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## SURPRISES IN SCANDINAVIA

RIGHT REV. MSGR. HOWARD J. CARROLL,  
*General Secretary, NCWC*

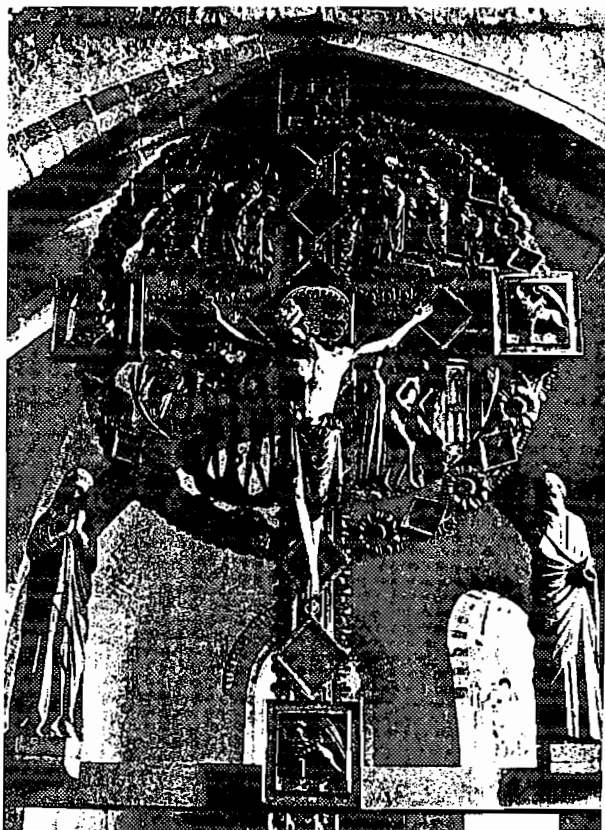
SOME months ago *The Tablet* of London published two articles under the title: "How Catholic is Scandinavia?" This would appear, on first glance, to be a rather naïve begging the question since locating traces of the Catholic faith in the Scandinavian north demands a considerable amount of diligence. Nevertheless the Catholic visitor, while properly sensitive to the barren grandeur of Iceland, the magnificence of the Norwegian fjords, the cold precision of Sweden and the lushness of Denmark, cannot fail to see evidence in every one of these lands of what the more optimistic have called "the second spring" in the return of Catholicity to the northern nations.

When the almost constant fog and rain permit, a remarkable glimpse of the restoration of the Church in Iceland may be seen in the cathedral at Reykjavik, located on a hillock in the center of the city and the most outstanding landmark as seen from sea or air. For four hundred years there was no Catholic presence on this remote island. The ruins of Augustinian and other monasteries and the late remnants of the historical houses of Skalholt and Holar were a sort of mute and unimpressive testimony to the fact that for five centuries prior to the introduction of Lutheranism the faith flourished in these northern mists and from Iceland's two dioceses missionaries spread the knowledge and practice of religion to places even more remote in Greenland. There is something movingly

symbolic in the fact that the present Apostolic Vicar of Iceland, Monsignor Johannes Gunnarson, is an Icelander by race and bears the title of Bishop of Holar: the first to be so designated since the martyrdom of Jon Arason in the sixteenth century in the struggle

against the imposition of Lutheranism and the intrusion of Danish sovereignty. Iceland is still a lonely and forgotten outpost of the Church with its one Bishop and seven priests. There are encouraging signs in the small Catholic school, the flourishing hospital and especially the establishment in the island of several communities of women religious.

One runs the serious risk in Norway of becoming so entranced by the splendor of its scenery from the North Cape to Oslofjord as to forget that it is inhabited by an enterprising and highly cultivated people who have retained to a marked degree the fundamental virtues of their peasant and seafaring background. Trondheim is deeply impressive with the Cathedral of St. Olaf, certainly the most striking piece of religious architecture in northern Europe. The city as well as the monumental church recall constantly the name of the most glorious figure in its history: Olaf, king and saint and the



Medieval Wood Crucifix in Swedish State Church, Gotland, Sweden

dramatic circumstances under which he perished on the battlefield of Stiklestad and gave the Norwegian people not only a patron when raised to the altar, but an historical personality that has served the nation well as a

rallying point in the survival of its national sentiment.

The modest role of the Catholic Church is no more vividly understood than in the contrast between the great cathedral, now Lutheran, which is even now in process of completion, and the modest church that serves the tiny Catholic community, one of the smallest vicariates in the entire world.

Since the decision of the Holy See to raise most of the Apostolic Vicariates in Scandinavia to the category of dioceses the Church has ceased to be technically and literally a "mission" church. One is struck by the need for identifying the Church with the national life and the bringing about of the kind of integration that will make it an essential part of the Scandinavian past and present. Oslo, as well as Copenhagen, Stockholm and Helsinki, are now regularly constituted dioceses; a fact which will undoubtedly contribute to the slow but steady progress of the spiritual restoration.

There is, nevertheless, the impression everywhere of the loneliness of those who labor to bring about this happy consummation. Aside from the capital cities where a small concentration of Catholics are to be found and most of the institutional life of the Church, the rest of Scandinavia is dotted here and there with "mission stations," sometimes served by a regularly established priest although more frequently by one who manages to get there only periodically. The loneliness in Scandinavia is not merely physical but spiritual and especially intellectual. Catholics, one finds, are isolated and lost in the general stream of the national life. Priests are likely to be alone in their particular station or parish, surrounded by a population that by any standard is cultivated and well educated but to whom the Church and

its teaching are at the best a quaint anachronism or at the worst some form of foreign domination and penetration.

There are happy signs, however, that allow a moderate optimism. Scattered single churches such as that of Christ the King in Gotenburg, elegant and effective in its simplicity, indicate that although the road may be rough and the obstacles numerous, the Church is slowly making its way. In Stockholm one learns of a proposal for new parishes in the suburbs to accommodate the growing Catholic population and in Denmark, with its twenty-five thousand Catholics, under the direction of a native born Bishop, it is clear that Catholicism has returned to become once more a definite part of the Danish scene.

It is clear even to the casual visitor that the problem in Scandinavia is unique and quite unlike that of "missions" anywhere else in the world. Scandinavia is modern, progressive, entirely twentieth century and highly socially-minded. It is no backwash or stagnant pool in which the social problem is the major challenge. To see Trondheim (Nidaros) is to appreciate that Scandinavia has in stone and marble a great Catholic past, the recollection of which has unfortunately become dim in the course of the centuries. The "restoration," begun a century ago, and now in full swing, will probably have to emphasize in large part that Scandinavia once belonged to the common Catholicity of the rest of Europe and that the return is not a repudiation but a reintegration.

To the visitor from the United States, Scandinavia is fascinating. To the Catholic it is a world of surprises, and its little flock,—prayerful, hopeful, patient and heroic as it is, the object of enduring admiration.

## Navy Chaplain in Scandinavia

RIGHT REV. MAURICE S. SHEEHY

**T**HE slogan, "Join the Navy and see the world," had nothing to do with my affiliation with the naval reserve some eighteen years ago. At that time I was serving as a member of the Board of Visitors of the Naval Academy at Annapolis. Admiral David Sellers, a charming gentleman, after he and his cohorts had put me and a dozen other civilians through the Navy routine for three days, said smilingly, "Why, you ought to be in the naval reserve." I had heard about being an admiral in the Nebraska navy but I had never heard of this distinction.

"That would be an honor," I said, thinking this was all good clean fun and would be shortly forgotten.

The next thing I knew I was getting official communiques from the Navy Department. One said I was a lieutenant commander which to me meant nothing whatsoever, but some Annapolis graduates take a dim view of the fact that I spent only three days at their alma mater and came out a two and a half stripe while they waited four years to get the single stripe of an ensign.

From wartime experience I learned that one who places himself under the direction of the Navy may head for the North Pole and wind up on a beach in Africa. On July 25, 1954, I started on a cruise to England with Admiral John H. Cassady, U.S.N., who holds the distinguished title of Commander in Chief of the North Atlantic and Mediterranean



Bishop Theodore Suhr and to his immediate right  
Monsignor Sheehy

Forces. Admiral Cassady in World War II spent much of his time trying to teach me such top secrets as the difference between port and starboard, between a gangway and a galley.

“JOIN ST. ANSGAR'S LEAGUE”

and how to keep out of the way of chief petty officers who are busy men since they really run the Navy.

Admiral Cassady suggested that I move my gear aboard the U.S.S. *Baltimore* on August 14 at Southend-on-Sea so I could hear confessions and say Mass for the men on August 15. At the pier I was told that the Captain of the ship, a genial, plump redhead named Christie, was holding the band and marine guard to give me the honors due an admiral. I sent word that I would arrive in civilian clothes—without honors. The ship had not had a Catholic chaplain for five years and I knew I had a job to do. If the word was passed, "Admiral Sheehy will hear confessions in the Admiral's cabin," I might not have many penitents. My first job in going aboard any ship has been to get everyone to call me "Father." Navy regulations are not on my side but the sailors are.

Thus began the Scandinavian adventure which took me to three beautiful ports and to three fascinating countries: Sweden, Denmark, and Norway.

On calm blue seas we sailed to the land of the Vikings and the Midnight Sun. I was not interested in seeing Vikings but I was interested in renewing acquaintanceship with the sun which I saw only twice during the nineteen days I spent in London.

Through deep, narrow fjords and tall firs, past ski trails and hunting lodges, we approached Stockholm, a city magnificent and clean, with stately skyscrapers, an overhanging bridge, and unique store displays. It also appeared to have as many traffic snarls as has Washington.

As soon as the word was passed on the *Baltimore* that a priest was aboard, I had my job cut out for me. Different ships require different approaches—from the chaplain's viewpoint. At the first Mass, all were urged to join in the apostolic venture of rounding up both backsliders and prospective converts. Two of the first men to come around for instruction were two highly respected chiefs. From past experience I knew that if the chiefs decided I was a "right guy," I would have easy sailing.

Including a few who had been baptized in the Catholic Church but had not received other sacraments, it was my privilege to instruct twenty-three men. Confessions were heard each day before Mass. At first I tried to give instructions individually, beginning at 0800, but I found it necessary to organize classes according to watches—and about eight hours a day were spent in instruction (which is more than is required in my schedule at the University). Six signalmen who stood watches on the bridge where I lived came in one by one for instruction.

A priest at sea has a great advantage in doing his priestly work. He lives within a few hundred feet of his congregation. As soon as the word is passed, "Seaman Smith and Jones report to Father Sheehy's quarters," the class is at hand and ready. I worked under pressure because, according to original plans, I was to be aboard only twenty-three days. This period was later extended twelve days when I cancelled a slight home from England to return with the ship.

#### SWEDEN

My few hours ashore were spent visiting bishops and clergy. I first called on the Jesuit Fathers in Stockholm, a scholarly group of missionaries, only one of whom was Swedish. I expected this group to be bilingual. As a matter of

fact, these Jesuits spoke every European tongue. I had sent word to Bishop K. Ansgar Nelson, an American Benedictine who was consecrated to serve as coadjutor to Bishop Mueller of Stockholm, of my hope to visit him. After climbing four flights of stairs in an old building where the Bishop rents a small apartment, I found my effort amply rewarded by meeting the convert whom Divine Providence has shaped to play a leading role in the restoration of an ancient faith in the new Sweden.

World War II, so Bishop Nelson told me, left Sweden in a prosperous condition. In the general upheaval consequent upon the war, the number of Catholics increased from five thousand to over three times that number. Most were refugees who were a challenge not only to priestly service but to Swedish generosity. Ten new centers where Mass may be said were opened. Of course the Church did not have enough institutions and nursing homes to care for the refugees but heroic efforts were made to supply sacramental service. The plea for more priests reached a few apostolic bishops in other lands. The Society for the Propagation of the Faith gives as aid ten thousand dollars a year. The *St. Ansgar's Society* also came to the aid of a group which, though poverty-stricken, tried to extend its service through widely distributed areas into which refugees poured.

In Sweden a great majority of the children must attend Protestant state schools. This precludes during that time instruction in their own religion, although Lutheran children attending private schools are required by law to be supplied with instruction in the Lutheran religion.

A survey made recently showed that 1.8 per cent of the members of the Swedish people attend church. Swedes are taking a kindlier attitude toward Catholicism. A few of the restrictive measures against the Church have been removed. In the official parties which I was required to attend, governmental authorities seemed to be keenly interested in the position of the Catholic Church in the United States. I was also given the impression that Catholic priests from the United States would be most welcome as missionaries in Sweden.

#### DENMARK

While we passed many ships flying different flags en route to Copenhagen, I was able to see very few of them because I wanted to have at least part of the prospective converts ready for baptism and confirmation in the Cathedral in Copenhagen. From reports of other chaplains, I knew that upon my arrival I would be visited by the first Catholic bishop appointed to Scandinavia since the Reformation, Bishop Theodore Suhr.

Copenhagen, with its great free port, is an international city. It is also a gay and laughing metropolis. Guns roared their salute and bands played as we entered the port. Almost the first guest up the gangway was a messenger from the Bishop. I returned the call immediately. The Bishop offered the facilities of the Cathedral for baptism and volunteered to confirm whenever I wished. I waited until the day of our departure to complete instructions. Ten were baptized and fifteen confirmed. Bishop Suhr, who spent fifteen years in the Argentine and then came to Rome where he joined the Church and became a Benedictine monk, was only five years ordained when he was made Bishop of Copenhagen. He is a native of Denmark and one of its most respected citizens.

The Bishop insisted upon giving the confirmed and their sponsors a "slight repast." His beautiful gardens were the scene of what might better be described as a picnic. When the Bishop asked me what the sailors wanted to drink, he was surprised at my answer. "Milk. The good Danish milk of which they have heard. Give sailors good milk and they want nothing else." The dairy business of Copenhagen profited appreciably from the Bishop's party.

Twice it was my privilege to dine and converse with the new Premier of Denmark, C. S. Hansen, who was then minister of foreign affairs. He had a grasp of world affairs which was amazing to those who might think Denmark an isolated country. Prince Knud, brother of the King, was likewise most gracious to me and, after His Highness understood that one could be both a Catholic priest and a flag officer in the United States Navy, he launched into a most interesting conversation on religion in the world today.

It is no exaggeration to state that the Catholic Church in Denmark is launching a great revival. At present one hundred thirty Sisters are teaching in Danish Catholic schools, to which the government gives more support than does the government of the United States to its private schools. Bishop Suhr is the spearhead of this revival. He told me that governmental authorities had been pleading with him to build more schools, for which the government would pay most of the cost. The priesthood in Denmark is assembled from various countries but more Danes are now studying for the priesthood than ever before.

At Copenhagen the Communists made a few clownish attempts to embarrass United States sailors. A supply of Communist literature was handed out in the streets. The Danish people were indignant that such was the case. There were no untoward events because Captain Christie had warned his crew of such eventuality.

#### NORWAY

A day's steaming on a northerly course brought us to Oslo, capital of a country which, unlike Sweden, had suffered much during the war. Norwegians have a kindly attitude toward the United States and her citizens are always very welcome.

Oslo is a quiet city, where little moves on the street after 10 p. m. The Norwegians are a quiet and undemonstrative people. They are also not afraid to prepare for and fight any attacking foe.

Since the Bishop of Oslo was in Germany, I spent much of my time with his secretary, a brilliant, dynamic graduate of the College of the Propaganda in Rome, Dr. Hansteen-Knudsen, who at one time was secretary to Cardinal Fumasoni-Biondi in Rome. Like Bishops Nelson and Suhr, he, too, is a convert to Catholicism. His description of the problems of the priests working in Norway was both amusing and stimulating. He spoke highly of the friendly attitude shown the Church by the King and some of his top advisers.

However, the Catholic Church in Norway labors under very definite restrictions and handicaps. One is the law disbarring Jesuits from the country. Typical of these difficulties is the discrimination against Catholic teachers. Only Lutherans may teach in state-supported schools. A special bill

is now before the Norwegian parliament giving the King authority to dispense civil servants in educational institutions from the requirement that they must be Lutherans. All teachers of religion in state schools are, of course, Lutherans. Eight of the country's nine Lutheran bishops came out against the proposed law which, according to government spokesmen, "is in harmony with the conception of religious freedom now prevalent in the country and with the principles in the Declaration of Human Rights passed by the United Nations in 1949."

The great needs of the Church in Norway are schools, Catholic teachers, and, of course, Catholic priests who are willing to spend their lives planting the seeds of the faith in a climate at present not favorable to immediate results.

If one may judge from its statues, Norway has more of a sense of history than have other Scandinavian countries. With deep regret I said a farewell Mass on a destroyer, the U.S.S. *Glennon*, as it sailed away to visit Finland. I should like to have accompanied that ship. No visiting ship ever received a more tumultuous welcome than did this, the first American warship to visit Finland since the end of World War II. I was greatly edified to learn that the two score Catholics aboard the *Glennon* marched up the main street of Helsinki to attend Mass the day after the ship's arrival.

On September 8, the U.S.S. *Baltimore* headed toward Portsmouth and home.

My conclusion from my Scandinavian adventure is that there is good fishing in those waters—for fishers of men.

*The Catholic University of America,  
Washington, D. C.*

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#### THE FAEROE ISLANDS

(Continued from page 29)

Although Lutheranism is the State religion and the Baptists and the Salvation Army are represented among the inhabitants of the Islands, there is little religion remaining in the people. Church attendance is poor and there seems to be little appreciation of the supernatural in man's life. The Feast of St. John is celebrated on June 24, and is an interesting social occasion now observed in Sudero more than in the other islands. There is nothing religious connected with this event called Joansoka. There are crew races in those high prowd Faeroe boats, almost unaltered in form and principle of construction from Viking galleys. Crews made up of 6, 8, and 12 men vie with one another in rowing contests in which only the strongest are able to qualify. There is football (Faeroe type) and handball (Faeroe style) and in the evening dancing and drinking. Ascension Thursday is a legal holiday and other days of religious origin and significance are observed as holidays without any reference to their origin or meaning.

The independent spirit of the Faeroese has recently been reported in the public press. The inhabitants of Klaksvig successfully reversed an order of the Danish government which would have appointed a new physician in place of the one who had served them so faithfully.

“PRAY FOR SCANDINAVIA”

## Catholic Activities in Denmark in 1954



Johannes Jorgensen

### THE MARIAN YEAR

AS everywhere else in the world, so also in Denmark, 1954 was marked by various celebrations in honor of Our Lady. At the beginning of the year a pilgrimage of members from the various Marian congregations was planned, and in September about 200 pilgrims visited Rome, Assisi and Florence; the grave of Niels Stensen in this last city held a very special interest for us. As in the previous year two groups left for Lourdes, and it was interesting to observe that many who

had already made the pilgrimage did so again, drawing from this holy place fresh strength and courage. On the feast of the Annunciation solemn functions were held in the Marian churches of Copenhagen, as well as in most churches of the other cities. On December 8 an evening Mass in practically all the churches closed the celebrations for the year. But the high points of the year were two pilgrimages, one on May 23 to Our Lady of Aasebakken, the other on May 30 to the ruined monastery of Om in Jutland; both were exceptionally well attended. The first was prepared for by a series of sermons given by Father A. Raulin, O.P., in the Church of the Blessed Sacrament in Copenhagen; and at the Mass on the occasion of this pilgrimage were present Bishop Mangers of Oslo, Bishop Nelson, the coadjutor to the Bishop of Stockholm, and Bishop Suhr of Copenhagen.

### THE SCHOOL SITUATION

At the beginning of the year it was announced that after long discussions the government subsidy for teachers in Catholic schools had been almost doubled, thus assuring the future of these Catholic institutions. This meant, for example, an increase from 225,771 kr. to 445,844 kr. for the high schools in Copenhagen. This governmental subsidy has improved the situation of the Catholic schools in Denmark considerably. In this connection three events of 1954 will bear mentioning: in Aarhus in Jutland the corner stone of a new school was laid; in Lyngby, near Copenhagen, on October 25 a new parish school was dedicated; and finally only five days later the Jesuits opened a new boys' school in Copenhagen.

It will not be out of place here to mention that in the middle of October a congress for religion teachers from all

Scandinavia was held. Present were about 140 priests, Sisters and laymen, who discussed and studied both the practical and theoretical questions about the teaching of religion in our schools.

### OTHER EVENTS OF INTEREST

In the course of 1954 only one Dane was ordained priest, a Benedictine, Dom Ansgar Nielsen, of Prinknash Abbey in England. On May 2 the fiftieth anniversary of the foundation of a parish in Vejle, in Jutland, was solemnly celebrated. Adding to the general festivities was the founder himself of this parish, the predecessor of the present Bishop of Copenhagen, the eighty-year-old Bishop Brems. Also present were the Abbot of the Premonstratensian Abbey in Averbode, a monastery which has given Denmark so many priests, and Bishop Suhr of Copenhagen.

A similar anniversary was celebrated by the parish in Esbjerg, the only one in West Jutland. In the city of Hamlet the Lazarist Fathers also celebrated their 50th anniversary of foundation in a fine church finished shortly before the war.

Two priests, both ordained at the Lateran in Rome on December 8, 1929, celebrated this year their silver jubilee as pastors in Denmark; the one, Father Thomas King, a Scotman by birth, is pastor at St. Knud parish in a suburb of Copenhagen; the other, Father Engelbert Boekenoogen, a Dutchman, active for many years in the Faroe Islands, is now pastor in Randers in East Jutland.

As the Jesuits took over the Convent of Perpetual Adoration, the Lioba Sisters, who are rendering invaluable service in the parishes of Copenhagen, were without a home. Bishop Suhr in exchange arranged for them to take over a home for old people with the hope in a few years of providing them with a proper motherhouse. Here, as also with the Sisters of St. Joseph, some new Sisters were received into the order this year. However, as the native Danish vocations are still relatively few, many of these Sisters come from the motherhouses in Germany. Without this outside help the situation, especially in the Catholic hospitals, would indeed be critical.

On the occasion of a visit to Copenhagen by a large squadron of U. S. Navy ships, Bishop Suhr had the honor of confirming fifteen of the men at the request of the Catholic chaplain, Rear Admiral Sheehy. After the Confirmation ceremony a buffet lunch was served in the garden and attended by Bishop Suhr, Monsignor Sheehy, and many of the Catholics from the squadron. Much of the credit for such an event must be given to the exemplary priestly work of the chaplain, Monsignor Sheehy.

Each summer sees a growing number of American seminarians and priests from the North American College and from other colleges in Rome spending a part of their summer vacation here in Copenhagen. This past year was no exception. In Copenhagen itself it is possible for them to carry out some priestly activities in their native tongue since there is a rather large contingent of Catholics in the U. S. Embassy and other government organizations here. They are all unanimous in saying that of all the countries in Europe Denmark is most like home.

(Continued on page 32)

## Bishop's Report from Norway

### The Diocese of Oslo

THE attentive attitude given to the Catholic Church in Norway has grown in the past few years. There are many reasons for this attitude. The increasing prestige of our Holy Church especially in Europe is reflected also in Norway. The Church's resistance to Communist pressure in the Iron Curtain countries has created deep sympathy and the spiritual revival on a large scale in Catholic France, Germany, Italy and other Catholic strongholds is echoed even in our latitudes. The abundant scholarships offered to students and professional people to visit these countries, the streams of Norwegian tourists going to France, Italy and Spain more than ever before—to Italy and the Eternal City in 1953 around 50,000—have brought many in contact with Catholic life and thought. Such names as Pope Pius XII, L'Abbé Pierre, Mission de France, Mauriac, Maritain, Bernanos, Guaresche, Guardini, Graham Greene and Evelyn Waugh are familiar to our intellectuals and also to the average newspaper reader, radio listener or cinema visitor. Presentations either on the stage or by film of a "Don Camillo" or a "St. Bernadette," "The First Legion," Chesterton's "Father Brown," Mauriac's "Asmodeus," Hochwalder's "The Holy Experiment," or Eliot's "The Last Room" have done their good. We do not hesitate to guess that the tough Catholic priest in "On the Quays" (On the Waterfront) made a much more favorable impression than the Luther film caused a nuisance. Out of all this, the daily press and the reviews have brought comments and raised polemics that have caused thought for the Catholics in today's Norway. We miss a Sigrid Undset, as the central figure in literary Norway but new names are coming. For example, the young Norwegian convert, Ornull Ranheimsaether, who reached prominence with his debut book, *Belief and Unbelief*, published last year. It is hardly exaggerating to say that Ranheimsaether through this book has brought the discussion about the Catholic Faith in Norway to a higher level.

Backed up by a more accentuated Catholic spirit abroad, the Dominican Fathers have continued their successful series of conferences, presented under the title "Katolsk Forum" which was started in 1953. These are some of the topics of the last three semesters, "Truth and Authority" by Ornull Ranheimsaether, Louis Buyer's book *Du Protestantisme a L'Eglise*, "The Church Situation Today Seen from a Catholic Point of View," "Georges Roualt and the Renewal of Sacred Art," "Medieval Mysteries," "The Catholic Church and the Norwegian Critics," "Sigrid Undset and Our Time," "Sigrid Undset: A Study in Christian Realism," "The Religious Problem of Arne Garborg." To this comes some programs concerning the theater, films and art delivered by non-Catholic as well as Catholic persons. Once in the semester there is a full evening musical program where the well-known pianist, Rev. Thoralf Norheim, O.P., plays a central part. "Katolsk Forum" is, by now, a Forum of great influence in the intellectual circles of Oslo and has become a means of spreading Catholic thought far beyond the boundaries of the capital. "It has become fashionable to frequent the evenings at the Catholic Forum," was recently to be read in a leading Norwegian newspaper.

In line with this more intellectual activity we may mention the many conferences given to most different audiences on Catholic subjects by both priests and laymen. We would like to especially mention Rev. F. D. Thorn's brilliant exposition of "What the Catholic Church Does Believe," given over the Norwegian Radio on the invitation of that institution. Of new publications for Catholic instruction there are *The Praying for the Dead* and *The Catholic Doctrine on Marriage* both by Rev. J. van der Burg, and the *Missal for Small Children*, edited by the Sisters of St. Joseph. Cand. mag. Henri Werring brought out last year a monograph on the famous Norwegian convert, Lars Eskeland.

It is traditional to mention in these annual reports the activities of our main lay organization, the *St. Olavs Forbund*, central organ for Catholic Action in the Diocese. Last year in connection with the Marian Year, a pilgrimage was arranged to the medieval Church of St. Olav at Bönnsnes, not far from Oslo. This church has a famous statue, "The Madonna of Bönnsnes." The diocesan section of the triple Norwegian Catholic Youth organization, Norsk Katolsk Ungdomsforbund, arranged for the first time an inter-Nordic Catholic Summer School. A fairly big island in the Tyrifjord, Utöya, was rented and about eighty young Catholic boys and girls were able to spend a week there with a program of intensive studies, pious exercises and sport. Up until now these summer schools have been held alternately in Denmark and Sweden. The Utöya Summer School helped stimulate Catholic youth work in all of Norway because these young people from the more or less isolated Catholic groups from North to South and East to West were able to meet in a genuine Catholic atmosphere and felt the benefit of spiritual and moral unity.

It might interest our American readers to learn that Norsk Katolsk Ungdomsforbund in the Diocese of Oslo since last year has been helped by a new body called "The Friends of the Youth Union" (Ungdomsforbundets venner). Anyone, here or abroad, who would like to support this very important preparatory and conserving work for the Catholic Church in our Diocese, can be a member by sending a contribution of any amount to the Director, Akersveien, 5, Oslo. This reporter, as spiritual director of the Ungdomsforbundet, begs to excuse this indiscretion.

In occasion of the Marian Year 1954, His Excellency, Monsienor Mangers, sent out a Pastoral Letter, where he stressed the beauty of the life wholly dedicated to God and pointed out the great need of religious vocations in our time. In order to prepare Norwegian Catholics for the Marian Pilgrimage to Lourdes in July, 1954, Rev. Jos. Mesters, a Montefortian Father from Denmark, gave conferences in the various parishes of the Diocese during the month of February. As a result seventy people participated in this pilgrimage. His Excellency, the Bishop accompanied his faithful to Lourdes and went on to Rome for his ad-limina visit to the Roman Curia and to assist at the Canonization of Pius X.

A new parish church was consecrated in Arendal in January, 1954, the old one becoming too small for the flourishing flock under the zealous direction of Rev. G. Hogenes. Due to the still existing restrictions by the Government on new construction several other projects are pending for the next

years. Nevertheless, the Bishop did succeed in having a new parish church constructed at Hønefoss and the consecration took place June 19 this year.

Next year St. Olav's Cathedral in Oslo will be 100 years old and a solemn celebration will take place most probably on the feast of Christ the King. Renovation of the church is urgently needed and it is hoped that the century-old church will be ready by that time.

Rev. Leo van Eekeren, O.F.M., died January 25 of this year at the age of fifty-five. He was of Dutch origin and had spent twenty-eight years in Norway of which sixteen had been as Rector of the St. Franciskus Xavierus Sisters at Sylling in Lier. He was a true son of St. Francis and will never be forgotten for his example as priest and spiritual benefactor to our youth.

On the sad occasion of the death of Crown Princess Martha of Norway, His Excellency, the Bishop was received by His Majesty, the King the day before the funeral in order to convey the condolences of the Holy Father, Pope Pius XII.

During the last months of 1954 the Committee for Catholic Refugee Work was reorganized. Mr. Odd Barra, who had done a truly admirable job during his spare time remained as chairman, and the diocesan chaplain for refugees, the Rev. Harald Taxt, continued his function. Thanks to a very welcome financial aid from Catholic Relief Services—National

Catholic Welfare Conference, it was, however, made possible to hire a permanent general secretary to take care of the daily administration of the work. Mr. Torfinn Juell was chosen for this job. The work has been carried on along much the same lines as before—publication of "Refugee letter," visits to lonely Catholics, distribution of religious articles and literature, a correspondence course for the religious instruction of children, an extended emigration service and on the social level counselling activities and material aid as far as the meager funds permitted. More work is expected in the near future when the Norwegian government takes in new groups of handicapped refugees.

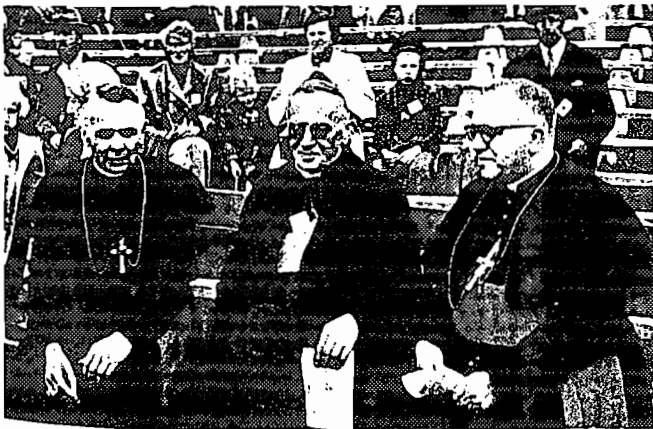
Finally these few interesting facts: Daniel Hauksøen, Ph.D., an outstanding scholar at the University of Oslo, won a most dramatic duel last year about an important teaching chair at the same University. Reverend Mother Clemence, Norwegian born, was appointed, last year, Provincial Mother of the Congregation of the Sisters of St. Joseph, the oldest religious order in modern Norway. Mr. Edward D. Vogt, student of theology at the Propaganda College in Rome, gives a talk once a month in the Norwegian language over the Vatican Radio. These facts in some way characterize the direction in which we are going—although still slowly.

REV. IVAR HANSTEEN KNUDSEN, D.D.,

*Secretary of the Diocese of Oslo.*

## Central Norway

Trondheim, 1954 - 55



From the pilgrimage to Stiklestad Shrine of St. Olav  
From left: Bishop Ruth, Bishop Mangers, Bishop Wember

THE 5th of September, 1954, we had a very infrequent festival as the first young Trondheim man after the Reformation was ordained to a Catholic priest. P. Olav Müller was born 18.4. 1924 in Trondheim, became a Catholic during the war in Sweden and studied as a Picpus priest in the Damianicum, Sijpeld, Holland. He was ordained by His Excellency Bishop Rùth in the St. Olav's church in Trondheim. He is the only Catholic in his family, but his parents and relations were present at the ordination as well as his former teachers and school friends. The whole town of

Trondheim participated in this event. P. Müller celebrated his first Holy Mass in the St. Elizabeth's hospital chapel the day after the ordination, and his first Mass for the congregation Sunday, the 12th of September, in St. Olav's. The young priest is continuing his studies in Holland before he will come back to the Vicariate.

There have gone 925 years since the Holy King Olav gave his life for his faith and his country in 1030. Therefore our annual pilgrimage to Stiklestad (where he suffered his martyrdom) was very solemn this year. All the three bishops from Norway participated: Bishop Jacob Mangers, Oslo; Bishop Johannes Rùth, Trondheim, and the new ordained Bishop Johannes Wember, Tromsø. Bishop Wember celebrated High Mass in our beautiful pilgrimage chapel in Stiklestad, assisted by P. Scherf, Trondheim, and Father Fleschner, Germany. Bishop Rùth preached the sermon over St. Olav's life and death and actual importance for our situation today. Returned to Trondheim in the evening, there was an hour of devotion with a short sermon, officiated by Bishop Mangers in St. Olav's. All the pilgrims, both Catholics and Protestants, were very delighted of the wonderful day.

In July this year, the badly needed restoration of our St. Olav's church here in Trondheim began. The German architect and artist, Mr. Lüttgen, sacrifices his time and efforts in order to create a beautiful and worthy bishop's church. He is very rich of ideas, and we see forward to the completion of his work.

Last autumn His Excellency, Bishop R uth, delivered some discourses followed by discussions. They were very well attended and made mention of in the press. These discourses were delivered in order to eliminate the old prejudices and to give people occasion to adduce their difficulties and get the right answers. It seems really that this trial has borne benefit, that the contact is found, and a door has opened. The bishop will continue with these discourses when the church's restoration is finished. He is also writing much in the newspapers, and people follow with interest. In the last year we had some conversions, too. Not so many—but as His Excellency was told in Rome, one conversion in Scandinavia must be regarded more important than otherwise, because people have many problems and prejudices to fight against.

The 23rd of August a new kindergarten was inaugurated in Kristiansund. It is managed by the Sisters of St. Carl Borromeus. This was an important day for the whole town. People have learned to treasure the church's social work.

We hope that the building by-laws for the churches in

Molde and Kristiansund will soon come. We have only one church in our Vicariate, and this is in Trondheim. Molde, Kristiansund and Alesund are still without churches. This is, of course, a grave hindrance to the practice of pastoral care. On the other side, there will rise a great economical problem when the building by-laws come. We have no resources here in the country and are dependent on help from abroad. Therefore we rely upon our friends in America to now support us more than otherwise.

Next year there will be a rally for Catholic Scandinavian academicians here in Trondheim. This rally will take place about St. Olav's day so that all the sharers get occasion to take part in the pilgrimage to Stiklestad.

Last but not least, we thank the St. Ansgar's League heartily for all interest and moral and material support. We wish the League the best results for all the work it does for God and the Church.

With sincere regards,

SISTER M. SUNNIVA.

## North Norway

### Tromsø

THE raising of the Prefecture of North Norway to Vicariate Apostolic is the crown of that missionary work which was started here nearly a hundred years ago.

In 1856 the first missionaries came to North Norway. They were three German priests, one French priest, a French student of theology and an Icelandic student of philosophy (who by the way was baptized and received into the Church here).

The little troop stood under the guidance of a Russian Baron who, while studying in Berlin had become a Catholic, and some years later—in Paris—also became a priest. He was the Prefect Apostolic for the Prefecture of the North Pole, which had its seat in Alta, North Norway, and which comprised all lands north of the Arctic Circle.

With great courage and an impressing zeal and perseverance, these admirable men began their apostolic work in a land where everything was against them—the severe nature, the hard climate and last but not least, the inhabitants with their fantastic prejudices against the Catholic Church. The authorities particularly were very suspicious. The arrival of the missionaries and their first activities were observed rather closely and it was all reported to the Ministry of Justice. What mostly worried the authorities was the thought that these priests might be Jesuits.—and Jesuits are, according to the Constitution, not tolerated in Norway. However, to give the county sheriff of that time all his justified due, one must say that he handled the case very carefully, but also objectively, and of course, dealing with this "serious case" in that way, the result was in favor of the priests. As regards the reaction of the population, this was mixed—some kept neutral, but a greater part agitated rather intensively against the papists, the adoration of Mary, etc. But this did not frighten the priests. Some months after they had learned the language, they began to publish writings about the Catholic

faith. They also founded a college, and this made a great positive effect upon the population. At that time there did not exist here any possibilities for education except the public school.

It is incredible, but nonetheless true, that that same year, in 1856, a priest was sent from Alta to Iceland, and in 1857 one was sent to the Faroe Islands, and in 1859 to Tromsø in order to found Catholic missions. Also, the mission of Trondheim was founded on the initiative from the north. In the course of time some excellent priests came to North Norway, and especially to Tromsø. These achieved much for the sake of the Church, and removed many of the stereotyped Protestant prejudices which were the hardest obstacles for the missionary work. They built churches and erected schools that were well renowned.

The fruits of the hard work made by these noble, self-sacrificing and courageous men, could be noticed rather clearly on that day when the new Vicar Apostolic, His Excellency Johannes Wember, was consecrated to bishop. For all the Catholics the joy was, of course, great and cordial. We knew from before that His Excellency, Bishop Wember, was a favorite with the non-Catholics in Tromsø,—yes, in the whole of North Norway—but that this popularity and esteem was so great as it proved itself to be on the day of consecration, that we did not know. That the whole town shared in our joy made itself clear from private talks, in the press and in the speeches made at the reception of the official guests after the ceremony of the consecration. To this reception, came as representative for the Lutheran church, the dean of Tromsø. For the town, the Lord Mayor, the head of the police and the headmasters for the high school and the Teacher's Training College. All of them are non-Catholics. But the congratulatory speeches they made were all marked by the deep impressions which the Holy Mass and the ceremonies of the consecration had made upon them, and by an honest



esteem as well as for the new consecrated bishop, as for the Catholic Church. This meeting was altogether in an atmosphere of cordiality and sincere friendship, something which would have been quite unimaginable twenty years ago. However, perhaps the greatest and most impressive homage was shown in Hammerfest, the northernmost town in the world. The day after the consecration, the bishop and the foreign priests went up there. There they celebrated the 17th of May, the National Day of Norway. The climax of this celebration is the procession through the town. When the procession passed by the St. Elizabeth Hospital and the people discovered Bishop Wember on the balcony, they spontaneously brought him their favor and waved and shouted: "Heia Bishop Wember! Heia Bishop Wember!" All this shows us that we indeed have very little reason for complaining about the behavior of the Protestants toward the Church. The confessional climate has become much milder here in the north. Of course, we will still have to face a rather strong opposition and reluctance from some non-Catholics, but the fact that this group simply did not dare to come with any attacks in connection with the bishop-consecration in Tromsø, indicates a great progress.

Now some words about the consecration itself. This took place on the 15th of May, the feast in honor of the Norwegian saint, Hallvard. Consecrator was His Excellency Bishop Mangers, of Oslo, with His Excellency Bishop Cobben, of Helsinki and His Excellency Bishop Rùth, of Trondheim, as co-adjutors. As first consecrator, Bishop Mangers delivered a sermon in which he pointed out how our Catholic forefathers on this day, the 15th of May, celebrated the day of St. Hallvard as a great feast. He also spoke about the coat of arms of the new bishop. This coat of arms shows a pair of scales, the sign of justice, a dove, the sign of peace, and the star of Bethlehem, the sign of charity—outshining everything else. After this sermon the Mass began, with the ceremonies so expressive and full of import. The reception for the official guests was given just after the celebration in the church.

In the evening the Catholic community and guests came together for a very nice party, which again was a significant proof of the joy which reigned in the hearts of all. In the speeches made by our foreign and south-Norwegian guests, they expressed the strong feeling they had got out of the natural and cordial familiarity which they had met with here and which is a proof that the Catholics in north-Norway are fond of their Faith, of their Church and of their Bishop and priests.

Especially among the intellectual Protestants, the bishop is very much appreciated as a lecturer. He is respected—not to say feared—as partaker in theological and philosophical discussions. Due to this activity there is in the intellectual circles on the whole, a positive attitude toward the Church. However, this attitude is not concerned with what is the deepest in our religion—the divine element. It is the Church as a culture factor that captures their interest, the Church as a preserving and creating power of culture, her view upon the human being, her universality, the Church's appreciation of a high standard of education among her priests, etc.

All this, and a certain fear by the Protestants that one begins to take the Church seriously, entitles a positive view upon the future of the Catholic church in this country. What is wanting is a Catholic literature—to make available the thoughts and works of modern Catholic authors—a want which there is little prospect to make up in the nearest future—but the beginning is laid.

To conclude, one should look back upon Alta, the cradle of the Catholic church in north-Norway—the mother of many Catholic communities in Northern Europe. There is in Alta today, one Catholic family which arrived there a few years ago. Nearly all the Catholics left Alta in the 1890's, because of the then prevailing economic conditions. Most of these families looked for—and have surely found—new possibilities in the United States of America. Who knows, perhaps some of these people or their descendants—will read these lines. It would give us great pleasure to come in contact with them.

Tromsø, Norway.

## Bishop's Report from Sweden

### The Diocese of Stockholm During 1954

THE past year, which coincided with the third centenary of Queen Christina's abdication following her conversion to the Catholic Church, has been, happily enough, a year of good peaceful development.

The setting-up of the Diocese of Stockholm was celebrated on January 10th. His Lordship Bishop Müller, who by a Papal Bull of June 29th (promulgated November 8th, 1953) was appointed first Bishop of Stockholm, held the inaugural and enthronement service in St. Eric's Church in Stockholm. This has for the time being been granted the status of Cathedral by the Holy See. The Parish Priest of St. Eric's Cathedral Parish, Very Reverend Father B. van Mierlo, D.D. read from the pulpit the Papal Bull "Profecit in Suecia," which raises Stockholm to a diocese, and at the same time explained in his sermon the meaning and importance of the Bull.

On the following Sunday, January 17th, Reverend Father Frank Sandler, an American by birth, was ordained in the same church. On August 29th another ordination took place in St. Eugenia's Church in Stockholm. This was the ordination of Reverend Father Lars Rooth, the first Swedish-born Jesuit to be active in his homeland.

Six new chapels have been erected, viz. in Karlstad, Sundsvall, Karpalund, Bromma, Stäket and Vadstena. At the same time a new parish was established in Karlstad, as a sub-parish to Orebro under the patronage of Our Lady of the Rosary. The long existing parish for north Sweden has now shifted its center from Sörforsa to *Sundsvall*.

The chapel in Karpalund (chapel-of-ease to Malmö parish) is installed in the grange of an old Swedish manor, and came into existence through the efforts of many Catholic families of the nobility. It is primarily intended for the use of a

group of Catholic families dispersed around the surrounding country-side, as well as for a center for the children's religious instruction.

The chapel in Bromma, procured by St. Eugenia's parish (Stockholm) is situated in the neighborhood of the capital's air-field, and was blessed on the 26th of June. It fills the need of a meeting-place, long felt by the Catholics living in the western suburbs, where housing is steadily increasing. The chapel is set up in a villa, which also serves as a small nursing-home, conducted by the Maria Sisters from Osnabrück. Its importance is great in that the children can now be more effectively assembled in this district for the purpose of Christian Instruction. Nevertheless there is need of a larger chapel here to satisfy all the demands of pastoral work.

The Bridgettine sisters' convalescent home in *Vadstena* was this year considerably extended and provided with a new, beautiful, larger chapel, which accommodates about 100 people and has a direct entrance from the street. The new chapel is built to a style which, with its vaulting, is similar to the Chapter-room in the old monastery built by Saint Brigid. It was blessed by His Lordship Bishop Müller on the 29th of August.

On December 18th the Bishop blessed the chapel in the Josephine Home, the Catholic home for the old in South Stockholm. The new house has already been in use since 1953. In Stäket, northwest Stockholm, where the Elizabeth Sisters have their Old People's Home and Retreat House, the chapel was blessed by Bishop Coadjutor Nelson on the 27th of June.

The question which still troubles us most is the school question. In spite of our efforts to obtain cars for our priests and in other ways improve the situation, there is a great number of our Catholic children, especially those who live in the country, who have no means of getting sufficient and regular instruction in their Catholic Faith. This makes it difficult to have them dispensed from the Lutheran religious instruction, which is obligatory in the schools. For the three planned schools in Stockholm, Göteborg and Malmö there is still lacking sufficient funds even to begin building. In order to remedy the present situation to some extent, the Notre Dame teaching sisters from Munich have bought a villa in Storängen, in southeast Stockholm, where they will run a boarding-school under the name "Maria Regina." This school will take the children, particularly those from the country, who come to St. Eric's Parish School in South Stockholm.

Our other Parish School in Stockholm, St. Eugenia's, which for nearly 90 years has provided for the children in North Stockholm, has had to be closed down, much to our sorrow, on account of lack of teachers and financial means. The position compels us to direct an urgent appeal to all our faithful and self-sacrificing friends and benefactors to help us in every possible way to solve this burning school-question, which is of such great importance for the future of the Catholic Church in Sweden. On the occasion this summer of the Centenary celebrations of St. Boniface in Fulda, His Lordship Bishop Müller took the opportunity to preach in the Cathedrals and large churches of Bavaria for the purpose of collecting money for our urgent needs. In spite however

of the great generosity of the Bavarian Catholics, the result of the collections comes far below the great sum of money required, especially when the financing of three planned schools is taken into consideration.

There are now at the end of the year fifty-eight priests in Sweden. The following priests arrived during the twelve months:

- Rev. Father Frank Sandler, from the United States;
- Rev. Father Kunibert Grunau, from Germany;
- Rev. Father Christian Hylla, from Germany;
- Rev. Father Renato Lanz, S.J., from Italy;
- Rev. Father José Salguero, O.P., from Spain.

The district in South Sweden with Växjö as center, hitherto in charge of the English and Irish Passionists, has become an independent parish, and has been extended by the addition of the county of Blekinge.

Swedish Catholic literature has been enriched this year by some useful contributions. The following books have been published:

- "Marriage" by Father Deltombe, O.P.
- "Affirmative to Catholicism" by Father Raulin, O.P.
- "What Is Catholicism?" by Father de Paillerets, O.P.
- "Children of Fatima" by M. F. Windeatt, translated from English.
- "Seeds of Contemplation" by Thomas Merton.
- The pamphlet "Catholic Church in Sweden" by B. D. Assarsson has gone into a second and third edition in Swedish, French, German and Dutch.

A Swedish branch of the "Pax Christi" movement was established on January 26th, 1954. Mrs. E. Pousard, the fervent promoter and general secretary of the Swedish branch, took part with Rev. Father Lusser in the pilgrimage to, and International Congress at, Maria Einsiedeln. Mrs. Pousard was also present at the Annual Meeting in Fribourg. Bishop Müller was present at the "Pax Christi" day, which was held on the 12th of June in connection with the great St. Boniface celebrations in Fulda.

The Marian Year was solemnly celebrated in Sweden from the 8th of December, 1953 to the 8th of December, 1954. The Blessed Virgin Mary was the country's Protectress during the Middle Ages, and numerous churches and chapels were erected to her honor. Even after the Reformation many Protestant sanctuaries bear her name, and the Feast of the Annunciation is still kept everywhere, though since a year ago it is celebrated on the Sunday following the feast. Our Lady is still revered by a great part of the Swedish people, who never lost their Christian feeling in regard to the greatness of her, who is the Mother of God's Son, the Saviour of the world.

We have kept the Marian Jubilee Year as well as circumstances would allow, chiefly by arranging special sermons and devotions, reciting the Rosary in common, as well as by making pilgrimages to old Catholic places associated with memories of Our Lady. Solemn services were held, especially on her great feasts, the Assumption and the Immaculate Conception.

## THE DIOCESE OF STOCKHOLM DURING 1954

*(Continued from page 10)*

The Parish of Malmö arranged a parochial excursion to Denmark, where they joined in the Danish Catholic pilgrimage to Aasebakken.

The Parish of Helsingborg made a pilgrimage to Arild.

Ludvika Parish made a pilgrimage to Vika, Stora Skedevi, Torsång and Stora Tuna. Holy Mass was said at Vika.

The Parish of the Annunciation in Stockholm arranged many different pilgrimages in honor of Mary: in March to their own Church of the Annunciation, at which 150/200 took part, in May a pilgrimage to Lourdes, and in the month of August a pilgrimage to the Church of Our Lady in Sigtuna. Part of the latter pilgrimage was made on foot from Stockholm.

The Parish of St. Eugenia in Stockholm celebrated Marian Year with special solemnity by sermons and increased parochial visiting, as well as making the year one of renewal for the parish. Together with the two other Stockholm parishes (St. Eric's and Annunciation) a successful and devotional pilgrimage was undertaken in the form of a visit to all three churches in the city. About 200 people took part.

Specially successful was the pilgrimage, arranged by Eskilstuna parish and its parish-priest, for all the Catholics in central Sweden. The objective of the pilgrimage was the ruins of the old Carthusian monastery in Mariefred, where one can still see the remains of the Carthusian church of Our Lady, then known as Pax Mariae, Mary's peace. The Bishop celebrated Pontifical High Mass, and preached. More than 200 persons from various places took part, and a voluntary choir from Stockholm assisted with the hymns.

The Passionist Fathers in Växjö, who had built a Lourdes Grotto in their garden, invited all their parishioners to be present at the blessing of the Grotto, which was performed by the Coadjutor Bishop Nelson.

As already mentioned, some new chapels dedicated to Our Lady were opened and blessed during the course of the year:

*Karpalund*—Our Lady of the Assumption.

*Karlstad*—Our Lady of the Rosary.

*Stäket*—Immaculate Mary and Saint Elizabeth.

In addition to these, the chapel of the Notre Dame Teaching Sisters in Storängen will be ready in the beginning of 1955, and is to be dedicated to Mary, Queen of the World.

Though the Church in Sweden was raised to a diocese in 1953, it is still dependent on the Sacred Congregation of Propaganda Fide, and especially so on the help of our foreign benefactors. The good development and progress made during the past year inspires us with the hope of being able to solve the tasks that remain, particularly in the matter of literature, schools and boarding-schools. We entrust our diocese and its problems to the care of Our Blessed Lady, she who is Queen of Scandinavia, Sweden's Protectress and Queen of the World.

"As the sea-farers, tossed by the stormy sea, rejoice to see the stars of heaven in the midst of night's darkness, so also we rejoice, sojourners in this world of peril and storm, to think of thee, O Mary, in the mystery of Thy Assumption into Heaven, from whence Thou shinest as a star to lead us safe to the heavenly shores." Such was the sentiment of those who thought and prayed during the Middle Ages. But the land, which long ago was dedicated to Our Lady, has not forgotten her, and with firm confidence in her continued protection, we shall trustingly continue to labor in our land for the Kingdom of God. This confidence is beautifully expressed in the hymn sung by the annual pilgrims to Björkö, the spot which first saw the beginning of Christianity in our country:

O Mary, Scandinavia's Queen of yore,  
From thy sweet hand a blessing we thy children now implore.  
When the North for King didst chose thy Son,  
It took thee to its own as Queen,  
Whilst time and endless ages run.

## News from Finland

By REV. LAMBERT ERKENS, S.M.A.

**E**IGHT HUNDRED YEARS AGO, the Saintly King Erik of Sweden brought Catholicism into Finland. On the occasion of this jubilee, Our Holy Father Pope Pius XII elevated the vicariate of Finland to the status of a diocese by decree of March 18, 1955 and so the Holland Bishop, Vicar Apostolic, Dr. William Cobben became the first Bishop of Finland since the Reformation. He was consecrated Bishop in 1933 in his own native town of Sittard in the province of Limburg in Holland. It was by royal command that in 1554 Lutheranism was introduced into Finland. In a period of time the Catholic Church disappeared from the country and today Lutheranism is the State religion. Of the four million inhabitants, Finland counts only 2,108 Catholics, about 1,723 belong to the parish of Helsinki and about 150 to Turku (Abo) in the southwest; the rest are spread over

the whole country under Jyväskylä parish in the center of Finland. The Church enjoys the fullest freedom and old prejudices disappear rapidly owing to the influence of modern radio communications. A professor of History at the Helsinki university published two volumes on religious art in the Middle Ages and became himself a Catholic, which caused a growing interest in the glorious Catholic past. In the capital, the French Dominicans opened an information center called Studium catholicum which since 1950, like the Catholic forum in Oslo has become a great apostolate. The Sisters of the Precious Blood (U. S. A.) have a school of 335 pupils of whom sixty are Catholics. On Pentecost Sunday, His Excellency Bishop Cobben officially celebrated the erection of the Vicariate into a Diocese with a Pontifical Mass in the St. Hendrik's cathedral of Helsinki.

The first official act of Bishop Cobben after his installation was to preside at a symposium on the life and work of St. Henry which took place in the afternoon at St. Mary's Church.

Two new stamps have been issued to commemorate the coming of St. Henry in Finland, the anniversary of which is also being observed by the Lutheran Church to which the vast majority of the people belong.

Finland became Lutheran after the Reformation, and now

numbers only 2,108 Catholics in a total population of 4,121,853.

One of the new stamps depicts the arrival of St. Henry in Finland, and the other shows him in full episcopal robes and with the peasant who murdered him lying at his feet.

On June 19, Bishop Cobben led a pilgrimage to Koylio, the place about forty miles north of Turku, where St. Henry was martyred, and offered a Pontifical Mass there.

## News from Sweden

SERMON OF FATHER LARS ROTH, S.J.

FATHER LARS ROTH, S.J. delivered a sermon over the Swedish radio on September 12, 1954. In his sermon Father Rooth mentioned that on the same day 650 years earlier, the Saintly Bishop Brynolf Algotsson, of Skara, placed in the altar in the Skara Cathedral, a thorn from Our Saviour's Crown of thorns. This was Sweden's most famous medieval relic and had been obtained by King St. Louis during the Crusades. Father Rooth took his listeners on a pilgrimage through the Skara Diocese, which is the oldest one in Sweden and has many beautiful medieval churches and holy places. For instance, in Husaby, Olof Skotkonung, was baptized by St. Sigfried soon after the year 1000. King Olof donated his mansion for the first bishop's church in Sweden. Later, about 1050, Bishop Asmund moved to Skara, which was more centrally located.

Bishop Brynolf wrote his most famous work in Skara, "The Office of the Crown of Thorns." Each year on the feast day of the Crown of Thorns, the Bible words, prayers and hymns of this office by Bishop Brynolf echoed through the Skara Cathedral and other Swedish Dioceses. Even St. Birgitta visited Skara in 1349 before her departure for Rome. At the grave of St. Brynolf, she had one of her revelations, which has been recorded on the Chronicle Well in Skara.

Father Lars Rooth, son of Ivar Rooth, International Monetary Fund executive board chairman and managing director, Washington, D. C., was ordained a priest of the Jesuit Order in Stockholm recently by Bishop Johannes Muller; Mr. Rooth went to Stockholm for the ceremony. What makes Father Rooth's elevation to the priesthood particularly notable is the fact that he is the first Jesuit to be ordained there. Previously, Jesuits of Swedish nationality have been ordained abroad because of laws restricting the Church in Sweden. These laws have been relaxed to some extent. These restrictions are never mentioned by critics of such countries as Spain and Colombia.

BY THE WAY

Helga Grals Gille is a Swedish Secular Institute for women. Its members work, either directly in the service of the Church according to the directions of the Bishop, or continue work-

ing in their own professions, partly in order to finance the activities of the Institute and partly to establish contact in every direction. H.G.G. is a Swedish, independent Secular Institute but has close contact with The English Society of the Grail, an English Secular Institute.

H.G.G. has for the last three years organized monthly week-end retreats with conferences in Swedish, English, French and German. Especially the English retreats given by the Rev. Robert M. Doyle from the Archdiocese of Boston, U. S. A., have been greatly appreciated by members of the various Embassies, as well as by other English-speaking Catholics, as there are few opportunities to attend English sermons. In connection with these retreats Catholic books are lent to the guests.

H.G.G. sends out "spiritual campaigns" with suggestions for the observance of Advent and Lent as well as for the summer season, both to isolated Catholics and to churches or Sisters to be distributed among the parishioners or the school children. A leaflet giving the different stations and times when Catholic services are sent over the Radio from European countries in different languages has also been distributed in this way. The editions of these stencils have now attained 2,000 copies.

In 1953, Sir Hugh Taylor, Dean of Princeton University, N. J., and President of Pax Romana MIIC, gave a talk to Catholic students at H.G.G. which was deeply appreciated by those present.

A Swedish translation by H.G.G. of "This Is Marriage" (the abridged Encyclical of Pope Pius XI published by the Grail in England) is just being published and the translation of "This Is Freedom" (the Encyclical against Communism) is under preparation. A Swedish translation of "Whatsoever He shall say" by the Rev. Ferdinand Valentine, O.P., England, will shortly appear.

H.G.G. is as yet only a small unit of three Swedish members and has only a small flat at its disposal but hopes for more space in the future with combined chapel and lecture-room which could serve for other organizations as well. Its emblem, a chalice with a pelican, is a copy of a little 13th century silver-shield found in a big treasure-trove on the Island of Gotland.

September, 1955.

# Visit Scandinavia

DENMARK — FINLAND — ICELAND — NORWAY — SWEDEN

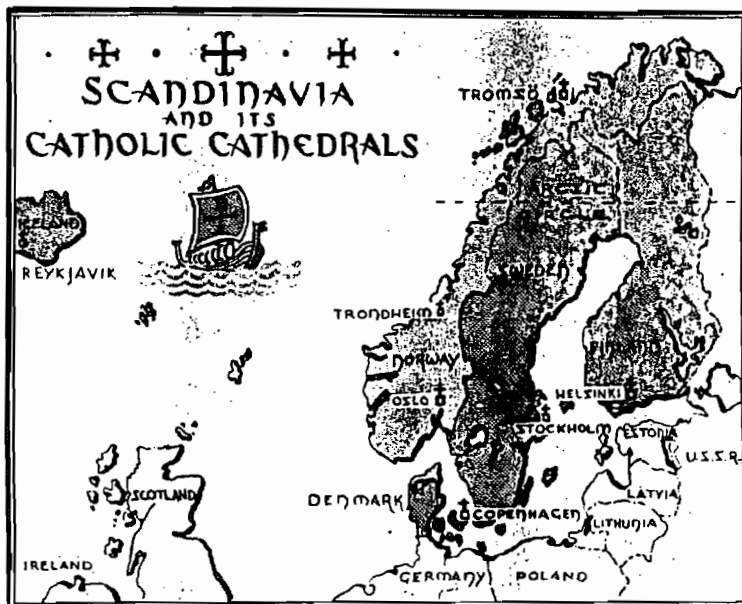
*Lands Rich in Tradition, Culture, Beauty and Democratic Heritage*

**M**ANY reasons encourage American Catholics to visit one or more of the Scandinavian countries. Though separated by geographical and political borders, and though each has individual characteristics deep-rooted in history, Denmark, Finland, Iceland, Norway and Sweden are linked together by similar cultures and, generally speaking, have many commercial and political interests in common and struggle together for co-existence with all freedom-loving nations.

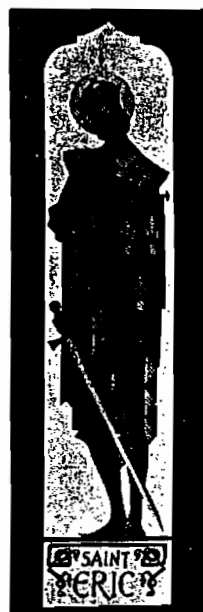
Christianity first came to Scandinavia around 900 A. D., but it was not fully established in all these countries till one or more centuries later. After this the Catholic Faith for centuries dominated all aspects of human life.

Today, the problems of the Church are almost the same throughout Scandinavia. The hierarchy was formally reestablished in most places in 1953. Small Catholic communities live beside large Protestant congregations. Progress is slow, but the Scandinavian Catholics are united in common prayer. With great sacrifices they support their churches, schools and other ecclesiastical institutions, and are helped in this by the generosity of Catholics abroad (including Mass stipends and aid from Americans).

Many things that Americans will see here are quite different from those which daily surround them at home. But the Church is the same. American Catholics will do their Scandi-



navian brethren a great favor whilst staying in their beautiful countries and will encourage them also by visiting their churches and by assisting at Mass together with them wherever opportunity to do so arises. They will carry away an impression of Catholic Scandinavia which you too may share.



DENMARK • NORWAY • SCANDINAVIA • SWEDEN • FINLAND

## "Catholic Denmark"

Population — 4,281,275  
Patron — St. Canute

Catholics — 26,000  
Feast Day — January 19

WHEN speaking of "Catholic Denmark", visitors must consider that Catholics in this country today constitute no more than a tiny minority of 26,000 among the whole population of more than 4.3 million inhabitants. The Diocese of Copenhagen covers the entire country, including the distant Faeroe Islands and far-off Greenland east of the American Continent.



The spiritual leadership of the diocese is in the hands of Bishop Th. Suhr, aided by 100 priests and assisted by 761 nuns of different Orders. Consequently, the number of parishes is small, amounting to 38 only, of which 9 are in Copenhagen. Parish churches, however, will be found in every town of greater importance (see map). A pamphlet, *Roman Catholic Masses in Denmark*, available at tourist offices and all larger hotels, gives the necessary information about hours of Sunday Masses. As to size and artistic point of view, Catholic churches and institutions are, with few exceptions, quite modest. Danish Catholics are, however, justifiably proud of their achievements, all attained since 1849, when freedom of religion was granted to everybody for the first time since the Reformation.

Entirely different from this present modest Catholic aspect of Denmark are the ecclesiastical monuments, churches as well as monasteries, still left from the time when the country was Catholic. (Christianity was brought to Denmark in the 9th Century by St. Ansgar, a Benedictine monk, whom all the Danes honor as their national apostle.) The existing medieval cathedrals (now Protestant) of the old Catholic bishoprics in a silent way announce to visitors the greatness of those early Catholic times, when bishops, like Absalon, had a leading part in the government of the country. The echoes of these voices in stone become even greater when we think of the 1,800 lovely parish churches (nearly all dating from the 12th Century), scattered over the whole of Denmark, and often embellished by remarkable wall paintings. The original structure of most of these churches is well preserved, only the furnishings being of more recent date, and they are, generally speaking, always worth visiting, and this may lead to many surprising discoveries.

The American tourist, who wishes to explore the beautiful parts of Denmark, has one important fact in his favor, that it is a small country. As a matter of fact, Denmark (excluding Greenland) is no larger than the state of Maryland. Excellent

train service brings him in a few hours to the most remote towns, and a good network of public and private motor-coaches cover the rest of the country. Roads are excellent for those who prefer to drive a car; cars may also be hired at modest rates.

As the visitor may start exploring Denmark from most any point, e.g., from the home of relatives or friends, or from his port of arrival, no special itinerary need be suggested. However, the following should not be omitted if one wants to see Denmark from the Catholic point of view.

### COPENHAGEN (Special Folders Available)

Being as well an old and a modern, thriving town with colorful life, the capital of Denmark offers all kinds of wonderful discoveries and lovely entertainment. Sight-seeing in modern motor-coaches (daily service) is available. A visit to the National Museum should not be omitted. Its Old Norse Section gives a condensed survey of the Ages of the Vikings. This section is of special historical interest for Americans, too, as Vikings were the first Europeans to set foot on the American Continent, six centuries ahead of Christopher Columbus. The Medieval Section carries the visitor back to the early Catholic period and exhibits rare objects of ecclesiastical art and furniture in striking contemporaneous surroundings. The Aquarium at Charlottenlund is supposed to be the best in Europe (children will like it!). A collection of paintings, exclusively Danish, from the 19th and 20th Centuries is worth visiting at the "Hirschsprung'ske Samlinger". The Open Air Museum in Lyngby, a suburb of Copenhagen, is an assembly of original old farmhouses and rural buildings, transferred here from all parts of Denmark and reconstructed in appropriate surroundings. At Lyngbygaardsvvej in Lyngby is the center of St. Canute's Parish, with recently built school (separate section for 86 American children) and parish hall; a modern church will soon follow.

### ZEALAND

The most comfortable way to see the northern part of Zealand is to go there by tourist motor-coaches (half and all-day excursions from Copenhagen). Kronborg Castle (16th Century) in Elsinore is beautifully situated beside the northern entrance of the Sound, looking across it to Sweden, and was immortalized by Shakespeare, who made it the scene of "Hamlet". The Carmelite Abbey here is the best preserved medieval monastery in Denmark. The churches of St. Mary and St. Olai go back to the 12th Century. The Catholic church



Runic stone with the oldest representation in Scandinavia of Christ (C. 980) at Jellinge (near Vejle)



Typical countryside church. Eighty per cent of the 1,800 churches in Denmark are more than 700 years old

(St. Vincent's, Nygade) should be seen from the churchyard opposite.

The excursion mentioned includes a visit to Frederiksborg Castle near Hillerød. It is the most splendid of Danish castles and famous for its outstanding collection of furniture and art.

Roskilde, the medieval capital of Denmark, is dominated

by the twin-spired cathedral (see illus.). For 1,000 years the burial place of Danish kings, it is a historical building second to none. From the many medieval churches and religious institutions only a few are left. The churches of St. Ib and St. Jörgensbjerg are worth visiting. The tower of the Town Hall is remarkable because of the fact that it is a part of the old Church of St. Lawrence, the foundations of which are still visible under the town hall square. These ruins are without comparison in the whole of Scandinavia. The Catholic parish church (St. Lawrence's, Frederiksborggade) is situated opposite the Catholic hospital and school. Ringsted is famous for the romanesque basilica dedicated to St. Benedict, the father of monasticism, and holds the mortal remains of several early Danish kings. The romanesque church at Fjenneslev, with its twin towers was built by the mother of the greatest Danish bishop, Absalon, the founder of Copenhagen. The principal sight of Sorø is the Academy (boarding school for boys), originally a Cistercian Abbey (the church is well preserved). Near Slagelse (Catholic parish church: Frederiksgade 9) is Trælleborg, a large Viking fortress, laid out ca. 1,000 A. D., which is supposed to have garrisoned 1,500 warriors. Kallundborg is dominated by Our Lady's Church. With its five powerful towers the church is perhaps the most striking in Denmark. (From Kallundborg there is a ferryboat to the capital of Jutland, Aarhus. There is daily service).

Excursions can also be easily arranged for tourists in the southern part of Zealand, including the isle of Møn, which is remarkable for its fascinating chalk-cliffs and the beauty of the wall paintings of the ancient church at Kjeldby.

#### BORNHOLM

The isle of Bornholm has an aspect quite different from any other part of Denmark. Its rocky structure and white-washed beaches, its billowing hills, the small, neat towns and picturesque fishing villages are very attractive to everyone. On account of historical events in the past one can everywhere see remains from olden times, runic stones, trenches and ruins of fortresses, the greatest of all being those of Hammerhus, the largest ruins of a fortress in all Scandinavia. Four out of the seven round churches (see illus.) of Denmark are situated on Bornholm, and the fact that they also served for defense makes them still more interesting.

#### FUNEN

Manor houses and castles everywhere in Denmark add their special contribution to the variety of sights which enrich the treasure of the foreign visitor. However nowhere are so many, big and small, to be found as in the southern part of Funen, with large parks, fountains, moats and ponds, banquet-halls and six-foot thick walls. Charming villages with well kept houses and flowered gardens delight the eye. The towns all face the sea. Backed up by a well-farmed hinterland, their double aspect is quite an interesting object of investigation. The Sound of Svendborg excels all the other views, and there is, from Svendborg, easy access to the beechwood covered islands of the Danish archipelago.

Dearest to Danish Catholics is Odense, the capital of Funen, world known as the birthplace of Hans Christian Andersen, the fairy tale teller (special museum!). The cathedral holds the precious shrine of St. Canute the King\* (d. 1086). His statue, erected on the very place of his martyrdom, faces the Catholic Church of St. Alban's, remarkable as to size and fine details of architecture. "The Funen Village" at the outskirts of Odense is constituted by a gay variety of typical farm-houses and buildings from all parts of Funen and its isles.

#### JUTLAND

It is quite impossible to give a complete description of Jutland, called the "mainland" of Denmark, as it constitutes the biggest of all its nearly 500 component parts. From the German frontier to Skagen, the most northern point of the peninsula, is (for Danes) an endless stretch of 140 miles. Barren plains and areas of heath are succeeded by rich farmlands in a colorful variety; small villages and sleepy towns, such as Ebeltoft and Mariager, are intermingled with larger ones having the manifold aspects of busy life. To the west the coast faces the rolling waves of the North Sea. Long stretches with firm, silver sand, are an exciting invitation to motor and to enjoy the scenery in a different way. To the east the sea cuts deep into the country, and the waters reflect, like mirrors, green forests and the white sails of cruising boats. The central part of Jutland rises to the elevation of 600 feet above sea level and presents fine views over lakes and pastures, heaths and

intersected forests. The American Fourth of July is celebrated every summer in the heath-covered Rebild Hills, and there is quite a gathering of Americans of Danish origin, who visit "the old country" to stay with relatives and friends, but who are happy to make new acquaintances, since "the



Roskilde — old cathedral and burial place of (40) Danish kings

\* Jan. 19 in Roman Missal and Breviary; Jan. 7 and 19 in Roman Martyrology.



Osterlars Round Church, Bornholm

Danes are the most exhilarating people in Europe", according to Evelyn Waugh, Catholic novelist and author of travel books.

Monuments of Catholic interest are numerous. Cathedrals with high towers (such as Ribe or Viborg) look across to small churches (see illus.), often built of solid granite stones, carried down to Denmark by the glaciers from Norway, before the beginning of historic ages. Well preserved monasteries, such as that of Børglum in the north, which grimly faces the western gales, are a strong contrast to the ruins of the Cistercian monastery of Æm, sheltered in the center of Jutland. At Jellinge (near Vejle), lie the burial mounds of "Old King Gorm" and his queen, Thyra, the parents of King Harald, "the Harald, who made all the Danes Christians", as he glorifies himself, according to the runic inscription on a huge granite monolith (see illus.) The church nearby dates from the 12th Century, and remains from an earlier church are still visible.

Excursions to the environs of all towns are easily arranged and are worth taking. Museums in even small towns give a

vivid interpretation of local history, art and industry. Particularly worthy of notice is "The Old Town" in Aarhus, where ancient houses are gathered from different parts of Jutland.

Denmark certainly cannot boast of its size. But it is a wonderful country. Because of its very smallness it is easier to explore than almost any other. Just to remain in Copenhagen is to miss one of the biggest treats that lie in Denmark. A wondrous picture-book world lies far beyond the capital and visitors will there find things they dream of: a Fairy Tale Land, supported by a thousand-year-old culture and history, secular as well as religious, a land where, in the winds from the sea, there flies everywhere the national flag, old Danebrog, whose bright red color is intersected by our Saviour's Cross in immaculate white, the symbol of Christian Faith, Hope and Charity.

For special information apply to the Chancery: Den katolske Kirkes Kancelli, Amaliegade 31 A, Copenhagen.

St. Ansgar's Cathedral  
Bredgade 64, Copenhagen

The Danish Information Office, 588 Fifth Avenue, New York 36, N. Y., stands ready to supply free information on all phases of Denmark and life in Denmark. Travel literature is available, free, from the Danish National Travel Office, at the same address. e. g., pamphlet, "Denmark Today".

They recommend for additional information:

Hudson Strode: *Denmark Is a Lovely Land*. Harcourt Brace & Co., New York, 1951. Price, \$4.75.

*Tourist in Denmark*. Published by Politiken in collaboration with the National Travel Association of Denmark Brentano or Scribner's. Price, \$2.00.

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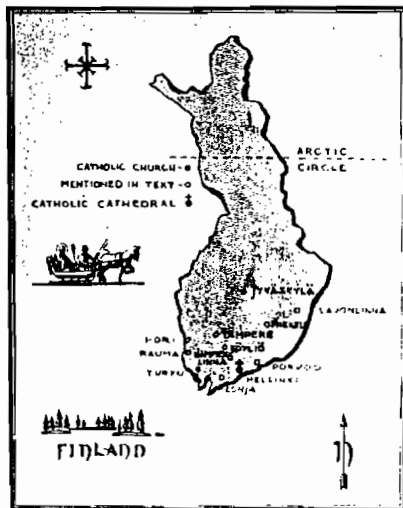
*This reprint (pages 12 to 24) is from the Annual BULLETIN (1955) of St. Ansgar's Scandinavian Catholic League. Requests for information relative to the League's purpose, types of membership available and/or data relative to the church or conditions in Scandinavia should be addressed to the Secretary, St. Ansgar's Scandinavian Catholic League, 40 West 13th Street, New York 11, N. Y.*



## "Catholic Finland"

Population — 4,121,853  
Patron Saint — Henry

Catholics — 2,108  
Feast Day — January 19



1955 is the 800th Anniversary of Finland's conversion, which started in 1155 with the crusade of St. Eric of Sweden. He left there St. Henry, Bishop of Uppsala, an Englishman, to continue the work; but St. Henry soon ended his labors with martyrdom. On the other hand, sponsored by her Swedish rulers, the Protestant Reformation came to Finland in the 16th Century, and in consequence all her medieval cathedrals and churches are now in Lutheran hands. Today, however, the Catholic Church is back in Finland, small but flourishing (under the pastoral care of Bishop Guillaume P. B. Cobben).

There is much for the Catholic tourist to see in Finland besides her famous lakes, forest scenery and winter sports:

HELSINKI (Helsingfors), the "White City of the North", was not founded during Finland's Catholic era but is now her administrative intellectual and economic center. Catholic institutions are: St. Henry's Cathedral (see illus.) in the southeast residential district, the new St. Mary's Church (see illus.) (Mantytie 2, Helsinki), St. Joseph's Chapel in the new English School (conducted by the Sisters of the Most Precious Blood, O'Fallon, Missouri, U. S. A.), Studium Catholicum (the French Dominican Fathers' cultural Center), Stella Maris Summer Camp for children in the Westend suburb and (at Rekola in the western environs), the Slavonic Byzantine Rite Chapel of SS. Peter and Paul. Of great interest to Catholics, also, is the National Museum with its outstanding collection from Medieval Finland arranged like a Catholic church.

Excursions can be made from Helsinki: (1) some 35 miles west to the South Finnish Lakes and the little old village of LOHJA which possesses one of the most important of Finland's medieval churches—St. Lawrence's (14th Century) with mural paintings (1510-1522); or (2) some 35 miles east along the coast to PORVOO (Borga) with its Gothic Cathedral (1414-1418) in the center of the "old town."

TURKU (Åbo), the old (Swedish) capital of Finland and its second largest city (on the coast somewhat over 100 miles west and north of Helsinki), today looks ultra-modern. At the mouth of its river, however, still stands its medieval castle, while across the river from the new town is the impressive Cathedral, consecrated in 1290 but often added to afterwards (see illus.) This is one of Finland's "high places" and for years was the See of the sole bishop in Finland. In the middle of the Tavast Chapel lies Magnus Tavast (d. 1452),

the most famous of the Catholic bishops. In Kupittaa Park is the Spring where St. Henry is said to have baptized Finnish pagans during St. Eric's crusade. The present-day Catholic church (St. Brigitta's) and Children's Home with its Sacred Heart Chapel (Sisters of the Most Sacred Heart), are at Ursininkatu 15.

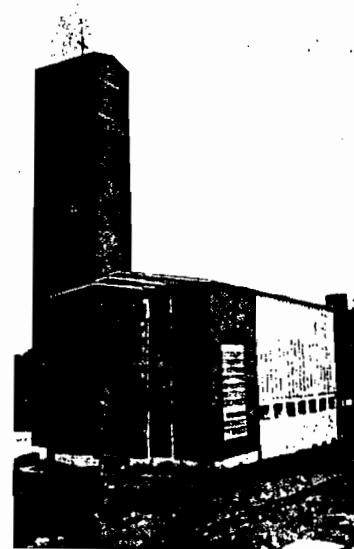
About a mile northeast of the Cathedral, at KORONEN, lies the original site of Turku, accessible by bus, with ruins of the 12th Century Cathedral and the churches of Our Lady (Maaria, c. 1300) and across the river, St. Catherine (Kaarina, early 14th Century). An excursion can also be made to NOUSIAIEN (Nousis, about 12 miles north) with another former Cathedral (of SS. Mary and Henry) which preserves a carved sarcophagus from St. Henry's tomb (copy in National Museum, Helsinki). The SEVEN CHURCHES ROUTE is a favorite day's excursion to various medieval churches near Turku (including the once-monastic church at Naantali) and which also includes sights representative of Finland's history.

Around 75 miles north of Helsinki is HÄMEENLINNA (Tavastehus) on Lake Vanajavesi, with the medieval castle of Häme. Two and one-half miles north on the lake is Finland's chief tourist center, AULANKO, in the midst of the forest and lake scenery of the National Park. From here, a nearby excursion takes one to HATTULA CHURCH (c. 1250), a popular pilgrimage center in Catholic times, decorated with frescoes and wood carvings.

From Hämeenlinna northwest to Finland's third largest city, TAMPERE (Tammerfors) is around 60 miles by railroad or road. An alternate route is the picturesque five-hour trip by water-coach and bus which provides typical views of Finnish life and scenery.

It is a little over 80 miles from Tampere to Finland's west coast at the city of PORI (Björneberg). En route there, along the Kōkemaän River, one passes KOKEMÄKI with the little wooden chapel traditionally used by St. Henry, which is protected inside an octagonal brick building.

From Pori it is 40 miles by bus south to the old port of RAUMA (hotel and youth hostel) which can be reached also from Tampere by railroad. Here, south of its river, is the Old Town, providing a more or less complete plan of a picturesque medieval town. The church of the Holy Cross, decorated with ancient paintings,



Helsinki (Helsingfors) St. Mary of the Assumption



Turku Tuomiokirkko

Nave of Turku Cathedral

was originally part of a 14th Century Franciscan Monastery, and there are ruins of the church of the Holy Trinity. Around 40 miles east of Rauma, via Leppi and Bura, is KÖYLIO on Lake Köylionjärvi. On the frozen waters of this

lake in 1156 St. Henry was martyred by the peasant, Lalli, and his body, when found, was traditionally taken to an island in the lake. On this Isle, stand the ruins of a church to which a Catholic pilgrimage was made in recent years. (It is 60 miles by bus from Rauma to Turku.)

There are other medieval churches and castles in Finland, these are most numerous in the southwest corner of the country. JYVÄSKYLÄ (near the northern end of the great Lake Päijänne) is the center of Finland's fourth present-day Catholic parish—St. Olav's, which covers the entire north and center of the country.

For information relative to the churches and Mass times, visit or communicate with St. Henry's Cathedral, Puistokatu 1A, Helsinki, Finland.

For travel data communicate with Finnish National Travel Office, 41 East 50th Street, New York 22, N. Y. For additional information, they recommend that you read:

*Finland and Its Geography.* This is an American Geographical Society Handbook, consisting of 510 pages and costing \$9.00. Published by Little, Brown & Co., in association with Duell, Sloan & Pearce, Inc.



Outside of St. Henry's Cathedral, Helsinki

## "Catholic Iceland"

Population — 127,770

Catholics — 500

Patron Saint — The Virgin Mary      Feast Day — Dec. 8

THE Church first came to Iceland in 1000, the same year that the Iclander, Leif Eriksson, sailing from Norway to convert his father, Erik the Red, in Greenland, missed his course and discovered America ("Vinland") instead! For the next few centuries the Icelandic republic, although a prey to internal quarrels, produced those histories, eddas, sagas and ballads which are the glory of Nordic medieval literature, and which the modern Iclander can still read in the original with ease. Together with Norway, Iceland later became subject to the Danish monarchy; and its last Catholic bishop of the medieval line, Jon Arason of Holar (beheaded at Skalholt in 1550 for his resistance to the new doctrines from Denmark), is honored by all Icelanders as a patriot who attempted to combat the increasing interference of the Danish kings in Iceland. Today the reemergence of the Republic of Iceland coincides with the rebirth there of the Catholic Church under the spiritual leadership of Bishop Johannes Gunnarsson, the first Iclander to be so consecrated since Jon Arason and like him (Titular) Bishop of Holar.

Due to natural calamities, etc., nothing remains above ground of the medieval buildings of Iceland. Her main attraction for tourists, therefore, must still remain her strange and beautiful scenery of lakes, volcanoes, glaciers and mountains.

REYKJAVIK, Iceland's capital, possesses the Catholic cathedral with an ancient statue of Our Lady (see illus.). Beside it stands the Catholic Hospital. Here also is the National Museum of Antiquities which preserves remains and precious traces of her Catholic and medieval past. At HAFNARFJÖRDUR (en route to KEFLAVIK Airfield) is another Catholic community with a Hospital chapel.

Excursions from Reykjavik include visits: (1) 30 miles west to THINGVELLIR (where the early medieval parliament sat in 930) and its large lake and scenic National Park; (2) to SKALHOLT (southeast of this same Lake) where one of the two medieval Sees of Iceland lay, and where Jon Arason was beheaded; (3) about 75 miles east to GEYSIR from which all other hot-spring "spouters" are named) and GULLFOSS the great waterfall; (4) 83 miles east of Reykjavik is STÖNG, where the remains of a large medieval farm have been excavated, while nearby lies HEKLA, the well-known volcano.

To AKUREYRI, chief town in the north, one can fly from Reykjavik in an hour or take the 282-mile road through pleasant country. Off this road lie REYKHOLT where lived the 13th Century historian Snorri Sturluson. STYKKISHOLMUR where a third Catholic community has a hospital chapel, and HOLAR, Iceland's second medieval episcopal see. In Akureyri is Iceland's fourth Catholic parish with a rectory chapel. And from here an excursion leads 62 miles east to Lake Myvatn, with its attractive islets, its many trout and water fowl, and its shores with their strange lava formations.



Reykjavik Cathedral

For pamphlets and facts about Iceland, travel data, etc., write to the Consul General of Iceland, 551 Fifth Avenue, New York City, or Iceland Travel Bureau, Reykjavik, Iceland.

Recommended reading on Iceland:

*Iceland — Old-New Republic*, by Amy E. Jensen. Exposition Press, 1954. 362 pp. \$5.00.

CATHOLIC CHURCH, CHAPELS AND MASSES IN ICELAND

REYKJAVIK: (Cathedral) Church of Christ the King, Landakot: Masses: Sunday, 8:30 and 10 A. M. Week-days, 8 A. M.

HAFNARFJÖRDUR: The Hospital—Sunday Mass, 10 A. M.

(KEFLAVIK AIRPORT—Three Sunday Masses).

STYKKISHOLMUR: The Hospital: Sunday and Week-day Mass, 6:30 A. M.

AKUREYRI: Reverend Hakon Loftsson, Eyrarlandsegur 26, Sunday Mass, 5:30 P. M.

## "Catholic Norway"

Population — 3,051,000

Patron Saint — St. Olaf

Catholics — 5,060

Feast Day — July 29

**A** NORSEMAN, Leif Ericson, is listed by the National Catholic Almanac of Catholic Activities in America as the man who first brought Christianity—Roman Catholicism—to the shores of the new world. As number two the Almanac lists Eiric, Bishop of Greenland. By an ironical fate, Roman Catholicism in Norway today form a small minority in a kingdom that is officially Protestant Lutheran, a minority, however, that is steadily and quietly gaining strength, enjoying general respect and to a great extent sympathy from non-Catholics. The number of intellectuals—with Sigrud Undset as the outstanding example—who lately have found their way back to the Mother Church, has not left the Norwegian nation unimpressed.



Christianity came to Norway when one of her kings, Olav I (Trygvesson), made the first, not very effective, attempts at Christianizing his countrymen. Christianity came to stay after another king, Olav II (Haraldson), had given his life for the sake of Christ in a fight against pagan forces. After his martyr death (1030), his former unpopularity gave way to great admiration and he was soon generally considered the patron saint of Norway. The cult of St. Olav spread throughout all Scandinavia to the Baltic shores of Finland, Estonia, Germany and England, although he was never officially canonized by Rome. His name, never forgotten in Norway, is inscribed on one of the pillars in the Church of the Holy Sepulcher in Jerusalem.

"Protestantism came to Norway when the Country was at the lowest point of its political history, a mere province of Denmark. Nevertheless, King Christian III, of Denmark, had difficulties in bringing Lutheranism to Norway. Since these remote times the religious climate of Norway has gone through many changes. Today although all medieval churches are in Lutheran hands, the Roman Catholic Church is legally permitted to perform its functions and Catholic visitors to Norway need not have the slightest fear of meeting any form of hostility. They are more likely to be surprised by the friendly attitude toward the Church that once embraced all Norsemen.

In OSLO, Norway's capital and largest city, at the head of beautiful Oslofjord, is the small but well-situated Catholic Cathedral of St. Olav (see aerial view) grouped with the

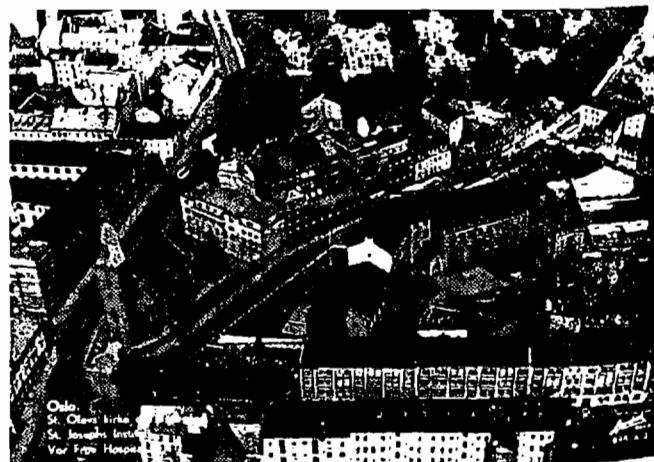
Bishop's residence, St. Joseph's Institute, and Our Lady's Hospital at the foot of Akersveien. Nearby stands Old Aker Church, traditionally built in part by St. Olav. Further south runs Karl Johansgate with the Royal Palace, Parliament buildings and University, etc., while down by the harbor medieval Akerhus Castle looks across at the very beautiful and modern Town Hall which bears aloft on its seaward face a statue of Oslo's patron, St. Hallvard. Across by ferry at Bygdøy is the famous outdoor Folk Museum, with a medieval Stave Church (see illus.), as well as other museums housing Viking Boats, "Fram" of polar exploration fame and the raft "Kon-tiki" that crossed the Pacific. Holmenkollen, with its fine restaurant and the international Ski Jump, as well as Frognerster Hill both provide extensive and beautiful panorama.

KRISTIANSAND (Catholic Church\*) lies at the mouth of the Setesdal, a picturesque valley famed for its folk-art and costumes. Nearer Oslo the road passes near TØNSBERG (CC), oldest town in Norway, with medieval ruins.

In STAVANGER (CC), gateway to Norway and her fourth largest city, is the medieval Cathedral of St. Swithin (Norman and Gothic) with good stained glass; and there are scenic excursions to nearby Lysefjord and the other Ryfylkefjords.

Farther up the West coast from Stavanger lies BERGEN (CC), Norway's second largest city and once her capital. The Hansa merchants' medieval church, St. Mary's, still preserves its statue of "Our Lady of Bergen" above the altar. Nearby is the Haakonshalle or royal banqueting hall, while Hansa houses form a museum on the Bryggen quay. Nearby excursions lead to Fantoft Stave Church, Fana Church (medieval pilgrimage center) and Lysekloster (ruins of Norway's

\* CC means: has Catholic Church.



Aerial View of Oslo



Trondheim Cathedral

beautiful Lake Mjøsa, the largest lake in Norway, around which spread smiling farms and historic estates. North beyond the lake lies LILLEHAMMER (Catholic Church planned), a tourist center, with its famous Sandvig Collections—an outdoor museum which includes the earliest known wooden church—while nearby is the house (museum in preparation) of Sigrid Undset, world-renowned Norwegian Catholic novelist. Rail and road now lead up the great Gudbrandsdal Valley (the scene of Sigrid Undset's "Kristin Lavransdatter", wonderful Nobel prize novel about medieval Norway) and over the Dovre highlands, following the old Pilgrims' Way to St. Olav's Shrine at Trondheim. Side roads lead to the Jotunheim, Rondane and Trollheim mountains (climbing facilities) as well as to various picturesque side valleys which in turn lead west to the fjords. One of these can be followed in summer to SELJE, off which is Seløy. On this isle is the Cave of St. Sunniva (the Irish princess who escaped a pagan marriage by voyaging here to become a hermit), below which are the ruins of a Benedictine monastery.

TRONDHEIM (CC), Norway's third largest city was once a royal residence and the seat of Norway's Archbishop. Its beautiful Cathedral (see illus.), built over St. Olav Haraldsson's relics and an international center of pre-Reformation pilgrimage is the largest in Norway. The interior view up through the restored choir to the famous Octagon or High Choir with its gorgeous stone screen, shows us one of the most beautiful examples of Gothic art anywhere. St. Olav's costly shrine was taken to Copenhagen after the Reformation and the Saint's body buried in an unknown place. We are assured, however, by Bishop Rùth, Vicar Apostolic of Central Norway, that these relics are now buried almost certainly under the Cathedral itself, though the exact spot is still unknown. St. Olav's Well, the healing spring that arose beside his burial place, still remains under the Altar, within the Octagon. Beside the Cathedral stands the picturesque medieval palace of the Archbishops, now a museum of church history. Near this palace is tiny St. Olav's Catholic Cathedral of Central Norway which seats only 100. Also in or about Trondheim are the old Town Hall (once a former church of St. Olav),

first Cistercian monastery). Also accessible are Mt. Fløyen (view), and the dwellings of Grieg, the composer, and Ole Bull, the violinist, while there are spectacular excursions to and on the Hardangerfjord and Sognefjord. The Oslo-Bergen Railroad, world-famous for its mountain scenery, is a masterpiece of engineering.

From Oslo rail or road leads north to HAMAR (CC), with its ruined Cathedral of St. Torfinn, on

Munkholm (the remains of a Cistercian monastery), and "Sverresborg" (an interesting outdoor museum).

About sixty miles up Trondheimsfjord, past fine scenery and picturesque villages, is STIKLESTAD and the battlefield where St. Olav Haraldsson was killed in 1030. On the spot where he fell stands a medieval church, while nearby stands a small modern Catholic Pilgrimage Chapel; and a Catholic Pilgrimage (by bus from Trondheim) comes here yearly on the Sunday after July 29 (v. Roman Martyrology).

A regular boat-service leads from Trondheim to North Cape and the Land of the Midnight Sun. It soon enters the Apostolic Vicariate of North Norway, most of which lies above the Arctic Circle, and whose bishop resides at Tromsø. Like Central Norway, it lost its small churches through the 1945 German "scorched earth policy" and is having to replace these with new hospital chapels, etc., as at Hammerfest (CC—see illus.).

A famous individual specialty of Norwegian medieval architecture is the wooden stave church, a centralized building, generally small but tall and slightly oriental in aspect, which is hung together (some think by shipbuilders) on supporting masts extending from roof to ground, and decorated with Norwegian motifs, some of which remind one to some extent of medieval Irish art. Besides one in Oslo at Bygdøy Museum, there are fortunately many others preserved to us, all witnessing to Norway's glorious Catholic past.

Leaflet giving addresses of all churches in Norway and Mass times available at Chancery Offices, Akersveien 5, Oslo, Norway, larger Hotels, and Travel Bureaus.

The Norwegian Information Service with main office at 3516 Massachusetts Avenue, N.W., Washington 7, D. C., and New York office at NORWAY HOUSE, 290 Madison Avenue, New York 17, N. Y., will gladly give travel information and will also forward selected articles and pamphlets. It recommends:

*Norway Year Book*, available at Thyra Fjellanger's Bookstore, 6005 8th Avenue, Brooklyn, N. Y. \$1.00.

*Norway Today*, Dreyers Forlag, Oslo, 1951. Translated into English by Fürst Akerr.



Interior of the chapel in the new hospital at Hammerfest

## "Catholic Sweden"

Population — 6,986,180  
Patron — St. Bridget

Catholics — 19,000  
Feast Day — October 8



IN 830 A. D., St. Ansgar made the first foundation of Christianity in Sweden at Birka (see illus.) near present-day Stockholm. St. Sigfrid baptized King Olof Skötkonung in 1008. The work of St. Eskil, St. David and St. Staffan also helped bring about the conversion of the Swedes but the martyrdom of King St. Erik and the establishment of his shrine at Uppsala completed the work.

At the end of the Middle Ages, Sweden had been joined with Norway and the two countries were ruled by the Danish crown. The Swedes resisted the Danish rule and sporadic uprisings under Engelbrekt and the two Sten Stures prepared the way for the great independence movement under Gustavus Vasa in the early 1500's. He also brought the Lutheran Reformation to the Swedes and Lutheranism was thus connected with patriotism and this concept has permeated Swedish religious life to the present. Catholic Swedes although disagreeing with the religious policy of Gustavus Vasa honor him as the Liberator and Founder of modern Sweden.

Sweden possesses many fine survivals, all now Lutheran, from her Catholic past and the modern traveler may see them side by side with the modern buildings of today.

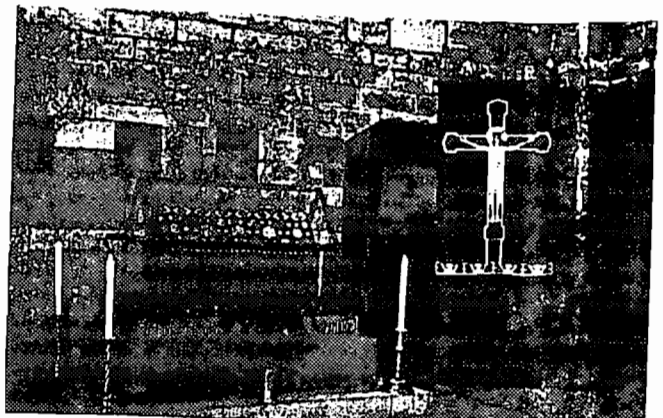
Malmö, opposite Copenhagen, has a modern Catholic church. Nearby Lund was in medieval times the Danish Archbishop's See and later the Seat of the "Primate of Scandinavia". It has a Romanesque Cathedral, as well as a modern Catholic school for boys (Dominican) with chapel. From Lund we can visit the many beautiful Scania Manor Houses, while at Ystad on the Baltic are the remains of a Franciscan Monastery (1267).

Up Sweden's west coast is Gothenburg, her second largest city and chief seaport. Christ the King Church (see illus.) is the largest Catholic Church in Sweden today. Northeast of Gothenburg and lying between Lakes Vänern and Vättern is Skara, the center of Västergötland, a province rich in medieval antiquities. It was the first bishopric in Sweden and its 13th-14th Century Cathedral is noteworthy. This once contained a Thorn from the Crown of Thorns, in honor of which St. Brynholf Algotsson, Bishop of Skara (1278-1317) wrote an office. Varnhem has a magnificent 13th Century Church which contains the tomb of the great Swedish statesman of the Middle Ages, Birger Jarl. At Skövde the local patron was the Holy Elin who, wrongly accused of murder,

was martyred by her enemies on her return from a pilgrimage to the Holy Land. Husaby has a fine 11th Century Church near the spring in which St. Sigfrid baptized King Olof, first Christian King of Sweden in 1008. King Olof, with his Queen Estrid, is buried according to tradition in Husaby Churchyard. (St. Sigfrid is supposed to lie at far off Växjö in Smaland in the modern Cathedral which succeeds an 11th Century Church traditionally built on a site revealed to the Saint.)

On the eastern shore of beautiful Lake Vättern and on the south end of the Omberg hill are found the ruins of the Cistercian Alvastra Kloster, the oldest recorded monastic foundation in Sweden (c. 1140). Beautiful Vadstena is chiefly famous for the medieval bluish-stone "Cloister Church" which together with the restored, adjacent Convent formed the mother-house of the Brigittine Order founded by St. Bridget or Birgitta of Sweden (c. 1303-1373; Roman Martyrology: July 23, Oct. 7 and 8; Roman Missal and Breviary: Oct. 8). Her daughter was St. Catherine or Karin of Sweden (Roman Martyrology: March 24). St. Bridget was born at Finsta, north of Stockholm, but passed her holy, married life at Ulfasa, near Vadstena. As a widow, she spent twenty-one ascetic years at Rome working for the confirmation of her new Order. Three years later she died on returning from a pilgrimage to Jerusalem, and was canonized by the Pope in 1391. It was St. Catherine who actually started the convent at Vadstena and brought her mother's relics from Rome. It is said that the relics of St. Bridget and St. Catherine still lie in a Shrine preserved in the crypt of this church whose plan was revealed to St. Bridget (see illus.). In the church also is the famous statue of the Blessed Virgin called "our Lovely Lady of Vadstena". Nearby stands the humble present-day convent of the Brigittine Nuns with its Catholic Chapel and resident Chaplain.

To the East is Skänninge with the 13th Century Stadskyrka (church) and the excavated remains of St. Martin's Church and Convent. This, the first Dominican Convent in Sweden was founded by St. Ingrid in 1281 after she had been wife, widow and pilgrim. At Linköping, Nicholas Cardinal Brake-



Vadstena—Shrine of St. Bridget in the convent church at Vadstena



Annual pilgrimage to Birka, Björkö, where St. Ansgar landed, 829

spere (later Pope Adrian IV) held the 12th Century Diet which regulated church matters in Sweden. Later the learned ascetic, St. Nils Hermansson, who was St. Bridget's supporter, became Bishop here. It possesses a fine medieval cathedral.

Stockholm, Sweden's capital and largest city is built on islands and on either shore of the short stream which connects Lake Mälär with the Baltic Sea. It was founded circa 1260 by Birger Jarl on the midstream islands and in this section called Staden are found its Catholic remains—Storkyrkan (St. Nicholas Church, now the Lutheran Cathedral and Coronation Church) and Riddarholm Church (originally Franciscan, now the Royal Mausoleum). Here also are the Royal Palace, House of Parliament, and many fine, old Renaissance houses and picturesque alleys. North and south stretches present day Stockholm with its modern architecture (e.g., the very famous and beautiful City Hall) and brilliant shopping district, while a novel view of old and new is seen on a local boat excursion "under the bridges". We can also visit the National Historical Museum with its medieval section. Scansen, the famous outdoor museum of ancient and typical buildings from all over Sweden and the home and garden museum of the world famous sculptor, Carl Milles. There are excursions east among the picturesque islands of the Archipelago, and west on beautiful Lake Malar (e.g., to the St. Ansgar Monument on Björkö). The first present-day Catholic church in Stockholm, small St. Eugenia's, was built in 1837. Externally it looks like a private mansion and it was designed in this manner because of Swedish law. Next to St. Erik's Pro-Cathedral is a busy center of diocesan and parish activity—chancery, rectory, schools, etc.

North of Stockholm lie its medieval predecessor, idyllic Sigtuna, with its picturesque ruins, and Uppsala, the former capital of Sweden, with an impressive red brick Gothic Cathedral (13th-15th Centuries). East of the Choir stands a 16th Century Shrine containing the relics of King St. Erik IX, Patron of Sweden (Roman Martyrology: May 18). St. Erik, who reigned from 1155 to 1160, was killed in the streets of

old Uppsala while returning from Mass by a Danish nobleman. Uppsala also contains the medieval university (with largely modern buildings), a Catholic chapel in charge of the Jesuits and the Castle built by Gustavus Vasa in which Queen Christina, the daughter of Gustavus Adolphus, and the founder of New Sweden, later Delaware, in America, abdicated in 1654 in order to become a Catholic.

Visby, on the island of Gotland in the Baltic Sea, can be reached daily from Stockholm. This romantic City of "Ruins and Roses" was an important Hanseatic town in the Middle Ages. Many of the medieval buildings still remain, including the Cathedral and the ruins of ten churches. Outside the city may be found almost one hundred medieval churches, most of them intact and of outstanding architecture.

North of Stockholm there is a Catholic chapel at Ludvika and in Dalarna, which is considered the most typical Swedish province, one finds many evidences of the religious spirit of the people. Its independent peasantry were Gustavus Vasa's first helpers toward Swedish independence although they opposed his religious innovations with force. The village churches with gaily painted interiors give the visitor an idea of what Catholic churches were like in the North before the Reformation. The most northerly Catholic parish is located in Sundsvall.

The new churches and chapels being built in Sweden today reflect the austerity of the Catholic Church in Sweden and offer a contrast for the traveler to the pagantry of the Middle Ages.

## SWEDEN

St. Erik's Cathedral and Chancery Office  
Katolska Biskopsämbetet, Götgatan 58 A, Stockholm Sö.  
Telephone: Sekretariat: 40 61 82

St. Eugenia Church—Stockholm C,  
Nya Smedjegatan 24 . . . Kyrkom  
Telephone 21 33 05

The American-Swedish News Exchange, Inc., recommends that you read the booklet entitled:

*The Making of Sweden*, by Allan Kastrup. Price 60c. including postage. 128 pp. with illustrations. Obtainable from the American Swedish Exchange, 630 Fifth Avenue, New York 20, N. Y. 1953.

*Sweden: Model for a World*, by Hudson Strode. 371 pp. Harcourt, Brace & Co., New York. 1949. Price, \$5.00.

Also recommended:

*The Blue Guides—Sweden*. Edited by L. Russell Muirhead. Rand McNally & Co., 1952.



#### BISHOPS OF SCANDINAVIA

Bishop Suhre, Copenhagen; Bishop Mangers, Oslo; Bishop Ruth, Trondheim; Coadjutor Bishop Nelson, Stockholm; Bishop Wember, Tromsø. Missing are Bishops Mueller of Stockholm, Cohen of Helsinki, and Gunnarsson of Reykjavik.

### General Reading on Scandinavia

*The Challenge of Scandinavia*, by William L. Shirer. Little, Brown & Co., 1954. \$5.00.

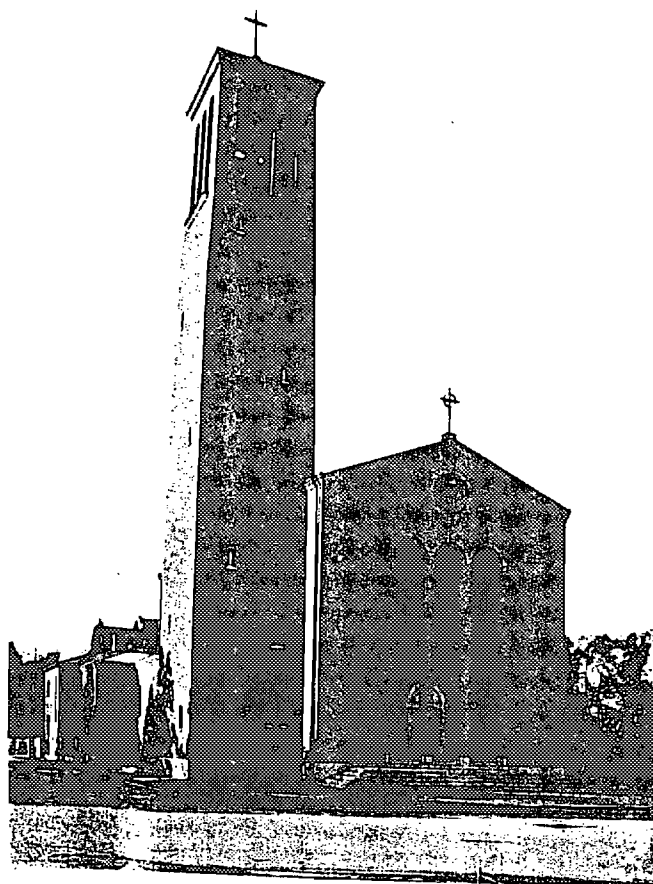
*Freedom and Welfare: Social Patterns in the Northern Countries* (sponsored by the Ministries of Social Affairs of Denmark, Finland, Norway and Sweden). Brentano or Scribner's. \$6.50.

*All the Best in Scandinavia*, by Sidney Clark. Dodd Mead & Co., New York, 1949. \$4.00.

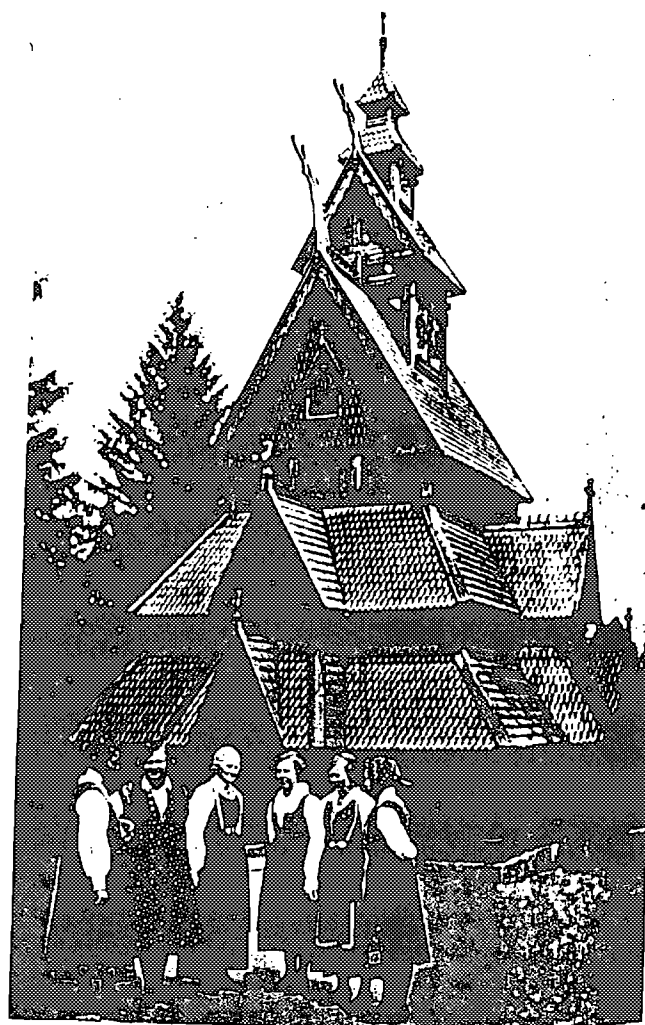
*Denmark and Finland and Iceland and Norway and Sweden*. The Nagel Travel Guide Series. Editor: Gilbert R. Martineau. Nagel Publishers, 1953.

*Scandinavia: Denmark, Finland, Iceland, Norway, Sweden*, edited by Dore Ogrizek. World in Color Series. McGraw Hill Book Co., Inc., 1952.

*Cue Magazine*, February 19, 1955, special travel section on Scandinavia, outlines places of interest and hotels to stay in, restaurants to visit, and where to shop during five days each in Denmark, Norway and Sweden.



Christ the King Church, Gothenburg, Sweden



Stave Church, Oslo, Norway

Co-ordinator of the VISIT SCANDINAVIA Supplement is John Dwight.



## CONTINUATION OF NEWS FROM SWEDEN

Carmel de Notre Dame  
Gand, September, 1954

It is located in Huddinge just south of Stockholm. By a gift of \$200 the donor may become founder of a cell and participant in perpetuity, for himself and his descendants, in the merits of the Sister who will occupy this cell. Similarly, the gift of an altar will make the donor participant in all the Masses that will be celebrated there. But we need everything: a Chapel, a kitchen, a laundry, garden-equipments, etc., etc.

Begging humbly for your aid we deeply thank you for any least little gift, assuring you of our fervent prayers for your intentions.

Sincerely yours in Christ,

THE MOTHER Prioress  
and the Discalced Carmelite Sisters,  
9, rue des Thérésiennes,  
Ghent, Belgium.

Please make any check payable to:  
the Discalced Carmelite Sisters of Ghent.

## Swedish Convert

The Marquise Maria-Christine de Misturs, daughter of the Swedish writer Gustav Siosteen, has been received into the Church. She was baptized, confirmed and made her first Holy Communion in St. Peter's.—From *Catholic Herald*, September 23 (England);

## News from Denmark

... "We are nine Sisters from all different nations. At the beginning of the new year four postulants are coming from Holland, and we have no more room in our small chapel. We are just about to enlarge the chapel—five meters longer, one meter higher. We Sisters cannot help much with the work.

"We have been in Denmark since 1920. Our motherhouse, Porta coeli near Brünn in Moravia, Czechoslovakia, has been suppressed since 1950. The Sisters have been secularized and dispersed throughout the country. We wanted to bring them all up here to Denmark, but the borders are closed.

"Our little convent, Allerslev, lies twelve kilometers south of Roskilde. There, at one time, there was a large convent of Cistercian nuns. The King's daughters were its abbesses. The Reformation swept this monastery away with all the others. Its name—'Clastrum S. Ord. Cist. B.M.V. Dominae

Nostrae' has passed over to us, although we are ordinarily called: *Allerslev Kloster per Lejre*.

"Our convent, Allerslev, lies in a completely Protestant district, but everyone, especially the neighbors, is very good to us. As to conversions, not many are to be recorded. Most of the people say: 'We are content to remain as we are. But all are very good to us.

"Last year the Danish secular clergy celebrated St. Bernard's Feast with much solemnity. There is even a biography of St. Bernard in Danish."

Devotedly yours in Christ,

SISTER M. ROBERTA,  
S. Ord. Cist. Prioress,  
Allerslev Kloster per Lejre,  
Denmark.

Danish Author, Joergensen, Left Bitterness  
of Atheism

By REV. JOHN B. EBEL

(One of a Series on Noted Converts to the Catholic Church)

JOHANNES Joergensen, Danish author-convert, states simply why he became a Catholic. "It was for two reasons: First, the Roman Church has existed from the beginning . . . second, it has always been persecuted." What impressed him most deeply was that the subjection of the Church and its members to persecution in all periods of the world's history

springs fundamentally from its identification with Jesus Christ. The Church is Christ present in the world, and "its actions are Christ's actions; its words are Christ's words; its obedience is Christ's obedience." He saw the world's hatred for the Church as simply an expression of its hatred for Christ.

Paradoxically, and by his own acknowledgment Joergensen's

conversion began with hate, not love. What he hated was the sham of so-called liberal and atheistic emancipation. "Evil as I was," he writes in his *Autobiography*, "I could be approached on the side of hate, but not of love. My conversion began with my hating. I could not love anyone but myself." The bitterness and sorrows of life pressed upon him, as he described in his poem "Confiteor," where he speaks of himself as one emerging from "an infernal thicket that never ended—where I wept from torment and sorrow . . . till my soul turned to the light, till I knelt to pray." This "infernal thicket" was the world of atheism and crass materialism, with its attendant moral morass, which was all the new intellectual movement had to offer Denmark at that time.

Joergensen has to his credit 12 volumes of poems, 13 novels and collections of stories, 40 volumes of biographies, travel studies, criticism, and miscellaneous works, and an autobiography in seven volumes. There were 55 translations of his works into foreign languages by 1924. He himself translated many works of other authors into Danish.

Born in 1870 of pious Lutheran parents in a village not far from Copenhagen, Joergensen at 16 was sent to the capital city for his secondary education. His physical appearance was anything but comely, and called forth taunts and ridicule from his schoolmates. This added to his homesickness, was the beginning of a rebellious and pessimistic view of life that eventually led him into radical company.

During and following his university days, largely under the influence of the German philosopher Haeckel, Joergensen drifted into dispiriting atheism. In the meantime, however, he became a newspaper man of renown, first in Copenhagen and then in Paris and Berlin. His first book, a volume of poetry, appeared in 1887, and in 1893 he became editor of the *Tower*, a review of literature and art.

The turning point of Joergensen's life came in the spring of 1894 when he met Mogens Ballin. A friend of university days, Ballin was a Jew who had since been converted to the Catholic Church. In 1913 Ballin gave to Joergensen a worn copy of the *Imitation of Christ*. On the flyleaf was written: "This book was given to me in Paris in 1892. I read it. It converted me." He quoted to Joergensen from the *Imitation*: "What doth it profit a man if he gain the world and suffer the loss of his soul? He that followeth Me walketh not in darkness. It is vanity to follow the desires of the flesh. Vanity it is to wish for a long life and to take but little heed about a good life."

A new chapter in the history of Catholicity in Denmark begins with Ballin. Constitutional law established religious freedom in Denmark only in 1849. From that time the Catholic Church slowly added to her adherents in the nation through conversions. But the conversions were either of believing Lutherans, mostly ministers, or of members of the nobility who had come into contact with the Catholic Church on their continental travels. Ballin, however, threw a bridge across from the Danish intelligentsia to the Catholic Church. On January 6, 1893, Ballin was baptized in Florence, Italy,

by Bishop Donati and took the name Francesco.

It was a slow process for Joergensen to pass from atheist to Christian. After thinking for years on the great truths of the Church, as proposed by Ballin, he started an intensive study of the dogmas of Catholicity. Once set going, his thought process did not stop until he had reached the logical goal of all Christian thinking. The thought came to him, he says, that "not the Scriptures, not the Bible, but communion with Christ is salvation. And what is communion with Christ but the Church? Surrender yourself to Christ, that is, to communion with Christ and you will understand the Scriptures. If you are in communion with Him, everything else will become clear."

Joergensen went to Italy in 1894 with his friend Ballin. Although not yet baptized a Catholic, he attended Mass regularly and followed the services with the aid of a prayerbook given him by Verkade, another Catholic associate. Three months spent in the company of Mogens Ballin, Padre Felice, pastor of a small church in the mountains; and Professor Pennacchi of a Catholic university in Rome led Joergensen to the threshold of the Catholic Church. At this time he found in the *Messenger of the Sacred Heart*, published in the U. S., words that made a deep impression on him, and a deeper impression in English than in any other language: "In the building up of the spiritual edifice to the honor and glory of God, my soul must meekly rest in everything on God with an utter distrust of itself and unbounded confidence in Him." These words were decisive in his life.

Joergensen gained his knowledge of Catholic dogma from Riva's *Filotea*, a handbook widely used in Italy, which gave simple explanations of the doctrines of the Church. Soon he began to feel the sweetness of surrender, and on February 16, 1896, he made his first Confession in the Church of the Sacred Heart in Florence. "I made the vow that day," Joergensen said later, "to live and die in the holy Catholic Faith, so help me God and His holy Gospel. I have kept my vow to this day and would gladly make it again, and hope only to renew it on my deathbed face to face with eternity . . ." On March 15, 1896, Laetare Sunday, he received Holy Communion for the first time.

One of the most prominent converts of his day, Joergensen paved the way for many conversions among his countrymen, especially the youth.

(See illustration page 5)

45 East 78th Street  
New York 21, N. Y.

DEAR SIR:

Thanks for the box of stamps which arrived today. If there is any room in the BULLETIN to repeat my request for stamps, please do so. It was most lucrative.

I am overjoyed at the two beautiful chalices you restored. They will gladden the heart of Father Pauli at Aarhus.

Gratefully in Corde Jesu,

A. S. Woods, S.J.

## News From Norway

Quotation from Pater Thorn's Speech at Norwegian  
Festival in Sweden

Norway is, as you know, a predominantly Lutheran country, with about only four thousand Catholics in a population of three and an eighth millions. The Lutheran Church of Norway has inherited important parts of the Christian revelation. But at the same time, it cannot be denied that some other important parts of the Christian revelations have been lost or at least neglected since the Lutheran Reformation. I mention the Holy Sacrifice of the Mass, the Presence of the Blessed Sacrament in our churches, the devotion to Our Lady. The lack of a living authority in matters of doctrine and morals is also very strongly felt even by non-Catholics. In the practical life of the Church, a very important element is neglected or misunderstood: the Religious Life. There are no longer Cistercians or other monks in Norway. This ideal of a life of prayer and total sacrifice in the service of God and mankind is one of the great Christian values we wish to give back to the youth of Norway.

In our apostolic work in Norway we don't wish to attack other Christians, but to preach to all our countrymen what we believe to be the true and full Christian Revelation. At the same time we try to remove the errors which are still

held by so many Norwegians about the Catholic Faith. We don't wish to do this in a negative spirit of controversy, but because we consider that any Christian from whatever denominations he may be must rejoice in the progress of truth. No Christian Community can defend its position by maintaining a false conception of another community. It is by such a better mutual understanding between Christians that we can prepare the restoration of the Christian Unity. It is therefore by preaching the truth and by living an authentic Christian life that we wish the Catholic Church to progress in Norway.

One of the errors concerning the position of the Church in Norway is that 97% of the population are Lutherans. This is true in the way that statistics are true, namely, on the paper. For among these 97% many are indifferent and many have lost all faith in a Divine Revelation. It is to this increasing number of modern pagans that the Catholic Church has the right and the duty to preach the Gospel of Christ. It is to this work of rechristianizing large groups of the Norwegian people that we appeal to you. It is for the Kingdom of God we are working.

## In Memoriam

MARIE M. MERKERT

Miss Marie M. Merkert of 80 Fenimore Street, Brooklyn, and West Dummerston, Vermont, died on Saturday, July 30, at Peck Memorial Hospital, Brooklyn, after a brief illness.

Miss Merkert, who was chairman of the music department of Prospect Heights High School, Brooklyn, formerly called Girls' Commercial High School, will be especially remembered by the many girls whose music careers she inspired. Miss Merkert began teaching in P. S. 19, Brooklyn. She became one of the best-known and most-beloved teachers in the New York City public school system. For 20 years she served as a leader in public school music activities.

Her charitable endeavors were endless and included activities in the Catholic Teachers' Association of the Diocese of Brooklyn, the Catholic Interracial movement, St. Ansgar's League, of which she was Vice President, and the Anthonian Hall for the Blind. She also assisted in the missionary work of the Sisters of the Blessed Sacrament, the community of which her sister is a Religious.

She was an accomplished organist and singer and gave untrudgingly of her talents, especially to the Church of the Transfiguration, Brooklyn.

The Solemn Requiem Mass was offered Wednesday in St. Francis of Assisi Church, Brooklyn. Burial was in St. John's Cemetery.

St. Ansgar's League, over many years, benefited by her wisdom and counsel.

Her sudden death leaves a void which it is difficult to comprehend. We pray that her soul may rest in peace.

JOHANNA PETTERSON

In 1914, four years after St. Ansgar's League was founded, Marie Brataas, a young convert from Norway, became a member.

A short time thereafter, her daughter was old enough to be enrolled and since that day, Johanna Pettersen was a most faithful member and worker for 34 years, and during the more recent years as an officer.

Her Christian activities were not confined to the League but given freely to many other diocesan and parish organizations.

During her later years, after her husband's death and the marriage of her daughter (Marie Baker of Uniondale, L. I.), Mrs. Pettersen assisted Catholic Charities in the Archdiocese of Brooklyn as a homemaker.

We now record, with deep sorrow, her death on Monday, January 24, after a long illness.

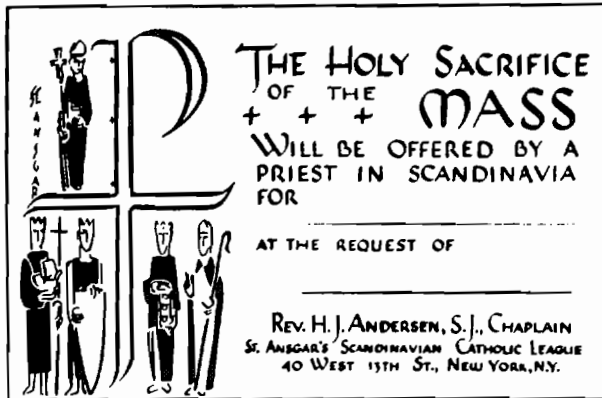
We quote the following from "HIGHLIGHTS" — "The workers and clients who had contact with this saintly woman felt that she was the ideal homemaker. She brought more than physical assistance to the home in trouble. The children and parents in these homes realized that a higher spirit motivated her work. She was not a hireling. The homes she visited were blessed by a Christian service by a Christian woman."

The members joined for the Rosary and assisted at the Requiem Mass.

We shall all remember her in our prayers and look back on her regular and faithful work in the St. Ansgar's League as an inspiration to us all.

May her soul rest in peace.

# St. Ansgar's Mass Cards



THE HOLY SACRIFICE  
OF THE MASS  
WILL BE OFFERED BY A  
PRIEST IN SCANDINAVIA  
FOR \_\_\_\_\_  
AT THE REQUEST OF \_\_\_\_\_  
REV. H. J. ANDERSEN, S. J., CHAPLAIN  
ST. ANSGAR'S SCANDINAVIAN CATHOLIC LEAGUE  
40 WEST 13TH ST., NEW YORK, N. Y.



PLEASE OFFER  
THE HOLY SACRIFICE  
OF THE MASS  
FOR \_\_\_\_\_  
Living . . . . .   
Deceased . . . . .   
Special Intention   
AT THE REQUEST OF \_\_\_\_\_  
OFFERING - \_\_\_\_\_  
RETURN THIS FORM TO  
ST. ANSGAR'S SCANDINAVIAN CATHOLIC LEAGUE  
40 WEST 13TH ST., NEW YORK, N. Y.  
FOR FORWARDING TO SCANDINAVIA :~:

For many years St. Ansgar's League has given its members and friends the opportunity to have the august Sacrifice of the Altar offered for their personal intentions and for their deceased friends.

It has been our custom to forward the stipends to missionary priests in all the Scandinavian countries and this has been a substantial contribution to the support of those ministering to small and scattered congregations there.

For your convenience we have prepared two cards. The smaller card, decorated with line drawings of saints of the Scandinavian countries, is to be filled out by the donor and may be given to the bereaved. The use of this card is optional, since its purpose is to give notification that a Mass will be offered. The larger card should be filled out, folded and returned to St. Ansgar's Scandinavian Catholic League, 40 West 13th Street, New York 11, N. Y. This large card filled out by you will be forwarded by us to Scandinavia.

We shall be glad to send any number of additional cards. Use a post card giving your name, address, and the number of Mass Cards desired.

*Mail to:*

St. Ansgar's Scandinavian Catholic League  
40 West 13th Street, New York 11, N. Y.

## Excerpts from Letters Received

**From Bishop K. Ansgar Nelson, O.S.B., of Sweden:**

"Please accept my very best thanks for your generous check for Masses. They will be taken care of by our priests living in the isolated country districts. Especially for these priests your generous allotment of Mass stipends means very much indeed. I can assure you Mass stipends are always welcome. As our priests have a very small salary, they are in a large measure dependent on stipends from America. . . ."

**From Bishop Cobben of Finland:**

"The apostolic interest your organization shows to the Church in Finland is deeply appreciated. We want you to know that your intentions are included in all the prayers, works and sacrifices of Finland's missionaries."

**From Bishop Jac. Mangers of South Norway:**

"I thank you very much for the Masses. I am always glad for the good work which is done by St. Ansgar's S. C. League and I thank you very much for the help."

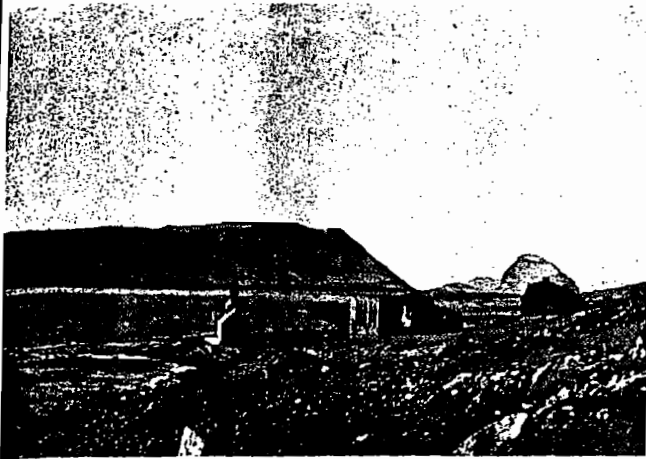
**From Bishop Johannes R  th of Trondheim:**

"Would you, please, be so kind and take a little thanksgiving in the St. Ansgar's League's BULLETIN that will be sent out this year. I hope it will not be too late. Perhaps you can write as follows:

"On behalf of my priests and myself, I thank the St. Ansgar's League heartily for all the Mass intentions you have sent us in the last year. This is every time a great and important help for our Vicariate. Might God bless our benefactors. My priests and myself will readily promise to pray for all who help us in our poor and difficult situation.'"

## The Faeroe Islands

By REV. VINCENT F. BEATTY, S.J.



Old Cathedral at Kirkebo

**T**HE Faeroe (Faroe) Islands are twenty-one chunks of basalt which rise up from the North Atlantic between Iceland and the coast of Norway. They are the highest parts, and the only parts above water, of a huge submarine ridge connecting Scotland with Iceland, the remnants of a deeply eroded plateau which was formed by volcanic action during the Tertiary age. Most of the land area is at an elevation of between 1,000 and 2,500 feet and not suited for cultivation. The climate is mild since Faeroe waters are visited by a branch of the Gulf Stream, but is wet and stormy. Rainfall reaches 60 inches or so annually. The mean temperature in June is about 48 degrees. The land area is 540 square miles with a population of thirty thousand. Ships leave Reykjavik twice a month during the summer months and make the rough two-day trip to Thorshavn, the capital of the Faeroes. There they make a short stop and then continue on to Copenhagen passing close to Unst, the most northern of the Shetland Islands, at the end of the first day, sighting the Norwegian coast at the end of the second day out and after sailing through the Skagerrak and the Kattegat and slipping by the island on which Tycho Brahe resided, reach the lively port of Copenhagen at the end of the third day.

Besides carrying a few passengers, who may be either government officials, scientists studying the migration of fish, or Geodetic Survey teams trying to determine the exact location of the Faeroe Islands, the ships on their return from Denmark bring all the butter, bacon, eggs, spirits, and most of the edibles used by the Faeroese. Fish, whale meat, and mutton are plentiful on the Faeroese tables. Potatoes, rhubarb, carrots and other root-crops are grown in small gardens. Cargo steamers from British and Scottish ports bring flour, wire, oil, cement, coal, and general merchandise. The little coal of low heat content found in the more southern of the islands is hardly enough for the needs of the Faeroese.

The first settlers were probably of Celtic origin and seem to have been Irish hermits who were forced to leave the islands because of Viking sea marauders. There remains to

this day a Celtic place-name, Brandansvik, which means the creek of St. Brendan. After the Irish were forced out in the eighth century, the islands have been, in one way or another, connected with Norway or Denmark and today they form a county division or *amt* of Denmark. Although they have their own parliament, called Logting (dating certainly from the tenth century), its powers are limited. Today the Faeroese are a race of their own and have their own language which is of Germanic origin. Although Danish has long been the official language, the Faeroese tongue is gradually replacing it in daily life.

In June of 1954, a team of four scientists, Rev. Edward S. Hauber, S.J., John Tormey, Benedict Frederick, and the author, from Loyola College, Baltimore, spent three weeks in the Islands mostly at the tiny (20 houses) hamlet of Lopra on the Island of Sudero. This was the site selected for the observation of the total eclipse of the sun which was to take place at this point at 12:27 P. M. on June 30. Although the sky was completely overcast, photoelectric measurements were made of the diminishing light caused by the moon moving in front of the sun. This method has been perfected by Father Francis J. Heyden, S.J., of Georgetown College Observatory, who directed the establishment and operation of all 17 observation stations reaching in a chain from Canada to Iran. The entire expedition was under contract to the Geophysics Research Directorate of the Air Force Cambridge Research Center.

Among the 30,000 Faeroese there are only 30 Catholics and most of these live in the capital, Thorshaven, a town of approximately 5,000 people. Here is the only Catholic school and it is under the direction of the Franciscan Missionaries of Mary. The group consists of 18 Sisters in a community of international flavor, for the Superior is from Friesland and the other sisters are from Poland, England, Denmark, France, and Holland.

Of the 300 children in the school, there are only three Catholics. The remainder are there because Sankti Frans Skuli is regarded as offering the best education in the Islands. There are 25 little tots who board during the school year and in the summer months there is a course in Domestic Science for girls of high school age. The tuition in the first grade is 5 kroner (\$70 in U. S. money) per month and in the seventh grade is 9 kroner.

The Sisters arrived in 1931, two years after Cardinal Van Rossum, enroute to Reykjavik to consecrate the first Vicar Apostolic of Iceland, stopped at the islands and realized the need of a Catholic mission there. Previous to this Catholic effort, a Jesuit, Father Bauer, followed by other members of his Order, made a few converts during the period from 1857 to 1874. After they departed, the little Church in Thorshavn was destroyed. Today, there is a red wooden church connected to the school building and convent. The present and only priest in the Islands and chaplain to the Sisters is Pastor Borla of the Diocese of Hafnia (Denmark).

(Continued on page 4)

Report of New York Unit, September, 1954—July, 1955



Members outing to the estate of Mrs. Tjader Harris, Darien, Connecticut

THE first regular meeting of the League was held on October 14. After a short business meeting the members prepared the annual BULLETIN for mailing. In November, the Rev. John C. Madsen, Spiritual Director of the Harrison and Oshkosh, Nebraska Units, attended the meeting and spoke to the members about his work in the Middle West. At this meeting the New York Unit quite sadly wished God-speed to Father Lambert Erkens who was leaving New York for a new appointment in Huntington, West Virginia. Father Erkens has been a faithful member of St. Ansgar's League for over 29 years and served as Chaplain and active member from 1926 to 1955. The prayers and best wishes of the members go with him in his new work. The business meeting of December 9 took care of the arrangements for the annual Christmas Party.

On January 13, 1955, the annual Christmas Party was held in the Rambusch Studios. About 85 people attended in spite of the inclement weather which seems to be a tradition for this Party. Entertainment was presented under the direction of Mr. Albert Westerberg. Popular songs were harmonized by a group of young ladies from Queens. A remarkable young magician, Mr. Wormsley, amazed everyone with his feats of skill and induced Father La Farge to be one of his willing victims to the delight of all. Mr. Charles Ellsworth, a member of the League who has been studying in Sweden, showed slides of scenes in Sweden and Finland. A speaker from the Norwegian Tourist Bureau gave a short explanatory talk on what the average tourist should see in Norway today. Mr. Westerberg brought the entertainment to a close with an amusing monologue, "Maja and Ole," about a couple in Telemark, Norway. Refreshments of Scandinavian pastries and coffee were served and the drawing for several attractive prizes took place. Guests and members present were winners of a gift certificate donated by Georg Jensen, a nine-pound smoked turkey sent by Father Madsen from Nebraska, a Danish Christmas plate donated by Mrs. Fich, a basket of cheer from Hearn's and *Norwegian Holiday*, a book on travel in Norway from Scribner's.

The February and March Meetings were devoted to the business of the League, including reports on Mass Stipends

with many grateful letters from the Bishops in Scandinavia, reports from Mr. John Dwight on the progress of the project on travel in Catholic Scandinavia, reports from the Secretary, Miss Hedlund on correspondence from all over the U. S. for information about the League and the Church in Scandinavia.

The last official meeting of the year was held on April 14. Elections were held and the following officers were selected for the coming year, by the Chairman of the Nominating Committee, Mr. Edward Quinlan, assisted by Miss Violet Olsen and Mr. Richard Zimmerman.

- Right Rev. Msgr. Edward Swanstrom . . . . . *Spiritual Director*
- Rev. John La Farge, S.J. . . . . *Director of Program*
- Rev. Henry J. Andersen, S.J. . . . . *Chaplain*
- Mr. Viggo F. E. Rambusch . . . . . *President*
- Mr. Albert Westerberg . . . . . *Vice President and Ass't Treasurer*
- Mrs. Charles Ptasinski . . . . . *Corresponding Secretary*
- Miss Anne O'Connell . . . . . *Treasurer*
- Miss Mildred E. Mehren . . . . . *Recording Secretary*
- Mr. John Dwight . . . . . *Ass't Recording Secretary*
- Mr. Robert Rambusch . . . . . *Publicity*

After the business meeting two colored sound films from the Norwegian Travel Bureau were shown.

MILDRED E. MEHREN, *Recording Secretary.*

ST. ANSGAR'S LEAGUE NEW YORK UNIT OUTING

On Saturday, May 14, 1955, about 45 members and friends of the League proceeded to the estate of our member, Mrs. Tjader Harris, located on Long Island Sound, near Darien, Conn., where we held an outdoor picnic. Mrs. Harris has donated her estate to the Bishop of Bridgeport to be used as the future home of the Brigittine Order of the Most Holy Saviour. Mrs. Harris is awaiting the arrival of the first band of the order to be sent from Casa Birgitta in Rome by the present Mother Abbess Elizabeth, Maria Hesselblad.

The day was sunny and warm. After an inspection of the house, which is being renovated for the Sisters with a Cloister and Chapel, we started our picnic on the beach, where facilities were available for roasting hamburgers and hot dogs. Our kind and generous hostess, Mrs. Harris, graciously donated the frankfurters, beer, hot coffee and doughnuts and they proved to be the most popular items of food and drink even though our picnickers had brought basket lunches with them. Needless to say, no one went hungry. It was a little too cool for swimming but some went canoeing on the Sound. The children of many of the members had a wonderful time playing on the spacious grounds of the estate.

During the picnic, a few words of welcome were given by Mrs. Harris to which our President, Mr. Viggo Rambusch responded, conveying to her our grateful appreciation and wishing her every success in her project for the Brigittine Sisters. When the day was over, everyone felt that the outing had been a most successful one and that everyone had had a very fine time. Many hoped to be able to return soon to visit the Sisters. The League is indeed grateful to Mrs. Harris for this invitation to her home and for all her kindness to our members.

## Book Reviews

*American Ecclesiastical Review*, August, 1955 (Pages 140-142)

SOREN KIERKEGAARD AND CATHOLICISM, by H. Roos, S.J.; translated by Richard M. Brackett, S.J. The Newman Press, 1954. \$1.25. Pp. xx-62.

This translation by Father Brackett makes available in English an interesting lecture given by Father Heinrich Roos to the Kierkegaard Society in Copenhagen in 1952. As it is characterized by the brevity demanded of its original lecture form, this booklet admittedly does not explore all the aspects of the problems that it examines; but it does outline in admirable fashion both Catholic and anti-Catholic tendencies in Kierkegaard, and presents a list of Catholic works in Kierkegaard's library when it was auctioned off after the author's death.

Father Roos, realizing that Kierkegaard did not actually become a Catholic, wisely abstains from exaggerating the Catholic tendencies of the famous Dane, taking, it would seem a much more conservative position than Father Erich Przywara, who, in his *Das Geheimnis Kierkegaards*, refers to an "anonymous Catholicism" in Kierkegaard.

The thinker's experience with Catholicism was entirely vicarious, since he had neither friends nor relatives of the Faith; nor does it appear likely that he had any familiarity with St. Thomas or any of the great medieval Scholastics. He was familiar, however, with the works of the Catholic writers, Johann Adam Möhler, a professor of theology at Munich and Tübingen, and Josef von Görres, a professor of history at the University of Munich. It is quite true that Kierkegaard was openly antagonistic to the established Danish Church, but what is more significant in the light of his influence in contemporary Protestantism is that he seems to have been extremely critical of Protestantism itself. On March 30, 1855, he writes:

Protestantism, viewed from a Christian standpoint, is quite simply a fraud, a dishonesty which adulterates the teaching of Christianity, its perception of the world and life itself, as soon as it becomes a principle for Christianity, not a corrective for any particular time and place.

Earlier, in 1854 he had written: "Protestantism is quite untenable. It is a revolt, occasioned by proclaiming the Apostle (Paul) to the neglect of the Master (Christ)."

Kierkegaard's criticism of Luther is at times severe, particularly when he accuses the latter of confusion in initiating a reform that has no room for asceticism; but his attitude is not one of undiluted criticism, as he concedes a certain "corrective" value to Luther's work, and apparently used the heresiarch's *Postille* in Danish translation for devotional purposes. Father Roos suggests further that Kierkegaard's opposition to Luther is to be found primarily in his private writings, rather than in his more widely circulated books.

Kierkegaard's fundamental hostility to Catholicism is to be found in a fundamental subjectivism and anti-intellectualism. His idiom here seems to be quite Kantian. It will be realized that Kant had made the existence of God a postulate of the "practical reason" (*praktischen Vernunft*) rather than a conclusion of the "pure" or "thinking reason" (*reinen Vernunft*).

In his *Sickness Unto Death*, Kierkegaard makes God's existence a "postulate" having no objective validity. To the Dane, reason is not of the slightest use in the approach to faith.

This reviewer is not at all convinced that Kirkegaard was ever actually close to Catholicism, however perceptive he was in recognizing the weakness of Protestantism of his day.

It is of interest to American Catholics, in this day when Spain is looked upon as the international villain in the matter of religious freedom, that Father Roos, as a Jesuit, was prevented from accepting an invitation in January, 1954, from the theological faculty of the University of Oslo to lecture on Kierkegaard in Norway's capital city. The infamous Article 2 of the Norwegian Constitution forbidding entry to Jesuits is not an unenforced remnant of a more intolerant era, since the ban was specifically upheld in Father Roos's case by the Norwegian Department of Justice. We are indebted to Father Roos, and to translator, Father Brackett, for this contribution to the literature on Soren Kierkegaard.

ROBERT PAUL MOHAN, S.S.,  
Catholic University of America.

*CBC's "finest choice"*

SAINT BRIDGET OF SWEDEN, by Johannes Jørgensen. Longmans, Green. 2 vols. 310 pp., 354 pp. \$8.50.

Through the years since its inception in 1928, the Catholic Book Club has been privileged to select as its book-of-the-month the outstanding works of Dr. Johannes Jørgensen, renowned Danish poet and mystic. Among these publications have been the highly interesting account of Jørgensen's conversion to Catholicism, entitled simply *An Autobiography* (Longmans, Green, 1928) and the scholarly *Life of St. Catherine of Siena* (Longmans, Green, 1938). The author's world-famous biography of *St. Francis of Assisi* had already appeared in English translation in 1912.

The present magnificent work, offered as the CBC's October selection (in a special one-volume edition for members only at \$4.25), has been felicitously translated by Mme. Ingeborg Lund. The excellent quality of her translation is in the fine tradition of her earlier rendition of most of Jørgensen's works. The reader will not be disappointed by this latest attempt to recapture the main events of the stormy but colorful 14th century whose span comprises the life of St. Bridget of Sweden.

The first volume, covering the period 1303-1349, the Saint's years in Sweden, was written in the inspiring surroundings of Bridget's original monastic foundation in Vadstena, by the "sleepless waters of Lake Vättern." The second volume, embracing the Saint's life in Rome (1349-1373), was composed during the difficult days of the German occupation of Denmark and published originally in 1943.

Dr. Jørgensen has employed all the standard sources on the life of *la Santa Brigida* and was aided immensely by Isak Collijn's critical edition of the Process of Canonization, published at Uppsala, 1924-31. In addition, the author enjoyed the advantage of consulting the original Swedish manuscripts of Bridget's *Revelations*. Scholarly notes on the *Revelations* and the process of Bridget's canonization, the two most valuable sources, are found in the appendix to the first volume.

Dr. Jørgensen has prefaced his biography of St. Bridget with a short history of the Catholic Church in "the land most northerly in the world." The reader little acquainted with the glorious Catholic past in the North—with the saintly Kings Olaf of Norway, Erik of Sweden, Knud (Canute) of Denmark, the apostles St. Henry of Finland and Ansgar, who first brought the faith to Scandinavia—will find the account most interesting. The author's purpose is to show that the North played a vital part in the social Christianity of the Middle Ages, when Europe was united:

. . . from Iceland to Sicily, from the Atlantic to the Danube, there was a common faith, a common Church, a common art . . . which our times have tried in vain to replace by a miserable substitute.

A most fascinating portrait of St. Bridget is presented in the author's imaginative and scholarly account of her life. We often tend to regard St. Bridget as an automaton, favored highly with God's graces and numerous visions, with the most important saints of heaven at her constant beck and call. There is the tendency to look upon her as not a "popular" saint, to consider her as an example for our admiration but not especially for imitation.

Fortunately this fiction is destroyed in the present work. The human qualities of the saint—her practicality ("she calls a spade a spade"), her utter devotedness as the mother of eight children (among them the beautiful Karin, St. Catherine of Sweden), her sympathy for sinners, her patience and firm faith that despite all odds she would "see both Emperor and Pope in Rome"—these traits become most appealing in Jørgensen's study.

Born in Finsta Gaard, east of Uppsala, "little Brita" is educated by her devout parents in the ways of God and at an early age she comes to the realization of the primacy of the supernatural. The reader will enjoy the pilgrimage to Trondheim and St. Olaf's shrine, the journey of Bridget and her husband Ulf Gudmarsson to the shrine of St. James the Apostle at Compostella and the frequent visits of the widow Bridget and her daughter Catherine to the glorious shrines of Italy. Finally, he will kneel with Bridget and Karin on Golgotha, in the solemn scene when the saint witnesses the cruel Passion of Christ. All these descriptions are enhanced by the author's personal reminiscences and by his profound Catholic faith and simplicity.

The 14th century, so well described in the author's *Life of St. Catherine*, comes alive once again in the present study. The flourishing court of King Magnus and Queen Blanca of Sweden, the luxurious papal chambers at Avignon, the sumptuous palace of Queen Giovanna (Joan) of Naples, the half-pagan, half-Christian Rome during the Holy Year of 1350—all, like panoramic scenes in a cinemascopic production, are painted vividly by the masterful strokes of the Danish artist.

Bridget speaks sternly to kings and Popes and is not afraid. She is "the Bride of Christ" the chosen instrument of God "to lay the axe to the root of many an unfruitful tree." The greatest evil is the world itself: "there are always the two cities," writes Jørgensen, "the two banners of Ignatius, always that Either/Or which was Kierkegaard's cross." Indeed, Bridget's age is not so far removed from our own and she is "a saint for our times."

A word of caution must be added with regard to the *Revelations* of St. Bridget. Dr. Jørgensen never questions their

veracity or authenticity nor is it his intention to do so. The reader may tend to assume as established fact that which is only probable or even contrary to the common teaching of theologians.

The Church, after long investigations, has approved the *Revelations* of St. Bridget and has declared that they contain nothing contrary to faith or morals. The future Benedict XIV, referring directly to these *Revelations*, wrote, "So far as the instances before us warrant a conclusion, this approbation by no means requires the certitude of faith, but only causes them to be looked upon as probable." With this in mind, the reader can derive much spiritual profit from the *Revelations* of the highly favored Bridget.

A word of commendation is due the publishers for their attractive presentation of these two volumes. It is to be hoped that many will avail themselves of the opportunity to read Dr. Jørgensen's definitive work, for it bids fair to become the standard biography of the lovable Swedish saint and is a perfect companion to his *Life of St. Catherine of Siena*, the saint chosen by God to carry on Bridget's task of bringing Pope Gregory XI to Rome from "poisonous Avignon."

RICHARD M. BRACKETT, S.J.

#### CATHOLIC ACTIVITIES IN DENMARK IN 1954

(Continued from page 5)

##### CULTURAL EVENTS

At the beginning of the year a remarkable exposition of Ravenna mosaics was held in a Copenhagen museum. Few things have the power to lead modern man to the heights of ancient Christian culture as do these ancient works of art.

This year saw the opening of a new Catholic library and the addition of a reading room to the already existing Steno library. The new one consists mainly of books left by Bishop von Euch, but to this collection the Dominican Fathers, who maintain the library, have contributed about 6,000 volumes, including a first class theological section for priests of the diocese. Both libraries are in close co-operation with each other in accordance with the directives and wishes of the state public libraries.

On Pentecost Sunday the Danish State Radio inaugurated its European television service; for the occasion Father Peter Schindler who lives in Rome, was brought to Copenhagen to participate in the program.

Particularly in the field of music the activities of Catholics have created a profound impression in Denmark. A Te Deum composed by Father Leif Kayser, assistant at the Cathedral in Copenhagen, was played during the music week in Fulda, Germany; this same work was later in the year broadcast by the Danish State Radio. Another well-known composer, Bernard Lewkowitz, has also had considerable success with his Schola Cantorum and he has also put to music some songs written by Johannes Jørgensen; these latter have been recorded by "His Master's Voice."

Last year it was noted with much general satisfaction that the Jesuit, Father Heinrich Roos, was appointed Reader of German Literature at the University of Copenhagen.

Finally an event of considerable importance last year was the publication of Father Peter Schindler's Danish translation of the New Testament. The Holy Father commissioned Monsignor Montini to express his appreciation and gratitude to the translator for this fine work.



## Swedish Nun, Convert

SISTER MARGARET MARY

of the Monastery of the Precious Blood, Brooklyn, N. Y.  
1868-1955

*"To reproduce the mortal life of Jesus on earth, that is, to be other living Christs which means to give Jesus the happiness of speaking, walking, living on earth, and continuing His life of praise, adoration and atonement, in the person of His Spouses."*



Mother Margaret Mary

**T**HE above words form a resolution which Sister took at the beginning of her religious life and are an epitome of her lifelong effort to imitate Christ.

Sister Margaret Mary was born Armida Engstrom on October 10, 1868, in Halmstad, Sweden. She was baptized in the Lutheran Church, the State Church in Sweden, had a most Christian home and was brought up under an austere discipline. Both her father and mother were very charitable to the poor and needy, though not

in 1899 and entered the Monastery on May 1 of the same year. To the date it was exactly four years since her Baptism and though she had no relationship with Religious, or Religious life, she felt right at home when she entered. She soon comprehended the grandeur of the religious life which stimulated her in her daily combats with her own nature. She was called Sister Margaret which she had taken for her Baptismal name and Mary in Confirmation, which combined was given to her at her reception of the Holy Habit. She had the privilege of meeting the Venerable Mother Foundress when she was a Postulant.

Sister tells us that her father took it much to heart when she entered the Cloister, maintaining that she was tired of life and such a life belonged to an age of the past. However, both Father and Mother became most reconciled to her cloistered life. They seemed to recognize the value of prayer and suffering for souls.

Sister was orderly, exact and punctual in fulfilling her duties. Because of her maturity and self-control which was the fruit of a great interior struggle and self-renunciation, Sister rarely got into the scrapes that usually befall the "angels" of the novitiate. Her postulancy passed without any notable happening, although God must have carefully noted the painful adjustments the newcomer had to make in her new mode of life. When Sister entered she had beautiful blonde hair and after it was shorn the best part of it was braided and sent to her family. The rest—well each new-coming postulant was told to look closely at the lovely blonde hair on the wax statues of the Infant Jesus which graced the various community cribs up to a few years ago. Sister literally gave her locks to the Lord!

Sister conformed in all things to the common way as she was a great lover of simplicity and always maintained there was everything in the Rule of the Monastery, but within the cloister of her heart, she sought true greatness and nobility. On June 11, 1901, Sister had the joy of pronouncing her Holy Vows. After her Profession, she was initiated into studio work by Mother Catherine de Ricci. Her beautiful talent was used for the glory of God and also added to the few pecuniary resources the Monastery then had. She loved her quiet corner and delighted in the opportunity to concentrate her powers on painting crucifixes, etc.

On March 31, 1925, Sister Margaret Mary was appointed Superioress. Sister had been a member of the Council since 1908. The community had long been suffering from sickness and other trials and dear Mother Mary Concepta had been hospitalized for long periods. The new Ecclesiastical Superior, Right Rev. Monsignor Thomas Nummey, deemed it necessary for the community to have a new head. Accordingly, our esteemed Mother Mary Concepta resigned and Mother Margaret Mary took up the reins of government—no easy task at the time. On June 29 of the same year, acting on the advice of Monsignor Nummey, our Bishop appointed Father Joseph F. Stedman as Chaplain. It was owing to the encouragement and foresight of our dear Mother that Father

too well off themselves. At the age of 19 she came to New York to visit an aunt. She became interested in the Catholic Church and on May 1, 1895, she was conditionally baptized, receiving her First Holy Communion a few days after and the Sacrament of Confirmation in the same month. This was a stormy period in her life as she knew her parents would not be too happy about her conversion. She sailed home in June to visit her parents but remained there only a few months as her faith and desire for solitude were a constant contradiction to her surroundings.

When she returned to New York she came in contact with a great Jesuit, Father O'Connor, S.J., and a very dear friend, a Miss Collins, who thereafter became a Sister of Mercy. Father O'Connor gave her two letters of recommendation, one to the Sisters of the Monastery of the Precious Blood and one to the Sisters of the Visitation, both in Brooklyn. She tells us in her handwritten account that, as she was leaving Mother Catherine to go to the Visitation Convent, she could not open the gate when she came out. She went back to the parlor to ask the Sister there how to open it—instead of answering her question, the Sister asked: "Have you been to the Chapel?" Her answer was in the negative. Then she left for a visit to the Chapel and was so impressed that she did not go to the Visitation Convent with her letter of introduction. She was accepted here on the feast of the Holy Family

was able to organize and carry on his apostolate which today knows no bounds. Mother Margaret Mary had the breadth of vision and nobility of character to encourage him in his initiative toward furthering the devotion to our Treasure, and bringing so many multitudes closer to the mystery of the Precious Blood. Father Stedman, himself, quoted that the visible spirit of self-sacrifice, disinterestedness and co-operation of Mother and the Sisters were a constant inspiration to him.

Mother Margaret Mary also saw to many repairs throughout the house such as plastering, electrical repairs, plumbing, etc. When, in 1925, a new refrigerator was installed in the kitchen, many have attributed Mother's serious illness at the time to gas escaping through the pipes. The illness was diagnosed as tuberculosis. After some necessary rest and care it was decided, in conference with Monsignor Nummey, that Mother would make a pilgrimage to Saint Anne de Beaupre to ask for a cure. At the same time our Mother would visit the Motherhouse at Saint Hyacinthe and ask for subjects to fill up the ranks sorely depleted by illness and death. Accordingly, our Mother rose from a sick-bed to go to Canada to seek recruits for our community threatened with extinction. On September 27, 1926, Mother Margaret Mary, accompanied by Monsignor Nummey, Father Stedman, Sister Rose of Ste. Marie and Mr. and Mrs. Brislin, benefactors who supplied limousines for the trip, started off on her Canadian pilgrimage.

In 1927, a contingent of Canadian Sisters arrived at the Monastery. Their arrival was due to the efforts of Mother Margaret Mary and the Novitiate was now opened after a lapse of three years. Subjects continued to come regularly from that time on.

While Superioress, Sister Margaret Mary saw to the beautifying of the garden, as well as to many improvements in the interior of the house. She would frequently visit the various

offices giving advice and encouragement. The Sisters were kept busy too, with the many Confraternity Novena circulars, as the membership was growing at an amazing pace. Always calm and judicious in her manner of acting, she knew how to share her treasures of mind with her daughters in teaching them to serve God in simplicity, by seeking His Will as manifested by their Rule. Acting in dependence on the grace of the Holy Spirit, she strove to encourage all to seek their sanctity according to the Rule and the spirit of our Holy Founders in humble docility to our code of love. She was always ready to lead her children along the road of the "golden mean" with prudence and generosity. Mother Margaret Mary's two terms of office as Superioress came to an end in December, 1931, at which time she was elected Mistress of Novices.

In 1940 Sister Margaret Mary became Assistant Superioress and in 1943 First Councillor, which she held until her resignation in 1952 because of illness and advanced years. In all things and always, Sister sought to uphold the ideals and traditions of our Holy Founders, and she was keenly interested in everything that would foster the rich spiritual legacy bequeathed to them.

In 1951 Sister celebrated her Golden Jubilee of Religious Profession. Her nephew, Mr. Paul Samuelson, and his wife of Omaha, Nebraska, and a grandniece from New Jersey, were able to be present to gladden this festive occasion.

Sister Margaret Mary passed away on Good Friday of this year. She had received Holy Communion on the day before—Holy Thursday. Truly, Sister had spent her long and meritorious life consoling the Divine Heart of Jesus. With Mary, our Mother, she had generously taken her stand at the foot of the cross there to slake His thirst. She was a living chalice from which He partook of the wine of her love in return for the Gift of Himself to all of us.

## New Members

Andrew J. Trimble, Brooklyn, N. Y.  
 Philip J. Weiler, Lynbrook, L. I., N. Y.  
 Marguerite T. Harris, Darien, Conn.  
 Leo A. Otto, Collegeville, Minn.  
 Harold Green, Grand Mound, Iowa  
 Sister Marie Cecilia, St. Paul, Minn.  
 May A. Anderson, Trumansburg, N. Y.  
 Sister Francis Thérèse, New Bern, N. C.  
 Neolda Nelson, Flushing, L. I., N. Y.  
 Mrs. Edward J. Butler, Hollis, L. I., N. Y.  
 Rev. Donald B. Zimmerman, Darlington, N. J.  
 Mr. and Mrs. Albert P. Frenzel, West Forest Hills, L. I., N. Y.  
 Ebba C. Anderson, Brooklyn, N. Y.  
 James G. Cedergren, Brooklyn, N. Y.  
 Carl G. Bloom, New Haven, Conn.  
 James W. Dyson, New Orleans, La.  
 Cathrine Sundstrom, Lincoln, Neb.  
 Brother John L. Harris, C.S.C., Notre Dame, Ind.  
 Rev. Edwin Kron, C.S.P., Boston, Mass.  
 Frater Kevin Anderson, Spencer, Mass.  
 Olaf A. Waring, Huntington, L. I., N. Y.  
 Fredericka Price, Bucks, England  
 Mrs. T. P. Joyce, Jeannette, Pa.

Dolores Klein, Hespeler, Ontario, Canada  
 Chaplain (Capt.) John A. Nelson, U.S.A.F., Maxwell A. F. Base, Ala.  
 John Edward Patrick, Ironwood, Mich.  
 Thomas H. Patrick, Royal Oak, Mich.  
 Dana F. Wilson, Geneva, Ill.  
 Dr. D. E. O'Brien, Chicago, Ill.  
 Elver William Kron, Tacoma, Wash.  
 Mrs. Charles M. Monsted, New Orleans, La.  
 Antonia L. Christiansen, New York, N. Y.  
 Mr. and Mrs. Glenn S. Larson, Washington, D. C.  
 Mrs. Giovanni Giovannini, Washington, D. C.  
 Frances Woolls, Brooklyn, N. Y.  
 William Dailey, Ottawa, Ontario, Canada  
 Mr. and Mrs. C. J. Lundgren, Superior, Wis.  
 Mr. T. A. Gunderson, Superior, Wis.  
 Mrs. Fred Grammond, Superior, Wis.  
 Mr. Ragner Staupe, Superior, Wis.  
 Rev. James F. Rasmussen, Des Moines, Iowa  
 Mary Thorhard, New York, N. Y.  
 Torgny Thorhard, New York, N. Y.  
 Rhea S. Walsh, Tulsa, Okla.

## CATHOLIC STATISTICS OF SCANDINAVIA

### St. Ansgar, Patron of Scandinavia (February 3, 826)

	Denmark	North Norway	Middle Norway	South Norway	Sweden	Finland	Iceland
Area in square miles.....	16,570	77,788**	33,000	75,000	173,514	131,500	39,709
Population .....	4,281,275	305,000	481,000	2,265,000	6,986,180	4,121,853	127,770
Catholics .....	26,000*	320	240	4,500	19,000***	2,108	500
Protestants .....	3,238,349	.....	479,667	2,647,175	6,822,500	3,888,212	125,000
Schismatics .....	525	.....	.....	.....	1,500	70,508	.....
Jews .....	5,947	.....	100	.....	10,000	1,517	.....
Bishops, Vicar Apos. ....	1	1	1	1	2	1	1
Prefects Apostolic .....	.....	.....	.....	.....	.....	.....	.....
Priests .....	100	7	4	38	58	16	10
Native Priests .....	23	.....	.....	12	6	1	2
Seculars .....	33	.....	.....	21	22	4	.....
Religious .....	66	7	4	17	21	12	6
Churches and Chapels .....	77	8	5	39	42	8	4
Sisters .....	761	32	50	400	150	26	29
Number of Congregations .....	26	2	2	7	9	3	3
Native Sisters .....	142	.....	1	20	9	1	2
Brothers .....	36	.....	.....	1	7	4	1
Number of Parishes .....	38	5	3	15	11	3	.....
Schools .....	26	1	1	9	4	1	2
Pupils .....	2,735	70	8	395	300	435	259
High Schools .....	5	.....	.....	.....	.....	.....	.....
Students .....	516	.....	.....	.....	.....	.....	.....
Hospitals .....	45	3	3	16	10	.....	2
Orphanages .....	.....	.....	.....	3	4	2	.....
Patron Saint .....	Canute	Olav	Olav	Olav	Bridget	Henry	.....
Feast Day .....	January 19	.....	July 29	.....	October 8	January 19	.....
Hostel for College Girls.....	.....	1	.....	.....	.....	.....	.....

Prepared by St. Ansgar's Catholic League of New York, 40 West 13th Street, New York 11, N. Y.  
For 1955.

\* Includes 30 Catholics in Faroe Islands.

\*\* With Spitzbergen.

\*\*\* 6,000 Swedish born.

## CATHOLIC SCANDINAVIAN LITERATURE AND PUBLICATIONS

### Denmark:

*Katolsk Ugeblad* (Weekly). Subscription rate: Kr. 22.- yearly.

Order from Sankt Ansgars Forlag, Bredgade 67, Copenhagen K.

*Catholica* (Quarterly). Subscription rate: Kr. 12.- yearly.

Order from Arne Frost-Hansens Forlag, Gammel Torv 16, Copenhagen K.

*Litterae* (Monthly). Published by Arne Frost-Hansens Forlag for Academicum Catholicum in Denmark, Norway, Sweden and Finland.

*Jesu Hjertes Budbringer* (Monthly). Subscription rate: Kr. 5.- yearly. Order from Jesuit Fathers, Ryesgade 26, Aarhus, Denmark.

Danish Catholic Literature, liturgical books, missals, etc. can be obtained from Katolsk Boghandel, Stenosgade 3, Copenhagen V. Sankt Ansgars Boghandel Bredgade 67, Copenhagen K, or from Arne Frost-Hansens Forlag, Gammel Torv 16, Copenhagen K.

### Norway:

*St. Olav* (Weekly). Official publication of Diocese of South Norway. Order from St. Olav's Ekspedisjon, Akersveien 5, Oslo.

*Nytt Liv* (Semi-monthly). Published by the Apostolic Prefecture of North Norway, Storgata 94, Tromsø, Norway. Norwegian Catholic books and leaflets about the Church and teaching can be obtained from St. Olav's Forlag, Akersveien 5, Oslo.

*Klippen* (Quarterly). Published by the Apostolic Prefecture of Central Norway, Prinsens Gade 2a2, Trondhjem, Norway.

### Sweden:

*Credo* (Quarterly). Subscription rate: Kr. 15.- yearly. Order from Credo, Katolsk Tidskrift, Box 2148, Stockholm 2, Sweden.

*Hemmet och Helgedomen* (Semi-monthly). Subscription rate: Kr. 10.- yearly. Order from Msgr. David Assarsson, Munkavägen, Hälsingborg, Sweden.

Swedish Catholic books, missals, etc., can be obtained from the following: Katolsk Bok- och Konsthandel, N. Smedjegatan 24, Stockholm, or Dominikanernes Bokhandel, Lindegatan 79, Stockholm.

### Finland:

*Uskon Sanoma* (Diocesan monthly). For information about this or contributions to *Magnus Tavast Literary Circle* write to Mrs. G. Vornanen, Pursimiehenkatu 5 a, Helsinki, Finland.

*Kellojen Kutsu—Klockerna Kalla*. Bi-lingual monthly publication.

*Juventus*. A monthly publication for Catholic youth.

Additional copies of this BULLETIN may be obtained by enclosing \$1.00.

Additional copies of "Visit Scandinavia" Folder (twelve pages) for yourself or your friends may be obtained by enclosing 25 cents.

Prayer Leaflet—Prayers in English, Danish, Norwegian, Swedish, Finnish and Icelandic—10 cents.

For above literature address:

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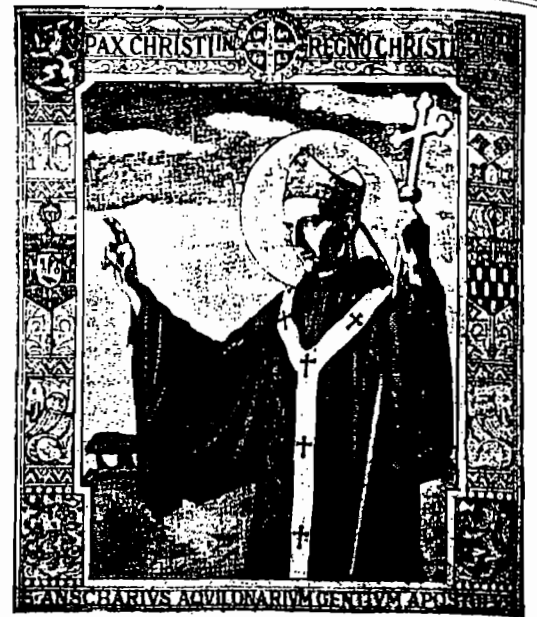
PRAYER FOR SCANDINAVIA

O Good Jesus, humbly prostrate at Thy Feet, we implore Thee, by Thy most Sacred Wounds and by the precious Blood which Thou didst shed for the salvation of the whole world, that Thou wouldst deign to cast a look of pity on the peoples of Scandinavia, separated from Holy Mother Church for so many centuries and deprived of the participation of the Adorable Sacrament of Thy Body and Blood and of several of the other Sacraments instituted by Thee, as the refuge of souls in life and death. Remember, O Redeemer of the world, that for these souls, too, Thou didst suffer bitter death with the loss of all Thy Blood.

Bring back, O Good Shepherd, also these sheep of Thine to the One Fold and the healthy pastures of our Holy Mother Church, so that they may form with us one flock, tended by Thee, and by Thy Vicar on earth, the Supreme Pontiff whom in the person of the Apostle, St. Peter, Thou didst commission to feed Thy sheep and Thy lambs.

Graciously hear, O Good Jesus, the prayers which we offer Thee with most lively trust in the love of Thy Sacred Heart, and to Thy most Holy Name be praise, glory and honor, world without end. Amen.

(With permission of Superiors.)



Scandinavian Feast Days

Mass is said by our Chaplain for the intention of the League on the Feasts of our patrons as follows:  
 St. Canute (and St. Henry), January 19th. St. Ansgar, February 3rd. St. Olav, July 29th. St. Bridget, October 8th

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- |                                                                        |                                                                        |
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For facts about the Church in Scandinavia and general information, please address Corresponding Secretary, at Headquarters.  
 The League meets at headquarters, 40 West 13th Street, New York 11, N. Y., the second Thursday of each month at 8 P. M., from October to May.

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