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ADDRESS ON THE OCCASION OF THE CONSECRATION OF BISHOP GUNNARSSON July 8, 1943¹

By THOR THORS, *Envoy Extraordinary and Minister Plenipotentiary of Iceland*

YOUR EXCELLENCY,
 LADIES AND GENTLEMEN.

On behalf of the Icelanders present here today I wish to thank Your Excellency for having given us the opportunity to witness the inspiring ceremony in the church this morning and also for asking us to be present at your table today.

We are here to celebrate the consecration of the Most Rev. Johannes Gunnarsson as Bishop of Holar To the government of Iceland and to the people of Iceland this is a most welcome event

We regret, however, that conditions of war prevented the holding of this consecration in Reykjavik, as in 1929. The government of Iceland would have been most happy to welcome to Iceland representatives of His Holiness the Pope, and we would have liked to have present on this occasion a larger and a more representative group of Icelanders

It is a pleasant coincidence that in this year of 1943, when Iceland is taking the last steps towards the formation of a republic and complete sovereignty, an Icelander is being consecrated as Bishop of Holar, that old and historic site, where the last previous Icelandic Catholic Bishop, Jon Arason, lived. Jon Arason gave his life in 1550 in the struggle against foreign interference and for his faith—the Catholic religion. The name of Jon Arason will always live in the history of Iceland and in the hearts of Icelanders as that of one of our best and bravest defenders of our independence.

It is believed that Iceland was first colonized by Irish



Left to right: Bishop McNamara, the Apostolic Delegate, Bishop Gunnarsson, Bishop Ireton

agreed to adopt the Christian faith. The Catholic Church prevailed in Iceland until its last hero, Jon Arason, was beheaded in 1550. During those centuries Icelandic literature flourished. The Icelandic sagas were written by numerous outstanding scholars, most of whom were either monks, priests or bishops. The two bishop-seats, at Skalholt and Holar, were the centers of culture and education.

Today the Evangelical Lutheran Church is the established church in Iceland, but we are fortunate enough to enjoy a complete freedom of religion. Every Icelander is free to decide in what way and under what form he wishes to worship the God he believes in. Actually the Catholic Church holds an important, most highly esteemed and noble position in Iceland. Outside their religious activities, the Icelandic Catholics are mainly engaged in work of humanitarian character. Thus the Catholic Church has in Reykjavik, our capital, a large hospital under the leadership of some of Ice-

Monks, who at first found in Iceland the desired seclusion and peace to worship. Later in the ninth century Iceland was settled by Norwegian chieftains and their families, who fled their country in search for freedom. They were heathens for the most part, and brought with them to Iceland the ancient Scandinavian faith—*Asatru*. In the year 1000 Iceland introduced Christianity. This happened in a unique way without the least blood-shed, when the people meeting in their legislative assembly at Thingvellir peacefully

¹ A speech made at a luncheon given in the honor of the Most Reverend Johannes Gunnarsson at the Mayflower, Washington, D. C., July 8, 1943

land's most able doctors. The Catholic sisters are there ever-present to relieve the sufferings of the sick and to bring them comfort and consolation. In other towns there are also Catholic hospitals and in Reykjavik the Catholics have a large school, where a number of children, Catholic and Lutheran, attend.

Our compatriot, the Most Rev. Johannes Gunnarsson, will have a great task awaiting him on his return to Iceland as the second Catholic bishop in Iceland for nearly four centuries. I have no better wish to give the Most Rev. Bishop of Holar than that he may be guided by the great and brave spirit of Jon Arason, and that he may follow the example set by his

beloved predecessor, the Most Rev. Martin Meulenbergh. We who enjoy the privilege of knowing the Most Rev. Johannes Gunnarsson know that we can place our confidence in him and that in him the Icelandic people have a true and devoted friend. We in Iceland are proud and thankful that the Catholic Church has selected an Icelander to be its leader in our country. I know that this selection will be welcomed in Iceland. I am confident that under this new leadership the Catholic Church in Iceland will continue its friendly and cooperative relationship with the government and the people of Iceland.

CONSECRATION OF BISHOP GUNNARSSON, JULY 7, 1943

St. Patrick's Church, Washington, D. C.

By MOST REV. JOHN F. O'HARA, C.S.C., D.D.

THE consecration of a Bishop takes us back 1900 years. Jesus Christ chose twelve men as His Apostles, most of them fishermen. For three years He taught them and tried them and strengthened them for the work He wanted them to do. He tested them, first in small ways and then in great. His greatest test they failed, all but one. That test was His own failure in the eyes of the world. Their eyes were worldly, all except John's.

He had to teach them the paradox of the cross—that only in failure there is triumph, that only in stripes are wounds healed, that only in death there is life, that “unless the grain cast into the ground die it yieldeth no fruit.” He had to teach them to be prepared for failure, to expect it, to welcome it, for in human failure we can best learn that dependence upon God which we must have if we are to do God's work.

From that day, nineteen hundred years ago, when on the first Pentecost the Holy Ghost came down upon the Apostles to strengthen them in the use of the powers they had received from the Son of God, a long line of Bishops has come forth from the bosom of Holy Mother the Church to carry on the mission entrusted to the Apostles to “Go forth and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost.” Each of these Bishops is in direct line of succession to an Apostle. To each of them a successor of an Apostle has said, “Receive ye the Holy Ghost.” To each of them has been given the commission to judge, interpret, consecrate, ordain, offer, baptize and confirm. Each one of them has been made the guardian of sound doctrine, the father of the poor, the protector of the weak, the ruler of that portion of the flock entrusted to his care.

To none of them has Holy Mother Church promised a life of ease. She has laid upon their breasts a cross—of gold, perhaps, but nevertheless a cross. She has placed over their shoulders a chain—perhaps of gold, but nevertheless a chain. She has reminded them that while symbols breed reverence, they are to regard the things symbolized rather than the symbols themselves—that “brightness of souls rather than splendor of raiment commends the pontifical glory unto us.”

Be it said for our strength and consolation, the Apostolic Succession has yielded very many who were found worthy, even in our own time, to shed their blood with Christ and for Christ—and very many more who as Fathers or Doctors,

or as men of extraordinary sanctity have been placed alongside the martyrs on the altars of the Church.

Faithful shepherds, they are set for our example and given us for our intercession in our own human weakness. Each of them brought to this office the good will and the special talents God had given him; each of them worked faithfully with the grace of state invoked by the consecrating prelate when he said:

“Let his speech and his preaching be not in the persuasive words of human wisdom, but in the showing of the spirit and of power. Give to him, O Lord, the keys of the Kingdom of Heaven, so that he may make use of, not boast of, the power which Thou bestowest unto edification, not unto destruction . . . Let him be the faithful and prudent servant for Thee to set, O Lord, over Thy household. . . . Let him not put light for darkness, nor darkness for light; let him not call evil good, nor good evil. May he be a debtor to the wise and to the foolish, so that he may gather fruit for the progress of all.”

Into this long line the Holy Ghost has today incorporated Johannes Gunnarsson, by the hand of His Excellency Archbishop Cicognani, representative in the United States of America of the Vicar of Christ upon earth, our Holy Father, Pope Pius XII. He is the first son of Iceland in 500 years to be elevated to the Episcopacy. By a felicitous circumstance of tragic war, Bishop Gunnarsson's consecration takes place in Washington at a moment when his flock consists very largely of our American fellow-citizens, who are filled with gratitude for his ministrations and those of his priests during their temporary sojourn in his native land.

Bishop Gunnarsson's titular see of Holar recalls the ancient glories of the five centuries of Iceland's hierarchy. Between 1055 and 1551 Iceland had fifty-four Bishops, thirty in the See of Skalholt and twenty-four in the See of Holar. Glories of learning and sanctity brighten the history of those centuries, and betoken a happy future.

As a disciple of Blessed Grignon de Montfort, Bishop Gunnarsson is a privileged son of our Lady; and it is noteworthy that Iceland has never lost its devotion to the Mother of God. In fact, we are told that it is a daily practice in many Icelandic homes to recite verses of “The Lily,” a Fourteenth

“Pray for Scandinavia”

Century classic poem in praise of our Blessed Lady. It was in the Fourteenth Century also that the feast of the Immaculate Conception was introduced into Iceland, five centuries before the proclamation by Pope Pius IX of the dogma of the Immaculate Conception. Again we see symbolism in the consecration of Iceland's new Bishop in our land which is dedicated to the Immaculate Conception and commend to him our armed forces whose Patroness, approved by our Holy Father, Pope Pius XII, is the Immaculate Conception.

There is rejoicing in Iceland today, and the national joy in the honor that has come to one of her sons is symbolized by the presence here of the distinguished official representatives of the nation. But the greatest joy must be in the heart of the Bishop's aged father, one of Iceland's first converts in modern times to the ancient faith. In 1871 the Bishop's father and a companion were on their way to France

to resume studies interrupted by the Franco-Prussian War, when they were delayed in Denmark. Their host in Copenhagen was the Prefect Apostolic. Under his guidance the two young men entered the Catholic Church. The companion, Jon Svensson, became a Jesuit and a great literary figure; Gunnar Einarsson, the Bishop's father, helped to re-establish the Catholic Church in his native land. First came missionaries, then a school and a hospital. Twice the island was visited by Cardinal Van Rossum, then Prefect of the Roman Congregation for the Propagation of the Faith—first, in 1922, to install a Prefect Apostolic, and again in 1927, to consecrate the Cathedral and the new Vicar Apostolic, Bishop Meulenber.

And there is holy joy in heaven, above all in the heart of the Mother of God the Lily of Iceland. May her grace and favor bring countless blessings on her servant. John *ad multos annos*

**ON THE OCCASION OF THE EPISCOPAL CONSECRATION OF THE MOST REV.
JOHANNES GUNNARSSON AS TITULAR BISHOP OF HOLAR AND
SECOND VICAR APOSTOLIC OF ICELAND**

Wednesday, July 7, 1943, Washington, D. C.

By THE MOST REV. AMLETO GIOVANNI CICOGNANI, D.D. Apostolic Delegate

TRULY grand, charming and significant is this selected gathering today, formed as it is mostly of Americans and a representative group of citizens of Iceland, united as it were by the common bonds of a family, to witness the consecration of a Bishop. Less than three months ago none of us would have forecast this happy occasion, for which later developments prepared the setting. The episcopal consecration in this Nation's Capital of a distinguished priest, a native son of old Iceland, the Most Rev. Johannes Gunnarsson. The consecration of a Bishop usually takes place in the home land of the new Bishop or in Rome, but a kindly Providence has permitted Washington to be chosen for this significant ceremony. For the privilege given this morning to the artistic temple dedicated to St. Patrick, we offer our thanks to Almighty God.

In a short while the new Bishop will make his return to his beloved country, that northern isle adorned with its many fjords, glaciers and valleys. There, clothed in high authority Titular Bishop of Holar—a name reminiscent of one of the two dioceses, Skalholt and Holar, that at one time existed in Iceland—as Vicar Apostolic of Iceland he will assume the spiritual guidance of those Catholics, together with the task of accomplishing every possible good in the midst of his fellow citizens. The joy of the Catholics of Iceland at the return of Bishop Gunnarsson will be shared by the American soldiers who have been stationed there for some time. Many of these are Catholic, who with their chaplains are certainly proud of the fact that the new Bishop has received the fullness of the priesthood in their native land, and thus the bonds of friendship between this country and Iceland will undoubtedly be strengthened by this ceremony today.



Iceland Cathedral

“Join St. Ansgar's League”

To Your Excellency, the Most Reverend Johannes Gunnarsson, we desire from the bottom of our hearts to extend our best wishes on this memorable and beautiful day. Here you find yourself not among strangers, but in the midst of friends, united by a sincere mutual regard. The Most Reverend Bishop John McNamara and Bishop Peter Ireton, and myself, the representative of our Holy Father, have had the pleasure and the privilege of performing the sacred ceremony, with which we have welcomed you as our brother into the Episcopacy. Bishop John O'Hara, in his stirring sermon, has expressed to you the joyous sentiments of your fellow Catholics here in the United States. The clergy of Washington, with the full and cordial approval of His Excellency the Archbishop, and under the courteous and capable direction of Monsignor Shehan, have gladly and affectionately contributed to the success of the occasion; it has added a magnificent page to the history of St. Patrick's in Washington.

The thoughts and the prayers of all of us will follow Your Excellency, as one dear to us and on whom weigh grave responsibilities, as one who, though physically absent from us, will be very near to us, and indeed ever present to our spiritual vision.

It is a source of joy to you to be able to return to your homeland and to see again those near and dear to you and to meet again and embrace your venerable father. There, of course, difficulties await you; the Catholics under your jurisdiction are not numerous; your priests are very few; the means at your disposal quite restricted. But let the great mission entrusted to you be a source of courage and consolation. In Iceland you will represent the Catholic Church; there you will be the spiritual Father and Teacher of your flock. And if that flock is small, our Blessed Lord Himself reassures you with His words: "Do not be afraid, little flock, for it has pleased your Father to give you the kingdom." (St. Luke, XII. 32); your flock is a portion of the Church, One, Holy, Catholic and Apostolic; of the Church spread throughout the world, ever alive and flourishing, just as in the past twenty centuries so until the end of the world, in accordance with the promise of her Divine Founder. The glory of her

Apostles, of her Martyrs, of her Saints belongs to you, as it belongs to all, whether in cosmopolitan centers or in remote corners of the world, who go to make up the Church Catholic; it belongs to Iceland as it belongs to Rome. Still fresh and enduring are the memories of greatness left by the Catholic Church in Iceland; the lives of her many saintly and learned sons and daughters echo down from the past; and it is a source of inspiration to recall the many eminent virtues practiced to the point of heroism by the thousands upon thousands of her Catholic children. Of these memories of sanctity and learning, of historical and literary culture, to which many documents in the Vatican Library bear abundant witness, you are now the heir, the representative, the custodian. With your return to your native land may you continue with ever-increasing vigor the beautiful works of the charity of Christ, which, despite the small number of your helpers, are already richly flourishing in the various fields of charitable endeavor, education and social service. It is a mere forty years since the Montfort Fathers, to whose Congregation you belong, began to exercise their apostolate in Iceland, and their fervor has been rewarded by a sympathetic reception and a heartening success. It is owing to their zeal that what was once the "North Pole Mission" was soon changed into a Prefecture Apostolic, in 1918, and that within the space of a few years, on the 29th of July, 1929, this was elevated to the status of a Vicariate Apostolic. With our own eyes we have watched the grain of mustard seed unfold, develop and become a tree in the field of the Lord (Matt. XIII. 31-32).

The Gospel has overcome every difficulty; it is all light and love and the light and love of Jesus Christ spread themselves in a wonderful way, for they are marvels of good and fountains of life. May then your mission of Apostle and Bishop in your native soil be blessed by Almighty God with a rich and abundant harvest. May you always enjoy the loyal devotion and cooperation of those entrusted to your care, and in the name of Christ, the King, to Whom your Cathedral in Reykjavik is dedicated, may you spread throughout the whole of Iceland the mighty message of faith, hope and love, of strength, justice and peace.

CAUSES OF THE REFORMATION

By REVEREND J. LAMBERT M. ERKENS, S.M.A.

WHAT was "The Reformation"? The term "Reformation" is a misnomer. William Cobbet, a Protestant historian, declared that the religious change in England was not a "reformation" but a "deformation." The Britannica explains that the term "Reformation" is not of the modern historians' framing and defines it: "The religious and political revolution of the Sixteenth Century, of which the immediate result was the partial disruption of the Western Catholic Church and the establishment of various national and territorial churches."

True, there existed grave abuses and there was a great necessity to reform them. In Spain, Cardinal Ximenez, supported by Ferdinand and Isabella, effected reforms which infused new life into the Spanish church and bore fruits in

the lives of the clergy and laity alike, without any change of dogma.

The Dutch Pope, Adrian VI, who had been Nuncio in Spain, tried the same reforms in Italy after his elevation to the Papacy in 1522. Under Leo X, Reginald Pope and others had already formed the Confraternity called "Oratory of Divine Love" which became the Theatine Order and of which the learned Cardinal St. Cajetan and Carafa, then later Paul IV, were Superiors.

New Orders like the Reformed Camaldolese, the Capuchins and the Barnabites witnessed a reawakening life in the Church.

The Society of Jesus founded in 1537 and the Council of Trent in 1545 were both reforms. No reform could exist which was not effected from within, so these were true reforms.

"Pray for Scandinavia"

Destructions rather than reforms were the works of Luther, Calvin, Zwingli and associates, who changed the part of Christendom that fell under their sway into a welter of warring sects, converting the world of their influence into a bedlam of confusion and dissidence!

Modern scholars agree that the underlying causes of the Reformation were:

1. Secular politics
2. Economic interests
3. Passions of new nationalism.

The Protestant historian Charles H. Lea and Professor James Harvey Robinson of Columbia University state in almost identical terms: "The motives, both remote and proximate, which led to the Lutheran revolt were largely secular rather than spiritual. The religious changes incident to the Reformation were not the object sought." Luther's own first important appeal in his "Address to the German Nobility" scarcely adverts at all to religious matters and deals almost exclusively with the social, financial, educational, industrial and general moral problems of the day.

The Gravamina or lists of grievances against the Papacy, drafted by German diets, show just as do the popular satires and pamphlets of the time (see Schade's collection) that no doctrine but secular matters were concerned.

The contemporary Ulrich von Hutten, in his poem addressed in 1514 to Albert of Mainz, regards the issues involved as purely secular. He hated all religion and particularly the Pope, because of the taxes. And so the issue was considered by all the serious writers of the time.

After determining what the Reformation really was, let us at a glance look at the conditions of the Church and the State before considering the real causes of the revolt which has been the greatest calamity in the history of Christendom.

* * *

The power of the Church during the Middle Ages was supreme. She had tamed the wild Goths, Vandals and Huns, moulding them to the teachings of Christ. The Church took care of the orphans, the poor and the sick. Charitable institutions flourished everywhere. The Church established schools and universities. Monasteries sprung up throughout Europe, wherein, besides a life according to the evangelical counsels, was practiced the study of the arts and were saved for the future all the works of the human genius of past generations. Out of the Canon Law blossomed the principles of civil law. The law of the Church became the law common to all Europe. The Church was the international super-State, crowning the kings, settling their quarrels, binding or loosing the oaths of subjects. The Church had her own laws and lawgivers, lawcourts and lawyers, system of taxation, prisons and police. Ecclesiastical courts claimed exclusive jurisdiction over clergy, crusaders, students, widows, the poor and the helpless.

James Harvey Robinson says: "So long as feudal monarchy continued, the Church supplied the deficiencies of the turbulent and ignorant princes by endeavoring to maintain order, administer justice, protect the weak and encourage learning. Church and State were so closely intertwined that a complete separation of the powers meant a revolution—which the Reformation was from a political point of view."

* * *

People were tired of the union between Church and State,

because of the vexation of double taxation, the ungodly arbitrary measures of the Christian princes and the worldliness of the men of the Church. In fact all manner of converging forces had united the seismic tide of a revolt. On that tide Luther suddenly found himself raised high into view, on the crest of a wave, the magnitude of which astonished him beyond measure. The flood rose, boiled, seethed and mounted so prodigiously that he fell behind in the furious mill race he had not foreseen, but had let loose. He was frightened by and unprepared for it. All at once the clouds accumulated—as the results of humanism which had led people away from the practice of their Faith, of the periodical outburst of German racial feeling, of the eternal hatred of the Faith. The avarice of the local princes and of the lords and squires, the loose living of many in the clergy, the turning of religion into a mechanical process, the scandal of such men in the hierarchy as the Archbishop of Mainz which was the immediate cause of the trouble in Germany, the condition of the Papal court in Avignon and Rome, the cry of more than a hundred years old for "reform in head and members." All of that led people away from the Church and yet did not breed heresy!

What the new state of mind produced was skepticism. H. Belloc quotes Lord Salisbury saying "Like our sudden expansion of knowledge in physical science has shaken popular and traditional standards, so humanism was accountable for skepticism, for a scoffing at legend, ever so much truth a legend may contain, and at dogmatic truth."

But people were fatigued of heresy. The Lollard movement in England shrank into insignificance. The Hussite movement in Bohemia shrank into nothing more than a local grievance. People became tired of religion which the leaders did not live up to, but what they wanted least of all was heresy. The mistake of Rome was not to wake up to the menace that hung over Christianity and to treat "the monk and his agitation" as another local heresy!

* * *

Whatever the numerous causes of the widespread dissatisfaction with Rome and the hierarchy, the immediate cause of the success of the apostate monk was the wealth of the Church and the avarice and the thirst for loot of the princes and the popular leaders.

In no country would the explosion have amounted to anything more than a passing storm, if the politicians had not seen in it their chance to fall like a pack of hounds upon the goods of the Church.

All over Europe, says Belloc, the destruction of the Catholic Church was sought for no other reason than the opportunity for loot. Henry VIII would not have broken with Rome had it not been on the persuasion of Thomas Cromwell whose only aim was to fill his pockets. Thomas Cromwell was the active author of the great robbery of the monasteries and with him all the members of the Reformation parliament had their share in the loot.

Henry VIII's political break with the Pope would have been a thing of the past if William Cecil and his plutocrats had not kept up for years a suppressed civil war, lest the return of the people to the Faith to which they clung with their hearts and souls should ruin the church raiders.

In France one half of the squires went to arms and wanted to destroy the Church, only to get at her wealth. They changed allegiance continually when they saw greater chance

of money-getting on one side or another. Catherine de Medici studied and never failed to practice Machiavelli and far from any interest in the Church or Religion, only sought to save the throne for her children. The massacre of Saint Bartholomew of August 24, 1572 was not a plot against Protestants or the Huguenots, but against Catherine's personal and dreadfully feared enemy, Admiral de Coligny. She was jealous of his influence upon her son, the weak Charles IX. Catherine's letters addressed in 1561 to the Duchess of Savoy show her decision to side with the Huguenots from whom she hoped for protection against the triumvirate, whose defeats she constantly repaired by some advantageous treaty in view of their support. Admiral de Coligny himself was far from being interested in religion. Power and money were his only aims. He accepted a compromise and reconciliation for the revenues of an abbey.

* * *

Germany was the volcano that ignited the rest of Europe. Just as the conditions in Italy and the psychology of the Italians led to the Renaissance, so did the conditions in Germany and the psychology of the Germans lead to the Reformation and its endless heresies. Maximilian, realizing the dangers from the French in the West and the Turks in the East, had worked to solidify the central power but the princes paid no heed to the menaces from abroad. All they sought was their independence from the Emperor and replenishment of their empty treasuries by imposing taxes and by stealing the goods of the Church. Their hatred of the Emperor was coupled with that against Rome, for in spite of the Concordat of 1448 between the Pope and the Emperor, all the rancors of the old struggle survived.

Besides the movement of nationalism, there remained the anti-Christian and rationalistic tendencies of humanism, inimical to Scholasticism, which since the quarrel of Reuchlin divided Germany into two schools of thought. Finally, the religious movement in Germany counted many secret followers of John Huss. The Great Schism and the disorders of the higher clergy had shaken the position of the Papacy and the faith of the common people. Great masses no longer attended church. Theologians like Geyler von Kaisersberg, John von Wesl, Jean von Goch and Nicolas Russ were clamoring for a reformation within the Church or outside the Church. They found in the champion of nationalism Ulrich von Utten, an agitator against all existing authority. Without the princes and the robbers among the gentry, Luther's cry of "Los von Rom"—"Away from Rome"—would have been a cry in the desert. His revolt might have widened the rift of the people with Rome and the practice of their religion, but it would never have effected a change of religion. The gentry and the nobles, from mere robbers to the Elector of Saxony, looted all that could be looted, while the peasants of Luther's following claimed community of goods among the Christians, only to satisfy their greed at the expense of the Church.

In Holland, the revolt was led by William of Orange and the Counts of Egmond and Hoorn with a small oligarchy against the King of Spain in their own pecuniary interests. Holland and Belgium wanted to remain faithful to their lawful king of Spain, but were against his advisers and their policy. To Charles V, William of Orange had sworn to remain faithful to the religion in which the Emperor had edu-

cated him and to keep the Netherlands loyal to Spain and the Church. Unnecessary cruelty on the part of Philip's envoys favored the movement started by William, who became famous by his title of "The Silent." This nick-name was based on a falsehood told in his later years by himself in his own praise. He went out riding one day with the King of France, he said, and the King revealed to him a plot to kill all the opponents of the Catholic Church, believing William sympathetic to such a plan. An ambiguous answer and silence followed. . . . Hence William the Silent! Surely neither Francis I, Henry II or Francis II ever conceived any such plot.

Badly beaten by the Spanish troops, it was the gold sent by Cecil that allowed William to buy his mercenaries in Germany for a struggle in which he promised one time freedom to the Catholic Church, then again Calvinism, according to the occasion. William the Silent, Van der Marck, the Martyrs of Gorkum, the spoilation of the monasteries and convents and the plunder of the churches and Catholic institutions—such names and items in the history of the Netherlands speak loudly of the purposes of the plutocracy that overthrew Spain and the Church in those regions.

In Sweden, the Protestant historian Schoell tells us, "The Reformation has been the fruit of politics; she has been invited and introduced against the will of the major part of the nation by a monarch who considered her as a means to consolidate his power and who during his whole reign has had to struggle against the repugnance of his subject to renounce the faith of their fathers."

In Sweden, no one desired a reformation. No one dreamed of separating himself from Rome. Gustav Wasa was proclaimed King and was puzzled how to face the debts of the civil and foreign wars. The country people backing him did not want to hear of taxes, but the nobles, his men in arms, demanded a salary! Now the goods of the Church were there. Some Bishops were opposed to Gustav, knowing him to be a secret Lutheran. He relied principally on three apostates: Laurence Anderson, Olav and Laurenz Petri. He aroused public opinion against the clergy, their politics and their riches.

In 1524 he executed the aged Archbishop of Upsala, Canut, and the Bishop of Westeraes, Sunanwaeder. Some of the cities followed his example, but the country folk resisted energetically. Gustav deceived them. "Some monks and clerks," he wrote in 1526 in his letter to Helsingland, "accuse me of evil intentions because we would not allow them to live contrary to the precepts of religion. They refuse the Sacraments to their debtors instead of obeying the law in that respect. When a poor man catches a bird or goes fishing on Sunday the Church condemns him to a fine payable to the bishop and the pastor, because of a profanation of the Sabbath. The clergy possesses great riches which belong to the crown and retains the fines due to the King."

At the Diet of Westeraes in 1527 his Chancellor spoke in the same vein and demanded that the King be permitted to take over the goods of the Church. The dean of the Senate replied, "If there are abuses among the clergy, let them be corrected without infringing on the rights of the Church, her constitution and her rites. Our duties toward the King must not make us forget our duties to the Pope." That being the opinion of the Senate, Gustav played the comedy of abdicating, but while leaving the State without

government he consorted with the nobles, promised them part of the booty and took back the crown. Allowed by his nobles to invade the goods of the Church, he assumed the sole right to ecclesiastical appointments, abolished their tribunals, ordered the Gospel read in the schools and free preaching in the churches. He upheld the Mass and accustomed ceremonies while dispossessing the Church, making people believe that there was no change of religion and succeeded, in the course of time, to loot all the goods and to substitute Protestantism for the Catholic Church.

The same treason took place in Denmark. From the start of Lutheranism, Christian II used the new preachings as a tool to establish his absolute monarchy. He stole countless foundations and purses of the poor. He called for the help of the apostates Martin Reinhard and Karlstadt and gave them the Cathedral of Copenhagen against the protestations of his people. He caused the execution of the aged Archbishop of Lund. Driven out by his people, his rival, Frederic I of Holstein, swore to maintain the people's Catholic faith, but broke his oath. In 1526 and 1527 he forced the Diet of Odense to divert the Peter's Pence to his own pocket and to let him make all the church nominations. His death came suddenly and with it a terrible civil war. The bishops were forced to accept his son as King Christian III, who in turn came to an understanding with the aristocracy to exclude the bishops from the Diet and confiscated all their goods. One of them died a martyr in prison. To the nobles, the King gave up his rights on the taxes of the peasants. The Catholics resisted during ten years but in vain. The Diet of Copenhagen in 1546 abolished all the rights of the old Church and outlawed all that wanted to remain faithful to it. The death sentence was pronounced against the priests and those who gave them shelter.

In Norway, also, King Christian III and his nobility, hoping to benefit financially by the introduction of the "pure Gospel," followed the lead of the other Scandinavian countries.

What we have said about Scandinavia, Holland, England, can be repeated for Switzerland, where Zwingli ably used the revolutionary passions and the social and national aspirations of the people to dominate the radical, really socialistic town party of Zurich, only to confiscate the goods of the church and its convents "for the defense of the word of God." But for the victory of the Catholics at Cappel, that "defense of the word of God," according to Zwingli, would have left all of Switzerland under the slavery of the plunderers, as Zwingli applied to every Catholic his favorite "Did the Lord not say 'make perish the wicked who live in your midst.?'"

Everywhere money and goods were the main and direct object of those who brought about destruction under the name of "reforming."

* * *

Should we regret that the Church possesses goods to be coveted by all that ever lay in wait for booty? By no means.

The Church as a world-wide corporation established by Christ and as a complete and perfect society, in its own sphere altogether independent of secular control, has the fullest right to own property, to provide herself with the necessary sustenance, to protect her rights and to further her interests, as she sees fit to do. Her rights are not de-

rived from the permission of a State, but from the commands of God. Some measure of temporal goods is indeed necessary to enable the Church to carry out the work entrusted to her. That is why in all her history the faithful endow the Church with goods—the rents and dues of which enabled her to live and to do good to men.

Yet the history of the Reformation seems to indicate that a system such as is followed in the United States of America, where the Church exists from the free contributions of the faithful or as one would say "from hand to mouth" if in vigor in the middle ages, would not have whetted the greed and avarice of the gentry and the nobility during the Reformation. There would have been no room for a political, religious revolution or for devastation!

No one would gainsay that the right of the Church to possess property went to proportions of abuse. The wealth of the Church drawn from rents and dues or taxes became rightly unpopular. Some detested burdening the common people. That situation called for reform. It irresistibly tempted the wealthy or those in need to attack the Church's endowments. It became the direct occasion of a long brooding revolt which led to apostasy from the Church of God and from there to the multiplicity of heresies that go by the name of Protestant Reformation. Looting went under the name of reforming. The opportunity for loot was the cause of all the trouble!

How was a King's deceit in Scandinavia and the violence of plutocrats in England and the Netherlands able to bring about the rejection of the Pope and of the Church? How were the new preachers in Germany in the pay of the princes, just as a few agitators in four cantons of Switzerland, able to rouse the mobs to iconoclasm and the destruction of art? All of this would have been impossible, had there not been a general and long dissatisfaction with the prevailing conditions and a long desire for reform! In general the body of Church officials was weakened. This gave an opportunity to the enemies of the Church. Its officialdom was weakened by corruption or worldliness. Geographical discoveries, political developments, growth of nationalism also harmed the religious spirit and increased a general unrest. A smouldering revolt had its remote causes in events of the last two centuries: 1. The Black Death and its far reaching consequences; 2. Humanism; 3. The Babylonian exile at Avignon; 4. The Great Schism.

* * *

The Black Death, the most terrible epidemic of historic times, a bubonic plague with pulmonary infection, began in Asia in 1345, spread all over Europe and beyond in 1346 and lasted until 1353. Petrarch, who lived then in Florence, said that posterity would regard all its horrors as fables. It killed one third of all Europe. Europe's political and social constitution never recovered from it. Whole monastic communities were wiped out and monasticism felt its consequences for generations. With it started the grave abuse by princes, dukes, counts or owners of the region, to give the use of the buildings evacuated by death, and the old titles of abbey or abbess and the huge incomes of the estates, to mere laymen and very often bastards or cadets of their families.

The Black Death ruined the old structure of feudalism and accelerated the formation of united political groups or nationalism among those of the same language or interests.

"Join St. Ansgar's League"

The Black Death had killed all the clergy in Greenland, left six priests alive in Iceland and left thousands of parishes vacant for more than two centuries in the British Isles and Europe.

People may retain their faith but its practice is bound to drop when they are not followed with the instructions and ministrations of the ministers of religion and soon they will be the ready prey of any new movement.

For more than two hundred years also the moral and spiritual organization of the Church had undergone a constant process of weakening owing to the struggle of the Papacy against the Empire, which called for burdensome taxes upon the faithful. Owing to the desertion of the See of Peter and to the schism Luther found the masses devoid of piety or downright indifferent in religion and ready to be roused to hatred against the Head and the Hierarchy of the Church. The struggle (three centuries long) between the Empire as the supreme lay power in Europe and the Pope as the supreme spiritual Head of Europe, was won by the Pope before 1300. Yet the convenient taxation went on unabated to the fatigue of everybody and left the Papacy victorious not only in the spiritual sphere but also with an influence that was supreme in temporal matters. No wonder that such an influence was coveted by the old patrician families of Rome who vied with one another to have one of theirs as the occupant of the Papal throne and by the intriguing kings of France, anxious to get Frenchmen as Popes and Popes to reside in France!

Charles II, King of Naples and Count of Provence, had received from Philip the Fair in 1290 all the rights of Avignon. His Queen Joan sold all these rights to Clement VI in 1348. When Bertrand de Got, Archbishop of Bordeaux, though Bordeaux belonged to the English in those days, became Pope Clement V, the factions of the Orsini and Colonna made Rome so unsafe for the French Pope that he decided to live in Avignon, territory of the King of Naples. He was crowned at Lyons in November 1305.

The seven French Popes who resided in Avignon between 1307-1377 were each one excellent men, but their absence from Rome was a catastrophe both for Rome, where the rival parties created anarchy, and for the Papacy. It killed the political influence of the Pope. French Popes chose mainly French cardinals; the whole group put itself in tow of the kings of France, became an appendage of the French crown, at the sacrifice of the papal prestige in the world. It was evident that the kings of France and Spain would not easily give up the Avignon advantage and when St. Catharine of Siena at last convinced Gregory XI to return to his see the signs were on the wall of the horrors of a coming schism. At the conclave in July 1378 the Roman crowd invaded the conclave clamoring for a Roman Pope and Prignani, the aged Archbishop of Bari, was acclaimed against his protests, whilst the assembled cardinals sought for hiding to save their lives. The next morning the enforced coronation of Prignani as Urban VI took place. In August of that year the cardinals assembled at Agnani to declare the election invalid and a little later they came together at Fondi to elect Robert of Geneva under the title of Clemens VII. In a short time all Christendom was divided, some nations in favor of the one, others in favor of the other Pope. Various nations changed allegiance according to a change of conviction or of interest. The situation became more and more confused, learned men and saints belonging to opposite camps. In 1414 there were

three Popes, each fulminating excommunications against opponents and granting indulgences to partisans. An end was put to this scandal when in 1417, Sigismund of Hungary, Emperor of Germany, assembled a general council at Constance which decided upon the election of the Roman Otto Colonna, as Martin V. The schism had lasted forty years. Between the Babylonian captivity of 70 years at Avignon, starting in 1307 and the end of the schism in 1417, three generations had lived in disapproval of their Fathers in God and in doubt about their lawful shepherd. The unnatural divorce between the actual town of Rome, the Apostolic See, the Apostolic City and the Apostolic claims; the Avignon Popes in unnatural and voluntary exile from Rome, followed by forty years of struggle between Pope and anti-popes, were happenings of calamitous consequences. Until a lifetime before the Lutheran Movement, the fact that the successor of Peter had abandoned the See of Peter, or that the prime condition of Christian unity, a single and powerful headship, had disappeared, had shocked the Christian conscience.

Such were indeed direct causes either of unrest or of religious indifference in some parts of Christianity and remote causes of a not-inevitable, but a dangerously menacing revolt.

Another force which for over a hundred years had lowered the esteem of the Gospel and dimmed the values of the supernatural was the Renaissance and Humanism. From the end of the Fourteenth Century, the men of letters and of arts had fled the region of Constantinople under the latent menace of the Turks and had spread all over Italy and from there over the rest of Europe. With them spread a movement of admiration and of imitation of the old Greek and Roman literature and of the arts of painting and sculpture. It was a rebirth of pagan ideals. Men of culture were intoxicated by buried marbles brought back to light and the passion for the works of men. Hence the name humanists or students of humanities supplanted the culture fashioned by the clergy and based on theology of the study of the Divinity. The new movement lasted until the sack of Rome in 1527. Boundless freedom of opinion and extreme laxity of morals were the first and lasting fruits of humanism.

The Renaissance looked up to beauty and looked away from duty, as the standard and the law of life. Many saints in the monasteries and in the world, earnest men of science and of zeal like Savonarola, Thomas More and the greatest humanistic scholar Erasmus warned but in vain against the cancerous vices which were sapping all classes of Christendom. The Church, as always the nursing-mother of science and arts, used all the new means of knowledge for the development and diffusion of science and arts. The Bible was translated and printed in every tongue; ninety-eight editions of the Vulgate alone were printed and sent out before 1500. Nicholas V founded the Vatican library and made Rome the intellectual center of the world, but churchmen in high places, the children of their time, were constantly unmindful of Christian ideals and not a few stained by Pagan vices. Alexander VI, a Spaniard, while not a scholar, was just a statesman and Paul III, both, until compelled to reform themselves as well as their curia, were men who exhibited all the qualities of worldlings with a disregard for the most elementary virtues, which leaves us in dumb amazement. Jules II fought and intrigued like a mere secular prince; Leo X was frivolous in the extreme; Clement VII drew on himself the contempt of all who had dealings with him by his subterfuges which led to the shameful sack of Rome.

“Pray for Scandinavia”

The Renaissance and Humanism is by far not a cause of the Reformation. The Reformation is not a fruit of the Renaissance! Divested of its youthful eccentricities the Renaissance became the cause of the great advance in our physical powers over nature and of our knowledge of physical cause and effect. The Reformation stopped the mighty stream of rediscovered culture, degraded the Renaissance into a religious quarrel and by its attitude of severe and a tyrannical authority many times harsher than that of the Church, halted the mind of Europe, deflected and warped the main development of our civilization (Belloc). But the excesses of the Renaissance caused in Protestantism a reaction of dictatorial and false authority which cramped and thwarted all arts and brought about an age of destruction. The excesses of the Renaissance multiplied the cries for reform in both head and members, a cry constantly put forth but never fulfilled until the Church had been rent in twain. Its excesses produced the learned and ultra stern humanists Melancthon, Zwingli, and Calvin to take up the revolt of Luther and fight with him in turns

* * *

We have seen the causes of the perilous instability in which the world was at the time of Luther's revolt.

It was not a theological debate which he set loose, it was a revolution. He presented nothing positive. He built up nothing. All he did was destroy, and that revolution was at first no more than a hubbub (We quote Belloc) The Reformation as a religion is not the work of Luther. It is the work of Calvin by his book *The Institute*. Until that book appeared, the Reformation had lived only upon protest against and indignation with the later abuses of the Church. Its doctrines had been various and confused, its courses deviant. Calvin made Protestantism a religion and whatever be still today, its multifarious sects of mutual contradiction, they are all still moulded on the Calvinistic model.

Luther's revolt was a violent reaction against the authority of Rome, and mixed up with that revolt all manner of other breakings out against all manner of other authority, the beginnings of a grumble which grew to a roar from the poor against the rich; the first incitements among the rich themselves towards the raiding of Church wealth for which they were panting; the first horrors of mere freebooters and brigands calling their companions to the quarry.

It is the opportunity for loot which made Luther's success; without this opportunity, Luther's revolt would have ended like a tempest in a teapot! To Luther's cry "Los von Rom"—"Away from Rome," we answer: "Los von Luther, zuruck zur Kirche"—"Away from Luther, return to the Church!"

INTERNATIONALISM ENDED WHEN THE REFORMATION FOUNDED NATIONALISM

By REVEREND W. EUGENE SHIELS, S. J.

TODAY everyone says that we need an international organization after the war, that we must be "international-minded" and that our world must become internationalistic. Do they know what they are talking about? Do they mean that we should be less nationalistic or more cooperative with other nations, or that we should form a definite world government of some form or other, if we would save the future peace? Lippman and Spykman want a "balance of power" maintained by the great nations—by ourselves is Spykman's view in his "America's Strategy in World Politics." His critic, Friedrich, decries this cynical view and asks for a democratic world organization, because democracies cannot maintain a "balance of power" system but must have some system which must perforce be global democracy.

If we are to join in this debate, it will be good for us to have our ideas on it clear. To understand the Internationalism of today, we must ask the question: Did the "Reformation" substitute Nationalism for a previous Internationalism? We must also ask: First, if the Middle Ages had a real internationalism; second, if that was changed; third, how was it changed. Did the religious revolution of 1517-1564 raise up National States? Or was it raised itself by National States? Or did one help the other mutually to succeed?

It is plainly accepted that the Reformation succeeded, that is, that the religious revolution became permanent because of the help given it by National States—England, Holland, Denmark, Prussia, Switzerland, to name a few. In each case the new religion was different. There was no pan-European religion replacing Catholic Christianity. Everywhere the new churches were upheld, defended and supported by the national

Crown, and in most cases this was done because the Crown made deliberate choice of the new creed and its preachers to stabilize some new Crown policy—as in Scandinavia, the maintaining of or beginning of expanded political power. Think only of Christian II and of Gustavus Vasa. Many other causes lie beneath the religious changes of 1517-1564, but always the Crown was crucial in the success or extinction (Anabaptists) of Reformation movements.

Did this new religious change tear the seamless robe of Medieval Internationalism? Indeed it did, and the religious wars from the Schmalkald Rising to the Thirty Years War show how badly the unity of Europe was rent. Those who forwarded that break-up of Roman Catholic unity broke up Europe into segments marked by great local pride and great hostility to their neighbors and rivals. For religion lies very close to the heart of man and peoples that differ seriously in religion need a powerful motive to bring them together after an important religious split. (How hard it is for a sinner to seek to regain his old familiar place in God's house!)

But the religious break was not all. The shock extended into the farthest reaches of men's lives, so that they no longer thought of themselves at all as members of the old international community. They had the "New Learning" and they took on the new character of nationalists, something unknown since the days of ancient Sparta.

Were there no nations before 1500? Of course there were. In the University of Paris, you may recall, one met the "four nations"—the Normans, the French (and Poles), the Picards, and the English (and Germans). Caesar wrote of the nations of his day in western Europe, and these same na-

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tions had continued through the Romanizing process—and the terrific setback of the Mohammedan conquests on the Mediterranean—and on down to the time of St. Joan of Arc, with hardly a change in self-consciousness though they had produced many a work to make us marvel.

Did they practice Internationalism? That is, in the time between their civilizing under Rome and the Church, until the 16th Century monarchs began to use again that pagan maxim of Roman law: "Cujus regio, ejus et religio"? ("The king's religion must be the religion of his country.") I think we should rather say that they lived in an internationalistic time, and even though they formed no deliberate scheme of international association, they acted as internationalists.

It was a natural and supernatural growth. Rome faded out as a political unifier when the Empire went to pieces, but the Romans, Roman culture, and especially the Roman Catholic Church did not fade out. As Stubbs says, the native genius of the English people, plus the genius of the Catholic Church, made England—and that goes for the other nations also.

But they knew no national kings until very late. When Francis of Assisi sent his gray-robed brethren across the map of Europe to preach the evangelical virtues or to teach in Oxford or Salamanca, there were no national barriers to deny them entrance. They found the kings in their castles, the mayors and gild masters in their towns with their treasured charters that had "bought" their liberty from the lords. Everyone indeed lived under government, but it was local, not national.

Yet it was international. Frenchmen were brothers to the English. Crusaders marched from every corner to the one grand enterprise. Students and professors exchanged their residences with no more than a paper to prove their standing at home. In class they used the same language everywhere. The same style of guild organization met them whether in Salerno, Oslo, Upsala or Novgorod, and they pleaded their rights as university men anywhere with perfect assurance of an understanding hearing by judges or rulers who knew the general attitude toward their calling. A wonderful international trade society, the Hanse, had its Steelyard in London where a captain or merchant of Leyden could be as much at home as a trader from Lubeck or Riga. All knew that in Rome they had a common Father, the Divinely aided Vicar of Christ and successor to St. Peter, who from the earliest times had dealt even justice to the weak and restrained the ambition of the great by most effective sanctions.

But the Franciscans lived to see a change set in. What we call the "Man of the Renaissance" appeared. For ages the clergy and the nobility formed the top of society. Now a *tertium* stood beside them, the wealthy townsman.

The rise of towns in the prosperous and productive days of the 13th century gave a new opportunity to man, and he began to exult in his personal success. In earlier times, effort and struggle with the hardships of life had cooperated with the Christian ideal to give the Middle Ages a tone of social unity. Now arose the individualist. The search for individual fame, fortune, pleasure and power slowly supplanted the former idea of the commonweal. Social thinking yielded to personal ambition, and, as you can imagine, the result was twofold: some men became great, and all the rest suffered. The giving of most of one's time and thought to fame, fortune, pleasure and power is what we call Secularism, and that is the root of the whole story. That is why some Catho-

lic kings gave up their religion and became leaders in the opposition movement, threw off the restraints proper to lawful kingship and turned into Absolutist kings. An Absolutist is simply one who does exactly what he wants, with no restriction from above, aside or below, from God and God's man, from his fellows or his subjects.

Henry VIII wanted absolutely what he wished and he got it. Why did men allow it? That is a hard question. Lucas, in his "Renaissance and Reformation," a splendid text, puts the blame where it belongs, and that is on many shoulders, not only clerical—as the enemies of the clergy do—but lay, too, simple cobbler no less than royal prince. True, rulers for long had much to do with choosing churchmen for their offices and their careers, and it was hard to make a clean break away from royalty, especially at a time when royalty was gaining so in control over nations. The true Reformation began within the Church when Paul III came to the papal throne in 1535 and decreed a new policy—to choose churchmen without royal approval and only for their personal qualities and worthiness. But we are digressing from our trend of thought.

Ignatius Loyola founded his order 300 years after Francis and Dominic. When he sent his men across Europe to teach the evangelical life of Christ and to teach in the schools of the day, what did they find? They went at the risk of their lives into England, Germany, Russia and Scandinavia, as the list of martyrs will show—not only because they were Catholics and priests, but because they were foreigners and subjects of another country's ruler.

A certain Jesuit, Pere Pellipret, sailing to the missions in Canada in 1639 (?), was shipwrecked in the West Indies. Rescued by Spaniards, he was taken to Mexico City and put into irons, as a foreigner. He was never allowed to leave the land, lest he reveal the secrets of this new colonial enterprise. For two years he was in confinement. Thereafter he received the "merciful" permission of the viceroy to work among the cannibal Tarahumara Indians till the end of his life.

The Jesuits came into Europe of the Reformation. They saw what had been done by an Absolutist king, in Saxony, Holland, Denmark and England. The new king with his new style of Renaissance adviser, had forced their wills over entire countries, all of whose citizens were now subjected to a centralized control and an Absolutist regime such as Europe had not previously known. They forced the Church to begin its slow disappearance from their countries, because if left there it would never tolerate that Absolutism which is above and beyond the rights of men and the moral law. These kings called upon men like Melanchthon, specialists in breaking down the old religion and building a nationalistic cult. Tindale came to England on such a cause and Knox sent several hand-picked Scotchmen to be trained in Geneva under the ablest scoundrel of them all.

What, then, had happened? The old international brotherhood in Christendom had vanished. Nations now took on a new form, under Absolutist, centralizing kings. Nations began to maintain armies and foreign agents against their neighbors, to watch them with suspicion, and to oppose them whenever it fitted the "enlightened self-interest" of the ruler.

All sense of unity died among European peoples. And what was worse for the weak ones among them, and also the mighty judicial force of the papacy passed for

(Continued on page 19)

"Pray for Scandinavia"

FINLAND

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



FINLAND, which is a little larger than the State of Montana, has a forest area as large as the entire State of Wyoming, just 35 per cent of its total area, and of that no more than 3 per cent is arable land and about 5 per cent grass land. It counts a population, like Missouri, of not quite four million people. Its southwest is skirted by the numerous, rocky Aaland Islands. It has a generally low coast line of 1700 miles, behind which a tableland surface rises to 600 feet with a few elevations that surpass 2000 feet. Its three rivers are unimportant though navigable. It is a country like a sponge, with a thousand lakes, including Ladoga, Europe's largest lake. All of these lakes are joined by short canals. They are waterways that teem with the movement of more than 60,000 vessels and 15,000 timber rafts. The rigorous climate with barely

two and a half months of summer, allows no more than a 50 per cent supply of the required agricultural products. There are plenty of cattle, sheep and horses. The wood, paper, iron, textile and leather industries together with the chemical factories, graphic arts, electricity and water works employ about 150,000 workers.

Ethnologically the Finns, like the Estonians and Hungarians, belong to the Finno-Ugrian group. At the start of the eighth century they migrated to the country which they now occupy.

Before the present war and since the establishment of the republic and the Treaty of Dorpat in October 1920, Finland was a progressive, happy country with a birth rate of 31.7 per thousand and a death rate of 12.4 per thousand. Universities are located at Helsinki and Turku; Helsinki also has a technical high school and two commercial schools.

Finland has no illiterates. The 182 secondary schools count a teaching staff of 3,000 with 45,000 pupils; and its primary education, both public and denominational, has a staff of twelve thousand with half a million pupils. The social legislation and cooperative movements which obliterated want is worthy of imitation by larger and richer countries of Europe.

* * *

In the year 992, monks of Mount Athos founded the monastery of Valamo (on the banks of Lake Ladoga) and in the year 1072 a Bishop Stephen preached in Finland. Again at the beginning of the twelfth century attempts were made by Vsevolodovich, Duke of Novgorod, to convert the Karelians by sending orthodox missionaries to preach in the neighborhood of Lake Ladoga.

When, in 1130, Eric, a Swede of the Northern Provinces, won recognition among both the Christian and pagan chiefs of Sweden and became King Eric IX, his first endeavors were to strengthen the position of Christianity in his country. Up to then, only one diocese, that of Skara, existed in

eastern Gotland. Its bishops had been for 250 years suffragans at first of Hamburg, from the time of its first archbishop, Saint Ansgar, and later of the Archbishop of Lund, the first primate of Scandinavia. King Eric assembled the first national synod at Linköping under the presidency of the papal legate, Bishop Nicolas of Albano, and as a result an episcopal see was established at Old Upsala, the city which Canon Adam of Bremen later described as the capital of heathenism and the altar of human sacrifices to the gods.

The same Upsala later became the metropolitan See of Sweden by decree of Pope Alexander III in the year 1164. Its first bishop was an Englishman called Henrik. From the beginning of the eighth century history describes the Finns as worshippers of "Ukko," god of the air, and of "Tapio," god of the forests, and "Ahte," god of the waters. These brave and hardy people were not satisfied to defy the forces of nature but they also pried on their neighbors and their frequent raids on the opposite coasts became more than a nuisance in the time of King Eric.

King Eric then sought to put a stop to these incursions as well as to subjugate those people to the peaceful standard of Christianity. The zealous king, known in history as Saint Eric, accompanied by Bishop Henrik, undertook the crusade and established himself firmly on the southwestern coast of Finland and extended his power from this base. The Bishop known as Saint Henrik or Henry pushed inland, preaching Christianity and remained when Eric returned to Sweden. In four years he obtained great success, organized the Church and made Turku (Abo in Swedish) the see of his new diocese. He crowned his fruitful apostolate by a martyr's death. His blood fructified the work of conversion and soon a flourishing Catholic life made itself felt throughout the whole land. Ever since Saint Henrik is honored as the Patron Saint of Finland. This took place in the year 1158. Two years later King Saint Eric was killed in a battle with a Danish pretender by the name of Magnus Henriksson, who in turn was beheaded by the people one year later.

After two interregna Saint Eric's son, Knut Eriksson, became king in 1167. His administration became historically famous as the first era of the coining of Swedish money and for the foundation of Stockholm. He was also the first crowned king of Sweden.

Saint Henry was followed in Finland by Bishop Rudolph, who, like his predecessor, also received the crown of martyrdom in the year 1178. Folkvin, the next bishop, died a natural death.

A few years later another missionary bishop, Thomas, also an Englishman, pursued the work of Saint Henry, that is, preaching the Gospel among the heathens. He also made Rantemakai the see of Finland.

In Sweden, the councilor and principal chief (called a "jarl"), Jarl Birger, of the rival Folkunger family, had married the King's sister, Ingeborg. When new revolts and raids on the part of the Finns soon made another campaign necessary, Jarl Birger took up arms for King Eric against Finland. Eric's death occurred during the campaign. The nobles then elected Jarl Birger's young son Waldemar to succeed Eric on the throne and Birger continued the war for his son and

forced the unconquerable Finns to submit to Sweden and to the young King Waldemar. In the year 1248, Jarl Birger started a new crusade against the Tavastians, another tribe of Finland, who after their submission also adopted Christianity.

After a few years Waldemar had proven incompetent and was deposed by the nation in favor of his brother Magnus Ladulas, who was the first to assume the title of "King of the Swedes and Goths."

The successor of Bishop Thomas was Bero I, who died in 1258. Bishop Ragfald died in 1266, Bishop Kettil died in 1286.

After Bishop John I, who died in 1290, came the first Finn to become a Bishop, Magnus I, who transferred the see to Abo.

In the year 1300 Torkel Knutson became Lord Chamberlain to his King and conquered completely the Karelians, among whom he constructed the famous castle of Viborg, Viipuri in Finnish, which henceforth became the cockpit of Northern Europe in the almost perpetual wars which lasted until 1809 between Russia and Sweden.

The next Bishop of Finland was Ragvald II, who died in 1366. His successor, Bengt, died in 1338. Bishop Hemming, who died in 1366, had established Canon Law for his country and was the author of many civil laws. He was also a builder of numerous churches. He began the collection of a library which he enriched with most rare manuscripts. He died in odor of sanctity, yet was never canonized. His bones were taken up in 1514 and the relics are now in the museum of Abo. In his time, seven large convents, three of Franciscans, three of Dominican Fathers and one of Brigittine Sisters, became the centers of religion and civilization in Finland.

His successor was Henry Hartmann (1366-1368), and John II (1368-1370), John Westfal, of German descent (1370-1385), and Bero II (1385-1412). Then came the most important prince of the Church in Finland, Magnus Olav Tavast (1412-1450). From a pilgrimage to the Holy Land he brought back objects of art and manuscripts of the greatest value. Even at the age of 86 he undertook arduous visitations. Olav Magni (1450-1460) had been twice rector and also procurator of the "English nation" of the Sorbonne. As representative of the English, he settled the disagreement between Charles VII and the Sorbonne for the latter's part taken in the burning of Joan of Arc in 1431.

Conrad I Bitz (1460-1489) gave out the beautifully engraved "missale ecclesiae Aboensis." His few successors were Magnus III Stjernkors (1489-1500), Laurence Suuraapaa (1500-1506), John IV Olav (1506-1510). Then came the last bishop, Arvid Kurki (1510-1522), who was forced to flee before the invasion of the Danes and was drowned in the Baltic during his flight.

Eric the Swede, chancellor of King Gustav Vasa, was consecrated Bishop of Sweden in 1523, but he resigned his see almost at once, as his election was not confirmed in Rome.

In 1512 the Danish people and King Christian the Second forced Sweden to re-enter the Union of Calmar in 1397 of the three Scandinavian countries, with the support of Archbishop Gustav Trolle of Upsala. The King's success led him to unnecessary cruelties. The archbishop's opponents, Bishops Matthias of Straengnaes and Vincent of Abo, with a large number of nobles, councilors and citizens, proclaimed rebels and heretics and as such were executed in Stockholm and their estates confiscated. This led in January 1520 to the peasant insurrection of Dalarna of which Gustav Eriksson

Vasa became the leader. Vasa had lost his father and brother-in-law in the slaughter of Stockholm and he had been thrown into prison but he made his escape. The influential bishop Hans Brask accepted Vasa's cause and a popular assembly at Vadstena appointed him stadtholder of the kingdom in 1521. Two years later he was unanimously elected King at Straengnaes. That same year he entered triumphantly into Stockholm and Kalmar. Aaland and Finland joined his cause at the same time. But he lacked the money to meet even the most necessary expenses. Most bishops and lords and many of the nobility were against him. By means of clever dissimulation and deceitful promises he made the citizens and peasants his adherents. Then the introduction of Lutheranism was his opportunity to free himself from the bishops and to gain control of the church lands and treasures. As the nobility also gained large sums by such confiscations, community of interests bound them to their ruler.

A powerful man of coarse instincts with little interest in normal aims, Vasa had no use for schools, but he did much to improve agriculture, mining and commerce.

In Finland Canon Pieteri Sarkilahti of the Turku Cathedral was the first to preach Lutheranism in that country, but Gustav Vasa appointed the apostate Dominican Martin Skytte as bishop. On January 5, 1522, Skytte was solemnly installed with Catholic rites at Strengnes as the first Protestant bishop of Turku. This man promoted at first the clever, imperceptible, then later the violent introduction of Lutheranism. The most influential reformer was Mikael Agricola, father of Finnish prose and translator of the New Testament. The people were deceived by the retention of the Catholic ceremonies, clerks and monks were given the choice between apostasy, exile or death. The Brigittine nunnery of Nanendal continued to be tolerated until its extinction with the death of the last religious in 1591, but the Dominicans at Abo and Viborg and the Franciscans at Kokars were driven out, whereas the inmates of the monastery of Raumo were hanged. Among the famous martyrs were the theologians Jons Jussola and Peter Eric.

The Church had reached great prosperity in Finland where she counted no less than 4,000 parishes. Finland had its own liturgy and its own martyrology. Her old churches, their manuscripts and works of art testify still to her greatness in the middle ages.

The Protestant provost Bergrath writes: "We should gratefully acknowledge that the Catholic Church civilized the rude pagan Finns and merged the divided tribes into one nation; that the Church protected the defenseless and aided the needy at a time when the secular power either could not or would not do so. Many useful institutions were introduced by the Convents. The greatest merit of Catholicism is that it incorporated our small, still pagan land among Europe's cultured nations. The Catholic Church made Finland's religious, national and cultural life famous and left it to us as a precious heritage from the past."

The Catholic Church in Finland was now "de-formed" into the Finnish inflexible and inquisitorial Lutheranism.

Gustav Vasa's son, John III, raised the country to the dignity of a grand-duchy. At the beginning of the seventeenth century, Gustav II Adolph governed the country by the Diet, composed of the four orders of the nobility, clergy, burghers and peasants, at a time when he saw no means to save it from the conditions of war, famine and pestilence that ravaged it.

Karelia or East Finland, converted by Russian missionaries, had continued for a while the exercise of its orthodox religion, but when it also fell to Sweden and Lutheranism could not tempt those people to accept the "pure Gospel," two years of war starting in 1566 were needed to expulse and massacre them! Peter the Great's victory over Charles XII of Sweden in 1709, his conquest of Helsingfors and Abo in 1713 and finally the fall of Viborg and the Karelian province in 1721 restored the position of the Orthodox Church in that part of Finland. In 1751 the Swedes tried to reconquer it but disaster proved their fate. Thirty-seven years later, Gustav III, rather than yield to the danger of attempting a new invasion of Finland, benevolently confirmed the rights of the Diet, "the fundamental laws" which the Finns maintained in spite of Kings and Tsars from the beginning of the 17th century until the year 1808 when war broke out again and Russia took all of Finland with the Aaland Islands. The Emperor declared the country a Grand-Duchy, of which he made himself the Grand Duke, but he granted it semi-independence and a senate under a Russian governor-general. Yet under Alexander III the Slavophile movement, "one law, one church, one tongue," and the rivalry in Finland itself between the Swedish party and the Finnish nationalists led to a new Russification. From time to time, Tsars and Duma made concessions only to revoke them almost at once and the oppression went on until the abdication of Nicolas II in 1917. The declaration of independence of December 6, 1917, which was supposed to mark the birth of a new Finnish freedom and the treaty of Brest Litovsk in March 1918, supposedly confirming that independence, have not been blessed with happy results. On June 17, 1919, the Finnish Diet established a republic and one month later the new constitution came into force. A peace treaty with Soviet Russia was signed at Dorpat on October 4, 1920, and two months after that Finland became a member of the League of Nations!

We know how Russia observed the treaty! On the Karelian question the Permanent Court of International Justice found it expedient in July 1923 rather not to make any declaration on the principle and requirement of justice! The League of Nations followed suit and trampled upon right and justice in succumbing to a simple pronouncement in favor of the Reds by the Commisar for Foreign Affairs, M. Chicherin. Since then the internal policy of that unfortunate country has proven to be a divided reign.

* * *

While in Lutheran Finland the Orthodox Church counts about 70,000 members, with an archbishop at Helsingfors and monasteries at Viborg, Sortavala, Tempere and Konovetz, a church paper and many schools, where remains the Catholic Church? As long as Finland was a Swedish possession, the Catholic Church was granted no chance within its borders. There were no Catholics for three centuries! In 1799 the Russian Government erected a Catholic Church for the Polish soldiers and their families at Viipuri or Viborg. The same was done in 1857 at Helsinki. In 1857 an ukase placed these churches under the jurisdiction of the Catholic archbishop of Mohilev in White Russia, to whose archdiocese belonged all of Finland until this country became in 1920 a vicariate apostolic. The constitution of the Finnish Social Democratic Party in 1903 showed some tolerance and in

1906 greater liberty was given with the revocation of the clause which required the permission of the state to any conversion from the Orthodox to the Lutheran confession. At that time a Finnish priest was appointed Pastor of the Catholic church of Helsinki, the Church of Saint Henry. It was the Reverend Wilfrid von Christerson. In that year also two Dutch Fathers of the Congregation of the Priests of the Sacred Heart were appointed to do missionary work in Finland—Father Michael Buckx, doctor and professor in theology and Father Van Geysel. Three other priests of this order were soon to follow. Their chief duty consisted in the pastoral care of the Russian Catholic soldiers dispersed in the frontier garrisons of Poland and Finland, a work done so far by a Polish chaplain who made the rounds once a year. It was a delicate task, owing to the heterogeneous elements of which the Russian soldiery was composed and all the more as the Fathers were looked upon in Russia as dangerous to the state and as political criminals. Father Buckx was conducted over the frontier as a vagabond five times and returned always but not without danger. Once he was asked by a police justice whether or not he offered Mass in the morning. The Father parried the question by asking the justice whether he said his morning prayers. The bystanders looked on in astonishment and the exasperated justice answered in the affirmative, whereupon the calm answer of Father Buckx was heard. "I too, say my morning prayers. You cannot punish me for that." The Fathers were definitely expelled from Finland by the "hospitable" Russians in the summer of 1911 because they "threatened the Russian Schismatic Church with ruin."

In 1911 another Finnish priest, Father A. Carling, at present the Rt. Reverend Monsignor A. Carling, became pastor of the Church of St. Hyacinth at Viipuri, a church which so far belonged to the Dominicans of St. Petersburg. These two Finnish priests of Helsinki and Viipuri worked in Rome to obtain a Finnish ecclesiastical division, separated from Mohilev. In the many years following the opening of a Catholic Church in Finland, the Russian and Polish soldiers had married Finnish women and their offspring were now entirely Finnish. It harmed them as well as the Church to be designated by the people as "Polish."

In 1919 the autonomous republic of Finland sought to arrange her relations with the Holy See. Rome sent them Bishop Diepen of 's Hertogenbosch in Holland, as apostolic Visitor to Finland and on his advice Dr. Buckx, then the Provincial of his Congregation in Holland, was made in June, 1920 the Apostolic Administrator of the Vicariate of Finland. When Monsignor Buckx arrived on June 4, 1921, there was great curiosity to see the "monk," but the "monk" knew how to inaugurate his work with such a tactful zeal that in a short time he was even seen around with Lutheran personages of the highest position in Finland. When on the feast of the Assumption of the Blessed Virgin Mary of that same year, a pontifical High Mass was celebrated for the first time since the "Reformation," the Catholic Church was filled to its capacity with interested non-Catholics as well as Catholics. At the pontifical requiem for Pope Benedict XV, the President provided for the official representation of the Republic. There were four ministers, the president of the Diet, the heads of the courts of justice, the universities and the army, of the city and province, with the entire diplomatic corps present in full official costume.

(Continued on page 25)

"Join St. Ansgar's League"

THE LONE CATHOLIC

By JOHN LAFARGE, S.J.

I

*Pfc. Ole Jensen to Father Joe*APO Somewhere,
November 1, 1943.

Dear Father Joe,

This is a postscript to last Wednesday's letter. Some of the boys here have been talking about religion to me, and an idea that has been running in my mind ever since you married me to Julie McCartney just before I left.

You know the way Julie is. I knew her for a year but you have been acquainted with her and her family ever since she was three years old. Sometimes, when we got talking about things, Julie would say, "Ole, it's grand you are becoming a Catholic, but it's too bad just the same you are not Irish. I can't help pitying the *lone Catholics*, and that's the way it is with converts from these Protestant countries. They have nothing to hook up to, as it were. A person's Catholicism seems so much stronger when he can claim a part in a great Catholic people, like the Irish, or the French, or the Spaniards. When the whole nation is Catholic, the Church appears at its best."

I am not sure I gathered all the meaning of Julie's words, but they have always troubled me a bit. You might talk this over, Father, when you have the next meeting of the Saint Ansgar's Unit. I have never felt as if I ought to be "pitied" of all things! Say a prayer for

Faithfully yours,

PFC. Ole Jensen, U.S.A.

II

*Father Joe to Pfc. Ole Jensen*Harmonsville, N. D.
December 8, 1943.

Dear Ole,

Put the "pity" idea out of your head, and let me tell you a thought or two that came to me, after we had talked the matter over, at your suggestion, in last Tuesday's meeting of the Saint Ansgar's Unit.

With all respect to Julie, she is a little off the beam when she calls the Scandinavian countries "Protestant," just like that. Though largely (but not at all wholly) Protestant now, all the Scandinavian lands, Denmark, Finland, Iceland, Norway and Sweden were once as Catholic as the Pope; and when you made your profession of Faith before the altar in Saint Francis' Church, you were professing the ancient Faith of your ancestors. You were declaring today what they affirmed for centuries, what some of them gave their lives in martyrdom to affirm. But you know that as well as I do, and let us come more directly to the point Julie raised.

Certainly it is a great and wonderful thing to belong to a people who—by and large—have preserved the Catholic Faith, in the face of bitter opposition, right down into our own day. Such a "belonging" is a powerful aid to a man's individual Catholicism. This is a privilege, and a precious one, for it gives the individual Catholic great encouragement and plenty of practical help. He will discover better Catholics than he

is himself among his own relatives. His motives will be understood, he is spared hundreds of annoying misunderstandings, and often he will have the blessing of a priest or a nun or a religious Brother in the family, and he will be proud and grateful for the same.

It is also true, in one very wide and real sense, that "when the whole nation is Catholic, the Church appears at its best." When the whole *neighborhood* is Catholic—as we often find in the United States—there is an atmosphere in which religion flourishes, and it is easy to promote good morals, practical charity, and racial tolerance. When the whole nation is *officially* Catholic, as in Spain and Portugal today, religion enjoys many practical advantages, as in the field of education, and great edification is given by the very fact that the Faith is publicly and officially recognized, that great public ceremonies are inaugurated with Holy Mass and God's blessing invoked upon their deliberations. Great scandal, too, is given when religion remains *only* official, and is not really lived. But when the whole nation is *really* Catholic, when the Faith is genuinely practiced by all, and the Church's teachings are carried out in all the country's social institutions as well as in individual lives—we have then a mighty aid to our individual Faith, and a great aspect of our holy religion is thereby revealed.

However, it is only one aspect. And since we both know Julie, let me illustrate by her. You know how there are two sides or aspects of her character, which you have often commented on. There is the Julie who is so pleasant and kind and gracious and a bit mischievous when things are running along pleasantly. She looks after her mother and her grandfather and her two deaf aunts and makes the house a center for all the good times and fun in the neighborhood, and somehow manages to bring the thought of God and His Blessed Mother into everything that goes on. But there is another Julie, which flashed upon us the time the refugees came to Harmonsville and nobody wanted to have anything to do with them; and the time that carload of Mexican field workers came here from the South by mistake, and we were all wondering how we should treat them. You remember Julie then, for it was just then you began thinking about her, and you said yourself something about "a girl who seemed to have the whole world in her heart."

Well, Ole, that is the way it is with the Catholic Church.

The word "Catholic"—or universal—means just that thing. The Bride of Christ, the King of all mankind, has the whole world in her heart. And it is when she shows herself in that greatest and most wonderful of all her aspects, she commands her greatest respect and wields her greatest influence. For only the Church Catholic can speak to and for the entire world. She is Catholic or universal, because she is One, as the Son of God and His Father are One, with themselves and with the Holy Spirit.

Speaking in just plain language, it comes to this. When you are, as you say, a "lone Catholic"—in the sense you used in your letter, you do suffer some disadvantage as compared with those who belong to "Catholic nations" or largely Catholic groups of people. But enjoy a still greater advantage which is all your own, if you have the faith and the courage

(Continued on page 25)

HAMAR-KRONIKEN

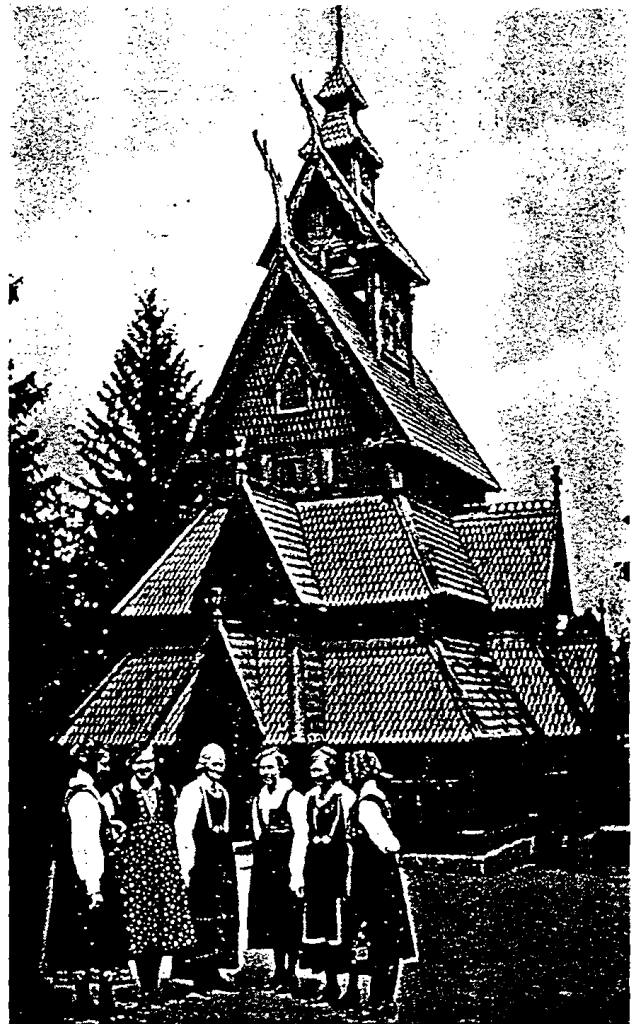
A Contemporary's Story of the Last Act of the Lutheran Reformation in Norway

By SIGRID UNSET

HAMAR-KRONIKEN, the history of the episcopal see of Hamar from its foundation to the end, when the last of the Catholic bishops was led away as a prisoner, is the first Norwegian literary monument whose language may be called modern Norwegian—all earlier works were written in Old Norse. It is also the only literary monument that tells about the introduction of Lutheranism in Norway, apart, of course, from State documents, letters and inventories. From Iceland we have among other things the poems of the last bishop of Hólar, Jón Arason, and the saga about his fight for his Church and his death. Sweden has, besides the translation of the Bible by the first Protestant bishop of Upsala, Olaus Petri, a good deal of controversial literature, and the last Catholic archbishop, Olaus Magnus, an exile in Italy, wrote in Latin his voluminous history of the Nordic countries—a main source for our knowledge of life in Scandinavia in the later Middle Ages. From Denmark several books and pamphlets survive—from the Catholic side, among others, the writings of Paulus Heliæ, once Prior of the Carmelite convent of Elsinore, and a chronicle of the eviction of the "Grey Friars" (Franciscans) from their houses in Denmark. From the Protestants we have, besides the translation of the Bible and the writings of the "Superintendent" (Lutheran bishop) of Sjaelland, Petrus Palladius (born Peer Plade). The country-born bishop writes a charmingly vivid Danish prose, and in spite of, or because of, his intransigent anti-Catholicism he has given us a lively and realistic picture of village life in Denmark in his times, including the religious beliefs and customs of the common people that he tried to root out. In the other Scandinavian countries also writings appeared that did expound the tenets of the new faith, for the clergy-to-be-educated, as well as for the instruction of the laity.

Nothing of that sort happened in Norway. The popular claim, that "the Reformation gave us the Bible in our mother tongue," as far as Norway is concerned is a misstatement, to put it mildly. For a translation of the Bible into Norwegian we had to wait until the nineteenth century. As far as I know the renderings of Monsignor Offerdahl of the New Testament and the Psalm according to the Vulgate were the first Biblical translations made strictly for Norway. A translation of the Old Testament from the Hebrew was not undertaken until some fifteen years ago—the work (Protestant) was still in progress, when the Germans invaded. For centuries the Norwegians had to get along as well as they could with the Danish translations. Now the first Danish translation was bad, from a linguistic point of view—they followed Luther's slavishly, even to the misprints, so that the language teemed with Germanisms.¹ Long words with German prefixes and suffixes cluttered the pages, and the periods were constructed in the German way with endless involutions and great long-

windedness. The contamination of the Danish language was well under way even before the Reformation occurred, thanks to the German kings and their train of German fortune-hunters. But the Lutheran Reformation of course aggravated the ill. The power and clarity, the vigor and grace of the medieval Danish language were lost for a long time. In Norway, also, the language was disastrously influenced by Danish officialdom. The reading of the Danish Bibles—and as the Norwegians are on the whole a religious-minded people, the Bible was much read in homes and schools—caused a peculiar attitude to religious language. The common people in Norway came to feel, the dignity of religion demanded that religious matters must be treated in a remote, solemnly unfamiliar idiom, full of strange words never used in other connections. What was merely bad Norwegian and lack of clarity was considered sacred and mystical. The Old Norse writings of the Catholic past on the contrary had aimed to be



An Ancient "Stavkirke"

¹ An amusing creation in the Scandinavian languages—a misunderstanding that has won citizenship, probably for ever—is the word "Syndfloden." The old authors spoke of the deluge that Noah and his family escaped as the Great Flood. But Luther used an old German word, *Sinthfluth*, which means the same. His Danish translator, however, associated "Sinth" not with "large" but with the Danish word "Synd," which means sin. And "Syndflod," flood of sin, we have called all and every kind of deluge ever since—by water or by vice or by printed matter or noisy dance-music, etc.

lucid, easily understood, and forceful. I remember how unfamiliar it seemed when I first read the Old Norse homilies and legends, to see the words of our Savior rendered in honest and pithy Norwegian speech.

The motive force behind the Lutheran reformation in Norway was the political and economic interests of the Union Kings. As members of the State Council of Norway, the Archbishop of Nidaros and the Norwegian bishops were always the chief defenders of their country's right to be treated as an equal partner in a Union which had come into being because a king of Norway, Olav Haakonsson, had been elected King also of Denmark as the successor of his maternal grandfather, Valdemar Atterdag. The Norwegian council demanded that fiefs and castles in Norway must be given only to men of Norwegian birth, that the ancient laws of the country should be valid, the excessive extortions of the royal tax collectors and officials checked, and so on. Moreover, the Norwegian bishops were generally in sympathy with the Swedish opposition to the Union and the attempts of the Swedes to break away. (Several of the bishops belonged to the nobility of the Eastern counties and had family connections among the Swedish squires across the border, which in the South of Norway never formed an obstacle to intercourse between the two nations). Ever since the days of Queen Margrethe the Danish kings had tried to combat this trend by getting Danes and foreigners elected to the Norwegian sees. Prince Christiern, later King Christiern II, succeeded in having his friend Erik Valkendorf, a Danish nobleman, made Archbishop of Nidaros. Valkendorf, however, proved to be a good and loyal servant of the interests of the Church in Norway and faithfully fulfilled the duties of his office. Among other things, thanks to his efforts, the Missal and Breviary of Nidaros archdiocese at last were printed. The editorship of the Breviary was entrusted to the Dean of the Chapter, Olav Engelbrektsson, who became Valkendorf's successor and the last archbishop of Nidaros.

When Christiern II as a crown prince was sent to Norway as a governor the peasants of Oplandene—the inland counties around Lake Mjosa and along the Swedish border—rose up in arms in 1508. The rising was beaten down, and the leaders, chief among whom was Herlog Hyttfat, an Opland yeoman, were beheaded. In the same year Prince Christiern enticed Bishop Karl of Hamar to Oslo, took him prisoner, and marched on Hamar, where he captured the bishop's castle by a ruse and plundered it. If he had his way, the prince said, let the bishops reside in barns and stables, but no more strongholds for them. No doubt Christiern had leanings towards Lutheranism, an essentially bourgeois opposition to the hierarchical Church, even if the kings and noblemen ultimately gained increased power by the spoliation of the Church and monasteries. But Christiern, who had made common cause with the burghers to break the power of the nobility and hierarchy, was certainly also attracted to the new religion because of the promises it held of furthering his aims and filling his treasury. The secularization of the convents started during his reign—the mightiest lady of Norway, Lady Inger of Ostrat, and her Danish sons-in-law helping themselves to a good-sized part of the spoils.

It is likely that Bishop Karl had been in touch with the leaders of the rising under Herlog Hyttfat. He belonged to the ranks of the old Norwegian nobility, which by now had lost most of their political influence, due to straitened circumstances and lived on their ancient manors as wealthy

farmers, though their old family names and coats of arms were widely respected in the districts. His mother had been a Swedish lady, and one of his sisters was married in Sweden. The suspicions of the prince were probably well founded. But the bishop was treated with great brutality and died in his prison in 1512. As his successor was elected another Opland nobleman, Mogens Lauridsen. He was to be the last of the line of the Hamar bishops.

When the English Cardinal Nicolas Breakspere visited Norway as papal legate in 1152 it had for a long time been evident that the vast diocese of Oslo had to be divided. As a site for the new see was chosen Hamarkaupang on the eastern shores of the great inland lake of Mjosa. Kaupang means trading center, but it is unlikely that anything like a town was in existence—probably there were warehouses, boat-houses and piers and the place occupied only some weeks during the annual fair. On a small peninsula, beautifully situated with a view across the lake towards the low wooded hills and fine farms of Toten and Biri, surrounded by some of the most fertile and lovely districts of Norway, Hedemarken, the great romanesque cathedral of pale gray limestone, faced with red sandstone, was erected. Cardinal Breakspere, who had become Pope Adrian IV, is reported to have sent skilled masons and stonemasons from Italy, as well as exquisite church furniture and vestments. The new diocese comprised within its borders some of the best land of Norway, and most of the inland valleys south of the watersheds towards the northern and western parts of South Norway. It flourished for four hundred years. The town, called Bishops-Hamar seems to have been entirely dependent on its importance as an ecclesiastical center. The Hamar chronicle describes a flourishing small town, where everything seems to have drawn life and nourishment from the Church.

When Christiern II had to flee his kingdoms in 1523, Bishops Mogens and two Norwegian lords, Olav and Gaute Galle, tried to seize the castle of Akershus from the Danish commander, Hans Mule. But when the Danes had elected Fredrik I, uncle of the outlawed king, the Norwegians too had to accept him, and Bishop Mogens did homage to the new king. Fredrik I was a convinced Lutheran, but it did not yet come to open attempts to change the religion of the countries. Meanwhile the undermining of the positions of the Catholic Church proceeded apace in Norway as well as in Denmark. The work was made easier by the fact that there were plenty of abuses within the Church that the zealots could attack, some of the Danish bishops corrupt, others politicians more than priests, and some of the Norwegian bishops were old and frail men.

After the death of King Frederik I there was in both countries a strong party which wanted the old King Christiern II back again. The other candidate, Prince Christian, was a Lutheran, but Christiern II now protested his absolute loyalty to the Catholic Church—he had been living as the guest of his wife's brother, the Emperor Charles V, defender of the Church, and his daughter had married the Count of Pfalz, also a staunch Catholic. So the Norwegian bishops rallied to the party of Christiern II. Some of them, among others the Archbishop Olav Engelbrektsson, seem to have favored a plan to bypass the father and offer the crown of Norway to his son-in-law. But the Count of Pfalz made no move to come to Norway, and the military support of the emperor never materialized. Archbishop Olav did bitterly feel how weakened and humiliated Norway had become. He tried to

rally the rest of the Council and representatives of the estates of the realm to the defense of the rights and sovereignty of Norway, when he called the meeting at Bud in Romsdal. But he lacked power to make a successful resistance. Most of the Norwegian castles and great estates were in the hands of Danes, and through marriages with Norwegian heiresses a number of Danish lords had gained seats in the State Council. With King Christiern II a prisoner in the castle of Sonderborg, and Christian III the master of Denmark, which he had conquered with German and Holsteman mercenaries, the archbishop was sponsoring a lost cause. King Christian III now turned against Norway. The Danish commanders of the castles made common cause with him, and in April 1537 Archbishop Olav Engelbrektsson sailed for Holland. He did probably hope against hope that he would be able to return with support from the emperor or the Count of Pfalz. But already in 1538 the last of the Norwegian archbishops died a refugee in the Netherlands.

In 1537, on a diet in Copenhagen, King Christian also proclaimed that the Lutheran faith was to be the religion of Norway, and that Norway, "now decrepit and poor," was to be regarded as a province of Denmark. And though the last provision never was made really effective, the insult of the Copenhagen diet is indissolubly connected with the introduction of the reformation in our country.

The myth that the Archbishop, before he left the country, had robbed the cathedral and churches of his diocese of their valuables, has persisted for centuries. The barrels of "treasures" that he had taken with him disappeared, but the inventories were retrieved some fifty years ago in Holland. It turns out that the treasures were very modest, in fact, not more than what may easily have been the furniture of the archbishop's private chapels in Nidaros and his castle of Steinviksholm. But it had become an obsession with King Christian III, whose need for money to pay his mercenaries was great, that the Norwegian archbishop had absconded with an immense loot of gold and silver, which the King felt he ought to have obtained. And so the tale persisted, and for centuries the memory of the last defender of Norway's sovereignty was smeared.

From Trondheim Sir Truid Ulfstand commander of King Christian III's forces, marched south to settle matters with the Bishop of Hamar. Herr Mogens had prepared to defend himself in his castle, but how that turned out is told in the Hamar Kronike. The Bishop was lead away a prisoner, to end his days in the abbey of Andvordskov in Denmark, now a State prison. He died October 3, 1542.

The Bishop's castle became the residence of the governor of Hedemarken, one of the fattest fiefs in Norway. The decay had already made uncanny progress in the once flourishing small town when the governor Christen Munk in 1553 called a meeting in his main hall of people who had known Hamar as it had been in the bishops' times. Among the members were squires and yeomen of Hedemarken, citizens of Hamar, peasants, and also some members of the old clergy. Of these the most prominent seems to have been Herr Trugels Cantor, "a venerable old man, nearly one hundred years old." Once he had been master of the cathedral choir.

From the findings of the meeting the Hamar Kronike was written. The author is anonymous, and several guesses as to his identity have been made. It is certain that he was a Norwegian, native of Hedemarken (he uses several words

of the local dialect), but educated to write in the Danish of the times an eye-witness to the departure of the Bishop, and in spite of the lip-service he occasionally pays to the new "enlightened" religion in his heart, attached to the old Faith and nostalgic for the past, which he views in the rosiest colors. The fact, that he seems to believe wholeheartedly in the "portents" that preceded the fall of the See, also in the killing of the big sea-snake, which undeniably seems a tall story to us. I would not try to explain. Stories about a large sea-snake or sea-snakes, in Mjosa have been told both before and after. According to descriptions the monster would have been a close relation of the one of Loch Ness in Scotland. But the author of the Hamar Kronike tells how it was shot to death by one of Bishop Mogens' armed men, and its body rotted on a skerry near the shore, until the peasants covered it with several boatloads of fuel and had it burned. Most plausible of the theories about the authorship is that the little book is by Lars Hummer, mentioned in the end of the chronicle as "the Bishop's boy" (valet) and also his kinsman, who followed his master into prison in Denmark and faithfully served him unto his death. Lars Hummer is later on heard of as (Protestant) dean of the cathedral of Oslo in 1565, and seems to have lived to a ripe old age. Professor Francis Bull, in his *History of the Literature of Norway*, proposes that the author may have been the centenarian Trugels Cantor, and advances some shrewd comments to support his theory. The authorship will probably never be ascertained with certainty.

The Hamar Kronike opens with a list of all the Bishops of Hamar and scant notices about each of them. Then it describes the city as it once was.

Around the beautiful Romanesque cathedral were grouped the Bishop's castle and the Dominican convent of St. Olav with church and gardens. At the time of the writing of the chronicle the convent and church had already disappeared—they were built on land won from the lake by driving heavy stakes into the bottom and filling up with dirt. When the foundations were not kept in repair the whole plot was soon washed away by the floods that occur each summer. Near the cathedral was also a building called "Kommunet," the lodgings of the dean and chapter, and the cathedral school, which had been closed immediately after the Reformation, as it was considered that the cathedral school of Oslo would suffice for the whole of Eastern Norway.

From the cathedral square streets ran along the shore, past the wooden structure of the Church of St. Jorgen (George) with home and hospital for the aged and the infirm. Another convent, St. Anton's, is mentioned, but it seems to have been empty even before the Reformation. On the second main street, running inland, was the Church of the Holy Cross, "very beautifully built of brick and well furnished" with a clock in the tower. "And when the weather was fine, it could be heard far away in the country, and also out upon the lake, when all the bells were tolling. Item, when one heard the priests and the deacons sing inside the churches, everybody who did not have a heart of stone, must be moved to cry with joy, at the inexpressible love and grace of God towards men, and with gratitude for the Holy Word of God and the beautiful hymns they heard sung."

Old Hamar was a garden city. There were gardens by all the houses, and each citizen had an orchard, so that there was room for gardeners to graft the trees, and brewers of cider and cherry drinks besides the Bishop's gardeners and

brewers, and even though the housewives were clever at brewing and preparing the drinks they used to send barrels of to their kinsfolk out in the country. Nothing was more welcome to the Bishops and the Hamar burghers than when visitors brought home from abroad slips and seeds of foreign flowers and shrubs.² Especially they loved the "Angels' thorn" (*Rosa rubiginosa* with apple-scented leaves—it is still growing wild in the district). Hedges of this fine rose were in all the gardens, giving out their delicious smell towards evening.

On the north shore of the peninsula was the suburb of the fishermen, those employed by the Bishop as well as those who kept the town supplied

All kinds of merchandise could be bought in old Hamar, even very expensive textiles from abroad "In the times of Bishop Sigvard (about 1458) the best velvet could be bought for 8 Skilling an ell, ordinary silks for 3 Skilling an ell—but how good the coins were God knows. . ." However, as 8 Skilling would suffice to keep a boy in the cathedral school for one year, a velvet mantle or a silken dress would probably have to last a peasant of Hedemarken or Gudbrandsdal a lifetime and be left as a heirloom to sons and daughters.

Hamar had a town hall, complete with prison and "daarekiste" (cells for the insane), town council and town crier. By the town hall was the market square, where burghers as well as people from the countryside offered their goods for sale. So admirably ordered was the old town, so that there was even a black board at the entrance of each house, with a legend in white letters telling who lived there and what was his trade.

Portents foreshadowing the coming disaster comprised, besides the slaying of the sea-monster (which seems to have happened several years earlier), strange noises at night, as if huge armies clashed and did battles in the sky over the town. From his covered gallery, leading from the castle into the cathedral, the Bishop saw lights at night in the choir and heard sad and solemn singing, but when he entered the church was in darkness and deserted. Bishop Mogens then prepared his castle to receive the intruders. Lead and shot were stored there, and he sent messengers into Sweden to buy from his friends there 6,000 of the famous arrows they make in Dalecarlia. He also had his master workmen make exceedingly strong and heavy crossbows, to be discharged with a mechanism, and stocked the galleries in the wall and the tower of his castle with his armament. The approaches to the castle he tried to make impassable for cavalry by driving six hundred poles, sharpened and hardened in fire, crosswise in the ground all along the place. (Modern tank-traps are a recent development of this old defense scheme.)

But when Sir Truid arrived before Hamar castle and saw the poles he laughed and said these contraptions would not do the Bishop much good, if he wanted to storm the castle. Sir Truid let his forces encamp around the cathedral and castle, and made his own quarters in the mansion of the dean and chapter, and let his officers and men occupy all the burghers' houses.

Then Bishop Mogens was sadly frightened, when he saw so much of bright armor and so many soldiers, most of

whom were armed with crossbows for shooting heavy bolts. He hurried into the cathedral, hoping the soldiers would not violate the peace of the church. But when he saw that the soldiers had entered the church, he returned to his castle. Now Sir Truid wrote to the Bishop, right friendly, that he advised him to surrender his person without more ado and expense and shedding of blood on both sides. Then several letters and messages passed between these two. Then Sir Truid and the Bishop agreed upon an armistice of some days, but in the end Sir Truid and the Bishop met and held conversation, very friendly. Sir Truid granted the Bishop three days to decide, and Sir Truid gave as his opinion, that he and his soldiers would be able to burn the castle of Hamar over the head of the Bishop, right easily, to small advantage for the Bishop himself and his household, unless the Bishop did willingly surrender himself as the prisoner of Sir Truid.

On the third day, when the clock of the convent pointed between seven and eight, Bishop Mogens came out of his castle, with his whole household, each man carrying a white wand in his hand, and walked towards the quarters of Sir Truid. But before the Bishop came out of his gate Sir Truid had lined both sides of the street leading from the castle to the canons' mansion with his armed men, in close ranks. Then Sir Truid and the Bishop came to an agreement, that Sir Truid and the Bishop, each followed by three men, should return to the castle. Together they surveyed what was to be found of goods and of valuable stocks within the castle, and afterwards Sir Truid went down to the gate and told his lieutenant to summon the soldiers, as well as the Bishop's servants, his brewers, bakers, cooks, cellarer and others who were useful people. These Sir Truid enlisted in his service, to go about their several businesses as they had been used to do before. Then the men who had served Bishop Mogens as men-at-arms were summoned, and Sir Truid, in the name of His Majesty the King, offered to enlist them in his service, for pay and clothing, to serve either on Hamar castle or follow him to Denmark. The former servants of the Bishop accepted and made their oath of fealty to His Majesty the King of Denmark, and wanted to go with Sir Truid, when he returned to Denmark.

Then Sir Truid occupied Hamar castle with a garrison as large as the place would need, and with a captain called Tord Roed, who had already obtained His Majesty's brief, granting him the fief of Hedemarken and Osterdalen. Sir Truid and Tord Roed took possession of the castle, and the Bishop handed over to them the key of the gate and the keys of all the other houses of the castle. They had a register made of all the possessions according to the Bishop's inventory. And Sir Truid delivered into the hands of Tord Roed a book, written on parchment and with many seals attached to it, and Sir Truid and Tord Roed and many noblemen also added their seals to these, so that nobody should be able to alienate, fraudulently and mischievously, any of the lands and possessions of the See of Hamar from His Majesty the King.³

Some days before Sir Truid and his armed men were ready to leave, Sir Truid and Bishop Mogens exchanged promises, on their souls and their hopes of Heaven, by hand and by mouth, in the presence of several men of quality, that

² The lovely, deep blue columbine, native of Italy, is still a common wild flower in the fields near Hamar, and is also found in several other places in Norway, as are other flowers introduced in the Middle Ages for their beauty or for medicinal values. They have long ago been naturalized in the Norwegian flora, but are still found most commonly, or exclusively, near places where there have been convents or ecclesiastical centers.

³ Sir Truid himself though did alienate the latest donation given to the cathedral of Hamar a short time before—the great manor of Grefsheim, willed by the spinster lady Karine Alwdsatter of the family of Tre Roser, kinswoman of the bishop and linked to him since childhood with links of close friendship. But Sir Truid was married to a grandniece of lady Karine, and claimed Grefsheim as his wife's inheritance.

if Bishop Mogens should not be able to come to an agreement with the king and the Danish council, so that he might return to his office, then he was to be granted honorable imprisonment and sustenance for himself and two servants, as long as he lived. This was granted. Then the Bishop took with him a boy called Lars Hummer. He remained with the Bishop until his death in Anderskov abbey

Now when Sir Truid and the Bishop walked together, and when the Bishop came to the seashore, he dropped down on his knees and thanked God in Heaven for every day he had lived, then he bade goodnight (farewell) to the canons and the priests, then he bade goodnight to the cathedral and convent of Hamar, then he bade the men-at-arms, the common people, burgesses and peasants goodnight and asked them to pray for him, hoping that he might soon return to them, but at the same time did he say "Oh God, Heavenly Father, if we are not to see each other again before, may God then grant us that we shall see each other in Heaven." This prayer he did say weeping many a tear and saying "Vale, Vale, Vale"

It was the *Vale* of the Catholic Church to the people of Norway. From this country it was banned for nearly 400 years

The town of Hamar simply faded away. The convent had been swallowed by the lake. The Church of Holy Cross was not kept in repair and crumbled away—the fate of more than half of the churches of Norway after the Reformation. The hospital and Church of St Jorgen with its inmates of old and decrepit people were burned during one of our wars with Sweden. The town hall, the burgesses' houses and gardens, the buildings of the school, the suburbs of the fishermen and artisans—we do not know how and when they disappeared, but they vanished. The nave and chantries, transepts and towers of the cathedral were permitted to fall down, and stone from the old edifice were carried by boats and sledges to be used to mend some of the parish churches which were kept up, as well as to build barns and foundations and stone walls all over the districts—bits of carved limestone and faced sandstone have been found in old buildings everywhere on the Oplands. But for some centuries the choir and sacristy was maintained, enclosed from the ruined parts with new walls, as a parish church for the neighborhood. The old castle at first served as a residence for the King's governors. Later on it was sold and became a manor farm—Storhammar gaard. When a new dwelling house was built on the manor in the eighteenth century what remained of the castle was made

over into a barn and stables, and as such they still stand in the farmyard of Storhammar. One of the owners in about 1800 got a concession to build lime kilns on his property and utilize the ruins of the cathedral as a quarry.

In the eighteen-twenties it was planned to create an inland town somewhere on the shores of Mjosa. Among other suitable places for this new town the site of the old Bishop's Hamar was proposed. At that time no traces were left of it, except four huge white columns topped by three arches and a little of the clerestory wall—remnants of the northern aisle of the nave. The picturesque ruin looked out over the lake from the wooded, lonely promontory near Storhammar gaard. It still dominates the view; the new Hamar was not built on the site of the old, but a little farther south. Now the grounds surrounding the ruin have been laid out as a park and "Folkemuseum," where old buildings from Hedemarken and Osterdalen have been moved down, re-built and furnished with antiques, in lovely surroundings. The foundations of the cathedral have been excavated, also the foundations of Holy Cross Church in a meadow some distance away.

On Ascension Day 1924 the Sisters of St Charles Borromeo of Maastricht in Holland had a small chapel in their hospital, recently opened in an old town house, consecrated and dedicated to St Thorfinn, Bishop of Hamar, who died in the odor of sanctity as a refugee in Ter Doest in the Netherlands January 8, 1285. For the first time since the Reformation Hamar had a Catholic congregation and a Catholic priest was again in residence.

The Sisters of St Charles Borromeo were able, some years ago, to build a new, modern and fine hospital, containing a surgical clinic for eye diseases and a maternity ward. Then they started building a new and beautiful church of brick in the modified Gothic style so happily developed in Holland in the last twenty years. It was consecrated three days after Hitler's invasion of Poland. According to the latest news received from Hamar it escaped the bombing of the city and the Sisters are carrying on, under heavy disadvantages, but with bright hopes for the future.

The parish priest, Rev. Hugo van der Vlucht, was arrested in 1941 and moved from the concentration camp of Grini to the worse camp of Oranienburg in Germany in the Spring of 1943. There he died, aged 35 years, in August 1943. It seems, however, that a new priest has been found for the parish of St Thorfinn of Hamar.

INTERNATIONALISM ENDED WHEN THE REFORMATION FOUNDED NATIONALISM

(Continued from page 10)

the most part out of European affairs. In the process they thought they were becoming great. They boasted, they feasted, ran riot, and now they are at the end of their course. For the nationalism of Europe cannot go on. The unrestrained sovereignty of nations may not be given scope any longer. The "absolute" will of a nation must, in at least some matters, yield to a higher will, to a power placed either by consent in democratic process, or, happier still by faith and membership in God's Church—in a higher law that will both check and preserve what proper sovereignty belongs to the nations

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NEWS FROM NORWAY

Church in Norway Marks Centenary

Catholics Now Enjoy Equal Rights with Protestants



COMMEMORATING the centenary, Pope Pius XII recently gave a special audience to members of the Norwegian colony in Rome, while a special Mass was celebrated at the altar of St. Olaf in the Church of San Carlo by Pietro Cardinal Fumasoni-Biondi, Prefect of the Sacred Congregation for the Propagation of the Faith.

In spite of his comparatively small following, Norway's only Catholic Bishop, Msgr. James Mangers, has been a leader in Church protests against Quisling excesses, particularly efforts to indoctrinate Norwegian children with Nazi ideals. On this issue, which culminated with the resignation in February, 1942, of virtually all of Norway's Lutheran pastors, he gave full support to the Lutheran Primate, Bishop Eivind Berggrav, later confirming his attitude in an outspoken letter to the Nazi authorities.

Bishop's Manger's stand is reflected by his clergy, some of whom are now in German prisons. Prominent among them was Father Hugo van der Vlught, of Dutch birth, who died recently in the Oranienburg concentration camp in Germany.

Its relatively minor position has been no protection for the Catholic Church against anti-Church attacks by the Quisling authorities. Catholic theological students have been prevented from traveling to Vatican City and Catholic hospitals have been confiscated. At the outset of the occupation, all Dutch priests in Norway were arrested, while most of the French priests were forced to accompany the French Legation to Sweden and were later refused permission to return to Norway to resume their work. A Norwegian priest was forbidden to perform burial services at the recent funeral of Finn Erikson, prominent Norwegian swimmer, who was shot while resisting arrest by the Gestapo.

Writing in *L'Osservatore Romano*, Father G. Knudsen, who introduced the Norwegian colony to the Holy Father at the Special Audience, notes a number of facts which augur well for the growth of the Church in his country. Religious prejudice is continually lessening, and an ever greater part of the population holds the Catholic Church in respect. While the number of Catholics is small—about one in 1,000 of the population—there have been some very notable conversions such as that of Sigrid Undset. In instance of the more favorable attitude to the Church in intellectual circles, Father Knudsen points to the more important Norwegian dailies, which now publish articles quite sympathetic towards the Church and increasingly report Catholic happenings in Norway and throughout the world.

(*Radio Vatican*, May 31st.)

Cite Norway Priests' Persecution by Nazis

NEW YORK (NCWC)—The Catholic clergy of Norway, suffering equally with the ministers of the Norwegian (Lutheran) church, deserves "the prayers and the admiration of all the Christian world," it was stated in a British Broadcasting Corporation message in the Italian language monitored by the Federal Communications Commission.

The message cited instances of the arrest of priests and stated that the Most Rev. James Mangers, Vicar Apostolic of Oslo, had appealed in vain for their release.

Among those reported arrested were Father Taxt of Bergen and his brother, also a priest, of Oslo; Father Van der Vlught, formerly of Hamar, who was seized by the Gestapo and deported to a concentration camp in Germany, and the curate of Harstad, who was sent to a concentration camp near Tromsø.

In their persecution of the people of Norway, the broadcaster said, the Nazis have made use of sterilization, which was termed "the law of the assassin who wishes to drain the fountain of life itself" and which is opposed to "the Divine Law" calling upon men to "grow and multiply." The Nazi sterilization decree, the speaker said, applies not only to those who are incurably diseased but to loyal Norwegians who have been condemned to jail.

Centenary of Restoration of Catholicism in Norway

(By N.C.W.C. News Service)

VATICAN CITY, Aug. 9.—The centenary of the restoration of Catholicism in Norway finds the Catholic population a small but virile minority—about 3,000 out of a population of 3,000,000. Also there is a decided change in attitude towards the Church.

On the occasion of the centenary, the Most Rev. James Mangers, S.M., Vicar Apostolic of Oslo,¹ issued a Pastoral in which he reviewed the history of the Church in Norway.

Christianity was established in Norway by St. Olaf, King and Martyr. For more than five centuries Catholicism flourished there, but in 1537 a foreign sovereign, Christian III, for purely political reasons proscribed the religion which had civilized the country. Three centuries later, when Norway regained her independence, the Constitution of 1814 established Lutheranism as the State religion but did not proscribe other religions. In 1842 a small group of Catholics, living principally at Oslo, asked King Charles John for an authorization to found a Catholic parish. By royal decree of March 6, 1843, the petition of the 33 Catholics—all foreigners—was granted. The Catholic parish of St. Olaf attended its first Mass on Easter Sunday, celebrated in a temporary chapel at a publishing house. Thirteen years later a beautiful church was dedicated to St. Olaf. Norway now has 49 sanctuaries, 22 of them regularly erected parishes and the others of mission status. The Vicariate Apostolic of Oslo was created April 10, 1931. There are also the Mission Districts of Central and Northern Norway.

Norwegian clergy opposing the Nazis will be subjected to compulsory labor service, Quisling's Church Ministry has decreed; clergy "no longer holding office," that is, resigned or forced out by the Nazis, will be drafted.

¹ Bishop Mangers is now in Oranienburg concentration camp in Germany.

"Join St. Ansgar's League"

SWEDISH NEWS



AT the request of His Excellency Bishop John Eric Muller, Stockholm, we have been sent a report through Father Meijerink on Catholic activities in Sweden

There is need for schools, homes and churches, and although plans have been perfected long ago, the present circumstances have forced a delay in the building program

However, the Jesuit Fathers have opened a chapel in the university city of Upsala. The occupation and blessing of this chapel took place November 15, 1942. It was a happy event and an encouragement in these difficult times.

The celebration of the 50th Anniversary Jubilee of St. Eric's Church took place on St. Bridget's Day, October 11th. A richly illustrated address was issued with a preface on the Holy King of Sweden, St. Eric. Bishop Muller

contributed to the address with an article about the priests who have been working in St. Eric's Parish these fifty years. The organist's contribution was a festival Mass composed for the occasion.

Bishop Dr. John Eric Muller celebrated his 65th birthday on November 14th. He received many proofs of deep veneration from Catholics and non-Catholics alike, and the Holy Father on this occasion bestowed upon him the dignity of papal throne assistant.

The Swedish convert Elizabeth Hesselblad laid the foundation for an entirely new branch of the once so flourishing St. Bridget's Order on September 8th. Mother Elizabeth Hesselblad has besides official canonical prayer given her daughters a social aim of charity work, first of all tending to contribute in a practical manner to the restoration of the Church in their home-country, Sweden.

There are now two convents in Sweden, one in Djursholm near Stockholm and another at Vadstena. Mother Elizabeth is still the head of her Order and has her residence in Rom in the Casa Santa Brigida where the foundress of the Order, St. Bridget, lived for many years and where she also died.

The Holy Father has now declared that this branch has the same rights as the old St. Bridget Order, which means that the Congregation of Mother Elizabeth since September 12, 1942, may call herself Ordo Ss. Salvatoris et S. Birgittae.

Swedish Papers Comment on Pope's Message and Catholic Clergy

STOCKHOLM, June 5 (By Wireless)—Referring to an address made on June 2 by Pope Pius XII to the Sacred College of Cardinals in Rome, urging the belligerents to "respect the laws of humanity in the aerial war," and also asking for a "future" for the Poles, the Stockholm newspaper *Nya Dagligt Allehanda* says today. "The Pope's pessimistic words also contain a warning for Sweden. The danger has not lessened, it has only taken on new forms more difficult to discern." The paper stresses the Pope's condemnation of German

oppression of occupied countries, of race persecutions, and of attempts by the German-controlled radio and press to lay the blame for the war's outbreak on the Roman Catholic Church. "The Pope's strong plea in Poland's behalf was a very remarkable one," the paper concludes.

In a tribute to Catholic prelates, another Stockholm newspaper *Aftonbladet* says today: "They have stood the test during humanity's trial. When other voices were silenced Catholic priests defended the fundamental rights of man. Persecutions, and the horrors of the concentration camp, have not deterred them from acting as defenders of the ill-fated and unprotected. We cite, for instance, Archbishop Michael Faulhaber, of Munich, and Cardinal Joseph Van Roey, Archbishop of Malines, and Primate of Belgium."

Swedish Church Group Aids Norway Relief Fund

STOCKHOLM, June 26 (By Wireless)—A contribution of 50,000 kroner (about \$12,500 at par) was received by the Swedish Norway Relief Fund within the past week. Given by the Swedish Free Covenant Church (Missionsförbundet), it was earmarked to provide food for Norwegian children. Additional help was promised from the same source.

Sweden Urged to Send Diplomatic Representative to Vatican

STOCKHOLM, June 26 (By Wireless)—Editorial approval is voiced by the newspaper *Stockholms-Tidningen* today of a suggestion made by the Swedish author, Harry Blomberg, that Sweden send a diplomatic representative to the Vatican. Mr. Blomberg urged this action in an address at Sigtuna (once a Catholic center in Sweden) yesterday.

DANISH NEWS

Catholic Youth Movement in Denmark

COPENHAGEN has the only Seaman's Institute in the world to be run by a Catholic Youth Organization. Our informant is a Dane, who knows its work thoroughly. Here is what he says:

"You must first bear in mind that the Church has progressed immensely in Denmark in the last ten years. Relations between it and certain political parties have increased in extent and cordiality, so that in due course the Church grew to be a factor that political bodies of all descriptions thought well worth while considering. This was greatly due to the late Vicar Apostolic, Bishop Bremer, one of whose significant acts was to found the *Katolsk Ungdom* (Catholic Youth Movement). To a great extent it gave the Church the means by which it might get its message home to people so far beyond its reach. It was one of the Bishop's greatest works."



"Join St. Ansgar's League"

From a membership of 210 at the commencement, K.U. in due course numbered well over 2,000, and just prior to the invasion it was given the honor of looking after the newly established Catholic Seamen's Institute. Little did the founders know that K.U.'s chief work would in due course be in the Sea Apostolate, a work in which, incidentally, Father Martindale, S.J., who is now in Denmark, has always taken a great interest.

The opening of the Institute became a great boon to foreign sailors, for the Catholics among them had had no one to welcome them in Copenhagen, save those in charge of non-Catholic organizations, to whom K.U. would pay a certain quota so that shelter and food and other assistance might be supplied them.

It is worth noting, he said, that prior to the invasion K.U. was officially strictly neutral, and acted always in accordance with Government instructions. "But Denmark had never forgotten the years 1848 to 1850, and 1864 too, when the Prussians rehearsed their militarism on the small defenseless Kingdom of Denmark (and in the course of it suffered several defeats, especially at sea) prior to their attacks on Austria and on France. So on April 10, 1940, all the sympathies of K.U. were found to be on the Allied side, and it acted accordingly. Eighteen sailors who had been at the Institute were housed and hidden and gradually fitted out for their departure for Sweden. They are known to have reached their destination safely.

My informant remarked too that Danes are now steeling themselves for what must perforce be "the dark hours" that their country will soon have to endure before it regains its freedom—an Allied invasion, which they all expect. In this he feels that the strengthened Catholic Church will be called on to play an important part, and K.U. too. The spiritual food which only Christianity can give will then be the mainstay of the vigorous, even if tiny, Catholic congregation of Denmark.

(A Staff Reporter, *Catholic Herald*, August 27th.)

Father Martindale Preaches in Copenhagen Church

(*N.C.W.C. News Service*)

LONDON, Sept. 1—Rev. C. C. Martindale, S.J., trapped in Denmark by the war, has been preaching in St. Teresa's, Copenhagen, Vatican Radio reports, quoting a Danish Catholic paper.

Vatican Radio also says that Father Martindale's successful last-war book, "Jock, Jack and the Corporal," has been reprinted by the Vatican Press in an edition of 10,000 copies for distribution to British prisoners.

—*St. Ansgar Bealt*, 1944.

Danish Clergy Will Not Be Silenced

So much sympathy for the struggle of the Norwegian Church (Lutheran) has risen from Danish pulpits that German censorship has forbidden any mention of this, either in writing or verbally. The Danish clergy (Lutheran) has protested vigorously. From the diocese of Viborg alone has come a protest signed by fifty-one clergymen. It says:

"In questions of conscience we can only feel bound to truth and right.

"We, servants of the evangelical Lutheran Church, are intimately connected with the people of the Norwegian churches through ties of doctrine and experience.

"Our priestly vow compels us to fight whatever of wrong teaching the times may bring forth.

"We cannot accept directives from the State concerning the inner life of the Church. In case of necessity we must therefore claim the right to acquaint our congregations with the struggle of the Norwegian Church."

Sanctuary

The corpse of an English flier drifted ashore on the west coast of Jutland. It was buried in the country churchyard by the local clergyman, who had a stone put on the grave with the words: "He fell in battle—also for Denmark."

The Germans have ordered its removal in vain. When a couple of high-ranking German officers came to him about it, the clergyman said: "This man whom I have buried now lies in consecrated soil, and as long as I am the parson of this parish no one, not even the German army, will be allowed to violate the sanctity of this place."

—*Frit Danmark*, London, July 6.

Nazis Attack Catholics in Scandinavia

In Denmark also the protesting voice of the Catholic Church is to be heard. The Nazi *Kritisk Ugeevue* of January 14th carried an article headed "Catholic Bishop Suhr acts against the King's demand," asserting that the Catholic Church in Denmark takes part in politics "and prays for Hitler's death and Germany's destruction. The Catholic Church, like the Conservative leaders in Denmark, co-operates with Communism," it continues. "Suhr is responsible for these conditions, as he actually threatens the pro-German Catholics, and thereby initiates the political persecution of all Catholics, who, according to their faith must submit to the Bishop and the points of view of the Catholic priests [*sic*].

"A woman who had lost a son, who was a volunteer on the eastern front, asked a Catholic priest at the Ansgar church in Copenhagen to offer a Requiem for him. The priest flatly refused, because the deceased had fought on the side of the Germans."

—*The London Tablet*, January 30th.

Forms of Danish Resistance

Again the Nazi-financed paper *Fædrelandet* of Copenhagen brings news of the opposition. Complaining that the anniversary of the signing of the Anti-Comintern Pact finds things worse instead of better, it says, in the November 25th issue, that the Government is far from having lived up to the implications of the pact: "We all know that Communist propaganda has been carried out with greater tenacity than the year before. The Christian Moeller clique, the most active supporter of 'Communism,' works against the real aims of the pact. Acts of sabotage—flou.ish far and wide. Intellectuals, influenced by Jewry and criminal Marxist men-

"Pray for Scandinavia"

talty, do their utmost to prevent friendly relations between Denmark and Germany and prominent officials are busily undermining Denmark's future in a Germanic Europe. The clergy, teachers and many others in privileged positions are quietly carrying on their agitations. Jews are still permitted to work within the most vital organs of the State. All this is in sharp contrast to the obligations accepted by Scavenius last year."

Danish Jews Petition to Be Interned

An authoritative source reports that the Danish Jews, who number about five thousand, have sent the leaders of their Congregation to King Christian with the request that Danish Jews should be put in a concentration camp in Denmark. "We have always been well treated in this country," is their argument, "and we understand that our being here is one of the difficulties between you and the German Government. If we can make things easier for you by being interned, please intern us."

King Christian has refused the request, but he and his government are in a terrible dilemma; if they stick to their position that Danes of Jewish race must not be treated differently from other citizens, then the Germans may deport them to Poland as they are doing with the Norwegian Jews.

Gestapo Chief on the Laws of Life

The new Gestapo chief in Denmark, Werner Best, published this June in a German magazine, *Zeitschrift für Politik* his theories concerning the parts various peoples are to play, mostly as slaves, under the New Order in Europe. In this connection the following passage occurs, undoubtedly with reference to the Jews. "History teaches us that the destruction of an alien people is not contrary to the laws of life, provided the destruction is total."

Finnish Envoy Praises Holy Father's Charity

VATICAN CITY, June 14—At a press conference in Stockholm, the Finnish Minister to Sweden, formerly his country's envoy at the Holy See, Dr. Gripenberg, stated that Finland is deeply grateful to Pope Pius XII for his benevolent interest in that country. This information was contained in a dispatch carried by the KIPA news agency.

Dr. Gripenberg, it was stated, cited as an example the gift by the Holy Father of \$10,000 for needy Finnish children. He stated that his stay at the Holy See had convinced him that salutary initiatives emanating from the Vatican for the welfare of mankind might be expected.

—*Tablet*, July 17, 1943.

FINNISH, SWEDISH PRESS LAUDS POPE

Papers Praise Defense of Spiritual Rights of Individuals

(Radio, N.C.W.C. News Service)

VATICAN CITY, Aug. 27—The teachings and wartime activities of Pope Pius XII are warmly praised in press comment in Finland and Sweden, predominantly Protestant countries, it is shown by reports of these comments reaching here.

More than once the Sovereign Pontiff has been called the defender and great hope of the smaller nations in these hours of world chaos.

Uusi Suomi of Helsinki declares that it is a great advantage that the Holy See, during the chaos and political violence of the present time, is able to propound those moral principles which, regardless of all else, must serve as a guide for the activity of individuals and of peoples, even if often they seemingly are forgotten and rejected.

Svenka Pressen, also of Helsinki, declares that the head of the Catholic Church has indisputably shown himself the defender of liberty, political tolerance and civil rights as opposed to the totalitarian demands of State and ideological directives.

The Farmer's Party paper affirms that the Pope is the friend of Finland and hopes his words will be considered when, at the moment of great decision, Finland will have need of the world's comprehension.

The Swedish Popular Party papers say that as the war enters its decisive stage and approaches the day of peace, humanity must not meet it unprepared. Therefore, the papers

assert, the Pope's appeals to the world conscience certainly have the greatest importance.

"The head of a great power has spoken," these papers say, and we have the firm hope that great spiritual powers will eventually be revealed as stronger than the kingdoms of this world. It is impossible to subject great spiritual forces with cannon. When men's thought casts back after this war, there will resound in men's conscience for a long time that voice which issues forth from Rome, above the bursting of bombs and tempests, defending humanity's cause in the disorder and in the inhuman world. The future will tell whether his insistent exhortations in behalf of smaller nations will be of effective value. But even at the present time it can be testified to that, notwithstanding everything, they helped many not to lose faith in humanity."

The most important Social Democrat paper declares that the Holy Father's discourses of June 2 and June 13 have both created great impressions wherever importance is still attached to the laws of justice.

Referring to the principles enunciated by the Pope on the labor question, this paper says it is impossible that anyone should take exception to them. Even Socialists, it affirms, can gladly adhere to them. The paper concludes its comment by saying that wherever there are aspirations for a just peace, there general adherence is given to the Pope's thought. It expresses particular appreciation for the Holy Father's defense of the rights of smaller nations, so often treated by the larger nations as the pawns on a checkerboard.

"Join St. Ansgar's League"

CATHOLICS IN FINLAND

By BISHOP C. P. B. COBBEN

IN spite of the raging war, the Catholic Church in Finland has been able to continue her work, even attended as it has been with great difficulties

During the past year, many Karelians returned to their homes. Others are waiting with burning desire to return as soon as circumstances will permit, for it is easy to understand that many hindrances often lie in the way of these transitions. Nevertheless, even a small number of Faithful require much care, considering that every effort is made to give each individual undivided attention. Much traveling is involved in the work of bringing to each and every soul



GUILLAUME PETRUS BARTHOLOMÆUS COBBEN
Vicarius Apostolicus Finlandiae

the consolation of the Sacraments and of the Holy Sacrifice of the Mass. And, in all this, the great material and spiritual need of the Karelians lies nearest to our hearts.

As soon as the winter was over, the first Holy Mass was celebrated in Viipuri. It was a great hour, not only for the celebrant and the few attendants, but for Catholic Finland as such. With this, the initial step had been taken, but much work had still to be done before God would again take His abode on our altar in the capital of Karelia. Thanks to God, the church building and the rectory were preserved from bomb injuries, but the interior of the church had been converted into a theatre or clubroom. Before the uninvited guests withdrew, they took special care to disturb the interior, thoroughly and fundamentally, and the work of renovating and restoring could not be thought of before the property was entirely free of mines. This accomplished, however, the affair proceeded briskly. Working under circumstances bristling with difficulties, and with very inefficient tools, the Pastor of the parish and a Finnish lay-brother, by their untiring efforts made possible the almost impossible.

I was invited to bless the church for Christmas, indeed a happy and beautiful day for the parish of Viipuri. The church

was practically filled with Faithful and notables of the city. Before beginning the service of blessing the church, I addressed the following words to those present.

Today is a very important day for the Catholic Parish in Viipuri. God, in His gracious goodness, has preserved the church from destruction. But the enemy having desecrated it by using it for unworthy purposes, we have the joy and happiness of reblessing it today. This building is very old, dating back most probably to medieval times, and for nearly one hundred and twenty-five years it has been in the service of the Catholic Church. But the Catholic parish of Viipuri is far older. Since the Catholic Middle Ages, prayers have been ascending from this city to the throne of God, begging His blessing upon city and country. Only a very small portion of the Catholic parish is here represented. Many of its members are still scattered about the country, but today all are united with us in prayer. Let us pray for God's blessing on our parish, on the city that has suffered so much, and on the country. And we may be assured that, when the dear Lord restores peace to us, and we have brought the war to a good conclusion, our flock will quickly grow, and this temple will be filled with Faithful.

The deep devotion of those present was very evident, as they listened to these words, and then followed the ceremonies of the blessing and of the Holy Sacrifice of the Mass.

Of the three churches in Viipuri that had been spared destruction by bombs, the Catholic church was the first to open its doors to the Faithful. The local newspapers were very sympathetic in their attitude toward this historic achievement. We translate here an extract from one of the local publications, the *Karjala*.

A very soulful and harmonious church celebration took place in Viipuri on Christmas Day. The Catholic church of St. Hyacinth was on this day rededicated to its real purpose. The beautiful medieval structure on Watergate Street was spared destruction, but the interior had been badly defaced and robbed. Now the temple has been restored and renewed.

On Christmas Day, the altar, on which only a few candles burned, was surrounded by green cedars and, in its very simplicity, the church made a very solemn impression. As is custom in the Catholic Church, the crib was standing near the sanctuary. The solemn blessing was performed by the head of the Catholic Church in Finland, His Excellency, Bishop C. Cobben, who was vested in full episcopal ornament. The Bishop led the Litany of All Saints, to which the Pastor responded *ora pro nobis* to implore the help of the Saints for the Faithful. The Bishop made a stately appearance as he left the sanctuary, only to return after a short pause vested with chasuble, miter, cross and crozier, to begin celebration of the High Mass. In a hearty and beautiful Finnish sermon, the Bishop explained the significance of the feast.

Even though the Bishop celebrated quite alone, without servers, without choir (the Pastor was the only singer), and even though the incense was missing, and but a few candles burned, those present on the occasion followed with ardent devotion the impressive sacred ceremonies, which reminded them of the Divine services of the first Christians in Viipuri.

If I may be permitted to append a few words concerning our further activities, I should like to mention the minis-

“Pray for Scandinavia”

trations which our priests rendered the people, often under trying circumstances Our Army Chaplain visited the soldiers at the front Individual Catholics were never forgotten.

Our periodicals always find their way into the Diaspora, because we consider it of paramount importance to maintain as all-embracing a contact as possible Our Finnish prelate is more than ever engaged in writing for the Catholic cause, and is at present occupied in translations of the Missal and

the New Testament, and in the compilation of a new catechism We should be very happy indeed, if it should become financially possible for us to publish the Missal soon.

With profound confidence in Divine Providence, we continue our work, knowing that we are thus rendering a great service to the country and its people. Peace will come, and the sacrifices Finland has brought will not have been in vain.

FINLAND

(Continued from page 13)

On August 15th of the year 1923, Cardinal William van Rossum was in Helsinki to confer the episcopal consecration on Monsignor Dr Buckx

What an event and what a change! The Bishop himself commented: "It is seen here that the Catholic Church still lives and that she did not disappear in the Middle Ages. Therein lies the apologetic worth." Ten years later Bishop Buckx resigned his office and went back to his chair of theology in Nijmegen, Holland, where he still taught at the beginning of the present war His successor, one of his confreres in Finland, is a native of Sittard in Holland, Monsignor William Cobben, member of the Priests of the Sacred Heart

Finland now has four parishes St Bridget Church at Turku, founded in 1925, has also a Finnish priest as its pastor, Father Hotzer of the Society of the Propaganda in Rome. Seven other places have Holy Mass periodically. With the bishop are six priests and four brothers of his Congregation In the fashionable Eira section of the capital, two beautiful villas were acquired for the religious of the Sacred Heart of Moerdijk, Holland, who direct there a day and boarding school. Finland's graceful capital, situated on the sea where it faces dozens of islands, has as a Catholic cathedral a simple, unpretentious red brick building, at the entrance of the park of Kaivopuisto, half hidden behind trees and verdure. Insignificant as a structure besides the large cathedrals of other religions, its attendance yet surpasses that of all its rivals Finland has now more than two thousand Catholics of all classes. They are generous contributors but small in number Each parish has a Catholic library The long evenings of the interminable winters make the Finns a people of great readers Libraries, youth associations, confraternities, meetings of various interests afford the ways and means to spread the teachings of Christ The catechism, Bible history, pamphlets

and the monthly *Uskon Sanoma*, Messenger of the Faith, in Finnish, are widely read The Finns appreciate the beauty of religion. They flock to the four remaining Orthodox monasteries to see and admire the ceremonies of the monks. Unfortunately these are not allowed to accept Finnish candidates and since they cannot either expect recruits from Russia their extinction seems to be a matter of time. How one would like to hear in the near future of the founding of some of our Benedictine monasteries in that northern country of Europe. The Finns are not inimical in their opposition to Catholicism They have esteem for the Church's historical and cultural worth; they are proud of the Catholic remains of the former Finnish civilization found in the old churches and museums They admire the Middle Ages and study their arts, seeking the glories of the Catholic past, reasons to believe in and to work for a glorious future. Recently a publication appeared of a work on the ancient Brigettine monastery as well as a re-edition of the Catechism of Peter Canisius of which the National Library possesses a precious original A group of professors and historians published a great work on Medieval Religious Art in Finland, written in a spirit of admiration for Catholic art and culture Church music is favored at concerts and public functions. Even though many elements of a naturalistic and materialistic spirit prevail, the facts we have signaled here go to show the inward tendency of a people which nothing can prevent to remain naturally Christian. May the One Church, founded by Christ, the source of order and beauty, inspiration and mother of arts, make again this nation's greatness and glory in a happier future!

American Sisters, belonging to the Congregation of the Most Precious Blood, at O'Fallon, Missouri, are working in Finland with notable success, in a number of schools

THE LONE CATHOLIC

(Continued from page 14)

to live up to it The very fact that you have no pleasant national or racial associations to ease for you the profession and practice of your Faith stamps you definitely as one who lives by the very life of the Universal Church. The Scandinavian Catholic, like the Catholic who belongs to a minority in other largely or wholly non-Catholic or non-Christian nations or races today, is a *living witness to the universality of Christ's Kingdom*. His very presence, his name and his example speak more eloquently than does any sermon of that coming conquest of the whole world by the Holy Spirit of God. The title "Catholic" glows for him and for his children with a special brilliancy and beauty, and his life is close to

that of the early Christians whose lives and whose Faith conquered the paganism of the ancient world

There's lots more I could write about this, Ole, but it is time to hear confessions, and there will be other chances, anyhow. I took the liberty to show this to Julie, as she and her mother stopped in here to tell of your last letters to them I think she agreed, but she did get in her little dig. "Tell Ole," she said, "that when a McCartney becomes Mrs Jensen she is giving the biggest witness ever to the Catholicity of the Catholic Church."

The Saint Ansgar's members send greetings

Always your friend in the Lord, Father Joe.

"Join St. Ansgar's League"

MANY VIKINGS ARE STRANDED WITHOUT THE BARK OF PETER

By FRANK H. SAMPSON



YEARS ago, books sometimes bore the inscription, "copyright in all languages, including the Scandinavian." Whatever may have been the technical reason for this statement, the impression which it left with the reader was that the Scandinavian lands were backwaters of civilization, their inhabitants a sort of "Land's End Folk," like the Lapps of their own Far North—an unfair picture of a progressive and cultured people

But do not American Catholics often have this attitude towards the Scandinavians when it is a question of the spread of the Faith? We are interested—deservedly so—in missions in "Darkest Africa" or "on India's coral strand." but we give scarcely a thought to kinning back to the Fold the countrymen of St. Birgitta and St. Olaf. We might perhaps excuse our indifference

towards Scandinavia itself by saying that the spiritual welfare of these lands should be looked after by the millions of European Catholics. But what of the millions of Scandinavians in our own United States? While we bend our efforts to win our colored brethren and our red-skinned "First Americans," let us not forget the Nordics in our midst.

The harvest of souls to which we should lift up our eyes is certainly worthy of cultivation, both from the standpoint of quantity and of quality. I do not have at hand statistics as to the exact number of Americans in whose veins runs the blood of the Vikings, but it must amount to several millions, especially when one considers that the bulk of American Scandinavians are of the second, third, and even fourth generation. To this number should be added several hundreds of thousands of Finns; for while this gallant folk are non-Nordic in speech and to some extent in blood, their religious and secular culture is entirely Scandinavian.

But the harvest is not merely large—it is of superior quality. No nationality has played a greater role proportionately in our American life. Their part in our agriculture and industry is well known. Like the Irish, they take to politics like a duck to water. Minnesota and the Dakotas are largely dominated by them; and in other States they wield an influence out of proportion to their numbers.

But they are not less eminent in our cultural life. Sandburg and Rolvaag and lesser known names adorn the pages of American literature. Educationally they are in the forefront—colleges such as Augustana and Gustavus Adolphus among the Swedes, St. Olaf's among the Norwegians, rank with the best. The world of music knows them well—the famed St. Olaf Choir is but the best known among several college choral groups. Lindsborg, a small Swedish community in Kansas, draws the leading singers in the land to its annual Festival.

Does the harvest need cultivation? From the distinctly Catholic viewpoint the answer is obvious. In the homelands, out of some 12,000,000 people less than 50,000 profess the

Faith of their Fathers—outside of Denmark, but one in a thousand. Here, despite numerous intermarriages, the proportion can scarcely be much, if at all, higher, especially since many of these marriages are mixed, not merely racially but religiously.

But even apart from the distinctly Catholic viewpoint, the harvest needs labor. It would be inspiring to list among the many virtues characteristic of these peoples a strong religious sentiment; but such would hardly be in accordance with the truth. (Of course we are here speaking of the mass, not of individuals, many of whom are deeply religious. In fact, among the Swedes especially, there is sometimes a strain of fanaticism, which finds its outlet in the Salvation Army and Pentecostal and similar groups.) A number of years ago I heard the late president of Augustana College state in a sermon in a Swedish Lutheran church that the Swedes were the least churchly of any of the American racial groups, except the Czechs, the Italians, and the Protestant Germans. Whatever be the truth as to these other nationalities, it can hardly be doubted that he was substantially accurate as to his own. The chief Swedish church body, the Lutheran Augustana Synod, numbers under 350,000 communicants. Some 50,000 more are grouped in the so-called Mission Friends, and probably about the same number in Swedish churches of American denominations, chiefly Methodist and Baptist.

The percentage of church membership is considerably higher among the Norwegians. One Norwegian writer attributes this to the fact that his people love a good scrap; and not so long ago the Norwegian Lutherans, unlike their Swedish brethren, were split up into several warring Synods. At present the Norwegian Lutheran Church numbers a little over 500,000 communicants, with some 50,000 more in minor Lutheran groups. On the other hand, the Norwegians have been much less inclined than the Swedes to wander away from their Lutheran moorings into other denominations. As to the other Scandinavian groups, the Danes have two Synods with some 50,000 communicants; the Icelanders one, with about 2,000; and the Finns three, with about 50,000 communicants.

Summing up, there are a little over 1,000,000 communicants in the various Scandinavian church bodies. Counting in the baptized but unconfirmed children, and making a guess as to the number of Scandinavians in purely American religious bodies, it is doubtful if there are more than a million and a half of them connected, even nominally, with any organized church body. This means that a large proportion, if not a majority, are outside the fold of organized religion. Furthermore, as with Protestants generally, church membership by no means implies church attendance. It must be borne in mind, however, that among Protestants, church membership does not have the same fundamental importance that it does for Catholics. Thus many, probably most, of those outside the ranks of the churches are there more from minor or personal reasons or from sheer spiritual sloth than from any pronounced opposition to religion. Exception must, of course, be made for the Communists, who are quite active among the Finns.

Is the harvest ripe? The answer to this is not so easy,

"Pray for Scandinavia"

for we are not dealing with facts and figures, but with a state of mind. Nevertheless there are indications that it is at least ripening. For one thing, the Scandinavians are rapidly losing their separate identity in the great American Melting Pot. Their languages are disappearing where they have not already disappeared. Now, as long as they formed a separate group, clannish in their attitude and zealous for their languages, any Catholic missionary activity would have to "start from scratch." Priests would have to learn their vernaculars, and there would be no group of "born Catholics" to form the nucleus of parishes. But among the American people as a whole, Catholics form a large and vigorous group. Particularly the sections where Scandinavians are numerous are dotted with flourishing Catholic churches which are now in a position to attract and minister to them. Cases of intermarriage are numerous; in many cases the Scandinavian partner and, in most cases, the children are brought into the Fold.

Furthermore, as long as they were of alien speech, their prejudices were many, and opportunities for removing them almost non-existent, for Scandinavian books and papers were non-Catholic at best and strongly anti-Catholic at their not infrequent worst. Now that their information comes from American sources, there is bound to be a change for the better. There is plenty of misinformation and prejudice in English-language books and papers, but there is also much therein that is fair and even favorable to the Church.

Even among those who cling to the Scandinavian languages and culture, there should be a change for the better. Catholics in Scandinavia are few, but they are zealous and active. When outstanding men and women—clergymen, statesmen, educators, writers such as Sigrud Undset—become Catholics, conversion to the Faith can hardly seem the utterly unheard of thing it once was.

But if the harvest is great, the laborers, alas, are few! The sole organization which devotes itself to work among them is the St. Ansgar's Scandinavian Catholic League, named for the great Apostle of the North, who over a thousand years ago began the work of evangelization among them. This small but flourishing and highly deserving organization was founded in 1910 by a little band of Scandinavian Catholics with the double aim of linking together the few who shared both their race and their Faith—like little islands in the great ocean of their Protestant fellow-countrymen—and of spreading a knowledge of their Faith among their

brethren in the flesh. At first there was but the original group in New York, although the influence of the League radiated from Coast to Coast and even beyond. But of more recent years it has branched forth, like the evangelical grain of mustard, as new units have been formed in the Scandinavian centers of the Northwest and elsewhere—almost every year seeing a new link added to the chain. The work of the League has been blessed by the Vicar of Christ himself. And if vocations are a sign of Divine benediction, the League must be blessed of God, for despite the fewness of Scandinavian Catholics, already several priests and religious have gone forth from the League.

But it would be highly untrue and unfair to limit the list of workers to those connected directly or indirectly with the League. Wherever some Scandinavian has returned to the Faith of St. Ansgar, there some priest or layman has wrought. Now that the barriers of language and, to some extent, of prejudice have been removed, there will be much greater opportunity for apostolic work on the part of zealous clergy and laity.

The results of these labors should not and will not be confined to American Scandinavians. Protestant missionary activity in other lands has sometimes been started, or at least helped, by returned immigrants who have adopted some form of Protestantism in their adopted land. Certainly non-Catholics should not have a monopoly on this. Already the St. Ansgar's League has started giving aid to the sorely pressed missions of Scandinavia, deprived by the War and the preceding economic difficulties of their chief sources of support.

Now that American missionary activities are being banned from so many quarters of the globe, may we not express the hope that some small portion of the money and men forcibly deflected from the Far East may find its way to the struggling missions of the Far North? Amid the dark clouds of Communism and Nazism which have hovered over Europe, the Scandinavian lands have shone forth as beacon-lights of democracy and civilization. Why not try to make them likewise lighthouses of Catholicism? Our Lord closes His Parable of the Harvest by telling us to pray the Lord of the Harvest to send forth laborers. That is something we can all do, whether of Scandinavian descent or not. And, if we back up our prayers with money and men, perhaps, in the Providence of God, in reckoning the Catholic countries of the world, one may say, "including the Scandinavian."

—Reprinted from "America"

New York Unit Report

St. Ansgar's Scandinavian Catholic League Main Events 1943-1944

THE members of St. Ansgar's Scandinavian Catholic League of New York were justly proud of their Annual Christmas Party held on January 10, 1943, at the well-known Carroll Club, Madison Avenue and 30th Street, New York City.

Mrs. Arthur Andersen, the Chairlady, assisted by her committee—Mrs. Dubiell, Mrs. V. Rambusch, Mrs. Withammer, Mrs. Fick and Mrs. Petterson, arranged a delightful program. This consisted of the singing of Christmas carols accompanied by Father Lawrence Wilson, S.J., at the piano, and Mr. Beggs on the violin. Mr. Viggo Rambusch showed a series of beautiful moving pictures of Sweden. In the absence of the

author, Madame Sigrud Undset, Mrs. Dubiell read a chapter from Madame Undset's latest book, *Happy Times in Norway*. This book, duly autographed, together with other articles, were raffled off at the party in the presence of the members and guests. Delicious open sandwiches, Scandinavian cakes and cookies and coffee were served by the committee.

At our first meeting of the year, Madame Undset's article, *A Saga of Greenland*, was read by Father LaFarge. This saga had never before been translated into English. It aroused great pleasure and interest.

At the March meeting there was discussion as to a program for the coming year. During the summer a meeting

"Join St. Ansgar's League"

was held to further discuss this program. A study of the "Reformation" was decided upon.

In the Fall, the following committees were appointed for the coming year: Mr. S. Withammer—the BULLETIN; Mrs. A. Andersen—The Christmas Party; Mrs. S. Withammer—Lecture to be given by Father Ansgar, O.S.B.

Our study of the Reformation started at the November meeting. The subject of discourse, "Causes Leading up to the Reformation" was presented by Father Shiels, S.J., one of the associate editors of *America* and an eminent and qualified historian.

At the December meeting, Father Erkens presented his two very interesting and instructive papers: "Causes of the Reformation." The election of officers also took place at this meeting as follows:

President.....Mr. Viggo F. E. Rambusch
Vice-President.....Mr. Sverre B. Withammer
Treasurer.....Mrs. E. J. Dubiell
Corresponding Secretary.....Mrs. Walter Root
Recording Secretary.....Mrs. Johanna Petterson

Many letters were received during the year from persons praising the 1943 BULLETIN.

Fargo, N. Dak., Report

ACTIVITIES in our unit have been somewhat curtailed by the war effort. But we have continued to meet and keep the organization alive so that we will be ready to go ahead when this war is finally done with.

At all our meetings this year we are studying Church History. We started with the foundation of the Church by Christ, the work of the Apostles and the early Church Fathers. We may not cover all the ground up to the twentieth century by the end of this year, but feel that we can complete the study next year.

Our social activities have been very much reduced. We had a whist-party in November which was attended by members and a few friends. Our annual Christmas party had to

be canceled due to the prevalence of the "flu" in the city at that time. We hope to have a social meeting in January in lieu of the Christmas party.

Officers of the Unit are as follows:

President.....Mrs. A. G. Alm
Vice-President.....Mr. George Barrett
Secretary.....Mrs. Joseph Kuppich
Treasurer.....Mrs. Mary O'Day

Father Joseph Hylden, assistant pastor of St. Mary's Cathedral, continues as our Spiritual Director.

Respectfully submitted,

FLORENCE E. GREGERSON,

Corresponding Secretary.

Report from Ramona, S. Dak.

THE Feast of Saint Olaf was celebrated in true Catholic Scandinavian manner with Olavmas Day celebration honored by Father Esterguard, our National Field Secretary, who preached the sermon at the Mass. The High Mass in honor of St. Olaf was sung by Father Wolf, the spiritual director of the League for the diocese of Sioux Falls. Mrs. Mallette Holzer of Fargo, N. D., made her annual pilgrimage for St. Olaf, coming two hundred and fifty miles by train to be present at the Mass and to venerate the relic of the Patron of her native land. The relic of St. Olaf is now being kept in Ramona, S. D., and was venerated by all those present at the Mass.

REV. HUGH K. WOLF.

Report from Garretson, S. Dak.

THERE were no public celebrations at the National Shrine of St. Olaf in Garretson, S. D., this year because of the poor health of the spiritual director, Father Luke Murphy. Hundreds of prayers were offered privately by the people of St. Rose Church at the feast of St. Olaf and during the octave. It is hoped that conditions might be such during 1944 that an increase of public devotions will be possible in this truly Scandinavian center.

REV. HUGH K. WOLF.

Scandinavian Feast Days

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

The Officers of the Parent Unit Are as Follows:

REV. JOHN LAFARGE, S.J., *Director of Programs*
 REV. J. LAMBERT M. ERKENS, S.M.A., *Spiritual Director*
 REV. GEORGE ESTERGUARD, *Field Secretary*
 Big Stone City, S. Dak.
 MR. VIGGO F. E. RAMBUSCH, *President*
 MR. SVERRE B. WITHAMMER, *Vice-President*
 375 76th Street, Brooklyn, N. Y.

MRS. JOHANNA PETTERSON, *Recording Secretary*

MRS. E. J. DUBIELL, *Treasurer*
 144 Seminary Avenue, Yonkers, N. Y.

MRS. W. ROOT, *Corresponding Secretary*
 114-19 201st Street, St. Albans, N. Y.

Unit Directors

REV. ROBERT H. HANSEN, *Spiritual Director of La Crosse, Wis., Unit*
 REV. R. E. COGWIN, *St. Stephen's Church, Spiritual Director of Minneapolis, Minn., Unit*
 REV. J. H. DEENY, *Spiritual Director of Eau Claire, Wis., Unit*
 REV. JOSEPH L. HYLDEN, *St. Mary's Cathedral, Fargo, N. D.*
 REV. LUKE MURPHY, *Spiritual Director of Garretson, S. Dak., Unit*
 REV. WILLIAM KEEFE, *Cathedral of the Immaculate Conception, Crookston, Minn.*
 VERY REV. WILLIAM T. MULLOY, *St. John the Evangelist Church, Grafton, N. Dak.*
 REV. WILLIAM GORMAN, *St. Augustine Church, 405 North Kenwood Avenue, Austin, Minn.*

RIGHT REV. MSGR. J. RAITH, *St. Leo's Church, Minot, N. Dak.*
 VERY REV. F. A. MEYER, *St. John's Church, Wahpeton, N. Dak.*
 REV. JOHN HEINZ, *St. Jerome's Church, Mohall, N. Dak.*
 REV. JOHN H. MULVANEY, *St. Lawrence O'Toole's Church, Michigan, N. Dak.*
 REV. JOHN COSTELLO, *Parker, S. Dak.*
 REV. LEO J. ROBINSON, S.J., *President, Gonzaga University, Spokane, Wash.*
 REV. LLOYD HYLDEN, *St. John's Seminary, Collegeville, Minn.*
 REV. JOSEPH JENSEN, *St. Matthew's Church, 26 Wyoming Avenue, Buffalo, N. Y.*
 REV. HUGH WOLF, *Spiritual Director of Ramona, S. Dak., Unit*

"Pray for Scandinavia"