

found there, the wild grapes which Lyff the Lucky found there in one of his adventurous voyages. Nothing is more graphic than the story of this finding of grapes by Therker, a German sailor who accompanied Lyff. Some day some of the great sculptors of America—for America has great sculptors—will immortalize Therker as the Sinens of the Western World. These Norsemen had, it is believed, sailed up the Hudson, and the great land of Mexico was not far beyond, but some adverse fortune prevented them from founding a great Scandinavian dynasty over the real of the Aztec. Perhaps it was the terrible Gulf Stream that frightened them. These stories that have been handed down to us, and which form the mythic period of American history, are real, and the personages recorded were actual individuals whose adventures have been poetically, perhaps, but not untruthfully given. But how were these bold discoveries made? But the most terrible and lengthy coasting voyages, creeping onward through ice and snow and constant fog. No wonder when the energies of the North found openings nearer home they began to care less and less for the colonies they had founded in Greenland and Iceland, and yet they had prospered so greatly in the former that they sent 2,600 pounds of walrus ivory as a tithe to the Pope, besides Peter's pence in money. The sagas mentioned also that the finest wheat flour was raised there. But it certainly was less the dislike to the coasting voyages that sundered the connection between the Norse countries and the West. It was that Sweyn and his son Cnut were marshaling all the boldest spirits of Scandinavia to the conquest of surrounding countries. Let it be remembered that when Cnut died he was sovereign of Norway, Sweden, Denmark the whole of England, the half of Scotland, and the Wendish countries almost as far as St. Petersburg. With this death the Norse energies seem to have been deadened for a time, wasted moreover by terrible intestine struggles in Norway itself. After Cnut, the Saxon element revived in England in the person of the Confessor, whose ascetic life went out without leaving behind him any heir. England seemed then a prey for all the vulture races of the world, until it was seized by Earl Harold Godwinson, who is generally known in English history as King Harold. The Norse, Harold Hardrada, the ideal Viking of his time, resolved to conquer England, as Sweyn and Cnut had done. But he found, along with his barbarous Berserkers, what the Saxon Harold had promised him—seven feet of English ground. There was high feasting for the birds of the air on that occasion, for there was no time to bury the dead. On the very day when Harold the Saxon won the battle of Stamford against the Norse-speaking Normans, William, of the French-speaking Normans, had landed on the south of England to do that which the others had failed to do. The Saxon Harold behaved like a man and a King. He marched straight south with his victorious army, raising the Southern folk, and confronted the Normans at the place now called Battle. The old weapon was matched against the new—and the first would have conquered if the English had not broken their ranks in the anticipation of victory. The English did not wrong their reputation on that day. The stockade behind which the bills and battle-axes danced in the sun, beat back every charge of the brave Norman lancers and would have won the day had not stratagem tempted the soldiers to leave the shelter. But even when they were beaten, and the lancers were among their masses slaying, they were acknowledged by their enemies to have behaved in defeat like lions. They retreated gloomily to the woods, fighting all the time, and killing more of their enemies as they went than they had done during the day. It was well that the Saxons, however, should have been defeated on that day. They were brave, but they were gluttonous, and they were drunken, and they were easy-going and careless. They wanted the Normans among them. It was not the conquest of cowards by a brave race, or of an inferior people by a superior, for this would have resulted in caste and prevented assimilation. The Normans, however, did assimilate, and that in so absolute a degree that in the children of the Prince of Wales the blood of William is mingled with the blood of Harold. Eorl and ceorl, noble and man-at-arms, have been firmly and thoroughly welded together into one homogeneous mass. But how did the Vikings, fierce barbarians and pagans, become converts to Christianity? St. Olaf, indeed, forced it upon the Norsemen at the point of the sword, and perished in the attempt. But Sweyn, although the godson of Otto, Emperor of Germany, became a heathen, because he looked upon the religion of the cross as a sign of yielding to foreign influences. And this the Vikings were unwilling even to think of. How, then, did the Norse of England

become re-Christianized? Certainly not from any political power, but probably by the gentle influence of the Christian Churches established there. And as far as history can give us any hint, much of these influences came from the Irish Church, and from the religious orders instituted there by St. Patrick, St. Brigida, St. Columbkil, and others. In Iceland books of religion belonging to Irish converts have been found, and wooden crosses made of Irish wood, and carved in the ideas of Irish art. These things are not imaginary. To those who even know superficially the documents that have been found in Ireland and in the Scandinavian countries, there can be no doubt that the conversion of the Norse fierce Berserkers was owing for the most part to the Keltic heart and intellect. For the Kelt possessed moral qualities, attributes of love, justice and conscience, in which both Saxon and Norseman were profoundly wanting. They were utterly deficient in that love of nature, that enjoyment of life and sympathy with others, which in the Kelt gave birth to a most noble school of lyric poetry. To the influences which were thus directed upon the other races in England may be traced the great minsters in whose gloomy beauty, in whose every carved stone, stands out the confession of the deepest repentance. The lecturer referred to the moral characteristics of the Norsemen, their courage, their contempt of death, and grim humor, and pointed out the strong resemblance to them borne by the heroes of Bret Harte. He concluded with a story illustrating the stern indifference to pain displayed by an ancient hero.—*Gazette*.

Report of the Directors of the Reformatory School (Mignonne St., Montreal, for the Province of Quebec.

In the following review of this report from the Montreal *Witness*, we find the substance of it so clearly summarized that we avail ourselves of its preparation:—

The first delinquent, it appears, was received into the School on the 10th of January, 1873 and the number of prisoners received from the Reformatory of St. Vincent de Paul amounted to 171. The buildings, we are told, were not quite ready for the new inmates, and this caused an enforced idleness for several weeks, during which a mutiny took place, whose proportions, the report avers, were much exaggerated by parties outside. The workrooms, however, being at length prepared, the pupils went either to work or began their school studies. Seven workshops, for their respective handicrafts, were put in operation, and two more were opened during the year, and others are to be added. \$5,000 were disbursed for tools and machinery, and more than \$6,000 were expended on the building, to make it both fit and secure. Foremen were employed, and, as a proof of their skill, it is stated that they are annually paid in the aggregate, without including the *Freres*, the sum of \$11,500; and other employes receive \$8,522. The number of foremen and other employes does not seem, however, to be given, hence the inference to be drawn as to their skill from the rate of their remuneration is not very precise. The pupils are said to have made remarkable progress, and so well have the abilities of the workmen been appreciated, that in two of the workshops they have not been able to fill their numerous orders. But, unfortunately, the young people show no taste for gardening; all prefer learning a trade, and the larger part of the work done in the garden this year has been performed either by the *Freres* or by servants.

An array of names of persons is given, attached to their evidence or testimony in favor of the establishment, and includes clergymen and laymen, some of them from other countries, and engaged in the administration of similar institutions. About 80 of the younger inmates of the Reformatory attend school exclusively, and those employed in the workshops receive two hours' schooling per day, whilst there are also classes in which are taught the various branches of instruction necessary to an artisan.

The report of the chaplain speaks of a notable moral change for the better since the commencement of the year amongst the prisoners, sixty-seven of whom were prepared for confirmation, religious instruction being given in both languages, and its recipients appearing to be attentive, and performing their religious duties with regularity.

The physician's report declares the ventilation and heating to be perfect; gymnastics are practised on a large scale; the food is of superior quality, and unrestricted in quantity; the