

BULLETIN

St. Ansgar's Scandinavian Catholic League of New York



Copies of Bulletin sent free to League members; also to others upon request.
Catholic literature in the Scandinavian languages sent free of charge. Apply to any of the League's officers.

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1930.

FROM OUR SPIRITUAL DIRECTOR

A Word on Pilgrimages

DEAR FRIENDS:

Before anything else, it is my duty and privilege to congratulate the League on the truly magnificent work accomplished during the past year. Never before was the influence of your work more beneficial or more widely felt. The League is now working and bearing fruit in every part of the world and has in many quarters started an energetic and holy enthusiasm for the cause of bringing Scandinavia back to the Faith, which is hers by right and of which she was so shamefully robbed. Once more then, heartiest felicitations and every wish and blessing for the future prosperity of the League in general and for the happiness of all of you personally.

Now, as to the subject proper of my little contribution to our BULLETIN! Why did I choose this subject: Pilgrimages? The reason is this: All our members, even though not blessed with worldly goods, are hard-working, thrifty and saving. They are indeed model citizens as well as exemplary Catholics. The result is that sooner or later they all manage to treat themselves to a nice little trip to the old country. They often go to Rome and to other famous places of pilgrimage or shrines. Indeed we are always delighted to hear that some one is planning a vacation of that kind. And so, I want to say a few words to encourage our members to go to Europe

but to go in the spirit of pilgrims and to include Rome and other famous places of devotion in their itinerary.

The word "Pilgrimage" is, obviously, derived from "Pilgrim" and this word derived from the Latin "Peregrinus," one who travels, who passes through a country. A pilgrimage in the restricted sense is: a journey to a certain place to venerate it, to obtain supernatural help or to fulfill a religious promise.

Pilgrimages are as old as religion itself. The Pagans practiced them scrupulously and frequently: the dream of every Egyptian was to worship at Thebes, the Greeks gathered at Delphi, the Mexicans at Quetzal, the Peruvians at Cuzco, etc., etc. The Buddhists and Mohammedans hold pilgrimages as the most important form of devotion. It is indeed a most natural desire of man's heart to venerate places where great mysteries were manifested or great wonders were wrought. What then could be more natural for the Christians, from the very beginning, than to venerate the holy places, where their dear Lord and Master was born, lived and died. What more natural for them than to love to visit the spots made famous by the apostles and the martyrs? The earliest pilgrimages, according to Eusebius, St. Jerome, St. Chrysostom and others, were made to the Holy Land.

(Continued on p. 3)

RT. REV. BISHOP OLAV OFFERDAHL

1857 — 1930

On March 13 Rt. Rev. Msgr. Olav Offerdahl was by the Holy Father made Vicar Apostolic of Norway and was thus the first native Bishop of this country since the Reformation.

Bishop Offerdahl was a convert from Lutheranism, born in Aardal in Sogn in 1857, was received into the Church twenty-two years of age and became a teacher at the Catholic school in Bergen for four years. He now felt the vocation to give himself still more to God and went to Belgium and later to Rome to prepare for priesthood, and in 1891 he was ordained in the College of the Propaganda where he had studied for six years. In 1892 he came back to Norway. After a long life of work as a priest in different parts of the country he was made Apostolic Administrator in 1928 when Bishop Smit went to Rome not to return, and a year and a half later on the 13th of March this year he was appointed Bishop of Selja.

Some short time before that the old Monsignor had meant to retire to a well earned otium at Vor Frue Hospital when first the administration and then the government of the Bishopric was put upon his shoulders, and here we find, as we so often do, that whom God gives an office He also gives the strength to the fulfilment of same. The seventy-two-year-old Bishop found strength to undertake the journey to Rome and to go through the strenuous ceremonies in connection with his consecration, but not only that, he attended all the festivities and the travels necessary at the celebration of the ninth centenary of the death of St. Olav. In the month of July the Catholics

of Norway enjoyed the spectacle of their beloved native Bishop officiating at the dedication of the pilgrimage-chapel at Stiklestad, at the Masses and at the solemnities of the Jubilee.

In the course of the summer Bishop Offerdahl visited outlying parishes, conferred the Holy Sacrament of Confirmation on children and adults, and in September went to Holland to give thanks to that country for repeated and generous financial support in the past and express his wish that in the future this good work would be continued. And here the old Bishop peacefully died on the 7th of October.

It is a strange coincidence that makes Olav Engelbrektsson and Olav Offerdahl, the last native Archbishop before and the first native Bishop since the Reformation both die in Holland.

Bishop Offerdahl will be missed very much as the wonderful director of souls, the indefatigable priest, the faithful friend, and his name will be remembered for his translation of the New Testament and David's Psalms and for the many years he ably edited the Norwegian Catholic weekly *St. Olav*.

St. Ansgar's League owes him hearty thanks for the interest with which he from the very outset followed the development of its work, and even this summer our President received a long kind letter from the Bishop thanking him for the congratulations sent to his consecration and conferring his blessing upon the members and the work.

May he rest in peace!



Olav Offerdahl — Biskop af Selja

ALL THE MEMBERS OF ST. ANSGAR'S LEAGUE received in the beginning of October the following message from the President, mailed in the Vatican City:

"... On Monday, September 22, I had the honor of being received in private audience by the Holy Father and receive His blessing for (1) the success of the work of St. Ansgar's League and (2) for its members. It is with great joy that I hereby announce it to St. Ansgar's members."

FROM OUR SPIRITUAL DIRECTOR

(Continued from p. 1)

The pilgrimage of St. Helena and the finding of the Cross are known to all. Soon the pilgrims also go to Rome. Every historian of those days tells us of kings and princes kneeling at the shrines of the apostles. Next, local saints are honored and pilgrims come from the country all around to venerate their relics as the first Christians had venerated the relics of the martyrs in the Catacombs.

That pilgrimages agreeable to God is evident from the fact that so many extraordinary graces are obtained at the shrines: physical cures, conversions and every kind of favors.

The pilgrimages during the Middle Ages had great influence outside of the religious domain as well. They caused good roads to be constructed. Geography became a more needed study. The crusades would never have taken place without them. International relations and consulates were established.

Pilgrims in olden days had to make their long journeys on foot, on poor roads and amidst dangers of all sorts. But their faith and their hope encouraged and sustained them. What a glorious sight it must have been to see the pilgrims, in the olden days, worn out and yet bright with happiness, pass through the "Porta del Populo" and spend their last energy to reach the tombs of the apostles.

We, of the present day, find conditions so that a pilgrimage has become rather a recreation and a pleasure. Let us, when on a pilgrimage, make up somewhat by prayer and sacrifice and not entirely lose the spirit of the old pilgrims and consequently the merits as well.

Only a few can go to the Holy Land but there seems to be little reason, if you can go to Europe, you could not go to Rome: comfortable and rapid expresses reach Rome from everywhere, or you can go by aeroplane if you are bold enough of heart. There is no greater treat for a Catholic than to visit Rome.

In Rome you can study the ancient Pagan civilization, but above all you can see the earliest evidences of Christianity, and every proof of the truth of the claims we Catholics advance: every dogma is found right in the Catacombs! The Church Universal is seen at the Vati-

can, in St. Peter's, where confessions are heard in every language of the world. The Church Apostolic is in Rome, where Peter is, where his successor reigns on Peter's very tomb.

Stoddard says: "It would be easier to write ten lectures upon Rome than one. Rome inspires a reverence and an affection that leaves no room for rivalry. If one could choose but one city, Rome would be unquestionably the one he would select."

There are of course numerable shrines in Europe. The most important internationally known outside of Rome are: Lourdes, Montmartre, Lisieux, Guadalupe (Spain), Loreto, Saragossa (Spain), Assisi, Padua.

We congratulate our beloved President on the pilgrimage she made this year to Rome and on the great honor which befell her when she was received in private audience by the Holy Father who bestowed a special blessing upon herself, her family and friends and upon the members of St. Ansgar's League.

In Scandinavia of course there are fewer shrines, though there were plenty in the old Catholic days. Of late a great movement has started in this connection.

In 1916 the Norwegians were the first of the Northern peoples since the Reformation to make a pilgrimage in their own country to places hallowed by the association of their holy martyrs.

The pilgrimage was made to Stiklestad near Trondhjem where St. Olav found his death in the battle of Stiklestad in 1030. Since then every year a pilgrimage takes place, and this year on the 29th of July a great pilgrimage from all the Scandinavian countries commemorated the ninth centenary of the death of Norway's national saint.

In Denmark on the fourth of July, 1920, the first pilgrimage took place, and one hundred people went to Haraldsted to celebrate the martyr, Canute, Lavard (the Lord) (not Canute, the King), who was killed there on January 7, 1131. Last year the tenth pilgrimage was held, three hundred people participated, and the Danish Bishop said the Mass in the Church of Ringsted, where in the once Catholic but now Lutheran Cathedral the remains of the Saint repose.

Since 1921 Sweden's pilgrimage goes every September to Birka where St. Ansgar first preached to the heathen Swedes. A large cross is erected on the spot and Mass is said under the open sky, an altar being erected for the pilgrimage.

It is noteworthy that on the occasion of the Holy Year 1925 the "Golden Cross" was earned by Iceland for having, proportionately, sent the largest number of pilgrims to the Holy City.

J. F. STILLEMANS,
Spiritual Director.

A TWENTY YEARS' REVIEW OF ST. ANSGAR'S LEAGUE

Prepared by VIGGO F. E. RAMBUSCH, Secretary

ON February 3, 1930, St. Ansgar's Scandinavian League celebrated its twentieth anniversary. February 3 is the Feast of St. Ansgar, and on that day twenty years ago half a dozen Danes and Norwegians met and organized St. Ansgar's Scandinavian Catholic League of New York. The movement for bringing the Scandinavian Catholics of New York into closer association was, however, of older origin. It had started during a visit to this country of the Reverend Erik A. Wang, of Bergen, Norway. He communicated the idea to Mr. Frode C. W. Rambusch of Brooklyn, who continued the preparatory organization work under great handicaps after Father Wang's return to Bergen. The difficulties encountered were indeed so great and discouraging that for a long time the ultimate realization of the project seemed almost unfeasible.

It was only after Archbishop, late Cardinal, John M. Farley, of New York, and Bishop Charles E. McDonnell, of Brooklyn, had expressed their warm interest in the plan that Mr. Rambusch began to see his tireless efforts rewarded with some success, and the organization was finally effected on the date mentioned above. The Paulist Fathers and the Catholic Converts' League gave the young society a helping hand by permitting it to use the Guild House reception room for its monthly assemblies.

In April, 1910, the first Swedish Catholic to join St. Ansgar's League was received, and a few more members, mostly Swedes and Danes, were added during the next two or three months. The acquisition of these new members must be credited largely to the power of the press, in this instance represented particularly by the *Catholic News* of New York City. Those who came to affiliate themselves with the League all told the same story: "Saw about it in the *Catholic News*." The items in the *Catholic News* had not only been widely reprinted in other American newspapers and periodicals, but had also, in translation, found their way to the reading public of many foreign countries.

The first officers of St. Ansgar's League were: Frode C. W. Rambusch, President; Alexander Amann, Secretary; Albert Straith, Treasurer. To these was added later a vice-president, which position was first held by Gustav V. Lindner. An impression had prevailed that only men could gain admission to the League, but this was soon corrected and women members commenced to join in a number which within a short time equaled that of the men.

The history of the first three years is very interesting and can easily be procured and studied by borrowing from the League's library "Historical Sketch of the Activities of the League from 1910 to 1913."

Various books and excellent works and translations were secured in the Scandinavian languages and sent out on request to interested persons, such as: "Faith of Our Fathers," "New Testament," "Prayer Book," "Hymnal," "Bible Histories," etc.

Together with procuring this literature from abroad, St. Ansgar's also undertook on its own account to publish a short Catechism in the Swedish language, since the books of this kind received from Sweden were too extensive for the League's purposes and too expensive for its purse. His Eminence Cardinal Farley and the Right Reverend Bishop McDonnell kindly gave the proper authorization for this work, which was brought to completion in April, 1912. One thousand copies were printed.

The League also translated and printed three leaflets: "Who Founded the Catholic Church" (1911) (translated into Swedish), "Is It True?" (1911) (translated into Swedish), "Is It Honest?" (1911) (translated into Swedish).

In June, 1912, the last meeting in the Guild House was held, and quarters secured in the Tuxedo Building, 637 Madison Avenue, New York. A new feature was introduced at the meetings in the form of a short address on some suitable topic at the close of the business proceedings.

In conclusion, the author of the three years "Historical Sketch" said:

"At the present time St. Ansgar's Scandinavian Catholic League has about half a hundred active members—a goodly number considering the comparative paucity of Scandinavian Catholics and the fact of their being scattered over such a vast territory—but with the grace of God and through prayer and work, with no let-up, the League confidently hopes to gain constantly in membership and, in consequence, to see its humble, yet well-meant, efforts for the further glory of God and the guidance of souls rewarded with ever greater and more encouraging results."

This "Historical Sketch" was published and widely distributed. On the last page we find the following four paragraphs:

"To Catholics of Scandinavian Birth, or Descent, and

to other Catholics Interested in the Work of St. Ansgar's League:

"Since the League, for the continuance and extension of its work, depends to a considerable degree on the funds accruing from the monthly dues of members, an increase in the number of the latter is a matter of great concern. It is therefore highly desired that Catholics outside of New York City join the League and thus contribute, in an efficient manner, to the promotion of its principal aim—the enlightenment of non-Catholic Scandinavians in regard to our holy religion, its doctrines, devotions, history, usages, etc. This is not only a laudable purpose, as everybody will readily see, but it is rather a duty incumbent especially on Scandinavian converts to use every available agency within their power and means to assist in removing those flagrant misconceptions about the true Church of God which are so commonly prevalent among Scandinavian Protestants. Converts, who have themselves at one time been in a similar predicament, should certainly make it a matter of earnest endeavor to disperse, or at least puncture, here and there, the clouds of delusion and error which now prevent the rays of the light of Truth from penetrating to the honest and responsive hearts of the Northerners, so long kept in darkness through traditional misinformation that was originally conceived by greed and fostered partly by malice, partly by ignorance.

"To this end St. Ansgar's League is disseminating Catholic literature in the Scandinavian languages, and while some of this is distributed to recent converts, the great bulk goes to such parish priests and missionaries as may have special opportunity for using it to good advantage. All of the literature is distributed free, and almost every cent of the contributions from members, in the form of dues or occasional voluntary donations, is used for this purpose.

"Some of the books and leaflets sent out have been bought in the Scandinavian countries, but others have been published by the League itself. Whatever belongs in this latter class has been especially adapted for the wants of recent and prospective converts. The information in the leaflets on doctrinal and devotional subjects, ritual and church discipline, points of ecclesiastic history, etc., is conveyed in the simplest popular form and is as concise as is consistent with full clearness on the subjects involved. The Swedish catechism, published in 1912 with the benign approval of His Eminence, John Cardinal Farley and of the Right Reverend Bishop Charles E. McDonnell of Brooklyn, New York, is also compiled with all reasonable briefness and follows the same lines as the catechisms in English which are commonly used in the instruction of converts."

Seven years later we find that Mrs. Rambusch prepared a ten years' review, and we are quoting a few paragraphs:

"... From all the people to whom we have shipped literature we have had the most encouraging letters of acknowledgment and gratitude, and many a priest in the different parts of the country has offered up Masses for the success and welfare of St. Ansgar's and remembers our work in his daily prayers.

"I might read to you many an extract of encouragement from among the many letters of thanks received by the League, but on this occasion it will suffice to remind you of the one which we received from Rev. William Reding, Grand Rapids, Wisconsin, who says:

"I assure you the books are doing an immense amount of good. They are convert makers in as far as the opposition young people find on the part of their parents is removed by the latter reading them. In one case a mother told her son: 'If these are the teachings of the Catholic Church I withdraw my objection,' and he is now a fervent Catholic. In another case, a church trustee ordered the discontinuance of anti-Catholic lectures in their church after reading the books. The truth of the Catholic need only be known to be appreciated.'

"Only one letter like that would prove the significance of our League.

"But we must not forget the other object of our League, *viz.*, the religious, moral, social and intellectual improvement of its members, remembering that this is at least equally important.

"Scandinavian Catholics are, in their own countries, few in number compared to Protestants. How insignificant is the number when outside these countries.

"It is easy to be a Dane in Denmark, a Swede in Sweden, a Norwegian in Norway. It is comparatively easy to be a Lutheran in these countries, as there are so many of them, and it is not difficult to be a Catholic in these countries as, after all, you quickly will make acquaintance with the other Catholics—but to be a Catholic among Scandinavians in a country like the United States takes a rather strong character and a deep-rooted faith. It is therefore in many cases of the greatest importance that the Catholic of Scandinavian birth or extraction meet other Scandinavians of the same faith. 'Unity gives strength' is not applicable only to politics. It holds good in all walks of life. The example goes a long way for good and for bad.

"Scandinavians as a rule are not a religious people, but pleasure-loving. When they band together it is for 'having a good time,' and thus we find their social clubs filled and their churches empty. All the same they would dislike to be mentioned as non-believers and like to be

known as supporting this and that church. Let it be known that in America we have quite a number of Scandinavians who are proud of belonging to and supporting the Catholic Church. Let us hold it before the eyes of the Catholics, let us repeat it to the non-Catholics. We will send the glad tidings to all Scandinavian Catholics that there are others of their kind, others anxious to greet them. Let us tell them that we too have our struggles among others of a different belief, but that only by consistency, by submitting faithfully to the dictates of the Church and by a frank admission of our faith can we gain the respect of our fellowmen for ourselves and for our Creed.

"After all, most people have an exalted idea of Catholicism and request of its confessors a strict adherence. Respect for a faithful Catholic quickly turns into contempt for the lukewarm."

The League membership was slowly increasing, but more and more of the members were from out-of-town and many were from far away states. To keep in touch with our out-of-town members and the increasing number of friends—the moral and financial support of whom we could not possibly do without—it soon was understood by members of the League that a medium was necessary through which everyone might be kept informed about the doings of the League. Thus was started St. ANSGAR'S BULLETIN, the honor for which is due to our deceased member, Mr. Gustav Lindner.

Five years then came and went and St. Ansgar's celebrated the fifteenth anniversary of its existence. On this occasion a musicale was given and the President read a very interesting address.

We find that Mr. Frode C. W. Rambusch, who was one of the founders, held the presidency from the beginning of 1910 until his death in 1924, and that he was succeeded by Mrs. Rambusch.

We find that the BULLETIN, which originally was a small four-page paper, principally recording the doings of the League, had rapidly developed and added interesting information about Pagan, Catholic and Protestant Scandinavia, Lives of Saints, about persecution at all times, but also about the wonderful reawakened interest of the Scandinavian peoples in the Faith of their Fathers.

Upwards of four hundred copies were now sent out of each issue.

The BULLETIN was begun as a quarterly but after some years it seemed impossible to continue to get it out so often, as the work in connection with it was confined to only a very few persons. It had now become an annual BULLETIN, recording in its one issue the activities of the League during the past year, giving also the most important news from Scandinavia, and printing original

articles on matters of interest to Scandinavian Catholic readers. In fact, the contents of the annual BULLETIN had in its one issue more than it formerly had in the four issues together.

We have seen very happy results of the distribution of the BULLETIN and many readers are kind enough to send us appreciative letters of thanks.

And now we pick up the thread again in the fall of 1925 and bring the story down to our own time, February, 1930.

We find that many names have disappeared from the membership rolls but we also note that many new names have appeared.

The membership list is not long; but with the fee paid by these and with kind donations from good friends of our Association, and with the income from an occasional entertainment, we have always been able to meet our obligations. These are not so very large, the largest being the cost of the printing and sending out of the annual BULLETIN.

This paper, small as it is, is a very important factor in our work as it keeps up the connection with our out-of-town members, with the clergy, and with the Scandinavians in our home-lands. Also it makes the friends of Scandinavia acquainted with the situation of the Church in Scandinavia, and vice versa, proves to the people of our birth or extraction that, however far from the countries of our origin we are, never do we forget them and their peoples but pray and work for them.

Our latest issue of the BULLETIN, that is, the one of December, 1929, contained twenty-seven pages. Five hundred copies were printed, of which over four hundred and fifty have already been mailed out.

In the BULLETIN we find first and foremost the record of the League's activities for the past year, and the observant reader will easily see that these are multiple. We not only send out our Catholic apologetic literature in the Scandinavian languages but gradually we are being approached on many divers subjects. We give information regarding the status of the Church in Scandinavia, we write articles to periodicals on the same questions, we provide material for articles on this subject to writers and journalists interested. We correct false statements in the press, and we make our readers acquainted with the great Scandinavian saints and men of the Church in the Catholic and Protestant times. We also use the BULLETIN as the medium to make the public acquainted with current Scandinavian literature by Catholic writers.

During the year 1929 we wrote some sixty-seven letters, which included, on the kind suggestion of our Apostolic Delegate, twelve to the Bishops of the Northwest, to call to their attention the existence of our League and

its work. Several letters were accompanied by packages containing our apologetic literature.

Thirty-two members of St. Ansgar's have joined the Prayer Association for Scandinavia in Clairveaux.

We have wonderful co-operation in our work from the members, of which there are always a goodly number who regularly attend the meetings. Likewise are we being helped by the members with translations for the BULLETIN and with contributions in the form of articles, poems, etc.

Our correspondence reaches Norway, Sweden, Denmark, Iceland and Finland, Belgium, Italy, West South Africa and several places in Canada; and last year we were in touch with the following states: Illinois, Wisconsin, Florida, Nebraska, California, Ohio, Michigan, South Dakota, North Dakota, Minnesota, Colorado and Massachusetts.

In October, 1929, the members had the pleasure of tendering a reception to the Reverend John Kelly, C.M., from Denmark, and several of the members present gave contributions to the building of the new church in Elsinore where Father Kelly is Assistant Priest. Father Kelly, though Irish, has in a few months learned to speak and preach in Danish.

Lately, at the arrival of a goodly amount of literature in the Finnish (Suomi) language, one of our members, Miss Fanny Laitinen from Peabody, Massachusetts, American by birth but of Finnish extraction, has undertaken the distribution of that literature as she, knowing the Finnish language, will be able to make selections more adequately than someone ignorant of the language.

Here it should be noted that all of our important correspondence is now typewritten and carbon copies are on file.

It has been most gratifying to notice during the last few years how the vacancies in the membership have been filled by new members, by members who assist the League in its work by faithfully paying their dues, conscientiously and actively attending the meetings, by giving helpful suggestions, recruiting new members, dutifully holding office, and by giving their services frequently and cheerfully in connection with sending out the BULLETIN or conducting entertainments. Without their prayers and their wonderful assistance, the League could not continue to function and do its good work.

During the twenty years of our existence we have had three Spiritual Directors: Reverend F. Lund, Pastor of St. Stanislaus Church, Brooklyn; Reverend Henry O'Hara, C.S.P., Austin, Texas; and our present Spiritual Director, Right Reverend Monsignor J. F. Stillemans, Pastor of St. Albert's Church, New York, and Director of the Belgian Bureau.

We wish to sincerely thank Monsignor Stillemans for the many years we have been allowed to use the Belgian Bureau as our Headquarters and for meetings, without any charge whatever.

We also wish to thank Monsignor for his contribution to our BULLETIN and for his prayers for the League, for the Masses which he annually offers up for our living and dead members, and for the glorification of our great national Saints, St. Olaf of Norway, St. Canute of Denmark, St. Brigitta of Sweden, St. Henrik of Finland, and St. Ansgar of Scandinavia.

We are deeply grateful to Monsignor for the unflinching way in which he has for seven years lead and guided us, and we are thankful that His Eminence, Cardinal Hayes, in his wisdom gave us so good and kind a Spiritual Director as Monsignor Stillemans.

The League now counts fifty-six members and six deceased members. The deeply religious make-up of our members will readily be realized when we say that one of our members is a frequent contributor to Catholic periodicals, another is about to join the Franciscans, four former members are priests, four former members are sisters, and the son of one of our families is a priest, and two sons of two other families are now studying for the priesthood in the Jesuit order—truly a wonderful record.

We have had the very good fortune during the year to be honored at one of our meetings by the presence of the Reverend John LaFarge of the Jesuits, who for years has watched the League function and has from time to time secured information for the League and vice versa. Father LaFarge gave us a short address.

It was also our privilege at the January meeting to be addressed by Father Esterguard, the son of two of our members. Father Esterguard is stationed in South Dakota.

Both of these good priests congratulated the League on its work, which they explained was of great importance.

Within the last year it has also been our privilege to get recognition and words of encouragement from His Eminence, Cardinal William van Rossum, C.S.S.R., head of the Propagation of the Faith in Rome.

Also His Excellency, the Apostolic Delegate in Washington, sent us words of encouragement on the good work which we are doing.

And recently we received a message from His Eminence, Cardinal Gasparri, informing us that the Holy Father was pleased to receive the BULLETIN of St. Ansgar's League and at the same time he imparted His Holiness' Apostolic Blessing.

From all this we can readily see that the League is a real live organization with a fine and good purpose.

We hope that we shall for many years have the privilege of retaining Monsignor Stillemans as our Spiritual Director.

We hope that our members and officers will continue their work of securing new members, attending regularly, and helping the League in its work. We hope that all of our members in and studying for the service of God will, like the members, pray for the success of our mission.

And finally, we again express our gratitude for the recognition, encouragement and blessing given our League by the Apostolic Delegate, by the Head of the Propagation of the Faith, and by our Holy Father, the Pope.

We all hope and pray that God in His wisdom will continue to inspire and bless the League in all of its future work as He has done in the past.

New York, February, 1930.

SAINT REMBERT

By REMBERT BULARZIK, O.S.B.

THE celebration last August of the eleventh centenary of the landing of the first Christian apostle on the island of Björkö, in Lake Malar, near Stockholm, recalls also the fact that besides St. Ansgar another distinguished though almost forgotten saint had labored in these parts. This was St. Ansgar's biographer and successor in the see of Hamburg-Bremen, St. Rembert, the second Apostle of the North.

THE EARLIER FOUNDATION

Charlemagne selected Hamburg as a base of operations for the spread of Christianity in the North as early as 810. Little was done, however, until the Danish chieftain Harald came to Ingelheim in 826 to seek aid of Louis the Pious. Harald and his entire retinue were baptized. Several years later Harald came again and took Ansgar and his companion Withmar with him. They reached Björkö in the fall of 829, and Ansgar began to preach at Birka, then a commercial town, but now only a name. The missionaries met with much opposition, mainly because Harald's over-zealous measures made the people feel that Christianity was being forced upon them; they rose up against him and drove the missionaries from the country.

Ansgar left Björkö for Denmark in 831, leaving a relative, Ganzbert, in Sweden, until the revolt made also his stay so precarious that he was forced to leave. On Ansgar's arrival, Louis the Pious, with the permission of Pope Gregory IV, erected an archiepiscopal see at Hamburg with Ansgar as the first archbishop. With the Pope's confirmation came a most formidable commission. Ansgar and his successors were delegated legates of the Apostolic See "for all the people and those in the vicinity of the Danes, Norwegians, Faroese, Greenlanders, Icelanders . . . as well as for the nations to the North and East." In 853 Ansgar made his second journey to Sweden. The people held an assembly at which it was decreed that the Gospel may be preached without inter-

ference. Ansgar returned, leaving the Swedish mission to his nephew Erimbart. Birka became Sweden's first Christian city.

THE SCHOOL AT TURHOLT

For his great task Ansgar was in need of missionary forces. Himself a Benedictine monk of Old Corbie, Picardy, he secured several helpers from that monastery. These few, however, did not suffice; nor was any provision made for a succession until Louis the Pious gave Ansgar the old monastery of Turholt in Flanders (now the city of Thourout near Bruges), which had flourished since the seventh century, but later declined. Here Ansgar founded a school for boys, from which those were chosen who showed an aptitude for missionary life.

It was a great day at this school whenever Ansgar arrived to see what progress was being made. Then the boys, seated on the straw-covered floor of the school room, paused in their study of language, rhetoric, mathematics, dialectic, astronomy, music, psalmody, and Christian doctrine, and listened attentively to what the Archbishop had to say to them.

On one of these visits the boy Rembert attracted the Archbishop's attention. The lad, born in the vicinity of the school in 820 (or about this time), had been sent to the Turholt institution by his parents; for his demeanor and aptitude gave promise that an education would be of great benefit to him. One day Ansgar watched the boys as they were on their way to church. As boys will do, some frisked about, some ran making believe races, while the rest proceeded to the house of God in a more orderly manner. Among the latter was one who entered the church with more reverence than is customary with boys. The Archbishop followed them to church and saw the devout boy signing his forehead thoughtfully and praying with profound recollection. Ansgar concluded that here was one who possessed at least the indispensable quality of a good missionary, a

inclination to prayer and recollection. Rembert's parents were forthwith asked to come to Turholt and give their consent to the Archbishop's adopting him as one of his young clerics. They did so and Rembert was given the tonsure and the ecclesiastical garb.

Upon the completion of his studies, Rembert was received by Ansgar with joy and thenceforth he became his intimate and inseparable companion. He accompanied his master on his mission tours, both preaching among the Danes and at Birka and other Swedish missions. On tours nearer home they also stopped to visit the scattered hermits. In 854 we find Rembert as missionary pastor at Ripa (Ribe) among the Danes. Recognizing Rembert's zeal, Ansgar saw in him his successor; in fact it is related that he once made the remark, "Rembert is more worthy to be archbishop than I a deacon." Ansgar, having persevered to the last in the work of his Lord and Master, passed to his reward on February 3, 865.

REMBERT AS ARCHBISHOP

Upon the death of their spiritual father and benefactor Ansgar, the sorrowing clergy and people turned to Rembert whom they elected on February 4, 865. Louis the German confirmed the election, also Pope Nicholas I, who formally recognized him as Archbishop of Hamburg-Bremen by sending him the pallium in December of the same year.

Having laid away the mortal remains of his apostolic predecessor in the cathedral at Bremen, Rembert proceeded to the monastery of Corvey (New Corbie) on the Weser in Saxony. After some days of spiritual preparation he, in company with Abbot Adalgar of this monastery, presented himself at the court of Louis where he was received with due honors. At Mentz he was invested and Louis delivered to him the pastoral staff (feudal investiture). The Archbishop of Mentz, Luitbert, assisted by Bishops Theodoric of Minden and Luithard of Paderborn, was the consecrator. Again Rembert retired to Corvey for a short time to prepare himself for reception into the Benedictine Order, in fulfillment of a vow. Thereupon he set out for his archiepiscopal residence at Bremen.

Rembert now began actively to continue the work of his predecessor, despite repeated opposition and persecution. Often he remained away from Bremen for weeks and months, preaching and founding or restoring churches in West Friesland, Denmark and Scandinavia. For the conversion of the neighboring Wends also he spared neither labor nor expense; yet he could accomplish but little at the time, owing to the tenacity with which these adhered to their heathen practices. With the assistance of the monks of Corvey he won over the

entire island of Rügen to the faith and built there a church in honor of St. Vitus, patron of Corvey.

In 868 Rembert attended a synod of German bishops at Worms. In 872 he was one of the consecrators of the cathedral at Hildesheim. On several occasions he was asked to participate in civil affairs; thus in 873 he was present at the diet of Frankfort. Later Abbot Adalgar represented him in civil matters.

At Bremen, as well as on his journeys, Rembert was especially devoted to the poor. "We must not hesitate to come to assistance of anyone who is poor," he said, "for we do not know when or whether Christ comes to us in the guise of a poverty-stricken person." He was also wont to carry a variety of coins in his belt to be deposited in poor-boxes for those unknown to him.

In guarding the new acquisitions of the Church against loss, Rembert even went so far as to sell certain Church property. On hearing of this, Arnolf, Count of Flanders, gave him some assistance by transferring the mint and market rights from Hamburg to Bremen. For the ransom of captives Rembert even sold the sacred vessels of the altar. Those who accused him of acting contrary to principle he answered: "It is more to God's honor to aid Christian captives, in trying circumstances, than in guarding the deposit; and if it becomes necessary to select one of two good things, and lose the other, it is but right to choose the better and leave the less good. Hence I do not act rashly, having no other counsel, if I ransom a Christian, who is a child of God, with the treasure of the Church: for we may always find sufficient for the use of the sacred ministry; irreparable, however, is the fall of a Christian in the affliction of captivity."

Once while the Archbishop was riding on horseback to the Danish mission of Schleswig, he came upon a procession of captives in chains. Among them was a woman who showed him reverence by genuflecting and bowing the head; and when she began to chant psalms, he recognized her as a Christian nun. Moved with commiseration, he prayed. The chain with which she was fastened to the others fell from her neck. Lest her captors reclaim her, Rembert offered them several presents; but since they would be satisfied with nothing less than his horse, he promptly dismounted and gave it to them.

AN INDEFATIGABLE WORKER

When forced to retreat before the armed bands of the North, the Archbishop retired to Bremen. Here, with his brethren in religion, he observed the Benedictine monastic rule with regard to community exercises. Work followed prayer, in each of which he was equally indefatigable. He considered it a sin to allow time to pass without doing some meritorious work for God. His

school at Hamburg claimed his care and attention, also the mission school at Hadeby (Schleswig), to which he sent the slave children he had bought to be educated. The hospital at Bremen, founded by St. Ansgar, he enlarged considerably. He also carried on an extensive correspondence, of which but a few fragments remain. In one of his letters to Walburga, Abbess of the Benedictine convent of Neuenheerse (near Paderborn), he calls himself the lowly servant of God's flock and tells her and her community: "If you wish to attain to the highest glory, you must cultivate, in all virtue, a body and spirit incorrupt: the interior as well as the exterior man is nourished by the food and drink of purity. . . . In all things and before God you shall find grace through humility; for in this way you should come to Christ, your Lord and Spouse, who said, 'Learn of Me, for I am meek and humble of heart.' . . . If the spirit is repressed under God, the flesh will not be raised unduly above the spirit."

In 880 he was present at the battle of Ebstorp (Ebbekestorp) in Luneburg, in which the Saxons under the leadership of Duke Bruno, son of Liudolf, suffered defeat. The country sustained great losses in men and property. But Rembert calmly faced the future and gathered new forces, men like himself ready to leave all for Christ, having nothing temporal to lose and everything spiritual to gain. In 882 he founded a monastery with a church at Bochum or Bukkin (Bücken), some distance above Bremen, in honor of St. Maternus, for the training of missionary priests belonging to the canons regular.

Again, in 884, the country was being laid waste to the very borders of the Frankish Empire. The German coast cities were especially singled out for attack. Rembert happened to be in the Frisian village Norduide (Norden) against which the invading Danes were about to make an assault. The Frisians, who had heard that the Archbishop was among them, hastened to him, not knowing what to do. Rembert comforted and encouraged them to make a brave defense. They advanced and soon was heard the din of clashing arms, while Rembert, like Moses of old, went to a nearby hill and implored help from above. The Northmen were routed utterly. According to an eyewitness, 10,377 of the enemy fell in that battle, and many were lost in the ensuing flight and in attempting to ford the streams. The Frisians believed the event miraculous, and to this day cherish the memory of their helper in the trying hour.

THE END OF HIS CAREER

History is indebted to St. Rembert for the lasting monument of his filial piety to his predecessor, his biography of St. Ansgar. It contains valuable historical in-

formation. In this book he never mentions his own name; but we know that such phrases as "most faithful disciple" and "a certain brother" refer to himself.

Almost a year before his death he secretly intimated to his brethren in religion that his departure cannot be far distant. He told them, "It seemed to me that in certain church, intercepted in the middle by a strong wall, I was on the one side and my master and predecessor, Ansgar, on the other; and I saw an innumerable multitude of both sexes turning now this way, now that as if seeking something, yet not finding it. To these Ansgar said, 'What do you seek?' They answered that they were seeking my ring; whereupon the Bishop responded that they cease to seek, since he himself was about to obtain it."

Bodily infirmity seized upon Rembert, now in his sixty-eighth year and the twenty-third of his pontificate. He asked and obtained Adalgar as his coadjutor and representative. On the twelfth day preceding his death he collapsed on his way to church in Bremen. His condition became more critical as time went on, and he prepared himself for his last journey by spiritual reading and the recitation of the psalms. With apostolic fortitude he said to those about him: "The more infirm I become, the stronger and more powerful I am." He begged pardon of the priests and his brethren, and through these of the people also, if in any way he had offended against them. Having received Holy Communion for the last time, he expired on June 11, 888.

Out of a spirit of self-effacement Rembert had given orders not to be buried in the cathedral church, a wish his brethren did not dare set aside. Accordingly he was buried outside of the church, before the east wall, near the tomb of St. Willehad. Over his remains his successor Adalgar had a chapel erected which was joined to the cathedral. Thus Rembert's vision, that a wall would separate him from his predecessor in the same church was verified; for in the old part rested the mortal remains of St. Ansgar.

THE SEQUEL

Upon the saint's death people began to recall the miracles wrought by him. Besides the victory obtained by the Frisians through his intercession, it is related that once, while on his way to Sweden, a violent storm at sea was calmed through his prayers. At another time a blind man saw again while the saint was confirming him. These and others induced the people to recognize in him a saint while he was still among them. The Church commemorates his day on February 4, the day on which he became archbishop. He was formerly also

commemorated in the breviaries of the dioceses of Hamburg, Bremen, and Ratzeburg.

Although St. Rembert worked indefatigably for the spread of God's kingdom in the North country, he could do little more than water what St. Ansgar had planted. The repeated inroads of the Vikings and bands of marauders were everything but conducive to bringing forth a spiritual harvest. That came later.

Notable successes were obtained by Archbishop Unni, the third Apostle of the North. The wooden and stone idols in the temples were replaced by the images of the saints. The sign of Thor's hammer was gradually superseded by that of the Cross. Instead of the oath of the ring stroked with sacrificial blood, came that made upon the Gospel-book or upon the relics of the saints. During Swen's time the Cross appeared on coins. The mid-winter yule-feast (Yolahall) became the Christmas of the Christians. The market-feast (Thing) was in time abolished and Candlemas took its place; and this despite the fact that Christians were at first forced to pay for their release from attending the old observances.

Reactions indeed set in from time to time, but Christianity finally triumphed completely. Upsala, the once mighty stronghold of pagan forces, now became a Christian fortress. No longer were pagan kings chosen, but Christians, some of whom are revered as saints (Haakon, Canute, Olaf). Great monasteries were erected at Seloe, Munkalif, Borglum, Odense, Ribe, Roeskilde, even in far Iceland (Thingoeere) and Greenland (Gardar). The ancient sees of Denmark (Aarhus, Odense, Borglum, Ribe, Roeskilde); of Sweden (Skara, Linkoeeping, Strengnaes); of Norway (Bergen, Oslo, Hamar, Stavanger) to this day exhibit the monuments—cathedrals, churches, abbeys, hospitals, schools—of a splendid Catholic past.

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THE CATHOLIC PARISH AT MALMO, SWEDEN

By CARL-AXEL SELVIN

APRIL 23 of this year was a day of rejoicing for the Catholic parish at Malmö. On that day Malmö saw the blessing and opening of its first Catholic hospital of the newer times.

One of the officers of St. Ansgar's League suggested that I write a short article about my home-town and the Catholic life there, and I gladly consented.

Malmö, capital city of the southernmost province of Sweden, Scandia (which up to the year 1654 was a part of the Danish Kingdom), is a city of about 125,000 inhabitants. In the old part of the town one constantly meets with a delightful mixture of the new and the old. You find century-old dwellings side by side with ultra-modern apartment and office buildings, winding cobble-stoned streets parallel with smooth-paved cemented streets where electric street cars rush by amid a never-ending stream of motor cars, and cemeteries where past generations of citizens sleep in consecrated ground shadowed by age-old maple and horsechestnut trees in whose branches in the early summer nights the nightingale continuously sings his song of love. Everything combines to leave a peaceful and charming impression upon the stranger who happens to be within the city gates.

Malmö is a very old city, being known as a fishing vil-

lage as early as the ninth century. Gradually it developed into the important trade and shipping center of our time. We find within its territory activities of various kinds, such as shipbuilding and manufacturing.

During the Middle Ages an intensive Catholic life flourished in the city, with numerous churches, monasteries, hospitiums and guild houses, till the religious revolution, like a devastating storm, broke in over the Northland from Germany. In Denmark, like in Sweden, the King had a covetous eye on the possessions of the Church, and decided the moment ripe for the forcible seizure of all church property. In order to do so he declared himself head of the Church, thereby breaking all relations with the Holy See, and a so-called State Church was established. The Catholic bishops and priests were exiled and many persons were being martyred for remaining true to the old Faith. What centuries of piety and devotion had accomplished was soon destroyed or obliterated, and of all the old glory remains today only the magnificent old St. Peter's Church, a beautiful, gothic structure, retaining most of its ancient appearance. Another relic from the Catholic times also remains, viz., the statue of Our Lady of Malmö, standing in a niche over the main entrance to Kockum's House on Vestergatan.

This house was formerly a convent for nuns and for some reason the statue was preserved and is now back in its place looking down upon the busy street.

But I will not dwell on the ominous days when mighty storms shook the foundations of the Church, threatening for ever to sever us from the Faith of our fathers, instead I will try to picture the return of Catholicism to the city of Malmö.

Evidently Catholicism never completely died out in the city, as it is known that in the fateful days of penalty when all priestly functions were suspended, the few Catholics were secretly attended by foreign priests. Later on when King Gustav III proclaimed the Edict of Tolerance 1772, and the Catholics were tolerated in the country, the Catholics in Malmö were occasionally visited by clergy from Copenhagen (only an hour's distance from Malmö), but a regular parish did not exist.

During the reign of Bishop Studach (Vicar Apostolic to Sweden, 1850-1872) a priest was sent from Stockholm to Malmö to attend the Catholics there and possibly establish a parish. This priest was Father Bernhard, Count v. Stolberg, and to him goes the honor of being the organizer and founder of the parish. He said his first Mass there on the Sunday of The Holy Name, 1870, in an ordinary hotel room. About twenty persons attended. This was the beginning of the establishment of a parish. Father Bernhard remained for some time in Malmö, zealously working for his little flock. A school was started in March, 1870, with 7 children; the little congregation rented a frame building for church and school, Nygatan 40. A church was now a pressing need.

But how get funds for a church building from such a small and poor congregation? Father Bernhard finds a way. Taking leave of absence he went to Austria to put the bad plight of his little flock before the Catholics of Austria. That was in the winter of 1871. Father Bernhard himself tells that he feared he would not receive much attention as he "did not know the technique of begging."

But he was received with true Austrian hospitality and kindness, and his collecting went better than he had expected. (In this connection it should be stated in all fairness that not only the Catholics of Sweden but also the Catholic institutions in the United States have received valuable help and assistance from Catholic Austria. Thousands of dollars found their way over the ocean to poor, struggling Catholic institutions in the United States from dear old Austria. Ask the Franciscan Monastery, Cleveland, O., the Leopoldinum in Columbus, O., the St. Frances Monastery and Seminary, Wis., and many other now flourishing institutions, but at the time of starting they had to carry on a struggle for existence, and it is

safe to say that without this helping hand at the moment they would not have been where they are to-day. Even the members of the Austrian Imperial Court opened their hearts and purses to the begging servant of God. A beautiful vestment of silver brocade made by the Archduchess Elizabeth, later Empress of Austria, given together with a goodly sum of money. The Archdukes Eugen and Frederic also donated. On the southern wall of the church in Malmö hangs a beautiful copy of Deger's "The Madonna," a donation to Father Bernhard's church from a famous Austrian artist, Count Tarouca.

In March, 1872, Father Bernhard returned to Malmö and right upon his return there providentially happened to be a large and extremely well situated lot for sale at the center of the city. The lot was bought, and the building of a church of small dimensions was started. The material used was brick, and the architecture Gothic. Over the main entrance is a life-size crucifix, visible from the square, reminding a busy world of the price of redemption.

St. Michael's Sunday, September 28, 1872, was the day of the solemn dedication of the church by the Austrian Prefect Grüder of Copenhagen (Bishop Studach of Stockholm, being ill at the time), assisted by numerous priests and a large congregation, and the church was dedicated to the Sacred Heart of Jesus.

This church is the same one in use today although the building now is too small, for, from twenty persons in 1872, the parish has grown to several hundreds, and in addition to the church on an adjoining lot is the school and rectory. Here also is located a small boarding school for boys from the provinces, living too far from any Catholic school or church.

At present there is talk of enlargement of the whole parish plant, and surely the next few years will see the work accomplished.

The Sisters of St. Elizabeth serve as teachers in the parish school. The Sisters came to Malmö 50 years ago from the mother house in Breslau to take care of the charitable and educational work in the parish. They settled in an old two-story building on Nygatan 9 where they have their convent. Originally their order was a nursing order but all lines of social work also came to their lot. Ambulatory nursing occupied a large part of their time, but also in the city hospitals their helping hand soon was appreciated. Through their efficient work and kind deeds they found their way to the homes of rich and poor alike and it is safe to say that "The Sisters" is one of the most respected and beloved institutions in Malmö.

It had long been a cherished dream of the Sisters to establish a small hospital and convalescing home, and

through work and sacrifice they at last saw their dream come true. The old two-story dwelling has given way to a modern five-story structure with all modern conveniences. Over the main entrance stands the statue of the holy foundress and protector of the order, St. Elizabeth, who so wondrously has protected and helped her daughters. A beautiful chapel is located in the hospital, and you can imagine what rejoicing among the Sisters when Our Lord Himself took up abode with them.

On April 23, this year, the chapel was blessed and dedi-

cated by Rt. Rev. Bishop Müller, Stockholm, setting another milestone in the Catholic history of the city of Malmö.

And now I will draw to a close my little sketch from memory, with an appeal to the readers of these lines: Pray for the little Catholic community in Malmö, for its priests and their work; pray that the Sacred Heart of Jesus church of Malmö may always remain the beacon light in a world of darkness.

Cleveland, Ohio.

BEFORE THE SANCTUARY

By VAUGHN FRANCIS MEISLING

COME ye all to this place and kneel,
 Bide ye here where the silence speaks.
 The unseen Hand outstretched to heal,
 The Heart that burns, the Eyes that feel,
 Will bless for ever him who seeks
 Peace in the twilight here. Come kneel!

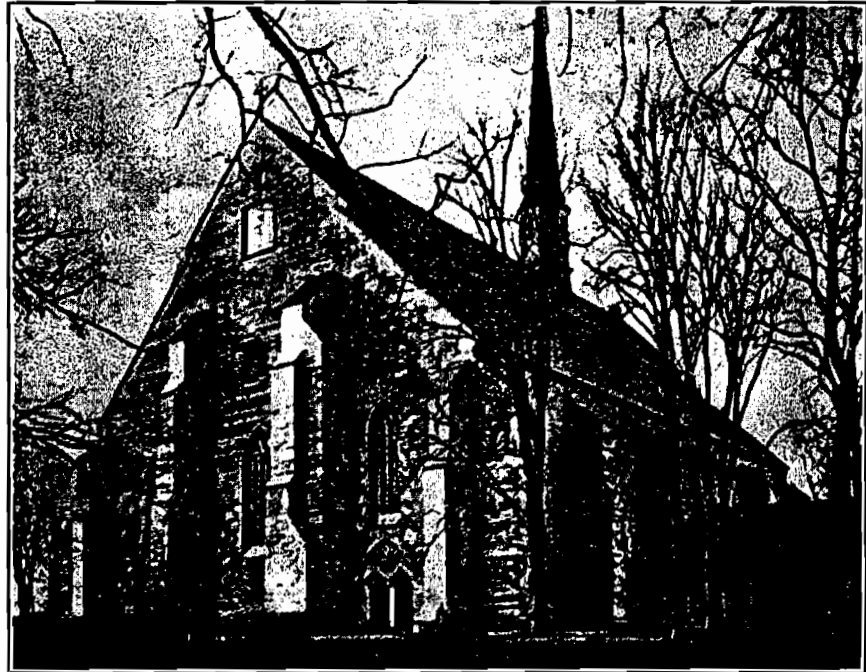
THE MONASTERY CHURCH OF VADSTENA

FIVE hundred years have passed since Vadstena church was dedicated on February 16, 1430. The church still retains its beauty and simplicity, erected as it is according to St. Birgitta's given directions, "plain, humble and strong."

St. Birgitta never saw her church. She died in Rome, 1373, but her remains are there, and on Sunday, August 10, of this year Swedish Catholics from Stockholm, Norrköping and other places, with the Rt. Rev. Bishop Müller at their head, went on a pilgrimage to Vadstena where Monseigneur, at an altar erected in the assembly of

the school, said Mass and addressed the audience which counted many Protestants besides the circa seventy Catholics.

Vadstena church itself is now, like all the old Catholic churches of the country, a Lutheran parish church, but the pilgrims led by the Bishop paid a visit there and kneeling in the choir repeated the Litany to the Saint. The Protestants present watched in respectful silence the very unusual sight, and the pilgrims felt that they had been enriched by another beautiful memory.



ITEMS OF INTEREST

BERLINGSKE TIDENDE of June 28 this year writes about two old pictures supposed to date from the twelfth century representing St. Canute, King of Denmark, and St. Olav, King of Norway, which are to be found in the Church of the Nativity in Bethlehem. These pictures are not generally known nor seen by the pilgrims visiting Holy Land. The reason is that they are both placed rather high up on columns and not easily seen as the church is rather dark as most antic churches are.

The pictures are 1,20 m. high but very pale and 2-3 m. from the floor.

Both kings have crowns and wear mantels lined with furs.

These pictures will now be copied for the National Museum, Frederiksborg, Denmark, and the greatest care will be taken to have the execution done as well as possible.

The Danish-American weekly, *Nordlyset*, of May 1 tells about the celebration in Iceland of the introduction four hundred years ago of printing. It was the last Catholic Bishop of Holar, Jon Areson, who in the year 1530 established the first printing press in Iceland where among other things the Breviarum Nidroniensi and the four gospels were printed in Icelandic.

Another four hundred years jubilee was celebrated in Denmark, *viz.*, for the introduction of the so-called Reformation.

As a result of this jubilee the directors of the Cathedral of Copenhagen (the Cathedral is still called the Church of Our Lady) have decided to erect a memorial gallery of statues and tablets; among the first of these are to be: Ansgar, Absalon, and Hans Tausen. We wonder what the two first of these will think of being in that company.

On the fifth of August the Crown Princess Astrid of Belgium was received into the Church.

Dr. Jesse Albert Locke, former President of the Catholic Converts League of New York, was in February made a Knight of the Holy Sepulchre by the Patriarch of Jerusalem and in the Church of Santa Susanna in Rome by the Rev. Thomas O'Neill invested with the insignia of the Order.

Dr. Locke has during the latter years made his home in Rome.

In this BULLETIN we find an interesting article about St. Rembert, successor of St. Ansgar in the See of Hamburg-Bremen, written by Rev. Rembert Bularzik, O.S.B., of St. John's University, Collegeville, Minn., St. Ansgar's and St. Rembert's spiritual Brother. Father Rembert has expressed his pleasure at receiving our BULLETIN.

Rev. Henri Roy, O.M.I., wrote in March to get some details as to the present position of the Church in Scandinavia. Father Roy is greatly interested in the Scandinavian countries and has from time to time written interesting articles on the subject in different periodicals, *viz.*, L'Apostolat des Oblats de Marie Immaculée and others. These articles have been written in French and in English, Rev. Roy being the Director of the Oblats de Marie Immaculée at Chambly Bassin, P. Q., Canada. The information Father Roy had before applying to us was such that we could really not add anything to what he already knew, but it is an agreeable experience to have got in touch with him.

In December we received a letter from Rev. Lambert Erkins, Chappaqua, N. Y., in which we find the following:

"... Iceland has its Catholic bishop and priests doing very well indeed, but what a pity that all immense Greenland has not a single priest working for its conversion! I wish I may go out there some day! ..."

THE EIGHTH OF OCTOBER WITH THE BRIGITTINES IN ROME

Our President spent St. Birgitta's feast in Rome and began the day at 7 A. M., assisting at Mass in the chapel of the Brigittine Sisters at Via delle Isole 34. It was perhaps the last time the Sisters will have to celebrate the feast of the foundress of their Order away from St. Birgitta's house and church, as the Abbess may by now have succeeded in purchasing that property from the Carmelites, present owners of the place. Twenty Brigittines, profess and lay-Sisters received Holy Communion behind their grille, and afterwards the several persons attending. Mrs. Rambusch breakfasted in the convent attended by the Rev. Mother Elizabeth and the Rev. Mother Prioress. The welcome you are given in the convent is truly Catholic and it was a hard task to make the Rev. Mothers leave their guest to go and have their own breakfast. From there Mrs. Rambusch went to St. Birgitta Church and House to venerate the relics of the

Saint. In the afternoon the doors of the Briggittines chapel opened again for the public and the Eulogie over St. Birgitta was preached by an Italian priest attended by two Capuchin Fathers. After Benediction everybody present was invited to enter the reception hall of the convent where a most tempting table was laid with all kinds of fine cakes and coffee and tea served. Mrs. Rambusch had brought along Miss Eva Fröberg and her friend, Miss Gustafson, two Swedish ladies both prominent workers in woman's cause in their home-land. Miss Fröberg is the Secretary of the Swedish organization of

the American Scandinavian Foundation. Both were Protestants but were truly happy and impressed by the service and the social intercourse with the Sisters. Mother Elizabeth had been kind enough to provide Mrs. Rambusch with an introduction to the Vatican, the Prelate to whom our President had letters of introduction before away from Rome at the time. The Briggittines are well known in Rome and few are the Scandinavians, Catholic or non-Catholics, who do not find their way to the humble but hospitable convent where they are sure to find a ready welcome.

MENDICANT'S COLUMN

A RELIGIOUS paper is not quite complete when it does not open its columns to offer to its readers the opportunity to exercise the greatest of all virtues, Charity. We receive constantly letters asking for charity, for prayers and for advice. Hitherto we have limited ourselves to reading these letters to the members present at our meetings, but lately it seems that the demands have been so numerous and so great that we ought not keep them within that small circle.

The result is our "Mendicant's Column."

DEMANDS FOR VOCATIONS

From St. Agnes Convent, Sparkill, N. Y., we had a wonderful letter written by Sister M. Fidelis, Swedish born. She tells us that they have been entreated by Rt. Rev. Msgr. Assarsson, Helsingborg, Sweden, to open a house in his parish. Msgr. Assarsson writes: ". . . The work would be principally educational and some social work. . . . Here are over thirty children whose both parents are Catholics and many more with one parent a Catholic. . . . We have waited so long and have been so bitterly disappointed. . . . Could not the Sisters come here as a Christmas or New Year gift? . . ."

Sister Fidelis tells us that the Dominican Community is willing to let her go but feels that it cannot afford to give any more Sisters, and she adds "Perhaps the Honored members of the Catholic League know some young girl who would be willing to serve God and Holy Mother Church in dear Scandinavia. If so, I would be very glad to communicate with her."

This seems to be a glorious opportunity for any one with a vocation for the convent to begin with the new foundation in a place which some 400 years ago did belong to the Dominicans.

Any gift to help defray traveling expenses will be gratefully received.

Please apply to above address.

From Cincinnati, Ohio, we have received the following St. Louis Rectory. 29 E. Eighth Street. Cincinnati,

A Community to do Parish Visiting and other work of Catholic Social Action is being formed under the patronage of His Grace, the Most Reverend Archbishop John T. McNicholas, O.P., D.D. Those interested are asked to address Sister Marie Dominic, O.P., a former member of St. Ansgar's League, who is staying at 8 Dayton Street, Cincinnati, Ohio.

Rev. Lambert Erkens, Chappaqua, N. Y., writes: "My brother, Rev. Joseph Erkens, has become since September pastor of Katolsk Pastorat, St. Ansgar Kirke, Nyva Aabenraa, Denmark. I receive often letters from him and perhaps ST. ANSGAR'S BULLETIN and your Scandinavian friends may help to draw attention and financial assistance to such an interesting mission as that of Aabenraa.

"It is a town of 9,000 inhabitants, with two schools for 275 German and 300 Danish children; a civil hospital with 200 beds and a Catholic one, St. Ansgar's Clinic with 60 beds served by Sisters.

"In the German city of Flensburg my brother goes weekly for the instructions and confessions in Italian, French, German. In Aabenraa he has free access to the non-Catholic school and hospital and enjoys everybody's high consideration.

"His hours of instruction, announced in the papers, receive more and more attendants. So there are real strong hopes that he will bring back into the pale of the Church many Protestants and some of the black sheep of his own little flock!

"A great drawback is that the chapel can hold only forty people. Great need is to build one for one hundred people. But this work would cost 40,000 Kr. That is the principal need. Besides there is need for a little For

in order to go to Flensburg and to visit the distant houses of the dispersed Catholics.

"Aabenraa itself can do nothing for priest and church, the Catholics being very very poor. I myself furnish the Mass intentions from America."

Such is the plight of this little parish which we recommend to the charity of the readers of the BULLETIN.

Another parish in distress is at Aakirkeby, Bornholm, Denmark. Here the Dominicans are struggling against odds. A very faithful member of our League has received a letter calling for assistance from the pastor, Rev. Th. Zoetmulder, O.P. He writes that he needs yet 20,000 Kroner for the new very much needed church. If they have to wait till the members of the parish themselves pay for it they may have to wait a hundred years, as they are very poor indeed.

Rev. Andreas A. Dietrich, St. Elisabeth's Hospital, Ilen, Nidaros, Norway, asks for Mass stipends. He speaks of the difficulty afforded by the great extension of the Northern parishes and the few Catholics in same.

In *Hemmet och Helgedomen* of September 15 we find a "Prayer for Help" for 70 Catholics, mostly young people of Polish nationality but now settled for good in Sweden. They live at Brömlle, somewhat near Kristiansstad. Since some time regular Catholic service is held here and religious instruction given, but the need is great for a chapel and a resident pastor. The people are very poor. Contributions, however small, will be accepted with gratitude by Rev. W. Mens, Kanalgaten 2, Malmö, Sweden.

NEWS FROM SCANDINAVIA

THE Holy Father's fifty years sacerdotal jubilee was celebrated in all the Catholic churches in Scandinavia.

Rt. Rev. Bishop Brems of Denmark celebrated on the 7th of August his sixtieth birthday. The Bishop had asked that the day pass unnoticed. This could not be effected though, as all the members of his flock wished to testify to their beloved Bishop their respect and affection. Thus a committee was formed and a collection was made to add to the existing pension fund for old priests, this being a form that was sure to be pleasing to the Bishop. A beautiful address was presented and the amount of 6000,00 Kr.

Rev. Amand Breitung, S.J., celebrated his eightieth anniversary on August 29. Father Breitung has belonged to the Order of the Jesuits 60 years, and was in his time a great champion of the Catholic cause as a writer of several apologetic pamphlets which proved his great learning and insight, likewise has he lectured all over Denmark and was listened to with interest by Protestants as well as Catholics. He was at St. Andrew's College from 1878 to 1882 and after eight years' work in England and Austria he returned to Ordrup in 1890 as a teacher till in 1920 when the College was discontinued. After a few years in Holland he returned to Ordrup where he has been since.

St. Maria Hospital, in Roskilde, conducted by the Sisters of Wisdom, celebrated this year under great sympathy the twenty-fifth anniversary of its existence.

Msgr. L'Abbe Desnos has been made Pro-Vicar for Denmark, as the former Pro-Vicar, Msgr. Helmke, has returned to Germany.

Knud Ballin, son of the late Mogens Ballin, was ordained priest in St. Ansgar's Church, Copenhagen.

St. Michael's Chapel has been dedicated in Pinstrup, Djursland. Rev. Osterhammel, from Randers, will for the time being take care of the new parish.

On the fifth of June Bishop Brems laid the foundation stone to the new Church of Our Lady in Slagelse, and on the 16th of the same month its pastor, Rev. Hoppers, celebrated his sacerdotal silver jubilee. For fifteen years Rev. Hoppers has worked in Denmark, and it is with joy he can now see his sincere wish for a much needed new parish church fulfilled.

Danish Catholic Women's Union has again accomplished a great thing. Princess Margrethe's Vacation-Home for Girls has its own chapel now, and on the 15th of June Our Lady's Chapel was dedicated by Bishop Brems, and upwards 90 people filled to overflowing the beautiful little place to attend the solemn High Mass

by the Bishop and in great numbers receive Holy Communion from his hand.

Rev. Günther, S.J., Spiritual Director of the Union, preached the sermon, and at that occasion no one thought that it would be for many present the last time they would hear the beloved pastor. Trörödhus is a beautiful spot and has already, since inhabited by the vacation-home, been enlarged considerably and has room for 60 little girls that in two divisions come to spend three weeks each there and for the retreats that are given here, and which this year were preached by Rev. Fiedler.

A new feature was added to the retreats given this summer under the name of "Eight Days in High-School," as the time had been prolonged to eight days, and the first five of these were given over to lectures and instructions showing the place and the duty of the Catholic woman in the community and the home.

CATHOLIC RENDEZVOUS IN HORSSENS, JULY 13, 1930

Denmark has again seen a Catholic meeting of real grand dimensions. It took place in Horsens, and Mr. Th. Hansen had given over the beautiful park of his property, Sölyst, as the place of gathering. The rendezvous was under the protection of the Rt. Rev. Bishop who honored the meeting with his presence.

About 1,400 Danish Catholics came to the meeting, and the day began with Holy Mass and sermon, continued after a pause for lunch with a meeting at which several of the pastors and different prominent and well known men addressed the assembly.

The importance of the Catholic press and Catholic Action was impressed upon the people.

Professor Johannes Jørgensen was hailed when he ascended the pulpit and expressed his delight at seeing such a mighty gathering which proved that now we need not go abroad to look for conversions or to get to know the doctrine of the Church.

The Rt. Rev. Bishop expressed his sincere joy at seeing the union and sympathy this meeting had evolved and gave thanks to Mr. Hansen for his hospitality and to the untiring workers who had made this meeting possible.

The Sisters of the Assumption who hitherto have had a provisory home in Ordrup have now opened their convent with chapel at Rygaard, Hellerup. The chapel can hold 50 people, and the Sisters conduct a boarding-school for girls.

St. Elisabeth's Hospital in Copenhagen has this year celebrated its twenty-fifth anniversary.

Mr. Chris. Walther, Horsens, was on July 9 made the recipient of the papal decoration Pro Ecclesia et Pontifice. Mr. Walther is an untiring worker in the Church and now lately the promotor of the successful Catholic meeting in Horsens.

ST. VINCENT CHURCH IN ELSINORE

It may interest the readers of our BULLETIN to know that the beautiful church in Elsinore has now been dedicated.

You may remember the visit paid our League in October, 1929, by Rev. Kelly when he was on a tour in the United States to collect money for his church.

Father Kelly then told us interestingly of the growth of his parish and the necessity for a new and larger church. Our President on her visit to Denmark this summer visited the two Vincentian Fathers of whom Rev. Flynn is the Pastor and Rev. Kelly the Assistant Pastor. The fine Gothic church was not yet finished but so far so that the beauty of it could easily be understood, and as it is, the building is the pride of all Elsinore, whether Catholic or Protestant.

Saturday, October 25, the church was dedicated by Bishop Brems, and the following day the congregation took possession of the church with great solemnity.

This is the first St. Vincent Church in Scandinavia.

Father Kelly was indeed very pleased with his visit to America which yielded him \$15,000.00 of which the members of St. Ansgar's, by spontaneous gifts, had contributed \$150.00. The church still carries a debt of 40,000 Kr.

Dr. Peter Perch, the author of "Letters from a Carmelite Nun to her Son" and other books, celebrated in November his silver jubilee as doctor in Tistrup.

Dr. Perch is a much respected and well liked physician who has always held his banner as a Catholic high

Travelers to Italy may be interested to know that at Rocca de Vere by Lago Maggiore a small but very nice chapel in memory of the Danish King, Erik the Mild (Erik Ejegod), is to be found. Rev. Ronge visited it in September this year, and gives a very interesting description of it in *Nordisk Ugeblad* No. 48.

Norway has celebrated its 900 years jubilee of the death of her National Saint, Olav Haraldsson. All the churches in Norway celebrated the jubilee and not only the Catholic churches but also the Protestant ones, seeming to forget that St. Olav was Catholic to the core and in close union with the Vicar of Christ in Rome.

Naturally the principal celebration took place at Stiklestad where St. Olav found his death on July 29, 1030. Here Norway's Catholics, all who were able to do so, gathered around their beloved old Bishop, Rt. Rev. Olav Offerdahl, who was assisted by the Bishops of Denmark, Sweden and Iceland as well as Bishop Pearson of Lancaster, England, and accompanied by a great procession of clergy and the representatives of the different male and female orders that work in Scandinavia.

The new chapel at Stiklestad has a seating capacity of 200. The chapel is built in old Norwegian style (see BULLETIN 28) and the interior bears witness of the devotion and self-sacrifice as well as of the taste for the fine arts of Norway's Catholics. Everything from altar to altar cloth, etc., is made in Norway, excepting the Corpus of the altar-crucifix, which was carved in Oberammergau, but according to model from a church in Telemark.

At 10 o'clock on the morning of the 29th of July, Mass was held under open air and Holy Communion given out. The procession to the chapel was colorful and dignified, and the Bishops were everywhere greeted with respect by the bystanders on the way.

Pontifical High Mass was celebrated at 11:30 by Bishop Pearson, and the sermon was preached by Bishop Offerdahl who at the end of the Mass in full episcopal regalia pronounced the benediction and plenary indulgence over the audience.

Present were about 40,000 people of which circa 450 were Catholics.

Norwegian Women's Catholic Union took occasion to have their fifth council meeting in Nidaros (Trondhjem) on July 28. Bishop Offerdahl blessed the Union's new beautiful St. Sunniva banner. After, Mass with Communion breakfast was enjoyed, and the Norwegian hostesses made acquaintance with their sisters from the other Scandinavian countries who were together for the jubilee. President, Mrs. Anna Backer, conducted the meeting.

Addresses in several languages were delivered, and the beloved Bishop of Selja was also here received with enthusiasm when he addressed the assembly.

Mrs. Helga Tardini, from Denmark's Union, gave an interesting report of the International Congress in Rome, and lingered especially at the audience with the Holy Father who had addressed a kind word to each one and who had seemed very pleased to learn that Norway was also represented.

A closed council was held and it proved that more than usual of the smaller societies had sent in a report.

St. Olav's Union celebrated on May 30 its ten years of existence. The activity of the Union covers a wide

field, but most especially the service of the Catholic press. Many are the books and pamphlets that owe their existence to the Union and many pamphlets are given out free of charge.

Fifty years ago the St. Elizabeth Sisters founded their first hospital in Norway, namely in Hammersfest.

Two books about St. Olav have been published in Oslo. Sigrid Undset: *Hellig Olav, Norges Konge* and Rev. Riesterer: *St. Olav*. The two books are so different that it can be recommended to read both of them and thus get a splendid picture and understanding of the Saint both as man and saint.

The BULLETIN of the Catholic Union of Scandinavian Women of October, 1930, has an article by Sweden's Bishop, Rt. Rev. Müller about "Women in the Service of the Young Church." Monseigneur points out that according to the Evangelists Our Savior Himself when on Earth was served by pious women, and down through time, according to St. Paul, pious women stood by, assisting the young Church, providing for material need, taking care of the sick and poor, instructing the ignorant and even preaching the gospel.

Also in the present day, Monseigneur said, woman has no more beautiful task than the work in the service of charity and in the Mission, thus securing to Christ the place in the heart of man and the family which will carry His cause to victory.

The Catholic Union of Swedish Women gave in May its annual retreat at the Home of the Brigittine Sisters at Djursholm. The leader of the retreat was Pater A. Rademacher.

The Union is this winter giving a series of lectures on Church history by Dr. Phil. H. Gerring.

For the first time in Scanie a retreat according to the exercises of St. Ignatius was given at Bastad. Pater A. Meyer, S.J., conducted the exercises, which were given in the private home of a co-religionist. Pater Meyer explained Catholic Action, and prayer and the Officium of the Congregation of Mary was read. A temporary chapel was arranged with a beautifully decorated altar.

IN MEMORIAM

Pater Ludwig Günther, S.J., 1862-1930

Denmark has suffered an irreparable loss at the death on the 4th of August of Rev. L. Günther, S.J.

Father Günther was one of the still few native priests in Denmark. He was of an old Catholic family, entered

in 1887 the Order of the Jesuits and was ordained 1895. In 1899 he began his work as a teacher at the St. Andrew's College in Ordrup, whose principal he became in 1906 until its discontinuation in 1920.

After that Father Günther continued his work in Ordrup as pastor of St. Andrew's parish till his death, and his name will always be closely united with the cause of the young.

He was a unique director of souls, and many are the steps he had trod to look up young people to help them come back when they had gone astray.

He started a paper and a society for the young people, and he was a great favorite as a lecturer. His language was a joy to listen to as well as to read, and his retreats were of great value.

Danish Catholic Women's Union will in him mourn a devoted Spiritual Director.

Fritz West, well known convert and librarian at the National Library of Copenhagen, died on the 14th of May. He will be very sincerely missed. He was one of the founders of Academicum Catholicum and past president of St. Ansgarius Society and an active member of several Catholic societies. One of his daughters is the very talented painter, Birgitte West.

Sofie Holten, painter, mentioned in our BULLETIN 28 as the recipient of the decoration Pro Ecclesia et Pontifice in gold, died on June 5. She was a convert from Lutheranism and devoted her latter years principally to religious painting of which St. Laurentii Church, Roskilde, bears witness.

Brother Banzer, S.J., who for 45 years was attached to St. Andrew's College, Ordrup, died in Valkenburg, Holland. He will be remembered with thanks by the many pupils who during that long period enjoyed the privilege of his care and loving kindness.

Rev. Edward Ortved died in the St. Elizabeth Hospital, Copenhagen, November 30. Father Ortved has done a very great work during many years of his life among the Poles who summer after summer came to Denmark to work in the fields. He passed his examination as interpreter in the Polish language and was at that time the only one in Denmark. Father Ortved is known to the readers of the BULLETIN through his great work: "The Order of the Cistercians and Their Work in Scandinavia" (see BULLETIN 27). Of this work only the first volume has been published, but the second volume is almost ready from the author's hand. We must hope that this monumental work will find somebody to finish it, but so far Rev. Ortved was the only expert in Denmark in this field. Father Ortved had a long and painful sickness.

Papal Chamberlain Peter F. Dahll died before Christmas, 1929. The parish in Molde has suffered a great loss. Since his conversion in 1921 the deceased has worked untiringly for the furthering of the Church in Norway. He gave his property in Molde for the building of the church, rectory and a hospital and helped with counsel and deed wherever needed. Mr. Dahll was also a man of influence in his community, had a prominent position and contributed much to the furtherance of the interests of his town. He was decorated by several foreign governments and was Commander of the papal decoration of St. Sylvestre.

On August 23 Georg Perselli died in Örebro, 86 years of age. Georg Perselli was the oldest Catholic in the parish of Örebro and a wonderful example to everybody. In spite of his years Mr. Perselli during the two years' existence of the chapel at Örebro never missed his daily Mass unless forced by his declining health.

May they rest in peace!

RUNE STONE FOUND IN MINNESOTA

By ANNE D. DONOHUE

Mrs. John H. Donohue, St. Paul, Minn., chairman of the Department of Arts and Letters in the Guild of Catholic Women of St. Paul, wrote to us to get some information on the present position of the Scandinavian Catholics, as she was going to present a paper to her Department on Norse remains in the State of Minnesota, and she thought some such information would make the discussion interesting. We sent several backnumbers of our BULLETIN and a number of the *Messenger of the Sacred Heart*,

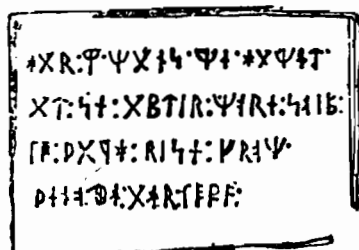
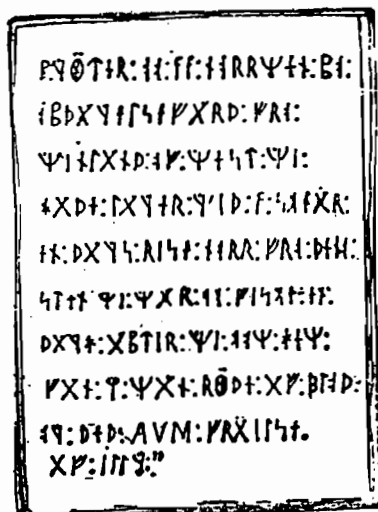
in which this question had been treated, and received her very gracious thanks and the following interesting history of the Rune Stone, found in Minnesota:

IN the early dawn of American history, by way of Hudson Bay and the Red River of the North, the Vikings came to Minnesota. One hundred and thirty years before Columbus found the New World a band of Northmen

placed a stone, recording their presence and disaster, near what is now the town of Kensington in Douglas County. In 1898 the stone was found by a farmer, Olaf Ohman, some inches below the surface wrapped in the roots of a poplar tree, on a hillock surrounded by a marsh—evidently once an island in a lake.

The dimensions of the stone are $30\frac{5}{8}$ inches long, $15\frac{7}{8}$ inches wide, $5\frac{5}{8}$ inches thick, and it weighs 202 pounds. Geologically it is a graywacke. On one of the faces and on one of the edges are inscriptions in runic characters. Below are face and edge, with inscription.

RUNE STONE



Translation into Old Icelandic

8 göter ok 22 norrmen po opdhagelse fardh fro Vinland of vest vi hadhe laeger vedh 2 skjæ en dags rise norr fro dhenō sten vi var ok fiske en dhagh aeptir vi kom fan 10 man rodhe af blodh og dhedh A V M fraelse af illy

har 10 mans ve(d) havet at se aeptir vore skip 14(?) dhagh rise from dhenō öh ahr 1362

Translation into English

Eight Goths (Swedes) and twenty-two Norwegians upon a journey of discovery from Vinland westward. We had a camp by two skerries one day's journey north from this stone. We were out fishing one day. When we returned home we found ten men red with blood and dead. A V M (Ave Virgo Maria) save us from evil.

(We) have ten men by the sea to look after our vessel fourteen (or forty-one?) days' journey from this island. Year 1362.

The Museum Committee of the Minnesota Historical Society, aided by runologists and Scandinavian scholars, held a detailed examination and pronounced favorably on the authenticity of the stone. In 1911 it was on exhibition at the Norman Millennial Celebration at Rouen, France. It was brought from there to the University of Oslo where opinions were delivered for and against the conformity of the runes to fourteenth century usage. It is now in Alexandria, Minnesota.

There is one feature that speaks strongly for the authenticity of the Kensington Rune Stone: the prayer to the Blessed Virgin. During the investigation the late Archbishop Ireland declared no modern Scandinavian would utter this prayer. But it accords well with "child-like faith of the people of the Middle Ages" when Norway, Sweden, Denmark, Iceland, Greenland and the colonies in Vinland (if such there were) were parts of Catholic Christendom.

But that there were colonies in Vinland (wiped out at about this time by some disaster) we know from the Flateyjarbok and other Icelandic Annals which record that in the year 1121 Bishop Eric Gnuþsson left his See of Gardar in Greenland to go to Vinland. The Bishop's purpose in going must have been to organize the Church among a Christian people.

So we may conclude that the "eight Goths and twenty-two Norwegians" who speak to us from the Kensington Rune Stone were an adventuring party from a Vinland settlement.

The prayer to the Blessed Virgin hidden in the wilderness for 536 years—does it not add another chapter to the history of the Catholic Church in America?

THE WORK OF ST. ANSGAR'S LEAGUE AMONG THE FINNS

IN ST. ANSGAR'S BULLETIN for 1929 we find among General Announcements a notice reading: "Literature in the Finnish language can be had by applying to Miss Fanny Laitinen, Farnham Avenue, Peabody, Mass."

We find that it was just the opportune moment for such an announcement as will be seen from the following.

Miss Laitinen has sent a wonderful report about her work, and in her letter she says:

"... Several interesting letters have been sent to me. I have received sixteen letters in all from seven people, and I have written seventeen letters to nine people.

"I was surprised to learn that there are several persons in the Northern States who are very much interested in spreading the Faith among the Finns. Among these is Rev. Nivard of Dollar Bay, Minn. I sent his beautiful letter to you. Mr. O. P. S., Detroit, has written four letters to me. He is very anxious to do something for the Finns. Rev. Raymond Cadvallader, S.J., wrote a most beautiful letter; he has a great longing to work for

the Finns. Sister Eucharia, Brookland, D. C., has written two interesting letters and sent copies of 'Uskon Sanoma' and other magazines. Mr. A. C., Helsingfors, Finland, has written four letters. He knows one of the priests in Helsingfors and offers to give any information I desire concerning the Church in Finland. The other letters have been requests for literature, etc., etc."

Miss Laitinen is willing to do some translation for the League from English to Finnish. Being of Finnish descent, born in this country, she knows Finnish, and it would be a great thing to have some tracts and leaflets in the Finnish language for distribution, besides the literature imported from Finland.

Miss Laitinen's report informs us that she has distributed 33 pieces of literature in the Finnish language to two priests and to seven private.

Some of her correspondence is conducted in the Finnish language.

UNEMPLOYMENT

UNEMPLOYMENT! Oh, the tragedy of it! Millions of people the world over—decent people, anxious to earn a livelihood for themselves and their beloved ones, and finding nobody to hire them!

Thousands of people ransack their brains to find a remedy against this awful situation.

Another case of unemployment there is, about which they apparently do not care. Another laborer, the greatest of all, yet very often standing idle on the market-place and no one to commiserate him: Our dear Lord Jesus Christ.

He begs us to be allowed to labor for us, to give Himself to us, to save us! And how many refuse to employ Him or to employ Him as they should.

Ah, would they but know the effect of employing Him! The good thief employed Him when he said: "Lord remember me when Thou shalt come into Thy Kingdom!" and what did Jesus answer, what was the effect? "This day thou shalt be with Me in paradise!"

Let us not refuse to employ Jesus! Let us keep Jesus busy!

T. F. S.

INTERESTING INFORMATION FOR CONVERTS FROM PROTESTANTISM

From "The Question Box"

By REV. BERTRAND CONWAY, C.S.P.

Why do you rebaptize Protestants when they enter your Church?

We do not rebaptize them, for Baptism, imprinting an indelible character upon the soul, cannot be repeated. We baptize converts conditionally, only when a prudent doubt exists regarding the validity of their Protestant baptism. The form with us in such cases is: "If thou art not baptized, I baptize thee in the name of the Father, and of the Son and of the Holy Ghost."

Why do Catholics omit in the Lord's Prayer the words:

"For thine is the kingdom and the power and the glory, forever" (Matt. vi. 13)?

Catholics say the Lord's Prayer as the Lord Himself taught it to the Apostles. The words quoted above from the King James Version are not a part of the Gospels, but a marginal gloss, interpolated by some copyist, who had in mind words borrowed from the Greek liturgy (I par. xxix, 11). They were rejected as unauthentic by St. Jerome in the fourth century, as they have been rejected by the authors of the Protestant Revised Version in 1881. Even the King James Version omits this gloss in Luke xi. 4.

PROCEEDINGS AT MEETING OF NOVEMBER 14, 1929

THE meeting was opened with the usual prayers. The Secretary read the minutes from the April meeting and from the extra meeting in honor of Rev. Kelly from Denmark on October 17. Both were approved.

The Treasurer's report was read and showed a balance of \$137.59. It was approved as read.

Letters had been received from:

Rev. A. Tornquist of the Salesian Fathers. He was then in Sweden and spoke about the St. Ansgar's Jubilee which had been very beautiful and solemn. He was very happy to have received permission from Bishop Müller for his Order to open a House for bigger boys in the diocese. This Home is to work as a continuation of the Orphan-Home of the Grey Sisters who can only keep their boys up to their fourteenth year, and at that age it is very dangerous to send children out to work among strangers without religious supervision. The foundation will be very modest, but being in the spirit of blessed Don Bosco, the Home will be a real home for the young boys.

Rev. A. Dietrich, Catholic priest in Drammen, Norway, asked for Mass stipends (see under Mendicant's Column).

Rev. Elliot Ross asked for back numbers of the BULLETIN to be sent to a person evidently Irish. Father Ross expressed his pleasure in finding that also people not of Scandinavian descent were interested in Scandinavia. We have in the course of time had many examples of that.

From the Commissariat of Holy Land, Washington, D. C., we were asked for the Ave Maria in the five Scandinavian languages to be inscribed on the tablets in the Rosary Portico surrounding the grounds of the Franciscan Monastery. We were pleased to be able to provide these.

Sister Marie Dominic, former member of St. Ansgar's League, under the name of Olga Bjerring, announced the opening of a House under the direction of the Dominican Sisters in Cincinnati and wished for Scandinavians to join (see under Mendicant's Column).

Miss Laitinen, Peabody, Mass., acceded with great kindness to the request we had made to act as the League's distributor of the Finnish literature we have received from Finland. Miss Laitinen, although born in America but of Finnish parentage, is able to understand and write the language of her ancestors and has already entered with zest upon her new duties (see page 22).

Several requests were received to send literature to different people, but from many of these we never hear again.

Mrs. Esterguard had, in October, called the attention of our President to the fact that Rev. John Kelly, C.M., Assistant to Rev. Flynn, C.M., pastor of the Catholic church in Elsinore, Denmark, was at present in New York, and would be willing to be present at a meeting if one could be called before the 30th of October. The result was the very successful meeting on October 17, recorded in BULLETIN 28.

We have had demands for prayer-books from a couple of priests who wished for same for their Scandinavian converts. Unfortunately the Swedish prayer-book is out of print since the great demand during the St. Ansgar's Jubilee, but we will get them as soon as they are again available.

Rev. Ralph Nelson, a correspondent and a friend of our League for quite some years, informed the President of his Ordination on May 25 and his first Holy Mass on May 26. Congratulations had been sent.

The meeting adjourned.

PROCEEDINGS AT MEETING OF DECEMBER 12, 1929

THE meeting opened with the usual prayers. The Secretary's minutes were called. The Secretary being out of town Mr. Wilson read them. These were approved.

The Treasurer's report was presented and showed a balance of \$146.69. The report was accepted as read.

Letters received since the November meeting were read.

Letters had been received from Canada, Finland, Michigan and Massachusetts.

A correspondent from Massachusetts wrote that he was very much interested in the work of the Briggittine Sisters in Sweden, and although he was not at all of Scandinavian descent he was very interested in the progress of the Church in Scandinavia, and sent from time

to time small donations to the Sisters at Djursholm. To us he sent \$3.00 for our work.

The new BULLETIN for 1929, No. 28, was ready for the members, and upwards 400 copies had already been sent out through the mails.

Monsignor gave now a little address on his visit to the Eternal City. Three times Monsignor had been received by the Holy Father. Once in private audience and another time with the pilgrims of the Belgian farmers. To these the Holy Father spoke French. The Pope usually speaks Italian, but so plainly and accentuated does the Holy Father speak, saying the same thing in different ways, speaking slowly and clearly, that people

at all experienced in languages can easily understand him.

Being a domestic Prelate, Monsignor had admission to places in the Vatican where other people could not easily come, for instance, the Sacristy of St. Peter's.

This is an enormous place with special lockers for the Canons of the Church who keep their vestments there.

The Canons gather three times a day for their prayer, entering singly or two and two together.

Before the members disbanded they looked over and admired quite a large collection of paintings by Rubens on exhibit in the reception rooms of the Belgian Bureau.

Meeting adjourned to January 9, 1930.

PROCEEDINGS AT MEETING OF JANUARY 9, 1930

REV. GEORGE ESTERGUARD was present as guest. The meeting was opened with the usual prayers. The President called for the minutes from the December meeting, and these were approved.

The Treasurer had sent his regrets at not being able to be present at the meeting, but he had sent his report for the year which showed a balance of \$146.59. The report was accepted as read. Bill for the printing of BULLETIN 28, \$163.91.

Since the last meeting letters had been received from the following states: Michigan, New York, Minnesota, and California. We had provided a correspondent with some material for a paper he was writing on the Catholic Church in Iceland, and pictures of St. Ansgar were very much wanted, so we ordered some from Scandinavia, and several letters expressed thanks for the BULLETIN 28.

The election of officers took place with the following result:

Mr. L. L. Wilson, our Treasurer for several years, had written a request that somebody else be elected Treasurer in his place, as his business often prevented him from being present at the meetings. It was evident that Mr. Wilson seriously desired to be relieved from his office, and Mrs. Fich was nominated for the office and elected with acclamation. The other officers were re-elected, and the list of officers for 1930 reads:

President, Mrs. Frode C. W. Rambusch.

Vice-President, Mr. F. H. Sampson.

Treasurer, Mrs. John Fich.

Secretary, Mr. Viggo F. E. Rambusch.

The President proposed that a vote of thanks be given to Mr. Wilson for the many years of faithful service as Treasurer. A rising vote of thanks was given, and the Secretary was asked to put it in form and send the letter to Mr. Wilson.

Just before the meeting adjourned it was the privilege of the members to listen to an address by Father Esterguard.

Father Esterguard had that very day arrived from South Dakota and attended the meeting with his mother and father, who are members, and his sister and brother.

Father Esterguard is in a part of the country where there are many Scandinavians, and because of his Scandinavian name comes more readily in contact with them. Though a young man, he can count thirty-five Scandinavian converts in his flocks.

Father Esterguard commented on the real big mission the League has, and encouraged the members to care for and regularly carry on this work even if it meant much sacrifice. He particularly remarked that the BULLETIN is a fine thing, for it can make a breach through which the Roman collar can walk.

Father Esterguard concluded by saying that even though our League was small, we should not think our mission and work was small, for, "Never is a pebble dropped in a lake but its ripple has an effect on the shore."

PROCEEDINGS AT MEETING OF FEBRUARY 13, 1930

MONSIGNOR being out of town Mr. Wilson opened the meeting with the usual prayers.

The Secretary sent the minutes from the January meeting and his regrets at not being able to attend the meeting, having been called out of town. The minutes were read and approved.

The new Treasurer, Mrs. Fich, could not give a report this time as the bank to which the account of the League will be transferred had not yet been advised.

Rev. Nivard, Dollar Bay, Mich., expressed in a letter to Miss Laitinen his satisfaction with the selection of Finnish literature that had been sent him, and in a letter

to Mrs. Rambusch he wished for some Swedish apologetic literature which had been sent. Father Nivard gave a donation of \$5.00 to our work.

Rev. H. A. Campo, National Secretary of the Society for the Propagation of the Faith and editor of *Catholic Missions*, asked for copies of our BULLETIN covering the status of the Church in the Scandinavian countries, as he is preparing an article about the subject for the April number of *Catholic Missions*. We sent several back numbers of the BULLETIN treating on the subject.

The League Secretary had prepared a review of the

past 20 years of the existence of the League. This was read by Mrs. Rambusch. The review proved conclusively the justification of the League, and told step by step the experiences of the organization and the development of same. It was a very interesting treatise and it seemed a pity that so few of the members were able to hear it. It was proposed that the review be printed in the next BULLETIN and that a copy be sent to the Apostolic Delegate in Washington.

In celebration of the anniversary, refreshments were served, and the members had a cozy social time after the adjournment of the meeting.

PROCEEDINGS AT MEETING OF MARCH 13, 1930

MRS. AGNES WIDDING attended the meeting for the first time and was received as a new member.

After the usual prayers the Secretary read the minutes from the February meeting and they were approved.

The Treasurer read her report which was accepted as read. The Paulist Press had been paid \$163.50 for the BULLETIN, and the balance was \$27.64.

Sister Mary Eucharia, M.S.B.T., Brookland, D. C., gave thanks for the BULLETIN and was especially pleased with the news from Finland found in No. 28. She gave a donation of \$1.00. Sister Eucharia has formerly wished for Finnish literature and her attention was called to the fact that we have at present literature in that language and that the address of Miss Laitinen, our distributor of Finnish literature, was given.

A "Reader of *Catholic News*" wrote and asked for Scandinavian literature to be sent to two addresses.

Rev. Campo, National Secretary of the Society for the Propagation of the Faith, thanked for the BULLETINS which last month had been sent him on request. He called it a delightful surprise to receive them, as he had not expected "anything so well gotten up nor in such elegant form."

Thanks for the BULLETIN had been received from several persons also from Sweden and Finland.

Rt. Rev. Msgr. Offerdahl, the Apostolic Administrator of Norway, sent thanks for the BULLETIN. Monsignor regretted that so far his illness had prevented him from writing about our League in St. Olav, but he expressed his thanks for the notice in our review regarding the chapel at Stiklestad, but so far only two people from America have sent any donation to the erection of same.

Rev. V. Hagan, O.S.B., at present stationed at St. Albert's Church, promised to address our next meeting.

PROCEEDINGS AT MEETING OF APRIL 10, 1930

AFTER the usual prayers the Secretary's report from the March meeting was read and approved.

The report of the Treasurer was read and accepted as read.

Mr. and Mrs. Arthur Andersen and Mrs. Agnes Widding were entered as members of the Prayer-Association for Scandinavia in Luxemburg.

Apologetic literature in Swedish had been requested for eight people and for one Dane. This had been sent.

Rev. Mahoney, Augustinian Academy, Staten Island, asked for latest BULLETIN and sent a donation of \$1.00.

Rev. Q. Benedict Denges, C.S.S.R., Baltimore, Md., asked for information about the Church in Scandinavia

during the last 30 years. Quite some literature on the question was sent to him.

Rev. John J. O'Neill, Brooklyn, sent thanks for BULLETINS. He had found them very interesting and looks forward to future numbers. Father O'Neill had, after reading them, sent them to the Danish Home for the Aged, and proposed that we hereafter have the Home on our mailing list.

Rev. Clause, Luxemburg, sent best wishes for the new year and expressed his pleasure at the number of new members to the Prayer-Association St. Ansgar's League had provided. He said further that the Rev. Father Abbot had been very delighted with his visit to Sweden

for the St. Ansgar's Jubilee. He had had the opportunity of making the Association still more widely known, and it now counted 57,000 members.

Several requests for Finnish literature have been forwarded to our member, Miss Fanny Laitinen, Peabody, Mass.

Rev. v. Hagan, who had promised to address the League, was unable to do so, and sent his regrets. Msgr. Stillemans told the members that Father Hagan is a composer of note; he is an organist and has composed an Oratorio "Christ the King."

The meeting adjourned to November 13.

PROCEEDINGS AT MEETING OF NOVEMBER 13, 1930

THE President read a most kind letter from Rev. Mother Margaret Mary, Rel. Ad. Pr. Bl., through which she donates \$50.00 to the work of St. Ansgar. Mother Margaret Mary, Swedish born, has for several years followed with interest the development of the League.

The Secretary's report was read by Mrs. Rambusch as the Secretary was out of town. The report was accepted.

A very long report was given. Over thirty letters had been received since the last meeting in April and still more had been written by the Secretary, the President and our distributor of Finnish literature, Miss Laitinen (see Miss Laitinen's report).

Much requested literature had been sent out, information had been given regarding diverse questions on the history of the Church in Scandinavia, and the correspondence covered the following states: Ohio, Wisconsin, Maryland, Massachusetts, New York, Illinois, California, Minnesota; Alta, Canada; North Dakota, Nebraska, Omaha, Norway, Finland, and Ireland.

Mrs. Margrethe Jensen was entered as a member.

Mr. Julius Meyer, Milwaukee, Wis., entered as a member.

Mr. Wm. J. Osmon, Hollywood, Cal., sent a donation of \$5.00.

Mr. Fergus Cronin, S.J., scholastic at the Jesuit Uni-

versity, Rathfarnham Castle, Co. Dublin, Ireland, wished for information about the status of the Church in Scandinavia for a paper he was to write. He had seen our name in the *Documentation Catholic*. BULLETINS treating on the subject were sent. Later a very kind letter of thanks was received from Mr. Cronin with a check of Sh. 5.00.

Sister Fidelis of St. Agnes Convent, Sparkill, N. Y., wrote to interest the League in a Foundation to be opened in Sweden by the Sisters from Sparkill.

The President had written the League's congratulations to Rt. Rev. Bishop Offerdahl and received his heartiest thanks in a long kind letter. This was to be the last message from the saintly Prelate, as he died on a visit to Holland in the beginning of October.

Mrs. Rambusch had sent to all the members notice of the blessing given the work of St. Ansgar's and the members by the Holy Father. The letters were sent from the Vatican City.

After this wonderful report Mrs. Rambusch told the members about her trip in Catholic cities in Southern Europe, and about her audience with the Holy Father. Mrs. Rambusch was received in private audience and the Holy Father let her know that He knew about our League, was interested in its work and was pleased to receive our BULLETIN.

The meeting adjourned.

GENERAL ANNOUNCEMENTS

MASS was said by our Spiritual Director for the intentions of the League on the feasts of St. Canute, January 19; St. Ansgar, February 3; St. Olav, July 29, and St. Bridget, October 8.

Anybody interested in our League is kindly asked to send in to the Secretary whatever they find that might

be of interest to the BULLETIN, and the members are earnestly requested to pay their dues regularly, either yearly, quarterly or monthly, to the Treasurer, as it is quite an expense to buy, print and send out the literature, as well as the BULLETIN, which the members receive free of charge. The membership dues and donations from kind friends are the League's only source of income.

English is the official language of the League. Correspondents are, however, at liberty to use any of the Scandinavian languages in addressing officers on matters of business, information, etc.

Monthly dues and application for membership should be sent to the Treasurer.

Literature in the Finnish language can be had by applying to Miss Fanny Laitinen, Farnham Avenue, Peabody, Mass.

VERY IMPORTANT

One of the objects of our League is "the work for the conversion of Scandinavia by such lawful means as may be available." The most important means we have been using is the free distribution of Catholic apologetic literature in the Scandinavian languages.

We ask leave to remind the clergy and lay people who come into contact with Scandinavians interested in getting further knowledge of our Holy Faith to send in such names and addresses, and we will feel very happy to mail literature and enter into correspondence with them.

OFFICERS OF THE LEAGUE

Spiritual Director,

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President—MRS. FRODE C. W. RAMBUSCH.

Vice-President—MR. F. H. SAMPSON.

Treasurer—MRS. JOHN FICH.

Secretary—MR. VIGGO F. E. RAMBUSCH.

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