CANADIAN CITIES AND THEIR CHARACTERISTICS.

BY W. H. WITHROW, D.D.

All cities have, of course, many features in common. But many have also distinctive characteristics. Especially is this the case with our Canadian cities. Their peculiarity of origin and history gives them a unique interest. Let us make a brief study of the more prominent of them.

Let us begin with Quebec, the oldest and most picturesque of them all. There is about Quebec an air of quaint mediævalism that pertains to no place else in America. The historic associations that throng around it like the sparrows around its lofty towers, the haunting memories that beleaguer it as once did the hosts of the enemy, invest it with a deep and abiding interest. But its greatness is of the past. The days of its feudal glory have departed. It is interesting rather on account of what it has been than for what it is. These cliffs and bastions are eloquent with associations of days gone by. They are suggestive of ancient feuds, now, let us hope, forever dead.

The prominent feature in the topography of Quebec is Cape Diamond. The many-bastioned cliff with its storied memories of Jacques Cartier and Champlain, of Frontenac and D'Iberville, of Wolfe and Montcalm, of Arnold and Montgomery, rises grandly to the height of three hundred feet above the lower town. It is crowned by the impregnable citadel whose position and strength have gained for the city the *sobriquet*—the Gibraltar of America. The famous fortress castle of Ehrenbreitstein, at the junction of the Rhine and Moselle is often compared with Quebec, but magnificent as is the view which it commands it can not equal that from this lofty citadel.

The cliff on which the city stands is somewhat the shape of a triangle, the two sides of which are formed by the rivers St. Lawrence and St. Charles, while the base of the triangle is formed by the plains of Abraham, west of the city. The river fronts are defended by a continuous wall on the very brow of the cliff, with flanking bastions, all loop-holed for musketry and mounting several batteries of antiquated cannon. The west side was defended by lofty ramparts, but the city like a luxuriant vine has run over the wall and spread far and wide over the plain. One misses the quaint old iron-studded gates, which have been recently removed, but the new tower-crowned archways are more graceful and give more room for traffic. The old grass-grown, poplar-shaded ramparts are now a favorite promenade for the citizens and playground for the children. Grim-visaged war has smoothed his rugged front, and instead of rude alarms, rallying troops of armed men, strains of festive music beguile the leisure of gay holiday groups.

Ravelins and demi-lunes are crumbling into ruin. Howitzer and culverin lie dismounted on the ground, and are become the playthings of gleeful children. But just beyond the wall sweeps the bowldered and billowy plain on which was lost to France and won to Great Britain the sovereignty of half a continent. On the spot made famous forever by the heroism of the young conqueror who for England's sake freely laid down his life, a rather meager monument records, "Here Wolfe died victorious." On the ramparts overlooking the broad river, an obelisk, common to both, commemorates the names of the rival commanders who now keep forever more the solemn truce of death.

Quebec is like a bit of the Middle Ages belated in this nineteenth century. Without much effort one may fancy himself in Rouen or Angoulême. The narrow, tortuous, steep streets squeezed between the cliff and river, the queer gabled houses, the French signs on the shops and French speech in the streets, the quaint Roman Catholic churches and monasteries and convents with their tinned roofs and glittering spires, the procession of monks and nuns in the streets, and the almost ceaseless clangor of the bells, make this more like a foreign than an English city.

In the Ursuline convent is the ash tree beneath which Marie de l' Incarnation taught the Indian children the *Ave et Credo*. In the Hotel Dieu is the skull of the Jesuit missionary Brébeuf, who was burned at the stake two hundred fifty years ago. In the lower town the tiny church of Notre Dame des Victoires, erected in 1690, commemorates the deliverance of the city from the British. In the convent of the Good Shepherd you speak to the nuns through the apertures of a perforated *grille* in the wall, and when admitted to the cloisters find that time is measured by an hour-glass. The costumes, the customs, the mental atmosphere of the place, are of the remote past, not of the present. Even those aggressive people, the Methodists, are able to maintain only one church in a city of seventy-five thousand. Yet they pluckily held a conference here a year ago and intend to "hold the fort" in this old Roman Catholic city.

If Quebec is peculiarly a city of the past, Montreal happily combines memories of the historic past, with the activities of the busy present. No city ever had a more romantic origin. On the morning of May 18, 1642, a small flotilla approached the unpeopled strand of what is now the commercial metropolis of Canada. The dipping of the oars kept time to the chanting of a Latin hymn, and a silken banner of the Virgin floated gently on the breeze. Conspicuous among the pioneers of civilization whom the flotilla bore was Vimont, Superior of the Jesuit mission, in his black *soutane*. On his right stood Montmagny, governor of Quebec, in the brilliant uniform of the Knights of Malta. On his left, in buff jerkin and steel morion, stood Maisonneuve, first governor of Montreal. Nor was woman's gentle presence wanting in this romantic group. The slender figure, in the somber dress of a nun, of Madame de la Peltrie, a daughter of the *haute noblesse* of Normandy, commanded the respect of all. As the little group, forty in all, landed on the shore they chanted with glad voice the mediæval hymn,

Vexilla Regis prodeunt,
Fulget crucis mysterium.

The banners of the King advance,
The mystery of the Cross shines forth.

An altar was erected, mass was sung, and with prophetic precision Vimont exclaimed, "You are a grain of mustard seed, but its branches shall overshadow the earth. You are few in number, but your children shall fill the land." Thus piously were laid the foundations of Ville Marie de Montreal. To-day this city is the foremost in the Dominion. It has a population of about 200 000 of whom one-half are French. In consequence of possessing a splendid building stone it is architecturally one of the noblest cities on the continent. The solid stone quays of its river front, miles

in extent, are equaled only by those of Liverpool and St. Petersburg. New York has nothing to compare with them. Here, nine hundred miles from the ocean, ships from all lands unload. Eleven transatlantic steamship lines trade with this port, and three connect it with the maritime provinces. Two transcontinental railways—the Canadian Pacific and the Grand Trunk with its connections—have here their chief termini. The prosperous present has almost obliterated the relics of the past. You must seek them in the secluded cloisters of some old church or convent. A railway station occupies the site of the old French barracks and ramparts. The old government house, where Franklin during the American occupation in 1776, set up a printing-press, is now a normal school. The quaint Bonsecour church, built in 1658, has just been modernized out of all resemblance to its former self. But the ancient legend is still inscribed above the door:

Si l' amour de Marie
En ton cœur est gravé,
En passant ne troublie
De lui dire un ave.

And still, as they have done for two hundred years, the early marketers swarm in and out with their bundles of vegetables, and patter a prayer and go their ways. I noticed the other day the announcement that any one might share the benefit of three masses a week for the small charity—"*le petit aumone*"—of only five cents. In no city in America—not even in Mexico—is the Roman Catholic Church so wealthy and so powerful. The church of Notre Dame is the largest on the continent. It will hold ten thousand persons and I have often seen it crowded at high religious functions. Its great bell—"*gros bourdon*"—weighs nearly fifteen tons. The new Cathedral of St. Peter is to be larger still than Notre Dame. The Grey Nunnery has over two hundred nuns and is the mother house of over forty convents in Canada and the United States. The nuns and the Sulpetian Seminary own large amounts of real estate from which they derive vast revenues.

There is, however, a vigorous and aggressive Protestantism in the city, with sixteen Presbyterian churches, twelve Methodist, about as many of the Church of England, as well as other denominations. McGill University, under the able presidency of Sir J. W. Dawson, has attained international fame.

Toronto, the capital of Ontario, turns its face to the future. It may be said to have no historic background—unless its being captured and burned by the Americans in the war of 1812-14 furnish that somber feature. For many years its growth was slow, but it is now advancing at a rate similar to that of those progressive American cities Detroit, Milwaukee, St. Paul. It has one hundred fifty thousand inhabitants, and few cities of its size possess more elegant public or private buildings or more beautiful residential streets. It is surrounded by a splendid agricultural country, and is an important distributing center and the *entrepot* of several railway systems.

Its chief characteristic, however, is its literary preeminence. It is a Canadian Florence, a center of art and literature combined with an enlightened and liberal commerce. It is the site of the provincial university housed in buildings not surpassed, if indeed equaled, in architectural beauty by any collegiate structure on the continent. There is also a Church of England university, and well-equipped colleges belonging to the Presbyterian, Baptist, and Roman Catholic churches. There are also three medical colleges, law schools, normal school for teacher training, and half a dozen other collegiate institutions. It is also the seat of the Ontario legislature and of the supreme law courts, and has in its public and college libraries over one hundred thousa d volumes.

Its Protestant churches are vigorous and aggressive. A remarkable spirit of inter-denominational brotherhood prevails. A pronounced temperance and active Christian mayor—who inscribes in his office the motto, "Except the Lord keep the city the watchman waketh in vain"—has been twice elected by a tremendous majority over a liquor candidate. A large number of the city aldermen are Sunday-school teachers or superintendents. The liquor licenses have been reduced to one hundred fifty—just one hundred fifty too many—but we hope soon to get rid of these. The quiet, orderly Sabbaths and the church-going habit of the people are a proverb throughout the continent. We have no street cars, no Sunday papers, no open saloons on the Lord's Day.

In such a moral atmosphere and with such literary surroundings, it is not remarkable that the Chautauqua Literary and Scientific Circle should flourish. There are several prosperous circles with about three hundred members in the city. A Canadian Chautauqua Assembly has been formed which engages the whole time of Mr. L. C Peake, the Canadian Chautauqua Secretary, to promote exclusively Chautauqua work.

Hamilton is a flourishing manufacturing city of about fifty thousand inhabitants, beautifully situated at the head of Lake Ontario. It is in the heart of a magnificent fruit growing region. The finest peaches I ever saw grew in my own garden in Hamilton. It is also the seat of a successful ladies' college.

The city of London, eighty miles west of Hamilton, an important railway center, is a fast growing city of twenty-two thousand. It is the seat of the Western University and of a flourishing ladies' college.

Other thriving western cities are St. Thomas and Brantford, each with well-equipped ladies' colleges, Woodstock with a Baptist University, Guelph with a government agricultural college and model farm, St. Catharine's, Belleville with its Albert College and institution for training deaf mutes, the town of Cobourg, the seat of Victoria University, a Methodist institution, the oldest in the province, and near by Whitby and Oshawa, each with a flourishing ladies' college. We know of no country of its size with so many high class educational institutions as Ontario.

Turning eastward at the foot of Lake Ontario is the "Limestone City," Kingston, first capital of the united provinces of Upper and Lower Canada. It is a solidly constructed city on the site of an old French fort erected by Frontenac two hundred years ago. It is the most strongly fortified place in Ontario—its fortress and martello towers being of remarkable extent. It is also the seat of a military college and of Queen's University, the latter under the control of the Presbyterian church.

Ottawa, the capital of the Dominion, is an example of what may be accomplished by imperial fiat. Several Canadian cities were rivals for the honor of becoming the permanent seat of government. They could not harmonize their claims and appealed to the Queen for her decision. She solved the problem by giving it to none of them, but selecting Ottawa, a lumbering town far from the frontier, as the future capital. In a few years, on a high bluff overlooking the river, there was probably the most beautiful group of buildings on the continent. At Washington the departmental buildings are scattered over the city and are diverse in style. At Ottawa they are grouped together on a magnificent site, and are of a harmonized style of Gothic architecture. In far wanderings in many lands I have never seen a more striking *coup d'œil* than this many-towered group of buildings.

Of course being the seat of government and of the viceregal court of Lord Dufferin, of the Marquis of Lorne and Princess Louise, and of Lord Landsdowne, gives Ottawa society a somewhat aristocratic tone. The presence, for several months of the year, of the chief leaders of opinion of the country, and the permanent residence of the crown ministers and public officials foster this characteristic. A less favorable influence is exerted by the swarms of lobbyists who have axes to grind or logs to roll. But the existence of a noble library, for the use of which very liberal facilities are afforded, and the intellectual character of a number of civil servants of literary and scientific tastes are elements of much value in Ottawa society.

In the maritime provinces are the rival cities of St. John and Halifax, each of about forty thousand inhabitants. They are alike in both being situated on magnificent tidewater harbors, amid most picturesque environment, and in having been settled largely by United Empire Loyalist refugees from the United States after the Revolutionary War. Halifax has always been an important naval and military depot, and the blue jackets and red coats for a hundred years have swarmed in her streets. The presence of a large number of British naval and military officers has created a somewhat exclusive caste amid the larger body of its more democratic society. Nowhere, except perhaps at Hampton Court and in the Champs Élysées, have I seen more beautiful public gardens; and the drives about the Northwest Arm and Bedford Basin are of rarely equaled magnificence.

If Rome was built on seven hills, St. John must be built on seventeen. And some of them are so steep that Charles Dudley Warner says the houses have to be mortised into the rock to keep them from sliding off. The tremendous tides of over forty feet produce queer effects when they leave coasting vessels aground on the market slip, so that carts drive down on the sand and load from their decks. Twice a day, at low water, there is a considerable perpendicular fall in the St. John River, just beneath the fine suspension bridge; and twice a day vessels can sweep swiftly up the river on flood tide. Dependent chiefly on its local resources, St. John has developed much local enterprise. Its lumbering, ship-building, and fishing industries have added greatly to its wealth and created a fair and flourishing city.

Newfoundland is not in the Dominion of Canada, but it ought to be. St. John, its capital, hidden in a deep fiord, is the chief distributing port of the colony. Its warehouses smell of oil and fish, and every body talks of seals and of cod.

In the far west, about mid-continent, is the bustling city of Winnipeg, with twenty-five thousand people, and splendid streets and public and private buildings, where fifteen years ago was only a Hudson's Bay post. The very cream of the older provinces, the young men of energy and enterprise, are here laying the foundations of civil and religious institutions which shall bless the future of the prairie provinces of the growing west.

On Vancouver Island, on the shores of the far Pacific, is the somewhat slow and sleepy city of Victoria, B. C. Beautifully situated in full view of the pearl and opal tinted Olympian Range, enjoying a delightful climate where roses bloom from February to December, its isolation from the east has given to its commercial and social life an air of leisure, not to say of languor, probably not elsewhere seen in the Dominion. But the completion of the Canadian Pacific Railway and the inauguration of Pacific steamship lines, bring it into intimate contact with the throbbing pulses of the great round world.

THE SCANDINAVIANS IN THE UNITED STATES.

BY ALBERT SHAW.

The number of Scandinavians in the United States to-day can not be much less than 1,800,000. Of this number upward of 900,000 were born in the three kindred Scandinavian countries of Sweden, Norway, and Denmark, and the remainder, probably almost or quite as numerous, are their children born in this country.

Constituting, as they do, nearly one-thirtieth of our total population, the Scandinavians would be no insignificant element even if they were distributed *pro rata* throughout the country; but their presence is rendered much more conspicuous and significant, and they are much more potent and influential as a race factor, by reason of their concentration in certain regions. Thus they constitute more than one-third of the population of Minnesota and Dakota, and more than one-sixth of that of Wisconsin. Minneapolis alone has about 60,000 Scandinavian citizens, Chicago has perhaps as many, and St. Paul has 30,000.

But this Scandinavian population seems much less remarkable in point of numbers when compared with our magnificent total of sixty millions and more, than when compared with the sparse population of the Scandinavian home countries. Norway has only 1,900,000 inhabitants, and Denmark has only 2,000,000; so that there are nearly as many people of Scandinavian parentage in the United States as in either Norway or Denmark. The population of Sweden is about 4,500,000. Estimates based upon careful and extensive data lead me to conclude that the aggregate Swedish population of the United States in the present year is fully 900,000, while the Norwegian people number 650,000 and those of Danish origin, 250,000. Thus there is in America one Norwegian for every three in Norway, one Swede for every five in Sweden, and one Dane for every eight in Denmark.

It is also worthy of note that the Scandinavian population of very considerable portions of the North-west is denser than the population of the Scandinavian peninsula itself, and that most of the American settlers are easily accessible to a larger number of their fellow-countrymen than they were in their native homes. Outside the three capitals, Copenhagen, Stockholm, and Christiania, Minneapolis contains the largest Scandinavian community in the world, possibly excepting Gotëberg, and Chicago ranks next. The North-west has many very populous Scandinavian settlements.

United States official immigration records date back to 1820. For the sixty years from 1820 to 1880, the Scandinavian countries sent us about 450,000 people as against a total European immigration of about 10,600,000 for that period. But observe the importance of fresh statistics. Since the census of 1880, which discovered 440,262 people

who had been born in Scandinavian countries, the new arrivals have been only a little less than 500,000. More people have left Norway, Sweden, and Denmark during the last seven years to make their homes in the United States, than during the entire previous existence of our country. With one fortieth of the whole population of Europe, the Scandinavian countries furnished nearly one twenty-fourth of the aggregate European emigration to the United States during the six decades from 1820 to 1880. Since 1880 we have admitted, in round numbers, 4,000,000 European recruits to our shores, of whom about a half a million have been Scandinavians. That is to say, we are during the current decade drawing 12½ per cent of our new foreign population from a group of kindred nations which have only 2½ per cent of the population of Europe. These figures suffice to show to what a remarkable degree the migratory instinct has lately been aroused in the kinsmen who were left behind upon the shores of the Baltic and the North Sea by our Anglo-Saxon forefathers in the fifth and sixth centuries, and by the Norwegian and Danish marauders and colonizers of the ninth and tenth centuries.

To enter deeply into a consideration of the causes underlying this remarkable population movement would not be within the proper scope of my article. The circumstances under which such a movement begins and is accelerated may readily be described; but more fundamental than those obvious circumstances is the mysterious migratory instinct that lies at the root of the development and noble history of Aryan peoples. Within the life-time and even within the recollection of many men now in active life, more than fifteen million foreigners have come to the United States. Nearly all of them have come from Western Europe. The swarming of the barbarian tribes that overflow the Western Roman Empire and formed the modern nations of Europe, was no such population movement as the present one, in point of numbers. The impulse of the two movements must be alike at bottom, although circumstances render their political effects totally different. Some race instinct, stronger than the desire of individuals to improve their material conditions, led the Anglo-Saxon tribes to England in the fifth century, led the Norsemen to France in the ninth, and led the Danes to the Scottish and Northumbrian shores in the tenth. It is now impelling their children to larger and freer life across the Atlantic.

Norwegians were the pioneers of the present Scandinavian migration. Until 1832 only a few adventurous individuals—in no year more than a dozen or so—came to the United States; but in the year named a company of some three hundred neighbors sailed in a sloop from Stavanger, the westernmost town of Norway, and established a colony near Rochester, New York. A Norwegian traveler about that time had made a remarkable journey on horseback throughout the western territories, ending his ride in Texas. His representations brought a Norwegian colony to northern Texas, which still survives and flourishes. But the Rochester settlement is to be regarded as the parent community of the great Scandinavian migration to the North and West. This settlement became the point of departure for newer and cheaper lands in Wisconsin, Illinois, and Minnesota.

The early Norwegian settlers were nearly all farmers. They came with their families and with some means, and usually in groups from the same valley or province. Their location was commonly determined by that of friends who had preceded them. They usually knew in advance where they were going. The later migration has been under comparatively easy conditions, and has therefore included great numbers of common laborers and servants. Fares have been made very cheap, and emigration has become a sort of fashion among the poor. Thus in 1873 there were 3,886 farmers who came from Norway, mostly with families and substance, and only 929 laborers; while in 1886 there were 4,083 laborers and only 819 farmers. In that year of extraordinary heavy immigration, 1882, we received 2,416 Norwegian farmers and 8,725 laborers. That these laborers belong largely to the class of farm hands is evident from the statistics compiled in Norway, which show that of the total emigration for 1882, 20,599 people went from rural districts and 8,205 from towns.

Thus migration from the Scandinavian countries is following the same course as that from the rural districts of New England to the Western States. At the outset, sturdy farmers went out with their families. After the settlements were established it became the custom to send the young men out to their kinsmen and acquaintances, to begin life on new ground. Consul Gade, of Christiania, in a recent report to the Department of State says: "The wages are but small and quite insufficient in the rural districts for a man with a family to support, and the prospects a young man has to become the proprietor of a farm through his own labor are so distant, if not quite unattainable, that he may well give them up altogether to join his numerous friends and relations in America. These friends, who in many cases own farms in their new homes and need more hands on them, write tempting descriptions of their prosperity in America and the ease with which a young man can improve his condition there, often inclosing prepaid tickets for the passage. The annual emigration statistics show that no less than about 50 per cent of the emigrants are provided with tickets sent them from America." For the year ending June 30, 1886, the Norwegian immigrants between the ages of fifteen and forty were 8,655, as against 2,590 children under fifteen, and 1,514 persons past the age of forty. The proportion of young adults was still larger in the immigration from Sweden and Denmark. Of the total number for that year, 67.8 per cent of the Norwegians, 73.2 per cent of the Danish, and 76.4 per cent of the Swedish immigrants were between the ages of fifteen and forty.

Sweden has a larger proportion of urban population, and more highly developed industries than Norway. The Swedes are famous as miners, iron-workers, and mechanics. Emigration is, however, largely from the agricultural districts. The movement began some twenty years later than from Norway. The stream was smaller until about ten years ago, since which time it has grown to be nearly twice as large. In the seven years 1880–86 (both inclusive) we received 268,000 Swedes and 137,000 Norwegians. The proportion of laborers from Sweden has been higher than from Norway. In 1873 we registered at our ports of entry 865 Swede farmers and 3,999 laborers. The largest immigration of farmers was in the years 1880, 1881, and 1882, being about 4,500 for each of the three, while the laborers were 13,622, 16,040, and 25,566 for the three years respectively. Skilled Swedish workmen to the average number of about two thousand a year have been coming for the past decade, to the great benefit of our growing industries. A table published by our Department of State showing the occupations of immigrants in 1886, places Sweden second only to England in the number of "mechanics and artisans," and it is led only by England, Hungary, Scotland, and Italy in the number of miners.

The immigration from Denmark is noteworthy for its large number of farmers, skilled workmen, and professional men, as compared with the number of laborers. Danish

migration began still later than that of Sweden. It received a considerable impetus from the conquest of Schleswig-Holstein by Germany in 1865. For the past eight or ten years Denmark has been sending us an average of about one thousand farmers a year as against an average of not more than fifteen hundred laborers. This proportion of farmers is very high in comparison with immigration from Sweden and Norway or from England and Ireland. The laborers, it should be borne in mind, are chiefly agricultural. Of workmen skilled in the trades, we receive nearly a thousand every year from Denmark.

The assignable reasons for migration from Scandinavian countries are almost wholly economic. The people are not lacking in attachment to their native land. They are not subject to political oppression. Norway especially is a country of free institutions. A titled aristocracy still exists in Denmark and Sweden, but it does not appear that any of the onerous and offensive class-rule of England and Ireland holds sway on the Baltic. The number of land owners is remarkably large in Sweden and Denmark. Education is general, and excellent schools are within reach of all. The compulsory military service is but a slight burden, and few if any young men would emigrate to escape it. In Sweden until this year the total service required was thirty days,—fifteen days at the age of twenty-one and fifteen more the next year. This has been extended to a total of six weeks in the two years. Military duty in Norway is similarly light. Nor is there lack of religious freedom. Almost the entire population of the three countries adheres contentedly to the established Lutheran Church, and probably more than nine tenths of the emigrants reorganize themselves into Lutheran churches in the land of their adoption.

But farming in the high latitudes of north-western Europe is toilsome and unremunerative. Norway does not produce sufficient bread-stuffs for its own people, and imports millions of dollars worth of cereals every year. Wisconsin, Minnesota, and Dakota seem a paradise of fruitfulness to the hardy young farmer of Norway; and the stories of free land for all comers are marvelously inviting to the poorly paid laborer. Even the lot of servant girls in Chicago and Minneapolis seems delightful, by way of contrast to the same class in the Swedish and Norwegian cities. Servants who receive from $20 to $40 a year in Norway come to this country and are paid from $125 to $200, besides having lighter work and better living. Many hundreds of them arrive every year, and they eventually become the wives of the young laboring men who have come to seek their fortunes and who make honest and frugal citizens.

The three nationalities are so closely allied and have so many common characteristics that few of their neighbors in the West attempt to distinguish them. The word "Scandinavian" is now gaining acceptance among the better educated people of the three races, although a few years ago there was little disposition to ignore the distinctions between Swede, Norwegian, and Dane, on any occasion. The written language of Norwegians and Danes is essentially the same. The common vernaculars of the two countries have diverged somewhat, but only enough to constitute two dialects of the same tongue. The Swedish language is more nearly like the primitive Scandinavian tongue,—the old Norse which is perpetuated in the language and literature of Iceland. A cultivated Scandinavian understands both Swedish and Norwegian; but a peasant from one country would find difficulty in talking with a peasant from the other. In this country the races are kept distinct by separate religious and social organizations, and by the further

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fact that they are generally located in separate neighborhoods, rapid colonization having naturally taken that course. A friend who is an intelligent and highly versatile Scandinavian has suggested to me that the Norwegians have the greatest individuality, and that generations of life in isolated valleys and in sea-faring pursuits have left an impress on them; that the Swedes have a more distinct genius for industry and mechanics; and that the Danes are superior in agriculture and more highly gifted with the art instinct.

Probably three-fourths of the people of Scandinavian origin in this country are in the following states and territories: Minnesota, Wisconsin, Dakota, Iowa, Illinois, Nebraska, Michigan, Kansas, and Utah. Minnesota has not less than 400,000 people of Scandinavian descent. Wisconsin has from 225,000 to 300,000. Dakota may be credited with fully 150,000 and perhaps more. Iowa has a similar number, and it is possible that Illinois has more rather than less. Michigan, Nebraska, and Kansas probably have from 40,000 to 75,000 each, and Utah has, unfortunately, 25 000 or more. It should be remembered that these estimates are intended to include the descendants of Scandinavian immigrants in the United States. The enumeration of the more important local settlements of each race can not be undertaken here. It may be worth while to note the fact that the percentage of Swedes in the cities and towns is much larger than the percentage of Norwegians. Thus about 30 per cent of the Swedes and about 15 per cent of the Norwegians of Minnesota are in Minneapolis and St. Paul.

Of all immigrants who come here speaking a foreign language, the Scandinavians become most rapidly Americanized. They enter naturally and appreciatively into the spirit of our institutions. They manifest very little of that jealous desire to perpetuate their native tongues and customs in the country of their adoption that is to be seen, for example, in some German-American communities. Even where their children are in the majority, they do not urge the use or the teaching of their languages in the public schools. So long, however, as their rapid immigration is maintained, and they continue to form large settlements in the new West, the necessity of Scandinavian newspapers, churches, and educational institutions will remain; for the complete adoption of the English language will require the passing away of a generation.

Scandinavian schools in this country are under religious auspices, and have as their prime object the education and training of Lutheran ministers for the numerous parishes of the West. The Lutheran Evangelical Synod (Norwegian) includes four or five hundred churches, and maintains as its headquarters a large and prosperous college and theological seminary at Decorah, Iowa, just south of the Minnesota line. It may be remarked to the credit of this institution that it sends more young men to the Johns Hopkins University at Baltimore for post graduate courses than any other Western college. The "Norwegian Lutheran Conference" has headquarters in Minneapolis and is composed of a large group of churches, among which is Pastor Falk Gjertsen's, having a membership of some fifteen hundred. This conference supports the Augsberg Seminary,—an academic and theological school with several hundred members, at the head of which is Prof. S. Oftedal, who is also president of the Minneapolis school board. A smaller group of churches compose the "Hauges Norwegian Lutheran Synod," with a theological seminary at Red Wing, Minnesota, and a college at Chicago.

The center of Swedish religious activity in this country

is Rock Island, Illinois, where the great "Augustana Synod" maintains academic and theological schools. This synod comprises several hundred churches, some of which have a very large membership. The Swedish Lutherans in this country have been more united and harmonious than their Norwegian brethren. The Danes have quite generally co-operated with the Augustana Synod. Their ministers hitherto have been trained at Copenhagen, where a special school has been maintained for the education of young clergymen proposing to serve their countrymen in America. But the Danish Lutherans are now arranging to establish a general theological seminary and college in this country.

The Scandinavian press of the United States is active and well-supported, some of the weekly papers published in Chicago and Minneapolis having a very extensive circulation. A Norwegian daily exists in each of these cities.

The large majority of Scandinavian-Americans are engaged in agricultural pursuits. They are sturdy, industrious, and thrifty farmers. The hardships of pioneer life on the prairies do not daunt them, for they bring strong bodies and brave hearts from a land of long winters, poor soil, hard work, and scant reward. They make almost ideal pioneer farmers.

In the cities and towns they are found pursuing every calling. They are most numerous in the serving and laboring class, but many are prosperous merchants, manufacturers, and professional men. They take a lively interest in politics, and get their full share of the offices. Half the members of the lower branch of the Minnesota legislature are Scandinavians, as are a number of the state senators. The Lieutenant Governor, Hon. A. E. Rice, the Secretary of State, Hon. Hans Mattson, and the Assistant Secretary, Mr. H. Stockenstrom, are Scandinavians. Two of Minnesota's five Congressmen are Scandinavians,—the Hons. Knute Nelson and John Lind. The county offices of Minnesota, Wisconsin, and Dakota are to a considerable extent filled by Scandinavians.

A bright future lies before the Scandinavians of the North-west. They promise to develop into American citizens of the best type. They come from the early home of the English-speaking races, to freshen and re-inforce the American stock. They are a wholesome, virile race. The commingling of population elements in the North-west is destined to produce a magnificent type of the American; and the Scandinavian element is invaluable. The representative North-western man of the future will be indebted to the Scandinavian strain for something of his physical, mental, and moral fiber. The coming of these people in their youth and strength to join in the work of developing Western resources, has been of vast economic advantage to us. Their adoption as members of the body politic is also to prove most fortunate and advantageous both for them and for the Western commonwealths.

LAMENNAIS. 1782–1854.

A GREATER THAN McGLYNN.

BY PROFESSOR CHARLES J. LITTLE, LL.D.

A priest beloved of his parish, honored for his learning, his courage, his eloquence, zealous for Catholic doctrine and tradition, yet excommunicated for political teaching and activity, is a new thing under the American sun. But in the Old World, it is an old story, especially in France. Hence, unlike as are the two men in physical and mental constitution and few as are their points of contact, the case of Father McGlynn recalls the career of the far greater Abbé de Lamennais.

This remarkable man was born at St. Malo (a place made famous by Victor Hugo in his "Toilers of the Sea") in 1782, just seven years before the taking of the Bastile. His mother was a saint, his father a skeptic; the son was both. In childhood he clung to the cathedral and devoured Voltaire; the chants of the choir seemed essential to his peace, though he baffled his confessor to such a degree with his arguments that he refused to admit him to the communion when the age for his confirmation had arrived. He could learn but he could not be taught. Nurse and elder brother both gave him up in despair at his stupidity, yet with grammar and dictionary he mastered Latin by himself. These alternations of devotion and doubt, of spell-bound stupidity, or rather apathy, and fiery intellectual energy, were throughout his life conspicuous and startling.

He began to teach at St. Malo, his birth-place and that of the famous Abelard. The sea from the coast of Brittany is a wonder, a joy, sometimes a terror. Maurice de Guérin, in after years a disciple and pupil of Monsieur Féli, as they called him, has given us some marvelous descriptions of this ocean and of its two sublimities of storm and serenity, "impossible to measure against each other." Abelard and Lamennais both drank in the spirit of the deep. In the soul of the young teacher of mathematics it was impossible to measure the sublimities against each other;—the serenity of living faith, calm beneath the luminous sky, lapping the shore of human society with caressing gentleness, against the storm of maddened energy breaking itself upon every obstacle of nature or of man that lay athwart its track.

Félicite was his name, but happiness was not for him. His love was scorned by the maiden who won his heart; the Savonarola of the nineteenth like the Savonarola of the fifteenth century began his career embittered by unreciprocated passion. Nature was cruel to them both, for she poured in both cases souls of fire into forms not only unlovely but repulsive. "He had the face of a pole-cat," said Victor Hugo in after years speaking of the Breton priest who from 1830 to 1840 had exercised so powerful an influence upon his opinions and his writings. The massive brow, the enormous nose, eyes of fire, a small mouth quivering with a smile, and narrow pointed chin, set in a face always clouded with a scowl, gave some faint suggestion for such comparison. But then Hugo loved exaggeration and the grotesque in simile. The large head and ugly face were carried by a body small and frail. For all that, the appearance of Lamennais fascinated even where it repelled. Lady Jerningham and George Sand, both of them exquisitely sensitive to the physically repulsive, first shrank away from him, only to adore him afterward.

His hungry heart sought rest in prayer and in the church. At twenty-nine he became a priest. Among my books is a beautiful edition of Thomas á Kempis with annotations by Lamennais. The comment is as beautiful as the text; the voices of the earlier and later saint compose a duet in which the aspirations of ten centuries are blended. But his first