

meet the whole family, and we enjoyed many visits with him. His English was picturesque but adequate and he carried a dictionary to be used in case of a deadlock.

He gave me the first book on Finland that I had seen, "Through Finland in Carts," by Mrs. Alec Tweedie, and from it I got a fascinating picture of the Finns with their songs and sports and their heroic struggle for existence as a nation. The book was written in 1913 and it is still interesting reading. I wonder if the countrywomen still wash their clothes in the streams and if they still think it queer to see people eat jam with their bread?

In Mrs. Tweedie's book I got my first taste of their epic poem, the "Kalevala," which was published in 1835, but was centuries in the making. I scoured the libraries for further information on it and found it had been gathered up bit by bit by a Doctor Lonnrat as he went on his rounds picking up bits of folklore, and it became a great factor in preserving their native language against the inroads of Swedish. For the native authors had discovered that the well-to-do people, the intelligentsia who could afford to buy books, spoke Swedish and their books would have more buyers if written in the more genteel language, and for that reason the native tongue was neglected by native writers.

The "Kalevala," unlike many other antique epics, is characteristically gentle and domestic, delighting in situations of moral beauty. Dr. Lonnrat was successful in collecting twelve thousand lines. These he arranged into thirty-two runes. A more complete text was published in 1887 by A. V. Forsman and the importance of this poem was at once recognized in Europe, and translations were made. It was translated into English by J. M. Crawford in 1888. An idea of its style may be obtained from Longfellow's "Hiawatha," which was written in imitation of the Finnish poem. I cannot refrain from