

## St. Ansgar's Scandinavian Catholic League of New York



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## Swedish Bishop Honored in Middle West

**T**HE first day of April this year was the biggest day in the history of a small prairie town of North Dakota. For the first time in its history New England, North Dakota, a town with a population of 1,100, of which about half are Catholic, turned out in full force to welcome a Catholic Bishop from Scandinavia. Joining with New England in welcoming the Swedish Bishop, the Most Reverend Knut Ansgar Nelson, O S B, in his main public appearance and reception in the Western part of the State and the Diocese of Bismarck, were counties and towns in a two hundred square mile area.

The public reception for Bishop Nelson was held in New England's Memorial Building. The biggest crowd in the history of New England gathered in the Memorial Hall to welcome the Swedish Bishop, the attendance exceeded 1,300 in the hall, and some 500 were turned away for lack of even standing room. As Bishop Nelson headed a procession of dignitaries into the hall, the entire assembled audience rose to its feet with thunderous applause and cheers while a chorus of 300 children from St. Mary's Grade and High School, accompanied by a Wurlitzer organ, a grand piano and 40-piece orchestra, sang both the American and the Swedish National Anthems. The audience joined in the singing of both. The atmosphere was charged with a spirit which has never before been felt by such a mixed crowd of Scandinavian non-Catholics and Catholics together. They felt as one in spite of the fact of the mixed religion and nationality, and in spite of past differences caused by a heated anti-garb



issue of several years back.

In the procession led by Bishop Nelson were dignitaries representing practically all of North Dakota. Lieutenant Governor Ray Schnell represented the State of North Dakota, two monsignors, sixteen priests, post-masters, mayors, and other civic officials followed and were seated on the stage with His Excellency.

The reception program continued with the massed chorus, organ, piano, and orchestra performing for the Bishop a special anthem of welcome, sung in Swedish, "Valkomsthalsning!" The chorus consisted of children from the 4th to the 8th grade, and the High School Girl's Glee Club of St. Mary's School, the total number of singers came to over 300, and their joined voices thrilled the assembled crowd. The 75 High School Girl's Glee Club sang several numbers for the Bishop, under the direction of Sister Mary Mercedes, S S N D, also a Scandinavian. Then followed a

famous Swedish song, "Ack, Varmland Du Skona" sung by the popular tenor, Jack Hjort, another Scandinavian convert to the true faith. As the massed chorus sang "Halsa Dem Darhemma" in Swedish, it was noted by the Bishop that many of the Scandinavians in attendance joined in the singing with tears in their eyes and fond memories of life in another land. The St. Mary's 40-piece orchestra rendered the overture "Let Freedom Ring" followed by the massed chorus singing "America the Beautiful." Mrs. H. O. Rustan, representing the Scandinavian non-Catholics of the area gave the beautiful tribute to Bishop Nelson written by Albert F.

Westerberg. Dr. Nelson then conducted the massed chorus in the singing of the official hymn of St. Ansgar's League; this was followed by a Swedish rendition of "Lovely Lady Dressed in Blue" sung first in Swedish by 7-year old Kathleen Honeyman and then by the massed chorus, accompanied by string quartet, organ and piano.

At this point in the program, a spiritual bouquet was presented to His Excellency by the school children of St. Mary's. Each page of the spiritual bouquet was carried separately to the Bishop's chair, so that he could read it, by four 7th-grade girls dressed in Swedish costume. The first page, measuring 24 in. x 15 in. contained a hand-painted picture of St. Erik, Patron of Sweden; the second page, brightly illuminated read: "Hjärtlig Välkomsthälsning! Biskop Knute Ansgar Nelson." The third page contained the spiritual bouquet itself and read as follows: "Mot tag våra böner för Kyrkan, biskoparna, prästerna, och folk av Sverige Masses—5,436; Communions—5,202; Rosaries—6,039; Stations—3,433; Visits—10,908; Acts of self-denial—6,715; Aspirations—63,201; Other prayers—652." The fourth page contained this prayer for Bishop Nelson: "O Gud, all troendes ledare och herde, var nådig mot din tjänare Knut Ansgar, vilken du har tillsatt at styra Kyrkan i Sveriges land. Vi bedja dig, giv att han genom ord och föredöme må gagna dem han förestår, på det att han tillsammans med den honom anförtrödda hjorden må uppnå det eviga livet. Genom Kristus vår Herre. Amen. Bed för lärarna och studenterna av Sankt Marias Skola, Ny England, Nord Dakota, Förenta Staterna av Amerika."

Following this came the speeches of welcome to His Excellency by the various dignitaries. Mr. Ad E. Nordmarken, City Editor of the Dickinson Press, welcomed His Excellency on behalf of the city of Dickinson; the Hon. Ray Schnell, welcomed His Excellency in behalf of the State of North Dakota; the Rev. Dr. Frederic Jul Nelson spoke in Swedish, representing the many Scandinavians of the area and offering

their welcome to the Bishop in his own tongue; the Very Rev. A. J. Galowitsch, pastor of St. Mary's Church, welcomed His Excellency in behalf of the city of New England. As Bishop Nelson rose to greet the audience, first in Scandinavian, then in English, the crowd rose to its feet with applause and cheers which were deafening. The audience listened carefully as Bishop Nelson spoke. He stated that this occasion was the most glorious of all in his whole tour, and that he never again expected to be greeted and welcomed with another reception as inspiring as this. Following the Bishop's remarks a reception line formed at the front of the stage. The entire crowd filed past the Bishop to welcome him individually and shake his hand or kiss his ring. Coffee and Scandinavian pastries were served at the end of the line.

Adding color to the occasion was the huge Swedish flag decorating the rear of the stage. The flag was executed by Lois Ann Hammes. The children of the chorus were dressed in the traditional Swedish colors of yellow and blue, and hall decorations were carried out also in those colors. Several Swedish and Norwegian folks came around the reception line twice in order to talk with the Bishop a little more in the language of their forefathers.

Bishop Nelson remained in New England for five days, during which he was enabled to see the many spots of North Dakota which are tourist attractions. He visited most of the Catholic Churches and institutions in the Western part of the State, and preached the sermon on the occasion of the Solemnity of the Feast of St. Benedict at Richarton's Assumption Abbey. Local papers, both daily and weekly, were filled with news of Bishop Nelson's New England reception during his entire stay. The Bishop was interviewed on radio station KDIX on Sunday. Never had the little prairie town been host to such a distinguished visitor, and his visit will never be forgotten.

## Member of St. Ansgar's League is Composer of "Lovely Lady Dressed in Blue"

CATHOLIC and secular newspapers all over the nation were carrying stories last August of the first recording of the now famous hymn "LOVELY LADY DRESSED IN BLUE." The hymn was written by a member of the League, the Rev. Dr. Frederic Jul Nelson, assistant pastor of St. Mary's Church, New England, North Dakota. Dr. Nelson's parents were born in Värmland, Sweden, and the young priest is himself a convert to the Catholic Church.

Dr. Nelson's publishers, the Antonian Publishers of Portland, Oregon, had been looking for a suitable voice to record "LOVELY LADY DRESSED IN BLUE" for some time when the composer wired them that he had found just the voice in North Dakota. While attending a golden jubilee wedding celebration in Bismarck, Dr. Nelson heard a boy soprano sing several selections at the celebration for his grandparents; at that moment he knew that this was the voice the publishers had been looking for. The youngster is 12-year-old Johnny Kontos of Minot, North Dakota. He was immediately engaged by the publishers and arrangements were made to make the recording in the new Cathedral of the Holy Spirit in Bis-

marck. Dr. Nelson provided the accompaniment for the record on the new three-manual pipe organ. The reverse side of the record features Master Kontos singing Dr. Nelson's "AVE MARIA." The record was an immediate hit and set a record for a best seller on religious lists. Within a few months several major recording companies and publishers had bought rights on the composition and there will be many recorded versions on the market soon; however, the version done by Master Kontos will no doubt remain very popular.

The publishers are planning to record a number of Dr. Nelson's songs since they have contracted for these rights already. The "HYMN TO SAINT ANSGAR" would be done if the publishers could be assured a wide sale, but because of the fact that the hymn has such a limited appeal, they would first appreciate letters from members of St. Ansgar's League telling them that the disc is wanted and will be sold. Members who would like to see their official hymn recorded may express their desire by writing either Dr. Nelson or the Robert Music Corporation, 1650 Broadway, New York 19, N. Y.

"PRAY FOR SCANDINAVIA"



Bishop of Denmark, Bishop of Finland, Holy Father, Bishop of Norway, Bishop Nelson

## Scandinavian Pilgrimage to Rome

CASA DI SANTA BIRGITTA, PIAZZA FARNESE, SS. ROMA.  
May 20, 1950.

WE promised to send you a photo of the Scandinavian pilgrims with their Bishops. They were photographed with the Holy Father after the Audience, which was at 9 A. M. the morning of May 9th. The Pilgrimage arrived in Rome at 9:30 P. M. the night of the 4th inst., and the Scandinavians who were already in Rome as visitors, and not pilgrims, went to the station to meet them and take them to their destinations. Dr. Gunnar Kumlien, who is Swedish brought several of the Swedish pilgrims to Casa Santa Birgitta, and we did our best to give them as warm a welcome as possible and make them feel at home; they were so pleased to be able to stay in the House where St. Birgitta had lived for nearly 20 years and where she died in 1373.

The six days in Rome were strenuous ones, first of all the visits to the four great Basilicas to gain the Jubilee indulgence and then going round to see some of the most wonderful places and churches in the Holy City.

On the 5th a Swedish lady from Stockholm was received into the Church in the Room of St. Birgitta, where she made her "Abjura" and was baptized conditionally, and the next morning she received her first Holy Communion from the hands of Bishop Ansgar Nelson in our Church. Bishop Nelson said Mass for all the Swedish pilgrims that morning at 7 A. M., the Nuns sang Motelti during the Mass and at the end all the pilgrims sang with us "Store Gud" in Swedish; it was very moving to hear St. Birgitta's own compatriots praising and thanking God in her language. After Mass they all went up to the big salon and had coffee and sandwiches,

and then to the Vatican for the Audience with the Holy Father. His Holiness said they were few in number but strong in Faith. The next morning at 6 A. M. they all left for Assisi and from Assisi to Florence.

Praying God to bless the League with His special Blessings and asking you to pray very particularly for our dear Mother Abbess General, Mother Maria Elisabeth Hesselblad, who celebrates her 80th birthday on the 4th of June.

Yours devotedly in C. J.,

MOTHER KATHERINE BEAUCHAMP HAMBROUGH, O.S.S.S.,

Asst. Gen.



"JOIN ST. ANSGAR'S LEAGUE"

## Abbess Elizabeth of the Brigittines

By SALVATOR BUTLER, S.A.

**A** WILL like granite, but like a feather before the breath of the Holy Ghost—such is the resolute and supple will that has impelled Maria Hesselblad, the present Mother Abbess Elizabeth of the Brigittine Order of the Most Holy Saviour, through a lifetime of impossible achievements. This heroic Catholic and staunch supporter of the Holy See was born on the Feast of the Pentecost, June 4 of the year 1870, in that impregnable Protestant stronghold, Sweden. The stern plan designed for her life by Providence was indicated without delay. The nurse attending her birth had to lay the tender newcomer on the floor explaining, pointedly enough, "She will have to get used to hard things."

She was a tiny tot when she approached the problem of Christian Unity which is now tormenting the ablest minds of the Protestant world. As a child of six attending a Lutheran Sunday school, Maria had become troubled because her little friends went different ways on Sunday to worship God. Some went to the Lutheran Church with her, but others went to a Baptist Church, others to the Methodist, and some to mission halls. She had read in her Bible that there should be one Shepherd and one Flock and one Fold. Where could that one Fold be? Finding no answer in her Sunday school, she studied over the enigma and prayed. She carried those words of Christ in her heart and mind when she walked alone in the forest and meditated upon her sad problem. There she found a wonderful companion. In the shaded quiet of the trees she felt a mild presence which she could not quite touch or see. She sensed that it was the Saviour Who was trying to speak to her, but she could not quite grasp what He said. She confided her anxiety to Him and trusted in Him to guide her to the one Fold of His desire.

God had drawn her through the aisles of the forest. He now led her across the seas to carry on her search. Through misfortune, her father had suffered the loss of his substance. As the oldest of ten brothers and sisters she took the burden of their education upon her frail, feminine shoulders and in 1886 went to America to secure the means.

Maria loved nursing. She loved caring for those who suffered much, and she loved caring for the poor. She had the will to hard work and was not repelled either by arduous studies. She studied nursing from the ground up—literally, since she began by scrubbing the floor—and carried the studies of nursing into those of Medicine until she was prepared to receive the doctorate.

Her love of the poor was of the sterling sort. She went with a will to the real poor and assisted them. She put drunks to bed, and cleansed the bedrooms and the bodies of her wretched sick. For example, her duties took her at one time to a "flop house" where to reach her patient, a woman lying at the far side of her husband against the wall, she had to step over the bodies of the long row of sleeping men. She loved her neighbor as herself, and loved God with an undivided heart.

\* This article was written from information obtained directly from Mother Elizabeth Hesselblad, General, and Mother Katherine Beauchamp Hambrough, Assistant General of the United Brigittine Order of the Most Holy Saviour. Reprinted from *The Lamp*.



It was, though, God Whom she was serving, and Him Whom she followed and obeyed. While she was gaining a livelihood for herself at the Roosevelt Hospital and an education for her brothers, she was at the same time searching for a clearer grasp of the Presence Who remained with her, and for that one Fold He had promised. At night she studied books on religion and went through the doctrines of Lutheranism, Wesleyism, and Calvinism. She probed the Seventh Day Adventists, the Quakers, and the Christian Scientists. She could not recognize the pure ring of His Voice in any of them.

Like many Protestants the young Swedish nurse had been taught stories of Catholics' wickedness and the supposed evil of the Church which their forefathers had rejected. Giving no quarter to prejudice, she put her own opinions aside and examined the Catholic Faith. This loyal disciple sought God's will boldly—with no conditions attached. She studied assiduously the doctrines of the Church which Christ had founded upon Peter, and which the Holy Ghost had knit into one. She learned its doctrines and respected them. She admired the harmonious order of the Church's hierarchy, where authority passed through His Vicar and was administered by a circle of bishops to the priests and the throngs of faithful. Something still was lacking. She had not yet been brought face to face with the central light of Christ's Church on earth—the Holy Eucharist. The Saviour took her hand and led her one further step. In 1898 her health failed her gravely just as she was about to become an accredited Doctor of Medicine. Following the orders of her physician she went for a rest to the Dominican Sisters at Saratoga Springs. There she found and read earnestly the "Lectures of Cardinal Wiseman on the Blessed Sacrament." Her readings were followed by copious graces. A strong devotion to the Holy Eucharist was awakened which opened a new, more sublime prayer life to Maria Hesselblad. Thereafter she felt drawn

irresistibly to the tabernacles of the Catholic Churches by an almost sensible attraction. Kneeling before the Blessed Sacrament she was alone with her God and at peace. This solitary adoration suited her since she had devoutly built up the habit of living like a hermit in the clamorous bustle of her busy New York life. Her soul lived alone there with that Divine Presence, her one passionate love which she shared with no one.

She had now learned Catholic doctrine, acknowledged the Apostolic authority of the Church, and had come to adore her Lord in the Blessed Sacrament. A wall still stood between her and entrance to the true Fold, and this was the external activity of the Church. The Catholic Church, in fact, has a social character. It embraces the whole gamut of community life. Its discipline, its liturgy, and its parish life is wrapped up in a thousand external manifestations. Should she open the door of her soul to this Catholic society and permit all its unaccustomed practices to flow in upon her solitude? Could she in conscience permit any intrusion upon her divine Host? She concluded that this would be an act of unfaithfulness and resolved to persevere in her trust that He would guide her. She said within herself, "I shall find my Father's house."

In the year 1900 two dear Catholic friends invited her to travel with them in Europe. One day she stood with her friends on the steps of St. Gudule at Brussels awaiting the procession of Corpus Christi. She was hemmed in by the crowds which filled the steps and banked up against the imposing facade. Over a sea of heads she saw artillery officers in gala uniform passing by on horseback. A band played. The procession filed down the steps in a confusion of many colored robes and glittering vestments. Her soul was torn with anguish. This sort of external devotion which overwhelmed and alarmed her was the only thing which separated her from her friends. Her whole being cried out against prayer in such a throng. She could certainly not bring herself to kneel when the Blessed Sacrament passed, but at the same time she would certainly not stand and offend the pious sentiments of her friends. Quietly passing through the spectators to the top of the steps, she hid herself behind one of the great doors. She was standing behind the refuge of the church door when the golden monstrance approached and passed by, bearing the Sacramental Body of her Divine Lord. At that moment she heard the words, "I am He Whom thou seekest." Something seemed to push her gently to her knees and an exquisite sense of peace overwhelmed her heart. Then she descended to her friends, her face aglow, and reported that she had been kneeling behind the door and saying, "I believe." This was the moment in which the present Abbess Elizabeth Hesselblad was enabled to accept the whole Christ, for afterwards she knew no further impediment to entering the One True Fold which she had set out to find as a perplexed little girl in Sweden.

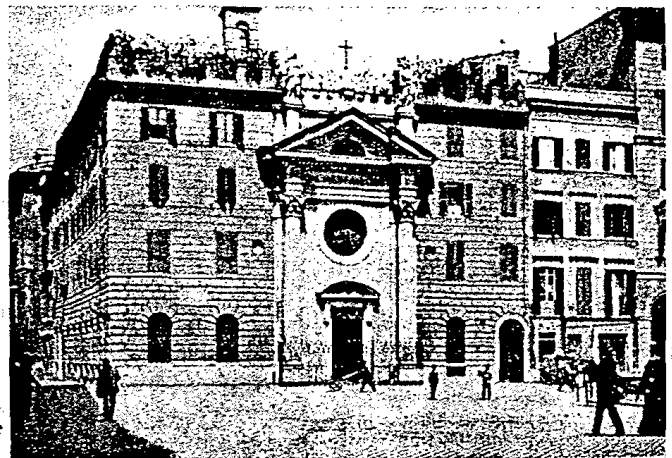
After returning to America she went to Georgetown to see her two good friends. One of them was entering the Visitation Sisters. Everything was now clear, Maria Hesselblad had made up her mind to enter the Catholic Church, and she had determined to do this during the three days of her visit. After praying to be led to a priest who would understand her case, she called at Georgetown University. There she found Father Hagan, S.J., the celebrated astronomer, and declared to him, "I want to enter the Church at once." Father

Hagan tried to put her off, saying that it would take time to make certain of her faith. She retorted, "My faith is so strong that if the Pope and all the priests would leave the Church, I would remain!" "Oh," said the priest, "then, we will see what we can do." He found Maria Hesselblad prepared to answer every question after her lifetime of study, and received her into the Church within three days.

After almost twenty years in the United States, always traveling head erect along the bold way of simplicity, and laboring intensely in spite of a body ravaged with illness, Miss Hesselblad had achieved the goal she had set before her. She had seen to the education of her brothers and sisters, she had risen from nurse to directress of the Roosevelt Hospital and was prepared for her degree in Medicine. She had, above all, found Him Whom she had sought from infancy, the whole Christ, and the one true Fold. She was aflame with His unifying charity, and overflowing with joy at being at one with the whole Mystical Body of Christ's members. Since she was likewise consumed with a passion to bring all her wandering brothers home to it, she formed a new resolution to go out after the sheep who were not yet of His fold, and especially the Scandinavians among them.

This daughter of Sweden had inherited the stalwart character of St. Bridget. That heroic saint had founded hospitals to care for the sick. Had not Maria Hesselblad followed her in this path? St. Bridget loved the poor like her own children, and so had Maria, and like her great forerunner, she had abstained from any truce with the worlds' compromises. Above all her Christlike works of mercy, St. Bridget had championed the Unity of the Church and had made her crowning work the defense of the See of Peter, which she recognized as the essential principle of Christian Unity. Like Bridget, Maria felt drawn to Rome, and decided to follow her there and live in St. Bridget's ancient home, which she had discovered there in the hands of the Carmelites during one of her visits to Europe. Her doctors informed her that she was critically ill and could not live to make the trip. A grave had, in fact, been dug for her. Maria Hesselblad decided that her God wanted her to offer her life for Unity. She did this, but along with the resolution to deliver up that life in St. Bridget's house at Rome.

Her brother Steen, whom she had brought over from Sweden, was at that time a lieutenant in the merchant marine. He had arranged for an extended leave in order to be with his sister in her dying hours. Maria prevailed upon him to



Casa di S. Birgitta

assist her in carrying out her resolution, and the two of them made secret plans to escape the well-wishing protection of her friends. They boarded ship for Italy in February, 1904.

Lieutenant Hesselblad was bewildered by his invalid sister. She was gravely ill and in daily danger of death, yet she was not only calm, but quite joyful. She radiated happiness. He insisted upon satisfying his curiosity and inquired into the source of such triumphant peace and happiness. When he learned that her Catholic faith was the source of light in her face, he asked to learn it too and spent the thirty-odd days of the trip attending her, listening to her devotedly while she instructed him in the doctrine of the Catholic Church.

On the Feast of Annunciation, 1904, Maria Hesselblad arrived at the house of St. Bridget on the Piazza Farnese which then formed part of the convent buildings of the Carmelite nuns. Arrangements had been made for her to stay within the cloister to spend what was expected to be her few remaining days. Steen who entered the Church while in Rome, left her there, his heart as heavy as lead. It was impossible for him yet to understand how there could be any joy for his sister within those shadowy cells locked behind a black-veiled grill.

Providence came to her aid at this time in a sympathetic confessor, Salvatore Brandi S.J. formerly a professor at Woodstock who was at the time also confessor to the Pope. She had still another impossible task to be achieved before dying. She must receive the Briggittine habit. With Father Brandi's aid she submitted her request to Pope Pius X. The Holy Father granted her request, supposing it to be a merciful concession to a dying woman and Maria Hesselblad was clothed with the Briggittine habit as Sister Elizabeth in the room where St. Bridget had died.

It was in this room that St. Bridget had lived as a Franciscan Tertiary—St. Francis appeared to her here and invited her to Assisi where she shared a miraculous spiritual banquet with him—and here she had received her many illustrious visions. She had sat here to write her thundering letters of admonition to the perverse lords of Sweden, and her formidable epistles to the Pope, appealing for his return to Rome, the true See of Peter. Finally, when she was dying in this room she had been clothed mystically in the Briggittine habit. This room was consecrated as well by memories of her daughter, St. Catherine, who carried on here the Briggittine life which her mother had already established in Sweden.

Sister Elizabeth to the confusion of the canonists, did not die, but kept on living among the Carmelites as a novice until, in 1906 she made her profession of vows as a Briggittine nun. Meanwhile, she had become imbued with a new resolve. During her days of prayer among the memories of St. Bridget, she had formed the intention of bringing the Briggittine nuns back again to the Roman home of their foundress. The Briggittine Monks of the Holy Saviour had been entirely extinguished. Communities of Sisters still remained in widespread places: one convent in Altomunster of Bavaria, one in Spain, and one in England. Sister Elizabeth had hardly been professed when she sought a new audience with the Pope and made a still more audacious request of him. She petitioned a return of the House of St. Bridget to the Briggittines. Pius X found it necessary to refuse her request, responding in these words: "It is a beautiful thought, and God will surely grant the petition, but it will not be during the lifetime of this Pontiff."

The solitary Briggittine invalid beyond hope, then went traveling to study the Briggittine life and to find Briggittines who were willing to come to Rome. Her first trip took her to Spain where she was cordially welcomed in the various Spanish houses. Good fortune seemed to shine on her there. Two Briggittines responded to her fervor and agreed to come to Rome to found a community. Next she made the long journey to Bavaria and visited the Altomunster convent, where she arrived in such grave condition that she was put to bed straightway. The Abbess had a coffin made for her. The Abbess then fell ill, was nursed by Sister Elizabeth, and died in her arms. The Abbess was buried in the coffin which she had prepared for Sister Elizabeth.

The Sisters of Altomunster now without a Mother Abbess, pleaded insistently with their guest to remain with them in that capacity. Sister Elizabeth, feeling a conviction that God willed her at Rome refused them firmly. When she learned that both Father Hagan and Father Brandi confirmed her opinion she returned again to Rome, where she waited for death or a new Briggittine foundation. Her hope soon suffered another blow. A letter came from Spain informing her that the Bishop thought the Sisters in Spain too few to allow any of them to depart.

Up to this time it had not entered Sister Elizabeth's mind that she might herself head a new community. Her desire to serve God was great, but she was to serve in submission, and not as a leader. Now though, when every attempt to bring a Briggittine superior to Rome had failed, she could look to herself and no other if St. Bridget's family was to live again at Rome. She began to ask herself if it could be God's will that she undertake the foundation. Father Brandi warmly approved this idea and ended her uncertainty saying, "Well, my dear child, it seems to me that Almighty God wishes you to do something yourself."

Sister Elizabeth still lacked a community. A priest in England who understood her holy project sent her two postulants: one English and one Irish. She then rented a small apartment from the Carmelites in the House of St. Bridget which she divided into a dormitory, a refectory, and a chapel. At last, she was ready to realize another achievement for God.

On Our Lady's birthday, September 8, 1911, singing hymns of thanksgiving, Mother Elizabeth Hesselblad and her community-in-the-bud entered their miniature convent and commenced their consecrated life of prayer, sacrifice and work among the blessings of religious peace. Mother Elizabeth had succeeded in restoring the ancient and glorious Briggittine Order of the Most Holy Saviour to the venerable home of their foundress, St. Bridget of Sweden.

Trials followed from the hand of Providence. The new-born community learned early to rely mightily upon God in face of the misunderstanding and lack of comprehension which often blocked their path. After a year at the House of St. Bridget they were subjected to a new trial—they were requested to leave their apartment. A long search followed before they found a suitable villa at the foot of Monte del Gallo (near the present house of the Sisters of the Atone-ment). Soon they were forced to move again, and after many long and fruitless searches found another home. They finally acquired the house they still possess on Via delle Isole on the outskirts of the city.

While living on Via delle Isole Mother Elizabeth accom-

plished another of her impossible feats. In these days she had learned new reasons to fear for the House of St. Bridget. Certain parties from Sweden were intent upon purchasing it. A curious opportunity for entering that house was presented to her. A wealthy Swedish nobleman, accompanied by a Protestant minister, called on her with a proposal to buy the House of St. Bridget as a national Swedish monument. Mother Elizabeth would be allowed to dwell there with her community, though the Church and a part of the house would be at the disposal of the Swedish Protestants. Mother Elizabeth turned down the offer point-blank. Not long after this she received sums of money in form of contributions which were sufficient to finance the erection of a more suitable convent for the Carmelites. They were cloistered sisters, and at the Piazza Farnese had no garden for recreation. Abbess Elizabeth, in April, 1930, was received in audience by Pope Pius XI, and she made a third petition to the third Pope for the House of St. Bridget. This time she was armed with the evidence of a growing community, the money necessary to care for the Carmelites, and a cogent argument. The Swedish people so revered St. Bridget as a monumental figure in their history, that they had a great desire to visit her rooms on their trips to Rome. As a part of the Carmelite enclosure however, the rooms were not accessible to the public excepting for two days in the year. The Holy Father recognized the importance of their being able to give homage there to the Swedish champion of Roman unity, and considering the holy desire of this admirable woman whom Cardinal Merry del Val had termed "the most remarkable woman in Rome," granted her request. The Carmelites were happy to move to a new convent which had been built according to their needs, and in October, 1931 Abbess Elizabeth Hesselblad returned with a community to the House of St. Bridget, now property of the Brigidines.

Mother Elizabeth was dying when she first requested the house of St. Bridget. She had offered her life for Unity, but was granted a life of penance and fruitful endeavor to give for it. The third Pope, whom she has now outlived, granted her desire. Under a fourth Vicar of Christ, at the age of eighty-one years she is administering a revitalized *United Brigidine Order of Our Most Holy Saviour* from the home of their Foundress. A strong Order of Sisters extends and prolongs her God-inspired labor. Her Brigidines have the special purpose of offering reparation, prayer, and work for the conversion of all nations to the One True Faith and the One True Fold. As her efforts were successful in the time of her search for the Fold of the Divine Shepherd so have her pains and labors been blessed since she accepted the charge of gathering His other sheep. She has herself founded seven houses in all. In spite of the adverse Swedish laws and prejudices, she has opened two of them in Sweden after 346 years of exile. One of these is Vadstena where St. Bridget had first planted her glorious Order. Besides these and the two houses at Rome she counts foundations at Lugano in Switzerland, at Parkspring Iver Heath, in England, and at Calcutt in India.

All these things she has accomplished through her adamant will to do God's will—thus far has she been wafted by the Breath of the Holy Ghost. Only God knows how many hearts have been reunited with the Saviour's grace and peace, purchased for them by her life of prayer and pain, and those of her reborn Brigidines.

## Mother Elizabeth's Prayer of Unity

(First printed in 1905)

*A Prayer to St. Bridget of Sweden*

With hearts full of confidence, we turn to thee, O Blessed Bridget, in these times of darkness and unbelief, to invoke thy powerful intercession in behalf of those who have separated from the true Church of Jesus Christ. By the distinct knowledge, which thou hadst of the cruel sufferings of our crucified Saviour—the price of our Redemption—we beseech thee to obtain the gift of Faith for all those who are outside the one Fold, so that all the scattered sheep may return to the true and only Shepherd of the flock of Jesus. Through Christ our Lord Amen.

St. Bridget, fearless in the service of God, pray for us

St. Bridget, patient under sufferings and humiliations, pray for us.

St. Bridget, marvelous in thy love toward Jesus and Mary, pray for us

Our Father, Hail Mary, Glory be to the Father.

(His Holiness, Pope Pius X, by a Rescript issued by the Sacred Congregation of Indulgences and Relics and dated July 5, 1905 granted an indulgence of three hundred days once a day, applicable also to the Holy Souls in Purgatory to all who devoutly recite the above prayer.)

## News from Minneapolis and St. Paul

**M**OST Rev. Ansgar Nelson, O.S.B., Coadjutor Bishop of Sweden, was the guest of Very Rev. George E. Ryan at the Cathedral Rectory in St. Paul during his visit in April. Bishop Nelson preached at all the Masses in the Cathedral on April 15th and later addressed the Spring Conference of the Confraternity of Christian Doctrine in the theater section of St. Paul Municipal Auditorium.

While in St. Paul Bishop Nelson conducted a round table and seminar for students at the St. Paul Seminary, spoke at the annual dinner of Newman Foundation at the University of Minnesota, was guest speaker at the monthly dinner meeting of the Catholic Guild of Physicians and Surgeons in Minneapolis, spoke in the auditorium of the new Church of St. Bridget of Sweden at Lindstrom.

On Sunday, April 22nd, Bishop Nelson dedicated the new Shrine to St. Bridget of Sweden on the ground floor of St. Olaf's Church in Minneapolis. The Shrine, which was blessed by Bishop Nelson conforms to the Scandinavian tradition of decoration and adornment. The central panel of a large triptych above the main altar depicts St. Bridget of Sweden. Other panels are paintings of the fjords of Norway. Candlesticks, lights and other appurtenances are of Danish design. The walls are decorated in a deep mauve, outlined at the top in a conventional Norwegian design in white. St. Olaf's Church is the first Minneapolis church dedicated to a Scandinavian saint.

“PRAY FOR SCANDINAVIA”

## News from Finland

Population 4,052,177

Catholics 1,870

By SISTER IGNACE

*Religious of the Most Sacred Heart of Jesus*

LOOKING at the tiny green shoot in the flower pot on my window sill, it seems to me a fine symbol of this Catholic Church of us here in Finland. There is more promise in the bulb under the earth than is showing just now in the daylight. It takes only time and sunshine and care to get the plant blooming. And we must have patience, go on watering and keeping it from harm, never forgetting it and leaving it unattended. This year 1950-51 it seems that nothing spectacular happened. Marshal Mannerheim died, a national loss and grievance, but he was a hero, but not a Catholic, though his daughter is one, and so he has had not only the honor of the whole nation, but also some good prayers from his Catholic child and his Catholic Finns. One of the best things he could get after his death.

So nothing spectacular happened in the Church of Finland, but yet, when one comes to think of it, that from a 97% Protestant country like Finland, there were two different pilgrimages to Rome, one group under the Bishop and the parish priest Father Vernooy who joined the Scandinavian pilgrimage in May, and the second group, organized by *Juventus Catholica* under the Fathers A. de Caluwé and Brüggemann, went all by themselves 70 persons (two nuns among them, but sorry to say not me one of them) in two Finnish coaches from Helsinki to Rome, *linea recta* some 8,000 km. (and the press gave pictures of their departure). Well, after all, this was not such an every day event. Never happened before here. And the Finns were so lucky and happy to be quite in front when the Holy Father spoke to His pilgrims at Castle Gondolfo. An old lady, the very first convert here some 40 years ago, presented a finely bound copy of the newly printed Catholic Finnish Prayer Book to the Holy Father on behalf of *Magnus Tavast Literary Circle*. Well, she had the day of her life. At any rate, from this outpost of the Church there were some real representative ambassadors to the heart of christianity, though they were not black or brown, just whites. For the younger Catholics, especially, who are always living with non-Catholics and often feeling themselves aliens in their surroundings, it was such a boon to have seen the Church in all its splendor and to have witnessed and felt the Catholic, religious atmosphere in Rome.

Then Our Lady of Fatima came to us in her statue. Not the one, of course, that has traveled all over the world—we are a bit out of the way for that—but a smaller, beautiful copy. This Pilgrim Virgin was a guest in "all" our churches and chapels (8). We are like St. Peter who said too: We have left "all," even if it was only just a fisherman's boat. We hope our dear Mother will be content with

the flowers and lights out of the poverty of our purse and the prayers out of the fullness of our hearts.

The school and orphanages are overflowing full and the patience of the Sisters of the Most Precious Blood from O'Fallon, Missouri, will soon be rewarded by larger accommodations. At long last they found a bigger building and hope to take possession of it with their 300 and more pupils in September. The Dutch Sisters of the Most Sacred Heart of Jesus will invade their abandoned fine buildings with their orphans. They too are doing fine in Helsinki and in Abo. Each of their kindergartens has more than a hundred little ones to amuse and teach every day. Children and work enough. Let us hope the future will bring a ripe harvest after all the toil in the present.

Father Brüggemann, the parish priest of Jyväskylä, our youngest parish, is still half of the year roaming about the country in search of stray lambs and diaspora Catholics. His parish, however, is not left in the lurch as a younger priest arrived and is stationed there and is studying hard on his Finnish. In Turku (Abo) two priests are working hard though quietly in their old mediaeval town, where still the street names and the old fine Cathedral are witnesses of a Catholic past.

The three Dominican Fathers are carrying their stones, too, for the upbuilding of the Catholic Church in Finland with their *Studium Catholicum*. Father Ponduelle, O.P., gave a whole series of lectures in French in a hall of the University on modern Catholic authors like Graham Greene, Bernanos, etc. And there was always a fine attendance and mind not only of Catholics.

Our ladies' sewing circles keep a bond between the Catholic women who with their work practice charity too. They had their annual bazaar and so had the Sisters for the Orphanage.

*Academicum Catholicum* organized an interesting evening on the feast of St. Thomas Aquino and, of course, all the learned and interesting talk was about that great saint. And just as much of course this club organized several other meetings this year. So did *Juventus Catholica* which is also very much alive, which after all is not such a big wonder with all the young folks in it.

Our Monsignor Holtzer is nowadays always to be seen brooding on building plans, how he can build as fine as possible with as little money possible. Really, every one of our priests and sisters and brothers and many layfolks are as busy as busy can be. One day they see some fine results and witness some miracle of God's grace, and on another they have disappointment and cares and difficulties and the sun is behind the clouds. But we know and experience that the seed under the earth is accumulating strength and food and that one day the shoot that is already growing timidly to the light will be blooming in all its beauty by the grace of God.

Helsinki, 1951.

"JOIN ST. ANSGAR'S LEAGUE"

## Norway, Goodbye

By REV RAYMOND GRIBBIN

NORWAY, if I had not learned to love you I could not now speak to you this way. I could say a casual "so long" and turn perhaps, for one last look at Oslo while the engine of my motorcycle chattered out its impatience, but I could not know this desire to speak to you and thank you for your mountains and your towns, the little birds in your forests, and your people. You see, I have known them all.

Even though my arrival called for no more formality than the single friendly question of the customs officer, you may yet recall the first time we met. It was in Bergen, many weeks ago. True, we did glance at each other once before when the "Astrea" pulled in for a few hours at Stavanger, but then we had time for scarcely more than a nod. Still I remember the mist that hung over the port like a gray ghost in a tattered shawl. Now we saw a bit of the docks, now a street in the city, now the railway station. And long before we docked it had begun to rain. But we scorned the rain just to get a look at you. We tramped along the slick cobbles, in the middle of the street, and stared into the sleeping windows of the shops. Our shoes got soaked through and through. So we waved to the top-hatted poet in the square and rushed back to the ship.

Then, next morning, there was Bergen. It was raining still and when I got ashore I found that my *Indian* would not start. A wire had broken in the electrical system. So I had to push. It was not easy because the *Indian* weighs 200 kilos and the wet streets offered no sure foothold. I probably looked quite comical, but you did not laugh. I am glad for that. And I am glad for the effort that your people make to speak my own language. That gave me confidence when I at last found a likely looking garage. And the young mechanic's sure manner, the way his knowing fingers probed the kitten-wool maze of the switch box gave me more. Another hour and the *Indian* was ready for the mountains.

I did not leave that day, nor the next because of the rain. Neither did I really see much of what majority opinion calls your most beautiful city. But when the sun finally did flash out from the frightened, fleeing clouds I got a tiny glimpse. It was splendid. It made me want to stay, but I could not. So I headed into the southeast, making for the mountains. Strong sunlight drew the last dampness from the roads and made each stream a mad parade of sequined tumblers. The sky was a sheer crisp blue with here and there a cloud all fat and white like a sleeping puppy.

As I rode toward Hardanger eager to catch the early afternoon ferry, I could not help marveling at the mountains. They were not what I had expected. Norway to me had always meant a land like Switzerland with monster peaks and year-round snow, only there would I thought, be much more snow and much higher peaks. Now I was seeing that the toe-to-toe mountains were not high. But they were everywhere, everything was up or down and in between was only air and perhaps a bird. Sometimes of course, I also found water, as at Hardanger. Even now it flashes back to me calm because the air was calm, green with tree images just off shore but blue with the face of the sky out deep. Across it, near the top, sailed white smoke from the factories at Alvik.

It was already time for the ferry to leave as the *Indian* and I rushed into Kyandal, but I kept telling myself that the watch might be fast. No such luck. There was the ferry, two hundred feet out of the slip. I pulled up close to watch it maneuver away. But wait, it was coming in! That could not be, of course, not at that time of the day, but yet it was. I gave up wondering and waited. In a few minutes the ferry had pulled in, a young fellow in dungarees dropped the guard chain, and one bus pulled off, just one. Then I knew that the ferry was not just arriving, it had only come back to get rid of the bus which was too heavy for its place in the bow. But the *Indian* and I were not too heavy. We went aboard happy.

That early crossing put us in Kinsarvik in good time so we both had lunch. I am not yet certain which of us needed it or enjoyed it more, I with my coffee and open-face sandwiches or the *Indian* with its three gallons of Shell. However, we did not linger over our meal. There was Eidjord to make and Voringfoss, and Haugastol all before Geilo. Somewhere along that route (you know better than I) there is a deep gorge with a road cutting a daring zig-zag up its side. And at the top and back there is a waterfall. When I got that far I had to stop. I had to watch its wild and foaming recklessness, to listen to its muted thunder. It was not that I had not seen great falls before, because I had. I had seen Niagara. But this was different because it was not a public thing. It was something far away and wild. I felt almost as though the other people who stood and watched did not matter. It was just for me. The rainbow troll who winked up once from the spray told me so.

Well I got to Geilo that evening and to Oslo the next day. The road between was interesting and the plateau was as eerie a place as I have ever seen, but it rained. That meant tough going for the two of us, the *Indian* and I. You know how mud likes to wrestle with two wheels and a powerful motor. Of course, it was all in fun, but I had to be stern occasionally and could never stop watching. At Honefoss the weather cleared and a tremendous wind sparred with me as I crossed the dike. Tyrifjorden, you know, was beautiful, the mountains marching boldly right up to the water with their trees bristling in the wind like porcupine quills. I was to see it again when I walked, one day from Sylling to Billingstad through the forests. That was a day! There was just enough rain-chill to make the walking fun. The path marked with a blue line on trees and rocks plunged dimly into the silence and all my companion and I heard was the trickle of water, the squeep, squeep of our shoes in the soggy moss, and now and then the noise of a bird fleeing in the bush like a man half awake and stumbling. It was as calm in the woods as an infant's soul. Even the farms in the clearings showed little or no life and were it not for seeing a chained dog or a cow we might have believed that the owners had gone away, or lay inside enchanted. Nor were we the princes meant to break the spell.

And there is a spell. I feel it catching at me now, making me want to talk endlessly of the countryside. But it cannot be. There is Oslo to consider lying as you know, at the top of Oslofjord, where the mountains cup their hands and hold

the city gently by the water's edge. I must thank you, too, for that. Not that Oslo is a grand, exciting city. You know that just the opposite is true. And you know that it is not ancient either, despite its 900th birthday last year. It has something, though, that you yourself may not have recognized, and that is tranquility. Until you have seen the rocket pace of life in New York, or London, or Rome you cannot appreciate what it means to walk into the largest city of a land and find tranquility. In this Oslo is like Paris after dark.

And again on the credit side, your Oslo has good communications, attractive buildings, and what will be a splendid park. It has quality newspapers, pleasant theaters, up-to-date stores, and good restaurants. What if its hotels are not the finest? They will be, someday, when the rest of the world gets to know you better, provided there is peace and, with your northland rebuilt, you can spare the men, and wood, and concrete, and metals for the south.

Best of all, of course, are your people. I have known them too, not as well as I would have liked, but well enough. At first the treatment I received from some of the shopkeepers startled me, although I soon discovered that the meaner sort are also the less frequent. That is bound to be. Your people have a natural courtesy that defies all temper in the mass of them. And, on reflection, I find that I am glad you have not learned to be menial with tourists. There is no need to spoil your people's childlike approach to life. It is childlike, you know. They are openly curious like children. Like children they find great fun in simple things in concerts in the park, in walking by the homely palace when the sun is out, in Bydoy's Viking ships and ancient farms in the quiet Red Cross Fair that "big city" people of my land might laugh at, in flowers (I see them everywhere) and in games.

I say games rather than sport because sport in my country is a frenzied thing too big too well organized too much the plaything of gamblers to be likened to your amateur enthusiasm. We have that too, but the distinction is worth

making. It is a different thing to *love* the mountains and the snow than to use them really because they are something others cannot afford or because you have forgotten how to enjoy amusements closer to hand. It is a different thing to watch with your heart a young Oslo girl skating as every Norwegian wishes he or she could skate than to watch that same girl years later because she has won a name and you have seen all the other New York shows. But please do not misunderstand. If there were no people at home like yours I would not recognize the type, or at least I would only stare without admiring.

The point is that I do admire and do feel that your people and ours possess an inner nearness. For that reason I venture a warning. I frame it from a lesson we have learned, although imperfectly, and you seem never to have learned. The warning is this: discover what it means to forgive. Oh I know that my land and people have not suffered the physical shame of war invasion and occupation as you have suffered it. But which shame is worse, that of being defeated because you hated war so much as not to be prepared or that of seeing your own uncles, or brothers or husbands misuse their fatherland and throw the world into conflict? Many of our people knew that second shame. It is almost a tradition though, in my country that after men fight they become friends. We think that a bloody nose helps us to see others better, and actually the blow the Germans struck you, Norway, was not more fatal than that. It hurt, but you *can* forget the sting. Your hatred will not cure them. But your friendship might. Your fighting editorials will not teach them not to fight, nor will they make God look kindly upon you. God Himself has said that He will resist the proud and who of us can hope for peace and happiness if God is not only absent from us but actually resisting us? We all need God. That is why I do not say "So long Norway" but with all the deep meaning of the word "Goodbye" Norway, God be with you."

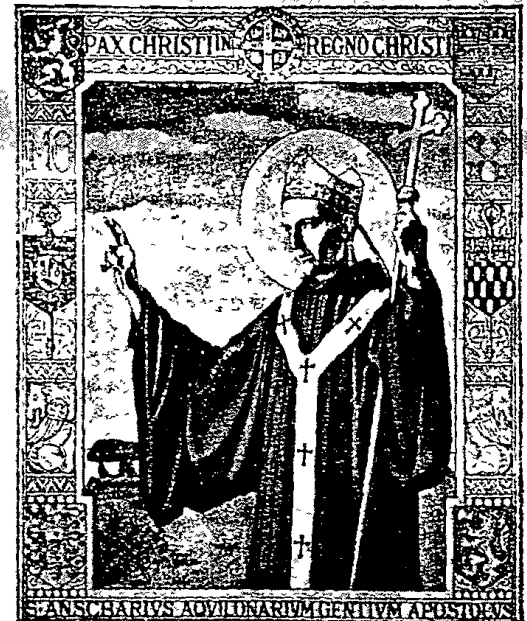
## PRAYER FOR SCANDINAVIA

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)



## The Sisters of St. Joseph (of Chambery) in Scandinavia

THREE hundred years ago on March 10, 1651, the Congregation of the Sisters of St Joseph of Chambery, France, was solemnly ratified as an Order of the Church. The Sisters of St Joseph are now established on every continent, except Australia, and we can not let this anniversary pass without mention of their work in Scandinavia. Present day Catholics in Scandinavia owe much to the Sisters of St Joseph for their untiring work in hospitals and schools.

**Danish Province.** The first Sisters of St Joseph arrived in Copenhagen, Denmark, on May 11, 1856. They were four in number: Sister Anna Therese, Sister Stephanie, Sister Placide and Sister Anna Sofie. They were also the first Sisters to come to Denmark since the Reformation and were looked at with ill favor by the Protestants. For the first six months they lived in the direst need in a damp cellar. Then they were "discovered" by the French-born Countess Holstein-Ledreborg, who sent them food. The Sisters then started to wear their habits, which caused consternation the first time they appeared at High Mass in St Ansgar's Church, but the foreign diplomats congratulated them for their courage. When their presence was generally known, they were asked to take care of children and when these increased in number the Sisters moved to a small apartment. Here in 1857 their first school was established with 20 pupils and a home for 6 orphans.

In 1926 the Sisters opened a school and a hospital at Havnefjord, Iceland. At the present time they also operate a school and a hospital in Reykjavik. There are approximately 500 Sisters in the Danish Province established in the following cities:

Location		Year 1949			Pupils
		Beds	Patients		
Aalborg	1 hospital	80	3,049	1 school and academy	50
Randers				1 school and academy	56
Aarhus	1 hospital	110	1,505	1 school and academy	73
Horsens	1 hospital	35	1,051	1 school and academy	33
Silkeborg				1 kindergarten	87
Esbjerg	1 hospital	125	3,274	1 school	27
Fredencia				1 school	40
Odense	1 hospital	120	2,763	1 school	63
Ringsted				1 school	15
Nykobing	1 clinic	25	468	1 school and academy	48
Nakskov				1 school and academy	74
Maribo				1 school and academy	24
Copenhagen	1 hospital	300	6,844	1 high school	493
				1 central school	338
" Ordrup				1 school	123
Reykjavik	1 hospital	130	1,657	1 school	155
Havnefjord	1 hospital	40	467	1 school	104
		965	21,087		1,803

**Norwegian Province.** The four first Sisters of St. Joseph came from the Motherhouse in Chambery to the capital of Norway at that time Christiania now Oslo, on August 4, 1865. They were the first Sisters of a religious order in that country after the Reformation. After their arrival they immediately opened a little school for the children belonging to the parish of St Olav. They also visited the sick and the poor. By and by their works developed and in addition to the school the Sisters established a little hospital. By degrees several convents—in the beginning very simple ones—were founded in the different towns in Southern Norway. The Sisterhood of St Joseph in Norway got their own provincial administration in 1887.

In 1950, 85 years since the first little beginning, there were 245 Sisters of St Joseph in Norway. They are of different

nationalities: French, Norwegian, English and German. They have convents in Oslo, Fredrikstad, Halden, Porsgrunn, Kristiansand S, and Drammen. Besides that they have two small convents in Germany, Nienborg and Albachten near Munster Westphalia. They are founded in order to make the Sisters of St Joseph known and to gather postulants for the Norwegian Province.

**Oslo Institute of St Joseph** founded 1876, rebuilt and enlarged 1929. To that belongs:

1 The Provincial Motherhouse. There they gather every year in order to make their retreat.

2 A boarding school for Catholic boys and girls (40) between 6 and 14 years. Often the parents of these children live far away from a Catholic church.

3 The School of St. Sunniva with 300 pupils between 7 and 14 years. One-third of them are Catholics. Besides the ordinary subjects children have lessons in French and English. In the afternoon the Sisters give lessons in Religion to Catholic children who cannot attend the school.

4 The Kindergarten of St. Sunniva with 60 pupils between 4 and 7 years. About one-quarter of them are Catholics.

5 A school for languages, where the Sisters teach adults in French, English and German. These curriculums are always attended by many pupils.

**Hospital of Our Lady** founded 1883, enlarged 1895 and 1926. The hospital has 120 beds. There is a department for surgery and for Rontgen photograph. All patients are admitted without regard to confession or milieu. In connection with the hospital is a clinic for patients with nervous complaints. Grefsenngaard. It lies in the surroundings of the town and was opened in 1937.

**Villa of Our Lady Smestad** pr Oslo, founded 1896 as a home for convalescents. From 1900 Noviciate, enlarged 1927. There also live the elder and infirm Sisters.

Both the Institute of St Joseph and Our Lady's Hospital have a country-house each near Oslofjord, ca. one hour's journey from town. In summer the Sisters spend some weeks there in the rural surroundings in order to restore their strength after the hard work in school and hospital.

**Fredrikstad Hospital of St Joseph** founded 1887, enlarged 1924 and 1936. Room for 100 patients. Surgery and Maternity Home.

**Halden Hospital of St. Joseph**, founded 1887, enlarged 1940. Room for 60 patients.

**Porsgrunn Hospital of St Joseph** founded 1891, enlarged 1931. Room for 100 patients. Department for inward physic.

**Kristiansand S Hospital of St Joseph**, founded 1891, enlarged 1931 and 1933. Room for 120 patients.

**Drammen Hospital of St Joseph** founded 1899, enlarged 1936. Special clinic for patients with ear, nose, throat and eye diseases. Room for 60 patients.

In towns outside Oslo the Sisters work mainly in nursing the sick. But they also give lessons in Religion to the Catholic children in the parish, take charge of the embellishment of the parish church, play the organ and help in the different religious associations.

**Sweden:** The Sisters of St. Joseph came to Sweden in 1898. They have only one house there—a French School in Stockholm—and that stands directly under the General House in Rome.

## Fargo, North Dakota Unit Report, 1950-51

UNDOUBTEDLY, the visit of Bishop Ansgar Nelson to Fargo on March 28th under the auspices of our unit of St. Ansgar's League was the high point of our year's activities. At 8 P. M. Wednesday, March 28th, in St. Mary's Cathedral, the church was filled to capacity for the appearance of Bishop Nelson, who officiated at a most unusual Service of Intercession for Christian Reunion. Bishop Nelson made a beautiful, appealing plea for the unity of all Christendom and spoke, too, on the condition of the Church in Sweden. To our Spiritual Director, Rev. Robert Hovda, goes credit for the compilation of the ceremonial phases of the Intercession Service. St. Mary's choir sang religious hymns as a musical background. Following the service the public was invited to a social hour with Bishop Nelson and the clergy in St. Mary's club room with our League as hosts. The tables were presided over by our President, Mrs. Verna Volrath and Mrs. George Barrett. Decorations were in a spring motif.

A feature of the informal program during the social hour was the singing of Scandinavian folk songs by Mrs. W. S. Shaw, dressed in native Swedish costume and accompanied by Mrs. H. O. Anderson. While each and every member of the League co-operated to make the occasion the splendid success it was, special credit must go to the general arrangements committee headed by Mrs. D. J. Wardwell, assisted by Mrs. A. G. Alm and Mrs. C. W. Sherley.

Our officers for the year 1950-51 are:

President	Mrs. Verna Volrath
Vice President	Mrs. Charles Walline
Secretary	Mrs. A. G. Alm
Treasurer	Mrs. George Sale
Corresponding Secretary	Miss Florence E. Gregerson

Since our last report, we have had a number of highly interesting monthly programs.

In February in keeping with Catholic Press Month, Father Hovda discussed Catholic literature and showed a film on the Mass.

In March he gave a talk on the significance of the various vestments used in the Liturgy. In April he spoke on the Holy Year and the Passion Play given at Spearfish, South Dakota, in the Black Hills.

In May we had our annual "potluck dinner" which terminated our activities until fall. Since the City of Fargo was

celebrating its Diamond Jubilee the entertainment of this meeting was in keeping with the city-wide celebration. Bearded men, "Gentlemen of the Brush" sang old-fashioned musical numbers. Dr. Thomas S. Hendrickson, our first spiritual director, brought back a flood of memories for the "old-timers" with his reminiscent narration of the history of the League. There were prizes and stunts and food in great abundance. Orchids for the success of this affair go to Mrs. C. W. Sherley, hostess-chairman for the occasion.

In October meetings were resumed with Mrs. Volrath speaking on the beautiful devotion to the Sacred Heart known as "Night Adoration in the Home." Members were urged to participate actively in the devotion. Mrs. C. W. Sherley reported on the project of sending special occasion greeting cards and remembrances to hospitalized and "shut-in" members. A Christmas mass remembrance was arranged for two members who have been ill over a long period of time, Mrs. Mary O'Day and Miss Florence Gregerson.

At our November meeting Father Hovda gave a most enlightening talk on the Dogma of the Assumption.

Of course, one of the most popular affairs each year is our annual Christmas party, which is always a dinner meeting. It is always unusually well attended and this year was no exception. To Mrs. Clair Georgesen goes a special "bouquet" for the beautiful table decorations. Thanks also to the other hostesses—Mrs. J. C. Marchand and Mrs. Harry Romanick. Guests at the party were the Sisters of Service to whom we presented a shower of canned goods. The members exchanged gifts and sang Christmas carols.

A feature of the January meeting was an Inter-Faith discussion by Mrs. A. G. Alm and Mrs. Verna Volrath. Following the meeting members did some square dancing.

Mrs. A. G. Alm, secretary, was hostess in her home to the League at the February meeting. One of the liveliest panel discussions we have ever had was that at this meeting on the subject "National Conscription." Mr. Don Wardwell took the affirmative and Mrs. George Barrett, the negative.

Plans for our April meeting include a round table symposium on the "Problems of Labor and Management."

This year we feel we have made a notable effort to keep abreast of subjects of vital sociological interest, as well as to include subjects whose chief aspect is spiritual and philosophical.

FLORENCE E. GREGERSON

### Letter from Miss Maria Louise D'Auchamp

MR. VIGGO RAMBUSCH,  
40 W. 13th Street,  
New York, N. Y.

DEAR MR. RAMBUSCH:

I have received three packages with old periodicals for which I thank you so much. It was very kind of you to

Lipkesgade 13,3,  
Copenhagen

remember our project. We make progress with our plans and hope to be able to start in another year, but the library will be for priests and lay people who want to go on, so we are most interested in books or theological periodicals.

Thanking you once more for your contribution, I remain,

Sincerely yours,

M. L. D'AUCHAMP.

"LAY STUDENT FUNDS NEED YOUR SUPPORT"

## St. Bridget of Sweden Church

Lindstrom, Minnesota

REV JOHN B GARVEY, *Pastor*

OUR church is of contemporary design. It will hold three hundred easily—we have yet only donated pews of several descriptions, and so the fishermen and cottage folk cannot crowd us out in the summer. We expect to have all our present construction done for under \$48,000. An important factor in the cost was the supervisor, a local Swede who was somewhat retired, but all the more capable and experienced. And the list of workmen is solid Swedish, except for a parish lad named Mullen, who was a helper at reduced rates. I believe one of them was chided for building a church for Catholics, but otherwise there seemed to be general admiration that we were going ahead and were adorning their town with an attractive building. And they could have been interested for the boost to the fishing tourists, although a couple of the larger resorters were despicable fallen-away Catholics. But so many earnest compliments came to me, the pastor, from different local people that the good feeling for our progress must have been quite general.

I guess that I already mentioned to the St Ansgar's Society how heavy is our obligations to build as we have. We are hardly forty families mixed marriages and all, and the interest on the \$48,000 that we borrowed is between \$4-\$5 a day. Summer collections will help to meet it, and a few pastors of larger parishes will permit me to make an appeal to their congregations, but I do hope to get the debt down to around \$30,000 before I consider it is our size at all. One of the trends of the automobile age is for people to take less responsibility for their community and fixed institutions, so while it brings us customers and some help from the cities it also permits the drifter attitude toward support. We got such excellent publicity for our dedication, and fed 1200 at dinner in the new basement, that many will be keeping us in mind. I hope so.

Meanwhile, for the Society's interest only two parishioners are Swedish converts. A third's name is Guldenzopf. We have the chalice donated by a convert from there 'in memory of Samuel and Anna Peterson' who of course never be-



REV JOHN B GARVEY

lieved in what it holds. And of the visitors to our dedication from the St. Columba parish in St. Paul where I was assistant, the noteworthy thing was that most of the Scandinavian converts I'd instructed were there. I hope to find more ways to inform the local Swedes of the truth and import of the Catholic Church. At present I do it mostly by being Training Chairman of the District Boy Scout organization, in Red Cross work, and contacts with PTA and 4H and such. Some day it ought to be time to go on from there.

I should like to hear from Catholics of Swedish extraction from the Twin Cities who might be doing anything in an organized way about conversions.

## Annual Report of Vermillion, S. Dak. Unit

REV HUGH K. WOLF *Spiritual Director*

THE Vermillion Unit of the League has been formally organized with Roy Hansen as president, Arthur Melby vice-president, and Mrs. Roy Hansen, secretary and treasurer.

His Excellency, the Most Rev. K. Ansgar Nelson, O.S.B. of Stockholm, Sweden, talked to the members of April 8th while he was our guest in Vermillion. Bishop Nelson gave a public talk in Slagel Auditorium of the University of South

Dakota while here and talked to the Newman Club of the University. Our chaplain, Rev. Hugh K. Wolf, arranged eight other talks for Bishop Nelson while he was in South Dakota. The film "Picturesque Sweden" was shown at these meetings arranged for the Bishop.

Inspired by Bishop Nelson's talks, the unit plans to begin a study of Scandinavian Catholicism with emphasis on Scandinavian Saints.

"PRAY FOR SCANDINAVIA"

## *"Out of the Blue"*

"This is a non-stop flight, Paris to New York," announced the pilot's assistant as we left Orly Airport on the sultry evening of June 14. "But," he continued, "we shall stop for an hour in Iceland on the way, in order to take on some extra fuel." And so, quite literally "out of the blue," I was to see Iceland—even if but for moment's glance—after all. But that moment was unforgettable.

Shortly before midnight Iceland came in sight. From the window of the plane you saw the glow of the midnight sun glorifying a vast, mysterious world of mountain ranges and lakes. All was bathed in an indescribably lovely golden-red light, like those strange cloud fairylands that you gaze at sometimes in a perfect summer sunset. Right beneath, the capes and bays marked a dark green against a darker sea. During the hour we spent there at Keflavik Airport I could not help saying a fervent prayer for St. Ansgar's League, and for the people and the Church in Iceland and in all the Scandinavian countries. (Were it not that I did not have with me at the instant a penny in any currency, I would have ventured a midnight telephone call to Bishop Gunnarson of Holar, and sent to him our greetings!)

All the magic glory of all the midnight suns—and I now know you must have seen it to realize it—is but a passing shadow and symbol of the eternal glory which the faith of Christ brings to the souls. Without that faith, they sit in a darkness greater than that of any northern winter night. Through our use and spread of the double Mass Cards which Saint Ansgar's League—with Church approval—has devised, we can each of us do our part in lifting the cloud of darkness and in bringing countless souls into the light, warmth and imperishable fellowship of the one, Church of Jesus Christ. Briefly we accomplish the following:

1. The Mass which the missionary priest will offer—for the living and for the dead—is the renewal of that bond by which all who follow Jesus Christ are united in His Sacred Person. It is the infinite source of grace in this life, and the pledge of glory in the next.
2. The stipend or alms, a record of which is kept by the donor, is not a "payment for the Mass"—an impossible idea; but is a free gift toward the maintenance of a laborer in Christ's Vineyard; a hand stretched to one of Christ's soldiers in the heat and weariness of battle.

Saint Ansgar's has already set a marvelous record of aid through the simple and beautiful plan of Mass stipends. Never was there a time when such aid was more timely or more fruitful than the present.

(Rev.) John LaFarge, S.J.

## The Vicariate Apostolic of South Norway -- Report for 1949-1950

Population, 2,265,000

Catholics, 4,500

MOST REV JAC MANGERS, *Vicar Apostolic*

By REV IVAR HANSTEEN KNUDSEN, D D

THE formation, development and influence of the lay apostolate, the continuous training of youths and adults in the work of specialized Catholic Action, the increasingly successful official representation, both religious and cultural, and, finally, a rather flourishing literary activity, will remain as the most striking characteristics of this chronological review covering the last two years of Catholic life in the Vicariate Apostolic of South Norway.

We may begin with "*St Olavs Forbund*," the main organization for the lay apostolate in the Vicariate, and their happy initiative in opening an evening school in Oslo February 1950. In order that the Catholics might develop a deeper interest in their religion they were invited to attend lectures held by priests and laymen, the latter treating literary and philosophical subjects from a Catholic point of view. The school program consisted of 16 lectures during the spring term and 30 lectures in the autumn. A brilliant Catholic scholar from The University of Oslo, *Daniel Haakonsen*, has been the leader of the school, which has been open to everybody and has been attended by both Catholics and non-Catholics. One hopes to extend the activity of the school by including a correspondence course in order to reach participants all over the Vicariate.

As in former years, the *Forbund* has continued to arrange public gatherings in historical places recalling the golden age of medieval Catholic Norway in order to unify Catholics from the various districts and to give new heart to the few and scattered groups of the faithful, besides impressing upon non-Catholics the links of the Church with Norway's historic past. A great Catholic manifestation took place in May 1949 in connection with the first centenary of the town *Hamar*. A commemorative celebration was held with Pontifical Mass in the ruins of the cathedral of the ancient town. Besides the Vicar Apostolic, *Most Rev Msgr. Mangers*, the Apostolic Prefects of the northern ecclesiastical territories were also

present. *Sigrud Undset*, the famous Norwegian Nobel-prize winner of literature, was among the distinguished guests and participated on this occasion for the last time in a public celebration.

She died a saintly death ten days afterwards, mourned by the whole Norwegian people, and was buried like a queen from St Torfinn's Church in Hamar on June 15th.

In 1950 Oslo celebrated her 900th anniversary and the largest Catholic manifestation in Norway since the time of the Reformation took place with Pontifical Mass in the ruins of the ancient St Hallvard's Cathedral. The fields surrounding the ruins were crowded with people and the Lord Mayor of the capital assisted.

The publishing company "*Eystem Forlag*," which was founded in 1948, is another and most valuable result of the efforts of *St. Olavs Forbund* to help the clergy spread Catholic doctrine. With *Mr. Honore L. Barra* as chairman and *Mr. Erik Guldager* as daily leader, the young publishing house has sent out several books of first class, such as "*Now I see*" by Arnold Lunn, and "*Die Vorschule des Betens*," by Romano Guardini, in Norwegian translation. The most recent addition to our meager



His Excellency, Bishop Mangers, leaving the Royal Palace after his audience with King Haakon VII. He wears the Commander-Cross of the Royal Order of St Olav.

supply of Norwegian Catholic literature is, however, due to the initiative of our Catholic Students Association. The book is called "*The Catholic Church in Norwegian Textbooks*" and is edited by Magister Daniel Haakonsen. The purpose of the book is to clear away misunderstandings and prejudices contained in the official textbooks used in public schools and the collaborators, priests and laymen, have contributed in an excellent manner to this praiseworthy cause. The book has met with great interest in the press and among the teachers.

Apart from running "*Eystem Forlag*," Mr. Guldager, who is one of our most outstanding youth leaders, started in 1949, together with his wife, and supported by the Vicar Apostolic and various religious congregations, a "Center of Catholic

## ST. ANSGAR'S BULLETIN

books and magazines"—Katolsk Bok—og Bladsentral—the main purpose of which is to stimulate interest in Catholic literature and facilitate acquisition of it. The Center has developed rapidly and is already rendering efficient service to the great satisfaction of the Vicar Apostolic and the customers.

In the field of literary activity we may add some new publications from the pen of the diligent Stavanger parish priest, *Rev. J. von der Burg*, the outstanding Dominican writer, *Rev. Father A. J. Lutz*—who in 1949 was honored by his order with the title of Magister Theologiae—*Rev. Father Finn D. Thorn, O.P.* and *Miss Ragnhild Foss*, the latter famous for her translation of the ancient Catholic hymns and sequences into modern Norwegian. In the scientific field *Rev. J. Dunn, D.D.* has published some very valuable articles on historical subjects in professional periodicals.

In addition to this comes the increasing influence of "*St. Olav*," the official publication of the Vicariate, and frequent articles by priests and laymen in the public press. To support the spreading of the "*St. Olav*," the League of Catholic Women (NKKF) has repeatedly arranged successful campaigns.

It is easy to see from this that never before was the literary activity so productive and efficient as it has been during the last two years. And yet we have not mentioned the frequent publications from the Vicariate itself.

The Young Organization—*Norsk Katolsk Ungdomsforbund*—is continuing its efforts to form the youth according to the method and principles of Catholic Action. The most important factor in the formation is the yearly summer school arranged in co-operation with the other Scandinavian countries. The most recent schools were held in Denmark where in 1949 five and in 1950 twelve selected young boys and girls prepared themselves for the work as future leaders. The organization has its own publication, the monthly magazine "*Igms*," written and edited by the youth itself. The enterprise has been a great success and has now developed from a mimeographed to a printed paper, but financial support is needed from abroad if it shall be possible to keep the magazine alive!

The years 1949 and 1950 had their fair share of jubilees, both personal and institutional. In a closely knit community like ours, we always enjoy taking notice of the priests' silver jubilees, but when *Rev. Father Lutz*, the leading Thomist in the north, in 1950 could celebrate his golden, and the nestor of our clergy, *Rev. Father Ugen*, his diamond sacerdotal jubilee, we felt a special reason to rejoice. Several parishes and churches had significant jubilees too, some of which fell within the Holy Year, and hence gave local significance to that event.

How was Holy Year celebrated in the Vicariate of Oslo? A committee, selected from among the members of *St. Olavs Forbund* and presided over by the subsigned secretary to the Apostolic Vicar, was constituted to prepare first the exhibitions to be held on Catholic Action in Rome, secondly to prepare the pilgrimages. In the meantime one succeeded in

calling the interest of the nation to the event. The government-operated broadcasting system invited the Secretary to explain the significance of the Holy Year to its listeners. The daily papers and a couple of magazines asked for information or articles, and one could say that the public knew something about the Holy Year when it was opened at Christmas 1949. But the main event was, of course, the arrangement of the pilgrimages. The first one took place in the spring and was a great success. The Apostolic Vicar himself followed the 122 pilgrims to the Eternal City. We can boast of the fact that we, together with the pilgrims from the other Scandinavian countries, were one of the very few pilgrimages which was honored with a separate audience with the Holy Father! The second common pilgrimage took place in the autumn—25 persons participated under the leadership of *Rev. Father Harald Taxt*.

Despite all this there can be little doubt that June 29th was the day of days for our Catholics in the Holy Year. That day two Norwegians, one secular and one Dominican, were ordained priests in *St. Olav's Church* in Oslo. This really was an event, the echo was heard all over the country. We had the pleasure during those days to have with us *Mr. and Mrs. Sverre B. Withammer* from *St. Ansgar's Scandinavian Catholic League of New York*, who gave us important inspirations for our future contact with the League.

Of other happenings which may interest the readers of the Bulletin we may mention that the Norwegian Dominican father, *Rev. Thorn*, in 1949 was appointed the first Norwegian prior of the Dominican community in Norway, and that, the Vicar Apostolic in 1950 was honored by the King, *Haakon VII*, by being made member of the Commandership of *St. Olav*, a great honor of the highest value. The official motivation for the decoration was "For good work in Norway during 25 years." During the audience with the King, His Majesty uttered to *Msgr. Mangers*: "We have not forgotten your bold, patriotic stand during the war."

We might mention other things, as for instance the visits of foreign guests on various occasions. *Mr. Arnold Lunn* and some selected names from the English, Danish and Swedish clergy on the occasion of the 10th anniversary of the student organization "*Katolsk Studentlag*," etc. But we want to conclude this report by mentioning that due to the efforts of *Miss Madeleine B. Steen* of *St. Ansgar's League*, two of our young people, *Mr. Torfinn Juell* and *Miss Astrid Knudsen*, were able to study at Catholic colleges in the United States during the period 1949-50. And finally, as the last, but not the least important, news item, we are glad to report that the *Rev. H. Kielland-Bergwitz*, as the official representative of the Vicariate has met with a most cordial reception in the United States, a fact which is, of course, partly accounted for by the good will our country enjoys there, but which is also most certainly the result of the work done by *St. Ansgar's League* to create interest for the missions in Scandinavia.

FATHER IVAR HANSTEEN KNUDSEN.

"SCANDINAVIA PLEADS FOR MASS STIPENDS"

"PLEASE HELP THE SEMINARIAN"

## The Apostolic Prefecture of Central Norway

Population, 481,000

Catholics, 240

MOST REV ANTONIUS DEUTSCH S.S.C.C. Prefect



WHEN I was asked to write a review of the Prefecture of Central Norway for 1950 I had to stop to ponder whether there was anything outstanding to report for the past year. Was it not just another year of quiet work, hoping for better times and greater results? Largely, yes, but still there are some events worthy of mention. First, I would like to quote the Reverend Father P. Stelzmann, parish priest at St Olav's Church in Trondhjem, who writes

"The entire year of 1950 has been governed and impregnated by the spirit with which our glorious reigning Holy Father, Pius XII, proclaimed the Holy Year. In the light of this spirit our mission laid great stress on the importance of breaking down the prejudices against the Catholic Church and spreading the true information. This we endeavored to do especially at the monthly meetings of our Catholic Action group (St Olav's Forbund) to which both Catholics and non-Catholics were invited. Lectures, with slides, on the hierarchy and powers of the Church (sacraments prayers) gave the audiences a deep impression of the means and conditions which Our Lord in his infinite grace has indicated for us in order to gain the eternal salvation."

The Pastor and two other members of our parish had the great happiness to participate in the main Scandinavian pilgrimage to Rome (April 29-May 16). This was an experience, not only for the participants, but for the entire parish, when one member enjoys something, the others join with him. Upon returning home the fortunate pilgrims gathered all the parishioners and with enthusiastic words, accompanied by beautiful slides of the Holy City, fired the listeners to renewed loyalty to the Church of Christ and gave them the most impressive and historical evidences of His holy religious truth and divinity.

The Most Reverend Monsignor Deutsch, Apostolic Prefect, also visited Rome during the Jubilee Year. He wanted to participate in the great event when the Supreme Pontiff solemnly proclaimed the dogma: "Assumpta est Maria in caelum corpore et anima." Upon his return he gave an enthusiastic lecture in which he conveyed to us his experiences and feelings on this great occasion.

As one could expect, there have been no lack of newspaper articles attempting to discredit the new dogma. With the greatest respect mention must be made of an article by a Protestant journalist in one of the city's leading newspapers (*Adresseavisen*). Objectively and respectfully his article drew a fine picture of all he had seen and heard at the proclamation in Rome.

The Holy Year has also brought us a few conversions for which we thank God, hoping and praying that others will

follow. It is especially important to have these converts spread our true faith in their holy endeavor.

Last, but not least, must be mentioned that due to the initiative of Reverend Th. Van den Hove a parish paper was started during the Jubilee Year. The paper, which at present is published quarterly, carries the beautiful name "*Klippen*" (The Rock). The meaning of the name is explained by the accompanying words from the Scripture: "Thou art Peter (i.e. the Rock) and upon this rock I will build my Church (Matt. xvi. 18)." It is our hope that the voice of "*Klippen*" will help to bring to a realization the wish of Our Lord: "Ut omnes unum sint."

In the first issue of "*Klippen*" the following reference to Molde was made: "The 29th of April will be a special day of note for St. Sunniva's parish. It is then 10 years since its chapel and rectory in the center of the town became an offering on the mighty fire lighted by the fury of the war. An anniversary? Yes, but a sad one. Still we will not be found with bowed heads. He, who was with us during these ten years, will also be with us in the future." And, in the third issue we read: "The preparedness law, defense licenses, etc. delay rebuilding of the rectory at Molde." Yes, we had hoped to spade the ground for the new rectory during 1950, but we were sadly disappointed. Perhaps this year, but . . . ?

The mission at Kristiansund like Molde, tells of a sad anniversary. Here also in 1950 it was 10 years since the chapel and the pastor's quarters became victims of the flames of the ravaging war. Since then, the Sisters' small chapel has served as "parish church." The problem of housing for the parish priest was finally solved on the 5th of July when he moved into his own apartment in a newly-built house owned by Bj. Lokvik, who occupies another floor with his family.

PATER S. HUNEN S.S.C.C.

Trondheim, January 31, 1951.

PRAEFECTURA APOSTOLICA  
NORVEGIAE CENTRALIS  
TRONDHEIM

Prinsens GT 2a2

TO ST ANSGAR'S SCANDINAVIAN LEAGUE,  
New York, N. Y.

MR. VIGGO F. E. RAMBUSCH.

I wish to advise you that I have received your package containing Mass vestments also a check for \$100 sent through Pastor Bergwitz from St. Ansgar's League.

The package and the check arrived practically on the same day. It seems that delivery of Christmas mail has been greatly delayed.

I am very grateful to St. Ansgar's League for these beautiful vestments. When such articles have to be obtained it means a great sacrifice in much needed funds.

Please convey to St. Ansgar's League my heartiest thanks for the package and for the check and especially to those members who have worked for collection of vestments to parishes in Scandinavia.

Sincerely,

(Signed) A. J. DEUTSCH, S.S.C.C.

Apost. Prefect.

"LAY STUDENT FUNDS NEED YOUR SUPPORT"

## News from Denmark

By POUL HJORTH



NEWS from Denmark for the year 1950 in a Catholic paper may generally be considered as being of little importance when the whole Catholic world in the Jubilee Year has had its eyes and ears turned toward Rome—then can it be of any interest what has happened in Denmark? We think it has, because from a Catholic point of view Denmark is our working place. We are not only supposed to hold the front we have inherited, but also to do our best to have it fortified. It is, therefore, an encouragement to be asked by St Ansgar's League to report what has happened in our country since you last heard from us

We too, have had our eyes turned toward Rome and the Jubilee Year has been celebrated, as far as we were able to, by sending off three official pilgrimages five or six smaller pilgrimages arranged on private initiative, generally by priests, and finally a big scout pilgrimage. The first pilgrimage left Copenhagen at the end of April with His Excellency Most Rev Theodor Suhr, O.S.B., as the head of it. This pilgrimage was part of a journey organized for the whole of Scandinavia our pilgrims joining the pilgrims from the other countries of the North. This pilgrimage, as well as the following with 1,500 participants in all, was not only an experience and a spiritual revival for those who participated but also for those who didn't get the opportunity of going to Rome because the pilgrims on their return brought greetings from all the people they had met. So, in spite of the limited number of Catholics in our country, we became conscious once more of the fact that we belonged to a large and living organism and we also received a tremendous inspiration from the Scandinavian pilgrims for our daily life

The local pilgrimage to Vor Frue (Our Lady) Convent, which took place for the first time in 1949, was repeated this year in the month of May, there were over 1,000 participants. The convent, which is situated 15 miles from Copenhagen, has only a tiny chapel. So it was necessary to say Mass out of doors in the park. The Mass, which was celebrated by the Bishop began at the moment when the sun came through the skies, which was rather remarkable because it had been pouring rain from early morning and a heavy rain had continued during the whole pilgrimage of five miles

About seven or eight miles from Copenhagen is the small suburb of Lyngby. In this town and its outskirts there are about 700-800 Catholics. Until last year it was only possible to say Mass in a very small chapel near the railway station. On account of this and the many people who came, four Masses had to be said every Sunday, 1950 brought us a first step toward a change for the better, a new parsonage and a provisional church being constructed as a beginning of the

future Church of St Canute Lavard. At present rather a large parish meeting house is being built, and we hope before long to be able to build the crypt

"Seven Storey Mountain" by Thomas Merton has been translated into Danish and was published in the fall of 1950 in a very beautiful cover. The book has aroused much interest, not only in our own circles but it has been much discussed in the book review of the daily papers. We are pleased to have had this book translated into Danish, because it gives us the opportunity of presenting the Church to circles that are difficult to contact otherwise. We certainly hope that it will help to break down the many prejudices in our country against Catholicism.

During the month of July, Mrs Sverre B. Withammer, an officer of St Ansgar's Scandinavian Catholic League paid us a visit together with her husband on their way to Norway. It was good once more to get in personal contact with someone from the League the visit only being too short as it was curtailed by Mr and Mrs. Withammer's journey from Norway to Rome, so that many Danish Catholics did not get the opportunity of meeting the two visitors from the League.

Rather great interest has been shown to the new chaplain of St Ansgar's Church, Rev Ib Andersen because of his participation in a radio broadcast on Christianity. A Catholic, a Protestant and an Atheist took part in the lecture which was actually a round-table discussion. This was a good Catholic event, the greatest interest being given by the press to the Catholic part of it.

For the first time it has been possible to broadcast a children's Mass, it was done in an excellent manner, and we hope to get the chance of repeating it. The College of Niels Steensen has finished its first school year. This college being the only Catholic one in Denmark founded last year with two classes, hopes to get its own building soon, so that a secondary school may grow under the most ideal outward forms.

Just before this was written, the foundress of the convent on Jagtvejen in Copenhagen, Rev Mother Birgitta, born Countess Hartig, died at the age of 92 years. In the years 1912-1914, Rev. Mother Birgitta, as a member of the order of the Perpetual Adoration in Austria, built the convent and the big church on Jagtvejen in Copenhagen. When the church was completed and ready for its consecration in 1915 the Sisters of the Perpetual Adoration took possession of it with the Rev Mother Birgitta as their first Superior. In 1942, the convent and the church were turned over to the Apostolic Vicariate which for the time being has given it to the Benedictines of St Lioba. In 1937 the Sisters of the Perpetual Adoration had changed the monastery into a Benedictine convent and they now moved out to Our Lady's Convent at Aasebakken, which gave them a better opportunity to live according to the rule of St Benedict. Rev Mother Birgitta was very happy about this change and lived the last years of her life in the convent free from the burdensome task as Superior. The 15th of March she was buried in the small churchyard of the convent, which is situated in the park of the convent.

## The Vicariate Apostolic of Denmark -- Report for 1950

Population, 3,614,000

Catholics, 22,000

By MOST REV THEODOR SUHR, OSB *Vic Apost*

IT gives me pleasure to send a friendly greeting to St Ansgar's Scandinavian Catholic League in New York which so faithfully interest themselves in the work and growth of the Church in Scandinavia

I have the great hope to be able to visit the United States in the Fall and thus have the occasion to renew the personal contact made during my first visit in 1947.

There is a possibility that I will be accompanied by a young Dane who would like to study for the priesthood in an American seminary. I believe I can depend on the same kindness being shown to him as that always extended to Mr Paul d'Auchamp

Looking forward to my second visit to the United States, I send to all the members of St Ansgar's Scandinavian Catholic League my best wishes for God's Blessing

## Catholic Scouts in Denmark

By REV. KNUD BALLIN

IT is Easter holiday 1951! Day and night you can hear hammer strokes and wild screams from our boys. One day we have snow and frost, the next we have sunshine and spring. But the boys keep on working. Now the troop want their house ready. They have made everything themselves, dug the ground, built the house, which for a great part consists of elements from former refugee barracks; they have painted it, varnished it, and made the surrounding area look nice with trees, bushes and plants. The scouts from 1st Absalon Troop (Bishop Absalon, the founder of Copenhagen) want their own home with a large room for feasts and for work, four patrol rooms, a kitchen and a workshop. The boys must be taken away from the streets, be given a home, work and enjoy the education which Baden Powell has given all boys of the world through his eminent system.

The troop house is situated on the ground of St Anthony's Church, close to the parsonage and the church. The troop belongs to St. Anthony's parish. About 100% of all the boys in the parish are in the troop with friends from quite different environments, both unbaptized and baptized pagans and good Protestant boys, whose parents want them to be in good surroundings in a troop where the spirit is good and Christian. All the boys, whether they belong to these who are in the card index of the parish priest, or all the others of whom he also takes care, they come and go in the parsonage as if it was their own home. In St. Anthony's parsonage you really find something of the spirit of a Philip Neri or a Don Bosco. Sometimes you wonder if the priests themselves are allowed to be there. For the boys are swarming all over the house everywhere busily occupied with the solution of many problems. The troop house is not there in order to get the boys out of the parsonage, but on the contrary—in order to let them have a house of their own which can bear their impress and still more where they can feel at ease and at home.

This is a small picture of the life of scouts in Copenhagen in 1951. But only a small one. The first Sunday in January Most Rev. Bishop Suhr made his entry into the Jesuit church in the center of Copenhagen. 600 or 800 boys had filled the church from the communion rail to the entrance. Their singing and prayers were vigorous and steady and the

Bishop made a very appealing speech to the boys about their responsibility in the alarming world which is ours. A few months later, Catholic leaders from all over the country gathered here in order to discuss problems of vital importance for this part of our work with the youth and to lay down the framework of a youth organization along quite simple lines. The scouts must be an army ready for every call from our Bishop when he should want to use a joint Catholic front. Problems like "Religion in our work with the boys," "The Catholic and the Non-Catholic boy in the troop," "The relation between the troop chaplain and scoutmaster," "Our future," "Periodicals," etc were discussed. In the evenings we gathered in private homes to be better acquainted with each other in order that the work might be still more effective in the future.

The scout movement in Denmark is not new. Neither is the Catholic scout movement. Only a few years ago we celebrated the 25th anniversary of the division in Copenhagen "Duke Canute's Division". On that occasion our Bishop declared that the scout movement more than any other movement has been able to hold on to the boy and the young man through critical periods. Many priests have given much effort and much time to this work and in connection with the leader-meeting in 1951 there was an opportunity of training young priests in their work as troop chaplains, and at a well attended meeting of priests in Copenhagen to render an account of the principles we want to follow in realizing the thoughts of Baden Powell for a Catholic forum.

New Year 1951 the number of Catholic scouts were more than 500. It is the biggest Catholic Youth organization in Denmark, and what is characteristic of the Catholic scouts in Denmark—contrary to the scout work in so many other countries—it isn't a movement for the well to do, but many of the boys are from less well to do homes this of course is somewhat a hindrance for the procuring of tents, camp material, etc.

In the history of Catholic scouts, the year 1950 will be indelible because of the great pilgrimage to Rome. The scouts were the only big youth organization that had been able to arrange a joint pilgrimage, and thanks to an excellent organized travel system they experienced a rich spiritual revival

"JOIN ST. ANSGAR'S LEAGUE"

by visiting the Catholics in the South and West Germany and by an unforgettable stay in Rome, the visits to the four basilicas, the joint Mass in the catacombs and a wonderful audience with the Pope in St Peter's.

In a diaspora country like Denmark (not 1% of the population are Catholics) there will always be the problem of how to make hospitals, schools and a youth movement which is all up to date. The work that has been done for the past 10 or 20 years by the Jesuits and the nuns, shows that it is possible to start Catholic schools and Catholic hospitals where a Catholic spirit reigned even if 50-75% of the pupils, patients, nurses, doctors and teachers were non-Catholics. Guided by the right men and women the Catholic spirit has been able to penetrate the work and to become the dominant spirit.

We have maintained the same point of view in our work among the scouts. The priest and lay people have a chance here to meet the best within the Danish population. Nowhere else can we be on the same level with friends from other groups, and nowhere else is there an open-mindedness for our ideas and improvement of the pedagogical principles of Baden Powell through a sound religious foundation as here in the scout movement. We priests and many lay people have often looked for a field where we could work in close contact with non-Catholic countrymen. Here we have the chance. As the non-Catholic boys walk in and out of St. Anthony's parsonage and are well at ease here—so the scout does in many of our troops, and he becomes a representative of the spirit we give him through meetings, services and talks. Not only in our own small circles however, but in the Danish scout movement itself, the Catholic leader has won a position, which is worth mentioning. Catholic leaders, Catholic priests have tried through a thorough training to equal their leader-friends, and therefore we have the widespread friendly tone and the chance in very wide circles of the Danish population to give of the wealth we possess in our Catholic faith.

St. George (the protector of all scouts) and Blessed Duke Canute (the model of Danish Catholic scouts) shake hands in the fight to reconquer Danish youth for Christ.



Medieval Scandinavian wood carving now in Albert Museum, London

## Helen Wedded Erik; Now Her Writings Appear in Finland

From *Living Catholic Authors*

**K**NOwn throughout the Scandinavian countries as Helen af Enehjelm, American-born Helen Moller continues her career as novelist, essayist and lecturer in her husband's native Finland.

Born in Bakersfield, Calif., she met and married Erik af Enehjelm while at the University of California. She continued her studies at McGill University in Montreal and in 1932 accompanied her husband to his ancestral home in Finland. An expert in Swedish, Finnish and French, she was appointed as lecturer on the Swedish National School Board at Stockholm.

Helen af Enehjelm recently completed the English translation of the first volume of a trilogy written by Prof. Dr. Oswald Siren, "3,000 Years of Chinese Art." "I thoroughly enjoy putting the beautiful history of Chinese art into my own language," she said, "for there is nothing like one's own mother tongue and I love mine."

### TO THE MEMBERS OF ST. ANSGAR'S LEAGUE

Request for the yearly report to you reached me this morning right after I had been ordained a subdeacon—so it will not astonish you that I feel very much like thanking you today.

This past year has been a very happy one. First I had a pleasant vacation. I stayed with some good friends here in Baltimore and went down every day to Cherry Hill—a suburb on the south side of our "Bay"—to teach religion to Negro children. That was a very pleasant experience—we became fond of each other, had long hikes together and enjoyed ourselves quite a bit. I hope they learned some religion; at least, they learned to walk and I was trained in the art of pedagogy.

During the school year we studied some of the most interesting matter which the whole course has to offer: Grace and the Sacraments. The study of Grace was especially wonderful in every sense of the word. Since the subdeaconship places further religious obligation upon us, I plan to spend the summer at the Seminary. Afternoons I shall visit the sick at the Marine Hospital and evenings I shall do some translations.

On this day, when I experience the result of the last six years of studies for the priesthood, I feel my debt of gratitude toward you very keenly. One year from now I shall probably—God willing—be a priest in Denmark. School ends about the first of May and then I shall most probably be called home to Denmark for ordination. I shall then be able to say Mass for you in return for your prayers and sacrifices for my sake. I shall never forget your generosity toward me.

Gratefully yours,

(Signed) PAUL D'AUCHAMP.

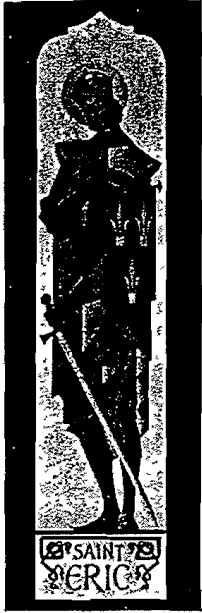
June 13, 1951.

St. Mary's Seminary,  
Roland Park,  
Baltimore 10, Md.

## The Vicariate Apostolic of Sweden -- 1950

Population, 6,986,180

Catholics, 18,500

MOST REV. JOHANNES E. MULLER, *Vicar Apostolic*MOST REV. K. ANSGAR NELSON, *Bishop Coadjutor*

THE development of the Catholic Church in Sweden during 1950 may be considered to have been satisfactory. We are happy to note, when considering the exterior development of the Church, that a few new stations have been added to those already existing.

In *Jönköping*, the industrial center on the southern border of Lake Vättern, a detached house was bought in January 1950. Here a new chapel dedicated to St. Francis of Assisi has been erected. The house serves as presbytery as well. This is a great improvement upon earlier conditions when Holy Mass was said only once or twice a month by a priest from Norrköping.

The Vicariate succeeded in buying a house in *Halmstad* on the west coast of Sweden in October 1950 where a permanent chapel dedicated to the Most Holy Trinity now is to be found. Much to

our regret, we have not been able to station a priest in Halmstad owing both to our lack of priests and of necessary means. The parish there will have to remain annexed to the parish of Oskarström whose parish priest will celebrate Holy Mass twice a month for the numerous Catholics in Halmstad and its neighborhood.

At *Storfors*, an industrial community far away in the great forests of Värmland in the west of Sweden, are to be found great numbers of Catholic workmen from abroad (Italians and Sudeten-Germans). Their employer, Storfors Rörverk, has put a room at their disposal for Holy Mass. This room has been turned into a small St. Joseph's Chapel where Father C. de Bie, parish priest in Örebro, and other priests go to say Mass at regular intervals.

Owing to the great number of Catholics in *Vasterås* and its surroundings (about 4,000) the chapel there has been made into an annex-parish to the mother-church of St. Eugenia in Stockholm with Father A. Adelskamp as parish priest. Father Adelskamp as well as the Italian priest in charge of the Italian workmen there, still have to use the little chapel with its restricted space which only holds 50-80 people.

With regard to the work in the Vicariate in the near future the following information may be of interest.

One of the most urgent tasks of the Vicariate is to be found in *Malmö* in the south of Sweden where a new church with presbytery as well as a new building for a Catholic primary school (day and boarding school) with a nursery school (kindergarten) are called for. Owing to the shortage of building material we have, however, as yet not been able to obtain permission from the national authorities to build the church and presbytery. Possibly, it will be easier to obtain building permission for the school.

In *Gothenburg* the Vicariate also needs a new primary school owing to the bad condition of the existing school. We have been planning to call this school "The School of Her Majesty Queen Astrid." During the course of the autumn we have, to our great joy, received gracious permission from His Majesty King Leopold to do so. Their Royal Highnesses the Parents of the deceased Queen have also given their consent.

In *Dalecarlia*, one of Sweden's most beautiful provinces where many memorable events in Swedish history have taken place, the number of Catholics has rapidly increased, chiefly owing to the great many refugees and workmen who have settled there. There is however, no Catholic church, still less a priest in the whole of Dalecarlia (the area of which is to be compared with that of Belgium). We are, accordingly, faced with the problem of providing these Catholics with regular cure of souls. Dalecarlia is a much sought for summer resort and especially attracts visitors from the United States of America.

During 1950, the Vicariate Apostolic published a new hymn-book, "Cecilia," which is now used everywhere in the Vicariate. It has taken many years of devoted work to prepare this new edition. It contains hymns from old Catholic times and many others as well which the people of Sweden have learned to love during the course of time. As there has been no new hymn-book for fifty years in Sweden this book will be most welcome everywhere in our parishes.

*The Holy Year* has left its impression on Sweden as everywhere else in the world. Three pilgrimages left Sweden for Rome. The first was conducted by His Excellency Bishop K. A. Nelson, O.S.B., Coadjutor to the Vicar Apostolic of Sweden, and was made together with Catholics from Denmark, Finland and Norway. The pilgrims were received by His Holiness the Pope in a special audience, which was a great privilege during the Holy Year. During the stay in Rome a memorial was unveiled in the church S. Maria dell'Anima to the memory of the last Archbishop of Sweden, Olaus Magnus, who died in exile in Rome 1557 on account of his Catholic faith. He was buried in this church. The second pilgrimage for boy scouts and young people was made together with Danish young Catholics, and the last consisted chiefly of elderly people. In all, some 750 Swedish pilgrims visited Rome last year.

The Holy Year has been given much publicity both in Swedish press and Swedish radio, on several occasions the Swedish newspapers sent special correspondents to Rome. A gratifying tendency toward greater comprehension for the initiatives and measures taken by the Holy Father can be noted in our country; the greatest veneration and respect are entertained for His Person; even non-Catholics seem to understand the possibilities of our Holy Church for uniting a divided world.

The King of Sweden, His Majesty Gustavus V, died on October 29, 1950. His Excellency Bishop J. E. Müller voiced the sincere gratitude of the Swedish Catholics to the deceased

## ST. ANSGAR'S BULLETIN



Sovereign at a solemn memorial service in Stockholm when he recalled the King's prominent personality as well as his benevolence and paternal kindness toward the Catholics of Sweden. Her Royal Highness the Princess Josephine-Charlotte of Belgium—daughter of H. M. Queen Astrid—was also among those present at this service. Bishop Müller was commissioned to represent the Holy See at the funeral of the King.

Our youth organizations have continued their work purposefully and with great interest. Our young Catholics have taken their place in Catholic Action and follow it up in spite of the many difficulties in their path.

We were given a pleasant surprise of great import when the municipal authorities of Ystad offered to put the medieval Franciscan church of St. Peter at the disposal of the Catholic Church or the Franciscan Order for 75 years. Negotiations were entered upon with the Franciscan Order but have, much to our regret, not led to an agreement, as the town wishes to have certain repairs made at our cost at a considerable price. Once more, we have, accordingly, been forced to answer in the negative to an interesting proposition owing to our lack of funds. The matter has been postponed for the present.

During the war, the Vicariate Apostolic had a center for extensive social and relief work in this country as well as countries devastated by the war in the Swedish "Caritas." The latter part of the activity having ceased we have re-

organized this center (now called "Caritas Sueciae") in view of its adaptation to social work in Sweden only. A social curator has been engaged to act as the link between the Catholic applicants for relief and the public authorities (national and local) as well as the Catholic clergy. This activity will be of great significance also on account of the great number of Catholic refugees in Sweden who are often in need of help and advice.

The Vicariate Apostolic has at present 39 priests and 5 students of Theology of whom one is an American. The number of Religious Sisters is 144. The Swedish Catholics number 6,500; to these must be added Catholic refugees and foreign workmen, numbering about 12,000. The population of Sweden was at the beginning of 1950, 6,986,180.

The Vicar Apostolic spent three months in Switzerland as during previous years, lecturing and preaching on the Catholic Church in Sweden, by these means awakening interest and readiness to help the Mission. The Catholics of Switzerland have become great benefactors to Sweden since the help we earlier received from Germany has fallen away. The collections made in Switzerland have become an important factor for financing the activities of the Church in Sweden.

His Excellency Bishop K. A. Nelson O.S.B., is at present visiting the United States of America. Through a series of lectures Bishop Nelson is spreading information and awakening interest concerning our Church and our country there.

One of the signs indicating the development of the Church in Sweden is the slowly rising number of converts among whom also a few persons from prominent intellectual circles are to be found.

The great poverty of the Catholic Church is however still a hindrance in the development of the Church; our institutions are not only defective but also, when compared to the standards of our country and those of other religious bodies often very inferior and unsatisfactory. After the latest increase in the cost of living the salaries of our priests can only just be said to cover a minimum of subsistence. No civil servant in Sweden would accept the salaries with which the Catholic clergy, of all ranks, have to be contented. In order to discharge their pastoral duties in their immense parishes—our country with its 449,000 square kilometers is almost twice as big as Italy—all our priests should have a car at their disposal. With two or three exceptions, this is an impossibility for financial reasons.

The Vicariate Apostolic for Sweden is deeply indebted to the Catholics of the United States of America for their interest in our Mission which has found so many different expressions. The continuous support given to our priests through the many and generous Mass stipends is one of the most valuable items.

We finally wish to express to St. Ansgar's Scandinavian Catholic League and its members our heartfelt thanks for the many tokens of kindness and interest shown to us during 1950.

May God's blessing be with our brethren in the Faith in the United States where so many grave decisions of vital importance to the whole world have to be taken.

Stockholm, January 1951

**"LAY STUDENT FUNDS NEED YOUR SUPPORT"**

## BOOK REVIEW

Source *Books on Trial* July-August, 1950 Vol IX, No 2.

*Interracial Justice—Now, Not Tomorrow—No Postponement*,  
by John LaFarge, S J Longmans, Green. 246 pp. \$3 00  
Reviewed by James F Walsh, S J:

This splendid book is a "must" for all teachers of social problems and the average reader will find it instructive and interesting. The thesis and title are from an editorial written by Father LaFarge for the Inter-racial Review in 1941. "Communism," he says, "may threaten to engulf the world. A still greater menace is our own apathy and irresponsibility, since the enemy of the human race works through spiritual chaos and in a social vacuum. As there was 'no postponement' of the struggle for social justice during the shooting war that ended in 1945, so there can be no postponement during the cold war which, as Arnold Toynbee says, may last for an indefinite number of years. Our country's great opportunity is now, not in the dim and uncertain future." This is based on Father LaFarge's conviction "that interracial justice, motivated and inspired by religion is a winning cause"

The style of the book is straightforward and crystal clear. In part one the background is sketched in bold lines "The Conscious Community." Part two, "The Advancing Community," will be obligatory reading for this reviewer's students. The dialogue between the attorney and the chaplain (beginning on p 95) is especially interesting. To show that the inter-racial movement among Catholics in this country was no hothouse flower or sudden improvised explosion is the reason for part three "The Acting Community." If you wish to know how utterly practical this book is, read chapter 17, "The Role of Organized Effort."

The theme is brought up to date by a critical discussion of the Point Four Plan. Here the author asks a question which you will read twice: "Will we be the carriers of proletarianism into foreign lands?"

Catholic Action clubs will welcome this book. There is a good index, and the publishers have given the book a sprightly format.

## NEW MEMBERS

Father Basal Anderson, O S B, Benet Lake, Wis  
Mrs Xenia M. Anderson, Lancaster, Calif.  
Miss Helen Belsjoe, New York, N Y  
Mr Richard Berg, St Paul, Minn  
Mr K J R Bernstrom, Washington, D C (Life Member)  
Mrs Jane Boslem, Chatham, N. Y  
Rev Stephen A Boysko, S S J, Clayton, Del  
Brother Edward J Austin, O S B, Lisle, Ill  
Sister M Joesetta Butler, R S M, Chicago, Ill  
Father Juvenal Carlson, O F M, Cleveland, Ohio  
Miss Hilma Carlson, Mount Vernon, N Y  
Mrs L. J. Caron, Currie, Minn.  
Mr Geo. Crowley, New York, N Y.  
Miss Rita Cullinane, Belmont, Mass  
Rev Mr. John J. Cuddy, Washington, D. C.  
Miss Nora Dady, Chicago, Ill.  
Mrs Anna G Daniels, Kansas City, Mo.  
Miss Mary C Doherty, South Boston, Mass  
Mr Henry D Ellis, Wallace, Idaho  
Mr. A V Engel, Currie, Minn.  
Mrs. H. M. Favrot, New Orleans, La.  
Mr. Robert McCormack Filberg, Comox, Vancouver, B. C  
Mr. Charles Fogarty, St. Paul, Minn  
Mrs Charles R Fort, Medford, Ore.  
Brother R Joseph Gardner, O P, Washington, D C  
Mr W J Graalum, Valley City, No Dak  
Mr Michael J Heaney, New York, N Y.  
Mr. George Howard, St. Paul, Minn.  
St John's Atonement Friary, Montour Falls, N. Y  
Sister Mary Katharine, S H N, Oakland, Calif  
Mrs. Anna Maria Kay, Tampa, Fla  
Mr Clarence R. Keeler, Chicago, Ill  
Rev James F Kittleson, Miles City, Mont  
Rev Claude Klarkowski, Chicago, Ill  
Mr. David B Knudson, Mandan, No Dak

Miss Karen June Knudson, Mandan, No Dak  
Miss Lynne Marie Knudson, Mandan, No Dak.  
Mr. Richard C. Knudson, Jr., Mandan, No Dak.  
Mr Richard C Knudson, Sr, Mandan, No Dak  
Mrs. Richard C Knudson, Sr, Mandan, No Dak  
Mrs Rucile Koch, Bismarck, No Dak  
Mrs Math J. Koppi, Currie, Minn  
Mr Frank J Lodeski, Oak Park, Ill  
Miss Anne Lundberg, Chicago, Ill  
Rev John J McEneaney, Hartford, So Dak  
Mr John Mahoney, St Paul, Minn  
Brother Mark, S.V.D., Techny, Ill  
Miss M. Lena Murphy, Brooklyn, N Y  
Mr. H. C. Nelson, Bismarck, No. Dak.  
Mr. L. W. Nordlund, St. Paul, Minn.  
Mr. Maurice Norton, St. Paul, Minn.  
Miss Anne E O'Connell, New York, N. Y.  
Mr Henry Eugene Patrick, Montgomery, Ala.  
Rev Theo Peterka, Elbow Lake, Minn  
Mr Henry B Schreiber, Greensburg, Pa  
Mr. William E Smith, Flushing, N Y  
Mr George L Stengren, Bayside, N Y.  
Mrs Mary Agnes Stepanek, Arlington Heights, Ill.  
Mrs Nora Sulzbach, East Elmhurst, N Y.  
Miss Glenna Sweetman, Currie, Minn.  
Mrs W F Sweetman, Currie, Minn  
Miss Helen Towey, Currie, Minn  
Miss Rose Vaters, Brooklyn, N Y  
Mrs Ellen von Sydow, Gothenburg Sweden  
Mr George Weinzetl, Currie, Minn  
Mrs George Weinzetl, Currie, Minn  
Mr. Albert F. Westerberg, Flushing, N Y  
Rev John F Whealon, Cleveland, Ohio  
Mr. Arvid Wiklund, Bismarck, No Dak  
Rev Mr. Leonard Zwinger, Worthington, Ohio

## Requiescant in Pace

In Your Masses and prayers kindly remember the following who have died  
Right Rev. Alcuin Deutsch, O.S.B. Miss Honora Egan  
Mrs Lisa Power Mr. James V Doherty

"PRAY FOR SCANDINAVIA"

## H.W. Rambusch Given Decoration By Denmark



**H**AROLD W RAMBUSCH, president of the Rambusch Decorating Co of New York, has been decorated by King Frederik IX of Denmark with the Knight of the Order of Dannebrog, in recognition of his work in promoting cultural exchange between the United States and Denmark

The decoration was presented to Mr Rambusch by Consul General Sigurd Christensen at a ceremony this week at the Consulate General of Denmark, 17 Battery Place. The Order of Dannebrog is an ancient Order of Knighthood originally instituted in 1219 by King Valdemar Victorious and reinstated by King Christian V in 1671.

After studying at Pratt Institute and the Arts Students League of New York, Mr. Rambusch attended the Royal Art Academy of Copenhagen. He then traveled throughout Europe studying examples of famous architecture

Mr Rambusch has been head of his own firm for about thirty years and examples of his work are scattered throughout the United States and Canada, not only in Cathedrals and churches but also in many public buildings. At the present time he is designing and constructing several chapels for the armed forces

### Annual Report of Alexandria, S. Dak. Unit

REV WALTER F LIESCH, *Spiritual Director*

**A**LTHOUGH this unit is located in Hanson County of South Dakota, it appears that there are not many people of Scandinavian origin or descent in this community at the present time. Hence it seems quite difficult to stir up any enthusiasm for the St. Ansgar's Scandinavian Catholic League. I have, however, not entirely given up hopes for the work here. This parish some day hopes to procure a motion picture machine, and I hope to show at least some movies that pertain to our League and its work.

Tuesday evening, April 10th, one other person from here and I were in Sioux Falls and together with six hundred or more other folks we attended a gathering in the Knights of Columbus Hall. First, movies about Sweden were shown. Next, Father Hugh K. Wolf introduced the speaker of the evening, the Most Rev K. Ansgar Nelson, O.S.B., coadjutor to the Vicar Apostolic of Sweden. His Excellency gave a lengthy, interesting talk on Catholicism in Sweden, in the past and at present.

At the conclusion of the talk, Father Wolf asked the folks to take up a collection to aid the Scandinavian Bishop's work. This Alexandria, South Dakota, parish gave a check for \$15.00 to this cause. Our parish will continue to send in a check each year to the League headquarters to further the ends of our organization. Said check is herewith enclosed.

I shall try to have Father Wolf come here to develop interest in the League.

### Report of New York Parent Unit

June 1950 -- June 1951

**T**HE first meeting of the year was held on October 19, 1950. The members had the opportunity of greeting Mr. Sven Bjerke, a young Norwegian student, who had just landed that day in the United States. Mr. Bjerke was en route to College of St. Thomas in St. Paul, Minnesota, as the recipient of a scholarship from the American Scandinavian Foundation for Scandinavian Catholic students. Mr. and Mrs. Sverre Berg Withammer gave an account of some of the interesting highlights of their trip during the Summer to Norway, Denmark and Rome.

A nominating committee was appointed at the November meeting and at the December meeting the chairman presented list of candidates who were elected to office, as follows:

<i>Director of Programs</i>	Rev. John LaFarge, S.J.
<i>Spiritual Director</i>	Right Rev Edw E. Swanstrom, Ph.D.
<i>Chaplain</i>	Rev. Henry J. Andersen, S.J.
<i>First Vice-President</i>	Rev. Thomas S. Hendrickson, Ph.D.
<i>President</i>	Mr. Viggo F. E. Rambusch
<i>Vice-President</i>	Mrs. Johanna Petterson
<i>Corresponding Secretary</i>	Mrs. Walter J. Root
<i>Recording Secretary</i>	Miss Margaret L. Hedlund
<i>Treasurer</i>	Mr. Edward Jansson
<i>Director of Publicity</i>	Mr. Robert Rambusch

The annual Christmas Party was held on January 11, 1951 at the headquarters of the League. This year's party will be long remembered because the honored guest of the evening was the Most Rev. K. Ansgar Nelson, O.S.B., Bishop Coadjutor to the Vicar Apostolic of Sweden. After the showing of two sound movies titled "Christmas in Sweden" and "Life

in Stockholm," our member Mr Albert F Westerberg greeted His Excellency Bishop Nelson with the following poem

To Rev Ansgar Nelson

Bishop Coadjutor to the Vicar Apostolic of Sweden  
From St Ansgar's Scandinavian Catholic League of New York  
January 11th, 1951

I forna hednadagar, mot klippig nordisk kust,  
en bracklig farkost stravar  
och slår mot sjon sin dust  
Ej forer denna långbåt, till vikings kampalag,  
en rikedom erövråd, i blodig kamp och lust  
Den for, långt mer än guld och silver,  
långt mer än rovad skatt  
Ett ljus till nordens lander  
att skingra hednanatt

Med korset over hjärtat, en yngling synes stå,  
på skeppets aktertoft  
Ej rades han for faror ej grumlad ar hans tro,  
på Den som honom kåradt har till sin mission  
i Svea, Gota, Vendes  
Från offerhogar kyrkor sprang,  
i aftonvesper, klockors klang, hors ringa uti norden  
Ansgarius, forkunnar dar  
de helga, sanna orden

Men tiden flot, och manskohjartan, svaga irrar,  
till lära som av falsk profet forkunnas  
och Korset murknar uppå fastningsvallar.  
Den laran som blev fadrens trost,  
ej langre bor i Svears brost  
Till gyllne kalv, ej himlens valv,  
de gamlas blickar stirrar

Dock, den Gud som styrer världens allt,  
en son av norden åter kallat  
Och till Honom, som till Peter sagt.  
"På Denna Klippa Skall Min Kyrka Byggas"  
St. Ansgars League, ger tillförlit,  
att Du—Knud Ansgar, styrka får,  
att samla kring dig våra bröder,  
i nordens land, från Ost och Vast,  
från Norr och Soder  
Vår bon dig följer på din stig,  
att du må länge värka bland vårt folk  
Den sanna lärans tolk.

ALBERT F. WESTERBERG

Bishop Nelson gave a short and interesting talk on present conditions in Sweden and concluded by asking the members of the League and their friends to pray for vocations for Scandinavia, especially from the United States. The Rev. R. P. Bertrand Fens, O.P., Dominican Superior in Sweden, spoke on Catholic Action in Sweden, and Msgr Haakon Kielland-Bergwitz of Norway gave a short account of his experiences while in the United States. Traditional Scandinavian refreshments were served while the members and their friends were greeting the distinguished guests from Scandinavia.

In February work on the annual Bulletin was started with the formation of a Bulletin Committee composed of Mr Viggo F E Rambusch, chairman Mrs Walter J Root, Miss

Margaret L Hedlund, Miss Anne O'Connell, Miss Violet B Olsen, Mr Edward Quinlan and Mr Albert F. Westerberg.

In May the Program Committee reported that it was planning to have a series of lectures starting in the Fall, which would be given by prominent members of the clergy, some of whom are members of the League.

MARGARET L. HEDLUND,  
Recording Secretary

## Catholic Student Scholarship

THE American-Scandinavian Foundation has in the past years sponsored scholarships for Scandinavian students for Colleges and Universities in the United States. Last August thanks to the efforts of Dr Peter Cowling of the Minneapolis Chapter of the Foundation two scholarships for Catholic Colleges were secured. The Foundation Headquarters in New York informed Mr Viggo Rambusch, President of St Ansgar's League, and requested the League help in placing qualified students. A "Student Scholarship" Committee was set up with Madeleine Steen (of Montreal) and Robert Rambusch (of New York) co-ordinating their efforts with Erik Guldager, Secretary of the Inter-Scandinavian Youth Movement, and Ruth Hansen of the Inter-Scandinavian Student Secretariat.

The reason for contacting both the Youth and Student groups was to make certain that all in Denmark, Norway, Sweden and Finland who might be eligible would be informed of these scholarships. The scholarships were for St Thomas' College (St Paul, Minn) and St Catherine's College (St Paul, Minn). The former offered tuition room and board for a male student, and the latter for a female student. The candidates could choose any subjects they wished, and so there was ample opportunity to fulfill the desire and specialized interests of the Scandinavian student.

Dr. Cowling had also generously arranged for the Minneapolis Chapter of the American-Scandinavian Foundation to award a five hundred dollar burse for each student to be used for "pocket-money." Unfortunately due to the very limited time between notification of the existence of these scholarships and the beginning of the academic year, it was not possible to find a female candidate to fill the St. Catherine's College scholarship, perhaps this kind offer of St. Catherine's might be filled in the future.

A male candidate was found, Mr. Sven Bjerke of Norway, who was ready to enter his first year of college. Mr Bjerke is studying to be an architect, and although St Thomas' College did not specifically have an architectural course, Mr. Bjerke was able to take advantage of the allied subjects (mathematics, etc.) Mr. Bjerke arrived on the "Oslofjord" in early October was met at the pier by the official St. Ansgar Welcoming Committee, Mrs S Withammer, then was given another reception by Mr Viggo Rambusch who had arranged a small luncheon party. Mr. Bjerke's visit to New York was quite busy, some sightseeing, meeting Mr. Andrews of the American-Scandinavian Foundation and the Institute of International Education (which arranged for sickness insurance, orientation booklets of America, and American University Life, etc.). After a short visit with Mr. Bjerke's

atives in New Jersey, he left for St Thomas' College to begin his academic year

Mr Bjerke was taking a Liberal Arts course, and found (after overcoming the initial language difficulty) that life on the American campus was quite different from that of Norway. In letters he has described visiting professors for dinner trips to museums, industrial plants, etc. During vacation time, Mr Bjerke, as typical of American College students, took some part time jobs. At Christmas time St Ansgar's League sent a small gift, and have followed with interest Mr Bjerke's stay while in the United States.

Already the Student Scholarship Committee has accumulated a list of students who wish to come and study under a similar plan, and now are working to see if another such welcome and happy scholarship system can materialize. It was a great privilege for St Ansgar's to be allowed to help the American-Scandinavian Foundation with their generous offer, and the League hopes to offer its services to any other group in this field.

*Letter from Bishop Nelson*

Portsmouth Priory,  
Portsmouth, R I,  
June 26, 1951

MRS W J ROOT,  
114-19 201st St.,  
St Albans 12, N Y.

DEAR MRS ROOT:

I feel very happy about my stay in this country and I have been so well received everywhere, but it has also been very strenuous and at present I am so worn out that it defies description. I am sincerely grateful for all that the League has done for me, without the help of its members I should not have been so successful as I actually have been. If you could put a little note of thanks into the Bulletin, I would be most grateful, and I shall send you a report about the different units of the League I have visited as soon as I can.

Sincerely yours in Christ,

(Signed) ANSGAR NELSON.

### Daughter of Finland's Hero is Noted Convert

THE death of the famed Finnish leader, Field Marshal Carl Mannerheim, recalls the fact that his elder daughter is a convert to the Church and was for many years a Carmelite nun.

She is Baroness Anastasia Mannerheim, who now lives at Harrow, Middlesex, England, and is a member of Our Lady and St. Thomas parish there.

After her conversion she joined the Carmelites, but was given a dispensation from Rome some years ago to leave the Order because of ill health. She then went to Sweden for a cure, but later returned to England.

### In the Cathedral at Tours -- 1547

I

How long I had knelt I know not,  
Behind the shadowy choir,  
Before the shrine of the Virgin,  
The glow of that dim red fire,—  
For the roar of the hours from the belfry  
Which rushes, a drowning wave,  
Above the hum of the city  
Is hushed in the silent nave  
And ever the flickering night-lamp  
Was flaming its delicate glow  
Upon the cheeks of the Virgin,  
The limbs of the babe below.

"O Mary mother have pity,  
They say I shall torture in hell,  
Unless to my heretic lover,  
I bid an eternal farewell!"

"O Mary, maiden, have mercy,  
Give strength to a spiritless cry  
My lover I leave for the Virgin,  
But bleeding with anguish I die!"

II

How long I had knelt I know not  
Except that the blue and the gold  
Of a window narrating the vision  
And death of St. Stephen of old  
Grew dim like the tints of a twilight  
And gradually faded away,  
And the ever quickening night-lamp,  
Renewing its solemn sway,  
Encrimsoned the limbs of the infant  
A deep and passionate shade,  
Reminding me more of the Mother,  
O sin! and less of the Maid—  
"But what is a heaven without him,  
Though lasting forever and aye!"  
I cried in my desperate peril,  
And thought I had swooned away.

III

When the mist of my mind grew clearer  
I felt that someone there  
At the altar-rail beside me  
Was kneeling and sobbing in prayer,  
And a voice well-known was weaving  
My name with the name divine  
And my lover's fingers were groping  
To capture this hand of mine.

O Mother of God! Salvation!  
Was ever such mercy as this  
Full joy in the life eternal  
And earth a heaven of bliss.

HENRY GODDARD LEAC

## CATHOLIC STATISTICS OF SCANDINAVIA

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

	Denmark	North Norway	Central Norway	South Norway	Sweden	Finland	Iceland
Area in square miles	16,570	17,000	33,000	75,000	173,154	131,500	39,709
Population	3,614,000	100,000	481,000	2,265,000	6,986,180	4,052,177	127,770
Catholics	22,000	150	240	4,500	18,500	1,870	500
Protestants	3,238,349	.	479,667	2,647,175	6,822,500	3,888,212	125,000
Schismatics	525	.	.	.	1,500	70,508	.
Jews	5,947	.	100	.	10,000	1,517	.
Bishop, Vicar Apost	1	.	.	1	2	1	1
Prefects Apostolic	.	1	1	.	.	.	.
Priests	99	8	4	36	39	14	10
Native Priests	23	.	.	8	6	1	2
Seculars	33	.	.	23	22	4	.
Religious	66	.	4	13	21	10	6
Churches and Chapels	72	4	5	38	42	8	4
Sisters	812	.	50	369	144	20	29
Number of Congregations	26	1	2	6	9	2	3
Native Sisters	142	.	1	18	9	1	2
Brothers	36	.	.	1	7	4	1
Number of Parishes	.	4	3	15	11	3	.
Schools	30	.	1	9	6	1	2
Pupils	1,425	.	8	378	300	280	259
High Schools	5	.	.	.	.	.	.
Students	516	.	.	.	.	.	.
Hospitals	28	.	3	19	10	.	2
Orphanages	.	.	.	.	4	2	.
Patron Saint	Canute	.	Olav	.	Bridget	Henry	.
Feast Day	January 19	.	July 29	.	October 8	January 19	.

Prepared by St. Ansgar's Scandinavian Catholic League of New York, 40 West 13th Street, New York 11, N. Y.  
June 1, 1951

## CATHOLIC SCANDINAVIAN LITERATURE AND PUBLICATIONS

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“LAY STUDENT FUNDS NEED YOUR SUPPORT”

# ST. ANSGAR'S BULLETIN



## 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 young men from the Scandinavian countries in American seminaries. Already one such Levite has 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

### 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 8th

### Officers of the Parent Unit

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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 11, N Y, the second Thursday of each month at 8 P M, from October to May.

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

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