

# BULLETIN

## St. Ansgar's Scandinavian Catholic League of New York



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### THE CHURCH IN ICELAND

#### Prior to the Reformation

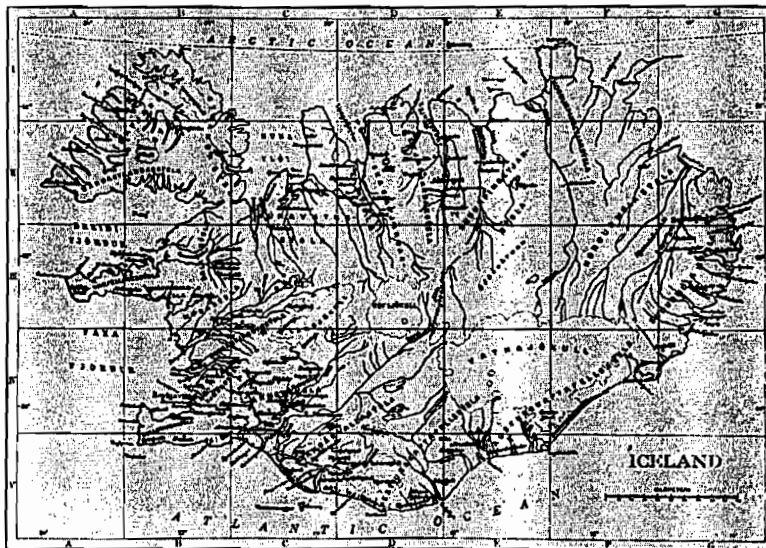
By SIGRID UNDSET \*

**T**HE real religion of the Nordic people was certainly never the Edda mythology, which represents the Icelandic scholar's attempt to wield into a system ancient laws and often mutually contradictory beliefs of different periods of the people's development. Much of the work was done in Icelandic monasteries or by learned men. They knew the literature of Antiquity well, had traveled widely and seen the ruins of temples and fragments of classical

statues when they came as pilgrims to Rome and the East. They tried to find a pattern in the ancient lore of their own stock similar to that of Antiquity.

The living religion of the Nordic people was a genuine Folk religion, in its essence different from the Founder-religions—religious systems with an origin in a more or less historical Founder's life and teachings. Being a growth of several thousand years, beliefs and ideas from many ages and stages of cultural development are conserved as in a conglomerate. Old notions, half buried in the unconscious mind, customs whose meaning nobody remembered any more, and therefore tried to give new meanings, ideas adopted from various other people, old beliefs that suddenly seemed to push up from underground and gain new vigor, went into it.

The settlers of Iceland brought from their home-country



*Prior to the reformation, there were two bishoprics in Iceland.—Holar in the north and Skálholt in the south—there were in all, 350 churches. The present population of Iceland is 122,000 of whom 32,000 live in the capital, Reykjavik. There are today, excluding troops, 300 Catholics in Iceland.*

ing all over the coasts of Europe, had entirely lost their belief in gods.—some believed only in their own might and strength, others in superstitions and magical rites which they had collected at random, many had absorbed more or less of Christian notions, and some few had outright embraced the Faith.

The resistance against the first missionaries—Thorvald Vidförlé and Bishop Fridrek, the German bishop, Thangbrand, was animated mainly by resentment against their fanaticism and Thangbrand's brutality; also, the bishops were foreigners. But as early as the year 1000 there was a sufficiently large party of Christian Icelanders on the Althing to enforce the acceptance of Christianity as the established religion of the country—by a sort of compromise: pagan sacrifices and rites were still permitted, if practiced privately, without giving public offense.

rather an abbreviated form of the old religion. It seems that Thor and Fröy were the only gods they really worshiped with temples, sacrifice. They named their children Thorstein, Thorgjerd, Fröydis and so on. They knew the names of all the other figures of mythology, because they were the stock-in-trade of the skalds, the poets, whose figurative language was steeped in allusions to the old myths. Many of the Norwegians, during their roam-

\* Prepared especially for St. ANSGAR'S BULLETIN.

One of the leaders of the Christian party in the year 1000 had been Gissur Hvite, master of Skálholt. He sent his little son Isleif to the Benedictine nuns at Erfurth in Westphalia,—in these turbulent times the nunneries were often the main seats of learning, and it was quite common for nuns to teach priests and bishops. Isleif became the first bishop of Skálholt, and afterwards he sent his son Gissur, who also became a bishop, to his old school. Skálholt, the family manor, was given to the Church as a seat for the bishop of Iceland. When it was divided into two dioceses and Holar given by its owners as the place for the second see, Jón Ogmundsson became the first bishop of Holar. After his death Jón was venerated as a saint, and he surely is one of the loveliest and most saintly figures in the Icelandic Church history.

Under this native hierarchy the Christianizing of the people made rapid strides. These first bishops were all of them great and holy men, and enjoyed profound confidence among their countrymen. A keen intellectual interest had always been a prominent trait in the mind of the Icelanders, and now, when their young men and boys wanted to prepare for the priesthood, they made acquaintance with a new power—the book.

The old Nordic culture had been entirely illiterate,—how illiterate may best be understood from the fact, that the Nordic people for probably about 800 years had possessed a kind of script, the Runes—letters mostly borrowed from the late Greek and Roman inscriptions on stone and metal. The Rune-masters used them for carving on monuments and weapons and jewelry, on household implements of bone and wood—as a powerful magic, to protect and to hurt. But it never occurred to them to create from them a running script that might have served to write down a message or a chronicle. The Rune-master was a magician, and an object inscribed with Runes a powerful charm.

Now the priest had to use the liturgical books of the Church, he had to recite his breviary, he must learn to read and write. And as many of them as could afford it went abroad for their studies. The schools of Paris were the most popular—Jón Ogmundsson and his kinsman Sæmund the Learned were students from Paris. Under the saintly Jón the cathedral school at Holar flourished, and he founded the great library of the see. On his manor, Odde, Sæmund started the grammar school where Snorre Sturluson later got his education.

During these first decades of the Christian era and the rule of the great and good bishops, the Icelanders seemed quite willing to let themselves be ruled by the hierarchy and to follow the laws of the Church. Arbitration mainly took the place of the old way of settling feuds among the families by fighting and revenge. During the times of Bishop Gissur weapons and helmets almost had disappeared from the Althing.

But when the time came—and it had to come, of course,—when the interests of the great landowners and the Church clashed, there was plenty of inflammable matter. One dispute concerned the ownership of the parish churches. They had been privately erected by the owners of the manors—many of them taking the place of the old temples—and the descendants of chiefs who had also been pagan priests of their countryside either became priests themselves, or claimed the right to choose their priests independently of the will of the bishops. They also claimed the right to manage the Church property and income—some of them greedy to en-

rich themselves, but also many of them generously adding of their own fortunes to the means available for embellishment of the church and for charities. I think it is worth while to remember, in these times when the most un-Nordic nation in the world claims kinship with us, that however the Nordic people resented and rebelled against Christian doctrine and canonical law—they generally responded wholeheartedly and generously to the Church's teachings about good deeds and charity towards the poor.

Now the fact that the great landowners were considered more or less co-owners of churches and chapels on their domains, and the priesthood a sort of family legacy, made it impossible to enforce celibacy on the Icelandic clergy. In fact, a decree of celibacy was never promulgated in Iceland. Yet of course the men of the Church knew perfectly well that the priests' marriages were invalid from the point of view of the Church and could not get the Church's blessing. Instead the priests frequently contracted what you might call companionate marriages—making a perfectly legal settlement of their private means on the woman who was willing to live with the priest, and on the children that might be born of their union. And this regrettable state of things got worse, not better, as times went on and the influence of the great bishops who fought to make the Church in Iceland conform to European standards was on the wane.

One reason why clerical celibacy was rejected by the Icelanders was, of course, that to all the priests the main source of livelihood was farming—the tilling of the land allotted to the priest's homestead. And, among farmers the question is not, when can you afford to marry, but how long can you afford to be without the co-operation of a capable housewife? Then there was the age-old Nordic view of marriage as an alliance between powerful families. Even St. Thorlak, the holy bishop of Skálholt towards the end of the twelfth century, who during his years of study in France had absorbed the ideas of the times about the independence of the Church from secular powers, and as a consequence, of the importance of the celibacy of the clergy, had to give in to his relatives and go a-wooing to a wealthy young widow of a very influential family—for, said his relatives, how can you expect to be able to enforce the reforms you desire, without the support of powerful relatives-in-law? St. Thorlak most daringly visited the lady in question, and sitting out with her in her bower one whole night told her all about his ideas of a Christian state, including his belief that the clergy ought to be unmarried. The lady proved her greatness of mind, in promising St. Thorlak her friendship and support for all his efforts, and not being offended by the strangeness of this suitor who would not sue her at all. But of course, the Icelandic temper would also count for something: an old Icelandic homily says, that the besetting sin of the Icelanders was lustfulness—the besetting sin of the Norwegians being drunkenness.

St. Thorlak of Skálholt certainly is one of the most lovable saints of the whole calendar. His saga says, he was always gay, except when he had to admit to the priesthood young men who were none too well groomed in the doctrine and morals of the Faith—yet to bring the Mass and sacraments to the most secluded valleys of the island St. Thorlak very often had to consecrate young men, who fell very much short of the standards of learning and piety, that he would fain have maintained in his diocese. Of St. Thorlak's personal piety the most enlightening thing is the statement made

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in his saga—that he had so perfectly subjugated his own will to the will of God, that he was never heard grumbling about the weather. And if you have the slightest knowledge of the weather conditions in Iceland you must feel convinced, that St. Thorlak is one of the greatest Saints that ever walked this earth.

In the early Middle Ages it was nowhere in the North considered as an obligation for Christians to be married in the presence of a priest. Weddings by the Church very soon became the rule, because people liked it and desired the blessing and the solemn beauty of the Nuptial Mass. But the validity of the marriage still depended upon the consent of the girl's guardian. The innovations that the Church enforced were, that the banns should be read in church, to make sure there were no impediments to make the marriage canonically unlawful, and that the bride should voice her consent to the disposition of her relatives. Theoretically at least, no woman could be married against her will. If she had been forced into a union she could claim the protection of the bishop, and if she could prove that she had never consented to the marriage it must be declared invalid,—she was an unmarried woman still, only her guardians had forfeited their rights, and she kept her marriage portion and could marry whom she wanted, she only had to ask the counsel of a relative, if ever so distant, and maybe entirely dependent on her support.

Imperfect human nature being what it is, it was unavoidable that this new right of women to dispose of themselves contrary to the rules of the old morality was abused.

I am sorry time will not permit me to go into the life story of Gudmund Arason at any length,—he is one of the most fascinating figures in the whole history of Iceland, and maybe the only bishop in Christendom who has been remembered up to our own times by his people under a name of endearment—Gwendur hinn Godi, Gwendur the good. Poignant is the tale of his conversion, after a shipwreck and the death of his dearest friend, from a self-willed and wild youngster into the fervent young priest of Svarvardal, a poor little parish off Eyafjörður,—of his eagerness and patience with sinners whom he hoped to convert, of his generous and tactful love of poor and unhappy people, of his tenderness to his children, the little orphaned boys and girls he gathered into his home. It was the first decades of the thirteenth century and the beginning of that turbulent part of Iceland's history, which is called the Sturlunga era, after the mighty family whose fight to dominate the island threw two generations of the people into fierce feuds, with bloodshed, arson and absolute lawlessness. It is characteristic of the Icelanders, that even these mighty landowners, who broke all and every Commandment when their passions run riot, wanted Gudmund as Bishop of Holar, on account of his devotion, his chastity and his charity—and in spite of Gudmund's warning: if he was to be a bishop, he would relentlessly defend the laws of God and the rights of Holy Church.

He did, and he became one of the storm-centers of his stormy times. Even most of his adversaries paid him a kind of grudging admiration,—some of them however hated him cordially. To his partisans he was the Saint, the adored father and friend—and among his partisans were men like the chivalrous Eyolf Kärsson and young Aron Hjörleifsson, the charming boy hero of Sturlunga saga. Gudmund became involved up to the hilt in the feuds of the mighty, driven from his see, taken prisoner, he had to flee to Norway, where his

Archbishop and the more level-headed Norwegian clergy were rather troubled, having to back up his fight for the rights of the Church, but troubled by his strange and fanciful ideas,—they were not heretical exactly, when you examined them, but so alien to the cooler and more sensible Norwegians. And the Archbishop did not approve of the reckless charity of a Bishop who was himself dependent on the Archbishop's charity. But there is also the letter of a young Norwegian priest which has come down to us—a young man who thanks Gudmund Arason for having the courage always to take the stand they all ought to take. Gudmund was not a learned man, even if he did much to promote better education of his priests, and himself always eager to collect books about our Blessed Lady, to whom he had ardent devotion. You know, the dogma of her Conception free from the taint of original sin was not defined till about the end of the nineteenth century. Gudmund was one of the very few believers in this tenet here in the North: the Norwegian priests held, that it detracted from the glory of the Mother of God and maintained, it was her own vigilant virtue that had kept her in a state of perpetual grace. This is the point of view for instance in the old Norse Mariu Saga,—probably the most read book in Medieval Iceland and Norway, at least the book of which the greatest number of manuscripts has come down to us.

Gudmund died old and blind,—according to his own desire on the bare floor strewn with ashes. The process of his canonization was taken up and interrupted several times. But the Icelanders never doubted that he was a Saint, and the love and devotion to Gwendur survived the Reformation and dominion by Norwegians and Danes,—Icelandic folklore still is full of stories about his greatness and goodness.

The Sturlunga-era ended—and probably had to end—with the republic being brought under the rule of the kings of Norway. The killing of Snorre Sturluson by the Earl Gissur is a black page of history, even if Gissur had suffered unendurable wrongs by the Sturlungs. On the whole the union with Norway was unhappy for Iceland. To the Church it meant, that the Archbishops of Nidaros frequently appointed Norwegian churchmen to the sees of Skálholt and Holar. Of course they had always belonged to the archdiocese of Nidaros, but up to now the Archbishops had avoided unnecessary meddling with the choice of bishops over there. Some of these Norwegian priests were very good bishops,—as for instance the learned and charming Jón Haldorsson, a Dominican from Bergen, who was Bishop of Skálholt towards the end of the thirteenth century. True to the traditions of his order he used to enliven his sermons by examples and parables—short stories, of which a two-volume collection bears his name. He died in his old convent in Bergen, on his way to a synod in Nidaros, and there is a beautiful story of how a young friar said Mass in his bedroom, on the morning of our Lady's birthday, and the dying man had a vision of the Blessed Mother herself passing through the room, with a lighted candle in each hand and pointing upwards. An hour afterwards the bishop Jón died.

With the sagas of Jón Haldorsson and his contemporary, the versatile Laurentius Kalfsson of Holar, the Biskupa Sögur, the great collection of life-histories of the Icelandic bishops, comes to an end. The saga of Jón Arason is a post-script, written after the destruction of the Catholic Church in Iceland. Many of the later bishops were good and conscientious men. But the union of Norway and Denmark

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under one king was a grievous thing for the Church,—already Queen Margrete started a policy of trying, by hook or by crook, to place her partisans in key positions. And after the German house of Oldenburg succeeded to the throne things went from bad to worse. In spite of the Norwegian hierarchy's courageous attempts to defend the rights of Holy Church and their country, the kings managed, time and again, to place outright scoundrels, priests of the most scandalous record, on the sees of their countries. The favorite of Christiern the First was a German ex-Dominican, who had been excommunicated and expelled from his Order at home. This unspeakable creature, Marcellus, he first made Archbishop of Upsala, and when the Swedish clergy at last procured the intervention of Rome and got rid of him, the King made him Bishop of Skálholt. Another Bishop of Skálholt, an Englishman, was killed during a riot, provoked by the outrages committed by his armed retainers, who stole and robbed and raped all over the countryside, without the Bishop making the slightest attempts to check them.

The literary flowering of Iceland was over with the end of the thirteenth century. But literary activity still went on: compilations like the big historical work called the Flatey Book, treatises on different matters and so on. To this era also belongs the immense volume of poetry, or at least rhymed stories, about the lives of the Saints and devotional poems to our Lady, Most of them feeble imitations of Eyolf Asgrimssons famous and splendid Lilja. Most of this stuff had never been edited, when a publication of it was started in Copenhagen some three years ago. I suppose, at present it has had to be discontinued, but it was planned to make six volumes in folio. Probably from the same time are also the lovely rhymed prayers for little children and nursery rhymes about our Lady and the Saints, of whom some have come down to our times, in Norway as well as on Iceland.

The last Bishop of Holar, Jón Arason, was also the last great poet of Catholic Iceland. There is greatness of vision in his Harrowing of Hell, passionate sincerity in his confessional invocation of Christ: "Pride, anger, self-willedness often lead me far astray from Thee, and yet, my Jesus, You know I always longed for You with all my heart." One of his poems was widely known by heart by fishers and sailors, because they believed, whoever recited it in peril on the seas would be saved. The life of Jón Arason was not blameless, but his vital and gifted personality makes him intensely attractive and interesting, and towards the end of his life he grows, by his devotion to a lost cause, his fierce courage and his heroic death, into a towering and tragical figure.

The last Bishop of Skálholt was Ogmund. He had been abbot of the monastery of Videy and had been elected to the See, because his integrity and purity of life was acknowledged—and the Icelanders had had enough of bright and clever rascals. Ogmund was never considered clever, he was not learned, and when he became bishop he was an old man, obstinate and self-willed. But he did his best to fight the new heresy from Germany, which the Danish king and his representatives on the island did their very best to promote. He even tried to write a refutation of Lutheranism, but had to give up. Instead he entrusted the task to one of his young priests, Oddur Gottskalksson—who, by the way, was son of the Bishop of Holar who has gone down in tradition as Gottskalk hinn Vondi—the Evil One. Ogmundur had made Oddur study abroad, now he provided him with a quiet

room and writing materials—and Oddur secretly translated Luther and composed treatises against popery. The story of how the old Bishop was fooled and ultimately betrayed is one of the foulest pages in the whole history of the Reformation. Worried and sad he wanted to make a pilgrimage to the Holy Cross on Kaldaderness, and the Danish commander of Bessastadir solemnly assured him that he might do it in perfect safety. Ogmundur stayed over night with his widowed old sister, Lady Ashild, who owned a manor near by. In the night the house was surrounded, the Danish garrison broke in and dragged the two old people—they were both over eighty years of age—from their beds. The sister was made to hand over all her valuables as a ransom for her brother, and then they took the Bishop away with them. He died on his way to imprisonment in Denmark, from maltreatment and exposure.

But the Bishop of Holar did not dream of giving in to heresy and foreign violence without a fight. Jón Arason was a born fighter. When he made one of his first rounds of visitations, an old peasant said to him: "Beware of overmuch daring, my Lord." The Bishop replied: "I wish I might die the death of my Patron Saint, and not of an old woman." His patron was St. John the Baptist.

The Icelanders responded to his call to arms. With the Bishop rode two of his sons. In his youth Jón had contracted a companionate marriage with one Helga, and had five children by her. His eldest son was a timid man who held aloof from his father's daring enterprise. His younger daughter was a nun. But his elder daughter, the Mistress Torunn of Grund and the old Dame Helga wholeheartedly supported the Bishop.

The Lord Jón almost succeeded in driving the Danes and the Lutherans out of Iceland,—they huddled on the royal manor of Bessastadir, whilst Jón reinstated the faithful priests in their parishes and the monks of Videy in their convent. Yet it was a lost cause after all. The Church had been torn down in all the other Scandinavian countries, and in the end Jón Arason and his two sons were taken prisoners and locked up on the manor of Skálholt, now headquarters of the Lutheran superintendent. The deliberations of the jailers, and their decision to kill the prisoners against the laws of Iceland, are graphically told in his saga. And so is the tale of his death.

Early on the morning of 1550 Jón Arason said his last Mass in St. Thorlak's old cathedral and gave Holy Communion to his sons. Ari, the youngest, was first taken out to die. He was Lagmann, judge of the northern part of the island and immensely popular, called the handsomest and most amiable man of his generation. Facing the block—a bit of an old window frame from one of the demolished chantries—Ari looked upwards and was heard whispering: "Is it journey's end then, my Lord?" "To be sure it is," chirped Christiern the Scribe, one of the Dane's leaders. "Shut up, you scamp," says Ari, "do you imagine I would call you lord? I spoke to my Creator." He gave his plumed hat and fur-lined coat to the executioner, crossed himself and composedly knelt down. One stroke of the axe, and Ari Jónsson was dead. His brother, Bjarni the priest, did not show the same calmness—he lamented bitterly the fate of his little children that were to become orphans.

Then the henchman went into the Cathedral to fetch the Lord Jón. He was on his knees on the altar steps, but got up at once, saluting his enemies with dignity and kindness.

"Pray for Scandinavia"



On their way down the aisle they passed a statue of the Virgin, and Jón Arason bowed down to her. A zealous young Protestant gripped his elbow: "Remember, Sir, there is a life after death." "Veit ek, sveinki—I know, little boy," said the old Bishop.

Out in the yard Jón Arason spied some men from Eyafjörður, his native valley. He called out to them: "Tell my daughter, the Mistress Torunn of Grund, and my son, Sira Sigurdur, that I give them my blessing, and my love to my faithful companion, Helga. I beg her to give all our property to the poor and ask them to pray for our souls." Helga loyally fulfilled her lover's last wish. When I visited Holar ten years ago I was shown, high up on a mountain slope, the tiny patch of meadow and the traces of a few sod huts, where she ended her days in abject poverty, trying to feed and shelter the small daughters of her son Ari.

Kneeling by the block, in the blood of his sons, Jón Arason chanted in his strong, beautiful voice: "In manus tuas, Domine, commendo spiritum meum." The block was slippery, and the shoulders of the old man hunched,—not until the fifth stroke of the axe did the headsman succeed in severing the head from the trunk.

They buried Jón Arason and his sons in the dyke by the churchyard. In the month of March next year an ungodly number of Northerners, men from the diocese of Holar, flowed into Bessastadir during the fishing season. Then riots flared out. Masked men stormed the quarters of the Danes, massacred the murderers of Jón Arason,—and the body servant of the Mistress Torunn cut off the head of Christiern the Scribe with a wooden stave from a "landkeril"—a container wherein human urine was stored for dyeing purposes. He carried the head back to his lady, who spat on it and threw it in the river by Grund. Yet it was commonly believed, that Torunn had led the raids on Bessastadir and Skálholt in person, disguised in men's clothing.

The raiders rushed on to Skálholt, defeated the garrison and dug out the corpses, threw them in sacks and rode hell-for-leather up along the river. At nightfall they rested, washed the bodies and dressed them, the Bishop and Sira Bjarni in vestments, Ari in a rich cloak, and laid them in coffins. They tied one bell to the coffin of Ari the layman, two to the coffin of Bjarni the priest, and three to the Bishop's coffin. And with the bells tinkling Jón Arason's faithful men carried the dead along the Kjálvegur, the bridepath across the island, under towering ice-capped mountains, over lava fields and frozen lakes, resting by boiling springs and on scarce patches of pasture lands, all the way home to Holar. And tradition firmly maintains, that when the burial cavalcade hove in sight of the Cathedral of Holar all the bells of the church started tolling, without being touched by human hands, and the candles on all the altars burst out flowering with flames.

We may hesitate to call Jón Arason a saint. Not so the Icelanders. There is the story from the seventeenth-century Protestant Holar; of Galdra-Loptur, a young student who was a wizard and probably suffered death at the stake in Brennu-gjá, the burning-gat of the Althing, where witches were disposed of. To get hold of Raudskinna, the book of Evil, that had been buried with Gottskalk the Evil, he raised all the dead Holar Bishops. The Protestant Bishops rose from their graves, clasping a Bible, the Catholic Bishops bore a Crucifix on their breast—and I remember that it struck me, the first time I read the story; as a young girl

and a freethinker like all of my set, that it seemed odd after all, that the Bible should be regarded as holier than the sign of the Passion of Christ. Now the story of Galdra-Loptur says, that of the Catholic Bishops the first one, the one in the middle, and the last one were surrounded by a radiant light. They were Jón Ogmundsson, Gwendur the Good, and Jón Arason.—There is also a story about Jón Vidalin, the learned and pious Protestant Bishop of the eighteenth century—how he sat with his friends one winter's night and discussed the history of Iceland that he worked on. He maintained, that the killing of Jón Arason and his sons had been a judicial murder,—and to prove it," says Jón Vidalin, "I'll take this candle from the table and carry it three times around the house." He did, and through a raging blizzard he returned with the little rushlight and put it back on the candlestick, now burning much brighter.

I believe it was the Youth Organizations of Iceland who erected, some twenty years ago, a monument to Jón Arason on the site of the old See of Skálholt—earthquakes, volcanic eruptions and the poverty of the land have reduced Skálholt to a poor little farm with a tiny chapel on the site of the Cathedral church. The Bishop and the school moved into Reykjavik, the capital, a long time ago. I visited the place ten years ago, and the guide pointed out to me the hummock where the monument should be,—a simple boulder with the inscription: "Here Jón Arason died for his Faith and native land." "You won't come?" I asked Magnus, the guide. He went over to the car and busied himself beneath the hood. "No,—it breaks my heart to go there," he replied. To the minds of his countrymen the death of Jón Arason seems to be an event of yesterday, and of the history of Iceland for ever.

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### Pamphlet on Scandinavia

The Rev. Henry J. McCloud has, during the last few months, been studying the History of the Church in Scandinavia. This covers the period from the coming of Christianity to the Reformation and then there is a short account of the remarkable progress of the Church in Scandinavia since 1900. This pamphlet of approximately forty-eight pages is going to press during the month of February or March. It can be had by addressing Father McCloud at St. Teresa's Rectory, 5020 45th Street, Woodside, N. Y.

During the last fifteen years, St. Ansgar's League has been getting an increasing number of inquiries about the past and present status of the Church in Scandinavia. We therefore know that this pamphlet will be of great interest, not only to our members, but to the great number of people in America who are becoming interested in Scandinavia.

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### Mrs. Dubiell's Article

At the November meeting of the New York Unit, Mrs. Dubiell read her article on the geography and early history of Iceland. It was a very scholarly work, indeed, and proved to be of considerable interest and information to all who had the pleasure of hearing it. A motion to have the article mimeographed and sent to each of the Units was made and carried. Additional copies can be had from the Secretary at the slight cost of twenty-five cents each.

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### BRIGITTINE JUBILEE

#### Celebration of Canonization of St. Bridget

By CARL AXEL SELVIN

THE sun had not yet risen over the Roman Campagna, but the night was nevertheless warm and humid. In a house in Rome near the river Tiber on Piazza Farnese, inhabited by two of the most spoken of persons in Rome, and they were strangers, to the Romans. Many years ago she arrived in Rome, accompanied by her two sons, her daughter, priests and a large retinue as pilgrims were wont to do when arriving from foreign lands. It soon became evident that the elder of the two ladies who had arrived in the garb of a penitent was not one of the usual pilgrims. It became known that she was received by the princes and nobles of Rome as one of their own, and that she was consulted by the Pope himself as to the Will of God. And yes, there were those who had heard that she in her own country should have been a queen. . . . Marvelous things soon began to be whispered about the elder of the two ladies who soon became familiar sights in the churches of Rome. Once in the Church of Santa Croce, while in veneration of a relic of the True Cross whilst rapt in ecstasy, her face began to shine with a light so radiant that it illuminated the dark church. Then, as the light went out, the people saw only the poorly clad woman they all knew under the shadow of her veil. Were there not the sick ones who had been healed by the touch of her hand? And how about the woman with the enormous goitre who had been healed by the touch of her hand at St.

John Lateran, and when lightning struck the great bell at St. Peter's last year, did she not tell that it meant Pope Urban's death? (He died suddenly the following year.)

Now they are sitting in the antechambers, crowding the entrance to the house where the holy woman lives, recently returned from a pilgrimage to the Holy Land despite her over seventy years of age and great infirmity. But her days on earth are now counted. They had all come for help and advice, but now they were told by the daughter that her mother was very sick. Their hearts went out to her who had helped so many and now herself suffered. They all fell on their knees in prayers: Pater Noster and Ave Maria. At the dawn of the new day Christ came to awake His servant. Dressed in the brown robe of a Franciscan Tertiary she had asked out of humility to be lifted from her bed onto the bare boards to die. She spoke to those around her in ecstasy, while a priest (just arrived from Jerusalem) offered up Holy Mass in her death chamber. Her Mass of Thanksgiving. She said in a loud voice: "Father into Thine hands I commend my spirit," and her soul went forth to God. This was on the day of St. Mary Magdalene, July 23, 1373. In accordance with the then prevailing custom Bridget had wished to be buried on the day of her death, but toward evening when her body was being taken to the nearby church of St. Lawrence, it was followed by cardinals and priests, the nobles of Rome, and an untold multitude of people, miracles began to happen; sick were brought to her bier and were healed by touching her as attested in her canonization bull. Spiritual favors were as marvelous. Instead of mourning there was the Magnificat and outbursts of thanksgiving everywhere. The news of her death spread like wildfire all over Christendom and in a short time her tomb was completely hidden by "Ex votos" in all languages.

Already before her death Bridget had received papal approbation and sanction of her monastic rule for her Order, "The Order of our most Holy Saviour," which has during the following centuries had as many as sixty-nine monasteries in the various countries of Europe. Mother house and most important of them all was St. Bridget's Vadstena, that became a center of religious, spiritual and cultural life of Sweden until the storm of the so-called Reformation snuffed out its life when the last Sister went into exile to Poland. All about this I have set forth in previous articles for the BULLETIN some years ago, also about the re-introduction of the Bridgittines into Sweden in our time.

\* \* \* \*

Only eighteen years after her death or in the year 1391 on the 7th of October, a great celebration took place in St. Peter's in Rome. Preceded by a Triduum when the faithful from all countries gathered there and when the great St. Peter's had been splendidly decorated with fresh flowers and branches of olive trees and illuminated by 4,000 lamps and candles, there were the delegation from the Swedish Royal Court, the hierarchy and the many pilgrims. It must have been a wonderful event to the daughter and son of Bridget whose life-long struggle for perfection and holiness they could well remember. At the Pontifical Vespers on October 8, 1391, celebrated by Boniface IX, he invoked her intercession for the first time. Then the Holy Father himself intoned a Te Deum and inscribed so, under the jubilant cries of the multitude and while all the church bells of Rome rang out in joy, St. Bridget's name in the book of the Angels and Saints—Blessed be God in His Angels and in His Saints.

"Pray for Scandinavia"

## ST. ANSGAR'S CHALLENGE FOR 1942

By REV. JOHN LAFARGE, S.J.,  
Associate Editor, "America"

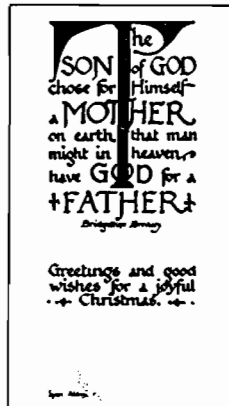
AT the beginning of the year of Our Lord 1942, a grave responsibility rests upon American Catholics. In our keeping in a measure much greater than we begin to realize, rests the fate and the future of the Catholic Church throughout the world. American influence will be decisive in the reconstruction of post-war Europe. American Catholic influence will be felt to the furthest parts of the world.

Particularly is this true concerning the Church in Scandinavia. The fury, the deadly blight of war has fallen upon Catholicism in the Northern countries just as the tide was beginning to turn for the restoration of these lands to their ancient Faith. But at this very same moment, St. Ansgar's League is spreading and flourishing in the United States. Surely this is the Providence of God. Surely God is calling to us here to play *our* part in this great work. If St. Ansgar's League continues its work here, where we are free and internally at peace, it means the Church in the Scandinavian countries is saved. Every bit of activity we carry on in the United States—Wisconsin, Minnesota, North or South Dakota, the East Coast or the West Coast—will result in the

return to the Church of countless souls, of whole nations, in the years to come. Material support will contribute greatly to this result—every morsel of it counts; but most effective of all will be the religious and spiritual work of the League. Think of American priests, hundreds of fine American Catholic boys, joining at Mass with the Catholics in far-off Iceland! What if some our Catholic boys were themselves Icelanders or at least of Northern origin; or else were themselves informed as to Iceland's remarkable Catholic past!

It is for this urgent reason that I gladly take this opportunity to plead earnestly with all the splendid clergy and the fervent men and women of the laity who are associated with our League to make the year 1942 absolutely a banner year for its work. Never was the challenge greater; never such a prospect of successful and far-reaching influence for the spread of the sacred Kingdom of Christ. Let not the trust that the Lord has given us fall to the earth because of slack or careless hands. If we live up to that trust, St. Ansgar's will look forward to a happy, as well as a thrice-blessed New Year.

## BRIGITTINE'S REQUEST



Price 2d. each. Packet of six, with envelopes, 1/3.  
The Secretary,  
Syon Abbey, S. Brent,  
Devon.

THE Brigittine nuns of Syon Abbey, S. Brent, Devon, England, have asked us to mention their Christmas greeting cards in the hope that some of our readers, attracted by their beauty and appeal, might be interested. So, we are reprinting, from the magazine *The Poor Souls' Friend*, the notice submitted by the good Sisters themselves.

## SYON CHRISTMAS CARDS

The motto cards with Christmas greetings for this year are particularly distinguished for their choice of words, their very finished lettering, and artistic set-out. The texts are chosen from such sources as the Breviary, the Martyrology and the Akathistos Hymns.

## Greenland

A wonderful article on Greenland was secured for St. ANSGAR'S BULLETIN, by the Rev. William J. Walsh, U. S. A. Chaplain in Greenland. Space does not allow us to print his letter, but he assures us that he is accumulating data and information which will be available for our next year's BULLETIN.

Father Walsh was formerly chaplain at the Walter Reid Hospital in Washington. He asks that his friends write him and send reading material for "his boys." Address him % Postmaster, Army Post Office No. 809, New York, N. Y.

## St. Olaf's Church Dedicated

In Minneapolis, last June 1st, the new Church of St. Olaf was dedicated by His Excellency, the Archbishop.

The above little item, preceded as it was by the purchase of the church by the Archdiocese, made a rather interesting bit of Minneapolis history and received due notice in the papers there. Originally it had been erected by a branch of the First Universalist Society, one of the city's oldest congregations. It was first dedicated as a house of worship in 1876 and was named the Church of the Redeemer.

While Father Wolf, a few years ago, established a National Shrine of St. Olaf at Garretson, South Dakota, this will be the first church in the western hemisphere dedicated to St. Olaf. We pray that God will be generous with his blessings on church, pastor and parishioners.

We thank His Excellency, the Most Rev. John Gregory Murray, S.T.D., Archbishop of St. Paul, for dedicating a church in the Midwest to the great Scandinavian St. Olaf.

## Many and Sincere Thanks

Each and every member of the seventeen units of St. Ansgar's League worked to help make the Bishops' Relief Committee Drive a success, for they felt that the Bishops and the Holy Father would surely remember the Church in Scandinavia, which at present is just beginning to be reborn and which is now entirely without financial help. It was and is, therefore, with great joy and heartfelt gratitude that we learn from the N. C. W. C. releases that certain sums have been forwarded by the Bishops to the Holy Father and that two sums, the second amounting to \$20,000, has been allocated to the five Bishops of Scandinavia. The monies are to be forwarded as soon as conditions allow—let us pray that our Scandinavian Bishops will not have to wait too long.

"Join St. Ansgar's League"

## RELIGION IN ICELAND

By REV. LAMBERT ERKENS, Chappaqua, N. Y.  
*Spiritual Director, St. Ansgar's League*

**E**NCYCLOPEDIAS satisfy their readers' scientific curiosity about the physical conditions, the population and the history, politics and business of the island in the North Atlantic, which for many months past, has focused the interest of the world within the danger zone between the helping and the warring nations. Yet the chief point of interest for the readers of St. Ansgar's BULLETIN is the Church of God in the land which draws its name from the snowfields



*Iceland Cathedral*

and glaciers that cover little more than one-seventh of its total area. What concerns us, is the Catholic Church in Iceland, in the past and in the present, as well as her prospect for the future.

### Settling by Christians and Pagans

The first people ever to land on the shores of Iceland and to sanctify it by their prayers and labors, were Irish and Scottish monks, the so-called Culdees who planted the emblem of the Cross in the middle of the eighth century seeking there isolation for their ascetic existence. About a hundred years later the Norsemen from the Faroes also discovered that marvelous land and ere long both Pagans and Christians sailed and set foot on its soil. The Viking brothers, Ingold and Leist, the Swede, Gardar, and Norsemen like Floki and Naddohr, all with their dependents and all pagans, landed in 874 and were followed in 890 by the Western Islands' Queen Aud, widow of Olaf the White, King of

Dublin, with kinsmen and relations, all Christians, who settled in the best land, in the West and North and founded families who long swayed the island's destinies. A fellowship of Vikings who fled Harold Haarfager's rule in 900 settled in the place which was to become Reykjavik. Frictions between the Scotch and Irish, with the Vikings and the many heads of families who all vied for land and power, led to the Constitution of Ulfiot in the year 930. This Constitution established, instead of the hundred moot councils of chieftains, the central moot of the land, called the Althing or yearly meeting of the aristocrats of the republic. The Althing Constitution was further modified in 964 by the division of the island in four chieftaincies with each a head-court and finally by the Christian innovation of Skapti in the year 1000. Yet troubles continued which no ecclesiastical peace efforts could settle and which caused a civil war, with the result of the island's unwilling submission to Norway under King Hakon the Old in 1263. By the Union of Galmar in 1397, Eric becoming the king of the three Scandinavian countries, Sweden, Norway, Denmark, the island of Iceland resorted from then on, until recently, under the crown of Denmark.

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### Loss and Return of Christianity

Iceland's inhabitants had followed in the main the cult of Thor, the Jupiter of the Scandinavians, with a priesthood composed of the heads of families and temples where the blood of animals and at times of human beings was the material of sacrifices. The mixture of heathenism and Christianity worked in favor of the former, so that after less than two centuries, few traces remained of the Celtic Christians. The anomalous situation was that in such a semi-theocratic state, the religion of the people suffered from a lack of conviction. The change for the better did none the less not occur without some struggle. Several attempts to bring back Christianity ended in failure. The first missionary was a Saxon bishop, Frederic, in 981 but who experienced such opposition that he left the island four years later. In the meantime a number of Icelanders embraced Christianity in Norway, where King Olaf Tryggvason had accepted the Faith. By order of the King, the monk, Stenir Thorgilsson, set foot on the island to convert it, but his lack of tact caused him to be sent back to where he came from by the Althing of 997. A third missionary, the German priest Dankbrand, arrived the same year, but his sharp proceedings also ran full tilt at the Althing and ended in the same way as his predecessor's. Providence interfered in all that inconsidered zeal, for the influence from Norway did not remain fruitless and many notables, like Köli, Flösi, Ingjalf, Njall, Eizur, Hjalti, Thörgis embraced the Faith and won some of the great chiefs to favor the adoption of Christianity for the land. All of them proposed courageously the change of religion to the Althing of the year 1000.

At one time a sanguinary revolt threatened. Yet when the supreme Althing-head Thorgeir, pleaded for a unity in the State, based upon a Divine Law, he gained his cause and the Christian religion too had the struggle won! Priests were sent for, but Bishops came only as temporary visitors and so the island saw an English Bishop, Bernard, in 1016; the Irishman, Kobo, in 1025; the Frenchman, Rudolph, in 1030; Henry, a German, in 1035; Bernard, a Saxon, in 1047; all of these bishops doing only preliminary work for the organization of the Church in Iceland.

"Pray for Scandinavia"



**The Bishops of Iceland**

Fifty years had elapsed before Iceland received its Ordinary, had its own Church organization, its own clergy and its convents, the See of the island being Skálholt. Another fifty years went by before a second diocese was established with the See of Holar for the northern part of Iceland. The first diocese was subject to the Metropolitan of Hamburg until 1103, when Skálholt's Ordinary became suffragan of Lund in Sweden. In 1152 both bishops became suffragans of Trondhjem in Norway, and such they remained until the Reformation. Though independent from the Althing, they had to present to that body a list of candidates for their succession. Then the Althing decided on the choice of the candidate to be presented for a decision to the Archbishop. The elect had then to travel to his Metropolitan and to become acquainted with him and with the king's court and last, but not least, with the venerable Canons of the Metropolitan See. His Archbishop instructed him in all important matters before conferring the episcopal consecration. From time to time the Metropolitan sent delegates on an inspection tour to Iceland. It became a rule that young clerics had to travel from Iceland to Norway, Rome, Jerusalem and Compostello and to visit all the famous abbeys on their journey for the completion of their training. No wonder that the history of the Icelandic Church became one of a flourishing Catholic organization, even though it knew its clashes with frequent lay interferences and that more than once synods had to uplift the honor of clerical celibacy. With the dawn of the twelfth century Iceland witnessed the foundation of famous abbeys and convents. In 1133 was completed the Benedictine abbey of Thingenra in the North and in 1155 that of Munkathvern at the Enjafjord. In 1184 the Augustines settled at Flaten in the South and a year later at Helgofell. In 1186 a Benedictine Abbess made her foundation on the south coast at Kirkjubaer and in 1226 the Augustinians built also a monastery at Biden, near Reykjavik. We may mention the establishment of the Benedictine abbey at Reynisnesi in the North in the year 1295 and in the same region and year that of the Augustinians at Modruvellin. In short, let us quote the late Protestant Finnish Bishop Jonsson: "It cannot be denied that the studies blossomed in Catholic times in Iceland, that Iceland had then learned abbots and splendid libraries!"

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Herder's *Kirchenlexicon* provides the student interested in the subject a complete and detailed list of the fifty-four Bishops who have occupied the Sees of Iceland. There were thirty in Skálholt and twenty-four in Holar. We have below given a short account of the work of a few of these Bishops nearly all of whom were great churchmen and promoters of arts, some were even elevated to the honor of the altar and venerated as saints.

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**The Bishops of Skálholt**

1. Islief (1055-1080) son of one of the great advocates for the adoption of Christianity at the Althing of the year 1000. At the age of fifty he was father of many children and widower, when he became a priest. After his election he visited Emperor Henry III and Pope Victor II who gave him his jurisdiction and he was consecrated at Bremen. His family estate became the headquarters of his see.
6. Thoilak Thorhallsson (1178-1193) made his studies in Paris and Lincoln, was a Benedictine monk and had been Prior and Abbot at Thuklviboer. He was consecrated at Trondhjem. He was a great example of priestly life and an energetic defender of priestly independence from lay interference. Soon after his death he was canonized by the people.
12. Jon Halldorsson (1322-1339), a Dominican who had studied in Paris and Bologna and was a follower of Pope John XXII. He repaired the cathedral of Trondhjem in 1328, and built many churches in Iceland. In his time there was a year without Masses in Iceland, as no ships reached the island with wine during 1326!
16. Thorarinn Sigurdsson (1363-1364), INTRODUCED INTO ICELAND "THE FEAST OF THE IMMACULATE CONCEPTION OF MARY"!
30. Ogmund Palsson (1520-1542), educated in France and Belgium and Abbot in Biden, was a very zealous prelate and administered also the diocese of Holar. He waged a long fight for the election of a worthy Bishop of Holar, which fight ended with the election of Jon Aragon in the year 1530. Bishop Ogmund Palsson established many foundations for the poor of the island. He also opposed Lutheranism both in preaching and in writing, yet he found himself unable to prevent its invasion of Iceland. In 1539 the Danes plundered the monastery of Biden and two years later the saintly Bishop, who had become nearly blind, was made a prisoner by treachery and taken to Denmark, where he died a prisoner at the age of eighty-one years in 1542.

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**The Bishops of Holar**

1. Jon Ogmandarsson (1106-1121). In his youth he had left Iceland to make his studies in Denmark, Germany and Rome, whence he returned as a priest to his native land. When elected for Bishop, he went to Rome and had his election confirmed by Pope Pascal II and was consecrated at Lund. In Holar he uprooted the remnants of heathenism, built schools and organized his diocese. He was canonized by the nation and venerated as a Saint, without there ever being raised any objection from Rome.
21. Gottskalk I (1442-1457), from Norway. He arrived in his diocese only in 1444; in 1448 he visited all of the Skálholt diocese during the perpetual absence of its ordinary. He showed great zeal for the Peter's Pence. To him Pope Nicolas V addressed himself in order to find a worthy Bishop for Greenland.
24. Jon Arasson (1530-1551). He was born in 1484 and was a most talented man. He was the last poet of Catholic times, a great statesman and fighter, but a worldly man. He had been proposed for the episcopacy as early as the year 1520 but was then most strongly and rightly opposed by the saint and martyr, Ogmund Palsson, Bishop of Skálholt. He received his consecration in Trondhjem. A man of strange contradictions, we find Jon Arasson a staunch defender of the teachings and the rights of the Church and yet opposed to the celibacy. With the greatest energy he fought for the defense of the old dogma and organized military opposition to the introduction of Lutheranism. He took the side of Charles V and Pope Paul III and called in their help. A special papal "Breve" of March 8, 1548, praised him for "his perseverance." He marched against the Lutheran bishop, Martin Einarsson, on the arrival of the latter from Denmark and made him a prisoner. He regained the South of the island to the Catholic Church, restored the cathedral, re-opened the monastery of Biden, drove back everywhere the Protestants and only a little group of apostates, his personal enemies, remained Protestants owing to the help of Danish troops. Catholicism would have been saved, had it not been for the treason of friends who made Jon Arasson fall into an enemy trap. He was then summarily condemned to death and executed on November 7, 1551. By Jon Arasson the first printing press had been introduced in Iceland. The Roman calendar and the Breviary of Nidaros of 1534 were printed by this press. This great but strange man, who was opposed to the teaching which placed the priests' honor at the top of his duties, had

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children and recognized them openly. His last words before the executioners were: Into Thy hands, O Lord, I commend my spirit!

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#### The Protestant Period

What did the new times bring with them?

In the wake of the Reformation we find only internal unrest, factional conflicts worse than ever before, earthquakes and epidemics which struck men and beasts alike and surpassed the worst calamities that had been known so far.

With the catastrophe of Lutheranism everything came to a state of paralysis on the island. The Hanse trade replaced the English, the latter exploitation only to be worse than the former and when the Danish monopoly succeeded it, all was at its worst. The subservient Lutheran clergy became the most powerful class in Iceland, while the system of underleasing at rackrent and short lease with unsecured tenants extended over a quarter of the best land. A new plague, that of the English pirates appeared and caused panic and devastation. With the smallpox, famine, sheep disease, volcanic eruptions, the total population was soon reduced to about one-fourth. Literary men could do no better than try to save whatever they could of the past and produced nothing new.

No country went through worse trials, nor was there any torn off from the Catholic Church like Iceland, with no priest present at all for over three hundred years. The two widowed dioceses and their priests were "reformed" by violence, convents closed, all the Church goods confiscated for the Crown. The old division of two dioceses, however, was upheld and the superintendents kept the title of bishop. Latin remained the official language in the Church for more than a century. The Lutheran clergy was well dotted with the goods supposedly taken from the Church for the support of the poor. Catechetical instruction and Confirmation was discontinued and only re-introduced so late as 1761. The vestments and ceremonial of the Church remind one, even today, of the Catholic past: the officiating minister wears, in the towns at least, over the alb a chasuble, on the back of which there is a golden cross. The *Hamessa* (High Mass), which lasts an hour and a half, commences with the *Kyrie* and *Gloria*. The *Epistle* and *Gospel* are followed by the *Credo* and *Pater Noster*, after which the sermon is preached. The Communion service frequently follows.

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#### Return of Catholicism

A new beginning in Iceland of the Catholic Church, whom *Lacordaire* described so well in the words "l'éternelle recommenceuse," the perpetual re-beginner, was not possible until the second part of last century. The rigorous laws of Denmark were also in force in Iceland and forbade under severe penalty the celebration of Catholic services. But a new constitution in Denmark, *Danmarks Riges Grundlov*, on June 5, 1849, granted complete religious freedom. At last, French priests who followed the fleet of the French Breton fishermen every year, saw their chance to settle down on the island.

In 1859 the Abbés Bernard and Baudoin founded a mission chapel. The opposition by the Lutheran clergy and officials became, however, so violent that the chapel had to be closed. Abbé Bernard left then for the Faroes and

Shetland Islands, but Abbé Baudoin remained. He lived on the island and took care each year from March till August of his French fishermen. In 1865 he gave out the first religious manual in the Icelandic language. The island's legislation finally accorded religious liberty in 1874. Two years later the apostolic Abbé fell sick and returned to his native Brittany, lingered for another two years and died. In 1883 the Danish Jesuits, Geur and Baumgarten, ventured new efforts in Iceland, but they did not reopen the chapel and found the conditions still unripe for mission work. Seven years later, in 1890, secular priests were sent from Denmark to prepare the way for the establishment of a hospital. It took, however, still another seven years, till in 1897 five Sisters of St. Joseph of Chambéry arrived. Two of them went North to open a clinic at *Faskrudsfjördur*, three stayed at Reykjavik for the care of sick French fishermen and the lepers of the island. Not long after that, a little wooden church was imported from Norway! From the arrival of the Sisters, the Danish secular priests, Fathers *Fredericksen* and *Gethmann*, soon followed by two others had been active in the island. In 1900 Bishop John von *Euich* of Denmark came with the plan to do some preliminary work for the establishment of a hospital of one hundred beds and indeed three years after that, the plan had materialized and the hospital was solemnly dedicated in the presence of State officials at *Landikot*, in the heart of the Capital.

This was the crown upon the work of the first period of discreet but persevering efforts of post-reformation missionary re-entrance into Iceland! The fruit of the French Abbés' work had been one conversion. Now, out of the 122,000 inhabitants of the island, the Capital, Reykjavik, of 38,000 inhabitants counted the number of four converts!

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#### Progress—Outlook

On November 24, 1903, the jurisdiction was transferred to the Society of Mary of the Blessed *Grignon de Montfort*. Three *Montfortans*, two priests and a Brother arrived that day on the great, magnificent island of the *Sagas*! Brother *Boniface* was to assist in the material. Father *Jan Servaes*, native of the home town of the writer of this article, from *Maastricht*, Holland, labored in Iceland until 1921. We have known him for many years: witty, full of life, quick in his movements, kindness personified! He died in 1929. Father *Martin Meulenberg*, from the German-Dutch frontier village of *Hillemsberg*, German by birth, had received, like his confrère, a French education in Holland, but became an Icelander by choice. We have known also this short, stocky, but zealous apostle of Iceland. Only three months ago, Bishop *Meulenberg* was called to his eternal reward. The new missionaries knew Danish and set themselves now to the study of Icelandic. The Sisters had already a primitive, primary school. Here the missionaries found a field and they developed it so well that the school gained the reputation as the best on the island and had to be moved into more modern quarters in 1909. Father *Servaes* was saintly devoted to his Breton fishermen. Both priests were teachers, carpenters, jacks-of-all-trades. A Lutheran minister, poet, author of many folksongs, *Mathias Jochumsson*, admirer and friend of Father *Meulenberg*, translated Catholic hymns, a catechism, pamphlets into Icelandic. The sympathetic priests, their culture and zeal conquered all hearts;

"Pray for Scandinavia"

their names spread over the island, where again the Church regained her great name in the sun.

In 1918 Iceland had been declared completely independent from Denmark, a sovereign State, a monarchy with the king of Denmark just as a figurehead, which finally in 1939 was changed to the absolute independence of "the Republic of Iceland." The progress of the Catholic Faith remains a matter of time and grace. In 1921 an estate was purchased at Hafnarfjorden, a place of 3,000 inhabitants, seven miles from the Capital, to see here the second mission soon arise. The Vestmanna Islands have been added to the mission field and will be dotted with posts and a monastery. Hafnarfjorden has the Sisters and a model hospital with a church in pure Icelandic style. Monsignor Meulenberg dedicated it in 1926 in the presence of a vast crowd and a cabinet minister in attendance. Father Meulenberg had indeed been made a monsignor. In 1922 Cardinal W. Van Rossum, Prefect of the Roman Congregation for the Propagation of the Faith, had visited Iceland and brought the joyful tiding that Iceland had been made a separate ecclesiastical division with the title of Prefecture Apostolic and to the Prefect elect, Monsignor Meulenberg he gave all the insignia of his rank which are the same as those of a bishop. The Holy Father in person honored the mission with the gift of a precious chalice.

At the visit the Cardinal expressed the wish that a large and dignified cathedral be constructed in the Capital and he promised that he would return for its consecration. 1924 was another memorable year, since it was a native of Reykjavik, sent by the missionaries to study in the Montfortan seminaries in Holland, who now returned as Father Johannes Gunnarsson and the first Icelandic priest in modern times.

The most prominent spot was chosen for what proved to become the most beautiful monument of all Iceland and in 1927 Prefect Meulenberg solemnly blessed the corner stone of the Cathedral of Christ the King. In July, 1929, Cardinal Van Rossum received in great style the island's welcome, when he arrived, accompanied by five bishops and monsignori for the consecration of the cathedral. He brought with him a new surprise with the glad tidings that Iceland had been elevated to the title of Vicariate Apostolic and that its first Bishop, or Vicar Apostolic was Monsignor Meulenberg, with the title of Bishop of Holar. Magnificent ceremonies in the presence of dignitaries of Church and State, foreign diplomats and a huge crowd took place in this first Bishop's consecration ever to have been held in Iceland, and in the consecration of this gem of a cathedral. The beflagged streets showed the part of the population in what all considered as the glory of the island.

The cathedral, which has seating capacity for 700 people but can hold 3,000 people, is an architectural beauty, the most impressive building ever erected in Iceland. From its heavy tower on the hill of Landakot, powerful bells, the biggest in all Scandinavia and gifts from Protestant converts, peal out over the Capital their invitation to prayer. The poet convert, Stefan fra Hvitadal, composed hymns for that occasion and the convert opera singer, Sigurdur Skagfield's voice was at its best. The government honored the occasion with a banquet in the home of the Premier, where this statesman addressed the Cardinal in faultless Latin. The four hundred Catholics of Iceland saw with pride the most prominent member of their community, the

oldest and for a long time the only Catholic of the island, Mr. Gunnar Einarsson honored with the knightship of St. Gregory. Those were indeed red letter days in the annals of the Catholic Church in Iceland.

In July, 1930, the well known Icelandic Jesuit and author, Father Jon Svensson, visited his native land as a guest of the government in the Thousand Years celebration of the island. Father Svensson had been away from his country for no less than sixty years. He had not seen his brother, Frederic, in all those years. One day he met on one of the streets of Reykjavik an elderly gentleman, whom he took for an American and who asked him "Is not this Pater Jon Svensson"? The answer: Yes, it is, was followed by "and I am your brother Frederic"! "Imagine my surprise," wrote Father Svensson. Yet even more touching is the famous writer in describing his surprise at what the Catholic Church had accomplished and at the complete change of attitude of the people of Iceland towards the Church! Nothing can better express the progress made and the prospect for the Church on the island than all these events and the testimony contained in Father Svensson's letters which were printed in the issue of this BULLETIN of eleven years ago.

In closing we may still quote the missionary intention of the same year, as published then by the secretariate of the Missions in Rome: "First of all there is the fact of great significance, that 60 per cent of the little group of Icelandic Catholics receive Holy Communion at least once a month; the number of Holy Communions reaches the very handsome total of 10,000 per year. Moreover, here and there Protestant clergymen study ardently the Fathers of the Church, and there are presbyteries in which the image of the Madonna hangs alongside that of Luther. . . . And, in spite of all opposition, these people still cherish hymns in honor of the Blessed Virgin." How much more enthusiastic would be today another report of a visit by Father Svensson to Iceland and another comment by the Roman Secretariate of the Missions, after eleven more years of constant progress!

The widowed diocese of Holar, its eight priests, its Religious, its four hundred Catholics and all the inhabitants of Iceland bless the memory today of Bishop Meulenberg and Father Servaes, whose prayers in Heaven above vouch for a glorious future for the Christianity of Iceland! Mortui adhuc loquuntur . . . Their memory will be blessed for evermore.

\* \* \* \*

Today another moving page of history is being written in the annals of Iceland, with the presence there of thousands of American soldiers, amongst whom no doubt many hundreds of Catholics with their chaplain. According to the saying that words fly, but examples draw, may the influence of our Catholic soldiers become to very many Icelanders the guiding star that will show them the way to the Church of Christ!

\* \* \* \*

#### Conclusion

In His discourse at the Last Supper, Christ repeated personally the promise which the angels sang out at His birth, of peace to all that follow Him. "That in Me you may find peace" (John xvi. 33). These alone possess it, that are united with Him in His truth and in His love. For the certainty concerning His teaching He promised to His

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Church the presence and guidance of the Holy Spirit and He indicated as a mark by which all may recognize His Church, its oneness, its unity. In that same discourse He promised no less than five times the presence and guidance of the Holy Spirit and no less than six times He commanded and prayed for unity and love as the features of the members of His household, the unity of the minds in the One Teaching and the unity of hearts in Love and Charity.

God cannot change. "Christ yesterday, today and forever the same." So as well is His Church, One, Indivisible, Holy, Apostolic, Catholic in time and space! Christ's Mystical Body on earth, composed of visible men, is the visible body of His Church. The family of Christ, the house of God, must be an exemplary house, of a unity and solidity that challenges the vicissitudes of world events and the gates of hell. Any one ever attempting to divide the Church, only separates himself and his followers from the One Lord Who cannot contradict Himself, hence from the One teaching and the One Church. St. Paul who places the makers of sects on the level of murderers and adulterers, says that they shall not see the Kingdom of God (Gal. v. 20). Most of their followers and heirs of their destructive work live in the sad illusions of invincible errors. Their illusion is the fruit of ignorance of religion and history, and prejudice of birth or upbringing. May the sincerity of their mistaken good faith, their prayers and good works, keep them from sin, sanctify them in love, make them one with the invisible soul of the Church! May they receive the light of the Holy Spirit to discover the one Pearl of great price; may they respond to His grace, so as to return at any sacrifice to the Father's House, center of unity, the one Church of the one God, Church of the living God, the pillar and the ground of truth (1 Tim. iii. 16)! And there shall be one flock and one shepherd (John x. 16). For us who received the Faith in our cradle, there is no excuse not to speak of it to others, trying to win their souls, according to the Lord's command: "You must give your evidence, because you have been with Me from the beginning" (John xv. 27).

May all others say and pray: "Lead me to the rock which is higher than I" (Ps. lxi. 2).

### League's Program for 1941-1942

At the summer meeting of the Executive Committee, it was decided that our Program of Studies for the coming year should pertain to Iceland. A detailed outline—of which the following is a summary—was mailed to all the Spiritual Directors, together with a short bibliography:

1. Early History and Geography.  
Viking Era, Althing, Political History.  
Climate, Gulf Stream, Ice Floes, Hot Springs.
2. Medieval Church History.  
Coming of Christianity.  
Establishment of Two Bishops.  
Work of Monasteries—Establishment of 350 Churches.  
Life of Icelandic Saints (five).
3. Literature's Debt to Iceland.  
Sagas, Eddas and Scaldic Poetry.  
Modern Icelandic Work.
4. Post Reformation Church History.  
Building of Cathedral.  
Care of Breton Fishermen.

## SCANDINAVIAN NEWS

### NEWS FROM DENMARK

Population, 3,614,000  
Catholics, 25,000

By SVEND EGEDE-LASSEN

OUR principal source of information about the Church in Denmark has always been *Katolsk Ugeblad*, the official weekly of the Danish Catholics. This year the information has been scarce due to the war, several issues were apparently lost in transit, and for long periods, as of present, the weekly has not reached us here.

It is, however, gratifying to know that the year does appear as one of quiet growth for the Church in Denmark. New parishes have been established and small chapels built, later to become fullfledged parish churches.

Of much greater importance than personal news seems to be the fact that Bishop Suhr seems to be the leader that Catholics in Denmark have hoped and prayed for through many years. Granted that Denmark is geographically a small country, it is, nevertheless, astounding to find the Bishop reported present at so many occasions all over the country. The young man who left his native country a Lutheran to farm in Argentina, and returned with mitre and staff from Rome to be its Bishop, seems always to find the right word for every occasion, and to have not only the authority, but also the love and loyalty from his countrymen, the Catholics of Denmark.

New Year's Day, 1941, was a day of great importance to Catholics in Denmark, since Bishop Suhr on that day elevated St. Ansgar's Church in Copenhagen to the head and mother church for the Danish Apostolic Vicariate, similar to a cathedral with all the rights, privileges and honors, which according to the law of the Church and according to accepted practice belongs to such churches and to the priesthood attached to the same in such a way that St. Ansgar's Church will still remain the parish church and the seat of work of the Church in St. Ansgar's parish.

In spite of the limited space of BULLETIN we shall also quote the splendid introduction of the Bishop's proclamation: "The Apostolic Vicariate in Denmark has by the gracious help of God in the course of time developed itself in such a way, that already now it is right and reasonable to aim toward the radiant final goal: to let the Catholic Church, the sacred and holy mother for all peoples and generations, rise again in Denmark in its full and complete form and structure in accordance with old and accepted Catholic practice." The elevation of the church to the rank of a cathedral took place on February 9, 1941, the day of the death of St. Ansgar, with the Bishop presiding and preaching.

The old church—and new cathedral—was so crowded that many of those present had to leave their places to permit the procession, in which the relic of St. Ansgar was carried, to proceed through the church.

The yearly pilgrimage of the Danish Catholics to the ruins of the old shrine of St. Knud Lavard took place on June 22nd. The Bishop of Denmark read Mass on the spot where the saint was murdered, and where a chapel was erected a few years later, only to be destroyed during the "reformation." In due time Danish Catholics hope to build a small church on this sacred place.

"Pray for Scandinavia"

The growing interest in Denmark for its ancient Catholic monuments is plainly shown in what seems to be a yearly custom in Jutland. If St. Knud Lavard's pilgrimage is the great event for Catholics of Sjaelland, so is the pilgrimage to the ruins of Oem Cloister to the Danish Catholics in Jutland.

Also, here the Bishop read the Holy Mass, standing on the recently excavated foundation of the old cloister.

It is interesting to know that on these occasions a growing number of non-Catholic Danes are present, probably moved to be there by the feeling that in time of universal disaster their Catholic countrymen stand on a rock, which never shall be moved.

The excavations mentioned above have had an interesting result in definitely locating in the cloister ruins of the grave of Bishop Svend of Aarhus (Jutland). The history of Bishop Svend has so far been obscure, but it was known that he was present in the war which Bishop Absolan lead against the piratical vends. The link between the Catholic past of Denmark to its future is forged by many facts which are brought to the light by the love of the Danish Catholics of their old history. Bishop Svend died October 30, 1191, according to the chronicle of the cloister, which recently was discovered in the archives in the National Museum in Copenhagen. The chronicle states that he was twenty-six years old at his death—a young warrior and a priest forever.

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#### AN OLD DANISH PRAYER

In the *American-Scandinavian Review*, Winter Issue 1941, we find the following:

"The Third Winter of the War—the Second of the Occupation—is beginning and Denmark with the rest of German-occupied Europe faces heavy and severe hardships. Only once before in history has Denmark been totally occupied by enemy forces. Denmark's national poet laureate, Bernard Severin Ingemann, tells us how the Danish people used to pray during that period—the dreaded interregnum from 1332 to 1340, when the Germans, under Count Gert the Bald, plundered and looted Denmark as they are now doing the Continent of Europe. 'Holy Saint Canute,' they whispered for fear the Germans should hear them, 'Holy Saint Canute, pray for us to Our Lord and to the Holy Virgin. Don't let us lose our way amongst the many cruel foreign masters. Don't turn us into cattle or werewolves in these days of evil. Don't let the Germans tear asunder what God Almighty hath joined.'"

\* \* \* \*

DET APOSTOLISKE VIKARIAT FOR DANMARK  
Bredgade 64, København K.

June 19th, 1941.

DEAR SIR:

We are in receipt of your kind letter of April 22nd and on behalf of His Excellency I beg to answer your questions as follows:

(ad 1) Yes, help is needed. To give you an idea of our financial situation I believe I just need to inform you that more than once His Excellency has been obliged to sell property in order to meet the most urgent needs of the parishes and to pay the salaries of the priests.

(ad 2) Preferably money at the disposal of the Bishop.

(ad 3 and 4) We think it advisable that no effort should be made in order to forward money to us as long as the war lasts. Still we should be most thankful in case money could be collected already now so that it could be placed at our disposal immediately after the war.

Kindly allow me on behalf of His Excellency to express to you and to the organization you mention our sincerest gratitude for the interest you so kindly take in our affairs. Circumstances make it at present impossible for us to go further into details concerning our situation, but I do hope that what has been said will suffice to convince you that all the money you can collect for us for later use will meet most urgent needs and be most heartily welcomed.

His Excellency begs me to convey his blessings to you and to the League.

Most respectfully yours,

THOROJANN MÖLLER,  
Secretary.

#### NEWS FROM SWEDEN

Population, 6,162,000  
Catholics, 4,000

By CARL AXEL SELVIN

NOTE: Due to the fact that Sweden is not at war, she has been able to carry on a more or less normal life, and further, as there is no censorship, we are able to give a full report of news. In the case of Norway, which is a "conquered nation," and Denmark which is "occupied," we can get very little news.

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**D**URING the past year, the Catholic Mission in Sweden has suffered painful losses from the visit of the Angel of Death. After forty years Sister M. Gavina, as Sister in the Grey Sisters' Congregation, passed away January 4, 1941. All these years, with the exception of the years between 1915 and 1919 when she served as Superior in Gavle, were spent in Malmo, where she quietly and well prepared passed away. Evidence of the high esteem in which she was held in that city were several articles in some of the great daily papers in Malmo. One in particular turned out to be a beautiful testimonial of Sister M. Gavina's unselfish service for the sick and poor and was written by one of the doctors of the hospital. R. I. P.

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Many are the Bridgittine Sisters who are sleeping their last sleep in the old monastery burial ground at Vadstena awaiting the Day of Resurrection. Since the time of the so-called "reformation," when the monastery at Vadstena was closed, no Bridgittine Sister has been buried there. But on March 26th of this year another Bridgittine Sister, the first Prioress of the new convent in Vadstena, Mother Katherine, found her last resting place there among her many Sisters from earlier days in the shadow of the old monastery church. After a long and painful disease, born with patience and fortitude, Mother Katherine died in a hospital in Stockholm on St. Joseph's Day, March 19, 1941. On the day of her namesake, St. Katherine of Vadstena, a Solemn Requiem Mass was celebrated by Bishop Mueller in St. Eugenia Church, where he in an eloquent sermon, eulo-

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AN APOSTLE OF THE NORTH  
*His Excellency Bishop Johannes Evangelista Eric Müller,  
 Apostolic Vicar for Sweden*

gized the dead nun, who had left her native land (Mother Mary Katherine Flanagan was British by birth) to work for the glory of God in St. Bridgit's Order. Her body was sent to Vadstena to be interred in the old monastery cemetery. The sun shone beautifully over the little town the day of her funeral, and when the procession, in which the entire community of Sisters and tertiaries of the Order took part, it seemed as if the whole population of Vadstena had met up to follow Mother Katherine on her last journey. With bared heads, they followed the ceremonies at the grave, the bells tolled solemnly over the little town, and all agreed that Mother Katherine had a beautiful funeral day. R. I. P.

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One of the most prominent Catholic laymen in Sweden was on October 6, 1940, called from this earthly life; namely, Count Thure Gabriel Bielke, Lord of Sturefors Castle and large estate, Chamberlain of His Majesty's Court, scion of one of Sweden's oldest noble families whose ancestry goes back in an unbroken line over six hundred years, whose members played prominent parts in the history of their country and one of his ancestors even became Queen of Sweden. (The magazine *Life* for the week of February 19, 1940, has a well written article with beautiful illustrations under the title, "A Nobleman of Sweden," about Count

Bielke and his magnificent Sturefors Castle. How many saw it?) Count Bielke loved the quiet life and lived an ideal family life and was an example for all. A beautiful chapel was to be found in his castle where Mass was said regularly. His wife, the Countess, is the recipient of the Papal decoration Pro Ecclesia et Pontifice. He was a great benefactor of the Church in Sweden, of which the beautiful tabernacle in St. Bridgit's Church in Norrköping, his parish church, and the High Altar in the Dominican Church in Stockholm bear witness of his generosity. Thousands attended his funeral when Bishop Meuller sang the Requiem and conducted the last rites. R. I. P.

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The Papal decoration Pro Ecclesia et Pontifice has been bestowed this year upon Madames Iris Olson of Stockholm and Sabina Libenfeld of Norrköping and the prominent artist Edward Berggren. He made the beautiful paintings and decorations in the new baptismal chapel of the Dominican Church in Stockholm which were blessed and dedicated Holy Trinity Sunday.

Golden Jubilee as a Sister in St. Elizabeth's Congregation of Grey Sisters was celebrated the 12th of November, 1940, by Mother Mary Hildelita, Superior of St. Elizabeth's Hospital in Stockholm, which also is the provincial house of the Congregation in Sweden.

In St. Bridgit's Chapel in Djursholm a beautiful celebration took place on All Saints Day this year. Bishop Meuller had come out to receive the final vows of Sister M. Antida and Sister M. Carla in the flower-decked Chapel. A large crowd attended the unusual celebration which ended with a Te Deum.

It is a tradition now for the Society of Catholic Youth of Sweden to meet once a year for their yearly congress. There had been a discussion as to where it should take place this year and the majority had voted for Visby, the "city of ruins and roses" on the big island in the middle of the Baltic Sea. But there came restrictions on travel, food rations, etc., so it was decided a more centrally located place would have to be chosen. The choice fell on Sigtune, the little town not so far from Stockholm. In Sigtune it was that the first Dominican Monastery was built in the year 1234. The ruins of the once magnificent monastery church are truly wonderful and fairly well intact. On Pentecost Sunday, the sleeping little town saw a colorful procession pass through its streets, the banners of the various youth organizations, Catholic Scouts, Catholic Young Men's Club, Girl Scouts, etc., preceded by the Crucifix bearer, on their way to the ruins where High Mass was sung by a "Dominican priest in the ruins of the once Dominican Church." One of the members writes that it was with profound devotion and feeling they witnessed Our Lord after four hundred years' interruption again descending into the place once consecrated to His Sacrament of Love.

This year is a milestone in the history of the Church in Sweden for two of the religious orders. On the 1st of June, it was the seventy-fifth anniversary of the arrival of the first Sisters of St. Elizabeth of Hungary. The beginning was small and the work was difficult, but the good Sisters arriving from the motherhouse in Breslau and following the example of their holy founders and patron saint, persisted despite troubles and hardship, privations and adversities until in our time they possess a popularity in Sweden wher-

"Pray for Scandinavia"

ever they are. At the present, they have around ten different stations numbering about eighty Sisters. The jubilee was publicly celebrated in St. Eric's Church in Stockholm, where the Sisters first arrived seventy-five years ago, by Solemn High Mass celebrated by Bishop Meuller, and where he, in an eloquent sermon praised the Sisters for their many years of work in the spirit of sacrifice and love.

The 550 years' celebration of the Canonization of St. Bridget has been celebrated all over Sweden this year. A special pastoral was sent out by Bishop Meuller ordering solemn celebration of the day in all the churches and chapels preferably with a Triduum. In the daily papers were to be found numerous articles dealing with the life and death of the chief Patron Saint of Sweden. The Swedish Government ordered two special stamps to be printed in commemoration of the centennial picturing the Saint at prayers as it is found on the High Altar in the Cathedral of Westeros.

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VICARIATUS APOSTOLICUS SUECIAE  
Götgatan 58 A, Stockholm.

Stockholm, Holmiae, 13 Nov., 1941.

TO THE PRESIDENT OF ST. ANSGAR'S SCANDINAVIAN  
CATHOLIC LEAGUE, NEW YORK:

St. Ansgar's League has already many times helped us during the past by sending Mass-stipends to us, but at present we find ourselves in the greatest financial difficulty, which is steadily increasing and we ask you therefore urgently, if you have any possibility, kindly to help us to support our priests by sending Mass-stipends that they may be able to live according to their dignity.

The Catholic Mission in Sweden, in the Land of St. Bridget, has since the first World War made very beautiful progress both exterior and interior. But now everything is menacing to collapse, because we do not have any possibility to support our priests on account of war—and crisis conditions, increase of prices on all victuals and outfit. Isolated as we are, we can not get any help from other European countries and are not any more in a position to support our increased institutions and our priests. Besides the small number of Catholics in Switzerland, we can now only trust upon the Catholics of the United States, who still are in a position to send to us means of support and to help us in our great need.

We beg you humbly, do not leave us in the lurch. Our dear Lord shall reward you abundantly for your kind help. We pray for all our benefactors and recommend them to the special intercession of the great St. Bridget of Sweden, whose feast and 550th jubilee of her canonisation (October 7, 1391) we just have been celebrating and in this celebration also Protestants have shown their greatest interest.

We allow ourselves to turn your mind on the fact, that money from U. S. A. still can be sent to Sweden without any danger of loss. The safest way nevertheless is transmission by a bank draft or cable from an American bank, for instance from National City Bank in New York who has connections with a Swedish Bank here.

Thanking you most cordially in advance, I bless you and remain with best wishes and kindest regards

Sincerely yours in Christ,

✠ JOHANNES ERIK MEULLER,  
Bishop, Vicar Apostolic of Sweden.

#### NEWS FROM NORWAY

Population, 2,837,000  
Catholics, 2,700

By JOHANNA PETTERSON

The Norwegian Sister Congregation of St. Francis Xavier celebrated their fortieth anniversary, the 19th of March, 1941. Mother Franciska Bonaventura was the first Superior of this Nursing Order, which settled in Bergen and Stavanger. Ad Multos annos.

Oslo—Msgr. Henrik Snoeys spent forty years in Norway. Born in Terheiden, Holland, in 1901 and died in Oslo, April 8, 1941. He was everybody's friend and spent many years in Tromsø, Bergen, Kristians and Oslo. R. I. P.

Apostolic Prelate Johannes Starke of the northern part of Norway died on a visit to America. R. I. P.

#### The Monastery's Old Churchyard on Munkholmen Has Been Located

By SVERRE WITHAMMER

Pastor Olaf Digre has written an interesting article in *Adresseavisen* giving a short outline of the history of this little island in the Trondheimsfjord and telling how, during some excavation work in the fall of 1940 the old cemetery was found. The following is taken from the pastor's article.

The little island of Nidarholm, Holm or Munkholmen as it at various times has been called, must be counted as one of the most important and famous places in Norway's old history and culture.

It is first mentioned in Olav Tryggvason's Saga. This saga relates how the King and an army of peasants took the heads of Haakon Jarl and his slave Kark to Nidarholm—a place used for executions at the time.

We find the first traces of a monastic order in Norway on this island. King Knut den Mektige founded a Benedictine Monastery there in 1028. The monks were English. King Knut's kingdom then comprised the three countries Denmark, England and Norway.

A few years later Norway appears as an independent kingdom and as the strongest of the northern countries, and we do not hear any more about the Monastery on Nidarholm. But during the reign of Magnus Barfot a new Monastery was founded there. In 1136 King Magnus Sigurdsson, blind and tortured, was taken here, and he entered the Order. He is the only Norwegian king ever to become a monk.

The Monastery has been the home of many important men down through the ages, men who actively have taken part in government and administration. We know the names of ten abbots, many of them great and important personalities whose names were well known outside of Norway. The most famous of them was Abbot Björn who was equally as great a clergyman as he was a statesman. He died in 1244.

Another abbot, Olav, became Archbishop in 1350. Still another one became Bishop of Skálholt in Iceland.

We must also remember Tjodrek, the monk who sat here in Munkholmen and wrote his history of the old Norwegian Kings in Latin. (Approximately the year 1180.)

On May 5, 1531, a tremendous electrical storm swept across Trøndelag. The Monastery was struck by lightning and burned to the ground. The city of Nidaros and its famous cathedral suffered the same fate. And so ends the history of the Monastery on Munkholmen. (Monks' Island.)

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From now on this little island plays a part in the military and political history only. Times were disturbing and the Reformation was making its entry into Norway. In April, 1537, the last Archbishop fled to Holland, and Nidarholm and another little island, Steinviksholm, still further in the Trondheimsfjord, were the last defenses of the independent Norway. The Monastery was now a fortress.

In spite of the fact that Munkholmen has played such a prominent part in our history we are not quite conscious of it. The reason for that is probably that nothing remains to tell us or rather illustrate the story of days long gone by. The various military establishments during the last three hundred years seem to have erased everything completely.

Colonel C. S. Widerberg in a paper written in 1936 mentions that there are no visible remains from the time of the Monastery. Both the church and the buildings are gone. What is on the island now is of later date.

Colonel Widerberg finally says in his paper that it would be interesting to find out if the old Monastery Churchyard also has disappeared.

Pastor Digre claims that this question at least has an answer now. In the fall of 1940 he had an opportunity to watch some excavation work on Munkholmen. During the work eight corpses or rather the bones of them were found at various levels on the northeastern side of the island. The corpses had all been placed in the east-west direction. Only two of them showed signs of having been disturbed at an earlier date. The bones were gathered together and placed in a common grave. No doubt the old Monastery Churchyard had been found.

Pastor Digre considers it a matter of course that in the near future a memorial will be raised on Munkholmen—a memorial that could talk to the visitor about the men who once upon a time lived there and found their last resting place on this, our little Island of the Sagas.

#### NEWS FROM FINLAND

Population,	3,600,000
Catholics,	2,000

I AM sorry to inform you that very little information has come to me from Finland the past year. The Sister with whom I corresponded in Finland returned to Holland when trouble broke out between Finland and Russia. She wrote to me several times last year but I have heard nothing from her the past year. She has not answered my last letter which was written several months ago. I doubt that any mail is delivered to her. The only information that I have received from Finland recently has been from my relations. They are not Catholic and do not say anything about the Catholic Church.

The situation of Finland is most unfortunate. She is, as far as I understand the situation, trying only to protect her freedom and rights from all those who would oppress her. She has valiantly fought to retain and to reclaim her territory. She is anxious to live in peace with all nations and asks that she be allowed to do so.

The living conditions in Finland at the present time are very difficult. All food and clothing is rationed and the stores of supplies are gradually shrinking. I received a letter two weeks ago from a cousin of mine from Pori in which she writes about the rationing of food and clothing. A part

of this letter in which she speaks of rationing had been cut out by the censor. This condition is very serious and it is unfortunate that no help can be sent to them.

I have often wondered just what difficulties the Catholic Church and the Sisters and the priests are experiencing in Finland during this war. Their resources and income must have been greatly reduced since the outbreak of the war and yet their expenses of caring for the refugees, etc., must be burdensome at times. The Catholic population of Finland is so small that not much can be expected from the Catholics and it is difficult to get any help from anywhere else. It is hoped that all this war will soon be over and a just peace be made in which all peoples will be able to enjoy those rights which God has intended for them.

May St. Ansgar's League continue to do the praiseworthy work it has in the past of bringing the true Faith to the people of Scandinavia and their descendants.

Yours sincerely,

FANNY M. LAITINEN.

#### FOOD FOR FINLAND

In the early months of this year the League received two requests from Finland for help in the present serious situation over there. The first request came from the Most Rev. G. P. B. Cobben, Vicar Apostolic of Finland and the second was from Father Wilfrid de Christierson whom the League had been privileged to meet in 1939. Both appeals were so pathetic in their sincerity and so confident of our ability to do something by way of help that, at our meeting of February 13th, it was decided to send some help from the League members themselves and to try to solicit further aid from outside sources.

The matter was entrusted to the capable direction of Mrs. Withammer and she, with the gracious co-operation of Finnish officials both here and abroad, has been more than successful in her efforts to fulfill needs that are so eloquent in themselves and so intimately connected with all of us who are more fortunate. To date the following items have been sent and very gratefully acknowledged: twenty-four packages of food, totaling 390 pounds; five boxes of clothing, totaling 75 pounds, and one box of vegetable seeds. Enclosed with the items just mentioned was a supply of wax candles for the Holy Sacrifice and a large quantity of soap. In addition the League donated to Finnish Relief 100 pounds of rice.

In cold print, our help doesn't seem to amount to very much, but, judging from the letters of sincere gratitude we have received, we feel that we have done our part and done it well.

When Finland was forced into the war on the side of the Axis we, of course, had to stop all further assistance.

#### NEWS FROM ICELAND

Population,	108,600
Catholics,	300

On New Year's Eve we received the sad news of the death of Bishop Meulenbergh, contained in a letter from Reykjavik dated August 30th, and consequently much delayed. Below is a literal translation of the original letter, which was written in French:

"Pray for Scandinavia"

VICAR APOSTOLIC FOR ICELAND.

August 30, 1941.

MR. PRESIDENT:

At the same time that I thank you for the contribution which St. Ansgar's League has sent us, I must announce the sad news that His Excellency, Monsignor M. Meulenbergh died on August 3rd from an apoplectic stroke. His death came in a slightly sudden way, as he fainted as he was about to ascend the stairs, but lived still five more minutes, making it possible to administer him in time.

We grieve much for the dear departed, not only us, his coadjutors, but also the entire population of the Capital, since he was respected and loved by all, even by the non-Catholics. The newspapers rived in eulogizing him, and the radio station broadcast his funeral solemnity at its own cost.

I hope that St. Ansgar's League will continue to show us its good will. We do not know who will be his successor. I believe that the matter must rest until the end of the war.

Please accept, Mr. President, my respectful and heartfelt salutations in Jesus through Mary.

(Signed) JOHANNES GUNNARSSON,  
Provicar,  
Landakot,  
Reykjavik.

#### Death of Iceland's Bishop

Bishop Marteinn Meulenbergh, who died recently at his home in Reykjavik, was Iceland's first post-Reformation Bishop. Born of a German father and Dutch mother, he studied for the priesthood in Algiers, was ordained in 1899 and entered the Montfortian Order, in whose care the Iceland mission has been since the beginning of the century. In 1903 he came to Iceland with another priest to take over from the Danish Missionary Fathers, and became a naturalized citizen in 1923. Six years later he saw the country raised to a vicariate, and one of his greatest achievements was the consecration of Reykjavik Cathedral, the first church in the world to be dedicated to Christ the King. Since the British and American occupation of Iceland, the Bishop had freely offered the cathedral to the military chaplains, and he recently placed ground at their disposal for the erection of a Catholic Club for the Forces. His episcopal title was that of the old Icelandic See of Holar.—(*The Tablet*, London.)

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In Iceland *The White Falcon*, a newspaper published every Saturday "by and for the American forces" there, has a column of "Church News" which lists among other things the five Masses at the Cathedral of Christ the King, Reykjavik, Benediction every Sunday at 6:30 p.m., and Confessions every Saturday at the chaplains' hut from 4 to 6 and from 7 to 9.

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#### ICELANDIC QUARTERS BUILT BY FATHER PRUDELL

Battle Creek.—Only a few hours after the arrival at St. Philip's rectory of a letter from the Rev. Harold O. Prudell, suggesting that a campaign for Catholic reading material for the American troops in Iceland would not be out of order, the St. Philip Catholic Action League had a big bundle of literature in the mail and on its way to the outpost.

With only three priests assigned to the Iceland forces, Father Prudell said it was necessary for each to say three Masses each Sunday, traveling some twenty miles in an

open car, over rough roads, often in a soaking rain and a forty-mile wind. He remarks, however, that the gratitude and attentiveness of the men at Mass is worth the hardship.

Soon after arriving in Iceland, Father Prudell found himself with hammer, nails and saw, making his quarters ready for a chaplain's occupancy. With everyone busy at all hours of the day and night there was not a workman to be found to do the carpenter work necessary if the chaplain was to properly serve the men.

Iceland, Father Prudell said, is rapidly approaching the season when there will be only four or five hours of daylight, and under these conditions men think. Catholic literature, he declares, gives them something worth while to think about when the dusky hours lag.

In his letter, addressed to the Rev. John E. Madden, assistant pastor at St. Philip's, Father Prudell explained the need of reading material. The few Catholic periodicals made available and placed in the rear of the mess halls, he said, "disappear like magic." He said periodicals were needed as well as pamphlets on Catholic subjects.

#### Stipends to Scandinavian Bishops

The League has been requested, at various times, to take care of Mass intentions. It was thought that the Scandinavian Bishops were most in need of help and could best use the stipends for those Masses. Accordingly, the Bishop of Finland was asked to have forty-one Masses said and the other three Scandinavian Bishops forty each, which made up the total of requests as reported by our Treasurer. However, due to the prevailing uncertain conditions, both at home and abroad, it was decided not to forward the stipends now but to hold them here "for the duration."

#### Field Secretary's Report

AT this year's end, it is difficult to express the thoughts that would be appropriate for the BULLETIN. With so much of hate and war in the world we are apt to feel that the work we have to do can have no bearing, but it is the very time when we should outdo ourselves to spread the word of God amongst those for whom we have so much concern.

All these troubles, which have so upset the world, have their source in the ignorance of the truths for which we are the apostles. Now, as never before, all Catholics must join actively in the lay apostolate to teach and to preach the doctrines of Christ.

For many years our Scandinavian brethren have been drifting from the Faith which they maintained through the centuries of exile, because all around them they find so many godless people.

In this dark hour, as in many others in history, there is only one thing which will turn the tide. It is a resurgence of the teaching power of every man and woman who believes in God, and every member of the League has a special place in this mission.

No use to go on? There is more reason than ever to bend every effort of mind and soul to the task which we have as our reason for existence. I ask every member of the League to offer daily the prayer for the conversion of Scandinavia and Scandinavians, and to add a prayer that

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our purpose may enlist zealous souls who will see and understand the importance of bringing back the lost sheep of Scandinavia.

REV. GEORGE ESTERGUARD,  
St. Charles Parish,  
Big Stone City, S. D.

### Report of the La Crosse Unit La Crosse, Wisc.

THE La Crosse Unit of St. Ansgar's League closes its eighth year of organization under the approbation of His Excellency, Bishop A. J. McGavick, and the spiritual guidance of Rev. Robert E. Hansen. Father Hansen succeeds Monsignor L. P. Hirt who has been our director since the beginning of our work in La Crosse. On February 3, 1941, the Feast of St. Ansgar, our unit was extended the privilege of holding the official public celebration of Mass in honor of St. Ansgar. It was held in St. Joseph's Cathedral, Monsignor Hirt was celebrant, and Rev. Robert Hansen was the preacher. His Excellency, Bishop William R. Griffin was present in the sanctuary. At the Offertory, one of our members, Mrs. Leo Larkin, sang the beautiful crusader's hymn "Pilgrims Song." All members received Holy Communion.

We have had few meetings, but continue our distribution of literature among Scandinavian converts, of whom we have had an increasing number. There have been requests for literature and other information from San Diego, Calif., Detroit, Mich., and Jefferson Barracks, Mo.

The La Crosse Unit would very much appreciate any back numbers of the BULLETIN. Many of these numbers contain much information of the early life of the Church in Scandinavia.

Although the monthly forwarding of Mass stipends to the Bishops of Scandinavia has been discontinued, the funds on hand are being held in trust, moreover the funds will be available for distribution when the tragic war is over.

We have received no word from our kindly correspondent, Mr. Oscar Hanssen, in Haugesund, Norway. We pray that no harm has come to him.

In August, members of the La Crosse Unit sponsored the movie "The Eternal Gift" at one of the meetings. The proceeds helped us with our obligations.

Our officers are the same with the exception of our Spiritual Director.

We wish the St. Ansgar's League a Merry Christmas and a Happy New Year.

CLARA JACOBSEN DOHERTY, *President.*

### Fargo, N. Dak.

THURSDAY, September 12th, we held our first fall meeting, at which we were elated to have several new members. Father Hendrickson outlined an excellent study program for the year. At each meeting we will make a study of the Mysteries of the Rosary and the life of some Scandinavian saint.

We are very fortunate to have with us this year Father Hylden, new assistant pastor at St. Mary's Cathedral, who will serve in the capacity of co-spiritual director, and Father

Smith. Both Father Hylden and Father Smith are zealously interested in our work, having been very active members of the Unit of the League in St. John's Seminary in Collegeville. Last year Father Hylden was the President of the Collegeville Unit.

We have been going through a period of study and discussion with the League here, in an effort to adjust it to the situation in which we find ourselves. It has become increasingly evident that an appeal to common Scandinavian ancestry, as a motivating principle for banding together to spread the Faith among those of like descent, has fallen upon not too fertile soil. It seems strange that this would be true in a territory like this, but the fact is there. We are, therefore, going to shift the emphasis somewhat and represent the unit as a league for continued instruction as well as inquiry. There will be no emphasis laid upon nationality except for the name of the League and our continued spiritual efforts for the conversion of the Scandinavian countries and their descendants here. Practically the effects of the League will be the same as the majority of converts in this locality are of Scandinavian descent.

In five years now, we have increased our membership very little as far as total members are concerned. There has, however, been a steady turnover. The primary attraction in bringing the large majority to the meetings has been the period of religious instruction. Most feel that their original instructions are entirely inadequate.

We feel highly honored at being selected by the League to celebrate the Special Mass on St. Ansgar's Feast this year.

OFFICERS—The Rev. Thomas Hendrickson, Spiritual Director; Mrs. Dan Clemmer, President; George Barrett, Vice-President; Mrs. Joseph Olmscheid, Secretary; Mrs. A. J. Strub, Treasurer; Miss Florence Gregerson, Corresponding Secretary.

### Garretson Unit Report

THE highlight of the year was our first public novena to St. Olaf, at the National Shrine of St. Olaf. The Feast of St. Olaf was celebrated on the Sunday preceding the feast, with the Rev. Thomas Hendrickson of Fargo, N. Dak., being the celebrant of the Mass for this occasion. The sermon was preached by the Rev. Hugh K. Wolf, Spiritual Director of the League, for the Diocese of Sioux Falls. The annual pilgrimage from Fargo, N. Dak., to the Shrine was again made by the faithful members of the Fargo, N. Dak., Unit. We are planning to hold a solemn novena to St. Ansgar in preparation for the feast of our Patron Saint, on February 3rd.

Monthly meetings are being held with the discussion on Iceland being foremost at these meetings. Our officers are Gustav Froseth, President; Melvin Johnson, Vice-President, and Mrs. Bernard Locke, Secretary-Treasurer.

REV. HUGH K. WOLF,  
St. Ansgar's Scandinavian Catholic League,  
Garretson, S. Dak., Unit.

### Harrison, Neb.

THE REV. JOHN C. MADSEN, pastor of the Church of the Nativity, sends all the members his greetings. He states that the League has been named beneficiary in a

"Pray for Scandinavia"



life insurance policy to the amount of \$500.00. The plan of the donor is that the money shall be used for the bourse established in memory of Mrs. Rambusch.

Father Madsen extends a sincere welcome to all Ansgarites traveling over route No. 20—the highway that goes to Yellowstone Park. He is located right on the highway and asks that you stop in.

During the year Father Madsen offered up three Masses for the intention of the League.

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### Parker, S. Dak.

**WE HAVE** just learned that the Rev. Walter F. Liesch has been transferred to Tabor, S. Dak. We sincerely thank Father Liesch for all his assistance and wish him success and God's blessings on all his work. We secretly hope that he will also find the need and desire of a new unit of St. Ansgar's to compliment his parish work and help him with his work among the Scandinavians of the second generation.

We welcome Father John Costello as the new Spiritual Director of the Parker Unit and hope he will feel free to call on us here in New York or our Field Secretary, for advice and help of all kinds.

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### Minot, N. Dak.

**WE NOTE** with great pride and pleasure that the Spiritual Director of our Minot Unit has been elevated to the rank of Domestic Prelate of Pope Pius XII. St. Ansgar's League offers its sincerest congratulations and asks God's blessings on all his efforts. May we have many more fruitful years in the "Lord's Vineyard." The following is a short summary of Monsignor Raith's life:

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### Canton, S. Dak.

**I**N St. Chrysostom's Church, Canton, S. Dak., a new unit of the League was formed under the direction of the Rev. Hugh K. Wolf, who cares for this parish, forty-eight miles from his home in Garretson, S. Dak. Mrs. Edward Souvignier, a Norwegian convert, was chosen as the first President of this unit, with Merton Oliver as Vice-President, and Mrs. Carl Manning as Secretary-Treasurer.

This mission parish of Father Wolf's is located in a town of nearly three thousand people, mostly Scandinavian. The parish numbers only a little more than one hundred souls and it is felt that a unit in such a location will do much to bring to the Scandinavian people of this locality much needed knowledge of Scandinavian Catholicism.

THE REV. HUGH K. WOLF,  
Garretson, S. Dak.

We extend to our newest unit, "The Canton Unit of St. Ansgar's," a sincere welcome. We pledge ourselves to help in every way possible and hope you will not hesitate to call upon us whenever you believe we can be of help. We congratulate the Canton Unit on having a priest such as Father Wolf for Spiritual Director, for in him we know they will find not only a student and an admirer of Scandinavia, but also a man of God.

### Buffalo, N. Y.

**S**INCE the last BULLETIN, the Buffalo St. Ansgarites have grown in numbers and in enthusiasm. Our February meeting, on St. Ansgar's feast day, began with Benediction in the beautiful little Canisius College Chapel. Father Anderson told us about the Scandinavian saints, with a brief history of St. Ansgar. The March meeting was held at the home of Homer Hanson and an outstanding talk was given by Bert Espersen on the economic status of Denmark. It was highlighted by a letter from his father telling of its early developments. In April, the Espersens were hosts at a meeting where Willert Klass read a paper, which was highly entertaining, on the folklore of Scandinavia. The Espersens had arranged a wonderful exhibit of Scandinavian dishes, dolls, pictures, and jewelry, which were borrowed from all over the city. The May meeting was held at the home of Charles Brady's mother and was devoted to Scandinavian music, which included peasant polkas and music of Grieg and Sibelius.

The year was climaxed at our June meeting at Osberg's summer home, "Chateau Grebso," at Crescent Beach, Ontario. We had an all-day picnic, with the children having a wonderful time on the swings, the men having some pretty close horse-shoe contests, and the ladies generally enjoying the beach air and grand food.

We have made a fine start this year. Our first meeting was held at the Hanson's, where the year's officers were elected. They are: President, Rev. Henry Andersen, S.J.; Vice-President, Willert Klass; Treasurer, Bertel Espersen; Secretary, Eileen Larson Brady; Director of Programs, Charles A. Brady; Chaplain, Rev. Joseph L. Jensen; Entertainment Committee, Homer Hanson and Victor Osberg.

We are now deep in Christmas party plans. We have planned a Sunday night smorgåsbord supper, December 21st, at the Charles Bradys'. Our newest member, Betty Caughill, has promised to teach us some Swedish dances.

We should like to take this occasion to say that we all enjoy being a part of the organization, and to wish all the other St. Ansgarites *Glaedlig Jul!*

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## NEW YORK UNIT REPORT

### St. Ansgar's League, 1941

#### Main Events

**T**HE League's annual Christmas party was held in January at the Guild Book Shop, New York City. The guest of honor was Madame Sigrid Undset, noted writer, convert and a member of the League. The speakers were, the President, Mr. Viggo Rambusch, Father Erkens, Spiritual Director, and Father Esterguard, Field Secretary. Colored moving pictures of Norway, with its majestic mountains and fjords were shown, also close-ups of the Royal family. Mr. Knute Olsen explained the various scenes. The members sang Scandinavian carols and Professor Beggs assisted with the violin. Refreshments were served. Everyone had an enjoyable time.

A letter from Bishop Cobbens of Finland was read at the February meeting. He asked for help and the League has responded with money, clothing and food. The League ap-

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preciates the hard work done by Mrs. Withammer during the summer, packing and shipping eighteen packages to Finland. A letter of appreciation has been received from Bishop Cobbens.

Letters have also been received from Denmark and Sweden, stating their need of financial help, but war conditions prevent immediate assistance.

A program for the coming year was discussed at the first fall meeting. It was decided to study Iceland, its general history, geography, Church history, literature and return of the Catholic Church to Iceland.

We are sorry to report the resignation of Miss O'Neill, Editor-in-Chief of the yearly BULLETIN, but with everyone's help it is hoped the BULLETIN will be as fine and interesting as usual. Several new members have been welcomed to the League during the year.

Photographs of Scandinavian saints, Scandinavian flags and statistics, have been on display in the window of the Catholic

Book Shop in St. Agatha's parish in Brooklyn, at the request of Father Hoehn.

Mrs. Esterguard, Treasurer, has given a favorable and encouraging report for the year.

In connection with the drive for the refugees from invaded countries and their Bishops, we prepared a beautiful and interesting book, to be sent as a special appeal. It consists of photographs of the Scandinavian Bishops, together with their personal letters of appeal for help.

An appeal to the Holy Father to consider the nomination of St. Bridget of Sweden as Patroness of Catholic Action has been forwarded.

Bishop Molloy of Brooklyn has kindly given \$100.00 as Mass stipends for the Scandinavian countries.

Father Erkens, our Spiritual Director, has said four (4) Masses for the League during the year.

At the election of officers the same officers agreed to continue in office for another year.

## IN REVIEW

WE ARE happy to have eight members of our family reporting to us, and through the BULLETIN to each other. In this way the units can follow one another's activities, exchange ideas and even, on occasion, join forces to celebrate a special Mass or take part in a pilgrimage, *i. e.*, to the National Shrine of St. Olaf.

This year on February 3rd, the feast day of St. Asgar, Patron of Scandinavia, you are all asked to spiritually join your prayers with all the other members throughout the country, who will be attending the Mass their unit has arranged for that day, but in particular we ask you to join with the Fargo Unit, for this year they are celebrating for us the Official Public Mass.

We hope that the units whose reports are missing this year, will next year be among those present.

The La Crosse, Fargo, Garretson, Buffalo and Minot Units are all to be congratulated and thanked for sending in their "Unit Dues." These monies really help us very much. The Buffalo Unit is especially to be commended, for also forwarding to us \$17.00 in Mass intentions.

In conclusion may we thank the Spiritual Directors for their support, encouragement and their co-operation. We have a common problem, hope and prayer. If we can be of help we hope you will feel free to again call on us.

During these days, we entreat you to pray for the Church in Scandinavia.

## Scandinavian Feast Days

Mass is said by our Spiritual Director for the intentions of the League on the Feasts of St. Canute, January 19th; St. Ansgar, February 3rd; St. Olav, July 29th, and St. Bridget, October 8th.

## The Officers of the Parent Unit Are as Follows:

REV. JOHN LAFARGE, S.J., *Director of Programs*  
 REV. J. LAMBERT M. ERKENS, S.M.A., *Spiritual Director*  
 REV. GEORGE ESTERGUARD, *Field Secretary*  
 Big Stone City, S. Dak.  
 MR. VIGGO F. E. RAMBUSCH, *President*  
 MR. G. A. ESTERGUARD, *Vice-President*

MRS. JOHANNA PETERSON, *Recording Secretary*

MRS. G. A. ESTERGUARD, *Treasurer*  
 69 West Third Street, Bayonne, N. J.

MR. SVEND EGEDE-LASSEN, *Corresponding Secretary*  
 2 West 45th Street, Room 1104, New York City.

## Unit Directors

REV. ROBERT H. HANSEN, *Spiritual Director of La Crosse, Wis., Unit*

REV. R. E. COGWIN, *St. Stephen's Church, Spiritual Director of Minneapolis, Minn., Unit*

REV. J. H. DEENY, *Spiritual Director of Eau Claire, Wis., Unit*

REV. THOMAS HENDRICKSON, *Spiritual Director of Fargo, N. Dak. Unit*

REV. HUGH WOLF, *Spiritual Director of Garretson, S. Dak., Unit*

REV. WILLIAM KEEFE, *Cathedral of the Immaculate Conception, Crookston, Minn.*

VERY REV. WILLIAM T. MULLOY, *St. John the Evangelist Church, Grafton, N. Dak.*

REV. WILLIAM GORMAN, *St. Augustine Church, 405 North Kenwood Avenue, Austin, Minn.*

RIGHT REV. MSCR. J. RAITH, *St. Leo's Church, Minot, N. Dak.*

VERY REV. F. A. MEYER, *St. John's Church, Wahpeton, N. Dak.*

REV. JOHN HEINZ, *St. Jerome's Church, Mohall, N. Dak.*

REV. JOHN H. MULVANEY, *St. Lawrence O'Toole's Church, Michigan, N. Dak.*

REV. JOHN COSTELLO, *Parker, S. Dak.*

REV. LEO J. ROBINSON, S.J., *President, Gonzaga University, Spokane, Wash.*

REV. LLOYD HYLDEN, *St. John's Seminary, Collegeville, Minn.*

REV. JOSEPH JENSEN, *St. Matthew's Church, 26 Wyoming Avenue, Buffalo, N. Y.*

REV. HUGH WOLF, *Spiritual Director of Canton, S. Dak., Unit*

"Pray for Scandinavia"