AND I heard the voice of the Lord, saying: Whom shall I send? and who shall go for us? And I said: Lo. here am I, send me.”—Words from the sixth chapter of Isaiah, the eighth verse. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Your Excellency, the Most Rev. Apostolic Delegate; Your Excellency, the Most Rev. Bishop of Providence; Your Excellencies, Most Rev. Bishops; Rt. Reverend, Very Reverend and Rev. Fathers.

It has been difficult to choose a single subject from among the many which immediately suggested themselves to my mind when the Benedictine Fathers invited me to preach at the consecration of their distinguished son, today made their father in Christ. His Excellency, the Most Reverend Ansgar Nelson, Bishop Coadjutor to the Vicar Apostolic of Sweden.

I thought of the land from which, but 20 years ago, Ansgar Nelson came, of Denmark, valiant and virile nation of a people splendid in their natural virtues—upright and honorable—but still so largely indifferent to the call of Christ’s true kingdom, seemingly so impervious to the rich possibilities of the Faith and to its supernatural power to give a naturally great and strong people the freedom of the Son of God. Thinking of these things, I thought I might preach on the strange way of God’s Providence: on how the casual free choices, private and hidden, of God-fearing persons sometimes hide the operations of the Divine. Will not only for those whose lives will be influenced by them, for a whole nation, perhaps, indeed sometimes for all the world.

Consider the case of Bishop Nelson. He came to America from Denmark in 1927. He became a Catholic in 1929. A year later in 1930 he joined the Order of St. Benedict and was ordained to the Catholic priesthood in 1937. Today, ten years after his ordination, but twenty years after his coming to America, he receives the fullness of the priesthood and returns as an apostle of Jesus Christ to another Nordic land, a land that knows but little of Catholicism and that resembles, in myriad natural ways, the land of the new Bishop’s ancestry.

Strange indeed are the ways of God’s Providence—strange is the way in which the private and personal decisions of a humble, upright life become entwined with the schemes of
God Himself and interlock with other elements to help bring to pass the inscrutable Will of God for men, for the Church, for a whole nation. Yet such is manifestly the case of this good Bishop, so recently come to our shores from a land where he would hardly have become a priest—and now to return to a land which needs his priesthood so badly!

Those who come to the faith in their maturity frequently dislike excessive comment on the fact that they are converts. They recognize that there should be, that there is no true difference between those whom we call "cradle Catholics" and those whom we call "converts." Monsignor Robert Hugh Benson, himself a convert, used to say that all Catholics are "converts"—that there is no such person as a "born Catholic." We are all born out of the Church—and we are all reborn—converted to the faith—at baptism.

And so some are converts without their knowing it, certainly without their conscious consent, and, of course, since they are infants, without merit or effort or prayer or decision of their own. Most of us are of that class of converts. Others, Bishop Nelson is one, are under God, converts of their own choice. So far as men may, though of course no man truly do, these privileged souls merit their own first gift of faith. They come to the Kingdom of God on earth after much prayer and pondering, made strong by much reasoning, made holy by much sacrifice, made zealous by much striving.

Somehow they seem to be different, because somehow they seem to be better, to be more appreciative, to be more worthy. Especially, somehow, convert priests—what mature vision, what developed and disciplined ability, what admirable and unqualified and indomitable loyalty they bring to the work of the Church. The episcopacy has frequently gained great luster from its convert members. I think of Newman in England; did ever a bishop in the Anglo-Saxon world of our day submit more graciously, endure more patiently or endow more richly, all the while, the Church to which he became a convert? I think of his great patriot, so like him in fidelity to the Church, so unlike him in all things else, the austere Cardinal Manning. Why have so few—so very few—of the Prelates of the English-speaking world maintained and developed the beginning that the convert bishop, Manning, made in the social and political defense of Catholicism in terms of the modern democratic world?

I recall these things, my venerable brother, Bishop Nelson, in order that you may understand how much your predecessors among the great convert bishops of the modern Church have made us expect of you. And you, in your turn, have by your acceptance of the strictly missionary mandate that goes with your episcopacy, you have given us grounds for the confident hope that you, too, will bring new luster to the episcopate already so indebted to its zealous convert bishops.

Like St. Paul, first of the great convert bishops and the greatest of these by far, you have heard a call for help from souls that need the integral Gospel and the saving sacraments of Jesus Christ. "And Paul had a vision one night: a Macedonian was standing, appealing to him and saying, 'Come over into Macedonia and help us.' As soon as he had the vision, straightway he made efforts to set out for Macedonia, being sure that God had called us to preach the Gospel to them" (Acts of the Apostles, 16:9-10).

You have heard that same appeal. Come over into Macedonia and help us! It is a call older than Paul—and whether it comes, as does yours, from the Vicar of Christ on earth—or comes as did that to Paul, from souls in need of the Gospel—the call always comes from God. It is the call Isaiah heard of old, the call which I have made my text this morning. "And I heard the voice of the Lord saying: Whom shall I send? and who shall go for us? And I said: Lo, here am I. send me."

My brother bishop, let me tell what gifts you bring to the work of the episcopate in a land where the episcopate still calls literally for an apostle. Sweden, the land to which you will go to do the work of a bishop, has had a long and stern history of opposition to Catholicism. The profession of the Catholic faith was forbidden there until 1876. Out of a population of more than six and a half millions, scarcely five thousand are Catholics. Surely this is a formidable field for a bishop's labors.

But, good Bishop Nelson, enter upon it without fear or reservation. You will find there good people, a sober, industrious and wholesome people—a people like to your own. Knowledge of the Faith they may lack but no hatred will be theirs. Then, too, you are young—and your youth gives you energy. You are young in the priesthood—and that gives you fervor. You are a monk: that gives you prudence in the use of your energy; it gives form to your fervor.

This morning, super-added to your personal advantages, you receive in a wholly special way the dynamic spirit of God Himself to inspire you in your official life.

Let me recall to you what the indwelling Spirit of God does to you. The Spirit of which this day you become the living instrument. You heard the great Archbishop who is consecrating you chant the stirring Preface proper to an episcopal consecration. And all here present, and all those not present who are nonetheless united in prayer with the Church, join with the consecrating prelate in the prayer that he has sung for you: "We beseech Thee, O Lord, bountifully to give this grace to Thy servant whom Thou has chosen to the ministry of the supreme priesthood, so that whatsoever things his vestments signify by the reticence of gold, the splendor of jewels and the variety of diversified handiwork, these may shine forth in his character and his actions. . . . Grant to him, O Lord, the ministry of reconciliation in word and in deed, in the power of signs and of wonders. . . . Give to him, O Lord, the keys of the kingdom of heaven, so that he may make use of, not boast of, the power which Thou bestowest unto edification, not unto destruction. Whosoever he shall bind upon earth, let it be bound likewise in heaven; and whatsoever he shall loose upon earth, let it likewise be loosed in heaven. . . . Let him not put light for darkness, nor darkness for light; let him not call evil good, nor good evil. May he be a debtor to the wise and to the foolish, so that he may gather fruit from the progress of all. . . . May he have authority, may he have power, may he have strength. Multiply upon him Thy blessing and Thy grace, so that by Thy gift he may be fitted for always obtaining Thy mercy, and by Thy grace may he be faithful."

This prayer, my brother Bishop, all the faithful, all the choirs of heaven and the company of the faithful on earth, make for you this morning. This prayer will be heard! This prayer must be heard! God Himself has sworn and He shall not repent forever!
And since our prayer for your Episcopate will most certainly be heard by the God Who has chosen you to help rule the Church, I dare this morning thus publicly to venture a prophecy. It is a prophecy which is stirring in many hearts during these dark years which must perforce be the prelude of a new and glorious dawn. I am alone in the conviction to which I am about to give expression. Wiser minds than ours have seen the signs of its coming. Holier hearts than ours have been lifted up with the hope that it may be soon. But the circumstances of this morning’s consecration, the circumstances of the new Bishop’s origin, of his personal consecration to the Faith, his monastic vows and the land to which he is going as a Bishop, all these stimulate me on this occasion to declare that in his personal history and in his official mission we may see, as in a symbol, the history of Christ’s Catholic Church in the generations immediately ahead.

One of the great cycles in the history of Christendom is coming to its full term in the world. The world has been broken by spiritual perdition and hatred, by physical violence and lust. We are at the ebb tide of human affairs and the tide is about to turn. Now, my dear brethren, as so often in the history of the Faith, the years of withering and worry are about to give place to years of flourishing and Faith. Once, centuries ago, when the Faith on the European continent had nearly died, it was brought back by Monks who came from the West, from England like Boniface, from Ireland like saints beyond number. Many of these Monks were Bishops and there is no page in human or sacred history more glorious than the pages written by these great Monk-Bishops. It would not be fair to distinguish too sharply among them—

but surely this morning we may appropriately recall that the sons of St. Benedict gave to the so-called Dark Ages, the missionaries, the priests, the teachers and the Bishops who as much as any and maybe most of those ages turn from darkness to light, from rudeness to civilization, from barbarism to peace, from chaos to Christendom!

My point need not be labored. Today I see a symbol of the great Monastic and Missionary Orders are destined to play in the rebuilding of broken Christendom. Again the Monks shall come from the West as our beloved Bishop comes this morning to Sweden. Again civilization, Catholicism, the things that are of God, shall find their stronghold here in the West, in the New World, while the Old World bleeds itself close to death. Again from the West, as once from England and from Ireland, but now from America, too, there will come great Bishops, please God, out of their monasteries to preach before the kings, great missionaries out of their monasteries to preach in the market-places.

My brethren, there is the touch of prophecy to the things done here this morning. To ancient Sweden, for centuries lost to the Faith, there goes a young Bishop from out his Benedictine Monastery—a Bishop who found the Faith in new America and who goes back to preach it where once it was great, where now it is weak, but where soon, under God, it will again grow strong.

Can it be that this is a sign of the eventual manner of the redemption of Europe and the modern world? . . . that in the cloistered places within the monasteries, where divine things should be preserved and divine desires should be disciplined and developed, future priests will hear the call that made Isaias the prophet of God, made Paul the Apostle of Christ, that today makes Dom Ansgar Nelson a Bishop of the Holy Catholic Church.

I pray God that it will be so. I ask God to bless Denmark that gave America this young man, I ask God to bless America that gave the Church this priest. I ask God to bless Rome that gave Sweden her Bishop. I ask God to bless Sweden that she may become the pledge of the fulfillment of our prophecy: the prophecy to which our Holy Father, the Pope, gave encouragement this very year when he placed in the heavenly hands of St. Benedict the apostolate of Europe’s rebuilding. To the consecrated hands of a son of St. Benedict a part of that apostolate is this morning committed.

The happy fulfillment of the work today assumed by Bishop Nelson be a promise that the whole work will quickly be perfected and Christ, the Bishop of Bishops, by the work of His Vicars on earth, will then be All and in All.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

SCANDINAVIA’S NEW RESISTANCE

By JOHN LAFARGE, S.J.

In recent months, here and abroad, many illusions have been lessened as to the supposed beneficence of the Soviet Russians and the possibility of getting along with them in one united world. Says Martin Ebon in his book World Communism Today: “A post-war ebb-tide has succeeded the wartime tide of pro-Communist sentiment in Scandinavia. The pendulum of political allegiance is slowly swinging away from the Communists as their resistance record is overshadowed by their new policies.”

In Norway and Denmark the Communists had enjoyed admiration because of their identification with the heroic resistance. And in Sweden they absorbed those labor votes which were cast in protest against the Socialist co-operation with non-labor parties.

Communism has made recent gains, some of them of a somewhat spectacular nature, in the northern countries. But nevertheless the ebb-tide has set in there as it has here.

This means, in other words, that in those countries there is a decrease of misconception as to the real aim of the Russians. A great deal of propaganda has been broadcast on this side of the ocean and on the other to the effect that if we were all to sit down at one table with the Soviet representatives we could dispel their misconceptions, we could change their attitude of mind, make them feel that we really had no designs on them and induce them to take a milder and more conciliatory attitude and consent to living with us peacefully in one happy world. But we have been sitting down, not only for days, for weeks and years, with their representatives in
hundreds of sessions in the United Nations and out of it, and we
found that instead of their being relieved of their miscon-
ceptions, so-called, their belief remained unchanging that we
are something which they must get out of the way by hook
or crook in order that they may gain their absolute power.
In other words, we cannot change their point of view; we can
only remove one misconception, a very obvious misconcep-
tion, that they can count on our non-resistance to their ag-
gressive policies. That is the most, apparently, that we can
hope to accomplish.

For the Scandinavian peoples, however, this progressive
disillusionment as regards the Russians is a more painful and
terrible process than it is with us. They are not protected
as we are by the immense expanse of a vast continent and a
mighty ocean. Norway has co-terminous boundaries with
Russia; Sweden is adjacent to Finland which is already partly
within the grip of the Iron Curtain and must maintain a pre-
carious neutrality. Denmark is not easy with the
Russians planted securely on the shores of the Baltic.
Consequently, the realization that the Soviet master strategy
is unchanging despite whatever variations in tactics may
occur is a cause of anxiety and acute self-searching for these
peoples.

They still have vividly in their minds the ease and rapidity
with which Hitler threw his tentacles of violence and sup-
pression around their countries. Winston Churchill in his
Memoirs describes the extreme rapidity and skill with which
Hitler took over Norway against the will of the vast majority
of the people. In these terrible Nazi memories they recall
how even the well-meaning and patriotic were deceived; how
Vidkun Quisling, once a mild idealist praised by Fridtjof Nansen
for his “tireless amiability,” became a traitor and a ruthless
tyrant. Thus the possibility of Russian aggression and the
advance of the Iron Curtain over the Scandinavian penin-
insula are matters of urgent anxiety. It is understandable that
our Scandinavian friends are not too eager even to talk about
this situation, because of the precarious position in which they
are placed.

Since their misconceptions concerning Russia have been
diminished, they seek to be freed from any misconceptions
about us here in the United States. There is a question in
their mind as to what position we are taking. The develop-
ments in Western Europe at the present time are of intense
interest to the Scandinavian countries. Their participation
in the Marshall Plan is not only a matter of economic aid
but also a means of establishing their solidarity with that
Western civilization to which they belong. At the present
time every bond which can unite them to this country is of
the utmost importance to the Scandinavians in their quiet resis-
tance to the Red threat. They are not faced with quite the
same acute problems of economic rehabilitation as are the
countries to the south, but there is an urgent need of spiritual
encouragement. For this reason the spiritual fellowship that
we can offer to people in the Scandinavian countries is a pow-
erful factor in their resistance, and a reason for Catholics
in this country to give not only material aid to their brethren
in the Scandinavian countries but also to cultivate a wide and sympathetic understanding with the problems
of Scandinavia, spiritual, political and social. The deeper
that understanding is found among us the greater will be
the stabilizing influence that we can exert upon conditions
in their own lands.

The many problems raised by refugees and DP’s in the
Scandinavian countries relative to their relation with the
United States are discussed elsewhere in this Bulletin. But
I should like to call attention to two fields where we as
Catholics in the United States can render a real aid to the
anti-Communist elements in the Scandinavian countries.
One is the field of trade unions, because it is the trades union field
in which Communism makes itself most efficiently felt in the
European scene and it is there that it won its greatest victories in Norway, Sweden and Denmark. Our Catholic trade
unionists in this country can do a great deal of good by di-
rectly participating in trade union congresses in Europe, such
was shown recently by leaders both of the American Federation of Labor and of the CIO in deliberations with regard to
the World Federation of Trade Unions and other problems
on the continent. Catholic trade unionists in the U. S. have
an excellent opportunity to exert their zeal and their personal
influence in assisting their brethren in the Scandinavian coun-
tries to resist the Communist menace.

The other area is that of youth organizations. The most
frantic efforts of Moscow to capture the spiritual allegiance
and the political ambitions of the rising generation in every
country in the world is through organized youth. It is there
that our educated young college Catholics, if thoroughly
trained in the knowledge of our Christian religion and our
Christian social philosophy, can make themselves felt. This
needs a careful grounding not only in principles but in their
application and in the methods of organization and parlia-
mentary debate. But here is an opportunity for our young
people where they can act without great effort. We cannot con-
fine our influence as Catholics to simply providing some mate-
rial aid, important as that is. There should be a spiritual aid
as well. When we travel not simply as sightseers but as par-
ticipants in some of the important cultural and social move-
ments and religious movements abroad, and make ourselves
felt not in a domineering fashion but in a spirit of many
sincerity and openness, giving our own positive program and
learning at the same time humbly from those of other coun-
tries who have mastered some of the problems that we are
trying to master in the United States, we shall certainly ex-
tend a mighty and powerful aid to the resistance to secular-
isms, Fascism, Communism and all the evils which threaten
to envelop the modern world.

The famous Danish religious philosopher Soren Kierkegaard
made a great reputation by his thesis that we must, as it were,
make a leap in the dark in the face of danger and terror
trusting blindly in God and Christ. While we admire Kierk-
egaard’s courage and sincerity, we as Catholics do not need
make a leap in the dark. We are walking ahead in the light.
Our Faith is no gamble, no venture; it is a steady progression
from light to light, from teaching to teaching, from grace to
grace. Our course is chartered for us by the positive faith
given to us by Christ through His Church and by the provi-
dence with which His grace guides and strengthens us in our
daily life. Therefore, since so many are in dread and terror
we with our faith, both in this country and abroad, can bring
that courage and that calm which is needed. There is a spi-
ritual aim to be given to our brethren in other countries and
to the Christians in other countries who are not of our Faith.
Let us hope the unpretending work of the St. Ansgar’s Scandi-
navian Catholic League will assist us in fulfilling that splen-
did calling to which Christ has summoned us.
THE VICAРИATE APOSTOLIC OF SWEDEN — REPORT FOR 1947

Population, 6,162,000
Catholics, 4,000

By Most Rev. K. A. Nelson, Bishop-Coadjutor

The year of 1947 has been of great significance for the Vicariate Apostolic of Sweden. Two events especially are worth recording, firstly, the 25th anniversary of Bishop Müller’s appointment as Vicar Apostolic of Sweden, an event which will be dealt with more fully under January, 1948, the anniversary of his episcopal consecration, and secondly, the appointment of Angsar Nelson, O.S.B., as Coadjutor to Bishop Müller. His consecration in the cathedral of Providence, Rhode Island, U. S. A., and his arrival in Sweden. These and other events are noted in chronological order.

THE AWARD OF PRINCE CARL’S GOLD MEDAL TO POPE PIUS XII

The news that King Gustaf V had awarded Prince Carl’s Gold Medal to the Holy Father was received with great joy by the Catholics of Sweden. The telegram from the King to the Holy Father gave them the greatest satisfaction: “Allow me to express my great joy at being able to present Your Holiness with Prince Carl’s Gold Medal which was instituted by me to be given to the person who had distinguished himself most nationally and internationally, in the service to humanity, of which Your Holiness has given so eloquent expression by Your untiring efforts to assuage the sufferings of the victims of the war.” The report was published just before the eighth anniversary of the Holy Father’s election. It was also a source of great satisfaction to the Catholics of Sweden, that the King’s choice received almost general approval from the Protestants of the country.

CONGRESS OF THE CATHOLIC STUDENTS AT VADSTENA

In the summer of 1947 Catholic students from all parts of Scandinavia assembled in the ancient city of Vadstena for a congress that lasted from the 9th to the 15th of August. Most of the students were housed in the youth hostelery that has been established in the old Abbey of the Bridgettine monks. The Bridgettine Sisters in Vadstena provided their meals. Mass was said every morning in their garden and Compline was sung every evening in their chapel. The introductory lectures which were delivered by students from various countries were devoted to a statement of the internal task of the Academium Catholicum, as the association of Catholic students is called in Scandinavia, while the subsequent lectures dealt with the problems of Catholic students in relation to their environment. Perhaps the discussions that followed were even more important. The subjects discussed may be summed up in the term Catholic Action, a movement which in the Scandinavian countries is still in its early infancy. It was therefore necessary to devote considerable time to the essential features of this movement: The leaders of Catholic Action must be an elite that is able to assert itself in secular life through professional ability and at the same time bear witness of a genuine and profound religious spirit. The life of the Church is so rich and so varied that persons of the most different characters and talents can be employed in its work; hence it is necessary that Catholic Action should create a milieu in which the talents of the individual can be safeguarded, developed and mobilized for the work of the Church. It was defined as the aim of the Academium Catholicum to work in this spirit: to create a community spirit, to foster mutual love between its members, and to develop a sense of responsibility for the progress of the Church in the Scandinavian countries.

The periods of informal recreation between meetings were of inestimable importance. Meals and outings afforded opportunities for making new acquaintances and renewing old bonds of friendship. Excursions were made to Alvastra, the ruins of the famous Cistercian monastery, and the churches of Linköping and Vreta. Arrangements were made for a musicale in the ancient monastic church of Vadstena; it was agreed beforehand that it was neither to be a religious service nor a concert, but simply a spontaneous homage to St. Bridget by the Catholic students. The technical execution perhaps had its flaws, but of the intention there could not be any doubt.

The importance of this congress was further emphasized by the presence of the Vicars Apostolic of Sweden and Denmark. It is to be hoped that the Catholic students of the North may be able to meet in this way at least once a year and to encourage one another in their efforts. May their endeavor meet with sympathetic understanding and be supported by the prayers of all Catholics.

VISBY—PONTIFICAL MASS IN THE RUINS OF THE PRE-REFORMATION CHURCH OF ST. LARS

A Catholic priest has been resident in Visby since last year, so when Bishop Müller celebrated Pontifical Mass in the ruins of the pre-Reformation church of St. Lars, it was an indication the new station in the ancient Hanseatic city was intended to be permanent. The event received due attention, both in the local and in the continental press. We quote following description from the Socialist paper of the island: “This was something more than a mere historical play, one of the many persons who attended the Catholic Pontifical Mass in the ruins of the church of St. Lars, was heard to exclaim. It was a pomp and dignity which is rarely seen in a Protestant country. For a couple of hours one returned to the time when Visby was in its glory. Four hundred years ago religious services were always so colorful and so harmonious in old Hanseatic Visby. Would it be too much to hope that the ruins could some day be turned over to the Church of old?”

BISHOP NELSON’S CONSECRATION

At the end of August news reached the Catholics of Sweden that His Holiness Pope Pius XII had acceded to the often repeated wishes of Bishop Müller to be granted a Coadjutor
to assist him in his ever increasing work. He was consecrated by the Apostolic Delegate to the United States, Archbishop Cicognani with the Bishop of Providence and the Vicar Apostolic of Denmark as Co-Consecrators, while the Archbishop of Boston preached the sermon. Monsignor Mejerink of Gothenburg attended as Bishop Müller’s representative. The Archbishop of Boston referred in his sermon to the fact that it was just ten years after his ordination to the priesthood and twenty years after his arrival in America that Bishop Nelson “is now to return as an apostle of Jesus Christ to another Nordic country.” The parents of the new Bishop are still living in Denmark. He was chosen to assist our Bishop in order to enable him to continue his arduous work among us for many years to come.

NORDIC YOUTH CONGRESS IN STOCKHOLM

By a mutual agreement between the Catholic youth organizations of the North the feast of Christ the King was decided upon as a meeting day for Catholic youth. In all the Catholic communities in Denmark, Finland, Norway, and Sweden the young people went up to Communion in a body with the one intention: that youth might work with greater confidence for the Kingdom of Christ. The motive for this action is the urge to work together. The future of the Church in the Scandinavian countries depends on the younger generation. Young people can therefore not remain indifferent, but must take an active part in the prayer and in the work of the Church. Even in the smallest Catholic community the young people have a great task ahead of them. It is possible that it will be just our generation that will see the tide turn in favor of the faith of our fathers.

KATOLISKA TROSLÅRA, 1ST PART

The need for suitable textbooks for advanced instruction in religion had become more and more pressing in recent years. In October appeared the first part of a Swedish textbook of religious instruction. The author is the Rev. R. Wehner, S.J., pastor of the Church of St. Eugenia in Stockholm. One does not have to read many pages before one discovers that this is no ordinary textbook. Father Wehner is a devoted and able Biblical scholar, and his book is for that reason of particular value to students of college age. Also Protestants who are in search of the truth of Catholicism will be able here to glean valuable information.

LUND—THE BLESSING OF THE NEW DOMINICAN CHAPEL

Sunday, September 8th, was a memorable day for the little Catholic community in the ancient cathedral and university city of Lund. Bishop Müller had arrived for the blessing of the new chapel of the Dominicans; the Dominican Provincial from Oslo, the Prior, B. Fens from Stockholm, and a learned Dominican from Paris were also present. Msgr. B. D. Assarsson from Helsingborg preached the sermon at the blessing of the new chapel. After the blessing the Bishop solemnly handed over the chapel to the Dominicans, who had returned at the beginning of the year for the first time since the Reformation to take up their activities by opening a home for Catholic students. Consul Högdahl, who has worked so faithfully for this institution, received as an acknowledgment of his untiring work the Lateran Cross. Professor Stromberg, who represented the non-Catholics of Lund, bade the Dominicans welcome to their old city, expressing his conviction that the Dominicans would thrive here, and hoped that there would be harmonious relations between them and their non-Catholic colleagues among the university professors.

FATHER AUGUST RADEMACHER, S.J., IN MEMORIAM

On the 10th of September Father August Rademacher, S.J., died after long and patiently borne suffering, fortified with the Rites of the Church. Father Rademacher had come to Stockholm in May, 1929, where he served at the Church of St. Eugenia until his death. His work in the Confessional, among the youth and in the different Catholic associations is something that will be of permanent value. He was loved by all on account of his paternal kindness and winning smile. During recent years his activities expanded far beyond the limits of his parish to the many refugees of various nationalities who had found their way into Sweden. His death meant a great loss to us all, but especially to his priestly colleagues. R. I. P.

BISHOP MÜLLER’S 70TH BIRTHDAY

On the 14th of November Bishop Müller celebrated his 70th birthday. Many members of the clergy of the Vicariate had come to Stockholm for the occasion. Bishop Müller, who has been Vicar Apostolic of Sweden for nearly 25 years, was born in Upper Bavaria and has held positions of great responsibility both in his native land and in Rome before he was called to his present post. His work here has received papal recognition on more than one occasion and he is universally respected and loved, also outside the Church.

50TH ANNIVERSARY OF THE FOUNDATION OF ST. BRIDGIT’S IN NORRköPING

On the 22nd of November the flourishing parish of St. Bridget’s in Norrköping celebrated the 50th anniversary of its foundation. Like most of the parishes in Sweden, St. Bridget’s had a very humble beginning. Father Barnard von Stolberg, who had previously worked in Gälve, came to Norrköping in 1897 and hired a small apartment of which one room was made into a chapel. Here he lived and worked for more than 30 years, not only for the few native Catholics, but also for the large number of Polish immigrants who came to Sweden during this period. The poverty and the discouragements that Father von Stolberg here had to suffer were surpassed only by his Apostolic zeal that was coupled with a genuine sanctity that won the admiration of all. Catholics as well as non-Catholics. In 1925 he was forced by illness and advancing years to leave his post, and he died the following year without seeing his life’s greatest desire fulfilled: the building of the new church.

The basic work, however, had been done, and through the generosity of Catholics abroad it was possible to lay the corner stone already on Gaudete Sunday, 1927. Next year on the feast of St. Bridget, October 7th, the present Vicar Apostolic blessed the lovely edifice. It was therefore with a feeling of achievement, that the present pastor, Father von Miero, and his assistant, Father Przydzicz, on November 22, 1947, together with the congregation had assembled to receive Bishop Müller and those of the priests who had been

"PRAY FOR SCANDINAVIA"
practice. Whenever it is possible Catholic information is likewise to meet attacks on the Church abroad that appear in the Swedish press. (2) To supply the Swedish press with news of Catholic conditions at home and abroad in order to prevent misunderstandings. (3) To supply the Catholic press abroad with information about conditions in Sweden. (4) To reply to inquiries by individuals and to inform them of the teaching and practice of the Catholic Church."

In order to make Catholic Information Service reliable and effective, the Bishop has appointed an executive committee consisting of five members of which two are priests. One of the first tasks that had to be faced was to give a reply to the many attacks on the Church in Spain that have recently appeared in the Swedish press. A lengthy article on this subject was published in Hemnet och Helgedomen of which reprints were sent to those whose attacks had been most severe.

NEW PRIESTS

Not less than four priests have come to Sweden in the course of the year, not counting Bishop Nelson. Two were Dominicans from the Parisian Province, one Jesuit from the province of Cologne to replace the late Father Rademacher, and one Hungarian priest who is to remain in the country until further to take care of the laborers on the farms and in the forests. These Hungarian laborers, who have arrived in Sweden with their families, are now scattered over the whole southern part of Sweden.

THE PROBLEMS OF THE APOSTOLATE AMONG FOREIGNERS

One of the greatest problems of the Vicariate, in comparison with which all others seem small and insignificant, is that created by the arrival of many thousands of laborers of various nationalities. Most of these are occupied in farm, industry and forest work and are consequently scattered all over the country, frequently far away from a Catholic Church. In order to prevent a catastrophic leakage in the dangerous materialistic and Protestant environment the Bishop has found it necessary to organize an extensive apostolate that involves great expenses for the few Catholics that are normally resident in Sweden. In carrying out this scheme the Vicariate is largely dependent on the generous contributions from Catholics abroad. There is no doubt that, if this work is carried out successfully, it will mean a great boon for the Church in Sweden. The foundation of a number of new stations, which has hitherto been most desirable, has now become a matter of urgent necessity.

NEW BUILDINGS IN MALMÖ

During the course of the year considerable work has been done towards realizing the plan of building a new church, rectory, school and a children's school-home in the city of Malmö in Scania. The architectural drawings are practically finished, and the work would actually have been begun, if permission had not been postponed by reason of lack of building materials. It is to be hoped that it will be possible to start the actual building in the course of the coming year.

All in all, it has been a year that has been crowned with some measure of achievement. Thanks to the generosity of American Catholics we have been able to meet the most
urgent needs of the moment, especially as regards the problems created by the refugees and foreign laborers, and it is hoped that the work we have been able to do in their behalf will be of permanent value for the progress of the Church in Sweden. Several of our parishes stand in need of new buildings and in some locations there is now a sufficiently large number of Catholics to warrant the erection of new stations. If we had sufficient funds to erect seven such stations a considerable amount of money would be saved, as traveling expenses are high in Sweden and none of the priests, nor even the Bishop, possess a car. There is naturally a certain amount of leakage among Catholics who live at a long distance from the nearest church, and consequently see a priest only at long intervals. Swedish legislation is not favorable to the Catholic Church, but it has in a large measure ceased to be a genuine expression of the feelings of the majority of Swedes, and there is now some assurance that such legislation will be changed in the near future.

Thus in spite of pressing needs there is much to encourage efforts of a missionary, though it has to be done with great personal privations which are all the more keenly felt on account of the high living standards in Sweden. At the beginning of a new year it is natural that our thoughts go out to all those who have helped us so generously in the past year, and we feel assured that they will not forget us in the year to come.

THE 25th ANNIVERSARY OF BISHOP MUeller’S EPISCOPAL CONSECRATION

1948 is the 25th year of Bishop Müller’s consecration. The festivities of the jubilee began on the Epiphany when Bishop Müller pontificated in the Church of St. Eugenia in Stockholm and afterwards was congratulated by representatives of the various Catholic associations.

On the 11th of January, the actual date of the anniversary, the Bishop pontificated in the Church of St. Erik. It was a long and imposing procession that wound its way from the episcopal residence to the church, under the Swedish flag and the banners of the various Catholic societies. When the jubilarian himself entered the church, he was greeted by Gruber’s “Ecce Sacerdos Magnus.” The following countries were represented through their respective diplomats: U. S. A., Argentina, Brazil, Colombia, Chile, Peru, Cuba, England, France, Belgium, Ireland, Italy, Spain and Austria. The presence of two other Bishops: Bishop Caven from Finland and our own Bishop Nelson, gave special solemnity to the occasion. Bishop Stahh had come the long way from Denmark on the 4th of January as he was unable to come on the anniversary day itself. The acting Pastor of St. Erik’s Church, Father Heiss, had done an admirable work in preparing for the festivities, and it was in a large measure due to his efforts that all went so smoothly. The choir of St. Erik’s sang Mozart’s “Missa Brevis in C-Dur” under the competent direction of Mr. Lundström. The sermon was preached by Father Gusta Fontén, the Pastor of the Sacred Heart Church in Sörorse; he emphasized how important it is for us to feel at home in the Church which is a large family in which one thrives in accordance with the extent to which we attempt to do the will of God. It was a controversial sermon in the best sense of the word. During the Mass the opera singer Ingrid Eksoil sang the “Ave Maria” by Otto Ohlsson. The Mass concluded with the Papal Blessing and Te Deum. After the services in the church the diplomats gathered in the episcopal residence in order to congratulate the Bishop personally. At 2 o’clock lunch was served for the pastors and lay representatives from the various parishes. Baron H. Fleetwood was the spokesman for the laity and Monsignor Assarsson for the clergy of the Vicariate.

On the following day there was a pastoral conference and a dinner for the clergy of Stockholm. Bishop Müller received special congratulations from the Papal Secretariate of State together with an Apostolic brief extolling Bishop Müller’s great work for the Church in Sweden. Heaven itself seemed in favor of the festivities and provided a glorious sunshine against the winter snow, a favorable omen for the year of jubilee and for the whole future.

NEWS FROM SWEDEN

By Carl A. V. Selvin

The Catholic Church of Christ the King in the city of Gothenberg in Sweden was opened for public worship in the year 1939. It is the largest Catholic church built in newer times in Sweden and is beautiful in its basilica style, but several details have remained unfinished until now due to lack of funds, wartime restrictions, etc. The interior decoration is one of lacking details as yet unfinished. Now comes the announcement of a donation to the church of Our Holy Father himself, consisting of a large (7 x 4 meter) mosaic picturing Christ the King, to be placed in the Abbad behind the High Altar. The mosaic is a product of the world-famous mosaic factory in the Vatican City. In connection with the installation of the mosaic, the whole church will be decorated by the well-known Swiss artist Professor Uttinger. The papers describe the mosaic as one of the largest and finest in Northern Europe.

A Congress of Academic and University Students of the Scandinavian countries and Finland took place in Vadstena in Sweden, August 1-3, 1947. Lectures, discussions of various subjects confronting modern Catholic youths, was on the agenda. Bishop Müller visited the convention and celebrated a Solemn Field Mass in the beautiful park surrounding St. Bridge’s Convent.

An Anniversary Mass for Queen Astrid of Belgium was celebrated in St. Bridget’s Church in Norrkoping on her deathday, August 29th. Present in the Church were Princess Inebro (mother of the Queen), Princess Josephine-Charlotte (daughter of the Queen), the Crown-Princess of Norway and Princess Margrethe of Denmark (sisters of Queen Astrid).

The Dominicans have opened a new foundation in Sweden, this time in the old university city of Lund in South Sweden. In addition to taking care of the small Catholic parish there,
ST. ANSGAR’S BULLETIN

song of massed choir, orchestra music, addresses of welcome by clergy, laity and school children. In response to the many speeches, Bishop Nelson gave an eloquent address in Danish, but added, humoristically, “next time it will be in Swedish.” Bishop Nelson, during his short stay in Sweden, has already endeared himself to the people wherever he has appeared.

A much noted conversion to the Catholic Faith in Sweden last year was that of Mr. Sven Stolpe, well-known author and writer of note, “Sweden’s Mauriac,” he is called by many. He was received into the Church last August.

A century ago Swedish emigrants in great numbers found their way to foreign lands, due chiefly to lack of employment in their homeland. Now the tide has turned and after the complete industrialization of Sweden, the doors have been opened for immigration of mostly skilled workers from the European Continent, mostly machineworkers from Italy and agricultural workers from Hungary. A few Swedish priests were able to speak the Italian language, but none spoke Hungarian. This has now been remedied when Bishop Müller was able to procure a priest from Italy and one from Hungary.

Letter from Mrs. T. Olaf Dormsjö, Avesta, Sweden, to Mrs. Sigrid Dubiell

May 7, 1948.

Dear Mrs. Dubiell:

Thank you for your kind letter and the clippings, as well as the Bulletin from St. Ansgar’s. My mother has been visiting us from America for the past months, so there were three of us who found the news interesting and most welcome. We enjoyed reading about Sweden’s new bishop and hope that the future will be as promising as the send-off you gave him.

Mother and I had the pleasure of meeting Bishop Nelson in Stockholm this spring. We spent a whole morning comparing our impressions of Sweden and discussing everything from religion to the high cost of cigarettes (75c a pack for American, about 50c for Swedish). The slowness of life in general is another thing Americans notice.

The Bishop told us he was hoping to open six Mass Centers this year. They will be simple rooms with an altar where a priest can say Mass on Sundays for the many Catholics, especially refugees, who are living far away from the established churches. The greatest difficulty is to secure altar equipment especially linens. They are scarce, their price is exorbitant, and the church has no money.

St. Ansgar’s League has such success with its projects, perhaps you can help with this one, too? It is a case where the equipment itself is more needed than the money to buy it. I have mentioned this feeling that you will be glad to know it, and yet might not have heard about it otherwise.

With best wishes from all my family to you and the other members of St. Ansgar’s, I remain,

Sincerely yours,

(Signed) Betty Dormsjö.

ORDER OF ST. BRIDGITE OF SWEDEN

Mother Elisabeth, O.S.S., Casa di S’Brígide, Piazza Farnese 96, Rome, Italy, under date of January 16, 1948, wrote to St. Ansgar’s League, as follows:

“It may interest you to know something about the daugh-
The best news that reached us in recent years was the message from America that Danish-born convert, Father Ansgar Nelson, O.S.B., of Rhode Island, would be consecrated a Bishop and that he would return to Scandinavia as an Auxiliary Bishop in Sweden. When our own Bishop, Most Rev. Theodor Suhr, O.S.B., returned to Denmark after about two months visit in the United States, it was evident to all of us that His Excellency had been inspired by the religious zeal, the youthful fervor in Catholic Action, and the very great spirit of self-sacrifice evinced by Catholics in the United States. In a series of lectures Bishop Suhr has accounted for the significance of his trip and has urged his listeners to approach the Church and the tasks of the Church with the same spirit as that of the American Catholics.

Unfortunately, a short time after his arrival home it was necessary for Bishop Suhr to be hospitalized and to undergo an operation for a localized tuberculosis condition. The surgeons were very satisfied with the outcome of the operation, but ordered a six months convalescence period at a Benedictine monastery in the mountains of Switzerland. For this reason, it is not possible for the Bishop himself to write this report in which he would have expressed his sincere appreciation for the cordial reception extended him and the very real interest for our little country evidenced by all he met in America. However, on behalf of His Excellency, I am happy to have the privilege and the opportunity to express his gratitude in the Bulletin of St. Ansgar's Scandinavian Catholic League.

The spiritual atmosphere in our corner of Europe is not good. While World War I was followed by an awakening of religious interest, World War II brought disillusion, apathetic inaction and spiritual corruption. Inside the Lutheran State Church, of which the greater part of the population are members, there is a steady decline of interest in religious and church matters. Church attendance, which heretofore was down to 5 per cent of the members of the State Church, has further declined and less attention than ever is given to the viewpoint of the church in current matters. In many instances, the clergy seem to abandon the struggle for Christian positions in the un-Christian society.

One example has been experienced recently: To put a stop to the great number of provoked abortions, a number of Danish doctors have suggested the establishment of municipal sex clinics to instruct married and single persons in the use of contraceptives. The proposal has encountered much opposition, but it is scattered and unorganized. The ministers of the Lutheran Church, as well as its organizations, are silent. The only consolidated protest against the proposal has come from Denmark's few Catholics, who will realize that they cannot turn the tide but nevertheless are cognizant of their duty.

Of course, the un-Christian atmosphere is also damaging to our Catholic congregations. Year by year the distance between Catholic and modern Danish thought grows greater and as almost every Catholic lives in a non-Catholic environment, the increase of converts barely offsets the number that secede from the Church. Our priests have given special attention to the mixed marriage, which, undoubtedly, is a contributing cause to the loss we have suffered. The priests are not disposed to seek dispensation for the not so zealous Catholics who would enter a marriage which would give them and their children little chance to practice their Catholic belief.

At the present time we claim about 20,000 Catholics in Denmark, of these, 10 per cent no longer seek the Church, 30 per cent are satisfied with occasional attendance, but 60 per cent can be considered good, practicing Catholics. This is a long way from being ideal, but viewed on the background of atmosphere and associates, it speaks highly of the strength of Catholicism and the faith of its priests in their work.

In later years the increase in vocations for the priesthood has been very good. A generation ago there were only a few Danish-born priests; now they number about a third of the Vicariate's approximately 100 priests. In 1947 alone, five newly ordained Danish priests joined Danish parishes.

However, there is a shortage of Sisters of the various Religious Orders. There are a great many Sisters in Denmark, but the number of vocations are far from sufficient to replenish the losses by death. Since 1940 their number has decreased from about 800 to about 700 and this amount will be still further decreased unless a considerable number of
Sisters will come from other countries, which is very unlikely these years. This is a special hardship for our Catholic schools where the attendance has greatly increased. During the 1920's and 1930's there was a decline, but since 1940 the number of pupils has increased 20 per cent, many of whom are non-Catholic. It has, therefore, become necessary to engage considerable more lay teachers for the schools, and, while they have proven very satisfactory, it has placed an additional financial strain on our meager resources.

All over the world a housing shortage prevails. At the present time in Denmark it is prohibited to build anything but the most necessary living quarters and for this reason we are unable to build the churches and schools needed so badly. The Vicariate's schools suffer the most. The Catholic Central School in Copenhagen houses over 300 pupils in a building intended for only 100 pupils. They should have a modern school building with room for 400 to 500 children, when it is possible to build again.

The growth of the schools and number of pupils is one of our great joys. Another is the renaissance of Catholic Youth Action. At New Year's, 1947, Bishop Suhr appealed strongly to the young people to revive all the activities which had become dormant during the five long occupation years by the Nazis. Seldom has an appeal been received with greater alacrity. Since then we have experienced a series of joint Communions throughout the country, and at Farum, near Copenhagen, a large-scale Youth Rally was held last summer. It was conducted with an enthusiasm that augured well for the future and some of its promises have already been fulfilled. The young people who have taken firm hold in our joint Catholic Weekly, among other things, do fertile work for that publication and for Catholic Literature.

We are very happy that our youth proves itself so valuable, because Denmark in its proximity to the iron curtain throughout Europe looks towards its youth to defend us against the loss of the human rights which are trampled upon in one European country after another. Through all that our young Catholics say these years, goes the theme: "so that we may show ourselves worthy of the grace of endurance on the day of trial," the day which for many may be not only a possibility but an imminent reality.

With these lines I convey a brotherly greeting to our Catholic friends in the United States of America on behalf of our Bishop and all Danish Catholics.

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**NEWS FROM DENMARK**

*By Poul Hjorth*

Life in Catholic parishes in Denmark is not very sensational but nevertheless there are some events that may interest our American friends.

We have welcomed four newly ordained young priests from the Continent, one Dutch and three Danish converts. It has been of great help to our young people to get these priests; they are: Rev. Ib Andersen, curate at Lynghøj near Copenhagen; Rev. Joseph Halatyn, curate at Horsens; Jutland; Rev. Ebbe Simonsen, curate at Copenhagen; and, the Dutch priest Rev. Hans Jorna, curate for Rev. Knud Ballin at Brøndby, a suburb of Copenhagen. During the past year one other Danish convert was ordained. Rev. Bjørn Höjlbo, who at present is abroad to complete some supplementary studies, but we look forward to the day when he will return to Denmark. Many of the members of St. Ansgar's League know Paul d'Auchamp who is now studying at St. Mary's Seminary, Baltimore, Md., and it has given us much happiness to learn about the interest and help the League has extended to him—our first Danish seminarian in the United States.

Another of our students, who is often talked about here, is Leif Kayser, now studying in Rome. Not only in Denmark, but in music circles of entire Scandinavia, he is known as one of the most promising young composers. Despite his strenuous studies, he has had published compositions that have created attention as well as given him an income, which is of great help in these difficult economical times, full of exchange restrictions.

As mentioned elsewhere in this Bulletin, our youth has evidenced strong initiative in their work for the Church. During August the various youth organizations gathered at Farumgaard Convent, situated by the beautiful Farum Lake in North Zealand and conducted by the Ursuline Sisters. It was interesting, and inspiring as well, to dwell upon the thought that at one time the convent building belonged to the Catholic Bishop of Roskilde. After the Reformation the Crown took possession of the property and over a period of many years it remained Crown land and the seat for high ranking officials. Through the purchase by the Ursuline Sisters and with alterations of the property, which includes a magnificent old park, it has again been restored to its original purpose—the work of the Church. There were about 600 delegates to this Youth Rally. Also present were His Excellency Bishop Suhr, His Excellency Bishop Mangers of Norway, and the Dominican Prior Frater Fens, from Stockholm, who represented His Excellency Bishop Mueller. The delegates rejoiced at the presence of the bishops and clergy and were greatly encouraged by the presence of so many young people from Norway and Sweden. It was considered a good omen for future building of good fellowship among the Nordic youth on the Catholic Front which was created at the mutual Youth Camp held earlier in the year at Vadstena, Sweden, by the Northern Catholic Student Societies.

Another encouraging event took place, which indicates an increased interest and understanding of the work of the Church and respect for the history of the past. A benefactor...
of the Church has donated a large and very beautiful area of land located near the ruins of an old Benedictine Monastery near Silkeborg, Jutland—the once famous Olaf Cloister—to be used for youth camps, retreats, etc. This will enable the young people to live in the immediate vicinity of the old monastery, which adjoins the property, where permission is granted to hear Masses and other services.

The historic days of the past are sharply recalled by these events, which no doubt have been contributory to the fact that not only the traditional pilgrimage to Haraldsted, where Duke Knud Lavard was killed, is undertaken with great interest, but also the annual pilgrimages that take place from the old royal town of Hillerød to the ruins of Aebeltoft Cloister (situated about 6-7 km. northwest of Hillerød) have gained many followers. Aebeltoft Cloister was one of the best known Benedictine Monasteries of the Middle Ages, partly because the resident monks were unusually skilled in medical knowledge. Last year the National Museum completed excavations which were followed by an interested public. One of our well-known chief surgeons has written a long article covering the skeletons which he unearthed during his vacations over a period of years.

In December Catholics in Copenhagen had the great experience of meeting Cardinal Griffin of Westminster. Shortly after the war had started, Bishop Suhr founded the St. Knud’s Guilds in support of the Church and each Catholic in Denmark was asked to contribute 3 Øre (= 1c) a week to the Bishop. During 1947 these Guilds grew considerably and they headed arrangements for a meeting with the Cardinal as the speaker. This took place on December 2nd at the Odd Fellows Palace in Copenhagen and the Cardinal spoke before a full house; considerable interest was shown by the daily press. This also afforded Copenhagen’s Catholics the opportunity to greet their Bishop who had shortly before returned from his visit to America.

Danish Catholics had all looked forward with great anticipation to the visit of the Bishop to America; we all realize that we were not disappointed in our hopes when we heard of the courtesy and hospitality extended to the Bishop wherever he went in the United States. We understand that St. Ansgar’s Scandinavian Catholic League was largely responsible for the successful progress of the journey from the start, when, among others, the President of the League welcomed the Bishop to America and offered his personal assistance when and where it was wanted, until the Bishop’s return home some two months later.

It has been very encouraging to Danish Catholics to hear the Bishop himself relate his experiences at the many visits he made to the various parishes after his return home. We are also happy to know that not only the Bishop personally is encompassed by the interest and devotion of our fellows of the Faith, but that it applies to all of us—the whole life and growth of the Church in Denmark.

We are very grateful for this and take this occasion to express our thanks and appreciation for all the help and interest shown. We are also happy in the knowledge that your thoughts and prayers join ours for the early and complete recovery of our Bishop from his illness so that he may return home soon from his convalescence in Switzerland.

COPENHAGEN, DENMARK,

THE VICARIATE APOSTOLIC OF SOUTH NORWAY—REPORT FOR 1947

Population, 2,837,000
Catholics, 2,700

By Fr. Ivar Hansteen-Knudsen, D.D.

THE year has in many ways been a realization of plans drawn up at the Priest-Conference held in Oslo in the month of May, 1946. As stated in the report of 1946, this conference dealt with essential questions regarding the mission.

Many plans and ideas already mature for realization at the outbreak of the war, but dropped because of it, were now taken up again. Enriched by many useful experiences from the German internment and having solved conscientially the apostolate connected to the presence of a strong body of German Catholic soldiers now finally repatriated, the priests back in their normal work could reach all good forces in a combined action with new strength and new initiative. Accordingly many transfers amongst the priests had to take place. Several priests, due to the war, had remained very long in offices or at places where the solitude is a far harder strain than that of a "busy" parish, so changes had to take place practically all over the Vicariate. Hence only late in the year everything was settled for facing the post-war era.

Amongst the first matters to be dealt with was the reorganization of the lay apostolate. The question had two sides: It was necessary to form the lay people into an organized body, geared to action, especially in common effort with the Bishop and the priest in spreading information about the Catholic Church. But not less important was to offer the lay people possibilities for getting more instruction about their own religion.

As for the first question, it was essential to give the already existing "St. Olav’s Forbund" (Association of St. Olav) a greater strength. The association is intended to be a central organ for the lay apostolate in the Vicariate.

Regarding the second question, it was urgent to organize the youth of the Vicariate so as to become a real active movement built upon Catholic Action methods. As a matter of fact, “Norsk Katolsk Ungdomsforbund” (Norwegian Catholic Youth Association) was founded at Pentecost 1947. "St. Olav’s Forbund," founded in 1920, has been submitted to a solid reorganization, correspondent to the de-
minds of our time. It will dedicate its forces mainly to propaganda work by sending speakers to the different stations and communities in the Vicariate and to arrange on a greater scale manifestations connected with commemorative dates of ancient Norwegian Catholic, cultural and national events, in order to contact or attract larger circles of the non-Catholic public. Recently it has started its own publishing activities, "Eyestein’s Forlag," separated from the official editorial enterprise of the Vicariate, "St. Olav’s Forlag." The Forbund has also acquired some smaller films and, through the efforts of St. Ansgar’s League, has recently received a projecting machine and film apparatus.

Closely connected with the work of St. Olav’s Forbund, a Catholic Information Office, headed by Rev. Alfi Høgå, has been founded. Rev. Høgå is General Secretary of the Forbund. This Catholic Information Office will evidently be of great use to the already existing Catholic press.

As one of the demonstrations on a large scale can be mentioned the celebration of the 800th Anniversary of the foundation of the Cistercian Monastery on the island of Hovedøya in the fjord of Oslo. It occurred on May 18th last year and became an event that attracted the attention of the press all over the country. A film was made and it was shown on the public cinemas, as well.

The most exciting event of the last year was without doubt the creation of the Norwegian Catholic Youth Association (Norsk Katolsk Ungdomsforbund). At the priest-conference of 1946 practically all problems concerning recruiting, educating and training of the Catholic youth were discussed. The desire of the Bishop and priests to apply all possible means of doing something efficacious for the youth, was met by great enthusiasm on the part of the young people to go in for an organized apostolate founded on individual and collective training. As mentioned above, the Norwegian Catholic Youth Association was founded at Pentecost, 1947, and stud. phil. Torfinn Juell was elected president. With some other boys and girls, he is leading brilliantly the building of the organization. In fact, the initiatives of this young association are so many and so promising that it is impossible to deal with them adequately in a short report.

When Pax Romana was to be represented last summer at the magnificent World Conference of Christian Youth, the representatives were elected from the midst of the leaders of the Norwegian Catholic Youth Organization. Reports sent to the headquarters of the Pax Romana, to the Congression of Studies and to the Congregation of the Propaganda of the Faith in Rome, have merited highest approval. At this occasion, as well as in giving instruction in Catholic Action, our guests last summer, Miss Madeleine Steen, daughter of the Norwegian Minister to Canada, has done lasting and excellent work.

As St. Ansgar’s League knows, negotiations have been going on during the last six months in order to obtain scholarships for some of our young students. Contacts have been made with different persons and institutions in the United States and we hope to be able to send three students this year, two girls and one boy. After that training in a 100 per cent Catholic environment, we hope to welcome our scholarship-holders back as teachers in Norwegian public schools. The Apostolic Vicar has recently appointed a priest especially for this Youth work.

Finally a word concerning the Catholic press. The official periodical of the Vicariate, St. Olav, has profited by some much-needed changes as to topographical make-up. There has also been a change in the editorial staff with a priest as the new responsible editor. During the past year there has appeared a youth magazine, Ignis, edited and printed by the youth themselves. The Sisters of St. Joseph are still sending out a monthly for the children, St. Olav’s Barnblad. The last number of the Christmas magazine Kjærlighetene i Klokken was an extraordinary good one with an introductory article by its famous collaborator Sigrid Undset.

The Apostolic Vicar, His Excellency Monsignor Mangersen, for the first time since 1938, visited the Holy Father in Rome. The visit was most successful and of great benefit for the mission here.

The mission regrets the loss of one of the highest merited members of the clergy, Rev. Father Franz Joseph Recktenwald, born in the Rhineland. He died in Oslo on June 27, 1947, at the age of 73.

The actual number of the priests in the Vicariate are 35, of which eight are Norwegian, one Austrian, 16 Dutch, one English, four French, two German, one Luxembourgerian and two Polish. The Bishop is, as known, a Luxembourgerian. Sisters belonging to various religious congregations number at present 477, of which 30 are born Norwegians.

As a whole, the Church in Norway is working quite well in this post-war period, restrained, it’s true, in many enterprises due to lack of materials, but the spiritual activities are tense and the number of conversions increasing.

The Rev. Henry J. Andersen, S.J.

Father Andersen was born in New York in 1898, the son of the late Henry Andersen and Mary Aldley. He was ordained on June 22, 1931 at Woodstock by the late Archbishop Curley. His first Solemn High Mass was sung in the Church of St. Ignatius Loyola, New York City, on Sunday, the fifth of July, 1931, to which the members of St. Ansgar’s League were invited. On November 29, 1931, Father Andersen said his Mass for the deceased members of the League.

Rev. Andersen’s father, the late Henry Andersen, was one of the very first members of Saint Ansgar’s League, he was Treasurer of the League from December, 1911 to January, 1917. His sister, Mary Andersen, became Sister Mary of St. Tarsicius of the Order of the Good Shepherd in November of 1921.

Father Andersen has been a member of St. Ansgar’s League since long before his ordination and he was the Spiritual Director of the League from December, 1934 until 1940, at which time he was transferred to Buffalo, N. Y., where soon after his arrival he established a branch unit.

Several years ago Father Andersen returned to New York to become pastor of St. Joseph’s Church, Ward’s Island, New York. In addition to his duties there, he has become Chaplain for St. Ansgar’s League. We are very happy to have Father Andersen with us once again.
THE APOSTOLIC PREFECTURE OF MIDDLE NORWAY — REPORT FOR 1947

By Rev. S. Hunen, SS.CC.

The war years were full of trials for the Prefecture. During the German invasion in April, 1940, our stations in Molde and Kristiansund were hit hard as both chapels and rectories in these cities went up in flames. Fortunately, our hospitals were spared so all activity did not stop completely, although it was considerably harder to carry on. In addition thereto, the Apostolic Prefect Msgr. C. Witte, SS.CC., passed away suddenly just before the war ended.

The connection with Rome during the first six months after the capitulation was so unreliable that quite some time elapsed before we knew that Rome had the news of our Prefect’s death. The appointment of his successor was slow in coming and did not arrive until February, 1946. The contact with Rome was then re-established. Prefect Witte’s successor was the Rev. Father Antonius J. Deutsch, SS.CC., who in the meantime had served as Pro-Prefect and temporary leader. The appointment caused great joy, and the Prefecture was once more guided by a steady hand.

The months following the liberation demanded all our energy, particularly in Trondheim. Thousands of deported people were free again. Mostly Poles and Czechs, but also Dutch, French and others asked for spiritual help. The Norwegian authorities turned to the Pro-Prefect with a request for Masses in which these people could participate, either here in St. Olav’s Church or in the respective prison camps. He complied joyfully and as best he could with their wish, and many people attended Mass for the first time in four or five years.

The spokesman for the Poles appeared one day and asked for a Requiem Mass for the Polish soldiers who fell in the Battle of Narvik. It was a beautiful and stirring celebration in St. Olav’s Church, in which representatives from all branches of the Norwegian armed forces, the Allies, the city and the State Church participated. The city was represented by the president of the City Council, J. Cappelen, later Secretary of Justice.

Another Requiem Mass was celebrated in July the same year, this time for Norwegians killed during the war. Particular mention must be made here of a group of sailors from S/M Sleipner who, with their flag, formed a guard of honor at the catafalque, and the Norwegian Navy’s commanding officer in Trondheim, Commodore Bergersen, and his wife.

In the beginning of August the same year, both the Pro-Prefect and the Prefect of Northern Norway, Monsignor Wember, were received in audience by His Majesty the King.

Though the appointment in February, 1946, had placed the Prefecture of Middle Norway in safe hands, it took almost another year before the new Apostolic Prefect could profess his faith and take the oath before the appointed representative of the Apostolic Chair, Bishop Mangers of the Oslo Vicariate. This solemn installation took place Sunday, January 26, 1947, on the Feast of St. Eystein, the great Archbishop of Trondheim in the Middle Ages. The new Prefect took this as a good omen for his future work in the old metropolis of the saint. It is to be hoped that through his intercession the work of the Mother Church may develop richly in this district where he once carried his crosier, and that the Faith in old Nidaros will take on added life.

The Apostolic Prefect made two trips abroad. As is well known, Trondheim in the Middle Ages was the capital of Norway and the seat of the Archbishops who had ten suffragan bishoprics. On Easter Day, April 1, 1337, the last Archbishop, Olav Engelbretsyn, had to flee when confronted with superior enemy forces. He went to the Netherlands to secure assistance. During the preparations for a crusade to liberate Norway, he died and was interred in the cathedral in Lier (Belgium). This was the Prefect’s destination on his first trip. He wanted to re-establish the old ties. Olav Engelbrektson’s resting place is in front of the High Altar, but nobody knows exactly where as the plaque was removed about 1870 when a more up-to-date flooring was laid. But this we know: the Archbishop’s coffin contains the whole unspeakable misfortune of which the Norwegian church history for the last four hundred years relates. The Prefect knelt in front of this place and promised to take up the work of Norway’s last Archbishop: to regain his country for the old faith. He hopes to advance further along the road he has chosen.

On his second trip he went to the center of all Christendom — the holy Rome. The last time a Norwegian Archbishop traveled to Rome was in 1233. At that time Olav Engelbrektson went there to get his appointment verified and to be consecrated as Archbishop. By his journey in 1947 the Prefect, as the head of the Church in Norway’s old city, re-established the connection with Rome. The Holy Father received the Prefect in audience and encouraged him to work undauntedly in the field for which God had chosen him. “We know your position,” he said, “but carry on . . . carry on; the results will come.” We hope the words of the Holy Father will reach fulfillment.

In 1875 the Catholic Church acquired a piece of land at Stiklestad not far from “Korshegen” (the ‘‘Hill of the Cross’’ where Olav the Holy rested before the battle of Stiklestad. In a dream he saw a ladder reaching up into Heaven; he was walking up the ladder, but as he reached the topmost rung and the gates of Heaven were about to open, he was aroused. Soon after the battle began. Another adjoining piece of land was bought in 1928 and chosen as site for a chapel in honor of St. Olav. The chapel was finished for the jubilee in 1930 and was consecrated by Bishop Dr. Olterdahl, the first Norwegian born Catholic Bishop since the Reformation. After the war the community at Stiklestad wanted to build an open-air theater in the same neighborhood. To provide access to the theater a road would have to be built across our property. We entered into negotiations with the community and the result was that in October, 1947, we turned back to the community the piece of land we acquired in 1875. In exchange we received a somewhat larger lot behind the chapel. The exchange was to our advantage as it facilitates the planning for future extensions of the chapel.

Rome has given all priests visiting Stiklestad permission to say each day the Mass of Devotion in honor of St. Olav.

""PRAY FOR SCANDINAVIA""
We are able to furnish the chapel with new seats and a tabernacle from donations we have received. The drawings are being made by the architect Tverdal, Trondheim, and the tabernacle will be made by the engraver Lynum. Any other decoration will have to follow gradually.

Some thought has been given to get an order of Sisters interested in establishing a house at Stiklestad so that prayers could be said and sacrifices made on the spot, where Norway's great king and saint gave his blood for the belief in the "White Christ." We hope this idea will materialize some day.

Participation in the yearly pilgrimage to Stiklestad has increased steadily after the war. In 1947 we had three chartered busses—a good omen for the future.

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**THE APOSTOLIC PREFECTURE OF NORTH NORWAY—REPORT FOR 1947**

*By Rev. W. Huijbergs, M.S.F.*

The things which have happened in our Prefecture since I wrote to you about one year ago, are not so important if one compares them with the world's events, but for our Prefecture they have their importance.

The first fact I will enumerate is the fact that there is an independent parish again at Hammerfest. The first Holy Mass after the war in the destroyed town, was said on October 21, 1946, by Monsignor Wember, who then made negotiations for the rebuilding of the church and the building of a chapel-barrack. The first materials came to Hammerfest in November and the barrack was supposed to be ready at Christmas so that the Catholics could assist at Holy Mass on Christmas Day. Christmas arrived, but the barrack was not completed. However, a priest came and said the Holy Mass in the house of one of the parishioners. He remained there until New Year, 1947, and then he returned to Tromsø. The building of the barrack continued, but too slowly. In the Passion Week, 1947, the priest returned to Hammerfest and remained there. There was no dwelling for him, but he stayed at a hotel until he could move into his rooms in the barrack about June, 1947. Defect of materials and workmen was the reason why the chapel was not ready until September, 1947. On October 12, 1947, came the solemnity of the blessing by Monsignor Wember. That was a day of great importance for the Catholics at Hammerfest. All were joyful at attending Mass under normal circumstances again. Catholic life revives again. In December the Catholic Action group "Sankt Olav" resumed its work. So considering the circumstances, all is well again at Hammerfest.

A new priest arrived from Holland on November 1, 1947, but on December 1st another priest departed from our Prefecture. Our Pro-Prefect Father Rusche, who was deported to Germany by the Germans in 1942, arrived again in our Prefecture on December 19th. So we are now eight priests (six Germans and two Dutchmen).

Monsignor Wember was in Rome from November 19th to December 3rd and his voyage succeeded in all intents and purposes. The Holy Father sent His greetings to all the Catholics here in the North and Monsignor Wember was charged to communicate the Apostolic Blessing with plenary indulgence to the whole Prefecture.

The "Sankt Olav's Farbund" is the organ for Catholic Action in our Prefecture. It held its first general meeting on January 28, 1948, and it succeeded exceedingly well. One could observe that there was an enthusiasm and a will to work among the participants, which is very promising for the future. Our means are very small, but the generosity among our Catholics is great. With the help of God we shall realize the interesting resolutions which are taken for the future. The only thing that is wanting is a "Marshall Plan in pocket size," but if it is so difficult for the big nations, what will we then say? And further: of all the "Marshall" countries, we are among the nearest to Russia . . .

In the name of Monsignor Wember, as well as for myself, I thank you for all you do for us. God will reward it.

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**CONSECRATION OF MOST REV. ANSGAR NELSON, O.S.B.**

It was with great joy that the members and friends of St. Ansgar's League read in the metropolitan and the diocesan papers that our member and friend, the Most Reverend Dom Ansgar Nelson, O.S.B., D.D., had been chosen by the Holy Father as Bishop Coadjutor to Sweden. We all followed with great interest the plans which were being made for the consecration and subsequent reception.

All this became doubly significant when we were afforded the privilege of appearing at La Guardia Field to greet His Excellency, the Most Reverend Theodor Ansgar Suhr, O.S.B., D.D., Vicar Apostolic of Denmark. As a former fellow student of Father Nelson at Fort Augustus Abbey in Scotland, and also a convert and a member of the Benedictine Order, and finally, as someone who was to be his neighbor in Scandinavia, he was invited to act with the Apostolic Delegate.

The Most Reverend Anleto Giovanni Cicognani, D.D., to be co-consecrator.

We were jubilant when an invitation was sent to the officers of St. Ansgar's League to take part in the ceremonies at the Cathedral in Providence, R. I., and the reception which took place at Portsmouth Priory.

Elsewhere within these pages are recorded the challenging sermon of His Excellency Archbishop Cushing, and the marvelous address of the Apostolic Delegate. You will, we know, be thrilled, as we were, to realize that the work of St. Ansgar's League was not only mentioned, but carefully detailed and lauded.

Every one of us joins with Bishop Nelson's many other friends to pray that God will guide him in the years to come and bless his efforts among the peoples of our forefathers.

"JOIN ST. ANSGAR'S LEAGUE"
APPEAL FOR FUNDS TO HELP SEMINARIES

Dear Reader:

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

Gratefully yours in the Heart of Christ,

HENRY J. ANDERSEN, S.J.,
Chaplain, St. Ansgar's League.

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KARL SCHILLING—GOD'S SERVANT

Proceedings for Beatification Instituted in Rome

(Translated from St. Olav, September 18, 1947)

By S. U. Withammer

"O ALTITUDO divitiarum sapientiae et scientiae Dei, quam incomprehensibilia sunt judicia eius et investigabilia eius!

"How deep is the mine of God's wisdom, of his knowledge; how inscrutable are his judgments, how undiscoverable his ways!" (Rom. xi. 33.)

In this manner the Congregation of Rites begins the decree of November 22, 1946, which solemnly declares that everything is well prepared in order that the process of beatification of God's Servant, Father Karl Schilling, can be officially instituted in Rome.

This is really a great message of joy for Norwegian Catholics; perhaps the most joyful they have received since the sacred host was elevated by "hands consecrated by Rome," after the Reformation. Poor was the soil for the growth of the Mother Church in Norway during the centuries which followed the change of faith in the country. Poor were the prospects for those of God's Servants of "the old Faith" who dared to resume the work. When one of these servants, while living, never experienced the joy of working on native soil, but later worked as a saintly God's servant in Catholic minds and hearts, then we must bring to mind in deep gratitude and joy the words of the Epistle to the Romans:

"How deep is the mine of God's wisdom, of his knowledge; how inscrutable are his judgments, how undiscoverable his ways!"

Since the Barnabites in Mouscron in 1924 turned to the Bishop of Bruges and asked that the official proceedings for beatification of Father Schilling be instituted, the Norwegian Catholics have nursed a quiet hope for an encouraging answer from the Church. Now it has arrived and sooner than most of us expected. Many other Norwegians who have read the thirty stirring pages which Sigrid Undset devoted to Father Karl Schilling in her book Norwegian Saints, may not be astonished to see his in print again in this connection.

The present decree contains a synopsis of his life, how he died in an aura of saintliness, how he grew in this aura in the minds and hearts of the thousands who mourned his death but claimed they received aid through his intercession. The formal steps taken since then in support of the proceedings are also according to procedure recorded in the decree. These steps are briefly: That the Cardinals and the other members of the Congregation of Rites, Section I, have agreed to turn the case over to the Committee of Negotiations, contingent on the Holy Father's approval.

His Holiness, the Pope, has ratified the Cardinals' rescript and through his own signature verified that Karl Schilling is worthy of the venerable title of the Church: Servus Dei, God's Servant.

And we respond gratefully: Deo Gratias!

Fr. Ivar Hansteen-Knuelsen, D.D.

Editor's Note: Father Schilling wrote Prayer for the Conversion of Scandinavia. Except for a few minor changes made about three years ago, this prayer appears as he originally composed it in the Bulletin and in our "Prayer Leaflet."
TO the new Titular Bishop of Birta, the Most Rev. Ansgar Knute Nelson, whom the Holy Father, Pope Pius XII, sends as Coadjutor to the Vicar Apostolic of Sweden, Bishop Johannes Eric Muller, we tender cordial felicitations and prayerful wishes for his apostolate in the beautiful land of the North, the land which embraced the Gospel of Christ even from the earliest years of the ninth century.

Bishop Nelson bears the same name as the first Bishop who bestowed himself there, St. Ansgar, the Apostle of Scandinavia, the Apostle of the North. It was Harald, King of Denmark, who personally went in search of this saintly Frankish monk, and when he had found him, invited Ansgar to instruct him in the Catholic Faith and baptize him. This Ansgar did, and inspired as it were by heaven, generously offered to accompany the King on his return to his country, for the purpose of announcing the Good News of the Gospel to that people. Ansgar went first to Denmark, and later passed over to Sweden and Norway. Now, at an interval of eleven centuries, the successor of St. Ansgar is taking leave of America.

The new Bishop, too, is a monk like St. Ansgar. This latter was a lover of the interior life and seclusion, it being his desire to progress in good in the silence of the monastery. But when there opened before him the vast field of the welfare of souls, intrepidly he entered it, and from then to his very death proved a "beneus miles Christi," never flinching in the face of the many difficulties he encountered. Wherefore his life has been justly summed up by his biographer in these words: "Foris apostolus, intus monachus."

The news that the Holy Father had in mind to elevate him to the episcopal dignity at first overwhelmed him. But now the love for the Pope and for the land wherer he had been called to serve the Lord and the Church re-inspired him and infused confidence. Relentless in his mind shines forth the living and inspiring example of the great St. Bridget of Sweden. The life of St. Bridget is an integral part of the history of Catholicism in the fourteenth century. She was a woman of strength, rich in the gifts of nature and grace, who with supernatural courage made her voice heard by the civil authorities of her country, by outstanding theologians, and even by the Pontiff himself, Urban V. She labored for the return of the Pope from Avignon to Rome, and out of love for the Holy See, made her home in the Eternal City, together with her daughter St. Catherine, later dying there in the very house which is now the chapel and convent of the Brigidine Sisters of Sweden. Certainly he will be assured of great assistance and sublime inspirations who with all his souls gives himself to the cause of Christ in Sweden, to which St. Bridget, Patroness of that land, dedicated her life with such burning zeal.

Love for the Church and devotion to the Vicar of Christ, so nobly exemplified in St. Bridget, has been a distinctive characteristic of the Scandinavian countries. Thence descended into Italy to defend the Supreme Pontiff in the struggles of the Middle Ages those valorous men, the Normans, who left their record in the monuments of their art which are to be found particularly in Sicily. Recently, too, the memory of these connections between Rome and Sweden was revived when, in February of this year, His Majesty, King Gustaf V of Sweden, conferred on His Holiness, Pope Pius XII, the Prince Carl Medal "for his indefatigable work directed toward relieving the misery of the victims of the war."

It is today's auspicious occasion that brings to mind these memories, and likewise directs our thoughts to our Holy Father. To him all of us here present express our gratitude for having given this Bishop to Bishop Muller as his Coadjutor. We recall that in the city of Munich in 1923 it was the Holy Father himself who consecrated the present Vicar Apostolic, Bishop Johannes Eric Muller. To Bishop Muller we send our sincere wishes for many more years in his fruitful episcopate, and our congratulations and appreciation for all that has been accomplished by him.

And we are grateful to His Excellency, the Most Rev. John Theodor Suhr, Vicar Apostolic of Denmark, for his presence here today. Graciously he flew from his country in order to be present at the episcopal consecration of a native of his beloved Denmark. The new Bishop will always remember as a token of special consideration and affection that one of his Co-consecrators was the Bishop of his homeland, and the other Bishop Keough of Providence, who conferred on him the sacred Priesthood, and the orator on this solemnity was the Most Rev. Metropolitan of Boston, Archbishop Cushing, well known as a devoted friend of the missions all over the world.

The bond of prayer between ourselves and the new Bishop—indeed between America and the Scandinavian countries—will be constant. There is in New York a fine association with branches, too, in other cities of America; I speak of St. Ansgar's Scandinavian Catholic League, in existence since 1910. This League, besides providing and spreading good literature among the Scandinavians of the United States, also promotes prayers for those northern countries, under the patronage of their Saints. Ansgar, Bridget, Olaf and Canute. Great is the power of prayer, and of this power the Scandinavians in America together with their friends, do fervently and will fervently avail themselves for the welfare both spiritual and temporal of those countries. We are confident, too, that from time to time the excellent Bulletin of St. Ansgar's League will bring us news of Bishop Nelson and his activities in the great field of his labors.

Anew we extend our most cordial and heartfelt good wishes to Bishop Nelson. May he be, in the Holy Name of Christ, a great beneficent for the faithful there. May he continue in Sweden for long years the apostolic work of St. Ansgar, that work the fruits of which are peace, charity, justice, superabundant life for souls and felicity for the peoples.
GRAND CROSS OF THE ORDER OF ST. OLAF RECEIVED BY SIGRID UNDSET OF NORWAY

SIGRID UNDSET, long the recipient of honors acknowledging outstanding achievements in literature, during 1947 was decorated for meritorious services to her country. King Haakon VII of Norway for the second time in history conferred on a woman the Grand Cross of the Order of St. Olaf, and for the first time on a woman not of royal blood; and that woman was Mrs. Undset, a convert to the Catholic faith.

In commenting upon this important event the Norwegian press said: "The news . . . is certain to create joy and attract attention" (Aftenposten). "It is a source of joy to all Sigrid Undset's readers that she has received the Grand Cross of St. Olaf" (Norges Kvinder). Morgenbladet gave the most emphatic comment: "According to the Constitution, the King has to make publicly known the qualifications of the person he has chosen for the decoration. His words are: 'For outstanding achievement in literary work and for services to the Fatherland.' Few choices will meet with greater acclaim among the people, and few qualifications could be better."

Sigrid Undset's literary accomplishments have given her a renown which is completely international; she received the Nobel prize for literature for the trilogy Kristin Lavransdatter, which is read and loved the world over. Wherever Norwegians travel they meet people who have knowledge of Sigrid Undset. Edward Grieg and often Fridjof Nansen, too. When during the 1930's a young Norwegian woman was studying at a New England college, the class chose unanimously Kristin Lavransdatter for study. There is still another reason why she is a world figure—she has had her share of personal tragedy.

During the war in Norway in 1940, a son of Sigrid Undset was killed in action and she had to flee her native land, taking the long trek through Sweden, Russia, Siberia and Japan to America where she settled in Brooklyn and became a superb symbol for the cause of Norway. All doors were open to her; the press made space in its columns when she had something to say—and she did have much to say and write, because no effort was too great for her in behalf of occupied Norway.

St. Olaf, for whom Norway's highest decoration is named, was King of Norway in the eleventh century. The Order is conferred upon those who serve Norway within that country and bring honor to its name without its borders. It is the peerage attained through work and fidelity, which they shall inherit who in their efforts of patriotism are driven by its greatest force: the desire and need for liberty. The Saint-King has meant much to Sigrid Undset throughout her life. In her research into Norwegian history, she found in St. Olaf a personality who had left his imprint on everything, who had "re-created" the country and made for Norway a place in the universal Christian culture. In her religious search, her thoughts wandered much in the same manner as those of the pagan king—thoughts that were capable of transforming Olaf Haraldson into Olaf the Holy. In the pursuit of her literary work she acquired, as he did in his life, the same universal point of view.

When introducing Mrs. Undset to an American college audience, Anne O'Hare McCormick said: "The world in which Sigrid Undset lives and works has no nations, great or small; only mankind is considered. The nation is a collection of individual souls within the framework of all mankind. Because she describes Norwegians as they are, they cease being Norwegians and could be any of us. She looks around, searching for the truth, and gives us a view of the brotherhood of man. She lets us see that which is so immensely important for man to realize in this time of upheaval; namely, that there is need for a form of unity with roots in both our own nature and human society. She views the past in very much the same manner. She moves with ease between the centuries, from the fourteenth to the twentieth, and then back again to the eighteenth. In her perspective one does not see the successive revolutions which took place from the time of the Middle Ages and up to the present time. One does not perceive them because in their place one observes that man has not changed much during all these transformations. Man is intrinsically the same when he flies from Lisbon to New York as when he hiked from Hamar to Trondheim, when he fights with modern weapons as when he fought with swords and rocks. One becomes aware that spiritual progress has no connection with material progress and that for every human being its own life is the beginning and end of the world. This deep and universal view is, of course, the Catholic view."

It comes natural to Norwegians to think of St. Olaf. It must be with special pride and satisfaction that Sigrid Undset can now think of herself as one of the distinguished servants of Norway, a member of the intellectual peerage of the Order of St. Olaf.

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NEWS FROM FINLAND AND STATISTICS

LOOKING BACK

By Sister Ignace

Religions of the Most Sacred Heart of Jesus, Finland

TWENTY-FIVE years is quite a long time when one is young, expecting everything of life. But how short, when lived and remembered! No wonder that we celebrate silver and golden jubilees and look back after such a period. And, so we did this summer, on the first of September, when a quarter of a century ago the first Sisters of our Congregation set foot ashore in Finland. We said a heartfelt "Te Deum" when we thought how God's providence guided us.

Twenty-five years ago our beloved late Bishop Buckx smugled his little group of nuns into the young republic. They were dressed as lay people, a bit mournful all in black and not too fashionable. After all, they were nuns. The white hood

"PRAY FOR SCANDINAVIA"
and veil would have been too conspicuous in the Protestant Finland of that time. Monasteries and convents were forbidden—in this country where old towns like Abo and Viborg still have their Black and Gray Brother streets; so many remembrances of Catholic times. Many here never recall the fact that Finland once was Catholic, too, and had monks and nuns. It is taught them in the schools, but they look upon these things as something romantically medieval or as rubbish the Reformation rightly put an end to.

Since the country became independent in 1918, modern Finland likes to find in its own past glory the faith and trust in a great future and every step back into their history before the Reformation brings them inevitably into contact with the Catholic Church which brought them the civilization even Protestant Finland rightly boasts of.

A real modern nun is still thought somebody remarkable here. In our immediate neighborhood we are well known. We have been interviewed and have been in the illustrated papers several times and we have many friends among non-Catholics. But when we go to another part of the city or to the country—or when we happen to meet an excursion party from the country on the street—children and adults alike will whisper: "Look, look, a nunna." And they look you over as something very alien. We are accustomed to it better than the first Sisters who arrived twenty-five years ago. I remember them quite well. Descending the broad steps of the porch of our motherhouse (which was totally destroyed during the last war) and stepping up in an old-fashioned country gig to begin their journey to the far North, feeling queer in their widows' weeds, an unknown future in front of them, but full of enthusiasm and a spirit of sacrifice. They arrived in Finland on the first Friday of September, 1922. They were not world-wise, experienced travelers those nuns and they were awfully glad when they were safely installed in the flat Bishop Buckx had rented for them. First of all, they had to learn the language and the Bishop himself taught them Swedish, walking back and forth in the small room repeating "flicka, flicka, flickorna," drumming it into the Sisters' heads. Fortunately, Swedish was a good deal like Dutch and soon the Sisters could manage their own shopping and were able to receive guests. Every morning, when most people slept, they walked in the cold to St. Henricus Cathedral. "Just to give the Catholics a good example" as His Excellency used to say.

In 1924 they got the first boarders, only a few children, who lived with them and were taught by the Sisters. At that time there were not many parishioners except some people of the legations and a few foreigners who for the greater part were now descendants of Polish soldiers with a sprinkling of Italian organ grinders or ice cream vendors. The Sisters tried to teach their children into learning the catechism by giving them meals and a nice Sunday. In addition, the Sisters were ready for every job that had to be done in the parish. By 1925 new forces had joined them and the flat in Albertsgatan became rather crowded. Soon there were fifteen children and every morning the Sisters' refectory was converted into a classroom. But the Sisters did not mind; they were much too glad with the success. Beginning 1926 they also organized each year a bazaar in order to make contacts with the people and at the same time make some money because then, like now, the Church in Finland had to live "out of God's hand," as a Finnish writer put it. There were never regular funds. Those bazaars were for many a Finn a wonderful opportunity to get a closer look at the "nunna." Rather interesting, too, to have seen the inside of a real convent! At first, they hardly dared to speak in a loud voice; they often were shy, but soon they felt quite at ease with those easy-laughing nuns and many a time we heard: "I never thought nun's could be so cheerful and natural." We made a good job of those bazaars—Holy images, crucifixes and statuettes, if tasteful, were always sold quickly. And convent needlework, which they had so often read about, was quite the thing. Only a pity that our modern convents have not much time left for the finer arts. Those medieval nuns did not have to tackle so many problems as do their modern Sisters.

Gradually the housing problem became more and more acute. The Sisters' flat was as full as an egg. Something had to be done so Bishop Buckx found for us the luxury of a beautiful three-storied private house in one of the best parts of the town. It seemed so wonderfully big then, but soon it shared the fate of the flat. Every nook and corner was occupied by children's dormitories and classrooms and such. Meanwhile in 1927 a new mission was founded in old medieval Viborg where the Sisters also served an orphanage and kindergarten. Several new Sisters had arrived and again came to the assistance of the small group of pioneers so that in 1935 eighteen of them worked in Finland. They were quite busy, too. The school, especially, asked much of their energy because in 1934 Finnish had to be the medium of instruction, which was ever so much more difficult than Swedish. You realize this when you know that in the Finnish language fifteen cases are in constant use and it does not show any resemblance to any of the Germanic or Romance languages.

The school was officially recognized but without financial support, so that the expenditure for the necessary Finnish lay teachers was rather high. In 1939 we had in Helsinki sixty boarders, boys and girls, the oldest seventeen and the youngest two years old. Such a mixture is not exactly of the nun's boarding school type, but here it had grown like that and for the children it is more like a real home.

It would not have been God's work if the Cross had not marked our mission. In 1934 our beloved Bishop Buckx had to return to Holland and he was succeeded by our present Bishop, His Excellency G. Cohben. Now that we look back, we see how God's Providence guided everything, but at that moment it was hard on the Sisters who loved their Bishop, who had always been such a true father for them. Fortunately, our new Shepherd proved to possess the same sterling qualities. When a new house next to ours, had been bought, His Excellency came to live with us and the Sisters took care of his household.

In 1937 the Finnish tradition was followed by buying a house in the country near the sea. The Sisters by then had enough experience of the necessity for gathering a maximum of sun and fresh air and energy during the three summer months in order to come safely through the nine months of winter. An old Finnish wisdom this. Now "Stella Maris" is one of our dearest possessions with its high dark pines and light birches, its rocks, its sea and its wide veranda where on summer evenings, when the sun does not set, we can enjoy the beautiful restful Finnish scenery after a good day's work with the children. Of course, there is a little chapel where Sisters and children hear daily Mass, and on Sundays some people of the neighborhood join us. We have High Mass, plain chant, accompanied by an old gentleman on the "kantele." He is not
strictly liturgical-minded, but it does not sound too badly. On Corpus Christi we have our annual procession when we bring the whole parish to "Stella Maris." It is an ideal place for it.

In September, 1939, we heard the first rumbling of the approaching thunderstorm. It was said that Viborg's harbor had been attacked. It sounded quite absurd then and everybody wondered. It was too peaceful and good in Finland then. Would there be an end to it? But it was grim reality. Since then we know the full meaning of words like evacuation, invasion, bombardments, deportation, and war in general. Viborg is lost for Finland and so is our work. Pity enough—we were doing so nicely there under the active guidance of our late Father Schwering. However, we must call ourselves very lucky that the houses in Helsinki are still standing. The damage done by shelling is again repaired and the work can go on. Worse is the spiritual damage done. Our school is gone. Through the evacuations and difficulties it could be kept no longer, especially when a new law on private teaching was enforced, compelling foreigners, too, to have Finnish degrees, which is next to impossible because of the difficult language. But God will provide if He wants His Catholic "Finnish" school again. The orphanage, however, is flourishing and so is the kindergarten. Most of the pupils are Protestants; people are not afraid any more to confide their children to Catholic nuns. The former children's home at Viborg is now located in Lahti and it is served again by our Sisters, as the American Sisters who arrived in 1939 wanted all their personnel to staff their "English" preparatory school in Helsinki. We also give private lessons in modern languages, which is an excellent means to make spiritual contact with people.

Twenty-five years ago the first Sisters came to Finland and the first seed was planted. Though storms of difficulties swept over the young tree and war and evacuation ravaged it, it still grew under God's powerfully healing sun. Branches were broken, blossoms destroyed, but the tree itself grows on and the roots generally go deeper under sweeping gales. Twenty-five years ago the Sisters came with generous hearts and young enthusiasm to gain souls for Jesus Christ; souls they can offer their Maker, souls won by daily constant and patient toil, by good example, sacrifice and prayer, mostly woman's part in life and also in the work for the Church in Finland. Let us hope that God will have a happy future in store for the world at large and also for our work here in Finland.

Helsinki, December, 1947.

CATHOLIC YOUTH ACTION IN FINLAND

Population, 3,600,000

Catholics, 350,000

By Rev. Robert de Caluwe

ONE of our first organizations for the youth was a Scout Troop; at first only for Catholics, but later we had to admit Protestants also, as I will explain. The Troop was started by Father Piet Verbaut, S.C.J., who is now in Holland. He became acquainted with the movement in Holland where he was in a training camp for Catholic Scouts. It was in the last years before the war, 1937 or 1938. During the war the older boys were enlisted as estafettes in the town and some even were old enough (16, 17) to go to the front as volunteers. The scout activity revived directly after the war, and I was asked to take it over as Father Verbaut went to Holland. Before leaving this country, Father Verbaut had permitted the Catholic boys to bring their Protestant friends to the troop, as this was the only possibility to get the Catholic boys. The troop has at the moment about 35 members; they meet once a week in the evening. Once a year they have 10 days' camp and every month their hikes. Scoumaster of this troop is J. Robert de Caluwe. The troop's name is ERANKAVIJAT (Desert-runners). There is a troop of Catholic Girl Guides, which has about 20 members; they also have their troop evenings, camps, etc. Our Girl Guides troop's name is JEANNE d'ARC. Both troops have a very good reputation in the big organization. Two of our scouts got the "Mannerheim-distinctive," which is a very high reward and the Scoutmaster received the Medal for Good Service to the Scout Movement of Finland. Father Robert de Caluwe was chosen in the State Council for UUSIMAA of the Boy Scouts. In 1945, after the war, Father Armand de Caluwe, my cousin, called the Catholic youth boys and girls together and founded Juventus Catholica.

Juventus Catholica have about 80 members. The membership is open for all Catholics from 16-30 years. They meet one evening each week at which their Moderator, Father Armand de Caluwe, gives them a lecture over some part of dogma, religion or Catholic tradition. At the present time he is giving them a series of talks on marriage. They also have their hikes and their common feasts and they are very active.

Twenty members of the parish gather to work out a program of Actio Catholica under the guidance of Father Armand de Caluwe. They visit the sick, the poor, those who need help; they try to find out where Catholics work and live; they help the priests in their work everywhere they can.

Students who attend the University are organized in Academicum Catholica about which I hope to write you in another report specially dedicated to the work of this Catholic Club.

The society "Saint Anna" has a subsection: "The Young Anna," who, under the moderatorship of Father Armand de Caluwe, work to help the poor by sewing clothes and visiting the poor.

There are, of course, many difficulties to overcome in this work and we hope you will pray for our work, now and in the future!
Perhaps you know already that there are very few Catholics in Finland, and all born Catholics are of foreign descent, with the exception of quite young people and children. Sister Kustka may have told you that ours is a very Lutheran country, I presume the most Lutheran in the world. But recently we have had quite a number of converts, young people too. If anybody becomes a Catholic here, where the prejudice and ignorance about our Faith are so great, one may say that it is a special grace and calling of God. It seems that we shall have Finnish priests, too. At present all our priests and the Bishop are Dutch, with the exception of one, but now three young people are thinking about becoming priests—yes, perhaps there are more thinking about it, but three I know of.

Novenas are not much known in our country, as the most Catholics here have got only a minimal education in religious matters. Many of them have been brought up in the country with no opportunity for instruction or church-going. And there is almost no Catholic literature in Finnish available, only a little monthly paper, about eight pages, and now two books which have been translated and edited by a small circle of people interested in that kind of work. I have just received the first copy of a book, The Faith of Our Fathers, that I have translated, and I was both happy and proud. If we can manage the money, we shall try to get more books. Now, there isn't even a prayer book in Finnish, but one is under work.

The Scandinavian literature of the latest years is almost impossible to read. It is all about sex, as if there were no other things in life that matter. I have read a lot of American and English books, but I haven't found such things in them as in the modern Scandinavian books. Perhaps it is because not everything gets into the Public Library. But I had thought that English and American taste does not appreciate those modern indecent books. But now there is one, Forever Amber, and everybody says it is the most “impossible” thing they have read. So I am probably mistaken. “Amber” has been translated into Swedish and Finnish but I have not read it.

Quite a lot of Sigrid Unset's books have been translated into Finnish, but not everything, because they are too “Catholic.” But being able to read Swedish and Norwegian, I have read the “Catholic” ones, too.

I got the St. Ansgar's Bulletins for the two previous years and no wonder you were surprised that I did not know anything about the League. St. Ansgar I know from my earliest years, because he is the patron of the North of Germany, where we lived during the first World War. He had brought Christianity to the north of Germany. Our patron is St. Henry, an English Bishop who came over from Sweden in 1090 to convert the Finns and was killed here.

The Juventus Catholica, a society for youth of both sexes, had its annual feast last Saturday. The program was very nice, performed by the members. This youth society has done much good. It has existed only for some three years, but now there are many more of the young people attending Sunday Mass and going to Holy Communion. They assemble once a week, having lectures on various subjects, playing games, chatting, etc. They give out a small periodical. Last summer my daughter, Rauni, attended a Congress of Catholic Academicians in Sweden, and now she only dreams of going to the Congress in Norway next summer.

Recently I met two ladies from Holland who had come over to Scandinavia and Finland to make us acquainted with the Legion of Mary. It is very interesting and most certainly good work, only we cannot see how to find the necessary time as we are so very few and willing to do something, and all are already sufficiently burdened. But if the Blessed Virgin is willing to establish a Legion here, no doubt the people are found, too. And it would be a good thing.

The white dresses you are sending will surely be put to good use. I could give them to a young lady who is doing most unselfish work for the parish poor. She has collected some clothes that she lends to the children for their First Communion. As the dresses are not so small, they will suit the children here, because they usually are about ten years old or more when making their First Communion.

Yesterday a friend of mine and I are going to be received into the Third Order of St. Francis. Here is only one member now, an old Russian lady who was received many years ago in her native country. So this is the real beginning of St. Francis' Order in Finland since Reformation times. If only the first members were worth this honor, and this could be a beginning to more. There are St. Birgitta sisters here, and one or two Dominicans.

Rauni and I were both amused at your expression, “a very small apartment.” You see, such lodgings would be the top of luxury here, because we live and have always lived very confined. We have two rooms, a small coat room and a bath, with running hot water in peacetime, but now none. In the lesser room we have a gas stove and a covered sink, in a niche. A real kitchen is a dream of mine that will never become true, I am afraid. And Rauni and I live very comfortably for Helsinki, because there are many families of four to ten members who have no more room than we have; and many have to live in one room only. The rooms are rationed here, too. One is not allowed to have more than one room for a member of the family; children under ten count as half persons, and the kitchen counts as a room, too. If one has a larger apartment, one has to let the supernumerary rooms. It is not always so nice—neither for the landlords nor for the tenants.

We have warm rooms, sunny, with central heating. Most people have to suffer more or less from the cold, as most houses are not sufficiently heated. The winter has not been a very cold one, quite normal. Our summer is short, only three months, and not really warm for more than one of two months. But then it can be rather hot. It would be nice to have a somewhat shorter winter, because ours is so very dark. The cold is not so hard to endure. We are accustomed to it, and the buildings, clothes and such are made for the climate.

Rauni is writing to a Catholic student in Hamburg, and he wrote that they cannot buy any paper at all, so he is wondering how to get paper to write down the lectures. Of course, Rauni will send him paper, because if there is anything we have plenty of it is paper. We have paper curtains, paper sheets, table cloths, handbags, shoes, etc., made of woven paper material. This is the paper age. Paper is used for every purpose. Lots of it is needed for every occasion.
Clothing here is rationed, and the points are few, and it is difficult to get anything on them. This week I bought material for curtains and our clothes cards are empty. But my curtains were rags, so I was happy to find the material. Things on the Black Market are awfully expensive. A pair of nylons costs as much as Ruani’s two weeks wages.

We intellectual workers have hard times now, with the inflation advancing and the wages being always behind. And I think it is the same in America and everywhere. The manual workers are in a much better position.

However, according to law, one gets during the first five years two weeks vacation, then three, and after ten years, a month. We have not had the five-day week, but I think we have shorter days. I work from nine to five; on Saturday to one, with an hour and a half for lunch on the other days. But as the shops close at the same time, all shopping has to be done during lunchtime, so one is always pressed for time. In the evenings all housework must be done. And we have no canned food; everything must be prepared from the beginning. And there is nowadays always much mending to do.

We have all got so forgetful after the war. Everybody is complaining about it. I think it is some sort of tiredness after so many years of too little sleep and food—and too much thinking and worrying. And none of us are very strong. We are not going to live to an old age. I only hope and pray to live long enough to see my daughter ready to support herself, and installed in life.

It is the youth I am most distressed for at this time. They have had so little happiness and so much hardship during these last years—shortage of food and of clothing; never sweets or fruit—only hard work. Since my daughter was fifteen she has had to work during her summer vacations. For two summers she was a farmhand, working for ten hours daily. Later on she has done office work. During the war the school children were enlisted for work. And now, when things have been improving somewhat, there is always that uncertainty.

April 27, 1948. Without doubt you have got the news from Finland. We are glad and satisfied that the independence of our country is not endangered so far. We trust in God Who has always supported us in many difficult situations and dangers during these past years.

Extracts from letters by Sister M. Kostka,
Helsinki, Finland, to Miss Ruth
H. Eno, Buffalo, N. Y.

We have an English school, and our pupils are a cosmopolitan group. The Finns have more in attendance than any other nation. There are, though, Swedish-speaking Finns, Russians, English, Americans, Poles, Belgians, Norwegians, a Dane, a Dutch girl, and several Hungarians. It is surprising to note how really fast these children learn to speak English.

Our school is growing every year. We now have two hundred pupils. The majority of them are Lutherans, but all attend the religious instructions given by the Sisters, and all are quite interested. In the First Grade, Sister was telling the children that God is everywhere. One little girl was quite disturbed and said, “Well, won’t we bump into Him?”

They love to hear about God, Jesus, the Blessed Mother and the Guardian Angel. They love to tell something about their religious experiences, too. We feel that we are accomplishing a great deal in the way of breaking down prejudice, even if not all of those whom we contact become Catholic.

One thing we are greatly in need of is a scale to weigh the children in the school. Would you find it possible to get us a small one?

EDITOR’S NOTE: To date Sister Kostka has not found a scale. Possibly some reader might be able to supply one? If so, please write the Corresponding Secretary of the League.

MESSAGE OF REV. JOHN LafARGE, S.J.


To the distinguished members of the clergy as well as to the laity, to those of our Faith and those who are not of our Faith but are our most welcome guests, this is a most historic occasion. It is hard to exaggerate its importance. It shows a new alignment both in the history of the Christian Church in Scandinavia as well as in this country. There seems to be a peculiarly beautiful thing that we in the United States can go back to the old and historic lands and offer them our spiritual aid. It is uplifting for us Americans because it offers us a glorious spiritual perspective. We are accustomed so much in these days to think of the material aid which we are obliged to provide for our friends and brethren in Europe. May that material aid be provided in every conceivable way. There can be no exaggeration of the need of instant speed of abundant generosity, of complete self-sacrifice on our own part. But, on the other hand, it is a glorious and wonderful thing that we can also provide a spiritual help that we can send into the old country men fired with apostolic zeal, filled with the love of Christ who will carry a message from us, from the very heart of American Catholics that will speak deep to the hearts of the people in the old land.

I feel that Bishop Nelson, following in the footsteps of his distinguished companion Bishop Suhr, will be able to speak a language filled with a wide prospect of universality and unity of the Christian Church as it is seen as one great organism under its Divine Leader Jesus Christ. If there is any message which the world needs at the present day it is the message of charity. I remember some years ago Madam Sigrid Undset reminding us that the ancient Norsemen, the Vikings, who seemed so impervious to many of the finer and more tender things of the older civilizations were none the less extremely susceptible to the appeal of charity. They were not
enamored with order, with discipline, with intellectual subtlety, with the refinements that were the inheritance of the ancient Greek and Roman civilization. But they were profoundly touched by that greatest of all things which was the charity of Christ; and St. Ansgar and the other great apostles of the northland spoke to the men of the North in the terms of charity. It was the Christ of love whom they venerated and it was that spirit of charity which won the Scandinavian countries originally to the Faith.

But charity is a concrete thing and not something abstract. It is charity which comes to us not as a thin and abstract doctrine but embodied in the living lives of men, and so it is a living charity of men like Bishop Suhr and Bishop Nelson which would speak to the hearts of the North.

We know from all that we hear from the northern countries what a tremendous field charity has had to play, tremendous demands on the ingenuity, patience, resourcefulness of the small Catholic communities of those countries. We feel, too, that those who are not Catholics in these countries must find their hearts touched by what they have seen of the devotion of the northern countries to those of their Faith who have come from other lands.

Among those whom I wish could be there this evening is that gracious and majestic figure with whom I had the pleasure of a few minutes conversation this spring on my visit to Rome, the saintly Abbess Hesselblad. I felt a deep swell of emotion as I talked (I fear, for the last time in my life, owing to her frail health) with that great soul whose years have come to such a holy and glorious climax of sanctity and charity. She and her companions in the lovely convent of St. Brigid in Rome seem to bind the whole Catholic Scandinavian world together. I could not lose the occasion to beg of her a special blessing on the work that we in the United States are trying to do for the Church in the northern countries. I believe it would be fitting that a message be sent to her on this occasion and to her companions. It would remind her how we are all one in Christ. And may I ask the blessing, too, of the two good prelates and ask that they and all of us may be able to work together in the future, that we may be able to assist each other in our devotion to the Kingdom of Christ.

“active retirement,” utilizing her rich experience in the field hitherto barred from her due to her professional duties, particularly in translating books into Braille for the New York Public Library for the Blind, and in such time as she can spare in writing her memoirs.

BISHOP WILLIAM P. B. COBBEN—The Vicar Apostolic of Finland celebrated his 50th birthday on June 29, 1947. On this occasion he was presented the Pro Benigneate Humana Medal because of his interest in the suffering during the years 1941-1944.

MONSIGNOR BISHOP BREMS—The former Apostolic Vicar of Denmark celebrated his 78th birthday on August 7, 1947. He is now living in Belgium and is in good health. On April 21, 1948, he celebrated his 23rd Anniversary as a Bishop.

MR. LARS ROOTH, S.J., a native of Sweden and a convert, has finished the novitiate and will start the juniorate this coming autumn. Mr. Rooth, a former member of St. Ansgar’s League, left New York in 1943 to enlist in the Black Watch Regiment of the British Army.

A young Finnish man recently arrived in the U. S. A. to prepare himself for the priesthood. He is attending the Seminary in Boston.

Annual Report from Unit at Fargo, N. Dak.

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

WHILE our past year has not been one of spectacular activity or achievement, it has been one of steady progress.

We have increased our membership and kept the interest of the group alive by regular meetings, educational programs, and social affairs.

In February the St. Mary’s parish Convert Club were our guests and a most enlightening Question and Answer Round Table conducted by Rev. Dr. Thomas Hendrickson, our Spiritual Director, was the feature of the program.

We have inaugurated the custom this year of remembering our ill and “shut-in” members with recovery cards and greetings on special holidays.

In March we sponsored the radio program “Hour of St. Francis,” a weekly radio program broadcast over radio station KVOX.

All through the year our “pot luck” suppers have been a tremendous success. At Christmas time our December “pot luck” is especially elaborate and is one of the most eagerly awaited meetings of the year. This December we had as our guests the Sisters of Service to whom we presented a gift of business stationery, for the use of the Order. Father Arrell and Father Hendrickson were also presented with gifts.

Each June we close our year’s activities with a real old-fashioned picnic in Oak Grove Park. This event, too, is a popular favorite with our membership.
Report from Unit at Ramona, S. Dak.

REV. HUGH K. WOLF, Spiritual Director

The Ramona unit has not been too active, but I have been trying to keep the League before the people of this community. On Father Ericson Day, October 9th, the League had a Solemn Mass in St. Thomas Church, Madison, my neighboring parish, with Father Paul Anderson of Oldham, S. Dak., as the celebrant. The deacons were Father Walter Liesch of Alexandria, S. Dak., and Father Patrick Berther, O.F.M. Cap., of Montana. Father George Estergard of Big Stone City, S. Dak., preached the sermon. I was the master of ceremonies. The relic of St. Olaf was venerated and third-class relics of St. Olaf were distributed. We have distributed hundreds of third-class relics of St. Olaf this past year. That about takes care of our activities.

Editor's Note:
The third-class relics are small pieces of linen touched to a fragment of a bone of St. Olaf which Father Wolf received some years ago from Bishop Mangers of Oslo, Norway. Relics will be gladly sent to any member or friend of St. Ansgar's League. Please send your request direct to Rev. Hugh K. Wolf, St. William's Church, Ramona, S. Dak.

Report of New York Parent Unit
July 1, 1947, to June 30, 1948

Under the auspices of St. Ansgar's Scandinavian Catholic League, a Reception, attended by over 300 persons, was held on Wednesday evening, October 15, 1947, in the Hendrick Hudson Room of the Hotel Roosevelt, New York City, for His Excellency, the Most Rev. Theodor Ansgar Suhr, O.S.B., D.D., Vicar Apostolic of Denmark, and His Excellency, the Most Rev. Ansgar Nelson, O.S.B., D.D., the newly appointed Coadjutor to the Vicar Apostolic of Sweden.

The Reception was attended by His Excellency, the Most Rev. Thomas J. McDonnell, National Director of the Society for the Propagation of the Faith, representing His Eminence, Cardinal Spellman; the Hon. Henrik de Kauflmann and Mrs. de Kauflmann, Denmark's Ambassador to the United States; the Hon. Lithgow Osborne, President of the American-Scandinavian Foundation and former Ambassador to Norway, and Mrs. Osborne; the Hon. Sigmund Christensen, Consul General of Denmark in New York; Very Rev. Gregory L. Borstgredt, O.S.B., Prior of Portsmouth Priory; Mr. Max H. Sorensen, National Commander of Catholic War Veterans, and Mrs. Sorensen; Mrs. Bodil Bogtrup, Danish delegate to the United Nations; Mr. Edward J. Kirchner of Pax Romana, Lady Marie Louise Maxwell Scott, Professor Herbert C. Bell, Dr. and Mrs. Carlton H. Hayes, Mr. and Mrs. J. Sanford Shanley, Rev. J. Lambert Erkens, S.M.A., members of the Liturgical Arts Society and many other prominent clergy and laity.

Among the speakers were Bishop Thomas J. McDonnell, the Rev. W. Coleman Nevils, S.J., the Right Rev. Msgr. Edw. E. Swanström, Ph.D., the League's Spiritual Director, and Mr. Viggo E. E. Rambusch, the president. All stressed the great interest and friendship in the United States for the Scandinavian peoples and especially for the work of the Scan-
inavian Bishops in the cause of charity and of extending the apostolate of the Church in these countries.

In response the Scandinavian Bishops spoke of the many problems confronting them in the aftermath of World War II and of the impossibility of obtaining the usual assistance formerly received from Europe. Both expressed their gratitude for the help being received from the United States and said that while conditions were hard they looked forward with faith and confidence to the future.

Mrs. Sverre B. Withamper was Chairman and Mrs. Walter J. Root and Mr. Viggo F. E. Rambusch, Co-Chairmen of the Committee in Charge of Arrangements. The Committee was composed of Miss Madeline Swanstrom, Mrs. Harold Rambusch, Mrs. John B. Sorensen, Miss Margaret Hedlund, Miss Margaret Daly, Mrs. John J. Fichir, Mrs. Johanna Petterson, Mr. Peter J. Cullen, Miss Violet B. Olsen and Mr. Clyde F. A. Reeder.

Prior to the Reception a dinner was given in honor of the Bishops by Mrs. Robert Louis Hoguet at her residence.

At the November meeting Mrs. Sverre B. Withamper, as Chairman of the Bishops’ Reception, reported that the net proceeds had been turned over to the two Scandinavian Bishops. The members were also advised that the first Finnish Seminarian, Mr. Aurelio Battilana, had arrived in the United States and had been assigned to Pontifical College Josephinum, Worthington, Ohio.

At the December meeting the following officers were elected for the ensuing year:

Rev. John LaFarge, S.J. Directior of Programs
Rev. Msgr. Edward E. Swanstrom Spiritual Director
Rev. Henry J. Andersen, S.J. Chaplain
Rev. Mr. Viggo F. E. Rambusch President
Rev. Thomas S. Hendrickson, Ph.D. First Vice-President
Rev. Mr. Sverre B. Withamper Vice-President
Rev. Mr. Walter J. Root Corresponding Secretary
Miss Margaret Hedlund Recording Secretary
Mr. Clyde F. A. Reeder Treasurer

Mrs. Sverre B. Withamper was unanimously elected to the office of Director of Publicity to serve for the year 1948 and until her successor is elected.

The members of the League confirmed with great pleasure the appointment of the Rev. Henry J. Andersen, S.J., as Chaplain of St. Ansgar’s League.

Mr. Sverre B. Withamper and Mrs. Walter J. Root were reappointed Editor and Associate Editor of the Annual Bulletin.

The members expressed a special vote of thanks and appreciation to Mrs. E. J. Dubiell and Mrs. Johanna Petterson, who resigned as Treasurer and Recording Secretary, respectively, after many years of faithful and diligent service.

On the Feast of St. Ansgar, February 3rd, Mass was celebrated by the Chaplain, Rev. Henry J. Andersen, S.J., for the intentions of the League.

The April meeting of the League was held at the new headquarters, 40 West 13th Street, New York, N. Y.

A delegation from the League marched as a group on May Day in the Loyalty Parade sponsored by Catholic War Veterans down Fifth Avenue from 96th Street to 60th Street. This was an anti-Communist parade in which 150,000 marchers took part while over a million people were lined up along Fifth Avenue. The following members marched: Mr. and

Mrs. Sverre B. Withamper, Mr. Viggo F. E. Rambusch, Viggo Beck Rambusch, Harold W. Rambusch, Jr., Mrs. Madeline Swanstrom, Mr. Clyde F. A. Reeder, Mr. Edward Jansson, Mr. Peter J. Cullen.

The League’s meetings for the season were concluded on May 26th when the members attended a Scandinavian buffet dinner given by Mr. and Mrs. Sverre B. Withamper at their residence in honor of Mrs. John J. Fich, who intends to spend some time in Denmark. In addition to the active members the following guests were present: Mr. Theodor Findahl, correspondent for Aftenposten, Oslo; Mr. and Mrs. Donald C. Wells, Miss Margaret E. Donovan, Miss Smaranda Rosianu and Mrs. C. Westberg. Mrs. Fich, a faithful and devoted member of the League since 1911, was presented with a handbag by the members with many wishes for a happy and pleasant trip.

MARGARET L. HEDLUND
Recording Secretary.

June 1, 1948.

DEAR FRIENDS IN ST. ANSGAR’S;

Thank you very much for contributing so much to make that evening at Mr. and Mrs. Withamper’s such a pleasant one.

To have that “Bon Voyage” sign made—the kind words you spoke—it made me feel very humble and most grateful that I should be the center of so much attention. I was almost speechless, it was so unexpected.

And to Mr. and Mrs. Withamper, my greatest appreciation.

To have such friends as the members of St. Ansgar’s League have proved to be is a great consolation to me.

Thanking you and the members of St. Ansgar’s again, I am
Sincerely yours,
MRS. JOHN FICH.

In Memoriam

SISTER MARY RAPHAEL of the Dominican Sisters of the Sick Poor died on May 16, 1947.

Born Gertrude Ottilia Johnsen at Halland, Sweden, on August 5, 1883, she came to the United States in 1901, became a Catholic when she was baptized in New York City in 1905. She became a member of St. Ansgar’s League shortly after it was founded in 1910; in fact, she was one of the first women members, and was active in the work of the League until she entered the convent in June, 1915. During her Religious life she nursed the sick poor in New York, Cincinnati, Columbus and Springfield, Ohio, also in Denver, Colorado, and in Detroit, Michigan. She was the only member of her family to embrace the true Faith.
R. I. P.

Items of Interest

The Legion of Mary has established its first group in Denmark at Slagelse and Holbaek.

Rev. Ivar Hansteen-Knudsen, D.D., Secretary of the Apostolic Vicariate of Oslo, Norway, was honored last year by the King for patriotic merits during the war.

"PLEASE REMEMBER THE SEMINARIAN FUND"
Finland’s Vicar Apostolic Cuts Short His Visit Here

Bishop Cobbens Sought U. S. Nun-Nurses for Helsinki Hospital; Faith Has Prospered Among Finns

CUTTING short a visit to the United States which originally was to extend into May, Bishop William Cobbens, Vicar Apostolic of Finland, left by plane for home during March. While here, Bishop Cobbens visited the national headquarters of The Society for the Propagation of the Faith, where he gave a hopeful picture of Catholicism in Finland up to the present time.

“Three times as many converts are received into the Church now as before the war,” Bishop Cobbens, who resides in Helsinki, the Finnish capital, disclosed. He said that the number of priests will be augmented this year by the ordinations of two Finns. The ordinations of the two Finns will be a sign of success, he said, for “after almost 400 years, native sons are being elevated to the priesthood.”

“There are two more young Finns studying for the priesthood,” Bishop Cobbens added, “and we trust that the entire ministry can be turned over within a short time to the native clergy.”

The Dutch-born prelate was high in his praise for the work of the Sisters of the Precious Blood from O’Fallon, Mo., who are in charge of a school in Helsinki.

“They have a daily attendance of 200 children from all classes of society,” Bishop Cobbens said. “They have won the respect and admiration of everyone in our capital. They are doing an excellent work and I only wish I had the means to open other schools under the care of these Sisters.”

The fifty-year-old Bishop, who had served in the Finland post since his consecration in 1934, said he came to the United States in the hope of obtaining the services of one of the U. S. nursing Sisterhoods so that he might open a hospital in Helsinki.

“Now that the Finnish people have become accustomed to the Sisters,” he said, “they would like to have a hospital where they could be cared for by them. They appreciate what the Religious have done for their children and they long for their kindly ministrations when they are sick.”

In the matter of the hospital and the nursing Sisterhood, the Bishop emphasized the need for immediate action in view of the unsettled conditions in Finland. He said: “If we do not act at once, we may not be able to act at all.”

Although the State religion of Finland has been Lutheranism for the last 400 years, the nation has had a diplomatic representative at the Holy See since 1942 and Bishop Cobbens is accorded full diplomatic facilities by the Finnish Government.

Just prior to His Excellency’s departure, it was the privilege of the members of St. Ansger’s League to have Bishop Cobbens as their guest at a dinner in his honor held at the Hotel Seymour, New York City.

Letter from Paul d’Auchamp

To the Members of St. Ansger’s League:

Yesterday I became a Theologian! That means that a long step towards the goal has been taken, so that—I shall become a priest in only four years from now.

This last college year at old St. Mary’s Seminary has been a very happy one. I have enjoyed every single day of it—in spite of my Sulpician professors’ attempts to make a scholar out of me. It has been inspiring to live in this venerable house and a great help to know that I was only one of the nearly six thousand students who have tried to work and to pray here—and who at their turn became priests. Many greater problems than mine have been solved in our old French chapel, “the most priestly spot in America.” I am very grateful that I was allowed to study here.

Thank you ever so much for your generous help which makes it possible for me to study without the economical difficulties which make life hard upon many less fortunate seminarians.

Please remember me in your prayers in order that all your efforts may give a good result.

Gratefully yours,

Paul d’Auchamp.

Baltimore, Md., June 8, 1948.

A Minister’s Tribute

“How would it be if Denmark today were Catholic? Would we be worse off for it? It is true that we are satisfied to be free from parts of the Catholic doctrine. But we have also lost much that was good. Now lay people hear confessions rather than priests. What meaning has Holy Communion for our people today? In the place of the Catholic understanding of all things human, of Catholic feasts and the splendor of Catholic literature, we have a bourgeois theology and formalism. Monastic retreats where people could find refuge when they wanted to break away from the world, most certainly would not be to the discredit of our country. Yes, indeed, we miss in our church the cohesion, the great perspectives, the splendor. We miss the crosier and the incense. We miss above all the Mother of God, Mary. We miss the Mass for the dead and a service that makes us feel that we are close to them.”—Dr. Munk, Protestant Minister in Danish “Daily National Tidende.” (Quoted from “Ive Maria.”)

New Members

Since July 1, 1947

Mrs. Richard Alence, Brooklyn, N. Y.
Mr. Deane Anderson, Collegeville, Minn.
Rev. Paul F. Anderson, Oldham, S. Dak.
Mr. Robert Paul Augustin, Covington, Ky.
S/Sgt. Frank J. Bartz, Milwaukee, Wis. (Life Member)
Miss Lehanna Behrens, St. Cloud, Minn.
Mr. Robert Benson, Collegeville, Minn.
Mrs. Carl Brisson, St. Louis, Mo.
Mr. Fred Brisson, Beverly Hills, Calif.

“PRAY FOR SCANDINAVIA”
Books

By Alice Nyeboe Root

THE bookshops of Oslo, Stockholm and Copenhagen are well stocked with the latest English books. There are also excellent translated editions of most of the better-known books by such authors as Willa Cather, Hilaire Belloc, G. K. Chesterton, Graham Greene, Jacques Maritain, C. C. Martindale, Francois Mauriac, Robert Hugh Benson and others.

The well-known Danish author, Rev. Peter Schindler, has been highly commended by the Holy Father for his work *Antiquitas Christianae* “Petrus” Volumes I and II. Father Schindler is also the author of *Liturgi I-II. Magnus Francesco Ballin*, a biography, *Vesterledens Munkevaen, I-III*, a description of the development of monasticism in western Europe, and many other books.

And now the eagerly awaited volumes III and IV of *Antiquitas Christianae, “The Apostolic Fathers,”* have just been published.

Johannes Jørgensen’s latest book is *Ganske Adresse (Old Addresses)*. It is a mellow little book, reflecting the author’s interest during late years in books and the life of the world through alert eyes and a warm heart. It reads like a bundle of good letters from an old friend.

Throughout Denmark there are many small churches whose modest exterior gives no inkling of the wealth of art they contain, paintings giving evidence of a happy and rich age in that country’s history. R. Broby-Johansen’s work *Den danske Billedbibel i Kalkmadrier* is not only a picture Bible, it also depicts life in the Middle Ages. The text with each picture describes the origin, age and location of the church containing the work of art.

Encyclopedia Britannica’s new four-volume history of the war decade 1937 through 1946 includes an article on the Catholic Church entitled “Ten Eventful Years” by Rev. John LaFarge, S.J., editor-in-chief of *America* and Director of Program of St. Ansgar’s League.

St. Olav’s Forlag in Oslo is the publisher of “*Katolsk Praksis*” (Catholic Practice), by D. J. Boers, O.F.M. This book is primarily intended for Norwegian Catholics, as it specially treats Catholicism in Norway, but it is also suggested reading for non-Catholics.

*Vatikaken* (The Vatican), by Göran Stenius, is a stimulating description, rich in knowledge of history, culture and art. It was published in 1947 by Fahlkrantz & Gumachi of Stockholm, Sweden.
Prayer for Scandinavia

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

Bring back, O Good Shepherd, also these sheep of Thine to the flock of the Holy Mother Church, so that they may form with us one flock, tended by Thee, and by Thy Vicar on earth, the Supreme Pontiff. Whom in the person of the Apostle, St. Peter, Thou didst commission to feed Thy sheep and Thy lambs.

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

(With permission of Superiors.)

June, 1948.

Dear Reader:

We still have available small prayer leaflets containing a few of the more important prayers in the following languages: English, Danish, Norwegian, Swedish, Finnish and Icelandic. Copies of the prayer leaflet may be had by writing to the Secretary, Mrs. Walter J. Root, 114-19 201st Street, St. Albans 12, N. Y. Cost: 5c each in bundles of 50 or 10c for single copies.

Scandinavian Feast Days

Mass is said by our Spiritual Director for the intention of the League on the feast of our patrons as follows:


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Please address communications to Mrs. Walter J. Root, Secretary, 114-19 201st Street, St. Albans 12, N. Y. Contributions and dues should be mailed to Mr. Clyde F. A. Reeder, Treasurer, P. O. Box 73, Woodside, N. Y.

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

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

Checks may be mailed to our Treasurer, Mr. Clyde F. A. Reeder, P. O. Box 73, Woodside, L. I., N. Y.

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

"SCANDINAVIA PLEADS FOR STIPENDS"