

A NORWEGIAN FOURTH.

Celebration of Independence
Day in a Wisconsin
Town.

Americanization of the Norwegians.
Sobriety Marked the Norsk Holi-
day at Stoughton.

"The Norwegian Fourth of July," as the independence day of Norway is called in the west, occurs on the 17th of May. This year the celebrations were held on the 18th, as the preceding day was Sunday, and the Norwegians, unlike the Germans, are somewhat puritanical in their observance of Sunday. Until quite recent years, the 17th of May was celebrated in a great many towns of the west, but this year it was celebrated in very few places, and indications are that before another ten years have passed it will cease to be honored anywhere outside of Chicago and Minneapolis. The immigration from Norway has fallen off, the old generation are passing away, and their children do not hold to the traditions of the past. The American-born Norwegians do not keep up the old customs, the old customs. Their hearts are with the country of their descendants, not with the country of their ancestors.

Nowhere else in America can the vanishing Norwegian fete day be observed to such advantage as in Stoughton, the capital of Norwegian Wisconsin. This town does not derive that eminence from its size, for it has barely 3,000 inhabitants, but from the fact that its population is almost entirely of the Viking stock, and that it is the center of the most purely Norse district in the country. A few sections of Minnesota may have as large a portion of Scandinavians, but not so large a portion of Norwegians. In the townships surrounding it are settled some 40,000 people of Norwegian descent. In its immediate neighborhood the townships are occupied by Norwegians almost to the exclusion of other nationalities. Stoughton is the center of Norwegian life, of Norwegian thought, perhaps of politics, too, for the state of Wisconsin. It is a very Mecca for the descendants of Gamel Norge. A visit to Stoughton is the nearest thing to a visit to Norway. The Norsk goes there to steep himself in the associations of the fatherland and renew his old national feelings, to talk the old language, to sing the old songs.

The first thing that attracted my attention as I embarked from the train at Stoughton on the morning of the 18th of May was an American flag. The next thing was another American flag. Boys and old men had small flags in their hats, girls were them on their shoulders, stores and houses were hung with them. Not a Norwegian flag was in sight, nor did I see one until night, and then it was only one. There were no exercises of any kind booked for the forenoon, and I passed the time walking about and observing the types. The streets were crowded with people. The Norwegians of the surrounding country were out in force, and politicians from Madison, the state capital, were busy among them "looking after fences." It was an orderly crowd. Tall, flax-haired men, whose faces baked to an earthy brown by the sun and wind, were in curious contrast to their yellow hair and blue eyes, stood about the streets conversing quietly. There was no shouting, no boisterous laughter, no ostentatious greetings of friends. The Norwegian is not quarrelsome. He does not have that melodramatic quality of the lower class European on a holiday which causes the possessor to delight in attracting attention to himself, even by making himself ridiculous. The Norse bear the reputation of being heavy drinkers. All their history reeks with the fumes of strong liquors. The Scandinavian ancestors of the English were as mighty at the wine and beer cask as they were in battle. It would not be surprising if the descendants of the old warriors who shed the blood and drank the wine of southern Europe drank and fought in the New World. I had heard of Norwegians who drank pure alcohol. Indeed, from the stories told, one would think they drank little else. Yet in this crowd of thousands I saw no one drunk during the day, and those whom I saw drunk at night numbered less than a dozen. Taking into consideration that the day was a holiday and the people were out for a good time, this sobriety quite contradicted the statements so frequently made about the Norwegians.

At one o'clock a procession formed in the main street to march out to a park where addresses were to be delivered. At the head of the line marched a militia sergeant carrying the American flag, and that was the only flag in the procession. A newly formed militia company, so young that it had not yet received arms, formed the larger part of the procession. The day was not only devoted to a commemoration of Norway's independence, but to the dedication of the militia company's new armory. The speakers of the day

were a young attorney of Norwegian descent and the principal of the high school. The latter had a German name, spelled according to the English method, a few z's and c's, superfluous in English, being omitted. I remarked to an acquaintance that it was strange that the high school of a Norwegian town should have a German principal.

"He's not a German," said my acquaintance. "He's an American. He has a German name, to be sure, but he is an American."

And so he was. The excellent address which he gave was American through and through. He was addressing Norwegians, but he referred to Norway only twice. He was an uncompromising American, who believed that our own history furnishes plenty of instances of valor and virtue without forcing us to fall back upon the history of Europe for illustrations. The second speaker, a young man who had acquired considerable reputation as a speaker in English, gave a comic address in a peculiar dialect, a dialect which bears towards the literary Norwegian a relation somewhat similar to that which the Yankee dialect bears to literary English. Humorous stories and anecdotes are frequently told in this dialect. I was somewhat surprised that there was no address in literary Norwegian, and asked why the speaker had not given one instead of his humorous speech.

"He couldn't," a college friend, a Norwegian replied. "In this dialect any mistakes in Norwegian that he makes are not noticed. He is a good orator in English, but not in Norwegian. There are very few Norwegian-Americans who possess at the same time ability as speakers and a complete command of Norwegian. The committee of arrangements tried to get Prof. Q., of the State University, but he wouldn't come."

"Why was that?"

"Well, you see, we young Norwegians are Americans now, and we feel that these foreign holidays ought to be discontinued. We don't like to do anything that tends to make us a separate class among other Americans. You know that wherever our race has gone, it has quickly assimilated with the original inhabitants of the country. In France, we became the French of the French; in England, English of the English, and in America we are going to become Americans of the Americans."

That is the watchword of the Norwegians in Wisconsin. Everywhere you will hear it. First uttered by the professor of English literature of the State University, the Norwegian students took it up and carried it with them everywhere. The Americanization of the other nationalities comes from without and is strenuously resisted. The Americanization of the Norwegians comes from within. Citizens of a country that is a republic in all except the suzerainty of the Swedish king, a country without an hereditary aristocracy, the Norwegians are especially fitted to enter into the spirit of our institutions. Were all our foreign accessions like the Norwegians, we would hear no talk of prohibiting immigration.

The Norwegians dislike the Irish. I had always heard this, but had never fully realized it before. Stoughton is an A. P. A. town. There are only a dozen Irishmen there, and no Roman Catholic church, and no exciting cause for an A. P. A. lodge, but the A. P. A. is there, and everybody is in it, ready for the Irish if they ever do come, for the Norwegian allegiance to the A. P. A. is not brought about by an intolerance toward the Church of Rome, but by a thorough distrust and dislike of the Irish. The Norwegians show no hostility to the Roman Catholic Germans. They dislike the Irish as Irish, not on account of their religion. I doubt if the Germans dislike the French, or the Irish dislike the English any worse than the Norwegians dislike the Irish. The results of this dislike are severely felt by the Irish. They have a large number of professional politicians. The Norwegians do what they can to defeat them. The Irish can do very little in the way of retaliation, for the Norwegians are not "in politics" to any great extent. When on the border of Scandinavian and Hibernian territory the young men of the nations meet in fray, the victory is usually with the Norsemen, for they are larger and stronger than their adversaries, and when aroused exhibit a ferocity and implacability surpassing the Celtic fury. The old Berserker madness comes upon them, and we betide their antagonists. Outside of local politics in a few communities, the Irish have nothing to say in Wisconsin and Minnesota. The Norwegians and Swedes would not abide it.

The relations between Norwegians and Germans are not strained, neither are they cordial. The Germans are fond of saying that the Norwegians are treacherous. Bring up the subject of Norwegians with a German, and he will be almost sure to tell you this: The Yankees and Norwegians are very friendly. Race relationship and similarity of disposition make them friends. The Yankees have no bitter remembrances of a time when hordes of Norwegians crowded in upon them and

lowered the standard of living by accepting low wages. The Norse went directly to the west and have never come into industrial competition with the Americans. They are nearly all farmers.

A ball game and a bicycle race made up the festivities of the afternoon. The evening was to be devoted to a ball in the newly erected armory. The militia company had not been in existence long enough to be mustered in by the state, yet it had almost completed a big armory. Though the walls were not yet finished off, the floor was ready for dancing and a dance was to be given.

The whole town was at the ball, and a good share of the surrounding territory as well. Fine looking girls were the rule; not all fair-haired, by any means. I early put my eyes on a typical Norse beauty, fair-haired, turquoise-eyed, with a complexion of strawberries and cream, lithe of figure, and I sought an introduction. Lo and behold, she was a Yankee maiden! Black-haired and black-eyed girls whom I thought might be Yankees turned out to be Norwegians. There were several girls with luxuriant deep brown tresses that gave out gleams of rusty gold as the light flashed upon them, like a rich fabric shot with dark golden threads. The possessors of these beautiful heads of hair were Norwegians, and not stray Celts, as one might have imagined.—*New York Evening Post.*

SUPPORT OF CATHOLIC PASTORS.

How it is Managed in Country Parishes Abroad!

In country parishes usually the parish priest on the Sundays following Easter and Christmas sits after mass at a table in the chapel with a book containing the names of the parishioners and the amount each contributes, to receive the offerings of his flock, says the *Contemporary Review*. In towns and cities the priests make a house-to-house collection of the "dues." The amount of the "dues" is in the case of a farmer fixed at so much a pound on the valuation of his land. Laborers pay 1 shilling six pence, artisans or clerks from 2 shillings 6 pence to 5 shillings, according to their wages; small shopkeepers from 10 shillings to 1 pound, larger shopkeepers and the professional classes between 3 pounds and 5 pounds, and the gentry contribute larger sums, according to their wealth. The "dues" are in a sense obligatory, for Roman Catholics are bound by the laws of the church, under pain of excommunication, to contribute to the support of their pastors. But as the "dues" are not as a rule oppressive they are willingly and cheerfully contributed.

In addition to the "dues" the parish priests also receive fees for the discharge of offices at marriages, baptisms, funerals and for saying mass for any particular object, such as for the repose of a soul or for a blessing on some secular or religious undertaking. These fees also vary considerably, according to the position of the persons for whom the offices are discharged. A poor person may have a mass said for 5 shillings, while a rich person would pay 10 shillings or 1 pound. Marriages in humble circles are performed for 1 pound or for 1 pound 10 shillings, and in well-to-do circles for much larger sums arrived at by mutual agreement. In country parishes, where the "fortune" of the bride is known to everybody, the custom is to charge a fee of 5 per cent of the dowry.

Many parish priests in the country districts also add a little to their incomes by farming operations, such as letting fields to graziers or raising stock on their own account. In former years, indeed, almost every parish priest was also a big farmer. He tilled his extensive acres largely by the gratuitous labors of his flock and went to the fairs and markets with the produce or with his cattle, sheep, pigs or horses and wrangled and hagglled with the dealers over 5 shillings in the price. But priests are not now allowed by the bishops to hold more than twenty acres of land. Out of his income from his parish the parish priest has not only to pay the stipends of his curates but has also to contribute a certain percentage of the amount to the bishop, for it is from such contributions by the parish priests of his diocese that most of the income of the bishop is derived.—*Daily News, June 15, 1896.*

Thinks They Were First.

CUBA, Mo., June 8.—EDITOR AMERICAN: I see in the issue of June 5th of THE AMERICAN an article on the first page at the bottom of the last column claiming that Sandusky, O., has the honor of floating from the Congregational church the Stars and Stripes for the first time in the United States. We cannot allow this honor to go to Sandusky, O. In THE AMERICAN, published at Pittsburg, Pa., in the issue of July 1st, 1895, we announced that on the 22d day of June, 1895, we floated from the spire of the Methodist Episcopal church at Neelysville, O., the Stars and Stripes for the first time. Please allow correction in AMERICAN. Neelysville first, Sandusky next. Let other churches fall in line.

Yours truly, G. G. MAPLE.

SOUTHERN WATCHMAN.

He Writes Another Very
Able and Logical Letter.

Shows Some of the Jesuit
Schemes to Win Public
Favor—Conscience
Money.

SAVANNAH, Ga., June 23rd, 1896.—EDITOR THE AMERICAN: That "the end justifies the means;" that "frauds are pious and lies are holy, when done for the good of the church," considered from the priestly point of view, are axiomatic of self-evident truths that have been laid down by leading Jesuit authorities. Their real meaning of the "good of the church" is to persistently strive to attain for it absolute political power in any country where it gains a strong foothold, as it has done in our own. The second clause quoted above explains the first—that "frauds and lies" are honorable ("means") to reach their political "end;" to which means we may safely add treachery, treason, civil wars, massacres, and open and secret assassinations, as centuries of history proves.

This city has had within a year two specimens of what appears to thousands of intelligent citizens—"pious frauds." I do not mean to assert that, in every instance where a Romish priest returns money or valuables to their owners that he has discovered through the confessional they have been robbed off, that it was done with fraudulent intent to create favor and political capital for the Catholic church. But the first instance I bring to notice is surrounded with much suspicion. It occurred here as soon as the excitement had subsided, caused by the papist riot that took place on the occasion of the visit of Mr. and Mrs. Slattery about a year ago. The *Morning News*, a Rome-controlled sheet, in its issue of April 8, 1895, under the caption of "Paid Back Ill-Gotten Gain, an Insurance Company \$7,000 Better off by a Smitten Conscience," says in part: "An insurance company, with an agency in this city, is \$7,000 better off, which it can credit to its conscience fund. * * * When the conscience-stricken party is a Roman Catholic, he usually makes restitution through the priest to whom he confesses his misdeed. This was the case in this instance. The sum mentioned was returned through Vicar-General Cafferty to an insurance company, doing business in this city, one day last week, it is said. A number of parties seemed acquainted with the fact, though they would not say how they came by their information. It is supposed that the story was told by the agent of the lucky company. As the story goes the now conscience-stricken offender set fire to his property, said to be a storehouse, several years ago. By the advice of his priest he determined to make restitution. In order to save exposure the restitution was made by Father Cafferty. Those who have heard the story are cudgelling their brains to fix upon the party who thus satisfied his conscience," but up to the present time he has not been found. The same paper says: "A similar instance to the above occurred in Savannah several years ago in much the same manner." Sir, it is the opinion of many of our best and most intelligent citizens that that \$7,000 trick was a priestly fraud, gotten up to offset the odium brought upon the church by the rowdy element of its lay members who turned out to mob, and murder if they could, Mr. and Mrs. Slattery.

Another instance of the kind occurred in this city about a week ago. A priest entered a wholesale drug house, and inquiring for the proprietor, handed him five dollars and asked for a receipt. Upon interrogation, all he could get out of the priest was, "that it was his, and that it was conscience money." The proprietor gave the priest a receipt, and he quickly departed. The proprietor having several Roman Catholics, male and female, in his employ, called them together and related the circumstances of the priest's visit. They, one and all, expressed the greatest indignation that the priest should come there and attempt to throw suspicion upon them of robbing their employer. Many uncomplimentary epithets were cast upon this priest by the Catholic employes of the firm. This instance, like the first one mentioned, occurred at a time when public feelings were strained to their utmost tension, both upon the Catholic and Protestant side—the political cauldron even now "like a hell-broth boils and bubbles," a bitter feeling exists, caused principally by the slanders and falsehoods heaped upon the Protestant American element by the Romans, and leaves a grave suspicion that this five dollar trick is a "fraud," pure and simple, to gain favor for Romanism in this city. A base Jesuit, who upholds the doctrine that "the end justifies the means," and swears to "disobey all magistrates, superior or inferior, in any country called Protestant, and declares all such to be illegal without the sanction and confirmation of the pope, and that all such may safely be

destroyed," will bend himself to any act of baseness, treachery, or even assassination, if he can accomplish his crimes without fear of detection and punishment.

The much chagrined Tammany tigers, who have been run out of their cosy lairs, by this time fully realize that the A. P. A. has settled down in the Empire state of the south with the full intention of running the commonwealth, instead of themselves; and in their frenzy they will doubtless have recourse to any means, base or heroic, to try and recover some of their lost ground. This view of affairs may, perhaps, account for the fact that during the past two months a considerable number of strange priests have arrived in Savannah, and probably may throw light upon another fact, that these sneaking priests are going round distributing some of their church funds among Protestant employers and calling it "conscience money." This recalls to mind the full exposure of this base, Roman fraud, made by that famous ex-priest and patriot, William Hogan, over fifty years ago, (1845), at the time Dan O'Connell was in New York stirring up his countrymen to clamor for the repeal of the union between Great Britain and Ireland, and upon that occasion they marched through the cities of New York with banners bearing the seditious legend: "Americans shall not rule us," and for which distinguished service in the United States Pope Gregory XVI. rewarded the famous Dan with the title of "the greatest layman living." With reference to the base and knavish tricks of Romish priests and Jesuits, resorted to for the purpose of gaining Protestant favor and political strength, Hogan says: "The *modus operandi* of Romish priests is as follows: When a popish of Jesuit priest settles in a city or town, he looks about him and ascertains what the character, circumstances, politics and religion of the different families are. If he discovers that any particular Protestant family is wealthy, entirely unacquainted with popery, and liberally disposed, he takes a note of the fact, and determines, by some means or other, to form an acquaintance with the head of the family. This is sometimes not easily done. It is not often that men of wealth are desirous of the personal acquaintance of clergymen of any denomination. They know that, pretty generally speaking, there is little to be gained, so far as worldly goods are concerned, from a personal intimacy with them. Of this Romish priests are well aware, and act accordingly. When one of them desires an acquaintance with the head of a family, he unceremoniously calls upon him, hands him some money—more or less according to circumstances—and without any explanation, tells him it is his, and seems no way desirous of further conversation. The gentleman or lady who receives the money, of course, detains the priest or Jesuit, and asks what he wishes him or her to do with the money; whether he deposited it for safe keeping, or whether he wished it paid to some one. The answer of the Jesuit is: "Sir, or Madam, the money is yours. I received it in the discharge of my duty as a priest," and he departs.

The result of this piece of Jesuit acting is obvious. The gentleman mentions the circumstance to his family, the merchant to his neighboring merchants, the mother mentions it to her children, and so every mother on her list of visitors, and finally conclude that the money has been received in the confessional; that some poor Roman Catholic in their employ had stolen it, and that the priest in the confessional caused restitution to be made; that after all, this "going to confession" was a good thing, it kept the Catholic servants honest, and if it were not for it, there would be no safety in giving them employment." The husband tells his wife to throw no obstacles in the way of her domestics going to confession, as he believes it is a check upon their dishonesty, and makes up his mind that it is at least good policy to sustain popery and popish priests. He calls upon the Jesuit bishop or priest, touches his hat to him should he meet him on the streets, tells him he would be happy to see him at his house; and thus, by this tedious, though sure process, does a reverend Jesuit priest gain his end. The family is now at his mercy; and the best recommendation a domestic can bring to this family, or any of their acquaintances, is that of a scheming, deceitful, popish priest or bishop, with whom, if properly known, no respectable man would be seen walking the streets. Often have I done this while a Romish priest.

"This process, by which popish priests and Jesuits often insinuate themselves into the confidence of some of our most respectable Protestant families, has in it something ineffably mean, contemptible and wicked. There is something worm-like and vampire-like in the whole process. The robber runs some risk in gaining possession of his booty; he has, at least, the redeeming quality of personal bravery. The eagle, which takes its prey to the very pinnacle of the loftiest rock, though that prey should be the infant of the fondest mother, and there devours it before the agonized parent, must claim more or less admiration for its boldness. There is a majesty in its flight which diminishes the atrocity of the act; by

one bound the noble bird gains his point. But the Jesuit, like the worm, like the loathsome reptile, gains his by beginning at the root, at the base of domestic happiness and virtue, and creeps and gnaws his way until he reaches its summit, and then laughs as he sees it mouldering under his feet.

"But this is not all. The Protestant family with whom he forms an acquaintance by these dishonorable means, are not the only sufferers. Injustice is done to the Catholic domestics in Protestant families. A palpable imputation of dishonesty is thrown upon the whole body of them. An implied impression is left upon the minds of Protestants that they are all dishonest—that they would all rob, pilfer and steal, if they were not forbidden and compelled to make restitution in the confessional. But what signifies it to a Jesuit priest, what Protestants think of poor Roman Catholics? If they only believe that priests and Jesuits are saints, that is all they care. If Jesuits can only manage to cause Protestants to attribute the honesty of papists to themselves, and can cause the Catholics to hate and despise Protestants for suspecting them of dishonesty, their point is gained, though at the expense of justice both to Protestants and Catholics. It is peculiarly unjust towards Catholic domestics, who are really as honest as other people, if their priests would let them be, and who might be as good citizens as others, were it not for priests and Jesuits. Do away with the supremacy of the pope and auricular confession, and the foreigners who come among us from Ireland and other Catholic countries would be as peaceable, as industrious and worthy citizens as any we have; but never can these poor people enjoy the blessings of freedom, here or elsewhere, while they have any connection with priests, confessionals or popes. Americans are not inimical to foreigners who conduct themselves with propriety, and pay a due respect to the laws of their country; but they are inimical—and it is their duty to be so—to all who traitorously interfere with their civil rights; and it is not a little singular, that among the millions of foreigners who have fled to this land of freedom, none but papists have interfered with its laws, its institutions, or its customs. "I have resided," continues Hogan, "in the United States for thirty years or thereabouts, and never have I heard a Protestant say that he has been ill-treated or unkindly dealt with by Americans on account of his foreign birth; and I declare, with equal sincerity, that I have never known a Roman Catholic satisfied with our Republican form of government, and who did not avow—when he could do so without being heard by Protestants—that he wished a Roman Catholic government established in its place. It is a strange circumstance, but nevertheless true, that Americans have no difficulties with any foreigners amongst them except the Roman Catholics. There are various denominations of foreigners in the United States, but all others enjoy the blessings of liberty, quietly and thankfully. Papists alone are dissatisfied; they alone refuse to hear reason, and seem inclined to govern by force. No Protestant priest in the United States has ever been known to be controlled in the discharge of his duty by a foreign potentate. None of them were ever known to harangue their flocks and march them through American cities, with banners bearing the treasonable motto, written in conspicuous letters, 'AMERICANS SHANT RULE US.' Popish bishops and papists alone, have dared to do this."

Fellow Americans, the facts related in the latter part of this article, quoted from Hogan, happened over fifty years ago, and are capable of incontrovertible proof. The Americans of that time who resisted Romish treachery were termed by papists, "Know-nothings," but they made a sturdy resistance to papists and they crawled back into their holes, but not to sleep, as the Protestants did, and have done until within the last few years; our experience of Rome is the same as theirs, and that Rome's favorite motto is as true to-day as it was then—"Semper Eadem," "always the same"—and always will remain the mortal foe of free intellect and free government. But our freedom-loving citizens, thank God, are at last wide awake to the danger that confronts us, and Rome will find this time that she has to face a mighty and invincible know-something party that will hold her in the traces. Rome has shaken her fist in our face, threatened and menaced us, and to be forewarned is to be fore-armed. Her cause is foul towards us, as it is ungrateful and unjust, and conscienceless; our cause is a just one, we call upon high heaven to witness that we desire no more than the free exercise of reasoning or intellectual powers in our own affairs, with which God has endowed us all, and if we do not exercise these gifts aright, we insult the Almighty Giver of them. These precious gifts the A. P. A. will never allow a pope or his emissaries to tear from us. Stand manfully for the right and fear not, for, as the great Bard of Avon said: "Thrice is he armed who hath his quarrel just, than he but naked, though locked up in steel, whose conscience with injustice is corrupted." Yours in F. P. P., SOUTHERN WATCHMAN.