

St. Ansgar's Scandinavian Catholic League of New York



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OUTPOSTS OF DEMOCRACY

By JOHN LAFARGE, S.J.

EACH year since the beginning of the second World War has brought the various Scandinavian countries closer into the circle of nations and closer to our own interests in the United States. Iceland, although nearest of all these five countries to this country in actual distance, used to seem the most remote and isolated. Yet through the American occupation of Iceland that northern isle has become so closely connected with our interests that—fantastically enough—the proposition was actually made that Iceland should become one of the States of the Union.

From Turkey and Greece to the North Sea is a long step, yet the stand which the United States Government has taken with regard to these countries of the Mediterranean has affected our relations with every other nation in Europe. Norway, for instance, seems like a land comfortably removed from

all the turmoil and concerns of the rest of the international world. But Norway, which Hitler chose for devastating conquests, is also next door to Russia, in its northern provinces. Finland is completely overshadowed by Russia, which for a long time dominated it and tried to incorporate it into the Russian Empire. Sweden is precariously close to the Soviet lands; and Denmark has been none too comfortable with Russia obstinately occupying the Island of Bornholm, off the Danish coast.

The Arctic regions, which once were the very symbol of

the inaccessible and the flight from all the troubled schemes of warring mankind, are now the highway of the world's airways.

So that what goes on in the Scandinavian countries is of close concern to us here in the United States. At present,

their defense against the steady advance of Russian expansionism is not the might of their armies, their fleets or their flying squadrons; it lies first and foremost in their ability to withstand the continual attempts of their powerful neighbor to bore from within, to confuse and disrupt their social, economic and political organism, and so pave the way for another conquest, which would impose a slavery and devastations as great as Hitler's, if not greater. But what President Truman sees is the case with the countries of Balkan lands or of the Mediterranean is equally true with re-



From Left to Right: BISHOPS GUILLAUME COBBEN (Finland), MONSIGNORE JOHANNES WEMBER, JAKOB MANGERS (Norway), JOHANNES E. MUELLER (Sweden), MONSIGNORE ANTONIUS DEUTSCH and THEODOR SUHR (Denmark)

gard to the countries of Europe's Far North. Were they to break down, were they to drift into the grim procession and in their turn fall behind the iron curtain, it would be but a matter of time before this inexorable march would be extended to the New World itself.

Hence the internal situation of these nations is of the deepest concern to us here in the United States. In the political and social make-up of these nations, there are two great elements which make for their stability, and help them to resist every effort to disrupt and enslave them. These are,

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first, their strong and widespread sense of social responsibility; the other, their concern for education, both popular and higher types of learning.

There are few if any lands in the world where education is more generally diffused and more generously maintained; few where the ordinary citizen takes a more active and intelligent part in the government and in the economy of his own country, *e. g.*, through the co-operative organizations. And Sweden sets a unique example in the way of harmony and co-operation between labor and management, one of the major problems of our times.

Perhaps one of the finest testimonies to the solidity and sense of responsibility of the northern lands is seen in the treatment which Denmark continues to give to the German refugees in their midst. Some 150,000 of these unfortunate persons are still given shelter and maintenance by the people of Denmark, who refuse to imitate the examples of countries to the east of Germany and expel them mercilessly to suffer and die as a result.

But all the sense of democracy, all the social planning and stability in the world will not maintain a nation's morale if its religion is undermined. Today these countries face a religious crisis. More and more of their people are beginning to turn to the Catholic Church, realizing that Catholicism is the religion of their ancestors, professed in the days of their people's greatest past glories and greatest world influence. The terrific experiences of the war, with its vast influx of refugees, or the occupying forces in the case of Iceland—has brought them into contact with the Catholic Church in the lives of its practicing adherents. The hard-worked Catholic clergy of these lands, few in number and burdened with appeals for charity as well as the difficulty of maintaining even the ordinary works of the ministry, not to speak of schools, must struggle for their existence.

St. Ansgar's League has been privileged to be able to offer a mite of help—alas, but a tiny mite—during these years. Our hope is that now that communication is becoming easier, that tourist traffic is being opened up here and there, and civilian air traffic is becoming more feasible, that this will also bring about a much closer relationship between the Catholics in the Scandinavian countries and their brethren in the United States. None are more ready to appreciate the sublime doctrine of the Mystical Body, none can offer us a more immediate opportunity to know and exemplify this doctrine. It is not material help alone which is the question. Material help is needed and is needed abundantly. But that will take care of itself if we but cultivate the religious and cultural bonds between ourselves and the Catholics of these countries. We here in the United States can understand their problems, as many in the more religiously fortunate and traditionally Catholic European nations find it difficult to do. Our position in so many ways resembles theirs, as does our national temperament. Furthermore, an ever increasing number of United States Catholics are themselves of part or whole Scandinavian origin.

St. Ansgar's has never liked to leave good wishes hanging in the air. We believe that concrete results, following upon concrete projects, are worth many pages of mere suggestions and inspiration. In accordance with this idea, St. Ansgar's has embarked upon a plan of systematically aiding the Church in the northern countries by helping the theological education of the young men who will one day be the pastors and spiritual

guides of these same peoples. This means co-operation with the Catholic Bishops of Scandinavia, who wish to see some of their young men trained in theological seminaries in the United States.

The League is working to obtain scholarships for these young men. Already their plan has been most generously seconded by several members of the Catholic Hierarchy in this country, as well as by Mr. Henry Goddard Leach, president of the American Scandinavian Foundation, who has generously volunteered to aid in their transportation to and from the United States. One young man, Mr. Paul d'Auchamp, of Denmark, is already pursuing his studies here.

While such a work is not spectacular or dramatic, it is most fundamental; it is laying the seed not only of individual future careers, but of the spiritual welfare of the many thousands of persons with whom these young men will some day come in contact.

So it is our hope that this year's BULLETIN will be another impetus toward the achievement of that close fellowship in the great community of souls which is the precious fruit of our Christian and Catholic unity.

IN MEMORIAM

Monsignor Dr. Karl Otto Kjelstrup

By SIGRID UNDSET



WHEN Monsignor Kjelstrup quietly passed away on the night of November 21, 1946, in the hospital of the Sisters of St. Francis Xavier in Arendal, the Church in

Norway lost a great priest and the most vital personality among her servants. We surely had been given ample time to prepare ourselves for the day when we must lose the man who had been a true Father in Christ to so many Norwegian Catholics. For Monsignor Kjelstrup himself, every day of his life for years and years, had been a preparation for the hour of his death.

Karl Kjelstrup belonged to a family which for generations had been ministers and officers. His uncle was the famous Parson Kjelstrup of Gol in Hallingdal, a born fighter, whose rather high-handed suppression of everything he thought bad or vicious in the traditions of his mountain parish landed him in court a couple of times. His parishioners, however, seem to have looked upon their masterful shepherd with a great deal of sympathy. Especially they cherished the story about his fight with some of the worst bullies of the valley: one day some of these characters invaded the privacy of Mr. Kjelstrup's studio on the second floor of the parsonage, threatening him with bodily violence if he did not take back his denunciations of their lewdness. The Pastor's admonishings and spiritual advice were of no avail;—and so Mr. Kjelstrup jumped up and shed his cassock: "There lies the parson, and here I stand"; grabbed the worst of the gang—and in a moment the fellow tumbled head over heels downstairs to land on the lawn outside, where he was immediately joined by his buddies who had made their exit the same unceremonious way. From this day on the unmanageable and fierce men of the mountain valley were much more willing to listen to the sermons of their minister, who had proved that he was equally strong of body and of mind.

The brother of this fighting parson, a captain of the infantry, was the father of Karl Kjelstrup. Monsignor Kjelstrup was born in Kristiania (as Oslo was called at that time) on December 27, 1874. I never learned of his birthday until after his death; December 4th, the feast of his patron St. Charles Borromeo, was the day he permitted us to celebrate when he was our parish priest in Hamar. As a child he was intensely pious and thoughtful, and his family took for granted that Karl would follow in the steps of his ancestors and enter the ministry. But during his preparation for the Lutheran confirmation he began to doubt if Lutheranism was the true Faith of the Church of Christ. A couple of years afterwards he was received into the Catholic Church, to the horror of his relatives: once he told me how his father, the Captain, threatened to send him to a lunatic asylum if he became a Catholic. But young Karl Kjelstrup came of a fighting stock, and after his graduation at the University of Oslo in 1894 he entered the College of the Propaganda at Rome. In 1901 he received his degree of Licentiate of Theology, but then he returned to Norway. He wanted to be ordained a priest and to celebrate his first Mass in the Church of St. Olav in Kristiania. It took place on June 2, 1901. It was the first ordination of a Norwegian in Norway since the Reformation—other Norwegians had become priests already, but they had been ordained abroad. But to Karl Kjelstrup, next to his love of Christ and His Church, love of his native land was the great devotion of his heart and soul.

He was made curate of St. Olav's Church, and from 1907 he was also the editor of our Catholic weekly *St. Olav*. During these years in Kristiania he did a great work among the Catholic boys and young men who, in an environment where prejudice and hate of Catholicism were very much

stronger than they are today, really had to have great faith and courage and some cheek, too, to remain faithful to their Church. Father Kjelstrup founded the Catholic Youths' Association and was the soul of the meetings—turning his poetic vein also to writing songs, serious as well as humorous, for his boys and organizing their Glee Club. His bright, incisive mind, total lack of sentimentality, his courtesy of manners which encouraged a free and easy companionship without a trace of familiarity, as well as his unending kindness and care for the spiritual and temporal welfare of his flock made him the ideal director for men and boys. They knew they could come to him freely with their worries and doubts as well as with purely temporal difficulties. He would try to find a solution as readily as he would give spiritual advice. Many of these boys by exchange of letters kept up the contact with their youth leader long after they were fathers and grandfathers.

In the small coastal town of Arendal lived a few Catholics. In 1911 his bishop sent Father Kjelstrup down to organize a congregation. Ten years afterwards when he was called back to Kristiania he left—according to Norwegian conditions—a great and active congregation, most of whose members he had received into the Church. In 1924 he was sent to Hamar to found the parish of St. Thorfinn. Here, too, his congregation was made up mostly of his own converts—among whom I, together with another lady, the wife of a Catholic English Marine who had been interned in Norway during the first World War, married a Norwegian girl and remained here, were the first. Also Lars Eskeland, famous headmaster of a high school for rural young people, was received into the Church by Father Kjelstrup in our small chapel at Hamar.

Already when he came to Hamar his health was seriously impaired. A chronic racking cough tortured him and deprived him of sleep. To us it seemed nothing less than a miracle, how he managed, in spite of his frail health, to work incessantly—gathering under his pulpit an audience also of non-Catholics who, if they were not all of them converted, at least shed a number of their old prejudices and rapt by his eloquence came to a better understanding of the nature of the Mother Church. What with giving instructions to converts and to our children, writing for *St. Olav* and the Scandinavian Catholic Monthly *Credo* articles, hymns and patriotic poetry, editing prayer books and hymn books—always with an eye to make the language good Norwegian (our first Catholic books were the work of foreign priests and the language sometimes very queer), presiding at our many club meetings and celebrations where he vied with our charming Dutch Sisters of St. Charles Borromeo to create an atmosphere of friendliness, good comradeship and gaiety—it was one of his favorite sayings that Catholics ought to show the world how those who trust in God have also found the source of clean and innocent fun—his working hours would seem more than enough for a man of robust health. We often wondered at this incredible energy. His answer was always the same: "Christ in the Holy Eucharist, and prayer, are the sources of all energy in this world. The more we are conscious of this and keep close to the source, the more we are able to draw from this fountain of life."

In 1924 he was made Doctor Honoris Causa, in 1925 Papal Chamberlain. Though worldly ambitions did not mean much to Monsignor Kjelstrup I think he felt a sincere satisfaction

that the Holy Father was satisfied with his work. It pleased him that he had personally met four Popes—of whom I think Pius X had made the deepest impression on him. Each of the visits he had been able to pay to Rome was to him a source of deep gratitude to God.

In 1931 he was made rector of St. Olav's in Oslo, but already in 1934 he had to ask his bishop to be transferred to Kristiansand on the South Coast, as his sight was beginning to fail him and he wanted to finish his greatest literary task. *Norvegia Catholica*, a history of the Church in Norway since 1843 when she was first admitted to this country, after Catholicism had been a forbidden Faith ever since the Lutheran Reformation of 1535. But his state of health was growing ever more precarious, dropsy was added to his old lung trouble, and he knew he was going blind. *Norvegia Catholica* was finished and published in 1942, but since 1940 he had had to resign from the activities of a parish priest. For some years he still filled the office of a Rector to the Sisters of St. Joseph at "Vår Frue Villa" (Villa of Our Lady) near Oslo—a home for sisters too old to work in school or hospital, and a small boarding-house for elderly Catholic ladies.

The years of the German occupation were a bitter trial to Monsignor Kjelstrup, to whom his native land was the sacred inheritance once baptized with the blood of St. Olav.

and to him the home of a nation which had once wholeheartedly adored Christ in the Holy Eucharist and must still enjoy some benefit from the piety of the dead and the intercession of our Saints of old. He survived to see Norway liberated, and I was happy enough to meet him a couple of times after my return from America.

In the Spring of 1946 he had to be moved into the hospital of Our Lady in Oslo. In June I called on him, with my stepdaughter and my son, knowing it would probably be for the last time. Frail and bowed in his dressinggown, his face incredibly emaciated, Monsignor Kjelstrup talked with us as serenely kind and humorous as ever, asking with keen interest about news from Hamar and friends in Oslo. Only when we knelt down before leaving, and I asked him to bless my children and me, he rose, and the light of high spirituality radiated from his lean white face, as he for the last time pronounced his sacerdotal blessing upon us.

A short time afterwards he was taken in an ambulance to Arendal, the firstborn of his congregations, which he loved dearly. Years ago he had arranged to be buried there. For weeks we had expected the news that Monsignor Kjelstrup had left us. When it came it filled us with sadness all the same, even if we believe he has now received the reward for his long life of endeavor and suffering from the hands of his Beloved Master.

GOD'S AMBASSADRESS, ST. BRIDGET OF SWEDEN

By REV. LAMBERT J. ERKEN, S.M.

THE science of the Saints is the key of holiness. It consists of the spirit of prayer and the union with Christ in the acceptance, even the love of the cross. A student at the school of the Saints is he that reads their lives. Fiction or the admiration of heroes that never existed, is sheer waste of time whilst the Church sets before us the lives of the greatest heroes and heroines of all History. The Saints were and are the salt of the earth and the health of their age. From the universal domination of the flesh, the devil and the world the Saints reclaim the human will and regain perfect liberty, with harshness only to themselves and in a spirit of kindness and charity towards fellow men which proves how sweet they find the yoke of Christ and how light His burden. One of the outstanding Saints in Church History is St. Bridget of Sweden. Her role determined the destiny of the Church in the XIVth century. Her life presents even many a feature of an amazingly modern woman in all her courageous initiative and bold adventure. She was of a high rank of society as the daughter of the governor of a province, descendant of kings and the cousin of the reigning monarch. Her influence upon her husband and their eight children is a shining example to all Christian wives and mothers. Her sense of sacrifice and her extraordinary mortifications show the unsparing ascetic, whilst her lifelong and well proven revelations make of her one of the most famous mystics of all times. The daring of her missions as entrusted to her by Christ, the foundation

of a religious order and establishment of a rule as under the dictation of Christ, her adventurous travels to accomplish this purpose all are awe inspiring. A Bridgettine Nun of the Abbey of Syon on the Thames in writing the life of St. Bridget has produced one of the most remarkable biographies of saints that have appeared in many years.

God's Ambadress, St. Bridget of Sweden, by Helen M. D. Redpath, Bridgettine of Syon Abbey, is edited by The Bruce Publishing Company of Milwaukee. The book is divided in three parts: St. Bridget in Sweden and St. Bridget in Rome comprise each eight chapters, St. Bridget in her order counts four chapters. The introduction and the postscript are themselves facets of historical sketches. A first appendix of sixteen pages in small print is a rich source of notes and references to document the twenty chapters of the book, whereas a second appendix completes in four pages the sources of information concerning the Saint and her writings. This most captivating work of History abounds in human interest detail and pictures the Saint from her cradle to her death, with all her revelations and apparitions, her struggles and labors, at home and on the journeys, with a freshness of approach which makes the reading a delight. Parents, educators, priests, religious will derive valuable information and inspirations from this notable work. The life of St. Bridget of Sweden is as a school of every Christian and every noble soul in its teaching of the true science of the Saints.

VISIT TO DENMARK

By DOM ANSGAR NELSON, O.S.B.

THE state of affairs in Denmark is much the same as in other European countries that have been under German occupation, with this important difference that the food supply is at least sufficient. This is more than can be said about most European countries at the present time. Many commodities of life such as coffee, tea, rice, spices, soap, and cigarettes are exceedingly scarce. The lack of sufficient fuel is perhaps felt most keenly, especially since the winters have been unusually cold during the last six years. Clothes are still rationed, and are frequently of inferior quality.

On account of the nature of the country the economic problem is largely dependent on agriculture. Most of the agricultural produce goes to Great Britain, which at present is unable to pay prices that correspond with the wages for farm labor, at present very high. A farmer is obliged to pay as much as 20 crowns a day during the harvest season for an ordinary farm hand, if indeed, he is fortunate enough to be able to secure one. International trade is to a great extent under state control. This is no doubt necessary—at least to a certain extent—but it means that imports are frequently dictated by other states rather than by the actual needs of the native population. Part of the economic problem is at the same time a political and a social one, arising from the events that took place during the period of the German occupation. The people who were active in the resistance movement naturally have considerable influence on the policy of the government. This fact is probably to a great extent responsible for the many denazification trials which without doubt are justifiable, and even to some extent necessary; but the fact remains that a considerable amount of time and effort is spent in establishing the guilt of persons who were relatively harmless and who otherwise could be active in useful occupations, and thus supply work which is very much needed for the welfare of the people. This is merely one indication of nationalistic tendencies which are much stronger than under ordinary circumstances. It is not surprising that this nationalism should tend to be isolationist, especially as regards Germany, Russia and Great Britain. On the other hand it is equally clear that the economic and political problems of the Danish people are to a great extent created by the state of affairs in other European countries.

In such a state of confusion the influence which Catholic institutions can exert is of greater importance than ever before. Many are the non-Catholics who during these trying years have found refuge in such places, and a number of conversions have been initiated by these contacts. Yet the importance of Catholic institutions is not to be measured by the number of conversions, but rather by the opportunities they afford of making non-Catholics familiar with a Catholic point of view. Catholic influence depends on the extent to which Catholic institutions become more and more an integral part of Danish life. Hence the greatest problem of the Catholic Church in the Scandinavian countries is the upkeep and increase in number of such institutions. The problem is especially acute with respect to vocations to the priesthood and religious orders. In a missionary

country like Denmark vocations are necessarily few in number and outside help is imperative. Formerly the largest number of vocations came from Germany, Holland and Belgium, but since the war it has been impossible to enlist the services of these countries.

In a missionary country Catholic institutions are by no means self-supporting, even under normal circumstances; consequently they have to look to Propaganda and to self-sacrificing Catholics in other countries. In this respect most European countries are now excluded, and Scandinavian Catholics look more than ever to America for support. The financial problem has become particularly acute on account of the presence of so many Catholic refugees. The physical and religious needs of these people who are completely destitute have been a matter of deepest concern to the Catholic Bishop of Denmark. The shortage of clothing has been particularly hard-felt during the severe Scandinavian winters. Thanks to the generosity of American Catholics this need has to some extent been alleviated, but it is a matter for grave concern. The religious needs of the refugees is only equalled by their religious fervor. In a camp near Copenhagen there is daily adoration of the Blessed Sacrament from early in the morning till late at night, and the two priests among the refugees have a full-time job taking care of the needs of the faithful. It is to be hoped that the fervor of these Catholics will not be without influence on the Danish population as a whole. At least it constitutes a healthy antidote to the proverbial Scandinavian indifference to religious matters.

Catholicism stands in sharp contrast to the nationalistic trends of Danish thought at the present time, but the fact that Bishop Suhr is Danish to the core and that the attitude of foreign priests and religious has been absolutely correct during these trying years has contributed a great deal towards consolidating the position of the Catholic Church in Denmark.

Catholic education received a severe blow with the bombing of the Academy of St. Jeanne d'Arc towards the end of the war; over eighty children and several adults were killed, and the attractive buildings were entirely destroyed. The other Catholic educational institutions, however, are continuing with increased vigor. Very fruitful work is also being done among the students at the university by the Jesuits and others. A home for Catholic students which has been established in connection with the convent of St. Lioba has proved most successful. In comparison with the small number of Catholics in Denmark there is an amazing amount of Catholic literary activity. A new edition of the works of Nicholas Steno, whose cause for beatification is in process, is being prepared by a Redemptorist of the Scandinavian province, and a new Danish translation of the New Testament has been undertaken by the Rev. Peter Schindler, just as numerous translations from foreign Catholic literature has been made by men like H. D. T. Kjaerulff. A Danish commentary on the Gospels by the Rev. Hubert Messerschmidt is expected to appear in the near future. The works of Johannes Jorgensen, perhaps the greatest living

Danish lyrical poet, are so well known to American Catholics that they need be no more than mentioned. On the whole there is much of Danish Catholic literature that ought to be made available to English readers. The great work of establishing a genuinely Danish vocabulary for specifically Catholic terms which was begun by Mogens Ballin has been continued successfully by men like Johannes Jorgensen and the Rev. P. Schindler, so that Catholic books no longer are burdened by clumsy phrases of a distinctly foreign flavor, and in this way Catholic books are more likely to become an integral part of Danish literature.

The work done in Catholic hospitals and convalescent homes has always been very much treasured by the Danish population, and the social work done by the Sisters of St. Lioba has become a matter of permanent importance.

The work done by the Bishop, clergy, religious and faithful in Denmark at the present time in the face of enormous difficulties calls for the wholehearted support of all American Catholics. No effort ought to be spared in working for the return of these formerly Catholic countries to the Catholic Church.

THE VICARIATE APOSTOLIC OF SWEDEN — REPORT FOR 1946



CHURCH OF CHRIST THE KING, GOTHENBURG

THE Apostolic Vicariate of Sweden lies in the outer edge of so sorely tried, unhappy Europe, near Russia. It is then only natural that we here well feel the post-war difficulties in the European countries and the after-wash of the storms which have raged and still are raging there. The year 1946, therefore, must be considered a year of transition, where the first question of all was to do away with

the last years' material and spiritual difficulties and repressions, undo the evil consequences of our isolation during the years of war, again try to find new contacts with the rest of the world and to open ways to a brighter future and, besides, help to relieve the need in Europe in the measure of our possibilities. These conditions of transition and the post-war difficulties made this year more or less a year of standstill; nevertheless characterized by eager preparations for future improvements and for the founding of a good future development; all this without any striking signs in the way of outer events, improvements or successes. —Smaller signs of progress were, however, not altogether lacking. So, for instance, our St. Elisabeth-Sisters, mostly working in the care of sick and old persons and children, but also in our little school in Malmö, are, with their eight stations within the Vicariate, a highly appreciated congregation in Sweden, where they perform a highly beneficial work with a remarkable spirit of self-sacrifice since the year 1866. They received at last during the year the long-desired addition of another twelve new Sisters, to the effect that they can continue their work at all the eight stations so that the discouraging menace of threatening reduction of the number of their stations, lasting during the whole war-time, has now, so far, been eliminated.

Also the St. Joseph-Sisters from the Mother House at Chambéry in Savoie, France, guarding the very frequented and popular "French School" in Stockholm, ultimately were successful in acquiring a few additional forces.

Another gladdening event was noted when the Dominican Fathers of the Church of Annunciation in Stockholm received four new Patres from their province in Paris, among them a Swedish-born convert, Père Gabriel Näsmark, who entered the Dominican Order and after completion of his studies was ordained a priest in Paris. Two of these newly arrived priests are now zealously preparing themselves for the new mission in the university town of Lund, which is to be founded during this year 1947 by the Dominicans. The preparations for the new station have been going on for a long time already and is continued with every eagerness.

The main part of the work during 1946 was, however, devoted to the preparations for the new "Our Saviour's

Church" in Malmö, the third town of the country and "metropole" of the South of Sweden, which is to be erected within the current year together with new priest-house, school and children's home—a big enterprise for our conditions, which already a long time has caused us much concern, as our present church there with its tiny establishments since long are much too small, not modern, modest and even unworthy, which during decenniums has hampered the normal development of the parish. When, during the year 1945, an agreement was made with the city of Malmö securing us a suitable new building-ground, the drawings for the new buildings were accomplished and, towards the end of the year 1946 delivered to the appropriate authorities in order to obtain building permission and license for building material. The realization of the project will, naturally, promote the development of the Church in this part of the country and consolidate her position in the very best way. The whole block will, however, cost about 900,000 Swedish Crowns: (\$115,000:—approx.) to complete, a sum which for our conditions and with regard to the small number of Catholics in Sweden is a rather frightening figure. The question of financing the whole undertaking, therefore, causes us considerable difficulties and worries.

Nevertheless, everything here now wants to grow and develop, requires improvement and extension. The Brigittine Sisters' houses for rest-seeking people in Vadstena ("St. Bridget's Town") and the foundation site for the Order of the Brigittines in Djursholm (suburb of Stockholm) are much too small and need enlargement. The plans and drawings for these purposes are ready and only wait for their realization as soon as the existing difficulties with regard to obtaining construction permits because of the shortage of building material and man-power are overcome.—1946 was a year of jubilee: 700 years had elapsed since the foundation of the mother convent-monastery of the Order of Our Most Holy Saviour by St. Bridget in Vadstena.

In several other towns, as f. i. Eskilstuna, Landskrona, Halmstad, Borås and Jönköping the erection or arranging in some other way of chapels with adjoining residence for a domiciled priest stands as an indispensable necessity which now no longer can be postponed without serious consequences for the cure of souls. The ground for this rather unexpected course of development is the fact that the number of Catholics in many small places all over the country has considerably grown, primarily because a large part of our many thousands of Catholic refugees have found work there and want to remain and become domiciled in our country. If only their financial possibilities were in correspondence with their faithfulness towards the Church and ardent wishes to have a Catholic chapel in their neighborhood, these wishes would have been easier to realize. As it is now, most of them have come to Sweden from concentration camps in Germany deprived of everything, and their struggle to build themselves a new subsistence through their own hands' work hardly gives them any opportunity substantially to contribute to the realization of these projects, which therefore, more or less, economically rests upon the Vicariate itself with its limited resources.

Joyful and promising is the fact that in the capital of the island of Gotland, Visby, the "city of ruins and roses," strong signs of growing life are visible. For twelve years we have rented a little chapel there, inside an old fourteenth-

century building, to meet with the requests for the cure of souls for the Catholics on the island and for the many thousands of summerguests and tourists. In normal times tourists gather there in the summer in large numbers from all parts of the world. But until now the island has had no priests of its own but they only came occasionally from St. Erik's parish in Stockholm to which pastoral district the island belongs. The growing number of Catholics and the increased religious interest on the island caused us, however, in the fall of 1946 to direct a Catholic priest there, surely, that is true, under very modest conditions, to bide our time. The priest, until further, gets his residence in a room next to the chapel. The start has been very promising. The services are numerously attended and "new life seems to flourish out of the ruins."

In Stockholm, the beautiful capital of Sweden, with its 750,000 inhabitants, great and urgent needs, improvements and changes lie before us, which place great demands upon our Catholics and ask for help from outside to be realized. In the south of Stockholm the Bishop's palace is situated with the Bishop's residence, rooms for the priests and Sisters of St. Erik's parish. Inside the same building the parish's school with the childrens' homes are also housed, one for boys and one for girls. The wings of this Bishop's house are already long ago condemned by the local authorities according to regulations in the city plan and are to be pulled down. The building of a separate priest-house with school and childrens' homes together with residence for the Sisters in charge: the Sisters of St. Elisabeth who manage the household and the boys' home and for the School-Sisters who are in charge of the school itself and the girls' home, is badly needed through these circumstances and has to be accomplished within the next years. The necessary means for this are, however, still missing. This St. Erik's school is exemplarily headed by School-Sisters of Our Lady from the mother convent in Munich, has met with the local authorities' high approval and has during the last years shown vivid signs of flourishing which can be seen from the number of pupils which has grown considerably. It is therefore most regrettable that its development shall be so severely hindered through the old fashioned and insufficient localities, especially what concerns the childrens' homes. The result is that we here and in many other of our parishes have no possibilities to gather together all the children who live widely spread over vast districts in the country in Protestant surroundings in order to secure their Catholic education and Catholic teaching in our children's homes. What tragic consequences this can and must have for the future can easily be imagined.—Also in Stockholm-City the day draws nearer when the St. Eugenia church, which was built in 1837 as the first Catholic church after the reformation in Scandinavia, because of changes in the city plan has to be removed and built new. Also here the residence for the priests is too antiquated, insufficient and less hygienic. The rooms for congregational and society purposes still are, as well as the little parochial school, after more than 100 years after the erection of the church only housed in hired rooms.

But in other respects and in other places progress and improvements can be reported. In Göteborg (Gothenburg) Sweden's second town and largest seaport, our school seems to go toward a flourishing future. The number of children

in the school there has grown considerably during the past year, and the development is only too much hampered, as in Stockholm, through the lack of localities of its own for school, kindergarten and congregational hall. The school and the kindergarten, which also here are excellently mastered by School Sisters of Our Lady are housed in hired rooms inside an ordinary apartment house where school and childrens' home meet with certain difficulties and are not favorably regarded.

Also regarding our newspapers a good deal of good can be reported. Our *Credo*, quarterly periodical for the Catholic Thought is very well edited and regarded, also in non-Catholic circles, and this reputation is steadily growing. Especially during the last year the number of subscribers for the fortnightly periodical of the Vicariate *Hemmet och Helgedomen* (Home and Sanctuary) edited by Monsignor Assarsson in Helsingborg (South of Sweden) has grown considerably, and our little parish in Malmö with its zealous clergy has begun issuing little childrens' paper of their own: *Skyddsängeln* (Guardian Angel).

The number of the Catholic priests in Sweden now is twenty-nine. In addition to these there is still left twelve foreign refugee-priests or "repatriables," who partly also are employed in the cure of souls among their fellow-countrymen (Poles and Balts). All priests were the last week in August assembled to religious exercises and pastoral conference in Marielund, the holiday-home of the Vicariate for priests, Sisters and children on the lake Mälaren near Stockholm.

The total number of our Sisters is 133.

There still remains something to be said about our refugees and the organization for their cure of souls and our refugee aid for them and for unhappy Europe's immensely suffering and starving countries and peoples. Sweden with its 6,500,000 inhabitants, who were spared the horrors of war, already during the war achieved a great deal to help their neighbor peoples the Danes, Norwegians and Finns and all the great multitudes of refugees. After the war these achievements have taken enormous proportions and have been extended to include, one could say without exaggeration, all distressed nations and include all sorts of help. Clearly our Church could not remain outside this action of relief inside and outside our country. In spite of the small number of Catholics and our own great needs for help from fellow-believers abroad we tried to do our best to relieve the need among our fellow-believers as well as among non-Catholics. Caritas, that is charity, should in the practical life be the kern and loadstar of Christianity. We will not speak here about all those refugees before, during and after the war, whom we had to help. First there were the victims of the Nazi race-theories and the political terror which here sought for and found a place of refuge and needed and asked for our help. Already the year 1938 we founded the "Hjälpkommittén för Katolska Flyktingar" (Help-Committee for Catholic Refugees in Sweden) which has given evidence of a beneficial activity up till now and has been of use to many. In addition to this the Bishop's house and its office itself served as a centre where a large number of distressed people sought for and found advice and help. This help included in no small measure aid to refugee-priests and candidates from different countries. That we have been able to help in the

extent we could, we chiefly have to thank the Holy See, which made it possible through generous contributions.

During the war our work for the distressed grew enormously, together with the growing number of refugees, prisoners of war, interned, civil and military refugees who from all directions and countries came to our country. Our aid was devoted to all nations in the same degree. For all nationalities were organized the cure of souls and also tried in other ways to help them according to our possibilities. Among the interned there were also about 900 Americans who received Mass through our priests. It is a pleasure for us to certify that in particular Catholic soldiers, sailors and airmen from U. S. A. and England set a very good and edifying example through their religious sincerity. Its largest proportions took our charity work at and immediately after the end of the war, when many thousand persons of different nationalities, most of them Poles, through the intermediance of the Swedish Red Cross were liberated and saved out of nazi concentration camps and were brought over to Sweden to find here refuge and rest. Among them were also a large percentage of women and Catholics. Luckily we succeeded also in getting four Polish priests, who also had been in concentration camps, to Sweden whom we could employ in suitable centers to act as helpers to our ordinary priests, who, by the way, mostly are rather skilled in languages, in the work for the cure of souls, especially for the Poles. They still remain here, together with nine other priests of different nationalities. Still there are also a few thousands of Catholics among these refugees which need and enjoy our caritative and social aid together with the cure of souls through our priests.

Lately also the War Relief Services—National Catholic Welfare Conference, has contributed to this work, for which help we feel obliged to greatest gratitude. We cannot here give an account of what our Catholics and our Catholic institutions in Sweden have done, and still do, in spite of their limited resources.

To this charity work for distressed people *inside* Sweden's borders comes, after the war, also the charity work for the distressed European countries, where the need is continually growing and in certain countries on the European continent became and still is horrible. Petitions in masses for help flowed and continue to flow in to us from different directions, wherefore we February 1946 founded our "Caritas, Svensk Katolska Hjälpverksamhet för Nödlidande" (Swedish Catholic Charity Work for Distressed People), which through food, clothing, etc., try to help distressed people *outside* the country. Head of this organization is the shipowner Fredrik Höijer, and as managing director acts Pater August Adelskamp, S.J., Address: Nörra Smedjegatan 24, Stockholm. This Organization has, for the present, six sections: 1. Aid to Germany; 2. Aid to Austria; 3. Aid to Poland; 4. Aid to Hungary; 5. Aid to France, and the sixth consists of the former Help-Committee for Catholic Refugees in Sweden, mentioned above, which now is incorporated in the larger organization. Caritas is also mainly working for the securing of help in the form of food and clothing from South America, especially Brazil and Chile, thereby making use of the possibilities which Swedish sea-transport offers, in co-operation with the South American Catholic charity organizations "Caritas", organized there, and it is

in fact, considerable results which these organizations already have achieved and still is achieving. All this is, clearly, only a drop in the ocean of the European peoples' undescrivable poverty and distress. The gratitude shown from all directions is, however, great.

The world can be rebuilt not through hatred but only through the principles of Christianity of conciliatoriness and love, and if anything calls down God's blessing over the world and the victorious nations it will be just this caritas, i. e., readiness to help, brought forth through pure Christian love. We hope that also our mission will have its part in this God's blessing and contribute to a good and happy development and a brighter future.

Two well-known priest-converts have died during the past year, i. e., Nils Beskow, a highly estimated and appreciated, utterly pious and learned man, formerly a vicar in the Swedish state church, who in 1929 was converted to the Catholic Church and has written wonderful books, translated into a great number of foreign languages. Secondly, Dr. Kåre Skredsvik, who also formerly was a vicar in the state church, a highly talented author, who, after his conversion became an editor in the well-known Göteborgs Handels & Sjöfarts Tidning and unhappily too early at the age of only 49, after some time of sickness left his large family and our congregation in Göteborg.

The 800-anniversary of the cathedral in Lund in roman- esque style which eight hundred years ago was inaugurated by the Catholic archbishop of those days in Lund, was celebrated during 1946. It still stands as the most beautiful Romanesque building in Sweden and bears, together with the cathedral of Upsala in Gothic style, witness of the strong Catholic faith which once characterized Sweden's position of great religious power during the Middle Ages when all these wonderful, once Catholic churches, which still stand and are in use all over the country, were built by our forefathers.

Most gladdening to recognize is the fact that the public opinion in our country during the last decennium has been substantially better towards the Catholic Church. If only we could get sufficient good, excellent priests with sufficient material means for enlarging and improving our present institutions and for the realization of our projects, without which the Church in this highly civilized country of Sweden cannot get a firm footing, consolidate her positions and flourish, a time of harvest will come, we may hope, also for this mission where so many self-sacrificingly have sown in tears.

Our American-Scandinavian friends, flocked round St. Ansgar's League and its Bulletin have, during the last years, shown a strong feeling of affinity and have given their interest to the rebuilding of the Mother-church in the Scandinavian countries. We trust that it will, more and more, be a point of honor and affair of heart for them to forward, in every respect, this work of the Divine Providence and to consider this their own great and beautiful task.

Stockholm, January 21st, 1947.

✠ Johannes Erik Müller, *Bishop,*
Vicar Apostolic of Sweden.

Scholars of Sweden Study Catholicity as Faith Gains Favor



NEW YORK.—A notable improvement in the position of the Catholic Church in Sweden was depicted by Radio Vatican, quoting a report of the Fides News Service, according to the Foreign Broadcast Intelligence Service.

Radio Vatican observed that in Sweden, although one of the most Protestant countries in Europe, attacks on the Church are rare. It added that "well-known scientists, writers, and Protestant ministers are to be found studying Catholicism and expressing their appreciation of the Church, and in this way are influencing great numbers toward the 'True Faith.'" The report said that the Papal motion picture, *Pastor Angelicus*, had extraordinary success in Sweden.

(Recent statistics placed the population of Sweden at nearly 6,500,000 and the Catholic population at slightly more than 5,800.)—(N.C.W.C. Wire)

Swedish Monarch Honors Pope Pius

"Eminent Humanitarian Services" Cited in Cable from King

VATICAN CITY, February 28 (Radio)—Acclaimed as having rendered greater service to humanity than anyone else in the world, Pope Pius XII has been presented with the Prince Carl Medal by King Gustaf V of Sweden.

The presentation was made on behalf of the 88-year-old Swedish monarch by Christian Gunther, Swedish Minister to Italy, when he was received in an audience by the Holy Father.

King Gustaf cabled the following message to His Holiness: "With great joy, I inform Your Holiness that I have conferred upon you for your indefatigable work directed toward relieving the misery of the victims of the war, the medal bearing the name Prince Carl, instituted by me and presented once yearly for eminent humanitarian services rendered in national and international domain."

The Prince Carl medal was instituted in 1945 and its first recipient was Prince Carl, himself, the brother of King Gustaf. It was presented to the Prince on the occasion of his resignation from the presidency of the Swedish Red Cross.—(N.C.W.C. News Service)

Letter from Mrs. B. Dormsjö, Avesta, Sweden, to Mrs. E. J. Dubiell, Treasurer of St. Ansgar's League

March 20, 1947.

DEAR MRS. DUBIELL:

Thank you for your Christmas greetings and the newspaper clippings which we enjoyed so much. We also received St. Ansgar's Bulletin and were most grateful to be remem-

"JOIN ST. ANSGAR'S LEAGUE"

bered with a copy. However, the honor of seeing my own letter printed in the Bulletin has been a contributing factor to the lateness of this second letter. I rather hoped to have something equally interesting to write but find a whole year has passed and I have not much news to report.

We are like the rest of the Swedes, spending our time discussing the weather, the new taxes, and now the sudden renewal of rationing for coffee, tea, and cocoa. Last summer was wonderful—but the good weather lasted only for six weeks. October was beautiful, sunny, clear, but rather cold. Then came the most disagreeable winter one can imagine. No snow, four hour days, with only two weeks and two days of sunshine in four months. There has been a great deal of sickness and by now we all look quite pale and tired. It will be wonderful when spring is here again.

As for taxes—they are getting so high on salaries over \$4,000 a year that Sweden will certainly drive out its educated men who can earn much more in other countries. Of course, it is fine to look after the aged and the poor, but even \$5,000 a year doesn't go far these days to raise and educate children. St. Ansgar's can be very proud and happy that they have secured scholarships and other financial help for student priests from Scandinavia. It truly is a heaven-sent blessing to those young men.

St. Ansgar's gifts to the churches here must be equally appreciated because, if they do have money, it buys so little. I don't know anything about the price of religious articles, but one example I can cite is that a Swedish steel worker must work two weeks to buy a license for his car (if he is

lucky enough to have one) while an American steel worker will earn that license in one or two days.

One wonders how small parishes like Gävle, to which we belong, manage to meet expenses—let alone trying to save for future improvements. If I am not mistaken, the pastor's salary at Gävle is somewhere around sixty dollars a month. Father Kreutzer's church seats about fifty people and is quite old. Since Gävle's congregation isn't growing any, not too much can be done about the buildings. A few families scattered around the countryside, like we, comprise the rest of the parish. However, to attend eleven o'clock Sunday Mass, we must be up at five to make train connections. Father Kreutzer manages to come to our district about once a month when he reads Mass in the home of a family living just outside of Hedemora.

It was at this same family's, Agronom Hagbergs, that we met young Father Näsmark who is the first Swedish Dominican in 400 years. He has a brother who is a minister in the State Church and was himself studying to be a Lutheran minister, when he decided to join the Catholic Church and become a Dominican. His mother is now also a convert. The Church seems to have a few warm friends among the educated people in Sweden, but its prospects for converts among the working classes is almost nil. The school books have too long presented a distorted picture which is easier to believe than to investigate.

Please remember us to St. Ansgar's. It is nice that your membership is increasing. Best wishes for the success of your endeavors.

BETTY DORMSJÖ.

THE VICARIATE APOSTOLIC OF DENMARK—REPORT FOR 1946

By HIS EXCELLENCY BISHOP THEODOR SUHR, O.S.B.

IN comparison to most European countries which suffered from the war, the political conditions in Denmark have been relatively tranquil in the post-war period. The government, which leans towards the non-socialistic parties of the parliament, has in a number of cases attained practically full support from this representative body. This happened in a case of great importance to us Catholics. After giving considerable salary increases to the various groups of its employees, and in particular to its teachers, the government proposed increased subsidy to the private schools. This proposal increased the subsidy to the private schools 140 per cent and was so well received in parliament that all parties except one supported it. The Communist Party did not vote against the proposal, but refrained from voting. As the number of private schools is small, this new law is of slight importance in the government's budget. But to us Catholics it is of particular importance as we maintain 10 per cent of the country's private schools. Our efforts are directed so as to maintain our schools on the same level as the public schools. This has been very difficult because the government and communities have spent large sums for the improvement of the school system and the Catholic congregation in Denmark is poor.

The German refugees have been Denmark's greatest worry these years. When the Russians advanced through Germany during the last months of the war, an enormous stream of people from Eastern Germany set course for occupied Denmark. At the time of Germany's capitulation, 250,000 of these refugees were in Denmark. That meant an increase of six per cent in the population. The refugees were given quarters in hundreds of requisitioned schools and other buildings. Some of the liberated countries disposed of these unwelcome German elements simply by transporting them to the border and letting them loose to shift for themselves in the chaotic Germany. The Danish government, however, wished to show a christian and humane attitude toward these self-invited guests. It was not found desirable to let the Danish working classes absorb them, so they were an expense to the country. In spite of all the German crimes against it, Denmark did not want to take vengeance on these people who had fled house and home. They had to be treated in such a manner that Denmark conscientiously could say she had done the right thing. Negotiations were entered into with the big powers in an attempt to get the refugees returned to their homes as quickly as possible. No one had any idea that it would take so long to straighten

“PRAY FOR SCANDINAVIA”

out the German affairs and even today Denmark has to feed and clothe 150,000 German refugees who are now in camps scattered all over the country.

American Catholics have been of great assistance to us with their gifts of shoes and clothing, received through the National Catholic Welfare Conference.

A considerable number of refugees are Catholics. There are some German priests who work among them, but our Danish priests have had a heavy load of extra work in ministering to their spiritual needs in the camps. Nazi ideas are still alive, but so are good, old Christian feelings. The gratitude of the German Catholics for whatever is done for them has very often been expressed. For their sake, it is to be hoped that they can return to their homes soon as life in camp necessarily must be depressing. The lack of manpower notwithstanding, for weighty reasons the Danes have decided not to absorb this foreign element.

This last year has passed without any exceptional events in the various Danish parishes. There is a big housing shortage and there are no plans for the erection of new churches and schools as long as the materials for decent living quarters are unobtainable. Besides, the financial position of the Vicariate is not too strong. Mounting salary expenses in conjunction with decreasing income from rentals have partly been offset by greater sacrifices of the Danish Catholics. The largest number of Catholics belong to the lower salaried groups. In *Katolsk Ugeblad* this year there was an article emphasizing the attitude of the Irish-Americans with regard to the Church as an example to follow. The lay Catholics taking notice of this and realizing the importance of financial support of the Church, have made very handsome contributions.

The wish for a closer co-operation between the Catholic

charitable institutions throughout the country was fulfilled in the course of the year. We have achieved a splendid co-operation between these institutions and the public charities.

In the same manner, we are trying to improve our work in the youth organizations through closer ties between the parishes. All Danish youth work, no matter of what character, has been in a decline in the post war period, just at a time when it is so difficult for everybody—and particularly for the young—to concentrate in a determined effort. Any plan to counteract this decline should be put into effect at once.

The Catholic Students Organization celebrated its 50th year Jubilee last year. Its high membership, full of energy, has brought it to the forefront among our organizations. A number of guests from foreign countries were present at the celebration and Mr. Beales of England was the main speaker.

Among visitors to Denmark, we are particularly happy to mention the Danish-American, Mr. Max H. Sorensen, National Commander of the Catholic War Veterans of America.

Last November the author Johannes Jorgensen celebrated his eightieth birthday and was paid respects by all classes in Denmark.

It is extremely difficult to foresee what the future will be for our country, lying so close to the political dividing line between East and West. But whatever happens in our part of the world, the work of the Danish Catholics is cut out for them. With our small forces we shall work steadily and quietly in Church, in School and in the Press as good and loyal citizens in an endeavor to spread the revealed truths of life and its goal which, after all, are the only mainstays for a hope of a happier future for all races.

THE CHURCH IN DENMARK DURING THE WAR

By FATHER H. ROOS, S.J.

From *The Sword*, London, December 26, 1946.

A YOUNG Danish university student who for two months last summer had good opportunities of becoming acquainted with Catholic life in England—among other things he took part in the Newman Association's Summer School at Exeter—summed up his impressions thus: "To come to England from Denmark is to come from a Protestant land to a Catholic one." On the other hand, if one has occasion to speak with Finnish, Norwegian or Swedish Catholics, it is not unusual to hear them refer to Copenhagen as the "Scandinavian Rome."

Both views throw light on the actual state of affairs. In comparison with the rest of Scandinavia, Catholicism has made great progress in Denmark. Yet compared with Denmark, England is almost a "Catholic" country.

CATHOLICS A MINORITY

Of the four million inhabitants of Denmark only some 22,000 are Catholics, i. e., about 5.7 per thousand. The

capital, Copenhagen, has proportionally the greatest number of Catholics (about 7,000 out of 1,078,000). The Catholic population in the country districts (apart from those areas where Polish families have settled) is extremely small. When religious freedom was conceded by the Danish Constitution in 1849, there were only about 800 Catholics in the land. At the beginning of this century they numbered about 5,000. These figures show that the last hundred years have seen no rapid and widespread movement towards the Catholic Church. The Church is making progress, steadily and unspectacularly, but Catholics are still very much in the minority.¹

In greater Copenhagen there are nine parishes officially recognized by the state;² at least seven have quite large churches, while the other two have to make do with most modest buildings until the projected churches can be erected.

¹ These figures are taken from the article "Den katolske Kirke" (The Catholic Church) in *Danmarks Kultur ved Aar 1940*, Vol. VI, p. 74 sq.
² In Denmark all parish priests act in certain circumstances as state officials, e.g. as registrars at marriages.

In the provinces there are 29 parishes each with its church; there are also a number of smaller mass-centres.

THE ORGANIZATION OF THE CHURCH

From 1845-1892 the Church in Denmark was under the direction of a Perfect Apostolic. In 1892 the mission became a Vicariate under the jurisdiction of a Bishop. The first Catholic bishop after the Reformation was the German-born Johannes von Euch (1884-1922). He was succeeded by the Belgian Josef Brems (1922-1939). The greatest expansion of Catholicism so far experienced occurred under these two bishops. Churches and schools were built, various religious orders introduced, hospitals founded and a Catholic literature in Danish created. With the appointment in 1939 of the Dane, Theodor Suhr, as Bishop Brems' successor, the supreme authority of the Church has indicated that Catholicism has once again taken root in Danish soil and there can no longer be talk of a "foreign mission."

H. E. Theodor Suhr was born in 1896. After his conversion he entered the Benedictine Order, and until his consecration as bishop he was prior in the abbey of San Girolamo in Rome where he attracted the attention of Pope Pius XI.

Of about ninety priests working in the country more than a quarter are of Danish origin. The rest are Dutch, Belgian, Swiss, German, Austrian, etc. Of the religious orders of men, Jesuits, Redemptorists, Franciscans, Dominicans, and Premonstratensians are active in the Danish vicariate.

The growth of the Church is almost exclusively the result of conversions. In the 'twenties the number of converts was over 200 a year. This number subsequently decreased and is now between 125-150. In more recent years it is especially young people—including students—who are finding their way to the Church. Converts come from every class of society, also from the intelligentsia; and it is usually the women who are in the majority.

THE CHURCH IN PUBLIC LIFE

While formerly a decided animosity towards Catholicism was much in evidence, there has occurred a remarkable change in mentality in the last twenty years. The old Protestant prejudices are disappearing more and more, and the Catholic Church is now looked upon with a certain respect. Various factors have contributed to bringing about this change.

Johannes Jorgensen, the most eminent of Denmark's contemporary poets—he was 80 on November 6—is a convinced Catholic. No words can do justice to his importance for the cultural position of the Church since his conversion in 1896. His books are read by all, and the beauty of his style admired, although he does not veil his Catholic views. With his lyric verse and great saints' lives (Francis of Assisi, Catharine of Siena, Brigit of Sweden) he is reckoned among the classic writers of Denmark.

Bishop Theodor Suhr has from the outset shown that he possesses tact and understanding of his fellow-countrymen. That has won their sympathy to an exceptional degree. The Press always refers to him with the greatest respect. People are proud of the fact that it is a Dane who is head of the Catholic Church in Denmark. His gentlemanly bearing,

personal charm and broadmindedness, typifying all that is best in the traditional culture of the country, have gained him many friends far beyond the restricted circles of the Catholic community.

Another cause is to be found in the fact that Catholics have gradually succeeded in *uniting Danish cultural inheritance with the ancient Catholic heritage*. A Catholic literature has grown up. The eternal truths of Catholicism have found expression in a form harmonizing with the national characteristics of language and custom, so that Catholicism has gradually ceased to be regarded as something foreign.

All these factors must be seen against the background of the changing attitude towards Catholicism in general, throughout Europe and indeed throughout the world. This manifested itself clearly in the years between the two World Wars. Previously Danes imagined that Catholicism could be simply ignored. It seemed to them antiquated and moribund. Then, suddenly, circumstances proved that it was very much alive and attracting precisely the most modern minds. The growing prestige of the Papacy contributed much to this change of outlook. It was as if, in little Protestant Denmark, windows were suddenly thrown open to the wide world and the World Church was discovered.

OUR PROBLEMS

In contrast to other industrialized lands, there is broadly speaking no social problem in Denmark, thanks to excellent social legislation and the fact that the country preserved its essentially agrarian character.

Positive difficulties which the Church has to face are the following:

Its members being a minority, the Church is forced to take up the challenge of Protestantism. On the one hand she is compelled to defend herself against stock prejudices and attacks, and to endeavor to overcome a certain feeling of inferiority in her adherents. On the other hand, this challenge demands a *positive* reply. In the course of time Catholic circles have managed to make contact with earnest Protestants for constructive discussion of theological problems. The present difficult situation in which Protestantism finds itself has directed the attention of many Protestants to the Catholic Church. They look up to her and take an interest in her to a far greater extent than hitherto. This interest does not always lead to conversion, but it does result in a more profound understanding in accord with the spirit of the Ecumenical Movement.

Mixed marriages loom large in Danish Catholic life. They are responsible for considerable losses to the Church. A further difficulty arises from the complete isolation which converts often experience after their reception into the Church. They have broken with their former *milieu*, and it is frequently difficult for them to find a new one. The problem is, then, how can a Catholic *milieu* be created in which individual converts can have social contact with their fellow-Catholics, overcome their deep-seated individualism, and learn to lead a Catholic life as a matter of course? The Catholic students' union *Academicum Catholicum* has devoted special attention to this task. It is not merely a case of arranging discussions in which burning questions of the day are dealt with from a Catholic angle, but also of

creating a Catholic "family"—attempting by means of social gatherings, "Open House," summer camps and the like to draw people together and give them something of the Catholic atmosphere which is so much lacking. Liturgical education, the insistence upon the corporate nature of the Church's public worship, has been invaluable in this connection.

THE PRESS

Danish Catholics have always attached great importance to the Catholic Press. There is a *Messenger of the Sacred Heart* which is now particularly adapted to popular taste. Besides this there appears weekly the *Katolsk Ugeblad*, which is excellently edited; it not only publishes material from all parts of the Catholic world, but also presents the Catholic view on topical problems. For this reason it is also read with attention in Protestant circles. Finally there is a Catholic quarterly *Catholica* (in content and set-up akin to *The Month* in England), which in its three years' existence has won many friends. It is published by a non-Catholic firm and counts a fair number of non-Catholics among its readers.

Catholic literature is, under the circumstances, very well represented. Scandinavian authors such as Johannes Jorgensen and Sigrid Undset are known by everyone. Religious authors such as the Norwegian Father Lutz, O.P., and the Danish priest Peter Schindler have exercised considerable influence through their writings. In addition, the Church in Denmark benefits from an unusually rich and varied Catholic literature in translation: Karl Adam and Romano Guardini, Maritain, Mauriac, Georges Bernanos, Robert Hugh Benson, Chesterton, Hilaire Belloc and Christopher Dawson are the best-known names.

SCHOOLS

Catholic schools are a cause for which Catholics everywhere are ready to make the greatest sacrifices. Many of the parishes have elementary schools, and there are in Copenhagen two secondary schools for boys and two for girls. In Denmark the immediate preparation for entrance to the universities is provided by a three years' course in a *Gymnasium*. A Catholic *Gymnasium* existed until a few years after the first World War. It had to be closed when German Jesuits, who formed a large part of the staff, were enabled to return to their country as a result of the repeal in 1917 of the German *Kulturkampf* laws. It is the Danish Catholics' cherished desire to possess once again their own *Gymnasium*. Meanwhile they are striving to procure more generous government support for their existing schools, so that these may be placed on the same financial footing as the municipal and State schools.

THE FUTURE

Danish Catholics are fighting on a difficult sector of the front. They are only a tiny handful—although their intellectual and spiritual influence is out of all proportion to their numbers—and they have to contend against both the Lutheran State Church and that materialistic view of life which is peculiarly wide-spread in Scandinavia. We can expect no mass conversions in the coming years unless

quite unforeseen circumstances arise. Progress will in all probability be slow but sure. It is a question of winning devoted and influential converts, who, by the example of their lives, their enterprise and zeal, will witness to the truth of the Church. It will be realized that the achievements of Catholics in science and art must play an important part in a land such as Denmark, where the standard of education is high. Inevitably the unremitting struggle and constant need of making a firm stand in an unsympathetic or even hostile environment does in fact develop a type of convert not normally found in more Catholic regions. On the one hand, the convert must fight against an ingrained subjectivism and individualism fostered by a Protestant up-bringing, and learn respect for and submission to the authority of the Church. On the other hand this continued state of warfare develops a sense for vital issues and an appreciation of the impregnability of the Church's position in all that is fundamental. For such a type the Faith is an absolute necessity of life. Independent thought is united with genuine Catholic mentality, action with obedience to the Church. The convert has constantly to strive anew to make his very own the eternal truths of Catholicism. He is immune from any complacent attitude of taking his religion for granted; and he approaches all problems with an open and searching mind, untrammelled by attachment to traditional customs or habits of thought. Naturally the needs of such converts are not satisfied by the limited resources of the tiny Catholic community in Denmark. In former times they were influenced mainly by German Catholic thought. In the future they will perhaps turn rather to England.



THE MOST REVEREND THEODOR SUHR, Apostolic Vicar of Denmark and MAX H. SORENSEN of Philadelphia, National Commander of the Catholic War Veterans, as they met at the Bishop's Episcopal residence, at Copenhagen, while Commander Sorensen visited the country on his European tour. Both men are converts to Catholicism. *Left to right: JOSEPH F. REILLY of New York, Catholic War Veterans National Treasurer; BISHOP SUHR and COMMANDER SORENSEN.*

“JOIN ST. ANSGAR'S LEAGUE”

JOHANNES JORGENSEN—AUTHOR AND CATHOLIC



ALTHOUGH the Catholics in the Scandinavian countries only amount to a few thousand, a negligible fraction of the hundreds of millions of Catholics in the world-embracing Church, they count some of the greatest names within the literary world. Norway's Sigrid Undset, who received the Nobel Prize almost at the same time as she converted to the Church, is well known. In the United States she found a harbor while the Nazis terrorized her country. Few people

know that it is a Dane who carries this, for all other nations, almost unpronounceable name. All over the world, where St. Francis of Assisi and St. Catherine of Siena are being loved by Christian hearts, the Danish author is known as their inspired biographer, who combines thorough-going historical studies with poetic living into the countryside, wherein those great and saintly have lived and traveled, and where Johannes Jorgensen has lived decades of his life.

Johannes Jorgensen, on November 6, 1946, celebrated his 80th birthday. In half a century he has been a Catholic, and what it meant for a young radical poet to convert to the Church in the Nineties in Denmark, we can hardly understand now. He was regarded as shot out from his own age and from the national fellowship. He was a promising author whose career was practically brought to an end. But he went on with an unique industry, in every line in his many books confessing his faith. And his verses with their pure and simple tone compelled even his antagonist to the admission that a more beautiful Danish spoke no poet. Also his books about wanderings in the Franciscan Italy conquered the reading public. The nature and the people of Italy have always irresistably attracted the Danes. With his book on St. Francis he gained access into the Lutheran circles, that also were deeply moved by God's little poor servant. The book on St. Catharine was not less important, but more Catholic than most Danes could understand.

For many years Johannes Jorgensen lived in his beloved Italy. He was only a rare guest in his fatherland, but under the Italian sky he was writing a better and more beautiful Danish than those who never left their country. Shortly

before World War I, he was named Professor at the University of Louvain in Belgium and after the German assault he wrote one of the most passionate books ever written against the barbarism of the Germans.

Between the two World Wars he continued his work, but with lesser things, until he, owing to the alliance between Fascists and Nazis, left Italy and returned home, where he, more than 70 years old, wrote his great two volume works on St. Bridget of Sweden, a unique comeback for so old a man.

Johannes Jorgensen celebrated his 80th birthday, acknowledged as one of Denmark's greatest poets. His poems have kept their freshness and pure charm and are in joint ownership of all Danes. And more than any other single person his is the honor that the position of Catholics in Denmark has changed so much to the better during the last fifty years.

NEWS FROM DENMARK

Singer Planned to Enter Church

Grace Moore, Crash Victim, Had Received Instructions



WASHINGTON, January 27 (NC)—Grace Moore, distinguished opera and concert singer, who died in an airplane accident near Copenhagen, was about to enter the Catholic Church, according to Msgr. Fulton J. Sheen of the Catholic University of America.

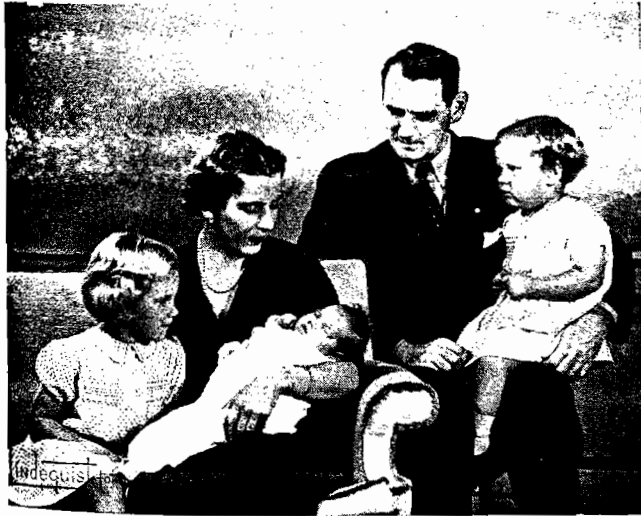
Msgr. Sheen disclosed that last June, following a tour in which Miss Moore had visited the Vatican, he began instructing her for reception into the Faith. He made several trips to her home in Connecticut for the instruction, which was completed last Summer.

Miss Moore had planned to be received into the Church shortly after she returned from Europe and a further poignant note is the fact that she had anticipated the happiness of receiving Holy Communion with her husband, Valentin Parera, who had been in France.

Msgr. Sheen had received a cablegram from the singer two weeks ago, and, more recently, a letter saying she would soon be back in this country, whereupon she would be received into the Church. Miss Moore "had an intense desire to come into Church, despite opposition," the Monsignor said.

A choir singer in a Protestant church in her youth, Miss Moore had not been active in any denomination in her more recent years. She recalled having gone into a Catholic church when she was a child, but it was only in more recent times she became actually interested in entering the Faith.

At a requiem mass in St. Ansgar's Cathedral Church, the coffin containing the body of Grace Moore, opera soprano, was wrapped in the American flag and covered with wreaths. American-born Princess Viggo of Denmark and United States Legation officials attended the service. Louis Jensen played the 'cello and Einar Noerby, tenor of the Royal Danish Opera, sang during the service.



THEIR MAJESTIES KING FREDERIK IX and QUEEN INGRID OF DENMARK

Frederik Greeted by Danes as Ruler

Copenhagen Throng of 200,000 Cheer Him and Queen Ingrid After Proclamation

Partisans of Freedom Fight Get Places of Honor at Bier of Christian

COPENHAGEN, DENMARK, April 21—Frederik, elder son of King Christian X, was this afternoon formally proclaimed King Frederik IX of Denmark, following upon the death of his father last night.

The ceremony was witnessed by more than 200,000 citizens of Copenhagen gathered in front of Christiansborg Castle, seat of the Danish Parliament.

At 4 P. M., Premier Knud Kristensen appeared on the balcony of the castle and, in accordance with centuries-old tradition, exclaimed three times:

"King Christian X has died. Long live His Majesty King Frederik IX!"

CHEERS GREET FREDERIK

The throng shouted and sang the national anthem. Then King Frederik, in admiral's uniform, appeared on the balcony his face trembling slightly with emotion. Cheers greeted him.

"My father, our old King, has now found peace," Frederik said in a firm voice to the crowd. "Only a few men have had deeper roots in the Danish population than he, and in deepest respect, veneration and gratitude we at this moment bow to his memory.

"Hardest hit by sorrow is my mother, Queen Alexandrine, who for thirty-five years stood at his side as Queen. Our thoughts are going to her.

"I now shall take up the heavy inheritance from my father, and I pray to God to give me strength to carry on the tasks he has left to me after the old traditions. I hope to make myself worthy of the people's confidence, and that the reliance you had in my father will be entrusted to me.

"I wish the blessing of God over all Danish homes and over all homes where the Danish language is spoken and loved. May the King of Kings guard our old nation. With God for Denmark! Long live Denmark!"

SWEDISH ANTHEM IN QUEEN'S HONOR

The most moving incident of the day followed. Queen Ingrid, dressed in deep mourning, appeared at the King's side on the balcony. He took her hand and continued his speech: "Now it is up to us to try to live after the example set by the old royal couple."

Frederik then bent toward the Queen and kissed her cheek.

The gathering spontaneously began singing the Swedish national anthem as a greeting to the Swedish-born Ingrid.

Catholic Refugees in Denmark Need Religious Articles

LORETTO, PA., January 16—The spiritual plight of some 50,000 Catholic refugees in Denmark is described in reports received by Paul d'Auchamp at St. Francis Seminary here from Bishop Theodor Suhr, Vicar Apostolic of Denmark. Mr. d'Auchamp is a Danish student who enrolled at the seminary under the sponsorship of His Eminence Francis Cardinal Spellman, Archbishop of New York.

Before the war Denmark had only 20,000 Catholics, but now there are some 70,000 in the country, the Bishop reports, adding that while the physical needs of these refugees have been partially provided for it is almost impossible to give them adequate spiritual care. They are in specially dire need of Rosaries, medals and holy pictures, the Bishop declares, because these things are impossible to obtain in an almost completely non-Catholic country like Denmark.—(*Pilot*, Boston, Mass., January 18, 1947.)

"JOIN ST. ANSGAR'S LEAGUE"

Our Mission... Our Crusade!

1946-1950

June 30, 1947.

The Infant Church in Scandinavia faces many serious problems. Since 1900 when it began a small but definite advance, it has managed to exist only because of all the help which came from the Mission Societies and the Religious Orders of France, Germany, Holland, Switzerland and Belgium. All that assistance has now ceased or is very limited.

We in St. Ansgar's League have dedicated ourselves to try to help with one part of the Scandinavian Church's problems, namely, to try to find accommodations in our seminaries for some of the students and also to find funds with which to provide transportation.

We shall endeavor to place once a year for seven years a student from each of the four Scandinavian countries, total 28 seminarians: plus if possible one layman each fourth year from each of the four countries, grand total 32 students. We ask you, good reader, to do everything you can to promote, perfect and carry out this program of prayer and work, so that Christianity may be kept alive in one of the last ramparts of Europe.

Could you secure from among your friends or from your Alma Mater one scholarship? During the coming years as you read of Europe and its problems, please remember that Scandinavia can do so much for the Cause of Christianity.

The Saga of Scandinavia we feel is still to be lived and written.

We plead for your advice, your help and your prayers.

DEAR READER:

We herewith record with joy and profound thanksgiving to you our co-workers the present status of "Our Mission 1946-50."

Five scholarships have been offered the Scandinavian Bishops. Each of these will run as many years as may be necessary for the seminarian to complete his studies.

In September 1946 our first scholarship seminarian arrived in this country from Denmark upon the request and recommendation of the Bishop of Denmark, His Excellency, the Most Reverend Theodor Suhr. His name is Paul d'Auchamp. He is at present studying at St. Francis Seminary, Loretto, Pennsylvania. May we refer you for further details to his biography, which appears elsewhere in the BULLETIN.

This fall, Mr. Aurelio Battilana is arriving from Helsinki, Finland to begin his studies at Pontifical College Josephinum, Worthington, Ohio.

Three other scholarships are available and they have been placed at the disposal of the Bishops of Scandinavia, who will make use of them as soon as qualified, native candidates have been prepared and are available.

We humbly and sincerely thank the benefactors who have made these five scholarships available.

While the scholarships cover tuition and board and we have in some cases been able to provide transportation, there is an in between zone made up of incidental expenses which in the normal course of events are incurred by the seminarians regardless of how economically they may operate or live.

Normally, their families or their Bishop might be able to help, but the legal regulations of Scandinavia are such that no person leaving these countries may take with him more than a very small sum in American dollars. If you could consider helping these young men we should be more than happy to give you their names and addresses. They are far from home and would also welcome a communication with you. If, on the other hand you should prefer to send a small memorial fund or gift to us for this purpose, labeled "Seminarian Fund" we should be deeply grateful and we know the recipient will remember you in his prayers.

In making this report, we feel that a real beginning has been made in line with the Holy Father's suggestions: 1. That native vocations be encouraged. 2. That missionary work be supported. 3. That the relations between Europe and America be strengthened.

May we again sincerely thank you for all that you have done and urge you to continue to support St. Ansgar's work with your advice, your help and your prayers.

"PRAY FOR SCANDINAVIA"

VERY REV. MSGR. DR. EDWARD E. SWANSTROM**Our Spiritual Director**

MSGR. SWANSTROM, a native of Long Island City, N. Y., was educated at Fordham University, St. John's University and St. John's Seminary. He was ordained to the priesthood on June 2, 1928. He received his graduate diploma at the New York School of Social Work and his doctor's degree at Fordham University, majoring in economics and political philosophy. His doctor's dissertation in 1938 was entitled "The Waterfront Labor Problem."

lished morale and welfare services under private agency auspices in the displaced persons' camps in Germany and helped to lay the groundwork for civilian relief programs in newly-liberated areas of Germany, Austria and Poland. In gratitude for his aid to France during the war, he was presented with the Medal of French Gratitude (La Medaille de la Reconnaissance Française) and the House of Savoy of Italy honored him with a commendatory order. During the



As an assistant, Msgr. Swanstrom served in the following churches: St. Peter's, St. Teresa's and St. Stanislaus', Brooklyn, and at St. James Pro-Cathedral. In 1933 he was appointed to the Catholic Charities Commission of the Diocese of Brooklyn. In 1943 he became assistant executive director and in 1947 executive director of War Relief Services, National Catholic Welfare Conference. He has assisted in the development of a world-wide program of relief and welfare affecting forty-eight countries: was instrumental in the establishment of a broad program of assistance to prisoners of war of all nations in the United States, Canada, Great Britain, Europe and North Africa, and assisted in the establishment of Catholic Maritime Clubs for merchant seamen in various large ports in the United States and foreign countries. He estab-

war he was also associated with the New York State Catholic Welfare Committee and the Mayor's Committee on Wartime Care of Children.

In November, 1946, His Holiness, Pope Pius XII, elevated him to the rank of Papal Chamberlain with the title Very Reverend Monsignor.

Msgr. Swanstrom is associate director of the Children's Division of Catholic Charities, director of the Catholic Guardian Society, secretary of the Diocesan Commission of Catholic Charities and chairman of the Priests' Social Action Committee.

St. Ansgar's Scandinavian Catholic League is, indeed, very fortunate to have a Spiritual Director with such wide experience and mature judgment as Msgr. Swanstrom.

"JOIN ST. ANSGAR'S LEAGUE"

THE VICARIATE APOSTOLIC OF FINLAND—REPORT FOR 1946

Academicum Catholicum.

THE president, Dr. Jarl Gallén, has gone to Switzerland in order to study at the University of Fribourg.

The association has its meetings once a month, at which all Catholic students of the University, as well as all other Catholics who have at any time attended the University, assemble. This year the meetings began with a series of lectures on Rome, its catacombs, churches and art, given by Rev. Father Robert de Caluwé.

The Academicum Catholicum has recently organized three sub-section of activity: one group interested in philosophy under the direction of Rev. Father Jan Vernooy, S.C.J., another group interested in liturgical music under the direction of Rev. Father Lawrence Holtzer, and a third group interested in literature under the direction of Rev. Father Robert de Caluwé. These sub-section hold meetings twice a month, except the Gregorian chant group, which meets once a month.

The Vicariate regrets the loss of Rev. Father Theodore Schwering, S.C.J., who died at the age of forty-seven, two days after undergoing an operation in a hospital in Helsingfors. Father Schwering had been parish priest in Viipuri (Viborg) and after the loss of this parish (as the territory came to Russia) he became parish priest of the newly erected parish of Lahti.

He was a fine priest and a hard worker, traveling through his vast territory to visit his scattered flock, trying to locate evacuated Catholics. His successor is Rev. Father Reinier Brügemann, S.C.J., a young Dutch priest, who arrived in Finland in January, 1946, and who, by dint of diligent study has mastered the difficult Finnish language so thoroughly, that he is able to fill the position left vacant by the death of Father Schwering. Father Schwering lies buried in the Catholic cemetery in Turku (Abo).

On April 15th, Rev. Father Lawrence Holtzer celebrated a Solemn High Mass, with assistants, at the throne of His Excellency, Bishop G. Cobben, to commemorate the twenty-fifth anniversary of his ordination to the priesthood. Father Holtzer was ordained in the Seminary Chapel of Propaganda Fide, Rome, April 15, 1922. On the 15th of April the celebration in Helsingfors was especially for the priests working in Finland, and the following Sunday, Father Holtzer offered a Solemn Mass in his own parish church of Turku, where his parishioners showed their attachment, love and respect towards him.

Now that the dull and difficult years of the war are over, the parish in Helsingfors is experiencing new life and new activity in many respects.

The Youth of the parish have organized a club under the title "Juventus Catholica," and are showing, under the vivacious yet vigilant guidance of their young moderator, Rev. Father Armand de Caluwé, a good deal of Catholic Action. Practically the whole Catholic youth belongs to the organization.

After some years of inactivity, the Catholic Scout Troop is again functioning. During the summer of 1946, the Catholic Scouts had their first ten days' camping expedition since the war began in 1939. They pitched camp on the estate

of Monikkala, in the neighborhood of Janakkala, about 100 kilometers north of Helsingfors.

The Catholic Scouts assisted at both winter meetings held at Hyvinkää and Helsinki, respectively, and both times they had a representative group attending. The entire Troop felt honored when its scout-master Father Robert de Caluwé received the ANSIOMERKKI, a bronze medal, for good scout service in the Finnish Scout Movement.

They felt equally honored, when on April 23, on the occasion of the St. George Day Parade, two of the Catholic Boy Scouts received the Mannerheim clasp. The boys thus honored were Alessio Battilana and Arturri Kekäläinen.

The girl scouts also have regular meetings, and about thirty-five of them are ably led by Misses Märta Aminoff and Iku Virtanen.

The Catholic men of Helsingfors meet twice a month in order to keep in contact with one another and to hear a talk on religious subjects. These meetings are conducted principally by Father Armand de Caluwé, who is also moderator of this club.

The Sisters of the Adoration of the Most Precious Blood, whose Motherhouse is in O'Fallon, Missouri, still have the direction of the orphanage at Lahti, where two Sisters care for the children. The Sisters are also conducting the English School in Helsingfors. The school has at present an enrollment of about 175 pupils, and four Sisters and two lay teachers are actively engaged in the school. Most of the pupils are Finnish, and only a few have English as their mother tongue. It is astonishing, how fast these little Finns learn English. The school which has become very popular, is known all over Finland, because many illustrated magazines have carried articles about the school. The English school finds its home in Eira, the quiet southern part of Helsingfors.

On March 25, Miss Annikki Rauhamäki, a native of Finland, left for the United States. She sailed on the *Gripsholm*, and arrived in New York on April 7. She is now a postulant in the Convent of the Sisters of the Adoration of the Most Precious Blood at O'Fallon, Mo. Miss Rauhamäki, the first Finnish girl to join the Congregation, writes that she is very happy in her new surroundings.

The Sisters of the Sacred Heart, whose Motherhouse is in Moerdijk, Holland, have the direction of an orphanage in Helsingfors, and have opened a school for little children, where education and teaching is passed on the Montessori system.

By the time this article is published, two new priests may have arrived from Holland, to assist in the Finnish Mission work.

Through the Charity of the N.C.W.C. a huge shipment of food and clothing reached His Excellency, Bishop Cobben. This food and clothing, intended for the relief of the war stricken population of Finland, was distributed under the direction of the Most Reverend Bishop, by the St. Anna Association of Catholic women. The work these good ladies have done is highly appreciated by the Vicar Apostolic, Msgr. Cobben, by the clergy, and especially by the many Catholics, who benefited thereby.

The need in Finland is still very great because there is great scarcity of good food, and because it is impossible for most Catholics to purchase the high priced clothing which might otherwise be obtainable.

Our Most Reverend Bishop represented Finland at the international congress of "Charitie Catholique", which was held in Paris at the beginning of March. The purpose of the Congress was to establish a means of distributing help to war stricken Catholics throughout the world.

The Vicar Apostolic, Bishop Cobben has the following items on the program in the near future:

(1) the repairing and enlarging of the parish house in Helsingfors. This is necessary in order that there may be sufficient room for the clergy, and a hall for church events and society meetings.

(2) The building of a new church in Helsingfors to accommodate the Finnish speaking Catholics of the congregation.

(3) The purchase of a larger house for the children of

Lahti. The present house is too small to enable the Sisters to accept more orphans.

(4) The repairing of the chapel in Jyväskylä. This chapel has fallen into state of disrepair and is not worthy of its purpose.

The reason these plans could not be accomplished before is that all the projects in question require money and since the cost of building is very high in Finland, the Vicariate could not possibly attempt to carry them out before. However, relying on Divine Providence and on the charity of Catholics throughout the world, the Vicar Apostolic has decided to undertake these works now.

We are in a period of reconstruction and we are trying to start anew those things that were lost during the period of the war. We hope that the sufferings of the Finns both during and after the war will bring down God's blessing on this little country, and we have good reason to believe that the ever increasing number of converts will produce a thought provoking impression on all honest minded Finns.

✠ GUILLAUME P. B. COBBEN.

NEWS FROM FINLAND

By REV. ROBERT DE CALUWÉ



IT was my intention to write a kind of history of the Finnish Catholic Church, but as I have now too much work which is already for months waiting. I will write you now only some brief notes about the Catholic Church in Finland, and I hope I will have this summer some time to gather all what I need to write something about the history of our clubs here in Finland. I think you do not expect me to write much on the first period of Catholicism, which lies between the First Crusade of St. Eric IX. King of Sweden (1154) and the year 1591 when Elina Knuutintytär, the last nun of the monastery, Naantali (Nädendal—Valley of Grace), died. Every historical study will admit that this was for Finland a glorious time and that at this time its culture was installed. Two centuries pass in which there is not any activity from Cath-

olic priests. The people, however, conserved during these years a lot of Catholic traditions: such as praying on their knees, with folded hands, processions to certain churches and other traditions were kept, though the Lutheran priests forbade the most of them. Catholic faith, which came from Sweden, returned after two centuries by the way of Russia. The first Catholics which came to Finland were the Polish soldiers which served in the Russian army and were in garrison in Viipuri (Viborg), Helsinki (Helsingfors) and in a certain littler number in Turku (Abo). In 1799 a Catholic

Church was erected in Viipuri. The priests came from St. Petersburg, and were Dominicans. The church was dedicated to St. Hyacinth. The soldiers of the garrison were the chief audience of the preacher, in Polish language. The names of the curates are all Polish: Olszewski, Filewski, Goyzewski, Wilczewski, Bobrowski, Swiecicki, Czesnowicz, Sztokowski, Kotowitsch, Przéncénietski, Pupkiewicz, and so on, until 1909 when a Dutchman, Michael Buckx, became curate of Viipuri (till 1912). The Catholic Church of Helsinki was also started as a military church in 1857, dedicated to St. Henry. Also here the curates were Polish priests: Gorbatski, Glas, Ruzynski, Jedzinsk, Pitkiewicz, Medschis, and so on, until the first native priest, Wilfried von Christerson, became in 1906 curate of this church. He got assistance in 1907 by Johannes van Gysel, a Dutchman, and in 1911 of Wilhelm Meyerink, both, together with Michel Buckx, priests of the Congregation of the Sacred Heart, founded by Père Léon Dehon. Both churches depended from the Archdiocese of Mohilev in Russia, and were under the Deacon of St. Petersburg, whose name and seal is found in the church-books of this time. Many of the soldiers married in Finland and settled in the town where they had spent so many years of their military services. The clergy, however, seems not to have been too much interested in the few Catholics, most of them married with Protestants, who lived in Helsinki or Viipuri. As Finland became independent in 1918, the question rose to fix the position of the Catholic Church and its relations to the new government. The question was solved in 1920 when Finland became an Apostolic Vicariate, which would be supplied by the Congregation of the Sacred Heart (S.C.J.). There were two priests of Finnish nationality, Adolf Carling and Wilfrid von Christerson. Michael

“JOIN ST. ANSGAR'S LEAGUE”

Buckx was created Bishop on August 15, 1923, by Cardinal Willem van Rossum, assisted by the Bishops of Sweden, Norway and Denmark. In 1922 came Laurentius Haltzer (Holtzer) and in 1924 the parish of Turku (Abo) was started; the present Vicar, Bishop G. Cobben, being appointed curate of this new parish. In 1922 came the Sisters of the Sacred Heart of Moerdyk, Holland, with three of their members, and opened soon a little school in Helsinki. They started with five pupils—one Finn of Finnish language, one of Swedish tongue, one German and two Italians. As next year two girls joined who came from Turku, automatically an internate was begun. In 1927 some new ones went to Viipuri, started an orphanage and in 1937 a "Montessori" school. In 1934 Monseigneur Michael Buckx went back to Holland. The Finnish Government honored him with the Order of the White Rose: some intellectual Protestants founded a "Monseigneur Buckx" fund to promote social studies in a Christian sense. In 1939 the mission received new reinforcements. From Rome came Father Armand de Caluwé from the Byzantine Rite to start his work in Carelie between the orthodox. He settled in Terijoki, where he opened, after some days of preparation, a little chapel. In Terijoki there was already a chapel of the Latin Rite, and the curate of this parish was Monseigneur Adolf Carling, Finn by birth and a convert from Lutheranism. The same year arrived from the United States four Sisters of the Congregation of the Most Precious Blood at O'Fallon. They intended to open a school in Helsinki, but the war and its evacuations gave them lots of difficulty. Nevertheless, they tried and have now an English school with 175 children. Four sisters are in Helsinki, two sisters of the same Congregation have a little orphanage in Lahti. As a result of the winter war and the second war Terijoki and Viipuri were lost. Most of its Catholics scattered all over Finland, mostly far away from the churches of Helsinki, Lahti or Turku. To help them, there was bought a house in which a chapel was built in Iyvaskyla. The actual situation is as follows: Apostolic Vicar, Msgr. G. Cobben, residing in Helsinki; a Catholic Church in Helsinki, with curate and chaplain; an English school with four Sisters from O'Fallon; an orphanage and school by the Dutch Sisters of Maerdyk, and a certain number of organizations, such as "Academicum Catholicum," "Juventus Catholica," Boy Scouts, Girl Scouts, St. Birgitta, St. Anna. A Catholic Church in Turku where Laurentius Holtzer is a curate; a church in Lahti with an orphanage by the two Sisters of O'Fallon, curate is Reinier Brügemann, a Dutchman; a chapel in Iyvaskyla without residing priest, but visited every month by the curate of Lahti. And in Rekola a chapel of the Oriental Rite where two priests of the Byzantine Rite say Holy Mass. The evacué from Terijoki, Father Armand de Caluwé, and his cousin, Robert de Caluwé. The mission in Finland is a work of diaspora, with all its troubles, its long voyages, its slowly going on, its many and many difficulties. Nevertheless, we try to do our best and to work on every possible way we can. The position of most of our Catholics is by the two wars and its disasters

not a very brilliant one. Lots of them live in one or two rooms (for the whole family), the difficulties with food, clothes, heating take a lot of attention; the interest for the spiritual life is very hardly remarkable. But still we hope that by prayer and mortification, and as much as we, with our feeble force, can do, we will come onward with the mission work in Finland. I hope that I have given you with these few words a little and short introduction into our work in Finland.

Dominican Priests Return to Finland

NEW YORK, January 13 (NC)—The first Dominicans to reside in Finland since the Reformation will shortly establish an archaeological institute at Helsinki. Bishop William P. B. Cobben, Vicar Apostolic of Finland, has announced, according to Jesuit Missions.

The Dominicans will join the ten priests of the Sacred Heart and five Sisters of the Most Precious Blood who are caring for the spiritual needs of Finland's 3,500 Catholics in the four parishes of that country. Finland's population is almost 4,000,000.

To President of St. Ansgar's

Pax Xto

DEAR SIR:

At this time, when we are about to celebrate the beautiful feast of our Saviour's birth, I should like to extend to you and the "St. Ansgar's League" my sincerest wishes for a holy and grace laden Christmas. May the dear Infant Jesus recompense you for the generosity with which you have assisted us in the past.

I want to tell you how grateful we, clergy, Catholics and the Vicar Apostolic of Finland feel toward you and the St. Ansgar's League. Every day the prayers of our good people beg God to bless you and your co-workers.

Wish hearty greetings and renewed good wishes for Christmas and the New Year.

I remain, most gratefully in Christ,

✠ GUILL. P. B. COBBEN.
Vic. Apos. of Finland.

Bishop Cobben has now, for almost 25 years, visited our country and considers it almost as a second native land. Besides his regular duties as leader for the Catholics of Finland, he has gained great interest for our land among other circles, an interest which has, at least during the recent years, resulted in bringing great help from Catholics out through the world. In as much as this work has benefited Catholics and non-Catholics very much, our thoughts this day go to the Catholic Church's representative among us.—*Hufvudstadsbladet*—Sunday, June 29, 1947 (Swedish paper published in Finland).

“PRAY FOR SCANDINAVIA”

THE VICARIATE APOSTOLIC OF SOUTH NORWAY—REPORT FOR 1946

The name of the official publication of the Diocese is "ST. OLAV", a weekly, but due to the war and post-war-time appears for time being fortnightly.

The office from which it can be ordered: *St. Olavs Ekspedisjon, Akersveien, 5, Oslo.*

The name and address of our official Book Store from which you can secure books or to which you can refer your readers if they desire information: *St. Olavs Forlag, Akersveien, 5 Oslo.*

Amongst the events of last year, one would especially mention the meeting of all the Catholic Clergy in the Vicariate in Oslo in the days between the 6th and the 10th of May. The Bishop preached himself the retreat to the Priests, and conferences took place, dealing with essential questions regarding the mission. Thirty-four priests took part.

Another event that will go down to memory as a perfect success was the Liturgical Exhibition which took place in September last year. The exhibition was arranged in the ample and well-fitted exhibition-halls of The Museum of Industrial Art. The Crown Princess Märtha honored the exhibition by coming to the inauguration, which was conducted by Rev. Fr. A. J. Lutz, O.P. In connection with the exhibition a joint choir from the Oslo parishes rendered the Gregorian Chant at the exhibition itself and in the Norwegian Broadcast, and the secretary of the exhibition,

Rev. Fr. I. Hansteen Knudsen, gave a Broadcast-Talk as well. The event was exceptionally well received by the Norwegian press. Enclosed please find some illustrations from the exhibition.

Unfortunately one has also to record three unhappy events in the course of a single year for the mission: the death of Right Rev. Msgr. Dr. Karl Kjelstrup, who has been the great champion of the missionaries in Norway during the two last generations; the departure of two excellent missionaries, Rev. Fr. D. J. Boers, O.F.M., who left Norway last summer, and Rev. Fr. Th. Notenboom, O.F.M., whose departure was announced recently. Both of whom have done great work here, and the Catholics deeply deplore their unexpected loss, due to the desire of their Superiors, which needed them for bigger missionary and administrative fields.

Finally, I may mention the 800th anniversary of the foundation by the Cistercians of Kiekstead (a daughter of the renowned Fountains Abbey) on Hovedö just outside Oslo. An account of the Centenary celebrations will be sent later.

With grateful thanks for the interest which you take in us and for the great work which you are doing.

I am, Yours sincerely,

FR. IVAR HANSTEEN KNUDSEN.

Oslo, February 25, 1947.

NEWS FROM NORWAY

Norway's English Priest First Since Reformation

LONDON.—The Rev. Peter Lowry, who has gone to Norway to assist Bishop James Mangers, S.M., Vicar Apostolic of Oslo, is thought here to be the first English priest to do missionary work there since the Reformation. Bishop Mangers has sought help from England for some time, but the shortage of priests here has precluded it. When the war broke out Norway had three priests from Luxembourg, the home of Bishop Mangers; 14 from Holland, 13 from Germany, seven from France, one each from Austria and Poland in addition to five native priests. There are some 3,200 Catholics among 2,952,000 people in strongly Protestant Norway, where Lutheranism is the state religion.



By means of a sort of Gallup Poll an Oslo newspaper (*Dagbladet*) has taken a poll among the people all over the country and by this means believes it has found out whom

the people think are the thirty-five "biggest" persons in Norway. The question who had contributed most to the winning of the war on land, sea, in the air or otherwise resulted as follows:

1. King Haakon.
2. Nordahl Grieg (poet).
3. President of the University of Oslo, Didrik Arup Seip.
4. Crown Prince Olav.
5. Martin Linge.
6. Chief Justice of the Supreme Court and leader of the underground forces, Paal Berg.
7. General Ruge.
8. Col. Ole Reistad.
9. Max Manus.
10. Arnulf Överland (poet).
11. Viggo Hansteen (executed by the Nazis).
12. Rolf Wickström (executed by the Nazis).
13. Col. Bernt Balchen (American citizen).
14. Jacob S. Worm-Müller (professor of history in the University of Oslo).
15. Lt. Thor Hannevig.
16. Crown Princess Märtha.
17. Leif Tronstad.
18. Admiral Corneliusen.
19. Arne Fjellbu.
20. Lauritz Sand.
21. Toralv Öksnevad.
22. Francis Bull.
23. Sigrid Undset.
24. Trygve Lie.
25. Hans Cappelen.
26. The besieged troops at Fort Oscarsborg (in the Oslo Fjord) who sank the German invasion warship Blücher.
27. General Olav Helset.
28. Olav Rytter.
29. Carl J. Hambro. President of the Storting.
30. General Fleischer.
31. Arne Ording.
32. Johan Scharffenberg.
33. General Riiser Larsen.
34. Fromer Prime Minister Johan Nygaardsvold.
32. Eivind Berggrav, Bishop of Oslo and Primate of the Established Church.

"JOIN ST. ANSGAR'S LEAGUE"

THE APOSTOLIC PREFECTURE OF NORTH NORWAY

On demand of Msgr. Wember I will give you a brief information about the Apostolic Prefecture of North Norway.

With regard to the history of the mission the following: By decree of the Propaganda-Congregation came Denmark and Norway in 1662 under the jurisdiction of the Papal Nuncio at Brussels. The Nuncio at Cologne overtook that jurisdiction in 1673, and in 1697 passed that into the hands of the Apostolic Vicar of the Northern Missions. In 1843 Norway was separated from Denmark and passed to the jurisdiction of the Apostolic Vicar of Sweden. The northern part of Norway (taking it roughly: the present Apostolic Prefecture of North Norway) was in 1855 adjoined to the then new established North Pole Mission. The southern part of Norway remained under the jurisdiction of the Apostolic Vicar of Sweden. The See of the Apostolic Prefect of the North Pole Mission was Altagaard which lies in the province of Finnmark. In 1868 came the separation from Sweden, respectively from the North Pole Mission, and Norway became an independent Apostolic Prefecture. Msgr. Bernard, who was hitherto the leader of the North Pole Mission, was appointed to be the first Apostolic Prefect of Norway and his See should be at Oslo. In 1892 was Norway raised to an Apostolic Vicariate. Msgr. Fallize, who was Apostolic Prefect since 1882, became an Apostolic Vicar.

For to ease the cure of souls was the Vicariate in 1931 divided in three independent districts. The southern district retained the old name: Apostolic Vicariate of Oslo, with See at Oslo. The provinces More, Sor-Trondelag and Nord-Trondelag were taken together to a mission "sui juris" with the name: Church-district of Middle-Norway. Trondheim was the See of the Superior ecclesiasticus. The northern part of the country with the provinces Nordland, Troms, Finnmark and the archipel of Svalbard (Spitsbergen) was named: Church-district of North-Norway. The See of the Superior ecclesiasticus should be at Tromsø. In 1935 got both Church-districts the rights of an Apostolic Prefecture, and in 1944 came for both the canonical erection to an Apostolic Prefecture. So we have now in Norway one Apostolic Vicariate and two Apostolic Prefectures. That about the history of our mission.

The occupation during five long years was an impediment for the continuation of an intensive labor in the Prefecture. In these years, so rich in offering and privation, became our Catholics still more than hitherto a solid unity. A thanks-telegram, which the King sent after his return from England, testifies for that the stake for the fatherland was a good one. King Haakon VII thanked for the welcome-greetings, which the Apostolic Prefect had sent in his own and the Prefectures name, and the King added: "I express my warm thanks for the unshaken loyalty in these difficult years."

The first problem we have to solve now is to repair the war-damages to the soonest of our ability. This is a difficult task, which surpasses far the financial powers of our Prefecture.

The most northern station Hammerfest was razed to the ground, when the Germans violently evacuated the northern part of our Prefecture. The now destroyed Hammerfest church was well known by the many tourists, who every year visited the most northern town of the world. It happened often that the tourists came together in the church for they traveled farther. The priest of Hammerfest held then a short service and gave the Sacramental Blessing. The inhabitants of the town, who were dispersed over the whole country by the violent evacuation, return now one by one. We will furnish a barrack as temporary church and dwelling for the priest together. If the finances will be secured, shall we next year begin to build the church and the parochial-house, which shall also have meeting-locality for the parishioners.

Among the other stations has the most southern, Storfjord-Lofoten, endured most. It was not directly by feats of arms, but the Germans had fortified the isle so "well," that the missions grounds and buildings got heavy damage. We have to begin rather vast reparations there so soon as it is possible, else will the buildings be soon unfit for use, for the weather is very rough there.

For the rest is the ordinary cure of the souls taken up again. Since January 1946 our Prefecture publishes our own periodical, which is called "Nytt Liv," i. e., "New Life." Concerning our limited means can be publish the periodical only twice in the month. It will be a connecting link between our Catholics, who live often very dispersed. It will give them regular instruction and religious thoughts. "Nytt Liv" has also the task to make the Catholic doctrine more known. We hope that the conditions will soon be such that we can make our "twice-monthly" to a weekly.

In reply to your questions I can write the following:

Churches: 3, and a temporary church at Hammerfest.

Priests: 7.

Hospitals: 2, and one at Hammerfest, which was destroyed, but shall be built up again.

Catholics: 270.

Population: Nordland, 186,920 (K.M.² 3,814,488.). Troms, 97,460 (K.M.² 25,914,10.). Finnmark, 53,300 (K.M.² 48,123,40.). Svalbard c.a., 338,230 (K.M.² 6,292,011.).

Periodical: *Nytt Liv*, comes out twice a month, published by the Apostolic Prefecture of North-Norway. (*Nytt Liv's ekspedisjon*, Storgata 94, Tromsø.)

As to the other questions I have not to reply anything, for Msgr. Wember should write you about that. And concerning to your question about jubilees and similars I promise you that I shall remind it and inform you betimes if there is something like it.

That we lay stress on the fact that we are independent and that the right proportions here are not sufficiently known by the world without, has not its reason in this that we think us so important, but in the necessity that we must show us, if we also will take advantage of the Catholic peoples liberality in respect to the missions.

W. HLUYBREGTS, M.S.F.

Tromsø (Norvegia), March 10, 1947.

THE APOSTOLIC PREFECTURE OF MIDDLE NORWAY

I PRESUME you have heard enough about all that happened in our dear Norway during the war and about the great joy over the victory when the conflict finally came to an end.

Here are some later news. On April 15, 1945 our Apostolic Prefect died suddenly in Molde from coronary thrombosis. His successor is Monsignor A. Deutsch, pastor of St. Olav's Church here. Sunday, January 26, 1947 he was solemnly consecrated with assistance of Bishop Dr. Mangers from Oslo. Pontifical High Mass was then for the first time celebrated in our church—a rare event. The church was too small for the attendance, which mostly consisted of non-Catholics. Since November 12, 1946 Servatius Hünen is pastor of St. Olav's parish.

We finally obtained a new priest up here last January. a Belgian. P. Theophile van der Hove. We cannot count

on German priests for the time being. Our Prefecture has now one Norwegian, one Dutch, one Belgian, and two German Priests (from before the war).

The Prefect has great plans which we hope can be realized at a later date as our financial status makes it difficult now. The rectories and chapels in Molde and Kristiansund will be rebuilt some time in the future. They were destroyed during the invasion in April 1940. The Prefecture of Middle Norway suffered quite some damage from the war.

Unfortunately, there are few converts now. But we trust in God. He won't fail us if we only have patience.

Trondhjem is the same old city as before the war.

With best wishes from Monsignor Deutsch and myself, I remain, your in Christ.

Trondhjem, January 30, 1947.

S. Hünen, SS. CC.
Pastor.

NEWS FROM ICELAND

The Church in Iceland

Landakot, Reykjavik, November 20, 1946.

THERE is not much news from here. The Carmelite Sisters have now started their convent life in Hafnarfjörður. The closing of the convent was done September 29, St. Michael's feastday. There are now 10 Carmelite Sisters there, and 3 are supposed to come next year.

The Franciscan Sisters are running a hospital in Stykkisholmur on the west-coast. They were only 6 Sisters, but now 3 new Sisters will be added.

This year a new house was bought in the eastern part of Reykjavik. It is more suited for a private home, but we will start there a very small chapel, hoping later on to find something better.

The Icelandic seminarian, Hakon Loftsson, will be ordained next year.

There are just a few items I thought you might like to have in mentioning Iceland. Also 3 new priests came this year—1 to take care of the Carmelites, 1 to fill in, because after the death of late Msgr. Meulenberg we were short of one priest, and 1 to prepare for some new work.

With my best regards, I remain

Sincerely yours in Christ.

(MOST REV.) JOHANNES GUNNARSSON.

Third Icelander to Become Priest Completes Studies

Easter Sunday a young man left Baltimore for Reykjavik, Iceland to be ordained on May 24th in Reykjavik Cathedral by His Excellency Bishop Johannes Gunnarsson, Vicar Apostolic of Iceland. Mr. Hakon Loftsson is the first priest to be ordained in Iceland since the Reformation.

Mr. Loftsson's family lives in Reykjavik and he was born and raised there. When he was 15 he was sent to Aberdeen, Scotland, where he made his home with a Catholic family. Impressed by their devoutness, he continued his studies of Catholicism on his return to Iceland and in 1940 he came into the Church. He became the only Catholic student at the University of Reykjavik; he is the only Catholic in his family.

Deciding that the priesthood was his vocation he came to the United States in 1942 and entered St. Mary's Seminary at Baltimore for his philosophical and theological studies under the Sulpician Fathers.

MISSION STATION IN ICELAND

AS modern as Radio City, the hospital of the Franciscan Missionaries of Mary at Stykkisholmur, on the north-west coast of Iceland, stands in a setting as old as time.

Behind it, rise snow-capped mountains. Before it stretches Breidha Fiord "Broad Bay" dotted with islands so numerous the Icelanders say they cannot be counted. Stykkisholmur is named for them. Roughly translated, the word means "little pieces of hilly islands."

Low houses and sod huts of the harbor town cluster at the foot of the knoll on which the hospital stands. The

Carmelite Nuns Open Iceland Monastery

REYKJAVIK, Iceland, March 17 (NC)—Ten Carmelite nuns have taken possession of their new monastery at Hafnarfjörður, near Reykjavik, after it was solemnly blessed by Bishop John Gunnarsson, Vicar Apostolic of Iceland. The Sisters arrived in Iceland several months ago.

population is 600. In striking contrast to its surroundings is the three-story white concrete modernistic hospital with open terraces, glass brick windows, an elevator, and its own electric plant which until recently supplied all light and power for the town. The building was completed in 1936, under the direction of the late Bishop Martin Meulenberg of Iceland. It is still staffed by the six nuns, four Belgian and two Dutch, who came at that time.

The 50-bed hospital has three wards, eight private and semi-private rooms, an operating room, laboratory, dispensary, X-ray room, and a sun-lamp room, the latter indispensable in a region where for months at a time there are only four or five hours of daylight. Several months ago, a ward for mental cases was opened at the request of the Icelandic government. It now has 20 patients.

The resident physician is an Icelandic doctor, a non-Catholic. Ministering to the spiritual needs of the Sisters is Rev. Frans Ubaghs, S.M.M. of Maastricht, Holland, who has been a missionary in Iceland since 1929. He lives in a small rectory nearby and the spacious chapel in the convent wing of the hospital is his church. Father Ubaghs was formerly stationed at Christ the King Cathedral, Reykjavik.

The hospital is truly a mission station. Although it cares for an average of 150 patients a year, to date there has been only one Catholic patient according to Mother Amanda. There are no Catholics in Stykkisholmur or nearby.

In their vegetable garden, 140 miles south of the Arctic circle, the Sisters grow carrots, lettuce, potatoes, beets, cabbage, and berries for the hospital kitchen. They preserve as much as possible for use during the winter, when Stykkisholmur is often cut off; storms keep ships from coming in, and roads are snow blocked.

For the Sisters, the heart of the hospital is the chapel, topped by a bell tower commanding an impressive view of the bay and of dark mountain ranges jutting up through suspended layers of mist.—*Article in Hospital Progress, November 1945.*

BISHOP BRYNOLF OF SKARA

Scandinavian Poet and Saint

By ALICE NYEBOE ROOT

THE most ancient diocese of Sweden, which originally included the counties of Skaraborg, Elfsborg and Vermland, was founded about 990 at Skara, the capital of the country of the Goths. About 1100 the east portion was joined with that of Linköping. At the beginning there was no strict division of the country into dioceses and the missionary bishops went about preaching wherever they would. The first Cathedral of St. Mary at Skara was built by Adalvard, the Elder, who died in 1060. In 1150 Cistercian monks from the Monastery of Alvastra founded the Abbey of Varnhem, this order having been introduced into Sweden in 1143; a Cistercian nunnery was founded in 1160 at Gudhem. During the years 1158-1190 the churches of St. Nicholas and of St. Peter were built. Several secular canones were founded in 1220 and the Cathedral Chapter was originated. The Cathedral Chapter consisted of a dean, an

archdeacon, a subdean and 21 canons. There was a Franciscan Priory dating from about 1242 and a Dominican Priory from about 1260.

Besides Skara Cathedral and the Abbey Church at Varnhem, there were interesting Romanesque churches at Asklanda and elsewhere. At Husaby there was a spring dedicated to St. Brigid of Kildare, the Irish Saint. Olaf Skotkonung, the first Christian King of Sweden, was baptized at Husaby, near Skara, in 1008 by Sigurd, a court bishop of King Olaf Tryggveson of Norway, who had many connections with Ireland.

Then in 1248 there was born of noble parents, Brynolf Algotson. Already in early childhood, he was greatly gifted and his parents decided to send him to the University of Paris. He devoted the first years to the study of philosophy and then transferred to theology. With the knowledge he gained and his great gift of oratory he sleeked the thirsty hearts of the believers. After 18 years in Paris he returned to his homeland. He became Dean of Linköping and when Skara lost its shepherd in 1278, he became Bishop of Skara.

In Paris he had acquired the highest church culture and had become acquainted with the liturgical poetry that then flowered on the Continent. Brynolf's Latin poems were welcomed in the poetry-starved Sweden of that time. He composed hymns and other works, amongst them, the "Life of St. Elin of Skövde," who was murdered in 1140 and was canonized by Pope Honorius II. Her remains were translated to Upsala in 1164 and she was greatly venerated at Tidsvilde and elsewhere in Denmark. The St. Brynolf Mass may be found partly in the Skara Breviary, partly in two handwritten Linköping Missals (codices C420 and 427), in Upsala University Library, partly in Vadstena Kodex C455. The small cathedral city of Skara became a literary center. Linköping, Vadstena, Abo, Västerås, Vaxjö, followed suit and became new heralds of religious lyrics.

Throughout his entire life St. Brynolf suffered from a stomach ailment, but he carried his cross with great fortitude and patience. He lightened the burdens of the poor and won the respect of the highest and mightiest by his gentle manners. His worldly goods were all given in the service of Christ. The rumors of his holiness came to the ears of the Norwegian King and from him he received a piece of Our Saviour's Holy Crown of Thorns. He brought this to the Cathedral and with ceremony placed it with relics of the Saints.

Churches, graves and folk sagas perpetuated the holy memories, but it was St. Brynolf who preserved them through songs. As time went on the people took refuge to St. Brynolf in their prayers and the many omens showed his power to help in sickness and need. Words cannot describe how many miracles were performed by him while here on earth. Unfortunately, some of them were never recorded.

After serving 39 years as Bishop of Skara, he died peacefully while at sleep on February 6, 1317. After his death many miracles were attributed to his intercession. Sick people were healed and the blind regained their sight after prayers at his grave. Pictures of him still grace altars in churches in Gästland and Vermland. In 1499 Alexander VI granted leave for the translation of his relics, but St. Brynolf was never formally canonized. His Feast Day, February 6th, was celebrated solemnly at Skara until end of Middle Ages, then on August 17th simply at Upsala.

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May 8, 1947.

To the President St. Ansgar's League

DEAR SIR:

I am sure that St. Ansgar's League will be interested in the following report on the relief materials which we have shipped to the Scandinavian countries.

Norway—No shipments were made to this country before 1947 and so far this year we have shipped 800 lbs. of Religious Articles valued at \$1,794.00.

Sweden—During the year 1946 we shipped 90 lbs. of Religious Supplies valued at \$368.00. We have made no further shipments to date.

Denmark—During the year 1946 this agency shipped 697 lbs. of Religious Articles valued at \$1,713.00. During the year 1947 we shipped 564 bales and bags of clothing, bedding, blankets, and shoes weighing 50,487 lbs. valued at \$88,352.25, making a total of 51,184 lbs. shipped to Denmark valued at \$90,065.25.

Finland—During the year 1945 we shipped 585 lbs. of clothing, shoes, food, and religious articles valued at \$810.00 and during 1946 we shipped 490 lbs. of religious articles valued at \$445.00 and 417,568 lbs. of clothing, shoes, food, and blankets valued at \$119,788.22. This year, so far, we have shipped 51,525 pounds of clothing, shoes, food, and religious articles valued at \$88,145.60, making a grand total of 470,159 lbs. valued at \$209,192.82. We expect to ship 25 cases of Altar Wine to His Excellency Bishop Cobben within the next week or ten days as there is a severe shortage of Altar Wine in Finland.

I sincerely hope that this information will be of service to you in your work.

With all assurances of our continued co-operation, I remain
Sincerely yours,

(VERY REV. MSGR.) EDWARD E. SWANSTROM,
Assistant Executive Director.

La Crosse Unit Report

OUR St. Ansgar Unit for a while has been rather inactive. Change in our director, illness and death of faithful members and absences from city, all contributed to that condition. The last president has resigned and it will be necessary to hold a more or less formal meeting to do some reorganization work and as soon as it can be arranged. I am going ahead with plans. Our present Director, Rev. Robert Hansen, has been carrying rather heavy Diocesan burdens owing to new appointments.

I have talked to Father Hansen this week and he thinks I had better give you some information which we think is

interesting and important. At the time of the breaking out of the war, our Unit's main activity was sending Mass stipends to the Bishops of Scandinavia. Then when it was not possible to send money, this had to be abandoned—that we expect to continue. A second project that we were particularly fortunate in—that of receiving a monthly news letter from a correspondent in Haugesund, Norway—Mr. Oscar J. Hanssen. The war, too, put a stop to this but now I have received a most interesting letter from him, the first since 1939. He writes for the *English Catholic Gazette* and he will now include our Unit with the same service. His first letter to us will include the report of the first trip he and his wife have been able to make of the Southern and Western parts of Norway. This Mr. Hanssen has a son who was ordained as a Franciscan a few years ago—one of the few native priests. In getting together again—we hope to continue to carry on these financial responsibilities and to contribute to the New York Unit.

May I say here that I personally distribute the BULLETINS, and those who receive them are most interested and much worth while. I am hoping they come forth again and take up the job of the League.

I received a letter some time ago from a nun at Sinsinawa. This nun was a High School teacher in Green Bay, Wis.—a Norwegian—who joined the Church there through the good example of the people with whom she lived while teaching—then joined the Dominican Convent. While visiting some of her friends, I heard her story, hence the letter she wrote me.

I bring this report to a close with best wishes to you of the New York Unit, to Mr. Rambusch and Father LaFarge, in particular. God bless you all.

(MRS JOHN F.) CLARA JACOBSEN DOHERTY.

Report from Fargo, N. Dak., Unit

REV. THOMAS S. HENDRICKSON, PH.D., *Spiritual Director.*

OUR first meeting of the year 1946 was spent in planning our programs for the coming year, and also in getting acquainted with our new officers. The officers elected were: President, Mrs. J. C. Marchand; Vice-President, Mrs. Carrie Stevens; Secretary, Mrs. D. C. Clemmer; Treasurer, Mr. H. W. Bloomquist; Corresponding Secretary, Florence E. Gregerson.

Our group seemed interested in learning about the workings of the Catholic Church so we decided to study the book, *The Externals of the Catholic Church*, by Sullivan. Our Spiritual Director, Dr. Thomas Hendrickson, discussed topics from the book at each meeting and a question box at the end of the meeting helped us to understand more about the customs of the Church.

We had several interesting speakers during the year. Dr. David Boyle spoke on the "Matrimonial Courts of the Catholic Church," and an equally informative talk on "Catholic Welfare and Charities Organizations" was given by Father F. W. Lyons. Our Corresponding Secretary, Florence E. Gregerson, read two very interesting articles. The subject of one was "Trygve Lie, Secretary General of the United

Nations," and the other, by the Danish commentator, Hans Bendix, was called "So long America."

On February 3rd, the Feast of St. Ansgar, Father Hendrickson celebrated Mass for the League at Sacred Heart Academy and it was followed by a breakfast in the Academy dining room.

In June we had our annual picnic which was thoroughly enjoyed by everyone. This year it was held in St. Mary's clubrooms because of rain.

St. Ansgar's League was also called on to take charge of the tea tables at a reception for Bishop Leo Dworschak, formerly Chancellor of the Fargo Diocese.

We are working for a bigger and better St. Ansgar's League and have added many fine members this past year.

We closed the year with our traditional Christmas party. We had a tree with all the trimmings and a gayly decorated table. The meal was potluck and consisted of Scandinavian dishes. There was a program and exchange of gifts.

We send our greetings to all the other Leagues and hope they will have as successful a New Year as we know we will have.

Submitted by
MRS. D. C. CLEMMER,
Secretary.

Estelline and Castlewood Unit Report

DURING his silver jubilee year the writer asked his parishioners to invite twenty-five fallen away Catholics to come back home and also to invite twenty-five non-Catholics to take instructions. Although this mark wasn't reached, yet something was done. The director was pleased to note that among those taking instructions there were at least a few of Scandinavian origin or descent.

While traveling, the director was privileged to offer up Mass on the main altar of St. Olaf's Church, Minneapolis, Minn. After Mass, it proved interesting to inspect the altar surmounted by a statue of St. Olaf, and with the painting of other Scandinavian saints, Ansgar, Canute, Erik and Henry on either side of the altar. The pastor of the church informed the director that quite a number of those who come for instructions each year are of Scandinavian origin or descent.

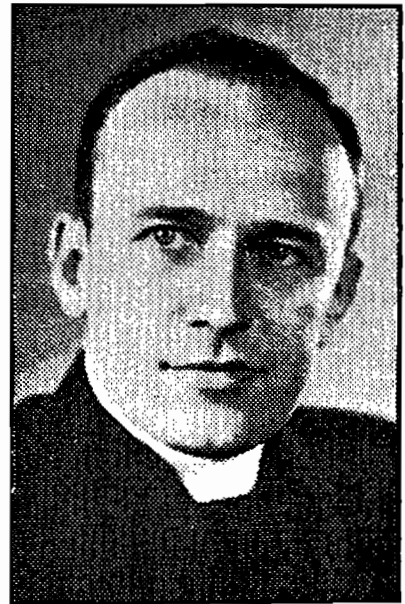
The director does what he can, to call to the attention of his people, the feasts of the above and other Scandinavian saints as they occur.

Each year the Estelline and Castlewood treasuries contribute the sum of ten dollars to the work of St. Ansgar's League. The Director wishes the sum could be larger.

Highlight of the year, perhaps, was the visit here of Father Hugh K. Wolf of Ramona, S. Dak. Father Wolf on the evening of his visit, December 10th, gave an address to the local Knights of Columbus on the work of St. Ansgar's League. He passed out copies of our national BULLETIN and also showed the men a relic of the famous Runic stone discovered near Alexandria, Minn. It is hoped that Father Wolf may be able to pay us an annual visit.

FATHER WALTER F. LIESCH.

Ramona, S. Dak., Unit Report



REV. HUGH K. WOLF

WITH the permission of the Most Rev. William O. Brady, D.D., Bishop of Sioux Falls, S. Dak., the Rev. Hugh K. Wolf has prepared third-class relics from his first-class relic of St. Olaf. These third-class relics are small pieces of linen touched to a fragment of a bone of St. Olaf which Father Wolf received some years ago from Bishop Mangers of Oslo, Norway. Relics will be gladly sent to any member or friend of St. Ansgar's League. Please send your request direct to

REV. HUGH K. WOLF,
St. William's Church,
Ramona, S. Dak.

Report from Harrison, Neb., Unit

REV. JOHN C. MADSEN, *Spiritual Director*

Greetings to all Members of St. Ansgar's League:

Enclosed please find check for my dues to the League. We have been enjoying a fine Christmas. I think this was the finest Christmas I have had since I came to Harrison. The weather was New Yorkish—warm and sunny??? Is it sunny in New York??? We had a record crowd out for the Midnight Mass and the number of Communion was greater than any time before. So there is a lot to be thankful for.

Today we have a real old-fashioned Nebraska snowstorm. A northeaster! How it can pour snow out of that corner if it wants to. Of course, we cannot complain about that for this time of the year is our real cold and snowy weather.

Things have gone all right during the year. We have made some more improvements despite of shortages; this coming year should mark the end of the work.

Den Danske Pioneer has had a number of articles against the Church, but they were answered by several members of

the Church from California and Michigan, plus myself. We have had the joy of setting one old Dane straight on the Faith, Mr. Poul Poulsen, in Oshkosh, Neb. Father Albert Godlewski has him under instructions. Old Poul is seventy-six.

A number of Danes from Viborg, S. Dak., have asked me to come up and talk to them about the Church in Danish. I believe I will be able to get over there in the summer.

Well, that is about all the news we have for the present. Wishing all a Happy New Year. I am, believe me

Sincerely yours in Christ,

FATHER JOHN C. MADSEN.

December 27, 1946.

Report of Parent Unit of St. Ansgar's Scandinavian Catholic League of New York for Period January 1, 1946, to June 30, 1947

ON the feast day of St. Ansgar, February 3, 1946. Station WMCA and affiliated stations broadcast a dramatization of the Life of St. Ansgar on the Ave Maria Hour, sponsored by the Franciscan Friars of the Atonement at Graymoor, N. Y.

At the March meeting the members were advised of \$216.00 in Mass Stipends which had been sent to Sweden, and also other Mass Stipends to the Scandinavian countries in general. The President, Mr. Viggo F. E. Rambusch, stated that five scholarships had been offered to the League.

A social meeting was held on May 9, 1946, at the home of Mr. and Mrs. Harold C. Rambusch, which was very well attended by members and many guests. The President outlined the work of the League during the past year, such as the collection of vestments and religious articles for shipment to the Church in Scandinavia. This was made possible through the co-operation of Our Lady of Angels Mission Circle, Brooklyn; St. Veronica's Guild, Scarsdale; St. Joseph's Guild, Baltimore; Bro. Randal, C.F.X., Brooklyn, and many others. Very Rev. Msgr. Edward E. Swanstrom, Assistant Director of War Relief Services, N.C.W.C., and Spiritual Director of the League, was the principal speaker and related his experiences during his trip throughout Europe.

At the October meeting attention was called to letter and literature received from Sister Margaret Marie, Sister of St. Joseph, Oslo, Norway, seeking new members for St. Eystein's League. This league to pray for Vocations, was founded about twenty years ago by Rev. Olaf Offerdahl, the first native Bishop of Norway since the Reformation. St. Ansgar's League will be glad to send further information to anyone requesting particulars about joining St. Eystein's League.

Rev. John LaFarge, S.J., Director of Programs, at the November meeting gave a very interesting talk about Martin of Dacia, the great Danish medieval philosopher, called the chief ancient Catholic philosopher of Scandinavia; some of his writings were taught by St. Thomas Aquinas.

Article VI of the Constitution of St. Ansgar's Scandinavian Catholic League of New York, upon motion duly made and seconded, was unanimously resolved to be amended to read as follows:

ARTICLE VI.

"The classes of membership shall be as follows:

Associate	\$ 1.00 per annum
Regular	5.00 " "
Sustaining	10.00 " "
Life	100.00

It was agreed upon that those who wished to do so could pay Life Membership in four yearly instalments.

Two committees were appointed:

Entertainment Committee

Mrs. Sverre B. Withammer, *Chairman*
Mrs. Harold C. Rambusch Mrs. John B. Sorenson

Nominating Committee

Miss Madeline Swanstrom Mrs. Isabelle Andersen

At this meeting the League also welcomed the first recipient of a scholarship, Mr. Paul d'Auchamp of Denmark, whose transportation was paid by the Scandinavian-American Foundation. Mr. d'Auchamp is now studying at St. Francis Seminary, Loretto, Pa. See further particulars elsewhere in this BULLETIN.

At meeting held January 9, 1947, the following were elected for the ensuing year:

Director of Programs Rev. John LaFarge, S.J.
Spiritual Director

Very Rev. Msgr. Edward E. Swanstrom, Ph.D.
President Mr. Viggo F. E. Rambusch
Vice-President Mr. Sverre B. Withammer
First Vice-President Rev. Thomas S. Hendrickson, Ph.D.
Treasurer Mrs. E. J. Dubiell
Corresponding Secretary Mrs. Walter J. Root
Recording Secretary Mrs. Johanna Petterson

Mr. Sverre B. Withammer was appointed Editor for the 1947 BULLETIN and Mrs. Walter J. Root was appointed Assistant Editor.

On the Feast of St. Canute, January 19th, and the Feast of St. Ansgar, February 3rd, Mass was celebrated by our Spiritual Director, Very Rev. Msgr. Edward E. Swanstrom, for the intentions of the League.

Rev. James Petersen, C.S.Sp. was the guest of the League at the February meeting and gave an exceedingly informal talk about his experience as a missionary priest among the primitive pagans in French New Guinea, 500 miles from the West Coast of Africa. Father Petersen was born in Denmark and studied in France and England.

St. Veronica's Guild of Scarsdale, N. Y., was visited by Mrs. Walter J. Root in response to their offer to make altar linens, etc., for the Church in Scandinavia and Mrs. Root gave an outline of the aims of St. Ansgar's League and the many needs of the clergy.

John Matteson, a Swedish convert, completely paralyzed as the result of an accident and bedridden for over a year, who, although not a member, had been visited by the members occasionally, died, and a High Requiem Mass was celebrated in St. Francis Xavier Church, New York City, Rev. John LaFarge, S.J., being the Deacon. He was enrolled by the League in the Purgatorial Society.

During April a substantial quantity of rosaries were received from Sister Joseph Patricia of the Sanctus Carolus Unit C. S. M. C. of the Bishop McDonnell Memorial High School, Brooklyn, N. Y. These were sent to Scandinavia.

"JOIN ST. ANSGAR'S LEAGUE"

The League is especially indebted to St. Joseph's Guild, Baltimore, for vestments, etc., and to Brother Randal, C.F.X., for additional supplies of rosaries, and to others who aided our work. It is also grateful for publicity given it in the *New York Catholic News*, *Brooklyn Tablet*, *Leaves*, *Catholic Worker*, *New World*, *The Epistle*, *America*, *The Commonwealth*, and other publications.

On May 13th the League sponsored a lecture by Dom Ansgar Nelson, O.S.B., at the Sara Delano Roosevelt Memorial House, New York City. It was attended by a large group of clergy, guests and members and in every way it was a very successful affair. Mrs. Sverre B. Withammer, Chairman, welcomed the guests and introduced the President, Mr. Viggo F. E. Rambusch, who told of some of the League's accomplishments during the past year. Dom Ansgar Nelson then talked about his Scandinavian visit and the problems of the Church in Scandinavia. (See copy of his talk elsewhere in the BULLETIN.) Very Rev. Msgr. Edward E. Swanstrom, Ph.D., pleaded that assistance be given to the Bishops of Scandinavia. There was a drawing for a Royal Copenhagen Porcelain Tea Service and a door prize of a Lucite picture frame. Refreshments were served.

Two members of the League have recently been ordained to the Priesthood. Rev. Hakon Loftsson, who studied at St. Mary's Seminary, Baltimore, Md., was ordained on Easter Sunday by his Excellency, Bishop Johannes Gunnarsson, at the Cathedral in Reykjavik, Iceland. Rev. Alden Pierce, M.M., was ordained on June 15th by His Excellency, Most Rev. Raymond A. Lane, M.M., in the Seminary Chapel, Maryknoll, N. Y.

The League has gained three new Life Members, namely, Miss Julia Mary Levins of Point Pleasant, N. J.; Corporal Vincent J. Juckniewicz of Oakland, Calif., and Mr. Alfred J. Bedard of New York, N. Y.

Requests for last year's BULLETIN were unprecedented in number and came from all corners of the world.

Communication—We have just received the following note from our Director of Programs, the Rev. John LaFarge, S.J., who is at present in Rome:

"Just a line to say that I have this morning celebrated Mass at Casa S. Brigitta for the League, all its branches and members."

(MRS.) JOHANNA PETERSON,

Recording Secretary.

New Members * and Benefactors Since July 1, 1946

- * Miss Florence P. Bacon, Waterbury, Conn.
- * Miss Alice C. Bambach, Baltimore, Md.
- * Mr. Alfred J. Bedard, New York, N. Y. (Life Member)
- Lt. Mark O. Benvegna, Chaplain, Oakland, Calif.
- * Rev. Benjamin J. Blied, Milwaukee, Wis.
- Robert G. Boyland, Highland Park, N. J.
- * Mrs. James A. Brennan, Belmont, Mass.
- * Mr. Peter Callen, Brooklyn, N. Y.
- * Miss Margaret Daly, New York, N. Y.
- * Mr. Clyde E. Eddy, St. Paul, Minn.
- * Dr. Stanley Falkstrom, Chicago, Ill.

- * Mrs. Amanda Fillion, Springfield, Mass.
- * Miss Marie K. Gallagher, New York, N. Y.
- * Miss Anna Raakel Gronros, Yakima, Wash.
- * Mr. John F. Guzikowski, Milwaukee, Wis.
- * Mr. George Hansen, Jersey City, N. J.
- * Miss Margaret Hedlund, New York, N. Y.
- * Mr. Frank B. Hobson, Chicago, Ill.
- Mrs. E. Hokstad, New York, N. Y.
- * Mr. Vincent H. Huck, Syracuse, N. Y.
- * Rev. Godfrey Dickman, Collegeville, Minn.
- * Corp. Vincent J. Juckniewicz, Oakland, Calif. (Life Member)
- * Sister Marie Paul, O.P., Chicago, Ill.
- * Sister Mary Ruth, No. Providence, R. I.
- * Mr. Frank Murphy, Cleveland, Ohio.
- * Rev. John O. McAuliffe, Davenport, Iowa.
- * Mr. M. Hauman, Forest Park, Ill.
- * Miss Juliana Witte, Newton, Iowa.
- * Miss Violet B. Olsen, Brooklyn, N. Y.
- * Mrs. Walter F. O'Malley, Brooklyn, N. Y.
- * Mrs. Egon C. Pedersen, Valley Stream, N. Y.
- * Mr. Jerry J. Pieper, Granite City, Ill.
- * Mr. Robert Rambusch, New York, N. Y.
- * Mr. Clyde A. Reeder, Woodside, N. Y.
- * Mr. Frank Retsch, Le Roy, Minn.
- * Mr. John Kimbell Ross-Duggan, Chicago, Ill.
- * Mr. Joseph Schneider, Le Roy, Minn.
- * Mrs. E. M. Sheehan, San Francisco, Calif.
- * Mr. Max H. Sorensen, Philadelphia, Pa.
- * Rev. John B. Sprengel, Chicago, Ill.
- * Mr. John L. Steinbugler, Brooklyn, N. Y.
- * Mr. Floyd Stone, St. Joseph, Mo.
- * Mr. Francis M. Sullivan, Nutley, N. J.
- * Miss Mary Thorne, New York, N. Y.
- * Dr. Ivar Tidestrom, Hialeah, Fla.
- * Mr. Elvin Tomei, Alameda, Calif.
- * Rev. E. M. Total, Lancaster, N. H.
- * Convent of the Visitation, St. Paul, Minn.
- * Miss Ellen Wason, Newport, R. I.
- Mrs. Ursula Agrella, St. Albans, N. Y.
- Mrs. John E. Baxter, Brooklyn, N. Y.
- Dr. Elizabeth T. Bouchelle, Baltimore, Md.
- Mrs. Thomas Bracken, Queens Village, N. Y.
- Mr. Edward J. Breen, Brooklyn, N. Y.
- Mrs. William D. Breen, Brooklyn, N. Y.
- Mrs. Charles Buchner, Brooklyn, N. Y.
- Mr. James H. Callahan, Brooklyn, N. Y.
- Mrs. John J. Callahan, Brooklyn, N. Y.
- Mrs. Thomas J. Charles, Brooklyn, N. Y.
- Mrs. Francis J. Clancey, Jr., Brooklyn, N. Y.
- Mrs. Robert F. Cranston, Brooklyn, N. Y.
- Mrs. Clifton L. Dance, Brooklyn, N. Y.
- Mrs. N. J. Devereaux, Woodside, N. Y.
- Miss Anne I. Devoy, Brooklyn, N. Y.
- Miss Mary Donovan, Elmhurst, N. Y.
- Rev. John W. Dooley, Brooklyn, N. Y.
- Mrs. Arthur Evans, St. Albans, N. Y.
- Miss Margaret M. Farrell, Brooklyn, N. Y.
- Miss Mary A. Farrell, Brooklyn, N. Y.
- Mr. and Mrs. Albert Galbrilson, Brooklyn, N. Y.
- Miss Ethel H. Gardella, Brooklyn, N. Y.
- Mrs. Leonard Goddard, Brooklyn, N. Y.
- Mrs. William H. Good, Brooklyn, N. Y.

Mrs. William A. Hamm, Brooklyn, N. Y.
 * Mrs. John Hehir, Brooklyn, N. Y.
 Miss Katherine C. Hess, Brooklyn, N. Y.
 Miss Mary F. Hughes, Brooklyn, N. Y.
 Mrs. William Kernan, Brooklyn, N. Y.
 Hon. Eugene J. Keogh, Brooklyn, N. Y.
 Mrs. Charles P. Lambert, Brooklyn, N. Y.
 Rev. James E. McEvoy, Brooklyn, N. Y.
 Mrs. Joseph G. McGrath, Brooklyn, N. Y.
 Mrs. Paul Munter, Brooklyn, N. Y.
 Mrs. C. C. Murphy, New York, N. Y.
 Miss Marian O'Brien, Brooklyn, N. Y.
 Mr. W. D. O'Brien, Albany, N. Y.
 Mr. F. J. Reid, Brooklyn, N. Y.
 Mrs. L. P. Reid, Brooklyn, N. Y.
 Mrs. Philip Rice, Brooklyn, N. Y.
 Miss Patricia F. Rushe, New Rochelle, N. Y.
 Miss Mary D. Ryan, Brooklyn, N. Y.
 Mrs. R. A. Sewell, Brooklyn, N. Y.
 Mrs. Walter Tobin, Brooklyn, N. Y.
 Mrs. Walter Van Bokkelen, Brooklyn, N. Y.
 Mrs. Donald Wells, Bayonne, N. J.
 Mrs. John F. Grady, New York, N. Y.
 Miss Helen Murphy, Brooklyn, N. Y.
 * Miss Caroline Silveira, New York, N. Y.
 Mr. J. H. Fleisch, Brooklyn, N. Y.
 Mr. Max Meyer, New York, N. Y.
 Mr. Peter M. Sivertsen, Stamford, Conn.
 Miss Catherine M. McHale, Brooklyn, N. Y.
 Mr. Edmund C. Morton, Brooklyn, N. Y.
 Mr. E. J. Pond, Brooklyn, N. Y.
 Mr. A. Buscaglia, Brooklyn, N. Y.
 Mr. John D. Duffy, Brooklyn, N. Y.

LITERATURE

By ALICE NYEBOE ROOT

FREQUENTLY St. Ansgar's League receive a request for books or literature in the native language of the inquirer, who often is a Scandinavian convert anxious to read about the Catholic Church in the language of his ancestors. Or, perhaps, it is a student seeking knowledge about ancient Catholic Scandinavia. The funds of St. Ansgar's League are not sufficient to maintain a library nor does it have the facilities for the sale of books, but it does endeavor to give information where such books or general literature may be obtained. Each year, for a good many years, the annual Bulletin of the League has contained articles of enduring interest to its readers. It has for sale a complete pamphlet history (25c): *The Catholic Church Amidst the Vikings* by Rev. Henry J. McCloud, A.B. Last year it distributed a small leaflet with prayers in the Scandinavian languages. These are still available at the cost of 10c for single copies, or 5c each in quantities of 50.

To the Swedish reader, we most heartily recommend *Credo Katolsk Tidskrift*, a very fine literary publication, issued four times a year. The price is Kr.2 for single issues or Kr.7 per year (for students Kr.5). It may be obtained by writing to Credo, Postiack 1222, Stockholm 16, Sweden. Dominikanernas Bokhandel, Linnegatan 79, Stockholm, as

well as Katolsk Bok- o. Konsthandel, N. Smedjegatan 24, Stockholm, have a good supply of biographies, bibles, prayerbooks, dogmatic and apologetic literature, church history, etc.

Our Finnish members will be interested to know of a booklet *Catholicism in Finland* by Rev. A. Beck, A. A. published in London. It may be obtained by sending 10c with your request to The International Catholic Truth Society, 407 Bergen Street, Brooklyn 17, N. Y.

Books on Catholic Norway and about Catholic Teaching are for sale at St. Olav's Forlag, Akersvegen 5, Oslo, Norway. In 1944 Rev. Dr. Ivar Hansteen Knudsen completed his great theological work *De relationibus inter Sanctam Sedem et Norvegiam duobus post Reformationem saeculis vigentibus* (219 pages). (The relations between the Holy See and Norway the first two hundred years after the Reformation.) The weekly publication *St. Olav* is also issued by St. Olav's Forlag.

The oldest Catholic publication in Scandinavia is *Katolsk Ugeblad* (Danish Catholic Weekly) which was first published in October 1853 and has been issued continuously since that time. Subscription price: Kr.2.75 quarterly. Order from Sankt Ansgar's Forlag, Bredgade 67, Copenhagen, Denmark. Katolsk Boghandel, Stenogsgade 3, Copenhagen V, and Sankt Ansgars Boghandel, Bredgade 67, Copenhagen K, Denmark, have all Danish Catholic literature, liturgical books, missals, breviaries, etc. in stock.

It is impossible within the confines of this Bulletin to give a list of the many fine books published in the Scandinavian languages but I shall be very glad to answer any inquiry concerning names of authors and titles of books.

As an introduction to skaldic poetry and Icelandic sagas there is *A Pageant of Old Scandinavia* by Henry Goddard Leach, which is representative of Scandinavian literature and historical writings until the fourteenth century. It contains "The Life of Saint Eric" from the old Swedish, *Twelve Stories* by Steen Steensen Blicher (translated from the Danish by Hanna Astrup Larsen) are selections from the works of an 18th century Danish writer whose position in his native land is compared by Sigrid Undset to that of Jane Austen in England. Important to students of literature and social history, the stories are entertaining as well. *Arnjot Gelline* by Björnstjerne Björnson (translated from the Norwegian by William Morton Payne) is the story of the legendary hero, an outlaw, who came to serve King St. Olaf and atoned for his wild, predatory past by laying down his life in the service of Christ and the king. These three books were published by The American-Scandinavian Foundation* and may be obtained at any bookstore or from Princeton University Press, Princeton, N. J.

During the past year one of the more brilliant of England's younger Catholic writers, W. Gore Allen, had published by Sheed & Ward *Renaissance in the North—Ibsen to Undset* which reviews and evaluates certain aspects of Scandinavian literature. We keenly appreciate his deep admiration for Madame Undset's complete understanding of how it was the Church which during medieval days permeated society and alone kept the dark ages from becoming the black ages.

The *Kristin Lavransdatter* trilogy, the epic work of Sigrid Undset, should be included in every Catholic's library. It is a comprehensive survey of Norwegian history in the

14th century in the form of novels peopled with characters as human and real as in modern times. Madame Undset's knowledge of the Viking period and the Catholic Church during the tumultuous Middle Ages is unique; her keen analyses of human behaviors makes reading of her novels a mental treat. This was the work which won for Sigrid Undset the Nobel Prize in Literature.

*In 1911 a patriotic Danish-American, Nils Poulsen, gave his fortune and arranged that the interest should work for a richer, intellectual sympathy between the homelands of Denmark, Norway, Sweden, and his adopted country, America.

The Foundation provides traveling stipends for an exchange of approximately fifty students annually. To date the alumni number about 1,200. It publishes the fine, beautifully illustrated *American Scandinavian Review* four times a year. This is devoted to articles on literature, science, commerce, education, and a splendid summary of Scandinavian current events. It has during its thirty-six years had 65 volumes of Scandinavian literature translated and published in English. The Foundation's funds, through its many friends and associates, has grown until the budget is many times the income from the Poulsen Estate. Corporations organized to co-operate with the Foundation in Denmark, Iceland, Norway and Sweden, have duplicated the Foundation in the interchange of students, lecturers, publications and exhibitions by interpreting America in those nations.

Under the Foundation there are ten chapters (social societies) one of the larger chapters being the one located in New York City. They arrange for the circuit of art exhibitions, lectures, receptions, concerts, and entertainments.

The American Scandinavian Foundation has very graciously agreed to help us with many details involved in bringing the Scandinavian seminarians who may come to America on the scholarships which St. Ansgar's League has available and is endeavoring to secure.

To those of our readers who would be interested in getting more information about the Foundation, may we suggest that they write direct to the American Scandinavian Foundation, 116 East 64th Street, New York City.

Fordham Scholarship

Mr. Henrik Arnfred Schussler of Norway was chosen for the Catholic Lay Scholarship which Fordham University so generously offered to the American-Scandinavian Foundation for the academic year 1946-1947. This scholarship covers the cost of tuition for four years of college or the number of years required to obtain one of the degrees offered by the university. He was highly recommended by Mr. Tom Barth of the America Committee in Oslo.

Mr. Schussler has completed three years at the University of Oslo and is primarily interested in American Education Methods. In a recent letter to the Foundation's Honorary President, Henry Goddard Leach, President Gannon of Fordham says: "Our scholarship student from Oslo is making out very well and is a fine big upstanding Viking. I am only sorry he does not play football!"

OUR FIRST STUDENT

MR. PAUL XAVIER d'AUCHAMP was the first of the Scandinavian students for the priesthood which St. Ansgar's League was intermediary in placing in an American seminary.

Mr. d'Auchamp was born in 1912 at Hojgaard near Kolding, Denmark. He graduated from Kolding Latinskole in 1930. After one year's studies at Niels Brocks Højere Handelsskole he made up his mind to go into banking business.

After the usual apprenticeship of five years in a bank in Randers he passed a year in Paris in order to study French banking. In 1938 he settled in a bank in Copenhagen.

It had for many years been Mr. d'Auchamp's wish to become a priest. After conferences with his bishop, the Most Reverend Theodor Suhr, the candidate in 1945 went to England in order to pass one year in a minor seminary, Campion House, near London.

In October 1946 he embarked for America. The passage of 19 rather stormy days had been hard, so that it was a tired young man whom the members received here one November evening. During the subsequent days conferences followed with the Chancellery Office; the result was that Mr. d'Auchamp set out for St. Francis Seminary, Loretto, Pa., where he now has the honor to study under the sponsorship of His Eminence Francis Cardinal Spellman.

Mr. d'Auchamp seems very pleased with his seminary and with America in general. He writes that he feels quite Americanized, and that he had never thought it possible to feel at home so quickly in "another world."

The Members of St. Ansgar's League.

2 West 45th Street, New York.

Thank you very much for the kind reception you gave me upon my arrival in the New World.

It was a very pleasant surprise for me to see that I had from my very arrival so many friends in America. My ideas of America were somewhat vague; at least I had not visualized the homely and friendly milieu in St. Ansgar's League.

This first term at St. Francis Seminary has been a great experience for me. I have now a privilege which is seldom given to "elderly" people. It has been made possible for me by God's grace and your help to come over here and devote all my time to the science which interests me most.

We have studied the Greek philosophers. It has been captivating to follow the struggle for light of this intellectual race. To see how far they reached. They laid down the rules for our reasoning; they proved the existence of our souls and of the eternal God.

But still the light which these men kindled could not fill man's life. It was far too poor in all its intellectuality. Then, when people were about forgetting all about it, a much richer, much warmer light was seen on heaven. The little child, whom we now are going to adore once more, lighted a star for us: a wonderful celestial light which



Prayer for Scandinavia

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

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

person of the Apostle, St. Peter, Thou didst commission to feed Thy sheep and Thy lambs.

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

(With permission of Superiors.)

July, 1947.

Dear Reader:

Won't you please help the Church in Denmark, Norway, Sweden and Finland?

As you have read the Bishops are in desperate need and we to whom they turn can only begin to take care of a few of the most urgent requirements.

St. Ansgar's League pleads for the Church in Scandinavia which needs your prayers, and your support.

Won't you please send our treasurer a gift which we can forward to Scandinavia? Address communications to Mrs. E. J. Dubiell, Treasurer, 152 Seminary Avenue, Yorkers 4, N. Y.

can never be forgotten, the rays of which shine not only for the philosophers, but for everyone of good will; and the warmth of which fills our souls every blessed day of our lives.

May this star shine bright for all of you during this Christmas season and the year to come.

Yours sincerely,

PAUL D'AUCHAMP.

Loretto, December 21, 1946.

To St. Ansgar's League,
New York.

Thank you very much for the beautiful calendars and for the ten dollars, which will be converted into books. The calendar is very tasteful, and I like it very much. It is— to my opinion—of a better "primitive" style than anything produced actually in Europe.

It was very kind of you to think of me and I shall pray for you all in the coming days. I tried to connect the names on the calendar with the faces. I remember. I think that I got most of them correctly.

Will you kindly remember me in your prayers. Now you do so much for me. I should "helst" turn out well!

Yours thankfully,

PAUL D'AUCHAMP.

Within the pages of our recent BULLETIN we enclosed a small prayer leaflet. This as you may remember contained a few of the more important prayers, namely, the Our Father, the Hail Mary and the Prayer for the Conversion of Scandinavia, in the following languages: English, Danish, Norwegian, Swedish, Finnish and Icelandic.

If by chance you are a new subscriber or you should need an additional prayer leaflet, we still have available a reasonable number of leaflets.

Additional copies of the prayer leaflet may be had by writing to the Secretary, Mrs. Walter J. Root, 114-19 201st Street, St. Albans 12, N. Y. Cost: 5c each in bundles of 50, 10c for single copies.

FORM OF BEQUEST

I hereby give, devise and bequeath unto St. Ansgar's Scandinavian Catholic League of New York

to have and to hold unto said society forever, for the purpose for which it is organized or for any other purpose which it may hereafter be authorized to accomplish.

"JOIN ST. ANSGAR'S LEAGUE"

STATISTICS OF SCANDINAVIA

	Norway	Sweden	Denmark	Finland	Iceland
Area in miles	124,964	173,154	16,570	149,588	39,709
Population	2,952,000	6,500,000	3,614,000	3,633,600	127,770
Catholics	3,200	5,809	22,000	3,500	500
Protestants	2,647,175	5,294,570	3,238,349	3,295,389	125,000
Schismatics	—	—	525	68,000	—
Jews	—	6,469	5,947	1,618	—
Bishop, Vicar Apost.	1	1	1	1	1
Prefects Apostolic	2	—	—	—	—
Priests	34	29	99	12	10
Native Priests	3	6	23	2	2
Seculars	21	13	33	3	—
Religious	13	16	66	9	6
Churches and Chapels	39	53	72	5	4
Sisters	369	133	112	8	29
Number of Congregations	6	9	26	3	3
Native Sisters	18	9	142	2	2
Brothers	1	7	36	2	1
Schools	9	4	30	2	1
Pupils	378	200	1,425	175	20
High Schools	—	—	5	—	—
Students	—	—	516	—	—
Hospitals-Orphanages	19	10	28	2	1

Scandinavian Feast Days

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

The Officers of the Parent Unit Are as Follows:

REV. JOHN LAFARGE, S.J., *Director of Programs*
 VERY REV. MSGR. EDWARD E. SWANSTROM, PH.D., *Spiritual Director*
 REV. THOMAS S. HENDRICKSON, PH.D., *First Vice-President*
 Fargo, N. Dak.
 MR. VIGGO F. E. RAMBUSCH, *President*
 MR. SVERRE B. WITHAMMER, *Vice-President*
 375 76th Street, Brooklyn 9, N. Y.
 MRS. JOHANNA PETERSON, *Recording Secretary*
 MRS. E. J. DUBIELL, *Treasurer*
 22 Beech St., White Plains, N. Y.
 MRS. WALTER J. ROOT, *Corresponding Secretary*
 114-19 201st Street, St. Albans 12, N. Y.

Unit Directors

VERY REV. LUCIAN J. ARRELL, *Spiritual Director of Casselton, N. Dak., Unit*
 REV. JOHN COSTELLO, *Spiritual Director of Parker, S. Dak., Unit*
 REV. HUGH J. DEENY, *Spiritual Director of Sparta, Wis., Unit*
 REV. WILLIAM E. F. GRIFFIN, *Spiritual Director of Austin, Minn., Unit*
 REV. ROBERT H. HANSEN, *Spiritual Director of La Crosse, Wis., Unit*
 VERY REV. JOHN HEINZ, *Spiritual Director of Mohall, N. Dak., Unit*
 REV. THOMAS S. HENDRICKSON, PH.D., *Spiritual Director of Fargo, N. Dak., Unit*
 REV. JOSEPH JENSEN, *Spiritual Director of Buffalo, N. Y., Unit*
 REV. WALTER F. LIESCH, *Spiritual Director of Estelline and Castlewood, S. Dak., Units*
 REV. JOHN C. MADSEN, *Spiritual Director of Harrison, Neb., Unit*
 VERY REV. F. A. MEYER, *Spiritual Director of Wahpeton, N. Dak., Unit*
 REV. JOHN H. MULVANEY, *Spiritual Director of Larrimore, N. Dak., Unit*
 REV. LUKE MURPHY, *Spiritual Director of Garretson, S. Dak., Unit*
 REV. HUGH K. WOLF, *Spiritual Director of Ramona, S. Dak., Unit*

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