "
New Mexico	68.5	" " "
Utah	67.8	" " "
Vermont	60.4	" " "
*Wisconsin	66.4	" " "
Oklahoma	71.8	" " "
*South Dakota	71.2	" " "
*North Dakota	80.0	" " "

Similarly, it may be seen from the following table, that in the production of wheat and butter, they rank high:

	<i>Wheat production</i>
North Dakota	73,200,000
Kansas	51,387,000
Washington	50,661,000
	<i>Butter</i>
Iowa	139,022,552
New York	115,408,222
Pennsylvania	111,358,246
Wisconsin	106,552,649
Ohio	87,638,930
Illinois	86,548,762
Michigan	67,872,710

The above tables are extracts from the following tables, which give the percentages and figures in full:

ABSTRACT OF TABLE NO. 26 OF STATISTICAL ABSTRACT OF THE UNITED STATES, 1911.

	Native white of native parentage.	Native white of foreign parentage.	Foreign white.	Families having homes per cent.
Alabama	1,177,457	32,438	18,946	34.4
Arizona	82,480	42,175	46,844	57.7
Arkansas	1,077,509	36,608	16,913	47.7
California	1,106,533	635,970	517,319	46.3
Colorado	475,136	181,432	126,971	46.6
Connecticut	395,649	374,546	328,737	39.0
Delaware	127,809	25,873	17,421	36.3
District of Columbia	166,711	45,066	24,351	24.0
Florida	373,967	35,828	33,851	46.8
Georgia	1,391,058	25,677	15,081	30.6
Idaho	203,604	75,254	40,444	71.6
Illinois	2,600,565	1,724,489	1,201,928	45.0
Indiana	2,130,168	350,747	159,118	56.1
Iowa	1,305,526	632,182	273,388	60.5
Kansas	1,207,087	292,077	134,719	59.1
Kentucky	1,863,157	124,775	40,023	51.5
Louisiana	776,569	112,728	51,828	31.4
Maine	494,918	135,188	109,911	64.8
Maryland	766,628	191,841	104,176	40.0
Massachusetts	1,103,361	1,170,793	1,050,899	35.0
Michigan	1,224,841	965,217	595,200	62.3
Minnesota	575,081	941,315	542,857	63.5
Mississippi	757,233	19,495	9,391	34.5
Missouri	2,387,909	518,341	228,695	50.9
Montana	162,129	106,811	91,647	56.6
Nebraska	642,075	262,353	175,883	56.8
Nevada	35,313	20,956	18,102	66.2
New Hampshire	230,231	103,118	96,560	53.9
New Jersey	1,009,909	777,859	658,159	34.3
New Mexico	255,609	26,331	22,662	68.5
New York	3,230,154	3,007,507	2,729,260	33.2
North Carolina	1,485,705	8,855	5 953	46.6
North Dakota	162,461	251,256	156,138	80.0
Ohio	3,033,275	1,024,377	597,255	52.5
Oklahoma	1,310,403	94,044	40,088	71.8
Oregon	416,851	135,241	103,002	58.7
Pennsylvania	4,222,616	1,806,392	1,438,752	41.2
Rhode Island	159,821	194,646	178,031	28.6

South Carolina	661,970	11,138	6,054	30.6
South Dakota	245,665	217,478	100,628	71.2
Tennessee	1,654,606	38,367	18,460	46.3
Texas	2,602,958	361,926	240,012	46.5
Utah	171,671	131,527	63,404	67.8
Vermont	229,382	75,055	49,861	60.4
Virginia	1,325,238	37,943	26,628	48.8
Washington	585,401	282,529	241,227	54.8
West Virginia	1,042,107	57,638	57,072	54.6
Wisconsin	763,224	1,044,764	512,569	66.4
Wyoming	80,711	32,497	27,165	55.2

ABSTRACT OF TABLES NOS. 86 AND 94 OF STATISTICAL ABSTRACT OF THE
UNITED STATES.

	Wheat production 1911	Butter production 1900
Alabama	345,000	19,139,321
Alaska .....	.....	200
Arizona .....	.....	803,394
Arkansas	1,008,000	21,753,833
California	8,640,000	34,000,497
Colorado	8,274,000	6,499,121
Connecticut .....	.....	8,480,194
Delaware .....	.....	2,599,838
Florida .....	.....	1,386,445
Georgia	1,740,000	15,160,454
Hawaii .....	.....	118,871
Idaho	15,860,000	2,952,886
Illinois	42,000,000	86,548,762
Indiana	34,354,000	54,595,879
Iowa	10,622,000	139,022,552
Kansas	51,387,000	59,837,255
Kentucky	9,906,000	30,631,044
Louisiana .....	.....	4,918,229
Maine .....	.....	20,635,572
Maryland	9,378,000	11,638,378
Massachusetts .....	.....	9,572,181
Michigan	18,450,000	67,872,710
Minnesota	43,943,000	82,363,315
Mississippi .....	.....	18,929,761
Missouri	36,110,000	46,949,726
Montana	12,299,000	2,488,310

Nebraska	41,574,000	46,244,839
Nevada .....	.....	1,192,925
New Hampshire .....	.....	11,419,881
New Jersey .....	.....	7,219,882
New Mexico	1,262,000	313,003
New York	6,728,000	115,408,222
North Carolina	6,636,000	16,913,802
North Dakota	73,200,000	9,642,003
Ohio	36,240,000	87,638,930
Oklahoma	8,976,000	8,834,559
Oregon	16,726,000	10,082,807
Pennsylvania	17,402,000	111,358,246
Rhode Island .....	.....	636,281
South Carolina .....	.....	8,150,437
South Dakota	14,800,000	23,573,077
Tennessee	8,280,000	29,299,519
Texas	6,580,000	48,244,206
Utah	5,025,000	5,331,336
Vermont .....	.....	41,288,087
Virginia	9,000,000	20,076,351
Washington	50,661,000	10,570,527
West Virginia	2,737,000	16,954,129
Wisconsin	3,097,000	106,552,649
Wyoming .....	.....	918,054

CHAPTER VI.

POLITICAL AND SOCIAL INFLUENCE OF SCANDINAVIANS ON AMERICANS AND OF AMERICANS ON SCANDINAVIANS.

Scandinavians have a strong liking for politics. This may be due to the psychologic trait they have for discussions,—bickerings, strifes and their love for political freedom generally.

For many years the immigrants from the Northern countries of Europe were staunch Republicans, party loyalty was so strong that any candidate nominated by their party would receive all but a few dissenting votes. It would appear that such loyalty is incompatible with their spirit of independence, yet facts sustained the statement throughout the first generation. In many rural communities the American politician often referred to the Scandinavian as his "voting cattle," by ascertaining who was the accepted clan leader and obtaining his support, no difficulty was experienced, as one fellow induced others to follow. Hon. John L. Gibbs, in an address delivered at Ellendale, Minnesota, May 17, 1902, said of the political situation and the Scandinavians: "You will find that in no state in our Union have you received your due. Where would the dominant party in the State of Illinois have been during the past thirty years but for the Scandinavian vote? And did you ever hear of a Scandinavian being placed on its state ticket until very recently? What would have been the result of our state of Iowa? You know, and I need not tell you. A few years since a Scandinavian was given a place on the state ticket and four years ago one was elected to Congress. This year there is an effort made to leave him at home. I hope it will not succeed. In North Dakota the Scandinavians outnumber all other classes combined, and they are not represented in either house of Congress. What is the situation in this state? We Americans, born of American parentage, constitute a little more than one-fifth of the population. I think we hold more than one-fifth of the offices. Where do you come in? The

three branches of the Scandinavian family, counting those born of Scandinavian parentage, far outnumber us. There are fourteen elective state officers, counting the members of the Supreme Court. The Scandinavians hold one. Of the seven members of Congress there is not one Scandinavian. In Wisconsin, where an effort is being made to defeat the re-election of the lone Scandinavian Congressman, and in all the Western States the situation is similar to that of Minnesota."

It has been stated that immigrant races wish to conform to the dominant race. This is especially true of the Northern, a trait which reveals a racial weakness and which is seen in their susceptibility to flattery at the hand of their American friends. A few complimentary words as to the bravery of the Normans and their heroic deeds will bring the desired result.

However, during recent years this has changed, clannishness and dislike for the American politician is the condition to-day. In the state of Minnesota, Wisconsin, Iowa and the Dakotas, it is quite a political asset to have a name ending in "son." In an article under the caption: Minnesota by George Fitch. Copyrighted, 1912, by the Globe, the author humorously writes as follows:

"Minnesota is an American State which has been borrowed by the Norwegians with great success. Owing to its steady and reliable winter it has become the lifetime resort for this hardy people who raise wheat, white whiskers, and American citizens with great fluency. Minnesota now has over two million people, half of whom have names ending in 'son.'"

Minnesota produces more wheat, iron ore, and light-haired, blue-eyed statesmen than any other commonwealth. It has a state university which leads the world in the production of Clydesdale halfbacks, and has 5,000 students, all trained to yell 'Ski-U-Mah' in unison when the team scores on Michigan. It was born Republican, but was recently captured by Colonel Roosevelt after a hard tussle with neighbor La Follette. Besides, Minnesota has contributed Ignatius Donnelly, Adam Bede, Knute Nelson, James J. Hill, Archbishop Ireland, and other interesting citizens to its country, but her greatest feat in citizen-producing was John A. Johnson, who would have mixed up the Democratic convention at Baltimore more than ever, had he lived. Minnesota

mourns his death sincerely, but has 100,000 more Johnsons in training and will yet produce a president of that name."

As to their views of government, they are changing from the conservative Republicans to the "Progressives" or even "Radicals." Large numbers are entering the ranks of the Socialists. Socialism and political independence is apparently a world symptom, it asserts itself in Ireland, France, Germany and Scandinavia. Algernon Lee, in the January Metropolitan, 1913, pictures what he calls Progressive Scandinavia thus:

"Good news for Socialist and Suffragists has come from the Scandinavian countries. The general election in Norway brought defeat to the coalition of Conservatives and so-called Liberals which has been in power. Their representation is reduced from seventy-eight to twenty-four, that of the Radicals increased from thirty-three to seventy-four, and that of the Socialists cast 126,000 votes out of a total of 478,000, a gain of 35,000 over their previous record. The Danish government has introduced a bill which gives women equal political rights with them and reduces the voting age from thirty to twenty-five. The bill will be carried with Socialist and Radical support. Iceland, which is a Danish dependency, is also to get equal suffrage.

At an international conference recently held in London, one of the Norwegian delegates, Mr. Braekstadt, reported that in his country seventy per cent. of the women go to the polls; that the proportionate strength of the parties has not been perceptibly affected by the extension of the suffrage to women; but that the female voters compel attention to such social questions as child welfare and the housing of the people."

Continuing the discussion of the conditions "at home," we may say that it appears that their liberty loving nature is beginning to assert itself in the second generation. The immigrants were obliged, because of their ignorance of American politics, to permit leadership, as they were trained under a strict government, and hence had acquired a law-abiding nature, forbidding opposition or revolt. From "voting cattle" to racial socialism is a long step, and whoever takes it, goes from one extreme to another extreme, omitting the necessary intermediate steps; that the Scandinavians, to some extent are doing this, is certain, and may be the result of the restraint or bondage under which they have

lived for a considerable time. During the last ten years the Americans and others in the North Central States have had to endure their clanishness in every campaign. In 1894 the Minnesota legislature had 168 members, of which 47 were Scadinavian Republicans. Similar conditions have continued, but the proportion of Scandinavians is larger. Minnesota has had four Scandinavian Governors; the first being Knute Nelson, now United States Senator; the second, John Lind, popularly called "honest John"; the third was the late John A. Johnson; the fourth and present Governor is Adolph Eberhardt. Of the four Governors mentioned, two were Republicans and two Democrats. Their independence in politics is clearly seen in the selection of two Democratic Governors in a state which is normally Republican by a majority of 125,000 votes or more. Their independence is further seen in the fact that the Farmers' Alliance, the People's party, the Populist party and the recently organized National Progressive party received a very substantial vote in their territory. It is evident from the above recited facts that even if we grant they are, as a people, Republican, they move about from party to party, thus exhibiting the same characteristic that is seen in their "vandrelyst" and Viking nature centuries ago.

The patriotism of the Scandinavians, especially the Norwegians, is of a peculiar brand, and of a demonstrative and superficial type,—this superficiality may also explain the rapid assimilation when emigrating to other countries. The so-called language question, which has been discussed so ardently for many years in Norway, is a key to their type of patriotism. The one side, and which theratens to dominate, contends that it is not the trait of a loyal Norwegian to retain the present Norwegian language, as it is originally Danish, hence they are endeavoring to construct a language of the many "Bonde dialects" throughout the rural districts, and thus provide Norway with a language truly national. The present Norwegian language of Ibsen and Bjørnsen is strong and rich in expressions, both in literature and science, and should be left undisturbed to the natural growth peculiar to a language.

The proposed plan, which their patriotism demands for a Norwegian language is a distinct step backward in the linguistic field and would mean the adoption of an inferior and more primitive language, if

the term may be applied. American patriotism may with equal propriety say "we do not wish to use the English language as it has its home in England. We must construct a language which is our own. We will go to the original Americans—the Indians, and from their various tribal dialects construct an American language, or even better, a "United States language.'" The folly of the above is obvious.

A people loyal to its native country will also become loyal to their adopted country. A brief review of the history of American wars, Revolutionary, Civil and Mexican, reveals the fact that numerous Northmen were among the brave soldiers who defended their adopted land. When the call came for volunteers at the time of the Civil War, they responded most willingly, and furnished many thousand men to our American army. During the Civil War they were nearly all found in the Northern camps, as they resided in that territory. As complete details and statistics cannot be given, a few figures will be submitted to show their activity and usefulness in the preservation of the Union.

Martin Ulvestad, in his work entitled "Normændene I Amerika," gives the following information: Norway has given 3 colonels to our American wars; 27 majors; 52 captains; 76 lieutenants; 154 sergeants; 219 corporals, and 4,042 soldiers.

The man receiving special mention, was Hans C. Heg, born in Norway in 1829, emigrated to America in 1840, and chose Muskogee, Wisconsin, as his place of residence. In 1861, the beginning of the Civil War, the Governor of Wisconsin appointed Mr. Heg as the colonel of the 15th Wisconsin Regiment. Mr. Heg was killed in the battle of Chickamauga. At this place the United States Government has erected a monument in his honor, which cost \$25,000, the inscription is as follows: "Hans C. Heg, Col. of the 15th Wisconsin; Commanding 3rd Brigade, Davis' Division; mortally wounded about 4 P. M., September 19, 1863."

The 15th Wisconsin Regiment (volunteers) was one of the ablest regiments in the entire army. It is reported that General Howard said of this regiment, "I wish we had a brigade of such men." It was universally known, as it was ordered from place to place, always to the most dangerous borders. The popular name of these valiant fighters for the Union was "The Scandinavian Regiment." The above

information as to the activities of the Scandinavians is very brief, but is sufficient to establish the fact that they were a factor in our political life at the time of our wars.

The social and cultural influence of the Northmen is not as clearly seen as their political influence. Participation in politics and state affairs requires less preparation, as it becomes a part of every man's life. The condition of their social and cultural status, though manifesting itself at an early date in its native character, has not made a visible impression upon the American. When arriving in this country, they were obliged to utilize all their time and efforts to establish a home. For this reason little time was left for their social side and was mostly limited to a narrow circle of fellow immigrants. The difficult conditions under which they had to develop, prohibited any great activities beyond their daily endeavors to obtain a living. For this reason literature, mostly descriptive of American conditions, began to appear in 1838. The Scandinavians have always recognized that the production of Scandinavian literature on American soil, has been a minimum. The ability to break and improve the wild prairies, to 'grub' in our woods and to write books, is not to be found in the same man. A further fact may be added, explaining the limited supply of literature. The immigrants belonged largely to the laboring class, and as a consequence, only a very few had any higher education. The number of books and pamphlets published by Norwegians in America, up to the year 1907, Martin Ulvestad in his book, "Normændene I Amerika," gives as 491.

Valdemar Ager, Editor of "Reform," must be placed at the beginning of the list. Mr. Ager has written several works which have been well received at home and in Norway. Professor R. B. Andersen, Editor of "Amerika" has written several works, some appearing in the Norwegian and some in the English language; the Norwegians being "Nordisk Mytologi"; "Amerika Ikke Opdaget af Columbus"; "Julegave"; and "Bygdejævninger." The English works are: "The Edda"; "Viking Tales of The North," and the "First Chapter of Norwegian Immigration." Attorney J. W. Arc tender, of Minneapolis, likewise has written several works, the most important being his "Praktiske Haandbog I Staten Minnesota's Lovgivning," 625 pages. From the pen of A. Asperheim we have "Darvinismen, eller Evolution

og Evolutionstheorier." O. M. Nordlie, Ph.D., "A Guide to Literary Study." O. N. Nelson, "History of the Scandinavians," 2 vol., and R. Andersen, Associate Editor of "Danske I Amerika." To continue and enumerate the entire number of books and pamphlets is unnecessary. The above are among the best, and shows a variety of subjects, however, the greatest number is by far on religious subjects, and a comparatively large supply of hymnals and song books are in the market. It is evident that the influence of the Scandinavian American literature is very limited beyond their own people.

As in literature, so in journalism we have a large number of papers with a corresponding number of editors, the largest percentage of whom are only partially successful. "Nordlyset" was the first Norwegian paper issued in America, beginning in 1847. From that time until 1907, 234 papers have been started, of which about 82 are in existence. The total subscribers being approximately 350,000. Their papers are generally published in the interest of "news," some participating in the discussion of the political issues. Of the last mentioned, there were 17 supporting the Republican party; 2, the Prohibition party, and 2, the Socialistic party. It has been stated that, generally speaking, Scandinavians were Republicans. It is now noticed that their papers are in favor of the Republican party; the last fact to a certain degree accounts for the first. One of the most important Norwegian American papers is the "Decorah-Posten," whose owner, B. Amundsen, died March 25, 1913. Mr. Amundsen began the publication of his paper in 1874; it is published twice a week. Another paper whose influence in the political life of the Scandinavians has been greater than probably any other factor, is "Skandinaven," a Republican political paper. Its publication began in 1866, the owner and editor being John Andersen. At first it was a weekly paper, at present it is published as a daily with 8 pages, as a Sunday paper, 16 pages, and on Wednesdays and Fridays, 12 pages. The Press as the literature, has a large percentage of religious publications.

The Scandinavians do not exercise any great religious influence beyond their "own people." The Scandinavians are, with a comparatively few exceptions, Lutherans, and as it is not a practice of the said church to proselyte nor to tolerate proselyting, this trait may explain why their influence is limited. The books and papers published in the

interest of their religion depend exclusively upon the membership of the churches for their support. No attempt is being made to obtain subscribers beyond their own creed. Another feature of their religious practice is the absence of any endeavor to make their churchly influence extend beyond the Scandinavian people. Until recently, their services have been conducted in the Scandinavian languages, a condition which prevents Americans from attending their places of worship. During the last ten years, however, rapid strides have been made towards the adoption of the American language. At the last annual meeting, Th. Dahl, D.D., President of the United Lutheran Church of America, the largest independent Scandinavian Church body, stated in his annual report that with rare exceptions, all churches in the cities or rural districts demand a pastor with a nearly perfect command of the English language. He further stated that if this present tendency continues, it will be only a matter of a very few years before we are unable to supply "calls" to a clergyman not familiar with the American language. The second generation, being a part of of America in a sense which the emigrants could not be, will naturally bring the influence of their church to bear on American conditions in a different way than what their parents did; hence it is reasonable to expect a greater influence of the Church of Scandinavia from now on, than what has been evident to this time.

One of the important means through which the Scandinavians have sought to prepare and to keep youth for their church, their people, and generally to make good citizens for their adopted land, is their schools. The Scandinavians rank high in educational privileges, the illiteracy being less than one per cent. Nearly all their schools are religious or Church Schools, as they wish to obtain a clergy ("ministry") linguistically qualified to administer to our people in the English tongue. The present period is considered a transition period, hence schools are so arranged that they give instruction in the American and Scandinavian languages. It is likewise one of the chief aims of their schools and colleges to train men for the ministry. This they appeared to accomplish until recently, but at present they claim that a decided change has come over the spirit of the schools, and even the church colleges. Dr. Singmatser of Gettysburg, declared that "It appears now to be difficult for a young person who is a Christian to

pass through the college and remain a Christian. I am always more or less concerned about a Christian young man who enters a college, as to what effect it will have on his religious life." The reason why the colleges have lost comparatively their influence, is attributed to the spirit of the times. Religion is taken less seriously by most Christians than what it was in past years. Pastor Singmaster, in the United Lutheran, Vol. 6, No. 3, says "College professors complain that the boys and girls that come from the high schools do not know how to study. I wish to say that nine-tenths of the college graduates that come to the seminary do not know how to study; they cannot study, for they had never learned how." He describes the remedy as putting first things first; i. e., "The body must not be neglected, but must not be permitted to absorb the greatest share of attention. In our Church College there must be harmonious development of the whole man. This harmonious development, will, probably, demand the first place for the spiritual, the second, for the intellectual, and the third for the material. No young man or woman should be permitted to go from the college without being a Christian, if it is at all possible to make them such." It is a contention of the Scandinavian Lutheran Church that the state and the church need men and women who have a right heart and a right spirit. There is no greater need upon us as a nation with a great destiny, than citizens whose hearts and lives are touched with fire from the sacred altar of God Himself. The training and education of the millions of boys and girls in the love and fear of God is considered as the basic question, the trusts and the tariff are secondary. United Lutheran, Vol. 5, No. 39, page 616—"The moment you dethrone God in the mind of the child and teach it that there is no God whom it must fear, love and trust above all things; the moment you teach a child and the youth that the universe is run by a Nondescript Force or Energy, and that the Source and all known, is not a personal God but an original cell or a protoplasm or nebula, out of which all things have evolved and developed, that moment you are doing the work of an anarchist; you are trying to blow up not only the Church, but the State as well." It is recognized that native Americans have great respect for true religion. "It is only the spurious and the hypocritical that he hates. . . . Leading and thinking Americans rejoice in every school, great or small, which installs religion pure and undefiled."

Their schools are made attractive. Professors are employed during their summer vacations to travel and plead the cause of the schools throughout the communities. Liberal support of the schools is strongly urged and endowment funds are being raised, and every attempt is made to have them placed on a sound basis; to make the schools more attractive, rates are very low. The following is an estimate of the expense for a school year, as prepared by Professor J. N. Kildahl, D.D., President of St. Olaf's College, Northfield, Minnesota:

	Low estimate.	Average estimate.	Liberal estimate.
1. Board	\$90.00	\$90.00-\$105.00	\$125.00
2. Room rent	18.00	26.00	36.00- \$45.00
3. Tuition	36.00	36.00	36.00
4. Incidentals	10.00	10.00	10.00
5. Gymnasium fee	4.00	4.00	4.00
6. Library fee	1.00	1.00	1.00
7. Books and school supplies	16.00	20.00	25.00
8. Laundry	15.00	20.00	25.00
9. Athletics	2.50	10.00	15.00
10. Society and class dues	1.00	3.00	5.00
11. Concert, lecture and other tickets....	2.50	4.00	6.00
12. Church dues and collections	2.00	3.00	5.00
13. Extra furniture and room decorations ....	....	6.00	10.00
14. Social affairs .....	....	2.00	5.00
15. Incidental expenses and spending money	10.00	25.00	50.00
	<hr/>	<hr/>	<hr/>
	\$208.00	\$260.00-\$275.00	\$358.00-\$367.00
16. Clothing	40.00	60.00	100.00
	<hr/>	<hr/>	<hr/>
	\$248.00	\$320.00-\$335.00	\$458.00-\$467.00

To the above should be added laboratory fees, which come to \$8.00 annually for Chemistry, \$6.00 for Biology, \$5.00 for Physics, and \$2.00 for Botany.

The schools with their curriculums may be classified as follows: Normal Schools and Teachers' Seminaries: Algebra, Arithmetic, Bible History, Bible-Study, Bookkeeping, Botany, English Literature, United States History, Physiology, Geography, Geometry, Grammar, Catechetics, Church History, Reading, Music, Natural Philosophy, History

of Norway, Norwegian, Pedagogy, Civil Government, Religion, Rhetoric, Singing, Art Writing, Spelling, Symbolics, Ethics, General History.

Academies: Algebra, Arithmetic, Civil Government, English, United States History, Physics, Geography (Political and Physical). Geometry, Grammar, Latin, History of Norway, Norwegian, Pedagogy, Calculation, Religion, Penmanship, Ethics, German, General History, Economics.

Business Schools: Bookkeeping, Commercial Law, Theory and Practice (in various branches) Grammar, Correspondence, Civil Government, Penmanship, Spelling, Punctuation, Stenography, Typewriting.

Colleges: Algebra, Arithmetic, Bookkeeping, Civil Government, Botany, English, United States History, French, Physics, Physiology, Geography, Geometry, Grammar, Greek, Hebrew, Chemistry, Latin, Mathematics, Music, History of Norway, Norwegian, Religion, Singing, Penmanship, Drawing, German, Ancient and Modern History, Sociology, Psychology.

Seminaries: Dogmatics, Old Testament, Hebrew, Church History, Liturgy, New Testament, Pastoral-Theology, Preaching (Norwegian and English), Symbolics, Ethics, Apologetics, Hermeneutics, Propædeutics.

Below is a table giving the year of founding, and a summary of statistics of the various schools for the year 1912, of Norwegian

Lutheran institutions as prepared by Dr. O. M. Nordlie:

THEOLOGICAL SEMINARIES.	Founded	Total No. Graduates	1912 Graduates	Attendance	Teachers
United Church Seminary	1893	330	19	87	10
Luther Seminary	1876	437	21	53	5
Red Wing Seminary	1870	?	9	28	3
Augsburg Seminary	1869	372	8	29	4
Wahpeton Bible School (see below).....	1903	....	....	....	....
Total .....	....	1,137	57	197	22

NORMAL SCHOOLS.

Madison Lutheran Normal	1892	274	32	153	8
Sioux Falls Lutheran Normal	1889	250	14	202	10
		<hr/>	<hr/>	<hr/>	<hr/>
Total .....	....	524	46	355	18

COLLEGES.

St. Olaf College	1886	393	43	261	32
Augustana College	1860	2	....	8	....
Concordia College	1891	....	....	....	....
Spokane College	1907	?	?	?	....
Luther College	1861	615	12	107	18
Park Region Luther College	1892	3	3	25	....
Red Wing Ladies' Seminary	1894	2	....	9	....
Red Wing Seminary	1879	?	10	43	11
Augsburg Seminary	1869	224	9	53	11
		<hr/>	<hr/>	<hr/>	<hr/>
Total .....	....	1,239	77	506	72

ACADEMIES.

Augustana College	1860	328	37	208	11
Camrose College	1911	....	?	91	?
Columbia College	1909	24	6	86	10
Concordia College	1891	315	20	280	16
Pleasant View Lutheran College	1896	213	16	104	6
St. Olaf College Academy	1874	557	41	258	....
Scandinavia Academy	1890	276	18	103	6
Spokane College	1907	?	?	?	18
Waldorf College	1903	237	37	291	11
Bruffat Academy	1889	112	21	95	5
Clifton Lutheran College	1896	24	7	82	5
Gale College	1901	143	19	78	6
Luther Academy	1888	?	?	?	7
Luther College Academy	1861	?	10	107	....
Northwestern College	1910	1	1	56	3
Pacific Lutheran Academy	1894	160	14	176	8
Park Region Lutheran College	1892	300	24	178	15
Preus Academy	1901	107	7	60	6
Red Wing Ladies' Seminary	1894	286	40	157	24
Willmar Seminary	1882	400	23	165	6
Wittenberg Academy	1901	145	15	124	5
Jewell College	1893	174	16	178	12

Red Wing Seminary	1879	?	13	69	....
Augsburg Seminary	1869	367	9	81	....
Bethania College	1904	30	6	87	8
Oak Grove Ladies' Seminary	1896	32	9	90	7
Wahpeton Bible School	1903	24	6	58	4
Total		<u>4,355</u>	<u>415</u>	<u>3,262</u>	<u>199</u>
United Church Schools.....(11)....		3,049	269	1,930	128
Norwegian Synod Schools..(14)....		2,985	231	1,674	123
Hauges Synod Schools.....(2)....		174	48	318	26
Free Church Schools.....(3)....		1,025	41	340	30
Eielsen Synod Schools.....(0)....		....	....	....	....
Brethren Synod Schools....(1)....		24	6	58	4
Total		<u>7,257</u>	<u>595</u>	<u>4,270</u>	<u>311</u>

The estimated cost for a school year, as was seen on the previous page, is very low. It is common to judge the quality of an article by the price paid for it. If the quality of the schools are based upon the estimated cost, we should not hope to find the Scandinavian schools in the first class. The cost stated for a school year, including clothing, varied from \$248 to \$467, does not cover the actual expense for the maintenance of a college. The deficit is covered by an appropriation from the Church body to which the school may belong, or if not belonging to a church organization, the deficit is provided by special contributions. The two sources, however, combined, the receipts from students and the appropriations, are generally reduced to the minimum, leaving hardships to the various institutions; this being true, the equipments are often far from complete; as it is necessary to economize in the equipment, so it is necessary to engage teachers at the lowest possible salary, and as a man's charity cannot continue to sacrifice the necessaries of life for any length of time, the result is frequent changes in the faculty, only a very few being sufficiently paid to continue at their post. Another feature in the selection of teachers, is, that teaching qualifications are often sacrificed for other qualities which, in the opinion of a lay board, may be more necessary. For this reason there are not many experts found in the various departments of their colleges. A further handicap to the instructor is the fact that he may be obliged to teach in two or more separate departments. During the last ten

years the Scandinavian colleges have made great progress, the second generation having been trained in the American colleges and universities, often return to the schools of their church, advocating American university methods. Another decade will surely further enhance their efficiency.

The Scandinavians, in addition to their schools, have a large number of charitable institutions, usually under the control of their various church parties, it being their desire to administer to their members both to body and soul.

A statistical report of the Norwegian Lutheran Benevolent Institutions as prepared by Dr. Nordlie is herewith appended:

DEACONESS HOMES.	Year opened	No. of Deaconesses	No. of Nurses	No. of graduates, 1912	Total No. of graduates	Patients
Chicago, Ill.	1879	23	51	10	75	....
Minneapolis, Minn.	1890	9	28	2	16	....
Brooklyn, N. Y.	1884	18	13	5	36	....
HOSPITALS.						
Deaconess, Chicago, Ill.	1897	23	51	10	75	1,605
St. John's, Sioux City, Ia. ....	....	....	11	....	....	377
St. Olaf, Austin, Minn.	1896	....	7	3	....	327
Bethesda, Crookston, Minn.	1898	2	10	2	6	247
St. Luke's, Fergus Falls, Minn....	1903	1	14	6	11	400
Heron Lake, Minn.	1903	....	12	5	....	1,000
Ebenezer, Madison, Minn.	1902	1	6	....	....	426
Deaconess, Minneapolis, Minn. ...	1890	9	28	2	16	1,354
Thomas, Minneapolis, Minn.	1907	....	11	....	....	214
Luther, St. Paul, Minn.	1902	....	16	4	33	729
Deaconess, Brooklyn, N. Y.	1884	18	13	5	36	1,425
St. Luke's, Fargo, N. D.	1905	3	25	6	16	776
Deaconess, Grafton, N. D.	1903	....	....	....	....	....
Deaconess, Grand Forks, N. D. ..	1891	1	?	?	?	523
Deaconess, Northwood, N. D.	1902	1	5	5	10	411
Good Samaritan, Rugby, N. D....	1910	....	10	....	....	383
Lutheran, Sioux Falls, S. D ....	....	....	16	7	40	550
Luther, Eau Claire, Wis	1907	2	20	4	10	646
Lutheran, La Crosse, Wis.	1902	....	35	7	43	2,670

ORPHANAGES, as follows:

	Year Opened	No. of Inmates.
Norwegian Lutheran, Chicago, Ill.	1891	....
Evangelical Lutheran Receiving Home, Chicago..	1905	....
Beloit, Wis.	1890	164
Lake Park, Minn.	1895	102
Wild Rice, Twin Valley, Minn.	1891	....
Bethesda, Willmar, Minn.	1898	50
Bethesda, Beresford, S. D.	1896	51
Parkland, Wash.	1900	....
Martha and Maria, Poulsbo, Wash.	1892	....
Martin Luther, Stoughton, Wash.	1889	....
Homme, Wittenberg, Wis.	1880	77
Brevig, Port Clarence, Alaska	1900	....
HOMES FOR THE AGED, as follows:		
Norwegian Old People's, Chicago, Ill.	1896	....
Bethesda, Willmar, Minn.	1905	15
Northwood, N. D.	1910	11
Poulsbo, Wash. ....	....	....
Josephine, Stanwood, Wash. ....	....	....
Stoughton, Wis.	1889	....
Homme, Wittenberg, Wis.	1880	42
LUTHERAN HOSPICE FOR WOMEN, at—		
Minneapolis, Minn.	1907	....
RESCUE SHELTER—		
Martha Maria Mission Home, St. Paul	1908	....
SLUM MISSION, at—		
Brooklyn, N. Y. ....	....	....
IMMIGRANT AND SEAMEN'S MISSIONS, at—		
Brooklyn, N. Y.	1890	....
New York, N. Y.	1905	....
New York, N. Y.	1866	....
Galveston, Texas	1911	....

The data given relative to the schools and benevolent institutions cover only those under the jurisdiction of the Norwegian Lutheran Church bodies. It is deemed unnecessary to add any further statistics, as those of the Swedes and Danes would largely be a duplication.

CHAPTER VII.

PROBABLE INFLUENCE ON FUTURE MAKING OF THE "AMERICAN RACE" THROUGH IMMIGRANTS IN GENERAL AND THROUGH SCANDINAVIANS IN PARTICULAR

It has been argued at some length in a former chapter that the American nation is yet in its "making." The formative process is in progress and not completed. A great variety of individuals comprising our nation, from the American Indian to the lowest of the immigrants, claim a right to protection under the "Stars and Stripes." True, many of the immigrants may continue to show honor to the flag of their "native land," but America guarantees its foster sons and daughter "life, liberty, and pursuit of happiness." What the foster children have given in return for this guarantee is not easily ascertained from the cultural standpoint. Considered from the agricultural and political sides, more definite figures are obtainable, showing their achievements in these lines.

A history analyzing the American culture has not yet been written, hence the contribution of our various nationalities, as mentioned, is not distinctly seen. America has been obliged to work out its own salvation, as it has been forced to contend with the assimilation of the undesirables from foreign countries. "The dumping ground," as the United States is often considered, has until recently made only a limited selection. It has accepted the good and the bad, and endeavors to make the best out of them and fit them into the American conditions. If we are to accept the perverted and the criminals as representatives of the culture of their countries, we fail to obtain the true kind of culture found in the people represented by these classes. It is often said that crime knows no creed nor nationality—examples, the constituency in the recent police scandals—this being true, we can understand why foreign traits are not more easily discernable in our American characteristics. It may appear from the above that the

immigrants belong exclusively to the undesirable classes, a fact which could not be sustained. However, it is true that a large percentage of the immigrants belong to the less desirable classes; especially was this true until recent years when immigration laws have become more rigid and exclude many which formerly were accepted. This means a change in our immigrants. If we consider that hitherto we have received the "unfittest," we may state that we are now by selection admitting the "fittest." That this must have an effect upon the American nation cannot be denied. The raising of the standard brings a better class of immigrants to our shores from their respective foreign countries. People now emigrate, not to escape punishment, but because they seek something better; the different qualities and the two kinds will bring different results to their adopted land. If we were to compare the immigrant classes of to-day with those of ten years or more ago, on a basis of nationalities, we would be compelled to state that the nations emigrating to our shores at present represent a lower class. In the argument, however, just discussed, the classification was based on higher or lower types of individuals belonging to the same nation. The fact is, then, that we receive better immigrants from all nations to-day than formerly, also that we receive more immigrants from countries of southern Europe universally accepted as inferior to those of Northern Europe and who furnished the mass of immigrants until recent years. The effect of this change—the selection of the fittest, but generally of the lower type, is hard to forecast. It is a new paragraph of new conditions to be written in the American history; as yet it is unwritten. The number of immigrants has on the whole been increasing, although the last two or three years show a slight decrease. In endeavoring to establish the influence of present immigration, the character of the number of immigrants must be considered. Another factor connected with the influence of immigration, is the present condition of America. If it is more receptive than formerly, a greater impress will be made by the foreign factor. On the other hand, if it is more stable, it will be less susceptible. Granting that the latter is the condition, we may draw the conclusion that the assimilating power of our country to-day is greater than formerly, and the influence of the immigrant less noticeable. We must not infer that the immigrant and the American conditions, however, are such that the influence is eliminated.

Every human being is a factor and must be counted in the make-up of society. As he mingles with fellow men he becomes a social force. This being true, if we have the welfare of future society at heart in our country, we should continue the selective process as to our immigrants. The greater the number, the greater the force, hence reduce the number of the undesirables, believing that all countries have some good to be imparted and inculcated into American society, let us raise the standard for admission, as by so doing we again eliminate the unfit and select the fittest.

In the mass of immigrants coming to our country subject to the conditions just mentioned, we have the Scandinavians. That their influence on the cultural life of America can be large, is not to be expected for various reasons, the first being the general reason above stated; namely, that American conditions are more firmly established; the second reason is that they Americanize too rapidly and hence cease to be an independent social force too soon; the third reason is that we receive numerically a far less number per year from Scandinavian countries than formerly. The reason for this being that conditions in Scandinavian countries have improved and offer more opportunities, and the conditions in America have become less favorable to the immigrant, hence little is gained by the Scandinavian who comes to our country.

The Scandinavian activities in the North Central States is extensive. They aim to build securely and establish such landmarks in their path as shall not be easily destroyed. Their greatest activity is found in the agricultural districts, as they have turned the former wild prairies into veritable gardens. This manner of showing their influence is lasting, but their influence is established in other directions. In several states, monuments have been raised in honor of their noted men. In Fargo, North Dakota, we have a statue of Henrik Vergeland; in Moorehead, Minnesota, a "Bauta" stone was raised last summer to the sacred memory of Hans Nielsen Hauge. On the grounds of the Agricultural College, a department of the University at North Dakota, is found another "Bauta" stone to Björnstjerne Björnson. This "Bauta" on the University campus proclaims the fervor of Norse patriotism to the thousand students who annually gather at this place. Last summer there was placed in the park of the Great Northern Railroad at Fargo, a statue of Rollo, the Viking, the founder of Normandy, of Norman

prowess and chivalry; "Rollo, the legislator of his nation; the father of his people and the proud progenitor of warriors and statesmen." And last to be mentioned we have the statue of Ole Bull, the violinist, standing in Central Park, Minneapolis, Minnesota. Several more might be mentioned; the above serves to show that the ideals of their great men are not left behind, but brought to this country; hence the building of statues and monuments to preach the same cause in a strange land. How powerful the message of these silent figures may be, cannot be stated, but surely they make an impress upon the youth of America.

Another fact which shows a racial trait, is the present endeavor of the Norwegians in America to raise a "Million Dollar Fund" to present to Norway next year. The occasion being the centennial year of the independence of Norway, having obtained this on May 17, 1814. In North Dakota, where the Scandinavians are well represented, and where they have a large constituency in the state legislature, it was passed at the recent session of the Legislature to appropriate \$10,000 for a state building at the centennial in Christiania next year. That such an act is possible, without society being well saturated with the Scandinavian spirit, is hardly conceivable. It may also be added that the recommendation to the Legislature, urging this appropriation was made by the Governor of the State, L. B. Hanna, a relative of the late Mark Hanna. If the Governor had not been subject to the influence of the Norwegians, he would not have made this recommendation. Minnesota is at present discussing following the example of North Dakota.

In the above mentioned states, the Scandinavians control a large number of votes, as their love of land ownership hastens naturalization. Professor Babcock, of the University of Minnesota, says: "To take up homestead claims, one of the first conditions for a foreigner is a declaration of intention to become a citizen. So the prospective farmer vt once takes out his first papers and the first step in naturalization is made. This done, natural inclination leads him to perfect his title to full citizenship."

Professor Babcock further states, that: "They come not to destroy our institutions, but to build them up by adopting them. They come from countries not potent or glorious in European affairs, and there-

fore the more readily denationalize themselves, that they may become entirely American. The most of them are plain, common people, strong, sturdy, and independent, required to unlearn little, ready and able to learn much and learn it well. They have the same still powers of adaptability and assimilation that made Rollo and his Northmen such good Frenchmen, and Guthrun and his Danes such excellent Englishmen; and using these powers among us to-day, they are, or are rapidly becoming, irreproachably and unimpeachably American." It is evident and gratifying to the Scandinavians that they are beginning to contribute more to American culture. They have not often forgotten the fact that they have a great history and have made, and are making, splendid contributions to the art, literature and science of government of continental Europe and thus indirectly of America. Such names as Ibsen, Björnson, Rydberg, Strindberg, Gryndtberg and Brandes, as they have appeared in American magazines, have suggested that the Scandinavian people were capable of raising up men of gigantic intellectual proportions; such men have not been raised by their descendants who have emigrated to American shores, nor have they been found in person as a social force in the large Scandinavian settlements of the Northwest.

The people of Northern Europe, generally considered the purest stock of the Teutonic race, have great similarities. For this reason, even though we may speak of special characteristics of the different Teutonic races, which are truly found in a broad sense, the characteristics of the same nations composing the Teutonic race are very similar, so that at the present stage of amalgamation in American society, we might easily speak of Teutonic characteristics and Teutonic influence, including in this class, the Germans, Scandinavians, English and Scotch. Professor Julius Olsen of the State University of Wisconsin, in an address delivered on the occasion of the unveiling of a statue of Rollo of Normandy, at Fargo, North Dakota, July 12th, 1912, in this connection said: "In the first place, then, Northern Europe is the home of the Teuton. As a physical product he has sprung from the soil, so to speak. Northern and Central Europe was his by right of primitive possession. It was his playground and battlefield that he had a right to control." Until the last decade, the portion of Europe mentioned by Professor Olsen furnished by far the greatest number of

our immigrants. The people of Southern Europe in whatever relation they may formerly have been to the Teutonic race, they have lived apart from them long enough to form a distinct race type. Of recent years this racial type enters our land in large numbers, and consequently will play its part as a social factor, but as the Scandinavians belong to the former type mentioned, the Teutonic, their characteristics alone will be considered in our discussion. In the same address Professor Olsen beautifully describes the achievements of the Teutons: "Their vital energy and power of physical expansion, has been startlingly tremendous for century after century, tribe after tribe, swarm over all Europe, lending to every nation with which they came into contact, Northern blood and Northern spirit. They have colonized America, Australia, South Africa and many Islands of the Seas, and ruled vast territories in Asia. They have been driven forward by an irresistible impulse that brooks no opposition, counts no obstacle. The two poles mark the compass of their conquest. Peary and Amundsen, one an American, the other a Norseman, are the advance guards to-day with no more poles to conquer."

What, then, is the Teutonic spirit? It is a physical and intellectual and moral quality; the physical and intellectual was well expressed in the above quotation. Aristotle says: "Some men are by nature free and others, slaves." By this he means that some men have the capacity for freedom, and this may be considered one of the characteristics of the Teutonic tribes, the capacity for freedom. Freedom in this sense supposes physical, intellectual and spiritual power. It means free action, with the sense of responsibility to governing power. From society's point of view, this governing power is the State. It may be noted in this connection that the states founded by the Teutons, and for the very reason of this characteristic, have proved to be the most enduring and powerful in the world: France, Germany, England.

Another trait of these people is the Teutonic quality of loyalty. This loyalty rests on the foundation of "free self-determination." The last sentiment is aptly expressed by Shakespeare in Hamlet, the great Teutonic tragedy, he said:

"To thine own self be true,
And it must follow as the night, the day,
Thou canst not then be false to any man."

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Goethe, "It was the Teutonic races who first introduced into the world the idea of personal independence." It has been the continued combat of the Teutons to exemplify to the world this independence. As Ripley locates the purest Teutons of to-day in Norway, we can clearly see why this spirit is so predominant within the bosom of nearly every Norwegian and his kindred nations, the Swedes and the Danes. To further continue and elaborate upon the traits of the Teutons and the Scandinavians, is unnecessary. Americanism, politically, socially and morally and largely religiously, shows the stamp of the Teutonic spirit. The religious side has not in this thesis been much discussed in this broad sense. Woodruff claims in his book, "The Effects of Tropical Light on White Man," that it is a distinct characteristic of the blondes to adhere to the Protestant Church and for the brunettes to adhere to the Roman Catholic Church. The blondes, in his opinion, are born leaders and rulers, whereas the brunettes wish to be led. If this be true, as we have reason to believe, the future condition of the religious side of America as influenced by immigrants, will largely depend upon whether these are blondes or brunettes.

This mark of distinction, blondes or brunettes, has its significance in a different line. Professor Starr, of the University of Chicago, advocates the theory of the climatic unfitness of the United States, and he argues that we are drifting, by natural selection, to the Indian type; i. e., the brunette. This result being the logical consequence of nature eliminating the unfit and selecting the fittest. As Scandinavians are the truest representative of the blondes, we may expect to notice this effect of climatic conditions in America upon them sooner and in a larger degree than upon others belonging to the Teutonic tribe. According to Woodruff, "The Effects of Tropical Light on White Man," p. 283, this is the case. He ascribes the racial decay of the Norwegians after some years' residence in the Northwest, as being due to the excessive light of these countries against which they have no defence. In the second generation there is loss of buoyancy and elasticity of gait; the hair becomes dry, digestive disturbances and constipation become common. Tuberculosis, rheumatism and various other disturbances are manifest. The cause he ascribes to the change of environment. As to the prevalence of tuberculosis among American Scandinavians, the question may be raised, that it is very common is true, but it must

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also be remembered that in the Scandinavian countries it is claimed that one out of every four suffers from tuberculosis. In spite of this, we have the fact to face that the Scandinavians have the greatest average length of life of any nation. According to Dr. Binder, the average is $51\frac{1}{2}$ years. What has been described as applying to Norwegians and Scandinavians in particular, may also be applied to other Europeans who have lived in similar environments, and Dr. Woodruff: "Whether adjustment is possible in such a great change of environments is problematical." This discussion might be continued at great length, but the further we go, the more vague becomes the future condition of our country, hence we shall leave to history the pleasure of recording the facts of actual conditions. That there are many social forces at work in our United States is evident: that their efforts will ultimately result in a still greater nation than we have at present, is even more to be desired.

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