

BULLETIN

St. Ansgar's Scandinavian Catholic League of New York



FOUNDED 1910

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

No. 52

NEW YORK, N. Y.

JUNE, 1953

800 YEAR JUBILEE IN NORWAY

Norway's Catholics Note Anniversary of Visit From Englishman Who Became Pope

By GAIL REDDINGTON

*This Summer, Norway's Catholics, will observe the eighth centenary of the visit of Nicholas Cardinal Breakspere (later Pope Adrian IV) to Scandinavia to found an independent arch-episcopal See for Norway.*

*Though the trials of dark centuries eliminated Catholicism as the principal religion of the Norwegians, in recent decades a handful of clergy and faithful have been laboring heroically to return the Faith to the exalted position it once enjoyed there.*

*To acquaint readers with this inspiring work, and to instruct them in the history of the Church in that corner of God's vineyard, The Catholic Free Press has asked Gail Reddington to prepare the accompanying article. Widely traveled throughout Europe, Mr. Reddington's exclusive articles frequently appear in that paper.*

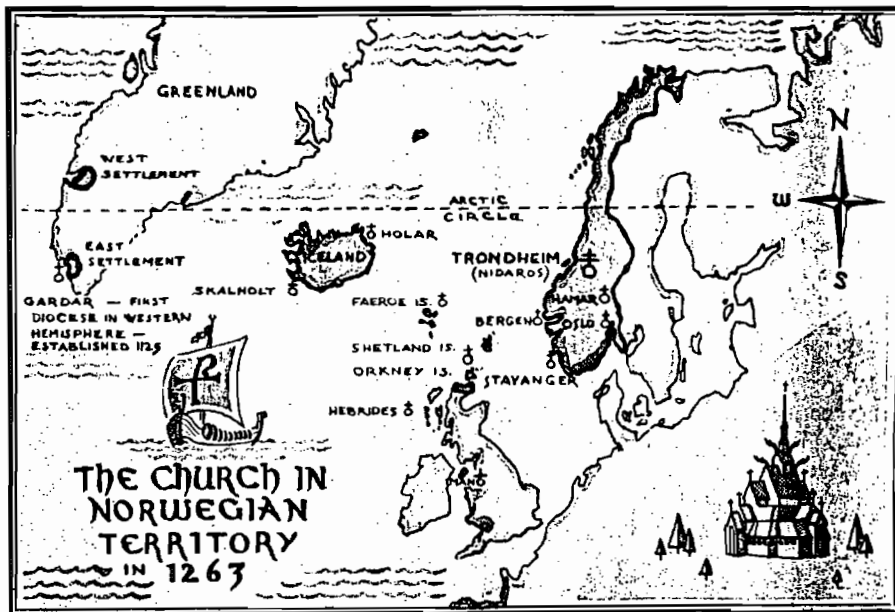
TUCKED away inconspicuously on the Scandinavian peninsula is a quiet but courageous little country that has an uncanny skill for slipping into headlines around the world, and an equal facility for fading silently out of them and back to its work-a-day existence almost as quickly.

The country is Norway. Geographically it is not strategically located; it has not great wealth; its resources are not vast. Yet, this tiny nation time and again finds itself with the eyes of the world focused upon it.

It may be a Hitlerian invasion. It may be merely the visitation of sportsmen for Olympic games. Whatever the case, Norway has constantly flirted with international attention, but it has never flirted too long at any one time. It has always remained a maiden among the nations of the world.

This summer Norway will slip into the headlines of the Catholic press with the quiet grace that has usually charac-

terized its secular press appearances. The occasion will be the 800th anniversary of the visit of Nicholas Cardinal Breakspere to Norway on a special mission for the reigning Pontiff of the Holy Catholic Church, Pope Eugene III.



terized its secular press appearances. The occasion will be the 800th anniversary of the visit of Nicholas Cardinal Breakspere to Norway on a special mission for the reigning Pontiff of the Holy Catholic Church, Pope Eugene III.

The anniversary is of special interest to people of the Worcester diocese because Nicholas Breakspere was a native of the country which mothers the eccle-

siastical see from which the Worcester, Mass., diocese takes its name—England.

Also, Nicholas Cardinal Breakspere in 1154 was elected Pope Adrian IV, and was the last Englishman elected Supreme Pontiff.

\* \* \* \*

It was in 1153 that Nicholas Breakspere was sent as papal legate to Scandinavia to correct abuses and institute reforms.

He arrived in Trondheim on July 20 of that year and one

Cardinal Griffin of England and all Scandinavian Hierarchy will gather at Trondheim for this occasion on July 29th.

of his first acts was to establish an independent archepiscopal see for Norway. He established the see in that city principally in honor of St. Olav, whose relics reposed in its church.

He consecrated Jon Birgeron as the see's first archbishop.

Nicholas Breakspeare corrected many abuses that had crept into the usages of the clergy, and he even aided in bettering the civil institutions of the country. Among other things, he decreed that no man might roam about the towns armed, except for the twelve men who formed the king's bodyguard.

#### ELECTED POPE

History records that no foreigner ever came to Norway who gained so much public honor and deference among the people as Nicholas Breakspeare. On his return to Rome he was hailed as the Apostle of the North, and when Pope Anastasius died December 2, 1154, Nicholas Breakspeare was elected Pontiff the very next day.

It is recorded that as Pope, Nicholas Breakspeare never had other engagements that he would not put off in order to accommodate Norwegians desiring an audience.

This then is the anniversary that Norway's handful of Catholics—a mere 5,100 out of a total population of three million—will observe this year. It is an anniversary which the country's Catholics are taking with great seriousness because of the opportunity it affords to display their Faith and their intense conviction in Catholicism.

\* \* \* \*

The history of Catholicism in Norway is one of great heroism. The observance of Nicholas Breakspeare's visit to the country as papal legate serves to point up this fact.

However, this heroism is not confined to centuries past; it is to be glimpsed in the everyday living and worshiping of Norway's Catholics. No longer do the Catholics of the country have to cope with a spirit of open hostility, but there are other difficulties of comparable nature.

For one thing, Norway is not a rich country, so neither are its people. The number of Catholics being as small as it is keeps the Church in almost constant danger of financial embarrassment; this, despite the fact that Norway's Catholics are famous for their generosity to the Church.

In Honefoss, to give an example, a barn serves as a temporary chapel. The rectory is a single room that was once a henhouse.

In Arendal, to cite another example, the church is a frail wooden structure that was built originally as a summer pavilion. Apart from the fact that cold winter winds whistle through the chapel with complete abandon, the church is too small to take care of the Catholics of the district.

Forty years ago Arendal had but two Catholics—both elderly lady converts. Today, it has more than 100 Catholics, nearly all of them converts also. But the church will accommodate only a fraction of that number for Mass.

Parallel situations are to be found all over the country. The cathedral church of the vicar apostolic in southern Norway, Most Rev. Jac Mangers, Bishop of Selja, is perhaps the smallest cathedral in all Europe. Located in Oslo, it seats but 200 persons.

\* \* \* \*

The spacious and durable stone churches that were built centuries ago, when Norway was a completely Catholic coun-

try, are nearly all now the property of the Lutheran Church. One of these is the famous cathedral at Trondheim, the same Trondheim that this year is observing the anniversary of Nicholas Breakspeare's visit.

Of all the churches of Norway, none has a history so intriguing as this cathedral. The cathedral also stands as one of the most striking examples of Norwegian architecture.

Built originally in 1077 by Olav the Quiet as a "church of one aisle" over the bones of St. Olav, it served at first as the burial place of kings. When in 1153 Trondheim was made an archdiocese, it became a place of pilgrimage for the entire kingdom, and the gifts of the faithful made possible necessary enlargements of the edifice.

In 1161, Archbishop Eystein Erlandson began restoration of the cathedral in Romanesque style. Obligated to flee from King Sverri, he went to England where he became acquainted with Gothic architecture. When he could safely return, he incorporated this style into the cathedral.

The Gothic is especially evident in the unique octagon erected over what was St. Olav's grave. It was an imitation of "Thomas à Becket's Crown" in Canterbury Cathedral.

The Trondheim cathedral was twice damaged by fire and each time was repaired—in 1328 and 1432. But it fell into almost complete ruin after the great fire of 1531. For several hundred years no attention was paid to it.

However, when Norway regained its liberty and resumed its place among independent nations in 1814, the memory of the glory of its ancestors awoke. It was resolved to restore the cathedral, and the building today stands as a proud monument to a proud people—although unfortunately, not in possession of the religion that created it.

Alas, though, the cathedral is without its most valuable treasure—the body of the great Apostle and King of Norway, St. Olav. Missing also is the costly shrine that enclosed it.

In 1537, the shrine was taken to Copenhagen, robbed of its jewels and melted, while the bones of the saint were buried by fanatics in some unknown place to put an end forever to the veneration of them.

#### JOHN STODDARD'S COMMENT

It was of this cathedral that John L. Stoddard, the famous traveler and lecturer, wrote:

"As a rule, Scandinavian churches are not worth a visit; but this is a notable exception. More than 300 years before Columbus landed on San Salvador this building held a proud position. Its finest carving dates from the eleventh century. At one time pilgrims came here from all northern Europe, and laid their gold and jewels on its shrines. But at the period of the Reformation all this was changed. Iconoclasts defaced its carvings, cast down its statues, sacked the church, and packed its treasures in a ship, which, as if cursed by an offended Deity, floundered at sea.

"On entering the ancient edifice, we were delighted with its delicate stone-tracing. The material is a bluish slate, which gives to the whole church a softness and a beauty difficult to equal, and blends most admirably with its columns of white marble."

\* \* \* \*

What is the Catholic history of Norway?

Christianity first came to Norway in the ninth century. On their excursions to the South, the Continent and the British Isles, the Vikings came in contact with Catholic life.

"PRAY FOR SCANDINAVIA"

Being impressed by what they saw and learned, some chieftains were converted and, upon returning, brought missionaries back to Norway, mainly from Ireland and England.

The period of first missionary growth lasted about 200 years. When St. Olav, later venerated as Norway's national patron saint, fell in the battle of Stiklestad in his struggle against the last champions of the pagan traditions, the faith was in reality established in the country.

The following 500 years was the period of the golden age of the Church in Norway. A great number of old churches in stone and wood still tell the tale of this great era.

Tragedy came to the Church in Norway as elsewhere in the sixteenth century.

With the coming of the so-called "Reformation" in 1537, the destruction of the Church was brought about by the king who for sheer political reasons had embraced the Lutheran heresy.

Wishing to establish firm power in both Norway and Denmark—the countries he ruled—he adopted the new "pure Gospel" as a means by which to destroy the Church.

For nearly 300 years afterwards capital punishment threatened any person who might keep or embrace the Catholic Faith. Thus, the true Faith was completely exterminated in the country.

When Norway in 1814 finally declared itself independent of foreign dominion and a free democratical constitution was drafted, religious freedom was effectively restored.

Some curious exceptions were, however, made: The first paragraph declaring Norway essentially a Christian country and proclaiming the Lutheran religion the religion of the state had an addition: "Jesuits must not be tolerated."

This is still in effect, though a bill to have this exception removed from the constitution of the country is pending in the Storting—the nation's Parliament.

The Constitution of 1814 also banned, in addition to the Jesuits, "other monkish orders" and stated that "Jews are strictly prohibited from entering the country."

The constitutional prohibition against the Jews was repealed in 1851 and in 1897 the clause against "other monkish orders" was rescinded. However, the ban on the Jesuits has remained.

(Since the end of the nineteenth century periodical efforts have been made in Parliament and through the Norwegian State Lutheran Church to lift the ban.

To become effective, repeal of the ban must be voted by a two-thirds majority of Parliament. Observers here believe there is a good possibility that this time Parliament will act favorably.)

#### MASS AFTER 300 YEARS

After the passing of some 300 years, the Holy Sacrifice of the Mass was celebrated again in Norway in 1843. The following year a priest took up permanent residence in Oslo, and a room in a private house was made a public chapel.

By the year 1856 a church had been built, seating some 200 people. This church is today the "cathedral" church of the vicar apostolic.

In 1888 the whole of Norway was made an Apostolic Prefecture under the leadership of Msgr. J. O. Fallize. In 1892, he was created a titular bishop and Norway attained its present status of an Apostolic Vicariate.

The Church began to grow and expand under the capable

leadership of Bishop Falize. He attracted to Norway a few young priests from his own country, Luxembourg, and later on he brought priests from Germany, Austria and Holland. He made financial appeals to Catholics in other countries to help the new mission. As a result of their support he was able to erect a number of small churches. Bishop Fallize also invited missionary Sisters. Under their guidance small schools and hospitals came into being.

#### ONLY FIVE GRADE SCHOOLS

However, today there are only five grade schools in the whole country, and no high schools, colleges or seminaries. More schools are needed.

The "second growth" of the Church in Norway was slow as far as the number of converts was concerned. Hostility to the Church was gradually broken down, however, largely through the charitable work of the hospitals.

With World War I, Norway, like the rest of the mission fields, came upon hard times, through the lack of priests, nuns and money. But real expansion began in 1922 when Rome appointed as a successor to Bishop Falize a priest from Holland, Msgr. J. O. Smit. Monsignor Smit's native Holland supplied Norway with priests and nuns to rejuvenate the Church, and for the first time in centuries, Norway began to develop a native clergy. Now the time for conversions was ripe.

The last 25 years has witnessed the conversion of a great number of Norwegians, including some of Norway's most distinguished sons and daughters. Sufficient to mention only one, the well-known author, the late Sigrid Undset.

Holland supplied the funds that enabled the Church to enjoy this expansion.

When Bishop Smith later was transferred to Rome, he was in 1932 succeeded in southern Norway by the present ordinary, Bishop Mangers of Luxembourg. As a proof of the growth of the Church in Norway, at that time, northern Norway was divided and two Apostolic Prefectures were erected there.

\* \* \* \*

What is the present picture of the Catholic Church in Norway?

Of the 5,100 Catholics in the country,\* 4,600 are in the Vicariate. Thirty-eight priests, mostly seculars, labor in the Vicariate. Of this number, eleven are Norwegians, eight being converts.

In the Prefectures there are twelve priests, including the prefects. These priests serve twenty-eight mission stations.

The Church enjoys a position of influence in the public life far greater than the number of Catholics would suggest. For instance, the voice of Bishop Mangers in various matters, religious, moral and cultural, is greatly respected. Recently the king honored him with a high distinction, making him a knight of the Order of St. Olav.

Indeed, the future harvest in Norway appears bright.

However, there are obstacles to be overcome. The Church is struggling financially. The recent war destroyed many of the Church's resources and inflicted extensive damage on its property. Indeed, many churches were burned to the ground in the fighting.

These churches must be rebuilt; others must be repaired;

\* See last page of Bulletin for statistics covering Catholics now in Northern, Middle and Southern Norway.

new ones must be constructed. Then, too, more schools are urgently needed.

The challenge is great, but Norway's Catholics are not easily discouraged.

\* \* \* \*

Perhaps nowhere in Norway is the Church faced today with the problems that it is in the extreme northern coastal province of Tromsø.

There—far above the Arctic Circle—the Church in Norway has but a single boast: it can point to what is believed to be the second northern-most Catholic church in the world. Except for a church in Thule in the frozen wastes of Greenland, there is thought to be none further north.

The church is located in the city of Tromsø, the capital of the province.

It is a tiny church, but no more tiny than the Catholic population of that city of 8,000 persons. It has but a single priest, and his parish covers hundreds of miles. His parishioners total only a fraction of the number of miles. Absolute pauperism is not uncommon among them.

#### CITY OF THE LAPPS

Tromsø is known as the city of the Lapps—that singular people whose ancestry is traced to the Mongolian nomads.

Originally polytheists, a few thousand Lapps were Christianized in the sixteenth century by monks from Russia. However, their new "religion" was taken little more seriously than the indifferentist practice they had previously known.

Catholicism made little headway, and with the coming of the Reformation those inroads soon disappeared.

Thomas of Westen instigated religious instruction among the Lapps again in 1774, and some conversions to Protestantism were brought about. However, even these were lost when in 1774 religious instruction was ordered confined to the Danish language by the ruling Danes.

In the middle of the eighteenth century, another mission among the Laplanders was undertaken, this time by the Moravian Brotherhood. It, too, was unsuccessful.

However, this failure was followed by great successes and since then, much has been done to Christianize the Lapps.

The ban on the Catholic Church for centuries kept Catholic missionaries from working among the Lapps. However, since the repeal of that adverse legislature, the Church has endeavored to gain spiritual influence over those poor people. The results have been moderate to date, but in Tromsø, as elsewhere in Norway, the future offers favorable prospects.

#### TYPE OF CITY

What type of city is Tromsø?

Here is what John L. Stoddard once wrote of it:

"It had the appearance of a pretty village as we viewed it from a distance; but soon the sense of sight was wholly lost in the prominence given to another of our senses. The carcass of a whale was floating in the harbor. It had been speared and towed in hither to be cut in pieces. The blubber was being boiled in kettles on the shore. The impression which this made on my olfactory nerves is something for which language is inadequate. The odor was as colossal as the fish itself. I never sympathized sufficiently with Jonah till I went to Tromsø!"

That was in 1918. Perhaps Tromsø isn't so bad today.

But the struggle to win converts is ever so difficult; but still no more difficult than it is in the other parts of the country.

Perhaps the observance this year of the Breakspare anniversary, and the inevitable turning of attention to the glorious Catholic heritage of the country, will provide the spark that eventually will set Norway afire again with Catholicism.

Let us pray so.—*The Catholic Free Press*, Worcester, Mass.

## Middle-Norway—Apostolic Vicariate Report

*Most Rev. Father Johannes Rùth, Apostolic Vicar, Titular Bishop of Amudarsa*

Population, 481,000

Catholics, 240

ON February 7, the Apostolic Prefect for Middle-Norway, Msgr. A. Deutsch, withdrew from his prefecture because of ill health. The February 27 issue of *L'Osservatore Romano* contained the news that the prefecture of Middle-Norway had been elevated to an Apostolic Vicariate and that Father Johannes Rùth was to be its first bishop. The new Apostolic Vicariate, about the size of Holland, counts about 200 Catholics and includes the parishes of Trondhjem-Kristiansund and Molde. It took time for the official documents to reach Norway. At last on March 31 they arrived in the form of two papal bulls, dated February 4, 1953. Now the news could be broadcast to his new congregation and to the world at large. That there was great joy and enthusiasm was evidenced by the congratulatory letters and telegrams that came from clergy and laity, Catholic and non-Catholic.

This is an honor to the Society of the Most Sacred Hearts of Jesus and Mary (S.S.C.C.) whose priests (Picpus Fathers) have been entrusted with the prefecture of Middle-Norway

since its founding in 1931. The first apostolic prefect in Trondheim was the well-known Msgr. C. Witte, who died in 1945. He was followed by Msgr. A. Deutsch, who retired because of ill health in February. Was it in the natural course of events that Middle-Norway was raised to an Apostolic Vicariate at this time, or did Rome do so, having in mind that Trondheim is celebrating this year, the 800th anniversary of the establishing of the bishopric of Trondheim?

It was the desire of Rome that the consecration of the new bishop should take place in Norway. Monsignor Rùth wanted the consecration to be held as quickly as possible and so the ceremony was held the Sunday after Easter—Whit Sunday—in St. Olav's Church in Trondheim. There was little time to prepare for the festivities but the papal and Norwegian flags flew outside the church on Whit Sunday and were used to decorate the interior, too. White tulips and snow drops adorned the high and side altars. The front pews were reserved for guests of honor: Mayor Skjånes, Bishop Fjellbu-

“SCANDINAVIA PLEADS FOR MASS STIPENDS”



Most Reverend Johannes Ruth, Titular Bishop of Amudarsa

General Bryhn, Chief of Police M. Osterberg, Judge Aae, Rector Dahl and Miss E. Lund, who represented the press.

The ceremony began at 10:30. Bishop Mangers of Oslo was the consecrating bishop and assisting him were Bishops Suhr of Copenhagen and Co-adjutor Bishop Nelson of Stockholm; the Apostolic Prefect of North-Norway, Monsignor

Wember and Fathers Hansteen-Knudsen, Stelzmann, Hallauerr Hünen. It was a most beautiful and impressive ceremony. Immediately afterward the new bishop received the guests of honor in the church yard. A reception for 100 guests was held the same evening.

Bishop Johannes Rùth was born September 8, 1899, in Horhausen in the bishopric of Trier in the Rhineland. He studied philosophy at the Congregation's College in Arnstein and afterward theology in Sempelveld in Holland. He took his first vows in 1920 and was ordained July 6, 1924. From 1926-32 he lectured on Church history and Church law and from 1932-39 was Superior of the Congregation's Novitiate in Aachen. At the same time he was and still is, editor of the magazine *Apostel der Heiligsten Herzen*. When he became pastor of Herzogenrath, the bishop of Aachen appointed him leader of the Council of Catholic Men and in 1949 he became a member of the matrimonial court. During this time he gave many missions and was a much sought-after retreat master. Since October last he has been living in Trondheim learning the language, the manners, customs and history of his new flock. All who have come in contact with Bishop Rùth have learned to respect, to trust and to love him, both as a man and as a priest. Of his own free will he chose Norway for his field of work. He left his strong Catholic homeland to give his ability, talents and strength to those people of the North who are not so fortunately situated in things Catholic, to become one with his new fellow countrymen. To quote from his first greeting in the diocesan paper *Klippen*—"I do not intend to rule, but to serve." And like the good shepherd who said, 'I know mine and mine know me,' so I hope as soon as possible to know you all—and at the same time your way of life, so we can understand each other as people. To be your servant in Christ, I will from day to day try to be more and more a Norwegian among Norwegians."

## Letter from Norway

DEAR TARCISIANS:

The priest who is writing you this letter worked for years in Germany for the King of Love and for the Enthronement of the Sacred Heart in families as you are doing.

When I was there I often read and was greatly inspired by your beautiful newspaper *The King's Reign* and I rejoiced over your "Golden Pennies."

But now I am no longer in Germany. My Superiors have sent me to our Mission in Norway. Take out your map and look up where Trondheim is in Norway. Then you'll know where I am.

This is a very hard mission land. When I was leaving Germany a Capuchin priest told me: "That is the toughest mission territory in the world!" It could be that he was right. For people who have lost their Catholic Faith and have been brought up Protestants for centuries are much harder to convert than pagans who hear of the Catholic Faith for the first time.

Norway was once Catholic. Just about a hundred yards away from our little church still stands the old Cathedral of the first Archbishop of Trondheim. Today it belongs to the Protestants. They have restored it to its ancient glory. But our dear Redeemer no longer dwells there. They have no sanctuary lamp and no tabernacle.

Our dear Saviour lives with us. But our church is pitifully poor and small. The first Sunday after I arrived I sang the High Mass. There were only thirty-five people in church. At the earlier Mass there were only seven. We have only two altar boys, who come to church on Sundays. On week days we say Mass without a server. Or when the two priests are there, they serve each other's Mass. I could tell you many other things. But I'll do that later. Or perhaps it would be still better, if some of our school children here were to write to you.

Now I must finally tell you why I am writing to you personally. Have you guessed it? Take note of this! For nothing else but for your Golden Pennies!

Wouldn't it be possible for some of you Tarcisians to offer your Golden Pennies for the conversion to the Catholic Faith of the good people here in our mission? And especially that the divine Friend of children will bless our dear children here in Trondheim! We have a tiny school. And if you would back it up by your prayers and sacrifices so that many children would come to this school and become good Catholics, if you would do that, then you will bring great joy to the King of Love.

So think about it! And if you want to be our co-missionaries, and help us, write to your Father Director. When I

"PLEASE HELP THE SEMINARIAN FUND"

hear from him or read about what you are doing in the KING'S REIGN, I will write to you again. Or would you like me to get our children here to write to you?

Now, that I have begged for your Golden Pennies, I promise to pray for you and your great work. I send you my best wishes and my priestly blessing.

Yours in the Sacred Hearts,

FATHER JOHN, SS.CC.

\* \* \* \*

## Report from Apostolic Prefecture of North Norway

Population, 100,000

Catholics, 150

November 15 has passed by and first now I remember that I have the task to keep you advised of the situation in North Norway. Therefore I first beg your pardon because I am too late. I hope that it will not give trouble anyhow.

As you see, this letter comes from Tromsø. The matter is that since the beginning of October I live at Tromsø again. And at Tromsø there is much more to do than at Bodo. Bodo was but a beginning station, as Tromsø is our eldest and also most developed station, so here are many more things that call on me.

But to tell you the chief matter for North Norway in this year: on July 6 we had benediction of our new chapel at Bodo. It was a modest ceremony, but it was solemn in all its modesty. We made really the best out of it, and our few parishioners (three ladies, two gentlemen and seven children) were very enthused. It was a festive day for us all indeed. Inclosed I send you three photographs, so you can see how it is. Two of them show the interior and the exterior and the third shows the three clergymen who performed the

ceremony, from the right to the left: Father Stockmann, parish priest at Tromsø (at that time), Msgr. Johs. Wember, Apostolic Prefect of North Norway, and the undersigned.



This was not a long history, but it was a good one, I think. It is indeed not easy to work in the mission of North Norway. One does not see much success. Therefore is each progress of great importance for us, and when we see the progress, we gratefully remember them who help us with spiritual and material means.

So at last I wish a joyous Christmas and a happy New Year to all the officers and members of St. Ansgar's Scandinavian Catholic League. May every joy of the Blessed Season be yours throughout the New Year.

W. HULTBREGTS.

December 11, 1952.

Storgata 94, Tromsø, Norway.

## Apostolic Vicariate, South Norway

Population, 2,265,000

Catholics, 4,500



NO great or unusual event has marked the period since last year's BULLETIN. Church activities have run their quiet course. Priests and Sisters have been faithfully performing the duties of their high vocation. God has, we firmly believe, blessed the missionary work. Final results are known only to Him. We have every reason to be grateful to Him for the good conditions under which the Church lives and works in present Norway. If not with great interest, the Church is at least met with respect and understanding. The voice of the Church is heard. Intolerance or animosity makes it no longer difficult for the Catholic priest in making use of the secular press to give the Catholic point of view in public discussions. With all due patience we have reason to look forward to a still brighter future for the "old Church" in Norway.

Some events have nourished our optimism also this year.

The opening of a new mission parish at Lillestrøm a small city fifteen miles east of Oslo, should first be mentioned. Of course, no church is built yet. Things are still rather uncompleted. But at least a new, highly needed center of worship has been opened. For this we are most grateful. At present a 4½-story house and a small barn serve a multiple purpose as parish "church," priests' residence, kindergarten and Sisters' residence. Later (we hope soon), a church will be built and another house acquired where the Sisters might open a small hospital. But this is the way a mission parish can get started. Some eighty Catholics have now better facilities to attend Mass. And the Pastor, Rev. Alf Högh, is able, by celebrating a third Mass Sunday evenings in the homes of distant Catholics, to serve regularly a still greater number. Another mission parish will also be opened soon. At Moss, a city some fifty miles south of Oslo, a house has recently been purchased and will be used more or less in the way mentioned above. Plans for a new parish at Lillehammer, 150 miles north of Oslo, are also ready. But so far no suitable house has been found. In addition to these new enterprises it has also been possible to restore and redecorate the church in Halden. In Arendal the old church, which really was a converted little wooden summer cottage is this

summer being replaced by a new brick church, large enough for the growing parish. These achievements have been made possible partly through funds collected in the U. S. We are, indeed, very grateful for the practical aid given us by good American Catholics.

Turning to the activities of the Church a problem not before mentioned in this BULLETIN ought to be mentioned first. In later years humanitarian organizations, with support from the government, have invited to Norway several thousand "displaced persons" or refugees, mostly from countries behind "the Iron Curtain." The large majority are Catholics. Many are sick and old and have had to be placed in homes for old people or in hospitals and sanitariums. For the others homes and work have been provided. But, due to the very difficult housing conditions in the cities, the refugees live scattered around in the whole country, alone or in family groups, mostly as farm laborers.

The problem of giving these unfortunate people living in total non-Catholic surroundings an appropriate religious care has been, and is still, tremendous. Fortunately, our good Catholic lay people have taken great interest in helping the clergy here. A national committee has been formed under the leadership of Mr. Odd Barra (Oslo) called "Norsk Katolsk Flyktningekomite." This committee, operating only seven months, has already been able to locate and contact a large number of Catholic refugees many of whom did not even know that Catholic churches and priests existed in Norway. The committee sends out a monthly mimeographed bulletin in four languages. Recently, a priest has been assigned by Bishop Mangers to co-operate with this committee and to travel around visiting the refugees in their homes. An automobile has been donated for this purpose by the Catholic War Relief Service's Headquarters in Germany. Our hope is that all these unfortunate refugees will gradually feel at home, not only in their new country, but also in the Norwegian branch of the Universal Church to which they belong.

A Catholic rally of importance was held last summer under the auspices of the "St. Olav's Forbund" (the Catholic Layman's Action Group) at Turnesberg, Norway's oldest city. The celebrations took place on a hilltop, a former fortified castle with ruins of two old Catholic churches. A pontifical Mass was celebrated there by Bishop Mangers for several hundred people, many of them non-Catholics. The importance of such rallies is considerable, since they at the same time are demonstrations of Catholic faith and also give many isolated Catholics the opportunity of coming together with people of their own faith. The fact that such rallies invariably are held at places historically and traditionally connected with the Catholic Church of pre-Reformation time, helps to keep firm in the mind of Catholics and impress on non-Catholics the fact that Norway once was all Catholic and should have remained so but for the tyranny of the country's foreign ruler 400 years ago.

This coming summer (July 25-27) a more than usually important celebration will take place in the old city of Trondheim in Central Norway. Here, in the old days, was the metropolitan See of "Greater Norway" which then included Iceland, Greenland and several groups of islands now parts of Britain or Denmark. Eight hundred years ago this year came to Norway as papal legate Nicolaus Cardinal Brekespear (later Hadrian IV, the only English Pope). He came to install solemnly the first archbishop. This meant not only Rome's recognition of the religious maturity of the Church in Norway, barely 100 years advanced from missionary conditions, it also meant complete political independence from aspirations of supremacy, emanating mainly from Germany. The event will be celebrated by the whole nation, even by the State Church, which not any longer, although using the title of "bishop" has an "archbishop"—Catholics will celebrate the jubilee with as great solemnity as possible. Guests will be present from many countries. Among them the present head of the English hierarchy, His Eminence Cardinal Griffin. He has graciously accepted the invitation of Bishop Mangers, who although not himself a Norwegian, has been in Norway thirty years, twenty-one of which as a bishop. Norwegian Catholics have no difficulty in looking up to him as their leader, also in the national sense of the word. Our hope and prayers are that the jubilee in Trondheim will become a blessing to the Church and will open the eyes of many non-Catholics for the just claim of the Catholic Church to represent, not only historical and national traditions, but also the divine truth revealed by Jesus Christ Himself to all humanity.

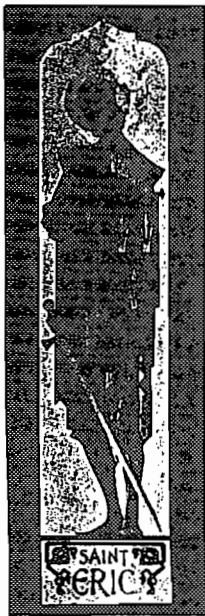
In Norway still, is in vigor an old law, or rather an article of the constitution, which solemnly states: "Jesuits must not be tolerated." The fact, of course, is, that tolerance in present days is granted everyone, Jesuits inclusive. Jesuits do not actually live in the country. But since they have houses in neighboring countries they visit Norway from time to time. No actual law provides for how to practice this odd constitutional intolerance. And, even if existing, no one would dream of enforcing such law. No wonder then, that the government itself from time to time makes efforts to have this anomalously cancelled from the constitution. An amendment was proposed in 1892, again in 1923. But since a two-thirds majority in the Storting (parliament) is required in favor of an amendment, the bill so far has failed to pass. This year, for the third time, the government proposes amendment. The reason? The law is against the Charter of Human Rights of the U.N. which Norway has signed. This time the bill is expected to pass—to the regret, maybe—only of some Catholics. The reason? It is our "only legal right" to complain about intolerance toward the Church! But, after all it does not really matter to have such "legal right," even strictly theoretically. We may be few yet. But "the old Church" is definitely back in Norway now. No one disputes our right to stay.

H. KIELLAND BERGWITZ.

## Annual Report from the Apostolic Vicariate for Sweden

Population, 6,986,180

Catholics, 19,000



THE past year brought us a good deal of trials and worries, but on the other hand it did not pass altogether without joyful events and progress.

On February 15, 1952, the new little chapel erected by the *English Passionist Fathers at Växjö* was blessed in the presence of numerous Catholics from the neighborhood. The new chapel is dedicated to St. Michael who was much venerated in Sweden during the Middle Ages. Because of the Vicar Apostolic His Lordship Bishop Müller's sudden illness, the blessing of the chapel was performed by His Lordship Bishop Nelson, Auxiliary Bishop.

The *Royal Institution "Konung Oscar I:s Mimne,"* founded in 1876—a home for pensioned ladies, both non-Catholic and Catholic—took possession during the spring 1952 of a new edifice situated in one of Stockholm's suburbs.

The small but well-proportioned chapel, the interior furnishing of which was once upon a time at the opening of the Home, a gift of the Catholic Queen Dowager Joséphine, was re-inaugurated in the beginning of June. The Home, since its opening, has been managed by the Grey Sisters of St. Elizabeth (Motherhouse in Germany).

The new *Chapel in Ludvika, Dalarna,* was blessed on November 9, 1952, by the Vicar Apostolic. It has been dedicated to St. Catherine of Vadstena, the daughter of St. Bridget of Sweden, first Abbess of the Bridgettine Convent at Vadstena. The Bridgettines of Altomünster (Bavaria) had presented the new chapel with a fine Barock altar, a part of which together with statues and candlesticks at present serves as the altar. This is the first Catholic chapel erected in Dalecarlia since the Reformation.

During September and November *Sundsvall and Sandviken* received for the first time visits from a Bishop. All the Masses and other services were attended by large congregations, a fact that gives good promise for the future.

The *School Sisters in Gothenburg* acquired during the spring a pleasant and comfortable country house at *Lövekulla near Alingsås* in which they opened last summer a holiday home for Catholic children which was met with great attendance and much appreciated both by the children themselves and their parents.

An *Inter-Scandinavian Conference for Youth Organizers* was held also last summer at the summer residence of the Vicar Apostolic, Marielund on Ekerö in the Lake of Mälär.

During the month of August, a *Liturgical Week* was arranged at *Vadstena* with good attendance of both priests and laymen.

Great interest and a good deal of work, especially during the second half of last year, has been dedicated to the preparation of the construction of the new "*Our Saviour's Church*" in *Malmö* with Presbytery and the equally necessary buildings for a school and a home for school interns.

After a thorough repair which lasted several months, the Vicariate's oldest church, *St. Eugenia in Stockholm,* was re-opened on September 21 with a Pontifical High Mass, celebrated by His Lordship Bishop Müller.

On the Feast of St. Bridget, October 7, the *Vespers* from the *Dominican Fathers' Chapel in Lund* was broadcast by the Swedish radio. In *Lund,* the famous *Conference of "Faith and Order,"* was also held in the middle of August, which was attended by four priests from the Vicariate appointed by the Vicar Apostolic with special permission from the Holy See.

A very happy event to be recorded is the opening during the past year of the *Petrus de Dacia Society's* own printing office, the result of one of our Dominican Father's energetic and generous efforts. The outward appearances are naturally still very modest, a small office in the South part of Stockholm, but we have hopes of an extension of the enterprise in the near future. The lack of even the most necessary Catholic literature in Swedish, at present one of the greatest difficulties the Vicariate has to cope with, causes even the slightest progress in that direction to be greeted with great satisfaction. What we most of all need is a Handbook for Religious Instruction and a new edition of the Catholic Church History in Swedish. Another equally important problem is the publishing of a new edition of the New Testament, since the last edition for a long time has been sold out.

The Vicariate's only newspaper in the proper sense of the word is "*Hemmet and Helgedomen*" which appears twice a month in Helsingborg. This small but very popular periodical has during the last years, owing to increasing printing expenses, etc., had great financial difficulties to cope with, and it has only been due to the contributions from its readers and other friends that it has been possible for the editors to continue the publishing of the paper during the past year and also to collect a small sum as a reserve for the future. The Catholic magazine *Credo,* well known in all of the four Northern countries, continues its beneficial work as an organ for Catholic thought with a steadily growing and very appreciative numbers of readers.

The number of Priests in the Vicariate amounts at present to 46 in a Catholic population of nearly 19,000 whereof 6,000 are Swedes. During last summer Reverend Father Doyle, a young American priest, arrived in Sweden to begin his pastoral work in the service of the Vicariate. Also Reverend Father Refoulé, a French Dominican, has taken up work here. Reverend Father Deltonbe, O.P., has returned to Sweden after a few years abroad. The visiting of the often quite isolated Catholics, dispersed over large territories, creates a certain problem for the priests in the Vicariate and the need for still more motor cars for pastoral use is an urgent necessity.

The lack of Catholic schools, primary and secondary, are a cause of great anxiety. The only secondary school in the whole Vicariate is the so-called "French School" in Stockholm which is directed by the Sisters of the Congregation of St. Joseph de Chambéry. Most of the pupils in this school are non-Catholics. With the exception of this school, the whole Vicariate has only three small primary schools. These schools have not even proper modern localities or sufficient

“LAY STUDENT FUNDS NEED YOUR SUPPORT”

means for their support. It is the same with our four orphanages. The school and school home in Malmö have to our great regret been closed during nearly three years owing to the lack of proper schoolrooms and teachers (Sisters). Without modern and to a certain degree representative schools, our Catholic children have no possibility of receiving a Catholic education, and under such conditions the future of the Church in Sweden and our parishes cannot be considered safeguarded. Great initiative is here needed. Who can help? An excellent work is rendered by the School Sisters "de Notre Dame" from Munich who teach in the Catholic schools in Stockholm and Gothenburg. In the latter town the locality problem is of urgent actuality. Plans exist since long for a new modern school building on grounds alongside the Church of Christ the King, but so far the building license has not yet been granted by the authorities. In addition to this, the means for financing the building are still to the greater part lacking. In the meantime, the Sisters are forced to live and manage the school in a small rented flat, which they at any time can be forced to leave.

The total number of Sisters at present working in the Vicariate amounts to 150.

His Lordship Bishop Müller attained on November 14 the 75th anniversary of his birthday. During the whole day

representatives of the Catholic parishes and organizations, together with the entire clergy and laymen of all degrees of social standing, gathered in the Bishop's House to offer their respectful and sincere congratulations and to show their appreciation of His Lordship's long and never relenting work for the Church in Sweden. During the coming year 1953, His Lordship will be able to celebrate two important Jubilees, on January 17 the 30th anniversary of his Consecration by the Papal Nuncio Cardinal Pacelli, our present Holy Father, and on June 29 his Golden Jubilee as Priest.

During April and May the Auxiliary Bishop, His Lordship Bishop Nelson, assisted as Bishop Müller's representative at the "Tagung für die Kirche im Norden" at Paderborn and also at the "Pax Romana" Conference in Aachen.

\* \* \* \*

During the course of last year and especially during the summer months, we received as usual many visitors from abroad—a happy sign that the interest for the Church in the country of St. Ansgar, St. Eric and St. Bridget is still lively and steadily increasing.

We wish to express our sincere and heartfelt thanks to all our benefactors from the past years and assure them of our prayers and everlasting gratitude.

## Catholicism in Sweden

By ANNA LENA ELGSTROM

WHEN considering the situation of the Catholic Church in Sweden one should take into account a subtle difference in outlook between the people of that country and its Scandinavian sister nations, especially Denmark. The Catholics are less numerous in Sweden than in these other countries. Only 16,000 of Sweden's seven million inhabitants are Catholics. Of the 16,000 about 10,000 are foreign born; these are refugees—laborers and white-collar workers who sought and found a haven in this country during the second World War. For this reason, more than elsewhere the greater body of the Catholic faithful are commonly regarded as being on a lower social and cultural level. There is not one aristocratic Catholic family descending from pre-Reformation times. The output of Catholic literature is smaller, and its influence less than in other Scandinavian lands, although one might well find that this situation is improving. The religious tolerance of Swedish democracy is indeed proverbial; for four hundred years no one has been actually persecuted for his religious beliefs, no matter how eccentric they might be. Yet indifference and contempt can be at times harder to bear than the older method of open persecution, and it seems that a Swede is more likely to arouse the animosity of his countrymen in becoming a Catholic than if he had converted to some radical sect such as the Mormons or Seventh Day Adventists. If he, by chance, should be a convert of some distinction in the public eye, the press never fails to drag out the old bugbear, the danger of Popish propaganda, and noise it all over the country. There has been a certain number of conversions to Catholicism in intellectual circles during recent years, but the clamor the newspapers have made over them is out of all proportion to the number and influence of the persons concerned.

If one is to understand this instinctive distrust and prejudice, he must take into account that it is the consequence of a stronger historical tradition, and is bound up with a more complex notion of national pride than would be the case in the other two Scandinavian countries. It was Sweden which in the seventeenth century rose to the status of a world power, principally because she made herself the champion of Lutheranism in the Thirty Years' War. Mr. Hilaire Belloc in one of his essays writes about Gustaf II Adolf, King of Sweden at that time, as if he were merely a hired mercenary doing the dirty work for Cardinal Richelieu. Nothing could be more misleading. Gustaf II Adolf and his people were at one in their feeling that the future of Sweden as an independent country was bound up with the victory of Protestantism; already in Luther's lifetime the leading men of the country had embraced this cause with white-hot zeal. When the blond, burly king, still in the flower of his manhood, fell at the battle of Lützen against the German Emperor's army, his blood, so to speak, cemented his people's attachment to Lutheranism for centuries to come. Since then every young Swede has been brought up in the traditional belief taught him in his grammar school that Protestantism and freedom are one and the same thing, and that Catholicism means dependence on all sorts of sinister continental machinations. Not only the history books he reads in school foster this belief. His imagination is also nourished by semi-historical writings of such authors for young folks as Topelius and Starbaeck, whose notion of a Catholic priest is the assassin with a dagger hidden under his cloak.

But all joking apart, the fact is that the results of Sweden's victories during its century as a first-rate power in Europe were not all to the good. A Swedish scholar, internationally

famous during his lifetime for his scholarly studies on the life and times of the great Swedish saint, St. Bridget of Vadstena, and her daughter, St. Katherine, used often to say that "the greatest disaster Sweden had undergone in historical times was the Reformation." Religiously, he was indifferent; by "disaster," he meant a purely cultural one. He found that the Reformation had cut off the Swedish nation from the great mainspring of European culture, and had left the country isolated in its corner of the North in an atmosphere of self-sufficient complacency. After being walled in for centuries by a spirit of insularity, Sweden broke through these boundaries only in the nineteenth century to take part in the great Industrial Revolution. Its great natural resources along with its mental aptitude for technical science, and its particular genius for invention gave that country the place it now occupies among the well-to-do nations of the earth. When foreigners hear the word "Sweden," their first reaction is to think of "high standards"—but high standards in regard to material living, of course. Sweden is indeed fortunate to have won social reforms and security without the bloody upheavals that the masses have too often had to pay as a price for justice. This is hardly the time to analyze the question of whether this happy moderation is due to the love of *laissez faire*, to a liking for "the middle way," inherent in a nation where sturdy independence has always been characteristic of all classes, or whether the deciding factor has been the long and undisturbed reign of the moderate Social Democratic Party, based originally on a Marxist platform which later developed along petit-bourgeois lines in its social and political policy. Perhaps one simply grew out of the other!

But "Man does not live by bread alone." Men and women with insight have long felt deep concern for the spiritual poverty they suffer in the midst of the material comfort which the masses enjoy in Sweden. During those former years of struggle to reform the material conditions of the working people, the leaders were fired and borne up by their enthusiasm for the ideas of Freedom and Justice. They embraced their ideals with a sort of religious fervor. But now that the sons and successors of these social crusaders have won the fight, they seem to have lost the motivating force that inspired their fathers. With the country, so to speak, in the hollow of their hand, they look about for new ideas, and new men, capable of filling the old formulas with new life. As yet they wait in vain! Our democracy is rather formal, rather bureaucratic. A spirit of listlessness is pervading the younger generation of all classes. Pervading all fields of our culture is a kind of indifference to higher values and a lack of concern for whatever does not immediately concern the development and expansion of our industrial technical existence. This indifference and skepticism is all the more remarkable because Sweden has enjoyed a long period of peace, and the younger generations have not experienced the bitter disillusionment that follows in the wake of war.

The greatest source of hope at the present time may well be found in the attitude of the young intellectuals who by no means share the complacency of the great majority. Such intellectuals are found in all strata of society, and often, especially among the young workers of the intelligent type; one hears the half sad, half angry question, "Is this all there is? Is there no more to it than this?" Older

people often find this attitude ungrateful, but for my part, I feel that there is something healthy in this restless questioning of the values won by the labor movement. Their uneasiness and searching are merely a transformation of the same ideals that the older generation tried to serve in a purely materialistic way. They had been convinced that if the standard of living were improved, and social justice won, the spiritual values would follow as surely as a letter sent by post. "Where there is no vision, the people perish." This very restlessness and sad skepticism manifested by some of the finest souls among our younger generation is perhaps voicing the age-old longing so well expressed by St. Augustine when he cried, "Our hearts were made for Thee, O Lord, and ever restless will they be until they rest in Thee!"

For a long period philosophy and metaphysics have held a back seat in the estimation of Swedish cultural circles. The words "mystic" and "mystical" have long been held as terms of disparagement. Now one finds that the young writers are likely to use them in connection with all manner of ideas, and true enough, often without any real sense of their meaning. But how could it be otherwise? The great literature of the Catholic mystics is still a sealed book for that generation, as it is for the public as a whole. Another obstacle is their lack of training in the logical thinking that is characteristic of the Latins. It is through the modern French and English Catholic writers, Mauriac, Maritain, Bernanos, Graham Greene, and others, that the young writers get a glimpse into a different universe than the one that the Protestant world opens for them. They use religious and even Catholic symbols and concepts, sometimes without any profound meaning or sentiment. But sometimes one or another of them pushes further ahead, goes the whole thorny way that leads to conversion to the true Faith. It is not an easy road. Going back afterwards to take one's old place in the world of Swedish culture is like going back to one's childhood home after an earthquake—nothing is to be found in its old, wonted place.

No wonder, then, that some prefer to stop at the half-way-house provided for them by the ritualistic movement that in recent years has developed within the Swedish Lutheran Church, a movement which leans towards "Romanism." It is a sign of the times—this period of transition—that this movement should have possessed itself of St. Bridget, that saint who was so wholly Catholic, so totally a loyal daughter of the Church, and that it should use her name as a banner for its own purposes. This group has organized a "Society of St. Bridget" whose ideas follow the Anglo-Catholic line. They celebrate liturgical festivities in the Abbey Church at Vadstena where St. Bridget first founded her Order. It has even projected brotherhoods and sisterhoods in lay convents. But in the same small town of Vadstena, where St. Bridget built her magnificent church, there exists a real convent of Brigittines belonging to the new branch of the ancient Order of the Most Holy Saviour founded by St. Bridget in the fourteenth century.

I write these lines in the House of St. Bridget in Rome, the house where she wrote many of her Revelations, where she prayed and worked for the Pope to come home from Avignon, and where at last she died in a small room that retains its ancient atmosphere although it has since been transformed into a chapel. As I write, I hear the nuns singing the Divine Office in the choir, just as their holy

foundress would have wished them to do. Through God's providence, the House of St. Bridget is now back in the hands of her own Order. This ancient Order has again been revitalized in Italy and Sweden, carried as well into three other countries, as far apart as Switzerland and India, by Mother Elizabeth Hesselblad, the Swedish-American woman who is still at the head of this new branch of the old, fruitful tree. All eight houses of this branch are united under the direction of their Mother Abbess and depend directly upon the Holy See; their special purposes are prayer, works of charity, and the re-establishment of Christian unity. The House of St. Bridget has thus become a rich treasury of Catholic prayers and Catholic activity, besides being a center for all Swedish people, Protestant as well as Catholic, who visit Rome. How often I have seen even those Swedish people still separated from the Church of their forefathers coming out of the room in which St. Bridget died with tears in their eyes. No doubt they feel a deep longing to be able to join wholeheartedly in the prayers that are ceaselessly offered up from this spiritual treasury-house of the great Swedish saint who spent her life in the labor of strengthening the Catholic faith in Sweden, and of healing the wound in the Mystical Body caused by the absence of Christ's vicar from the See of St. Peter.

The great work of Christian reunion is furthered in this house by the fact that the *Unitas* Association has its central office here, and one of Father Paul's Friars of the Atonement works here daily on the editing of the review *Unitas*.

But, to return to Sweden, I might point out that several other orders besides the Brigidines work for the welfare of the souls of my Catholic countrymen. The German Jesuits have been established there the longest, in fact since the

middle of the eighteenth century, and these are the most numerous. French and Belgian Dominicans are also very active there with houses for both male and female religious at Stockholm and Lund; at this latter city they also maintain a school for boys. The last to arrive are the English Passionists. The secular priests travel up and down the country visiting the scattered Catholic faithful and their parochial societies. Chapel after chapel is being built, and with each one we see another token of the confidence with which Swedish Catholics are looking upon their future. The new laws on religious freedom passed not long ago by the Riksdag has not lessened the priests' work. Formerly, anyone leaving the State Church was obliged to state which creed he intended to embrace. Now that this is no longer the case, the Swedish clergymen are no longer able to furnish such particulars to the Catholic authorities. By the way, in regard to the clause concerning the founding of new convents in Sweden, it is interesting to note how the modern spirit of tolerance which motivated this document gives way to the old unconscious prejudice against "Popish machinations." The conditions under which a foundation is permitted are of such a sort that they would make it almost impossible for new convents to exist. But this problem is purely a theoretical one, especially since no new convents are being planned. Far greater obstacles than this have been overcome by the Church in her long struggle for the right to exist in countries that are much more hostile than Sweden. I am happy to say, the hostility in my country seems to diminish a little with the passage of each year, while the Church goes forward strong, patient, and loving, along the paths and roads that the Good Shepherd points out to her.—*Unitas*.

## The Problem of Sweden

By FATHER IGNATIUS McELLIGOT, C.P.

*On October 16th, 1951, two English Passionists, Father Dominic Drumm, Superior, and Father Ignatius McElligot, departed for the new Passionist Mission in Sweden. They settled at Vaxjo, a town of 20,000 people (twenty are Catholic) in Southern Smaland, a district of some 7,000 square miles in Southern Sweden. There they were joined by two other Passionists, Father Oliver McKenzie and Brother Gabriel Moran, and settled down to the arduous work of beginning a mission in well-nigh sterile country. After a year, Father Ignatius McElligot, C.P. writes of the progress and prospects of the Swedish Mission.*

IT is just a year since the first Passionist mission-station was founded in that part of Sweden known as Southern Smaland, a large district lying roughly half way between Stockholm and the south coast. For some 400 years almost every vestige of Catholic life had been destroyed and not a single Swedish Catholic remained in all that large area. Even the rebirth of the Church in Sweden little more than two generations ago, had left Southern Smaland, to all intents and purposes, unaffected, until at the end of the last war the influx of refugees into Sweden from Eastern Europe had brought a number of Catholics to that area.

Nominally all Southern Smaland belonged to the parish of Malmo, 130 miles to the South. In fact, it remained, as far as parochial life or spiritual ministrations were concerned, an uncharted wilderness, and ecclesiastical "depressed area." Very occasionally, perhaps twice a year, a priest might come to one of the large towns like Vaxjo or Kalmar to say Mass for the few Catholics who were still interested enough to attend. That was all. Inevitably, the Faith of the Catholics grew weaker and weaker. Numbers of them were married outside the Church; children remained unbaptized or were baptized by Lutheran pastors; as they began to grow up, their only contact with any form of "Christianity" was the compulsory Lutheran instruction they received in the school. Saddest of all, there were not wanting those who formally apostatized, "went over" as they put it to the State Church in their misguided and mistaken longing for some form of religious worship. As for any effort to bring the knowledge of the Faith to the vast numbers of non-Catholics, the very idea was out of the question.

Such was the situation which faced us when, in November, 1951, we formally accepted responsibility for this area. It was a situation that was indeed dark and apparently hopeless. Moreover, the real facts of the case were virtually unknown.

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

Nobody knew, for example, where the Catholics were to be found, or for that matter, how many there might be. Lists of Catholics supplied from registers in Malmo proved to be out-of-date and almost useless. Clearly, nothing could be accomplished until this chaos had been reduced to some kind of order and the first task which demanded attention, after the initial struggles and difficulties of settling in and forming some kind of home for ourselves, was the obvious one of finding out something about our people. Who were Catholics? Where did they live? How could we contact them? In what ways could we minister to them?

By personal contact, by house-to-house visiting, by writing to Lutheran pastors, by notices in the local press—even by sheer chance—we began to gather the information we needed. It is a work that is of course still going on, for we have an area of roughly 6,234 square miles where Catholics are undoubtedly tucked away in the most unlikely corners, and will take a lot of "digging out." Nevertheless, we are in a position to give a general and fairly accurate statistical survey of our field of labors.

We now have a list of 310 known Catholics in our whole area. Last evening it was 307; a letter this morning raised the total by three. Seventy-six of these are scattered in more or less complete isolation. The other 234 are grouped around six Mass centers, including Vaxjo itself.

Of the 310, 69 are children, 48 of whom are under seven years of age. Twenty-one are between the years of seven and fourteen. Of the children, 12 are unbaptized, 12 were baptized by Lutheran pastors, and there is serious doubt about the baptism of seven others. This means that a little over 50% of our children are validly and licitly baptized. Almost all those under 16 years of age have never made their first Communion or been confirmed. Of the adults, 28 couples are invalidly married, two are living in open concubinage, and there are eleven formal apostates. Merely to recite these few statistics shows what a tremendous field of labor is ahead!

What have we done for these people? Our first effort has been to bring them the Holy Mass. In Vaxjo itself, where we have 65 Catholics (51 "adults" and 14 children under seven), we have two Masses and Evening Devotions every Sunday. The average attendance is between 10 and 15, and for Evening Devotions the score so far is a round duck! "Outside" Mass centers (there are five of them) have Mass once a month.

In Kalmar, which is some 62 miles from Vaxjo, there are 58 Catholics (44 adults and 14 children under seven) and the monthly Mass attendance averages 20. In Kosta, 32 miles away, there are 35 Catholics and the monthly attendance is a steady 25. (This excellent percentage is due largely to the efforts and influence of an elderly German lady who rounds them up and "drives them in," and dare they refuse! We call her "Klugl, the curate of Kosta"! In Karlskrona there are 27 Catholics, but the average Mass attendance is never more than six, although there we have also a German lady whose apostolic labors are slowly bearing fruit. In Holhulslatt, 32 miles distant, there are 20 Catholics (only one infant) and each month the average is between 13 and 16. The reason for the exceptionally good response here is that they all live very close to one another and Mass is said in each house in turn and followed by a meal in common, reminding one of the Agape of the early Church or "the Stations" in Ireland. In the last of our Mass centers, Almhult,

some 55 miles away, we have 229 Catholics (of whom only 3 are under seven). So far, there have never been more than two at Mass. This benighted area—incidentally, most of our apostates are to be found there—Father Dominic has christened "Holy Cross," and he should know, for it is he who, most heroically, goes there every month.

Month by month, one of us goes off, each to his own district, spending a whole week-end going laboriously from house to house, trying to make ourselves known at least to the Catholics, wearing down their resistance to grace, pleading, cajoling, threatening, in the hope of shaking them out of their indifference, meeting for the most part with a dying Faith, yet occasionally heartened by an unexpected response. Such work is endless, rather soul-destroying, and hedged with not a few hardships. Board and lodging, for instance, in Kalmar creates a recurring problem each month. Each time Father Dominic goes to Kosta, he must cycle some 15 miles, for there is no train or bus to this village, and he returns at 20 minutes past midnight! Added to these bodily hardships, there is the inevitable difficulty of language in that we are dealing with Poles, Germans, and Italians, many of whom speak even less Swedish than we ourselves—which is little enough!

Nevertheless, the work goes on. Two invalid marriages have been rectified. Three infants have been baptized. Three other children come regularly for Catechism class. One woman has definitely been saved from apostasy by our timely arrival. Thirty-two have made their Easter Duty this year—that totally unexpected 30%! Small results for our efforts? Yes, undoubtedly, by *any* standards, yet unmistakable signs of the working of God's grace and the tiny beginnings of the re-awakening of Catholic life in this abandoned corner of the Lord's vineyard.

Such is our work specifically for Catholics. We are also very conscious of our responsibilities towards the vast mass of non-Catholics in Sweden. We are certainly not here merely to "hold fast that which we have," but also, and perhaps primarily, to extend the Kingdom of Christ. But this aspect of our work is necessarily slower and even more beset with difficulties than the other. The greatest problem is to know what line of approach to follow, how to come into more than a mere casual contact with the Swedes, how to make them even begin to be interested in what the Church has to say. Ideas we have in plenty; the opportunity of putting them into practice we are still awaiting. The experience already gained from working with non-Catholics in England, the methods there used, can, I am convinced, be applied with great hopes of success also in Sweden; but here we are again up against that huge problem of language. We are consoled by the thought that the drudgery of perfecting one's Swedish is, in any case, the first step and the necessary preparation for more active work later.

Nevertheless, even in the field of conversion work we have, thank God, been able to do a little. Through circumstances, one should rather say through the mysterious workings of God's grace, three non-Catholics have been started on their way to the Church, are definitely prospective converts, and two of them are now under instruction with us.

The account I have so far given of our work in Sweden is a factual and statistical account, and statistics can be misleading. In the workings of grace and in any kind of apostolic labor, there are always intangible elements which cannot

be represented mathematically. Figures, therefore, do not and cannot give a complete picture of what has been happening in Southern Smaland in the past few months. We have had our bitter disappointments and sad failures—and, no doubt, hidden and unknown successes as well—but the very presence of priests in this part of Sweden, of a Catholic Chapel and all that goes with it, after 400 years, must be having an influence that none but God can assess. In moments when the sense of frustration and an inevitable depression are strong upon us, it is that Faith that sustains us.

But no account of the work of the Passionists in Sweden would be complete without special mention of the hidden and unsung labors of Brother Gabriel. His work may seem less obviously apostolic, yet it needs but a moment's thought to realize that without him there could be no apostolate at all! But it would need a special article to describe his invaluable contribution to the Swedish Mission.

Let my last word be, on behalf of all of us here, that our Brethren should continue to remember us daily in their prayers, for ultimately prayer and prayer alone is the final answer to "The Problem of Sweden."—*The Passionist*.

#### TO THE MEMBERS:

The activities of the Catholic community in Uppsala can best be summarized for the readers of the BULLETIN by describing the anniversary of the dedication of St. Lars Chapel last fall, and how the Feast of St. Eric in May were observed, and in between a few words about the 120 persons who regularly attend the services conducted by Jesuit Fathers Josef Gerlach and Peter Hornung.

November 15, 1952, was the 10th anniversary of the dedica-

tion of the present chapel. The day was observed by the celebration of Pontifical High Mass by His Excellency, Bishop Müller. In the evening a banquet was held with the Bishop and most of the members of the Catholic community attending. A review of the past ten years presented by Father Gerlach was a story of gradual but steady progress.

There are about 120 Catholics in Uppsala, 15 nationalities are represented. Of this group about 20 are faculty members and students at the university and another 20 have been members of the community for 15 years or longer. Connected with the chapel is a library and reading room with a small but growing collection of books and periodicals of Catholic interest in Scandinavian languages, German, French and English. Any contributions sent to St. Lars Katolska Kapell S:t Johannesgatan 5B, Uppsala will be accepted most gratefully. In the past few years there has been a gradual increase in the use of this collection by students at Uppsala University.

The Feast of St. Eric of Sweden, May 18th, was actually observed on Sunday May 17th in Uppsala Cathedral by the simple ceremony of placing a wreath on the tomb of Archbishop Jakob Ulfsson, the founder of Uppsala University, by a group of Swedish Catholic laymen and then singing the Credo. And again, on this day (for the third consecutive year) the words *Credo in unum Deum* . . . echoed up to the arches of Sweden's first cathedral. The day was concluded by a dinner meeting of Academicum Catholicum Sueciae.

CHARLES ELLSWORTH  
Uppsala, Sweden  
May 27, 1953  
*New York Member.*

## A Lutheran Recommends Establishing Diplomatic Relations Between Sweden and the Holy See

NOTHING will, in a higher degree, mark the changes of the last ten years amongst Lutherans in Sweden, than a question arising in Protestant circles about establishing diplomatic relations with the Holy See.

In an article in the Lutheran weekly *Vår Kyrka* which has attracted widespread attention, Gunnar Almstedt, points to the fact that the South American Republic with whom

Sweden has diplomatic relations can scarcely be called more important than the Vatican.

(The Holy See has, if I remember, forty-one states represented; several of them Protestant.)

The author concludes that it is desirable for Sweden to establish diplomatic relations with the Vatican—*From St. Olav's*.

## About Finnish Folklore

By RAUNI VORNANEN

(Condensed from 45-page Article)

THE specific history of Finland begins late in the 11th century when the Christian faith was brought to Finland. Foreigners often wonder why we have so few ancient things, only a few medieval churches and castles. The reason is because the Finns used wood for building and wood is easily destroyed by fire and decay. Those that have survived are those built of stone in Turku (Abo) and Viipuri which is situated in Carelia and now belongs to Russia. But even if only a few buildings bear witness to the ancient times—and even they only a few centuries old—we have instead a folk-

lore tradition which without exaggeration and boasting can be called the richest and most versatile in the world.

The ancient high culture of the Finns is called the Kalevala, a collection of epic hero-songs containing many sorts of poetry. Kalevala contains lyric poems, incantations, ballads, poems of origin, Christian legends, the latter made less Christian by altering the names into pagan ones. Up until the 19th century the Finnish folklore was handed down from generation to generation by word of mouth. Many scholars began setting down these folk poems. Among these were Karl

“PRAY FOR SCANDINAVIA”

Axel Gottlund, Elias Lonnrot, Aleksis Kivi, Julius Krohn and his son Kaarle Krohn.

The hero songs were found in the district of Carelia and Ingermanland. These districts were suitable soil for poetry because the important war and business roads went through them and near the roads a flourishing population settled. Evidently the authors of the hero-songs described events, well-known to them personally. The heroes names mentioned in the Kalevala are Vainamoinen, the man of knowledge, singer, musician, chief, Ilmarinen, a smith and warrior, the young warriors, Joukahainen, Teuri, Vetrikka, Kauko and Ahti, the last four of which Lonnrot combined in one figure of the Kalevala, Lemminkainen, Kullervo, the tragic revenger, Antero Vipunen and Virokannas, the wise magicians. These figures have no clear and evident personality. The heroes do wonderful heroic deeds and they have strong adventures but both the deeds and adventures are strangely drifting, the wide historical background is lacking and no red tape of an annalist binds them to some period of time. The heroes of ancient Finland had also more peaceful occupations, the most favored of which was singing and Kanteleplaying. The most famous singer and player was Vainamoinen but singing capacity was expected of every virile man. Even the combat between Vainamoinen and Joukahainen was a singing duel.

From the hero-songs one is able to conclude some facts about life in these ancient communities. Everything indicates that they were warriors communities. The highest rank was that of the commanders who probably had special clothing,—"the tunic was earned by blood, the mantle by fighting." The tunic was evidently of similar value to the spurs of the knights of the Middle Ages. The chiefs had arisen from the class of free peasants. Of the same rank as peasants were even the different craftsmen such as the smith Ilmarinen. The lowest class was that of the servants and the serf. Serfs were captives made in the raids. They could sometimes get quite a notable position but usually theirs was a hard lot.

When Western culture arrived in Finland it found a hero-poetry with strong traditions. Finland is the frontier guard of Western civilization against the East. The Eastern influence was felt first in Finland in the Christianity from Byzantium. When the Swedes made the first crusade for Christianity in Finland, Christianity was not unknown. In spite of its Swedish origin the Finnish Church was never Swedish. The Church of the Middle Ages was more international than the later Protestant Church. The Church early accommodated to the Finnish social order and its leaders were often outstanding powerful Finnish men.

The first proclaimer of the new civilization was the English Bishop Henry, the patron saint of Finland. When the culture of the earliest Middle Ages—centered in the Catholic Church—sailed to Finland with Bishop Henry on board in 1155 it saw fertile corn-fields with peasants behind their

ploughs, it found valid laws and judges who administered justice, it saw offerings brought to the gods, to the dead and to guardian spirits, days held sacred, it saw in block huts, rune singers who sat "fingers fixed in finger-spaces" and recited hero songs, it saw women, who while doing their work sang their own sad songs.

But it was a pagan civilization and as everywhere in the northern countries it could not hold its own against the new one. Christ was stronger than the old gods.

Even the folklore was influenced by the new era. The Saviour and the Blessed Virgin Mary, the saintly men and women, the Christian commands and instructions made their entrance into the songs which continued to live and to flower. The Christian legends were put into a poetic form. The heroes and their deeds were substituted by a more spiritual world of ideas. In the place of the heroes now is the Creator, Kiesus (ancient Finnish name of Jesus) and in the place of the few women in the pagan songs is the Blessed Virgin. The Christ legends can be united in one cycle which by Prof. Haavio is called the "Finnish Messiad" popularly the Creator-song. Scandinavian Catholic poetry contains two grand works, the Finnish Creator-song and the Norwegian visionary Draumskvaedet, composed about 1300. Both proclaim similar ideas both are equally amalgamated with the home surroundings.

The best known of the Christian songs which does not belong to the Creator-cycle is the Tapani-song. Tapani is the Finnish form of Stephen. This song has lived in western Finland for a long time. It was sung on St. Stephen's day when "Tapani" a young man, entirely covered with straw was drawn about in the village in a sleigh. His companions went into the houses asking permission to enter and Tapani would dance a primitive dance as the others sang the old Catholic song. At present "Tapani driving" visiting friends and relations on Boxing Day is a custom in the country.

The Finnish non-Christian poetry of the Middle Ages is interesting on account of the clear record it gives of the living conditions of that period. Another group of medieval epic poems were the ballad motifs coming from Sweden but originally from Germany, England and France; the most important ballad being the song of the rich Klaus Kurki, master of the Lauko estate and the maiden Elina. The death of Bishop Henry and the Song of Bishop Henry relate the legends of the patron saint.

This is only a very short treatment of Finnish folklore. The collection work is still going on. Every student who studies for a degree in Finnish has to do some dialectical collecting work. The material is carefully stored in the folklore archives and can be used by students.

Miss Voranen's original report is quite lengthy and more detailed. Those interested in further study of this article may borrow her report from the Secretary of St. Ansgar's League.

## Vicariate of Finland

Population, 4,052,171

Catholics, 2,002

**T**HE Catholic Church has long recognized the important role of the school in its total program of Christian living. In Finland, ecclesiastical authorities had early striven to found schools which would enable them to promote training in accord with this philosophy.

This year, 1952, marks a milestone in the history of the Catholic Church in Helsinki. It has not only been the scene of the Olympics but has witnessed the final erection of a modern school, commonly known as THE ENGLISH SCHOOL.

Founded in 1945, THE ENGLISH SCHOOL has advanced by leaps and bounds. Until the fall of 1952, lacking better accommodations, the faculty, the Sisters of the Most Precious Blood, O'Fallon, Missouri, had been caring for the basic program of education in their own convent. It became increasingly

urgent, with the jump in enrollment, that provisions be made for the erection of a new school building—one that would adequately house its 400 boys and girls and provide equipment to carry on its program of education effectively.

The choice of a school site is always a challenging one. But in Finland where land is always at a premium, the difficulties were almost insurmountable. So it was with a sense of deep gratitude that Bishop Cobben, Vicar Apostolic of Finland, accepted a site offered by government officials for the building of his school. Anticipating the "green signal" to begin operations, Monsignor Lawrence Holtzer, Finland's "Builder Priest" and officially known as the Director of the Vicariate's Building Program, went into action and produced blue prints.

In the northeastern section of Helsinki, Mäntytie 14, ground was broken on December 3. March 22, 1952, witnessed the cornerstone laying of what was, in a matter of a few months, the magic transformation of a pine-covered hill into a large up-to-date school and convent. Its dedication, November 30 of the same year, marked the fulfillment of a dream long cherished—a school where boys and girls might be trained in the Christian way of life and follow a comprehensive program of studies in English.

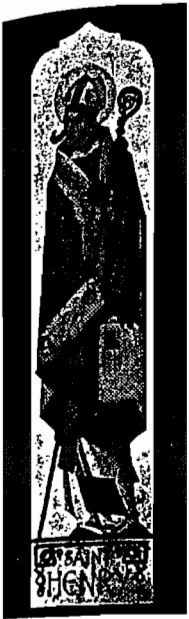
Plans are now in progress for the building of a new church. But as usual, its erection will depend greatly on the generosity of benefactors abroad. The lot selected for the church-to-be is also on Mäntytie, one block south of the new English School.

September 14, Feast of the Exaltation of the Holy Cross, marked the beginning of the new parish which is being organized by the Reverend Nicholas Veenker, S.C.J., Dutch Province, who has been active in the vicariate since the spring of 1947. At first, the Holy Sacrifice for the parishioners was celebrated in the Sisters' Chapel, but this proved inadequate—more room was needed. Consequently a change was made. The auditorium-gym of the school offered better facilities. Here, each Sunday, the Holy Sacrifice is offered at 9:30 a. m. The conversion of the children's gymnasium into a temporary church is the work assumed by the Sisters. The attendance at the weekly Sacrifice varies with an average of about 15 persons. An all-time high was 30.

Would you consider a gift toward these missionary efforts? Mail funds direct to Bishop Cobben or to us. They will be forwarded promptly.

As in former years, every family in the vicariate has been visited at least once in the course of the year. The hardships attending such visits has been considerably lessened this year due to the privilege the priests enjoyed of offering the Holy Sacrifice in the evening.

Another significant activity is the establishment of the Apostolate of the Sea in Helsinki and in Abo. For furthering this apostolate, it is becoming increasingly more urgent that a reading room or some accommodation be made where the priests can contact the seamen. Conditions will make this impossible in the immediate future.—**MOST REV. GUILL. P. B. COBBEN, Vicar Apostolic of Finland.**



Located on a high knoll in the northern section of Meilahti, The English School overlooks the beautiful panorama of the city to the south and east. A forest of evergreens covers the western site of the campus. To the north is the growing suburb of Munkkiniemi. At the foot of the hill west of the school is the new state highway connecting Helsinki and Abo.

The building, 31 by 17 meters, is a three-story structure with a basement and subbasement. It is constructed of red matt brick and white block trim. Cement floors are covered with rubber matting. The upper floor houses the Convent for the Sisters. On lower floors are eleven classrooms, the science room and the kindergarten. Provisions have been made for an auditorium-gymnasium, nurse's room, music rooms, boys' work shop, cloak room, a kitchen, a cafeteria, a library, a teachers' room, principal's office, and toilet rooms.

An outstanding feature of each classroom is its three large

picture-windows. Incandescent fixtures have been installed as well as health lamps. The IBM Electronic Time System supplies automatic time control. The heating system is oil with radiation in cabinets under windows. Ventilation and temperature control are automatic in each classroom. Finally, the building is fire proof.

Accredited by the Finnish Board of Education, the school offers a course of studies which Finnish law says must look like this: Social Studies (history, geography), Finnish literature, Finnish grammar, English (rhetoric and literature), Swedish language, German language, natural history, chemistry, physics, mathematics, penmanship, art, handwork, singing, health and gymnastics. Being Catholics, it goes without saying that religion heads the list.

In order to afford the parents of the pupils and friends of the school an opportunity of touring the new school, an open-house celebration was held December 7. In connection with this celebration, a bazaar was sponsored by the Sisters to raise funds to help defray building expenses. It was Bishop Sheen who had at one time urged missionaries to make an appeal to their people for assistance. "They will surprise you," the bishop had said. "They want to help. Just give them the opportunity." The bishop was right. Parents and friends alike brought many and valuable items to be sold, returning later, in some cases, to purchase what they themselves had donated. As a result of the many generous donations, a gratifying sum was realized.

## Sigrid Undset Praised Fighting Finland

By JOHN LAFARGE, S.J.

ONCE in a while, through the grace of God, your life lulls so you can really read a good long book from start to finish. Such a chance came to me this spring, so I spent a few pleasant days in the company of H. F. M. Prescott's *The Man on a Donkey*, a story of the havoc wrought in England's religious life by King Henry VIII, his officers and agents. Many outstanding critics have hailed the book as one of the greatest novels by a Catholic writer in our time; and when I had completed the reading I was inclined to agree with them. Certainly it wraps you, as it were, in the spiritual atmosphere of those days much as do the great romances of Norway's Sigrid Undset; and like the Undset stories, it shows an incredible wealth of knowledge, based on long research, of the customs and the ideas of a day when all the Western civilized world was still Catholic. The strange title is taken from the book's theme: an unlettered mystic's vision of the Saviour entering Jerusalem prior to His Sacred Passion: a symbol of the grim martyrdom for the Faith of its principal character, Robert Aske, leader of the chivalrous but ill-fated Pilgrimage of Grace, the protest of England's Catholic nobles and people against the greedy King's desecration of her monasteries. It is run in the form of a chronicle: little folks' detailed lives side-by-side with the adventures of the mighty.

Through Miss Prescott's living narrative you learn from an English experience a lesson that appears to be so important for understanding the history of the Catholic Church in the Scandinavian countries: how hard it was for the ordinary people of the period to grasp what was going on. It simply never occurred to the mass of the folk that the nation could ever be anything than faithful to the religion of their ancestors. Communication with the center of Christianity in Rome was not the easy, popular affair that it is today, nor were the people instructed in the complete doctrine as to the unity of the Church and its relation to the Holy See. The political leaders themselves were confused, and good men were easily led astray by political considerations. Priests were often poorly educated even in their Faith, and were not ready to cope with the fiery preachers of heresy who infiltrated the country from abroad: emissaries of John Hus, Wyclif and Luther. Then, as today, a "hot Gospel," preaching hate and suspicion, made quick popular appeal. Miss Prescott's bewildered, misguided apostate priest, Gib Dawe, might have spread his propaganda equally well in Denmark or Sweden of those days.

The Faith was still intact in the age that Mrs. Undset wrote of, but manners were often as crude in one period as in another, and both authors are alike in using somewhat blunt language when they see fit. As some cannot read Undset without offense, so some will not read Prescott without a certain upset. But both writers offer the same defense: if you want to show the power of the Faith, living characters acting with living heroism, you must perforce describe mankind as you find it. To reprobate sin you must needs mention sin, not in such manner as to attract, confuse or seduce, but

in such way as the Scriptures mention it, so that the glory of virtue may appear all the brighter and more evident.

The recollection of Mrs. Undset's stories brought to my mind some of her humbler writings, and in particular the little article she wrote for *America*, for March 2, 1940, entitled "Finland Fights for Her Own." Thinking of the many hours that the great novelist spent with us in the wartime meetings of St. Ansgar's Scandinavian Catholic League, of which she was an enthusiastic member, I felt sure that she would be repeating for us today every word of what she wrote back in that time when Finland was desperately fighting for its life against the terrible power of Soviet Russia: the time when, as she recalls, Soviet planes with their machine-guns were mowing down helpless men and women of Finland on the open roads at 22 degrees below zero. Finland was indeed fighting for its life; but Finland won. It was one of the great miracles of our age that alone of all Western nations that were once part of the Russian Empire, this sparsely populated nation, with its immense and practically undefendable boundary line and its limited resources, succeeded in maintaining its freedom and still maintains it. Finland is no satellite.

Mrs. Undset's sensitive heart had been wounded to the depths—even to bitterness—by the treachery and cruelty of Nazism; it had cost her the life of her own son. Yet sharp as was her abhorrence of "Black Bolshevism," it did not blind her, as it did many others, to the equally great and much more calculated and insidious evils of Red Bolshevism. With her usual clarity of vision, she saw the essential similarities between both kinds of totalitarianism: both using the lie and terror as their instrument for attacking the very souls of men.

In Finland's battle, she said Europe's, and indeed America's, culture was at stake: culture founded on Christian teachings, and freedom that rested upon the Christian concept of the individual's freedom. And she wrote:

"The states that have been built on democracy are far from being immaculate or free from sin. Nor are the individuals who call themselves democrats free from guilt. But the democratic conception of life will eternally contain the elements necessary for a positive regeneration of human society, for social adaptation and bettering of the people's conditions under leadership of the fittest individuals, namely, the men and women who have the courage and the will to respect truth, whether they seek the true laws of the nature that environs us, or the truth about human society."

"Finland's battle," she concluded, "is a battle for the future of all Europe. And for the future of the Americas, too, be sure of that!"

Today, thirteen years after she wrote those ringing words, it is a pleasure to pay tribute to the heroism she commemorated, the wisdom that she expressed. Let us pray that Finland's people may learn to value ever more and more the heritage of that ancient Christian Faith—forgotten by so many in the latter days—which is the ultimate source of their courage and freedom.

# St. Ansgar's Mass Cards



THE HOLY SACRIFICE  
OF THE MASS  
WILL BE OFFERED BY A  
PRIEST IN SCANDINAVIA  
FOR \_\_\_\_\_  
AT THE REQUEST OF \_\_\_\_\_  
REV. H. J. ANDERSEN, S. J., CHAPLAIN  
ST. ANSGAR'S SCANDINAVIAN CATHOLIC LEAGUE  
40 WEST 13TH ST., NEW YORK, N. Y.

For many years St. Ansgar's League has given its members and friends the opportunity to have the august Sacrifice of the Altar offered for their personal intentions and for their deceased friends.

It has been our custom to forward the stipends to missionary priests in all the Scandinavian countries and this has been a substantial contribution to the support of those ministering to small and scattered congregations there.

For your convenience we have prepared two cards. The smaller card, decorated with line drawings of saints of the Scandinavian countries, is to be filled out by the donor and may be given to the bereaved. The use of this card is optional, since its purpose is to give notification that a Mass will be offered. The larger card should be filled out, folded and returned to St. Ansgar's Scandinavian Catholic League, 40 West 13th Street, New York 11, N. Y. This large card filled out by you will be forwarded by us to Scandinavia.

We shall be glad to send any number of additional cards. Use a post card giving your name, address, and the number of Mass Cards desired.

*Mail to:*

**St. Ansgar's Scandinavian Catholic League**  
40 West 13th Street, New York 11, N. Y.



PLEASE OFFER  
THE HOLY SACRIFICE  
OF THE MASS  
FOR \_\_\_\_\_  

Living . . . . .	<input type="checkbox"/>
Deceased . . . . .	<input type="checkbox"/>
Special Intention . . . . .	<input type="checkbox"/>

 AT THE REQUEST OF \_\_\_\_\_  
 OFFERING - \_\_\_\_\_  
 RETURN THIS FORM TO  
 ST. ANSGAR'S SCANDINAVIAN CATHOLIC LEAGUE  
 40 WEST 13TH ST., NEW YORK, N. Y.  
 FOR FORWARDING TO SCANDINAVIA

## Excerpts from Letters Received

**From Bishop K. Ansgar Nelson, O.S.B., of Sweden:**

"Please accept my very best thanks for your generous check for Masses. They will be taken care of by our priests living in the isolated country districts. Especially for these priests your generous allotment of Mass stipends means very much indeed. I can assure you Mass stipends are always welcome. As our priests have a very small salary, they are in a long measure dependent on stipends from America. . . ."

**From Bishop William Cobben of Finland:**

"Thank you for Mass intentions. We are grateful to the League for its interest in our Mission. We will be most pleased if you will continue your campaign for Mass intentions and you may be assured of our prayers for the success of your efforts."

**From Bishop Jac. Mangers of South Norway:**

"I thank you very much for the Masses. I am always glad for the good work which is done by St. Ansgar's S. C. League and I thank you very much for the help."

**From Rev. J. Hünen of Central Norway:**

"On behalf of Most Rev. Msgr. A. Deutsch I beg you to accept his best thanks for the Mass intentions. These were very welcome."

## The Olympic Games of Helsinki

### The Catholics Were Numerous

BY common consensus of competitors and spectators, the Fifteenth International Olympics, held in Helsinki, Finland, from July 19 to August 3, 1952, have been declared the greatest and most thrilling in athletic history. The well-known facts which occasioned such record-breaking achievements have been discussed repeatedly in the secular press. One factor, however, unnoticed but which unmistakably wielded potent influence, was the efficiency and competency of the Catholic clergy of Finland in providing for the spiritual aspects and needs of the people. Attendance records at the spiritual exercises held in many places indicated that Catholics were numerous.

Under the direction of Bishop William B. Cobben, Vicar Apostolic of Finland, the Catholic clergy of Finland unwearyingly pursue their apostolate with admirable devotion and zeal. The Catholics are scattered throughout the vast territory of Finland, living, for the most part, at considerable distance from one another. At scheduled times, even during the winter, priests make long trips by train to baptize a newborn child or to assist one of the faithful in his last agony and to give him the final consolations of Religion. When not on the mission-trail, the clergy devotes its time and energy to the many pressing needs, both spiritual and temporal, of the faithful in the city and neighboring country districts.

Recognizing these conditions with an unbiased comprehension and in a spirit of understanding and amiability, the Committee for the Organization of the Olympic Games graciously assigned a premise within the Olympic Village for the use of Bishop Cobben. Here a chapel was installed where a priest, the Reverend Nicholas Veenker, S.C.J., was appointed to live permanently and where the Blessed Sacrament remained throughout the duration of the games.

A week before the opening of the games, on Sunday, July 6, the chapel was opened for divine service. His Excellency, Bishop Cobben, celebrated the first Holy Mass. His congregation consisted of worshipers from the various countries who were already resident in the Village. On each of the two following Sundays, four Holy Masses were celebrated and the crowds of sportsmen swelled to such proportions that it became necessary to offer the Holy Sacrifice in the open air.

As for the parish church in Helsinki—it was literally flooded by the crowds of faithful. Unprecedented in the history of this church were the congregations, peoples from all countries in the world, which now flocked to it. Dedicated to St. Henry, Patron of this remote northern country of Finland, the church was built in 1859 for use by the Polish, Ukranian and Estonian Catholics enlisted in the Russian army at the garrison in Helsinki. Masses followed one another without interruption from six in the morning until noon. Rejoicing at the display of genuine faith, the pastor, the Reverend J. Vernooy, S.C.J., expressed himself "overwhelmed" and added that it would be gratifying to have

such crowds of Catholics fill the church every summer.

More than 600 visitors came to Helsinki on a Portuguese ship. Having visited the Church of St. Henry, they noticed that it contained no statue of Our Lady of Fatima. Immediately they telegraphed to the Bishop of Leira who sent a statue of the Virgin, by air, to Helsinki. The Portuguese visitors, arrayed in colorful native costumes, came with great pomp to offer the statue to His Excellency, Bishop Cobben. Although far from their native land, they had the joy of addressing their prayers and sacred songs in the vernacular, to their beloved Patroness for whom they held such great reverence.

It was a touching ceremony to witness the celebration of Holy Mass upon an improvised altar erected on the upper deck of the Italian frigate, *Proteo*. Again the crowd was so numerous that some of the faithful piously assisted from the shore in the harbor where the vessel was anchored.

Helsinki's new and modern School of Nursing had a dual role to play. This beautiful six-story building, containing all the latest and most modern equipment, housed and was hostess to all the women athletes participating in the event. In this place, Holy Mass was offered by His Excellency on an improvised altar.

A Requiem Mass was offered in the Olympic Village for the special intention of the Argentinian athletes when they received the sad news of Eva Peron's death.

While the clergy were active in city and Village, Monsignor A. Carling, Prelate of His Holiness, was equally occupied at a camp established on an island near Helsinki where more than 3,000 young men, from all parts of the world, were living. Here, during the two weeks that they enthusiastically witnessed the games, they were camped in tents. On this island, Holy Mass was offered amid towering pine trees.

When a troop of Swedish Scouts with the eminent Dominican, Father Ferry, came to Helsinki, they were received by Bishop Cobben at the villa "Stella Maris" situated a few kilometers from the city and used for the care of Catholic children. Here they were guests of the Finnish Scouts under the direction of the Reverend R. De Caluwé.

The incident showing the fine gesture of the American champion, Remigino, by name, who won a gold medal must be cited here. According to the Olympic ritual after each competition the winners were announced in the stadium and the victorious athletes received their awards—a medal and a bouquet of flowers presented by a charming young Finnish girl dressed in national costume. Remigino, having received his bouquet, began to leave the stadium with his group when suddenly he noticed a Catholic priest in the crowd. He approached the priest and handing him the flowers said: "Father, will you give this to your Bishop and ask him to offer these flowers to the Virgin who permitted me to be victorious today."

## Magnus Tavast

By THE VERY REV. A. CARLING

OUTSIDE of Scandinavia, Magnus II Tavast is not generally known and he is not exactly a popular saint. But most Catholic Finns would like to see the name of this holy Bishop in the Church Calendar on March 9.

The Protestant Rhyzelius once wrote that our Magnus deserves to be mentioned among the Saints just as well as his predecessor, Bishop Hemming. And H. G. Porthan, in turn, adds that this very likely would have happened "had not the Reformation intervened and made an end to foolish idolizings like that." Nevertheless, he also admits that miracles wrought by the intercession of Bishop Magnus and testified under oath by witnesses surely had not been lacking.<sup>1</sup>

Magnus II Tavast enjoys the undivided favor of all the Finns; he is a popular theme for writers here. In 1927, Amos Anderson, the Protestant proprietor of one of the large Helsinki dailies, had a monument erected in his honor in his birthplace, Mietoinen. But we Catholic Finns appreciate him not only as our countryman and patriot, but most of all as a holy Christian and wise Shepherd of souls. Therefore, we ought to know this great historical figure better. The *Chronicon Episcoporum* by Paaveli Juusten offers us the main characteristics

Bishop Magnus II Tavast was born in the village of Alasjoki in the parish of Mietoinen in the year 1357 as the son of "the famous vassal Olavi Tavast." As a young man he studied in Prague, where he got his degree as Magister of Arts in the same year as John Hus.

After returning home he was appointed Archdeacon at the Cathedral of Turku (Abo) Court Chaplain and Chancellor of King Erik. In 1412 he was elected Bishop, and at the age of fifty-five set out for Rome where he was consecrated in the Church of St. Catherine. On his return journey he spent the winter in Paris. When he arrived in Finland, he first went to visit the King before going home and then the Monarch gave him the royal taxes of the parish of Masku as a lifelong income. After having taken care of the diocese of Turku (Abo) until 1450, Magnus II Tavast retired at the ripe age of nearly ninety-five years and he died a holy death in 1452.

Naturally, much can be told about such a long life and

about a reign as Bishop for thirty-eight years. Besides, it spanned a time not too easy for Finland. Among other events, there was the Union of Kalmar which meant misfortune for Finland. Now she was subject to two masters—Sweden and Denmark—who always disagreed. Denmark instigated Russia against Sweden, and then of course it was Finland who was to suffer. In this turbulent sea, where kings were ban-

ished, the people oppressed and the nobles always at war, Bishop Magnus II Tavast stood firm and calm as a rock. He was a man of political activity, but his work was always constructive and for the good of the nation.

The Episcopal manor of Kuusisto was fortified, with Finland divided in two administrative territories. He gave Turko (Abo) its own mint. Another time the Bishop interceded with and pacified the rebels of Satakunta and he got a reduction of taxes from the King for the Finns. A good evidence of his high authority among the leaders of the country is the fact that the old Bishop of ninety-two years was invited to spend a whole winter as a guest of the King, just to give his advice and direction. The chronicler compares Magnus II Tavast to the Patriarch Jozef, who was the trustee of the Egyptian King, adding that the Bishop was famous in the whole North.

Magnus II Tavast was above all a man of ecclesiastical activity. His greatest care and interest was the Cathedral and the Diocese of Turku (Abo). In the Cathedral he had the Chapel of Corpus Christi

erected and seven more altars, among them one of the Three Holy Kings. For the altars, ministers were provided and the necessary stipends for them. After a request by the Bishop, King Charles also founded three prebendae for the Church of Viipuri (Viborg). The Bishop also presented the Cathedral with a silver altar cross, a precious monstrance, a golden chalice and paten, several relic shrines, church vestments made in Venice and other valuables and pieces of art, besides many theological and legal books. Every day Masses were said from sunrise until noon and other religious services were held during the day and night, a.o. the Divine office was sung according to the Dominican Rite. The external Catholic liturgy was then at its best in Finland.

In 1429, on the Octave day of Corpus Christi, the Cathedral



Turku Tuomiokirkko

<sup>1</sup> Chronicon 422.

was devastated by fire but before the Bishop's death it was rebuilt even more beautifully than before. In the Church of Nousiainen he had a Cenotaph of St. Henrik erected. Through the founding of these altars and their prebendae, the number of priests grew. They could devote their whole time to the work of the Church; they could study and travel and improve their knowledge and through them the people's education reached a higher level. Magnus also paid strict attention to the religious and moral condition of the clergy and the people, and therefore made regular inspections through all parts of his diocese. In those times, with their primitive means of communication and their bad roads and the rigorous climate, these inspection trips in a thinly populated country such as Finland were no joyrides at all. They are not even so today. Between the churches of Sysma and Mikkeli there were about 120 miles of uninhabited wilderness. Magnus very practically had an inn built there for travelers.

The Bishop's assizes always began in the church with Holy Mass and a sermon; after that the Bishop administered the Sacrament of Confirmation. In the Parish clerk's house the Bishop examined the doings of his priests and thereafter he inquired whether the parishioners had treated their spiritual shepherds well, paid their tithes in time, kept the church building in good order, whether there were any heretics, usurers, sorcerers, perjurers, lazy churchgoers, etc., among them. Inspections like this were feared of course by the bad ones but they were tremendously useful.<sup>2</sup>

The greatest monument of the external ecclesiastical activity of Magnus II Tavast is the Convent of the Brigittine nuns founded by him in Naantali in 1440. He donated the income of the parish of Masku to this foundation. But however splendid all this work for the good of his people, it would have been worthless in God's eyes had not Bishop Magnus also been a really deep religious and spiritual man. His life of prayer brought down God's blessings on his undertakings and this was the secret of his success. The chronicler tells us that Bishop Magnus had a great devotion to the suffering Christ and ordered special services to be held to venerate Christ in His agony on the Cross. In his chapel at home and wherever he was staying on his travels he sang the Divine Office, Matins, Vespers and Completorium. He was very strict about these prayers and most devoted and regular him-

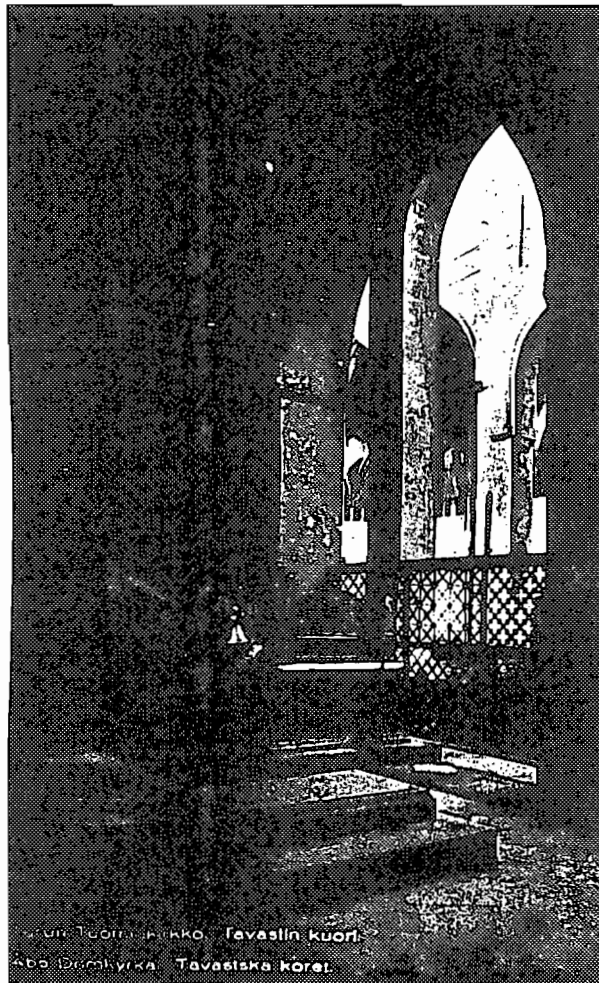
self in all his duties. When he was a very old man, his veneration of Christ's Agony urged him to make a pilgrimage to the Holy Land—at that time a dangerous and difficult journey. Porthan finds fault with the Bishop and blames him about this journey "as being useless and expensive and a result of superstitious piety."<sup>3</sup> But again he cannot but thank our Bishop that he brought home from this journey valuable liturgical vestments from Venice. And in another manuscript it is said that Magnus Tavast was "honorable, pure and very modest."

But he was not only a man of prayer. He also had all the poor and suffering at heart and was most generous in giving alms. He spent a great deal of tithes and revenues of his estates on the wretched and weak, on the blind and crippled. He showed so much goodness both to his nearest and to all in general that it is difficult to relate. We mentioned before how he once got a tax reduction for the Finnish people from the King.

On the 9th of March, 1452, Magnus II Tavast died at a good age in his house next to the convent of Naantali where he had been living for the last two years. He was buried in the Cathedral in the middle of the chapel of Corpus Christi before the altar steps. The loftiness of this saintly Bishop's life irresistibly attracts. The chronicler says he was "Magnus re et nomine—great in his life and by name." We Finns feel honored that a Finn was in the turbulent times of the Kalmar Union the anchor and support of the realm. Bishop Magnus was a Finnish nobleman and in a country where the royal dynasty had become extinct he, as the Bishop and Leader of his people, compensated for the King. The Protestant writer Topelius says that Magnus

Tavast "was the real King of Finland, although he was not called so." The old chroniclers tell how when the Bishop went to the Kings at Stockholm or elsewhere, the soldiers and nobles of his diocese served him as a royal Majesty. Even far into Russia his fame spread, also in many other countries like the German Empire and France. But in the midst of all this earthly splendor, he remained the pious Christian and Priest, the Father of his people, ready to help, who with Job could say about himself: "I am the eyes of the blind, the legs of the crippled and the father of the poor."

We, now living in these difficult times, should raise our eyes to our Father and countryman, Magnus Tavast. In



—Suomen Tiedon Kirjasto—Tavastin kuori—  
—Abd. Drinskivika—Tavastiska Kōrel.

<sup>2</sup> A. Vöiplo Suom. Kirkkoh. 36.

<sup>3</sup> The old Lutheran Archbishop G. Johansson in our days visited Jerusalem when he was 80 years old.

olden times he got us tax reductions from an earthly King; let us pray that he will speak for us to the King of Heaven and earth. Thousands of his patriots are starving spiritually; they are deprived of the Heavenly Bread Jesus Eucharisticus. Let us beg him to use his power with God to bring back the Blessed Sacrament into the Chapel of Corpus Christi, built by him.

The resting place of this truly great Finn should be our shrine, our place of pilgrimage. Doubtless, Almighty God could once more prove the sanctity of His faithful servant by miracles. Why not ask for them. So that in the future we would be entitled to call our really holy Bishop a Saint, our Finnish Saint.

(Translated from an article by Msgr. Carling, from the Finnish.)

## Litany of St. Henrik

Patron Saint of Finland

Martyred 1158

Canonized by Pope Adrian IV

Lord, have mercy on us.

*Christ, have mercy on us.*

Lord, have mercy on us.

*Christ, hear us. Christ, hear our prayer.*

Father of Heaven, God, have mercy on us.

Son, Saviour of the world, God, have mercy on us.

Holy Spirit, God.

Holy Trinity, One God.

Holy Mary, Queen of the Apostles.

St. Henrik, Apostle of Finland.

St. Henrik, who despised the world and its honors.

St. Henrik, example of obedience and despiser of the riches of the world.

St. Henrik, example of poverty.

St. Henrik, example of purity.

St. Henrik, filled with the zeal to save souls.

St. Henrik, inflamed with the honor of God.

St. Henrik, filled with the love of the crucified Saviour.

St. Henrik, an offering of love for thy neighbor.

St. Henrik, martyr of Christian love.

St. Henrik, who first brought light to us in the darkness of paganism,

St. Henrik, teacher of truth,

St. Henrik, conqueror of faithlessness.

St. Henrik, who without fear entered into dangers and struggles,

St. Henrik, a zealous preacher of the Gospel.

St. Henrik, soldier of the cross,

St. Henrik, a faithful follower of Christ.

St. Henrik, who with joy received a bloody death.

St. Henrik, whom heaven glorified with miracles and signs.

St. Henrik, who helps all those who invoke thy aid.

St. Henrik, a strong advocate before the throne of God.

St. Henrik, patron of our land and of our people.

Be merciful to us, O Lord.

Protect us from all harm, O Lord.

From the wiles of the devil,

From sickness, hunger, and war,

From eternal death,

Through the works of St. Henrik,

Through his zeal for the conversion of sinners,

Through his unweariness,

Through his faithfulness in performing his duties,

Through his bloody death,

We sinners beseech you to hear us, O Lord.

Direct us to a true conversion, and hear us, we pray Thee.

Protect and guard Thy holy Church.

Inflame our hearts with Thy love,

O Lamb of God, Who takest away the sins of the world, protect us.

O Lamb of God, Who takest away the sins of the world, hear our prayer.

O Lamb of God, Who takest away the sins of the world, have mercy on us.

Pray for us, O, St. Henrik, that we may be made worthy of the promises of Christ.

Pray for us.

*Let Us Pray.*

Almighty, Eternal God, Who to holy St. Henrik, Thy martyr and Bishop, hath given the glorious palm of martyrdom, grant to us through his prayers and works mercy and everlasting glory. Through the Christ Our Lord. Amen.

## Saga of St. Henry of Finland\*

THE following scene takes place in a small wayside inn in the State of Kansas.

Christine and Gustav Alkonen are the proprietors. It was to this little Inn they came when they arrived from their native Finland and it is here they have lived for many, many happy years.

They raised a fine family of five sons and right now they are entertaining their youngest grandson, Albert. Young Albert has heard many tales of his grandparents' native Finland from his father, but they were never quite as colorful and as fascinating as when grandpa can be persuaded to tell them:

Grandpa does not need too much coaxing and grandmother is always right there just to keep the record straight.

\* \* \* \*

ALBERT: Grandpa, tell me, what is the country of Finland like?

GRANDPA: Finland, my son, is a little larger than the state of Montana and it has a forest area as large as the entire State of Wyoming. It has a population like Missouri, of not quite four million people. . . . It has a generally low coast line with a few elevations that rise to approximately 2,000 feet. Its three rivers are not too important. It is a country like a sponge with about 1,000 lakes including Europe's largest lake and that is Lake Ladoga. It has a rigorous climate with barely two and one-half months of summer. . . . There are plenty of cattle, sheep and horses. . . . Its chief industries are wood, paper, chemicals, iron, textiles and leather.

The Finns like the Estonians and Hungarians belong to the Finno-Ugrian group. It was in the very early centuries that they migrated to the country they now occupy. Finland has no illiterates. . . . Its social laws and co-operative movements has done away with want and is worthy of imitation by larger and richer countries in Europe.

GRANDMA: But Albert, Finland was not always the great country it is today. . . . At one time they were a primitive heathen people. They migrated from Asia, drove out the Lapps settled along the eastern shores of the Gulf of Bothnia and were much given to piracy along the coast.

GRANDPA: Yes, Christine, that is true but more inland they began to follow the more peaceful way of hunting, cattle raising, etc., but their religion was primitive, yes, they were heathens.

ALBERT: You mean, Grandpa, they were not Catholic like you and me?

GRANDPA: No, Albert, they believed in a supreme being known as Jumala the god of the air, or sometimes Ukko the Old One, or the Father. . . . There were other gods such as Tapio the god of the woods, and Ahti the god of the sea and hosts of evil spirits at whose head was Hiisi the Evil One. . . . Their worship consisted of prayers and open-air offerings to the spirits with no systematic ritual and no recognized priesthood, and they paid great honor to the spirits of the dead with a lavish use of spells and other magical charms.

GRANDMA: It was in 1148 that the Englishman Nicholas Breakspere who was at the time Cardinal Bishop of Albano had just successfully organized the Catholic Church in Swe-

den. He wanted to do as much for the Finnish people but he knew that the Finnish people would not accept Christianity any other way but by force so he urged the Swedish King Erik IX to undertake a crusade against the Finns. King Erik believing this to be the only way accepted the charge and invaded the country.

ALBERT: Wasn't this wicked of King Erik?

GRANDPA: No, Albert, he wanted to save these people so he landed in the southeast of the peninsula near Turku. He offered them the choice between accepting Christianity and doing battle. . . . They chose to fight and they were utterly defeated. Many of them embraced Christianity.

GRANDPA: Yes, they embraced Christianity all right but they were not sincere and they did not entirely give up their peculiar ways. Some of the people really accepted Christianity wholeheartedly but they were few.

ALBERT: What did King Erik do after the crusade?

GRANDPA: King Erik went back to Sweden but he left behind him Bishop Henry of Uppsala.

ALBERT: Who was Bishop Henry?

GRANDPA: Bishop Henry came on the crusade with King Erik. . . . Very little is known of his early history except that he sought refuge in Scandinavia after the Norman Conquest. They say he left behind him in England happy friends, learned companionship and polished manners to find in Sweden the cruel enemies of Christ without learning or religion. He had helped to spread light in the darkness and was ready to do the same for the conversion of the Finns. So, therefore, King Erik thought he was the proper one to leave behind in Finland to organize and develop the infant mission.

GRANDPA: Yes, Albert, the Bishop began his work with great zeal and under great hardship he traveled about the country teaching and preaching, chiefly in the market towns, working northward as far as the river Kumo and the present Bjornborg.

ALBERT: How did the Finns receive this Bishop, was he well liked and respected? Were the people eager to see him?

GRANDPA: No, Albert, he had a very difficult time. The Finns proved unstable converts, promising to be faithful to their religion when they were threatened by enemies, but lapsing into their heathenism again when the danger passed. But the good Bishop kept right on because he knew his cause was right and at sometime the people would recognize it and Christianity would triumph.

GRANDMA: It is said that Bishop Henry traveled around teaching and preaching for six months and at Kikemake there still stands to this day the ruins of an old shop in which he preached.

GRANDPA: Yes, Albert, on one of his trips the Bishop happened to stop at the farm of Lalli, Chieftain of Koylio. Lalli and his wife were unfaithful converts. The Bishop asked if he could buy food for himself and his horse. Lalli was not at home and Kerttu his wife refused to give the Bishop any food. Then out of necessity the Bishop took hay for his horse and left money in its place, he took bread from the oven and left money in its place, and departed. . . . The wicked heathen Kerttu screamed from the rafters as the Bishop was leaving. She said when Lalli comes home your bones will crack, your brains will rattle and your veins will scatter. . . . When Lalli came home Kerttu lied that the

\* Script of sketch given at St. Ansgar's Christmas Party, 1952.

Bishop had helped himself to food and fodder without paying for it. Lalli became so enraged he grabbed his axe and set forth on skis to pursue the Bishop. On the frozen Lake Kiolio, he overtook and slew the Bishop with his axe. . . . Lalli was very proud of his deed and he flaunted it around. He bragged about it.

GRANDPA: It is said, Albert, that the wicked Lalli took the Bishop's cap and placed it on his head, only to find on taking it off that he had torn off with it his own hair and skin.

GRANDPA: The Bishop's body was placed on a sled drawn by two untamed oxen which were then turned loose. They drew the sled to Nousis where they eventually lay down exhausted. It was on this very spot that the first Catholic Church in Finland was built.

GRANDMA: It was in January that the Bishop had been murdered and in the following spring a precious relic was found by a blind man and his boy who were traveling across the marsh near the scene of the martyrdom. The spring thaw had set in on the marsh, and the two companions were attracted by a raven pecking at something in the ice. . . . They came closer and the boy saw embedded in the ice, a human finger with a gold ring upon it. The boy rescued the

finger thinking it might be a relic of the martyred Bishop, and this was confirmed when the old man put the finger to his eyes his sight was restored.

GRANDPA: Later Bishop Henry was revered as the Patron Saint of Finland. From Finland the worship of St. Henry spread to Sweden, Norway, Germany and England. His earthly remains had the power of performing miracles and for that reason were placed in an expensive stone casket in the church at Nousiainen. From there his remains were moved to the Turku Cathedral and placed in a silver casket.

GRANDMA: During repairs of the Cathedral recently, the skull of St. Henry was found among the relics which has been sealed in a niche.

GRANDPA: Yes, Albert, the legend of St. Henry reports many miracles, and his work today is far from done. He has brought to us our sacred heritage of the True Faith and it is up to you and me to keep it, treasure it and share it; let us continue the work of St. Henry always knowing that we are rendering a great service to God and to our country. St. Henry's martyrdom was not in vain.

FRANCES A. WESTERBERG,  
45-71 166th Street,  
Flushing, N. Y.

## Helsinki Church Receives Plaque from Italians



HELSINKI, Feb. 10 (RNS).—A memorial plaque, presented by the Italian colony, was unveiled at the Catholic Church of St. Henrik here in the presence of Bishop William Cobben, Vicar Apostolic of Finland, and Paolo Vita-Finzi, Italian Minister to Finland.

The plaque commemorates Countess Leopoldina Cicogna who in 1860 helped found St. Henrik's Church.

Designed by Natale Lecci of Florence, Italy, it portrays a scene from the Finnish epic, Kanteletar, which describes the last journey of St. Henrik, Finland's first Catholic bishop.

Catholics in Finland, a predominantly Lutheran country, number about 2,000 located in four parishes. Before the Reformation, the Catholic Church had up to 4,000 parishes in the country.—*Tablet*.

## Pope Approves 1954 Mission Intentions

ROME, April 1 (RNS)—Pope Pius XII has approved the 1954 monthly missionary intentions of the world-wide Apostleship of Prayer, it was announced here.

As published in the Rome headquarters of the Apostleship, the monthly intentions are:

*January*—That the Church in Asia may enjoy peace and freedom.

*February*—That political evolution in Africa may be brought about in accordance with Christ's justice and charity.

*March*—For vocations of missionary Brothers.

**April — For the Church in Scandinavia, Iceland and Finland.**

*May*—That Moslems may come to the knowledge of God's immense love.

*June*—That the Catholic world may be conscious of its communion with the persecuted Church in China.

*July*—For the Church in Angola and Mozambique.

*August*—That the missionary spirit may grow among students in Latin America.

*September*—That the social teaching of the Church may be better known and appreciated in the missions.

*October*—For an increase in priestly vocations in the missions.

*November*—For the Church in Central America and the Antilles.

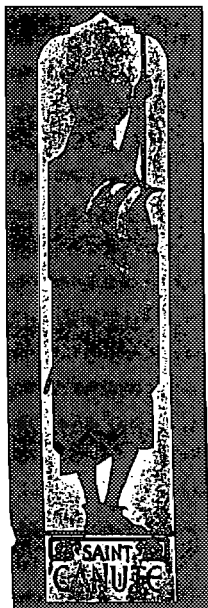
*December*—That High Castes in India may be drawn to Christ.

## Danish Diocese is Created

### Bishop Suhr Heads First See Named Since Reformation

Population, 4,250,000

Catholics, 26,000



COPENHAGEN, May 27 (NC) — The Vicariate Apostolic of Denmark has been raised to the rank of a diocese, the first in Scandinavia since the Reformation.

Bishop John Theodore Suhr, O.S.B., Vicar Apostolic since 1938, will be the first Bishop of the new See.

Announcement of the elevation highlighted the first day of the Danish National Convention now being held here.

Denmark has about 26,000 Catholics in a population of 4,250,000. More than 95 per cent of the people nominally belong to the State church, which is Lutheran. Conversions to Catholicism are slow here, averaging 100 a year, but the Church enjoys great prestige and Catholic literature is widely read.

There are 38 Catholic parishes in Denmark, 98 priests and 761 Sisters in 14 convents. There are 2,735 students

attending 26 Catholic schools, including a Jesuit College in Copenhagen. Catholic schools here are in part State sup-

ported. The Church in Denmark supports four publications and 45 hospitals and other charitable institutions.

Christianity was introduced into Denmark in the 9th Century by St. Ansgar, a Benedictine monk. The Church here remained under the Bishops of Hamburg-Bremen in Germany until 1104, when a native Scandinavian hierarchy was established.

Denmark became Lutheran in 1526 when King Frederick I embraced that faith. Soon afterwards anti-Catholic laws were passed and the Church virtually disappeared from Danish life.

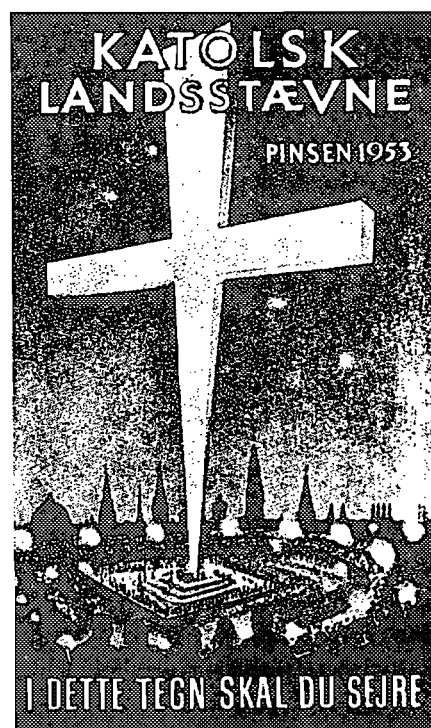
The Danish Constitution of 1849 granted religious freedom and the Church again began to grow. In that year there were fewer than 1,000 Catholics in this country.

The first priest since the Reformation arrived here in 1861, Father Neuvel, who came from Holland. In 1868 the Holy See established the Prefecture Apostolic of Denmark, which was raised to a Vicariate Apostolic in 1892.

Bishop Suhr, the first native Danish prelate since the time of Luther, is a convert from Lutheranism. He was raised to the Hierarchy in 1938, less than 12 years after he had joined the Church. He was ordained in Rome in 1933. Bishop Suhr has twice visited the United States, in 1947 and again in 1951.

### First Danish National Catholic Congress Since Reformation Held May 20-24, 1953

Among those present were: His Eminence, Josef Cardinal Frings, Archbishop of Cologne; Archbishop Joseph Gawlina from Rome, Bishop Johannes von Rudloff of Osnabrück, Bishop Johannes Hanssen of Roermond, Bishop Theodore Suhr, O.S.B., of Denmark, Bishop K. Ansgar Nelson, O.S.B., of Sweden, Bishop William Cobben of Finland, Bishop Jacob Mangers of South Norway, Bishop Johannes Rùth of Central Norway, Apostolic Prefect of North Norway, Msgr. Johannes Wember, Abbot Pius Buddenbrock, O.S.B., from Gerleve, Rev. Schnyder from U. S. A., Dr. Joseph Höfer of Paderborn, Msgr. Alex Gabriel, General Secretary for Society of St. Boniface, Dr. Albert Tillmann representing Central Committee of German Catholic Congresses, Hans Struth, Editor of *Feurreiter* in Cologne, representatives of Italian Catholic Action Youth groups.



## Pope Pius XII About Niels Stensen

**T**HE Holy Father has recently received the two volumes "N. Stenonis Epistolae" by Pater G. Scherz, C.S.S.R., and on the occasion sent the author his grateful acknowledgment.

In it the Holy Father expresses his appreciation of the untiring and energetic labor which lies behind this widely embracing work and points out its importance in the knowledge of the life of Niels Stensen and his holiness. After expressing his happiness over the publication of these volumes, the Pope gives the following characteristic of Stensen.

Nicolaus Steno was a man, who by his search for truth and uplifting way of life made himself highly appreciated.

\* \* \* \* \*

Catholic Church,  
Nykobing Falster,  
Denmark.

12-15-1952.

TO THE MEMBERS OF ST. ANSGAR'S CATHOLIC LEAGUE!

DEAR ALL OF YOU:

May I send you all one letter of thanks and of good wishes for the coming feast and the New Year. I know that this is a sad token of my gratitude but I have so much work to do now before Christmas, that it is impossible for me to write private letters. . . . I expect to get a few days of rest after Christmas, so as to permit me to write to my friends and relations.

Time passes very quickly for a busy person, I discover. Most of my time goes in teaching: school, converts, individual kids, lapsing Catholics and what not. But then there is the correspondence of a rather large parish—1,600 Catholics, spread over Falster and the eastern end of Lolland. We have to say mass in different places, to make sick calls all over the area—and to take care of the door bell as well. How it

By his holy example he became a shining star of truth not only to that period but also to present-day persons. To him it was a holy obligation to preserve the Catholic belief and to fight for the sake of Christ in a way that allowed him with unbending perseverance to conquer great obstacles, to heartily devote himself to the holy Church and in fortune as well as misfortune always strive after the one goal—God's great honor and eternal salvation of souls."

The Holy Father concludes the letter with the sincere wish that the work "Epistolae" will inspire people in our time to follow the example left by Steno and to strive to achieve his goal.

is done, you may ask me. To tell the truth, I do not know. One thing is sure, we cannot do one half the work, which would seem absolutely necessary. But all this work has one great advantage, one has no time to get moody or lazy. Something is coming up all the time. I had planned to keep up connection with a number of my schoolmates, besides with you, of course. But I simply cannot see, how it can be done.

One thing which is especially difficult to keep up with is the fact that so many of our people are elderly Polish people, they keep coming to the different hospitals, etc., and that invariably destroys all planned work. To-day I came back from one funeral, to prepare for one to-morrow. But before I got my breakfast, I was told that a third person was seriously ill and that with a Christmas season's sermon ahead!

But it is wonderful to be doing God's work, that is sure. And my pastor is a very fine man: pious, cultured, humorous—all one can reasonably look for in a priest. It is splendid to be trained by such a man.

I have promised to say nine masses for my friends as a token of my gratitude. So that will be my best Christmas greeting for you all.

Gratefully yours,

PAUL D'AUCHAMP.

## BOOK REVIEW: *God's Ambassadors — St. Bridget of Sweden*

By Helen M. D. Redpath, *Bridgettine of Syon Abbey*. 216 pp. Bruce Publishing Company, Milwaukee, Wisc., 1947. \$3.00.

**T**HIS is the first comprehensive biography in English of the Swedish fourteenth-century religious leader. The author . . . has made a thorough and objective study of a remarkable woman, who in piety, moral courage, direction of purpose, and physical stamina frequently brings to mind the Maid of Orleans.—*American Scandinavian Review*, New York.

If Bruce of Milwaukee has ever put out a better book . . . I have not read it. It is about St. Bridget of Sweden, a fourteenth-century mystic who had visions, did penance and founded a little known religious order, the Bridgettines . . . and you will not want to leave her. That is the power of the book. Thoroughly documented, it is written with such good taste, with such simplicity and directness that it holds the

reader as very few books do. St. Bridget of Sweden is fortunate indeed that Helen M. D. Redpath has introduced her to the English-speaking world. She could not have come under better auspices.—*Canadian Register*, Montreal, Quebec.

This biography of St. Bridget—the first comprehensive one in the English language—gives us some interesting sidelights on Swedish political and ecclesiastical history during the fourteenth century. Since the saint also resided at Rome for almost a quarter of a century, we have a very fine description of conditions in the Eternal City when the Popes were at Avignon. St. Bridget was one of the instruments that God used to warn the Sovereign Pontiffs of the disastrous consequences of their prolonged absence from Rome.—*Best Sellers*, Scranton, Pa.

“PLEASE HELP THE SEMINARIAN FUND”

## St. Birgitta's Vine



**L**ONG ago, in the fourteenth century, the great St. Birgitta of Sweden, had a wonderful vision of Our Lord and His Holy Mother, and heard these words:

"I am the Creator of all and Myself created by none. Nothing I have created has so great dignity as man, yet none has so provoked Me as man . . . I am like a lord who planted vineyards which for long gave good fruit. But an enemy sowed bad seed, so that the vines could only with difficulty bear fruit. Then said the lord: I will plant a new vineyard and will myself keep watch. What are these vineyards but the religious orders planted by the holy Fathers by which the thirsty were refreshed, the cold warmed, the proud brought low, the blind made to see? But now the hedges are broken down, the guardians sleep, thieves enter. And so lest wine should fail, I will plant a new vineyard and surround it with the hedge of My grace. I will cause the plants to spread and bring devotion to many . . . It is you who shall set the plants in their place and you must be strong and stable in so doing. Therefore stand firm; love Me with your whole heart, flee from pride and be very humble."

This is the charter of the Order founded by St. Birgitta in Sweden—a royal charter indeed, coming, as it did, direct from the lips of the King of Heaven.

Such condensation and such a command filled the Saint with some natural fear, but also, as she tells us, with incon-

ceivable joy, as she heard, one by one, the enactments of the new Rule from Our Saviour's own mouth. She was to plant a new vine, refresh the life of the Church and renew life, and—this was its special glory—give a particular glory to the Mother of God. "My will is to establish this Order in honour of My most beloved Mother, first and foremost through women." Mary would be "Head and Lady" with a new Divine Office to be sung daily by the nuns.

While chiefly instituted for women, the new Order would be a "double" one, with Brothers, numbering little more than a third of the Sisters, whose priests would act as Chaplains, under a Superior called the "Confessor-General," who would have spiritual charge of both communities, while the Abbess, besides being Mother to the nuns, would rule the monastery in things temporal and represent Our Blessed Lady who was Head and Queen of the Apostles. The two communities, each with their cloister would share the monastic church. The monks would say the Office of the Church in their enclosed choir behind the High Altar, the Sisters would sing their own Office from a choir raised high above the nave of the church, from which they could not be seen, and their daily Mass, in Mary's honour, would be celebrated in the Lady chapel by one of the priests.

Not only were the nuns to be strictly enclosed, but the monks also, with grilles between them and the part of the church left for seculars, but they were to preach to the laity and give them the fruit of their life of prayer, in simple, earnest preaching.

Such was the plan given St. Birgitta, but she was never to see her monastery. The reigning King of Sweden gave an estate at Vadstena for the new foundation, but the Saint did not succeed in obtaining the permission of the Pope—then at Avignon—and most of the Swedish bishops turned against her. Finally, enemies burned down the buildings. Such was the discouraging state of things when a command came from heaven to go to Rome for the Holy Year to be celebrated in 1350. There she was told to wait until both Pope and Emperor should be together in the holy city. To human eyes this seemed an impossibility; as the Pope was only sending a Legate, and it was long since the Emperor, called heir of the Caesars, had been in Rome. But St. Birgitta obeyed her call and left her country, never to see it again.

Years went on, the Saint leading her wonderful life of prayer and good works, broken by occasional pilgrimages, and finally both Pope and Emperor were, to the surprise of all, together in Rome. St. Birgitta obtained the necessary and long-desired leave to begin her Order, and the ruined buildings at Vadstena began to give place to a monastery. The Pope (Urban V), unable to face his formidable task in Rome, returned to Avignon, and Bridget knew she must stay in Italy and go on working for his return. One more pilgrimage she made in old age, to the Holy land, and then in Rome, gave back her soul to God, consoled by the words of her Lord that she should be accounted a "nun and the Mother of Vadstena." It was left to her daughter, St. Katherine, to inaugurate the new work in Sweden and to obtain from another Pope (Urban VI) the full confirmation of the Rule, known now as the "Constitutions of St. Birgitta."

St. Birgitta's vine was not only to benefit Sweden, for she was told that in whatever land its houses should be, there would be an increase of peace. Records say that, since those first days, there have been as many as seventy-nine monasteries. And now there are but four following the Rule and way of life bequeathed by St. Birgitta—: one in England (Syon Abbey), one in Germany (Altomünster, in Bavaria), two in Holland, Uden and Weert, the latter being a foundation rather over a century old from Uden. Is this great diminution in its numbers a sign that St. Birgitta's vine has ceased to give fruit, and to fulfil the work given it by God? Had the Order ever become relaxed, lost its fervour, its simplicity, its devotion, its charity, one might certainly suppose this was the melancholy sequel. But the history of the Houses still existing, past and present, points to an exactly opposite conclusion. Persecution, flights, wanderings, even martyrdom, were the lot of the Order dedicated to Our Savior, whose very Habit bears the marks of His Sacred Passion. That three of the early Houses still remain, still live their life of prayer and continue to gain new subjects, that the English House—founded direct from Vadstena—is the only religious community in England that has continued its life unbroken through the storms of the XVI century, and has returned to its own land after nearly three centuries of exile in Flanders, France and Portugal, is surely a sign that Our Lord has watched over His vine and intends it to bring forth fruit. It may that some of the countries where St. Birgitta's Vine once flourished, whether Scandinavia, Poland, France, Belgium, or even Russia, made spiritually poorer and less peaceful by their rejection of St. Birgitta's monasteries, will ask one day for foundations. There were those in Poland, some years ago, who longed for a revival of Bridgettine life. And now that America is welcoming so warmly contemplative life by the many Cistercian foundations and recently Carthusian ones also, the day may come when we—and especially those of Scandinavian descent—may ask for a Bridgettine monastery, and be ready to send aspirants to Syon Abbey to be taught St. Birgitta's Rule and way of life. The double monasteries have long ago ceased, and it seems unlikely they will ever be revived. The Order is now, not simply chiefly, but solely for women and their continual praise of God's Mother continues to rise to heaven.

Rather over three centuries ago, St. Birgitta's vine put forth a new branch, which has continued full of life. A certain Spanish lady, Marina Escobar, said she had seen in vision Our Savior, His Holy Mother and St. Birgitta (of whom then she knew nothing) and was told to establish the Order in Spain, under a somewhat adapted rule. After all the usual testing and examination, her project was carried through,

and her Constitutions received the approval of Pope Urban VIII. There are four of these Houses of Bridgettine Recollects (as they are called) in Spain, and they have made two foundations in Mexico. They are strictly enclosed, but have some connection one with the other, unlike the older Houses, which are as they have always been, self-governing and independent, united only by their common observance of St. Birgitta's rule and their sisterly charity.

Again, as our readers know, the vine put forth yet another branch at the beginning of this century when, in 1908, Mother Elisabeth Hesselblad founded her community of Sisters in Rome. In order to form the necessary connection with St. Birgitta's Order, she asked and received permission to become an Oblate of Syon Abbey, with the few companions she had gathered together, and when Blessed Pope Pius X had given his approval, she began the work which has blossomed into a Congregation of some seven Houses in various lands, (including, of course, Sweden) rule from the Mother-House in Rome. This Mother-House is now the hallowed house in which St. Birgitta died. It had been lost to her order, but by the generosity of Pope Pius XI it was given to Mother Elisabeth, and this has made it possible for numberless pilgrims to visit the Saint's former dwelling. Mother Elisabeth was essentially a pioneer and an apostle and her ardent desire to work for the return of her countrymen to the Faith, led her into somewhat new paths. Just as we have seen during the last hundred years, Tertiaries of the Franciscan and Dominican Orders become religious Sisters with an active apostolate, while the enclosed nuns instituted by St. Francis (Poor Clares) and those founded by St. Dominic (Second Order) continue their contemplative apostolate, so it has been in St. Birgitta's Order. The Sisters of the Order of Our Savior at the Casa Brigida and in the Houses dependent on it, combine a life of prayer and reparation with an active apostolate by their Guest Houses, and, as said above, this has, in Rome, brought many, and especially Scandinavians, to know and love their own great Saint. The new development made it necessary for the Sisters to have Constitutions of their own adapted to the needs of their Institute, and these have now received the approval of the Holy See.

May God bless abundantly the great Order which, through the centuries has given Him so much glory by its fidelity—the fruit for which he looked when He called St. Birgitta to her wonderful work, and enable both the parent tree and the two branches to fulfil all that He may ask of them.

A very beautifully written 23-page pamphlet, giving more detailed history of the Bridgettine Order can be had by writing to Lady Abbess, Syon Abbey, South Brent, Devon, England. Title: "A Royal Foundation." Sub-title: "Syon Abbey, Past and Present." Price 25 Cents.

## Chalice Given to Denmark

ON the suggestion of Mr. Richard Pattee, Miss Margaret Schelling got in touch with St. Ansgar's League and informed us that she had been given a chalice to be sent on to some missionary priest.

After corresponding with Scandinavia, the Executive Committee decided to send the chalice to His Excellency, The Most Reverend Theodor Suhr, O.S.B., D.D.

We have recently received a letter from him stating that this

very beautiful chalice arrived safely and has been given to one of his missionary priests who was in great need of a chalice.

St. Ansgar's League is always thrilled to act as an intermediary between the many mission-minded in the States and the Bishops of Denmark, Finland, Norway, Sweden and Iceland.

We are dedicated to pray and work for the Mission in Scandinavia and will gladly do anything that is asked of us.

## Report of the Mandan Unit

(Bismarck Diocese—Most Rev. Lambert A. Hach, Bishop)

ON May 17, 1952, Rev. Father Fredric Nelson met with ten Scandinavian Catholics of St. Joseph's parish in Mandan and explained the aims of the St. Ansgar League. Father entertained us with several Scandinavian vocal selections, after which a delicious smorgasbord was served. Such was the beginning of the Mandan Unit.

Officers elected at the following meeting were Mrs. Wm. Froelich, President, and Mrs. A. Larson, Secretary-Treasurer. During the fall we urged more Catholics of Scandinavian descent to join our group and at the end of the year our membership totaled thirty. We meet the third Monday each month and in place of dues we "pass the hat."

Our Christmas party was a great success with each couple bringing a Scandinavian guest from the Bismarck-Mandan area. A special feature of the program was the initial appearance of Father Nelson's Marysingers and Maryboys who sang Christmas carols in English, German and Norwegian. The program closed with the official song, "Hymn to St. Ansgar," composed by Father Nelson.

In January of this year our unit was suddenly left without a Spiritual Director when Father Nelson was transferred to another parish. We miss his spiritual inspiration and enthusiasm and we hope that soon we will have someone to replace him so that we can work toward a bigger and better St. Ansgar's League.

MRS. ARTHUR W. LARSON, *Secretary.*

## Report of Fargo, North Dakota Unit, 1952-53

ANOTHER busy and profitable year for our unit has come to a close under the able direction of our officers: President, Mrs. George Barrett; Vice-president, Mrs. Joseph Kline; Secretary-treasurer, Mrs. Roy Gilcreast; Corresponding-secretary, Miss Florence Gregerson; Spiritual director, Reverend Robert Hovda.

We continued our project, which began last year, to sponsor the appearance of noted speakers. Our public lectures during the current year included Dr. James O'Neill who spoke on *Catholics and American Freedom*, a brilliant reply to the charges of Paul Blanshard; Miss Betty Schneider of Chicago's famed Friendship House, who spoke appealingly of the work being done for Negroes and other minority groups at these inter-racial centers.

Plans are being formulated with Father Hovda's expert assistance, to sponsor next year, a full-fledged series of Catholic Forum meetings, with outstanding scholars and authorities to speak on a variety of vital and timely subjects of interest to both Catholics and the general public.

Other features of interest during our current year included an inspirational report by Father Hovda and Father Mueller of Jamestown covering the meetings they attended at Notre Dame during the summer on the Christian Family movement.

The October meeting was "welcome home" party in honor of Mrs. John Holzer, a former President, who has spent the past four years in Norway. Decorations were in the Scandinavian theme and Norwegian dishes were served. Mrs. Holzer

gave a charming and informative talk of her experiences and impressions of present-day Norway.

As always, our annual Christmas party was a festive occasion with the Sisters of Service as special guests.

In February, Reverend Ferdinand Schreifels, O.S.B., St. Joseph's Church, Moorhead, Minnesota, was guest speaker. He gave a fascinating account of his several years work in the Bahama Islands.

In April, Mrs. Arthur Alm, former President and Secretary, offered the hospitality of her home for a very pleasant social evening.

The last meeting in May was a farewell party for Reverend Thomas Hendrickson, a long-time ardent and devoted friend of the League and former Spiritual Director of our unit. Presented to him on this occasion, was a beautiful "Ritual Blessings" book with a monetary gift. Father Hendrickson, in his warm God-love-you-and-keep-you talk, praised the League for its untiring efforts and tremendous strides toward achieving the objectives of the organization. He touchingly recounted episodes of our early days, traced our growth and development, and expressed high hopes for the continued success and future expansion of the League. Guests at this meeting, were Mr. and Mrs. H. J. Strub of Seattle, Washington, former members of the group.

Death took one of our past-Presidents recently: Mrs. Dan Clemmer.

It is hoped that with the resumption of meetings in the fall, we will go forward with renewed vigor and enthusiasm for bigger things in 1954.

FLORENCE GREGERSON,  
*Corresponding Secretary.*

## Unit Report, Vermillion, South Dakota

May 1, 1953.

DEAR MISS HEDLUND:

The Vermillion Unit has not much to report for the Bulletin of St. Ansgar's League. Here are a few words from us:

"The Vermillion Unit has resumed work on the lives of Scandinavian saints, with the hope of getting some sort of a pamphlet ready for distribution. It has been the desire of our chaplain, Rev. Hugh K. Wolf, for a long time, to publish a pamphlet of this sort. We would appreciate any articles or items on Scandinavian Saints, since the material on many of them is very scarce.<sup>1</sup>

"We are making plans to commemorate the 800th anniversary of the establishment of the Nidaros or Trondheim archdiocese. With our precious relic of St. Olaf, the patron saint of Norway, we feel that such a celebration would be most fitting here in this part of the country. This celebration will be on July 29th, the feast of St. Olaf."

I hope that these few lines will suffice. With best personal wishes to all of the parent Unit at New York. May God bless you.

Sincerely yours,

REV. HUGH K. WOLF,  
210 Washington Street.

<sup>1</sup> May we encourage our readers having articles and books or knowing of such data to communicate directly with Father Wolf or send the information to us to forward to Father Wolf.

"JOIN ST. ANSGAR'S LEAGUE"

## Report of New York Parent Unit July 1952 to June 1953

ON October 9, 1952, the first meeting of the year was held. It was announced that a Membership Committee was formed, of which Mr. Frank P. Van Alen is Chairman and his assistant is Mr. Edward Quinlan. During the course of the year, they did a wonderful job in soliciting prospective members and in promoting the interest in the League of old members.

Finland was the subject of our Program for the year, and Mr. Robert Rambusch, the Program Committee Chairman, was responsible for securing the speaker of the evening, Miss Ulma Ruohonati, of the Finnish National Travel Office, and her topic was "Finland's History, Geography, Industry and Agriculture." In February, we again had the honor of having Miss Ruohonati give us another informative and interesting talk—this time on "Finnish Literature." We were also fortunate in having three of our own members contribute remarkably well to this special Program of the year. Mr. Robert Rambusch gave an excellent lecture on "Architecture in Finland" at the December meeting and at the April meeting. Miss Marie Merkert gave a very fine talk on "Finnish Music." To add to the enjoyment of the talk, Miss Merkert played recordings of the works of Sibelius and others. After the meetings. Scandinavian cakes and coffee were served.

Our annual Christmas Party was also centered around Finland, and it was held on January 15, 1953. The Vice-President, Mr. Albert Westerberg, was the author, director and one of the actors in the play "Saga of St. Henry of Finland." His wife and young son were the only other two members of the cast. The presentation was a delightful and very enjoyable one. Another highlight of the evening was a short movie entitled "Travel in Finland." Traditional Scandinavian refreshments were served and the usual drawings for prizes were held.

At the October meeting, it was voted to have the Election of Officers in May instead of December and at the November

meeting, the amendment of Section 1, Article VII of the Constitution was unanimously adopted. The resolution that Mrs. Alice Nyeboe Root and Mr. Richard J. Zimmerman be elected Treasurer and Assistant Treasurer respectively, was also unanimously adopted.

On May 14, 1953, the following Officers were elected:

<i>Director of Programs</i> .....	Rev. John LaFarge, S.J.
<i>Spiritual Director</i> .....	Rt. Rev. Edward E. Swanstrom, Ph.D.
<i>Chaplain</i> .....	Rev. Henry J. Andersen S.J.
<i>Field Secretary</i> .....	Rev. Hugh K. Wolf
<i>President</i> .....	Mr. Viggo F. E. Rambusch
<i>Vice-President</i> .....	Miss Marie M. Merkert
<i>Corresponding Secretary</i> .....	Miss Margaret Hedlund
<i>Recording Secretary</i> .....	Miss Anne E. O'Connell
<i>Treasurer</i> .....	Mrs. Walter J. Root
<i>Director of Publicity</i> .....	Mr. Robert Rambusch

At the March meeting, a Bulletin Committee was selected and formal work on the annual Bulletin began in April. After the meeting adjourned, a farewell party was given in honor of Mrs. John Fich, who was leaving shortly to go to Denmark to reside permanently and who has been a faithful member of the League for more than twenty-five years.

It is also interesting to note that on March 20th, the Corresponding Secretary, Miss Margaret Hedlund, gave a talk to an outside group, of which she is a member; namely, the Discussion Club of the Church of St. Ignatius Loyola, 980 Park Avenue, New York City. Her topic "Catholicism in Scandinavia" aroused much interest and inquisitiveness on the part of this group in the work of the League.

Up to June 1953, the Mass Stipends received and sent to Scandinavia amounted to \$2,354.

ANNE E. O'CONNELL,  
*Recording Secretary.*

## New Members

Sister M. Augustine, L.C.M., Evergreen Park, Ill.  
Miss Elizabeth Bailey, Maspeth, N. Y.  
Mr. and Mrs. Leo Barth, Mandan, No. Dak.  
Mr. and Mrs. Andrew Benson, Mandan, No. Dak.  
Mr. and Mrs. Fred Brunelle, Mandan, No. Dak.  
Mr. and Mrs. Pat Brunelle, Mandan, No. Dak.  
Mrs. Thomas F. Cassidy, Chicago, Ill.  
Mr. Einar G. Christiansen, Scarsdale, N. Y.  
Rev. William J. Codd, S.J., Seattle, Wash.  
Mr. Clifton J. Corcoran, St. Meinrad, Ill.  
Mr. Luke V. Cuccia, New Orleans, La.  
Miss Rose M. Curtis, New York, N. Y.  
Dominican Fathers, Canton, So. Dak.

Mrs. Ben Douglas, Bark River, Mich.  
Miss Cecilia Duffy, Jackson Heights, N. Y.  
Mr. J. Egerman, Melrose, Minn.  
Mr. Joseph J. Ernst, Marshfield, Wisc.  
Mr. and Mrs. Joe Fix, Mandan, No. Dak.  
Mrs. Wm. G. Froelich, Mandan, No. Dak.  
Miss Anna M. Galschjodt, Brooklyn, N. Y.  
Miss Virginia Gerhard, New York, N. Y.  
Right Rev. Msgr. Charles L. Giblin, New York, N. Y.  
Mrs. George H. Gilbert, Seattle, Wash.  
Miss Loretta Gilmartin, Bronx, N. Y.  
Mr. and Mrs. Wm. Glardon, Mandan, No. Dak.  
Mrs. Ben R. Hassman, Aitkin, Minn.

- Rev. Edward M. Hasty, Oak Park, Ill.  
 Mrs. Margaret Hermann, San Rafael, Calif.  
 Mr. Carl D. Hinrichsen, Darlington, Ramsey, N. J.  
 Rev. Ralph A. Hoffman, Au Sable Forks, N. Y.  
 Mrs. R. W. Homan, Crete, Neb.  
 Miss Doris Jensen, Jersey City, N. J.  
 Mrs. J. E. Kempf, Elmhurst, Ill.  
 Mrs. Mary E. Kendall, Flushing, N. Y.  
 Mr. Robert E. Keniston, C.P.S., Rome, Italy  
 Sister M. Kevin, O.P., Sparkill, N. Y.  
 Mr. Michael Kippen, Staten Island, N. Y.  
 Most Rev. Henry T. Klonowski, D.D., S.T.D., Scranton, Pa.  
 Mr. Oliver E. Lahti, Milwaukee, Wisc.  
 Dr. Alton L. Larson, Mandan, No. Dak.  
 Mrs. John M. Larson, Havre, Mont.  
 Mr. John J. Leitner, Union, N. J.  
 Sister M. Leonard, O.P., Sparkill, N. Y.  
 Mrs. Wilhelmina Linden, Seattle, Wash.  
 Mr. Henry J. Lund, Monterey, Calif.  
 Mrs. F. C. McClinchy, Sandy Hook, Conn.  
 Mr. Edward McGuinness, New York, N. Y.  
 Miss Mary Martin, Newark, N. J.  
 Miss Adele S. Mazloom, Albany, N. Y.  
 Miss Mildred Mehrens, New York, N. Y.  
 Sister M. Miriam, M.S.B.T., Montgomery, Ala.  
 Mr. Dennis Mulcahy, Sparkill, N. Y.  
 Mr. and Mrs. Eugene Myers, Mandan, No. Dak.  
 Mr. and Mrs. John W. Nelson, Dearborn, Mich.  
 Mr. N. Senius Nelson, St. Peter, Minn.  
 Mr. & Mrs. Clifford Norby, Mandan, No. Dak.  
 Rev. Oscar R. O'Gorman, Arlington, Mass.  
 Mrs. F. D. Patrick, Royal Oak, Mich.  
 Mrs. John D. Patrick, Ironwood, Mich.  
 Miss Margaret Patrick, Duluth, Minn.  
 Mrs. Clarence Pfeiffer, Buffalo, N. Y.  
 Mrs. Wm. G. Pontery, Jersey City, N. J.  
 Rev. Richard M. Quinn, Rochester, N. Y.  
 Mr. Edward D. Reynolds, New York, N. Y.  
 Miss Florence Roll, New York, N. Y.  
 Mrs. Margaret M. Rooney, New York, N. Y.  
 Mr. Ray H. Severson, St. Paul, Minn.  
 Miss Marian Shaw, Ironwood, Mich.  
 Mrs. James Shelly, Alpha, N. J.  
 Mrs. Raymond Skeehan, Tulsa, Okla.  
 Dr. William Solzbacher, Yonkers, N. Y.  
 Mr. James R. Sprung, Enka, N. C.  
 Mr. Harold E. Sunberg, Buffalo, N. Y.  
 Mrs. Lena G. Swenson, Flushing, N. Y.  
 Mrs. John M. Todd, Los Angeles, Calif.  
 Mr. F. J. Winnipeg, Canada  
 Mr. Michael Troy, Chicago, Ill.  
 Mr. and Mrs. George Ulmen, Bismarck, No. Dak.  
 Rev. Henry Watson, O.S.B., St. Bernard, Ala.  
 Miss Marie L. Weldon, New York, N. Y.  
 Mrs. Ralph Wingate, Oakhurst, Okla.

---

### Requiescant in Pace

- Mr. George Barrett, Fargo, North Dakota  
 Miss Mary O'Day, Fargo, North Dakota  
 Mr. A. M. Thorkilsen, Copenhagen, Denmark  
 Rev. August Jean Marie Rottier, Bussum, Holland  
 Mrs. Olivia Esterguard, Bayonne, New Jersey  
 Rev. Francis M. Flynn, C.M., Helsingor, Denmark

## CATHOLIC STATISTICS OF SCANDINAVIA

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

	Denmark	North Norway	Middle 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 .....	4,281,275	100,000	481,000	2,265,000	6,986,180	4,052,177	127,770
Catholics .....	26,000	150	240	4,500	19,000*	2,002	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	.....
Bishops, Vicar Apos. ....	1	.....	1	1	2	1	1
Prefects Apostolic .....	.....	1	.....	.....	.....	.....	.....
Priests .....	100	8	4	36	46	16	10
Native Priests .....	23	.....	.....	11	6	1	2
Seculars .....	33	.....	.....	21	22	4	.....
Religious .....	66	.....	4	15	21	10	6
Churches and Chapels .....	77	4	5	39	42	8	4
Sisters .....	761	.....	50	400	150	25	29
Number of Congregations.....	26	1	2	7	9	2	3
Native Sisters .....	142	.....	1	20	9	1	2
Brothers .....	36	.....	.....	1	7	4	1
Number of Parishes .....	38	4	3	15	11	3	.....
Schools .....	26	.....	1	9	4	1	2
Pupils .....	2,735	.....	8	395	300	280	259
High Schools .....	5	.....	.....	.....	.....	.....	.....
Students .....	516	.....	.....	.....	.....	.....	.....
Hospitals .....	45	.....	3	16	10	.....	2
Orphanages .....	.....	.....	.....	3	4	2	.....
Patron Saint.....	Canute	Olav	Olav	Olav	Bridget	Henry	.....
Feast Day .....	January 19	.....	July 29	.....	October 8	January 19	.....

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

June 1, 1953.

\*6,000 Swedish born.

## CATHOLIC SCANDINAVIAN LITERATURE AND PUBLICATIONS

**Denmark:**

*Katolsk Ugeblad* (Weekly). Subscription rate: Kr. 22.- yearly. Order from Sankt Ansgars Forlag, Bredgade 67, Copenhagen K.

*Catholica* (Quarterly). Subscription rate: Kr. 12.- yearly. Order from Arne Frost-Hansens Forlag, Gammel Torv 16, Copenhagen K.

*Litterne* (Monthly). Published by Arne Frost-Hansens Forlag for Academicum Catholicum in Denmark, Norway, Sweden and Finland.

*Jesu Hjertes Budringer* (Monthly). Subscription rate: Kr. 5.- yearly. Order from Jesuit Fathers, Ryesgade 26, Aarhus, Denmark.

Danish Catholic Literature, liturgical books, missals, etc. can be obtained from Katolsk Boghandel, Stenosgade 3, Copenhagen V, Sankt Ansgars Boghandel Bredgade 67, Copenhagen K, or from Arne Frost-Hansens Forlag, Gammel Torv 16, Copenhagen K.

**Norway:**

*St. Olav* (Weekly). Official publication of Diocese of South Norway. Order from St. Olav's Ekspedisjon, Akersveien 5, Oslo.

*Nytt Liv* (Semi-monthly). Published by the Apostolic Prefecture of North Norway, Storgata 94, Tromsø, Norway. Norwegian Catholic books and leaflets about the Church and teaching can be obtained from St. Olav's Forlag, Akerveien 5, Oslo.

*Klippen* (Quarterly). Published by the Apostolic Prefecture of Central Norway, Prinsens Gade 2a2, Trondhjem, Norway.

**Sweden:**

*Credo* (Quarterly). Subscription rate: Kr. 15.- yearly. Order from Credo, Katolsk Tidskrift, Box 2148, Stockholm 2, Sweden.

*Hemmet och Helgedomen* (Semi-monthly). Subscription rate: Kr. 10.- yearly. Order from Msgr. David Assarson, Munkavången, Hälsingborg, Sweden.

Swedish Catholic books, missals, etc. can be obtained from the following: Katolsk Bok—och Konsthandel, N. Smedjegatan 24, Stockholm, or Dominikanernes Bokhandel, Linnegarten 79, Stockholm.

**Finland:**

*Uskon Sanoma* (Diocesan monthly). For information about this or contributions to Magnús Tavast Literary Circle write to Mrs. G. Vornanen, Pursimiehenkatu 5 a, Helsinki, Finland.

**Printed in English:**

*The Catholic Church Amidst the Vikings*, by Rev. Henry J. McCloud, A.B. Price, 25c.

*Prayer Leaflet*—prayers in English, Danish, Norwegian, Swedish, Finnish and Icelandic. Price, 10c.

Order from Miss Margaret Hedlund, 153 East 88th Street, New York 28, N. Y.



**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 24th

**Officers of the Parent Unit**

- |  |   |
|--|---|
| REV. JOHN LAFARGE, S.J., <i>Director of Programs</i>                   | MR. VIGGO F. E. RAMBUSCH, <i>President</i>            |
| RIGHT REV. MSGR. EDWARD E. SWANSTROM, PH.D., <i>Spiritual Director</i> | MISS MARIE M. MERKERT, <i>Vice-President</i>          |
| REV. HENRY J. ANDERSEN, S.J., <i>Chaplain</i>                          | MISS MARGARET HEDLUND, <i>Corresponding Secretary</i> |
| REV. HUGH K. WOLF, <i>Field Secretary, Vermillion, So. Dak.</i>        | MISS ANNE O'CONNELL, <i>Recording Secretary</i>       |
|  | MRS. WALTER J. ROOT, <i>Treasurer</i>                 |
|  | MR. ROBERT RAMBUSCH, <i>Director of Publicity</i>     |

**Unit Directors**

- |  |   |
|--|---|
| REV. LEONARD P. COWLEY, <i>Spiritual Director of Minneapolis-St. Paul, Minn., Unit</i>     | REV. ROBERT HOVDA, <i>Spiritual Director of Fargo, N. Dak., Unit</i>                |
| REV. RICHARD GIESEN, <i>Spiritual Director of Estelline and Castlewood, S. Dak., Units</i> | REV. WALTER F. LIESCH, <i>Spiritual Director of Alexandria, S. Dak. Unit</i>        |
| REV. ROBERT H. HANSEN, <i>Spiritual Director of La Crosse, Wis., Unit</i>                  | REV. JOHN C. MADSEN, <i>Spiritual Director of Harrison and Oshkosh, Neb., Units</i> |
| Mandan, No. Dakota Unit.   | REV. HUGH K. WOLF, <i>Spiritual Director of Vermillion, S. Dak. Unit</i>            |

For facts about the Church in Scandinavia and general information, please address our Corresponding Secretary: Miss Margaret Hedlund, 153 East 88th Street, New York 28, 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 -----

I should like to be enrolled in St. Ansgar's Scandinavian Catholic League as

- |  |  |
|--|--|
| <input type="checkbox"/> Associate Member \$1.00   | <input type="checkbox"/> Regular Member \$5.00 |
| <input type="checkbox"/> Sustaining Member \$10.00 | <input type="checkbox"/> Life Member \$100.00  |

Mass Stipend \$.....  Seminarian Fund Contribution \$.....  Loy Student Fund \$.....

NAME .....

ADDRESS .....

(Checks should be made payable to: St. Ansgar's Scandinavian Catholic League and mailed to Mrs. Walter J. Root, 114-19 201st Street, St. Albans 12, N. Y.)