

THE SCANDINAVIAN PEOPLE  
and  
THE AMERICANIZATION OF  
A SCANDINAVIAN COMMUNITY.

by

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## INTRODUCTION

In the study of the Americanization of a Scandinavian community I have endeavored to "work in" a thorough back-ground, showing how the people live and have lived in their native country. I have tried to touch every phase of their European life so as to establish in the mind of the reader a good idea of the Scandinavian type of people. This is absolutely necessary in order that the immigrants in this country might be compared with the people in the home land and the changes which have taken place traced.

A general discussion of Scandinavian immigration to America, and of the Scandinavians in America, has been given for the sake of an adequate setting for the intensive study of the community of Scandia. I have, in a word, tried to make a complete picture of the life of the Scandinavian people.

No brief, definite, idea of Americanism has been in mind in this study because such a definition is beyond my ability to make. Of the many ideas of Americanism printed in the American Journal of Sociology for January 1915, no one definition is comprehensive or satisfactory. And of the whole Professor A.W. Small says, "The one illustrative value of which we now call attention is the exhibit of the miscellaneousness of the American mind." Some of the things mentioned in the article as representing true Americanism are, industrial and social justice, Freedom, Cooperation,

long life, better labor conditions, fair competition, popular government, charity, happiness, etc. Others say that activity is the Chief American trait, and, to say the least, it is very conspicuous.

Part two has been written in light of the program of the National Americanization Committee, although the exact outline has not been followed. Many comparisons have been made between the Scandinavians in Scandia and those in other parts of the United States, and between the Scandinavians and other immigrants in order to substantiate the conclusions drawn. Many of the statistics and facts given are so simple, and their meaning so evident that little comment has been made upon them, the reader being left to form his own opinion.

Gratitude is expressed to the many students and teachers, and especially to Dr. F.W. Blackmar for criticisms and helps in the preparation of this thesis.

PART ONE

SCANDINAVIA AND THE SCANDINAVIAN TYPE OF PEOPLE.

The country.

The peninsula of Scandinavia is situated in the very northwestern part of Europe between fifty five degrees twenty minutes and seventy one degrees ten minutes north latitude and comprises some 294 000 English square miles. It is much larger than generally supposed, and would equal a line drawn from northern Germany to Southern Spain, or from Maine to Florida. It is much larger than any country in Europe except Russia.

"It is a glorious land with superb mountains, deep valleys, bleak plateaux, wild ravines, numberless picturesque and clear lakes: immense forests of fir, pine and birch trees, large and superb glaciers, majestic fiords reaching far inland in the midst of grand scenery, rivulets of clear water and rivers and streams which in their hurried course from the heights above the chasms below, plunge in grand waterfalls. Contrasted with these are immense areas of desolate and barren land and rocks, of swamps and moorlands. There are also many exquisite sylvan landscapes by the sea and the lakes."

The rocks of the country are of the Azoic age and form a part of the oldest "crust" of the earth. This old crust has been raised about 700 feet above the level of the sea and is still rising at the rate of about ten feet

every one hundred years. All of the formations from the Carboniferous to the Post Tertiary are missing with the exception of a small "patch" in the north end and one in the south end of the peninsula. During the Glacial Epoch the entire peninsula was covered with ice which, in its movement southward gouged out countless hollows which are now beautiful valleys and lakes and fiords. In fact a very large portion of the area of Scandinavia is water. There is an old Swedish proverb which says that when God divided the land from the seas he forgot Sweden. There are numerous canals and inland waterways especially in Sweden, on which one can travel by boat in almost any part of the country or from one part to another.

Forests are numerous thruout the land and extend even beyond the arctic circle. Some of the most com on trees are pine, birch, fir, elm, larch, mountain ash, maple, horse-chestnut, bird-cherry and willow. Juniper and other berries are plentiful, and in some parts are to be found large vinyards.

The climate of this far north country is not nearly as frigid as one might think. The entire coast of Norway is washed by the Gulfstream and the climate of the entire land is tempered by the breezes from this stream. Altho there is perpetual snow on the mountain ranges, and thousands of glaciers in the high vallies, still in the low vallies the temperature is very mild. Even above the Arctic circle, in the summer time the temperature rises over 100 degrees

in the sun, which does not set from the thirteenth of May to the thirtieth of July. During that short summer, rye and barley grow six and seven feet tall, maturing in the middle of August. Even dandelions, violets and for-get-me-nots are seen on the island of Mageroe, which is seventy one degrees and ten minutes north latitude, blooming on stems a foot long. The winters, however are long and dark, the sun disappearing on the fourteenth of November and not reappearing again till the end of January. This northern end of the peninsula is capped with snow in the winter, and the temperature sometimes falls as low as Fifty degrees below zero. In the southern part of the land the temperature and the seasons, and the day and night do not differ so greatly.

The wonderful electrical phenomenon, the Aurora Borealis is often seen in the north, and sometimes it lights the whole sky. Often in December the the country is so lighted by this light that one can read at midnight without any other light.

The seacoast is indented by numerous arms of the sea some of which reach a hundred miles inland. The coast is rugged, rising precipitously from the ocean, and is serrated by many promontories and capes. There are also countless islands along the coast, making it look very much like an archipelago. The short coast streams of Norway are turbulent, and leap many falls. There are in all over ten thousand waterfalls in the country, beautifying the land and furnish-

ing power for mills and the manufacture of electricity.

"When one tries to speak of Norway economy in any appears unworthy, for in Norway nature herself has set us an example of extravagance unapproached anywhere on earth save in the grand canon of the Arizona, where, in a manner wholly different, she has suggested the limitless resources of her willing architects. Norway even as it is today... is one of the most marvellous and most inspiring scenic regions of the world!"<sup>1</sup>:

That is what Burton Holmes, who has traveled in most countries of the world, has to say about this country of the far north. Except in climate this country may be compared to Greece, with its lakes and inlets, its islands and capes and promontories, its streams and waterfalls, and its mountains. And it too is a peninsula. And its people were versatile and democratic as we will see later on in this thesis the Scandinavians are too. Topography and climate sometimes seem to be the biggest factor in determining the civilization of a country. Not only is the physical, but the mental and spiritual life of a people are influenced to a great degree by their natural environment.

1. Burton Holmes' Travelogues, Vol. 12, page 5-6.

### The racial type.

It was stated previously that the geological formations from the Carboniferous to the Post Tertiary were missing. It is also evident that the Scandinavian peninsula was at one time an island, cut off by an arm of the Arctic Ocean reaching to the Baltic sea and occupying what is now a large part of Finland. During the Glacial Period the peninsula was covered with ice, and without doubt the land for a long time was cold and barren. These facts indicate that the land was not inhabited at an early pre-historic time, as is also indicated by the absence of any traces of man in the early stone age. Penka endeavored to prove that Scandinavia was the cradle and center of distribution of the Aryan race, but all the late ethnologists seem to take issue with him. Sregi, who is an Italian, tried to show that the northern race is Eur-African, having emigrated the district of the Mediterranean. He based his argument on the evidence of ancient skulls found in Scandinavia. Keane makes the objection that the evidence is too meagre, and is not borne out by early history or archaeology.

Some ethnologists divide the European Aryans into three large branches, the Celts, the Teutons, and the Scandinavians. Others, more recent, make the Scandinavians a branch of the Teutonic, or, possibly, the original Teutonic stock. From a study of archaeological remains, and of early history it appears that the Scandinavians came from the East and found the land uninhabited. The earliest remains are of the

late stone age and indicate an advanced state of barbarism.

That the type of people who first settled in the country still persists in almost a pure state is shown by the comparison of the skulls of the most ancient graves of Scandinavia with the skulls of the present Scandinavians of the interior and mountain regions where they have not come in contact with the people of other lands.<sup>1</sup> This type of skull, the dolicocephalic, is also identical with the Reihengraeber type of skull found in the ancient graves of Germany,<sup>2</sup> and indicates that the races were once the same stock. Most ethnologists agree that the Scandinavians are the purest of the Teutonic stock, and that in the high and central regions they have persisted with little change.

According to Retzius and Ecker<sup>3</sup> all of the skulls are not dolicocephalic, but they are dominant. The skulls of the graves of the stone age are dolicocephalic. Justus Burth measured 161 skulls from the ancient graves of Tönsberg in Norway, and of 153 of these 41.8 per cent were dolicocephalic, 52.3 per cent were mesocephalic, and only 5.9 per cent were brachycephalic.<sup>4</sup> Arbo's studies of living Scandinavians gives an average of 48.8 percent or nearly one half as brachycephalic. However, the districts showing the highest per cent of broad-heads are the coast and southern districts where the people have mixed frequently with other European

1. I. Tyler: The Origin of the Aryans, page 229.

2. G. Sergi: The Mediterranean Race, page 222.

3 and 4. Ibid. page 14.

racess. Following are his figures:

1 District	per cent brachycephalic/
North Oesterdal	43.3
South Oesterdal	23.1
North Guldbrandsdal	12.7
South Guldbrandsdal	29.3
Ryfylke	68.6
Joederen	81.9
Dalerne	75.8
Stavanger	55.8.

The average cephalic index is given by ripley as seventy eight per cent.

Many Norwegians are short,thick set,and strongly built except in Saetersdal where the average height is five feet ten inches.<sup>2</sup> Other authors<sup>3</sup> place the Swedes first as the tallest people of Europe,while Arbo places them second only totthe Britist Isles and gives the average height of the Swedish people as five feet six and seven tenths inches. Tyler gives the average height of the Swedes as five feet ten inches. However, they are a tall race, and the oldest el element seems to be the tallest.

The color of the skin of the Scandinavians is very fair and sometimes quite rosy,never dark unless mixed with some other race.Seldome more than twenty five per nent are dark except in the south where as high as ninty per cent are dark owing to an intermixture with other races.<sup>4</sup> The tallest are quite generally the fairest,having blue eyes, and hair that is almost white sometimes approaching a sandy color. In

1.G.Sergi: The Medeterranian Race:page223.

2.W.J.Ripley:Races of Europe,page78.

3.Hutchinson,Gregory,and Lydekker: TheRaces of Man p:210

4.Tylor,I:Origin of the Aryans:page 70-73.

Aamland NorwayArbo found nineteen per cent with red hair, a larger per cent than found any where else in Europe.<sup>1</sup>This may be due to a mixture with the Scotch who traded much with the Norwegians, and also met them often in battle when the victorious army would carry off the women and children of the conquered. The Scandinavians have an abundance of hair and most of the older men wear a long beard. The faces of the tallest are oval or ellipsoid, while those of shorter build have a face more square with high cheekbones like the Finns and Lapps. As a whole the Scandinavians are a sturdy race, heavy, strong, well built, and able to cope with thier environment.

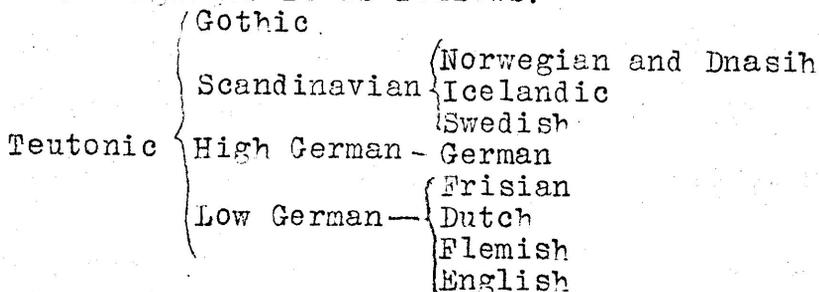
They are a people of late Maturity in Life, maturing as late as twenty five years for men and twenty three years for women. Girls often ~~do not~~ reach adolescence as late as fifteen or sixteen years and sometimes eighteen years of age.<sup>2</sup>The people are of a lymphatic temperament,<sup>3</sup> the most honest people in the world,<sup>4</sup> loving peace and industry, hating authority and despotism both in government and religion. They are of the stock of people which now form the leading nations of the world, the nations that have given most in philosophy, science, literature, and popular government.

1. W.W. Ripley: Races of Europe, p. 70
2. Brinton D.: Races and Peoples, p. 163
3. Burton Holmes: Travelogues, Vol 12, p. 30.
4. Deniker, J.: The Races of Man, p. 2328.

The Scandinavian Languages.

Since the Scandinavians settled in their present location in the late Stone Age, and have preserved their language fairly well, the language must be about 7 000 years old.<sup>1</sup> However, since the rise of literature the language has changed so it is much different from what it was 500 years ago, or even twenty five years ago. It is only since the beginning of the Christian ear that much is known definitely of the language. The source of knowledge before this period is the ancient runes, and from remnants that have been borrowed by the Lapps and Finns and preserved in their old form. The Runic alphabet was first used probably about 400 years A.D., but no literature of any importance developed. During the period from 700 to 1 000 a change took place in the life and literature due to the activity of the Vikings. These roving men, visiting all the shores of the continent, learned much of other peoples, and in 800 brought in an alphabet of sixteen letters.

The Scandinavian languages are a division of the Teutonic branch of the Indo-European language,<sup>2</sup> and its relation to other Teutonic languages is as follows:



<sup>1</sup>. Encyclopedia Brittanica page 291  
<sup>2</sup>. J.M. Anderson: A Study of English Words, page, 12

Originally the four main divisions of the Teutonic language were one and the same language, and in the earliest records now extant they were very much alike. The differentiation of the Scandinavian division was not marked until the introduction of Christianity in the eleventh century. Then literature began to develop, but it was not until in the seventeenth century that any critical study of the language was begun.

The Swedish language is the most individualized; the Norwegian and the Danish are almost identical. It was only in the middle of the nineteenth century that an attempt was made, by J. Aasen of Soendmoere, to create a pure Norwegian language. His example was followed by the poets O. Vinje and K. Jansen, and by the novelists A. Garberg and J. Tvedt. Since 1900 the use of the purified has been authorized by the state, and is now used alternately with the old both in the schools and the church. But, nevertheless, there is a great likeness between the Swedish, Norwegian, and Danish, and the entire Scandinavian division has much in common with the German both in words and Grammar. And to the student languages the similarity of the Scandinavian to the English is quite noticeable. Below a comparison of the Swedish Norwegian, and the Danish is made with the English. The Verse is a part of the story of Frithiof, taken from an old saga.<sup>1</sup>

1. J. B. Bosworth: Origin of the Germanic and Scandinavian Languages, page 158.

Swedish

Nu sol går opp  
bak fjällens topp,  
och vinden ljuder  
fran land och bjuder  
hvar våg till dans  
i morgenglans.  
På böljans toppar  
Ellida hoppar  
i fröjd åstad,  
men Frithiof qvad.

Norwegian

Nu Sol gaaer op;  
Bag Fjeldets Top;  
Landvinden lyder,  
Hver Vove byder  
Den op til Dands  
I Morgenlands.  
Paa Bølgetoppe  
Aasted dehoppe  
Saa fro og glad,  
Men Frithiof qvad.

The verses are from Tegner's Frithiofs Saga, canto 14, page 113. The following in the English is a literal translation of my own.

Now sun goes up  
Behind mountain top;  
And wind invites  
From land, and bids  
Each wave to dance  
In the morning glow.  
On the billows tops  
Ellida hops  
In gladness on  
To Frithiofs song.

The form of verse, the spirit, and the language of the Scandinavian is much like that of the old English. Many of the words of the present language is so much like the English that they can be identified by anyone who is willing to make a close observation. This helps to explain why the Scandinavian people learn the English so readily when they come to this country. They merely have to learn to speak their own language anew in a different form, and with a different grammatical order.

## Mythology and Literature.

The Scandinavian mythology is interesting because of the knowledge they give of the people before any history was written about them. The myths or Sagas as they were called were written by poets or "skalds," and were written about the deeds of the great kings, nobles and men of wealth. The stories are very true to life and probably based on facts. The most important sagas are those of Howard the Halt, The Banded Men, The Ere-dwellers, and The Heimskringla. The latter comprises a group of sagas about the Yinglings, Halfdan the Black, Harold the Hairfair, Hakon the Good, Harald Greycloak, Olaf Trygvissou, and a number of other minor sagas.

These old Scandinavian sagas are very important because the present Scandinavian literature, music and, culture traditions and references to the life of the old Vikings. And in Scandinavia tradition has been preserved and respected, and is loved by all the people. The following brief discussion will offer a slight glimpse into the past life of these people and how it has molded the present type of people of that country.

The ancient Scandinavians were a heathen people worshipping Baal<sup>1</sup>, and making sacrifices of both cattle and human beings. Archaeology is the chief source of information is the source of this knowledge, but little is known of that period. Later there came in the worship of Odin, the greatest of the gods, and the god of war. He not only ruled the battle fields, but gave the laws. The lesser gods were Niord, Frey

1. Otte : History of Scandinavia, page 5.

the god of crops and peace, Thor the god of thunder, and Woden. Odin, Frey, and Thor are mentioned the more often in the sagas. This religion held sway till the eleventh century when the Christian religion was established by force by the great ruler Olaf Tryggvison. This great king persecuted all who would not accept his faith, killed many, and drove many from the land. Harald Hairfair, who was fostered by Ethelstane of England, had, before Olaf's time, attempted to introduce Christianity but had succeeded poorly. The "bonder", or peasants, refused to give up their ancient customs, and even prevailed upon the king so far as to force him to participate in their heathen worship and sacrifices. Olaf, however was obstinate, and entering the temple at Trondheim (Trondhjem) and himself knocked down the gods from their stalls.

A religion is the hardest thing in the world to uproot, and the ancient religion of these people persisted for a long time. They would meet in great numbers for their sacrifices, slaughter many cattle and horses, and hold great feasts. Many temples were erected throughout the country, the most famous being at Upsala and Throndhjem and Tunsberg. It is told of one king who sacrificed one son every ten years for ninety years. Every time a son was sacrificed Odin was greatly pleased and added ten years to the life of the king. In all, nine sons were sacrificed and the king had full years of peace and prosperity. Sometimes sons were sacrifici

sacrificed before or during a great battle for the sake of winning the favor of the god. As in ancient Sparta a life had little value in ancient Scandinavia, and a vast number of the people died a violent death.

The occupation of these people was grazing, fishing and hunting, fighting and robbing, and a little agriculture. The people lived in Groups clustered around some family of wealth somewhat as did the English when the Manor system prevailed. In Scandinavia these places were called "steads". During the summer the people would store some grain and a great amount of meat for the winter. Then the earls and kings, and there were many, would go a-guesting, living with the richest families and collecting the "scat" or tax from the others.

The kings of Scandinavia were never absolute rulers. If they were disliked they were assassinated by the people who would then choose another king. The kings were sometimes ridiculed, and their orders were not always obeyed. The story goes that one earl told the people to choose between him and his hound which they would have for their king. They chose the hound, placed a gold collar around his neck, and put him out to watch the sheep.

When the kings were not a-guesting they usually were warring. They harried the coasts of Scotland, England, Denmark, and the east coasts of the Baltic sometimes penetrating into the heart of Europe. They settled in France, in Sicily,

conquered the Orkney, Shetland and Ferroe Islands, were the first people to inhabit Iceland, and made settlements in Greenland and Vinland. The latter place was without doubt the North Atlantic coast of North America, and ancient ruins in this region seem to substantiate the supposition. The great Black Plague which wrought so much havoc on the continent spread also to these far off islands and carried away nearly all of the inhabitants. This put an end to the colonies in Greenland and Vinland. Wherever these rovers of the seas harried they plundered, and killed if necessary to accomplish their purpose carrying off much booty and not rarely the women and children.

Notwithstanding the strenuous and violent life of these Norse kings they were almost without exception spoken of as men of kindness and consideration, friendly and jolly, and good to look upon. They ruled by calling together assemblies or Things as they were called. Every district had its own Thing to which the king would come, ask advice of the people and administer justice. Many times it happened that the Things opposed the will of the king, and prevailed against him. This was true especially matters of religion or custom were dealt with.

The status of women in this period of Scandinavian civilization was relatively high. Especially those of good birth had well recognized property rights, and the right of choice in marriage. The chastity of women was held in high regard

and a violation of it was often punished by death. Even a king who had violated the chastity of a woman was almost sure to meet a violent death at the hands of some of the woman's kinsmen, and the deed was considered as a just one.

Light is thrown on the development of the Scandinavian physical type by the incidents in regard to the selection in marriage. The kings are nerally spoken of as tall and fair, and that in choosing a wife they would nearly always choose the fairest woman they could find. Harald the Hairfair chose to wife Snowfair the fairest of women.<sup>1</sup> And whaterve the kings did was fashion and was imitated by the people to a great extent. The tall and fair were considered also as having the purest northern blood and were therefore looked upon with favor. Of course this selection was not the only force operating to develop the Scandinavian type. The climate and natural environment had without doubt some influence as it has on the color of other races. But returning again to the the fashions set by the kings the following story is illustrative: A ship from Iceland once landed on the coast of Norway with a load of grey cloaks to barter with the Norwegians for other goods . But the Norwegians did not like the cloaks and refused to trade for them. The king who had an eye for business, and knew the nature of his people, not wanting to lose the trade of these Icelanders went to the ship and purchased a cloak and wore it. When the people saw their king wearing one of the coats they all

1. Morris and Magnusson: The Saga Library, Vol. 111 p. 119.

wanted one and in a little while there was not enough cloaks to supply the demand. But the king paid a big price for his cloak because the people forever after called him Harald Greycloak.

The kings often had many wives, but the people did not follow suit in this respect, and the evidence of the old Sagas seems to show that most of them were monogamists. The power of the earls and kings depended almost altogether on their number of kinsmen. The ties of kinship were the strongest of all ties, and a kinsman would sacrifice property and even life for the honor of kinship. This dependence of the earls and kings upon their kinsmen for their strength encouraged them to have many wives and concubines. The peasants as a rule were too poor to have but one wife, and this has had much to do with the regulation of marriage among all peoples.

During the earliest times wife-capture was quite commonly practiced among the Scandinavians, and there was constant feuds and civil wars over the theft of women. The plot of many an old saga is that some fair strong man would desire some fair maiden for a wife. He was often too poor to have a chance to win her, but he would have her nevertheless and would find her alone and steal her. He would always be riding a beautiful horse; would place the fair maiden on the horse and ride away. Before long the kinsmen, and brothers and father of the girl would discover the theft

and ride in hot pursuit, thru valleys and forests and over mountain. The hero, on being overtaken, usually placed his bride to be in a safe place and turned to defend his life and honor. And he usually did. He generally killed the maidens brothers and fathers or crippled them so that they could not fight, and then claimed his bride who would promise to be loyal and true and marry him. But only too often after marriage the women were treated as property, many times cruelly abused, and sometimes even killed. Compared with the lot of women in other lands the women of Scandinavia was in general good. In wars with other countries women and children were carried to Scandinavia and became the wives of the soldiers, or were sold as "thralls" or slaves, or traded for necessities.

The influence of these ancient <sup>times</sup> is felt in almost every phase of life in modern Scandinavia. Many names of old heroes such as Olaf, Thorwald, Sven, Harald, Hakon, Sigurd, Eric, Peter, John, Oscar, Carl, Adolph, and many others are still used very commonly. Verses from the skalds, or poets of old, are still quoted and sung by the people, and modern Scandinavian literature, music, and art contains numberless references to the traditions of old.

The literature of these countries has developed in the last century. Norway had no national literature in the middle ages except a few bombastic verses, glorying in the heroes and people of the country. Only since 1830

did literature assume an important part in the national life of the country. At that time J.S.C.Wellhaven and Henrick Wergeland produced poetry of merit. They borrowed much from the old tradition, and their work can not be called creative. The first great modern writer of Norway was B. Bjørnson who was a poet, novelist, dramatist, and a leader in the intellectual life of the country. He wrote much about the peasant life and drew much also from the old sagas and mediaeval history. Henrik Ibsen, the greatest of Norwegian poets and dramatists is well known through Europe and America. By some literary critics he is ranked second only to Shakespeare as a dramatist. His realistic and satirical plays dealing with the foibles and artificialities of certain classes of society, have had a telling effect in molding the thought of the Scandinavian countries, and on the drama throughout the world. Eiler Sundt was a popular writer on social and economic subjects, and did much to advance modern education in those countries. P.A.Munch and J.E.Sars are well known as historians and editors of the old Norse Sagas.

Swedish literature of the middle ages was also scant and of a poor quality. During the Reformation a number of dramas were written on historical and especially on Biblical subjects. they were popular for a while, but like the Miracle plays of England were not lasting. In the sixteenth century the "dance plays" were written and proved very popular for a long time.

The first great literary period of Sweden was the Stjernhjelms period, which is sometimes called the "Golden Age" of Swedish literature. It is named after Stjernhjelms who was a court poet of Gustavus Adolphus, and has been called the father of Swedish poetry. In 1740 the Rotaly introduced a French element which persisted for over a century. It was at this time also that Linné the great Swedish botanist and writer gave his work to the world. From 1780 to the end of the century the French element and the Swedish national element composed the two great schools of literature. Kellgren, the leader of the former school, was a master of form and the aesthetic in literature; while Bellman, the leader of the latter school was a writer of the popular life of the people. Both of these authors were poets.

In the early of the nineteenth century the French element predominated, but after 1809 when the press gained its freedom German literature and philosophy as well as that of other languages was brought in. After the entrance of these foreign elements various schools sprang up of which one of the most important was the Gothic. The leaders in this school were E.G. Geijer and A.A. Afzelius who together translated the old sagas and edited them and made them popular again.

Esaias Tegner, the greatest writer of the times, united all the schools and raised the quality of Swedish literature to its highest state of perfection. He was a student of Goethe and Byron and borrowed much from foreign authors.

Frithiofs Saga, one of the most popular of his works, is translated into almost every language of Europe. Fredrika Bremer is a well known Swedish Novelist who describes the life of the middle classes. She also made a visit to America and wrote about the life of the Scandinavians in this country. G.W. Gumalius, Per Georg Sparre, Viktor Rydberd, and Willium von Braun are historical novelists, but are not widely known. A Strindberg and Selma Lagerlof are later writers who are well known in America, the former for his dramas, and the latter for her stories for children. Björnstjerne Björnson must also be mentioned as an author who is known throughout Europe and America, and whose works have been widely translated.

Literature has always been encouraged in the Scandinavian countries by the kings some of whom have themselves been writers. Everybody reads in Scandianavia, and that fact alone indicates that they are as a whole a literary people, and that literature will always flourish and grow in volume and quality in that country.

## Music.

All the people of Scandinavia sing. It is in fact a part of their education, even in the primary schools, to learn to sing, and it is not long since that every school teacher carried a psalmodion, a simple musical instrument for use in teaching singing. On mountain or in valley, on coast or island, at all times and places, singing is a part of all social or religious occasions. The Norwegian songs, especially the folk songs, are bizarre, sometimes plaintive and brooding, and again almost boisterously gay. The melodic contour is the most erratic and jagged found in Europe.<sup>1</sup> The music has a sturdy strain; songs often begin in a major key and end in a minor in a melancholy and plaintive tone. The pólkas and reels are favorites among the peasants, and the "Halling" dance is a characteristic dance of Norway. The violin and the longharpe are the favorite instruments used to accompany the dances. Ole Bull, the Norwegian violinist was in his time one of the greatest, if not the greatest violinist in Europe. Grieg is the best known Norwegian composer. He developed a national music from the old folk songs, and made Norwegian music rank with the best in the world. He has been called the "Chopin of the North!"

Swedish music is essentially like the Norwegian, but its melody is more undulatory. Some opera has been composed in Sweden which shows the influence of French and Italian,

1. American History and Encyclopedia of Music page, 187.

and later the influence of the German opera. Pullstrom, who first composed Swedish opera ranks with Glinka in Russian opera. Student songs and Choruses are a popular form of music in Sweden. Some of those who have done much to raise Swedish music to its present high state are, Soderman, A.F. Lindblad, Ivar Wallstrom, Gustaf Hagg, Andreas Heller, Hugo Alfven, Elfrida Andree, and the famous singers Jenny Lind and Christina Nelson. The latter two toured America and won great favor.

The Scandinavians retain their love for music after they have emigrated to this country. Minneapolis and St. Paul are known as the great music centers of the middle West. And what lover of music has not heard of Lindsborg, in our own state of Kansas, where a Swedish chorus of several hundred voices sing the great Messiah every spring? To this music festival are brought the greatest soloists and orchestras of the country, and several from Europe have also visited Lindsborg.

If music is one of the indices of civilization, then we can safely infer that the Scandinavian countries are well advanced, while the Swedish music has not yet been raised to the high state that the Norwegian has, still there is every indication that it will be in the near future.

## Education.

In education Sweden and Norway have always been in the front ranks. In Norway education has been at least nominally compulsive since 1739, and has been actually compulsive since the middle of the last century. Parents are required either to send the children of school age, which is from 8 to 15 years, to school or instruct them privately. The common schools are classified as stationary and itinerary, the former being fixed, one in each church district, and the latter being moved each week to the various homes in the district. The majority of children attend the itinerary schools. In 1872, the time of the great immigration, into the United States, the terms in the Norwegian schools averaged about eight weeks a year. Instruction was given in reading, religion, singing, arithmetic and writing. School usually began and closed every <sup>day</sup> with the singing of a psalm and a prayer.

In the superior district schools the curriculum was enlarged by the addition of Grammar, history, Geography, mensuration, and the rudiments of natural history and physics. Equipment in all the schools was very meagre, usually consisting of a few New Testaments and Psalm books and a psalmodion for the teaching of music. These few articles were also carried by the instructor with him on his circuit.

Above these district schools were the Burger schools corresponding somewhat to a high school, and above these

were the ten Learned Schools, corresponding to our colleges and universities and located in the various large cities.

The school system has always been much like that of Norway. In 1842 the first great school law of Sweden was passed, and has been in rigid effect since. In substance the law is as follows:

1. In every township or district of the church there should be at least one stationary school with a competent teacher, confirmed in the Lutheran church, and holding a diploma from a teachers seminary.

2. The law recognizes three classes of schools: (a) the "Små Skolar" or property school, (b) the "Fasta Skolar" or stationary school, and (c) the military schools and the universities.

3. Each district has a school council composed of the oldest clergymen in the district, and has one or more school inspectors.

4. Each district must provide a place for a school, but if too poor shall receive state aid.

5. The teachers shall receive a minimum fixed salary.

6. Every parent or guardian is held responsible for the attendance of their children who are in good health and of school age. The minimum instruction shall be ability to read, write, cipher, and sing psalms, together with enough religious instruction for admittance in the state church.

7. Each diocesan town should maintain a teachers seminary.

8. The subjects of instruction were to be assigned by law.

The subjects, and the number of hours that each subject was to be taught was in 1872 as follows:

Subject	hours.		
	1st yr.	2nd yr.	3rd yr.
Religion	6	6	4
Swedish languages	6	4	3-4
Arithmetic and geometry	4	4	2
History and geography	4	4	2
Natural science	3	4	2
Pedagogy and mutualology		2	2-4
Pennmanship	3	2	1-2
Drawing	2	2	2
Music	4	2	4
Gymnastics and military drill	3	4	2
Gardening and fruit culture.	2	3	12

9. Children of both sexes shall be taught in the same school.<sup>1</sup>

In 1849 Professor Siljeström was sent by the Swedish government to Europe and the United States to study the school systems of other nations. When he returned to Sweden he introduced many ~~new~~ innovations to improve the school system.

Since 1870 there has been considerable improvement in all branches of education in Scandinavia. Illiteracy is almost unknown in these countries, and in fact, they lead the world in literacy. It is most certain that the growth of education has been the greatest factor in pushing these countries to the front in literature, science, and politics in the last fifty years.

1. Barnard : Education in Europe, page 500-511.

### Government.

Both Sweden and Norway are limited monarchies, and are quite democratic in their government, Norway being the most democratic government in Europe. Both countries have a bicameral legislature of which the members of the lower house are elected. In Norway the legislative and a part of the executive power is invested in a body called the Storting, which is divided into the Lagthing and the Odelsting. The former has one fourth of the members of the Storting and the latter has three fourths of the members. Sometimes a joint session is held, and at these meetings a two thirds vote is required to carry a measure. A citizen must be twenty five years old to vote and thirty years old to hold office, and must possess property to the value of thirty pounds English money or its equivalent in land rents. The king is really a nominal king only, the administrative power being vested in a ministry of seven councillors each of which is the head of a department of state.

Norway was granted a constitution on the seventh of May, 1814, and which is still in force. That day is her independence day and is still celebrated as the great national holiday. The constitution is prized very highly, and is framed and hung on the wall in the home of many a peasant. Since 1905 Norway has had independence from Sweden, and now

Her own king.

The government of Sweden is quite like that of Norway except that the king has more power. He has power to declare war, make peace, pardon criminals and preside at the Supreme Court of Justice, and make nominations for civil and military service. There is equal suffrage for men and women, and any native who is twenty one years of age, and has property to the value of \$300 or an income of \$250 can vote. One must twenty five years of age to hold office and Protestants only are eligible.

Politics are controlled in both countries by political parties. Freedom of the press and of speech together with good communication facilities has done much to help form the public opinion that has made these countries democratic. Newspapers are numerous, and the telegraph, telephone, and the railways are well developed and extend to all parts of the country. It is said that Stockholm has the best telephone system in the world.

The people of Scandinavia have always loved freedom, and still clamor for it. No tyrant has ever ruled over them, and for centuries the people have had a voice in the government. Long ago the nobility lost its power, and in no country in Europe are the people in a better state of equality.

### Life in Scandinavia.

Most of the Scandinavians who emigrated to the United States are of the peasant farmer class. The great majority of the population of both Sweden and Norway are of the peasant class. Wealth is more evenly distributed among all than in most countries; there is no more the large class of landed aristocracy, and there is no destitute class. The farmers live in small groups or villages and not on their farms as the farmers do in America. Their system is more like the manor system of old England, except that the peasants own more of the land. Good land is not found in large areas again our countries, but only in the short and steep valleys. An American would be apt to call a Norwegian farm a patch. There is more good land in Sweden, but even there the farms are small and must be worked intensively to make them produce a good living.

The peasants raise a few goats and sheep in the mountains wherever they can find a strip of meadow for grazing. Rye, oats, barley, and potatoes form the chief crop, and the grain after it is harvested is stored or ground at the community mill. In some parts of the country there are to be found community ovens where the women go to bake their bread, a kind of hardtack, which can be kept for a long time for future use. This coarse bread, usually rye bread, smoked or dried meat, fish, potatoes, and cheese are the chief articles of diet. The poorer peasants live very simply, and sell

all that they raise except enough for a bare living. Dainties are known to them only on special occasions. However, most of the people live comparatively well.

On special occasions the people feast in great style, loading their tables with more food, and more kinds of food than would ever be thought appropriate in this country among the Americans. They are very fond of wines and liquor of all kinds, and have always until recently been very heavy drinkers. At one time the government had a monopoly of all liquor and exploited the thirsty nature of the people in order to fill the king's treasury with revenue. The result was that the people drank up the wealth of the nation to the extent that it almost became bankrupt. In 1865 the Göteborg system for the control of the sale of intoxicants was originated and applied vigorously. Now, as a result of this system, there are very few bars in Scandinavia and these are very strictly regulated.

Only in the last few decades did the Scandinavians adopt the western style of dress, and in some parts the old style striped aprons and distinctive costumes are still worn. The peasants have few clothes and a change of style is looked upon with ill favor. One style there may be worn a lifetime and be considered good enough. However, it is the economic conditions and not the lack of taste that limits them to so few styles. The wonderful development of

industries thru the use of water and electricity in the past ten years has made it possible for all the people to have better clothes as well as other necessities.

The peasants love ornaments and in times past have used great amounts of gold braids, beads, buttons, clasps, and buckles on their clothes. The bridal costumes are especially elaborate, being all lace veil and jewelry, and often included a crown to be worn on the head. After the wedding there is usually a feast and a dance with singing, playing and merrymaking. And only too often there was too much drinking. The clergyman who performs the wedding ceremony often leads off with the dancing, and the company joins in. The Scandinavian people as a whole are very fond of dancing, and they have countless folk dances some of which are set to a spirited music. Some of these dances are several hundred years old.

The Scandinavians are very hospitable even to tourists or strangers, and would not think of denying a meal even to a beggar. Even in the old Viking days the man who was stingy with his meat was looked upon with disfavor. As stated before the tables are overloaded on any special occasion, and it is considered quite unmannerly for a guest to refuse to partake of every dish even though he had to heap upon his plate more than he could ever eat.

Division of labor is not carried out to any extent

among the peasantry, and a farmer is often his own carpenter, smith, cobbler, and what not, even making his own fish nets during the long winter nights. Their needs are only the primary needs of life, and every man puts his own hand to the supplying of them.

The fathers have always been the masters of their households, and have commanded strict obedience of his children and even his wife. Obedience and respect is a marked trait of the people as a whole. They are reflective and slow to act whence the saying "Slow but Sure" which is often said of the Norwegian.

There are few divorces among the Scandinavians. This is not because the men are always good to their wives, for they are not, but because of custom and the faithfulness, and loyalty of the wives to the home and the family. The families are on an average large. Of fifty three families studied by questioning the immigrants it was found the average size was eight to the family. The people are late in maturing, late in marriage, and late in dying. The climate and the simple life seem to be conducive to longevity.

While the houses of these simple peasant people are small and unattractive looking from the outside they are often scrupulously neat and attractive on the inside. The women love to do fancy work as making lace, embroidery, and a kind of fancy work called Hardanger work which is named

for the city of Hardanger. This kind of work has been carried to America, and now is made our American ladies. In the old country large peices of these various kinds of work adorned the walls, tables, and mantlepeices of the homes of the peasants. The Scandinavians are expert wood carvers, and wood carving or sloying has become a distinctive art in thet country. The men spend the long winter nights at least in part in carving ornaments for the house. In many of the homes the tables, chairs, ped posts, door posts, mantle peices, in fact every piece of furniture is elaborately carved. The people have a taste for everythin& fancy, and in general their homes show it.

### The causes of emigration.

Prior to 1865 there was little emigration from Scandinavia to America. The discovery of gold in 1849 apparently led a few to come over here. Immediately after the Civil War there was an increase, and in 1865 there was an emigration of 3,356 from the Scandinavian countries to the United States. This was the beginning of the great Scandinavian emigration which has continued up till the present time.

This early period was one of unrest in the old country. The Swedes had clamored for a new constitution which would give them a greater voice in the government. This was finally granted in 1866 when the peasants won their cause, and a representation in the legislature. After that the military question was the great issue which culminated in 1871, and which was settled in a way that did not please the people. The causes mentioned above started a great flow of emigration and in a few years the figures jumped to a high number., and in 1869 43 944 came to this country or about fourteen times as many as had come over four years previously. This flow continued until 1873 when it began diminishing until in 1877 only 11 274 left the old country. This decrease was due to reports of hard times in this country, and of a financial stress. The Scandinavian countries also saw great danger and economic loss in so large an emigration from their country, and discouraged it as much as possible. The decade from 1882 until 1892 was the period of greatest

emigration, reaching its maximum in 1882. It really began in 1878 when better reports were being sent to Europe of the conditions in this country. Other causes, however, are more important. During the years from 1881 to 1885 machinery was introduced on the farms in Scandinavia, and as a result the whole agriculture industry was revolutionized, and a great many laborers thrown out of employment. At the same time the country was flooded with cheap grain from America causing a severe economic depression. The two leading political parties had quarreled over the protective tariff while the peasant class almost went bankrupt. As a result emigration took place on a larger scale than ever before in the history of the country, and in 1882 105 326 left the countries. In the early nineties the rapid development of hydroelectric power brought on another industrial change with its attended unrest, unemployment, and emigration. The middle nineties were again years of drought and financial stress in the United States and the stream of Scandinavians was considerably checked. Restrictions in the home land also prevented many from leaving. No male under twenty one years of age was permitted to leave the country without the permission of the king. He was first required to have his required amount of military training. In 1898 the Spanish-American War discouraged many and the number who came over in that year was 19 282 which was fewer than had

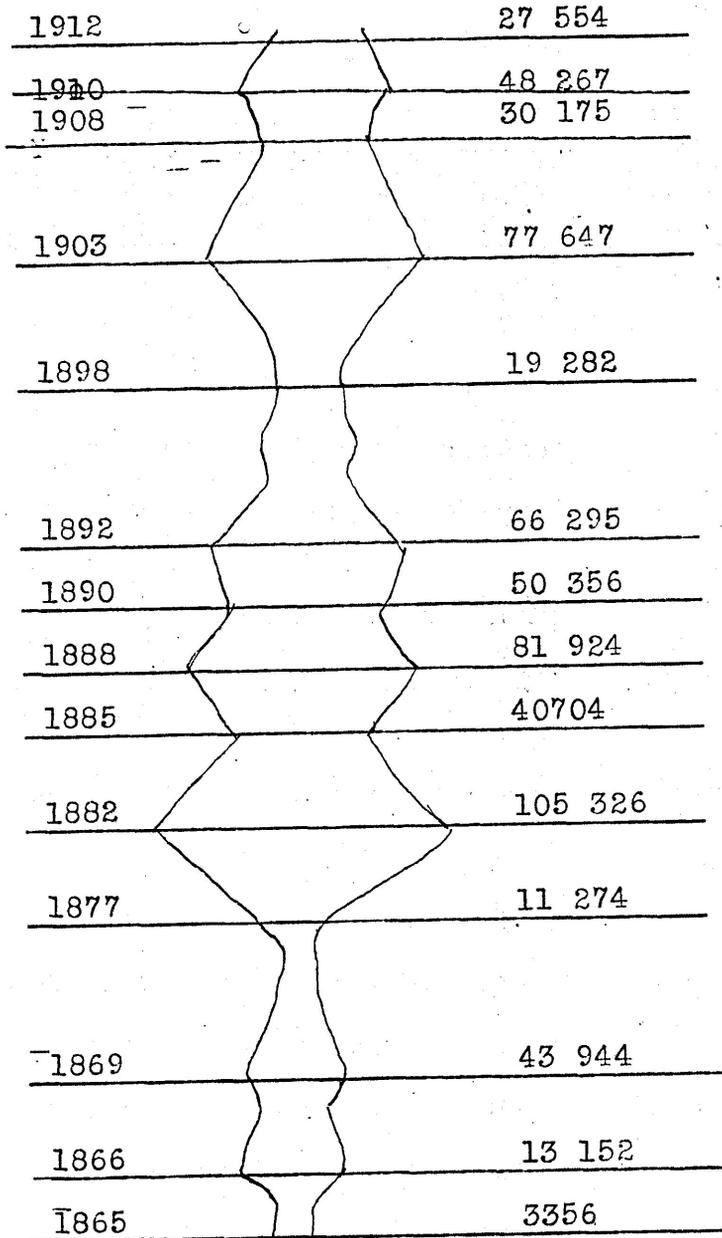
come over since 1877. After the war, with renewed prosperity in the United States, and with renewed tension between Norway and Sweden over foreign affairs and a possibility of war, Emigration again jumped to high figures. In 1903 77 647 came over which broke all records for the previous fifteen years. In 1907 the Union of Calmar, which had united Norway as one with Sweden since 1814, was peacefully dissolved, and Norway elected a king of her own. When this crisis had passed emigration again fell to a lower figure than it had for ten years, falling to 30 175. Since then there has been no great fluctuations in the flow of emigration but there has been a steady stream coming to this country.

Professor E/A/Ross states that one half of all the Norse living are in this country, and that one fourth of all Scandinavians are west of the Atlantic, and that this one fourth owns six times as much land as is owned by all Scandinavians in Europe.<sup>1</sup> And this is regarded as a conservative estimate.

The greatest part of these immigrants settled in New York, Michigan, Wisconsin, Illinois, Iowa, Minnesota, the Dakotas, Eastern Nebraska, and Central Kansas. Recently many have gone to Utah, Oregon, and Washington State. Very few of them went to the South, because the climate is not suitable to them there. The Northern states are much like their home country both in Topography and climate, and makes them feel

at home.

The following graph shows the volume of Scandinavian emigration from 1865 up to 1912:<sup>1</sup>



1. Jenks and Lauk: The Immigrant Problem, page

The Scandinavians began coming to Kansas in 1869. The following table shows the Scandinavian population of Kansas for each decade from 1860 to 1910: The figures for 1910 were taken from the United States Census reports, the figures from the Peopling of Kansas, by W.E. Miller.

	1860	1870	1880	1890	1900	1910
Danes	707	502	1838	3136	2914	2759
Norwegians	223	508	1358	1786	1477	3294
Swedes	122	4954	11207	17096	15144	13309
	<u>415</u>	<u>6044</u>	<u>14403</u>	<u>22018</u>	<u>19535</u>	<u>17362</u>

The following figures from the same sources shows the number of Scandinavians in Republic County during the same period of time. Republic County is the county in which Scandia is located, an intensive study of which is made in part two of this thesis.

	1860	1870	1880	1890	1900	1910
Danes	00	16		97	97	81
Norwegians	00				175	152
Swedes	00	31	726	798	730	611
		<u>47</u>	<u>726</u>	<u>895</u>	<u>1002</u>	<u>844</u>

In the first three columns the Norwegians and Swedes are counted together.

The total foreign born population of Republic County in 1910 was 2 232 of which two fifths were Scandinavians. There is in the county a large settlement of Bohemians who rank second among the foreigners among the foreigners. There are, besides, in the county 980 people both of whose parents were born in Scandinavia, making a total of 1 824 pure Scandinavians in the county, or about 10.5% of the population. While the percentage is not large for the whole county,

in some parts nearly all of the population are Scandinavians. Especially in the towns of Scandia, Norway, and Kackley there are many immigrants. Part two of this thesis which follows immediately is a study of the Americanization of the town of Scandia.

PART TWO.

The Americanization of a Scandinavian Community.

Assimilation of foreigners has and always will be, as long as we have immigration, one of the great problems of our country. At present our government has no adequate program of distribution or Americanization of the foreign people that come to our shores, but permits them to congregate in great numbers in the large cities where they maintain their own language and customs to the exclusion of American ideas. There is great danger from the immigrants only when they are permitted to live in this country as they live in the old country.

Within the past year there has been formed a National Americanization Committee, composed of fifty prominent men and women of the country. It is a permanent organization, and has a definite outline for its work. From the pamphlet, A Call to Service, issued by this committee in January 1916 the origin of this committee is given as follows;

"The committee was formed in May, 1915, to promote a nation wide movement to bring American citizens, foreign born and native alike, together on our national Independence Day to celebrate the common privileges, and define the common loyalties of all Americans, wherever born. As a result of the Americanization movement thus begun, 106 cities held citizenship receptions in connection with their Fourth of July receptions."

The object of the committee is:

"Americanization; the union of the many peoples of the country into one people.

"The use of the English language throughout the nation.

"American standards of living in every community.

"A common interpretation of American citizenship.

"A recognition of foreign-born men and women in the, human, social, and civic, as well as the industrial aspects of our American life."

It is ,indeed,a noble program,and deserves the care-consideration of every American.In the past Americanization has quite generally taken its own course. In some communities the foreign civilization has been so strong and persistent that it has modified our own standards of life instead of yielding to them.In other communities the process has gone on so rapidly and smoothly that within a few years the immigrants have adopted our standards,and the second generation is so completely American they thier foreign parentage is suspected only by a slightly different use of the English language.

The remaining part of this thesis will be devoted to showing how the Scandinavians of Scandia, Kansas, have been transformed into Americans. I visited every Scandinavian home in the town and a few in the country near the town,and carefully gathered the data that I will use. I have also observed the town critically for a number of years,noting the changes that have, and are,taking place. Scandia is a town where Americanization has taken place quite rapidly, owing to the large percentage of Americans living there. Good connections with the outside world in railroads,telegraph,and telephone, and many newspapers have had much to do with the rapid Americanization.

Scandia, Kansas, its vicinity and settlement.

Scandia, Kansas, was founded in 1868 by the Scandinavian Agriculture Society of Chicago. There were sixteen Swedes in the first group of settlers who came. They settled on the east bank of the Republican River on an Alluvial flat bounded on the north and east by high bluffs. The bluffs on the north are supposed to be the ones on which Montgomery Zebulon Pike raised the first United States flag in Kansas. A ferry was built at this point of the river where the immigration from Chicago and other eastern points concentrated for distribution to the west. A stone colony house was built for protection and for headquarters for the company of settlers who took claims or homesteads in the surrounding country. A few horses were brought along, but eight of these were stolen by the Indians who shot and killed the guard. This was a genuine frontier settlement, and was often threatened by the Indians who raided the surrounding country.

In 1869 a saw mill was sent out from Chicago to saw cottonwood lumber for building purposes. There is a good supply of cottonwood along the river, and many log houses were set up. Some made dugouts and a few quarried the rock in the bluffs and built stone houses. Some of these old houses are still standing today.

In 1871 the saw mill was converted into a grist mill, which in 1875 was purchased and improved by a Swede named Ericson. In 1877 a dam was built across the Republican and

a good roller mill established which drew trade to the town from all parts of the country.

In 1869,1870,1871 many more Scandinavians came both direct from Chicago and the old country,taking up homesteads in the near vicinity.Many Americans also came most of whom settled in the town,and in 1882 the Americans constituted three fourths of the population. The date of arrival of the Swedes who are now living in Scandia,and the number for each year is as follows:

year	number	year	number
1868	6	1887	2
1870	15	1888	4
1871	7	1889	1
1872	7	1890	1
1873	5	1891	2
1874	4	1892	1
1878	2	1893	3
1880	7	1904	1
1881	3	1905	1
1882	1	1906	1
1883	1	1908	1
1884	1	1909	1
1886	1		
	<u>60</u>		<u>18</u>

It will be seen that the greatest number of Scandinavians arrived in Scandia during the period of heavy immigration from Scandinavia as shown by the graph on page39.

The respective ages of the Scandinavians enumerated above at the time of arrival was:

age	number	age	number
3	1	12	1
7	3	14	1
9	1	15	4
10	1	16	2
11	2	18	4

age	number	age	number
19	5	30	3
20	4	35	2
21	6	36	1
22	4	37	1
23	5	42	1
24	8	47	1
25	6	49	1
26	3	60	1
27	4		
28	1		
29	1		

The ages from fifteen to twenty seven have the largest number. This is a period of unrest and adventure. Few were married and they had not yet become fixed in Europe. Then also few could leave home under fifteen unless accompanied with their parents.

When asked thier reasons for coming to America the following general results were obtained:

reason	number
Opportunity	54
With parents	14
Persuaded by relatives	4
To marry	6

Most of them stated that they came for the sole reason of having a better chance of building a home, finding the freedom and independence that they could not find in the old country. And that is also one of the reasons that they so easily became Americanized.

The nationality of the immigrants in Scandia is:	
Swedes	63
Norwegians	14
Danes	1

### The Economic life in Scandia.

It is interesting to know and compare the economic status of the Scandinavians at the time of arrival with the present economic status. Few of them possessed more than the clothes that they wore, a few little necessities, and a little money. They had no way of carrying any great amount of goods with them if they had possessed it. Some had their tickets paid to Chicago and arrived broke, others were in debt. As to the amount of money possessed by those who now live in Scandia when they arrived the following figures are interesting:

amount	number.
No money or in debt	46
Having less than \$5	18
having less than \$10	6
Between \$10 and \$25	5
Between \$25 and \$50	2
Between \$50 and \$100	1
Between \$100 and \$200	1

Altogether there was not over \$650 cash brought along to Scandia or an average of about \$8.35 each. If the debts of each had been paid there possibly would have been no money left among them.

Nearly all the Scandinavians in Scandia came from the peasant or agricultural class of Sweden or Norway. The following table shows the occupation of the father of each of the immigrants who came to Scandia:

Occupation	number.
Farmer	46
Laborer	5
Blacksmith	4
Cobbler.	4

occupation	number
Sailor	3
Carpenter	2
Mason	2
Miller	2
Soldier	2
Merchant	1
Contractor	1
Lumberman	1

Only fifteen of the Scandinavians in Scandia learned a trade before they left Europe. Of these five were carpenters, three were masons, two were blacksmiths, one fuller, one bookbinder, one shoemaker, one sailor, and one tailor. Among the following trades in Scandia are four masons, three carpenters, two blacksmiths, one merchant, one druggist, and one banker. However, not all who learned a trade in Europe followed it after coming to this country. Of the others in Scandia four or five are day laborers and the others are retired farmers. Two are ministers who have received their education in this country.

The Scandinavians have been a thrifty and frugal people, working hard and saving their pennies. They are applying the ways of Scandinavia to America. There they had to work hard and sacrifice to live; here they do it because they learned to do it in the old country. The second generation quite generally think of the first generation as close and stingy. I know young Swedes who have recently come over, and who are now working by the month and saving all they earn to start farming for themselves as soon as possible. And when they get one farm they will start saving to buy another.

Several of the immigrants who first came over now own over a section of land and are saving to buy more.

Thirty five of those in Scandia own one or more farms while all but thirteen own their own homes. Speaking of the ownership of homes Jenks and Lauk in *The Immigrant Problem*, page 135 says: "The Swedes ranked high with 19.4 per cent!" But the Swedes they studied lived in the cities and the per cent owning homes was apparently low compared with the rural town of Scandia where 76.8 per cent own their own homes. Only two Scandinavians were found who were receiving aid from the county. Both of these were Widows. One widow was living on a pension.

Speaking of incomes Jenks and Lauk page 138 says: "Among the foreign-born the highest earnings were among the older immigrants, the Swedes earning \$692, the Germans \$613, The Bohemians and Moravians \$538, and the Irish \$535." These writers find that the Swedes rank first in earning capacity, confirming the generally accepted idea that they are a thrifty people, able to cope with the conditions of a new country. I could not find the average income of the Scandinavians in Scandia, but I believe it is higher even than that given above, because most of them own farms or city property.

Sometimes the number of musical instruments in a population is taken as an index of the prosperity. Among the Scandinavians in Scandia were found twenty one organs,

sixteen pianos, three violins and ten other musical instruments or an average of more than one to each family. Fifteen possessed no musical instruments, but of these nearly all were either single or living alone. However the Scandinavians are lovers of music and such a test may not be a fair one for them.

Five of the first generation own automobiles, but most of them think they are too expensive, or that they themselves do not need them or too old to run them.

Among the second generation in Scandia who are of age, or making their own living the occupations are:

Occupation	number.
Farmers	13
Laborers	6
Merchants	5
Banker	1
Doctor	1
Linesman	1

Most of the second generation are out on farms and were not visited, or are young and at home with their parents. Of the twenty seven enumerated above 48.1 per cent own their own homes, or nearly one half. That also is a high percentage for people in middle life! Among this second generation were found eight organs/ seven pianos, and seven other musical instruments or about one to each person, and more than one to each family. Six of the above own automobiles, or 22.2 percent as against nine per cent of the first generation. While the second generation are not as frugal as the first they are energetic and good providers for their families.

### The Daily and Social life in Scandia.

As was shown in part one the ancestors of these immigrants lived a very simple life, working hard, eating coarse substantial life, and living to a ripe old age. The ages of 134 of the parents of the Swedes and Norwegians in Scandia was ascertained with the following results. Out of the 134, ninety lived to be over seventy, and 113 lived to be over sixty. Forty six lived to be over eighty years; twenty five to be over eighty five; eight to be over ninety, and five to be over ninety five. Very few died under fifty, and the parents of a few are still living. The average of the 134 was over seventy two years, but that will be raised by those who are still living. The average of those who have died in Scandia in the past two years is also seventy two, and there are now thirty Scandinavians there who are over seventy years of age. The average of the seventy three who arrived before 1900 is sixty four years, but most of these are strong and healthy and will live a long time yet. In this country as in the old country they live simply, going to bed early in the night and getting up early in the morning. The wives are good cooks, and give their families good substantial food. Most of the Scandinavian families eat four meals a day, and some of them eat five meals a day.

Twenty three of the men use tobacco, and fourteen use liquor, but only one of these is a drunkard. Very few of the

members of the Methodist church use tobacco or liquor, altho they did at one time.

The churches are the centers of the social life of their members. Every month they hold a coffee-social, as they call it, at which the congregation gathers to visit, drink coffee, and chat. The socials for the young people are usually held in the afternoon, but in the evening of the same day one is generally given for the young people, and they usually draw a large crowd. Possibly more than any other social event these coffee-socials afford the young people an opportunity to meet, get acquainted, and on the way home do the courting and mach-making. Anybody is welcome at these socials. The Lutherans often attend the Methodists' socials, and the Methodists the Lutherans, and the Americans attend both. This is true especially of the young people; the older ones seldom attend any but their own. Americans have at times copied the idea and give coffee-socials. The Scandinavians love coffee and anyone who does not use it is not considered a good Scandinavian. They serve coffee in most of the homes in the middle of the afternoons, and when the men are working in the fields the women or children carry the coffee out to them. A few Americans have copied this idea also, and think it is a good one. Threshers or laborers always like to work for a Scandinavian because they say they have so much good things to eat, and get a lunch in the afternoon.

Those who did not belong to church generally had their social times by meeting and drinking. A gang of these who were of the first to come over used to meet once or twice a week in town to drink and have their visit together. They were peaceful and seldom caused any trouble. But the gang is now broken up because nearly every one of the members, if they may be called such, are dead. There are a few yet who cannot have a good social time unless they have something to drink.

There is much visiting among the Scandinavians, and rarely a Sunday passes when they are not entertaining their friends. One family, neighbors to our own family, used to have company almost every day in the year. Their house was more like a hotel than a private dwelling. They were Norwegians and loved to have all the Norwegians in the country to visit them. They often gave dances and parties, and there was something doing there all the time. This group of Norwegians celebrated the Seventeenth of May every year, as they did in the old country. They would raise a Norwegian flag beside Old Glory, and tell of the virtues of their people. And they usually had a goodly supply of liquor, would play cards and make merry in good style. These Norwegians were not church members, and placed no restrictions upon themselves.

The social life of the second generation has not been so happy as that of the first, for the reason that they have been between the two different social atmospheres, the Scan-

dinavian and the American. Many seemed to lose their social initiative and became individualized. As a result there are many bachelors among them. In one community north of town there are ten or eleven of these bachelors who are generally of the oldest of the second generation. They used to have a bachelors resort where they met, drank, gambled and had a good time. These few of the second generation are almost as Swedish as their parents, and life has not always been pleasant for them.

Brawls have always been rare among these people, and the crimes have been few and as a rule petty. In their discussion of the foreign criminal Jenks and Lauk mentions nearly every nationality except the Scandinavians. They are a peaceful, law-abiding people, and their most frequent offence is drunkenness.

From January first 1910 to January first 1916 there were ninety three arrests made in Scandia. Of those arrested only four were Scandinavians, and they were of the first generation. Two of these were habitual drunkards, one being arrested eight times and one four times. The other two were arrested for disorderly conduct and disturbance of the peace. Of course a felony would not be tried in the police court of Scandia and would not be on the records, but within my memory there have been only two felonies committed by Scandinavians in the country there. And it is not because of

any favor that the Scandinavians have not been arrested because the police judge for years, and most of the marshalls of the town have been Americans. Of those who have been arrested more than once in the last fifteen years only eleven per cent have been Scandinavians. The Scandinavians are taught a gerater respect for authority, in the family and in the church, than the Americans and do not violate the law without keen compunction.

The effect of Americanization of the size of the family is interesting. Each of sixty seven immigrants were asked to give the size of their father's family. Care was taken not to duplicate by asking brothers and sisters, and the figures are as follows:

Size of family	no. of families.
3	1
4	4
5	10
6	8
7	10
8	7
10	11
11	5
12	7
13	3
	1

The average of these families in the old country is 7.4 per family. Below are the figures for the families of the first generation in Scandia:

Size of family	no. of families.
2	6
3	1
4	8
6	7
7	12
5	7

Size of family	no. of families.
8	5
9	2
10	1
11	2
12	2

The average is 5.9, or 1.5 persons per family less than the average of their father's families. The average number in the families of the second generation in Scandia is 4.2 or 1.7 lower than that of the first generation. However, these families are young and have not yet reached their full growth. A few of the families counted had no children, having been married in the last few years, and possibly should not be called families.

"Polish women are the most fertile; of the women of the first generation only 2.6 per cent bear no children, and those of the second generation only 1.5 per cent. Norwegians show relatively few women who bear no children."<sup>1</sup> Of the women of Scandia of the first Scandinavian generation who had been married over ten years 6.2 per cent had no children. The difference in the size of the family in Europe and the first generation here, and the difference between the first and second generation here was found to be 1.5 and 1.7 respectively. A comparison with other localities and other nationalities is interesting. "The highest birth-rate was found among the Poles; 6.2 for the women of the first generation and 5.1 for the women of the second generation. Next to these are the French-Canadians with 5.8 for the first

1. Jenks and Lauk: The Immigrant Problem, page 6L.

generation, and 4.9 for the second. Among the foreigners the lowest birth-rate was among the English with 3.7 for the first generation and 2.9 for the second. The Scotch ranked almost the same with 3.8 for the first generation and 2.9 for the second."<sup>1</sup> It will be noticed that for every nationality the decrease between the first and second generation is practically one, and is not quite as great as was found among the Scandinavians at Scandia. The average size of the five Swedish-American families was in Scandia 5.4 or 0.3 lower than for all. The average size of the five Swedish-Norwegian families was 5.8 or practically the same as the average for the whole. Where Swedes of the second generation had married Americans the average size of the families was 3.3 or 0.9 lower than the average for the pure marriages of the second generation. There was one Swedish-Scotch family of eleven.

There were found in Scandia only three who had married more than once. None were found who had had a divorce of the pure marriages, but one Swedish-American couple had been divorced. One Danish-American couple had separated, and one Swedish-Swedish couple had separated. There are seventeen Scandinavian widows in the town and a few widowers, but they seem to prefer to live alone rather than to remarry.

The average of the husband of the first generation at the time of marriage was twenty eight years, and of the wife

1. Jenks and Lauk: The Immigrant Problem, page 63.

wife 24 years. The average age of twenty seven Swedish couples married in Chicago in December 1915 was found to be twenty eight years for the men and twenty six for the women.<sup>1</sup> Selecting at random thirty eight American couples the average age of marriage for the men was found to be twenty five years and for the women twenty two years. According to the figures it will be seen that the Scandinavian men and women both marry about three years later than the Americans. The average among the second generation in Scandia was found to be twenty six years for the men and twenty four years for the women. They too do not seem to marry as young as the Americans but younger than the first generation.

There are many bachelors, as stated before, and also many old maids among the Older ones of the first generation. They were born before the immigrants were Americanized, while the foreign tongue and customs prevailed. They learned to speak, read and write the Scandinavian language altho they were educated in the common schools in this country. They are the transition generation and have had to suffer for it. American girls did not care for these men, or American men for these women. They seemed to be too American to marry those in a like situation and as a result have remained in a single state. They have been "on the fence" between the Scandinavian life of the home and the American life outside of the home. A few of the old maids have gone to the city.

1. Svenska Tribunen Nyheter, Dec. 1915.

city to work, but no doubt they thought they would have a better chance to marry there. And a few succeeded in marrying. Quite generally the younger of the second generation marry before their older brothers and sisters. In some the attitude of the parents who try to take a hand in the love affairs of their children as was the custom in the old country has prevented the children from marrying, even when they had an opportunity.

Most of the second generation are marked Scandinavian by their names. Such names as Oscar, Adolph, Carl, Fredrick, Rudolph, Thorwald, Harold, Nils, Albert, Henry, Pete, Olaf, Eric and many other old Scandinavian names have been given to the men. Of those of the second generation only three had names that were not typical Scandinavian names. On the contrary nearly all of the children of the third generation are given names that are American.

Many of the second generation can be recognized as Scandinavians by their physical features. But the third generation look so thoroughly American that they cannot be recognized except by their light hair and blue eyes. Even some of the second generation do not show any of the features of the Scandinavian. There are here in the University of Kansas several full-blooded Scandinavians of the second generation who can be recognized as such only by their names. It is well known that the physical features of the offspring of the immigrants is not like that of their parents. The

following quotation is significant: "Not merely do the children of the immigrants show greater height and weight than the same races in their home country, but in some cases even the head form, which has always been considered one of the most stable and permanent of the characteristics of races, undergoes very great changes."<sup>1</sup> The above statement is based on the researches of Professor Franz Boas of Columbia University and is found in Vol.38 of the reports of the immigration commission.

The Scandinavians in this little town do not have any organizations outside of the church strictly their own. They belong to the lodges with the Americans, and also to the business and social organizations and are often at the head of them.

These simple living, conservative people look with disfavor on any breach of custom, on extreme styles in dress or any conduct that is unusual. Some of them seem to live entirely by rule, using little freedom of choice in their manner of conduct. But as a whole their daily and social life is one of industry, of happiness in the pure joy of living, and in this they are contributing that stable element to our American civilization that is much needed to make it stable, and place a check on the radicalism and rashness that might be dangerous were it not for the conservative element.

1. Jenks and Lauk: The Immigrant Problem, page 286.

### Naturalization of the Immigrants.

A study of 68 942 males who had been in the United States over five years and who were over twenty one years of age was made by the Immigration Commission. Of these exactly one third were fully naturalized, but an additional sixteen per cent had secured their first papers making a total of less than fifty per cent. Those studied included many of the later immigration from southern Europe and the per cent is not as high as for the older immigration. Sixteen nationalities of the older immigration are listed by Jenks and Lauk, page 292, showing the per cent that have become naturalized. Their figures are based on the studies of the Immigration Commission. The six nationalities showing the highest per cent of naturalized immigrants are as follows:

Nationalities	per cent naturalized.
Swedish	92.3
Swiss	92.1
Welsh	87.0
Danish	86.8
German	85.7
Norwegian	85.6

The study speaks well for the Scandinavians, and No doubt would be verified in any part of the country. Every male Scandinavian immigrant in Scandia was found to be a citizen. Most of them took out their first papers shortly after arrival, and took out the second papers as soon as they could. Picking up the last paper, the Journal, for may the 19th I noticed the unusual statement that four Swede brothers had

applies for their final papers on the same day. These were young men who have been in this country only a few years. The time after arrival at which the immigrants in Scandia took out their first papers was:

	Number.
First year	7
Second year	9
Third year	8
Fourth year	2
Sixth year	3
Seventh year	1
Eighth year	2
Ninth year	1
Tenth year	2

Sixty three per cent had taken out their papers within three years after arrival and all had within ten years. It is a good indication that they came here to stay, and to build homes and adopt our civilization. Very few return again to the old country, and if they do they usually return again to America at a later period. Several from Scandia have in the last few years gone back to visit their old homes, and relatives. A few have remitted money to their poor parents or relatives in the old country, but the amounts have not been large. A few were asked if they sent money to Europe, and their answers seemed to indicate that little was sent.

These Scandinavians have been quite active in politics, and the affairs of the community. This is true also in the northern states as is shown by the studies of Babcock. "THE percentage of Norse representatives has steadily grown, tho it is not always easy to determine the racial stock from which a native born official came....In the newer states in the West the percentage rises high. In North Dakota

The legislature of ninety three members contained seventeen men of Scandinavian parentage in 1895, and eighteen in 1901, sixteen Norwegians ( four American born), one Dane, and one Icelander. Unofficial figures for 1904 gave the Scandinavians thirty eight out of 140 members. South Dakota in 1894 had fifteen Norwegians (five native born), and five Swedes in a legislative body of 127; in 1897, seventeen; in 1903 sixteen, and in 1904 seventeen."<sup>1</sup> Knute Nelson, John Lind, John A. Johnson, and James O. Davidson, altho born in the old country, rose to be Governors in the United States. Later John Lind became a United States representative, and still later, in Wilsons administration, was appointed advisor to the United States Embassy in Mexico. Sixteen Scandinavians have been elected to the House of Representatives in Washington. A few others have held offices as ministers and counsals to foreign countries. Two Swedes are candidates for nomination to county offices at the present time in Republic county, In Scandia the present mayor and the two preceding mayors are Swedes, as is also the present city clerk and the town marshall. The director and one other member of the school board are also Swedes. The mayors were born in the old country, as was also the present postmaster who is a Norwegian. This is indeed a good showing in face of the fact that only about twenty per cent of the Population is Scandinavian.

1. K. C. Babcock: The Scandinavian Element in the U. S. p.

### Education.

Of the thirty nationalities listed in the tables showing the literacy of the immigrants admitted into the United States from 1899 to 1909 the Scandinavians rank first with only 0.4 per cent of illiterates. The Scotch who rank second have nearly twice as many as the Scandinavians.<sup>1</sup> These tests were made of immigrants who were fourteen years of age or over. The excellent/compulsory school system of the Scandinavian countries accounts for the few illiterates there. Of the Scandinavians in Scandia every one but one had received a common school education or some schooling. And the one who had not had any schooling could read but not write. Few of them attended school after arriving in America. Five had attended some but less than a year; five had finished the common schools here; one had finished high school and two had attended college. Most of these came to this country when quite young. The first immigrants who came did not find time to attend school, and moreover they were so old that they were ashamed to attend school. However, they did not neglect to learn the English language, and only eight were found in Scandia who could neither read, write, or speak English. But all of these eight could understand English well enough to answer in their own tongue to questions put in English. Out of the remaining seventy thirty could read, write, and speak English as well as their own language. Their only difficulty was in spelling. Twenty seven could

read and speak English but could not write it, and again it was on account of the spelling that they could not write it. Thirteen could speak English but could not write it.

There is scarcely a family in Scandia that does not possess some books. Only eight had less than ten; nineteen had between ten and twenty five; twelve had between twenty five and fifty; ten between fifty and one hundred; two had over 250; two had over 500; and one had over 1000. The books were printed in both Scandinavian and English the one language predominating in some families and the other language in other homes. A great number of these books were of a religious character, and relatively few modern novels were found. All of the old Scandinavians love to read, and some of them do little else now. They have retired from active life and find reading the most enjoyable way of spending their time.

Only four immigrants were found who did not receive a newspaper. Eight were subscribers to a daily paper, the Kansas City Star and Times, and two received two daily papers. Thirty one were subscribers to the local paper, one received two local papers, and one received three. Several read their neighbors papers and in that way saved the subscription price. Those subscribing for one weekly paper, other than the local papers, numbered eight; those taking two weeklies were fourteen; ten received three; two received four weeklies; three received five; and one received six making a total of thirty eight persons receiving ninety five weekly papers.

Besides these were found thirty two families receiving a total of seventy six papers printed in the Swedish. Totaling the number of persons and the number of papers we find an average of 3.2 papers to each person, or two English and one Swedish papers to each. This is undoubtedly a fine showing for an immigrant population. If the newspapers are the basis of public opinion and democracy, these foreigners ought to become democratic and American.

Thirty two immigrant families said that their children had been taught to read, write, and speak the Scandinavian language; seven reported that their children could speak and read the foreign tongue; eight replied that their children could understand and speak a little of it; while only four reported that their offspring could not understand any Scandinavian. Three of the latter were Swedish-American families and one was a Swedish-Scotch family, and consequently the Swedish was not used in the home. Quite generally it was the older of the second generation that could read, write, and speak the Scandinavian. In some families there was a great difference between the older and younger children in their ability to use the foreign tongue. One father said that his daughters could read, write, and speak the Scandinavian, but that his sons could not, but the two boys were the two youngest of the family. In many families the parents speak their mother tongue to each other and to the children, while the

children speak English to each other and to their parents. Often the small children and sometimes the parents mix the two languages and the result is quite comical. One man who had a number on a program in the church said: "Jag skall speaka en piece" for "I shall speak a piece", and evoked a ripple of laughter from the congregation. A word pronounced like "Speaka" in the Scandinavian means "to nail". One little youngster at school told his teacher that he "got a sill bone in his throat" meaning a herring bone. One little fellow watching a catfish remarked, "Han är slick". Upon hearing it his father asked if he could not speak Swedish, and the boy replied, "Yes I can tala Svensk". A mother reprimanding her boy one day shouted, "Om du vill ike behava so skall Jag tella papa", for "If you will not behave I will tell papa". Quite often, as in the last instance the English verbs are converted into the Swedish by adding a final "a". The first generation can always be recognized by the foreign intonations they give to the English, and sometimes the second generation is betrayed by their pronunciation of "wh" like "w", "th" like "t", and a short snappy "s". Especially those who learned the foreign tongue while young have these faults. As a rule parents and children try to be careful and speak as correct English as possible, and often pride themselves on speaking better English than the Yankees, as they call the Americans. More and more the Scandinavian language is losing its grip. Even the newspapers, once printed entirely in the foreign

tongue now have a portion printed in the English. Poems especially are printed in the English because it is difficult to translate them and retain their beauty. In this way the newspapers are an excellent organ for Americanization.

Only seven families of the second generation were found who were teaching their children Scandinavian, and the children of these were learning it in the Sunday Schools. A few others stated that their children could understand a little Scandinavians simply because they heard it spoken. Of the Scandinavians of the second generation who had married Americans not one was teaching his children the Foreign language. The reason is that they do not use the Swedish or Norwegian enough themselves to bother about it. Possibly if they knew how much easier it is to study German in the high schools and college when one has a knowledge of the Scandinavian they would make an effort to teach their children/

Of the second generation in Scandia none were illiterate and the least schooling any of them had was five years, and only five had that little. Nearly all had finished the grades, three had quit in high school, eight had finished high school, and three had a college education.

While only twenty per cent of the population of Scandia is Scandinavian of the first and second generation, 31.2 per cent of the children in school are Scandinavian. Those in the high school are of the youngest of the second generation, and

Most of those in the grades are of the third generation. A comparative study of the grade, rank, age, retardation, and acceleration of the Scandinavians and the Americans in the Scandia schools is given below:

American					Scandinavian				
Grade	No.	Ave. age	accelerated	retarded	Grade	No.	Ave. age	accelerated	retarded
First	25	5.5	3		First	9	5.4	5	
Second	18	7.3	2	1	Second	6	6.8	3	
Third	14	8.4	1	2	Third	4	8.2	1	
Fourth	11	10.2		2	Fourth	7	10.3		2
Fifth	18	11.3	1	2	Fifth	5	11.8		
Sixth	9	12.5	1		Sixth	4	12.4		1
Seventh	12	12.2	2	1	Seventh	7	14.5		1
Eighth	7	15.7		3	Eighth	9	14.4	1	2
Ninth	6	14.5	1		Ninth	5	15.6		1
Tenth	4	15.8			Tenth	1	20.3		1
Eleventh	1	17.4			Eleventh	4	17.9		
Twelfth	5	18.2	1		Twelfth	2	16.7	1	
Total	130		12	11	Total	59		11	8

The table shows that the average age of those born of foreign parents is lower in the first, second, third, sixth, eighth, and twelfth grades or exactly one half of the grades. While the Scandinavians form 31.2 per cent of the school population they form 42.2 per cent of the retarded pupils and 47.8 per cent of the accelerated pupils.

In their study of retardation among pupils of foreign born parents Jenks and Lauk gives the following on page 308-309:

Nationality	per cent.
South Italians	48.6
Poles	48.1
French-Canadians	43.1
South Italians	45.9

The per cent is higher than that of the children having native born white parents: The nationalities showing a lower per cent of retardation than the children of native-born white parentage are:

Nationality.	per cent.
Finns	27.7
Swedes.	28.7
Pure Canadians	27.9
German Hebrews	29.9
Dutch	31.1
Welsh	32.0
English	33.7
Norwegians	33.9

Again the Scandinavians make a splendid showing, but these figures are high compared with those of the Scandinavians in the schools of Scandia, where only 13.5% of them are retarded. More than compensating for this is the 18.6 per cent who are accelerated.

It seems quite general that the children of the immigrants stay in school longer than the children of native parents. During the last fifteen years ninety eight pupils have graduated from the Scandia High School, and of these forty five or 46 per cent were Scandinavians. This is a better showing than the Americans have made because at no time have the Scandinavians formed over thirty five per cent

of the school population. In the class of 1910 there were four Swedes and five Americans. The four Swedes held the first four places in scholarship. In 1905 the Scholarship was won by a Swede, and in the same year a Swede boy from Scandia won the County High School spelling contest.

Of the graduates of the High School two Americans and four Swedes have gone through college. Nine of the graduates are teaching school, who are Swedes, and six Americans are teaching. Four of the nine teachers in the Scandia schools at the present time are Swedes of the second generation. The facts seem to indicate that the Scandinavians are more anxious for an education than the Americans. It has been suggested that the reason is that the Scandinavians are wealthier and can afford to send their children to school. It is true that they own the best land in the country, and much city property and can afford to educate their children.

Among the twenty eight families of the second generation studied there were found seventeen daily papers, twenty three local papers, twenty three weekly papers other than local, and thirty four magazines, making a total of ninety seven papers or an average of three and one half to each family. This is about one half paper more to the family than was found among the first generation. The average number of papers and magazines for an equal number of Americans was found to be four and one fourth or three fourths paper more than among the second generation.

Among the same American families were found 1940 books or seventy seven books to the family. Eliminating 1 000 of these owned by one man the average would be forty books to the family. Among the Scandinavians of the second generation there were 1 240 books or forty three books to the family, and they were distributed in more equal proportion than among the American families, twelve of which had less than ten books each.

The schools are the greatest Americanization forces in the United States, and in Scandia, together with the influence of a native population three times as great as the foreign assimilation has taken place very rapidly. The second generation is now scarcely recognizable, and third generation is thorough American. When the count was made of the Scandinavian pupils in the Scandisa schools the teachers could not tell which was which and had to ask the pupils what their nationality was.

On further thought it seems possible that the reason that there are more Scandinavian pupils than American in proportion to the respective population in the town, may be that more students come in from the Scandinavian population in the country than from the Americans. I believe this is true.

## Church and Religion.

The Scandinavians are and always have been a very religious people. Before the advent of Christianity in their home country they were very much devoted to their heathen gods. At one time long after Christianity had been accepted the peasants who had been loath to give up their old religion compelled a king to sacrifice and worship the old gods. When the heathen gods were finally put away the people became equally devoted to the new religion. This religious nature is not changed much in this country, especially among the first generation.

The great Scandinavian church is the Lutheran. In Scandinavia it is the state church, and in this country twenty three per cent of all Lutherans are Scandinavian. But in this country the Methodists, Mission Friends, and Baptists are strong among them, and the Mormons and Quakers have small following.

The first church in Scandia was the Swedish Lutheran. The congregation was organized in 1873 and a church building erected in 1876, or four years after the settlement of the town. In 1882 there were 130 members, and the church was the strongest in town. It has continued to be a strong church altho its membership has at times declined: In the last ten years a large increase has been made in membership by working the far outlying Scandinavian communities. A few years ago the church at Scandia organized a Sunday School in a school house eight miles from town, and later many members of the

Sunday School were made members of the church. The following figures shows the increase since 1906:

Date	membership.	Date	membership.
1906	90	1911	125
1907	100	1912	130
1908	100	1913	160
1909	100	1914	160
1910	105	1915	163.

Altho manywho belonged in 1882 are now deadthe church is today larger by thirty three members than it w as then. Forty five of these are undre eighteen years of age, which seems to indicate a strong hold on the second generation, but this is not the case as will be shown later. Most of the members were admitted through confirmation classes as was done in the old country. In 1911 a new church building off Gothis style was erected. It is modern in every way and together with the grounds is valued at \$12 000.

Attendance at the Lutheran church for December 26, 1915, and January 2, 1916 was:

	men	women	children	total
morning	47	50	10	107
evening	12	14		26
morning	51	39	8	90
evening	14	15		29

The attendance in the morning is good, but attendance in the evening is low, and very few children attend. Most of the members live in the country; they are old and do not care to go out in the evening, but attend well in the morning. The few members who live in town go both morning and evening. The young people attend poorly. Efforts have been made to interest them by preaching in English in the evening, but when this is

done the older members do not care to attend, and when the Scandinavian languages is used in the evening the young people do not care to attend. The problem is a very difficult one.

The Sunday School has an enrollment of ninety one, but forty of these are in the cradle roll. It is losing its grip on the young people because in it the Swedish is used, and it is a little difficult for them. The Young Peoples Society should be the center of the religious life of the second generation, but is weak; it hardly exists. In it they could use the English and inconvenience the older people. It should be the organization through the church passes from a Swedish church into an American church, and still retain its members, but this does not seem to be the case.

The Swedish Methodist Episcopal church was organized in 1879 and a stone building erected. In 1882 it had a membership of thirty, and was small compared with the Lutheran. But it has had a steady growth until at the present time it has a membership of 104. In 1915 this congregation also followed the example of the Lutheran and erected a new building of Gothic design, modern in every way, and just a little larger than the Lutheran.

Attendance at the Methodist church for the same Sundays as those on which the Lutheran attendance was taken was:

	men	women	children	total
Morning	40	40	21	101
evening	20	20	10	50
morning	35	36	12	83
evening	20	18	8	46,

In proportion to the membership the attendance in the Methodist Church is better than in the Lutheran. One reason seems to be that the young people attend the Methodist. They have an active young peoples society which holds meetings every Sunday evening before church hours. The young people come out to its meetings and stay for the preaching services, and in this way they retain an interest in the church. Altho the Swedish language is used in the evening as well as morning the attendance in the evening is almost twice that of the Lutheran church.

The membership of the Sunday School of the Methodist Church is fifty two, but it has no cradle roll. The average attendance is over forty. All of the members of the Methodist Church were once Lutherans, but have broken away from the church. Notwithstanding this they are to a large extent Lutheran in spirit. They were trained in the Lutheran catechism in the old country, and cannot get away from their early teaching. Both Lutherans and Methodists observe the five o'clock worship on Christmas morning as they did in the old country. They also like to observe Christmas eve as they did in their native land. Only last Christmas some Swedes protested against having a program and tree on Christmas eve in a country school house because they thought that they had a right to have a tree at home on that particular night as they did in the old country.

Of the seventy eight Scandinavians of the first gener-

ation in scandis thirty four are Methodists, twenty are Lutheran, two are Presbyterians, one United Bretheran, one Campbellite, and fifteen do not belong to church, giving 80 per cent who belong to church.

Of forty three of the second generation who were over twenty one years twelve were Methodists, eight Lutherans, two Presbyterians and twenty one, almost fifty per cent did not belong to church.

Of all of the elements of the Scandinavian civilization the church is the most unyielding to the American influences. In it the foreign language is taught, orthodox doctrine is strictly adhered to, and a foreign moral standard is upheld. The effect is rather to Scandinavianize the young people than to permit them to become Americanized. The ministers of the Lutheran Church are the most conservative of all the Protestant churches. They are required to have several years of theological training that is of the old type, and become erudite and unadapted to American society, or to guide their churches thru a transition period. However, the church must yield if it expects to keep the second generation within its fold. Its literal interpretation of the Bible, its views of morality, and its passive attitude toward social service must change if it is to harmonize with the Teaching of our public schools. The first generation are literal to a fault in the interpretation of the Bible. They will listen to nothing that is not scriptural. They are very antagonistic to the idea of

evolution, and seem to think that it is the doctrine of the devil pure and simple. They seem to think that science is equivalent to atheism. Geology is to them the foolish imaginations of scientists and in no way can be based on scripture. Their ideas of morality are not American. They will not discuss or even mention the subject of sex. The men sit on one side of the church and women on the other. There is always a strong feeling of the difference of sex, and many of the older men and women still walk several yards apart on the street instead of together as the Americans. Divorce is looked upon as a terrible evil, and resorted to only those who have lost their sense of decency. However, this has been a necessity for the wives never had an opportunity to complain of the domineering attitude of the husbands in the old country, and they have not yet come to recognize their freedom.

Speaking of the Lutheran church Professor Babcock says: "The break up of the Lutheran Church is not wholly to be regretted when viewed in relation to the process of Americanization for the church has usually been a stronghold of traditionalism and conservatism".<sup>1</sup>

Loyalty to the church has been much more intense among the Swedes in Scandia than among the Norwegians. Most of the Norwegians north of town do not belong to church. One reason is that they are too few to have a church of their own, and are too clannish to join with the Swedes.

Sunday is observed piously among the Scandinavians. Skating or bicycle riding used to be prohibited, and fishing was unthought of, but now they are a little more lenient. I remember of one good woman reprimanding her husband sharply for whittling a piece of wood on Sunday to put under the clock to make it run. He might have waited till Monday. Card playing and dancing are strictly prohibited at all times by the church. One pleasure the Scandinavians always enjoyed on the Sabbath was to eat a big meal which the women had worked hard to prepare. Of course it is necessary to eat, and that makes it all right.

The treatment of women has been touched upon before. Among the church members it is much better than outside of the church. As in the old country some husbands treat their wives as property, mistreat them and work them so hard that they become cripples for life. They do not seem to think that a woman had any good sense, and never allow her to have any voice in any affairs of the household. The second generation, however, look upon these men with contempt, and even their own children are not afraid to call them the old devils that they are in some respects.

Often it happens that the second generation become estranged from their parents, rebel and leave home, or demand better consideration. Once in a while such trouble is tragic and a reconciliation is never brought about.

Conclusion.

WE have seen how the Scandinavian people live in their own country, why they came to America, and how Americanization has rapidly taken place. But nowhere has the process been picked out and held up for scrutiny, and this is a very difficult thing to do. I believe the whole process is based on the primary needs of the immigrants. That is they have adopted anything American only when it has been of use to them. Their first need was to provide food and clothing and shelter, and to provide these it was necessary to learn English, in order to trade or barter with the Americans. They also had to learn early the value of our money, labor, and necessary commodities. Some knowledge of our laws was necessary to become citizens, and take homesteads, and to deal in property. This required consultation with the Americans and an understanding of English. Those who received their information from their Swedish neighbors, and depended upon them in their business relations did not learn to use English which sorely handicapped them in becoming Americans. None of them set out with a definite aim to become American. None could describe an American type. They came here for opportunity, as most of them replied when asked why they came here. and they think of America as the land of freedom, justice, opportunity, and happiness.

It was not long after these people settled that they married and raised families. Then the problem of education had to be met, and met as the Americans meet it. They could

not hope to make true Scandinavians of their children, and, moreover wanted their children to be Americans. When this crisis had to be met English books had to be brought into the home, and maybe some effort was made to help the children. This called for an effort to understand our language, and the spirit of our education. The children would in turn tell the things they learned, ask questions, and help their parents solve the mathematical problems of every day life. The children also would visit the homes the Americans and sometimes stay over night. When they returned, true to the way of children they would tell "how the other half lives!" And again the American children would visit the Scandinavian homes and tell how they did things at home. The children generally learned the Scandinavian first, and some of them could not understand English when they started to school. They learned quickly and soon talked English to each other in the home. The parents could not help hearing this and without effort learned a great deal. Within my observation it has been those immigrants who never married or had children that were the slowest to become Americanized. There were a few such in the community who never learned to speak English. It was not forced upon them.

Most of the immigrants learned to read from the newspapers. I have known them to pour over a paper for an hour, spelling the words and making out the items. This was done out of a desire to know what was happening in the community

and also for pleasure. But in doing this they were not purposely trying to make Americans of themselves: They possibly had a feeling that they were not adjusted to their social environment and "unconsciously" did many things to adapt themselves. Then in order to enjoy the cooperation of their American neighbors in their farm work, and to enjoy their society whenever they were thrown together necessity imposed the task of learning English, and the ideals and customs of their neighbors.

Probably the greatest hindrance to the process of Americanization has been the church. In it there was no necessity to be American. There their native tongue was used, their old ideals were upheld, old customs were observed, and they could be just Scandinavians. And that was so easy and comfortable that it was no doubt a great pleasure. Not only did it keep the immigrants from acquiring our ideals sooner than they did, but it held back the second generation, and tended to Scandinavianize them. It taught them the foreign language, and standard of morals. It curtailed their freedom of conduct and killed the initiative of many of them as was shown previously. And as a result many of them never joined any church, do not like it, and some seem to think that the congregation is nothing but a lot of hypocrites. They cannot worship as their parents do and consequently do not worship at all.

It is apparent that the process of Americanization

follows the line of needs, and that the order of needs as they are primarily determines the order of the Americanization forces. The best way to Americanize is to scatter the immigrants, distribute them as widely as possible. When this is done it becomes a necessity to become an American in order to satisfy the economic and social needs of the immigrant. But distribution cannot always be brought about in a satisfactory way. The immigrants will never work out a program for their own Americanization; it must be done by the Americans. We must study the problem, we must teach our children to be brothers to the foreigners, we must make them anxious to be Americans. And as stated before, a program has now been prepared to accomplish this purpose, by the National Americanization Committee.

Finally, the ~~the~~ rapidity with which the Scandinavians become American, the infusion of their virile blood into our blood, together with the psychic qualities of loyalty, honesty, and religious temperament make them a very desirable addition to our civilization, and one that will help make our nation democratic but yet stable.

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