

TREATMENT OF CATHOLICS IN NORWAY AND SWEDEN

In the former Country the Church Enjoys Large Measure of Liberty. In Sweden it is Different.

Writing from Copenhagen to "The Tablet," of London, a correspondent says:

Much is being written at the present time with regard to the dissolution of the union between Norway and Sweden.

So far, however, I have not observed any allusion to the profound differences of character which separate the two peoples, and which have had so much to do with the severance of the bonds which have united them during the past ninety years. Norway is progressive and democratic, Sweden is old-fashioned and aristocratic.

In no way is the difference between the two countries shown more clearly than in the different treatment which they accord to the few Catholics who dwell within their borders.

In Norway the Church enjoys a very large measure of liberty. Parishes can be formed, churches opened and property acquired without any special authorization from the State.

Any Catholic can open a school. Dissenters from the State Church are excused from the payment of the tax for the support of the Lutheran schools and churches. Any religious order, except that of the Jesuits, can establish itself in Norway, and it is highly probable that the prohibition with regard to the Jesuits will soon be withdrawn.

Almost the only restriction placed upon the Catholic propaganda is contained in the law which obliges any one wishing to leave the State Church to make a statement to that effect in writing, or by word of mouth, to the minister of his parish. Nearly all official positions in Norway may now be filled by Catholics.

In Sweden the Catholic Church receives very different treatment. In various German Protestant States, such as Saxony, Brunswick, Mecklenburg and Oldenburg, oppressive laws directed against Catholicism are still in force in spite of the efforts of the centre party. But in no country does so much of the old intolerant Protestant regime linger as in Sweden.

Dissenters from the Lutheran State Church cannot open any place of public worship or form a congregation without special permission from the King. Such a permission is by no means granted as a matter of course. Quite recently it was refused to the Catholics when they wished to open a church at the important town of Norrköping. It is easy to see that in so Protestant a country as Sweden such permissions would be refused more readily to Catholics than to Protestant Dissenters.

When applying for such an authorization those members of the dissenting community who have formerly been Lutherans must furnish proof that they have complied with the formalities which are required in the case of those who secede from the State Church.

Any Lutheran over 18 years of age who desires to join another religious community must give notice of his intention to the minister of his parish and must send him the name of the community which he wishes to join.

Should he persevere in his intention he must present himself two months later before the clergyman of the parish and inform him once more of his desire to abandon Lutheranism. The fact of his secession will then be entered by the pastor in the church books. No Lutheran can take this step before he is 18.

In the case of a marriage between a Lutheran and a dissenter, the children must be brought up as Lutherans, unless an agreement as to their religion has been made by their parents before their marriage.

Religious bodies outside the national church may not acquire or possess landed property without the permission of the King.

No monasteries or nunneries may be established in Sweden. Religious may not wear their habit in public. No schools or orphanages receiving children under 15 years of age, and in which religious instruction is given, may be set up by dissenters without special leave from the King.

If such an establishment is opened without the royal permission, it is liable to be closed and the proprietor to be fined from 5 to 500 crowns.

All dissenters have to pay the taxes which are levied for the maintenance of Lutheran churches and schools. Short work would, I imagine, be made of "passive resisters."

Such is religious liberty in Sweden at the beginning of the twentieth century.

A great outcry was recently made on account of the regulations in Spain

which prevent Protestant churches there from presenting an ecclesiastical appearance.

Those regulations are of a trifling character, and, as was pointed out by the "Times," they have not prevented the Protestants from multiplying their chapels and schools throughout the Peninsula.

It is difficult to imagine what Protestants would say and do if they were in any Catholic country subjected to a regime such as that which presses so heavily upon the Catholics of Sweden.

PATRICK MURPHY, OF GENOA, AN AMERICAN

All autograph and photograph collectors probably know, F. Marion Crawford, when in New York, lives in an office building, not far from his publishers, the Macmillan Company. From the outside the suite he occupies gives every illusion of a commercial interior. At necessary periods the author of "Pietro Ghisleri," etc., is here visited by a bootblack and barber. No sooner is Mr. Crawford in town than he informs these unattached retainers and they respond. It is needless to say both are Italians—the bootblack is a Genoese and the barber a Sorrentino. One day Mr. Crawford asked the bootblack in his native dialect, "Where were you born?"

"In Genoa," was the reply.
"And what is your name?"
"Patrick Murphy."
"Magnifico! How in the world did you get that name?"
"I took it."
"But why did you choose that particular name?"
"Ah, Excellency, it was because I wanted people to think I was an American."

PRECEPT AND PRACTICE

A certain lady of exceedingly pronounced opinions and manners resides in a country town. For many and evident reasons both the lady and the town must be nameless. It must, however, be said that the lady is a very determined advocate of woman's rights, and has never failed to embrace every possible chance of pouring undisguised scorn on all who venture to differ from her.

The other evening this lady entered a street-car, only, however, to find that it was crowded to its utmost limits, and that no one of the several male occupants seemed disposed to give way for her.

For a few moments the lady somewhat contemptuously surveyed these unwilling members of the opposite sex. Then an old workman rose, and as he was rising, the outspoken representative of the New Woman loudly expressed the opinion that he was, without question, the only gentleman in the car. "But stop a bit, ma'am," interrupted the old fellow, as the assertive lady was about to drop into his place. "Be ye what they calls a woman's righter?"

The lady readily acknowledged that it was her privilege to uphold in public the emancipation of woman.

"Ah, yes, surely," said the old man, slowly. "You believe, I s'pose, that a woman should always have the same rights and privileges as us?"

"I do sir; decidedly I do," was the unhesitating reply.

"Then all I can say is, stand up an' enjoy 'em like a man," responded the old fellow as he dropped back into his seat.

Archie was on his first sea voyage. Pale, limp and ready to die, he lay groaning in his bunk.

"Charlie," he said, feebly, after a




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paroxysm of unusual violence had spent itself and he had become comparatively calm, "a fellow ought to be doosid thankful he isn't a camel."

"Why?" asked Charlie.

"Because a camel—wauh—has got seven stomachs, don't y'know."

Andrew Carnegie has a fund of stories about his canny countrymen, and he delights to tell them to a congenial company now and then. This is one he brought home with him after his last trip abroad:

"Of course we will call the hero Sandy," said Mr. Carnegie: "there couldn't be a Scotch story without Sandy. Well, Sandy was asked by some friends to step up to the bar and have a drink. He poured out for himself a liberal dose of the national beverage, and then placing his hands around the glass, he drained it to the last drop

before the others even had a chance to pour out their drinks.

"Why, Sandy," said the fellow who had invited him, "you didn't need to be in such a rush. What was your hurry?"

"Ach, mon," said Sandy still smacking his lips, "I saw wan' them things tipped o'er once."

Several ladies summering in the country were conversing one morning about gentlemen's dress, when one of them remarked:

"Now, I like your husband's style very much."

"How do you mean?" asked the other.

"He is such a quiet dresser."

"Huh!" was the comment. You should hear him some time when he can't find his collar buttons."

IMMACULATE CONCEPTION

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N.B.—Meeting of the Children of Mary, 2nd and 4th Sunday in the Month, 4 p.m.

WEEK DAYS—Masses at 7 and 7.30 a.m.
On First Friday in the month, Mass at 8 a.m., Benediction at 7.30 p.m.

N.B.—Confessions are heard on Saturdays from 3 to 10 p.m., and every day in the morning before Mass.

C. M. B. A.

Agent of the C.M.B.A. for the Province of Manitoba, with power of attorney, Dr. J. K. BARRETT, Winnipeg Man.

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