YOUR CAREER BEFORE ENTERING THE MONASTERY:

| fo . wo | r five years, from rk. Before re-ente eat Northern Ry. | or, construction work etc. I was absent from St. John's ears, from Jan. 1919 to Jan. 1924, doing mostly clerical re re-entering St. John's, I wagdoing office work for the nern Ry. | | | clerical rk for the |
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| EDUCATION | SCHOOL | FROM TO | MAJOR . | DEGREE | DATE |
| Rumal St. Joseph's Minne St. Mary's, St. Cl | schools eapolis | 1906—1909 1911—1912 1912—1914 | 7, 3,000 | | |
| ELEMENTARY: | | | | | |
| | | | 1.7 | gr v | æ |
| ECONDARY: St. Jo | hn's | 1914-1918 | | , | |
| | 8 | e e | ************************************** | * | fs. |
| NDERGRADUATE: St | _John!s | 19241928 | | В.А. | JUNE 1988 |
| | | | 11 E | 12 | , i |
| HEOLOGY: St. John | l _g | 1928—1932 | | | 1992 |
| RADUATE: One summe | er at Catholic Univ | asity for Preachin | g Course 3 | nd auditi | ng <u>DramaC</u> ou |
| OST-DOCTORAL: | | | | | , |
| | × | a a | | 78 | 98 |
| HER: | | | | | |

| LIST CHRONOLOGICALLY ALL THE MAJOR ASSIGNMENTS (lasting six months or more) YOU HAVE RECEIVED SINCE PROFESSION AND ORDINATION. Give (a) the type or nature of the work, e.g., assistant pastor or plumber or math teacher in Prep School, (b) the location, (c) the duration, (d) any |
|---|
| special achievements or stems of note, e.g., built parish hall in 1948, or Danforth grant in 1960. Prefected in Grandon |
| Hall, 1927-29 Moderator of two College Prep! Literary Societies " High School Drmatics until 1832. Two German classes 1931-32 TADE #1 |
| Dec. 1932 to Sept. 1936 in the Bahamas Missions. While there, most of the time, priest-in-charge at St. Francis Nassau, (the present cathedral) |
| Oct. 1936 to April 15, 1942, assistant at St. Joseph's Mandan No Dakota |
| |
| April 15, 1942 to Sept. 1947, assistant at St. Romiface, Hastings Minn. |
| Sept. 1947, on the Mission Band, retreats, and Forty Hour Devotions, to Dec. 15, 1947 |
| Dec. 1947 to Jan. 1948 Utah missions and 3 weeks acting chaplain at St. Benedict's |
| hospital, Ogden Utah. While at Vernal Utah, St. James Church. |
| I took care of Boarsa in Utah, and two missions, Artesia and Rangely Colorado. |
| While in Utah, helped build St. James Church by fund-raising, manual labor at construction and helping to supervise Construction. |
| |
| Jan. 18 to Au.g. 1954: Appointed pastor at New Munich Minn. While there, made a complete repair of the church, painting inside, rebuilding the marble altars, rewiring, repointing brick work. Extensive repair work and modernization in church and school. |
| Aug. 1954 to Aug. 1957: Pastor at Cold Spring Minn. While there, added two offices |
| grade school and some in high school. Extensive repairs in the heating systems. |
| OAUAC MA |
| Sept. 1957 to June 1958: Chaplain at the hospital and assisting the pastor of church therefore During summer of 1958, helped out at Mercer Wisc. missions. |
| Sept. 1958, assistant at Mahnomen Minn, and took are of missions at Rejou and Idland I-ke |
| Censussed the entire territory of the two missions. |
| Aug. 1958 to Sept. '60 Pastor at Holy Rosary Detroit Lakes. While there, made extensive |
| repairs in the school, and took house-to-house census of the area. |
| Sept. 1960 to Aug. (8 '51: Assistant at Mercer Wisc. amd its missions . Took a census of |
| entire territory. |
| Aug. '61 to July '66 Pastor at St. Joseph Minn. Modernized the school, made extra |
| classroom space and new wiring. Took house-to-house census. Aug. '66 to July '67 Assistant in Grand Margis missions. Took census in entire area. |
| July '07 to Nov. 'D) Assistant (ontoan) at St. Josephys Grand Ramide Minn, While |
| there, took census of entire area. (500 49 MILES) |
| No vember 1975 Retire to Health Center with severe arthritis. |
| |

| THE REMAINING SPACE AND ON AN ADDITIONAL SHEET IF NECESSARY PUT DOWN TY OTHER ITEMS OF INFORMATION OR ACCOMPLISHMENTS OF YOURS THAT YOU INK SHOULD BE PERMANENTLY RECORDED. parishes wher I was either assistant or patter, when time allowed I put on adult if drens' plays, especially in New Munich, Cold Spring, St. Joseph and Grand Rapids where as assistant or paster, wherever I was assistant to take up a complete use-to-house) the first time and und. I am confident that in the course of time, su | | 12 1801, 266 | | | و حادثا ت |
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burviving are bor hisband and the following brothers and sis-ters: Rev. Ohmar Höhmah, St.

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ber of Christian Mothers and the Legion of Mary of the St. Fran-cis : Xavier parish in Sarfell.

Futeral services will be held Wednesday, 10 a.m., from the St. Francis Zerier pariet, with burial to, be made in Calvary centetery. Friends may call at the Daniel funeral home after 7 p.m. today.

He was a really remarkable math, an employe of the Great Northern for years, a, faithful worker, and of Walle Fear laid down his He burden.

a glithd srifti. For many betrus he was a propressive teacher fir the schools of the county.

Es shinted many pictures with artistic still, that he save to his friends. In the office of the cultur is the paining of the late James of Blance, presented what Jaine was a candidate for prescient, it is done of the best of portraits of this famous man. He painted many pictures of great men, and for young years this payer printed his steatches of washington and Lincoin on their fairth amiversaries.

The was a most schall sentleman. He fored the besultes of nature, and he loved his fellow men, happy hours of boil he used to make life harplut and hispare for others.

The was an esteemed friend, and we have the greatest dimination of hispare of others.

The was a stander of hispare of make life harplut and hispare of others.

And his fore of helphoris, the fruitage of his love of God. Slessings on his menions.

Saint John's Abbey Archives, Collegeville, Minnesota.

Hohmann, Rev. Othmar, O.S.B. (James Leo)

Born: January 28,1960 at Richmond, Minn,

Various Districts where his father was teacher. Graduated from St. Mary's School, St. Cloud, Minn. Educated:

High School: St. John's Prep, Collegeville, Minn.

St. John's University, Collegeville, Minn. College:

Degree: B.A. St. John's University, Collegeville, Ninn.

Invested: Sept.11,1935.

Professed: Solemn vowe: Sept.22,1929.

June 7,1931 by Most Rev. Joseph F. Busch, D. D. Ordeined:

Assignments:

Bahama Islands, Nov. 1932-Sept. 1936. Missionary:

St. Josephis, Mandan, N.D. -- Oct 1936-Apr. 1942 St. Boniface, Hastings, Winn. -- Apr. 1942-Sept. 1947. Assistant:

Spiritual Difector of the Seminary. Abbey: Mission Band. Separ. 1947-Mar. 1948.

Roosevelt, Utah -- Rar. 1948-Dec. 1949. Pastor:

Immaculate Conception, New Munich, Minn. Dec. 1949-Administrator:

Aug.1954.

St. Boniface's, Oold Spring, Minn-Aug. 1954-Aug. 1957. Pastor:

THE CATHOLIC UNIVERSITY PEKING, CHINA

Reverend and dear Father:

You are undoubtedly aware that the Holy See has charged the Benedictines of America with the task of establishing a Catholic University at Peking, China, and that this foundation has been blessed, from its very beginning in 1915, with a rapid growth in attendance and national prestige. The only state-accredited Catholic University in China, it had during the past year an attendance of over one thousand students. The Holy See realizes how opportune and important is this undertaking for the Christianization of China, where the higher and intellectual classes are eager to avail themselves of the advantages of our Western culture.

When the university students, now predominantly pagan, are imbued with Christian principles, and when a native clergy is equipped with a scientific training to cope effectively with the religious and social problems of a renascent Chinese civilization, who can estimate the bounty of spiritual benefits accruing to the nation unto the glory of God and His Church? No wonder, the Holy See insistently urges the adequate development and financial security of this institution; and realizing that it is impossible for the Benedictine abbeys to finance and sustain such a vast enterprise, it confidently commends this cause to the generous charity of the Catholics of America.

At the advice of His Excellency the Apostolic Delegate to China—a society of Friends of the University of Peking was organized in 1926, on whose annual contributions the success and stability of the undertaking will mainly depend. The Holy See, moreover, recommends that in our Catholic schools and academies and colleges, particularly in those conducted by Benedictine teachers, there be aroused in the pupils a deeper spirit of Christian sacrifice and self-denial, with a view to cultivating this spirit by regular savings and contributions—no matter how small—towards the maintenance of the Catholic University of Peking.

In bringing this to your attention, Rev. Father, may we bespeak your kind interest and support by recommending this worthy cause to your good people, to the Sisters in your school, and to the children? We recognize that your parish has its own financial problems to meet. At the same time we feel that what we request by way of cooperation will not work to the detriment of your parish income. Rather, the spirit of sacrifice awakened by such an appeal, and the growing sense of membership in Christ throughout the world, together with a more effectual desire for the spread of Christ's kingdom, will intensify the spiritual life in your parish, will inspire with Christian fortitude those of your people who are suffering under the weight of economic depression, and in many ways will merit divine compensation.

Asking God to bless you and your parish for whatever assistance you are able to give,

Sincerely yours in Christ,

THE BENEDICTINE COMMUNITY

of the Catholic University of Peking.

Contributions may be sent directly to China by personal check or postal money order, or to The Catholic University of Peking. American Office: St. Vincent Archabbey, Latrobe, Pa.

REMINISCENCES OF MY DEARLY YEARS: By Fr. Othmar Leo Hohmann, O.S.B.

My paternal grandparents settled in the St. Cloud area shortly after 1854, coming here originally from Bayarka Cormany, after residing for a short while in Buifelo N.Y. My father, very probably in the log cabin, of which the Stearns Co. Historical Society has an excellent photo.

father was a rural school teacher for the most of his life. I was born in Michaemonu Minn. several miles N.W. of the town. (I believe the old house, now renovated is still standing.) I "woke up" in a little school-teacher's house, Northwest of Albany Minn. at the age of 4-4½ and my memories go back to that time. I remember Dad saying that his "salary" at the time was the handsom/sum of \$\psi_40.00\$ per month for a school term of 8 mo! For that he had to provide for a growing family and keep a horse and buggy, and I believe had to provide a Christmas treat and program for the children, and maybe for the school closing too. This meager salary was supplemented by various artistic work such as "retouching" portraits for local photographers, doing some sign painting, exterior and interior house painting and obher odd jobs during the summer when he was

not attending the St. Cloud "Normal School" to upgrade his teacher status. (I don't think

that he ever sent out a bill for any work done in his entire life!) Had it not been for the rescutefulness of my dear Mother, I think we would have been hard put to it

to make a living.

She attended a parochial school at Eau Cakire wisc. and was the only one of a large family who received any kind of education. This came in very handy in serving as a "teacher's aide" of substituting for "ad when he was sick. So mother inew how to help along by keeping f fine flock of chickens, a few pigs, a cow and a horse. For help-out work done for neighboring farmers during harvest, there was often a half a pig or a quarter of beef, or a bundle by home-made sausages. There was of course a good-eized garden and thearned early to eat vegetables and like them. What could be presented during the winter, such as carrots, Squash, turnips and whatever would keep reserved in sand in the small cellar. Mother picked all wild fruits available and to her last years, could not pass up a patch of cherries, plums without trying to pick, "hatever could be canned was done and one of my first memories is the buntling in the small kitchen and then the jars lined up in cellar shelves or anywhere where there was space.

No matter how hadd pressed we were, Mother always saw to it that a huge barrel of arples was stored in the cellar I still recell the pleasant aroma that filled the house when the cellar door was open.

All our liver the family had to do with little and make do with what there was. Motier was a good cake and pastry cook, and had the happy faculty of saving up "warm-ups" and makeing them tasted better than the first serving! Nothing was wasted. The dog and cats had to be satisfied with talba scraps. The crumbs were given to the birds. We much enjoyed the toasted squares of dry bread in our soup, (today called "croutons") At various places well lived some big-shot neighbors might have cast a patronizing eye at our eating onion suup! That and a real "poorman's soup" called in my Mother's dialect, "Wasser= schnalzen." It was a water soup with "croutons" and bacon scraps and other meat leftovers and a few vegtables available, -- but did that taste good! Seldom! if ever was any left over. Naturally we had no refigeration, so Mother had to rely much on freshly killed roosters, salt pork, summer sausage, and the like. No modern conveniences except Kerosend lamps. Into the pig and cow and chicken feeds also went left-overs from vegetable trimmings. Mother fed the cow also washed potato peelings. (Many years later I was to find out that these were very rich in vitamins.) No wonder that the bossie cow always had such a shing skin. (I believe Mother even brushed the cow same as with a horse.) The cow was rather a family pet. Every year there was a calf and it was a heartache to see later the pretty little one sold to some farmer.

Being a rural school teacher, we had to have, of course a horse and buggy, the horse generally a not too young mare named Fanny or Nellie. I still recall Dad making hay for the horse on the railroad right-of-way near by, or in some slough where the farmer celd not get at. And, carrying of the hay to a pile on a stretcher-like constraption. I have memories of raking hay with a one-horse old rake borrowed from a neighbor. And what pleasant memories of fragrant hay in the hay-mow or at feeding time, and how thankful the horse often seemed to lock when it got its portion of cats, mixed with some kind of "stockfood", shorts" etc. For the cow, a slop made out of middlings. This was a byproduct a the local flour-mill, from grinding wheat into flour and then refining it. These midlings had a rich taste and more than once the neighbor lads and myself would help our-

selves/this stockfood, combined with carrots or "Pieplants" or other garden vegetables and then wonder why we developed bellyaches! "Middlin s" were used mostly to make "slop" for the pigs! And how quickly they came to the trough to enjoy it. In some way I always enjoyed seeing the rigs and chickens come at call, and how they relished the daily feddings!

In spite of constant scarcity of funds, Mother always saw to it that there was a barrel of jaicy apples in the cellar for the winter. I still redall the fragrant aroma that filled the entire cellar when the barrel was opened. Mother must have believed in the old adage: "An apple a day keeps the doctor away." and the same with onions, which Mother would at times boil or bake into tasty dishes. Mother before marriage had been something of a professional cook and waitress in the popular "Russell Coffee House" at 14-18 4th St. So. h (Where the new Library is at present.) Potato poelings and apple peelings and trimmings from vegetables were washed and put into the the "slop" for dow and chickens.

The Albany location was near the Great Northern right-of-way, where Dad used to make summer hay, as also in some meadow or slough, where the farmer could not penetrate with his mower. How I loved to see the night trains go through with an open fire-box lighting up the smoke into as Dad called it" the fiery worm." Our place near Albany was surrounded with majestic white oak and maple trees. At times I have driven past former places of residence and seen the oaks and maples, still alive and especially the trees which Dad had planted at various places. Dad was quite a bird lover and by Springtime had always an array of houses for the marting and wrens etc. made out of wood scraps or hollow tree sections; sometimes houses to fit into the house or barn gable. I still recall the lively choruses of birds in early morning. And the song of the meadow larks in fields colse by, and the orioles in their eack nests. Dad had a we bal interpretation offor every bird, such as for the meadow lark: "Eagle Pagle's eagle seye!" and Nother for the robin: "Thilie Dolly" and the like. And how serie schunded the hoot of owls from some tree on a cold winter night! The cry of a distant loon would at first frighten me and my sister, as a call of distress from some mysterious being. And what a joy to peek into a robin or wren nest and see the young more ones! I would lie on the

back and watch the parent robins feed their hungry broods in a "gable-house" of in an "apartment" on top of a pole!

What memories of a granite cup of milk warm from the cow. To this day I have at times a longing for warm milk. Mother was a good gardener add fresh vegetables were part of our menu from Spring until late in Fall and during the winter, tasty dishes made from stored carrots and turnips etc. At first it we something of a mystery to my childish mind to see all the harn manure spread over the garden to help by Nature's chemistry produce such delicious wegetables. I also remember f flowers in profusion in summer, and then taken into the house before frost-time to grace our humble home for the winter.

I remember the thrill of a threshing machine moving into the neighbors yeards (Otto With A Green "STACKER" of GARNER GUNDES.)
to thresh from the grain stacks. On such a "fural holiday" the teacher could not of course expect the children of that from to attend school. I recall when about five years old watching the separator do its work, and fell sound asleep. When the straw blower threatened to bury me in straw the kindly neighbor woke me with a chuckle. What a thrill when a little older, when the "reparator tender" invited me to come up to the blower wheels and crank two wheels to raise or move sideways the blower, on his signal from below! To this day I enjoy watching old steam engine displays at threshing, dutting logs etc.)

never quite trusted,) the more aniable ducks. Mother had a special liking for guinea hens with their constant call: "Eau Claire! Ene Claire" And the thrill of young chicks hatching in Spring! The ailing ones Mo her took into the house, wrapped in old wool behind the stove and medicated. "ome did not survive, but when a chick would get out of the nest and loudly peep for its mother, we knew that they "" were on the mend. It was always a thrill to watch a mother hen Spendang her chicks and calling them or finding a juicy work or other tidbit. And her anger if she thought we were interfering with her brood! And the comical gathering of chicks under the clucks weings, and one or the other perring out between feathers to get a last look at the parting day.

I remember the horses we had, Spodty, Fanny and Nellie; and the cofortable feeling to go with Dad into the bern at evening to see that all was in order, and to feel the relaxation of the animals, at the oats box or contentedly chewing her CUA

young, I recall how beautiful she swemed to me with her coal-black hair and lovely skin. I remember my poor Mother's agitation when became ill and suffered convulsions; but everything came out all right again. Already at this time Mother had a partial denture, and when I saw her taking it out I was surely mystified. Shortly after she caught me taking trying to take out my baby teeth! (I think I ever tried the pliers.) Another memory: Dad came home from town and I expected candy, Impatitiently I found a small sack in his storm-coat pocket, and gnawed a good bite out of what was chewing tobacco! It was so sharn and tart that I immediately swallowed the whole thing. By suppertime the was violently sick and fortunately threw up the entire supper, and the tobacco. Thus the mystery of my sudden illness was revealed in the greedy bite of the tobacco plug!

As Worksworth has so well said: "Heaven lies about us in our infancy." and and Mother had a hurrous interpretation for every bird song. There were no modern conveniences Lighting was with kerosene lamps and to this day I rather enjoy the small of a lamp burning. There was a small distern for catching rainwater. he had no eave gutters so the water from the roof was directed into the distern of in some homes, just large barrels for storage. No screens in any of the houses and at each place Mother had to improvise with "mosquito bar" cloth so sleep was possible an summer nights. "Outdoor plumbing" and always dretted in younger years to go to the biffy for fear of some threateing beings I called "the Goymers."

Sundays and on occasional week-days there were visits to the town and I still recall the old-time general merchandise stores with their agree ble smells. And what a treat to bring home occasional bananas or the occasional "darker colored "blood orange." of candy there was as a rule not much (every cent counted in those days.) A gum vending machine was a mystery s it kicked out penny sticks.

The movers: Adjoining the house there was a park-like area of shade trees at

which moving farmers, emigrants in real prairie schooners", going I presume to greener fields up-state or maybe to Dakota. I recall that shortly after this time a number of Stearns Co. Families migrated to the recently opened up Indian territories around the present Waubun, Mahnomen, Resulteu, White Earth Gejou area, where they built up fine farmsteads. Some of hese campers were "horse-chuckers" that is travelling horse traders. Uccasionally also a band of gypsies who camped for a few days. Very few of them stoke German so we called them all "Yankees" Which is what quite a few "Yankee farmers did, --migrating from one form to another. It was here too, that I saw my first auto, a noisy chaindriven affair which broke down near us and resumed their trip after needed tire-change and other repairs.

Already in these early years I had a penchant for gathering old iron and the neighbors daid: "He'll be an iron peddler some day," and what a sorrow to have some favorite piece of iron go to the junk collector for a few sents. I also recall the pedlars, most of them Syrians. Now they carried about on foot those heavy bags with their wares was also a mystery. Occasionally a pedlar passed through who at had a horse and wagon. And the watkins man had a nice covered wagon with a fine-looking spanking team. And of course there were always beggars on foot with their hard-luck story written on a card that was given to Dad and mother to read. Some years later I distinctly recall Dad emptying out his packet bookd with his last &8 cents in it to help out an amountee!

Birycopoles were a real status symbol in those days, and on Sundays the young bucks would gather at places to swap stories and maybe have a birycle race and compare the merits of their bikes. I remember how farcinated was with the first coaster brake bike and then wonderof w onders about 1906 the first motorcycle!

I bought my first bike for 12.50 which is paid off from a dollar-a-week paper route and mone: from the odd jobs. how proud I was of this "wheel" and was able the next year to pick up a much-used junior bike for my brother. What a thrill it was to ride around on our very own bikes!

We had a charming little Bavarian immigrant living close by. She used an outside "summer kitchen" to make home-made (um! good!) needles. Leaving them to dry on a rack she went out to tend something else and came back to find her pot cow in the little kitchen, not of the all the more less than nother laugher of the little kitchen.

At this same place there was a wedding and a barn dance. We had a little black dog /'Trusty,' and in some way he got out onto the dance floor, and what a comedy that was as he in ranic tried to get back to home base!

Mooden shoes: "very community especially the "Platt-deutschers" had one or several makes of wooden shoes of all sizes. They were well oiled and worn mostly for barn chores and then washed off before going back into the house. Very practical eh? Speaking of wooden shoes, can you picture a Bavarian "Schuhplatter" dance performed on a board floor with wooden shoes or other heavy-soled footwear which was the custom in those days? To this day I thrill at a recording of a German "Schuhplattler" In fact, for ending up a children play in Grand Rapids some years ago, I had the kids put on a "Schuhplattler" with rollicking applause. And of course I recall the old-time squarke dances. (The next morning one could sweep up quite a bit of saw-dust from well-used floors!)

Mother could take a pig apart after butchering and scalding, and not a thing was wasted. She was an expert at cleaning casings with a rather sharp knife. I recall the rendering of the lard, presention of the pharms and expecially the fascinating evening of making sausage! I recall the delicious chicken soups, and the fat flowing on top. Taste? No wonder we kids would at times corre ourselves. It was at times a little pathetic to have Dad end the days of some pet Spring roosters we had seen grow up and watched them fight.

The Family Wash: Nothing modern except a poorly-working hand operated washing machine" which was soon discarded. "ater was heated in a comper boild on the kitchen stove. The wringer was screwed onto one of the tubs. I can still see Mother handing out clothes in bitter cold weather and then bringing it in later in the day frozen stiff! I don't just recall what all was done to propare for ironing the next day. And when our lazy tomcat started to pull down some of that washing on the line, did he get it from Mother! Ironing was done with the old fashioned "sad-irons" heated on the kitchen stove. To what uses did the good old wood burning kitchen stove serve, and always as of heater. On surry summer days,

the washing would all be done out-of-doors.

Home-made Yeast: There were times especially in winter when we would run out of "Yeast foam" so mother had a way of making yeast from potatoes. I cannot remember the entire process but we always had god tasty home-made bread. "ow we enjoyed the fresh guham bread moaves and also the blackbread and the "Z wieback" to plish our teeth on. The "TUMPERKICKEL Dad's art work: In spite of cramped quarters, Dad always managed to get some nook

Dad's art work: In spite of cramped quarters, Dad always managed to get some nook or corner to set up his easels other equipment: in summertime often in the school-house. I still like the smell of oil paints and of turpentine/ long before a weighin Dad would start an oil-gainting for the bridal couple. There must be around somme of these somewhere in Stearns Co. Attics.

Much of the above did not take place entirely at the Albany location. In 1906

we moved to another district about 6 miles W.W. of Presport in the Millwood town ship. There the teacher's "residence" was a converted pioneer log schoolhouse! Outbuildings were little more than shacks so that a number of Mother's chickens froze their feet the first winter until the buildings could be better insulated. The outside chicken fencing was of about inch sticks of "iron wood" 1 remember. Much of this area was still in virgin timber and there was a sawmill close by. The next Spring there was a dangerous forest fire, and one of the few times I thought Dad "cruel" was when I had to help him douse the Fibb burning grass with water from a well on the spot. But we got the fire out and saved a pile of sawed lumber! It was at this Millwood school that I bean school the Fall of 1905, my Bad being my teacher until grade 5. Here there were a goodly number of Hungarian-Derm ##0 "Plattdeutschers" and even several fine Scandianvian families. Here I heard for the first time these ethnic taunts: "You low-butch bacon sulper!" to which the reply was: "You high-German bone-licker!" I recall that wolves howling on a cold wintter night. When visiting neighbors at night, say for a funeral or sick visit, bad always carried here a six shooter. I recall dad giving evening lessons to immigrants preparing for citizenship. Any charges? None! At times too english letters were broght for translating into German or one of the dialects. I also recall the following: There was a fine btearns county doctor who early studied and knew what to do for appendicitie. "ence he was at times called" "he butcher." Anyhow, some

Shiss neighbors were having a bann dance. One of the girls collapsed on the dance floor and hustled over to the house. Fortunately one of the women knew something about the signs of appendicitis. Adrive hurriedly called this doctor and he hurried out in his white Buick roadster. Cuickly he gave orders for plents of hot water and clean rags. He put the young lady on the long kitchen table, impressed one of the lodies hold the ether cone and administer same, another to watch the pulse beat etc. I believe heaked the homehold to marshall all the kerosene lamps and some mirrors. Anyhow he operated right then and there and said Jah, es war de hoechste Zeit! It was high time.) The girl recovered and in a few works was out dancing again. Could those Swiss folk sing and dance!

About singing: People had to make their own entertainment and they did! On the occasion of a wedding I still have the picture before ms, or a group of men singing around the beer barrel, and often in polyphonic! when some would leave totake in a dance or two, others, would take their place and carry on. A dance floor had been built out in the yard, lighted I believe with see gasoline lanterns which had come into use. And so they would sing way into the night, even into the wee hours! Those farm weddings were seally something. At home gatherings there was always some with an accordion and a motherogan or a fiddle, and the songs both in English of Paies.

It was here that yours truly began to ail. Tumbling down a straw stack for fun brought on a violent vomiting spell with the discharge of a large gestric worm of some kind. Now embarrassed was when bother took that in with me to the doctor! How kind and considerate were the two doctors mother took me to. A kid surely remembers such things in later life. Here I began having deadening migraine headaches which were with me the greater part of life, and a gall condition which was not diagnosed until later in life. On one such a sell recall Dad saying to Mother: "Well I guess we'll lose him! That angered me and I said to myself: !Like fun you will!" And that determination which fin srite of a spell of rheumatic fever" (Called growing vains in those days of pioneer and limited medicine.

I believe that the Millwood "teacher's house was the old pioneer log school fixed over into some kind of living cuarters, (after a fashion.) In Fall the house had to be "banked up" with sawdust and straw.Slightly curved boards and barrels took care of the precious rainwater. There was an antique wooden pump and I can still recall the "unkerchunk" sound when using it. The floors in the house were rough 6 to 8 inch boards and every Saturday night these boards were scrubbled white with the homemadesoapy, strong caustic stuff called "Sulz" At this place I became interested in the annual making of home-made soap. A huge iron kettle was borrowed from one of the neighbors and suspended on a crude wood beam of over a good fire. Bacon scraps and fat drippings had been stored up all winter in the cold. About April or May all this mess was put into the kettle, I believe with some water and there was added lye (called potash) and set to boil. It had to be stirred constantly and at the end of the process the real soap gathered to the top and underneath a jelly like substance called "Sulz," This was s rong stuff and only used on greasy floors and to clean up after butchering. The soapy stuff coagulated and was cut into square pieces and stored agay for use. Sometimes I believe some scent was added. Anishow the ansual scapmaking on a fine Spring day was to me a sort of holiday and the homemade soap really cleaned! Also in bring it was fun to watch the farmers "work off" some of their taxes by working on the primitive roads trying to grade them with old time horse scrapers and a four-wheeled | viadd-"blader". Roads were not gravelled in those days and the purpose of the road work was to get some kind of "grade" on a raised roadway. To drive over one of these roads recently graded was "something else." I recall a Spring thaw and flood and a sign put up at out turn in the road: "You can not go to Friport mit dis road. Der Damm is out." So one had to go by another road via St. Hose.

I believe werpin a way "charter members" of the new St. Kose parish. or this the old Freeport wooden church was moved bedily to location. I still recall the wintertime Masses there; a long cordwood burner toward the front and the steam r rising from the breath of the congregation. Of course overcoats were worn inside for Mass, since 'he warmth from the stove was just "sc-so."

Himmberry picking aloud!" (The German word for raspberry is "limmbeeren."

When driving to church in bitter cold weather, there was a "Footwarmer" stoked with 8 hours heating with charcoal bricks started in the kitchen fire. Needless to say, such a footwarmer with a supply of horse blankets and extra hay came in very handily for comfort.

My mother wanted a large garden here, so a neighboring farmer brought his "breaking plow to plow a stretch recently cleared of trees. I was moved to ters to see the four horses whipped to pull to Their fullest strength; as also whenever a hottempered farmer punished a horse by whipping or even kicking it in its flanks! I remember very clearly how beautifully all garden truck propered that year on vigin newbreak soil. There was a man in the county called "Blaimer the ditcher." Can you imagine the labor of grubbing a cut over land to get it ready for Spring plawing with a breaking-plow? This good man Blaimer was an example of hard killing work. Toward the end of his life he was very stooped but still sheerful and the neighor mentioned that "he had worked himself to death." Which was true, Recently I ran across a poem entitled "The Ditcher" that fit this good man so well. COUNTY DITCHES to drain swamps were the vogue during these years and I recall the afternoon off from school to see a nuge eteam shavel working in the vicinity. My dad telling the ids kids that such a machine was busy digging the Panama chal. SWAMP LIGHTS: There were various stories afloat about these and were very probably true. I remember one dark evening in early Spring when there was a loud knock at the door. Looking out there was a live tableau from the French "evolution, -- agout a halfQdogen neighbors with muskets, brush scythes, and clubs, lit up eerily by hand lanterns. The group insisted that there was "a Spuck" down in a nearby swamp and they wanted my Dad to go along and investigate. Well, to calms the Citement "ad invited them in to & warm them up with a quart of "Aberle's best" whiskey and trying to disabuse the group about the "Spicks". Whether therea er they went to investigate, I do not know but Dad and Mother had a good laugh out of the affair

DOTS "MAIR OURS" Fe sloseest tekneletaum of this may be CHITTIBAL EFFECTS OF profuse alterages or catalogs. I recall the names of some of them since Gad subscribed for them all and generally won back several "premiums" each year for solving the puzzles contained. There was the "Regensburger Marienkalender," the "Michael's Kalender"published in Turope and the following published in the U.S. "The Wanderer halender" St. Paul. A Missionskalender" publishedin Techny Ill. a St. Josephks Kalender published in Mount Angel Vregaon. There were also a few strays we got hold of once in a while published in verman lanuguage as eas of Roumania, Bohemia etc. Anyhow, these halenders would be exchanged among people and at times read to each other or to their children. A Kalender consisted of detailed annual calendar with illustrations and "weather forecasts" and "Bauernregeln," (directives for tillers of the soil.) There were stories and short nobels, good postry, illustrations and a resume of world affairs mealled "Jahresrundschau," comical stories and cartoon illustrations, -- a great variety to suit all tastees. There were also several Junior magazines in German; outstanding was the "Jugendfreund" (Friend of Youth.) Also included in all was some splendid devotional material. I do believe that the reading and exchanging of these publications did much in the way of "adult education" for many who had only very limited schooling. Contents were nobling and edifying and varied. For years I have tried to trace down some remains of these Kalenders, but with no success. I believe St. Procopius Abbey Lisle Ill. had some of these prolications for adult and young Bohemian speaking folk. I recall that I began reading Through these Kalenders beginning at 8 years. I do recall the wholesome effect on quite a few readers with very limited education. Public libraries were unknown in the countryside, although i remember several parishes who had parish lending libraries in two lan wages, where patrons would exchange their books after the Junday Highmass.

Dad insisted that we speak High German, (not dialect) at home. Often I have been most thankful for this, since I could make all my studies in two language collateral reading and was able later years to teach berman at St. John's and do translating down to this day of my retirement, and to appreciate Literature in two languages.

Dad also had a hobby for philology. I remember his reading to us from a been made to the state of the s

of "Anglo-Saxon roots" much to our boredom at the time. From all this I have interited a love for philology and it has been a great help instudying literature and history, and an appreciation of Scandinavian languages etc. The rural schools at the time were bi-lingual. At times it was quite a job for the teacher to teach correct usage of English, without dialect creeping in!

BLIZZARDS: I recall a few of these. When one threatened, the children were dismissed BAPPARITORYP sarly and the parents told to be alert in picking up their young once and those of neighbors with bob-sleds with plenty of blankets and hay to keep warm. During a heavy blizzard there was of course no school.

EPIDEMICS were always a problem with school attendance, with scarlatina, diptheria measles, smallpox etc. to contend with. At one school had and Mother became worried about signs of deptheria. Closing the school the while was strongly objected to by some. Indesperation had contacted Adoctor from Sauk Center and I still recall his driving out with a deputy sheariff and making the rounds of forms and putting them under quarantine. I remember how the good old doctor could swear at carelessness in this. That solved the problem and there was no school while the epidemic lasted:

At such "shut-in" times we at home read all we could get hands on, all the German and English "enders again and again, the Kalenders, etc. I recall fondly the Mc-Guffey "eaders, the Bible bistories, n the interesting "Mickney readers" and even the prayerbooks of which Dad had an arsortment. In frigid blizzard weather we could not drive to church, so we had the prayers of a "house Mass" for a substitute, If I remember correctly the farmers took turns at "breaking a road" through snow drifted lanes with a four-horse team. Telephones did not come in until about 190609- 1906-07 and there were many amusing incidents with "rubbering" on the narty lines. There was a story afloat of certain simple German women who thought that only English went through the wires; no other language!

At the school in Letty township the salary was a little better. I helieve there almost 60 pupils of school age with irregular attendance of course. Nother helped as a teachers side" with the slow ones and when Dad was too ill to teach ad also trained older girls to be "teacher's sides" who then conducted the chart course in phonics, and whatever required special help in elementary studies.

In this day and are can you imagine trying to teach let to 8th grade materials in a one-room schoolhouse, in two languarges, trying to take care of a few non-German speaking families such as some fine Scandinavian households? How could they do it? To me it was a great lesson in "inuluntary/remory" how some of us caught quite a bit while upper classes recited their "civil government, phisiology" geography, higher mathematics, reading etc. In attending parochial school for grades 5 to 8 later I began to realize how much I had picked up from "kibitzing" in on recitations of older children. Dad had also quiz programs in religion and Dible History which were something like spell-downs, and created a lot of interest.

Around 1908-09 things were a little better in Getty township with a better house and ama new barn for the live stock, so we purchased a brand-new Illinois parlor heater with iding-class front. That was the first time I saw coal which was used together with wood to aid in burning chunks of wood and trimmed stumps. In the up stairs rooms a heating drum was installed into the stovepipes which did helm to ward off that awful chill in getting out of ted and dressing down by the "parlor stove." It was at this place that Nother purchased a lot of wool full of cockle burs and I and my sister had to try to pick out the burs and help comb the wool with two carding combs, a most wearing and unintersting task. Nother took to spinning and many an article of winter wear gradually evolved from the new yarn.

I recall one summer taking a horse blanket and tying together the four ends with washline, hanging the contraption from a tree branch and then crawling into this sack and playing origole. Well the blanket ands slipped out of the rope and I went ingloriously down to the ground. As soon as Moter had felt of my bones to see that nothing was broken, she gave me a good licking for my carelessness.

THE CAME OF MUCK! in the country school. This was a simple game also called "Chasing the rig." Five or six holes were made in a 6 or 7 foot circle. Every player had a stick. There was one more player than outside holes. There was a hole in ("Atolike IT was Careled in this hole and circled around to a chant something like this: "Ree Rah Ruhm. The who has no hole is dumb."

At the word dumb every paper reached for a hole. One did not make it, All play helped to hit the muck of rig (a block of wood or an old can, way out the carelest shout, bad to true to ret the muck back into the care.

If and when he did, he called out "Change holes!" All! players did and the chaser quickly grabbed one of the holes with his stick and another player was left without one. Everyone tried to knock the muck out again and a new chaser had to take over. It was a great game for ganging up on some sorehead. Yes, there we're barked shins connected with it. Otherwise there were a sort of baseball games with home-made rules and balls, or some rubber ball one had. Then there was the old and simple "anti-over" "run sheep run," hide-and seek, marbles and other simple games. The younger girls played such games as ring-around-the-rosy" or used the pile of cord wood to play house if the boys did not use the pile for "playing train"

In 1909 we moved to the new hamlet of Greenwald Minn., where there was a better house and a roomy low barn from pioneer days. And here I experienced the greatest thrill of my boyhood; namely the building of the Soc Line railroad from Glenwood to Superior. From Getty township we had watched the surveying and the be innirgs of the grade. There was none of the gigantic modern earth-moving machinery, and I still have memories of many two-horsescrapers and pick and shovel laborers building up the grades, and bridge crews putting in the treetles and culverts. Finally came the track-laying, and was that something to watch, with laborers derting in and out laying ties and rails ahead of a "work-train." Soon regular freights and a small passenger train were runming and to our young minds it was fascinating "to watch the train come in" with freight and passengers, loading and unloading from the elevators and cattle-yard. Thus a number of play activities during school recess were in imitation of railroading. Train crews were idelized, and interested we watched the switchmen do their work, and cars from many different railroads go by, (and listing them.) All in all the railroad hid brought many interesting things to watch.

As to school-life I recall another incident that had an influence on my life. Another lad and myself were to memorize a diaglog. He did and I was too lazy to memorize. So my Dad gave me a public bawling-out that has induced me to always learn letter-perfect the lines for any program or play.

DRAMATIC ACTIVITIES: Almost every parish in the county had its amateur dramatic club.

There were no movies, and travelling drama groups only touched the larger either tought.

Someone was generally found to direct, the local teacher or or someone.

Most of the plays were in the mother-tongue of the pioneers; namely German. I recall such old favorites as "Ida von Toggenburg," "Rossa von Rannenurg," + "Benoveva" on the serious side, and a good deal of comedy. A surprising amount of home talent was often found, and of course the Taux pas that happen in almost every play were a stopic of merriment for a long time after.

In late summer of 1907 we moved again, this time to Getty 'cwaship S.N. of Melere Grove, to a better house and even a new barn and buggy shed and a full-zize cellar. Here Mother again planted a large garden, and with her green thumb, a number of flower beds. and Dad again planted a row of trees which are still there today.) The school had a new jacket type furnace which helped elong the heating. I recall how many children had cold feet on arriving at school and Pad always had a few long benches around the stove or furnace for those to sit, to warm their feet while they studied. The school entry was not heated and so the children's lunches froze by lunch time unless the put their (gallon syrup pails) near the stove.

At Millwood where was born (at home like the rest of us) I awoke during the night to the sound of a vigorous slapping. Next morning I was told that "the stork had brought a healthy baby brother during the night." I replied:

"That's right! I hear the flapping of his wings", to the merriment of all. While my dear Mother was confined to bed I was trying to help Ded spread some cut hay and ran the feet time through my toe. This soon turned black and I recall my mother calling for a razor and the carbolic acid solution with which to trim away the "p oud flesh" and then wrap the toe up in carbolic acid solution. Well though the treatment seemed harsh, I kept the toe!

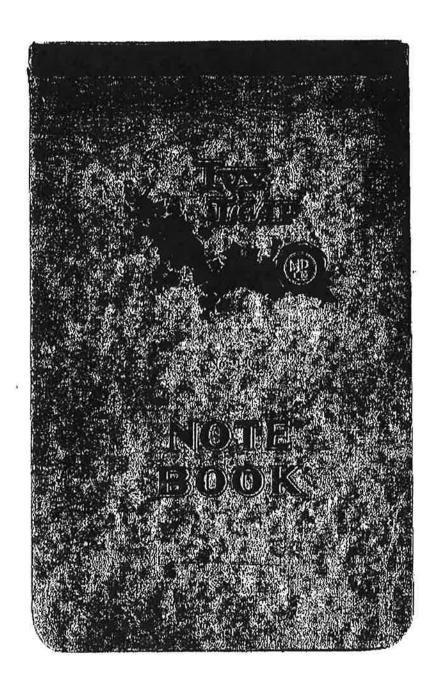
It was always fun to watch the fa neighboring farmers plow, drill in the seed, and harvest the grain. In helping to gather hay to be pitched onto the hayrack lots of field mice showed up under the havpiles. These I impaled onto my fork and fed them to our little dog"Trusty" well, the dog outdid himself eating all those mice, fur and all, and developed a bad case of indigestion which monther medicated with heavy doses of castor oil. After a lingering day or two the dog recovered, much the wiser I suppose.

Another revelation it was to see the first small gas engine to pump

instead of the temperamental windmill. This was around 1909 when the farmers were slowly acquring eas engines to frind the stock feed and to run the grain cleaning "fanning mill." Interesting the also was to wath our farmers transport the new hay into the large haymows with a patent "fork" or a sling device. In haying season I remember how good the noonday lunch tasted out in the field, and how the horses sweaty horses enjoyed their feedbags.

I remember playing with the air pump to my father's "air-brush" in his "studio" and once tried to see how much air I coald swallow. The result not too got with a suspicious belly-ache. When Nother Sound out about it is suppose she thought too, "Why Mothers Get Gray." I also remember some of the home entertainment devices, the stereopticon, the music boxes, (called a "Drehor sel") in Cerman. With better times around 1912 some farmers bought organs or planes and generally had one of the children take Lessons. That made for songfests when folks got together beside other games played such as "BlindCow" or Blind Man's Buff." guessing games and other home-made entertainment; sometimes too, square dances in spite of limited space in winter. I recall a heavy winter of 1911-12 when Nother and Wad had to practically tunnel out to the home-built (out of packing boxes) smoke house for the delightful home-m de sausage. At our last school residence (atte the old schoolhouse converted into a crude "home" we had no horse and buggy, which required walking to church and Communion instructions bout 3-32 miles unless some sympathetic heighbor gave one a ride. The family moved to St. Cloud late summer 1912 For a few more years Dad taught in neighboring rural schools and then went to work for the railroad until retirement. Due to the meaver wages of teaching it took Dad quite a few years to pay long-standing debts. By this time I could help along a little with a dollar-a-week paper route and delivering for a bakery. How proud I felt with mysecond-hand bicycle with package carriers attached!





When petitioning for any grave, to do my very utmost to cooperate with God and to place myself in the right dispositions to receive the graves asked.

J will mortify my speech as often as I can during the day especially so when getting into dangerous chainels, and during recreation

as soon as I notice the approach of trials, humiliations, seproaches, passe, suffering of inconvenience of any kind that may come on during the day, will neet them with ejaculatory prayers, so as to secure there from the utmost next.

4/15/26

When tempted to think great or hear unchantable things of my neighbor, to think of my own many defects and direct the heart to bhrist's admonitions and examples of charity.

When discouragement or disheartenment threaters to useen on, to call to mind that the time is short, very short that the might cometh when me man can work and earn treasures for eternity.

I will often cluring the day snew and briefly reflect on the good intention made in the morning.

When that old longing to attain happiness comes again. I will reflect that if there is any happiness to be found at all in this vale of tears, it is nowher except in thirst. Toffirm will I cleave closely and never forget that all other happiness, so called is but earthly dross.

I will make absolutely no truck with conscience as far as dangerous looks of any Kind an comment. If at times praise should pursue me, I will do my best to ward it off by changing the topic of conversation.

In my doubts I will take recourse to God for that wisdom which I most need, loingly and perseveringly.

of bhrist's commandment, This example, His infinite mercies on me, my duty as a religious.

To strengthen and enounage myself in alf conquest during the day I will remember that we conserpond to and co-operate with Bolis grave by overcoming ourselves.

When tempted against bearing with the fauits of others I will remember that these things are tests of our patience. The measure of each man's virtue is best seen in our sions that are adverse.

I will ofjerny the Holy Sawifice each day as though it were for the East time.

In any bodily discomfort I will remember that by bearing these jutiently we kelp town bringing our unruly body into subjection.

1/30/16 Actual Graces
To show my readiness to please God I will
take particular care at Divine Office and other
void grayer during the D day, When tempted by
sluggishness or distraction I will think of the many
many graces I have received during my whole
life.
Lumen: "He has at actions, from all elevricity
arrangeela series of filling means to draw the to
Jimself."

I will strice my utmost to pray in a proper mun ser, with devotion, humility, confidence, resignation persurerance. Motive: he prayer of him that humbleth himself shall give the clouds" lutur. ITXX V.

In all my actions during the day, especially in those that an distastiful, I will remember N. J. O. G. J.

"Our mode of action is not in anordance with our rule of faith, but anording to our own estimate and inclination, both of which are under the sway of the senses. Endeavor to direct thy conduct by the light of faith, and let the silly world say what it likes."

"Puterue gives perseverand, which perfects and rowns way good work.

Petience will never be acquired without practicing it.

Occasions to practice patience: heat, cold, also sense of comfort, annoyance from those that surround us, etc.

Putience cannot be acquired execut by beginn

Pulieme connot be arguined except by bearing up against trial after trial big a continuous exercise of patience. ? 347. Revolutions: I will every day ask God for the pill of putience. I will practice patience in bearing armoy arms from those that surround me.

"Indervor to direct thy conclut by the light of faith, and let the silly world say what it likes".

"The rich man, when he shall sleep, shall take away nothing with him;" John XXXIII 19 he shall open his eyes and find nothing." (Job EXXII 19) Is also with worldly amusements, honor, distinction, superiority, etc.

Resolution: In temptations of vain love of honor, of distinction, of superiority

Faith requires "to be cultivated and strengthered by the exercise of virtue, and as regards they own self, by driving from they heart they faults and failings, by adopting a language becoming the new and spiritual man, and not distinctive of the old and carnal man, by stifling the poisonous suggestions and templations of the evil one by furthering to the best of they power the welfare of they neighbor, -"

"Oportial pati Unistum, et it intraving gloriam suum (Lu. XXV. re) How much more so for us, ihildren of wrath.

Resolution: I will strive to banish all thoughts inconsistent with the religious spirit, that

"That Lord is by thy side, who is the soverign master of heaven and earth to console thee and aid there in all thy needs."

"If thow puttest thy trust in thy Lord, He will give thee kelp proportionale to the burdens He hays on thee."

"If then, Jesus is with thee in so many different ways, do thow on thy partendeavor to keep thyself in His presence by having Jim in thy heart and mind, are farastoon art able, in all thy actions and all thy life long."

"Resolution: Is whatever trials and difficulties that oom may come, I will take immediate recourse to God.

"Take a leason from this how then must deal with thy neighbor in order to gain himover to that mildness is always a more powerful agent than harohness."

Resolution: I will be especially kind and patient with those against whom I have particular aversions.

5/14/26

"et all appearing to them now as a dreama ment nothing in comparison with the reward of eternal glong it has now for them," exclaiming with the Psatmist: "Lastate sumus pro diebus quibus nos humiliast, armio, quibus victimus mala. BIXXIX. IS "We have rejoired for the days in which thou hast humilied us; for the years in which we have seen with."

"those only sources of true joy, a lively faith, a from hope, and an ardent chainty."

"One of the chief means to dispose thyelf to seceive the gifts of the Holy bross, is to enter into thyself by quiet of mind and netinement, avoiding all unnecessary time.

"In proportion as those placest reliance on thyself, and presument on thy own strength, the less ready will the hand of Bod be to help the!"

"he Thy thost takes possession of and fells our hearts in proportion as they are emphied of self, and less clogged with earthly and worldly affections."

Resolution: I will try to "empty my heart of self," Leep my mind off vain thoughts of self that come on during the day.

"Thou hast indeed but too good reason to fear lest by reason of thy ill correspondence; and ingratitude The refuse thee those special and efficiacious aids which He is not in the Teast bound to give thee, as but without which thou will most surely be lost." P.317 "So thou also must make use of these means of inclifference and recourse to Fool in thy resolutions, if thou wouldn't be sure of doing the right thing."

Resolution: I will try especially to correspond with God's grace by paying particular attention to spiritual reading and instructions.

"How wish to receive those graces which almighty God has decreed for us, we must on our side dispose ourselves to receive them; and that the better our dispositions are, the more abundant will be the grace we receive, for the measure of our preparation is wont to le the measure of His grace." P-349

"he most efficacious means for obtaining the Holy shost is prayer." "37"

"Learn therefore to avail thyself of delay on the part of almighty God to redouble thy suit, obliging Him, as it were by main force, to grant thy petitions"

Persolution: In all my prayers, works and mortifications these days, I shall remember these motives and strive to rangel myself disposed to receive the graces of the boly short.

"To obtain the incluelling of the Holy thost we must also, comidst our oungations Keep our mind and heart turned towards God by frequent assurations and ejaculations. P. 27 Y "The Holy spirit recipies not in hearts when disumien and discord reign, Prayer to many will hasten the coming of the Holy Shost into our hearts.

Resolution: I will strive to remain rewlected during the day through aspirations and ejaculations, strive to cast out rancour and ejaculations, strive to cast out rancour and evenion I have for certain persons, and pray easestly to many.

" he Spirit also helpeth our infirmities. For we know not what we should pray for as we ought. But the Spirit Himself asketh for us." "These aids which the Holy Short is won't to give in prayer, consist in certain rights of the understanding and affections and desires of the loving Keart , which are understood only by those who experience Dem!" "The Joly short does not rely, does not speak to allthat go to way, but only to Resolution: Before prayer, I will beseech the Holy Spirit for direction and assistance, for wel His openial aids, and do my utmost by preparation, by withdrawing myself from other thoughts, by wheeting my powers and upplying myself seriously. atust frace. "Sochis our muster, and he is at liberty to listow His benefits upon us when lepleases. " Beg the Holy thost to some and engrave in the heart the bounteous law of love, and then they yoke will become lighter,

and at the same time thow will derive greater benefit from it " Resolution: I will not sender myselfunworthy in prayer by impatience, but wait for God of I will try to make shild like love the motive in observing the counseld and principles of the Hospel. True Wisken penetrating light to discover the the magines of the world and the truths of the maximo of eternity, to see clearly the vanity of the flicting youds of the present time, and importance of the happiness that awaits us in the future; to disregard the estremof Toly spirit mable me with a ray of this hy pinetraling tight to recognize my mistakes and ways of "a that one spark of this cliving fire which so inflamed the hearts of of the apostes, might find its way into they heart! - Thou then by is willing to en

as thow hast hitherton been more to solf-includgence in order to please thyself" " Si quis se putat religiosum esse nonne kujus vana Jeligio" Jac. 1. 76 Jany man think himself to be seligious, not bridling his tongue religion is vain" Resolutions: roken sufferings come on, I will strive to bear them willingly and embrace them in order to please Our Lord. I will redouble my efforts at bridling my tongue in order to reader myselfword of the gifts of the Holy Shost. 5, 76/1 Whit Tuesday The means unnumbered God has used to draw me to Him, to draw me to the religious state, to issuite me to perfection have in a great measare overbooked by me also. God has done his part one infinitely more He is bound to do nothing. more. To make up for my deficiency to some extent I must do allin my power to render myself worthy of further graces. "Hot adultrating the Wood of God 2 Con I V But in whatever employment thow ant own.

piel, strive to key thy attention directed to God in all they undertakings, and to preserve in they behavior a mien becoming a religious and such as will edify the reighbor; otherwise thou will their it said of thes! "I minastis multum et intulistis parum - ag 1.6 - you have soum much and brought in lettle." P. 381.385 "Beware of being too ready to blame and nondemn the actions of they neighbour; it is so very easy to judge unfavourably; and take held test, by constituting thyself judge in what does not comers they thou sendstify self liable to a rigorous sentence at the judgment-seat of celimally God! P-385 Risolutions: I will proserve my behavior so that it may be becoming a rehigious and exify my neighbor.

I will refrain entirely from blaming and condemning from judging in what does not oncerd me.

5/2- /re Wed in Whitsun . Week

"The strongest proof on can have of a louly apostolic spirit, is to seek after the glory of God and the good of souls, without minding or heeding the soon and jeers of worldlings."

"Thou art so ready and willing to exercise those ministries in which thow thinkest to gain renown, and immediately withdrawed thyself when thow art wanted to undertake anything which thow fearest may entail a los of regulation." Where the Spirit of the Lord's , there is liberty". 2 Por iii. 17 Resolutions: "I shall atrice to make the glory of Hod my aim in all things and not pander to my rum self love. I have account to me I will vay: "Port to us, OLord, not to us, but to Thy same give yeary. 507, 14 Downston in Oliver out. "Remember that it is not enough to hep have for our nighbor shut up in the heart only it must be outspoken and manifest to all, as our time master has declared: "In hive cognoscent omnos, quod discipuli mei estis, si dilectionen habieritis ad invien. (Joan ATT 35) "By this shall all men know that you are my disiples, if you have love one for another! Resolutions: I will string to show kindness exputually toward those against whom I have When tempted to speech inconsistent with the religious state I will remember the obtigation of being called to this state. We are bound to show an yearful to others by way of recosity. If no do not to this, we shall one day know to fface a tirrible rechaning where me must incount for every idle word ullered.

S/76, X Friday in whitsun Week.

"Omnes qui pie volunt vivere in bhristo lesw, persecutionem patientur" x Tim .!!! I'

all that will live godly in bhrist law shall suffer persecution." Do not, therefore, flatter thyself that even in the cloister thou wilt be able to give they whole attention to acquiring perfection without any contradictions wither from they bretheren within or from gainsagero without this sort of ordeal serves only to fine and purify the virtue of those who are engaged in the holy world of furthering God's cauce and the welfare of those around them.

"Beg the Holy Thort to breathe into they heart an undaunted courage like that of the courtes".

5, 1918 Saturday in whitsom iteal. " He has left so many others amidst thedangers of the world who are so much better and downing than thow art." "Iwel Deus purificavit, tu commune ne diseris". That which God hath cleaned, do not they call "to bring on a bout the sternal welfare of even the most abandoned sinners, by leaving no means untried, whether by exhortation, by prayer, or by good example. Resolution : will strive to atomin make up in some measure for resisting or notion. plying with God's gras of vocation, by giving of good example in governing my longue and making my conversation in harmony with that of a seligious. as a jusquaration for receiving Our Lord every morning I will curb my tongue and alrive to keep my talk free from anything unbecoming to the puseme of Jeous Christ, king, who is with us always, present on our allars and present everywhere as God.

I will also steep my imagination free

from vain brifles.

Enequent Communica

Resolution: When recollecting myself during the day, I will also make the intention to make my whole day a preparation for receiving our Lord the next morning.

"He awaits the coming and offers Himself to thee, to be the guide, the physician, the consolation and they strength!" P-12

Ofter having offended God so often, he on this side has in this mercy valled the to the dignity of the priesthood, and has thus afforded three such strong motives for doing pename and amending they life." - P37

"Juia now profester into contra malos sen. tentia absque timore filic hominum penpetrant mata." Ical. III 11

"Because sentence is not speedily pronouned against the will, the whitesens from commit will without any fear."

"What pename hast thou hitherto performed in any wise proportional to the grievousness of

Thy sins?"

PISS

6,10/26 In omnibus operibus tuis memorare noviasi. ma tua, et in cuternum non peccabro" Eul. 111, 40. The four cardinal virtues: Prudence regulates our reason so it may not. Justice directs our will that it may be upright. Temperance puts a bridle on our consuperance, so that it may not new after the unticements of Fortitude Keeps under our anger, so that we may patiently overcome the difficulties of the practice of virtue. "The remembrance of death disperses from thy mind all those fumes of ambition and haughtiness which obscure they intelled, and endows thee with prudence. "So many reflect on the four last things in the abstract only, although they discourse about them, discuss them, and even represent then on paper or in marble; but they do not bring them home to themakes as truthe that immediately concern them individually "

"It must be a practical remembrance: omnibus operibus tuis! " " Thou must Keep them alive before they eyes in all thy actions. This lively remembrance, which, perchances cupean distastiful to thee now, will afterwards become more gleasant to thee, because it will maintain in that the peace of a good conscience which is the greatest of all joys, curriling to that of Edesiasticus: " now delectumentum super cordis yaudium - There is no pleasure above the joy of the heart! Resolutions: I will try to apply to myself all things spiritual which I hear, suched truths, mysteries, coursels, etc.

(Ill these saired touths, teachings, admonitions which are imparted to us by means of superiors, spiritual reading, sermons, confirmes, we must apply to ourselves, more matter how distasteful this may be at the present. We must own at our own humiliation and self confusion not yield to our feelings at the time, or mood, but force in the mediume, no matter how bitter it - Ref. 6/26

aphonism: "Lui suset lihristi carnem suam (Bul. v. v4) "They that are Christ's have counfied their flesh, with the vices and "The sign of being execually beloved by bhrist is not the being a worker of mirales, or a great preacher, or a bearned man, but the being interiorly and greatly mortified." "The less thou lovest mortification, the less will thou be beloved by Jesus." "To exterior mortification thou must give interior mortification." "By vices are to be understood, not, properly speaking, actual sins, but habitual sins." tiesolution: I will mostify myself will experially by yilding ready, prompt, willing and com-plete obedience, no matter how distastiful it may be at the time. 6/19/26 Ophorism: " Sagettue tuae transcent: vox tonitrui tui in rota." (Po LXXVI 18, 19)

ajron Fourth Sunday after Penticost. aphonism: "Per totam norten laborantes nihil coepimus - Luc. V. S. "Let all thy actions be regulated by obedience and by the routine it aid down for thee in thyrules, by directing all they actions - even the most indifferent in the name of , und to the ylong of. Ulmight God." "Arnie suoc'maque facitis in verbe aut in mini somine leau livristi faite: " Coros. 111.17 all with as its not is this, will when the might of their rigelime is over, but old all their toil and work lost, like the wow that misses the turnet and indeed, what is worse, fit only for I wells jeed the flumes. "Dock work mullen" "I will how an actionitation." Tesolution: I will often during the day renew the good intention made in the morning. aphorism: "Bonum facientes non deficiamus; tempore enim suo meternus non deficiente d'Sal. v. of In doing good let us not fail; for in dusting we shall reap, not failing.

6/13/1 Waiting for the Lord. aphonism: " Si moram fearit, effecta illum; quia veniens veniel , et now tardabit _ Habau. ii 3. If it make any delay, wait for it; for it shall surely some, and it shall not be slast." " The will at last return, and in proportion as he delays, so also will thow enjoy This presence !. "Laetati sumus pro diebres, quibus nos humiliasti, annio quibus vidinuo mala (PolxxxXX) "How far more tenderly He has always loved Thee than thou didstever dream of!" i of the Venial Sin (deleberates) aphorism: "In spernit modica paullation decided" "He that contemneth small things shall fall by little by little . (Eul. XIX. 1) Vinial sin deliberately committed: 1. Puts us into great clanger of losing our soul. r. lauses us to fall away from uprightness and the state of grace.

3. Prakes us grachully lose that fear which keeps no ball from serious evil.

4. By making little of lesses wils, we keep on seconding that provoness to evil of our unruly 5. Fort infrequently almighty God charters lessed sino (by permitting the soults fall into greated ones .)

Resolution: I will make one certain vernial sine the main subject of each weekly confession. I will be more energetic in the evening examination of conscience. I will strive especially to fight uncharitable thoughts.

aghorism: "Tel quod or in praesunti est monantanum et leve tribulationis nostral, supra modum in sublimitate acternal glorial pondus geratur in nobis." (2 Cot. II 17)

"That which is at present momentary and light of our tribulations, worketh for us above measure exceedingly an eternal ineight of glory."

aphonism: "Unless your justice abound more than that of the Earlies and Phariaces, you shall not enter into the Kingdom of Leaven". (Moth. V. vo)

"with how much greater reason are eulesiastics obliged to practise higher perfection than seculars, having so they do, so many more lights and aids?"

"Dost thow not blud at beholding so many lay people who far outstrip there is the exercise of libriotion violus."

" hold concord and love of thy neighbor in higher esteem then any other virtue."

Resolutions: as soon as I become aware of evil thoughts of another, I will fight them by exaula tory prayers. "Permit us not, eti" and others.

as soon as I herome aware of thoughts of prick, vainglory, contempt for others. I will drive it away by a contrary out of humility, or despise it, and turn my attention to somethingelse.

Arindful of the utmost rigor at the last judy.
ment and the cluties of our state. I will show a good example to others by proper edifying opech.

I all my works I shall strive to ask myself. "I will set five at weternam gloriam?"

To combat sensuality I will mortify myself of some little thing each day at climer and supper.

Last rovitale Ketreat, ang. 1926

1. I will make each confession as though it were my last.

r. With the permission of my confessor, I will make a general confession of the year at each annual vetreat.

3. Try only hope of happiness and a good life seem to lie in perfect obedience, kumility, cultivation of silence, docility.

4. I will strive to help along the "conversio" by cutting off with the past entirely, neither occupying my thoughts with it unchely new speaking about it, cutting off useless friendships and associations, etc.

5. he future looms up unestain and full of hardships. I will imitate the submission of the Blessed Virgin who answered the angel with "That mike secundrum verbum tuum."

the superiors in my behalf, firmly believing that such is the will of God! I will be doubt in spite of the pain and hardships entailed, some what may

7. I will profit by reproofs, and "slams" and squelchings, criticism, its. that some my way and take them in good grace. Thus I may

catch on to fault of which I may be entirely unaware. Such occasions will be golden apportunities for docility and humility.

Juil dwell on this saying of librist, as often during the day as there is occasion for it: "Livi vult veniro post me, abraget semilipsum, tallat " usum suam quotidie et sequation me."

Especially will I do this in regard to trials from others, who grate or me.

I will come after the through this distrateful thing whose - in this very thing I will dear myself - I take this cross willingly and joyfully be the thought thereof ever so regugnant. I will clo so at every appointmenty aget in particular this present our Dive my by aid!

J will remain sitent on all that might sectioned to my glory.

J will praise my mighbor when there is an opportunity.

J will pass over the shortcoming of others

I sindful of Our Lord's epithet: "hyporite! I will new speak about the real or imputed faults of others. Sileme is the best policy.

"Open Dei suhil proponatur". "Initium Sapientine timos Domini." "Religiosus et studiosus, but always religiosus first.

I will never strive for excellence in any branch of learning at the sacrifice of the spiritual exercises.

I will, with due discretion, give preference lo becoming acquainted with the "Opus Dei." and all that pertains to it.

after this manner, and another after that " 1 Cor 7-7 has if I complain about my own deficiencies, thinking is the immost necesses of my heart God has not been just in apportioning his gifts of reproach flim sham-fully; I complain in unreasoning betterness against the dispensations of His all-wise i rovidence. This I do also when I entertain thoughts of jealway or envy. It has made each one out of this infinite loud, to work out his salvation by hving in harmony with this Divine Will, in obedience. Teach me. O Lord, always to know thy holy will is every detail and grant me Thy grave to fuefil it generously and heroically. Remove or help me to combat the aggravating strings of envy and jeulousy and the obstinate pride from which they spring.

"11/21

gather my thoughts before beginning any work, reseasion or when changing one from one activity to another, by senewing the good resolution of the morning, and recuratering the realization that God is always most intimately present, and that I am doing all my work for Him.

In my revollection each hour. I will use the following means: Frequent + devoit affections of home, of thanks. giving, of winkition, petitition for help in trials + temptations. Thus we give proof of our entire dependence on him.

The strong mean is the mem of prayer. Prayer is the prime means toward salvation. I will say the rosary each day, beginning in the morning and + saying it at odd moments, until I can find a set dime for it during the day.

I will offer up the fits of depression, amoyance from students, Their shortromings as a sawifice of patient, especially at my hourly revolution, remembering that patience cannot be suggisted without totalation.

Thoughts . Resolutions . annual Retreat 4/27

I were to have forgother the part the devil plays in our hoes, that much of disgust in religious experised, temptations to layity, devolationy dissolect may be due to his attempts to make me disqueted with the religious life. "sint les regiers irruit. I will try to impress this deeply on my mind at longthing each day and make use of the Equilation Vado Retro, Satana, often when tempted to becomerlays in anyway.

1/18/27
For the love of God I will bravely and with determination perform my duty charing day won. scientiously, especially those on those occasions when it is particularly intoone and regelling; e.g. conciting of punishing others.

Prays is the prime means of salvation I will impress deeply on my mind that the moment we wase recommending ourselves to God it is all over with us. I will therefore often during the day, especially at times of recollection stir myself up to fewent prayer for this holy grace, without which I will never be able to Key from falling into tepidity and failing to persevere.

In time of desolation adversity I will calm my troubled and at times feverish mind, leave off if possible the matter in hand and betall myself to prays; especially by mading a visit and there pour out my troubles to the all-meriful heart of Jesus, with resignation and trust.

I will say the community night grayers every night privately when away from the community, and with especial from the prosp!

Juil make an offering for but of bhist of all humihations I may receive in my present position, especially those from inferior, that sting, for how of the util alguties are Lord suffered for us.

When bedieve seems very & ardwars, I will assumit myself to many. God predestined Ther for an inestimable privilege o gave her grave aucodingly. I will trust in God that He will also give me the necessary graves to perform what It has imposed by obethere. "Whosevery shall do the Will of Oxy falty. Le is My brother and my sister and moths"— Marelin 35

1) ambition after divine honors was the sum of the angels, and afterwards of adam.

There I will stown not to regard the honors paid the position or dignity of prost or superior

as personal but due to God above Who has conferred
the dignity. Hence I will patiently accept all humiliar
tions, insolence, neglect, disrespect its from infinise
as salutary medicine to humble may pride.

7. Like St. John the Baptist, it is pleasing to God to
endeavor to conceal our talents, learning + abilities
to exapt honors:

3. "chear from the rondert of St. John when thow
hast to undertate any duty of freaching of
Machine, or other honorable employment which
obliges there to show they learning of talents, never
to appropriate the glong which may be the receilt
of they labor, but to refer it all to God who alone
gave the the necessary ability + strength. "Lud it pro-

In my morning offering I will offer myself with all my prayers works and sufferings in union with the Christ's offering in the Grass and with the intentions of lahist on all the alters of the whole world.

When difficulties of any kind come upon me during the day, expecially mental distress, I will pand for a meoment, fervently unite my suffering with those of Jeous and for the intentions of the day, so a then just bravely ahead in the task at hand, with

from confidence in the help of God.

Coll: when I notice myself becoming newows, fingely, fusual up, impatient, anyious to rush whead I will then and these drop whatever I am at, turn the mind away entirely, no matter how. fasiinating the work, and not resume until I have calmed clown. Thus I will with the help of bod and my nervous, ruinous impatience and hastiness of for up in hour of bhait's patience whatever distress I may have to undergo charing them. The fulfilment of these resolutions.

Lord to know and see into my limitations. Help me to realize + understand that some must muswill be preferred and elwated above the others. I justly so! due to superior ment and ability, why should I fret and complain sind I thus murmur against the. Brould they preferred unjustly to me. how can I tell from my equisity prejudiced viewpoint. and have I not received immensely most than I have deserved, fared a thousand times better than I deserved. Preserve me then, O Lord from fundish jealousy and every. Help me to perform counageorsty and humbly the work committed to me how meither to right nor to left but airwing to please the alone. Sine me thy grave.

1431/37

Stratitude I tol:

1) I will say with especial feror the "Des Bratios" whenever we worth say it, mineful of the immunerable benefits of Sol.

a) In my morning offering I will include also "in thanksgiving forthy boundless favors!"

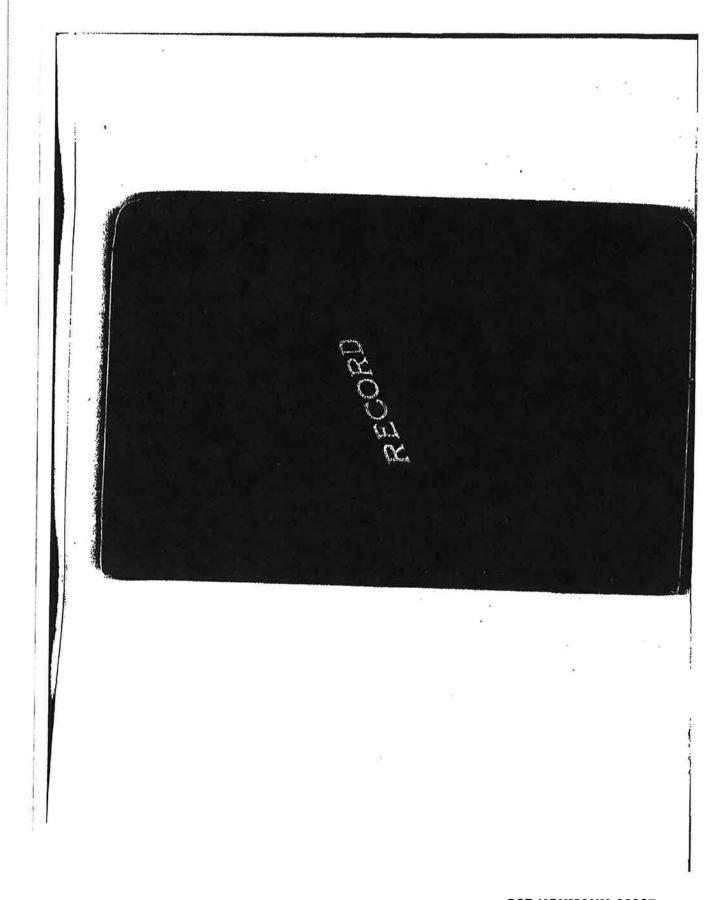
I will say the prayer to St. Joseph in the evening prayers, "Sanctissimal Sterilinistual Sponsi" with especial devotion that It. Joseph may secure for me the grace to see and perform the holy will of God, amid difficulties and trials that may allfall under obedience.

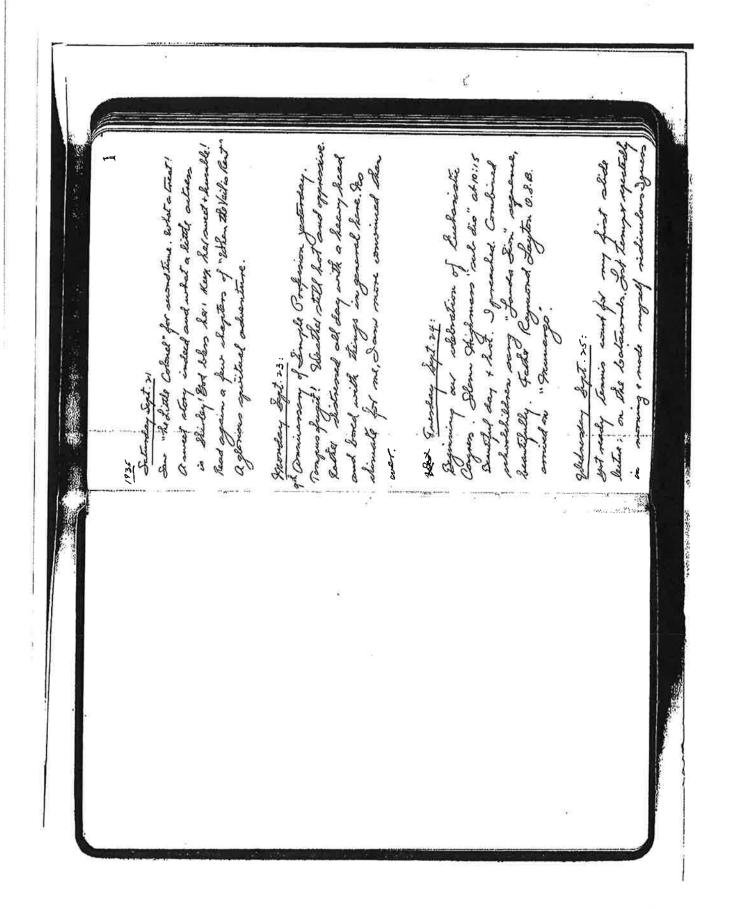
The evening study half periods I find particularly intome. In the trials attending upon these periods I will officit all up for the love of thist since he halted at nothing to suffer for us. I will make internal acts, praying for humility, meethness, patience and discretion and first period to jurgoom my diety consientionsly.

To motives for the above resolution I will add that of thanks giving and show of appreciation

for the many graces I have obspised and which many another one not called to the religious state would have used to much better advantage. also the motive of penance for all graces neglected. Re: Suffering o offliction 1/9/27 In suffering and affliction I will occupy myself with thoughts like the following: " Cahiem salutaris accipiam et nomen Domini invocabo " Po. 115 . + The chalice of suffering which God gives us to drink, is a habite of punishing justice. all have sinued; therefore we have faller under God's averaging Sand . How week more did many suffer who was sinless and so many saints who were perfect ! do it not a great grace to do persons here below and to repair lokat her have done wrong & But he who will not drink the chalice cheerfully, will be forced To drain it against his will, in full draughts. " Some and not without guilt , but shalt drank in full draughts." There o Good I will submit joyfully and willingly under they chartising hand, Who will give me aid in due time.

Who suffers patiently, for him the chalice of sorrow becomes a chalice of salufation, drawing us to both, strengthens faith, and lineweases charity in a wonderful manner.





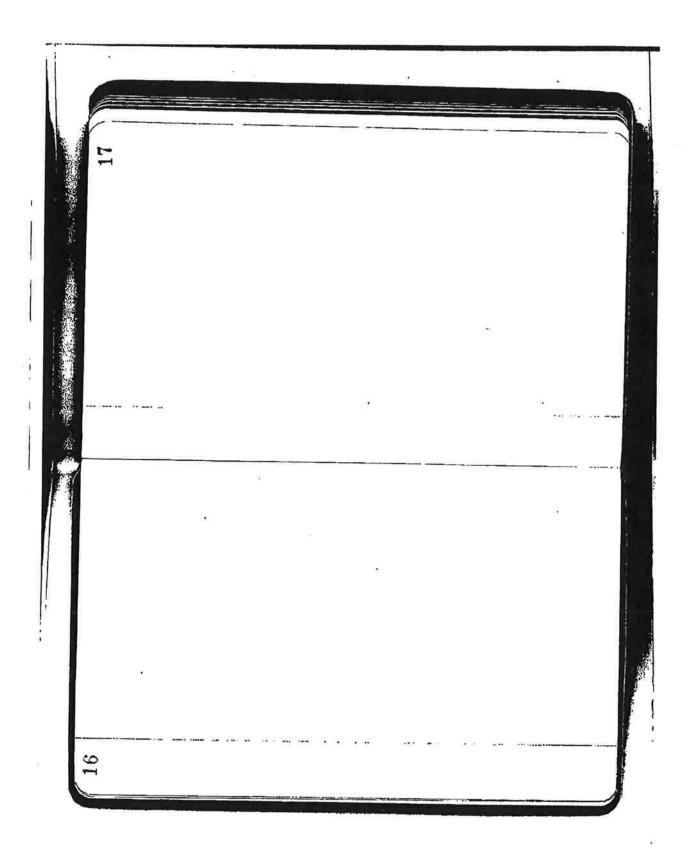
l, ന out to outless + route By few in sturt die to squells + wind, o morning. I has humed de no diff JOHN Gir. Raymond . radio segents Dell migning in The waves since The section Sun Lyt. 7: West to take 柳 瀬 13 Had Grass , Batulans ous timathes hifton to see Formers and the British Coloniel grounds. 1 dies who word for a short wint to the well attended : I would Himians weaks in the six. want out to Griday Sopt. 27:

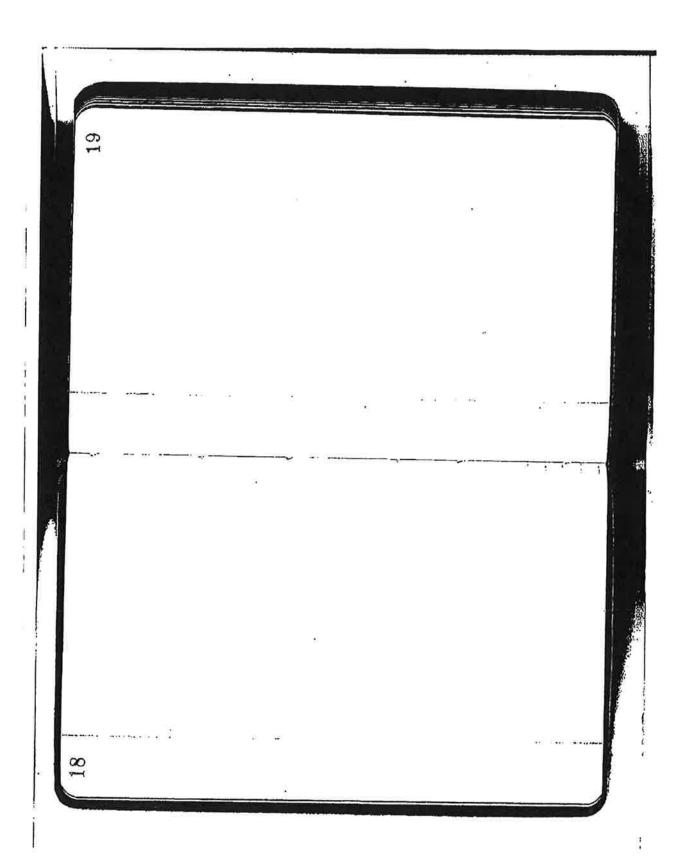
difficult first rains, award both + amountage to cities. Delightfully earl, and it seems the Took years at Lours Sport le Combras v. a all. Hadacha a little again. Orgious to get out . the , experienced as 3A. exemper. Elasmor Delightful woling rain bills . I am titled with the new contraptions. summe that is Graten. Islands not woulding in Odd's own way me can he referred in Divine Wisdom while establizing the young. . Esosted hand to get out 10 issue of Little green " " taking arrows in a. 93. for a change. pur. Bt.10: men at Forest Head again. Hearto oford whethying in solved new introdious. Buch man Consussed in Wollin S. missed district . April greate part of day at it. mor pully again mes Cet. toward mi fri atil: Rainy towards seeming they willows total for home. stat. Oct 9. Hendan &. diffine Koiny all day, Took a noin agained Warenest Everygically at not being able to so Will began in Jak begins at no. It form not ensured or test. It. Jings grally but nyo hing the War. Took some mass servens after confirmions. Buther Stat Oct. 7: Hours in pr. tetting cersus. Eagen mailing List of monied . young laties. Hany head + languist all day Habeile again. Rainy. Ihod 11:00 meng, Salla expydelle visit in evening with experiently the rights, dehightfully wal. "Catione - persone persone." Halake all day. for a change. Thurs. Ot 2. Sur. Oct. C: Pini, Oct. 4. Sat. Out. 5:

lorg Hours Devots Saturday Oct. 21.

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| ×0 | com with and sport a shighful fromints bouncing them about between the section of the section of hearing as there is the species of a learning just a little agreelening. | Sunday Gov. 3: Hurricas woming for us for the Good! Burneta starged souting at 3: 20 pm. Blighty! | time. Shoot is people in yesterly on the due. J. Romer & St. By a 70 mile gale this you. Shoot. Shoot waster Leady with a fair word, condering the wester. Leading meeting Lucy are. Lest time intend of monetary Lucy are. | Howley 900. 4. Friam humane arread mid-lay. | Therefore Our c. O. D. Father without allack and I won't one right after another. | |

o rain yesterday. Baking hard or Christians mail about how it will turn out? Townste Grandful day, woth wind and a heavy mult date D.D. It seems to be seconding! bolds weather Took my schoolsuites out for a drive acounce the few days. Wind of last mot beautiful. Fr Boulous laid up all of 18then the General again, and mother the worst. had death! Birly returned last Timbery, 8.24. Das stend, which they appreciable or griged through Old! Stiff Enth wind since yet ght Shildner of Oria he coming and what " heard for fourth ventigo the last 68° at midday. Monday De. 9: Little for a allot. Eluday Har. 30; Linday Dec. 14: Arde Appie of Gas supreson older jullie school children . Tuesday des. 26: The state of lest week hearticked at leabing minister, uppoportion with a hall-line to silent sugarrade Geneday yeteday and some meeting of posents. Over 100 present, church glils them boug " drywing and edifying object of office to would 10. Duto o strain - 20t a headwarks . D. & St. shows agond gest of the day in the Runainy is o fit all day, too buny to again taking now more quictures. Enjoyed is - splitting up Sunday rebust into geant of day in advadrage testing all morners. Spots over an hour. in the cit. Our thou evoducishes, espe Seas. 17: dietanings, etc. Trumbay Dess 191 think of me Ster. Ser. 25. Spent : greater Led Sim so. 0





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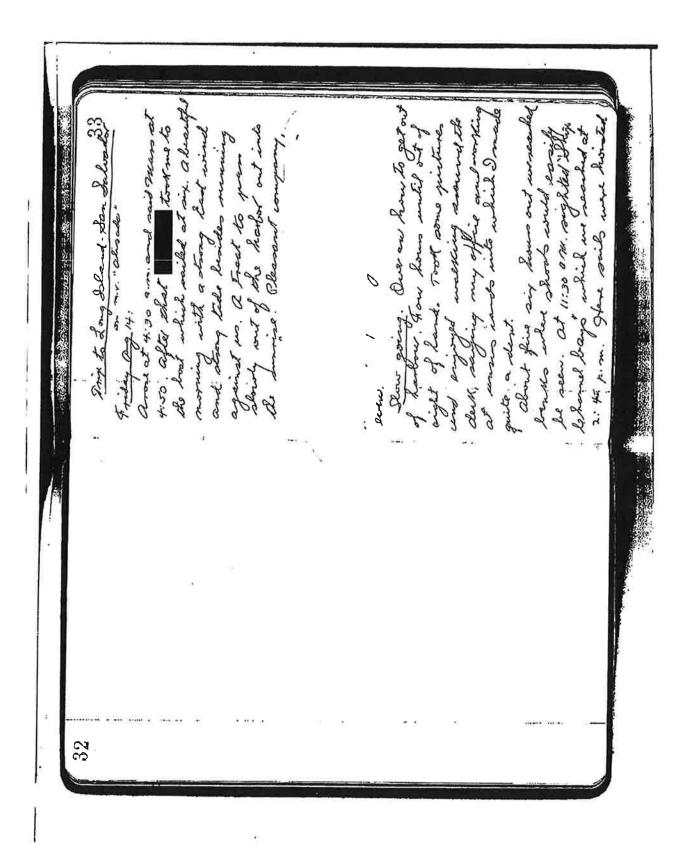
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| 22 | and dead batteres in the fear squipment! Wednesday June 17: Spent about the time and at taking justion at anderny and Out Jaking. Singelia of | of fore. Well, how knoth off the had not shall see the standard of the standard of the law next work. From some of the standard form and of the forest some commercial. Beautiful from at all Laddy's. Thurston 9- 216: | at 5 gm. Growed middly took conjusting amend 26.9. Electron Consisted | French Strant, placed which. on salut gounds. Both Store oby wholesy which his little Gretness of womand garden. | |

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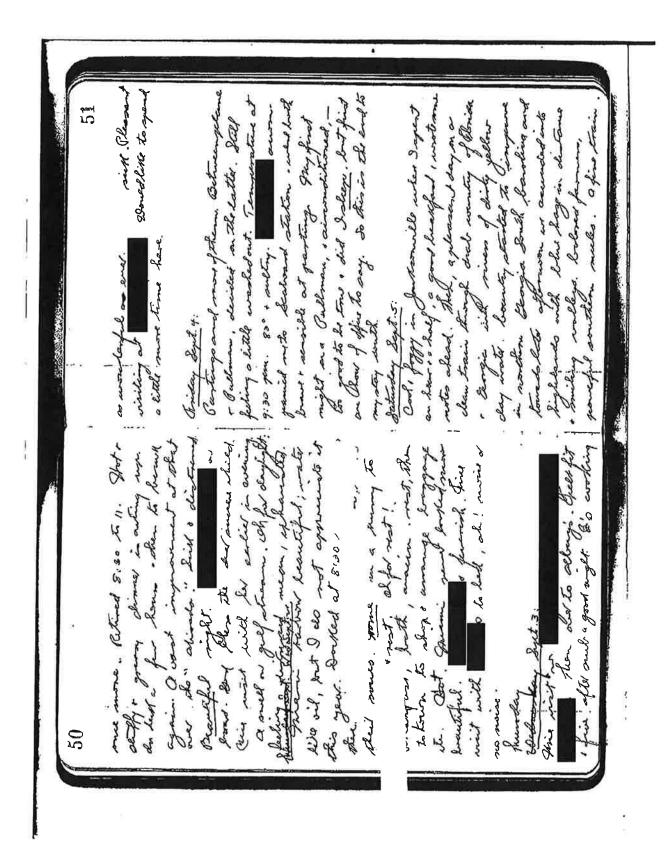
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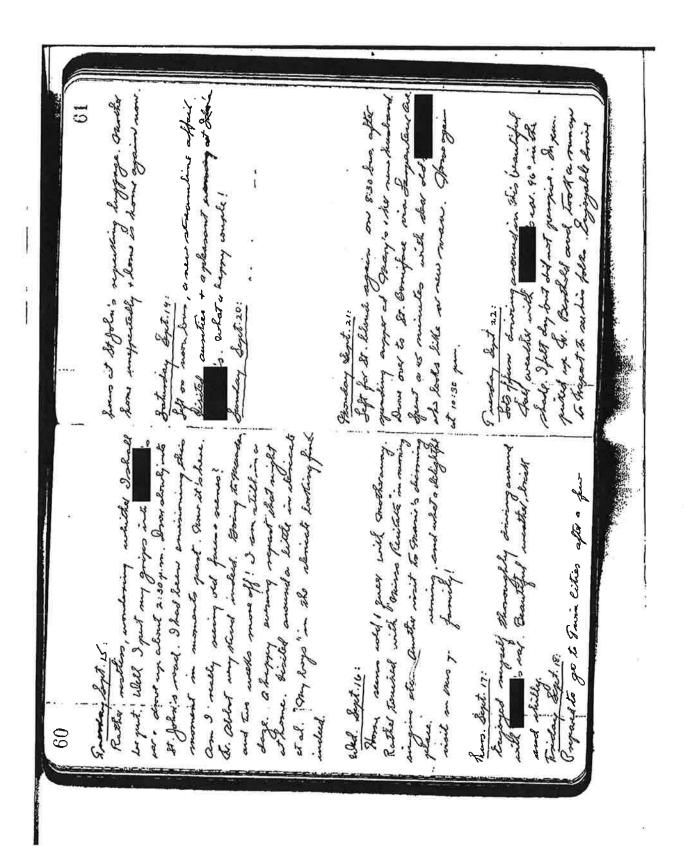
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| 82 | and their guest, parting of Squi and their guest, factory also into: inthing, Exercise by cometh of and almost a fort yith a on to training bland but at | wing more forming 3 cuts and they have the good to be suited to the common of the comm | Tothe bills walk in you. to take a few more justines. Looks like red wints. Granday gould: Duck, much , running water. Rock a few much, younder of which where it was not too much. There is not to test Egypelings one to the part. We watered for in the style. The very took and the much. | Lotted title a giggen. Tiging to fit my-one maning to little of the factor of filled these days " Tong work, and thungh, in many to great days." |

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| 68 | made marled to be ablast downstat! Sunday Group 2: Capped up animal was and fathing all a being up animal was and fathing all a being up animal was and fathing all a being up allowed? "Gapine" animal bearing at themat? "Gapine" animal bearing at themat? "Gapine" animal may alway bearfatter. to see a mon | Court, buy, working on growth, grading in Brain, but, but, but of some ste. Cognorally business the contraction of the but of some gradients of the but of some gradients of the winds of the sound of the but of some of the but of the sound of the winds of the wing is beginning; | Sustain Sung of Fried Sambus have to holy not, but for the grand man in the sung the standing the sustaining the sung th |
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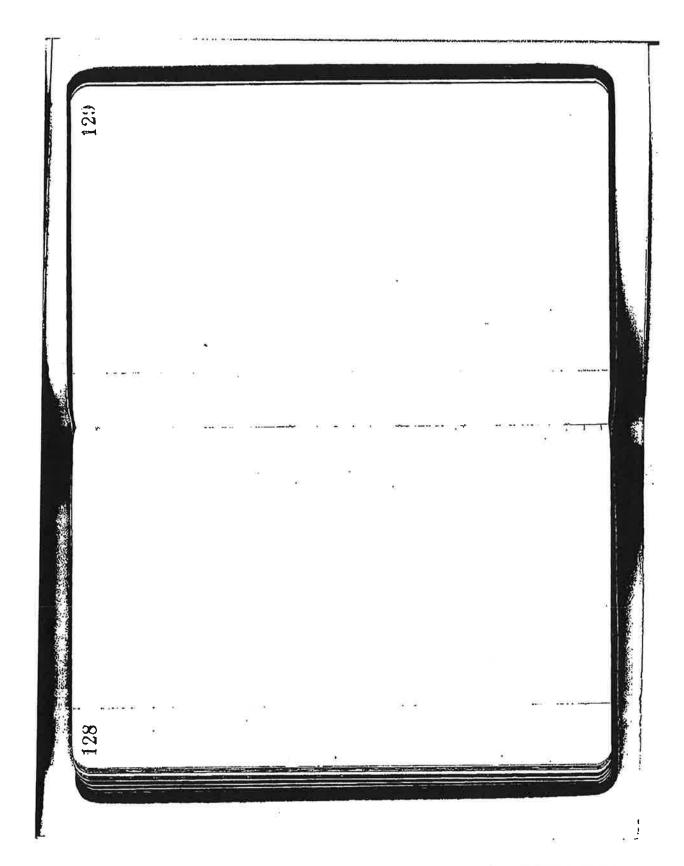
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Certainly, the life of our Blessed Savior is most rich in human appeal. Did He not come among us on earth to give us an example, to teach us to dollow in His forotsteps, to show us in everything, the way, the Truth and the Life? "I have given you an example that as I have done to you, so you do also." Like to us in everything except sin, he passed through all the stages of humanity, and even was tempted for us, and directly by the devil. Need you wonder then if the devil tries and tempts those who would follow Christ closely? Yes, it seems that the more a person tries to live the imitation of Christ, often Satan lossens all his hellish forces onto such a soul. Sinners whom the devil can possess without resistance, he does not tempt. He will get them into his clutches anyhow, with little or no effort!

Learn a lesson from the life of St. Augustine. During his younger years he led a life of sin and enjoyed comparative peace with little or no temptation to vex him! As soon however as he had converted and tried to lead a good life of penance, he was tortured by most severe and discouraging temptations. For five years that kept up; one day he would think himself finally liberated, the next day the temptations could return with more violent than ever. This is nothing unusuel in the lives of the Saints. Just consider St. Paul, who after having been wrapped up into the third heaven was continually bothered by remptation. He himself tells us: "And lest the greatness of the revelations should exalt me, there was given to me a sting of my flesh, and angel of Satan to buffet me. For which thing thrice I besought the Lord, that it might depart from me. And he said to me: My grace is sufficient for thee: for power is made perfect in infirmity" God means to say: If I permit Satan to tempt you, Satan can do you no harm, as long as you rely on me and keep on asking me to help you. If God te on our

side, the devil is much like a chained dog, but keep out of his reach do not parley with him and keep away from the occasion to sin. If you look for trouble you will find it aplenty and God may permit you to fall miserably because you rely on your own strength too much as did also St. Peter. "He who seeks danger shall perish in it" "He who touches pitch shall be defined"

"My grace is sufficient for thes!" Christian soul, be not alarmed, be not discouraged no matter how long and how finlently you are assailed. Those distressing temptations may be quite a good sign that you are leading a virtuous life. Were it otherwise, Satan might not bother you so as to leave you in a false peace. An old kinner of long standing may be so hardened in sin from long misuse of God's grace that he can hardly tell when he is tempted anymore. That's a sad state of things indeed.

"Watch and pray!" That's your part that will brook no excuse.

Temptation may assail you more than others; or even at the most sacred moments, during Holy Mass, at Hally Communion. Again the devil's trick. trying to make Hally Mass or Communion distressing for you. To console you in this difficulty our Lord God permitted the davil even to touch His sacred person, cerrying to the high mountain top. Yes, there are dases of possession of record km where the rossessed person even received Holy Communion for long periods of time before the devil was finally expelled! Watch and pray. The devil never sleeps. The soul face to face with eternity he tries to tempt to despair.

"For power is made perfect in infirmity" Rest assured that every temptation that you overcome successfully shall receive its reward in the life to come. Every victory makes you stronger and holier; every fall makes you weaker. A car or lowomotive going uphill can travel much easier a kong as it keeps going. Once stop and you will have a harder job getting started again. Let the machine roll downhill and if you

have not good strong brakes applied at once, you will rile up at the bottom of the hill! He who hesitates may be lost. The best defensive is a constant offensive!

"He who thinks himself to stand, let him take heed lest he fall!"
See how St. Peter blustered: "If all shell be scandalized in Thee,
yet will I not be scandalized in Thee. I will lay down my life for
Thee." O yes? A little courtmaid starts to twit him: "I swear that I
know not the man!" That from the prince of the Apostles, just made
a bishop, the first Pope! he trusts too much in his own strength and
so Christ lets him fall to teach him a lesson. Foor Peter, he surely
had to learn many a hard humiliating lesson!

How should you act when temptation becomes violent? Keep cook and do not get excited. Despise the temptation and keep busy busy and interested, with anything! But you may say: Those temptations, (e.g. against purity are simply impossible to throat out at times. Hours, days, weeks! Do not forget that grace will work to the full if you do all in your power that is natural. "Gratia supponit naturam.

Mens sana in corpore sano." Use common sense plus prayer!

Sin is in the will, no matter how strong temptation may be! Temptation is never sin, even though feeling, emotions physical side of our being be aroused. As long as the will holds out you have gained a meritorious victory. God will not permit us to be tempted above that which we are able. Those who try to leads Godfearing lives the devil tries to worry and fret, and confuse and discourage. When he cannot make them consent he tries to make them believe that they did consent and destroughtheir peace of mind and torture them if he can with the pains of hell

Yes, the kingdom of God does suffer viclence, and only the violent shall bear it away. "Welits est pro castitate pati quam mori."

We crossh no crown!

"Butndeliver us from evil"

of our weak fallen human nature. St. James says: "Let no man when he is tempted say that he is tempted by God." Every man is tempted by his own concupiscence, being drawn away and allured. Temptation proceeds from the corrupt desires of our flesh. Unlike the beasts, man has will and reason wherewith to hold these in check. There can be no peace and harmony between our sensual impubles and our intellectual faculties and will and reason must ever be on the alert, if man, the lord of creation, is not to fall into the lowest and most degrading a slevery, and become bound by the fetters of warm sensuality.

Our natural instincts are good when guided and governed by reason and will. We are liable to be carried away by them. Sansuality rages like a fire. "Watch ye and pray" says Christ. This solves the problem of incessant warfare between our human nature and God's law. Prayer and vigilance are still not enough. Exertion plus humble prayer; it es the active life of faith.

PARNE OF OVERCOMING TEMPTATION: Watshfulness and prayer require to be taught, to be learned. We must have the habit of prayer. Modern education is always trying to find some new plan of inculcating morality, but let us acknowledge that there is nothing like pryer. Musik Unhappily at the present day many people have lost the habit or the taste of leaning for prayer. Besides, nothing but a constant strengthening of the willpower can really avent a fall.

We pray "lead us not into temptation" because of our human frailty, temptations of the flesh and the onslaughts of the devil. For "our wrestling is not against flesh and blood; but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places." It is only with great difficulty that we can escape them. Their power is mighty, their

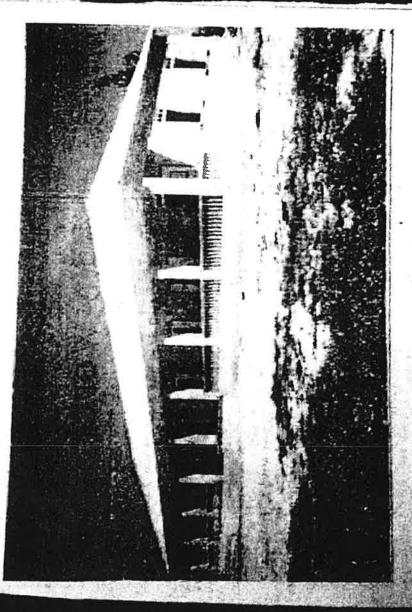
courage undounted, their hatred of us enormous and unmeasurable. They wage a me perpetual war, so that with them there can be no peace, no truce. Sinners whom the devil can possess w thout resistance, he does not tempt.

"The Lord your God tries you, thatit may appear whether you love Him or not." (Deut. X111, 3) "Blessed is the man," says St. James, "that endureth temptation, for when he hath been proved, he shall receive the crown of life which God hath promised to them that love Kim."

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THE NASSAU DAILY TRUITING, NASSAU, N.P., DAHAMAR,

NEW SCHOOL ON LYON ROAD



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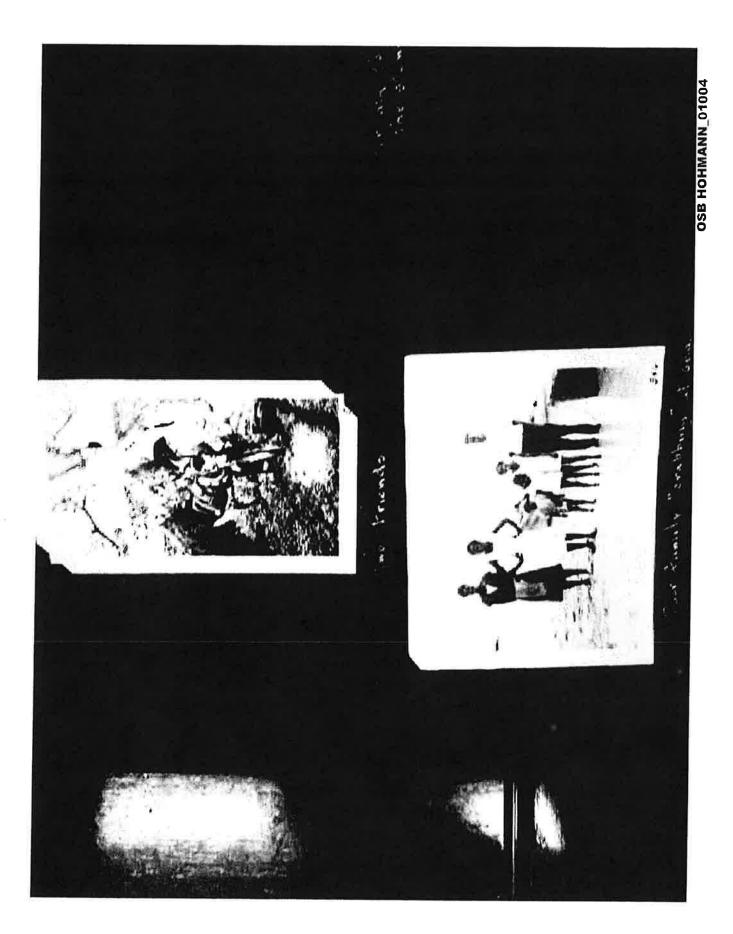
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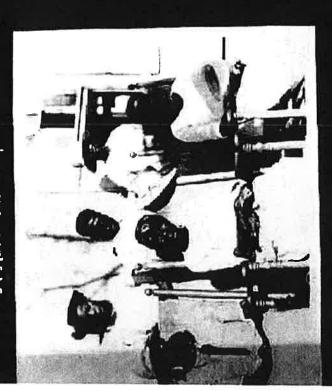


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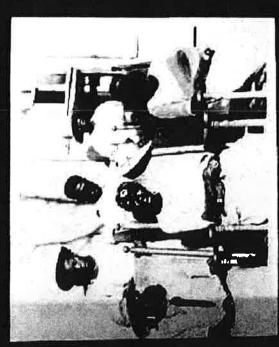
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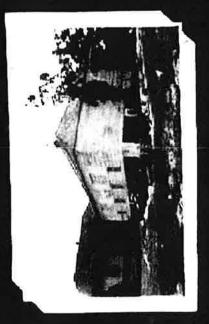
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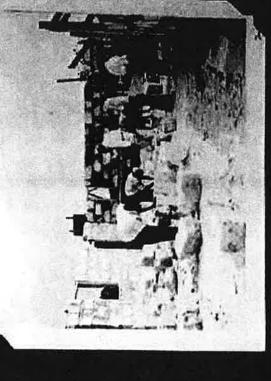


Schools at St. Francis





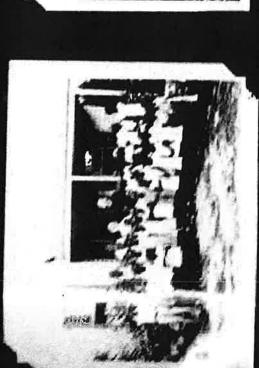
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