

BULLETIN

St. Ansgar's Scandinavian Catholic League of New York



Copies of Bulletin sent free to League members; also to others upon request.

Catholic literature in the Scandinavian languages sent free of charge. Apply to any of the League's officers.

No. 26.

NEW YORK, N. Y.

1927.

JONS MANSSON JUSSULA

A CATHOLIC MARTYR FROM FINLAND

Translation from "Credo," June, 1927

THE young Northlanders, who during the time of the Catholic Reformation at the end of the sixteenth century went abroad to study at Catholic Seminaries and Universities, were subjected to many and various vicissitudes. The result was poor. Their lot was not to tread the *via sacra* of triumph, but to wander the thorny path of suffering and failure, finally ending in banishment, at the executioner's block or in prisons where they succumbed to torture and privations, and many thus earned the crown of martyrdom. Yet very little interest did they awaken. Their names were hardly known. Only during the last deceniums have some of them been noticed and received homage.

Undoubtedly one of the most interesting, even if least mentioned among them is the Finlander Jons Mansson Jussoila or Jussula, who won the crown of a martyr. He was born about 1556 and was the eldest of six brothers of which four joined the stream of Catholic youths to foreign countries.

The Jussula family seems to have been one of those that never abandoned its Catholic Faith but preserved it unchanged in spite of the religious restlessness and the errors of that time.

The father seems to have resided in Stockholm hence he moved from Raumo in Finland, where a family of burghers by the name of Jussula lived in the middle and end of the sixteenth century. (Records mention the skipper Matts Juusila about 1560-85 and his son Bengt

Jusiola about 1600.) Raumo was one of the strongholds of Catholic life during the medieval times. The Franciscan convent at Raumo is mentioned for the first time in 1449. The so called Reformation had a hard time to gain foothold in Raumo. When the convent in 1538 was made the seat of a Lutheran pastor, King Gustavus Wasa ordered all the monks to be hanged. Another detail probably of importance, may be mentioned from later times, viz: A jointure, consisting of the town of Raumo with adjoining parishes, was settled upon Catharine Jagellonica in 1562.

Undoubtedly, brought up in the Catholic Faith, Jons Jussula was one of the first Swedes that took part in the work of Catholic Reformation. He was a pupil at the college of Klosterlasse on Graamunkeholm. His talents were so evident, that he was selected as one of the four that in the fall of 1578 were permitted to accompany the Legate Possevino to Rome. On the 2nd of October he was matriculated as "logicus" at the Collegium Germanicum. Neither the studies nor the distance prevented him from keeping up his relation with his home and family. On Christmas day, 1578, he wrote a long letter to his father and brothers, for whose spiritual welfare he cared in an almost pathetic way. The letter commences: "Having this occasion to write to you I am very pleased and rejoice in the Lord, just as if I were present amongst you. So I send you some images that are printed on paper and parchment that you may take example of these holy

men that were in times past, how they wandered in piety and fear of God." He urgently requested the people at home to hold on to the "customs of our fathers" and their Faith, "not to wander the wrong way the way of Martin Luther, which will as St. Augustine says, lead you to hell and which is also the road of all his disciples, those who do not acknowledge God's Church as their mother and Christ as their father." Jussula gave admonitions even to the Pastor; "Greet also Mister Anders and ask him to read the Holy Scripture and try to rightly understand the Holy Roman Church and to confess that he has erred in accepting the teachings of Luther and his false ways." Enclosed with the letter was a separate note with explanations concerning hymns of penance, the Briggittine Rosary and a list of indulgences.

The letter shows clearly that the Catholic Faith was preserved in his home. Already the next year his brother Michael began his studies with the Fathers of Braunsberg. His career ended too soon. He was only 19 years when he died. "Pie mortuus in Seminario, Nov. 11, 1582," the register states.

However Jons Jussula devoted himself eagerly to his studies in Rome. Great expectations were attached to his person. In a letter written in the Summer of 1579 to the Cardinal of Como, Possevino even suggested that the translation of Catechismus Romanus into Swedish be entrusted to Jussula and Peder Brask, who also was an alumnus of Collegium Germanicum. Jussula was also very useful in teaching Swedish to German Missionaries.

More and more urgently Possevino requested that Jussula be ordained Priest and sent home. He finally left the College and the Eternal City in May, 1580, and started on his way home. In Braunsberg he met Possevino, who on his second voyage had gained new experiences. There was no hope of a Catholic Reformation in Sweden unless one could depend upon an efficient and well schooled clergy.

Consequently Jussula continued with his studies at Olmutz and Prag, where he finally, in the spring of 1584, received the Sacrament of ordination from the Papal Nuncio, the Bishop of Vercelli. With ardor and enthusiasm he now prepared himself for his new field of work. He received from Possevino a letter of authority granting him large powers. He was empowered to administer the Holy Sacraments in the Northern countries, except confirmation and ordination, to absolve and dispense in extraordinary cases, and to read all prohibited books. (The letter is dated May 22, 1584, and is kept in the archives of the Order of the Jesuits. It is reprinted by Biauudet in *Hist. Arkisto*, XIX.) In June, 1584, Jussula

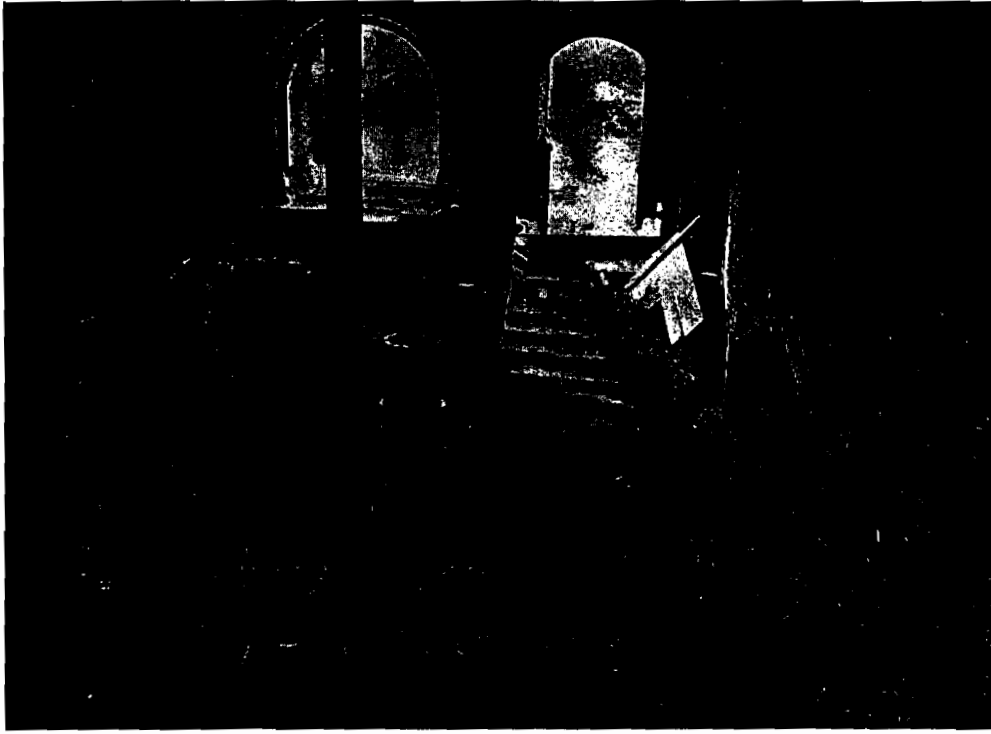
went to Poland and later on arrived in Stockholm where he was assigned Chaplain to Duke Sigismund. He made no secret of being a Catholic Priest, on the contrary he always stood up in defense of his Faith with the most glowing enthusiasm, whenever and wherever an occasion occurred. In February, 1585, Possevino wrote to the Cardinal of Como about Jussula, praising his zeal and adding, that he successfully preached in Swedish and Finnish.

The Lutheran clergy regarded him of course with aversion and indignation. The ill-feeling rose to its height after the big debate in Stockholm in February, 1585. As this debate naturally is not even mentioned, and still less described by any historian, it is well worth to look deeper into it.

John III celebrated his marriage to Gunilla Bielke. Almost the entire Lutheran clergy was present in Stockholm, "The Pseudo Archbishop and three other Bishops and about three hundred heretic Priests," as it is very befittingly said in the report kept in the Vatican concerning the disputation. Jussula was called upon to defend himself before this brilliant assembly. They probably hoped that Jussula would be scared and withdraw. But he who was not frightened, that was Pater Jons Jussula from Collegium Germanicum.

The skill in debate that he had acquired while in the Jesuits' schools served him to greatest advantage. He was asked, how he alone among all the Swedes dared have another Faith and to introduce it. Jussula pointed to the Catholic Church which embraces all nations. He answered them bravely that they were not lawful or even real Priests, and that they were condemned because they were outside of the Catholic Church, outside of which there was no salvation. Alluding to the standpoint of thought and science in Sweden at that time, the account continues scornfully: "Nobody dared gainsay him. They were uneducated men and donkeys. Science about which Lutherdom is ignorant is banished from Sweden." These were true words without any fluffs and frills that "the reverend Fathers" had to listen to. Never before had anybody dared speak to them so openly and in this way dared to fling the truth into their faces. As soon as they had recovered from their astonishment, they got furious, and Jussula would have fared very badly, had not the King intervened. The animosity grew to such an extent, that it was not safe for Jussula to remain in Stockholm, and for this reason he went to Vadstena.

The above mentioned disputation, which as already
(Continued on page 4)



THE REFECTORIUM OF THE FAMOUS CISTERCIAN MONASTERY AT LYGUM KLOSTER, SOUTH JUTLAND, DENMARK, FOUNDED 1173, SUPPRESSED 1548. THE CHURCH STILL EXISTS.

IN MY GARDEN

BY FRODE C. W. RAMBUSCH—1913

Translated from Danish, by E. R.

MUSING in my garden, watching nature fair,
Life's eternal riddles greet me everywhere.

See how all has struggled, grown towards the sky,
Drawn by secret longings, hardly knowing why.

"Earth gave thee nutrition, sun gave life to thee,
Thy creator wills it, thou must ever 'be'!"

Shaken by the wind storm, driven by the rain,
Oft the plants would suffer, ever rise again.

Budding in the springtime, shedding in the fall,
Some grew rather crooked, others very tall.

Then came winter darkness, shrouds of snow were spread,
Summer's reigning beauty seemingly was dead.

Truly some did wither, others rose again,
Life in every root was, sap in every vein.

Human life is stranger, yet there seems to be
Common law applying both to trees and me.

If the Faith I have but, found to save my soul,
I shall have the power crossing death's dark hole.

Then the day will greet me, day of great delight,
When the winter's darkness turns to God's full light.

JONS MANSSON JUSSULA

(Continued from page 2)

has been said cannot be found in Werwing's work or in the books of any modern historian, but which was brought to light by H. Diaudet (*Hist. Arkisto*, XIX.) was a decided victory for Jussula.

The exasperation against Jussula grew to such a degree that he was not safe in Stockholm, but had to go to Vadstena.

In March, 1585, however, the Lutheran clergy presented to King John a written complain: "Complaint of the Bishops about the unchristian and improper scoffing and the foul words which Joannes, the Jesuit Finn, has hurled at us and our office and thenceforth daily in his preachings in our presence and elsewhere continues to spread." In the writ, which besides is couched in a rather pitiful vein, it is further said: "He says, that there are no real Bishops or Priests in Sweden but Soul-murderers and Shirtbishops and Priests, and that our calling does not bring about any power to salvation so that the teachers as well as the listeners that are outside of the Roman Church are condemned and lost, and in order that our Christian authority shall not fail in the eyes of the common people or attract their suspicion, and that the congregation shall not fall into any doubt, we are now compelled to mention clearly how things stand, asking most humbly," etc. The complaint did not bring about any result.

In the meantime Jussula remained in Vadstena in peace and quiet. For some time he acted as Chaplain, but soon started out on voyages. In the summer of 1586 he was able to write from Kalmar that twelve noblemen had returned to the Catholic Church.

When the storm had calmed down Jussula returned to court. It seems that he tried to influence John III to favor the Catholic Church, but without result. The Liturgi remained unchanged.

But Jussula was not to remain in Sweden for a long time. Already in 1587 he accompanied King Sigismund to Poland as court chaplain. Sigismund had been elected King of Poland. But soon after his arrival in Warsaw a sad thing happened. Jons Jussula's younger brother Lars, who for some years had studied at Braunsberg, and who had come to meet him, died suddenly.

Although he worked at the court of Sigismund all the time, Jussula for several years remained entirely outside of the events and happenings in Sweden. In the year 1592 he had the pleasure of seeing his brother Josef

matriculated at the College of Braunsberg. Josef Jussula was, like his brother Jons, highly gifted. Already in 1595 he was sent to Collegium Germanicum as "*alumnus regis*" or enjoying the King's scholarship. But it seems that Sigismund soon again needed him, because he sojourned at Vilna in 1597. In 1599 he was again in Rome. His later fate coincides partly with that of the brother.

Jons Jussula was soon rewarded for the services he had rendered Catholicism. He became Canon of the Chapter of Vilna and was finally appointed Pastor of Pernau in Esthonia. He settled down and remained there for the last years of the sixteenth century.

But during these years the situation in Sweden had changed. King John died in 1592. Duke Charles dared raise the flag of revolution and trespass upon the rights of Sigismund who still and nevertheless was and remained "King by the Grace of God." The meeting at Uppsala in 1593 put an end to the hope of the Catholics.

The diet at Soderkoping and Arboga condemned Catholicism as treason. All Catholics were persecuted. War raged in Finland and Esthonia. Duke Charles left blood in his tracks wherever he went. The Swedish Catholics were not safe even abroad.

In the fall of 1600 Pernau was besieged and taken by the Duke. The Pastor, Jons Jussula, was of course a very desirable prey. With several others he was sent in chains to Reval. The imprisonment was long and hard. Food was very scarce, and diseases raged. Many died from privations, among them persons in high positions. In a letter from Jussula he says: "*Dominus Praepositus Korsuski valedixit Revaliae Maij 12th in Captivitate. Satis me dixisse.*"

After Jussula had spent ten months in prison, it so happened that Duke Charles gave a big banquet at the castle. There was no lack of food or drink. When the Duke got somewhat heated by the wine, and the general spirit became rather gay, Jussula was sent for and, clad in rags and bent by privations, was brought up into the banquet hall. (The incident is related by Jussula in a letter, reprinted by Leinberg in *Hist. Arkisto*, XI.) Now began a show that can hardly be called edifying. Several of the drunken guests fell upon the poor man who, already aged, should have been shown some respect. They wanted to pour wine down his throat and then compel him to dance with the drunken guests. The Duke's physician, Magister Hans Raab, pulled him into the throng. As soon as Jussula sighted the Duke he begged for mercy. The Duke turned to those surrounding him and teased and ridiculed him. Finally it happened that the Duke,

drunk as he was, "*plenus musto evomuit.*" In this condition he made a gift of Jussula to Master Hans Raab, who gladly took his prey away from the hall. The next day he demanded a ransom of not less than 1000 thalers. (Equivalent to about \$4,000 at the present time.)

Jussula hoped to be able to get this unreasonably high amount from his friends in Pernau. A visit under strong guard to this place brought no result however. He wrote from Pernau to his friend, Doctor Andreas Stalerus, who also was one of the expelled Swedish Priests. The return from Pernau was made in stormy weather, and so it happened, that Jussula, driven by the wind, landed in Stockholm on the 26th of October. Here he was kept a prisoner for a long time in spite of all the endeavors of his friends to set him free. Here he wrote many letters, and some of them are preserved. One was to a relative, the burgher, Bengt Mattson Jusiola in Raumo, one to the Bishop of Vilna, Benedict Woina, one to the Confessor General of the Brigitin Convent at Danzig and some others. The last one is dated December 8, 1601.

Here was until now a gap in the life of Jussula. Nevertheless I found his name mentioned in a list of prisoners kept in the castle of Abo, dated July 24, 1602; (under the name of "Michael, my brother the Papist," he was known by this nickname at the court of the Duke. This list is preserved in the State archives of Finland and reprinted in Waaranens acts). The census mentions among the prisoners in the Castle of Abo a certain "Jons Mansson J." at the time February to April, 1602. It is noteworthy that Duke Charles visited Finland at this time and arrived in Abo on January 2 that year. It seems likely that he brought Jussula from Stockholm and left him in prison in Abo. Since that time nothing is known about Jussula for a long while. The fact that all the letters written by him, among them a poem against Duke Charles, have been copied and preserved indicate that sharp control was kept with his correspondence, and that criminal proceedings were instituted against him.

In "Duke Charles' Slaughterbench," preserved in the Royal Library, is a note from 1604 saying: "The same year the Duke caused Arvid Eriksson, Tor Bonde and Master Jons Jusoyla to be again terribly tortured and were these good men so treated, that they wished they were dead."

Messenius has in his *Scandia illustrata* IX mentioned Jussula in his lay about Catholic Martyrs. It says: "*Haud Josuelae Finnonis extitit-Praeter dolores conditio quoque-Qui tortus ac incarceratus-Ante Diu remanet fidelis.*" (Although Jussula the Finn was kept in prison, tortured and suffered from the terrible conditions, he remained faithful to God.)

It was no easy path the aged and by a long prison term burdened man had to wander. His lot was very hard, but he endured it steadfastly.

As a result of the treatment he underwent, he did not live long. He soon died in prison. His tired and tortured soul finally found the rest and repose it had in vain wished for in this world.

It seems that his brother Josef Jussula shared his fate. Although not ordained a Priest he still in 1602 sojourned at the court in Warsaw as "*Sacristanus Serenissimi Regis.*" His name is mentioned in a list made for the Jesuit Order, year 1602, but another hand has added the following note: "*In Captivitate in Succiam abductus.*" (Taken as a prisoner to Sweden.) If there is not only mistake about him and his brother, and that is hardly probable, the following conclusion of Biaudet's applies to him also: "He had to pay dearly for his unswerving fidelity to his lawful King and his Faith."

Truly, the Church has had her martyrs, not only in the pre-Christian time, not only during the time of the Crusaders, not only during present time's Missions to the heathens, no, the Church has had and has an unbroken line of martyrs, that have sealed with their blood the truth of their Faith, from the time St. Stephen was stoned in Jerusalem up to our days, even way up in the North blood has been shed for the Holy Cause. Even Sweden and Finland brought forth martyrs, who, in a later time almost alone and separated from their friends and coreligionists, in the midst of a people blinded by heresy and delusions, have suffered martyrdom and reaped its reward.

The blood of the Martyrs is the good seed. May the harvest be rich!

TRANSLATOR'S NOTE: The name Jussula or Jusoila is a Swedish corruption of the Finnish family name Jussila, from Jussi meaning John. Thus Jussila in English would be Johnson or Jones.

RETROSPECTIVE HISTORY OF THE MISSION IN SWEDEN FROM "L'EGLISE
CATHOLIQUE EN SUEDE"

BY REV. BERNDT DAVID ASSARSSON

(Continued from BULLETON No. 25.)

GOTHENBURG

GOTHENBURG is the second largest city in Sweden. It is a modern commercial town, located on the west coast of the peninsula. There is a Catholic parish the church of which was dedicated by Mgr. Studach on the 10th of June, 1865.

Today the spiritual care of the parishioners is in the hands of priests belonging to the St. Quentin Congregation of the Sacred Heart of Jesus. The Sisters of St. Joseph prove to them a very valuable help in their work in the community. These Sisters, five in number, devote their work chiefly to the Catholic primary school and maintain also a small boarding school for girls. The Sisters of St. Elizabeth are also located in Gothenburg, where thirteen of their order do a highly appreciated work in caring for the sick as private nurses.

A few other societies are also to be found in Gothenburg. One of these, the Corporation of St. Sigfrid, is called thus for the Apostle of Westrogothland.

Gothenburg was founded by Gustavus II Adolphus, and has thus no Catholic tradition worthy of mentioning. The Lutheran diocese of Gothenburg, also founded by Gustavus Adolphus, presents upon the whole a more intense religious life than any other diocese in the kingdom. But the course adopted by this church, a kind of a high-church and called Hogkyrka, has unconsciously preserved certain Catholic ideas and customs. It respects the authority of its Church; the clergy appreciates highly the Sacraments, and it is not unusual that the Church members practise private confession. As a result of this conservative spirit, the Schartauisme (so called after its founder, the Lutheran Canon Henrik Schartau, died in 1825) exercised a great influence on the people. Besides, the Lutheran State Church, once so powerful in Sweden, has during the last century succumbed to a constant weakening. Enormous fractions of the population (about 700,000) have joined reformed sects (Methodists, Baptists and Waldenstromians). Others belong to pietistic societies which have not formally separated from the State Church, but a still larger and more considerable

group consists of those indifferent to all religion, of individuals without any religion at all and of persons hostile to every religion.

The public school course comprises as yet instruction in religion, but the study of the dogmas is getting more and more neglected and the instruction confined to the reading of extracts from the Bible and the Psalms. In certain places this instruction even takes on a detrimental aspect, as it teaches the children to doubt and to deny instead of believing in and confessing their Faith. The State Church is wholly dependent on the House of Representatives, which in part is openly hostile to the Church.

In order to understand the work of the Catholic Church in Sweden, it is necessary to know something about the environment and surroundings of its field of activity. As worthy of particular attention we may mention the attitude of a certain fraction within the State Church which has lately made some effort to do justice to the Catholic Church and to its important share in the intellectual culture of Sweden.

MALMOE

Anybody, coming from the Catholic South or West of Europe for the purpose of touring Sweden, enters as a rule through Malmoe, the third largest city of Sweden. There too we find in the centre of the city, near the Square of Gustavus Adolphus, a small Catholic Church, dedicated to the Sacred Heart of Jesus. It was built in the beginning of 1870, thanks to the efforts of Rev. Father B. Stolberg, and dedicated on the feast of St. Michael in 1872.

On the ideal place where the church is built you also find the rectory, where live two Dutch priests, belonging to the Congregation of the Sacred Heart of Jesus. The small Catholic primary school is also located in this house, and the Sisters of St. Elizabeth assist the priests in the instruction of the children. Facing the garden of the church is the little house of the Sisters, who devote themselves principally to teaching and the nursing of the sick.

Their activities in Malmoe began in 1874, and they have gradually gained the warmest sympathy even of the Protestant population. Lately three Societies have been founded in Malmoe for the reunion of the Catholics: the Society of St. Lawrence, of St. Arild (for young men) and of St. Catherine (for young women).

The part of the country in which Malmoe is located was annexed by Sweden only in the seventeenth century. This region, which consists of the provinces of Scania, Halland and Blekinge, was formerly called Scania, and was one of the principal parts of the Kingdom of Denmark. It became prosperous in the Catholic times, and it is primarily to the Catholic Church that Scania owes its grandeur.

Already in the eleventh century the Catholic movement in Scania developed to such a degree, that the Scanian Church became an important centre for missions to all the North, and not least to Sweden. The promoter of this apostolic work was Egino, the first Bishop of Lund. The centre of this ecclesiastical region was the Metropolitan Church of Lund, founded in 1085 in virtue of a brief from the King, St. Knud. In 1104 the Bishop of Lund became Archbishop of the North. A long line of prominent Princes of the Church, have occupied the Archiepiscopal seat at Lund. The first were: Askar (d. 1137), Eskil (1137-1177), Absalon (1177-1201) and Andreas Suneson (1201-1223).

Few countries in Europe were so attached and devoted to the Church as Scania, where the Archbishop of Lund was the primate. The last of this brilliant succession of Archbishops of Lund was Birger Gunnarson (1498-1519). After his death began a time of trouble by which the Lutheran movement profited and thus succeeded to gain a foothold. Unfortunately Malmoe was the first place in Scania to embrace the doctrine of Luther. The Catholics were treated with severity. The Franciscans were expelled from the country, and several of them suffered martyrdom. The defender par excellence of the Catholic Faith was Father Paul Helgesen of the Order of the Carmelites. He was a Scanian from Varberg in Halland. It was principally the King of Denmark and his nobles who put through the Lutheranization of the country. In 1536 all the Catholic Bishops of Denmark were thrown into prison. One of Luther's friends was called on to ordain the new superintendents.

The new doctrine was introduced everywhere; the convents were devastated and many churches demolished. The legislation was just as anti-Catholic as in Sweden. Through the deposition of the Bishops, Scania lost all its old importance. Today the Catholic Church on this

old Catholic soil is reduced to a little parish in Malmoe and a hundred Catholics scattered all over the province, but it has had a grand and glorious past in this country so rich in Catholic memories and traditions.

GEFLE

It is a long way from Malmoe to Gefle, the most important city in Norrland, the northern part of Sweden. Gefle has also a little Catholic Church which is entered through the courtyard of the rectory. This Chapel of St. Paul was dedicated in 1881 by the Apostolic Vicar Mgr. Huber. For some time an eminent Barnabite Priest lived in Gefle, he was a friar of St. Paul's congregation, Father P. Moro of Monza in Italy. He was a very distinguished writer. Today the Rectory is occupied by a Jesuit Father from Aix la Chapelle, and he also is a talented writer as well of poetry as of prose. He has worked in Sweden for a long time. His little church is the centre of a parish that includes no less than six provinces, 33 cities and towns and other big communities. It has also a community of five Sisters of St. Elizabeth, devoted principally to the care of the sick. Recently these Sisters have been able to have a house of their own.

It is difficult, even painful, for these priests and Sisters to live thus isolated in the North, in a country exclusively Protestant, and with only a small group of Catholics who themselves feel the burden of this isolation. During the long and dark winter their thoughts readily turn to the South, to a warmer and brighter climate. At the time of the big religious feasts they remember the grandeur and magnificence of the cult to which they were accustomed from childhood. However, these pioneers of the Catholic Faith know very well that many personal sacrifices are required in order that the Grace of God may bless their efforts, and give growth to the good seed sown in the poor, barren soil of Norrland.

NORRKOPING

Norrkoping, an important industrial and trading city located in Ostrogothia (Ostergotland), was formerly entirely Catholic. There we also find a Catholic parish, but it seems as if it were still buried in the catacombs. Should a stranger ask a passerby where to find the Catholic church, he would not understand, or he would indicate the Catholic-Apostolic temple (the Irwingian Church). Really, there is nothing surprising in it at all, because the Catholic Church of Norrkoping is only just a room in an ordinary building. The interior is also a striking picture of Apostolic poverty; very few ornaments and a door behind the altar. There a Priest, Count Bernhard von Stol-

berg, nearly ninety years old, devotes himself to his duties in the true spirit of Apostolic simplicity. For more than half a century he has exercised his calling in Sweden. He lives alone in Norrköping without any school or anybody to assist him in his work. This venerable old Priest takes a particular interest in the children of the parish, and he has founded among them the Mission of the Infant Jesus. The mites, contributed by the children of this poverty stricken mission, will surely in some particular way be blessed by the God of Missions. (Rev. Stolberg has since died).

The little Catholic world in Norrköping, restricted as it is, shows in this region, which once was entirely Catholic, the striking contrast between the modern Protestant Sweden on one hand, and the Catholic Church of our days on the other hand. Our ancient Cathedrals, as well as a great number of beautiful and interesting churches in the cities, towns and country places totalling more than 2,500, are now in the hands of strangers. The Catholics in Sweden have only seven parish churches, and most of them are only modest chapels. Of the 24 provinces (Län) of Sweden, sixteen have no Catholic churches at all, and the other eight have only one for each province. Stockholm has two, and strangely enough, they are located in two different provinces, Södermanland and Uppland.

The traveler is struck by the magnificence of the school buildings in every city and town; they are real palaces where the teaching is conducted in a very anti-Catholic spirit. The poor Catholics have to content themselves with two modest rooms in the vicinity of the church for a school. There is also an abundance of grand hospitals in Sweden, where hygiene is up to the very mark, but none of them belong to the Catholics.

Norrköping is, as we already said, the Capital of Ostergothia, where religious life flourished during the Catholic era, where the Cathedral of Linköping, the Monastery of Vadstena, the Abbey of Vreta and the ruins of the Convent of Alvastra still stand and bear witness of a glorious past. But what is then left of all these beautiful Catholic souvenirs in this big and rich province? Only the little Chapel of Norrköping, installed in a simple room, poor and ignored by the local population.

FORSA AND OSKARSTROM

But the Catholic Mission in Sweden keeps on with its work. Two new parishes, Forsa and Oskarström, are now being founded. These two places are rural industrial communities where numerous Catholics have settled.

At Forsa, located more northerly than Getie, the parish consists mainly of Czechs and Germans from Bohemia. At

Oskarström, halfway between Malmö and Gothenburg, the Polish element is predominant in the parish. Already in 1909, Mgr. Bitter, Apostolic Vicar, was able to bless a simple wooden chapel at Forsa, where ever since a Priest at intervals took care of the souls in this isolated parish, but it was only a year ago that a little rectory was established and a permanent Catholic station thus founded.

The parishioners have shown the greatest spirit of sacrifice ever since this foundation was completed. A young Jesuit Priest from the Rhine provinces is installed at Forsa. A Friar of the same Order acts as a companion and assistant. They devote themselves particularly to the guidance and teaching of the young people, because these young people, if left to themselves in this dangerous milieu, are easily exposed to the danger of estrangement from the Church and from God.

The little colony at Oskarström, about 150 souls, was for many years compelled to live without any spiritual guidance among Protestant strangers. At present a beautiful wooden chapel for temporary service and a rectory are being built at Oskarström.

In spite of the fact that these workers in the Lord's Vineyard are not favored with worldly goods they are always ready to offer their mite for their new parish. A Priest of the Sacred Heart of Jesus has recently settled down at Oskarström in order to devote himself to the spiritual care of the souls.

The worst handicap in the work of the Church in Sweden is the enormous distances, due to the great length of this country. It must be considered that Sweden, in spite of its sparse population, is the largest country in Europe (447,863 square kilometers). She is larger than Italy, France, Prussia or Great Britain and Ireland. Yes, she is all alone four times as large as the Netherlands, Belgium, Luxembourg and Switzerland together. The distance from Malmö, the southernmost Catholic station in Sweden, to Forsa, the northernmost, is 1,000 kilometers, but from Forsa to the northernmost station in the country, the distance is still longer, namely more than 1,200 kilometers! It takes 48 hours by express train to cover this distance, and the time from Malmö to Forsa is almost 24 hours. In this vast country the Catholics number only 3,000 against a population of about 6,000,000. There are only seven Catholic parishes and sixteen Priests are assigned to this immense field of work, that is 200 souls for each priest. It is easily understood how difficult the organization for the spiritual care of the souls is under such circumstances. A great number of the Catholics in Sweden are subject to long journeys. Some of them

would even have to spend a day and a night in a train, every time they want to attend Mass or partake of the Sacraments. There are many Catholic families in Sweden, who, for the total lack of any contact with religious life and the absolute isolation from the Church, have abandoned the true Church of their fathers and instead joined a Protestant Church in their vicinity, and many others are menaced by the same fate if help will not soon be given.

GENERAL SITUATION

In order to obtain an objective and impartial view of the actual situation of the Catholic Church in Sweden and the great difficulties under which it is laboring in this country, we must first of all consider it from a general point of view. But there are other special difficulties, far more severe than those already mentioned.

In the first place there are national traditions which have, during centuries, been connected with Protestantism. Most of the prominent men of the nation were zealous devotees of the Lutheran faith, and the era of Sweden's political greatness coincides with the period when the Lutheran religion was at its zenith. Thus for this reason alone the sentiment of the Swedish patriot must be anti-Catholic. We can verify this fact more or less in the various provinces which have their particular historic traditions, and which have sometimes retained something of the Catholic idea. But still, Catholicism is all over Sweden considered as a strange, even hostile movement.

The schoolbooks studied by the young people are almost without exception written in an exclusively Protestant vein and contribute more or less to the perpetuation of the old animosity towards Catholicism. The people in general are absolutely ignorant of the true meaning of the Church, and of what it really teaches. What little they do know about it is as a rule derived from very obscure sources. The attitude of the Swedish government towards the Catholic Church is expressed also in the legislation which in our days could not find its counterpart in any other country in the world. If a Swedish Catholic, whether he be a monk, a priest or even a Bishop, needs a certificate of birth for the change of domicile, a passport or for any other reason, then he must go to the Lutheran clergy, which has the exclusive right of keeping the parish registers and records in this country. Would it not be quite natural to think that these ordinances are reminiscences from the years 1500 or 1600? Not at all, this ordinance was introduced in 1911. Previous to that date, the Catholic parishes in Sweden had the right to keep their own parish registers. This new de-

creed made it impossible for the Catholic clergy to know when new Catholic arrivals settled down in Sweden or to keep in touch with them. Another law compels the Catholics to pay tax to the Lutheran clergy of their respective parishes, and also to participate in the cost of the maintenance of the Lutheran Church.

The State Church also exacts the right to bury, according to its own rites, any Catholic citizen who has not officially given notice of his severance from the Protestant Church. For this reason we advise every Swede, who returns to the Faith of his fathers, to give notice as soon as possible and in person, about his departure from the State Church, because the law requires even this formality. He must twice, at an interval of two months, inform the Protestant authorities of his desire to join the Catholic Church.

This interval of two months gives the opportunity to the Lutheran pastors to warn and exhort the strayed away sheep. These summons to the Lutheran authorities may often prove very painful to our converts. The Secretaries of State, as well as the principals of the public schools, must belong to the evangelical Lutheran doctrine.

The Catholic Church cannot own any real estate, unless it has obtained a special permission. Monasteries or contemplative orders are prohibited by a special paragraph of law, as they are considered dangerous to the population. Is it not surprising that so many rigorous measures are still in force in our days, and in a country where religious liberty is recognized in principle?

Considering all that is mentioned above, it is easy to understand that Catholic work has to struggle against many difficulties, but on the other hand, there is no reason for losing courage. Various facts that lately have taken place seem to have eased the situation of the Catholics in Sweden. The public opinion, impressed more and more by the principles of religious freedom, seems to be inclined to consider the Catholics with true tolerance. The taste for historical studies and researches has developed more and more in Sweden. The old Catholic souvenirs are now studied and appreciated, and many scientific societies join their efforts to do justice to the Mother Church for the share she has had in the development of Swedish culture. Efforts are also made to introduce to the people the Catholic doctrine objectively and according to truth. Another important factor is that the Swedes, after the World War, have had occasion to travel more than ever before; they thus see more of the world and of the Catholic countries, and are able to study them at close range. The result is that they return with broad-

er views than their religious isolation previously permitted them to have. The great war that changed so many frontiers also gave thought a wider berth. Man feels more than ever the necessity of an infallible support in order to think and act according to what is right. The people of the North which has for so long erred and strayed in the incertitude of doubt, and which in consequence must suffer in the midst of so much religious discord and unbelief, begin now to feel the need of a true and infallible religion. Where will they find it if not in the Faith of their fathers, which has braved so many storms during all times?

No obstacle, no difficulty can discourage the Apostolic Charity that seeks nothing but the glory of God and the salvation of souls. The new Bishop of Sweden has chosen for his motto this beautiful saying, "*Caritas nunquam excidit*" (Nothing excels Charity).

Statistics concerning the Apostolic Vicariate of Sweden (according to the official report of the State Church in 1920):

1. Number of Catholics, 3,404.
2. Fixed stations for spiritual care, 8 (Stockholm

North, Stockholm South, Gothenburg, Malmoe, Gefle, Norrkoping, Forsa and Oskarstrom).

3. Priests, 16.

4. Churches, 5 (St. Eugenie, St. Eric in Stockholm, St. Joseph in Gothenburg, Sacred Heart in Malmoe, and St. Paul in Gefle).

5. Chapels, 16 (Stockholm, 4, and Gothenburg, Malmoe, Djursholm, Norrkoping, Forsa, Oskarstrom, Helsingborg, Arild, Kronovall, Ovesholm, Marienoe, Marie-lund).

6. Schools, 5 (3 in Stockholm, 1 in Gothenburg, and 1 in Malmoe).

7. Sisters, 99.

8. Hospitals, 1 in Stockholm, 16 beds.

9. Homes of rest, 1. (Djursholm.)

10. Homes for aged people, 2. (Stockholm, Osears Minne for mixed creeds, accommodating 40 Protestant and 5 Catholic ladies. The Home of Queen Josephine for Catholics only, 9 boarders.)

11. Homes for children, 3. (Stockholm: St. Eric, for 9 boys; St. Elizabeth, for 9 girls; Gothenburg: St. Joseph, for 9 girls.)

THE CASE OF LARS ESKELAND

BY THOMAS WALSH

Reprinted from "The Commonweal"

THE act of the Norwegian Storthing, voting on May 23, eighty-three ballots against fifty-nine, to discontinue the national subsidy to the school of Voss unless the director, Lars Eskeland, hand in his resignation, has some interesting preliminaries that are recounted by H. D. Bechaux in a recent number of the *Revue Apologetique*.

After speaking with considerable detail of the conversion and the religious ardor of Sigrid Undset, the greatest of the Norwegian novelists, M. Bechaux goes on to tell us the story of the pedagogic efforts and successes of Lars Eskeland, no ordinary servant of education in Norway. In 1895 he founded, from his own funds and a subsidy from the State, one of those popular high schools (folkehoiskole) that are held in great esteem in Norway, with the purpose not only of instructing but also of educating, of forming the heart and character as well as the

intelligence, of the pupils. These schools group together students of from twenty to thirty years, young men and women under the watchful eye of the director and his wife into a sort of family union. The course covers two years, that is two Norwegian winters, so that the agricultural activities of the people may suffer no inconvenience.

There is an interesting history concerned with the folkehoiskoles; their origin is Danish and is accredited to the Lutheran pastor, Grundtvig (1838-1872), a poet and historian as well as a theologian. In 1870 this enthusiastic movement for the uplift of the farming classes was brought into Norway by Christopher Bruun. Although borrowing from the system of their founders, each school is entirely independent and takes its character from its individual director and professors.

For more than thirty years, Lars Eskeland was head

of the Voss school, one of the most esteemed of these institutions. On the thirtieth anniversary of its foundation (October 10, 1925) he was formally decorated by the king of Norway. In his address, Herr Eskeland stressed his threefold principle: to cultivate Norwegian character and patriotism—to strengthen the bonds of the Christian faith—to develop love of the home and the homeland. On this occasion he explained his recent conversion to the Catholic Church:

"I found I could not remain in a church that disputed about Christ in His very temples; where one met with clergymen who taught the Divinity of Christ and with others who denied it. In the Catholic Church I find peace; there one does not dispute about Christ."

And he added this significant bit of personality—"Another reason for my conversion is my private conviction that I could not afford to do without the sacrament of penance."

In 1925-26, when Lars Eskeland had returned from a pilgrimage to Rome, one of the deputies of the Storting, Herr Helland, publicly questioned the Minister of Cults, Pastor Magelsen, "Can a Catholic direct a school that receives a State subsidy in Norway?" Lars Eskeland replied that he had been requested to remain in charge of his school by the previous Minister of Cults, Ivar Tveiter; that there was a Lutheran pastor in charge of the religious instruction of his pupils, and the utmost respect was paid to the State religion. The dispute found its way into the newspapers, and in September, 1926, the

union of directors of the folkhøiskoles delivered a unanimous vote in favor of his continuance in office. Whereupon, the Lutheran bishops of Oslo, Hamar, Kristiansand and Tromsø, voted for his dismissal, against the votes of the bishops of Trondhjem, Bergen and Stavanger, who desired to retain him at his post under certain conditions.

The Lenten sermons of 1927 took on a character of violent disquisition, in which the University of Oslo was made the scenes of wild attacks on the Roman Church by Madame Martha Steinsvik and Pastor Sigurd Normann, who combined an assault upon Fascismo and the Church, which they curiously confused together. She was met in controversy in the columns of *Aftenposten*, the leading newspaper of Oslo, by Father Lutz, with gallant rejoinders which were unexpectedly supplemented by some truly brilliant letters to the same columns by Sigrid Undset herself, who carried the controversy regarding the merits, personal and religious, of Martin Luther to their logical consequences; the learned novelist showing that in Norway, at least, the body of the Lutheran founder's works was, with few exceptions, quite unknown and hence that his true character was left hidden from many pious people's minds. On April 11, 1927, the *Aftenposten* suddenly suspended the controversy from its pages and on May 23, as we have noted before, the Norwegian Parliament voted to withdraw its subsidy from the school at Voss, until the director, Lars Eskeland, should hand in his complete resignation.



ITEMS OF INTEREST



ICEBERGS NEAR VIRGO BAY, SPITZBERGEN.

Taken from "Uit Het Land Van St. Olav."

Spitzbergen or Svalbard is the northmost district of the diocese of the Bishop of Norway. Last summer the Bishop, Right Reverend Olav Smit, visited Green Harbour and offered up Holy Mass. About twenty Catholics live here.

OUR Spiritual Director, Rt. Rev. Mgr. J. F. Stillmans, has celebrated his silver jubilee in holy priesthood. On Monday evening, May 9, a banquet was given in his honor at which St. Ansgar's League was represented by its President and Vice-President.

In the *Commonweal* of March 23, 1927, we find the following:

A very curious and interesting discovery has just been made in the choir of St. Magnus's Cathedral, in the Orkney Islands. Dingwall, though a royal borough and a place of great antiquity, has a population of not more than two thousand, and owes its name to the Norse "thingvollr," or "field of the meeting." St. Rognwald, a famous Norseman, founded this Cathedral, but St. Magnus (also Norse) to whom it is dedicated, was its more prominent patron. Both the Icelandic and the Orkneyinga sagas agree that St. Magnus was murdered—executed by beheading, it was called at that time—and that his remains, as those of a martyr, were taken

from his grave and enshrined over the altar of Christ Kirk, Birsay, twenty years after his death. Thence they were taken to another Church, and finally to the little cathedral. High up in the choir with pillars on each side, two skeletons have recently been found, walled up in niches. They have been very carefully examined by Professor Reid, a distinguished anthropologist, who seems to have made out as clear a case as possible for their complete identification as the skeletons of the two saints named above. Their skulls, though actually of the long, narrow type, as might be expected of Scandinavians, are yet not far from being brachycephalic, or broadheaded. The skulls of the majority of mediaeval ecclesiastics seem to belong to the broad, or round group.

St. Peter's Messenger of May 5, contains a note about "Greenland's Mediaeval Catholic Life":

Several Danish archæologists delving in the ruins of the ancient Cathedral of Gardar, the centre of Catholic life in Greenland from the eleventh to the sixteenth cen-

turies, have made some very interesting discoveries. In the course of the four months they uncovered the foundations of the entire church and part of an adjacent house. It was found that the episcopal residence was a mass of buildings covering about three and one-half acres. From the size of these buildings it may be deduced that the time at which they were built was a very flourishing period.

The church was built of rocks of red sandstone, with a spacious choir and many chapels. In one of the latter were found the remains of a bishop, well preserved. Lying beside him was a crozier wrought of whale teeth. A bishop's gold ring encircled one of the fingers. The bishop was of tall and powerful stature. From the objects associated with the remains the tomb is believed to date from 1200. It is supposed that the remains are those of Bishop Sverrefostre, who governed the Church from 1187 to 1209, and was a contemporary of Bishop Absalon of Denmark.

The eighth centenary of the death of Carl the Dane, Count of Flanders, was celebrated on the second of March in Flanders. The History of St. Karl was given in our BULLETIN No. 24. On March 6 the centenary

was celebrated in St. Knud's Chapel (Mariehjemmet) in Copenhagen.

Rev. Irgens, native Norwegian priest, preached on Easter Monday a sermon in the Chapel of the Swedish Brigittine Sisters in Rome. More Scandinavians than ever before had come to the service, and the chapel was filled to its capacity.

The Holy Father has created Gunnar Einarsson, native of Iceland and a convert to the Faith, a knight of the Order of St. Gregory. The new knight who in 1925, 70 years of age, accompanied Mgr. Meulenberg on Holy Year pilgrimage to Rome, was for 20 years the only Catholic in the island, but remained in spite of absolute lack of Catholic guidance a faithful son of the Church. When at last a mission was again opened in Iceland, Gunnar Einarsson moved with his family from Oefjord to Reykjavik where he gave himself entirely over to the service of the Church and has been of great assistance to the clergy. His son, Johannes Gunnarson, is the first native priest to settle as such in the island since the Reformation. He is assigned to the Sacred Heart Church in Reykjavik.

NEWS FROM SCANDINAVIA

ON the twenty-first of February, King Gustav of Sweden was received in audience by the Holy Father. After the audience the Holy Father presented the King with a medal in gold, representing the Catacombs. King Gustav has expressed great satisfaction with the hearty reception accorded him in the Vatican.

Rev. Berndt David Assarsson has by the Holy Father been made Chamberlain of the Papal Court with the title of Monsignore. Mgr. Assarsson has now after 9 years of activity in the parish of St. Eric entered upon his new post in Helsingborg. At Munkavangen the new St. Clemens Church will be erected, but for the time being a temporary chapel was taken in use on Whitsunday. The provisory chapel, the former stable building, was beautifully decorated in light colors with a flower motive, and met the audience in smiling beauty. Catholics from St. Eric's and St. Eugenia churches in Stockholm met

here with the Helsingborg Catholics and the solemn Mass, the beautiful music and the earnest sermon by Mgr. Assarsson made great impression upon those present who all were filled with grateful joy that at last a St. Clemens Church will be built in Helsingborg.

On the feast of the Assumption, Right Rev. Bishop Smit dedicated the new chapel of the Brigittines at Djursholm. Many were the thoughts which in gratitude turned to Mother Elizabeth in Rome, who unfortunately was prevented from being present. It was an impressive moment when the Bishop transferred the Holy Sacrament from the former chapel to the new, and all present followed in devout procession, assisted at Mass and partook of Holy Communion.

The new chapel marks a great progress in the history of the Sisters of St. Brigitta in Sweden. Hitherto the chapel was simply a room in the St. Brigitta Vilohem,

but the few years the Sisters have spent at Djursholm have turned all hearts towards them and filled with joy and gratitude Protestants as well as Catholics who have enjoyed the benefit of the Sisters' care and prayers. The necessity of a larger chapel was evident and great is the joy that Sweden has one more house of worship of the Lord.

The Chapel of St. Dominic in Oslo was dedicated with great solemnity by the Rt. Rev. Bishop Smit on Sunday, October 2. A week earlier the beautiful liturgical ceremony of the blessing of the bell had taken place.

The Dominican Fathers have made great headway in Oslo, and it was long evident that the chapel room, long though it was, was not adequate to hold all the people who week after week thronged the place. Last year a great bazaar under the direction of Mrs. Sigrid Undset was held for the benefit of the new church and now the building is there inviting Catholics and Protestants to the service of God, and to the sacrifice of the Mass. Rev. Père Bechaud, the Superior, is a well-known figure not only in Oslo but in other Norwegian cities and in Sweden and Denmark where his lectures are always attended by a big audience.

At Munkerud near Nordstrand the St. Vincent's Society has now for some years given a beautiful vacation to children who might otherwise not be able to leave the city. Out here 16 boys have in the middle of the summer spent a wonderful time of three weeks enjoying the fresh air, the wholesome bathing in the open strand; they have been taken care of materially, given plenty of good milk, of fresh eggs and good meals, and spiritually through the presence of the Holy Sacrament in the Sisters' little chapel where they attend Sunday Mass and the daily prayers. After the boys have returned to the city an equal number of girls take their place and enjoy the same benefits.

There is no fear that in Scandinavia the Catholic Church shall die through silence.

In Sweden, Fabian Mansson continues his attack upon and his falsehoods against the Church, and in Norway, Martha Steinwick tours the country with her infamous lectures against Catholicism. Exaggeration in this case as in most others is inclined though to miss the mark, and as the majority of the population in some way or

other is connected with Catholics, has listened to Catholic lectures, has read books written by Catholics, has been impressed through travels by the wonderful Catholic art and architecture, doubt about the truth of these attacks will easily present itself. Although the Catholic Church in Scandinavia as a rule meets these attacks in silence, we find that they call forth from time to time rejoinders in public talks, in newspaper articles and even in pamphlets. Thus we may almost rejoice that an occasion has offered itself for the appearance of such a splendid little book at *Avsloringer af Umoralen i den Katolske Kirke* in which Father Krijn point for point takes up the attacks of Martha Steinwick. The author of the little book gives vent to an easily understood indignation over the hateful and unfounded attacks upon the Church which the pastor, and with him all upright Catholics love, respect and obey, and upon the institutions and the clergy of this Church, and through the unveiling of Mrs. Steinwick he reveals the Catholic Church in all its beauty, its charity, its care for the souls and its wisdom in doctrine.

The Sisters of St. Elizabeth are extending their activity as nursing Sisters still more and more. In August they opened in Tonsberg a clinic for ear, nose and throat diseases and in September a St. Elizabeth hospital was opened in Harstad. The hospital is fully furnished with the latest equipment.

During 1926 two young Norwegians were consecrated priests, this bringing up to nine the number of native priests since the Catholic Restoration, 1845. Three more are at present preparing for priesthood in large seminaries.

The list of Catholic Scandinavian literature is steadily increasing through translations and through original work. In Norway, Sigrid Unset has finished her masterly translation of Mgr. Hugh Benson's *Christ in the Church*, and in Denmark, P. Perch has edited *A Danish Carmelite Nun in Letters to Her Son*. This book is a wonderful plea in favor of the monastic life which through these letters is pictured as sane, strong, charitable, laborious and full of joy in the love of Our Lord. In Sweden has been published *Confessions of a Convert* by Augustus Koch. The author in his work gives expression in prose and rhyme to the gratitude, joy and happiness which he

feels by having found the way to and having been received into the Church of Christ. These books will be valuable additions to any Scandinavian Catholic library.

The three Scandinavian countries had in July a short visit of His Eminence, Cardinal Dougherty of Philadelphia, who traveled over Rome to Spitzbergen. In each country the Cardinal said Mass and visited the Bishops and some Catholic institutions.

The Rt. Rev. Bishop of Norway edits in Amsterdam a magazine, *Uit Het Land Van St. Olav*, dedicated to awaken interest in Holland for the Mission in Norway. The magazine is very interesting and has many articles by Norwegian authors and the Norwegian clergy. It is beautifully printed and contains many fine views from the land of St. Olav.

Rev. Ortvad has published the first part of his interesting work about the Cistercians in Scandinavia. In the next issue of our BULLETIN we hope to speak more explicitly about this book.

The young Danish convert and priest, Niels Hansen, said his first Holy Mass in August in St. Knud's Church, Svendborg. Present was Johannes Jorgensen who like Rev. Hansen hails from Svendborg, and the day took the form of a beautiful feast in which the local clergy as well as several visiting priests and the relatives of the young priest took part.

Rev. Helmke, pastor of St. Joseph's Church, celebrated in August his golden jubilee as a priest. The pastor was on this occasion made Chamberlain of the Papal Court with title of Monsignor.

Johannes Jorgensen who was celebrated internationally at the occasion of his sixtieth birthday in November, 1926, was by his admirers crowned with laurel. This crown he gave at his return to Assisi to his greatest friend,—San Francesco. The ceremony took place in the dark crypt under the church and the wreath, with the Danish colors attached, now hangs on the reddish cliff near which rest the earthly remains of the Saint.

Rev. Messerschmidt during a visit in Oslo was asked if Denmark had any prospective native priests, and the pastor answered that five Danes are studying for the priesthood, three will soon be leaving for the seminaries and six are studying to become priests in different monastic orders.

Another golden jubilee was that of Rev. Desnos, since 1895 Spiritual Director at the St. Joseph's Sisters' Novitiate near Copenhagen. M. L'Abbé Desnos, born in France, came to Denmark in 1881 and has thus spent most of his life there. He has had great influence upon the young souls confided to his care and no doubt the splendid work the St. Joseph Sisters do all over the country may in a sense be attributed to the spiritual influence of their pastor during the important years of novitiate.

Several new chapels have been dedicated in Denmark since our last BULLETIN. In May, Our Saviour's Church in Assens; in July, the Bishop's private chapel in Valby, and in August, St. Antoni Chapel in Bronshoj.

On April 7, the Chapel of St. Knud (Marieljemmet) celebrated its twenty-fifth anniversary in its present form. A solemn High Mass at which the Rt. Rev. Bishop was present was celebrated by Rev. Schmiederer who also in his sermon remembered the donors and founders of Marieljemmet, Baron and Baroness Stampe-Charisius.

Catholic Women's Unions in Scandinavia work faithfully according to their programs. Meetings and lectures are held, and in Denmark the members seem to be able to go ahead beautifully. Classes have been opened for cooking and sewing, and reading circles are well attended. The untiring President tours the country lecturing in different towns to great audiences, and under the auspices of the Union the vacation home for girls has again this summer opened its doors for a happy colony of 25 children. This year the home was lodged in a villa, Trorodhus, in Vedbek, where perfect privacy was secured. After the children had had their vacation the home received nineteen young girls and afterwards fourteen married ladies to attend a retreat given by Rev. Father Flynn, C.N.

IN MEMORIAM

THE end of the year 1926 brought to the Swedish Catholics a great grief, as Most Rev. Archbishop Albert Bitter passed away in his native town Melle, Hannover, to which city he retired when after 48 years of faithful and untiring labor he was broken in health and needed a rest. He will live in the hearts of all who knew him, and St. Eric's Church will recall to coming generations the name and the work of the first Catholic Bishop of Sweden since the Reformation. R. I. P.

Helena Nyblom, Swedish authoress and a convert to the Faith, has passed away.

In her last will and testament she said: "Most earnestly I ask the priest who will officiate at my funeral not to speak about my person. One thing only I should wish to make known; my great gratitude to God who permitted me to join His Holy Catholic Church, where I have found peace and understanding after unrest and unhappiness. I pray that my friends who wish to give flowers for my funeral will instead send some little donation to the Sisters of St. Elizabeth, that with this money they may prepare a good meal for some poor that day. Pray God that He may give me eternal rest and let perpetual light shine upon me." May she rest in peace.

Mater Gerharda, who for 30 years was at the head of

the St. Elizabeth Nursing Sisters in Goteburg, passed away in April after only a week's illness. She was a beautiful example of faithful adherence to duty and pious Catholic life. May she rest in peace.

Frederikke Louise Krag, wife of the Chamberlain Krag in Copenhagen, was called home on April 26. For many years she had been a wonderful example by her piety and her prompt self-sacrifice. She was closely connected with several institutions and Catholic activities. As a close friend of Baroness Stampe she was actively interested in Mariehjemmet ever since its foundation, and she was a member of its Board of Directors till her death. She will be regretted by the many poor and suffering, she befriended always in her quiet and unassuming way, always accompanying her charity with loving kindness. May she rest in peace.

Mère Genevieve has gone to her reward.

For 35 years Mère Genevieve was the leader in Denmark of the Order of the St. Joseph's Sisters. Wherever the Sisters work in schools or hospitals, Mère Genevieve will be remembered and her influence felt. She retired to Brussels in 1922 and from there the sad news came of her death on the twenty-third of September. May she rest in peace.

 PROCEEDINGS AT MEETING, DECEMBER 11, 1926

THE meeting was opened with the usual prayers. Mrs. Rambusch read letters from Canada requesting literature sent to three persons interested in Catholicism.

A letter was received from Miss Fanny Laitinen, Mass., interested in the progress of the Catholic Church in Finland. Mrs. Rambusch's reply informed Miss Laitinen that there are 1,500 Catholics, three churches and seven priests in Finland.

Mrs. Rambusch read a letter she had written to Bishop Buckx of Finland, telling of her letter from Miss Laitinen and asking verification on these facts.

A second letter was received from Miss Laitinen, thanking for the literature and for the reply and saying that she would like to become a member of St. Ansgar's League.

Two requests had been received for literature to be distributed indiscriminately to Scandinavian boats in American and English ports, but as the literature is expensive and the policy of the League is to distribute the literature to fill real need of it—and upon specific request, it was not possible to comply with the demand.

The BULLETIN for 1926 was distributed at the meet-

ing and favorably commented upon. Much valuable information and reading matter of interest is contained therein. The illustrations were particularly interesting.

Election of officers then took place. The officers who had served for the past year were unanimously reelected for the ensuing year.

At the President's kind invitation the January meeting of the League was announced as a Christmas Party to be held at Mrs. Rambusch's home on January 13,

1927, and the League members were cordially urged to attend.

The meeting adjourned at 10:30 p. m.

The January meeting took the form of a social given in the home of the President. A vocal and musical program entertained the members who all joined in the old Christmas hymns so dear to Scandinavian hearts. Refreshments were served and everybody enjoyed the pleasant evening.

PROCEEDINGS AT MEETING OF THURSDAY, FEBRUARY 10, 1927

THIS was the third meeting of the season. The meeting was opened with the usual prayers, and Mrs. Rambusch read the minutes for the two preceding meetings, the secretary being prevented from attending.

The Treasurer read his annual report and likewise report from January. These reports were accepted as read.

Several letters of thanks for the BULLETIN had been received from Europe as well as from America.

Letter from Canada requesting literature had been received and complied with. Miss Laitinen, Mass., was enrolled as a new member. Rev. Hammeke, Phila., sent a donation of \$2.00. Mrs. Rambusch showed some pictures of places she had visited last summer and at about 10 o'clock the meeting adjourned.

PROCEEDINGS AT MEETING OF THURSDAY, MARCH 10, 1927

AFTER the minutes of the preceding meeting were read and the financial statement given by Mr. Wilson, the President remembered Mr. Stuart P. West, President of Catholic Converts' League for several years, who had been called away by death on February 18. Mr. West lost his wife in December, 1925, and the two had done a great work for the Catholic Converts' League and proved their happiness in their conversion. May they rest in peace.

Several Catholic periodicals had during the month of February published articles about our League, and the President had received several communications and requests for literature, especially through the articles pub-

lished in *America* and in the *Acolyte*. A couple of anonymous letters were received requesting literature sent to different people interested in the Catholic Church.

Rev. John A. Lally, Providence Hospital, Oakland, Cal., requested literature, as in the large hospital of which he is the chaplain he often meets Scandinavians interested in Catholicism, and he trusts our literature will prove a great help.

Monsignor proposed that a letter of thanks be sent to the editors of the weeklies whose articles had given such good publicity to our League. The meeting adjourned at 10 p. m.

PROCEEDINGS AT MEETING OF THURSDAY, APRIL 21, 1927

THIS was a well attended meeting and much business had been transacted during the past month.

Fifteen letters had been received and were read at the meeting.

Much literature had been distributed as a result of these letters. The President had had quite some inquiries regarding the Catholic Church in Scandinavia, and the ST. ANSGAR'S BULLETIN has proved an important factor in giving information.

Donation of \$3.00 received from Rev. James C. Devors, Phila.

Mr. C. W. Wallenberg who has been received into the Church by our Spiritual Director attended the meeting and was enrolled as a new member.

Miss Anna Kleppe attended the meeting for the first time and was enrolled as a member.

The meeting adjourned till autumn.

GENERAL ANNOUNCEMENTS

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

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

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

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

Requests for literature may be made to any officer, addressed to headquarters, 433 West 47th Street, New York City.

VERY IMPORTANT.

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

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

We are happy to announce that we have now a few books in the Icelandic language on hand.

OFFICERS OF THE LEAGUE

Spiritual Director,

RT. REV. MONSIGNOR J. F. STILLEMANS,
433 West 47th Street, New York City.

President—MRS. FRODE C. W. RAMBUSCH.

Vice-President—MISS INGER BOCKER.

Treasurer—MR. LAURENCE L. WILSON.

Secretary—MISS MARY J. JOHNSON.

Headquarters of the League: 433 West 47th Street, New York City