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SIGRID UNDSET

By CHARLES A. BRADY, Ph.D.*

WHEN Sigrid Undset was a little girl in Norway, her father's friend, the great German archeologist Heinrich Schliemann, who lives in history as the excavator of the Troad, let her touch a little terra-cotta horse he had dug up on the very site of Troy—the sort of toy with which Prince Astyanax must once have played before the fatal night the Greek legions streamed, shouting, through the Scaean Gate. Add to this charming late nineteenth-century tableau of a scholar's household the child Sigrid's literal passion for the greatest of the Icelandic sagas, the *Njála*—



it went straight to her head; she woke up in the morning, got into her clothes, sat at the breakfast table sick with impatience to get her fingers on the book again and find some place where she could go on reading—and one has a symbolic foreshadowing of her career both as world-famous writer and as heroine of the Norwegian Resistance. In her greatest writing, past and present converge in a single point of timeless contemporaneity. In her angry defiance of the Nazi terror the ancient Volsung line cries out against the tyrant.

Her imagination was epic; her method saga; her life

across war-torn Norway into Swedish sanctuary, and thence, by way of Russia and Japan, San Francisco. Nor did she emerge unscarred from the terrible ordeal. Her creative career was shattered. The manuscript continuing the eighteenth-century trilogy initiated so auspiciously by *Madame Dortha* was destroyed, never to be taken up again. Her eldest son was dead at his post of honor. As a poet who admires her marked it:

Fru Undset, crouched in the snow, while the black-winged birds went over.

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Nursing dark thoughts in a heart that is sib-to Gudrun's and Hervor's,
Remembering, from her skis, the roofs of burning Hamar,
And a boy, dead like Gunnar or Njál, his machine-gun still
at his side.

Those were the years of wrath. Now "nothing is here for tears, nothing to wail or know the breast . . . nothing but well and fair." She lived out her exile in hospitable America, and went home to Norway when peace came, to die quietly on June 10th in "calm of mind, all passion spent." To our bitter shame we American Catholics hardly noticed her while there was still time; while she was still our guest. Her obituaries list three honorary degrees from American colleges, not one of them major, not one of them Catholic. Yet she was the greatest convert since Chesterton.

The years of harvest had been fruitful, too. In them the golden age of the Scandinavian novel, which commenced with Björnsterne Björnson's lovely idylls and then advanced into the powerful romanticism of Selma Lagerlöf and Verner av Heidenstam and the peasant naturalism of Knut Hamsun, culminated in her great medieval trilogy, *Kristin Lavransdatter*, and her subsequent tetralogy, the less splendid but still magnificent *Master of Hestviken*.

Of the four great traditions of the world novel—the English, the French, the Russian, the Scandinavian—the Russian is the most remote from us in the time-space continuum of the reading psyche. But the Scandinavian tradition, though closest to us in time, is still very far removed in literary convention. It reposes on the specific convention of saga narrative: a simpler and far more rigidly objective fictional manner than any developed in the West. Madame Undset's method is not, of course, unmitigated saga, but saga remains the strong matrix of her style. Like the sturdy ribs and planks of the Oseberg Ship in its Vestfold barrow, saga has left firm marks on her rich soil of narrative; and the many critics who are puzzled by her somber humorlessness, as they choose to regard it, fail to realize that saga humor is instinct with a savage irony and laconic stoicism. It is jongleur Taillefer jesting before the shield wall at Hastings. It is skald Egil, son of Skallagrim, in a grey burnie bearing arms for Athelstane at Brunanburh.

Every compleat reader is like George Borrow's apple-woman of London Bridge or Wilkie Collins' Inspector Cuff. He has one book to which he returns again and again. With me it is neither *Robinson Crusoe* nor *Moll Flanders*, but a book more deeply archetypal than *Robinson* and about a heroine who is a greater sinner than *Moll*. From any point of view *Kristin Lavransdatter* must be accounted one of the master novels of the world, the greatest novel ever written by a woman and, possibly, the greatest single novel in literary annals, although the total breadth of Scott's Waverly canvas should be acknowledged something better than *Kristin's* peer. Here, if anywhere, our century has attained ultimate literary greatness. V. S. Pritchett's very acute remark that the finer modern novels are infinite riches in narrow frame, however much it may apply to Greene or Waugh or even Mauriac, has no relevance to the enormous magnitude of Madame Undset's achievement in *Kristin*.

Kristin Lavransdatter is the greatest of time novels, greater even than *The Forsyte Saga*. It is the greatest of marriage novels—never was the anarchic, quintessential masculine better caught than in the figure of that little Kay grown old,

Erlend Nikalaussön—greater even than *Anna Karenina*. Moreover, as a novel of marriage—though only time can determine this—it may well prove a historic landmark. As a wit once said, the modern marriage novel needs a Bovarotomy. Already, perhaps, Sigrid Undset's wise-woman's marriage packet of sweet simples and bitter herbs has begun to replace the curette of that Norman surgeon of the passions, Gustave Flaubert.

Her realism is massively Tolstoyan, free from all sentimental posturing and, despite her introspective theologizing, free also from pulpiteering. It is realism after the sage recipe of an old Norwegian farmer woman whom Madame Undset was fond of quoting: "Never tell a lie. And don't tell a truth, unless it is necessary." *Kristin*, especially, is prodigal of great scenes that neither lie nor shout truisms about *la condition humaine*—the deaths of Eline Ormsdatter and, years after, of Erlend, spring to mind at once here—set down with saga grimness and tight-lipped imperturbability that mask, only to enhance, the volcanic emotion raging within. And, everywhere, like winter snow over upland granite fells, there lies over her work the serene and inexorable pre-Christian quality Belloc once called the Northern Peace.

Madame Undset's work is strong in those two Scandinavian specialties, affectionate insight into children and lyric command over weather and landscape. In English literature only Wessex Hardy and Scottish Scott are in any way like her. Her organic use of nature is not unlike Hardy's; her acceptance of the traditional supernatural is something like Scott's. But her power of empathy is, if possible, more highly developed even than Hardy's and her mythopoetic faculty more natural than Scott's. A troll is a troll to her; not a charming piece of folklore. She has seen their grotesque shadows in her own mountains; she has met the Elf Maiden on her own *saeter* pasture.

One of the miracles of her accomplishment is to have reconciled in art two clashing planes of humane experience: the plane of serene acceptance; the plane of passionate conviction and no less passionate protest. Her acceptance is as enormous as Shakespeare's or Tolstoi's, and almost as avid as Balzac's. She was a glutton of the real. But not even Mr. Greene or Monsieur Mauriac can exceed her spiritual intensity in the seven medieval volumes. The natural man smells rank in her pages—as he should; for, as Newman reminds us, man "is sure to sin; and his literature will be the expression of his sin." He also smells sweet and sound as a nut. For Fru Undset is, at one and the same time, the Poet Laureate and rhadamanthine judge of sin, and the celebrant of natural joy. In this dual function she stands alone in modern letters. For her, literature is not only epiphany; it is incarnation.

Always one returns to her brooding love for the human thing. It was said of Ibsen that he knew everything about his characters even down to the history of his imagined General Gabler's imagined pistols. Fru Undset is not much like her great countryman. She is like him in this. During her residence in this country the novelist was gracious enough to annotate in her own handwriting a thesis written about her work by a graduate student from Buffalo, now deceased. Willert Klass; the document in question is among the treasured holdings of the Canisius College Library. At one point in his dissertation Mr. Klass had made the remark that to

her "the main interest in life had been the philosophical in all its implications"; and on the margin is now scrawled this underlined passionate remonstrance: "No! Human relationships and the fates of men and women!" Can there be a more classic definition of the great novel in its most central tradition?

Her letters reveal the four-square personality, warm-hearted, honest homely, that in Sigrid Undset—if not in many artists—always underlay the genius. As I write there are several of these letters before me, sent me from her Brooklyn hotel that faced on the Atlantic and, over thousands of stormy leagues of water, on her conquered Norway. In them she speaks of America: how she admired it; how she was overwhelmed by the physical beauty of the countryside; how she enjoyed St. Ansgar's League; how she did not care for the *Reader's Digest*—"every article looks as if it had been written by the same hand." Her letters to Willert Klass are especially interesting. In one of them she describes how her first excursus into saga fiction about the Viking age, the early, darkly perfect *Gunnar's Daughter*, was bound up with her living, loving sense of Norway's history "from the silent memorials of our neolithic past up to the age of electric power motors."

So, for instance, the idea of Viga-Ljot and Vigdis came to me one night, when I had to run on skis alone some seventeen English miles through the forests north of Oslo. . . . In the dark I hit a wrong trail that led to nowhere, had to turn back and decided to sit it out somewhere up on the hill and wait for the moon, which was due to rise some time after midnight. . . . Down in the valley a barn had caught fire—it looked weird and it came

home to me how, beneath the sights and activities of daytime, our country is unchanged and unchangeable, and how it must always be a timeless ingredient in our national psyche to feel fear and fight it, how mutual voluntary assistance and uncompromising resistance to any kind of force must always have been a condition of our survival.

There you have the very essence of her novels. Night and the northern forest and the brooding mind. Fire and flame, and a hero's hall burning. And an iron ethic. Years later, just prior to her fifty-ninth birthday, she was to lie out on the snow again and watch the flames burning Dombas. Even in Norway there is no snow lying on the fjords in June; but there will be once more while it is still golden autumn in America. Till then she lies under the northern stars of Björnson's saga-night—*den saga nott som senker drømme paa vaar jord*; that sinks dreamlike on the northland. Death is terrible and majestic. But, somehow, it is like a chord of great music when the great pass. Longfellow heard it once in one of the least known and best of American poems:

"What was that?" said Olaf, standing
On the quarter deck.
"Something heard I like the straining
Of a shattered wreck."
Einar then, the arrow taking
From the loosened string,
Answered, "That was Norway breaking
From thy hand, O King!"

She will not be lonely in a higher hall than Husaby. Others have gone before her: Olaf and Eric and Canute: Bridget, Sunniva of Seljefjord. The saga of saints is just beginning. *Gud signe Norges land og Norges datter, Sigrid!*

SCANDINAVIA'S SPIRITUAL BATTLE

By JOHN LAFARGE, S.J.

ON April 5th of this year, the countries of Scandinavia were brought close to us, when three of them—Denmark, Norway and Iceland—sent their representatives to Washington in order to sign the North Atlantic Treaty of mutual defense. Their action had much meaning for Americans, and for American Catholics in particular.

It took no small courage for these countries to put their names to this agreement, and no small confidence in the strength and the good will of the United States. Denmark has little or no power of resistance, and is kept close to Russia by the Baltic Sea. Norway is in a situation of extreme danger. Her boundary on the extreme northwest touches that of Russia, and Norway has the longest coastline of any country upon the North Atlantic.

As for Iceland, its situation was eloquently described by Iceland's Foreign Minister, Mr. Bjarni Benediktsson:

None is smaller or weaker than my own—the Icelandic nation. My people are unarmed and have been unarmed since the days of our Viking forefathers. We neither have nor can have an army. My country has never waged war on any other country and as an unarmed country we neither can nor will declare war against any nation, as we stated

when we entered the United Nations. In truth we are quite unable to defend ourselves from any foreign armed attack.

There was, therefore, hesitation in our minds as to whether there was a place for us as participants in this defensive pact. But our country is, under certain circumstances, of vital importance for the safety of the North Atlantic area. In the last war, Great Britain took over the defense of Iceland and later we concluded an agreement with the United States Government for military protection of Iceland during the war. Our participation in this pact shows that for our own sake, as well as for the sake of others, we want similar arrangements in case of a new war, which we indeed hope and pray never will occur.

It is not only this realistic reason which has decided our attitude. We also want to make it crystal clear that we belong and want to belong to this community of free nations which now is being formally founded.

Behind the action of their governments lay a great depth of feeling on the part of the respective peoples. Said Mr. Halvard Lange, Norway's Foreign Minister:

The five long years of Nazi occupation has given our people a new and deeper conception of freedom, law and democracy. And so we were determined that never again

must Norway risk the loss of her freedom and all that goes with it.

The overwhelming majority of the Norwegian people deeply believes that the signing of the Atlantic pact is an event which may decisively influence the course of history and hasten the day when all nations can work together for peace and freedom.

Said Mr. Gustave Rasmussen, Foreign Minister of Denmark:

Behind this pledge stand the character and policies of the countries which are parties to the treaty. . . . This goal, the preservation of peace, is also Denmark's, in deep accord with the ardent desire and old tradition of the Danish nation.

Some may ask: how about Sweden and Finland, the two other Scandinavian countries, who did not put their signatures to the pact? The answer for these two countries is simple enough. If there were any way that either of them could join with the North Atlantic nations without running the risk of immediate invasion and occupation by the forces of Soviet Russia, we can be sure they would be among the first to declare their adherence. Constrained by their outward circumstances to take a more cautious attitude than the other northern countries in their outward affairs, the peoples of Sweden and Finland will concentrate all the more intensely upon the problem of resisting internal forces which would be used as tools of Soviet Russia and threaten to disrupt their national peace and unity. There is no difference of feeling on this matter among any of these northern peoples. All of them know at first-hand the grim reality of totalitarian terror, be it that of Hitler or of Lenin-Stalin, or of both. And from nothing on earth are they more anxious to be freed.

How strong is this feeling, was brought out by Iceland's representative who is quoted above:

The same disruptive elements are everywhere at their sinister work. Everywhere they are accusing us, who are working for peace, of being warmongers. When we were discussing this pact in the Parliament of Iceland, those elements tried with force to hinder that venerable institution in its work. Such violence has never before been tried against the 1,000-year Parliament of Iceland.

The misguided crowd, which tried this, pretended they were shouting for peace. This contradictory behavior of throwing stones with your hands while you are clamoring for peace with your lips is not in accordance with Icelandic

tradition nor is it in conformity with Western culture. We all know where those habits originate and this mentality certainly is the greatest menace for the world today.

The North Atlantic treaty can help provide for those peoples an assurance of outward means of defense. When it comes to the inner line of defense, that of maintaining their people's morale—their courage, their love of freedom, their loyalty—they need help from another source. This is a spiritual battle, and is part of the spiritual battle that is now being waged all over the world.

It would be a fatal mistake to let these people think that the only help we can give to them in the United States is that of material things—military material, money or technical skill. We have a very much more important contribution to make: a spiritual contribution: the moral strength they can derive from the American people as a whole, and the moral strength they can derive from American Catholics.

Today the Catholic Church, throughout the world, is showing itself ever more clearly as the symbol of resistance to the flood of atheism and tyranny which the misguided masters of Russia's millions plot and scheme to let loose upon the world. The Catholic Church, thank God, is not alone in this great moral resistance. In every nation there are mighty moral forces, men and women of decency and good will, who are joining with us in this spiritual combat. In God's Providence, however, the Church has assumed a forward and a leading role. In countries like those of Scandinavia, where the Catholic Church was looked upon a few years ago as an outmoded institution, an odd survival of ancient medieval times, the Catholic Church is now seen as a great world force for morality and freedom. The clear vision and the enlightened utterances of our Holy Father have helped greatly thereunto, especially as he has refused to let the cause of religion be linked up with the neglect of social reform and political backwardness.

The eyes of all the European peoples are not only on the United States today, but on American Catholicism as well. By our interest in these countries and our practical aid, we can help the small Catholic minority in each of the Northern lands to take a leading position in maintaining the morals of their own nation. We can aid them to perform a service to their compatriots the value of which will not readily be forgotten. This is one more reason for co-operation with St. Ansgar's Scandinavian Catholic League.

INGRID—SAINT OF OBLIVION

By FREDERICK HINNEBUSCH, O.P.

My spirit that is in thee, and my words that I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed from henceforth and forever.

—Office of St. Dominic.

INNUMERABLE as the stars, as the sands of the seashore, are the saints of the Church—not only the number of the faithful who have merited heaven, but even those who have been singled out for the honors of canonization. Who has ever drawn up a catalogue of the saints so as to include them

all—saints of old Rome, saints of modern America, saints of Catholic Europe, saints of pagan Asia and Africa? St. Francis Xavier Cabrini, St. Thérèse, the Curé d'Ars, St. John Bosco, these are the saints of today. But where are St. Swithin, St. Leodegard, St. Sabina, St. Olaf? They are the saints of past ages, forgotten, neglected, their once wide popularity now but a memory. They are like so many of the ancient desolated bishoprics, engulfed by time, remembered only as the sees of titular bishops.

Many saints, like comets that reappear after intervals of

centuries, have returned to the modern world, as if to recall a forgotten truth, to teach an unlearned lesson, to preserve a new era from ancient perils. Albert the Great, philosopher, scientist, and the Master of the Angelic Doctor himself, was one of the most brilliant intellectuals of his age. Forgotten for seven hundred years, he was canonized, named Doctor of the Church and Patron of the Natural Sciences—a living testimony to the oft denied truth that there is no contradiction between science and religion. Martin de Porres, the sixteenth century Negro lay brother of Peru, has tremendous appeal to twentieth century America, afflicted with its painful race problem. When the Asiatic Tartars threatened to overrun Hungary, the king and queen promised to dedicate their unborn child to the service of God should He preserve their kingdom from destruction. Their offering was accepted, and thus St. Margaret of Hungary for the first time saved her nation from the scourge of the barbarous horde. Cherished by her people for seven centuries, she has been canonized in our own day, in the course of a war in which her country has again been enslaved by an Eastern raider—a sign perhaps that she will once more deliver her people.

Perhaps most obscure of the obscure, most forgotten among the forgotten, unknown to the people of her own land, scarcely remembered even by her own Dominican family, is St. Ingrid of Sweden.¹ Once popularly revered as a saint and as a patron of her country, she has receded into the quiet of oblivion, leaving behind vestiges so faint and imperceptible as to barely indicate her existence.

BLESSED INGRID

Ingrid Elovsdotter was born in the early part of the thirteenth century at Skänninge in the province of Götland, where the Goths had settled centuries before. She was of the blood of this race and her father Elov could boast of an illustrious and ancient lineage. Her family was one of the most prominent in all Sweden and undoubtedly the most noble in the town of Skänninge. Besides Ingrid, there were in the family another sister, Christine, who was her associate most of her life, and two brothers, John Elovsson, who later became a Teutonic Knight, and Andrew Elovsson.

Like so many other saints, Ingrid even in her childhood gave indications of the sanctity she was later to attain. She was of a quiet and gentle disposition, marked by modesty, reserve and virtue. She had a strong and especial devotion to the Blessed Virgin Mary. Who could be a better model for a young maiden so earnest in her desire to be perfect and to be close to Jesus than she who was the most perfect, the closest of all human beings to the Divine Saviour? Ingrid's meekness, her silent yet determined and energetic career, her submission to the dictates of Providence when she had thought some other path better for herself to follow, her love for the Passion of Christ, her life so wonderful in its simple pattern—are not these indications that Ingrid ever had the exemplar of the Blessed Mother before her?

Another favorite patron of Ingrid was St. Dominic. His sons, the Friars Preachers, had recently arrived in Scandinavia and already enjoyed great popularity among the people. The first priory had been established in 1223 at Lund, and so rapid

was the growth of the Order in the Northern countries that five years later the Province of Dacia was erected, comprising Norway, Sweden, Denmark, Finland and parts of the Baltic states. The Dominicans came to Skänninge in 1233 where they founded the priory of St. Olaf.

Undoubtedly, the arrival of an order so different in character from the older monastic institutions was a source of great interest to the townspeople. Elov, as one of the leading nobles of the neighborhood, may have aided the friars in their foundation. He and his wife soon learned to regard them with the greatest esteem and friendliness, and this spirit was naturally shared with their children, as John testified in later years.

Ingrid, then, was reared in a Dominican atmosphere, perhaps praying or listening to sermons in the priory church, perhaps visiting the friars with her parents. From them she heard of the marvelous life of the great Dominic, of his zeal for souls, of his austerities and asceticism. Perhaps the friars communicated to her some of the fire they themselves had received from the Father; perhaps they were able to describe him to her, to lovingly unfold to her his grand, magnificent ideal. She probably heard of the dispersal of the brethren, nurtured in Truth by the Preacher of Grace, then sent to every corner of Europe much as a bursting ember scatters its sparks in all directions. But Ingrid did not visualize sparks; she saw a conflagration burning from Madrid to Stockholm, Paris to Naples, Oxford to the Urals, igniting the universities and the market place, palace and hovel, great pulpits and the forests of the heathens. Though such activity was not to be hers, she could be fuel for the fire by a life of ardent contemplation and prayer. Her first lessons in the way of penance and asceticism may have been learned from these enthusiastic preachers in black and white.

MARRIAGE

As Ingrid grew into womanhood her inner holiness seemed to reflect itself in her outward grace and comeliness. So rare was her beauty that, like Esther of old, she was renowned in all the kingdom. For this reason, and also because of the wealth and position of her family, many suitors were attracted to her. Her parents, anxious not only to provide for their daughter, but also to choose a fitting husband for her, scrutinized all the candidates and at length chose a young noble of good character and ample estate. Ingrid, however, surprised her parents by refusing to consider the proposal at all. How could she even think of marriage with all its preoccupations, and of union with an earthly spouse when her whole soul yearned to soar above the mundane and lose itself in love and thought of the only true Spouse? She stoutly resisted her parents' wish, but when her tears and entreaties had no effect she obediently submitted and was married.

Ingrid now took her place as one of the ladies of the kingdom; yet like Mary of Nazareth she spiritualized her daily life, converting her tasks and duties into prayers, excelling in the virtues, pouring out her love of God in the service of men. Living in the world she renounced the world and turned her gaze to heavenly things. Rejecting the amusements and delights that her social position offered her, she conducted herself soberly and piously, poor among riches, humble in grandeur. She devoted herself to penance and mortification, piety and good works, generously alleviating the ills of the poor and needy from the abundance of her wealth.

¹Ingrid is often given the title of "saint" (e. g., *Catholic Encyclopedia*, II, 782), more often than of "blessed." These titles are not officially recognized by the Church in her case, but have been accorded to her by the devotion of the faithful. Any use of "saint" and "blessed" in the course of this article is in this sense.

THE WIDOW

This pattern of life soon changed for Ingrid. Her husband died, and the young and beautiful widow was once again overwhelmed with the entreaties of numberless suitors. Her parents urged her to remarry, but this time Ingrid was adamant and refused to listen to any proposals. Freed from duties and responsibilities she redoubled her efforts in the life of virtue, living in fasts and abstinence, continuing her works of mercy, devoting herself more and more to vigils and prayer.

Ingrid's desire to lead the higher life now brought her into closer contact with the Dominicans and with other women of the same pious ambition. She made the acquaintance of Peter of Dacia, a friar who had arrived in Skänninge in 1271, to fill the office of lector at the Dominican priory. Soon after, she and her companions placed themselves under his spiritual guidance. Ingrid and her sister Christine began to wear the Dominican habit—the first women in Sweden to do so—even though the others continued to wear secular garb or clothed themselves in that of the beguines. It was but natural that Ingrid should so ally herself with the Order of Preachers in view of her great attachment and love for it. Under Peter's tutelage she formed herself in the way of perfection, becoming deeply devoted to the Sacred Passion of Christ. In this she was but following the example of almost all the celebrated Dominican mystics and contemplatives. Peter singles her out for special praise in one of his letters, dated 1278:

I have another daughter, who has received remarkable graces and many revelations from God; who continuously abstains from meat . . . who every Friday is in rapture from midnight until Vespers; who sometimes has the stigmata, and often bears the signs of the Passion of Christ upon her body; who continuously wears a hairshirt. . . . She devotes herself most frequently to prayer and contemplation, and is zealous in bestowing alms and in the service of the poor.

Ingrid, then, had imbibed the essentials of the Dominican life, the twofold ideal of Dominic, as indicated by her contemplative life of prayer and penance, and her active life of succoring the unfortunate. The high degree of sanctity to which she had attained is evident from the supernatural favors she was privileged to receive from the suffering Saviour whom she loved so much.

THE PILGRIMAGE

Impelled by this burning devotion to our Lord's Passion, Ingrid was restless until she should be able to see in actuality the setting of the Drama which she so often turned over in her mind. It was as if she were attracted by a powerful magnet, so strong that she could not be content until she allowed it to draw her to the Holy Land. St. Louis of France had recently led the last great Crusade and perhaps Ingrid shared his holy enthusiasm, desiring to atone for the desecrations of the Moslems and the bickerings and petty strife of the Christian lords of Palestine. At length she made her decision and set out on the perilous pilgrimage with her companions. After many hardships and much fatigue the little party reached the Holy Land and there retraced the life and journeys of our Lord and venerated the scenes of the Redeemer's sufferings and triumphs. Reluctantly they returned to Europe, stopping at Rome, however, to venerate the tombs of the holy

Apostles, to visit the catacombs and the innumerable churches of the Eternal City. Their fervor still undiminished, the holy women journeyed to Spain and concluded their pilgrimage at the famous shrine of St. James the Apostle at Compostella.

THE MONASTERY

Ever since she had taken the habit of St. Dominic, and most likely from the time of her husband's death, Ingrid's great desire was to lay aside her wealth and worldly position and to consecrate herself entirely to God in some monastery. Indeed, it seems that from the time she clothed herself in the Dominican habit she cherished the hope of founding a monastery of Dominican nuns, as her brother John mentions. At that time only one such monastery existed in Scandinavia, that of St. Agnes at Roskilde, Denmark. Ingrid's desire became resolution when in a vision the place where she should found a monastery was revealed to her. Accordingly she obtained the consent of the king, of the bishop of Linköping in whose diocese Skänninge was located, and of the Dominican Provincial, Augustine of Dacia.² Ingrid certainly had the intention of founding a monastery before 1275, for a document reveals that she had ceded some land to her brothers under the condition that should she found a convent near the church of St. Martin in Skänninge the land would be returned. This transaction had taken place in the presence of King Valdemar, who died in 1275. Evidently, it had been revealed to her in the vision to erect the projected monastery near the church of St. Martin.

Permission having been granted, Ingrid began preparation for the foundation. She contributed her fortune to defray the necessary expenditures, while her brothers, John and Andrew, donated the land for the monastery. Her sister assisted her in her efforts, though Christine died before the monastery was finally founded; and undoubtedly Peter of Dacia gave invaluable advice and direction.

Notwithstanding, the project met many delays, such as the long deliberation of her own brothers, and firm opposition from various sources. Furthermore, since Ingrid was anxious to obtain the approval of the Holy See, she made repeated petitions and indeed undertook several trips to Rome on this account. Confirmation of the plan was at last granted by Pope Martin IV, who was elected in February, 1281. The many delays in securing papal approval were most likely due to the fact that in the six years between 1275 and 1281 six different popes occupied the Chair of Peter. It is possible that the pilgrimage to Palestine and Spain was made as an adjunct to one of these journeys to Rome.

THE FOUNDATION

The dream of Ingrid was now about to be realized. From her youth her only wish was to have the peace of communion with Jesus, but for years her desire had been thwarted—first by her marriage, then by the long unending preliminaries necessary for the foundation. Now she felt she was about to begin her true vocation in life. A building was erected next to the church of St. Martin and the provincial sent four nuns from the monastery of Roskilde to institute the common life and religious observance.

² Augustine, during his first provincialate (1262-1266) had participated in the founding of the monastery of St. Agnes at Roskilde by Princess Anne of Denmark. He was provincial again from 1272-1285.

Appropriately, the day appointed for the formal ceremony of foundation was the Feast of the Assumption, August 15, 1281. Not only had Ingrid had a strong and tender devotion to our Lady, but the Dominicans too considered the Blessed Mother protectress of the Order in a special manner. Furthermore, this feast had always been the traditional date for the meeting of the Provincial Chapter of the Province of Dacia, as it marked, in a sense, the birth of the Order in Sweden.³

Accordingly, the Provincial Chapter convened at the priory of St. Olaf in Skänninge on August 14th and gave Ingrid the final approval of the Order. Bishop Henry, Ordinary of the Diocese of Linköping, presided the next day at the ceremony of dedication. The importance of the event can be judged from the presence of King Magnus Ladislas himself, accompanied no doubt by his court and by the magistrates and civic leaders of Skänninge. We can easily imagine the great throng of people who were present—friends who had known Ingrid all her life, her brothers, John and Andrew, together with other relatives, the townspeople of Skänninge, the poor and indigent who had benefited by her ministrations and bounty. In the monastery church Ingrid was clothed in the habit of the Second Order of St. Dominic, pronounced her vows, and was installed as prioress of the first monastery of Dominican nuns in Sweden.⁴

On the same day the king ratified the land grant made to the monastery by Ingrid's brothers and, in turn, bestowed on the new community a generous donation of money. A year later he exempted the monastery from royal taxes.

TRUE UNION WITH CHRIST

Ingrid had now arrived at the goal for which she had labored so perseveringly. The focal point of her entire life had been the love and service of Christ, first by charity towards her fellowmen, later in the way of mysticism. Ever seeking closer union with her Friend, she had sought the solitude of the monastic life. Now she was free to devote herself to the life for which she had always yearned—service toward mankind through prayer and penance, continual meditation without distraction, unhampered practice of the virtues and of austerity. With the foundation of the monastery, it seemed that her mission in life had come to an end. Like St. Clare of Assisi, who died a few days after the approval of her Rule, Ingrid ruled her nuns but a year and died on September 2, 1282. Her Spouse had given her the desire of her heart in the cloister of St. Martin, and now He had crowned her work by taking her to the cloister where there is eternal union and eternal contemplation.

Blessed Ingrid's Dominican apostolate continued long after her death, however, in the notable role the Monastery of St. Martin played in Swedish life. As the Dominicans enjoyed great prestige and wide popularity among the faithful, the nuns of Skänninge shared in this esteem. Generously patronized by royalty and nobility alike, the monastery in turn exerted a great influence on its benefactors and on the people. It became a most important center not only of mysticism and asceticism but also for the dissemination of Dominican thought. It was the most influential and active

monastery in Sweden and foreshadowed the greatness of the Brigittine monastery of Vadstena.⁵

THE CANONIZATION PROCESS

The memory of Blessed Ingrid was fostered not only among the nuns of her monastery, but also among the people of Skänninge and of the Diocese of Linköping. Her life of virtue and charity toward the poor and the miracles worked through her intercession soon spread her fame throughout Sweden, so that pilgrims flocked to her tomb to pay her honor and to present their petitions to her.

Though Ingrid enjoyed such remarkable popularity among the faithful, the first record of any steps toward her canonization occurs one hundred and twenty-five years after her death. No doubt the unsettled state of the Church during the Western Schism prevented any action prior to this. The first mention of her cults is in the canonization process of Bishop Nicholas of Linköping. Money was being raised for the joint canonization of Nicholas and Ingrid, which was being sought simultaneously by the diocese, the nuns of Skänninge, and the Dominicans, but unfortunately the tenor of the letter shows that there was friction among the parties concerned.

The joint cause of Ingrid and Nicholas may indicate that the action was a diocesan project and that the first initiative had come from the bishop and chapter rather than from the Dominicans. As the cause of St. Bridget had been concluded in 1391, it may have served to stir up the people of Skänninge and Linköping to obtain similar honors for their own local saints. No doubt canonization of their holy foundress had been uppermost in the minds of the nuns ever since her death, but of themselves they were incapable of undertaking the cause. Thus they welcomed the combined efforts of the diocese and the Dominicans, even though it might entail more difficulties and hindrances than if Ingrid's cause had been introduced singly.

However slow the cause of Ingrid had progressed, it received new impetus at the General Council of the Church convened at Constance, when the Swedish delegation presented for consideration the cause of Ingrid. Nicholas and Bishop Brynolph of Skara. On March 16, 1414, Bishop Knut and the cathedral chapter of Linköping wrote to the Pope and cardinals requesting the canonization of Ingrid and Nicholas. In the next few days most of the Scandinavian hierarchy followed suit in a united effort. Finally on April 1st King Eric himself, representing the three nations of the North, sent a request to the Council and appointed a procurator at the Curia to expedite the matter. Besides the above-mentioned petitions, many others were presented by chapters, convents, monasteries, cities and towns, and dignitaries of the people throughout Sweden.

The supplications of the Swedes received a favorable response by the Council which set up a commission to examine the case. Accordingly, permission was granted two years later, April 27, 1416, to open the process in Sweden under the presidency of the bishops of Oslo, Abo and Växjö.

The juridical process of Blessed Ingrid now began and a canonical inquiry into her life, virtue and miracles was held

⁵ In like manner, St. Ingrid might be considered the model of St. Bridget. This is all the more probable as the general pattern of their lives are so identical and because of the family connection between them. Christine, daughter of Ingrid's own brother John, married Birger Petersson, who remarried after her death. Bridget was the daughter of this second marriage.

³ The first two Dominicans of Scandinavia, Simon of Sweden and Nicholas of Lund, received the habit in Bologna on the Feast of the Assumption, 1219.

⁴ Another monastery, under the title of St. John the Baptist, was founded at Kalmar at the end of the century.

from April 21 to July 29, 1417. The provost of the cathedral of Linköping confirmed the salient facts of her life and her widespread fame throughout Sweden and the neighboring lands. Witnesses testified to many miracles, such as safety at sea, recovery of sight, and even the restoration of life to a boy who had been drowned.

In spite of such favorable beginning the cause soon lagged and became dormant. Lack of money to further canonical processes had always been a hindrance to the less wealthy peoples of the North. Political disturbances in Sweden now also militated against a continuance of the cause of the Swedish blessed. At the end of the fourteenth century Denmark had forced a union upon Sweden⁶ and by 1412 had reduced it to a vassal state. The Danes began to exploit the Swedes, and money was drained out of the country by taxes and imposts. The international life of the nation was disrupted by continual troubles, unrest, and rebellions.

Even in all these disturbances and conditions unsympathetic toward any canonical action the cult of Ingrid continued as strong as ever. Though the Danish hierarchy imposed on the Swedes by the king could have little interest in the Swedish blessed, and though the canonization process was halted, Ingrid retained her place in the hearts of the people. It was during these times that the monastery of Skänninge became known under the double title of St. Martin and St. Ingrid.

By the end of the century comparative peace in the land and a restored Swedish hierarchy enabled the cause to be reopened. On July 16, 1497, Pope Alexander VI authorized the translation of the relics of Blessed Ingrid to a place of honor in the monastery church of Skänninge, there to be honored until the formal canonization. In 1499 the Swedish hierarchy together with the Regent and other nobles once more petitioned that Ingrid and the other blessed be enrolled in the catalogue of saints. Meanwhile, however, the Pope had repeated his authorization of translation and directed that the new saints should be honored with piety, reverence and solemnity until their canonization, "which we have in view." Unfortunately, the Pope died without carrying out his intention.

Once again progress in the cause was halted by a recurrent war with Denmark, a renewal of national troubles, and another dearth of funds, though enough money was gathered together to defray the expenses of the translations of the three Swedish blessed. These were carried out with great solemnity, the new saints were inserted into the Calendar of the country and the invoking of their intercession was permitted.

TRANSLATION OF BLESSED INGRID

The translation of the relics of Ingrid took place at Skänninge on the Feast of St. Olaf, 1507, ten years after the first authorization. This feast was always marked with a great fair and much festivity,⁷ consequently an ideal day for the ceremony. The remains of Ingrid had probably been buried in the monastery cemetery. Now that the Church

⁶The Union of Kalmar, 1397-1523, which united all Scandinavia under one monarch.

⁷July 29th is the Feast of St. Olaf of Norway, king and martyr, July 30th that of St. Olaf of Sweden, king and martyr, the first Catholic king of that country. As the day of the Translation was a day of great celebration, it seems most likely that the people were commemorating the Feast of their own St. Olaf, hence July 30th may be the more probable date.

had deemed her worthy of special veneration her body had been disinterred awaiting transferral to the place of honor prepared in the monastery church. We can imagine the great solemnity of the translation. Present for the occasion were many lords and ladies, high officials of the town and kingdom, the Governor of Sweden, and most of the Swedish hierarchy clothed in their purple robes and headed by their metropolitan, the Archbishop of Upsala. We can picture the procession as it made its way to the church, composed of the dignitaries, hierarchy, and clergy, perhaps some clients of Blessed Ingrid, some pilgrims who had come from afar for this day, the nuns of St. Martin's and the friars of St. Olaf's. Perhaps the relics of the blessed were born aloft on the shoulders of some of the Dominicans, so as to be seen by the great concourse of the faithful. In the monastery church the sacred remains were enclosed in a new tomb prepared for the beloved saints. Without doubt, the function concluded with the *Te Deum*, in thanksgiving to God for having raised up a saint in their midst and for the many miracles already worked through her intercession. It was the moment of Ingrid's greatest glory and the last noteworthy event in the history of the Dominicans in Scandinavia.

An Office was composed in honor of St. Ingrid for the Dominicans and the Diocese of Linköping. Of this there remains only the Sequence, "*In festo sancte Ingridis ordinis predicatorum*," preserved in a Book of Sequences dating from 1517. The place of the Sequence in the codex indicates that the feast was celebrated between July 31st and August 5th, the Feasts of St. Helen of Skövde and St. Dominic, respectively. It appears that the Office was never adopted by the Dominicans as there is no trace of it in the Order's liturgical books nor any mention of it in the Acts of the General Chapters between 1501 and 1553. Moreover, the existence of a Sequence does not necessarily argue for the existence of a complete liturgy, as sequences were frequently composed as independent entities. It may have been written to commemorate the Translation of Blessed Ingrid and so placed in the book of Sequences between July 31st and August 5th. However, since a complete Office of Blessed Nicholas of Linköping remains to this day, we may concede as being most likely that a similar Office had been prepared for Blessed Ingrid, either for a commemorative purpose or in view of her eventual canonization.

OBLIVION

Though the cause for canonization of Ingrid had so far progressed that it seemed she would be raised to the honors of the altar within a few years, Providence had decreed otherwise. Within two decades from the year of her Translation, the Protestant Revolt spread to Scandinavia, overwhelming the true Faith and erasing all memory of Ingrid from the minds of the Swedish people.

In the North the Revolt did not take on the violent character that it did in other countries. In 1523 the Lutheran noble, Gustavus Vasa, cast off the Danish yoke and became king of Sweden. With him Lutheranism was given a foothold in the land. Four years later at the Diet of Västerås he broke with the Holy See and established a National Church. From the first he taxed the Church to defray the expenses of liberation, and she complied as long as he did not tamper with doctrine. As the people were attached to

the Faith, the king proceeded cautiously and moderately in the change. The Mass, Sacraments, hierarchy and exterior forms of worship were retained. Monasteries and convents were tolerated, but soon became so overburdened with restrictions and so impoverished by the looting of the heretical and avaricious nobility that religious life and observance was almost impossible. The Faith was slowly strangled and by the end of the century disappeared entirely.

Just as the cause of Ingrid's canonization was finally disrupted, so the monastery of Skänninge fell victim to the fury of the heretics. In 1523 Gustavus Vasa taxed the monastery heavily for the needs of the Crown, and two years later forced it to billet soldiers. In 1527 the nuns were forbidden to accept new candidates. The monastery was destroyed by fire in 1531 and the king attempted to persuade the nuns to join the Brigittines at Vadstena, but they preferred instead to dwell among the villagers of Skänninge. The king in 1544 ordered the relics of Blessed Ingrid to be transferred to Vadstena and made another attempt to coerce the nuns to the monastery of some other religious body. As the nuns remained obdurate, the exasperated monarch suppressed the monastery in that or the following year. The fact that the nuns remained in Skänninge and that the relics were preserved may indicate that the fire of 1531 was not totally destructive. One author states that the monastery was finally demolished in 1600, thus completely effacing all remembrance of the life work of Blessed Ingrid. But there was glory even in disaster. The monastery of Skänninge, true to the heritage of Dominican antipathy to heresy, was one of the first to succumb. Other convents by compromising or yielding were able to survive in their precarious existence until the latter years of the century.

It is most probable that Ingrid's relics disappeared or were dispersed when the monastery of Vadstena was destroyed in 1599. There is a tradition that the Catholic King Sigismund, who ruled briefly from 1595 to 1598, transferred the relics

of Blessed Ingrid, St. Bridget, and St. Catherine of Sweden to Poland, but there is no knowledge of their existence anywhere. Thus today, except for a few fragmentary documents, all trace of Ingrid has vanished. She who had promised to be one of the fairest jewels in the crown of sanctity in the Church, she who was so revered among the faithful as to merit the title of "Saint," she who was so close to the Swedish people as to be considered one of the national patrons, receded into the cloud of obscurity, into the silence of neglect.

RESURRECTION FROM OBLIVION

Just as St. Albert the Great and St. Margaret of Hungary succeeded in shaking off the forgetfulness of men, so Ingrid, following the examples of her two contemporaries, has begun to rise above the mist that has enveloped her for so long. The Catholic Church has returned to Scandinavia, the Dominicans have reappeared in the North, settling at the sites of their former priories—Oslo, Stockholm, Lund. Interest has reawakened in the history of the ancient Faith, and the life and deeds of Ingrid have been restored to the knowledge of men. Once again her canonization is under consideration. Ingrid has returned to the modern world.

"My spirit that is in thee, and my words that I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed from henceforth and forever." May the modern mission of Ingrid, seed of Dominic, be the preaching of another sermon. May Ingrid, daughter of the Order dedicated to the preservation of the Faith and the extirpation of heresy, now take up again the Torch of Truth and re-ignite in the Scandinavian people the fires of the lost Faith, warming once more the hearts chilled by heresy. May her mission be the conversion of Scandinavia. May she triumph over Protestantism by prayer, as by violence Protestantism once triumphed over her.

THE CHURCH IN SCANDINAVIA

By VERY REV. GEORGE E. RYAN

Rector of St. Paul's Cathedral, St. Paul, Minn.

It is a pleasant experience to step ashore in a Scandinavian port and to find opportunity to offer a prayer in the presence of the Blessed Sacrament. We who retain only a casual memory of the religious history of Norway, Sweden and Denmark may be inclined to think of them still as countries in which Catholic life was so completely crushed that it has not risen again.

It is true that for nearly 300 years no Mass was said in those lands. It is true that King Christian III with a paralyzing gesture in 1526, imprisoned in a single day every Catholic bishop and, by law, prevented every priest from discharging his sacerdotal duties. It is also true that heresy was imposed forcibly on an unwitting and, in some cases, an unwilling people as the only religion tolerated by the crown. But three centuries of royal law did not wipe out a love for the true Faith nor a knowledge of it among the children of Scandinavia.

When, a hundred years ago, more lenient religious statutes were enacted and priests were allowed to return to the north-

ern countries, willing missionaries from various European countries followed in the path of the ancient St. Ansgar to light once more the sanctuary lamps of Scandinavia.

My first happy contact with the Church in Scandinavia was in the old city of Bergen in Norway. Significantly, flanking the remnants of the medieval Hanseatic capital of the North, there are still standing two pre-Reformation churches, one dedicated to the Blessed Virgin and the other to the Holy Cross. In the sanctuary of the former there is even now enshrined in a niche of the main altar a beautiful statue of our Lady. Her church was confiscated 400 years ago and dedicated to heresy, but she has not deserted her children. She looks down daily upon them from her altar-throne as they assemble for Lutheran worship.

The Church of the Holy Cross was built to house a relic of the True Cross brought to Norway by a devout prelate many centuries ago. I could not help but wonder at the inconsistency of it all. Our non-Catholic friends never tire of taunting us about our veneration of the Blessed Mother

"PLEASE HELP THE SEMINARIAN FUND"

and our reverence for relics and yet two of the most important of the medieval buildings in this strongly Protestant city of Norway bear names that reflect our Catholic faith.

But the Catholic Church has been re-established in Bergen also and beside it is St. Paul's School. A resident pastor and his assistant now minister to the several hundred Catholics of the parish. Sisters of St. Francis Xavier teach in the school. They also conduct a fine modern hospital and an excellent eye clinic. It moved me emotionally to slip into a rear pew of the hospital chapel and to listen while the Rosary was prayed and hymns were chanted by the nuns in the Norwegian language. The Son of God and his Holy Mother are praised again in a language that for three centuries loyal Catholics could not speak aloud.

In Oslo and again in Stockholm (where the young Coadjutor-Bishop is an American citizen) it was encouraging to find the material equipment of religion set up and operating. In every case, however, inquiry revealed that so little, comparatively, has been accomplished and so much remains to be done. Among the people of Norway and Sweden one would meet a thousand non-Catholics before he would meet a Catholic. Of the 9,970,000 people in these two countries only some 20,400 look to the Vicar of Christ for spiritual leadership. In Denmark one finds a more hopeful situation, at least as regards numbers. Of the nearly four million Danes, some 20,000 are members of the true Church.

In every instance the plea of the Vicars-Apostolic, priests and Sisters of the three countries was the same: "Can we hope for vocations in America? Is it possible that young men and women from the United States will follow the divine call to be missionaries in Scandinavia? We are so few work-

ers and there is so much work to be done." I promised that I would solicit prayers to be added to theirs that God would inspire zealous young Americans to help repay to Europe the debt we owe it for the heritage of our Faith.

A brief survey reveals that in these countries the Church is essentially urban. The churches that have been erected have, in large part, been built with material assistance from outside countries. The meager handful of Catholics could not have built nor maintained the existing institutions without the help that came from the Catholic peoples of Europe. These sources of aid have largely ceased in these times. Even were it possible to erect churches in towns and villages where there might be a nucleus of Catholics the problem of providing clergy for those churches would be insurmountable. There are 48 priests in all of Norway, 42 in Sweden and 104 in Denmark.

When Catholic families move from the cities to remote places, practically all contact with the Church is discontinued. The prohibitive cost of travel to distant towns and villages is beyond the slender means of the clergy, even if they could leave their parishes.

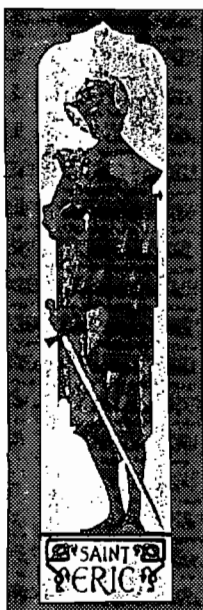
The work to be done in Scandinavia calls for men and women with apostolic spirit. The frame-work for the restoration of Catholicism to those lands is all arranged. It needs only to be strengthened and extended. Every age presents its own challenge and God, in the inscrutable ways of Divine Providence, raises up those who are able to meet the challenge. We can hope that America will help to provide men and women and the materials the missionaries will need to rear again in the Northern countries a strong and lasting city of the true God.

THE VICARIATE APOSTOLIC OF SWEDEN—REPORT FOR 1948-49

Population, 6,850,000

Catholics, 16,000

By MOST REV. K. ANSGAR NELSON, *Bishop-Coadjutor*



IN the report for last year were outlined the chief problems that were facing us at the beginning of 1948. In some cases a temporary solution has been found, but the rapid increase of the Catholic population presents ever new problems to be tackled. Our plan to erect five or six new centers where we could have a resident priest and have Mass said regularly is slowly materializing. In a number of places Mass has been said more or less regularly once a month or so by itinerant priests, and as soon as the number of resident Catholics justifies it, we try to find living quarters for a priest and a place where he can say Mass. This work of expansion is confronted by many difficulties: first, where to find a priest who is capable and willing to undertake such pioneering work; next, how to support him, and finally where to find living

quarters for him; this last item presents a grave problem at

the present time, when it is difficult even to find a single room. In general we begin with just two rooms, of which one has to serve as a temporary chapel. From such humble beginnings most of our parishes have developed, though the priest who has made the beginning does not always live to see his most fervent wish realized: the new church.

After many difficulties and much careful planning we have finally managed to purchase a suitable property in the industrial city of Eskilstuna, where a priest has been in residence for nearly a year. Unfortunately, we shall not be able to take over the property until July 1, 1949, but we have at least come so far that we can look forward to saying Mass in our own house, and thus avoid the great expense of hiring a hall every Sunday. A few alterations are necessary in order to make the house suitable for our purpose, but after a few years we hope to be able to erect a permanent chapel on the plot which has been selected with this end in view.

Also in Västerås definite progress has been made toward obtaining a hall in a new building to serve as a religious and cultural center for the many foreign laborers who in the course of the last few years have settled here. The majority of these laborers are Italians, and an Italian priest has been in residence here for nearly a year to care for the spiritual

“PRAY FOR SCANDINAVIA”

necessities of his compatriots. Here as elsewhere we are trying to co-ordinate our work among the foreigners with the ordinary cure of souls. To reach this point is fraught with many difficulties, but the shortage of priests and of the necessary funds makes it imperative, and it is hoped that our efforts will bear fruit in due time.

In the city of Borås, in the western part of Sweden, which has hitherto been served from Gothenburg, we have now found a couple of rooms as the modest beginnings of a parish. The present quarters are not all that we could wish, but it is our hope that the Catholics of Borås, who are grateful to have a resident priest, will be able to help us in our quest for a better location. The Catholics of Borås belong to many different nationalities, and for the next following years we have to reckon with the language difficulty, and as it is impossible for one priest to manage all the languages that are required, it is necessary to have another priest visit once a month to preach and hear confessions in one or two other languages as the circumstances demand.

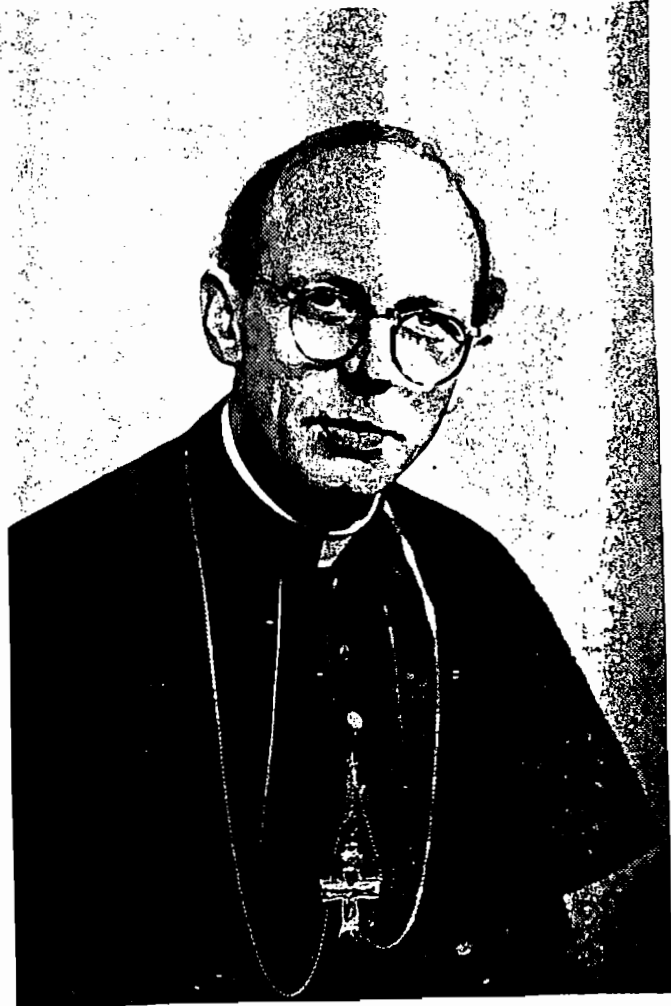
For a long time we have been wanting to begin a new Mass center in the twin cities of Jönköping and Huskvarna, but not until March, 1949, have we been able to spare a priest for this important post. Besides the foreign Catholics there are also a few Swedish Catholic families, and on the whole it is a station that promises well for the future.

In Halmstad, which is situated on the west coast of Sweden, the number of Catholics is now as large as that in the city of Oskarström, from which it is still being served, so that it has been necessary to form an association to attempt to provide funds for the erection of a permanent Mass center with residence for a priest. In spite of the generosity of the Catholics in Halmstad, we shall certainly need help from outside in order to realize our plan and fill the long felt need of providing facilities for the Catholics there.

The lack of priests in Sweden has in some measure been remedied through the arrival of seven new priests: two Jesuits, the Fathers Strang and Krabbe, three Dominicans, Delhombé, Ferry and Dureau; Father Burkert, who is to minister to the Sudetan-Germans; Father Verburgh and, finally, the Italian Father Damiani, who has now taken up residence in Gothenburg, where he is to minister to the Italian colony and lecture at the Italian Institute.

It is with sincere regret that we have to record the loss of two priests. Father J. Ozolins, who came to Sweden together with a group of Latvian refugees in 1946, died suddenly on the 6th of February, 1949. His death is a real loss to the Vicariate; by reason of his extensive knowledge of languages he was able to minister, not only to his compatriots, but also to several others of the national groups among the Catholics in Sweden. He is especially missed by the Baltic and the Polish Catholics, to whom he ministered faithfully, literally to the last moment of his life. The priests of the Vicariate have in him lost a cultivated and companionable colleague. R. I. P. Father Lusser, who for the year past had served as chaplain to the Bridgettine Sisters in Vadstena, was forced by ill health to return to his native Switzerland.

The number of refugees that are still finding their way to Sweden has diminished considerably, but during the course of the last year a large number of Catholics from countries that are less fortunate than ours have come here to work. In order to care efficiently for these Catholics it is necessary to provide priests that are able to speak their native tongue.



MOST REV. K. ANSGAR NELSON

This need is bound to decrease in the course of time, as the newcomers get accustomed to the Swedish language, but at present it is still a matter of grave concern. These Catholics are spread practically all over the country, and this makes it both difficult and expensive to keep them in steady contact with the Church. Catholic periodicals are in this case an urgent necessity, because it is absolutely impossible for the priests to reach all the Catholics more than once or twice a year. Ten of our priests: five Polish, two Italian, one Latvian, one Hungarian and one Sudeten-German, are obliged to spend a considerable part of their time on journeys trying to assemble their compatriots in as many centers as possible, but there are Catholics who live in places that are so isolated that they are able to attend Mass only once or twice a year, so that the only way of keeping in contact with them is through periodicals. The majority of the Catholics are able to contribute but very little toward defraying the expenses of the publication of the periodicals, so the Vicariate is obliged to pay the difference. The greatest economy is observed in their publication, the editors do practically all the work themselves, not only writing the articles, but also stencilling and mail them. Generally they contain the most important Catholic news items, an explanation of the Epistle and the Gospel for each Sunday, and a few minor items for the young people and the children. It is hoped that this

expense for the Vicariate will be lessened as the newcomers are settled in their new surroundings.

The Catholic Youth Organization in Sweden has shown considerable progress in the past year, and in spite of the fact that our young Catholics so often are separated by long distances and belong to many different nationalities, it has been made possible through the efforts of the young people themselves to establish contacts between the different groups and initiate a work that promises well for the future. In addition to this, contacts have likewise been established with Catholic youth of the other Scandinavian countries. This latter feature of the youth movement took its beginning at the summer school for Catholic Action at Dalum in Denmark last year. This summer course, in which representatives from all the Scandinavian countries took part, was so successful that the experiment will be repeated this summer. The importance of the Catholic Youth Organization for the future of the Church cannot be overestimated. Even the contacts with other countries of Europe has been more firmly established through the interchange of visits.

In the course of the past year we have been able to welcome a number of visitors from abroad. An all too brief visit was paid us by Monsignor Ryan from St. Paul, Minn., who brought us greetings from those of our forebears who have settled in that part of the United States. A number of Catholics came to Stockholm in connection with the international congress of "Save the Child" at which the Vicar Apostolic represented the Vatican. The international congress for the Red Cross, which followed immediately after, likewise brought Catholics from all parts of the world. At this congress the Holy See was represented by the Apostolic Nuncio of Switzerland, Archbishop Bernardini. Father Stegmüller, who is professor of dogmatic theology at the university of Freiburg in Germany, is visiting us again this year as guest lecturer at the university of Upsala, where he has made some important discoveries among the medieval manuscripts in the university library.

The need for a new church in Malmö is becoming more and more pressing. The old church has been inadequate for the needs of the parish for a long time; fortunately we have been able to purchase a plot that is well situated on which there will be room, not only for the church, but also for rectory and school. We have not as yet received permission to build, but in the meantime we are trying to collect the necessary funds, in order to begin building as soon as we receive the permission. Thanks to the generosity of the Catholics of the parish we have been able to start a fund for this purpose, but without help from abroad it is absolutely impossible to provide for this crying need. It is our hope that our friends abroad, who more than once have helped us in distressing circumstances, will not fail to help us in this case.

The lovely church in Gothenburg which until recently was entirely without decorations is gradually assuming a less austere aspect by reason of the murals of Prof. G. Uttinger which are now adorning its walls, but it will be impossible to estimate these at their true value, until the mosaic in the apse, which is a donation by the Holy Father, is finished.

Through the untiring efforts of Father van Mierlo the church in Norrköping has now been provided with an organ. This supplies a longfelt want in the attractive church, and it is with a feeling of genuine gratitude toward our friends at home and abroad that we record this achievement.

It is connected with many difficulties to obtain anything like accurate statistics of the number of Catholics in Sweden at the present time, but since the recent arrival of 5,000 Sudeten-Germans there must be at least 16,000. The number of converts is not large, but definitely on the increase. The extension of our work which the situation calls for is taken care of only partly by the erection of the new Mass centers previously mentioned, but even so it is an enterprise which is nothing short of daring, if we consider the diminutive funds at our disposal. For twelve months we received generous help from the War Relief Services of N.C.W.C. for our charities, and in this way we were able to take care of the most distressing cases and to concentrate our efforts and resources on our missionary work properly speaking. The achievements of the past year were made in the face of enormous difficulties, both administrative and financial, and at the same time we have made a considerable addition to our already heavy responsibilities. The lack of priests and religious and the necessary means to support them is still a matter of grave concern. Through the added number of priests it is becoming increasingly difficult to provide sufficient Mass stipends for the clergy, and our petitions have not as yet received sufficient response to take care of our needs. At the same time we have been given some hope from official quarters that the last anti-Catholic laws may be modified in the course of next year; we recommend this cause to the earnest prayers of the members of St. Ansgar's League. If the Catholics of Sweden are freed from the disabilities imposed on them by these laws, it will mean a tremendous impetus to the work we are trying to do. At present we are trying through carefully planned economy and improvements in administration to consolidate the extensions made during the past year and at the same time to prepare ourselves to make use of the opportunities that the alteration of the anti-Catholic laws will provide. The position of Sweden in relation to the general international situation makes it clear that we have now reached a point in the development of the Church in Sweden which in a large measure will determine its future.

Stockholm, April, 1949.

THE VICARIATE APOSTOLIC OF DENMARK—REPORT FOR 1948-49

Population 4,000,000

Catholics, 20,000

By MOST REV. THEODORE SUHR, O.S.B., *Vic. Apost.*

IT was a disappointment that I was not able last year to write the Danish report to this BULLETIN. Shortly after my return from U. S. A. in 1947 I had to suffer a minor

chirurgical operation, after which the doctor speeded me off to Switzerland for six months to recapture my strength, and all work was forbidden. I know that Father Flandrup in a

"SCANDINAVIA PLEADS FOR MASS STIPENDS"

report to your BULLETIN told you about my gratitude for the unique kindness you had shown me in U. S. A., but I wish to express this gratitude in my own words.

I remember how difficult it was for me when I landed at La Guardia Field in September, 1947, to realize that I already was on the other side of the earth. The distances are becoming smaller and smaller every year. But when I had been among you only a few days, I understood that even smaller than the physical distance measured by the "sky-master" is the human distance, the distance between fellow-men in U. S. A. and in our old Scandinavian countries. The same Catholic faith, the same human ideals of freedom and brotherhood fostered by Christianity through the centuries, gave me a strong feeling of a common home. Spiritually the Atlantic Ocean is only a pond, and we ought to live as friendly neighbors around this pond, citizens in one world. Americans and Scandinavians are able to teach the world this.

My personal gratitude you may imagine. I was received as a welcome relative and found a second home in U. S. A. You showed an interest in Catholic things and doings in Denmark that could only warm my heart and made me feel assured that if I ever called upon you to further our common cause I would not call in vain.

I can tell you that we here look forward to celebrate the centenary of our free constitution on the fifth of June. Hundred years ago the Catholic faith was excluded from Danish soil: only a few foreigners were allowed to live according to their faith. But by the Constitution of June 5, 1849, the door of freedom was opened again.

Shortly before the centenary we are arranging our first pilgrimage in honor of the Blessed Virgin. The harder the times are, the more Catholic hearts are turning to our Lady. In the Middle Ages Danish poets sang to the praise of her, the cause of our joy. Her shrines were dearly loved by our forefathers. Now we will once more, praying and singing, walk in procession to one of her shrines and ask her help for our beloved country under the dark clouds that are threatening our geographical outpost with thunder.

In this report I will not tell you about our work. You will hear something about that in a newsletter from Mr. Poul Hjorth. I have only wished to thank you and to ask you to remember us when we this year are celebrating our freedom and when we are gathering under the banners of our Lady, praying for our faith and our freedom.

Copenhagen, April, 1949.

NEWS FROM DENMARK

By POUL HJORTH

CROWDS ENTERING BAZAAR



DURING the year that has passed, Catholic life in Denmark has gone on quietly.

Certain things of importance, however, should be mentioned. First of all, the great joy it was to all Danish Catholics in 1948 to receive the message from Switzerland that Bishop Suhr was improving day by day, until finally we were able to welcome him back to Denmark toward the end of the summer. We were delighted to meet a happy and fully recovered Bishop, coming home with the very best expectation for his work, from which he had been cut off for more than six months because of his illness.

Shortly after the return of the Bishop, we had a big Catholic bazaar, which took place in November in Copenhagen's Concert Hall. The very best conditions for an excellent result, it must

be admitted, were at hand. First of all, because of the generous monetary gifts from American Catholics that were transformed into goods which either could not be had in Denmark or were rationed, Danish authorities very graciously permitted the Church to sell the goods without ration coupons and fixed prices. This fact was greatly appreciated by the Church in Denmark, because here again from the part of the public, one had an expression of the understanding and good will by the government officials. Talking of this, I feel inclined to quote the President of the League when he says, speaking about the possibilities of the work



"PLEASE HELP THE SEMINARIAN FUND"

of the Catholic Church in Scandinavia: "The ice is broken!" Actually it seems as if that is still a fact. The readers of this BULLETIN will probably be interested in hearing that the American goods—six tons—were sold entirely within two and a half hours.

Concerning the work of the youth-movement, it can be reported that during the Fall, the members were able to finish the building of their camping-house with chapel in Jutland. It is situated by the side of the ruins of the huge—in old times well known—Cistercian Abbey at Om and only a few miles from the Protestant church from which the Danish Reformation was declared by Hans Tavsén in 1536. The very fact that the camping-house stands there, erected by Catholic Youth, seems to all like a promise for the future.

Catholic hospitals have established a common council for their work in this country. We all expect a centralized direction to become a great help to the activity of the hos-

pitals in the future, especially with regard to their relationship to the authorities.

Much preliminary work has been done on the starting of a Catholic High School. It is the hope of all that this much-needed program will be carried through successfully, so that in the future we shall be able to send our young people to Catholic schools until they go on to the university.

In 1946 the social work, carried through by our congregations, was organized on a new scale, so that it is now led by thoroughly trained Sisters and lay people. This work has proceeded well and has been acknowledged by everybody—both inside and outside the Church. It is to be hoped that this ground work will soon be extended by the founding of kindergartens, nursery homes and other institutions, to help the many individuals and families who are now trying so hard to live properly under very difficult conditions.

Copenhagen, April 12, 1949.

THE VICARIATE APOSTOLIC OF SOUTH NORWAY — REPORT FOR 1948

Population, 3,124,000

Catholics, 4,400

By REV. IVAR HANSTEEN KNUDSEN, D.D.

THE year 1948 was inaugurated by a fervent appeal from the Lay Organization of St. Olav—St. Olav's Forbund—which is the central organ of the lay apostolate in the Vicariate. On the Feast of St. Eystein, January 26th, meetings were arranged in the Vicariate where selected speakers, both priests and laymen, dwelt on the various aspects of modern lay apostolate. One of the tasks of St. Olav's Forbund is to arrange public gatherings at historical places recalling the golden age of medieval Catholic Norway. Such gatherings of Catholics from the different districts of the Vicariate give new heart to the few and scattered groups of the faithful, besides impressing on non-Catholics the links of the Catholic Church with Norway's historic past. The first such commemorative meeting took place at Hovedøen, near Oslo, May, 1946, as was mentioned in our last report. It attracted widespread publicity, and could be regarded as preparing the Norwegian mind for the time when we shall have a monastic house once again in Norway. It is our fervent hope and prayer that such a monastic foundation of Benedictines or Cistercians will soon be made in this country. We need a spiritual center where the liturgical life is lived, as a source of inspiration and strength, where, for example, the priests who have to work isolated for long periods could make a Retreat.

The chief event of the Forbund during 1948 was the announcement inviting Catholics to found a new publishing house or company, "Eystein Forlag." The work of spreading the Faith is at present directly hindered by the paucity of suitable Catholic literature in Norwegian, and it is hoped that the creation of Eystein Forlag will be a means of providing apologetic, doctrinal and devotional literature in book and pamphlet form. The invitation to subscribe and buy shares was met with a ready response which proved the widespread desire to help this needy work of spreading Catholic Truth. However, it is clear that the effectiveness of Eystein Forlag and this vital apostolate of the printed

word depends on our receiving help from abroad. Let us hope that we can show concrete results by next year.

The Youth Organization—Norsk Katolsk Ungdomsforbund—founded at Pentecost, 1947, is flourishing. Not only is the organization quite solid, but the spirit and enthusiasm which render the picture colorful and vivid has been most stimulating. The Youth has understood the need of professional training backed up by a sound spiritual life. Hence they have joined with the Catholic Youth of the other three Nordic countries in holding a Summer-school for such aims, in the ancient Dalum Convent in Denmark. This is a typical training camp for future leaders of the groups and cells, with a cleverly run spiritual and practical program. Last year five young girls and boys from the Vicariate visited the school. This number will certainly be increased in the future. The former, and first, President of the Ungdomsforbund, Stud. Phil. Torfinn Juell, is at present in the United States, as he was offered a scholarship there last year together with a girl student. The Forbund has, as earlier reported, its own magazine, *Iguis*, edited and printed by the youths themselves.

The third Forbund in the Vicariate is that of the Catholic women—Norsk Katolsk Kvinne-Forbund. Their work is not one of exaggerated organization, but of quiet apostolate within their own milieu. They have done very useful work in many spheres, and last year they were able to send a goodly sum to the Apostolic Prefect of North Norway for an altar in the church to be re-erected in Hammerfest after the destruction of the War. At their last general meeting they decided to dedicate the next two years' period in favor of the official publication of the Vicariate—*St. Olav*.

The big event of the past year was without doubt the Student Congress arranged by the Catholic Students—Katolsk Studentlag—in Kristiansand during the summer. Priests, students and graduates from Denmark, Finland, Sweden and Norway, altogether 140 persons, met to discuss

"Modern Catholic Thought in Relation to the Nordic Spiritual Milieu" under the following headings: "The Catholic Church and Nordic Protestantism" by Rev. Finn Thorn, O.P., Norway; "Christian and Non-Christian Ideas About Marriage and Family-Life," by Daniel Haakonsen, Norway; "Atheistic Humanism and the Problem of Authority," by L. Wollnick, Norway; "The Teaching of Philosophy at the Nordic Universities," by Jarl Gallen, Ph.D., Finland; "The Place of the Liturgy in the Catholic Renaissance," by Gunner Vallquist, Sweden; "Catholic Outlook on Life and the Nordic Character," by Elsebet Kieler, Denmark; "Catholicism and Nordic Democracy," by Inger Hedemark, Denmark. The Conferences were later published in *Catholica*, edited in Copenhagen. The Vicar Apostolic of Oslo, His Excellency, Msgr. Dr. Mangers, as Patron of the Congress, assisted throughout. The distinguished Swedish writer, Sven Stolpe, recently converted to Catholicism, took active part in the Congress.

Of literary activity we have to mention two new publications from the diligent pen of the parish-priest in Stavanger, Rev. Father J. van der Burg, dealing with apologetical topics. The young historian Charles Joys has recently published a great work on early Medieval Church history entitled *Biskop og Konge*. He deals with the election of bishops in Norway during the years 1000-1350.

Our Catholic Press is entering its sixtieth anniversary by presenting a quite new set-up of *St. Olav*. The circulation has increased steadily. There has been an exciting journalistic activity in the chief newspapers of the country, both in Oslo and in the Provinces, with a vivid polemic from the Catholic camp. We can also note the appearance of *Familia*, a stencilled periodical in which problems of married life are discussed.

The fifty years jubilee of St. Svithun's Parish in Stavanger was held on April 11, 1948. In the autumn of the same year, the Vicar Apostolic decorated the Honorable Carl P. Wright, member of Parliament, with the Commandership of the

Pontifical Order of St. Gregory the Great, for his outstanding merit and service to the Church. In this connection can be mentioned that His Excellency, Bishop Mangers, was honored by the Grand Duchess of Luxembourg, receiving the Order of Commander of the Oak Leaves. Bishop Mangers made his first visit ad limina to the Holy Father since the War, and was met with fatherly benevolence and warm affection.

As for the number of Catholics in the Vicariate, the figures given at the head of the last report have to be corrected. Instead of 2,700 Catholics there is actually reason to reckon the number as approximately 4,000, including about 700 Polish settlers and about 100 Displaced Persons of other nationalities. It is estimated that between two and three hundred English-speaking Catholics married Norwegians during the War.

There is no doubt that the Church's position in the country has been strengthened during the last years, and public opinion counts more and more with the voice of our Holy Church. Not only has the persecution in Eastern Europe and in China caused a wave of sympathy and respect amongst the Norwegian people, but more space has been given to Catholic events in the press and in documentary films.

As to the pressing needs of the Mission, one feels heavily the lack of an up-to-date school for our Catholic boys, and we envy our Finnish brethren who have an excellent school run by American Nuns. The faithful also wait for the publication of the Latin-Norwegian Missal which for several years has existed in manuscript-form, but which has not yet been printed owing to lack of means.

If we should suggest a wish to our Scandinavian friends in the United States, it would be to recommend to their prayers our dire need of vocations to the priesthood from among American Catholics, especially those descended from Norwegians. They would be most welcome in this missionary field of ours, which is already white with the promise of harvest.

THE APOSTOLIC PREFECTURE OF MIDDLE NORWAY—REPORT FOR 1948-19

REV. ANTONIUS J. DEUTSCH, SS.CC., *Prefect*

NO events of special importance occurred during the year 1948, but our work was carried on and it was marked by our hope for better times. Our building plans at Molde and Kristiansund, where our Prefecture was so hard hit by the war have not yet been realized. However, we hope that at least the new rectory in Molde may soon see the light of day. It is more difficult with the building of the church. We can say that all the ruined towns in the Prefecture are now nearly rebuilt with fine modern business buildings and residences, but they still are without their churches. No building permit for them until later—aside from a few religious sects who received funds from other countries.

Trondheim.—As it was pointed out in last year's report, it is especially important that we maintain our pilgrimage chapel at Stiklestad, which is the center of devotion to St. Olaf in this country, not only in good condition but also improve upon its interior and exterior as far as our means

permit. This work continues on as planned. From the 18th of January until the middle of February the premises occupied by our societies and school were modernized and redecorated, the work all being done by our young men and their zealous leader, the Reverend Father Van den Hove. Only for the painting was it necessary to call on professionals. Since last Fall our little school has grown—it is now attended by non-Catholic children from highly respected families. The children also receive free dental treatments.

"Through the Gates of Trondheim Passed a Silent Train of Deportees . . ." was the title of a long article in the Christmas issue of *Adresseavisen*, with a picture of Monsignor Deutsch at the head. The article, written by a woman journalist, described an "illegal" Christmas service given by the Prefect (then parish priest) for deported Czechs in St. Olaf's Church, 1942, and told of his pastoral care for so many other foreign slave laborers during the occupation years. On

"JOIN ST. ANSGAR'S LEAGUE"

the whole, it was a very respectful documentation to the general public about the Prefect's and the Catholic clergy's loyal attitude during the entire war.

Cardinal Mindszenty's arrest and imprisonment could, of course, not go unmentioned in our daily press. Even if it

did not take up as much space as could have been wished for, it left no doubt as to the unjust sentence and the scandalous treatment of the ecclesiastical prince of the Catholic Church, a fact we know how to appreciate.

THE APOSTOLIC VICARIATE OF ICELAND—REPORT FOR 1948-49

Population, 128,000

Catholics, 500

By REV. HAKON LOFTSSON

THERE is no special news from Iceland. At the end of last year His Excellency made his Ad Limina visit to Rome. As to the mission there have not been many changes. A few converts were added to the fold and a few baptisms. A small increase might also be due to some immigrants, many from Germany. Mission stations are in Reykjavik, Hafnarfjörður, Stykkisholmur, and in the near future, we hope, one in the north.

His Excellency celebrated his Silver Jubilee of Priesthood the Sunday after the 14th of June (June 14th was the real day). There was a procession from the Rectory to the Cathedral, where His excellency celebrated Pontifical Mass. There were many in attendance and among the faithful many Americans from the Airport at Kellavik.

Kind regards to all and God bless you.

Landakoti, Reykjavik, July 8, 1949.

NEWS FROM GREENLAND

GREENLAND—almost 900,000 square miles in area—is the "parish" of Rev. James P. McDermott of Brooklyn, N. Y., chaplain of the U. S. Air Forces in Greenland, according to news released by the NCWC News Service. He is the only Catholic priest on the great Arctic island where the Lutheran Church is the State religion, since it is a colonial possession of Denmark. All of the 20,000 Greenlanders who live in settlements below the great ice cap officially are members of this Church.

Father McDermott's parishioners, of course, are American soldiers and their families, with a sprinkling of New-foundlanders engaged as civilian employees. Any contact with the Greenlanders themselves (there are no Eskimos in Greenland, but mixed breeds who deeply resent being called Eskimos) is absolutely forbidden under the terms by which American bases are maintained in Danish territory. Father

McDermott has officiated at the first Catholic Baptism in Greenland for 500 years—the son of a soldier.

Stationed at the Greenland Command Headquarters at Narsarssuak, near the southernmost tip of the island, he spends one week each month at another base 400 miles north. This involves a perilous plane flight over the ice cap and changing zero temperatures to those which average about 30 below in Winter.

When his tour of duty ends Father McDermott will bring back to the United States relics of the first Catholic Church in Greenland. Some of the stones with which the church was constructed at Karsiarssak have been presented to Father McDermott by the Danish authorities and he plans to turn them over to Msgr. James H. Griffiths, Chancellor of the Military Ordinariate under Cardinal Spellman, for such investigation of their authenticity as may be necessary.

Do You Know That —

- Greenland—after Australia—is the world's largest island?
- Sweden founded the Russian Empire in 860?
- Finland was a pagan country up to the twelfth century?
- Norway was small kingdoms until united in 862?
- Iceland was first settled from Norway year 870?
- Denmark was settled 101 B. C., the oldest monarchy in Europe?
- Copenhagen is 800 years old?
- There are 4,000,000 Danes in the entire world and that racially it is the same people for at least 4,000 years?
- First church in Scandinavia was built over 1,000 years ago by St. Ansgar at Ribe, Denmark's oldest city?

Holy Year 1950

- When the second Holy Year was celebrated in 1350, among the distinguished pilgrims were St. Bridget of Sweden with St. Catherine, her daughter?
- Seventh Holy Year in 1475, under Pope Sixtus IV, King Christian of Denmark was among the royal pilgrims?
- Thirteenth Holy Year in 1625, under Pope Urban VIII the King of Sweden was among the royal pilgrims?
- Fifteenth Holy Year in 1675, the Queen of Sweden was among the 1,500,000 pilgrims to go to Rome?

PLEASE HELP OUR SEMINARIANS

Dear Reader:

Following the war, the Bishops of the Scandinavian countries found themselves without the means to continue the education of aspirants to the Priesthood. European seminaries were either destroyed or closed, or their facilities so curtailed that they could not accept seminarians from the Northern countries. It was at this point that St. Ansgar's Scandinavian Catholic League came to the assistance of the harassed Bishops by offering to help finance the education of young men from the Scandinavian countries in American seminaries. Already two such Levites have been accepted and others are expected to follow. The League's meager resources are inadequate to continue the help.

Will you not open your heart and your purse, so that you can have the happiness of participating in the Apostolic task of providing Priests for the Holy Sacrifice in Denmark, Sweden, Norway and Finland? As your generosity prompts you, please send your donations to the League, marked "For Seminarian Fund."

Gratefully yours in the Heart of Christ,

HENRY J. ANDERSEN, S.J.,

Chaplain, St. Ansgar's League.

NEWS FROM FINLAND

By SISTER M. KOSTKA, C.P.P.S.

THREE years ago, shortly after my visit to the United States. I wrote you about the early days of the English School which we established in Helsingfors. At that time our small home served as a school also, for we began with two teachers and eighteen children in the primary and first grades. Since then six teachers have been added to our staff, and our enrollment has increased to 230. Already this, our second building, has become too small, and if we wish to carry on the work which we have begun and which God has so visibly blessed, we must build.

You are all too familiar with the sacrifices we Catholics must make on behalf of our schools. Funds are low, and this is especially so in Finland where an overwhelming

majority of the population is Lutheran. We need the help of the good people of the United States to carry on our mission work.

That the Catholic School is important is known only too well to our enemies as to ourselves. The Church has always looked upon teaching as one of her privileges, and our enemies invariably begin the work of destruction in the school.

Will some of Finland's and Scandinavia's friends support us in our need? Will you help us to fight a winning battle? Any assistance will be highly appreciated, even the tiny mites. Please send donations to Reverend Mother M. Borgia, C.P.P.S., Care of Finland Mission Fund, St. Mary Institute, O'Fallon, Missouri, U. S. A.

CATHOLIC LITERATURE IN FINLAND

By SISTER IGNACE

Religions of the Most Sacred Heart

IN every country with a rather large group of Catholics, you will surely also find Catholic books, some literature on Catholic subjects. The Church always remembers the old adage: "*Verba volant sed scripta manent*"—"Spoken words take wings but when written remain."

Especially when people through habit, circumstances or distances are not diligent churchgoers, or when they have to live alone among non-Catholics, a good book will be absolutely necessary to help them on their road to Heaven.

Here in Finland, however, the Finnish-speaking Catholics

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have not much to read in that line. The Swedish-speaking are better off; they can always fall back on the Catholic literature printed in Sweden. The Finns are great readers and there are many good books in their language, but sadly enough, they are not Catholic books.

The group of Catholics has always been too small to shoulder the burden of publishing their own Catholic books. A Catechism and a prayerbook were first necessary and even these are out of print now. Publishing books is a costly job, and as our books are not yet expected to become "best sellers" here, the publishers are not keen to take the risk for us. Our two small Catholic monthlies are a financial burden to the Diocese on account of the small number of subscribers, lack of advertisements, etc. Such is the money side of the question. In order to have Catholic books in Finnish, they must first be written or translated and here the difficulty of the language is one more drawback. However, was a drawback, because since we have Finnish converts, there are more capable people to help write and translate in their mother-tongue. And so a valiant group of faithful started to solve the question and formed a club "Maunu Tavastin Kirjallinen Piiri" (Magnus Tavast Literary Circle). Assuming that Finnish-Americans will be interested, I'll translate for you the following article which the club's president, Mrs. Raassina, wrote about the subject:

"In the autumn of 1946 the religious books question in Finland was rather hopeless. We got more and more converts, but our priests could not even offer them a prayerbook in their mother-tongue. Those we had were out of print and old copies were difficult to find. A new prayerbook was in preparation, but not yet published because of all sorts of obstacles. Then some Catholics, desiring to do something about this problem, went to His Grace, our Bishop G. Cobben, to ask permission to found a club for promoting the printing of Catholic literature and spiritual books in Finnish. His Excellency was highly pleased with the idea and most gladly gave His blessing to the project. Subsequently 'Maunu Tavastin Kirjallinen Piiri' was founded."

Monsignor A. Carling, a native Finn, and Father A. de Caluwe were nominated advisers. Mrs. Raassina, president. Other members of the Board were Mrs. Viiskanta, Miss E. Stenroth, Mrs. G. Vornanen and Miss Aminoff. Then we had to find contributing members for the club. Membership cards with the image of the club's Patron Saint, Bishop Maunu Tavast, were issued with some information about this Northern Saint on them. Now the work of the circle could begin. Fortunately, one of the Catholics, Mrs. E. Notkelman, donated a fine legacy and with the help of that money a Children's Prayerbook and translations from the Norwegian *Faith of Our Fathers* by M. M. Krohn ("*I sällme usko*") and *Bread of Life* by A. J. Lutz, O.P. ("*Elämäm Leipä*") were printed.

On the 9th of March, the date of the Saint's death, we had our first annual party. On this occasion Msgr. A. Carling gave a fine and interesting lecture about the Catholic Church in our country during the Middle Ages. He especially drew our attention to our great and holy Bishop Magnus Tavast who died in 1452 and under whose wise and able leadership the Church in Finland flourished.

Some striking examples of what the Finns could do in this good old time of the Catholic Church in Finland are still to be found. Look at the beautiful medieval Cathedral

of Turku (Abo). In the country there are more than fifty stone churches, some bigger, some smaller, to be found—all of them originally Catholic, not to speak of the ruins of so many more. The Protestants possess them all now. Many of them they restored reverently, but most of them were rebuilt in the time of good Bishop Maunu Tavast and under other holy bishops of the Catholic Ages. The Reformation, however, thoroughly destroyed all Catholic life in Finland. It did its devastating work so well, that not one Catholic family kept the Faith in Finland through the ages of the Reformation.

Later on Father de Caluwe also spoke once about the same subject to the members of the Catholic Action. Both lectures were thoroughly enjoyed by the attentive listening audience. Questions could be asked and a lively debate ensued. The general opinion was, that the future of the Catholic Church in Finland was promising.

Of course, the growth of our circle and its work here will be slow. Economic circumstances are not too favorable; our Catholics are generally not able to contribute largely to it. And certainly our converts have often rather a hard time after they have taken the big step. We can most truly say that we are always short of cash to continue the work intensively. Yet, the faithful in Finland are hungry for the spiritual food good Catholic books would give them. During the past thirty-five years, the Swedish-speaking group in Finland have been able to feed their minds on the Catholic literature printed in Sweden, but our Finnish-speaking people? And yet they form about 90 per cent of all the inhabitants of the country.

Nowhere in the world will you be able to buy Finnish Catholic books! They have to be printed here if we want them. And to get them printed we need money and contributing members for our circle. Really, this is meant as a cry for "Help." In our bad years the people of the United States came to our rescue and we Catholics received food and clothing from our Catholic brethren in America. We will never forget this. Now we are hungry for spiritual food and once more we turn to you for help. In Helsinki, Turku and Lahti our Catholics have the opportunity to go to daily Mass and the Sacraments, but those living miles away from those towns? Really, they want good books in their own language to help them in their spiritual loneliness and to turn their minds to God and higher things.

Therefore, we invite all Catholics in the United States, all friends of Finland, to become a contributing member of Magnus Tavast Literary Circle. If many would give us one or a few dollars annually, how much good we could do with the money. Please, you who can understand the necessity of Catholic literature also in this Protestant country, join hands with us and help us to build a Catholic future for Finland, too. Here in Helsinki is the biggest bookshop of the whole Scandinavian North. But what have they to offer the people? I don't speak about scientific works, etc., they are up-to-date enough, but in the spiritual sphere? Oh, yes, the Protestants have many good books, but in the future there must be Catholic Finnish books. If there is a strong will, there is a way, may it ever be so difficult.

If you will help for the love of God, do please give your name and address to our treasurer: Mrs. G. Vornanen Pursimiehenkatu 5 a, Helsinki, Finland.

IN MEMORIAM

REV. WILLIAM J. WALSH, Diocesan Director of the Society for the Propagation of the Faith in the St. Paul Archdiocese, a life member of St. Ansgar's League, died on November 7, 1948, of heart disease, at the age of forty-two. Born in Waverly, Minn., near St. Paul, he was graduated in 1923 from St. Thomas Military Academy in St. Paul, then studied at Nazareth Hall and was ordained to the priesthood in 1931 at St. Paul Seminary. Two years later he entered the Army as a chaplain and served at Fort Riley, Kansas. Later he went to the Philippines, where he started a Sodality, missions for the troops, benefits for the Scouts' new barrio chapel, visits to the Post Hospital and the stockade, as well as hosts of other activities. Here in the early days of his apostolate he showed the zeal for the missions which was a vital part of his life. The mountain provinces cared for by the Belgian Fathers are a forbidding land to most strangers; but in the days before the ubiquitous jeep he spent his leave covering them all on horse-back or on foot. When he heard there was no Catholic on the Commission appointed for the Leper Colony at Culion, he arranged for another leave and spent it with the lepers.

Father Walsh was recalled to the States in early 1937 and for a while was stationed at Fort Sam Houston, Texas; then went to Walter Reed Hospital, Washington, D. C., for more than three years, ministering to the sick of body and soul. Then came World War II and in 1941 he was sent to Greenland where he was the first Catholic priest to celebrate Mass there in 500 years. In September, 1942, he was sent to England with the Army Air Forces. He was with the invading forces at Oran, North Africa, and during the next ten months was staff chaplain to Gen. James H. Doolittle of the Twelfth Air Force. In September, 1943, overwork forced him, hospitalized, back to the States. Early in January, 1944, he was the main speaker at the Christmas Party held by St. Ansgar's League at the Carroll Club, New York City, at which he also showed colored films of Greenland and of the Mass celebration there.

Later he served with the Strategic Air Force in Washington, first at Bolling, then at Andrews Field. There he held missions for the men, arranged horse shows for charity, the Nurses' Memorial Campaign, the Pan-American League. He went to New York to speak during the half at the Army-Notre Dame football game when he was stricken again. When he won his battle over ill-health, he was retired in November, 1947, with the rank of Colonel.

Most Rev. John Gregory Murray, D.D., Archbishop of St. Paul, assigned Father Walsh to the post of director of the Society for the Propagation of the Faith in the Archdiocese and he began another campaign of activity to bring aid and comfort to the war-torn mission countries he had seen first hand. It was his last campaign for the Master and he was to become a casualty in it. His great soul and great heart had driven his body too far. *May he rest in peace!*

MR. CLYDE F. A. REEDER, Treasurer of St. Ansgar's League since December, 1947, died suddenly on April 6, 1949. A Solemn High Requiem Mass for the repose of



CLYDE F. A. REEDER

his soul was celebrated at St. Mary's, Help of Christians Church, Woodside, N. Y., on April 9, 1949, at which the Assistant Pastor, Rev. Arthur P. Herold, presided, assisted by Rev. John J. Egan, Rev. John LaFarge, S.J., Director of Programs of the League; Rev. Henry J. Andersen, S.J., Chaplain of the League, and Rev. John J. L. Keane. A large representation from the League attended the Mass and also were present at the funeral home the night before, where the Rosary was said for him.

Mr. Reeder resided with his sister, Mrs. A. Hodes, at 4173 71st Street, Woodside, N. Y., and was thirty-seven at the time of his death. He was born in Astoria, N. Y., May 25, 1911. He attended Brooklyn Evening High School and was completing his twenty-first year with the Central Hanover Bank & Trust Company, 70 Broadway, New York City, holding the position of Senior Cable Clerk. He was a devout communicant at St. Mary's, Help of Christians Church, and a member of the Holy Name Society thereof. He was interested in many church and charitable activities. He was the youngest of his family and is survived by four sisters and two brothers.

In the short time that Mr. Reeder served as the League's Treasurer, he showed himself to be a tireless and valuable worker, at all times enthusiastically assisting with all the League's endeavors and activities. He was a deep student of religious matters and history. Through his death the League is deprived of one of its most indefatigable workers and his passing will be a severe loss to us. His cheerful, witty personality will be greatly missed at our monthly meetings and he will long be affectionately remembered by those who regularly attend them. *R. J. P.*

REV. JOHN J. WYNNE, S.J., a member of St. Ansgar's League for many years, died on December 6, 1948, after a brief illness. Born in New York on September 30, 1859, he entered the Society of Jesus seventy-two years ago, was ordained in 1890, and from 1891 to 1896 he was assistant director of the Apostleship of Prayer and editor of *The Messenger of the Sacred Heart*.

In 1900 he organized Holy Hour Devotions in the United States, starting at the Church of St. Francis Xavier in New York City. In 1909, he founded and was the first editor of *America*, the national Catholic weekly, which has continued since that time to be one of the most influential publications in the English speaking world. He started laying the foundations for the *Catholic Encyclopedia* in 1905 and in 1911 and 1912 was one of the editors. During the late 1920's he called upon St. Ansgar's League to revise and bring up-to-date several articles on Denmark for publication in the *Catholic Encyclopedia*. He was still engaged in occasional work in that connection at his death.

In 1915, Father Wynne was state chaplain of the Knights

of Columbus of New York. He organized the League of the Daily Mass. He was made a Knight of the Order of Leopold II for his defense of the Belgians in Africa. He was the recipient of the Vatican decoration Pro Ecclesia et Pontifice for his literary achievements. He wrote several religious books, edited the encyclicals of Pope Leo XIII and served on the Cardinal Hayes Literature Committee of the Archdiocese of New York. The degree of Doctor of Sacred Theology was conferred upon him by the Catholic University, Washington, D. C., in 1926, the year of his Golden Jubilee anniversary as a Jesuit.

Father Wynne was a vice-postulator of the cause of the North American martyrs and lived to see many of them raised as the first canonized saints in America. Father Wynne served the Archdiocese of New York under five Archbishops. There were 6,000 priests in the United States when Father Wynne became a Jesuit; he had seen this number grow to over 41,700. He was greatly responsible for that growth, for no one was more interested and effective in fostering priestly vocations. He was truly a monumental figure in American ecclesiastical history. *R. I. P.*

AN APPEAL FOR CATHOLIC BOOKS

By MARIA LOUISE D'AUCHAMP

IN Denmark, my native country, there is a revival of interest in Catholicism since the war. In 1945, the year I became a Catholic, there were 200 conversions. The Faith would spread much more rapidly, however, if there were more messengers of the word of God.

For my part, I hope to help spread the Faith by establishing a Catholic library in Denmark, of which there is none at present. I am a graduate in philosophy at the University of Copenhagen in 1944, in library science at the Library School of Copenhagen in 1948, and have just completed a course in library science at Marywood College, Scranton, Pa. I plan to return to Denmark in August to take up this work.

There are few Catholic books printed in Danish, but the people read English, French or German. In France last year, 200 good French Catholic books were donated to us. In the United States we have received other contributions from the Sisters at Marywood, from the editor of *The Catholic Light*, Scranton diocesan newspaper, and from several Catholic publishing houses. An appeal in *America*, the Jesuit weekly, brought books from individuals all over the United States.

The Library would be designed especially to help priests to supplement their education and for the lay people who want to increase their knowledge of the Faith. We also hope to establish an Information Center for non-Catholic

inquirers in connection with the library, probably along lines of the Paulist Information Centers in the United States.

Rev. Joseph Cawley, editor of *The Catholic Light*, Scranton, Pa.; Rev. Gerard Rooney, C.P., of St. Ann's Monastery, Scranton, Pa.; Rev. Joseph McSorley, C.S.P., Vicar General of Paulist Fathers, New York City, and Rev. John LaFarge S.J., of *America*, have all endorsed this project, which is to be carried on with the approval and under the auspices of His Excellency, Most Rev. Theodore Suhr, Vicar Apostolic of Denmark.

We are interested chiefly in Catholic apologetic works and in Catholic spiritual literature of permanent value (both in a broad sense) rather than pamphlets and light fiction. The editors of ST. ANSGAR'S BULLETIN have most generously afforded me this opportunity to appeal to the readers of the BULLETIN.

Do you know of any firm or person who might be willing to contribute books? We shall be most grateful for any donation of either books or funds, which may be sent direct to Miss Elsebet Kieler, Sct. Kjeldsgade 3, Copenhagen, Denmark; or, St. Ansgar's League will gladly receive and forward such donations, in which case they should be addressed to me in care of the League at 40 West 13th Street, New York 11, N. Y.

HYMN TO ST. ANSGAR

THE *Roman Breviary*, that is to say, the Office used in general by the clergy of the Catholic Church (Latin Rite), does not contain any special Office of St. Ansgar. Such a special Office, however, is contained in the *Breviarium Monasticum* (Monastic Breviary), which is the Office said by the Benedictine Fathers and by the members of other Orders which follow the Rule of St. Benedict, such as the Cistercians and the Olivetans.

Mr. Henry Christopher Watts, Librarian of Loyola College,

Baltimore, Maryland, has made an English translation of the special Office of St. Ansgar. During the many years that Mr. Watts was assistant librarian at the America Press, New York City, he became familiar with the work of St. Ansgar's Scandinavian Catholic League, and submits the translation as a token of his interest and affection. The Office consists of the Antiphons for First and Second Vespers and for Lauds with their respective Versicles and Responses, and the stately Hymn to St. Ansgar, entitled "Anschari. Pater optime."

Latin

Die 3 Februarii in festo Sancti Ansharii.

ANTIPHONA

Dedit Dominus Ansharium gentibus apostolum; et illi qui longe fuerant, facti sunt prope in sanguine Christi.

V. Amavit eum Dominus et ornavit eum.
R. Stulam gloriae induit eum.

ORATIO

Deus, qui beatum Ansharium Pontificem ad praedicandum gentibus gloriam tuam mittere dignatus es, ut filiorum Dei adoptionem reciperent: da nobis quaesumus, eius intercedentibus meritis, perseverantem in tua voluntate famulatum: ut in diebus nostris et merito et numero populus tibi serviens augeatur, Per Dnm.

HYMNUS

Anshari, Pater optime,
Errantes nos in devio
Reduc tuo iuvanime.
Servans in Christo gremio.

Danis et Suecis gratiae
Donum fidemque praedicas
Pugil fortis in acie,
Gentes Deo sanctificas.

Notam facis incredulis
Doctrinam evangelicam:
Lucem ministrans populis.
Ducis in viam coelitum.

Bonus pastor viriliter
Gregem pascis Dominicum.
Informans ut veraciter
Christum colat magnificum.

Prudens talenta gratiae,
Cum lucri magnitudine,
Adducis Regi gloriae
In pacis pulchritudine.

Deo Patri sit gloria,
Eiusque soli Filio.
Cum Spiritu Paraclito,
Et nunc et in perpetuum. Amen.

Ad Benedictus Antiphona:

Lumen ad revelationem gentium praedicavit Ansharius,
et Borealis regio solem iustitiae orientem ex alto conspexit.

i j Vesp. Magnificat, Antiphona:

Ansharius, Deo dilectus, fervida caritate succensus, nec frigora, nec procellas, nec ferarum gentium saevitiam formidavit; et per eum credentium in Domino multitudo augebatur.

English

February 3rd. Feast of St. Ansgar, Bishop and Confessor.

ANTIPHON, FIRST VESPERS

The Lord gave Blessed Ansgar to be the apostle of the heathen: and they who were afar off came nigh in the Blood of Christ.

V. The Lord loved him and adorned him.
R. He clothed him with a robe of glory.

PRAYER

O God, Who didst vouchsafe to send Thy Bishop, Blessed Ansgar, to preach Thy glory unto the heathen, that they might receive the adoption of the sons of God: grant to us, we beseech Thee, that by his merits interceding, we may persevere in obedience to Thy Holy Will, so that even in our days the people serving Thee may increase both in number and in virtue. Through Jesus Christ our Lord.

HYMN—Anshari, Pater Optime

St. Ansgar, father ever blest,
Lead us, who wander from the way;
Help us, and guide us back again
To Jesus Christ, our hope, our stay.

From thee the Danes, the Swedes received
The gift of faith, the gift of grace:
They saw thee bold in God's array,
They trod the path to God's own place.

To faithless and to scornful men
You brought the truth of Christ's own way:
And bearing light to darkened lands,
You showed the light of heavenly day.

O Shepherd, valiant and true,
The flock of Christ receives from thee
Celestial truth to guide them through
The path to Christ that sets them free.

With wisdom, thou the gifts of grace,
Poured out with God's abundant hand,
Showed unto them the road that led
To peace within their favored land.

To God the Father glory be,
To Jesus Christ His Only Son,
And to the Holy Paraclete,
From men, whilst endless ages run. Amen.

Antiphon at the Benedictus:

St. Ansgar preached the Light to lighten the Gentiles, and the kingdoms of the North beheld from on high the Sun of Righteousness as it arises from the East.

At Second Vespers, Antiphon:

Blessed Ansgar, beloved of God, and inflamed with the fire of burning charity, feared neither frosts, nor tempests, nor the savage wrath of the heathen; and through him a great company of the faithful was brought unto Christ our God.

Personalia

RIGHT REV. MSGR. EDWARD E. SWANSTROM, Ph.D., Spiritual Director of St. Ansgar's League, and Executive Director of War Relief Services of the National Catholic Welfare Conference, has been honored with the Sovereign Military Order of the Knights of Malta, Master Chaplain's Grade. The War Relief Services has supported the Knights of Malta soup kitchens in Vienna the last three years, providing 500,000 meals.

REV. LAWRENCE M. WILSON, S.J., a member of St. Ansgar's League for many years, has been appointed assistant dean of the Fordham School of Business.

Born in New York City, Father Wilson graduated from Regis High School there and shortly thereafter entered the novitiate of the Society of Jesus at St. Andrew-on-Hudson. He received his B.A. degree and M.A. from Woodstock College in Maryland and was ordained a priest by Bishop John J. McNamara in 1936. During his teaching career he taught at St. Joseph's College High School and after ordination for eight years at St. Francis Xavier's High School in New York City, where for the last four years of his stay he was also student counselor. He then came to Fordham as student counselor in the School of Business.

FRATER FREDERIC J. NELSON, C.R., of St. Francis Major Seminary, Milwaukee, Wis., is the composer of music for "Lovely Lady Dressed in Blue," the well-known Marian poem. The musical setting has been dedicated to Msgr. Fulton J. Sheen, who popularized the prayer to the Blessed Virgin on his Catholic hour broadcasts. Frater Nelson is of Swedish descent and has been a member of St. Ansgar's League since 1945.

SCANDINAVIAN LAY STUDENTS

By MADELEINE B. STEEN

ABOUT a year and a half ago, I had the good fortune of being invited to an inter-Scandinavian students meeting in Sweden. It was a very impressive meeting consisting of about sixty-five students from the four Scandinavian countries, many priests, the Bishop of Sweden and the Bishop of Denmark. At this meeting the problems of students and the problems of the Church were discussed at some length, and I felt that the conclusions arrived at gave me a personal challenge.

In Sweden and Denmark there are many Catholic schools, but this is not the case in Norway and Finland. In Norway there is a primary Catholic school for girls, but no Catholic High School, and for boys there was absolutely nothing. Finland was in a similar predicament. Also in the whole of Scandinavia there was no Catholic College. Hence it is almost impossible for Catholics to make a real contribution in intellectual fields, and it is almost by superhuman courage and determination that a few have risen to the point where

they can present truth and a Christian culture to their fellows. The students expressed a need and desire that a full Catholic education be made more accessible to them; they were particularly anxious that a few from among their midst be given the opportunity to study in foreign Catholic universities.

Upon my return to the United States, I endeavored to discover what could be done along these lines, N.C.W.C. gave us their sympathy and understanding, but were not in a position to give us any other assistance. I knocked on many other doors, but always with the same results, and so finally we wrote letters to individual colleges and were most fortunate in obtaining three scholarships. All the applicants intend becoming teachers, so we really felt we were getting started on sound ground.

The scholarship of one of the students has been extended for another year; he is at Notre Dame University, Notre Dame, Ind. One of the students works for her scholarship at St. Mary's College, South Bend, Ind., and therefore, cannot get a job; she would need some money for incidentals. Another student, who is at Grailville, Ohio, will be returning to Denmark in October and funds are needed for her return passage.

Any assistance which can be given us to help in raising these funds will be greatly appreciated. St. Ansgar's Scandinavian Catholic League calls this fund the "Lay Students' Fund" and checks should be made payable to Mr. Viggo F. E. Rambusch, marked for "Lay Students' Fund" and mailed to him at 40 West 13th Street, New York 11, N. Y.

Letter from Paul d'Auchamp

St. Mary's Seminary,
Baltimore, Md., April 29, 1949.

TO THE MEMBERS OF ST. ANSGAR'S LEAGUE:

This year my letter of appreciation comes from our Theological Department at Roland Park. It was a great change for our class to leave the old French seminary with its traditions and homelike atmosphere. At first we felt lost in the larger seminary, but we gradually realized what a nice thing modern comfort is and now we would not want to exchange it for the water basins in Paca Street. I sincerely believe that the Baltimore pipe-water in winter is colder and wetter than it ever is in Denmark. When our hearts thus had been softened by the good hot water, most of us found that we liked Theology much better than Philosophy. One feels so much closer to the priesthood when studying the "Nature of the Church" than when one philosophizes over the Nature of Non-Being—a phenomena which I never got a good grip on.

The training here is exceedingly practical—not only the regular class work, but especially the extra opportunities that are given to us for further development. Thus twice or three times a month the Seminary invites specialists in some political, social or pastoral problems to lecture for us. These conferences are most interesting and permit us to follow to some extent the life going on outside our little world.

Still more valuable, I think, is our Camillus work. Every week we are permitted to spend one afternoon visiting some hospital, prison or orphanage, in order to cheer up the inmates. Although we are not expected to "talk religion"

"PRAY FOR SCANDINAVIA"

things happen, and last year our boys instructed and converted forty-seven persons, besides bringing a much larger number back to the practice of their faith. I chose the Marine Hospital for my weekly "walk" because of the great number of Scandinavians among its patients. It is a splendid institution and a real pleasure to see what America does for foreign sailors. The men are very appreciative when they have been "fixed up"—even the Norwegians admit that it could not have been done better in Old Norway! A few of the sailors cannot speak any English, so they are rather happy when I come around. At any rate, it has been a great experience for me to visit them and—I suppose—not without value for my future work.

Thanking you for your extreme kindness and asking you to keep me in your prayers so that this future work of mine may be worthy of its object and of your sacrifices for its sake. I remain

Very Gratefully Yours.

PAUL D'AUCHAMP.

Report on La Crosse, Wisconsin, Unit

REV. ROBERT H. HANSEN, *Spiritual Director*

REV. JOHN LAFARGE, S.J., Director of Program, visited the La Crosse Unit in October of last year and made the following report:

"I had a most agreeable meeting with several members of the La Crosse Unit of St. Ansgar's League. We took supper together at the Linker Hotel in La Crosse. Present were Father Robert Hansen, Spiritual Director, Mrs. George Doherty, Mrs. A. M. Murphy, Mrs. Gohras and Mr. and Mrs. Christensen. Mr. Christensen is of Danish descent, a recent convert. His wife is a Catholic and they have four children. They are young and most interested and co-operative. Mrs. Doherty explained the difficulty under which they labored, as did Father Hansen. Father Hansen is pastor at Milledore, some 130 miles from La Crosse so cannot be very active in the town. Both he and Mrs. Doherty explained that the Catholic people, especially the ladies, in the city are completely taken up with a great multitude of different associations and interests. Incidentally, there is a newly-formed converts' association which rather duplicates the work of the League from the convert point of view, providing them with companionship, information, etc. I imagine a similar situation exists in other places, such as Eau Claire. In short, regular meetings and dues, etc., seem to be impractical at the present time, especially as there is no priest to handle the direction in La Crosse itself. They all spoke of the great interest of Monsignor Hirt, but he had to give up owing to other duties.

"I made the proposal to them, then, that they should squarely face the present situation and adopt a very simple plan, namely, simply to have, once a year, one outstanding event; it might be somewhat similar to our own annual Christmas Party here. They would have a lecture, combined with other attractions, such as a few fine musical numbers and then the presence of distinguished persons. They should try to get the Bishop himself to attend and preside. As you know, there is a new bishop in La Crosse, Bishop Treacy, who

seems to be most apostolic and progressive. He was incidentally, elected President of the National Catholic Rural Life Conference. At this meeting they could have an exhibit, distribute literature and very likely raise a little money for the general purposes of the League. There would be, of course, committee meetings leading up to it. I explained to them that the new circumstances make the League now promotional rather than functional.

"At the same time the unit would keep its identity and would remain as a center of information for inquiries on Scandinavian matters. The purpose of the annual affair would be twofold, to present the Scandinavian apostolate in all its appeal to Catholics and to inform non-Catholics of the fact that the Church is in Scandinavia and we regard it as the old Faith. I suggested that they make the affair agreeable to non-Catholics, invite their Protestant friends and dignitaries and give the whole thing a high cultural and moral tone. They seemed delighted with the proposal and they expect to get to work on it.

"It was a most agreeable experience in every way to have this talk with them. So I think they can still keep the unit intact, but the base of operations has to be changed.

"It was suggested that the people from Eau Claire might be invited to come over and make it a joint celebration. Perhaps this would be the way to salvage some of the other units. I told them also we would be glad to help with any suggestions or information. And I gave them greetings from all in New York."

Annal Report of Fargo, North Dakota, Unit

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

THE year 1948-49 has been a fairly active year for the Fargo Unit. We have increased our membership over last year and while we have done nothing spectacular, we have enjoyed well attended meetings and interesting programs.

Our Officers who have guided us through the year include: Mrs. John Holzer, President; Mrs. James Johnson, Vice-President; Mr. Charles Simonitsch, Secretary; Mr. L. C. Gretter, Treasurer; Miss Florence E. Gregerson, Corresponding Secretary.

Our President, Mrs. John Holzer, left last October for a year's visit in Norway. During her absence, Mrs. Johnson, the Vice-President, has taken over in her unassuming but efficient way.

In September we opened our meetings with a strictly social meeting, "Pot Luck" supper style. One of our most unusual program features this year was the splendid talk given us at our October meeting by Rev. Dr. David J. Boyle, Chancellor of the Fargo Diocese, on the fascinating subject, "Episcopal Heraldry." In November our Chaplain, Rev. Dr. Thomas S. Hendrickson, addressed us on "Rome and the Pope." In December we had—but of course—our traditional Christmas Party with its gaily decorated tables, laden with luscious Scandinavian foods, an exchange of gifts, and a Christmas program under the direction of Miss Florence E. Gregerson. The Sisters of Service were our guests at this affair. Next year we plan to make our Christmas Party "A Whole Family Affair" festivity.

In January, Rev. Joseph L. Hylden of Grand Forks, member of the National Committee for Displaced Persons, was guest speaker and gave us a most comprehensive review of the "DP" program on both a national and state level.

In February, the motif of our meeting was St. Valentine's Day. Rev. James M. Walsh talked to us from his personal experiences on the subject: "Mexico and Its People." We also celebrated the Feasts of St. Olav and St. Blaise by having Masses said in their honor.

In March we omitted our meeting so as not to conflict with the Lenten Mission held at St. Mary's Cathedral.

In April, our Spiritual Director led a "Question Box" period which developed into a lively and most interesting discussion hour.

Our activities will formally close for the season with our annual "Pot Luck" indoor picnic-supper. This is one of the social affairs that is eagerly awaited for by the members each year, not because it is our last meeting until Fall, but because we always have a typically Scandinavian meal and provision is made for an entertaining and recreational program.

Another year has come and gone. We are already looking ahead to a busy, productive 1950.

FLORENCE E. GREGERSON,
Corresponding Secretary.

Report from Unit at Ramona, South Dakota

REV. HUGH K. WOLF, *Spiritual Director*

WE have not been too active here in South Dakota, but we did make note of Lief Erickson Day.

Lief Erickson Day is commemorated in South Dakota on October 9th, by an official act of the South Dakota State Legislature. On that day St. Ansgar's League sponsored a Solemn Mass in St. Joseph's Cathedral, Sioux Falls, with the kind permission of the Cathedral rector, the Right Rev. Msgr. William L. Mulloney.

Rev. John McEneaney of Garretson, S. Dak., was the celebrant of the Mass, assisted by Rev. Leonard Stanton of Bryant, S. Dak., and Rev. Paul Anderson of Oldham, S. Dak. Father Anderson was the preacher for the occasion using Lief Erickson, who had been commissioned to preach the Catholic religion, as an incentive for us to be Christophers or Christ-bearers to our fellow Americans not of our faith.

Rev. Hugh K. Wolf of Ramona, S. Dak., brought the first class relic of St. Olaf to the Cathedral for public veneration to close the ceremonies.

There seemed to be a close connection with the New York Chapter of the League at these ceremonies since only recently had beautiful new lighting effects been installed in this Cathedral under the personal direction of our national President, Viggo F. E. Rambusch.

Report from Estelline and Castlewood Unit

REV. RICHARD GIESEN, *Spiritual Director*

DURING the past year we have no activities to report on the part of our unit of the St. Ansgar's League. We have been building a new church in Castlewood and a new parish hall in Estelline and somehow or other, things got

neglected in the excitement. This year it will be a different story, we hope.

Report on Harrison, Nebraska, Unit

REV. JOHN C. MADSEN, *Spiritual Director*

FATHER MADSEN has been transferred from Harrison to the Church of St. Elizabeth's, Oshkosh, Neb., and writes as follows:

"There is very little to report. I have a new parish and here I have done nothing in regards to the League. I am just getting acquainted with the people.

"Old Paul Paulsen lives in this parish. He is eighty years old and became a Catholic about two years ago. He read some article in *Den Danske Pioneer*. Paul lives about sixteen miles north of here in an old "Soddie" built in 1893.

"Wishing the League lots of success; but out here we can do so little due to the fact we are so far from one another and then we have no Scandinavians here that can talk Danish or any of the northern languages—they are all second and third generation of emigrants."

New Minneapolis-St. Paul Unit

REV. LEONARD COWLEY, *Spiritual Director*

AFTER conference with Father Cowley, the Pastor of St. Olaf's Church in Minneapolis, it has been agreed that a new unit will be started in the Fall.

This will be of great interest to our many members in the Minneapolis-St. Paul area, and of particular interest to the group of more than thirty of the students at St. Paul Seminary, all of whom have joined St. Ansgar's League and are planning during the next few years to make the Church in Scandinavia and the lives of the Scandinavian Saints their special field of study.

Father Cowley will send special notices about the first meeting to all members on our mailing list within commuting distance.

We trust that all other readers who would be interested in becoming members of the new unit will communicate direct with Father Cowley, whose address is as follows: St. Olaf's Church, 805 Second Avenue South, Minneapolis, Minn.

We extend our very best wishes to our newest unit and hope God will bless their work.

Report on Mission at Lindstrom, Minnesota, and St. Bridget of Sweden Chapel

By REV. JOHN B. GARVEY, *North Branch, Minn.*

WE are not making Swedish converts here yet, but we are doing much civic activity—at least on the priest's part—to develop good will. Last year the hostess of a party of mostly non-Catholics mentioned to me that when "she was a girl she thought that Catholics even looked different." She was from Center City, two miles from the site of our new church.

I myself have had a part in every activity in the water

safety program of the county and have just finished teaching a class of sixty in the public school here a course in First Aid and just before that a course for thirty-two at Lindstrom school. I hope that helps.

We shall not perhaps begin to build the St. Bridget's Church—or basement for now—until midsummer. We have been delayed by some land title. It is to be a sort of Swedish architecture—long windows, flat roof and sanctuary tower.

I have heard from the author of *God's Ambassador* several times and finally received some old-fashioned pictures of St. Bridget. I hope in 1950 to make the Jubilee in Rome and include a tour of Sweden, especially Vadstena. I am studying Swedish.

Report of New York Parent Unit July 1, 1948, to June 30, 1949

DURING October and November the New York Unit of the League was occupied with the revision of the Constitution and By-Laws. A committee was appointed to arrange for printing same and it was agreed to mail the revised Constitution and By-Laws, when ready, to members, as well as to the Chancery Offices of the Archdiocese of New York and the Diocese of Brooklyn, under whose auspices the League was founded in 1910.

At the annual election of Officers held in December, the officers of the previous year were re-elected unanimously.

Instead of a regular business meeting in January, the members enjoyed a pleasant Christmas Party which was arranged by a committee including Mrs. Sverre B. Withammer, Mrs. Richard Alence, Mrs. E. J. Dubiell, Mrs. John B. Fich and Mrs. Johanna Petterson.

At the February meeting the members gave their approval to the following telegram which was sent to the Secretary of State, Mr. Dean Acheson, in protest over the treatment of Cardinal Mindszenty:

HON DEAN ACHESON
U. S. Dept. of State
Washington, D. C.

February 10, 1949.

Members New York Unit, St. Ansgar's League, an Association of American Catholics Scandinavian descent, join protest whole civilized world and urge powerful representation through United Nations against assault on elementary human rights in trial and sentence Cardinal Mindszenty.

VIGGO F. E. RAMBUSCH,
President.

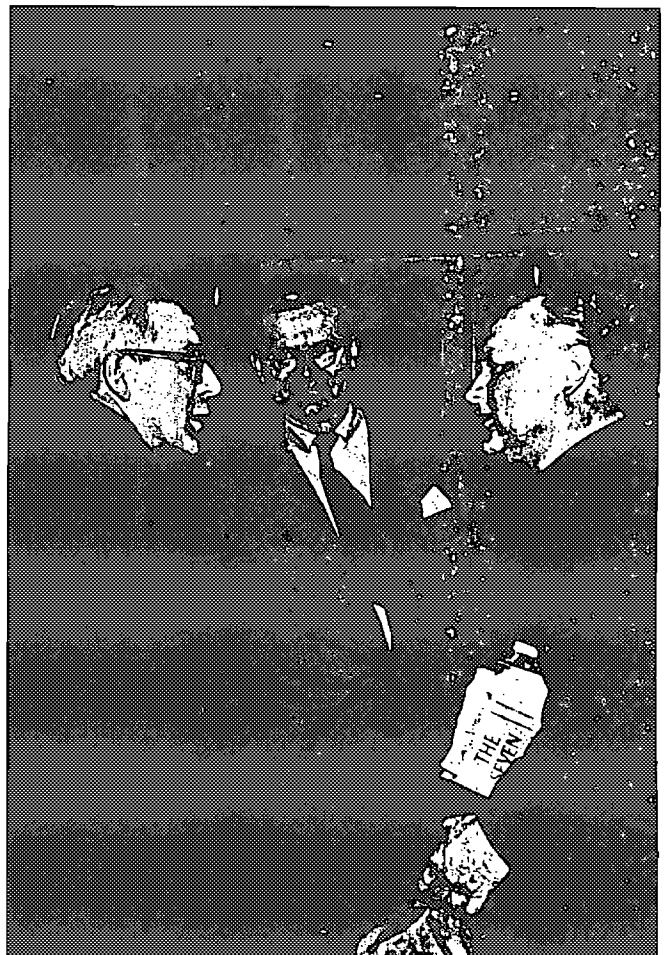
Miss Madeleine B. Steen, who attended the February meeting, gave the members a very interesting account of her work in bringing Scandinavian Catholic lay students to this country. These young people had obtained scholarships to enable them to be educated as leaders for the propagation of the Faith in their countries.

At the first meeting of the BULLETIN Committee, the following members of the Committee, Mr. Viggo F. E. Rambusch, Mr. Clyde F. A. Reeder, Miss Margaret Hedlund, Miss Violet B. Olsen, Mr. Edward Quinlan and Mr. Theodore Stajenhorst, elected Mrs. Walter J. Root as Editor of this year's BULLETIN. The members of St. Ansgar's League gave a vote of thanks to Mr. Sverre B. Withammer for the splen-

did work he had done as Editor of the BULLETIN in past years and regretted that he was unable to find time to do so again this year.

The officers and members of the League were shocked at the death of our devoted and faithful Treasurer, Mr. Clyde F. A. Reeder. The officers and many members attended the recitation of the Rosary, the Solemn Requiem Mass and the final interment as a mark of respect and deep esteem felt by all.

At the April meeting the President, Mr. Viggo F. E. Rambusch, gave a very interesting report of his trip to Europe. While in Italy he had an audience with the Holy Father. In Denmark, Mr. and Mrs. Rambusch were met at the airport by Mr. Poul Hjorth and the editor of the *Catholic Weekly*, Mr. H. D. T. Kiaerulff. They were guests at a dinner given by Mr. Hjorth, which was also attended by Their Excellencies Bishop Suhr of Denmark and Bishop Nelson of Sweden.



VIGGO RAMBUSCH WELCOMED BY POUL HJORTH (Center)
H. D. T. KIAERULFF (Left)

Mr. Viggo F. E. Rambusch represented St. Ansgar's League at the eleventh annual Field Mass, sponsored by the Knights of Columbus, at Arlington National Cemetery on Sunday, May 22nd, and placed a wreath from St. Ansgar's League on the tomb of the Unknown Soldier.

A Memorial Service, under the auspices of St. Ansgar's League, was held in the Lady Chapel of St. Patrick's Cath-

dral, New York City, for the repose of the soul of the late Sigrid Undset, the distinguished Norwegian novelist and convert. Many prominent members of Catholic groups in New York, as well as officers and members of the League, attended the service. During her stay in this country, Madame Undset took a profound interest in the work of the League and attended all its meetings. Her death was a great shock to all the members who knew her.

MARGARET L. HEDLUND,
Recording Secretary.

Books

By ALICE NYEBOE ROOT

WE are indebted to Brother Frederick Hinnebusch, O.P., for the following review of Mr. Jarl Gallén's new work, *La Province de Dacie de l'Ordre des Freres Precheurs. I. Historie Generale Jusqu'au Grand Schisme* (Helsingfors, 1946, Soderstrom & Co. Forlagsaktiebolag. Institutum Historicum Fratrum Praedicatorum, Romae, Dissertationes Historicae, XII.):

"The history of the Order of Preachers—more familiarly known as Dominicans—in the Scandinavian countries is almost as old as the Order itself. The first of the Friars set out for the North just a few years after the Order had been founded in 1216. The Province of Dacia itself, one of the subdivisions of the Order comprising Scandinavia, was one of the most ancient provinces in the Order, having been erected as early as 1228. It can even be said that Scandinavia was, as it were, instrumental in the very foundation of the Order of St. Dominic. The Saint was on his way to Denmark in the discharge of a diplomatic mission for the King of Castile when, passing through France, he first came into contact with the Albigensian heresy. Thus was set in motion the train of events by which Providence brought into being the Order of Friars Preachers.

"Although the Order soon became one of the most noteworthy and influential in the North, there is very little known of its history there. The devastation of the Protestant Revolt destroyed not only the work of the Order but also most of the records of its achievements. It is this scarcity of sources which certainly is the greatest obstacle to face any author who might wish to reconstruct the history of the Order in the northern lands. Mr. Gallén, after twelve years of scholarly labor and research, has overcome a great deal of the difficulty by supplementing the few sources with data found in the Vatican Archives and the Archives of the Order at Rome.

"In this first volume of the work, Mr. Gallén traces the history of the Friars from the beginning of their labors until the year 1378. He divides the work in three sections: the foundation (1219-1250), expansion (1250-1320), culmination and decline (1320-1378). In the subsequent volume the author will relate the history of the Order until its disappearance in the sixteenth century.

"Written in simple, easily read French, this book should prove of real value to all who are interested in the history of the Church in Scandinavia. Scholars will welcome it and will be especially indebted to the author for his expansive bibliography, genealogical tables, maps, indices and the three added studies of specialized interest. As the Dominican Order has once again taken up the work of the Apostolate in

the North, this admirable work will serve to acquaint the reader with the heritage which these modern Friars have come to restore."

Recommended to our readers is Mrs. Katherine Burton's *Mightily and Sweetly* (Hartford, Conn.: Sisters of St. Joseph, 277 pp. \$2.50) in which several chapters of Mother Josephine's life deal with the Catholic Church in Denmark.

The publisher, Arne Frost-Hansen, Gammel Torv 16, Copenhagen K, Denmark, have sent us copies of Olaf Pedersen's *Fra Kierkegaard til Satre* (Kr. 8.50) and Thomas J. O'Kane's *Vor Verden* (Kr. 2.50)—both excellent books. Other Catholic books recently published by them are Hans Bölling's *Kommunisme og Katolicisme* and Rudolph Henz's *Vagten ved Graven*. Arne Frost-Hansen is also publisher of *Catholica* (Kr. 10.00 per year)—a periodical with articles of current interest—and of *Litterae* which covers activities of Academicum Catholicum in Denmark, Norway, Sweden and Finland.

Rev. Leonard W. Leander of St. Mary's Church, St. Paul, Minn., recently completed a thesis on the Reformation in Scandinavia and has sent us the following bibliography which will be of interest to students of the history of the Catholic Church in Scandinavia:

The Swedish Revolution Under Gustavus Vasa. By Paul Barron Watson (Little, Brown & Co., Boston, 1889).

The History of the Protestant Reformation. By M. J. Spalding (Webb & Levering, Louisville, 1861. Second Edition, Vol. II).

The History of Sweden. By Anders Fryxell (Richard Bentley, London, 1844, 2 vols.).

A History of Sweden. By Andrew A. Stromberg (The Macmillan Co., New York, 1931).

A History of Sweden. By Neander N. Cronholm (Chicago: Published for the author, 1902, Vol. I).

History of the Catholic Church. By James MacCaffery (B Herder Book Co., St. Louis, Mo., 1915, Vol. I).

Sweden. By Victor Nilsson (Peter Fenelon Collier & Son, New York, 1899).

History of Sweden. By Carl Hallendorff & Adolph Schuck (C. E. Fritze, Ltd., Stockholm, 1929).

"The Study of the History of Northern Europe." *The American Historical Review*, Vol. II, October, 1896.

"Vestiges of the Catholic Faith in Scandinavia." *The Dublin Review*, Vol. XXIII, December, 1847.

"The Rise and Fall of Catholic Sweden," *Studies*, Vol. XXIX, September, 1904.

"Sweden and Its Religion," *America*, Vol. XLIV, October 25, 1930.

"Second Spring in Scandinavia." *The Catholic World*, Vol. CLI, June, 1940.

"Catholic Resurgence in Sweden and Denmark," *The Catholic World*, Vol. CLI, September, 1940.

"The Catholic Church in Sweden." *The Month*, Vol. CLXXIV, November, 1939.

"The Reformation in Sweden—Gustavus Vasa" *The Dublin Review*, Vol. XIX, September, 1845.

Of the works listed perhaps the most detailed and complete is that of Anders Fryxell, published in two volumes in 1844 by Richard Bentley, London. It is a Protestant source, and so can be relied upon to contain no Catholic bias. Another fine non-Catholic source is Watson's work published in Boston in 1889.

New Members Since July 1, 1948

- Miss Anna Andersen, New York, N. Y.
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 Mr. Swen A. Baden, Brooklyn, N. Y.
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 Mr. Francis Eret, St. Paul, Minn.
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 Mrs. R. W. Wilberforce, New York, N. Y.
 Mr. Frederick Woodford, St. Paul, Minn.

August, 1949.



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.)

Dear Reader:

We still have available small prayer leaflets containing a few of the more important prayers in the following languages: English, Danish, Norwegian, Swedish, Finnish and Icelandic. 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: 10c each.

Scandinavian Feast Days

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

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For facts about the Church in Scandinavia and general information, please address our Corresponding Secretary: Mrs. Walter J. Root, 114-19 201st Street, St. Albans 12, N. Y.

The League meets at headquarters, 40 West 13th Street, New York, N. Y., the second Thursday of each month at 8 P. M., from October to April.

----- TEAR OFF HERE -----

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