

March 23, 1937

Reverend Othmar Hohmann, O.S.B.
St. Joseph's Rectory,
Mandan, North Dakota.

Dear Father Othmar:

Your long and interesting letter made up for your delay in sending me your financial statement. I therefore forgive your tardiness, confident that you have made a resolution to be more prompt in the future. I am aware that there is a great deal of work for the priests at St. Joseph's, Mandan. But, as it does not decrease in Lent, it is better to knuckle down during the lull of the post-Christmas days to attend to such a disagreeable matter as a financial statement. I have no fault to find with yours; on the contrary, except commendable charity exercised in Nageau, you have been evidently restricting yourself in expenditures for your own comfort.

I was much pleased with what you wrote about the work of Father [redacted]. Your words show that you are not animated by any petty feelings, but are broad enough to give credit where credit is due and to rejoice in the good done by others and in their good repute with the parishioners and citizens. Pay no attention to the rumor that you have heard. How such things spring up is beyond me. I presume that the basis of it is the "distressing situation" to which you allude. That has been brought to my attention repeatedly. I have not thought it necessary to take any action heretofore. I may however - please note that I am making no definite promise of action - suggest to the party at the bottom of the trouble gracefully to retire. However, before taking any action I shall take steps to see whether there can be a change of attitude on the part of the disturber of the peace.

I note with pleasure that you are still interested in the religious drama. It would be a pleasure, if some of our Fathers would try their hand at producing something that would go across the boards, not merely with applause but with results of Christian spirit. I have urged several to try their hand.

I note that you say Francis Ford would like to send the manuscript of "Cyprianus" to some producer. Before you hand it to him, I shall have to ask you to comply with the law and submit it to me. I have never seen it. I am told that the audience reacted very favorably to the "History of St. Bernard." For myself I must say that I thought it was very good and calculated to make a deep impression on the audience. It was well played.

Father Egbert has spoken to me about a typewriter for you. I have told him that he may order one. As to making application for 1937 clergy fare, I think you had better do so. You might, of course, make the retreat at Assumption Abbey, but I presume you will prefer to come here. The saving that you will make by means of clergy fare will make it worth while to apply for one.

I am leaving on Easter Monday for New York. From there I will go to Conception Abbey for the installation of the Abbot Coadjutor on April 14; thence to Holy Cross Abbey. I shall be back here about April 21. With cordial wishes to you and Father Hildebrand for your devoted

ST. JOSEPH'S CHURCH

108 3RD ST. N. E.

MANDAN, N. D.

May 5, 1937

At Rev. and dear Father Abbot:

Thank you very kindly for your encouraging letter of the other week. I am indeed glad that you approve of anyone's dabbling about in the interests of Christian drama. I sent the typescript of "Cyprianus" as per your request for you to peruse before I submit it to Hollywood as I indicated in my last letter. During spare moments this winter I revamped and typed it; I trust you will be indulgent to the many limitations that are no doubt in it and which will look quite prominent to one who has made higher studies in English and writing. I have written or rather tried to write practically nothing since in the Order. During the first years in the Order I conceived the idea that all that was looked on as just so much subtle attempt at self-glorification and satisfaction of vanity. I have never completely gotten over the "complex." The urge to write pretty well quit with the novitiate. Since completing the typescript I sent you last Monday I have put a few minutes at another Calderon but being so busy now, I cannot even put a few minutes a day at it.

I am enclosing a circular which was sent to me the other day. I was overjoyed to see what the Catholic U is attempting. A movement like this will only succeed through an institution like the Blackfriars I am sure. The Jesuits are at something just like this; I have been snatching rumors here and there from the "Queens Work" and "Catholic Worker" to that effect. This Blackfriar plan seems to be far more desirable and promising. Well, now what? Would I like to do it? Well, I do think that one or several of our community should "expose" themselves to the course. I have never asked for any opportunities and really don't feel that I should do so now. It is most encouraging to think that this might be a real businesslike attempt in behalf of the Christian stage.

I am wondering of course whether I will be here next year. If so, I do want to take advantage of the opportunity to do something here *in dramatic*. The time is very favorable; no one has had the courage or what to do anything of late years. There is talent here and goodwill. At Fr. Hildebrand's earnest request I had "Everyman" cast and read to begin. With the added burden of Lent it became simply humanly impossible. There is no chance of doing anything worth while with only two men. I had the entire census to take, help organize the young men, etc. It just couldn't be done.

Up to the time Fr. Marcellus left I had begun to make up the pictorial album and written story of the Bahamas Missions. Not much done on it since, but pictures are all arranged for insertion and first draft of story out. I would want to make it something worth while as long as I have gone through all this trouble; perhaps this summer will see the project materialized. So please bear with me. Very busy now in working along with the Knights in their efforts to provide adequate summer activities along C.Y.C. lines. It is most encouraging and pleasant work with these fine laymen. These lovely youngsters can get more fun out of a ball and bat and the like than I have ever seen; certainly a wholesome lot. If we don't do our part the Protestants will make a bid for them. I am enjoying to get out on the grounds and watch the

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ST. JOSEPH'S CHURCH

108 3RD ST. N. E.

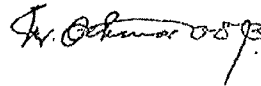
MANDAN, N. D.

lively throng.

I took a trip up to Richardton the other day with Fr. Andrew and spent the afternoon there; I was certainly impressed with the fine community and spirit that is so evident there. The skyline of Richardton city from a distance reminded me of an old medieval woodcut of an abbey town. I had a pleasant afternoon rehearsing old times and had plenty of good laughs with Fr. Charles Daleiden especially. As to retreat I shall of course be there for the 7th as per your notice, that is, be at St. John's. Up to the rain a week ago, the wind and dust was very bad. It made me recall with some amusement that God often does give us just what we want. Perhaps you recall that four years ago I wrote you from the Bahamas that I was so homesick for some real good Minnesota black dirt that I would stick my face into it if I ever got back North alive. Well, now I need not go to that trouble. The stuff is blown into one's face ears and eyes so that it got to be beyond a joke.

By the way, I would like to have you consider at your leisure the feasibility of sending a copy of "Cyprianus" to the Blackfriars Summer course at least for them to look at since they so earnestly encourage things just like that. Well, the rest I shall have to write when I recall it. May this find you all hale and hearty with the recurring miracle of Spring.

Filially in St. Benedict,



May 17, 1937

Reverend Othmar Hohmann, O.S.B.
St. Joseph's Rectory,
Mandan, North Dakota.

Dear Father Othmar:

I think Father Prior told you that I received your letter of May 5. However, I feel that I should do more than acknowledge receipt of it in that way. In particular, I want to thank you for sending me the manuscript of "Cyprianus".

I have perused this manuscript. Frankly, I do not recall that the play was put up on our stage. Either my memory is grown very poor - I know it has deteriorated - or I was not at home at the time. Or is it possible that you have changed the play so much that I do not recognize it? That Justina did not appear on the stage, I am sure I may surmise.

Without a doubt, the play is a powerful one, and well deserves to be reproduced in our days, especially on those of our parish stages where the material for doing so can be furnished. I have no objection to your submitting it with a view to utilization by the "movie". But I am wondering what Hollywood might possibly do to it. If its craving for sensationalism is introduced to such an extent as to eclipse the spiritual values of the play, then it would be better, if Hollywood left hands off. I herewith grant you permission to have it published either in the form of a "movie", with the above proviso, or by some dramatic publisher, or by any other publisher who is willing to undertake publication. You may send a copy of it to the Blackfriars, but with the understanding that your rights are reserved. Any contract that you may make in connection with the publication of "Cyprianus" must be made in the corporate title of the Order and submitted to me for approval and signature.

I have read the circular concerning the dramatic course at the Catholic University to be given this summer under the auspices of the Blackfriars. You do not ask permission to attend this course. Having, as I told you, in mind to use you on the mission band probably after another year at Mandan, I hesitate to let you go there. This the more because you have been only a year at Mandan and probably some work should be done during the summer that it has not been possible to do during the school year. Of course, I have in mind to send a second assistant to Mandan next school year. I hope you will utilize the summer and the next school year for broadening your experience in parochial work, with the view to greater efficiency on the mission band. Perhaps it will be possible for you to stage "Everyman" at St. Joseph's next year, since you made some preparation for it already this year at Father Hildebrand's request. My statement that I have in mind to put you on the mission band should not induce you to give up your interest in the religious drama. When on the band there will be weeks when you have no engagement and will find yourself here at the Abbey. As you will then not be teaching, you will have leisure to work on the drama.

With every good wish to you and also to Father Hildebrand, I am

Affectionately yours,

ST. JOSEPH'S CHURCH
108 3RD ST. N. E.
MANDAN, N. DAKOTA
July 13, 1937

Rev. dear Father Prior:

Just a few words in case Father Abbot has already left and in the press of many affairs may possibly have forgotten. Father Abbot gave me permission to take in the Knights of Columbus course in boy work at St. Thomas College from July 18 to 25, and after that to consult the Nicollet Clinic where I went six years ago. He promised to have a priest up here for the 18th and I suppose it is all arranged but I was going to make sure since I have already registered for the course and in order to be there at the opening Sunday afternoon it would be necessary to leave here Saturday. I had heard that Fr. Abbot was to leave about this time.

I am spending a very happy summer, getting in some manual labor almost each day, keeping very busy and contented. Of course it will be agreeable to see a week of so again of God's country; namely fresh, wooded flourishing Minnesota.

Sincerely,

Father Ottmar

*I may take a good part of a week at the clinic. They do not hurry
as a rule.*

St. Boniface Rectory
Winneapolis Minn.,
July 26, 1937

Rt. Rev. and dear Father Abbot:

Well, here I am comfortably taken care of and feeling welcome at St. Boniface's. The week at St. Thomas was surely an inspiration. Four laymen conducted the course, one of them Prof. Hoyer of Notre Dame, another a Notre Dame trained, another an alumnus of Newark and Manchester. Sessions were from 8:20 A.M. to 3:30 P.M. and several evening sessions. These men are trained with much logwood behind them and no illusions of mere theorizing. Attending were i.e. 2 Benedictines, six diocesan priests, among them Fr. Julig and dear little old Fr. Shanahan of Beardskly. 3 doctors, one dentist, 1 newspaper man, 2 superintendents of city schools, a seminarian, ^{several} pupil teachers and a grinding of business employees. An admirable group of laymen, one from British Columbia. \$12.00 covered all expenses and board, room and attention was fine.

I am certainly appreciative for your permitting me to attend and hope you can suggest other young Fathers ^{or sisters} to attend the course next summer. To be addressed by such earnest well trained witty hardworking laymen for a week, — well it was something of an awastent, like a retreat and reminded us often how unlikel^{ly} many

of us as to St. John Bosco, P. Kettler, Gari & DeLalle & the late Bro. Barnabas the great figure in this Knights of Columbus Boy Work. The course and system is a developing and application of his principles and practice. With a third man at Madison and the help of God we should be able to profit by the merits of this course.

This week may not be so pleasant. Tomorrow I shall have to sit around the sciollit stinie being "experimented on" I suppose. I would not have asked you to ^{put me} feel them but six years ago they did help me and I feel rather kindly towards them for perfectly clearing up a most annoying neural irritation six years ago, that has never one bothered since. Whether this trip through the stinie will be of benefit to my frequent and bothersome headaches, nervous exhaustion and bilious attacks, I can only hope and then make the best of things. Since May I have tried to put in part of the morning working at manual labor and it has surely made a great difference but of course I had to neglect other things.

Now I do not recall whether I suggested to you about my attending the week's "Summer School of Catholic Action" at Loyola, Chicago from Aug 25 to Sept 6. by

the Sodality leaders from all over the country. Fr. Boilestin attended this and was quite enthusiastic about it and thought I should attend it, especially since you have in mind ^{to} just me on the Mission Band. I found out last meet again how little I know about what is going on in the way of Catholic action.

Of course I will be quite busy the end of August. These are my number of things I have to do and my pastor may not at all be in favor of my going down to Chicago. I don't believe my motive is just to get a trip. I have been very happy and contented all summer. I am ^{muchly} participating this, whether you may think the course of benefit or no. In either case I shall not be disappointed. I am very glad to be assigned to Maudeau again since I would like to spend some energy to see just what can be done to further Catholic action among the "army" of young people in Maudeau. Through Fr. Hildebrand's shrewd careful work the situation now is thus: High school principal & asst principal and both Deans men and exemplary laymen. All social sciences taught by college graduates from St. Theresa's St. Catherine's and 2 weeks ago they got in a fine girl graduate of St. Benedict's. Believe me, that is most encouraging when as by contrast see the situation in other

public high schools attended by Catholic pupils. And here is another "idea" (or pipe dream!) In speaking with the older lay teachers in public schools, last week this thought struck me: Are we doing all we can to confirm the faith in our lay Catholic teachers in public schools? It seems many of them feel at times they hang as the cross alone in the face of insidious Masonic & other machinations and insidious teaching. Was the idea any merit of e. g. writing our Catholic teachers in public high schools (or grade school too) into a ^{quiet, unpublicized} Northwestern Association for the confirming of their faith? The Newman club organization seems to contact only those who are at non-Catholic institutions - while they attend. When I see what Fr. Heidebrand has accomplished with getting and standing behind Catholic public school teachers I wonder, - at least the thought has been harboring what we ought do over the Northwest. At least I shall talk it over with my pastor and with you sometime since I know as of your fond wishes is to see many Catholic young men & women go into education. On my way back to Mandan I may just have time to peep in at St. John's, hence I am enclosing these things per letter. Thank God, the weather down here is delightfully cool right now.

Sincerely yours, Fr. Oetmar O.S.B.

July 30, 1937

Reverend Othmar Hohmann, O.S.B.
329 Second Street N.E.
Minneapolis, Minnesota.

Dear Father Othmar:

I was in Minneapolis yesterday and stopped for a brief space of time at St. Boniface. But I did not see you and nobody mentioned your name, but I presume you are still there, since you said that you were availing yourself of my permission to go through the clinic.

I am glad that you enjoyed the course at St. Thomas and profitted by it. You never mentioned to me the Catholic Action Course at Loyola in Chicago. I hesitate to give you permission to attend that, in view of the fact that you yourself state that Father Hildebrand may not like it on account of work that he may expect you to do in Mandan at that time. I shall, therefore, await word from you or from him, and shall grant you permission only if it causes no inconvenience or detriment to your work in Mandan. The course will in all probability be given also next year.

Hoping that your visit to the clinic will bring you the alleviation which you seek for your ailments, I am

Affectionately yours,

ST. JOSEPH'S CHURCH
108 3RD. ST. N. E.
MANDAN, N. DAKOTA
Dec. 27, 1937

Rt. Rev. dear Father Abbot:

Just a few words to ask your permission to go away for a few days down to Minneapolis and also to pay a little visit home. Father is becoming quite feeble. The doctor at the Nicollet Clinic asked me to come down last September if possible. I thought I would combine it with the Chicago trip but that was simply out of the question since I could not possibly get away with only two men and all that was going on. While it would not be absolutely necessary to go down, this would be a good chance. I rather scouted the idea of "allergic headaches" last summer but there certainly seems to be something to it and all that is required is to stay away from certain foods (and just the ones I like too,) And I would like to pay perhaps one of my last visits to Dad.

Our play was quite a success and my chief objective accomplished; namely the working up of a lot of interest for the next one, which is "Everyman" as elaborately as we can make it on our budget. With all these interests and goodwill and far fewer of those miserable headaches I am getting a lot of fun out of work. I realize you must be very busy preparatory to leaving and unless you write to the contrary, I suppose I can presume permission to leave here next Sunday. I shall certainly try to drop in at the Abbey for a visit. I wish you all the peace and joy of the Holy Season!

Sincerely in St. Benedict,

H. Ochman

December 28, 1937

Reverend Othmar Hohmann, O.S.B.
St. Joseph's Rectory,
Mandan, North Dakota.

Dear Father Othmar:

I herewith grant you the requested permission to go to Minneapolis and to visit your father in St. Cloud. I hope the clinic will discover a remedy for your headaches. Please give my greetings to Father and Mother.

I am glad to hear that your play was a success. I trust you will have equal or even greater success when you stage Everyman.

Thanking you for your good wishes and begging God to bless you during the new year so that you may grow in virtue and every good work, I am

Affectionately yours,

St. Joseph's Rectory,
Mandan Nol Dak.,
Jan. 17, 1938

Dear Confreres:

Thank you very much for your letter and the condolences expressed. My dad's passing was a most consoling thing since he met his long expected end like a Saint and died consoled and I really think joyfully. I am thankful likewise for the interest you have taken in my Opus. Being away last week has delayed my getting out the hektographed copies but I shall try to have a decent copy out there with alterations, very soon. I know that the notes I appended in the margins were very crude and hurriedly made. I have most of the music pretty well in hand except for a few places and Fr. Adam's attempt really pleases me much. Above all I would like to retain a childlike simplicity in the whole play and have action and words stand out and music merely ancillary to bring across the effects. Hence I would not be in favor of much elaborate polyphony. You mention that you do not know whether I want polyphony in harmonized voice or unison voice. My musical knowledge, I must confess is quite fragmentary. I presume you mean by Unisono voice a more or less majestic chant carried on somewhat recitative and ending up in simple harmonized variations such as for instance some of the simple Roman Vespers of former days or a simple version of the harmonized Benedictus.

I merely wanted some suggestions from you since I know that your time in the monastic and scholastic program must be pretty well taken up. Then also if you were to put much time and effort to a more or less original composition our people would not appreciate it. So for the premiere we intend to use a simple arrangement since as you say the whole play will be a stupendous undertaking without considering the musical end at all. Costumes, scenery, lighting, choral arrangements as to grouping well, unless the good Lord stands hard by it just will not go. Confidentially, I have good hopes that the Bismarck troupe will come in with us to put across something real. I shall know I hope by tomorrow. The costume problem has been greatly solved by my day at St. John's last week. Have you and Fr. Charles thought any more about collaborating with us to put it on out there, you training the minor characters and choruses and we taking care of the rest, the costumes and what we can of the scenery. I wish you would give this some thought in the interests of the Apostolate. Financially, I want to see the Abbey get as much of a break as possible since my first aim is the Apostolate and the practice and increased enthusiasm of my players. More about this in a few weeks when I hope to have detailed plans of the scenery and props.

As to the prophecy of Isaias, that is all arranged since I copied a simple Christmas melody at St. John's and adapted it. I want to go over Fr. Adam's suggestions at greater length tomorrow or Thursday and may then write you further. Right now a great number of converts is cutting very much into my time but then, first things first. I enjoyed my visit to the Abbey up there very much and must admire the fine spirit that seems to be everywhere manifest. Any other comments suggestions or criticisms that you may have any time concerning the play will be most welcome, I assure you. The plays I promised to send I shall place over with Fr. Adam to bring along for you this week end. I would have sent them week before last but had just a short time to catch my train when the telegram came.

fraternally yours,

Jan. 17, 1938

My dear Confreres:

I am very thankful for the musical scores sent and the MS. of the play. I would have a decent MS. or several for you Fathers up there but as you know I lost over a week by the passing of my Father and sundry arrangements thereafter. In the first place, I certainly appreciate your setting to work and turning out that score. I am sorry to say that my solid knowledge of music is little beyond that of a tyro. That is one of the lacunas left in my life and I have often regretted it in my humble attempts at sacred drama. I can only give some vague idea of what I might want and think and ruminate some more and finally decide on something that "I like" keeping in view what little I know of traditional principles pertaining to sacred music.

In the first place Sister and myself have played and sung through the most of your score and both of us liked it very much. Yet I wish you could pull down some of those high notes due to the limitations of the average voice we have here. I share your conviction that sacred recitative will be the most effective treatment for the texts involved. I have already a good proportion of Gregorian that I have decided on; also a sprinkling of polyphony where it seems appropriate. For the texts involved I could not well imagine what I would want in ~~the~~ Gregorian. Simple polyphony might do: but as you well know we must be realists and adapt ~~us~~ ourselves to circumstances prevailing here. Much rather simple chant or recitative very well done than the finest polyphonic rendered in lousy fashion. I have seen too many elaborate numbers at St. John's at which good Father Norbert worked to exhaustion go rather flat because of the limitations or lack of spirit on part of the choristers. The most thrilling thing I remember in my last seeing of "Faust" was exactly the recitativo. Besides I do want to get in the effect of "Aeternitas" the supernatural life, the world beyond, if you know what I mean.

What I especially like about your opus is a certain delightful freshness and exhilaration. In the texts involved I do not want any of the "Weltschmerz" or vague longing that to me seems to characterize so much of the Gregorian. I have tried to get that into the Old Testament theme of the play. Your melodies would seem quite appropriate for the theme of Redemption, the glorified Christ, the Parousia, the Heavenly Kingdom and so on. Do I make myself clear? These would be artists are a funny lot doncherknow, (referring to myself) Tomorrow I shall get time to go through your opus at greater length and meanwhile it can soak and summate in the atrophied sections of my musical brain. Believe me, I deeply appreciate your enthusiasm and the fact that instead of talking you sent ahead and did something. Some of us will have to become fools for the sake of sacred art. Personally I have had a heap of fun doing it. We that have no reputations to impair do have distinct advantages. I did get a tremendous kick out of your score I must say in all sincerity. It seems to carry out rather subtly the whole theme of the play and at the same time reminds one of the "laetitia aeterna" that I do want to bring out in Act LV on the Mass.

I note what you have to say re a Gregorian Credo, and that the substitute is poor. Yes, I agree with you in good part. Last week I had thought of condensing the Gregorian Credo since the effect I want is to be quick, sketchy and very summary and climactic. The substitute "My God I believe in thee was the only thing that I could dig out of my very limited mental library of music. NOW? here is something: Could you arrange to spend part of next Saturday or Sunday with me, preferably Saturday since Sunday is quite a busy day. Possibly you could make bus connections

March 12, 1938

Reverend Othmar Hohmann, O.S.B.
St. Joseph's Rectory,
Mandan, North Dakota.

Dear Father Othmar!

On my return from the visitation trip I found your statement of personal account. I wish to thank you for it. I am a bit late in doing so; but that is your fault, since you were late in sending it in. I have been very busy with accumulated correspondence since my return from the visitation trip.

You have been reasonable enough in your expenditures as far as satisfaction of your own personal wants goes. I commend you for this. The only fault that I have to find is that your figure for Sundry Expense is too high. It makes me suspect that you forgot to keep close watch over them and then lumped them to make your account balance. If this is a correct surmise, may I beg you to avoid this in the future; if not correct, then please in the future make a supplementary list.

Father Damian spoke to me on his return of his conversation with you. I shall take steps to put an end to the nuisance; I would, however, rather wait at least until after Easter. Please tell Father Valerian this and ask him to be patient, if there should be a recurrence of the annoyance.

Asking God to bless you, I am

Affectionately yours,

ST. JOSEPH'S CHURCH

108 2ND. ST. N. E.

MANDAN, N. DAKOTA
May 9, 1938

Rev. dear Father Abbot:

Pardon me please for not answering your last letter; how long ago is it? I feel very appreciative for the message sent per Father Coelestin and of course complimented. When the plans you made for me in the Panamas re: the Mission Band were changed, I of course thought that was an end of the matter and naturally presumed that one or other of the advisors argued against your putting me into that work. I know that one of my classmates did not like the idea at all; but that's neither here nor there. I know that you will let me talk the matter over with you personally when I come home in a few weeks as I hope to do. When arriving at Mandan I plunged into the work with all my might as though I were to remain here for a number of years; there are some things I can discuss with you better in person, and I feel that you will be a patient listener. Were I to write the way my troubled spirit would dictate, I would ask you to remove me just as soon as possible. After brewing for more than a week, there was war in the house again yesterday. I have tried to keep quiet and out of the way and let the pastor and his housekeeper scrap to their heart's content; don't think it was easy I can assure you but I am willing to bear an awful lot for the sake of peace and the good of religion. Yesterday I made the fatal mistake of expressing a word or two of resentment when attacked by her majesty the house dragon. Then came a battle with the pastor. This was a three-fourcornered fight and I prefer to give you the details when I see you and by that time I hope to be over the fit of deepseated nausea and disgust that embitters me now. I made up my mind when I came here that I would not let either a crazy housekeeper or the human failings of a pastor nor anything else interfere with my happiness or peace of mind. I have succeeded pretty well I guess and have tried to go my own way and mind my business. I have been really very happy here; the pastor's occasional spells did not bother me much. That woman has of course brought the devil into the house, and I guess between the pastor and myself. After my conversation with him yesterday I cannot but be convinced of the following, even though I have tried to fight such convictions for the past year and a half; to wit: Father is hopelessly and totally blinded in favor of [redacted] even though she has made his life a hell untold numbers of times. My just resentment he characterizes as a "kink in my head" He has practically told me that if I did not like it I could pack up and get out. That woman, it seems to me, has tried from the moment I set foot into this house to bring about discord between me and the pastor. From my side she has not succeeded in the least. She has been pumping the poor man so full of tales I suppose concerning me and the other assistant that its a case of "semper aliquid haeret" why he believes her, why she should have such an influence over him in spite of all her crazy tantrums is beyond me. I have ceased trying to explain those things. *Morning after morning I have heard her whining to him about something. I feel sure the assistant's came in for their share.*

Father's attitude towards me has changed since [redacted] returned last fall about the same time that Father Valerian arrived. Father does not argue or fight fairly, I am sorry to say. In the final snaseup you may expect to hear charges against me along the following lines:

- 1) I have been disloyal to him, and seeking to work up my own patronage.
- 2) I have been trying to promote my own honor and glory.
- 3) I have been assuming authority and become too bossy.
- 4) I have not been economical and spending money uselessly.
- 5) I have not been considerate enough (!) to the housekeeper.
- 6) I may have been too friendly with the other housekeeper (!)

ST. JOSEPH'S CHURCH

108 3RD. ST. N. E.

MANDAN, N. DAKOTA

7) I have had more privileges than any other assistant ever, here or elsewhere and have abused them. And so on.

Father is a merciless faultfinder and a heartless critic and at times pitifully unjust in his criticisms. I knew when I was assigned here that Father never had any time for me from the time I was a puny insignificant youngster that went to St. John's in 1914. He had repeatedly snubbed me but I did not take that seriously. In fact I could very easily put up with his limitations. I know full well that when I leave here my reputation with him will fare little better than that of any other confrère. I knew that when I was here a short time. He may take all the credit for my hard work here (and I think quite unselfish) He may assign the most unworthy motives to what I have done, or tried to do. In spite of all that I will stand with him and keep quiet in the interest of religion and peace. (I mean it) Father has the makings of greatness in many ways. Why this Achilles heel of the housedragon should wield such a detrimental influence is hard to explain. In the heat of our discussion yesterday I told him that I would speak where ever I could that he be kept here where after all he has done a splendid job, that few others could do as well. Were the people not for him all the scandal caused by the housekeeper might have more damaging effects. I am merely adding this so that you may understand that I am not speaking from personal grievance or aversion. I have always admired the man and still do, (honestly) Just because of that I would sooner take a licking per rewhide than fight with him. He can never say that I was disrespectful to him. Even to argue with him gives me emotional nausea. I really and sincerely have tried to excuse him because of his serious ailment of diabetes. He may make all and any charges he wver wishes to make. In fact I challenge him to bring up any and all. I know you will accord me the privilege of a hearing. I have, I am sincerely convinced, been a good assistant here. For any charges he brings I shall demand absolute proof. I have deep regard for his feelings but if he is going to get vicious, Father Abbot, in the interests of justice its going to be a fight to a finish. I have at least a right to my good name which seems to mean very little in his estimation. I try not to take his knifings seriously but when it hits dear friends of mine, it does hurt, not to go to bat for them.

Well this is dragging on much to my disgust. Things were getting on just too well here and I was too contented. If the devil cannot succeed one way he tries another of course. In the person of the housekeeper he has a splendid aide in sowing seeds of discord. The most charitable summing up of the case would be that she is crazy. Just because of that I have been wary and tried not to get into too much conversation with her. She is just liable to accuse me of familiarity as she did Fr. Marcellus, who (I must hand it to him) tried really to be kind to her.

Please do not make any decisions in my case until I see you. I want to think this over from all angles, both the matter of staying here and work on the Mission Band. I know you will listen to me patiently when I come home. May I ask to be free here for Sunday June 12th. so that I can be free to attend Fr. Aubrey's First Mass at Waite Park? He is the first lad with whose going to St. John's I had a little to do. With five Masses here on Sunday, three men are required, and I would like to attend that First Mass. By the way, would it meet with your approval if I were to get for Fr. Aubrey a copy of Gehr "Sacrifice of the Mass" as a little remembrance? I am sorry, deeply so, to have to bring the above matters to your attention. Devotedly, *Fr. Schmar*

May 10, 1938

Reverend Othmar Hohmann, O.S.B.
St. Joseph's Rectory,
Bandan, North Dakota.

Dear Father Othmar:

I shall content myself with acknowledging receipt of your letter. The contents we can discuss when you come for the retreat. You indicate that this is what you prefer to do.

Yes, you may figure on staying here for Father Aubrey's first Mass. You do not say whether someone from here should be sent to take your place, but merely state that, with five Masses, three men are required. In the past the chaplain at the hospital sometimes helped you with a Mass. Since I presume Father Valerian may want to stay over for a few days after the retreat to visit with his father, I would have to supply two men, unless arrangements can be made for one or two by you or rather the pastor.

I think you had better refrain from presenting Father Aubrey with a copy of Gibr: "The Sacrifice of the Mass", unless you happen to have a copy on hand, which you would be willing to transfer to him. In the first place I don't like to countenance the practice of members of the community purchasing gifts for each other. In the second place, it is just possible that he will be receiving that work as a first Mass gift from relatives or friends. We have already several copies of the work among the Fathers.

Asking God to bless you, I am

Affectionately yours,

June 20, 1938

The Reverend Doctor Louis Arand,
President Divinity Hall,
Washington, D. C.

My dear Doctor Arand:

I had no intention of sending you another one of my priests for the summer. But he has been rather intent on getting a chance to attend the Preacher's Institute, and I have therefore decided to let him go, since the work will be somewhat in line with my intentions in his regard. I know he would like to attend also the one or the other course in Dramatics, but I believe that it is not permitted the students of the Preacher's Institute to attend other courses.

The name of the Father that I am sending is Reverend Othmar Hohman. He is in good standing, has always conducted himself as a true priest and religious. I venture to think that you will have no trouble with him, even though he is inclined to be a bit persistent when he has something in his head.

Commending him to your kind attention and wishing you every blessing, I am

Yours fraternally in Christ,

Abbot.

" S A C R I F I C E "

A Liturgical Pageant* Drama in Four Acts
With Choruses and Music

Dedication: "Ad Laudem et gloriam nominis suæ,
ad utilitatem quoque nostram,
totiusque Ecclesiae suae sanctae."

Synopsis of Scenes:

- Prelude: The Prophecy of Malachy
- Act I Scene 1: The Sacrifice of Adam and Eve. (The Preliminary Prayers.)
Scene 2: The Sacrifice of Noe.
Scene 3: The Sacrifice of Melchisedech (Tableau)
Scene 4: The Sacrifice of Abraham.
- (Kyrie
- Act II Scene 1: The Jewish Tabernacle; the prayer of Moses. (Introit and
Interlude: The Prophecy of Christ the Eternal Highpriest.
Isaias foretells the Saviour to come.
Scene 2: The Nativity. (Gloria)
Interlude: The Collects.
Scene 3: The Epistle to the Hebrews (read by St. Paul *from auto*)
The Gospel: (In the beginning was the Word) read by St. John
The Sermon: Christ enters to begin his Public life.
Promise of the Eucharist
- Interlude: The Credo
- Act III Scene 1: The Last Supper.
Scene 2: The Agony in the Garden
Interlude: Isaias foretells the sufferings of the Man of Sorrows
Scene 3: The Crucifixion
- Act IV The Mass of the Faithful (Apostles as First Priests now in albs)
Scene 1: Offertory and Offertory Procession
Scene 2: The Preface
Scene 3: The Canon. Christ the Eternal Highpriest appears and
takes charge of the Mass
Interlude: *selections from "Agnus Dei"*
Scene 4: Continuation of Canon.
The Paternoster.
The Communion
The Last Blessing (*Ascension theme*)
Scene 5. Finale: The Eternal Liturgy in Heaven (as told us by the
Apocalypse.)

*Christus vincit!
Christus regnat!
Christus imperat!
Regnavit. Regna Deus!
Per omnia secula seculorum. Amen!*

*Time of Playing: about 3 hours unless
Scenery: mostly curtains & lights.*

Sulpician Seminary,
401, Michigan Ave.
July 15, 1938

~~The Catholic University of America~~
Washington, D. C.

Rev. dear Father Abbot:

Well, you may think that I have disappeared. I have been wanting to write for the past weeks but was putting every spare moment available to that Mass Pageant-Drama (with which it may seem that I have been bluffing you for a long time.) Well, it's typed out now and I am making a few more copies to have different people here interested review it and give their opinions. Enclosed find a Synopsis of Scenes although that may not throw so much light on the way I have handled the subject. I shall try to get a preliminary copy to you soon. The rest is a matter of long "limae labor" that will take much time and perhaps a few headaches but I want to have all in shipshape for Fall so I can get the necessary Imprimatur etc and copyrights. I would hardly dare ask to publish it without producing it at least once. I had all things set to produce it next Lent at Mandan since I have already done some preliminary preparation to that end. Until then I shall submit it to various people for opinions etc. If I can whittle the thing down so that it can be produced by the average Little Theatre group it should get across. Fr. Helfen's did and I thought not so much of that.

I am certainly glad that I let this thing ruminate for six years. Six years spent in trying to teach simple Bahamians and schoolchildren have brought a lot of things to light how this ineffable theme might be put across to the average public. I know you will like it. There is not much of my own in it. Most of it is arranged from Scripture the Missal and thoughts suggested by Gheon. You must think me very presumptuous to attempt a thing like this that few have tried since the days of Calderon, (which productions were anything but Liturgical.) For seven years I have been expecting someone like Gheon would come out with a world beater on this. From what I can gather Gheon's "Mysteries" produced at the Canadian Eucharistic Congress the other week pretty well followed Calderon. In my attempt I have retained almost nothing of Calderon. Well, it's a case perhaps of "Fools venturing where angels fear to tread" The time has been well spent even if little comes of it and some real genius gets out a production that will relegate mine to the archives of forgotten attempts. I am a little apprehensive that someone will do that just as we try to get this one into publication. Well, more when you see the script.

The Preacher's Institute has been a joy and a pleasure and a few humiliations. About 35 priests of many Orders comprise the class, all taking it seriously it seems and enjoying a sense of humor together with the professors, in spite of the oppressive weather. I deeply appreciate the fact that you have given me this opportunity. It will be like a retreat with its regrets and remorse. I had thought I could preach a little. When confronted with attempts in the way of phonographic recordings of our stuff, well-- I suppose Judgment will be something like that. No comeback. The recording is merciless and can't be accused of prejudice. I had no idea I had acquired so many bad habits of preaching. Yes I got a little peeved too. Such a blow to one's pride. Fr. Schulze the Redemptorist is especially inspirational and most fundamental, based on Christ the Model. Next Sunday I am going downtown to the park to hear him speak and be heckled on the Catholic Evidence program.

The Catholic University of America

Washington, D. C.

This is my first experience at a large University. Even a few weeks looking around and associating with religious from all over the country seems to be quite an eye opener. I have made friends with the Dominicans et al. of the Blackfriar Institute of Dramatic Art. I know not enough about the thing to make a judgment as yet but from a few talks with Father Nagle et al. it seems those boys are on the right track to bring about a Catholic National Theatre. They have no illusions. They have been especially fine to me and urge me to peep in any and all times for their classes, rehearsals seminars etc. Thus far there has been little time. This Mass Play has to get out this summer or I feel it never will. I have been downtown sightseeing but a few hours. After I get caught up on my Preachers notes I may take a few hours off. Besides, being absorbed in this literary(?) brainstorm makes one forget the heat (and it is oppressive. N.D. is not so bad after all with its dry air) Anyway I hope you see fit to have one or two young men interested sit in on the Blackfriars' course next summer. I have some fine Sisters praying for the success of "Sacrifice" and I feel every day that it is working. Otherwise I would have put such a tremendous thing aside long ago. After experimenting at St. John's and especially at Mandan with religious plays the past year, I feel certain now that if one has the courage to attempt this Mass play, it will be a great thing in the Liturgical Apostolate. I have heard this said many times the past years. Why so few have attempted it I don't just know.

I am very thankful that I am assigned to Mandan again, at least for another year. I recall with some amusement what you told me about being "hard to get along with" and "self-centered" As to the first, really I do not think so. I have gotten along with my fellow-assistant and really I think that is some accomplishment even though it has not been easy, believe me. The "going over" I got the night before I left ^(from my fellow assistant) was nothing small, and for the very things in which I tried to be considerate. The pastor can tell you that I try to do my work as ordered and mind my business. I am not complaining. We must get along and I am willing to bear a lot for the sake of peace. In fact Father Abbot, I let people walk over me and then when it finally becomes necessary to take a stand, those people feel highly indignant that I should dare to ask for an understanding.

As to the housekeeper, I have "said my say" and the case is closed. I shall try to be indifferant as to what action you may take. I realize it's a cross for you too. If she stays, I'll get along. If I am charged with being cold and unsociable etc. well, that's the only way I know of coping with the situation. Life is too short to fight and I just cannot be bothered. The way she took care of Fr. Hildebrand in his illness last month of course could not but make me feel more kindly toward her again. But be that as it may, I cannot let her interfere with my work or peace of mind. I'll get along.

Father Hildebrand was very kind and considerate about my coming here for the summer. I did not decide until I had talked the matter over with him several times and had the doctor's word for it that he was O.K. I suppose his affliction and a few other things made him sour and irritable at times this Spring. He was a different man after a few days in bed. May God keep him to solidify the splendid work he has done out there. I do admire it and want to help.

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The Catholic University of America
Washington, D. C.

Really, I think I have tried to be quite unselfish and cooperating in my work with him. I am giving some thought to your, no doubt well meant, criticisms of myself. Really I have at least tried to be unselfish in my years in the Order, even though I had a few passionate ambitions also that were seemingly shattered by Obedience. Now, I am not complaining. It will all come out O.K. I guess and if this Mass Drama will be a success, I shall feel repaid a hundredfold and more. Recently I had an interesting discussion with a I.H.M. Mistress of Novices who has worked among the colored. We both agreed that from the dull sweaty faces and at times cow-like eyes of the simple colored, that is, ^{as you} trying to teach them, the Lord gives us insights and lights that might take much study otherwise. The same with teaching the little ones. Well, I have tried to apply these in the Mass Pageant. Furthermore, during my years in the Bahamas I found two choice souls now in the convent and praying for me, and that is a great consolation.

Well, this has gotten to be a long mess of palaver, but it has also helped me to forget the heat. Oh yes, one more thing. This evening Fr. Odo and myself went over to the Claretians to go to Confession. I did not know they had any houses in the U.S. Maybe I am imagining but the feelings that overcame me ^{to think of their} martyred confreres in Spain would be a little difficult to express. Well, may this find you hale and hearty and not too much vexed with the problems of new appointments etc.

Devotedly,

Fr. Ochman

July 21, 1938

Reverend Othmar Hohmann, O.S.B.
The Sulpician Seminary,
401 Michigan Avenue,
Washington, D.C.

Dear Father Othmar:

Please accept my cordial thanks for your letter of the 15th inst. I found it very interesting and I beg you not to consider the brevity of my reply the measure of my interest.

I thank you for the synopsis of your pageant-drama. It is interesting. But what intrigues me is the manner in which the subject is developed into a pageant-drama. Please do not forget to send me the promised copy that you are having made. I trust that you will not be gypped by any of the parties to whom you have entrusted it for a criticism. Unless you are certain that you can have it in shape in a very short time to get it copyrighted, you cannot be too sure as to the inspiration a reviewer may get. Try to get your copyright while you are in Washington, but mind that you get it for the Order of St. Benedict, Inc., Collegeville, Minnesota.

So, the Preachers Institute has been a joy and a pleasure - besides a few humiliations. It is the humiliations that are good for the soul. You remember what the Psalmist says: Bonum mihi quia humiliasti me. It is rather difficult for us to believe that we are guilty of the things that others charge us with. But, as you rightly say, there is no come-back against the phonographic recordings. Too bad we cannot have such recordings of our actions, words, manners and attitudes in every other respect. I notice from your letter that you were not convinced regarding some of the things I told you after the retreat. Well, I won't be too hard on you.

You say you are thankful that you have again been assigned to Mandan. I was not aware that I had made any definite assignment. As a matter of fact, I have not yet done a thing in regard to the assignments for next year. I am, therefore, not certain whether I shall send you back. Your pageant-drama could be presented also here and, if it is not completed this summer, you might complete it more readily here than in Mandan. But don't interpret this as meaning anything. I do not wish to committ myself yet in your regard.

I have a brief letter today from Father Hildebrand, asking me to take [redacted] as a candidate for the Order. He commends him very highly, but says not a word in reference to the letter which I sent him some weeks ago.

You may, of course, visit after the close of the summer term in New York. I do not know just when Father Hildebrand expects you to be back at Mandan. He will have to be here for the retreat, which begins on August 8. The summer session closes on August 6. I wish you would try to be back in Mandan by the 20th. Even if you do not stay at Mandan, I shall probably want you to move out by that time to make room for your successor.

Hoping that you will continue to enjoy your work and profit greatly by it, I am

Affectionately yours,

Sulpician Seminary,
401, Michigan Ave.,
July 26, 1938

The Catholic University of America
Washington, D. C.

Rt. Rev. dear Father Abbot:

I answer your very kind letter tonight since the next days will be quite filled and busy. Reading between the lines of the latter part of your letter gave me just a little heart-ache. Yes, you assured me that I was to go back to Mandan. At the time you mentioned quite positively that there had been too many changes up there. With at least another year I could really reap some results and help the pastor do the same in the projects we have both been interested in. Even for the best successor to step in now would set back the work very much. To my mind we are really getting somewhere in the parish now. I know you will not think me conceited. There are crossed up there as everywhere, but I have really worked hard, and from the first week there have worked "into" the job and if I remain there we can capitalize on all that effort. I feel confident that the pastor is of the same opinion; if he is not, then of course there is nothing more to be said. Besides you said also quite positively that the best experience for Mission Band work, if you keep that in mind for me, will be parish work under a man like Fr. Hildebrand. I quite agree with you there. So I appeal to you to leave me there for the present.

You mention about producing the premiere of "Sacrifice" at St. John's. There I cannot at all agree with you. I may be presuming but does that indicate that you are considering me for the dramatic department? I know that Father Clarus wants very much to be relieved. I told you that I had no ambitions for that department at St. John's and please not to think of me as a possibility. To try to produce "Sacrifice" at the Abbey with that audience, hypercritical, blasé, of such varied calibre, and in ways really "spoiled" as one faculty member put it, would be putting the play under a heavy obstacle at the start. Lord knows there will be enough misunderstandings at a daring attempt like this that will militate against it. In Mandan I have a Guild that has caught the fire of the right kind of childlike enthusiasm. The situation is very favourable for nursing along the attempt in its early productions. At St. John's I would besides have to get acquainted all over again. There there is such subtle acting required and above all a simple spirituality ^{or part of the same} and absolute confidence in the wisdom and good sense of the director on the part of cast and people, a place like Mandan where I have now "worked in" would be most desirable. I could say more on this but I think that you understand. I have dreamed and meditated and discussed on this thing for six years now. If the right people handle it until the "show-me" attitude is thoroughly convinced, I am certain it will be a success. Do not become impatient at the delay with your reading MS. I have tried to do some more "limae labor" but will not be able to do much until this course et al. is finished. There is a considerable amount of reading I want to do before the thing be submitted to publisher. As it stands now it is ready for premiere production, which after all is the acid test as to merits and defects.

As to copyright, that is a very simple matter. All that is required is to submit two copies with a fee of \$2.00 which transaction can be made by mail as well as appearing in person. Yes, I shall follow your instructions as to copyrighting agency. I am likewise careful as to

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The Catholic University of America
Washington, D. C.

having it reviewed. I shall try to correct the reading versions by end of this week. I have tried to get in a little sightseeing of worthwhile things. I could spend months in the Smithsonian and Museum of Natural History. The geological and paleontological sections especially fascinate me. Talk about a meditation! It reminds me very much of Father Schulze's favorite axiom: "Wisdom preacheth on the streetcorners." (I don't know where to find the text now.) Fr. Schulze has the class on style in sermon writing. I have become much enamored of him as have all in the class. A deep simple Bower of Scripture and ~~will~~ affectation, his part of the course especially has been like a delightful retreat and an inspiring spiritual adventure into the spiritual treasures and resolutions of some years back while in the Seminary course (*and too much forgotten*)

It has been very gratifying to note the great movement to Christocentric and Liturgical methods of catechetics. As soon as any of these Sisters know that one is from St. John's there is a cordial point of contact. I had no idea that the influence of the Liturgical movement had penetrated so deeply. The childlike enthusiasm I have noted everywhere is really refreshing and certainly stimulating to new enthusiasm when we get back to our fields of labor.

As to returning, I had thought of asking you to attend the Summer School Week of Catholic Action either in Chicago the ~~22~~ week of the 22nd of August, or better in St. Paul the week of the 29th. You allowed me to go there last summer but I could not get away since the third man did not arrive and I was glad he had a little vacation. I have heard so much about that Summer School from clergy and laity alike that I would like to see just how they do things.

Well, I hope that you can see it my way as to the possibility of moving me this Fall. Do not think that I am entirely selfish in this. Wangan is a busy place. If you should have such an idea for me as the dramatic dept. well, I don't think I could "take it" anymore; that is all the misunderstanding and opposition from the rest of the faculty toward that department. I know that has not changed. More than one thing happened when I was assisting in that department that I never spoke about. I know you will consider my peace of mind also, or again is this too much of self-interest?

The past few days have been delightfully cool, thank God! The rest has been a "hot time" all right. Both Fr. Emeric and myself have had more than one heart-ache at considering all the reading we should have done during the past years and have left undone. Yes, if we put "first things first" in our preaching, our parish work, our teaching and our dramatic and other art, we shall "go places" That may sound like a platitude but still we j st forget all about it.

The application of [REDACTED] struck me as a pleasant surprise. No doubt the intercession of his splendid grandfather, a sweet old Saint who died this Spring has something to do with it. I venture to say that it will not be long before there will be more and splendid vocations coming from our way. The stuff is there.

There I meant to write only a note which has grown into two pages. I trust this finds you and community hale and hearty.

Devotedly, *Fr. Ockim - 08/23*

August 1, 1938.

Rev. Othmar Hohmann, O.S.P.,
Sulpician Seminary,
Washington, D. C.

Dear Father Othmar:

I shall reply to your letter but briefly. Some day, however, I may call your attention to certain characteristics in it.

I did say that you should go back to Mandan. I do not recall that I made an absolute promise that you would be there this next year. I certainly did not intend to restrict my freedom to do what seems to me demanded by the general good. However, in view of your attitude I yielded to your wish. You may return to Mandan. I asked Father Hildebrand to let Alice go. He begged earnestly that I let her stay, saying that she has promised to behave. I yielded also to him. You did not know this, yet you asked to be permitted to remain. It will, therefore, be up to you to practice patience with her.

No, I had not been considering you for the Dramatic Department. The suggestion that the premiere of "Sacrifice" be produced at St. John's did not necessarily imply this. Plainly, I had in mind to start you on the Mission Band. Since I did not expect you would, in the first year, have many calls for mission or retreat work, I felt you might, in the intervals between calls, work on "Sacrifice" and stage it here when finished. I shall have to look for another man for the Mission Band.

You may attend the Summer School of Catholic Action. But I would prefer that you arrange to attend it in Chicago during the week of the 22nd. That gives you two weeks for visiting before you get to Chicago. To attend that in St. Paul means that you would be away from Mandan for another week. Father Hildebrand has been considerate in letting you go for so long a time, and so it behooves us to show some consideration also for him. It may be well to write to one of the Benedictine houses in Chicago to ask whether they can extend hospitality to you during the week of the Summer School or find some other accommodation for you.

Asking God to bless you, I am

Affectionately yours,

401- Michigan ave.
Washington D.C.

The Catholic University of America
Washington, D. C.
Aug. 6, 1938

Two dear Father Abbott:

Thank you for your kind letter. I am forwarding funds separate cover a copy of "Scientific". Please do not take amiss the fact that I am sending a carbon copy. Fr. D. Doyle is reviewing the original. It has been very fine to me, but is I would very busy at the loss of the towns. Those Bleasfians or rather some workers. I shall tell you more about the whole plan later, as also about this splendid Brethren's Institute. I did not have the heart to ask Fr. Doyle to write

copies.

I have written to Fr. Hildebrand. Yes, we should be cordial to him. I shall not be too long in getting home since I am anxious to get back to work. God bless my dear Fr. I shall write at length when I get settled.

Devotedly,

Fr. Collins O.C.S.O.

ST. JOSEPH'S CHURCH
108 3RD. ST. N. E.
MANDAN, N. DAKOTA
Setp. 5, 1938

Rt. Rev. dear Father Abbot:

Well, it was certainly great to get back to work here. I believe I always did appreciate the West, that is the homeland, but my stay out East has made me appreciate ~~it~~ the West and its people all the more. I had to strike the hottest weather of the season of course in New York and to see the sidewalks crowded with children and the youngsters puddling in the gutters,-- well, the poorest family on our west end here is far better off than that with God's fresh air and sunshine and clean North Dakota dirt for daily company. I don't think God ever meant millions of people to be crowded into cities like that. At Chicago I struck beautiful cool weather and a large quiet parish house with Fr. Leonard's at St. Paul's, who was very cordial to me.

I want to thank you very specially for the week in Chicago. It also is one of the finest things I have gone through since the Novitiate. Just to mingle with the priests and sisters, and especially the young people there was an inspiration. To see those young Socialists go about their day of work and study and their reactions and comments was edifying. That Sodality Summer school is certainly more than "just a convention." The term "Summer School of Catholic Action" I believe, is not a bit out of place. The day was filled from Missa Recitata at 9 a.m. to the last lecture for priests at 4:30. Father Lord is not to be beat for energy, zeal, common sense and appeal. His energy and endurance is remarkable. He and his associates have really done things in stimulating to active Catholicity among the young and making religion a thing of joy. I cannot recommend it too highly; Father Lancelot I believe will say the same. Fr. Lord's spirituality is quite "un-Jesuit" if I may use that term.

I thoroughly enjoyed the lectures and discussions on Catholic Rural Life by Fr. Rawe of the faculty of St. Louis University. Also a man with sound sense and no illusions. Repeatedly from clergy and laymen I heard this summer words to this effect: "You Benedictines showed the way centuries ago to bring people onto the land, and you will have to do it again" Of course I maintained that this "forward to the land" is a movement of such far-reaching critical importance for Church and State that there must be a "united front" by all priests and religious.

May I make a suggestion here? There is the Catholic Rural Life Convention at Vincennes Ind. the 25th of this month. I had thought of asking you to have Fr. Hildebrand get away for a few weeks change, either to a sanatorium with a trunk full of books or the like. It might keep him from getting sour during the year. It would take a derrick to pry him loose for a few weeks, I know. I feel that if he could be gotten to that Rural Life Convention, it would give him a lot of pep and enthusiasm and bring back more of his good nature. His opinions and views at a convention like that would stimulate much thought. I think he would enjoy it. Please do not take this suggestion amiss, as forward; it is made with the best of intentions.

It was certainly great to find that through Father's work, we have Gene McCarthy of St. John's on the highschool staff, plus another fine Catholic young man by name of Spiess, and Raphael Thuente as principal of the parochial school. I feel certain Thuente will do splendidly and he is as happy as a lark at it.

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ST. JOSEPH'S CHURCH
108 3RD. ST. N. E.
MANDAN, N. DAKOTA

It was most encouraging to see the way the Liturgy has penetrated into parochial school teaching throughout the East. One is welcome as soon as people know a person is from St. John's. The Liturgy, the Christlife the Mystical Body played quite a prominent part in the curriculum of the Sodality Summer School. To see the keen interest of religious and lay at the lectures was a pleasure, and those men are certainly bringing it down into the young people.

Naturally I am wondering what you will have to say about my "Sacrifice." I am putting spare moments at polishing and having some more copies typed. By the way, what would be the correct corporate title for copyright? I put down simply, St. John's Abbey, Collegeville. At the copyright office where I asked they did not think it would make so much difference. I was going to wait with publication until production here next Lent. There seems to be such a demand and a keen interest for a thing of this kind that I would like to think of publication soon in mimeograph form as soon as I get some more opinions and criticisms.

I called at home and found my aged Father quite feeble and with a bad heart spell the night I was there. The next day he got up again and passed time with attempts at drawing. He is quite content and resigned which is quite a consolation to the rest of us.

I trust this finds you hale and hearty in this gorgeous autumn weather.

Devotedly,



September 19, 1938

Reverend Othmar Hohmann O.S.B.
St. Joseph's Rectory,
Mandan, North Dakota.

Dear Father Othmar:

I have been too busy to give attention to your letter before this and have too much work on my hands to do anything but answer it briefly. What you wrote greatly interested me. I am pleased to know that you enjoyed the week in Chicago and profited by the attendance at the summer school of Catholic Action.

If Father Hildebrand wishes to attend the Catholic Rural Life Convention, I have no objection. You may tell him so if you wish, provided, of course, that a substitute for him will not be expected from here, as I have no one whom I could send without taking him from his class work. I do not care to write to Father Hildebrand, since he might take it amiss, if he were to suspect that you suggested it.

I began to read your "Sacrifice", but did not get very far with it. I happened to have an opportunity to hand it to Father Dunstan. He has read it, but has not yet returned the manuscript to me. He says it reads very well, but he fears there is not enough of a plot and action in it to characterize it as a drama. But he thinks it would be a fine pageant. Our corporate title is: THE ORDER OF ST. BENEDICT, but I presume St. John's Abbey will serve for copyright purposes. You will please not forget to get the Episcopal "Imprimatur" before publishing it and I herewith give you my Imperial potest".

Asking God to bless you, I am

Affectionately yours,

Mandan No. Dak.,
Oct. 20, 1938

Rev. dear Father Abbot:

Thank you for your letter of Sept. 19th and for the "Imprómi potest." More about my play later. My mother writes me that my aged father is pretty low. Doctor Kern thinks he will never get out of bed again. Father's regret is that he cannot reach 80 which would be next May. Mother tells he is as resigned and well prepared as he was when I saw him last. I expect notice of his end any time even though these old timers do fool a person again and again, especially these tough Russians here. I have a matter to put up to you that I have been postponing just as long as possible, trying to think of some other way out. My mother has to meet by Nov. 1st taxes and back taxes which will amount to about \$300 I believe. Last year she tried to see about selling the place, also about renting and then her and Father renting a smaller place. No results or advantage in either case. We all concluded the wiser thing would be to try to hold on to the home until a profitable opportunity for sale presented itself. There is of course a considerable debt against the place as yet. It was purchased when we were almost all home yet in an unfinished condition. Slowly they finished it themselves. Whatever good furniture there is is not theirs but my sisters while they are living in a cottage until the day their house is finished. So it is not a case of having invested in unessentials, as one of our past pastors down there seemed to think. The youngest brother was forced to transfer to Wisconsin. No other way out with a chainstore concern. The other one has been out of luck with that railroad work but by heroic effort kept off relief. In fact I am proud of the whole lot that they have never been of relief where so many of the former "bigshots of former years are getting public tax money on white collar relief jobs. Hence the high disproportionate taxes.

Thinking it over for the past year it seems that the best is for them to try to keep the house until a good chance for disposal. At present that is very meager. I want to ask you whether a loan could be made from the Abbey to cover above back taxes. This is not my mother's suggestion but my own. In fact it would make her very uneasy, as it embarrasses me not a little. It would be a business proposition. They would expect to pay what interest would be deemed suitable. Mother is in hopes that with Dad's demise there may be enough left from a little insurance to settle for part of the note. If \$300 is too much, I feel that they could in some way swing things on say \$250 Or \$200, Nov. 1st is the dead line for taxes when penalties will be clapped on and added difficulties made with the transfer of property to Mother on account of Dad's expected end. I thoroughly dislike making this request and only do so since at home they have been making heroic efforts all these years. The home may look pretty good but most of that has been added bit by bit in spare time work, not with the idea I think, of flashing.

Another thing, in regard to Father's wish to be buried in St. John's Abbey cemetery where his old teacher colleagues are and the old patriarchs of the Abbey that he always venerated so deeply. You arranged that for me before I left for the Bahamas and suggested a double lot to provide a place for Mother also. At your or Father Procurator's convenience sometime the folks would like to know what is generally charged for lots. They would wish to settle when circumstances at all permit.

(Page Two)

As to "Sacrifice" I shall submit a copy for the "Imprimatur" within a few days to the Bishop here. I am also arranging to get protection in the International Copyright Union which is automatically done by copyrighting a manuscript in Ottawa. They have been very courteous in giving me the information. Here are the suggestions I have to make and submit them to your consideration. I am spending spare moments of course in improving, thinking over and discussing with others. The final copy will be much improved over the preliminary one I sent you.

1. I think that the mimeograph proposition which Fr. Damian heads is very fine. He gives me the quotation that they can turn out 250 copies for 18 to 20 cents per copy; 500 copies for a few cents cheaper. The work I have seen done seemed very neat. I would like to get this thing out in mimeograph to be available for Lenten production to whoever wants it.

2. What would you think of the Liturgical press publishing this, since it is as I have called it a "Liturgical Drama" or rather pageant-drama. What do you think of sending out a cheap penny postal to all the schools and institutions and larger parishes, advising of this attempt and suggesting their purchasing a sample copy? How the Press personnel would take to this I do not know of course.

3. Would you approve of sending a copy to the Catholic publications and publishers for review; and also to the bishops?

4. The ordinary royalty charged for a thing of this kind is ten dollars. So I notice from other productions.

5. Fr. Norbert seems very enthusiastic to collaborate on musical arrangement. With the Liturgical Press publishing it it could be kept quite in the St. John's family.

You may think me too enthusiastic and visionary about this. I would like to broadcast the mimeographed edition as widely as possible. It may get us some fine opinions and lights both favorable and otherwise. A thing like this of course will look entirely different and far more striking than merely reading it. I have already begun preliminary steps for production here the fore part of March d.v.

Last Sunday I witnessed the Passion Play by the Luenen Passion players of the Black Hills Passion play. I enjoyed it very much but would have done quite a few things differently. These people deserve credit and encouragement I believe. the director and Christus player tells Fr. Hildbrand that the cast at present is almost entirely Catholic. I spent some time back stage and was well impressed with the outfit. I hear they are to play at St. Cloud some time in the near future. The first scenes and the Last Supper were superb. At the scene in Bethany and the entry into Jerusalem I wept (confidentially) It was beautiful and the acting of the children and the business between the Christus and them I shall never forget. It was rather interesting that the stage design I had made for "Sacrifice" was very much as those of this Passion Play.

You may think me visionary and over-enthusiastic about this thing. Well, at the Catholic University, a member of the Blackfriars is good-naturedly defined thus: "A mild form of nut somewhat addicted to the drama" Since the mimeographing will not require much outlay and I feel confident it will easily come back in sales we are not taking great chances. I would not think of publishing it in booklet form as per format for instance of

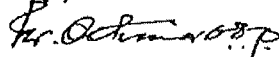
"My Sacrifice and Yours", "The Mass Drama", and like pamphlets until I had run the thing through a series of productions here and thus detected any flaws that may have escaped attention. The time is ripe for something like this and I have used every possible means to make the thing simple, able to be produced in two and a half hours or less, picturesque and sketchy, very simply and so designed that it can be put on with very crude stage arrangement, with little scenery behind a few curtains and with a number of alternatives that a producer could add or eliminate at choice. In things like this we must always put ourselves into the place of the producer with limited stage facilities or musical or choral talent in the parish or institution.

At your convenience I will be glad to get your opinions on the above. I am rather interested in what Fr. Dunstan has to say. Merely to read this thing of course may give the impression that there is not enough action or movement to classify it as a drama. The actors and lighting will do much to provide vividness and all the rest. The doctrinal scenes take place on the forestage while scenery in the backstage is shifted etc. I hope you can see our premiere next March.

By the way I have just gone through Father Bush's "The Mass Drama" carefully. I think it is especially fine. I do not mean to flatter, but if you had done nothing else than initiate and encourage the Liturgical Movement through St. John's you would have much to be thankful for. The way the new Liturgical life comes home to one in different parts of the country is most gratifying, indeed.

Very very busy but happy. This fall I am bothered much with headaches again which of course put quite a dent into a day's work. It may be nerves I don't know; I shall have my eyes tested next week if it is agreeable to you. Tonight I put on my first play for the season, a classic comedy by Marivaux from the French. By the way, I have begun to sketch out another pageant-drama on Christ the King. Nothing may come of it but it will continue to "percolate" not without some benefit. May this find you hale and hearty.

Devotedly,



the
blackfriars'
guild

office of the
director-general

Dear Father Hohmann,

If I know you aright, you're saying "It's about time-" And contritely I admit it. But I also must admit that I am not qualified to criticize your SACRIFICE. The script doesn't begin to tell the story which you put over with music and masses and lights etc. Now my business of dealing with tight drama and suggesting a line change or a motivation change here and there doesn't have much scope in your script. You want pageant men who see the work in production and liturgists.

However I'm inclined to think it's a grand job. A reading moved me and swung from peak to peak. It reminded me in plan of THE ETERNAL ROAD with this difference - that you steeped in the liturgy make no concessions to the uninterested or dull, but ride high from start to finish. The Jewish piece had a squabbling synagogue down in the regular orchestra pit and about four times during the production, through the accent on a very human play in the foreground. It brought back the laggards. I'm not sure whether you would harm or mar your piece as an artistic whole to use and such Radio City device. It's worth discussing.

Will I ever see the production or a rehearsal? Father Larnen of happy summery memory (and one of the world's best secretaries whom I have promised to make a bishop several times) is shipping me to Minnesota soon and intends to get in touch with you to see if I can't be extradited or something into the Dakotas. I'll be en route so you could write him direct. Anyhow we'll get together and talk it over.

An afterthought. When you edit for publication, don't give the producer mush leeway or wome of them will murder your work and spoil the effect.

Sincerely

Urban Nagle

November 7th 1938

catholic university of america, washington, d. c.

OSB HOHMANN_00193

St. Joseph's Rectory,
Mandan No. Dak.
Dec. 2, 1938

Rev. dear Father Abbot:

You have a right to think me ungrateful for not expressing to you my deep thanks and appreciation for your kindness to my dear folks a few weeks back, and also for calling on them personally. Both were a great comfort to them and to me. You see that I am still the same procrastinator as to correspondence,—forgive me once more. I thank you also for the good wishes for my nameday sent per Fr. Christopher and for your kind comment on the play, which I also value.

Please accept my deep sympathy at the untimely death of Fr. Virgil. To us here it was a complete surprise and a shock. I have deeply admired his work during the last decade and he certainly did a lot to put St. John's on the map and a renewal of Catholic life in many places indeed. Well, his departure pains all of us, I am sure. I am also sure that his life and work will spur others on to carry on vigorously. We get used to the sight of death but this certainly "struck home."

As to my pipe-dream "Sacrifice" I am still pecking away at spare moments, changing, and I think, improving. Dr. Nagle one of the founders of the Catholic Theatre Conference and the Blackfriars will speak at St. John's and St. Benedict's next Wednesday I believe. At Washington I had more than one interesting chat with him and his colleagues. A week ago he took a run up from Minneapolis to pay me a visit, and get an eyeful of North Dakota. We certainly had an enjoyable visit over Thanksgiving and talked over many a thing. Father Nagle thinks that it would be a wise idea to have several hundred copies of my play mimeographed at once, then circularize by penny postal all the institutions and other organizations that might be interested in this for a Lenten production. Fr. Nagle thinks this would bring criticisms and opinions and publicity that would be valuable in improving a next edition. Fr. Damian's mimeograph dept. can put them out for something below 20 cents per copy. To print 250 copies and sell them at 50 cents would pay our expenses if half of the lot were disposed of. I would be interested chiefly in the reaction, favorable or otherwise that would come therefrom. I would be interested to know whether you would allow the Liturgical Press to handle it and whether a royalty of ten dollars seems reasonable to you. You must think me a visionary by now? This will be worth trying and we begin shortly after the holidays. I have serious misgivings of course but if we can inject enough "causemindedness" into these slow moving men and young men and they have faith in the thing, I feel confident it will succeed. Anyhow it is worth expending every last ounce of energy.

... Dr. ~~MAGNY~~ Nagle gave an informal talk to our group and the Bismarck Cathedral players. It was splendid. He and his colleagues have the right spirit and I was certainly glad to hear that he is dated up at St. John's. I hope he will have a 100 percent audience and that ever Father and cleric will be able to hear him. I really think that he deserves it, and that his organizations are on the right track toward a Catholic stage and that their work thus far bears the mark of the heroic against much opposition and difficulty. I have every reason to believe that his audience at St. John's and St. Benedict's will be much pleased and inspired. We were here.

I trust you will have somewhat recovered from the loss and of Fr. Virgil and attending problems and that you will have a consoling Advent season.

Devotedly,

Fr. Othmar O.S.P.

OSB HOHMANN_00194

December 6, 1938

Reverend Othmar Hohmann O.S.B.
St. Joseph's Rectory,
Mandan, North Dakota.

Dear Father Othmar:

Your friend, Doctor Nagle, whose coming here you announced in your letter of December 2, addressed faculty and students last evening. I was not present. He was with me in my room for an hour and a half before the lecture. I did not attend, as I was crowded with work and felt there would not be much in the lecture for me.

I don't know just how much of my instruction Father Christopher carried out when I asked him to write you for the feast of St. Othmar. Since you revert to some of the topics broached in your letter of October 20, I shall undertake to cover them.

There is, first, your proposition regarding the mimeographing of "Sacrifice". Father Damian is willing to undertake the work. I am willing to permit him to do so, though personally I am inclined to think that it would be better to delay the mimeographing until after you have produced the drama on the stage in Mandan. You will then be in a better position to know where the weak and the strong points of the piece lie, and you could set to work on revising it. If the production is a success in Mandan, you will more readily find purchasers of the mimeographed play. You might, of course, remark that you could then also dispose of the copies made before the public production. But, should you decide to make considerable changes, after having publicly produced it, the purchasers of the form mimeographed before public production would be at a disadvantage. You yourself would not be quite satisfied, knowing that the purchasers are in possession of the inferior form of the play and that judgment concerning it might be influenced unfavorably, if this inferior form were produced. As a matter of fact, if your production of it makes a great hit, I do not see why the play should not be put immediately into print instead of into mimeographed form.

Have you already taken up the musical arrangement, with Father Norbert, of the texts that are to be chanted or sung? Unless the musical score is ready to go out with the text itself of the play, the probability is it would not be produced before lent by the purchasers of the mimeographed copy, or it would be produced without the music intended to accompany it, and therefore prove less effective.

I have not yet spoken with the Liturgical Committee in regard to issuing the play as a publication of the Liturgical Press. I doubt that the Committee will give consent until the play has had a successful public presentation. There was another reason for my not yet considering the matter with the Liturgical Committee; namely, my tentative plan to put all our publications under one management.

What I have said above is sufficient reply to your question as to whether to send a copy to Catholic Publications for the review. It would be a "captatio benevolentiae" for the reviewers, if you could state in the foreword that, at first presentation, there was

Reverend Othmar Hohmann O.S.B.

a large audience, and that the reception was enthusiastic. You ask also whether it would be according to my mind to send a copy to the Bishops. No, I would rather not waste a copy on them. If the play goes across with a bang, you can send the neighboring Bishops a copy with your compliments without giving them any reason to think that you want to thrust yourself on their attention with some crazy concoction. Let the rest of the Bishops pay for a copy, if they want one.

The amount of \$10, which you mention as the royalty on the production of the play by others, is very reasonable and has my approval.

Finally, I want you to keep a careful account of the income and expenses in connection with this play and submit it to me with your annual statement.

You say: "You may think me visionary and over-enthusiastic about this thing". Not at all; but I am convinced that you have a certain measure of author's pride. Which is quite legitimate, if well ordered. But it may lead you to be a little too sanguine about the reception of the play by the public. Therefore, as a matter of caution and for your own sake, I give the advice above, to try it out on your stage in Mandan before you rush into publication even in mimeograph form. What I am advising you is the advice that has been given for centuries to every young writer.

I think I have now answered all your questions. I merely wish to thank you for your words of sympathy in the death of Father Virgil. God bless you!

Affectionately yours,

ST. JOSEPH'S CHURCH
108 3RD. ST. N. E.

Dec. 25, 1938 ^{MANDAN, N. DAKOTA}

Rev. dear Father Abbot:

Before the deluge of Christmas confessions is upon us I want to get off a few words of greeting and good wishes for the joyous season and to thank you for your kindness during the past year and the encouragement on the play per your last letter. On thinking the matter over I realize that the best thing is to wait with the prospect of publication until several performances have gone into history. I have misgivings as to production but shall work in Faith and Hope and leave nothing undone. After all this is something rather seldom tried. I have no idea how some of the effects will take. Were it not for the great good that may result I would not bother with the many details. I have withdrawn from practically all other dramatics for this year due to the number of converts that should be taken care of. First things first of course and so I can concentrate ~~to~~ on a successful production of the Lenten drama.

Father Clarus' letter just arrived anent the costumes that I wanted to loan for the occasion. He forestalled me re seeing you about it and I am very grateful to you and him that you are making an exception in this case. I would not have asked it except for the fact that our expenses may be rather heavy as it is and I had to get some help on costumes since transportation charges from the Twin Cities are very high. I shall try to arrange to come down for a few days sometime in February and incidentally visit with my ailing Father, should the good Lord preserve Him that long, which I doubt very much.

I have a new pair of glasses which are bifocals and causing me quite a nuisance in getting used to them. I shall let Dr. Fleming check when I get down there. It seems however that I have finally found, at least some-reason for my headaches which have been very frequent since summer. I am watching food combinations very closely and instead of drinking cold water from the refrigerator am drinking hot water which seems to act like a real remedy. For any distress or oncoming headache I put in a pinch of baking soda. Result: I am feeling fine since in spite of confinement indoors with year end work. I had never thought of that hot water proposition until I ran across a note of Dr. White's to try that sometime. Some friends here have also tried to watch food combinations, eliminate what kicks up a row, and have likewise been freed from many headaches. If the results are permanent it will certainly be worth a little thanksgiving.

May you enjoy much peace and interior happiness during these days of rejoicing amid the vexing problems that are no doubt always the lot of an Abbot.

Cordially,



(Page Two)

Now as to something else. I did not submit my attempt "Sacrifice" to the Bishop until two weeks ago since there were a number of things that I still was not satisfied with and wanted to change. When some time ago I mentioned the matter to him of the "Imprimatur" he goodhumoredly smiled as though that were not so important. When I finally did get a copy over there for him to look through I received this letter which I am quoting herewith:

DIOCESE OF BISMARCK
Bismarck N.D. Jan 27, 1938

Rev. dear Father Othmar.

I have gone through your whole intended Play.

The parts of the Old Testament "tolerari possunt", to use a famous expression of Archbishop Ireland, but I do not say: "that means highly approved."

Before you publish anything of this line, read some dramas of Calderon, especially his Eucharistic Dramas.

But I must say: The Act IV, Continuation to the end of time I will never permit to be publicly exhibited within my diocese.

The Sacrifice of Mass is something so holy, that I consider it most unworthy and most unedifying that I will never permit it to be exhibited within my diocese, at least not in the way as you have composed it.

The Christus and the act of Consecration of bread and wine, as you have it, I strictly forbid.

It may work well to use some Old Testamental facts as subject of a play and to indicate in the text that they are types of Mysteries of the New Law; but it is too risky to introduce Christus or even a St. Michael the Archangel, when you have to choose the players from the material, we have in our parishes. But the Act of Consecration as you have it, is absolutely against the Catholic sentiment, an offence against the Mass. Calderon, when giving a Eucharistic Drama, ended usually by Benediction with the Blessed Sacrament at an altar which had been outside of the playground, but close to it, and not seen during the play.

The next time you come to Bismarck, you may take your Opus back home.

With kindest regards,

Sincerely yours,

Vincent Wehrle, O.S.B., Ep. Bism.

Well that's that and being the will of God there is not much to do but have a good laugh at the disappointment. The time spent in working at the composition was well spent certainly. It provided a focal point of interest that got a tremendous amount of good out of the reading and thinking I did on the matter. I would not be without it. I do regret of course all the spare time put into stage design, cast arrangement and the like. I had not begun to rehearse, fortunately. The Bishop's decision leaves me out of a lot of grief, with honor. I began work immediately at adapting the "Great Theatre of the World" with which I had so much fun when helping Fr. Clarus with it. Yesterday I had my first reading of it. Contrary to my pessimistic expectations the crowd fell for it at once and seemed to see its possibilities.

I will however have to ask you to extend me one more favor, namely to let me use the special set of costumes which I got together at St. John's 8 years ago for this play. Due to the chorus work et al. they are simple but can hardly been rented. Since I have had such a set back in a way "gotten into

(Page Three)

a whole" here with all the hopes and interest to the Mass play, I feel you might make a generous exception this once for a poor visionary who is really trying to do something for real Catholic drama here instead of just writing about it, and let me loan the St. John's costumes as I had intended to do for the Mass Pageant. I think we shall create quite a stir with this "Theatre of the World." It will most probably be the last I am putting on here. Even if I remain here, I feel that there is so much catechetical work to do that rather scratches my conscience now and also so much reading that I should be doing that I cannot afford to put any time at Dramatics anymore and rather than put on light smartaleck stuff, I would put on nothing at all, much as I might enjoy the work.

Unless you advise me to the contrary I shall send around to friends who have manifested interest, the copies of "Sacrifice" that I had gotten out for the cast in order to get opinions and criticisms. If I ever resume work on the thing I feel of course that Act IV will have to be changed but I still have faith in the thing. The play has of course been changed and shortened since the first draft I sent you last summer.

I trust that the sea air and the golden sunlight of the Bahamas have put you into pink of condition physically and otherwise. I was sorry to hear about Fr. Ambrose and Fr. Frederic's health. Fr. Ambrose of course will carry on. I had thought that that benign climate would be just the thing for Fr. Frederic's ailment. If you are still down there when this reaches you will you kindly greet them all for me most cordially? I write so little I am ashamed to say. Recently I saw a movie that took place on a boat about the size of the "Ena K" during rough weather with all the sailors sick, and the Diesels roaring at a maddening pace. It made me dizzy, and well-nigh seasick. I can still smell that nauseating vapor from hot Diesels mixed with the variegated odors from the kitchen et al. My poor stomach and gall went through some awful massagings on those trips.

We have had a real blizzard and snow. The country side looks beautiful and the air is most invigorating. May this find you hale and hearty.

Devotedly,

J. Othmar O.S.B.

St. John's Abbey
Collegeville, Minnesota.
Feast of St. Luke, 1938

My dear Fr. Othmar:

Your two letters, the one from Chicago and the other from Mandan, have waited too long for an answer. I guess it is St. Luke that is providing the impetus for my writing. Anyhow, thanks very much for both messages. It was partially my fault that I did not answer sooner, though I can account for a few weeks' delay during which I did nothing but be patient at the St. Mary's hospital, Mpls. The copy of the Mass-pageant also arrived and I am returning it with this mail after going through it rather carefully recently.

I want to congratulate you on the piece of work you have done in touching up the previous play on which it is based. As I went through it and compared it with what I remember of the play I saw staged in Germany, there certainly is a lot of improvement. The idea of the Offertory procession is certainly liturgical. And there is a lavish wealth of pageantry worked in from both Testaments which ought to make the play very impressive. I can visualize many of the tableaux the way you have developed them and think they ought to go across well.

You ask me also for a "frank criticism". What I have to say in a negative way is not at all personal, since it lies in the structure of the play and is not due to your revision. Perhaps I had better arrange the ideas under points as they recur to me.

1) The interplay of Old Testament type, prophesy, of other Biblical material, and of sacramental action leaves me groping and at a loss for the developing idea. There seems to be no clear-cut plan in presenting the prophesy of Christ plus the Person of Christ plus the "memory" of Christ in the sacramental way.

2) The discourses, monologues, readings all the way through are entirely too long to hold an audience. I recall that the crowd in Trier was bored with the endless quotations.

3) The Epistle is very heavy and hard to follow. You might look at the new translation by Spencer, edited by Callan and McHugh for a more readable English text. Why not take the text of St. Paul in which he speaks of Melchisedech and then present a tableau of Melchisedech and Abraham?

4) In the Gospel Christ speaks to us. That is the whole idea of the Gospel, both in the Latin and Oriental liturgies, so it would be better than bringing in St. John.

5) For reconstructing the Last Supper scene you will find Miro, Figures of the Passion, quite indispensable. When the people see the Last Supper and the Passion scenes, including the Crucifixion, they feel quite satisfied, and then to begin the whole Mass over again works like an anticlimax. For dramatic effect, these actions ought to be somehow united.

5) Then I find the nativity scene a difficult scene to put across in order to illustrate just a short text in the "Gloria".

6) The death of Christ on the Cross is only fear-inspiring, therefore meant for the Jews who rejected Christ, not for the Christian community who gather in faith and love around the altar.

7) Wouldn't the discourse on the "Vine and Branches" fit in better after the Communion?

8) Then there is no Communion in the Mass. That is the main

action of participation in the whole Mass, and although the Apostles receive at the Last Supper, the people at Mass must be led to participate too.

9) At the Consecration the words are divided between the Apostles (for the bread) and Christ (for the chalice).

10) The "Misereatur and Indulgentiam" before Holy Communion are not original there. They were introduced from the practise of distributing Communion outside of Mass. The recitation of Confiteor and Misereatur at the beginning of Mass ought to be sufficient.

That is all I can think of right now. I hope I am not boring you with my views; but I feel now the way I felt at Trier, namely that the play needs more radical revision to make it liturgical in the sense that our present movement is liturgical. I have some ideas of my own on the subject of a Mass-drama, but they are too undeveloped to help you any, so I will not burden you with them. Besides it's hard to plan such a thing by letter. At any rate, don't be discouraged, but go ahead by all means and put it on. I think a two-hour production would be plenty long. The real test will be in actually putting it on and then testing the whole. And I wouldn't be afraid of making mistakes: then you would never get to an actual staging.

Well, it's getting late and my noiseless is making too much noise altogether for 9:30 P.M. Let me know how you are getting along. Greetings to Fr. Hildebrand and Fr. Valerian. Thanking you for the confidence you placed in me in inviting my non-expert criticism, I remain

Yours fraternally,

Paschal O.S.B.

P A X !

Die 5 Jan. 1939

Ex hac vita decessit

JACOBUS HOHMANN

Pater R. P. Othmari, O.S.B.

Ejus requies aeterna plis nostris commendatur orationibus
et sacrificiis.

R. I. P.

Ex Abbacia S. Joannis Baptistae
Collegoville, Minnesota
Die 7 Jan. 1939

+ALCUINUS, O.S.B.
ABBAS.

Assumption Abbey
Jan. 12th, 1939

Rev. Othmar Hahmann,
St. Joseph Church,
Mandan, North Dakota.

Rev. Father Othmar:

Inclosed please find letter which is self explanatory. Likewise, there is being sent, under separate cover, developed points of this letter.

An explanation is due. After thinking over the scrip you left here, and your desires relative to same, I still found myself in a quandry, just how to proceed. The points were; you wanted certain Gregorian melodies used with the English text. By polyphonic I am still uncertain whether you desired harmonized voice or unison voice for the chorus. I realized to compose melodies for the text would be the easiest way but you left no instructions along this line. So I called in Father Adam who has charge of the Gregorian here and who claims authority on music in general and Gregorian in particular. I gave him the above mentioned points and told him to observe only such spots as you "specifically marked" for me to place to music.

The result; He has made the whole thing what he styles "sacred recitative" and positively states polyphonic is out. The melodies are his own composition. This I did not expect him to do even though I stated this process would be easier than one of adaption. He has changed some of your views as marked, for instance the use of a minor ~~mode~~ Kyrie and likewise a Sanctus.

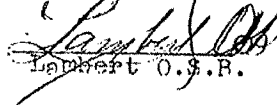
One spot he did not touch and which is not clear to me in your markings. It is; scene 2-act 2- line;

" ISAIAS; The people that walk in darkness Etc" You have noted
"Declaim this! Chant Xmas or ??????(not sure of wording).

Now may I suggest you study and try out Father Adam's work. Perhaps it is just what you desired. Kindly answer his letter accordingly. Any comment to me shall be treated confidentially and if I have free license to use judgement, perhaps can get into the spirit of your beautiful drama. I vision wonderful possibilities and effects but likewise vision immense amount of work both musically and otherwise to build this up to a great event, both artistically and educationally. It's a big man's job. What little I might contribute would be as playing "Lightly Row" compared to Schubert's "Unfinished Symphony". To know just how much polyphonic and what type (unison or harmonized), how much Gregorian you have listed would help matters. Finally, if things are not to your liking, advise and the matter can be further discussed, providing there is sufficient time. I am interested and wish your efforts untold success.

May I extend my sincere regrets and sympathy on your recent bereavement.

Faternally yours in St. Benedict,


Lambert O.S.B.

ST. JOSEPH'S CHURCH

108 3rd. St. N. E.

MANDAN, N. DAKOTA

Feb. 6, 1939

Rev. dear Father Abbot:

Thank you very kindly for the kind sentiments expressed per your card from the Bahamas and especially the Mass offered up for the soul of my dear Father. You were quite correct I believe when you mention "felicitations." I have had few things happen in my life that were more consoling and more productive of a deep inner peace and happiness than the passing of Dad. His death and the months, and especially weeks that preceded it were most edifying and I think he had been fooling us all his life. I always looked upon him as a good Christian Dad but not so deeply spiritual as his behavior during the last months showed and the little notes and luminia that we found in some of his books. I felt regretful of course that I could not speak to him once more. Around Christmas I was going to ask to get down but kept putting it off on account of a lot of work and also because I am very reluctant to ask the pastor for time off knowing how he is minded on those things. I had thought he would last another month when I would be taking a trip down to St. John's. I did not get down there until the morning after he passed away peaceful and resigned. As with many good parents, I believe that his influence on his children will be stronger in death than in life. Death does bring out the true eternal values out of life's muddle. Ever since his passing there has been running through my mind the old verse:

"O lieb so lan du lieben kannst
O lieb so lang du lieben magst,
Die Stunde kommt, die Stunde kommt,
Wo du an Gräbern stehst und klagst."

In younger years we often felt resentful toward him for his total lack of business sense and lack of aggressiveness. We did not appreciate his good qualities and just humored him along. He must have felt hurt often but always came up again goodnatureedly and sticking to his life-long principles. Well, a decade does twist things around a lot. Now at the end Dad was no poorer than a whole lot of others who were so-called "big shots" ten or fifteen years ago and the good Lord had shown him more than one evident sign of love. Well, many of the things he tried to teach us in years past have not become evident until just recent years. Having seen during my few years in the Apostolate how some of these old dodgers die, I feel very proud of my dear well-meaning Dad and must thank God all the days of my life that he lived the way he did and especially had such a beautiful ending. To the children it seemed to be more an occasion of quiet joy. I suppose as years go on we get to realize more what really is behind that wonderful word of the Church: "natalitia."

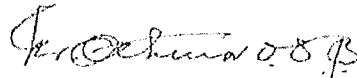
Dad deeply appreciated the call you made last Fall and Mother your kindness in the other matter, and all of us for giving us permission to bury Dad and Mother in the parish cemetery at St. John's. After you are back I suppose Mother and my brother will be up to see you on this. Now he can rest with old Fathers whom he always venerated and enjoyed and the old soldiers of the teachers' fraternity, that are buried there. Mother of course finds it hard to readjust herself and once in a while I wish I were a little nearer right now so I could duck home for a visit occasionally during these first months but of course she does not expect it just as Dad never once asked for me, realizing that duty up here came first.

With your permission + would like to attend the rural life institute sessions this year either at St. John's or at Richardton. I feel I can get a lot of benefit and inspiration therefrom.

I am tentatively arranging to have the two boys I recommended as priesthood students come up with their parents, on Sunday Aug. 8. This may have to be postponed a week since both fathers are on defense jobs and may have to work Sunday the 8th. Meanwhile I would like to know whether you will be at the Abbey on the 8th.

The two boys are first cousins and related to Fathers _____ and _____. Both families are good, very large and I would say an ideal Catholic family. I think the folks will impress you well. Father Demetrius seconds me in all this and has asked me to handle the matter. There may be another boy to suggest when I check up the family background more definitely.

Sincerely,



February 21, 1939

Reverend Othmar Hohmann O.S.B.
St. Joseph's Rectory,
Randan, North Dakota.

Dear Father Othmar:

I just returned from St. Paul where I attended the testimonial dinner given by the alumni to our alumnus, Lawrence Hall, in compliment to his having been elected Speaker of the House of Representatives. We have Vespers at three thirty, Matins and Lauds at five, and Father Frederic told me at the dinner last evening that he will be here this afternoon to see me in regard to what he should do. I must therefore be brief in my reply to your letter. If I do not get it off today, I shall probably not have the time till next week.

I rather expected that the Bishop would object to your play for the reason mentioned by you in your letter. Well, do not let that discourage you, but rather try to find some way of representing what you have in mind without making the scene in question offensive by introducing too realistically and vividly the most solemn religious act.

Unless there is some serious objection to it on the part of Father Boniface, who is now in charge of Dramatics, I shall gladly grant your request for permission to use the special set of costumes gotten together by you for the "Great Theatre of the World". You may write to Father Boniface and come to an understanding with him.

Also I herewith grant your request for permission to distribute copies of "Sacrifice" that you had gotten out for the cast to your friends who have manifested an interest in it.

The people of Nassau have not yet forgotten you. There were several affectionate inquiries about your health and present work. I do not know whether Father Frederic's health will permit him to return. I brought him with me because I want him to get expert medical opinion on his condition. Father Aubrose is working as hard as ever, but of course, under the handicap which he will probably have as long as he lives. I wish all of our community had the same grit and self-sacrificing spirit that is characteristic of him.

With cordial good wishes also to Fathers Hildebrand and Valerian, especially for this Lenten season, I am

Affectionately yours,

P.S. I have not yet had the time to go over the bunch of financial statements that came in during my absence. I hope I shall find yours among them.

ST. JOSEPH'S CHURCH
108 3RD. ST. N. E.

MANDAN, N. DAKOTA

Feb. 23, 1939

Rt. Rev. dear Father Abbot:

Enclosed my financial statement which should have been mailed some weeks ago; I just put off checking it and getting it into the mail. Your kind letter just arrived. Thank you very much for your good word of encouragement as to the Mass play, and the costumes. "Theatre of the World" looks very promising indeed and I hope and pray it will sink deeply into the hearts of these people. After this is over I hope to get down to some serious reading and preparation for next year's work. I have not been feeling so well of late but when I get outside again at more manual labor I know that the physical side will also freshen up. I love work and lots of it; that is stimulating. Its the worry and fretting that is incidental to a play and the like that kills; especially when one wishes to remain friendly with everyone and win by kindness rather than severity. However I see that there is an enthusiasm and a faith in this cast that was lacking before.

I am glad to hear that Father Ambrose is carrying on and hope that such a fine soul as Fr. Frederic's will find relief at least sufficient to carry on his work. After your absence your program is no doubt full and then some. May this find you hale and hearty.

Devotedly,

Fr. Othman OSB

March 11, 1939.

Reverend Othmar Hohmann, O.S.B.,
St. Joseph's Rectory,
Mandan, North Dakota.

Dear Father Othmar:

I beg your pardon for not having acknowledged for so long a time receipt of your letter of the 23rd ult. and of your financial statement. A glance at your statement on its arrival showed me that it was not complete. But up to today I did not have leisure to verify my impression.

It was my memory that you received a check of \$120 last summer when you attended the Catholic University. The Procurator has confirmed this, and explained to me that you did not use the first one, dated June 23, for your expenses at the Catholic University, and that therefore he had to send another one of \$120 on Sept. 7 to pay the bill there.

Now, your statement, to be a complete and truthful one, should have shown receipt of these two amounts and the purposes for which the money was spent. I would pass over your failure to mention the one for expenses for your course at the University. But since, as the Procurator tells me, you used the other one for other purposes, there was a lack of sincerity in your failure to account for this money. I hope I am mistaken, or rather the Procurator, in this assumption.

But will you please tell me whether the information, casually gathered from a remark made in Nassau, (not by one of the Fathers) that you visited the Benedictine Convent near St. Leo's in Florida last summer, is correct? I can, of course, very easily verify it, but I would rather give you the opportunity humbly to confess. You see, an inquiry on my part, would excite suspicion in the party questioned that you did something you should not have done. Were this not the case I could have had certainty right after I heard the remark.

Looking forward to an early reply to the points raised in this letter, I am,

Affectionately yours,

ST. JOSEPH'S CHURCH

100 3RD. ST. N. E.

MANDAN, N. DAKOTA

March 14, 1959

St. Rev. dear Father Abbot:

Since I shall be more than busy for the next week, I hasten to answer your letter, at least in part and whatever may be lacking, next week when all this business with the play etc. is over.

In the first place, rest assured that I was not one foot south of Washington D.C. last summer. I think that I have some idea of how that report may have originated. I had an urgent invitation to come down there and visit. The first girl that I had the pleasure of helping to the convent is a Sister down there and made profession last summer. I believe that I wrote how much I would like to come down there and may even have said something about "might be able to get down there some time." Since I kept no carbon copy of that letter I do not remember definitely. I had no intention of visiting at Holy Name Convent. As Fathers Edo and Emeric could tell you, I spent practically all my afternoons and Sundays in and around the residence building, not even doing much sightseeing in or around Washington.

In the second place I did receive \$120.00 which was handed to me as I passed through St. Cloud. I was reluctant to ask the pastor for any money, knowing how thoroughly down he is on all travelling. I never ask him for money except when there is no other way out. I was going to settle the bill at the University when the clerk told me that the customary thing was to send the statement to one's religious superior, so I said O.K.

In the next place, I can truthfully say that when I made out my financial statement I completely forgot to put in above item into receipts. While I have always tried to keep an itemized account of all expenditures I feel quite certain that I must have misplaced some that sat around during the summer. I expect to find them when I clean house this spring. Various amounts among the expenditures seemed small to me and I thought I had spent more. I listed all expenditures I had on record which pretty well balanced with cash on hand. Had I thought of the item of \$120.00 receipts I would have guessed at the other expenditures, hoping to find the slips and fixing up the difference in next year's statement. As far as I can now guess, the items of travel and items incidental to same should be more. I had no clergy fare hastern when I left here. Other items that should be more no doubt may be the following: tobacco, clothing, laundry, stationery, dental bill, meals while travelling, summer school incidentals, alms and wages paid to poor fellows who helped me at various state work when other regular help was taken away from me. If the missing slips do not show up, I shall have to set aside an hour or so for a detailed examination of conscience and send in a corrected report "in quantum possum."

By this time you have not doubt cataloged me as a poor bookkeeper. I suppose that I have been that for the past year or so in the rush of other things occupying my mind. I trust the above will be satisfactory explanation for the present. It may not be so for the Procurator. In his mind and in the mind of his two predecessors, I suppose that I could never possibly be anything else but a gentle wrecker and a monastic chiseller. I recall that seldom did I ask for money without being humiliated. You may recall that when I left for the Bahamas you had to

step in so that I got enough to get down there decently and provide for emergencies. After I send in a corrected statement my expenses for the summer may appear somewhat high. I do have a desire to travel ~~in a while~~ ^{from time to time} to refresh mind and body and see God's beautiful nature. However, ~~comparatively speaking~~ ^{in my own country}, I think that I have done quite little travelling that was not necessary or under orders. Furthermore, I have tried to make it a rigid principle never to impose on friends or relatives pastors or convents, not even fellow Benedictines by accepting transportation or hospitality unless I felt absolutely convinced of their sincerity and of being thoroughly welcome. I happen to know how welcome some of us are at places like the above and there is no doubt about it in my mind. Human nature is human in type. Besides I know that parish houses and convents and laypeople are ~~imposed~~ ^{imposed} on by clerics enroute, and I positively never wish to take any chance on doing likewise. I consider all invitations merely the part of politeness unless I know other wise. This of course will tend to add to expenses for meals, taxi, and the like incidentals.

After having a touch of the flu, or whatever it was some weeks back, I feel fine but shall rejoice when this play is over with all its problems and I can settle down again to some reading and taking proper care of my converts. After this play I am through. I am deeply grateful for your permission to use the costumes. Without that there would have been no possibility to put on this elaborate "World Theatre". I enjoyed your remarks concerning the Bahamas in the last Record. May this find you hale and hearty.

Sincerely,

K. O. Schmar

ST. JOSEPH'S CHURCH

108 BRO. ST. N. E.

MANDAN, N. DAKOTA

Holy Saturday,
April, 8, 1939

Rt. Rev. dear Father Abbot:

I wish you a happy and enjoyous Eastertide and all its blessings. Enclosed the corrected Financial Statement + promised to furnish some weeks back. I did find the missing notebook slips in a bundle of timetables and souvenir cards. (No, this is no alibi) This made things balance pretty well as far as + can see. Included in the travel is also the expense of going home for my Father's funeral. I did not have my 1939 clergy fare as yet.

The play went off very well in spite of a number of obstacles the weeks previous. Those who attended were very well pleased with it but the people supported it very poorly in spite of the ridiculously low admission. The bulk of people simply do not want elaborate artistic things of that kind so we shall have to consider that in future. To cap it all the fire and other alarms all began to sound frantically 45 minutes before the play since the Heart River went on a rampage and it did look for a while as though the newly constructed dikes would go out and everything south of the tracks be flooded. As it was the river did spill over the dikes but they all held until the crest was down again. Well, our intentions were good. Perhaps our efforts will serve to inspire some younger ones in years to come. I promise to try hard not to go on any dramatic sprees again for a long time. May the glorious Minnesota Spring make you hale and hearty. Here we have had a little setback with a weeks chill.

Devotedly, *Fr. O'Connor S. P.*

April 11, 1939.

The Rev. Othmar Hohmann, O.S.B.,
St. Joseph's Rectory,
Mandan, North Dakota.

Dear Father Othmar:

Thanks for your corrected statement. I did not expect it. I shall say nothing about it, except that I hope you will be keeping such close account of your moneys that you will not have a recurrence of the difficulty. I am sure you realize that any priest who looks forward to being a pastor some day should train himself to habits of accuracy in respect to accounts. I would also ask you to consider whether it is not unnecessary expense to dabble in photography. Would it not be better to sell your outfit and be done with it?

I sympathize with you in the disappointment you must have experienced over the small attendance at your dramatic performance. Maybe you are right that the people are not prepared for such high class dramatic art and will gradually have to be trained to an appreciation of better things. May God nevertheless reward your efforts.

Yours devotedly,

ST. JOSEPH'S CHURCH

100 3RD. ST. N. E.
MANDAN, N. DAKOTA

April 20, 1939

Rt. Rev. dear Father Abbot:

The Sisters at Garrison have asked Father Hildebrand to give them their retreat to community, novices and those to make profession. The retreat will be June 18th to 25th. Due to the careful diet that he is bound to and also on account of the school building addition going up at that time he feels it will be a serious hardship to give that retreat and asked me to take it. That is satisfactory with me if I can be of service. It will mean considerable preparation and something I have never done before and hardly feel I can qualify for right now but I am willing to help out and make the best of it, if you give your approval.

By the way, I have been told that there were some small news items in the Catholic Tribune and the Wanderer in recent weeks mentioning my name in connection with dramatic activities etc. I have not seen the articles but had absolutely nothing to do with them, and do not know who is responsible. I am merely mentioning this lest it be thought again that I am seeking publicity.

I have just run across "Back to Benedict" by Louis B. Ward. I am not quite finished but I think it's splendid. Spring seems to be here at last.

Devotedly,

W. Othmar O.S.B.

Ans: Apr. 21, 1939.

May take the retreat.

ST. JOSEPH'S CHURCH

108 3RD. ST. N. E.

MANDAN, N. DAKOTA
Nov. 7, 1939

Rt. Rev. dear Father Abbot:

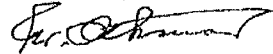
In getting ready to write to you I notice by the Oblate that you will be gone from St. John's until close to Christmas. I was going to ask you for permission to take some days off to go to St. John's and also run over to Ashland Wisc. The fare to there I find out is the same whether one goes directly or via Twin Cities. I did want to spend a day or two at St. John's and have also a long talk with you; at least a visit. If I get away for a few days I may feel better. If I stay in this house too continually I shall also become a cynic with but one philosophy, namely the philosophy of griping and prejudice.

When you were here last summer I did not wish to say anything concerning a change for several reasons: First, I did not feel it would be quite sportsmanlike, you being here on a friendly visit, next because I feel that you are requested for a number of changes at that time of the year and did not want to bother you; next because those things may be a leap from the frying pan into the fire, and I may be told again that "I am hard to get along with." I realize that I made a mistake when a year ago last August you wanted to take me out of Mandan and I begged for another year here, I don't think with the unworthiest motives. Since then it has been thrown up to me by the good pastor that you wanted to take me out and I would not go. I love the place, the people and the work. As long as I am here I shall try not to let the other things "get me." What this pastor needs is not assistants that are willing and ready and wish to be half ways decent but older men who give it back to him figuratively speaking right on the chin. That is the only language ^{some} monks understand. I was not brought up that way and have not been able ^{entirely} to forget the resolutions of early years in religion. It's desperately hard to change now.

Well, that's enough griping, but I can see why no assistant ever wanted to stay here. Otherwise it would be such a fine field to work. However if I am to stay here I shall get along. These things are better discussed in person. If I get away for a few days I shall feel better, provided it is satisfactory for the good pastor. In any event he will crab and knife behind my back anyhow, so why worry. Maybe I shall be nastier yet when I get along that far in years, but I shall try hard not to be. It seems to come in spells and there may be ameliorating circumstances.

As you may know we have enjoyed a splendid Fall all told; very little or no dust, Indian summer at present and the prairies look fairly alive as yet and the cattle quite prosperous. The unemployment situation especially for the young is of course a continual heartache as it is over the whole country. May this find you hale and hearty and enjoying your trip.

Respectfully in Christ,



February 8, 1940

Reverend Othmar Hohmann, O.S.B.
St. Joseph's Rectory,
Mandan, North Dakota.

Dear Father Othmar:

Your statement arrived this morning. I was about to send you a reminder that our Rule is that statements should be sent in during the month of January. I have no doubt you keep yourself busy. But then you must not think of this matter as the least important of your duties. If you are faithful in keeping your account during the year, there should be little time required to draw up a statement at the end of the year.

Besides thanking you for the statement I wish to say that you have been quite economical in what was strictly personal. I suppose the expense that you had for "Sacrifice" will not recur this year. I hope, however, that some day your play will have the honor of appearing on our stage.

Hoping that you are quite well and begging God to bless you, I am

Affectionately yours,

ST. JOSEPH'S CHURCH
108 3RD. ST. N. E.
MANDAN, N. DAKOTA
July 8, 1940

Rt. Rev. dear Father Abbot:

I have been thinking the past weeks whether it would be worth while for me to attend the Rural Life Summer School beginning next week. This is merely a tentative request since my absence here may not be taken so well by one or both of my confreres here. Please believe me when I say that I have no selfish motive for attending this conference. I dont exactly relish the idea of sweltering in the July heat and sitting on school benches for two weeks. I was thinking it might be an opportunity for selfimprovement and greater usefulness in this vital field. If you think I can get the same by reading the books on the subject I shall do so instead.

I feel very proud of the men at St John's that this summer school has become a fact and that we have gone into this work so enthusiastically. May it prosper beyond the fondest expectations.

Thus far the summer weather has been practically perfect but right now we need a little rain critically I am told. May this find you hale and hearty.

Sincerely,

H. Othmar S.P.

July 10, 1940

Reverend Othmar Hohmann, O.S.B.
St. Joseph's Rectory,
Mandan, North Dakota.

Dear Father Othmar:

I commend your laudable ambition which has urged you to ask whether you may attend the Rural Life Summer School, which begins here next week.

In view of your own misgivings as to the reaction it may produce on your two confreres; in view, also, of the fact (somewhat less important) that those in charge of the summer school wish to keep the attendance down and think they already have too many; in view of the uncertainty, also, as to whether your work in the future will be in a rural community, I think it better to reply to your request in the negative. If you are really interested in Rural Life, books and conversation will, I think, give you pretty well the substance of what you would get by attending summer school. Getting in touch with the rural part of your parish will give you some of that practical experience which a number of the men on the faculty of the school have not had.

Praying God to bless you and to increase and preserve your zeal, I am

Devotedly yours,

J.M.J.

SAINT MARY-OF-THE-WOODS
INDIANA
MUSEUM

February 24, 1941

Dear Reverend Father:

On returning home yesterday, after a three weeks absence, I found your gift-copy of S. CRIFICE and the very kind letter which accompanied it. My sincere apologies for this unavoidable delay in thanking you for such generous and interested cooperation. These responses take precious time, all the more precious when stolen from the busy day of a zealous priest.

I have not yet had time to really read your pageant-drama, but a rapid skimming assures me that, as the current phrase goes, - you have something there. It is a magnificent "pipe dream": - a dream which will sometime take shape, when favorable winds blow away the smoke, not of the pipe, but of the sacrifice which you had to make in shelving the work for a time. I am convinced of this, - more especially since my own project, with the same theme of sacrifice, has to be temporarily laid aside for lack of that other essential, money. The calmness with which I was able to meet such an unexpected blow assures me it is God's work, and its fulfillment in His hands.

Meanwhile, since we know the shelving in each case is temporary, the subject being what it is, we can go on with our research and other plans. With such a theme the dream must be realized ultimately.

You spoke of radio as a vehicle for your drama. The idea appears excellent to me, especially if you intend to keep it on the rarified spiritual plane. Have you considered giving it a more popular appeal and using the motion picture, with sound of course. I can see such a picture meeting as much popular enthusiasm as --- "COME WITH THE WIND", - a modern American Passion Play, a Cavalcade! The secret would be to trace sacrifice in human lives and link the human oblation with the divine. You have suggested this in Act IV Sc. 1, the Offertory Procession. Why not expand that idea to run through the whole drama, from Adam and Eve weeping over their first big sacrifice down to the war-stricken and war-fearing people of today? The Offertory procession would march down through the years, a long way of the Cross, a constant uniting of the human sacrifice with the divine, identifying each man's Calvary with the Immolation in the Mass. Then the "Hoc est... Corpus Meum" would suggest a participation, not only of all present at a single Mass, but of all cross-bearers through the centuries.

Forgive this long outburst of another dreamer who, naturally, knows so much less about the subject than you, but who has nursed the idea through many years. It is your own drama with its tremendous possibilities that fires me with the hope of reaching the hearts of the people through the Heart of the Mass.

My own project is just another angle of your subject. I have planned a series of dioramas, twenty or more in number, tracing the evolution of altars, altar furnishings, etc. from the earliest forms to the present. No. I in the series is completed and shows the altars of Cain and Abel, their sacrifices, the slain Abel lying at the foot of his altar, and his murderer slinking away. Numbers II to XI would include Abraham's sacrifice of Isaac; Noe's altar and offering; Melchisedech's offering of bread and wine; the altar of the Wilderness; the altars of the Temple; the Last Supper; Calvary; an altar in Apostolic times, - perhaps a Jewish table; a tomb altar in the Catacombs; the altar in the first Basilica; then follow the altars showing the changes that crept in from century to century.

John J. M. J.

ST. JOSEPH'S CHURCH

108 3RD. ST. N. E.

MANDAN, N. DAKOTA May 12, 1941

Rev. dear Father Abbot:

It will be impossible for me to make the first retreat. Reasons are as follows: 1. Catholic Day and Statewide youth day on June 15th to prepare for. 2. I have undertaken a retreat for all highschool youngsters of the city on June 7th and 8th. Fr. Charles of Richardton will give it but I am making all arrangements and must be on hand for discipline and supervision 3. The week of June 8th is scheduled for 1st Communion instructions for country children. Every year thus far I have been asked to help in that; which will most probably be the case this year too.

I had wanted bvery much to come down there next month at retreat time, since I must have a lengthy talk^{with} you. On second thought I think it will be a whole lot better if I may come down in July. The fore part of July will be about the earliest I can get away. At retreat time your time would be very limited and taken up by other matters. I must see you soon and I trust you will give me sufficient time when I get down in July. It is very necessary.

Respectfully,

Fr. O. Schumann

May 12, 1941

Reverend Othmar Hohmann, O.S.B.
108 Third Street, N.E.
Mandan, North Dakota

My dear Father Othmar:

In view of the reasons which you state in your letter that require your remaining in Mandan during the time of the first retreat, I herewith excuse you from coming for this one. You may then count on being here for the second retreat.

If you feel that it is necessary to have a personal interview with me, rather than to write me on the subject of what is on your mind, you may come. But you had better delay until after the 4th, as I shall hardly be at home before that, since I have to attend the General Chapter at the end of June and in the first days of July.

Affectionately yours,

ADJK

Abbot

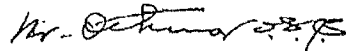
ST. JOSEPH'S CHURCH
108 3RD. ST. N. E.
MANDAN, N. DAKOTA Aug. 20, 1941

Rt. Rev. dear Father Abbot:

I am making my retreat at Richardton next week. Since there was hardly any other way of arranging matters, I presume that will be O.K.

If you think that it is the will of Providence that I remain here, I shall try to manage. I have grown into the work, people and country. Really the only grievance I have is what I manifested last month and on previous occasions. I know I should be considerate of the fact that you may wish to change my fellow assistant and not wish to make two changes of assistants at the same time. Of course, if the pastor has become too allergic to me, that may again alter the situation. After I shall have made my retreat and thought the matter over I may have another suggestion to offer. Please God, I surely would like to stay in where I can work to the utmost in the Rural Life Movement.

Sincerely,



September 6, 1941

Rev. Othmar Hohmann, C.S.B.
108 - 3rd Street N.E.
Mandan, North Dakota

My dear Father Othmar,

I thank you for your letter of August 20 advising me that you are making your retreat at Richardson in the following week. I had already given my C.K. to that to Father Hildebrand.

Since you are so interested in the Rural Life Movement, and since your pastor is not any more allergic to you than you are to him, and since there are many other things that I have to consider, I am leaving you where you are. I would, however, like to bring home to you the parable of the Pharisee and the Publican, and to impress you with the truth that we are all such corks like the Pharisee than like the Publican. I do not exclude myself from this indictment, and I trust you will make it a point to make a little self-examination every day on this subject. I will tell you frankly that it is not only Father Hildebrand that finds some fault with you -- he admits that you are also good points -- but also others. You are inclined to be too self-centered and too impatient with others and too critical of them, and not frank enough. Just an instance: why did you not tell Father Hildebrand that you would like to attend the Rural Life Conference here? You got my permission to come down; you cleverly arranged to be here during the time, and then came to me to ask whether you might remain throughout the Conference.

Now, I don't want you to write me and make a long explanation. If there is a little hitch in this and you have some sort of excuse, keep it for yourself, and say I am going to bear this little misunderstanding patiently. And resolve that every day you are going to look for an opportunity to practice such mortification and that you will make persevering efforts to avoid in yourself whatever faults you find in Father Hildebrand and Father Valerian and even in poor [redacted]. When you have succeeded in overcoming some of these traits, you will make a fine pastor. God bless you.

Affectionately yours,

Abbot

AD/je

March 20, 1942

Reverend Othmar Hohmann, O.S.B.
108 Third Street N.E.
Mandan, North Dakota

My dear Father Othmar:

I think I had better postpone granting your request for a bicycle. It is not merely a question of the cost, which I presume is not very high, but also of other considerations.

You say it takes just too much time to get around. I do not think your parish has grown any as far as territorial extension is concerned, and certainly its territory is not more extensive than that of the parishes in our larger cities, nor even that of towns like Moorhead. Under the plea of saving time we perhaps too readily cover our disinclination to walk. You say that driving would be good for your health. What about walking? And there are times when riding on the bicycle is hardly feasible. Our forefathers walked and got around. Probably in these war days many people that have heretofore used the auto will have to go back to the means of locomotion with which nature has provided us. Be an example and the source of comfort to them; not all of them will be able to invest in a bicycle.

Wishing you every blessing for the feast of our holy Father and a progressive growth in the spirit wherewith he served the Lord, I am

Affectionately yours,

jk

ST. JOSEPH'S CHURCH
108 3RD. ST. N. E.
MANDAN, N. DAKOTA

March 23, 1942

Rt. Rev. dear Father Abbot:

I would like your permission to purchase a bicycle for use in my parish work. The average work can be done without car, but much as I like to walk at all times, it just takes up too much time to get around. Eventually I may be blamed anyhow for adding too much to car expense but want to take this measure to give as little provocation as possible. Besides, riding should be good for one's health.

Sincerely,



ST. JOSEPH'S CHURCH
108 3RD. ST. N. E.
MANDAN, N. DAKOTA

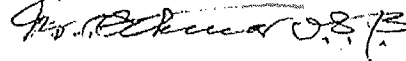
March 31, 1942

Rt. Rev. dear Father Abbot:

I would like your permission to come home for a few days next week. The reasons are several: I may not be able to make the first retreat. My Mother has been in poor health. With one boy in the army over a year and the youngest about due to go, a little visit might give her some comfort. Then too, you are still my Father Abbot. What I have to submit and talk over, I feel should be mentioned to you, no matter how busy you may be. Please do not look too much on the few dollars it will take to get down there. For more than one reason, I think it will be well spent.

I wish you a blessed Holy Week and a happy Easter.

Sincerely,



April 1, 1942

My dear Father Othmar:

If you want to see me next week, you will have to be here on Monday. On Tuesday is the installation of the Coadjutor Bishop in St. Cloud. I shall be leaving Tuesday evening or Wednesday morning for Chicago, and I shall not be back from there until Saturday noon, or possibly later.

With every good wish for a blessed Easteride, I am

Affectionately yours,

JK
Reverend Othmar Hohmann, O.S.B.
108 Third Street N.E.
Grand
North Dakota

April 13, 1942

Reverend Othmar Hohmann, O.S.B.
108 Third Street Northeast
Mandan, North Dakota

My dear Father Othmar:

I told you, when you were here, that I would write you and let you know without delay what I want you to do.

I suppose you have just about been expecting that I shall instruct you to remain where you are until the end of the school year, for I indicated to you what the difficulties are in regard to make a change at this time. Father Hildebrand informs me that he cannot get along with only Father Valerian. Furthermore, he has promised me that the incident will not be mentioned again and that he will try to deal with you in such wise that you will have no reason for complaint. I hope you will do the same. Do not imagine that I feel Father Hildebrand is alone to blame in this difficulty between the two of you. I have indicated to you already before this that it would be well for you to watch yourself more closely and strive to grow daily in humility. I know you excuse yourself for not being more open with Father Hildebrand with regard to work that you undertake. I am quite ready to grant that you may have some excuses. But you know that a great many of the misunderstandings that we have with others arise from the fact that we do not speak out sufficiently. Our great trouble is that we remain too much on the natural plane, instead of getting onto the supernatural: *Haec est victoria quae vincit mundum, fides nostra.*

Trusting that the Lord will give you the grace to recognize all the beauty and truth of this passage from Saint John and give you the strength to make it your guide of life, I am

Affectionately yours,

jk

ST. JOSEPH'S CHURCH

108 3RD. ST. N. E.

MANDAN, N. DAKOTA April 17, 1942

Rt. Rev. dear Father Abbot:

Father Hildebrand informs me this evening that you had written him to the effect that if he could get help from Richardton he was to release me to be at Hastings in time for next Sunday April 26th. He tells me that he can get help from Richardton and that I am to leave for Hastings. Unless I hear to the contrary I shall leave as soon as possible and be at Hastings on the date specified in time for Saturday's work.

After receiving your letter the fore part of the week I of course reconciled myself to staying out the rest of the term, since I realized the difficulties on your part. This certainly comes as a pleasant change of plans and I want to thank you real heartily for assigning me to such a promising place and especially to a pastor where I know I am very welcome. I don't think I shall disappoint you, nor Fr. Demetrius. Thank you again!

Sincerely,

Fr. Ochman

OSB HOHMANN_00228

April 19, 1942

Rev. Othmar Hohmann, O.S.B.
109 - 3rd Street N.E.
Grandin, North Dakota

My dear Father Othmar,

I have a letter from you and one from Father Hildebrand. Both agree in the information that you will be leaving Grandin sometime this week and be in Hastings for work next Saturday. I have just written the Archbishop asking his approval of your appointment to St. Noriface's in Hastings. I suppose you really shouldn't be there to do work until you have that approval and the faculties. In order to allow the Archbishop a few days in which to write, you will please call at the Chancery in St. Paul, next Friday, present yourself and ask for the faculties of the archdiocese.

Possibly your going to Hastings without saying a word to me is in line with one of your traits with which Father Hildebrand found fault. You were here and could have asked me without any difficulty. The result of your going there was that Father Bechtold came here to ask me for you. Under circumstances this might have been embarrassing for me. You forced the issue; I trust neither of you will have reason to regret it. But please take yourself in hand and learn to curb your likes and dislikes, your ambitions and disappointments, and you will find the business which apparently you have not hitherto found. Quasrite primum regnum Dei, etc.

Affectionately yours,

Abbot

AD:je

ST. BONIFACE CHURCH
HASTINGS, MINNESOTA
Jan. 11, 1943

Rt. Rev. dear Father Abbot:

Enclosed is my statement for 1943. As to enclosed letter, the bill was paid in December. The Clinic still had my Collegeville address from the time I went there in 1931, hence the forwarding up there. I had meant to drop in there sometime when in Minneapolis and pay the same. I have no outstanding bills that I am aware of and except in cases such as this, always pay cash.

On the statement, amount for travel and carfare may seem high. It took some trips to the Cities for treatments. Then, I must go to Redwing to hear Sisters' Confessions. In the interest of patriotism I use the car but rarely; which has also upped the shoe bill.

The flu left me practically untouched; Father Demetrius has had a few bad days but is over it again.

A happy and blessed New Year!

Sincerely,



St. Boniface Church

Hastings, Minnesota
Jan. 15, 1943

Rt. Rev. dear Father Abbot:

We are making arrangements here for a two day retreat for the high-school youngsters of both parishes here to begin the evening of Friday May 28th, when the local highschool dismisses. Due to the uncertain conditions I would not be surprised if the highschool date for dismissal might be changed, but that is the tentative arrangement at present. My suggestion for retreat master would be Father Martin. He could then give a talk or two on Catholic rural life since we will make a special appeal to the youngsters from the country or who may work in the country. In case Fr. Martin is dated up for that time, may I suggest Fr. Lancelot, or Adelard or Emmanuel over in Minneapolis. I dont know how these other three have developed but I have heard good reports as to their abilities. This will be the first retreat for highschool youngsters here, as far as I know and we are naturally anxious that the retreat master "gets them!" The youngsters can surely stand it. Father Nolan of the other ~~an~~ parish is very much in favor of the project.

Some time this Fall, Fr. Prior wrote to me about seeing Dr. Lee the chirppractor at St. Paul. The gist of ^{his} reaction was that I should try it and let you know the results. It may be some other factor in the matter, but since going there, I have felt much better, having had very few headaches, no nausea and the backaches much improved. Dr. Lee and the Mrs. are both Catholics and have not sent any bill, not even for the X-Rays. A neighboring priest tells me that he will not send any either. Dr. Lee asks me to come in once a week and I can conveniently make it between busses. I presume this arrangement will be satisfactory to you.

My annual statement will in within a few days. Otherwise everything is fine and I am enjoying the splendid winter weather. Wishing you good health and God's tender blessings in the New Year, I remain,

Devotedly,

Fr. Adelard

August 2, 1943

My dear Father Othmer,

Just a brief note today to thank you for your recent letter and for your suggestions for the office of St. John's.

You may come to St. John's to attend the meeting on August 10th, if you are not otherwise occupied. I will be glad to see you and to discuss the matter with you. In fact, I would like to see you as soon as possible.

I am sure that you will find the work at St. John's very interesting and profitable. I am sure that you will find the work at St. John's very interesting and profitable.

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December 27, 1943

Reverend Othmar Hohmann, O.S.B.
St. Boniface's Church
Hastings, Minnesota

My dear Father Othmar:

I am forwarding to you herewith a bill from the Nicollet Clinic. It seems to me that I forwarded a bill from them to you some weeks ago. Apparently it is for the same services. Will you please give it your attention without delay? I hope you are not getting into the habit of overlooking payment of your bills. Just why you had it forwarded to St. John's I do not understand. First of all, it is not to the University; that you should forward such bills, but to the Abbey, of which you are a member. In the next place, the Fathers resident outside of the Abbey are supposed to pay for whatever services they have contracted. This instruction I have given more than once; it is based on the need for proper reporting of accounting. Ultimately, of course, it is the Abbey that pays, but we want to know also who approximately receives and spends.

I hope that you and Father Demetrius have been well all these weeks and not fallen victims to the flu. There was a considerable number of them here, not only among the students but also among the Clerics and about half a dozen of the Fathers; of the Brothers only one, Brother Michael, succumbed. He was, I believe, the first victim in the Community.

Wishing both of you a most blessed new year, I am

Affectionately yours,

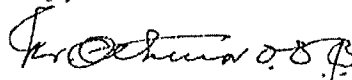
Encl

With your permission - would like to attend the rural life institute sessions this year either at St. John's or at Richardton. I feel I can get a lot of benefit and inspiration therefrom.

I am tentatively arranging to have the two boys I recommended as priesthood students come up with their parents, on Sunday Aug. 8. This may have to be postponed a week since both fathers are on defense jobs and may have to work Sunday the 8th. Meanwhile I would like to know whether you will be at the Abbey on the 8th.

The two boys are [redacted] and [redacted] first cousins and related to Fathers Harold and Polycarp. Both families are good, [redacted]'s very large and I would say an ideal Catholic family. I think the folks will impress you well. Father Demetrius seconds me in all this and has asked me to handle the matter. There may be another boy to suggest when I check up the family background more definitely.

Sincerely,



January 17, 1944

Reverend Othmar Hohmann, O.S.B.
Church of St. Boniface
Hastings, Minnesota

My dear Father Othmar:

I thank you for your financial statement, which arrived here during my absence. I returned from Richardton late last Saturday afternoon; I shall be leaving again on Wednesday for the Visitation of the Eastern monasteries.

I have no comment to make on your financial statement. You know what our holy Father says about fixing the amount of food and drink for others. So it is rather difficult for the Abbot to decide whether one has been spending too much on clothes or other things.

In general you are not among the more parsimonious of our monks. Some way or other you manage to run up a pretty fair bill of expenses each year. For instance, if you look at your expenditure for clothes for the past three years, you will find that you had a pretty high figure each year. You yourself feel that the amount spent for travel and carfare may seem a bit high and explain it by saying that you took some trips to the Cities for treatments. If I mistake not, you took at least one other trip which went a little further than the Cities and did not seek permission for it. This was not reported to me but came to my attention accidentally.

Well, I thank you for whatever sacrifices you have made for the sake of your vows, and I beg that God grant you the grace to have a high ideal in regard to them and to keep you ever faithful to them, so that you may one day hear the words: "Euge, serve bone..."

Affectionately yours,

June 19, 1944

Rev. Othmar Hohmann, O.S.B.
St. Boniface's Church
Hastings, Minnesota

My dear Father Othmar,

Yesterday your letter was handed me by Mr. [redacted] who came with his wife and son [redacted] to introduce the latter as a prospective candidate for the Order. I accepted him and gave him a rate of \$175 and extras.

A few minutes later Mr. and Mrs. [redacted] and Mrs. [redacted] presented themselves with their respective sons [redacted] and [redacted]. They handed me the card of information which you had given them concerning the boys. Neither of these two declared himself a candidate for the priesthood, though [redacted] seemed to indicate more of a leaning. But I had a hunch that neither wanted to commit himself definitely in the presence of the parents and of each other. It was not convenient for me to see the boys separately; but it may be just as well for the present. I gave each of them a rate of \$300 per year plus extras.

I shall be at home on all the Sundays of July except the first; at least that is my present intention.

Commending you most cordially for your interest in prospective students and especially in those that are candidates for the priesthood, I am, with greetings also to Father Benedictus,

Affectionately yours,

Abbot

je

ST. BONIFACE CHURCH
HASTINGS, MINNESOTA
July 4, 1944

Rt. Rev. dear Father Abbot:

This coming Sunday the 9th we plan to send up [redacted], [redacted], and [redacted] and parents; that is, according to present plans and barring gas and tire difficulties. There will be a letter with each lad with a short estimate of the applicant. [redacted] is an outstanding prospect for the priesthood.

During the past week we had the great pleasure of a visit from Dr. [redacted], who still speaks very fondly of St. John's and of you personally. It is indeed refreshing to meet one who has gone way up in his field and is still the simple unassuming soul. Fr. Dentrius and myself urged him very strongly to write a book on "Mental Health" from a thoroughly Christian and still scientific viewpoint so the average mind can understand it. I think there is a great dearth of Catholic literature on this subject and the market is being flooded with the most pagan monistic stuff. I notice that a considerable amount has been written in German by Catholic authors. At any rate Maeder is interested and should be more than capable. *He sends greetings to you.*

Trusting you will be pleased with next Sunday's prospective students, I remain,

Sincerely, *J. O. Jensen*

P.S. [redacted], priesthood student will be up in August. Will probably stay in full. Splendid lad, wonderful mother.

July 6, 1944

Rev. Walter Holmann, O.S.A.
St. Francis Church
Madison, Minnesota

My dear Father Abbot,

I received your letter from the post
yesterday upon the fact that I had not yet received
it. I am sorry that I have not had a chance to let
you know that I received your letter of the 4th and that
I will be home this evening, the 11th. It will be
a pleasure for me to see the lady and you are sending up.

I am happy to hear that [redacted] and
[redacted] and you are having a very good time. I
thought of you and your family and I will probably
have called on you at a later date of his address and
let them know how much I enjoyed your travel. He will
certainly be very glad to see you and I will
be glad to have your suggestion to visit and look on the
11th. If you have his address, I would be pleased
if you could send it to me.

With every good wish to you and
hopes to see you in the future and, of course, for the feast
of our holy Father Benedict, I am

Affectionately yours,

Abbot

je

ST. BONIFACE CHURCH
HASTINGS, MINNESOTA

July 9, 1944

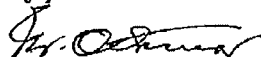
Rt. Rev. dear Father Abbot:

Enclosed is the address of Dr. [REDACTED] that you requested. This letter and card with data introduces [REDACTED] and parents. Fr. Demetrius has looked over the card and thinks it a quite fair estimate. The boy himself has been splendid. [REDACTED] and parents will be in during the day also. Both parties have been instructed to bring a picnic lunch, so there will be no burden on the guestmaster.

I do not think that [REDACTED] will be up there this year. His older sister is a college student at St. Benedict's, the father a day worker in the flour mill, so I suppose they feel they can not make it. If we had a little more certainty of a vocation, we would push the matter a little more. All we have is a "hunch" that there may be something there hidden by shyness. Surely a fine type of lad. It may be that next year may bring some developments.

Father Demetrius joins me in wishing you a very happy Feast of St. Benedict.

Sincerely,



July 10, 1944

Rev. Othmar Hohmann, O.S.B.
St. Boniface Church
Hastings, Minnesota

My dear Father Othmar,

Your letter of the 9th was given me yesterday, the day when both [redacted] and [redacted] were in to see me with their parents.

Though [redacted] expressed no desire for the priesthood, I gave him a rate of two hundred dollars per year, plus extras. I am always prepared to give every consideration to candidates for the priesthood, though I am not too keen on giving large reductions to others. Yet in this case, I thought the lad worthy. [redacted] also impressed me favorably and I gave him the same rates as [redacted]; he felt quite certain that he wants to go on for the priesthood.

Commending you for your interest and zeal, and thanking you for having sent me Fr. [redacted]'s address, I am, with reciprocal good wishes to the both of you for the feast of our holy Father,

Affectionately yours,

Abbot

Je

P.S. Will you please tell Father Lemetrius that his letter of the 8th instant, addressed to Father John, containing twenty-four (24) Mass intentions with a check to cover the stipends was received? These intentions will be taken care of as soon as possible.

November 15, 1944

Reverend Othmar Hohmann, O.S.B.
318 East 6 Street
Hastings, Minnesota

My dear Father Othmar:

Tomorrow is the feast of St. Othmar, who is your holy patron. I herewith extend to you my felicitations with the prayer that St. Othmar obtain for you a full measure of his spirit, which led him to leave home and country, to devote himself to the spread of the gospel.

I would have an opening for you for such work. A telegram from Father Frederic, received last evening after supper, stated that Father Arnold died in Nassau about 5:30 in the afternoon, as a result of a cerebral haemorrhage. I set up against it in regard to the Bahama Mission. Father Daniel wrote me recently that his hands are in such condition that he can hardly help himself and feels that I should withdraw him from the Bahama Mission band. I wrote him that he may come home as soon as he can arrange with the Bishop for someone to take his place-- or rather with Father Bonaventure, since the Bishop is still in New York and not at all in good condition of health. Father Cornelius is also still in New York, along with Father Leonard. The Bishop asked that both be permitted to remain with him to help him with the collections. But I sent instructions last evening to Father Cornelius to get back to the Bahamas as soon as possible.

Begging you to give my greetings also to Father Demetrius, I am

Affectionately yours,

St. Boniface Church

Hastings, Minnesota

Nov. 17, 1944

Rt. Rev. dear Father Abbot:

Thank you very much for the nameday greetings and for the good wishes, as also the same in previous years, when I at times did not acknowledge them promptly. It was of course with a shock and deep sorrow that I heard of the passing of Father Arnold. Having been with him a few years I know how he worked almost without letup.

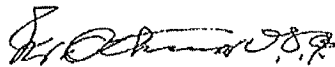
As to your suggestion regarding the Bahamas, I have thought that over these days and two years ago when a like suggestion was made. I really must look at the matter with some realism. I have tried it once. I think I can serve better in the work I have been doing in past years. The suggestion that was once made by a former superior down there that a contingent of recently ordained be sent down there each year for say three years of experience strikes me as practical. In the coming post-war period many of our parishes may be much like mission fields. Work down in the Bahamas for a few years seems to give some knack of "ferretting out" new life for the Faith in the way of converts. I can say that I feel much more "in the swim" in a parish where things are not solidly Catholic. It is for instance encouraging to see what can be done with the sincere Scandinavians.

Doctor Maeder called on us during July. We have received a circular from him recently but no further word about the suggestion for a Catholic book on mental health. I do hope he goes at it.

I recently met [redacted] brother to Fr. [redacted] O.P. who spent six years at St. John's. He sends greetings and seems to have settled down very well and is the dad to three fine boys. I hope our Hastings delegation is doing satisfactorily up there. There will be some more to recommend for next year. Thank you very much for your kindness to them. Thank God we do have a good deal of fine family life left with all the war-time dislocations etc.

I am getting along nicely and quite content to be an assistant here. The old trouble of nerves and headaches do flare up but I should not complain. May this find you in good health.

Sincerely in St. Benedict,



November 20, 1944

Reverend Othmar Hohmann, O.S.B.
318 East Sixth Street
Hastings, Minnesota

My dear Father Othmar:

Just a brief note in reply
to your letter, though you probably expect no reply.

I merely wish to tell you that I hardly expected you would want to offer yourself to take Father Arnold's place. I made the suggestion just to guard against the possibility of your feeling that I did not have enough confidence in you to send you back to the Bahamas Mission. While I am at a loss to know how to supply Father Arnold's place, I am happy to know that you are doing good work where you are. May it please the Lord to bless you and let your occasional headaches serve to remind you that, as a disciple of Christ, one must suffer in patience.

I have not yet received any details of Father Arnold's death, though Father Frederic has sent me a letter, written the day before he passed away. On receipt of a radiogram from Long Island that Father Arnold was in bad condition, he flew down with Dr. Hesse and brought him to Nassau, where it was first thought that he was suffering from a nervous breakdown. But the conclusion reached was: cerebral haemorrhage. May the Lord grant him eternal rest.

Affectionately yours,



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA

OFFICE OF THE ABBOT

January 11, 1945

Reverend Othmar Hohmann, O.S.B.
St. Boniface's Church
Hastings, Minnesota

My dear Father Othmar:

I have your statement of personal account for the past year, and I thank you for it.

I suppose you feel that you have been quite faithful to your vow of poverty. Well, it is rather difficult for me to judge. But some way or other you seem to manage to spend more money than most assistants do. Perhaps you had better watch yourself a little more closely and before you dig into your pocket, ask yourself whether that which you are about to purchase is really necessary.

I do not quite like your dealing in pamphlets. I think that should be a parish affair. The pastor ought to keep on hand suitable pamphlets purchased out of parish money, the proceeds from the sale of which should go back into the parish treasury. I have again and again found quite a bunch of pamphlets coming in from Fathers who have passed away--not merely individual copies, but sometimes lots of them.

There is one item I do not understand: Parish Register, for which you paid \$16.00. Would you please explain this item to me?

I had a letter from Father Demetrius this week, in which he told me that he was going to Eau Claire for his operation. I presume you have notified Father Prior that you will need assistance for the Sundays during which he is away--if, indeed, you do. I hope that he will not be gone too long and come back in fine fettle.

Father Method asked me this morning whether he might invite you to conduct the Lay Retreats this summer. I gave my consent. Unless, therefore, you have good reason for declining this invitation, please accept it and prepare to give them good solid retreat talks.

Begging God to bless you and to increase in you love and zeal for His honor and glory, I am

Affectionately yours,

St. Boniface Church

Hastings, Minnesota

Jan. 13, 1945

Rt. Rev. dear Father Abbot:

In answer to your letter of the 11th referring to my statement of personal account, item for pamphlets. I keep a small stock of pamphlets and convert literature on hand and in circulation among Protestants and prospective converts. Some are loaned but I generally come out even. Other pamphlets on hand on the personal list are mostly those read and annotated for future use, and in my library.

The item "parish register" is perhaps a little ambiguous. The sixteen dollars was for Mass stipends received by mail from friends and recorded in the parish Mass register and stipends turned over. I trust that this is satisfactory.

I cannot of course help for the fact that I am assigned to hear confessions for Sisters in RedWing and must take bus or train to get there.

I appreciate the invitation to give the English Lay Retreats this summer. It comes rather as a surprise. If you and Fr. Method think I should, and I can be of service, O.K.

The report from Fr. Demetrius last evening was that he was doing much better. We were told that there was much gravel imbedded in the gall tissue and that he was appretty sick mah the first two days. May I suggest that he be not allowed to go back to work too soon. If left to himself he will dive right in again and will not allow himself sufficient time or rest for complete convalescence.

Yes, we certainly need help on Sundays. We have some 450 families, and Asylum, three Masses on Sundays. I can carry on during the week.

A happy and blessed New Year to you and confreres!

Sincerely,

Fr. Edmund OSB



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA

OFFICE OF THE ABBOT

January 15, 1945

**Reverend Othmar Hohmann, O.S.B.
St. Boniface's Church
Hastings, Minnesota**

My dear Father Othmar:

Just a brief line to thank you for your letter with its explanation of certain items in your financial statement referred to by me. Also to thank you for kindly consenting to conduct the English Lay Retreats this summer. I have not yet seen Father Method to give him the good news; I am sure he will be grateful to you, as I am.

I am happy to hear that Father Demetrius' condition is improved. I hope and pray that he will soon be back with you. But you will please see to it that he does not get to work until he has fully regained his strength. From here I cannot judge when that shall have taken place. If conditions permit, I shall pay you a visit within the next weeks. I am not yet sure whether I shall have to go to the Bahamas or not; a letter from the Bishop, received on Saturday, tells me that the school we opened in the beginning of this month in Nassau is filled.

If you have not yet written Father Prior for help on Sundays until Father Demetrius' is to resume work, you need not do so, as I am telling him to provide.

Affectionately yours,

St. Boniface Church
Hastings, Minnesota
June 21, 1945

Rt. Rev. dear Fr. Abbot:

This introduces _____ and parents,
_____ has finished the first year of highschool here. Two in family. A fine lad, rather shy, quite ordinary in class marks. Has always impressed me as honest and sincerely pious. He too has had "ideas" of the priesthood; I have only mentioned the matter to him and could not say it looks too much like a vocation now. A year at St. John's I feel confident would benefit him a lot, and we think he should have a chance.

The father is a mill-worker here. They will need some reduction. You can no doubt best discuss that with the parents directly. Parents are very eager to have _____ get some good Catholic schooling, as the boy is too. The highschool here has mighty little to offer.

Thank you very much for any courtesies to both the _____ and the _____

Fr. Ockumal

St. Boniface Church
Hastings, Minnesota
June 21, 1945

Rt. Rev. dear Father Abbot:

This introduces _____ and parents,
_____ I.Q. in the last year (8th grade) was 108. He could do better than this. Does very good work. Oldest of a family of four. Fine family life. _____ is a faithful altar boy. A good normal healthy lad. Nothing spectacular along religious line. Has had "ideas" of studying for the priesthood. I have never spoken to him at length concerning the matter.

The father is employed at the telephone booster station. Salary medium, rather frozen at present. Does not like to favor _____ too much with educational opportunities since there are two more boys close behind. The father can tell you more about this. Will need some reduction, it seems to me.

Fr. Ockumal

St. Boniface Church

Estab. 1858, Minnesota

July 27, 1945

Rt. Rev. dear Father Abbot:

After the first lay retreat I happened to get in contact with
of the St. Paul Knights of Columbus. and myself
have been friends for 25 years and we have at different times in the past
discussed lay retreats which are a deep interest of his. He has done some
splendid work in promoting this Apostolate. At his suggestions I mentioned
to him that it was entirely up to my Superiors to designate the retreat
master in case St. John's would consent to take their retreat this summer,
and that I would be more than ready to do what I could to help them along
if same would be O.K. with you.

Last night he called me up mentioning that he had contacted you and that
it would be O.K. with you if I could arrange to conduct their retreat for
them for Aug. 24th week-end. I can do it and will be very glad to do so.
It will not be much extra work since I can use the same material as for the
other four retreats. It is satisfactory to Father Demetrius too and he is
glad that I can be of service.

I have at different times met men of the St. Paul Council of K.C.'s who
were most enthusiastic about the retreat up there before and they were
certainly sold on St. John's and the way the retreat was handled previously.
So when I the year these planning etc. handled all details last month for the



SAINT JOHN'S ABBEY • COLLEGEVILLE, WISCONSIN
OFFICE OF THE ABBOT

July 28, 1945

My dear Father Othmar,

Just a brief reply this morning to your letter of the 27th instant.

When _____ called me I understood him to say that he had asked Father Vossberg to conduct the K.O. retreat here from August 24 to 26. I found out later that he had said, Father Othmar. Yes, it is perfectly agreeable to me that you conduct this retreat; I appreciate your willingness to take on this extra burden. For I know that it is a burden even though you have all your material ready from the other retreats. I will send one of the Fathers to substitute for you at Hastings on that Sunday, the 26th of August.

No letter has yet arrived from Father Pat Ryan. I am not sure yet whether I could spare a man for him during the week of the August 20 to 25, since that is the week of our second retreat. I shall do what I can for him after I hear from him.

With every good wish and the prayer that God bless you, I am

Affectionately yours,

Abbot

Je



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA

OFFICE OF THE ABBOT

August 9, 1946

My dear Father Othmar:

In my conversation with you on my last visit to Hastings, I got the impression that you would not mind a change. I have hesitated to do anything in the matter; I do not like to appoint you assistant again. Yet the whole situation is such that I do not think it expedient to withdraw any of the present pastors. I can therefore offer you nothing but an assistantship. I am willing to let you mention which place you would prefer, unless you prefer to remain in Hastings until a vacancy turns up.

May I hear from you without delay? Time is passing rather rapidly and I have been held back by a variety of considerations and circumstances.

Affectionately yours,

jk
Reverend Othmar Hohmann, O.S.B.
St. Boniface's Rectory
Hastings, Minnesota

St. Boniface Church

Hastings, Minnesota

August 12, 1946

Rt. Rev. dear Father Abbot:

I have been trying to think over the contents of your letter of the 9th, not knowing just what to answer. Since you ask me to mention some preferences, I might make the following suggestions:

I have always been quite friendly with Father Lambert. He would like to have me in 1932 when I helped out there during the summer at Moorhead. I don't know whether he has a permanent assistant now or not, or whether I could qualify. It seems that he wants a musician.

Then there is Detroit Lakes, if good Father Alphonse would have me. He had me as a student years ago, and do not know whether the admiration of that time was mutual or not.

Then there is Duluth. One man is there now. My impression was that that was a large parish. I don't know whether there were three men there formerly or not.

Then of course there is Mandan. There I could step right in and simply take up from where I left off four years ago without all the work of getting re-acquainted. Perhaps the people there were tired anyhow of hearing me preach by the time I left. I just happened to think that possibly one of the assistants up there might like a change.

And as you indicate, I could stay right here until some other possibility comes up. There are no human attachments here to speak of. Father Deme-trius has been very considerate with my bad days, and the fact that I can do manual labor here on occasions by way of medicine and am close to woods and stream is an asset. I am sorry that I have this nervous condition, of late years especially, but shall try to carry on with as little fuss as possible. Then, for all I know, you may be contemplating moving the pastor here, and it might be an asset to have someone acquainted to tide over. (Now please do not take this as a suggestion to move the pastor.) That would offend him very much.

When it may be that you have a place where there is not quite enough work for an extra man but too much for the present personnel. Father Prior suggested last winter that I take an occasional turn at retreats and Forty Hours since he could not take care of all the calls that were coming in. I told him I would be glad to help out in a pinch with just a little advance notice.

So that's that. I would feel uncomfortable at "bumping" out some assistant who is well satisfied and doing perhaps better work than I could furnish. I shall submit the matter to some prayer and may have a suggestion or two by next week. I appreciate your considerateness in letting me make these suggestions. Perhaps you prefer to let well enough alone for the present.

Respectfully,

Alvin O. O. O.

St. Boniface Church
Hastings, Minnesota

Sept. 19, 1946

Rt. Rev. dear Father Abbot:

Referring to our conversation last Sunday evening, I thought of the following suggestion; namely that Father Justin's reaction be gotten as to the possibility of my going up there to change with one of his assistants. The fact that I might only stay for a year or so would be outweighed by the fact that I have been there before and know the parish.

I am still unsettled and undecided. Perhaps it will blow over by the time I hear from you. Thanking you for your kindness and consideration last Sunday I remain,

Respectfully,

Fr. Edmund J. O'Rourke



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

September 27, 1946

Reverend Othmar Hohmann, O.S.B.
St. Boniface's Church
Hastings, Minnesota

My dear Father Othmar,

I have written to Father Justin, as I told you I would do when you were here to see me. He has no objection whatsoever to your being made one of his assistants, though he did mention that it was rather late now to make a change.

And for that reason I have decided that it will be best if you remain at Hastings for the time being. Were I to send you to Mandan now, and were a parish to open up in the near future (which is highly probable), it would not be so good to make another change at Mandan so soon.

I am confident that this decision will meet with your approval, since in your letter of the 19th you are somewhat hopeful that "it will blow over by the time I hear from you." I hope that it has blown over, and that you will be able to continue your good work at Hastings for the time being.

Begging God to bless you, I am, with every good wish,

Affectionately yours,

Abbot

je

City Unites in Presenting Pageant, Most Magnificent Ever Staged Here

A community Christmas pageant, the like of which has never before been presented in Hastings, was magnificently produced at Memorial auditorium Monday evening preceded by a matinee performance, Sunday afternoon. An audience which crowded the auditorium to capacity witnessed the spectacle at the matinee and a similar crowd viewed the evening performance in spite of the bitter cold weather.

Unlike Community Christmas programs here in the past, this year's pageant-drama was an old Nativity play "Bethlehem" which had been adapted by Rev. Othmar Hohmann, O. S. B., assistant pastor of St. Boniface church. Those taking part and those working on the many production details numbered close to 200 persons, representing all of the churches and organizations of the city.

The story of "Bethlehem" began in an audience chamber of Caesar Augustus in Rome where two young tribunes, Claudius and Arno, through a sudden change in circumstances, were assigned to the land of Palestine to study Jewish legends and folklore concerning the promised Messiah. In Bethlehem, Claudius and Arno became fast friends of Bethaniel, the innkeeper and his family. There with the streets and lanes filled with travellers afar off from the enrollment ordered by Rome, appeared Mary and Joseph who were denied lodging in the Inn.

As the scenes unfolded, shepherds were seen in an open field being awakened by a brilliant vision to be led by an announcing angel to the crib of the Christ child. Returning to the Inn the shepherds awakened Bethaniel and others who joined by the two Romans, villagers and the Three Wise Men went to the open plain to adore the Infant. Angels appeared singing the fulfillment of the prophecy of Isaiah and the drama closed with a grand finale chorus.

Mrs. Kenneth Hanson, Mrs. Donald Bahis, Mrs. Stephen Burr, Mrs. Richard Bacon, Cecelia Reksad, Carl Miller, Kathleen Kilbride and Diane Bye. Every character was costumed in keeping with the traditions of the day.

An adult choir, attired in black robes and carrying lighted candles at their first entrance, sang several times during the pageant. Two groups of children appeared as Angels of the Annunciation and Heavenly Angels.

The responsibility of the production was in the hands of many persons. Mrs. Constance Walbridge was the director, assisted by John N. Thon; Father Othmar, in addition to adapting the play, coached the drama and Mrs. L. D. Peck did the casting. Mrs. Mary Wee and Douglas MacKenzie directed the adult choir and Mrs. Florence Sloniger was the accompanist.

Those in charge of the costumes, the makeup, assisting with the music, the properties, stage, lights, and the many other details also share equally in the success of the production.

State Hospital Adds Thanks.

A letter of gratitude in behalf of the group of patients from the Hastings State hospital who attended the pageant, Sunday afternoon was received from Dr. Ralph Rossen, superintendent, Mrs. Loretta Dixon and Ralph L. Schroeder, recreational workers at the hospital. Their appreciation follows:

"Hastings State Hospital
December 16, 1946.

"He who gives is rewarded with personal satisfaction. This you already have, but we want to add our thanks also. And so this is a letter of simple gratitude to those who made the Christmas Pageant possible, to all those who participated in the pageant itself, to everyone who helped convey us to the performance, and, also, to the attendants who donated their time.

As narrator, Rev. John W. Taylor told the story of the pageant over a public address system. Eugene Casserly, the first character to appear sang his role as Isaiah, the prophet of God. The roles of the two young tribunes were played by Stephen Burr as Claudius, and Reinold Fox, as Arno, the latter taking his part as a substitute only three days before the production. James Reid, originally cast as Arno, was unable to take the part because of illness.

Albert Jacobsen was cast as Caesar Augustus and his court attendants were, Aloysius McGres as Maccenas, his confidant and advisor; Richard Bacon, Althard; Charles Bartelma, Longinus; Robert Yanz, Zeno and E. B. Wightman, Lydiás Sapiens, an aged Roman scholar.

Wallace Thexton enacted the part of Bethaniel, the innkeeper and Frank Hyland, that of Senoch, his friend and neighbor.

Joanne Karpen was cast as Assar, son of Bethaniel, one of the leading roles in the play. John P. Karpen Sr., was Zorestes, an old shepherd; Wilfred Mayer portrayed Simon, a shepherd (this part was also substituted late when the character playing Joseph had to be changed); A. A. Van Campen, Amian, a shepherd and John Oys Jr., Manreb, son of Senoch.

Dorothy Koblerowski portrayed the role of Mary and Richard Hamill was Joseph. The latter took over the role originally assigned to Darrell Claffin.

John Kingston appeared as the announcing angel and the Three Wise Men were, John Berquist, Charles Gere and Donald Tapin. Others appearing as villagers, shepherds and their wives were, Ralph Schroeder, Frank Truax, Mrs. Frank W. Yanz, Mr. and Mrs. Vernon Truax.

"This is a letter of simple gratitude in behalf of the patients at the hospital, who eagerly shared your Christmas spirit and made a "pilgrimage" with the Christian world. Again Christmas will take on a meaning—for here joy really came into a lonely world.

"The Recreational Workers, and the Superintendent, join with the patients in saying, "Thank you, and, a very Merry Christmas to you all.

Ralph Rossen, M. D.
Loretta Dixon.
Ralph L. Schroeder."

MISCELLANEOUS

FOR GENERAL HAULING—Call Greg. Bauer, phone 35-B-1. 18-6w

GENERAL HAULING—And trucking of all kinds. Owen Heschko, 18th and Maple Streets. 18-4c

USE CALCIUM CHLORIDE—To prevent freezing in your cement work. We carry a good stock on hand. Baird & Iverson, West 7th Street, phone 5781. 18-1f

CEMENT BLOCKS AND CEMENT—Place your orders now for early spring delivery. We now have a good supply of cement and lime on hand. Baird & Iverson. 19-1f

NOTICE—To all members of the Ravens group 810, Minn. Hospital Association (Blue Cross) you must pay your dues at once. Geo. Drometer, group leader. 20-x

NOTICE—On account of my health, I will not be able to call on you during the winter months. Those wanting Watkins products place your order in advance and I will get it for you, in early spring I will call again every 30 days. C. O. Larsen, Watkins Dealer, Hastings, Minnesota. 19-4x

NOTICE FARMERS—We Pay Top Prices—For your dead and disabled horses, cows, large hogs. Also pay phone calls. We are state permitted. Try our service, you will like it. Joe Gelhar, 361 E. Hastings. 22-1f

WATER SOFTENERS—Rented and serviced on exchange schedule. Culligan Soft Water Service Co., Wildes & McNamara, 114 1/2 East Second Street, phone 2662. 40-1f

HASTINGS COMMUNITY
CHRISTMAS PAGEANT

“Bethlehem”



December 15, 16, 1946

MEMORIAL AUDITORIUM

BETHLEHEM

An Ancient Drama of the Nativity.

Adapted by Rev. Othmar Hohmann, O. S. B.

The Narrator -----
The Prophet Isaias -----
Arno ----- } Two young tribunes in the
Claudius ----- } household of the Emperor
Caesar Augustus, Emperor of Rome
Maecenas, his confidant and advisor
Alibard, a Roman centurion -----
Longinus, a court guard -----
Zeno, a slave -----
Lydias Sapiens, an aged Roman scholar
Senoch, friend and neighbor of Bethaniel
Bethaniel, an innkeeper in Bethlehem
Assar, son of Bethaniel -----
Joseph of Nazareth -----
Mary -----
Zorestes, an old shepherd -----
Simon, a shepherd -----
Amian, a shepherd -----
Maareb, shepherd boy, son of Senoch
Announcing Angel -----
Melchior ----- } The three Wise Men
Balthazar ----- }
Gasper ----- }
Shepherds: -----
Shepherd's Wives: -----
Villagers of Bethlehem: -----

Angels of the Nativity: -----

SYNOPSIS OF SCENES AND CHORAL NUMBERS

PROCESSIONAL: "O Come All Ye Faithful" ----- J. F. Wade, 1751
"Ye Watchers and Ye Holy Ones" ----- Vigil et Sancti, 1633
"O Come, O Come Emmanuel"
The Prophecy of Isaias:

"The People That Walked in Darkness" from an old monastic chant

ACT I Scene 1:—An audience chamber in the palace of Caesar Augustus
in Rome.

Scene 2:—A corridor in the palace.

The Prophecy of Isaias.

"O Be Comforted."

"Glory to God."

ACT II Scene 1:—The Inn of Bethaniel at Bethlehem.

"O Purest of Creatures."

Scene 2:—The same, a few minutes later.

"Lo How a Rose E'er Blooming."

Scene 3:—A lane near the Inn. The same evening.

ACT III Scene 1:—Night on an open field near Bethlehem.

The Shepherds' Songs, (adapted from old Advent melodies.)

"Behold O Lord,"

"O Be Comforted,"

"Send Down Like Dew."

"Silent Night."

The Angels' song—"Glory, Glory."

Scene 2:—A road to Bethlehem:

"Angels We Have Heard on High."

"Jesu Bambino."

Scene 3:—FINALE: The cave in the hillside near Bethlehem.

"We Three Kings of Orient Are"

"For Unto Us a Child is Born"

The prophecy of Isaias now gloriously fulfilled.

"Angels from the Realms of Glory"

Joyous Christmas Chimes.

PERIOD:—The fulness of time. The year I A. D.

Angels of the Annunciation

Heavenly Angels

Adult Choir

Committees

DIRECTOR [REDACTED]
CO-DIRECTOR [REDACTED]
DRAMA ----- Rev. Othmar Hohmann, O. S. B.
CAST ----- Mrs. [REDACTED]
COSTUMES [REDACTED]
MAKEUP [REDACTED]
MUSIC: [REDACTED]
ACCOMPANIST: [REDACTED]
PROMPTERS: [REDACTED]
PROPERTIES: [REDACTED]
STAGE: [REDACTED]
LIGHTS: [REDACTED]
CURTAIN: [REDACTED]
PROGRAMS: [REDACTED]
DOOR & FLOOR: [REDACTED]
CHRISTMAS TREES: Hastings Fire Department, [REDACTED] Chief
TREE DECORATIONS: Junior Chamber of Commerce, [REDACTED] President.

"Art in the Service of Religion Reaches Its Highest Excellence"

Souvenir Program

"EVERYMAN"

A Lenten Pageant-Drama adapted and elaborated from an old Morality Play. Presented by members of the St. Boniface Parish and School,

March 2, 3, 9, 1947

CAST OF CHARACTERS *(In order of appearance)*

The Voice of God
DEATH
EVERYMAN
TWO FELLOWMEN

GOOD FELLOWSHIP
KINDRED
COUSIN
RICHES
DEMON'S CHORUS (off-stage)
GOOD DEEDS
KNOWLEDGE
CONFESSION
BEAUTY
FIVE WITS
DISCRETION
STRENGTH
TWO MONKS
TWO ANGELS
ANGEL OF THE RESURRECTION

"THE PRAYING CHURCH" represented by:
MEN'S CHORUS (the penitent) Men of the Parish
BOYS' CHORUS (the innocent) Grade School Pupils

Chorus of Resurrection Angels:
Members of St. Boniface School Choir

DEDICATED TO THE REVIVAL OF RELIGIOUS
DRAMA

SAFETY PRECAUTIONS:

Besides the rear Exits, there is one on each side of Stage (behind chorus sections). There are four double emergency exits on the Main floor, one at end of each corridor.
Members of the Hastings Fire and Police Dept. will be on duty at all performances.

SYNOPSIS OF THE PLAY:

The stage setting is symbolic. The background represents Eternity, the stage setting the world. At the center of the stage stands the Crucifix representing the Redemption, the turning point of the world's history. At the foot of the Cross is the Tomb, on some lonely Cemetery hill the end of man's earthly pilgrimage. Over the Tomb stands the Cross victorious. In the foreground the triple colonnade symbolizes Everymann's earthly mansion, the triangle with lighted candles harks back to the Church's Holy Week Triduum service. One by one the candles are put out as the play progresses. One by one the Lord's friends left Him in His Passion. So too one by one Everymann's friends, his loves and his very faculties must depart at the hour of his dissolution.

The play opens with a vivid reminder of the last hours on Calvary, continued for all time down to the present. "Indeed this Man was the Son of God!" The Voice of Christ: "O my people, what have I done to thee?" The praying Church fathers about the Cross to sing the Incomparable Good Friday Polyphonic: "O My People" by Fiehl. From this the Choral goes over into poignant selections from Gounod's Oratorio: "A Fearful Thing", "The Voice of Christ": "I am the Resurrection" with the Chorus, "O What Dread", "Lord Have Mercy".

From on high thunders the Voice of God reproaching His people for their sinfulness. He commands DEATH to summon EVERYMAN at once to a strict Reckoning, since his days on earth are over. DEATH appears and calls EVERYMAN in the midst of his best years. All tears and pleadings for more time are in vain. In his agony of spirit the PRAYING CHURCH (children) is heard from time to time, singing the immortal words of the "DIES IRAE". Unknown to EVERYMAN, the PRAYING CHURCH, numbered from every time and every clime, is praying for him, pleading with Heaven for the grace of conversion and a happy ending for all sinners.

EVERYMAN goes to his GOOD FELLOWSHIP for consolation. At the sight of the grim spectre of DEATH his friends soon beat a hasty retreat in the manner his kinsmen. Finally he goes to his RICHES that he had loved best in life; there he meets with cruel abuse and disillusionment. EVERYMAN is now left without hope and despair. A fiendish chorus of demons tries to abet him in this and to contrive what yet remains of sane thought and reflection. "Too late! Too late!" thus horribly into his ears. He draws his dagger to make an end of himself. At sight of the PRAYING CHURCH (monks about the Cross) his soul is touched by grace and he collapses in utter exhaustion. The Monks render "VAIN OF SORROWS" the incomparably beautiful and touching Teutonic chant of Holy Week. At the continued onslaught of the demons, anguished pleading petitions are heard from the Library for the Dying and the horrible din of hell subsides. Two Monks now bring on EVERYMAN'S GOOD DEEDS, weak and powerless to do anything for EVERYMAN except give him some counsel. KNOWLEDGE appears and tenderly leads him to CONFESSION. With this cleansing bath of his sinful soul, a new life begins. He seizes the proffered scourge of Penance and having put aside the earthly trappings of pride and vanity he begins a vigorous scourging of self in atonement. His GOOD DEEDS come running on, whole, healthy and resplendent. His GOOD DEEDS come running on, and ready to go the long hard road of his Calvary.

He is told to summon all his faculties new. Discretion, Strength, Beauty, and Five Wits for counsellors in his last bitter hours. They appear at once and give him good admonition to receive the Last Sacraments. As he leaves, two angels unveil the Symbol of the Church and Eucharist, (the altar, chalice and host). The children's chorus sings "Lo, upon the Altar Lies" from the Corpus Christi Liturgy. EVERYMAN returns, transformed by the grace of the Sacraments, joyful, resigned and at peace with His Maker.

The beautiful Thanksgiving Hymn follows: "To Earth Has Highest Heaven Descended". EVERYMAN'S faculties all pledge to stay with him and together they begin the last journey, led by the PRAYING CHURCH chanting the Litany for the Dying: "Alas, I am so weak I cannot stand". From out the Tomb rises the bony spectre of Death and shows his weird winding dust. At this dismal sound, Beauty, Strength, Discretion and Five Wits quickly take their departure, leaving him alone with his Knowledge and Good Deeds.

The Death Spectre appears again and comes slowly toward EVERYMAN, bearing his muffled drum. EVERYMAN with his Good Deeds and Knowledge follow painfully up the hill. At the Tomb, Knowledge leaves, wistfully and reluctantly, and exhorts the torch she has carried to light him thus far. For a moment EVERYMAN is panic stricken. Lovingly comforted by Good Deeds who precedes him into the Tomb he likewise sinks into its depth. "Into Thy Hands, O Lord I commend My Spirit". The PRAYING CHURCH (Monks) surrounds the Tomb and sing "Day of Weeping", "Spare Him". The Praying Church does not forget its departed members ever. The angel of the Resurrection appears with the glad tidings that the soul of EVERYMAN, now cleansed by Penance and the Sacraments, may enter the heavenly mansions. "Thy Reckoning is Crystal Clear". The PRAYING CHURCH breaks forth into the joyous Resurrection psalm, "I am the Resurrection and the Life". "Hosanna in the Highest!" Men and Children's Choruses assemble for the PINNACLE. "Thou wast slain, O Lord", the glorious prophecy of St. John the Evangelist seeing in vision the eternal Liturgy of Heaven. The drama comes to a close with the joyous peals of Easter Chimes.

COMMITTEES:

- DIRECTOR: [REDACTED]
- CAST: [REDACTED]
- COSTUMES: [REDACTED]
- MAKEUP: [REDACTED]
- MUSIC: [REDACTED]
- ACCOMPANIST: [REDACTED]
- PROPERTIES: [REDACTED]
- STAGE CONSTRUCTION: [REDACTED]
- AUDITORIUM AND STAGE DECORATION by [REDACTED]
- SCENE PAINTING by [REDACTED]
- LIGHTS: [REDACTED]
- DOORS AND FLOOR: Jos. Zuzek, chairman, aided by [REDACTED]
- STAGE AND SOUND EFFECTS: [REDACTED]
- FIRE PROTECTION: [REDACTED] the Hastings Fire Department.
- TICKET COMMITTEE: [REDACTED]
- NEW VELOUR CURTAIN by [REDACTED]
- MEN'S COSTUMES by [REDACTED]
- OTHER COSTUMES by [REDACTED]
- TYPING COMMITTEE: [REDACTED]

PERSONNEL OF THE MENS CHORUS:

Tenor I: [REDACTED]
Tenor II: [REDACTED]
Bass I: [REDACTED]
Bass II: [REDACTED]

BOYS' CHORUS

GIRLS' CHORUS

This program is sponsored through the courtesy of the following firms:

SCHNEIDER MOTOR & IMPLEMENT
O'CONNOR-KRANZ CO., Heating & Plumbing
GOLDEN CRUST BAKERY
SIEBEN DRUG CO.
SCHOEN SISTERS
HASTINGS HARDWARE
CATURIA FUNERAL SERVICE
SUNNYSIDE INN, 1916 Vermillion
LOUIS MESSIER, Fountain Brew
PITZ MARKET, 1912 Vermillion

"Art In the Service of Religion Reaches its Highest Excellence"



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

June 6, 1947

Reverend Othmar Hohmann, O.S.B.
St. Boniface's Rectory
Hastings, Minnesota

My dear Father Othmar:

I have had in mind to withdraw you from Hastings this year. I have had various places in mind for you, however, I have come to the conclusion that I had better find out if you would like to get on the mission-band. Father Rembert used to go out; he is now pastor of the Abbey Church and looks after the Abbey Press. Father Lancelot and Father Dominic served occasionally when the need arose. But both of them have work here which hardly permits them to undertake a mission more than once in a semester. Father Harold was the last one to go out this past year several times. But he too has been put on the faculty on account of the increased number of students and the shortage of teachers in English. Therefore, since you have several times undertaken to conduct a mission, as also an occasional retreat, I would like to know whether I might use you in this capacity of missionary and retreat-master. Oh, I forgot; Father Method has been doing such work for years; but not only is he teaching, but his heart gives him some trouble. Hence, I could hardly call on him to undertake a mission.

Trusting that I may hear from you at an early date and begging God to bless you with a lively sense of all the good that you might do as a missionary and a retreat-master, I am

Affectionately yours,

Abbot

ST. BONIFACE CHURCH
HASTINGS, MINNESOTA
June 18, 1947

Rt. Rev. dear Father Abbot:

I shall try to have a report from the doctor by tomorrow, or at the latest by Friday. This is just a brief note to get into the morning mail with a request to visit a few days at the Richardton Abbey. Next week there will be opportunity to get away from here, not in the weeks that follow. I would like to leave Sunday if possible.

Meanwhile, I am trying to wind up affairs here and spend spare time in the usual program of manual work, in the hope that may give some relief to the addled head. More when I write in a few days.

Respectfully,

Fr. Withmann

P.S. Our working schedule time at St. Coletta's after visiting now
to "stand by" in case the plays out at Rockford Ill., I mention
that as for two weeks, including next week, which I am
radio things again.



SAINT JOHN'S ABBEY · COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

June 19, 1947

Reverend Othmar Hohmann, O.S.B.
St. Boniface ~~Minnesota~~
Hastings, Minnesota

My dear Father Othmar,

Your letter of the 18th arrived this morning. I would have granted you permission to visit Richardton this next week, that of the 22nd, were it not for the footnote or postscript which you added in reference to your "standing by" for Father Celestine. In view of the fact that he will only finish at Rockford on the 29th, I think you had better postpone your visit to Richardton.

Just when it will be possible for you to go then, I don't know, since I have already granted Father Demetrius permission to visit his mother from the 29th of June to the 5th of July.

I shall await the report from the doctor, and hope that it will be a favorable one.

With every good wish,

Affectionately yours,

Abbot

je

St. Doniface Church

Hastings, Minnesota
June 20, 1947

Rt. Rev. dear Father Abbot:

Father Celestine writes me today that I need not "stand by" for him, hence I shall presume it O.K. to go to Richardton next week. I spent the fore part of the current week at Dr. [redacted] and also with Dr. [redacted], his associate part time. Dr. [redacted] was at St. John's around '23 I believe and has made quite a reputation as a diagnostician and in internal medicine. I liked the businesslike and human and unhurried manner in which the two work, with very little fuss, so much better than what I would imagine it to be at Rochester. Well, the both seem to think that my trouble is "mostly in the head," that is, the sympathetic nervous system. They tell me that they have treated hundreds of migraine patients of late years and that the new remedy developed at Rochester, known as DHE-45 (Dihydroergotamine) given by hypo as early as possible in a threatened attack has had splendid results. Dr. [redacted] thinks that the frequent nausea, heart skipping, shortness of breath, mental fatigue, vertigo and depression are all part of the same pattern. They figure that if the prescription gets at the frequent "brainstorms" or "nerve storms", other symptoms will also be mitigated. They want me to give this a good trial and stay in the vicinity during the summer for observation.

As I may have mentioned to you, the attacks of late years are far more shattering and harder to recover from. I have found teaching in the school and convert instruction, especially individuals very exhausting as also other parish work, with lapse of memory, vertigo etc. so that preaching when fasting has gotten to be pretty rough at times. I have been repeatedly warned by the local physician not to force myself through an attack, as I have done most of my life,--which of course is easily said with a Saturday or Sunday or heavy schedule coming due the next day, so that at times he has given me pretty strong stuff to tide over. And really, sincerely I have tried to put in spare time at serious reading neglected in years past, but that also has become quite a task at the school term's end. Manual labor has been such a blessing and with that I have been able to recuperate somewhat during the summers. It has been in the interest of the parish, so I am sure you have no objections. I hope to spend spare time this summer likewise.

Now, as to the Mission Band, I still do not know what to say. For one thing, I am convinced that I should be moved from Hastings, (much as I dislike the job of moving) About the only thing that might hold me here is the prospect of finally producing "Sacrifice" here next Lent. With two sacred dramas the past year some splendid talent has showed up and the interest from Catholic and Protestant alike has been the finest I have ever experienced. But then, that is a minor thing.

The way you put things in your letter of June 6th, there is an emergency with the shortage of men for this type of work. As I told you in person, I would dislike "letting you down," and certainly would not be comfortable in the thought of letting Providence down. I am serious in that. It seems I have not the stamina nor the enthusiasm, nor the zeal (I am ashamed to say) for this work that I might have had ten years ago. I am trying to be honest and frank in the matter. At your reaction, I put the matter out of mind back in '39 figuring that you wanted younger men in that field, better qualified. I was glad to pinch hit in this

St. Doniface Church

Hastings, Minnesota

type of work when asked, and am glad it was found satisfactory. I have never asked for any preference or opportunities or appointments, and really do not think that I should do so now. And have tried to carry on in spite of sick spells and out of hospitals. "Hospitalitis" is a term I heard some time ago.

So I would suggest to let the matter stand in abeyance for the time being since Mission work is largely suspended for the summer. Toward the end of summer there may be some light. Yes, I shall surely pray and think over the matter, you may depend on it. I really do not want to fight what seems like Providence, even though I am at the age when one likes to "stay put" and a regular sort of life.

I feel you will not take it amiss if I suggest a month or so to see how things progress. I am getting records and census cards etc ready for my successor; he will have things aplenty to start right in on and I sincerely hope have better success than I did.

I think that puts the situation to you honestly and in sufficient detail for the present. I really wanted to get out of Hastings long before this but did not want to have you think again that I was "forcing issues," and let you decide the matter when you saw fit.

Sorry I feel so played out and have to tell you all these things. We neurotics talk and act funny some times. I do appreciate your patience and tolerance in the past. And thank you for urging us years ago to keep up on mental and emotional difficulties in treating others. It has been tough at times, but I look back at some successes in this work with deep gratitude. As I have heard from several psychologists, "if we let such people down, their last prop may be knocked out from under them." I dread to think of what seems like a wave of such afflictions that seems to be descending over the land.

Thank you for letting me take a little jaunt out North Dakota way. I have really not had much time off since 1938.

Sincerely and respectfully,

Fr. Othmar

St. Boniface Church

Hastings, Minnesota


July 17, 1947

Rt. Rev. dear Father Abbot:

I did not wish to intrude into the many calls upon your time last Friday when up there for the Jubilee. Naturally I am wondering whether any decisions have been reached as to my future assignment. As I indicated in my letter some weeks ago, if you think that work on the Mission Band is my place, I shall at least try it, especially since this suggestion has been made before by yourself and Fr. Celestine. I suppose he will want to know something definite one way or the other, for arranging his Fall schedule.

I see that Fr. Humphrey is assigned here. May I make a suggestion or remark? (I suppose this is speaking out of turn again:) I like Fr. Humphrey very much, but was in hopes that an assistant would be sent here who would be firm and stand on his feet and speak up when necessary, one who likes to read in spare time and a good preacher. Please do not take this amiss. I can explain in person some time if you wish. Meanwhile I remain,

Respectfully,





SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA

OFFICE OF THE ABBOT

July 19, 1947

Reverend Othmar Hohmann, O.S.B.
St. Boniface Church
Hastings, Minnesota

My dear Father Othmar,

I have your letter of the 17th of July. I appreciate your considerateness in not wishing to bother me when you were here on the 11th. Up to the present I have no definite assignment in store for you. I had quite definitely made up my mind to place you on the mission band, but I am recalling Father Gerald from Mahanomen at his request, and will use him to assist Father Celestine.

For the time being I shall have to ask you to be patient. I might give you various assignments, but I must keep someone on reserve, in case one of our Fathers must give up his work. Just yesterday Father [redacted] was operated on for a tumor on the bowel. The doctors discovered malignant cancer, and so moraly sewed up the incision again, for it had advanced rather far. They give him from six months to a year. That, of course, necessitates further changes in my plans. I think, therefore, that it will be best to have you return to the abbey to await further developments, and in the meantime to be at the service of Father Prior, for emergency calls that may arise.

I also appreciate your frankness in speaking about Father Humphrey. But I trust that he will learn to be firm and to stand on his feet. I can hardly make any other arrangement. It is not necessary that I send Father Humphrey down to Hastings before the first week of September. I leave it to you: would you prefer to remain at Hastings until the first week in September, or would you prefer to come home soon. My reason for thinking that you would prefer to remain at Hastings until the first week in September is that August is crowded with requests for help, and if you came home you would be called upon to assist at various parishes for at least weekend service. I leave it to you entirely, but ask that you let me know your preference one of these next days.

With every good wish, and the prayer that God
bless you, I am

Affectionately yours,

Abbot

Je

You ask me in your letter of the 19th that I let you know when I prefer to return to St. John's. I shall be busy here yet next week, and possibly into the first week of August. I have had a group of converts all summer and shall try to finish them all up by then.

I think too that the pastor would prefer that I finish a few repair jobs that I have been working at during spare time. I do not think I would mind returning during August. I had thought this a good time to ask you for a week or so off to freshen up for whatever work awaits me in the Fall.

The change of plans in my regard leaves me in a sort of a muddle and I do not know what to say. I meant to be open and honest when I stated certain misgivings. I would prefer to do that rather than plunge in enthusiastically only to go sour later on. Perhaps I don't know what is best for me.

I understand you will be leaving very soon. My brother will be in from the West Coast next week and I may have a chance to come up to call at St. John's by getting a ride with him.

For the present then I wish to say that I want to pull out of here just as soon as I am through and wound up, which ~~will~~ should be at the latest, within two weeks.

Respectfully,



Roosevelt Utah, *Herman Hohmann, St. James*
Dec. 17, 1947

Very Rev. dear Confrere:

This will be just a note to enclose some things I need, since I might as well try to be comfortable. I suppose you can delegate someone to take care of this for me without his thinking it an imposition. Bro. John in spite of being so busy might do. He is a good friend of mine.

It looks as though there will be slim pickings here financially. Please send me some stipends. If any doubt on the part of the good Abbot, tell him he might make a touch on Demetrius's account for all the stipends received and put onto the parish books and the highmasses said almost every single morning winter and summer for 5 and a half years which went all to his credit together with the many hundreds and even thousands. I saved his beloved parish with the work of my head and hands by way of supererrogation! I would like to see the ugly moneymaniac face he would make were I to make a touch on him!

Well as I surmised the hurry coming out here was ~~unavoidable~~ entirely unnecessary. I do hope my typewriter and stand will not be appropriated by someone. I waited a long time getting it and just had it reconditioned. This is about all for now. When I get balanced again I may write more. Wensdink tells me I am stuck here for a good while. Has the play showed up yet that I had sent to Bp. Bartholme for imprimatur?

I wish you a happy and blessed Christmas!

Fraternally,

Herman Hohmann

Sent \$100.00 Jan. 3, 1948

Helmuth, others
Box # 309 Roswell, Ga.,
Dec 29-1947

Very Rev. dear brother:

If that box of freight of things I ordered has not yet been sent, may I ask you to include my work that was returned from the Sanctuary? I am also ordering a few things from Bro. John. It may be that all can be sent together.

Last Wednesday I moved to Roswell. Spent some hectic days I am too exhausted to write much until later. No time yet to get things from Roswell.

Mrs. Orlotta has added \$1.00 to the \$50.00 check previously as a token of appreciation. Also the Widow's which I got myself. How about getting that Novorarium and the \$10.00 from Wadena for living expenses. Since my situation is that of assistant to Dr. Lindlin who is a close friend and blowing his top.

every day about bills still coming in.
What little collections come in from my
puzzles he administers. O.K. I guess
for the present. He insisted for I turned
in to the Pres. with everything due.
Living expenses high and for some time
I will simply not have time or energy
to do much working. Just got the kitchen
into some shape today & at least some
heat is on. Heavy snow all day
& slow going. Sand, dust, snow
and germs! I am expected to do much
manual labor for some time. Heavy snow
holds up cars out in the open spaces.
One day at a time. When I get out from
under I shall write more coherently.

May I make a suggestion re Professor
I have deep respect for the man and he
has confided in me and I am convinced
he should get away for some time. His
Wideline would be very glad to have
him, and so would I. It is too good &

P.S. Any fragments of letters may be a little late. Will bring best!!!

valuable a man to let slide without trying
"gratia support nostrorum".

If you think of it, tell Sr. Rose I
shall send his clothes etc. box by box
as I "dig out from under" and find them,
or hear from him as to what he needs.

Also if you think of it, see please what
arrangements can be made there to help
or mimeograph my 32 pp. typewritten
of "Sacrifice". Sr. Castillon writes me
he will get at approximately "soon" where
cost of duplicating may run into money
I shall check up "soon".

Typewriting next time. What a
job I got into! Not been able to get to
Garden yet or see the Bishop. I shall
have a report for you on the situation
out here. Rome has already approved the
foundation. That surprised me!

Sincerely in Christ,

Happy August!!

Edward

700 Adams, Wash. D.C.

ST. BENEDICT'S HOSPITAL

3000 POLK AVENUE

CEDEN, UTAH

Jan 3 1948

Very Rev. dear Confess :

I was all set to leave here tomorrow but here is what turned up: Tests showed lots of albumen, pus and some bacteria in urine. The doctor asked me today to stay around for some days to see whether they saw dead things up. He thinks the work of writing may have been partly caused by infection in the genito-urinary system. I don't know except that I've felt very puny for the past 5 weeks. I was just going to ignore it but some acute irritation these past days urged me to submit to test before undertaking the trip. I feel quite well & since yesterday can not again. I am eager to get to work at my new assignment especially now the Abbot stated in his nice letter that he is somewhat on the spot. I am writing this in good time in case things should flare up & I cannot be on the job for Sunday next. Dr. gave me a little good-natured shell for neglecting things but I never suspected things weren't clicking in the "waterworks dept."

Sorry to inconvenience you. If you write the abbot, ~~but~~ ~~at~~ ~~least~~ time for me please for the appointment. I don't know where he is at this time. Will get a letter off to him soon. (Guess I've caught "Neopildite" from staying around here). Will let you know developments so Fr. Gall will not be delayed more than necessary. A happy blessed Epiphany!

(Over)

Very fraternally
OTM

Just happened to think that Mr. Hago may have left some
good tools, being a tinkerer, like myself. If no prior claim
I would like to put in a bid for some. Some of mine
disappeared during last season's building operations.
I may be able to use some when settled again. Thanks!

Sent him \$200.00 Feb. 27

Feb. 24, 1948

Very Rev. dear Confere:

This can only be a note. Never been busier in my life. The devil surely does not want us out here. I can smell his tricks at every turn true to form at all the crazy problems that have come up. BUT, I prayed for converts and here they are: A nice group going, and the finest, a strong Mormon family Fr. Blase had befriended. I stuck my neck out for a series of Sunday radio talks; they want me on more or less permanently and so it shall be, God spare life. Fr. Wendell first gave the encouragement and is much enthused. Reports coming in are good.

So as to be independent from these shyster preachers et al. it was necessary that I make it a strict business proposition with the station. It will cost me 85 dollars for the sermons, including Good Friday and Easter and the ecclesiastical music records I have bought. Surely St. John's will not demur one moment at paying for this attempt at getting into the minds of people out here. If so, I would surely be astounded beyond words! And completely disillusioned. I know the check will be forthcoming. A hundred dollars would enable me to purchase additional transcriptions. I intend to remain on permanently if I can since the response is good. Occasional bouts with ill health make the going rough but I shall carry on and not seek an alibi in "hospitalitis."

I must also eat. What collection there is goes to building fund. Cannot reduce diet beyond the minimum. So I can use another subsistence check. I do hope this will not be charged against my personal account! My financial statement for 1947 is ready; I have not yet found the proper blank that I was looking for in my things that

Emmanuel sent me. I shall try to get it out according to usual tabulation on ordinary paper, this week. Have no time to tell you all the emergencies that have come up, but all it takes is time. I had hopes of getting much time for good medicinal manual labor and real apostolic work. Other crazy details in raising building fund are holding that up, not the least of which is an uninterested architect. All shows to me that the devil does not want us. So much the better. In notice on my statement I draw very little salary at Hastings. That should make up some for the cash requests I will have to make. Living here is very high, whether one tries to cook or eat out.

I shall want my typewriter and stand. I had a hard time getting it in the first place. Hold off for a few days until I see what other things I need; shall try to peck away meanwhile on this thing here.

Seems to me we hit something in this radio deal. What I thought was a small corny station has almost the entire listening public in the area since reception from other stations at 4 p.m. is almost nil.

If God gives me enough health and stamina to carry on I shall be content. One day at a time. More news soon I hope!

Very fraternally,



OSB HOHMANN_00276

Copy

Hohmann, Othmar

March 9, 1948

Dear Father Othmar,

Father Cassian and I received your letter plus the tickets for a Kaiser car. We are glad to help you out in this raffle and have decided each to take half of the tickets.

Your letter was most provocative and I cannot let it go unanswered. It was undoubtedly designed to make propaganda for the Utah project. This is certainly the gist of your letter; Utah is the coming project. Mexico and Porto Rico are no good, not to mention even the other projects. We must lay aside everything else and come to the aid of the Utah project. That came first and must still come first.

We have at least five projects a-going or a-coming for each of which we have one or more protagonists, all working jealously for their own end to the exclusion if possible of all the other projects. So far Fr. Clarus has been the most successful protagonist for his project and has made the strongest raid ~~off~~ on St. John's, as though his foundation were the only thing that counted. He takes all he can get and still clamors for more without any consideration for anyone else.

But others also, though lagging a little behind, are active in promoting their cause. I hear Fr. Basil is launching a propaganda campaign for Porto Rico among our men similar to the one in which you are engaging. A few days ago at a chapter in St. John's the Japanese project was breached and found powerful protagonists in Frs. Aloysius and Paschal. Fr. Aloysius seems to have taken the chapter by storm in his plea for a new foundation in Japan.

And finally there is the Kentucky project (for Negroes) whose chief protagonist is myself. I am just as desperately interested in, and enthusiastic for, this undertaking as you are for the Utah project, and that for a longer time for which reason it has gathered even more momentum.

Moreover, each one of us has a strong case for himself, for his own project, and for considering his project to have priority over the others. Thus e.g. your case for the Utah project has much in its favor. I think however that I have even a stronger case for the Kentucky project. We not only have a very favorable offer in the Owensboro diocese, but we also have already quite a number of recruits for such a new foundation. This year two more colored men will be ordained to the priesthood, while, according to Fr. Odo, at least four, if not five, colored boys are entering the Novitiate this summer for St. John's. We also get more and more colored candidates for the brotherhood. Nor is this just a passing phenomenon. It will continue. What are we going to do with all these Negro candidates? Are we going to say: "We don't want you. Go elsewhere. Go to the S.V.D." Are we going to send them all to the Bahamas? Or are we going to use them at St. John's and in our parishes where there are only whites, when there is such a crying need for work among the Negroes in this country?

Those who speak for Japan also have an excellent case for themselves. Not only is there a wonderful opportunity, but there is also already a start, and what is more there are recruits: three men joining our Novitiate next year with this intention, who would definitely not join if we were not planning on going to Japan.

Because we all have such a strong case for our project we feel so strongly on its promotion and get so impatient with the other projects that seem to stand in our way.

And so we have this rivalry--all pulling apart, each in his own direction trying to outbid and outdo the other, each anxious and jealous for his own little pot. As long as we get what we want we don't give a hang about anyone else.

Is there no way in which we can ~~work~~ work together and positively endorse, encourage, and support each other's projects? How would it be to work out an overall picture of all our schemes to see what can be done towards a realization of all these projects? It seems to me this can be done if we plan our course and plan it together. The whole question of foundations should be carefully thought through and planned out, and not merely each foundation isolated from the rest, but in relation to, and in coordination with, the rest. We should get a picture of the whole and then decide what to do. I think such an overall plan should be worked out in which all the projects together and every subject singly will be thoroughly considered--what object we have in mind and how we can best achieve that object with the means at our disposal.

It seems to me there should be first of all some general principles and policies and objectives common to all these foundations which we should all follow and pursue. Then the particular exigencies of each place should be taken into account, and above all what we can do to streamline and simplify the complexities of some of our undertakings. After such a plan, comprehensive yet somewhat flexible, has been worked out we should immediately take energetic action to execute it. No reason why we shouldn't be in action by this summer.

What do you think of this idea? How do you think the working out of such a plan should be initiated and carried out? To start this thing how would it be if I worked out a memorandum to be presented to the Abbot and the council of Seniors? Would you have other suggestions? I am really serious about this matter, and don't think we can go on with our foundations as we have done entirely on the basis of a haphazard opportunism.

I will be glad to hear from you soon. Greetings to Fr. Wendelin if you see him.

Fraternally yours,

Benedictine Fathers

ST. HELEN'S CHURCH
Roosevelt - Utah

Box 3 09, Vernal Utah

Very rev. dear Confrere:

Your letter with the check is at hand. Thanks much for the check! I shall not ask oftener than absolutely necessary, you may rest assured. If I had an M.A. or something like it I might also go teaching. But for a long time there will be work aplenty without thinking of teaching.

In the first place, Fr. Blase is not capable to think rationally about his imagined "mistakes" made. Thus far I see very few and those only minor ones. To seal the cottage does simply make no sense at all. I have talked this matter over with Fr. Wendell. Surely he should be as well posted as anyone on the situation out here, surely more fairly than the two men that were sent out to rusticate in Ogden last summer! A mission will always be just that until there is a resident priest. Fr. Blase has laid much ground work that should produce fruits enough to warrant the church that has been started. Thus far all the building and negotiations etc. seem pretty well exactly right. I am busy trying to dig out from under, finish the cottage etc. etc. Next Monday I begin visiting people and taking census putting in the morning at manual work and the p.m. at parish matters. Tell the good Abbot that I may be late with my annual statement. There are just too many other things pressing for attention.

The argument of economy for sealing the cottage just does not hold. You have some idea what a car costs to keep up. Bonanza and Artesia are 60 to 85 miles away from Roosevelt. If we want to sell this thing now that so much hard work and brainwork has gone into it, then sell out Ball Club too and Grand Marjals or Pensford or a few other places I could mention. To make this a mission again would hit the good people hard that are at least trying to help build up a parish. To have daily Mass here might just bring down some graces of conversion too. The location is ideal, the finest in town I believe and financing has been sound. We are not in the hole and if I size up Fr. Wendell rightly this fine little church will be paid for cash when it is done d.v. next summer. Match that in Stearns County or elsewhere! Prestige means something too in this stronghold of hershey. To sell out even the house would be retrogression. Besides, financially it would just not be practical. This living with private families or in hotels is just no good! much as I dislike the loneliness sometimes, this is much better than to be obliged or hampered by living in a family. The private room at Gifford well meaning as they are is just a cubicle next to the furnace in the basement. To run these two counties from Roosevelt would require long and exhausting trips which would as I have said be very expensive too. I may not be the one to build up the parish membership; I can at least do the manual work necessary and tide over till the "man of destiny" is sent here. I know very well that anything I say will carry very little weight with the Abbot. If the house is to be sold in spite of all arguments against it there is no earthly sense in my making a fool of myself working from early morning till midnight at getting it into shape. We have by the grace of God secured a dandy location; why ruin it for a few thousand dollars (which seem to mean nothing when it comes to other things.) IN FACT, I think St. John's owes it to us out here to help out with a few thousand to finish the church if necessary, at least on a non interest loan. I cannot help feel out that we have let the good bishop out here down at the expense of foundations elsewhere pressured by laymen. The Trappists made little delay with much less men

Benedictine Fathers

ST. HELEN'S CHURCH

Roosevelt - Utah

power. They are here and a going concern! This Vernal territory is the Bishop's old stamping ground. I am sure this residence here is with his approval. I hope to find time to get to Salt Lake soon and present myself. Compared with other mission fields I have seen, things here look very good. I shall be able to judge better after some months when I get the census taken and can study the situation better. As I said before, Fr. Wendell's opinion surely should count most in this case. To sell out from any angle I can consider the matter would be folly at this time. We are not in the hole! Fr. Wendell will see to it that building will be done on a cash basis as far as possible. Certainly prudence would indicate that this arrangement be given a fair trial. Once this fine property is out up it's too late to think of building up a parish in the future.

The manual labor seems to have benefitted me. No, I don't like the solitude but am fast becoming used to it and too busy with many things to bother much. The cottage is getting to look cozy and while a little drafty yet, a few days of puttering will remedy that. I have only time thus far to make breakfast and a little soup at noon. Eating out is very expensive naturally. At any rate, to sum up, Fr. Blase is simply not capable right now to judge the situation correctly; neither the two men who were out last summer. Surely there is as much possibility here as in the Bahamas or Porto Rico or Mexico, if the men out here just get a fair chance. You know in what state of mind I came out here. I have had to backwater on most of my opinions since then, and as you asked me to do, am keeping my eyes open for what that will be worth.

I tried to pick over Fr. Blase's things ^{proposed} and send what he might want; same went out a week ago by truck express which is the only way to send freight I find. I have not heard hide or hair of my shipment you speak of. I know you were very prompt out there and I appreciate it; but I hope and wish that whoever is responsible for the delay will freeze their blasted hides in subzero weather and will have to spend their Purgatory trying to do puttering with a hammer and a jackknife! I made the mistake of having it sent by railroad. The only good way is via Denver via Comet Frt. lines.

As to Bro. John, well you men know the situation better than we do out here. I tried to be helpful and save a hardworking brother from quitting. I would guess there is also something to be said on his side of the argument.

If St. John's had tried to make foundations out ^{West} here in this vast vast empire of the future in years past instead of piddling our energies away at other things I could mention, I think benedictinism would be much farther ahead!

Sorry I have to dash this off in a hurry. In a few weeks I should see daylight and write more at leisure. I am anxious to get out among the people and see what's cooking. Had a most interesting visit over at Bonanza and Artesia the other day. People in these lonely cases from all over the U.S. Oil and mining workers and overjoyed to see a priest. Much much work to be done, that I can already see. To add to that by long car trips would not help. Here I am centrally located. The complete possibilities for the future I shall know better later. More later. Thanks for your prayers and sympathy. Let me know about the mimeographing soon. Just tonight I finally was able to put a little time at the play hobby. Very fraternally, *Robert*



Hobbsville, Utah
Box 308 Vernal Utah,
March 9, 1948

Yen. dear Confrere:

Your letter of the 27th at hand and thanks for the check! Fr. Wendell is very enthusiastic about the Supply radio hour and thinks it should go on permanently, more or less. It will take a while to work up a following. I don't know as yet how many are listening in but feel confident all the work going into it will be blessed even if we don't see it right now.

The ukase with regard to "Everyman" is typical and true to form. I just don't understand it. Tsk tsk! It is just a year ago I put that on at Hastings with the finest cast and performance I have ever witnessed. Nostalgia? Yes!!!

At times the work has been almost more than I could take. This trying to raise funds with a car raffle has been exhausting and taken time away from other work. The worse is over and I think things are going fairly well. What else is one to do, much as I dislike any money raising projects!

Fr. Wendell like myself thinks I should stick close all summer to help with the building. If I can get out in overalls a good part of the day and sweat and help I think that would be the best medicine to rebuild worn and shattered nerves. Occasional bouts with migraine, the old trouble make the going rough at times, especially the long fasts on Sunday with long trips, but I am improving. No time at present at all to putter and get outside and try to do preliminary work at the building but that should ease up after Easter.

I think right now is the time to put in a bid for help for the summer. Father Wendell is of the same opinion. I could then put a good portion of the day at the building which might save a good deal of cash, to watch these guys and salvage what lumber I can etc. To have parish duties such as convert instructions



and other things on my mind will be tough and not allow me to work at the manual labor in peace. I may even hire out as a laborer to the contractor if good help is scarce with other building projects going up! It would surelly be a boon to have two of us here for the summer. There is of course no special way of financing that man but "que voulez vous?" I have a nice group of convents started both here and in one of the out missions but thus far there has been just no time to go out taking much census of Protestant and Mormon population and finding the "ought-to-bees" I really think that once we get a neat church up the work will progress when we can carry out the liturgical services properly, with the grace of God.

Well, I wish you would keep in mind the idea of help for the summer. I have not yet received the financial statement blank. It will not take me long to fill out. I have not yet found the blank in the things Fr. Emmanuel sent me.

The isolation from fellow priests and the dearth of good Catholic families is of course trying but we'll survive. It is difficult not to feel cynical and bitter about the way things have been muffed with the foundation out here besides one or two other things back home at the Abby(!) but one must go along one day at a time, muddle along.

I said muddle! The mud has been awful and the other day when I lost rubbers and shoes both in the sticky stuff what I said is hardly to be found in the breviary, rather in the rite of exorcism! That mud too is drying up!

Better hold off on the typewriter for a few weeks yet; I shall also muddle along on this old thing here. Every time I have had my machine sent there were damages to fix up. I must close to get at a number of things waiting! May the designs of Providence be worked out, even with the much delayed Utah foundation!

Fraternally, *K.O.*

Box 309 vernal Utah,
May 5, 1948

Very Rev. dear Confreres:

Just a few words before I get busy with too many other things. As you have heard the Kaiser car we raffled of was won by the Freeport parish! The parish has now a good opportunity to do something real generous and heroic for these harrassed missions out here by making some donation in our favor. I shamelessly wrote to Fr. Linus to that effect, remembering how Fr. Wendell did a good deal of work in that parish and my deceased dad taught in that parish for some five years or more at the handsome salary of \$50.00 per mo. at the turn of the century. Well, videbimus!

This trying to raise funds for immediate building needs has taken almost every spare moment since February. It necessitated sending out many personal letters. The response was fine beyond expectations and you may have heard that the raffle was a success. We have only enough on hand to begin building, not nearly enough to make the church ready for occupancy. Not the way things go these days. This trying to raise funds takes away much time that should be put to Apostolic work, such as hunting up converts etc. Well there seems to be no alternative. The project was begun before I came here and the Bishop and Fr. Wendell both seem convinced it should go on as per present plans. At times I feel rather pessimistic about the financing end material and labor conditions being what they are. We are still delayed in getting our brick and steel without which we cannot even begin to resume operations. It will be necessary that I stay right on the grounds every single day and have already begun to put every spare hour into manual labor. (My time is worth more that way than otherwise) and can save the project a good many dollars I am sure. At the same time, ~~with my savings~~, I feel convinced that we shall never get very far out here until we have a nice respectable little church up; in these parts with many Mormon chapels and pretentious looking "tabernacles" prestige counts more than one might think.

I have received a request from the chancellor that I give the retreat of one week to the Catechist sisters at Salt Lake in July. Much as I would like to do so, I just cannot see my way clear. It would necessitate an absence of a whole ~~day~~ week just when one of us must be around all the time, and I could not be at ease at all with these things here on my mind. I have told the chancellor I would suggest to you that the man who is to come June 15th be alerted to give the retreat. I am passing this on to you for consideration. I do hope we will get an able-bodied man this June who can drive a car. I would like to put as much time at working on the building and have him take care of convert instructions and the outmissions and other work that I should be doing.

As to Fr. Blase returning, both Fr. Wendell and myself think that Fr. Abbot's decision and yours in the case is perhaps best. We both thought at first that it would be good for him and us to have him return this Spring, but there are more than one setback and delay and other circumstances that would not improve his condition any. He wrote me recently and mentioned that he would like to come back to Roosevelt. I thought at first that might be O.K. but after talking over the matter with Fr. Wendell, I feel too that it might not, but rather have him wait until the future date when the school foundation out here will materialize. I presume the man who is to come next month will be here permanently. There always were three until Fr. Urban left. If the Apostolic work that should be done will not weigh on my mind, I can give

my energies to helping along with the building.

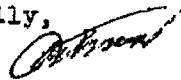
You suggested that the rest of my books be sent out here. Well I would have said yes long ago since there is more than one thing packed away there that I could use but there is just not room in this unfinished cottage where the bedroom space will be the chapel until the church is habitable this Fall. The garage is as yet a storeroom, unfinished. I could use my typewriter also but every time that has been shipped it was damaged and cost me a deal; I had better hold off a few weeks yet. Too many other details clamoring for solution as yet.

As I indicated, my peace of mind will be much improved when another man arrives. All I ask then is that God give me health and stamina to work with my hands and muscles and not more grief than we can take with workmen, materials and finances. It may be that the Lord will provide what may be needed to finish some kind of respectable building. One great asset: Fr. Wendell is a swell neighbor and companion. Outside of him I never see a priest except if we go to Salt Lake.

I am piling up on Mass intentions and was wondering whether I should not send some of them to the Abbey. I am enclosing the intentions and you can charge the amount to me as support or donation or whatever way you wish. I hope this is O.K. If not, let me know. At first I had few intentions but with car raffle also came more intentions than I can take care of.

I have not heard recently whether Fr. Abbot is at home or what his condition is. If you think of it tell Fr. Emmanuel I shall try to answer his letter when I get to the bottom of the pile. Happy feastday!

Faternally,



P.S. I do hope you people will not let us down on that third man! If that would happen, I just can't see where we can even hold our own. I feel I am losing ground now, but the building project cannot be deferred. The Apostolic work I must leave to the grace of God for the present. After looking over the situation for some months now, all I can say is: No wonder Father [redacted] cracked up! In spite of impaired health I shall try to prevent that in my case, but we've got to have a fighting chance! Whether I remain in the community will depend much upon how the Abbey comes through and cooperates with what was wished onto us out here. Fr. Urban said to me there was no work out here during the week!!! It may be he has the right system after all but I don't think the kingdom of Christ is exactly built up that way.

Just had a repair bill of 150.00 on the car! Don't blame me if I get as mercenary and shameless as some of our good pastors in Minnesota. (Hastings even refused to give me a carpenter's vise that was not used and I more than earned while there. Just ignored the letter. Tek!Tek!)



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

May 12, 1948

Reverend Othmar Hohmann, O.S.B.
Box 309
Vernal, Utah

My dear Father Othmar,

Father Prior spoke to me the other day about the problems raised in your letter of the 5th instant. I told Father Prior that I would reply to it personally, and am sorry that I have delayed somewhat, but I have been kept very busy.

About ten days ago I received a letter from Father Blase, again asking me to let him go to Roosevelt. I had at first refused his request, but when he told me that he would be welcomed by Father Wendelin as his assistant so that the latter would be more free to assist you at Vernal, I gave my consent and wrote to Father Blase that he might go to Roosevelt without further delay. Father Owen has also more or less suggested that it might be good for his health if he were to return to Roosevelt, since he had made progress; his doctor advised the same, in view of the primitive conditions out at the ranch in Mexico. I do not think it good now to change this decision, and hence hope that Father Blase will be welcomed at Roosevelt. He told me that he would be able to do some pastoral work, which I judge to be sufficient to permit Father Wendelin to spend rather much time with you at Vernal, taking care of the converts, etc., while you are assisting with the construction of the church.

But I would like to call your attention to this point, namely, that it is not the work of the priest to construct even churches. I realize that it may be difficult to hire a good contractor who will be responsible, but I think it would be better if you could do so and thus leave yourself more free for that work proper to the priesthood. Please do not misunderstand me: I am not opposed to manual labor on the part of the priest, but I do think that he should not become too engrossed therein to the detriment of his spiritual work.

Father Prior also mentioned that you desired to have one of the Fathers from here come out in June, and that you would be pleased if he were to remain, since there were always three in Utah until Father Urban left. Since Father Blase is returning, and since the summer appointments have all been made, there is no one to be spared. I trust that Father Blase's health will continue to improve, and then there will be three zealous missionaries there, which is sufficient for the present until further steps are taken by the Bishop in regard to our foundation. Since, therefore, none of the Fathers from here will be coming out to Utah during the summer, you will have to take the retreat mentioned in your letter, or inform the Chancellor that it is impossible for you to give it or for us to send someone — possibly Father Wendelin could give it, if Father Blase can take care of his parish for the time being, which, I presume, would be satisfactory with the Chancery Office.

With every good wish, and the prayer that God bless you and keep you in good health, and with greetings also to Father Wendel, I am

Affectionately yours,

js

Abbot

Sent things June 15 and wrote June 22

B.

Box 309 Vernal Utah, June 13

Very Rev. dear Confrere:

Since Fr. Blase will be wanting his typewriter, may I ask you to send me mine and the stand? The typewriter box with mounting gadgets is down in the catacombs with my name on. Carriage et al will have to be tied securely and the whole business padded with crushed paper or else therewill be a big repair bill again and typewriter service here is a roundabout proposition. The stand can be easily taken apart with a screwdriver and the original box should also be with my things down in the catacombs. Best would be for Father Linus to take the whole thing along when he comes out.

✓ You had better also arrange to have the rest of my things shipped out here. It should not be much work to screw the boxes shut. As I indicated in a previous letter, the upshot of this whole business out here may be my leaving the community. I have made a little room for storage and this may be as good a "jumping off" place as any.

The Abbot in a recent letter asked me not to put too much time to the manual work but "hire a contractor." That's easily said for you people out there with plenty of funds to operate and a few thousand not making a great deal of difference. I feel out here I have no other choice except to pitch in to the limit of endurance. I could of course sit on the sidelines and look wise. Trying to put up this thing with the all too little money we have laboriously raised is almost presumption. I am trying to help straighten out the headaches I was thrown into were it not for the fact that I am thoroughly convinced that the future of the Faith here largely depends on our putting up a decent church here it would certainly be foolish to work as hard or harder than I have ever done in my life. Whether I shall hold out the Lord will have to provide. These people of the "dominant Faith" out here would laugh gleefully up their sleeves were we to fold up or retrench as was done some 25 yrs. ago. I think they were just waiting for that when Fr. Blase left. It does make me chuckle to note how every whacky thing I have ever put-tered with in my life can be put to good use here.

No matter what happens you people must not forget that I was "jobbed" into this situation and am trying to forget self completely in helping Fr. Wendell make the best of a complicated situation. Even the long hours of labor would be a tonic were it not for the endless details and delays and frustrations that are a daily dose. As soon as one of us is not around for a half hour things become disorganized as is the case with the workmen of today.

I had of course expected the Abbot would not send out a man for the summer. The present arrangement may work out. Guess we just don't rate out here like Mexico or other projects. My guesses on the latter deal seem to have been quite correct.

✓ I would appreciate it if you could send typewriter/per Fr. Linus. The other things send "via Comet Express from Denver". By the other line I might wait months.

Well I might have more after I have my long delayed visit with the Bishop if and when I ever will get away from here for a day or so. If it be God's Will that I work out here O.K. although at times things seem pretty confused. I really don't think I shall ever return to St. John's.

Faternally,



OSB HOHMANN_00286

Answered Sept. 20

Hohmann, Othmar
Box 309 Vernal Utah, ~~Aug~~ Sept. 11
1948

Very Rev. dear Confrere:

I have to hand your letter of June 22 and the days have gone by like a fever dream since then. The reason for this letter is the Mission Cross which I just found tucked away in a letter file that you sent me last June. That cross was handed over to me very ceremoniously by Father Method when I was put on the Mission Band. Unless I hear from you to the contrary I will pack it up and send it to you.

I want to thank you for your efforts to send my books out and also the things which came with Fr. Linus. The typewriter arrived in good shape and it surely has been doing good service with getting begging letters out. It was a joy to get that beautiful oak flooring from the Abbey and awoke a little sentimentalizing too.

Well, my position out here has been made quite awkward with the return of Fr. [redacted]. I feel the people are not with me any more and I know that more than one would like to have me out. All the backbreaking labors trying to cover up and help adjust things seem to have been forgotten. My position was a little awkward at the start with everything being run from Roosevelt and not much to do but try to finish or help finish a project that I myself might have planned quite differently. I thought [redacted] could take over some of the parish work here to give me more time to work on the building. He has taken the outmissions which has been quite a boon during the hectic summer months with my jittery stomach at late Masses. His attitude has been critical to say the least and right now I don't know just what to do except just plod along from day to day. I will have to get away for a week or so soon to pick up new energy for the many problems that Fall and winter are bringing. I have not yet asked the Abbot.

Really, I still feel I should check out of St. John's. I cannot help feel that I never was wanted there too much, in the light of happenings of past years. Perhaps no one realizes how happy I was to get back a year ago to try to recuperate spiritually and otherwise, after being out 16 years. After all, I joined the monastery years ago to get away from the world and felt in that way I could best save my soul and serve God.

You mention in your letter that "you sized me up as the kind of person to go to for encouragement" Well really, why wasn't I told things like this long ago? Instead of being made to feel like a liability so often? Well, I could say much more but things are rather dark and uncertain. I have not yet been able to make my retreat but plan to go to the Trappists some time this Fall. The building schedule is over two months behind time. At any rate, if things are considered fairly, I don't think anyone can blame me too much for thinking of stepping out. Meanwhile I am trying to hold out and keep my sanity until things are somewhat organized and services etc. can proceed in the new church. Just to get away for a week or two might help a lot but right now that is rather out of the question.

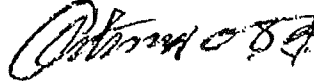
You mention you kept a copy of "Sacrifice" that I wanted to publish last year. I have never heard from Bp/ Bartholome to whom I sent a copy for Imprimatur and "go ahead." This is the third time now there has been no response from Episcopal authority. Rather makes one smile to think of fine advice to "write in spare time" and the remarks about "mediocre priests" made by Fr. Edward at last year's retreat. There is no point in having copies made for the present since it may be a long time before I have any leisure to put to work of this kind. I had difficulty a year ago in getting even a few copies made at the Abbey. Well, the other things
(over)

OSB HOHMANN_00287

I might write had better be submitted to thought and time and deliberation. I can hardly expect any sympathy or understanding from the Abbot.

Unfortunately I seem to have lost two brown address books in which I had addresses of friends and acquaintances with some money from years past to whom I might appeal now for help in our poor struggling cause. I have ransacked the things sent to me but they may have been lost in the scuffle of repeated movings. I don't suppose there is another little box down in the catacombs with some of my odds and ends? Well, I must close wishing you the best and that things at the Abbey are progressing nicely. The only thing that keeps me here under these circumstances is the thought that possibly I can in some way help the designs of Providence by hanging on for the time being. But as I say, things look pretty dark and confused.

Faternally,

A handwritten signature in cursive script, appearing to read 'C. Hohmann'.

Virginia, Minn.

Sept. 14, 1948

Rt. Rev. Alcuin Deutsch, O.S.B.
St. John's University
Collegeville, Minn.

Enclosed is a letter I received this morning. It is only one of a number of letters of similar nature. I am not opposed to donating to worthy causes but somehow I feel that this does not have a true ring to it's message.

This seems to be fraud and would like proper authorities to investigate this matter.



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

September 15, 1948

My dear

I have your letter of the 14th, together with the letter from Father Othmar (sic) Sabourin, which you enclosed.

I am happy to assure you that everything is in order. Father Othmar is a member of this community in good standing and is working out at Vernal, Utah, at present trying to put the finishing touches to a church that he and Father Wendelin have constructed there at Vernal. Our Fathers have been in Utah for about five years now, working at Roosevelt (where Father Wendelin is stationed) and at Vernal, both of which places have missions attached. We have made some progress among the Mormons of the country, but it is very difficult to convert a Mormon; our work also is with the Indians of that territory, who unfortunately cannot do much toward contributing to the support of their church and pastor. As Father Othmar says in his letter (which is written perhaps too familiarly and thus does not sound quite genuine), we have had in mind to make a monastic foundation with a school in Utah, but various circumstances have combined to prevent our doing so up to the present.

If you wish to make a contribution, I can give you the assurance that the money will be well spent for the good of religion.

With every good wish, and the prayer that God bless you and yours, I am

Yours sincerely,

is

Abbot

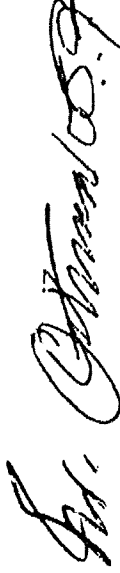
P.S. I am returning Father Othmar's letter to you.

Box 309 Vernal Utah, Sept. 16, '48

Rt. Rev. dear Father Abbot:

I would like your permission to get away for a short time some time this Fall when conditions with the building operations will be more settled. I would like to come home to Minnesota. The way things look now the coming winter will be even more trying than the one that's past. I feel very fagged out mentally and a trip home might help. When home I want to have my eyes examined since that has not been done for some years. I think the money saved by having it done in Minn. will almost pay for the fare one way. I do hope you will not refuse me. I have had very little time off the past ten years.

Respectfully,





SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

September 18, 1948

Reverend Othmar Hohmann, O.S.B.
Box 309
Vernal, Utah

My dear Father Othmar,

Your letter of the 16th reached me this morning. Although a trip home is an expensive thing, I do not feel that I should refuse the permission since you tell me that you feel very fagged out and that you have had very little time off the past ten years. I have heard a rumor that you had a trip out to the Pacific Coast recently, but I have paid no further attention to the rumor, and judge now that the rumor must have been false.

You know, of course, that it would be impossible for me to send someone to replace you now during the school year during your absence. But I presume that Father Wendelin could take care of your place at Vernal, while Father Blase could take care of the work at Roosevelt. If that can be arranged, you may come at a time most convenient to yourself and Father Wendelin. You may also have your eyes examined while here in Minnesota.

Our school began last Thursday with a field Mass on the steps of the auditorium. Though it was quite windy, everything went off without an accident. I have not yet learned the exact number of college students registered, but I believe we have a few less than we had last year, though we are still very much overcrowded.

With greetings to the others, and the prayer that God bless you and your work, I am

Affectionately yours,

Abbot

js

St. Helen's Church,
Roosevelt Utah,
Nov. 23, 1948

Dear Father Abbot:

Well, I got back here last Saturday but just cannot understand why you were so very firm in your decision to have me come back. I find that I am not vitally needed here at all. Father Blase is well installed over in Vernal and Father Wendell tells me he is doing nicely and would in all probability continue doing so and have no recurrence of his old trouble. He should have absolutely no complaint now that he has gotten just what he wanted. I am glad that it has been arranged that Father Wendell keep charge of the finances. That to my mind is absolutely necessary for the time being.

Now that the church building is pretty well along and the two contractors seem to be giving a nice deal, I feel that two men can very well carry on here. The Bishop should have no complaint at this at all. We are covering a sore spot in his diocese where hardly any secular would stay, and are largely supporting ourselves with alms from the outside, besides getting in many a good thousand dollars to build up a church plant for one of his own men in years to come. Sorry to say that, but that's the feeling I have. My hunch years ago as to Mandan and Long Lake turned out, so maybe it is not such a wild guess at that.

I tried respectfully and humbly to put my case to you during the past weeks without urging anything since more than once I have been severely taken down for "being pertinacious and trying to force issues." When you firmly decided that I go back I did not think it the sportsmanlike thing to ask what you had heard from Fr. Blase or Fr. Wendell. I thought that perhaps Father Blase had suddenly made up his mind to pull out or that something else had come up.

When I was suddenly sent out here a year ago, the understanding was that it was to be only for a short time until Father Blase got back. I was very willing to help Fr. Wendell bring order out of the confusion he could tell you more about, and to stay on last summer when he insisted on coming back as long as I could be of use. When things became practically impossible I asked you to put him back to Vernal in the hopes that would help him to settle down and be at peace. It seems that has worked out satisfactorily, and if ~~so~~ this has helped to bring him back to normal I guess it was worth the humiliation and inconvenience. He may not realize it but while out here I can honestly say that I always acted with charity towards his welfare, more than he can realize. He should not forget that right now I am trying to raise additional funds from my friends for his cause over there.

Which reminds me to mention that when I came out here a year ago it was distinctly impressed upon me that Father Wendell was pastor of Vernal and was to handle all finances, policies and decisions. I did what I was told and made no move or decision without consulting him. I am positive that he will back me up 100 percent on this.

I hope you believe me when I say that the propositions made by the various members of the Seminary faculty and the Dept. of Religion in my behalf were none of my doing or suggestion whatsoever. I have never pulled wires or tried to work myself into anything.

P.T.D

OSB HOHMANN_00293

I would say right now that I wish you would recall me as soon as possible. I will be busy for about a week getting out over 500 begging letters for the cause. If you decide to recall me I could make a number of suggestions as to what I could do to help out, if you will not take them amiss. I am sure I could make better use of what abilities may be left in those suggested tasks than I can out here right now. As I said, I think two men can hold on with the very small number of Catholics out in these parts.

My things were all packed up and ready to ship when I came home a month ago so I will need very little notice. I deeply appreciate your letting me stay at the Abbey for some weeks making a quasi-retreat. I know I derived a good number of graces therefrom .

Respectfully,





SAINT JOHN'S ABBEY · COLLEGEVILLE, MINNESOTA

OFFICE OF THE ABBOT

November 25, 1948

Reverend Othmar Hohmann, O.S.B.
St. Helen's Church
Roosevelt, Utah

My dear Father Othmar,

Your letter of the 23rd reached me this morning. And though this is Thanksgiving, I don't want to make you wait too long for an answer, hence this brief reply today.

I am happy to know that you arrived back safely, but regret that you do not seem to be happy in being back. My reason for being firm was that I thought this firmness would be for the best, at least for the present. I know that you were sent out only temporarily about a year ago. But some time ago, you asked that all your things be sent to you. And when you first arrived here at the abbey a short time ago, I gathered that you were very much interested in convent work, and that you would be rather happy to return to Roosevelt, provided that Father Blase would be put in charge of Vernal again, and that everything would be satisfactory to Father Wendelin. I did write to Fathers Blase and Wendel, and also to the Bishop -- everything seemed to be satisfactory to them, and so I was somewhat surprised when later you told me that you were not quite so interested in returning to Utah. I ascribed that to various causes, and felt that it would be best if I made a definite decision for you. I realized that you were not vitally needed at Roosevelt. And yet, since there was no suitable opening for you here, I thought that you would find a ready outlet for your zeal for souls there for the time being at least.

I did not for a moment think that you were pushing or pulling wires to obtain an appointment here on the seminary faculty or in the religion department. Nor did I have any hesitation on the score of your qualifications for such a position. But you know that our house is full, and that those who are teaching religion and in the seminary are not too heavily burdened. I did not think it good to make any change in the faculty without a compelling reason. And then, if something should happen in our parishes and I would need your services elsewhere, another change would be necessary, possibly in the middle of a semester. If something does happen in our parishes, it will be much simpler to recall you from Utah. But in the meantime, I would suggest that you seek again to become interested in the work that can be done there. I do not for a moment think that the Bishop is merely using us, as your letter seemed to suggest. And I am a little afraid also that you are misjudging Father Blase. He gave me his solemn assurance that he was not seeking to return to Vernal and that he had done nothing to foster his being returned there. Yet Father Wendel thought that it would be good for him and for the parish (from some points of view, though he also stressed the excellent work you had done and would continue to do if your appointment at Vernal continued) if Father Blase were reappointed. As I said above, I thought this was satisfactory to you and hence made the move. I am sure that the three of you can and will work together for the welfare of souls.

But enough for today. Please be assured that I have your best interests at heart, and will keep in mind your desire to be recalled from Utah. And I will do so, as soon as circumstances permit. With every good wish, and the prayer that God bless you and your work, I am

is

Affectionately yours,

OSB HOHMANN_00295

ST. BENEDICT'S HOSPITAL
3000 POLK AVENUE
OGDEN, UTAH

December 18, 1945

Dear Father Abbot:

Father Edgar has acquainted you with the circumstances of my coming here and of his concurrence. Doctor and Sisters want him to take it easy for another week or so. I suppose, considering the nature of the operation that is good advice. I was very glad to help him out and these good Sisters who are doing such a fine job out here.

I want to ask you again to call me home. I feel I made a mistake in not urging more strongly not to return to Utah where, as I say, I am no longer needed. I did not know all the angles in the case and figured there were such. My stay here at Ogden has I think, given me cleared light on the whole deal. Since I felt so very much in the dark last month about various things I did not wish to suggest or urge anything too strongly or express any grievances since I know you are well enough by many other "mille et una".

It was of course very convenient for everyone concerned that I could take over for Fr. Edgar so far, so good. I feel there are other places I could be of much more use than at Roosevelt. For instance, Fr. Oswald mentioned at the funeral that he is short-handed for the time being. At Roosevelt I am an assistant without support for myself or car expenses. At the time of the Car Sale appointment some years ago I realized I would be assistant for a good while to some and never refused to "pitch in" whenever asked to help out in particular

II

ST. BENEDICT'S HOSPITAL

3000 POLK AVENUE

OGDEN, UTAH

streets, triduum or at the abbey or out here. My
yearly nervous trouble has of course bothered much of
late years. I was indeed the first week out here. I
am not complaining and shall try to keep away from
doctors & "hospitalitis". Regular work and a little avocation
will I feel be the best medicine. The good Sisters suggest
trying "kistamine" treatment during the time I will
still be here.

I feel some temporary apartment at the abbey
the abbey will make me more easily available in
case of any emergency that may come up. Since leaving
Vernal I have been able to visit another thousand
from various friends and acquaintances for the Vernal
project. My trip out was paid by various old friends
I happily met en route.

My books & effects are all packed up since October
so I would not have to go back to Roosevelt but
could leave right from here. I feel St. John's has
done a good deal for the Salt Lake diocese and has
taken nothing, so the bishop should have no
complaint if I am called home. There has been an
unusual amount of snow. The roads 20-25 miles out to
prospective converts near Roosevelt are very bad if
not impassable right now.

The work with begging letters is tapering off. Bishop
Bardonne suggested that I send copies of my Grand
"Sacrifice" out to various institutions and "promote"
publicity in the searching for opinions and comment.
So if it is O.K. with you I would like to have a

III

number of copies, unnecessary, shed at the Wiley and send them out in spare time. I think I could make myself quite useful in a place like Duluth with correct notation, practical school etc. for the time being if Mr. Dowd can put up with me.

Well that's about all for now. A good number of folks around here still regard very fondly of the holidays. May you enjoy a very happy and successful Christmaside. I don't think I ever appreciated our Democratic Filers as much as during my stay here.

"Fretlike Wainwright!"

Respectfully,

W. Wainwright



SAINT JOHN'S ABBEY · COLLEGEVILLE, MINNESOTA

OFFICE OF THE ABBOT

December 26, 1948

Reverend Othmar Hohmann, O.S.B.
St. Helen's Church
Roosevelt, Utah

My dear Father Othmar,

Your letter of the 18th of December reached me a few days before Christmas, but with Father Hugo's death, and with the amount of mail during the past week, I could not find the time to reply to your letter. And besides, I was waiting for a reply from our Bishop, to whom I had written on the 23rd of December, asking him to appoint you Administrator of the parish at New Munich at least until next summer, when I would have the opportunity to make other necessary changes, and then decide whether a parish where there would be more opportunity for you to do convent work (in which I know you are interested and successful) might not be better.

Then, on the 24th, I received a letter from Father Wendel, stating that Bishop Hunt had asked him whether you could not substitute as pastor for one of his priests who was incapacitated for several months. This rather put me on the spot, since I had promised Bishop Bernard to send Father Gallus down already in November, and then had to delay his going because of Father Roger's serious illness and operation. He was just ready to leave for Nassau when Father Hugo became ill, and is now acting as Administrator at New Munich. In view of Bishop Bernard's state of health, and the age of the old Monsignor, I do not like to keep Father Gallus here longer than necessary. And on the other hand, I do not like to leave Bishop Hunt in the lurch. Hence, I wrote to Father Wendel yesterday, stating that you might substitute for this priest, Father Leahy at St. Ann's, until such time as Bishop Hunt could look about and find someone else to replace Father Leahy. I have just written today to Bishop Hunt in the same sense.

I hope that this will be agreeable to you, and that Bishop Hunt will succeed in finding someone else before long, and that then the appointment of Administrator of New Munich will also be pleasing to you. It is a fine parish, and Father Hugo was a model in keeping the books and all else in good order. Though it is a fairly large parish, I am sure the work will not be too heavy for you.

Though you tell me that your books and things are all packed and that it would not be necessary for you to return to Roosevelt, I thought it best to send this to Roosevelt since I could not answer immediately, and since the letter to Father Wendel left already yesterday. When you return, we will take up the question of mimeographing and sending out copies of your drama "Sacrifice"; just now I have no one whom I could put to typing out this matter for multiplication.

Though the feast of Christmas is over, I pray that the graces of the feast may abide with your throughout the New Year. With every good wish,

Affectionately yours,

Abbot

js

Acknowledged Jan. 3

Hohmann, Othmar

ST. BENEDICT'S HOSPITAL
3000 POLK AVENUE
OGDEN, UTAH
Dec 31-48

Very Rev. dear Confere:

Enclosed find \$100⁰⁰ and intentions which have piled up recently. Just got up after a week of illness. Went to bed Christmas day. Horrible headache, nausea, acid etc. Doctor experimented with histamine but that did not work so well for time being.

A letter came today via Powerset dated Dec. 26th from Fr. Abbot to the effect that I am to go to New Munich as soon as Bishop Hurst has taken care of a few emergencies here. I told Fr. Edgar to write you that I would try to be on hand at New Munich for Jan 9th. If impossible I will contact you in good time. I understand the abbot is gone for some time so am writing to you. Bishop Hurst will be back middle of next week. I have hardly leave before then anyhow. His hyperacidity etc. of recent weeks seems to have affected the bladder + a week in bed has just taken the stank out of me. Better stand by a few days since I am in such good hands at this splendid hospital. I generally ~~work~~ fast and hope this will be the case again d.v. Just a damned nuisance but guess I can only grin and bear it, seeing what one or the other sick witer here have to deal, and I should not complain.

So that's about all for now and I guess explains cir-
cumstances here. Move in a few days. A happy and
blessed New Year to you and conferees!

Very fraternally,

Othmar.

ST. BENEDICT'S HOSPITAL

3000 POLK AVENUE

OGDEN, UTAH

Fest of the Epiphany
1949

Dear Father Abbot:

A letter from Father Prior, received yesterday tells me you are at the Abbey. I thought you were away, hence my correspondence to him but wait. I was all set to issue home this week but illness has hit me again in the way of headache and being unable to retain food. I came up a while today and feeling better, though rather weak. As I wrote Fr. Prior, there showed up gas, albumen (4- plus) + bacteria in urine and infection in prostate. That may explain why I have felt so queer the last six weeks and almost constantly nauseated etc.

I am very thankful that all this showed up while in such splendid hands here, before I left. The doctor is trying to clear up infections with nelfa-thingole + penicillin. Pain in back & discharges seem to have let up and I hope to get home next week d.v. in time for Jan 16.

You may have read of the general strike of all traffic from New York. After being tied up since Monday, I understood trains began running again this morning. So I would have had a difficult time getting home at any rate.

I want to thank you for the appointment pro tem. to New Munich and only hope I can get back to normal health so as to be able to do the job well. In case I should not be released by doctor in time for Jan 16th at New Munich, I will try to get your home in good time. P.S. Hunt has said nothing further from message of letters at St. Ann's. Respectfully,
Fr. Ostrom

New Munich Minn., March 14, 1949

Rt. Rev. dear Father Abbot:

This is to request your approval of expending approximately \$500 for various improvements, mostly in the Sisters' Convent, some in the rectory kitchen. I don't know whether Father Hugo ever spoke of these. The rectory was painted and the kitchen left undone with a view to some improvements first, I am told. These requests have come from the trustees, some parishioners and the Sisters.

I am told nothing has been done to the Sisters' residence in the last twenty years. No doubt Father Hugo was waiting for more propitious conditions in labor and material. Trustees and some parishioners have proposed modernizing the Sisters' house this summer. We estimate the most necessary improvements would come to about 1200 to 1500 dollars. I have told them that we might get authority for the most necessary improvements for the present and wait until summer to consider the rest, and meanwhile have a local builder make some kind of detailed estimate some time as to what the various other details might cost. I hope this is satisfactory.

Respectfully,





SAINT JOHN'S ABBEY · COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

March 14, 1949

Reverend Othmar Hohmann, O.S.B.
Immaculate Conception Rectory
New Munich, Minnesota

My dear Father Othmar,

I returned only this morning from a trip to Chicago to attend a meeting of the Abbots with the Primate yesterday. Hence, there is a lot of work awaiting my attention this afternoon again.

Since the rectory was just repainted, and the repainting of the kitchen was left until some improvements had been made, I herewith authorize you to spend the required amount for the repairs that have been planned in the rectory kitchen.

However, in view of the possibility of the Sisters' house being renovated and modernized during the course of the summer, I think it best to wait with all improvements thereon until all can be done at the same time during the summer months. That will be only a few more months, and I do not imagine that the small repairs are more urgent than that. Hence, I think it wise to have a local builder give you an estimate of all the improvements and modernizations that are planned. Then permission can be obtained from the Bishop (if the amount is great enough), and from me, and plans can be made for the work this summer.

With every good wish, and the prayer that God bless you and give you a joyous feast of our holy Father Benedict, I am

Affectionately yours,

Abbot

Jo

Immaculate Conception Church

NEW MUNICH, MINN.

April 4, 1949

Rt. Rev. dear Father Abbot:

I am submitting the following memorandum for the record in the Procurator's Office, at the suggestion of Father Ignatius:

1. I understand that \$115.00 was deposited on Jan. 7th ^{at St. John's} from Father Hugo's personal account. Father Ignatius closed the checking account which amounted to balance of \$726.07 (in addition to \$115.00 above)
2. There were on hand here at the time \$99.00 in low Masses to be said and \$280.00 in highmasses. Stipends received for these were evidently contained in the above two sums taken to St. John's. Father Gallus took care of a number of these Masses for which I gave him the stipends. I have sent away a number of them together with stipend. After Fr. Hugo's cash was closed there was nothing left in the personal cash drawer I understand, and so it checks up. Thus I began the New Year with "no cash on hand" in the personal account.
3. I noticed in balancing the parish books, that Father Hugo had not drawn \$1000.00 of his 1948 salary, so I put that amount onto my checking account and have been transferring stipends to Fr. Gallus and the Abbey from this amount, which is really "salary."
4. Now, I can just let the matter rest at that, just so my accounts will not look out of shape when I make reckoning, and so the Procurator can put the proper amounts under "stipends" or "salary" in his ledger.
5. I have just received a legacy of 200 Masses. If it would be more convenient I could send intentions to the amount of \$379.00 and keep the cash here for the intentions that were not taken care of when I took over, or send you Father Hugo's salary due, minus the \$379.00
6. I am quite sure the amount of \$379.00 total is correct, having checked it with the Mass register several times. I spoke to Father Ignatius about this the other day, and no doubt he can easily adjust the matter. I hope the above will be satisfactory.
7. I have found an authentication in Father's sickcall grip for a relic of the Cross which I presume was taken to St. John's. I had better bring or send that in person with one of the Fathers. If you could spare a relic to use on Good Friday, it would facilitate the usual custom of veneration here since two priests could take care of the people.

If I do not see you before, I want to wish you a most happy and blessed Eastertide.

Respectfully,

Fr. Edward O'Sp.



SAINT JOHN'S ABBEY · COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

April 11, 1949

Reverend Othmar Hohmann, O.S.B.
Immaculate Conception Church
New Munich, Minnesota

My dear Father Othmar,

I am sorry there has been this delay in my replying to your letter of the 4th instant, but I was down in the St. Cloud Hospital from Thursday evening until Saturday noon for one of the periodic check-ups which the doctors still insist on. And I have been kept very busy.

I appreciate the full memorandum which your letter of the 4th gave concerning the financial matters when you took over the administration of the parish at New Munich.

As far as I can see, there will be no difficulty involved at all, since we have already received (when I took the \$115 cash, and when Father Ignatius closed the checking account) the money that Father Hugo had taken in to cover the \$379.00 in stipends for the Masses which you found listed in the book when you took over -- we received it in the money which I and Father Ignatius got, as must mentioned.

Therefore, the simplest way to handle this is the method you suggest in the last sentence under your number 5: i.e., send me now (or when convenient) the \$1000 which Father Hugo had not taken of his 1948 salary, minus the \$379. This \$379 you can then use to cover the deficit you found when you took over, to cover the stipends for the Masses you found. Thus by one transaction the whole matter will be cleared up, and in future you can regularly send Mass intentions and stipends, and then there will be no possibility of a misunderstanding arising later.

My thanks to you also for the authentic of the Relic of the Holy Cross which you sent to me through Father Bernard Strasser. I gave this relic of the True Cross to Father Aloysius for our Japanese foundation, and regret that I have no other which I could spare for your use on Good Friday.

With every good wish for all the blessings and joys of Easter, I am

Faternally yours,

Abbot

js

Acknowledged April 22

IMMACULATE CONCEPTION CHURCH
NEW MUNICH, MINNESOTA

April 21, 1949

Rt. Rev. dear Father Abbot:

Herewith check for salary due Father Hugo for 1948, minus deductions as follows, referred to in your letter of April 11:

Due Father Hugo for 1948 $\$$ 1000.00

Of this I gave Father Gallus for service
in 1948: $\$$ 50.00
 $\$$ 950.00

Deducting for stipends not taken care of
Jan 1, 1949, or which I sent away: $\$$ 379.00
Net: $\$$ 571.00

Greetings and Good Health!

Respectfully,

Carlton O.S.B.

IMMACULATE CONCEPTION CHURCH

NEW MUNICH, MINNESOTA

June 30, 1949

Dear Father Abbot:

Some time ago I requested your permission to make needed repairs on the Sisters' convent here, for the time being, the kitchen, and building of closet and cupboard space. I wish herewith to request permission to go on with improving the front of the house by building a porch which will take care of the problem of repairing an antique double door not at all stormproof, and will provide storage space for wraps etc. and waiting space for music pupils etc. Material for same has been estimated at approximately \$300, not figuring labor. Everyone concerned, trustees, other parishioners and Sisters are agreed this weatherproof porch would be the best for improving front of the house.

As I may have told you, the Chancery Office recommends doing on the convent whatever may be deemed necessary. It will also be necessary to put in some new septic tanks for the convent since the present cesspool is filled and may become a problem at any time. I don't think this project will come to much over \$200. I am told Father Hugo had this in mind at different times when the pool gave trouble.

I believe I mentioned the painting of Sisters' Oratory together with the kitchen. *(No estimate made yet.)*

I will try to be at the Abbey for July 11th.

Respectfully,

Carlton O.S.B.



SAINT JOHN'S ABBEY · COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

July 2, 1949

Reverend Othmar Hohmann, O.S.B.
Immaculate Conception Rectory
New Munich, Minnesota

My dear Father Othmar,

Your letter of the 30th, in reference to further improvements on the Sisters' Convent, reached me only this morning.

Since the Chancery Office has given you permission to proceed with fixing up whatever seems necessary, I herewith grant also my permission to improve the front of the convent by building a weatherproof porch; if it is well constructed, it will beautify the building and will give valuable additional space.

You may also proceed with the installation of new septic tanks for the convent. I trust that the cost will not be much over two hundred dollars. While I do not recall your having mentioned painting the Sisters' oratory, you may proceed with that also.

Two days ago we received a call from Mahnomon that Father Francis was critically ill. Yesterday Father Prior drove up to see him, and reported last evening that his condition is still critical; he is suffering, among other things, from uremic poisoning, rather far advanced. I commend him to your prayers.

Begging God to bless you, and hoping to see you on the 11th for the feast of our holy Father (services begin at 8:30), I am

Affectionately yours,

Abbot

js

IMMACULATE CONCEPTION CHURCH

NEW MUNICH, MINNESOTA

July 25, 1949

Rt. Rev. dear Father Abbot:

I would like your permission to go somewhat farther in renovations in the convent; namely to sheetrock the walls in the sewing room and downstairs hallway. In the 70 years of the building's life these walls of crumbling soft plaster have been covered with paint, kalsomine, paper etc. The above request also includes a cabinet or wall cupboard (of which there were almost none in the convent) and which would save us plasterboard on that wall. Cost I would judge will run about \$250 to \$300. As I mentioned before, the Chancery Office gave us carte blanche to do anything we see fit in this renovating. Incidentally I have consulted various people who should know something about these things as to the feasibility of sticking any money into this building. The half dozen or so that I have consulted are unanimous in the affirmative. I have inspected sills, joists, foundation, roof structure etc. with some good carpenters and all seems to be of very good oversize lumber in good condition, and all in all the frame of the structure seems good and sound, possibly better than one would get today. The painters tell me it would be poor economy to paint the walls above mentioned due to the poor plaster and the best procedure would be to use sheetrock (which gave us a perfect job in the kitchen.)

Sorry I could not spend the 11th at the Abbey. An unexpected funeral and other business that took the entire day.

Respectfully,

Fr. Anthony



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

July 28, 1949

Reverend Othmar Hohmann, O.S.B.
Immaculate Conception Church
New Munich, Minnesota

My dear Father Othmar,

I did not find the time yesterday to reply to your letter of the 25th, which brought your request to make additional renovations in the Sisters' convent, namely, to put sheetrock on the walls of the sewing room and downstairs hallway.

Since the Chancery has approved, and since experts believe that the house is in generally sound condition, I herewith give my approval to this additional renovation also, presuming, of course, that it meets with the approval of the Sisters, who will have to make use of the space thus renovated.

When I appointed you to New Munich last winter, I asked the Bishop to approve of the appointment of yourself as Administrator since at the time I did not know exactly what changes would be necessary this summer. After having given considerable thought to these, I have come to the conclusion that I shall ask the Bishop to make your appointment that of Pastor of New Munich. I gather from your letters that you are much interested in the welfare of the parish, and I am fully confident that you will do good work there.

With every good wish, and the prayer that God bless you and your work, I am

Affectionately yours,

je

Abbot

New Munich Minn.,
Sept. 5, 1949

Rt. Rev. dear Father Abbot:

In sending the carpenters up onto the convent roof to repair leaks and replace broken shingles for the time being, we found the old shingle roof to be in rather bad shape, both as to looks and weather-tightness. They recommend not spending any money tracing down leaky spots but to re-shingle with asphalt shingles. Cost would be something over \$500.00 This would include taking down a wiggly dangerous chimney no longer in use. The carpenters on the job are young and efficient, which might be another point in favor of re-shingling now.

2. The officers ~~and~~ of the ladies' society met with the trustees some evenings ago and petitioned to have a combination work-table and storage cabinet built into the school kitchen, since these carpenters did very good work in the convent and are available this Fall. Cost would run over \$200.00, rather more closely to \$300. The Ladies have promised to raise cost of the work and materials with card parties and entertainments this Fall. That angle will not be a problem I am sure. There is need especially for storage of kitchen equipment in the school.

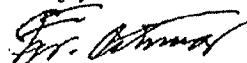
3. I believe I spoke in my last request of having the school roof re-sized. This has been done and I instructed a good mason from Greenwald to repoint the coping stones which have come lose in 32 years and also some cornice stones, as also the chimney where needed until the school will be gone over thoroughly next Spring. At any rate, the crew did re-pointing wherever rains were getting in, and I think to do what is necessary this summer will also run over \$200. I have told him to postpone what can be left until next Spring. The chimney on school will have to be looked over carefully.

As I mentioned before the Chancery Office told me to go ahead in whatever repairs were necessary during the summer, and I trust the above will also be satisfactory to you.

Also, I hope you see fit to have assistance here at least for the time being on the regular second Sunday, (which would be Sunday next) It is an arrangement people got used to, especially the men, and I think it would be well to continue for some time. Father Hugo complained from time to time about local ~~pria~~ parishioners here going to Confession in neighboring towns where they do their shopping and burdening the priests there. As it is, a number of them attend the 6 o'clock Mass at Freeport on Sundays and I suppose it will take time to work out a solution.

Finally, I might like to get away a few days next week to visit a few of our northern missions, (just a little change of mind, so to say.) During the summer I had to stay pretty close due to repairs and men working. I think we were blessed with good ~~conscientious~~ conscientious workmen, even though materials are still very high.

Respectfully,





SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA

OFFICE OF THE ABBOT

September 7, 1949

Reverend Othmar Hohmann, O.S.B.
Immaculate Conception Rectory
New Munich, Minnesota

My dear Father Othmar,

I have your letter of the 5th, in which you mentioned various repairs and improvements that were considered necessary. Since you tell me that you have the permission of the Bishop, and since I presume also that all are agreeable to your trustees, I herewith give permission for the items mentioned in your letter:

- a) re-shingle the convent roof
- b) build combination work-table and storage cabinet into the school kitchen;
- c) re-point where necessary on the school building, leaving the major work there until next spring.

Father Prior has assured me that he will continue to send one of the Fathers to you on the second Sunday of every month. I don't suppose one will ever be able to have all of the people go to confession in the parish church, or to attend the parish Masses, since an earlier Mass is sometimes a necessity. For the present, however, we will continue to send one of the Fathers every second Sunday.

Although I do not think a "change of mind" should be necessary just yet, as you have only been there less than a year, I grant your request to visit a few of our northern missions next week, provided that you can do so without requiring someone to replace you. The High School opened here this morning, and the college will open next week; hence there will be no one whom I could send up to take your place.

With every good wish, and the prayer that God bless you and your work, I am

Affectionately yours,

Abbot

je

IMMACULATE CONCEPTION CHURCH

NEW MUNICH, MINNESOTA

Dec. 15, 1949

Dear Father Abbot:

The thought just occurred to me that amid all your concerns and perhaps weariness it might be a very welcome diversion to enjoy a real old-time folk-drama done with some modern stage technique. At any rate we are putting one on here tomorrow evening the 16th, Sunday and Monday the 18th and 19th, at 8 p.m. the drama-pageant lasting about one hour 40 minutes. Name; "Bethlehem" in 3 Acts with song and pageantry. After a most satisfying dress rehearsal last evening, I feel we can invite anyone with confidence they will not be disappointed. I have never before had such splendid interest and co-operation.

I wish you all blessings for the Christmas season.

Respectfully,

Fr. Edmund S. S. S.

All my thoughts for the Name-day wishes!

Immaculate Conception Church

NEW MUNICH, MINN.

Jan. 22, 1950

Dear Father Abbot:

Some time ago I received a statement from the Procurator's Office for remunerations due to assistants. Among them was an additional \$15.00 for Father Aemidius for taking over last Assumption Day. Father A. had also reminded me of this last November so I wrote out a check for an additional \$15.00 besides the \$15.00 for the weekend and the highmasses I scheduled for him at the time, and which you at the time judged to be sufficient, since I gave him the highmass stipends and the stola for the week.

Here is a schedule of remunerations during the last year of my predecessor and in the two years I have been here, plus stipends for Masses or pro populo taken by the assistant:

	1948:	1949 & 1950	
For over Sunday:	10.00	n 15.00	plus stipends
" Holy Week and Easter:	25.00	30.00	plus stipends
" Forty Hours	15.00	20.00	" "
" Nov. 1	20.00	20.00	" "
" Christmas	20.00	35.00	" "

(work.

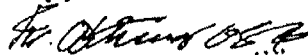
I think I added another \$5.00 for Easter 1949 since there was some extra Now, at your leisure can you let me know whether the above is satisfactory. The custom has been to pay a stipend of \$1.00 if the assistant takes the pro populo, or any other highmass. Shall I continue as is, which seems to be prevalent in other parishes.

While the work here is not too heavy I think for the assistant, I want to do what is right, since after all I am battling for St. John's even though the account might run up a little on the annual statement of the parish Yesterday I sent off my annual statement to the Abbey. In that is contained as you see a bequest for \$2500.00 The matter was handled by a Catholic lawyer who assured me he would try to get us out of the inheritance tax, which I am glad he did. I have it (word of mouth) this will was made while I was plugging out in Utah, and was intended for "Fr. Othmar and his missions and charities." I have not checked up with the other cousin as to that, and the lawyer said nothing about it but just sent a draft some time ago. I presume by sending it in to the Abbey discharges my end of the matter, since we are no longer in Utah.

I suppose I have an assistant scheduled for Sunday Feb. 11. I feel that Fr. Engelbert is not too keen about coming here and his love is Long Prairie and the ideal parish St. Martin. I don't want to be choosy, but it is quite a lift to see a classmate once in a while or such. Merely a suggestion. As I say, I don't want to be choosy, so I hope you will not take this amiss. I realize it must be a problem at times to fill requests.

What is your preference in filling out check for remuneration, to the assistant directly or in the name of the Abbey? Enclosed also my suggestions for the Priorship. I hope you will get the finest most able lieutenant available, and that you will be able to sail along smoothly in these, no doubt trying first months of new and arduous duties.

Sincerely,



Immaculate Conception Church

NEW MUNICH, MINN.

Feb. 23, 1950

Rt. Rev. dear Father Abbot:

I will have to go to Minneapolis a few times during the next two weeks or so, due to a very aggravated rectal and anal infection besides a flare-up of long standing haemorrhoids. Doctor Zachmann at Melrose urged this quite some time ago and referred me to Drs. Fansler and Anderson who seem both very fine men and know their specialty. I don't think it will require hospitalization beyond a little bed rest after treatment. I suppose it will be O.K. to go for these treatments. Willing or not, I must begin Lent with an extra penance. (The Philistine hordes of old must indeed have been in a bad way if they were thus stricken.)

I would like to put to you also the proposition of a new car. The present one is eleven years old and is beginning to cost money in upkeep. I think I could get a fairly good price for it. The fact that cars are rather slow to get now, and the possibility of another war or rigid defense program and restrictions on cars makes me think that it would be wise to get a new auto this Spring or early summer, while they can still be procured.

Father [redacted]'s brother was just in with the proposition of having Fr. [redacted] spend some time around here while he is convalescing. I told his brother [redacted] that I would be glad to help Father in his morning Mass, but since Father is a sick man, I could not assume responsibility for him for various reasons. In case anything would go wrong, I feel the whole relationship might be on my back. I have had no regular housekeeper since New Years. The fine little one I inherited from Father Hugo had to go home to take care of her mother. My mother has been here helping out for the past weeks but she is 76 and not in the best of health. She is glad to be here for the time being and I have two very fine women past middle age whom I think I can get (either one of them) I have not made any deal with either as yet. I could hardly ask her to take care of an invalid. Besides, I have started making an improvement that Father Hugo had contemplated; namely putting in a bath room for the housekeeper and guests, (combined.) The equipment is all here and it simply meant the enlarging and finishing of a former linen closet. This is able to give some work to unemployed carpenter during these lean months. This is satisfactory with the trustees. I don't know as yet whether it will amount to over \$200 or not.

Another matter that has been pending for some years: Getting a new gas range for the school kitchen. Price roughly \$400. An old wood range was past its usefulness and present equipment is inadequate for occasional socials and dinners, especially in view of the coming First Mass dinner. This also is O.K. with trustees. We have already raised the cash with entertainments.

Rather [redacted] might be much better satisfied to stay with his brother in town anyhow, since I have no time whatever these days to entertain him. I hope I am not uncharitable.

Respectfully,

Fr. Anton



SAINT JOHN'S ABBEY · COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

February 25, 1950

Reverend Othmar Hohmann, O.S.B.
Immaculate Conception Church
New Munich, Minnesota

My dear Father Othmar,

Your letter of the 23rd reached me this morning. I am sorry to hear you are suffering from an aggravated infection and hemorrhoids, but I am hopeful that Doctors Fansler and Anderson will be able to effect a cure without hospitalization. I herewith grant permission to go down to see them when necessary.

The question of a new car is one that must have the approval of the Senior Council. I expect to call a meeting one of these next days, and will then place your request before the Seniors. I will let you know their attitude without delay.

I have given Father Leo permission to make a brief visit to his relatives in New Munich. In view of what you have written about your own work and of your mother's age and health, I will permit him to remain with his brother in town instead of at the parish house. I do not know just what assistance Father will need with his morning Mass, but, if at all possible, it will be best if you can remain in church until he has finished his Mass. Other than that there will be no responsibility for you.

I herewith grant permission also to purchase a new gas range for the kitchen of the school, provided that you also obtain the Bishop's permission, if that is required.

With every good wish, especially for a fruitful Lenten season, I am

Affectionately yours,

Abbot

je

IMMACULATE CONCEPTION CHURCH

NEW MUNICH, MINNESOTA

April 20, 1950

Dear Father Abbot:

Thank you for the permissions granted for repairs. Yes there is a good deal that should be done. I am trying to take it in stride. Most of the things done thus far were requested or suggested by parishioners themselves. I feel certain that they make too much of the reserve on hand, in that the contributions are not what they should be, and might be if there were a little debt. I have heard no criticism thus far for money expended but the contrary, especially as regards the sisters' house. Repairs and improvements are a headache these days when one sees how little is forthcoming for money expended.

I forgot to mention one thing in my last letter: Father Hugo had arranged with the local painter (splendid workman, the best) to renovate and paint all the woodwork on the outside of the church windows etc. Since it needs attention very much, the painter has arranged tentatively to start the first week in June right after the artglass men are done. During the past year he and I have also consulted with various persons about renovating the floors on the second story of the school which takes in all the classrooms. The wood is good maple but needs a sanding and refinishing and in places renailing. Painters and janitor wish to do this in wet or rainy weather. I have not gotten an estimate of cost for church woodwork outside and classroom floors; it would be a little difficult to figure with any accuracy. I am satisfied however that the man in charge, a local parishioner is honest and very reliable and conscientious. The Chancery Office suggests going ahead with the project. *Fr. Edmund*
I hope this meets with your approval.



SAINT JOHN'S ABBEY · COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

April 22, 1950

My dear Father Othmar,

Just a note this afternoon in reply to your letter of the 20th instant, to grant you permission to go ahead with the work outlined in that letter: to renovate and paint the woodwork on the outside of the church windows; to renovate the floors on the second story of the school building. I grant permission in view of the permission already granted by the chancery.

I am happy to know that the people are anxious to build up and repair the property. It is true also that a reserve on hand is not good for a parish in that it may serve to deaden the sense of sacrifice, essential to true religion.

With all good wishes, and the prayer that God bless you, I am

Affectionately yours,

J•

Abbot

IMMACULATE CONCEPTION CHURCH

NEW MUNICH, MINNESOTA

June 13, 1950

Dear Father Abbot:

I would very much like to get away for a little while this summer, say up North to visit the Missions. I did not get away last summer since no one was available to substitute, and besides was busy here with considerable repairing etc. Some time in July would be suitable. I've been ill quite a bit this Spring, mostly neurally it seems and to get away a little might help.

Meanwhile, since Father Schwieter's the new priest will be around a few days next week, may I go to Richardton for a few days? I had thought of breaking in the new car, but thus far that has not been forthcoming.

Projected repairs here are stalled for a week or so. We had a very beautiful and inspiring First Mass Day. The parish surely outdid themselves with preparations, bazaar and dinner etc. which was very successful financially also. Sunday we also had a Corpus Christi procession, my first in many years. Surely a treat to see a display of the old Faith.

I hope the Seminary is progressing top speed. Now to get to work a little on the Building Fund for the other building. Very few alumni left here.

Respectfully,

Fr. Oeding, O.S.B.



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA June 14, 1950
OFFICE OF THE ABBOT

Reverend Othmar Hohman, O.S.B.
New Munich, Minnesota

My dear Father Othmar,

Just a brief note in reply to yours of the 13th instant.
The Retreat that is going on just now is keeping me pretty busy.

I herewith grant you permission for a visit to Richardton,
provided Father Schwieters takes your place during your absence.

As to your getting away for sometime in July you had better
contact Father Prior. I do not know just what commitments he has made and I do
not like to bother him during the Retreat. Please therefore get in contact with
him after the Retreat.

Work on our new Residence hall was begun on Monday. I do not
know just how much money has come in for the building fund up-to-date.

Hoping that your health will improve during the summer and
begging God to bless you, I am

Yours Affectionately,

Abbot

Book of Rev. Fr. M.

IMMACULATE CONCEPTION CHURCH

NEW MUNICH, MINNESOTA

June 18, 1950

Very Rev. dear Confrere:

Father Abbot has given me permission to get away some time in July and asked me to get in touch with you about a substitute. I don't know just yet when I can arrange, except the week of the 16th is out. At least I have to be here the greater part of that week.

I have had Father Schwieters here the past two weeks, but was not very well able to get away. My new car has not yet come through, and prospects do not look too good. Besides, my painting contractor who has a whole summer's project on church exterior and school interior is down in bed. This together with the roofing contractor being unable to come has upset plans a little. This besides other windup work with bazaar etc has made my stay here necessary.

At any rate, at your leisure, let me know what prospects are. I have given good Fr. Casimir a Sunday collection here some time in July and it may be he could take over a Sunday. While not too many attend the weekday Masses, I do not like to leave Sisters and people without Mass. Lots of anniversaries and ordered Masses, and one wedding scheduled for the 3d.

We had a lovely and most inspiring First Mass two weeks ago with parish dinner, bazaar etc. The people surely outdid themselves in every way, and so too the Sisters. My only regret is that there is no one else on deck,--no one studying for the priesthood at present. Videbimus.

It would be nice to have confreres drop in occasionally, you know. I got a very fine housekeeper, after [redacted] left Jan. 1, which was a good break. (Related to Fr. Pachal.) Well, a good summer to you! *[Signature]*

January 24, 1951

My dear Father Otmar,

My thanks to you for the financial statement of your parish for the past year, and also for your personal statement with the check of £3500 as surplus income to the abbey. We are indeed grateful for this latter amount. I find both statements satisfactory, and am pleased to know that your people continue to support the church generously. I beg the Lord also to bless you for the sacrifices you have made during the past year in the observance of your vow of poverty, of which your statement gives ample evidence.

Yesterday Father Abbot Alcuin's stomach was upset, and with it the hiccoughs began again. They remained with him throughout the day, and he suffered from them again this morning. He is to report to the doctor this afternoon, and I hope that a remedy will be found. I know I need not commend him to your prayers. All others are well.

With all good wishes, and the prayer that God bless you and your work,

Your devoted Abbot,

BB:je

ST. JOHN'S UNIVERSITY
COLLEGE OF ARTS AND SCIENCES
COLLEGEVILLE, MINNESOTA

OFFICE OF THE PRESIDENT

January 25, 1951

Reverend Gillman Hohmann, C.S.B.
Immaculate Conception Rectory
New Larch, Minnesota

My dear Father Othmar,

This morning I received your letter of the 22nd, and though I sent a note yesterday to thank you for your annual statements and for the check which you had enclosed, I do not wish to make you wait for a reply to the questions proposed.

The question which you have been giving for weeks and a half ago, for which special provisions such as Good Friday, after the Holy Spirit, and the Holy Spirit, and so on will be well detailed if you continue to give the same as it for help, and also to make for any other things that are needed for the Holy Spirit. If the assistant tells the Ms. 1500 for now, a total of one dollar is sufficient, even if it should be a one dollar. But if the assistant takes another High Mass for you, he will give you a special Mass for you, I think it would be better if you were to give the one dollar for the one dollar for the High Mass. That, it seems to me, would be more in accord with the Code which requires that, for each Mass, the one dollar should be given to him who says the Mass. I am sorry that I have been somewhat reticent about the amount due the Holy Spirit. The one dollar should be given to the Holy Spirit that he might be able to give us for each Mass under one dollar, plus his Mass stipend. This will be used for the benefit of his own Abbey, Pannocchia. Unless the one dollar is given to the Holy Spirit, it is easy to make mistakes which will be avoided if you would forward it. For that reason I have tried to send him regularly to the same parish.

I do not know whether it will be possible to send another letter to you earlier than the first of this year, but I will have your suggestion in mind. I do not like to make a change in the weekend assignments in the middle of the year, but would be glad to make a change if possible. Please continue to make plans for weekend or other assistance payable for Order of St. Benedict, Inc., or in the name of the abbey.

In view of the fact that we no longer have a mission in Wash and that we do have missions and charities elsewhere, it seems to me that your paying out the bequest of \$2500 to the abbey completely discharges your obligation, insofar as carrying out the will of the donor is concerned. In I wrote yesterday, we are grateful for this donation.

Thanking you for your suggestions for the office of Prior, I am, with all good wishes,

Your devoted Abbot,

ED:je

P.S. I should add that Father Abbot Alcuin, who had the hiccoughs for two days as a result of an upset stomach, feels much better today.

Immaculate Conception Church

New Munich, Minnesota

Jan. 25, 1951

Dear Father Abbot:

In yesterday's letter I should have mentioned some current repairs going on at present for which the verbal O.K. was obtained last summer and Fall from the Chancery until all bills are in and work is completed. I mentioned these things in general to Abbot Alcuin with his O.K. subject to approval by the Chancery. We are at present completing painting and renovation of Auditorium and stage, begun last Fall. We have to take good painters and carpenters when they can come and I like to think over each improvement carefully. The auditorium painting will be \$300 or less. Same had already been spoken for by Father Hugo. Additional completion of stage renovation I think were spoken for with Abbot Alcuin. My guess is about \$150.00 to \$200.00 since most of the lumber is on hand.

May we have Father Cloud come up some time this Spring to give our church a good looking over and his suggestions. It needs decoration badly. Same had been planned some year^s ago according to Father Hugo's records, but I hesitate until a new roof is on. We are working on this now and when all bids and opinions are in, will consult you further. We are putting in a simple effective lighting system and all wiring in conduit. (The old wiring is a hazard and 40 years old.) This is O.K. with the Chancery. My guess on this is something over \$1000.00 would like to have your O.K. on this. I think you will like it. All recessed, no expensive fixtures and all lights changeable from the attic. Repainting this Spring has been suggested by the Chancery, and I will let you know when we are ready to start.

P.S. I can't / have your opinion of Mr. Cloud's advice. Sincerely, Fr. Alcuin O.S.B.

January 26, 1951

My dear Father Othmar,

Since the Chancery Office and Father Abbot Alcuin have approved some of the renovations and improvements which you are now making, my approval is also given herewith to the items mentioned in your letter of the 25th. I appreciate your letting me know of the various renovations that are being made.

Father Cloud may come up some time during the Spring to look over the church and give you his suggestions for re-decoration. Perhaps it would be best if you were to write to him and ask him when it would be convenient for him to come -- you could also suggest a time that would fit in with your plans and work. I do not know whether what honorarium should be given him for such work, but you might ask him: I am sure his suggestion would be reasonable. It is good that you are having the Church re-wired and that it is being made fire-proof with conduits. I hope to be able to stop in some time to see the various improvements. Since the Chancery has already suggested re-pointing the Chancel this spring, I approve your going ahead with plans to have this work done. In most cases, the sooner it is done, the better.

With all good wishes,

Your devoted Abbot,

W.H.H.

C
O
P
Y

APOSTOLIC DELEGATION
UNITED STATES OF AMERICA

3339 Massachusetts Avenue
Washington 8, D.C.

No. 259/44-5

This No. should be prefixed to the answer

March 20, 1951

Most Reverend Joseph F. Busch, DD
Bishop of St. Cloud
Chancery Office
St. Cloud, Minnesota

Your Excellency:

Although the rescript to which you alluded was not enclosed with Your Excellency's letter of March 14th, I learn from the files of the Apostolic Delegation that the Reverend Othmar Hohmann, O.S.B. has enjoyed a dispensation from the Eucharistic fast on Sundays and other days of precept. In virtue of special apostolic faculty I hereby prorogue that indult until the Holy See has acted on his petition for a renewal.

In seeking the renewal I would suggest that Father Hohmann write to the Benedictine procurator general, sending to him the expiring rescript with the request for another in its place.

With cordial regards and best wishes, I remain

Sincerely yours in Christ,

/s/ H. G. Cicognani

Archbishop of Leodicea
Apostolic Delegate

OSB HOHMANN_00325

Diocese of St. Cloud
CHANCERY OFFICE
ST. CLOUD, MINNESOTA

April 9, 1951

Reverend Othmar Hohmann, O.S.B.
New Munich, Minnesota

Dear Father Othmar:

Enclosed please find copy of letter from His Excellency, the Apostolic Delegate. As you will note, in virtue of the Apostolic faculty enjoyed by the Delegate you may enjoy a dispensation of the Eucharistic fast on Sundays and other days of precept as had in your former faculty.

I am sorry to say that we did enclose the rescript in the letter to the Apostolic Delegate but I am at a loss to explain how it was lost. The only explanation I can give is that whoever opened the envelope took out the letter and the rescript was left in the envelope and then thrown away. Of course, it is imprudent for me to contradict the Delegate in this matter. I delayed writing to you in the hope that they would find the rescript at the Delegation.

In accordance with the suggestion of the Delegate, kindly write to the Benedictine procurator general requesting the renewal of the rescript. Father John or Father Gregory at the Abbey will be able to help you in this matter.

With kind regards and best wishes,

Sincerely yours in Christ,

J. S. Ziolkowski

Chancellor

TSZ/hc
Enclosure

IMMACULATE CONCEPTION CHURCH
NEW MUNICH, MINNESOTA

May 10, 1951

Dear Father Abbot:

At your leisure would you let me know what our policy is now as to making payment at the St. Cloud Hospital for any care received there. When I was there two years ago last winter I was covered by Blue Cross per Salt Lake Diocese, which took care of the bill at the time. Last winter I was in again twice for a few days and asked for a bill twice, which has not yet been rendered. So I shall hold off making some kind of payment until I hear from you.

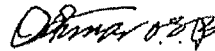
I just noticed that the annual school board meeting here is the Tuesday of retreat week and don't know whether I can presume to ask for a postponement thereof. It just happens that this year there will be one or two ticklish matters coming up that may be better handled if I am present. So I was wondering whether you would see fit to let me come up that Tuesday evening.

As you may know I have been ill most of the winter but things seem to be looking up a little now. The old trouble,--constant recurring headaches nausea and vertigo. Rather discouraging but there's no use in sitting down and brooding about it. The best medicine seems a little manual labor every day but thus far that has been rather out of the question. I really do think if I could get away for a short spell or two this summer, it would help. A fatless diet has helped considerably, but the Doc. thinks that the trouble is largely neural. So at your leisure let me know whether a little time off would meet with your approval and whether someone would be available to take the daily Mass. July or August would be satisfactory, since during June I have a roofing crew et al. busy putting on a complete new roof on the church. Also, during July a contingent of the Sisters will be having summer school here which would almost necessitate a priest being here all the time.

In a general way I am dickering with three firms for Church decorating, which has been contemplated here for a good number of years. I just hope we can find the right firm to do a 100 % job. I am getting a list of jobs done by these firms and would like to go out at different times during the summer to check up on the work done there, which I think is the only way to get some kind of idea as to which firm might be most suitable.

May this find you hale and hearty!

Respectfully,





SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

May 12, 1951

Reverend Othmar Hohmann, O.S.B.
Immaculate Conception Church
New Munich, Minnesota

Dear Father Othmar,

When the new administrator was appointed at the St. Cloud Hospital within these last years, the Hospital adopted the policy of not making any charges for members of the clergy except the actual costs of medications, x-rays, etc. I presume that is the reason why you have not received any bill. For years already, the Hospital has not been charging members of our community. As a community, we have been trying to help them in various ways. Hence, unless you should receive a bill, you need not make any payment.

If it should be impossible for you to change the date of the school board meeting, I would prefer to have you come for the first retreat rather than miss one day of the second. In order that proper arrangements may be made for choir and table, please let me know by the end of the month which of the retreats you will attend.

I am sorry that you have been bothered so much with headaches and nausea. And I am sorry also that, at the present time, it is impossible for me to set someone aside to take your place during July or August for the daily Mass during your absence. All of the summer appointments are already made, and, because of the number of weekend assignments, we are hard pressed to fill all that have been accepted. But perhaps later in the summer someone will become available. Meanwhile, therefore, I cannot definitely commit myself, but I will keep your need in mind.

While it is important that you get a good firm to do the work of decorating your church, I wonder whether it would not be satisfactory to get good photographs of the work done by the firms with whom you are corresponding. If the firm is reliable, one ought to be able to judge quite well of their work from a number of good pictures, unless they have decorated churches in this area.

With all good wishes, particularly for the feast of Pentecost and its octave, and with the prayer that God bless you and keep you in good health, I am

Your devoted Abbot,

BD:je

IMMACULATE CONCEPTION CHURCH

NEW MUNICH, MINNESOTA

Feast of St. James,

July 25, 1951

Rt. Rev. dear Father Abbot:

Sorry I could not give you anything more definite thus far as to a substitute for getting away a little bit for regaling myself a little bit in God's scenic beauties before the start of a new school term. I thought it might be next week after the 29th, but I will not know definitely until about that time. I shall give you a brief resumé of the work this summer, for which I had asked general permission at various times the past year or so.

1. The new roof is more than half done and everyone agrees it is a very fine job and looks beautiful. To take care of all the flashing and those impossible side entrance roofs will take another 10 days or so. We have a fine conscientious crew with the St. Cloud Roofing Co. People are very well satisfied it seems.

2. The South rose window which had to be largely restored due to having rotted out is nearing completion too. Fine local help much cheaper and a much better job I am sure than those outfits from Winona could furnish.

3. Our local painter, a master at his trade has been invalided all winter and Spring but is putting in part time again at various jobs outside and inside that will go into late Fall. Outside Rectory painting which he supervised is done, and a fine job too. Now school and convent to be touched up yet;

4. In taking down some old brick work in church and testing the mortar at various places we found that the mortar seems to be all sound and very good except the ~~mxxx~~ outside half inch or so in places that has weathered or washed due to leaky gutters. So we definitely will not have to have the church repointed beyond the eroded spots, which is quite a relief to one's mind and the parish exchequer.

5. As to church decoration, nothing will be done until New Year's. The St. Paul Statuary seems to have submitted the best proposition all around even though their bid is not the lowest. Every pastor I have talked to seems to be well satisfied with said firm. Sentiment among people seems very favorable and the "Church Renovation Fund" is growing nicely. I have left the matter up to their show of generosity, and until Jan 1. we can talk with people who know something about it so as to get a good appropriate job.

Other repairs seem to be well in hand and scheduled so I should be able to get away a little soon. The switch to parochial school caused very little if any comment. Some of us are thinking of ways and means to get hold of some of the tax funds nevertheless but I will have to talk the matter over with diocesan authorities and et al. For this year I suggested to the Board to make only a small token levy and let things quiet down. When I get some opinions from Fr. Keaveny, et al. I may confer further with you for your opinion.

The Sisters' summer school here comes to an end tomorrow and it was really a pleasure to see them enjoy it so much. They have been appreciative beyond measure and have already spoken of a like session next summer.

Knowing that you are much harassed with multa et varia I would sooner treat these matters by letter so you may give thought to them at leisure.

Respectfully,

Fr. Edmund O'Connell

OSB HOHMANN_00329

IMMACULATE CONCEPTION CHURCH

NEW MUNICH, MINNESOTA

Oct. 6, 1951

Rt. Rev. dear Father Abbot:

In speaking with other Fathers on our church decoration sketches it was suggested that Father Angelo would be the man still to see for comment and criticism. I have written to him asking whether he would be down some time this Fall but have not heard from him yet. So I was wondering whether it would be O.K. to drive up and spend a few hours with him on the matter. Being very busy I don't know whether I can make it or not. It would also give me opportunity to take up a trunkful of various ~~of~~ stuff promised to Father Augustine. Right now I feel I would rather "pass the buck" of re-decorating the church to someone else, and still feel I should do what I can, since it is needed so very badly, and a considerable interest has been worked up. Periodic spells of recurring migraine and all that goes with it makes the going rough at times, well-- you have enough troubles of your own. We are having a week's mission here the 28th by two Redemptorists. It surely is needed here where they have become smug and self-satisfied and forgetful of real sacrifice for church and missions. Too much prosperity for more than one, I guess.

Respectfully,



ST. JOHN'S UNIVERSITY

SCHOOL OF DIVINITY
COLLEGEVILLE, MINNESOTA

OFFICE OF THE DEAN

October 20, 1951

Dear Father Othmar,

A lot of water has gone over the dam since the day you gave me the commission to draw up a petition for you with regard to a dispensation from the Eucharistic fast on Sundays and holydays. I am happy to send it^{to} you with this letter.

If you approve of what I have written, please sign the petition and forward it to the Abbot. He will then--if he approves--affix his O.K. to the document and send it to Father Ulric for presentation to the Congregation in Rome.

The school year is really keeping me hopping. I have more hours of teaching than ever before. And the week-end livery-horsing does not improve matters much (even though I must confess I like these weekly excursions).

Hope everything is going well with you.

Fraternally,

Gregory, OSB

IMMACULATE CONCEPTION CHURCH

NEW MUNICH, MINNESOTA

Oct. 23, 1951

Rt. Rev. dear Father Abbot:

In reference to the enclosed, the Chancellor of Salt Lake, at his suggestion had gotten the dispensation for me, and as you see per Father Ziolkowski's letter, that rescript was evidently lost at the Apostolic Delegation last Spring, when I applied for a renewal.

Respectfully,



October 27, 1951

Dear Father Othmar,

As I am leaving for the Cities early this morning, this is only a note to let you know that yesterday I sent your petition to Father Ulric, after having added my signature and a statement that I earnestly commended the petition. I trust that it will be granted without delay. I explained also to Father Ulric how the original rescript came to be lost so that he will be able to inform the Holy Office, if they should question him on this.

With all good wishes, and the prayer that God bless you and your work, I am

Your devoted Abbot,

BD:je

IMMACULATE CONCEPTION CHURCH

NEW MUNICH, MINNESOTA

Nov. 12, 1951

Rt. Rev. dear Father Abbot:

I am indeed very grateful for your approving my application for the dispensation for liquid nourishment between Masses. Same makes all the difference in the world with my too often addled head and stomach. The Very Rev. Chancellor urged this when I was out in Utah, and I do think it is more important to be able to take care of the second Mass and sermon and incidental duties. I still have a lot of occasional trouble but must take one day at a time.

In order to commit the St. Paul Statuary Co. to decorating our job this winter, right after the holidays, we shall have to sign the contract in a week or so. I am writing to the Bishop today for final approval after giving him the details and the price. The price is \$9,089.00, which does not include sacristies side entrances and vestibule which is being taken care of in good shape by the local painter. The contract specifies that they will thoroughly wash down the walls taking off the old oxidized and disintegrated kalsomine and recondition the walls and then apply two coats of oil paint.

During the past two years I have looked at every decoration job I could and especially asked about the firm we are dickering with now. Fr. Odillo, Theodore, and Oswald and Justin etc. besides a number of seculars I have spoken too recommend them very warmly. The price seems in line when I consider what other decorators have taken for various jobs; We could get a cheaper job but I feel certain it would be sending good money after bad. All these others wish to paint over the kalsomine. I have asked a number of people who should know and have had experience; all vote against such a makeshift.

I had practically decided this Fall to "pass the buck" onto someone else to decorate the church. The people however seem to be in the mood for it now, realizing the great need for same, and I have already 1/3 of the amount collected with good hopes of getting the most of it by the end of this year. The St. Paul firm has submitted a very fine sketch which Fr. Angelo, Justin Alphonse, Louis, etc. think quite satisfactory. I can come in at your leisure to discuss any other details, and meanwhile await your approval, provided everything is O.K. with the Bishop.

Respectfully,





SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

November 16, 1951

Reverend Othmar Hohmann, O.S.B.
Immaculate Conception Church
New Munich, Minnesota

Dear Father Othmar,

I have not replied before this to your letter of the 12th, because I returned only last evening from attending the funeral of Archabbot Alfred at St. Vincent's and that of Bishop Ryan at Bismarck.

I herewith give my approval to your making a contract with the St. Paul Statuary Company for the decoration of your church for the sum of \$9,089.00, provided that the Bishop gives his approval. I personally feel that the St. Paul Statuary Company will do a good job, and that the price is reasonable. It will not be necessary for you to make a special trip to discuss the details with me, but I would be interested in seeing the sketches or the plans. You might bring them along sometime when you come to the abbey; I expect to be at home most of the time, though I will be in the Cities next Tuesday, the 20th, and on the 21st I will be over at the Seminary.

With all good wishes, and the prayer that God bless you and your work, I am

Your devoted Abbot,

BD:je

IMMACULATE CONCEPTION CHURCH

NEW MUNICH, MINNESOTA

Feb. 1, 1952

Rt. Rev. dear Father Abbot:

Enclosed my statements which have been ready for some time, but just did not get out. Also a check for \$25.00 which my mother gave me recently to pay for the double grave for my father who is buried on the Abbey cemetery and a place for her. These arrangements were made back in 1932 by Abbot Alcuin. I was quite sure she had paid \$25.00 some ten years ago or so but she cannot seem to remember definitely. Another \$10.00 enclosed from her also for some priesthood education need.

The church decoration job is going along splendidly, and I am surely more than satisfied thus far with the way these men work. They are giving us even more than specified in the contract. Right now they are working out the color combinations and harmonies, which of course takes a good bit of my time each day. Walls were completely washed down to the plaster, all plaster repaired and re-conditioned, and on top of that three coats of oil. The interior is getting to look real cheery but will not be at its best until the sanctuary is done and the scaffolding all removed. We expect to be all done by Ash Wednesday. One station has been redone and people are very delighted with it. Total renovation of Stations will be about \$700.00 I presume it will be O.K. with you if so with the Chancery Office. Thus far we have authority to expend \$10,000. I did not know at the time how much replastering we would have to do.

We are considering installing radiator enclosures to protect the new paint and make for more efficient heating and ventilation and air distribution. To get a good job will take the greater part of \$1000.00 I have not looked at the bids in detail as yet, and not yet broached the matter to the Chancery.

Thus far the interest is a refreshing contrast from say the Visitation parish in Mpls. where the man put in some of his unspeakable monstrosities to the utter pain and disgust of parishioners. There is much indeed I and my fellow pastors could say on this man's antics, and I fear good St. John's is suffering. I get some good opinions when showing his daubings to school children and simple people. After all the sensibilities of the common people must be respected.

We are planning an elaborate sacred drama-pageant here in the deanery to work out part of the Bishop's Centennial ideas. I will not know for some weeks yet whether we can handle it. It will take all the time and energy I can muster up and I may have to call for help on Sundays and Feastdays, especially since I still get down occasionally with a few days' illness. I would never consider putting in so much into anything secular, but my neighboring pastors seem to agree enthusiastically that right now is the opportune time to try this project. It is a drama on the Mass. Copies are all ready, music is being duplicated, cast is being chosen and sundry other arrangements are proceeding nicely. About six parishes will participate. As you may have noticed, I am worked in also on the St. Cloud historical pageant but that will not start percolating until summer.

By the way may I make a suggestion if the decoration of the Abbey Church is being considered. I have made some study with some painters of the Christus over the high altar of St. Luke's St. Paul, by Rambusch. All of us are highly displeased with it. The cost, astronomical I am told. I can get exact figure with a little probing. No comparison to Bro. Clement's masterpiece in the Abbev sanctuary. Respectfully. *Robert S. B.*

OSB HOHMANN_00336



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

February 2, 1952

Dear Father Othmar,

Before his departure, Father Abbot asked me to acknowledge receipt of the financial statements which included a check. Although I expect that Father Abbot will return next Monday or Tuesday, I thought it best to send you this note to acknowledge receipt of your statements, and of the three checks which you enclosed: \$1500 as surplus salary; \$25 from your mother for the grave in our cemetery for your father and mother; and \$10 from your mother for some priesthood education need. I have deposited these with the Procurator, and he has entered them as indicated.

Your statements and your letter will await Father Abbot's attention, and he will write you later.

With all good wishes,

Fraternally yours,

Je

sec

Immaculate Conception Church

New Munich, Minnesota
March 17, 1952

Dear Father Abbot:

I have requested the Chancery Office for approval to expend a maximum of \$700 to completely decorate and renovate the narthex of the church and the Pieta Chapel. Funds for the Pieta chapel have already been donated. I don't recall whether I had asked you about this before or not. We found the two marble side altars much sagged and in need of renovation and resetting after much floor sagging through the years. The Sacred Heart altar was pronounced in precarious condition and the 990 lb. statue on top of it in imminent danger of toppling through the precious altar and perhaps floor. St. Paul Statuary has made a good proposition for a guaranteed job, and I believe will give us a first class job cheaper than some fly by night concern. Completely renovating both altars and some minor work on the main altar and sundry repairs attendant on the whole job will take the major part of \$1000.00

By April 1 we may have to borrow around 3 to 5 thousand from parishioners until rest of renovation pledges are redeemed. So we will need authority for this too. All the above is very agreeable to trustees and others consulted. We are by no means through with the renovation program but are beginning to see daylight. A happy Feastday Friday to all!

Respectfully,





SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

March 19, 1952

Reverend Othmar Hohmann, O.C.B.
Immaculate Conception Church
New Munich, Minnesota

Dear Father Othmar,

Just a brief letter today in reply to yours of the 17th in reference to the various questions still remaining in the redecoration of your church.

I herewith grant the permission for the renovation and decoration of the narthex and the Pieta chapel, as also for the renovation and repair of the side altars at an estimated cost of \$1000.00, provided that the Bishop gives his approval also for these items.

I also grant permission to borrow from 3 to 5 thousand dollars from the parishioners, provided that the Bishop approves.

Reciprocating your good wishes for the feast of our holy Father Benedict, and with the prayer that God bless you and your work, I am

Your devoted Abbot,

ED:je

IMMACULATE CONCEPTION CHURCH

NEW MUNICH, MINNESOTA

May 28, 1952

Dear Father Abbot:

I know you were more than busy when I was in the other evening for the play and the same yesterday. I have delayed the requests I am making in this letter, since a number of factors such as the working crews for the summer and the change in Father Barnabas' plans etc. Besides it has always been unpalatable and humiliating to ask for any time off, and so naturally I procrastinate in this matter.

I had hoped to get up to the First Mass celebration of Father Richard at Mandan. He is the first lad ever to finish from that parish, and in a way, was one of "my boys" too in the six years I was up there. Then too, there is a school board meeting coming up here that week with some possible complications, and it might be wise if I were "conveniently absent" for a few days. I also would like to visit at Richardton where I have several proteges. This next may not be necessary exactly, but at Hoven (on the way back) there is a church an exact replica of ours here built by the same architect as also the one at Strassburg. Before very long we may have to do away with the tin parapets and other camouflage on our church here and it would be well to see what was done in these two places. This tin has caused much trouble with leaks and corroding etc.

The flu hit me pretty hard this Spring and it looked for a while as though I was in for some heart trouble, and could not do much for some weeks except what was just necessary. Dr. Zachmann did not think there was anything serious as to the heart and described the distress as "hypertension" "nervous exhaustion" and another big term. He gave me a prescription that has done well but has repeatedly suggested to get away a little during the summer. You were kind enough to give me permission last summer. I was gone six days and when I found out Father Tim was in my place, came right back. IT's just too bad but he just has to make a nuisance of himself and get into people's hair. Also the working schedule of repair men did not work out so that I could stay away longer. So I would like to get away a little after July 15th sometime. I still have no definite dates from the paving crew for which we have waited some years, nor the roofing crew which still has some work to finish up here. I have been at it now 4½ years with repairs and remodelling and getting in the finances to cover, and the constant uncertainty as just what to do, has perhaps been a little too much. We have had splendid workmen the last year or so, which is some relief. But costs are awful as you well know too. We expect to begin repointing some time in August. I had to give up the proposed Centennial Drama here in the deanery due to sickness and other causes but would like to give it another try this Fall, especially now that the one at St. Cloud seems to be petering out.

I don't care just too much to go away except to freshen up and change one's mind a little and see how other people are doing with their problems, and come back refreshed. Father Berthold has kindly consented to take my Mass here during the week of June 8th if that be satisfactory with everyone concerned, in case you have no one available that week. I suppose that these recurring spells of migraine may be my fault to some extent, but will have to make the best of it. Sorry I can't be a first rate workhorse, and have to ask for occasional relief. The celebration of Father Barnabas was all subject of course to your O.K., which I presume has been obtained for July 13th.

Respectfully,



OSB HOHMANN_00340



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

May 30, 1952

Reverend Othmar Hohmann, O.S.B.
Immaculate Conception Church
New Munich, Minnesota

Dear Father Othmar,

With the High School Baccalaureate Mass this morning and the graduation exercises this afternoon, my time is somewhat limited. And yet I do not wish to make you wait longer for a reply to your letter of the 28th.

First of all, I herewith grant you permission to be away from the parish from after services on June 8th to Saturday afternoon, June 14. During this time you may attend Father Richard's First Mass, and may also visit Richardton and look over the church at Ewen and Strassburg. I hope that the weather at that time will be comfortable for the trip so that you will come back refreshed and rested.

It will be satisfactory if Father Berthold is willing to take your Mass during the week of June 8th. However, I do not like to tie him down to this, in case he should have any other plans. If he should prefer to be free during that week, I will send one of the Fathers to take care of the Mass and whatever else may come up.

I have given Father Barnabas permission to have the celebration at New Munich on the 13th of July, and I am grateful for your helpfulness to him in making it possible.

With all good wishes, and the prayer that God bless you in a special way on the feast of Pentecost, I am

Your devoted Abbot,

BD:je

Immaculate Conception Church

New Munich, Minnesota

June 26, 1952

Very Rev. dear confrere:

As I mentioned on retreat, I would give you a memo. on the July 13th date, which is the regular day for the monthly assistant. Father Barnabas Laubach has arranged to have a secondary First Mass celebration here on that date. Hence it may not be necessary to keep an extra Man out and you can use him on some other call.

The Masses on Sunday are taken care of by the celebration. I don't know whom he has as his ministers, but if someone from the Abbey, and he can come here on Saturday P.M. to help with confessions, everything is taken care of nicely.

I will probably have relatives and friends drop in the week of the 13th and may want to take them up north to see the North country and the Missions for a few days. So if it be O.K. with the Abbot, as I hope it will, I may ask you for someone to take the Masses on these mornings.

I hope the summer schedule gives you some respite to enjoy these halcyon days. There is a quiet spell right now in remodelling projects for which I am really thankful after 4½ years of continuous such. I think Father Patrick gave a splendid retreat.

Very fraternally,



Answered July 9

IMMACULATE CONCEPTION CHURCH
NEW MUNICH, MINNESOTA

July 8, 1952

St. Rev. dear Father Abbot:

I shall try to be in for July 11th but know how you are strained on days like that, and most every other time, so will do my best try to handle a few small details per letter:

I have written Father Alfred about one of this parish who may have signs of a vocation. He talks about trying "for the brotherhood" and I have asked him to consider the possibilities, and by all means finish his high school, of which he has two years (both in a public high school furnished) at my rate, the Society is one of the finest in the parish. A real happy younger Farm Society. Both parents seem to be happy. I am a cousin of of what I spoke last month and who is set to come this fall.

Father Samanta seems to be returning right after his celebration next Sunday. I had asked you for a few days off work time this summer but can't give anything definite. I am working on a paving crew which has been rather disorganized with all this rain. I may ask you for a few days the week of the 20th, but there may be a Holy Cross crew around to take the pass.

As to the paving, I asked either your good self or Abbot Alex's three years ago, and got the go ahead, but your job have not been able to start any work in the vicinity. Cost will be about \$7000. The repaving is to begin slowly some time in August. I believe I have already spoken with you on that. After a month of this work we should be able to make some kind of overall estimate as to entire cost. Only some of the work will be done this year.

Offhand I could not give you an exact idea of the financial status of the They have a fine farm; whether clear or not I have not ascertained. They are quite generous to the church and I feel confident they would not be pose on the kindness of St. John's for unneeded tax reductions. The ice had balked about going to Greater on account of lower rates. I have good hopes that there will be some promising leads from this building within a year or two. These fine country altarboys are a good lot.

I wish you a happy Tuesday and much strength and endurance and all that is needed to carry on in your various tasks.

Respectfully,

J. J. Schmitt

Aug. 6, 1952

Dear Father Abbot:

I have rather a vexing unpleasant business to consult you on. It is about my good confrere Father [redacted]. When down on his back last Spring, he promised me solemnly that he was through with strong drink, and to content himself with an occasional leisure beer or wine. Now I hear that he is back to his occasional reckless indulgence. When he called on me in June on collection tour, he did content himself with beer, and for once listened to me. I understand he will be in the vicinity one of these weeks and thought that perhaps he would be sent me for assistance the coming regular Sunday. (For no good reason, there are still a lot of German confessions here.) Anyhow, I have told him that he is always most cordially welcome any place I might be but that I would "lock up any stuff there may be in the house." However when he has a thirst he can be difficult to deal with. I have a feeling that he may be tapering up for a binge. If he should be around here I shall just have to get very tough with him, and it will not be easy. Some of his friends have appealed to me, and I am in sort of a spot. I have always like "ather [redacted] very much, and up to some years ago did not take his indulgence seriously. I would sooner take a good licking than write this too you. If it sounds too much like the pharisee or the fellow with the plank in his eye, well, I'll stand corrected.

One reason I wanted to take him along last year for a few days, was to help give him a blow-off, and forget about the drink. I know he has put in some hard hectic years and all that. It may be that I am wrong, but I do think he has become definitely alcoholic, and can not help himself any more when he gets a few swigs into him. I do not know what to suggest. I would revolt at institutionalizing. My suggestions that he join the A.A. or go completely dry have met with much good-humored laughter and also a little irritation. I hate to think that he would cultivate my friendship only as a means of getting hold of the stuff. I don't know. I cannot help feeling a little like a heel doing this, but if he is back to excessive indulgence and all that goes with it, I just don't care to have him around.

It might be better to keep him home for some time to see how things will develop? The whole business must be another headache for yourself; I do feel right now that he needs strong help, especially since he is such a fine capable fellow with so much ability. I had hoped with his serious illness last Spring he would humbly take advice and well-meant help in his problem. At this rate, (if I am correctly informed, and see the situation clearly) he may spoil much of the fine good work he has done all these years.

Well the best of luck and God's help in the deal! As I say, if I am talking out of turn, let me know. I do believe I am sincere and deeply and honestly concerned about Father.

Respectfully,



August 12, 1952

Rt. Rev. dear Father Abbot:

The vexing matter communicated to you per my letter of some days ago has been weighing on my mind and I was at the point of asking you to discount according to your judgment in case I overstated the case. Yesterday I happened to call on Bishop Bartholome on various matters and out of a clear sky he told me all about his priest Alcholics Anonymous which seems to have been a splendid success due to the Bishop's kindly though firm attitude with such, both clerical and lay. The interview seemed like an answer to prayer, so here is a suggestion for what it may be worth:

The former alcholics of the diocese are known and everyone respects them for their fine recoveries. I would suggest that Fathers [redacted] and [redacted] informally contact our dear confrere and get the ball rolling. Both these good men seem of the convivial type, which would help matters along. Both these Fathers are A.A.'s Fr. [redacted] of Minneapolis has formed a Catholic group in this field under the name of the "Calix Club", which requires total abstinence.

I spent a little time with Father last Sunday and he really tried, and I must say, did quite well. Various of his friends seem to think that Father positively needs help, and the stuff has him where he is not safe, and that the only sensible course is to go completely dry. I feel certain Father has the stamina to do this, if the impetus comes from former alcholics such as the two mentioned above. It might work better than from confreres.

I have spoken up in this and the former letter only wishing to help. Father's friends sort of put me on the spot inasmuch that I would be failing in charity and justice if I just let the matter slide on further. (And I feel they were perhaps very right.) Gratia supponat nat[redacted].

Respectfully,

John O'Connell



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA

OFFICE OF THE ABBOT

February 6, 1953

Reverend Othmar Hohmann, O.S.B.
Immaculate Conception Parish
New Munich, Minnesota

Dear Father Othmar,

First of all, I wish to thank you for the check of fifteen hundred dollars which you sent to the Abbey for the support of the community and its projects. May we use this money in a worthy manner so that we will not be charged with waste or neglect some day. The amount of money sent to the Abbey by the expositi is a very substantial part of what we have for the purpose of repair and expansion. I hope that the members of the community will always appreciate the sacrifices made by the Fathers in the parishes so that they have something to send to the Abbey. I wonder if I may call your attention to the number of Mass Intentions sent to others. If you feel that these places need them more so than the places to which we send the intentions, I have no objections to your continuing your present practice. St. John's has, for the past eight or more years, tried to keep the Benedictine Abbeys in other countries above water financially with its excess Mass Intentions. Often we fall short because we do not have enough on hand to send to those who ask.

The other matter I wanted to talk to you about is something I would rather not put on paper, but you do not put in an appearance here very often, and I have not been able to contact you for this purpose. At least four months ago on two different occasions I was told that I ought to advise you to be more circumspect in letting one certain woman come to the parish house as often as she did. Nothing more was said or implied although I tried to find out whether any suspicion was being attached to this statement. I was satisfied that this might easily be gossip and waited to see if the same rumor would reach me from any other quarter. It didn't, and I said nothing. I was asked since then if I had talked to you about it, and I said that I had not. I give it to you in the hope that it will not disturb you any more than it should. If there is one thing that I have learnt since being prior it is this: there are two sides to every story. The one who spoke to me was well meaning and sincere, and I have now fulfilled my duty I have towards him and you.

I commend you for being so willing to make the necessary repairs, even though you may not have been encouraged by everyone. Not much credit goes to the one who keeps things in repairs, but all the more will the credit come hereafter. God's dwelling is deserving of the best.

With a prayer that your apostolic zeal will be the "good zeal that leads to God and life everlasting", I remain

Devotedly yours,

Abbot

IMMACULATE CONCEPTION CHURCH

NEW MUNICH, MINNESOTA

Feb. 19, 1953

Rt. Rev. dear Father Abbot:

In answer to your kind letter of some days ago. No, I don't get to the Abbey very often. Then also, I believe I mentioned when you became Abbot that I would settle any business that came up per letter as far as possible, since I know that every minute of your time during the day is taken up and then some, and that every minute counts. At least I appreciate it if any co-workers and inferiors settle problems as much as possible for themselves, and not worry me with too many details.

In the first place as to the complaint, it does not surprise me much. I had expected something long before this, so I will give you a few details. The cause of complaint is most probably Mrs. [redacted] from town here, an officer in the Christian Mothers, Catholic Aid etc. and one of the best helpers I have ever found anywhere. When she has come here it has been mostly on business details. Besides she is a long-time friend of [redacted] the housekeeper and more than once, I was not in the house at all when Mrs. [redacted] called. When I came to New Munich, the Ch. Mothers were officered by some very disagreeable old gals, about the nastiest I have ever found anywhere. Of course under Fr. Hugo they did not dare get too fresh I guess, so they took me for an easymark and what I resent most, when I tried patiently to be a gentleman, just took that for a sign of weakness. Anyhow they were all summarily voted out by the women themselves at a rigorously conducted meeting and since then things have been going on very nicely. Mrs. [redacted] of course being a loyal and hardworking parishioner and myself have been the brunt of malice on the part of the troublemakers. I had no other defence except keep them on the shelf since a lot of turmoil was caused by said individuals. So I have expected complaints "that Mrs. [redacted] comes to the house from time to time." (quite seldom the last half year by the way) When I think of the antics at the First Mass of Frs. Schwieters and Laubach by a few of the troublemakers, I am more convinced (as is most everyone with me) that such must be left severely alone. Now if these troublemakers got one of the trustees sincerely to make the complaint, the situation becomes all the more comic and hilarious.

Then too, across the street lives the [redacted] celebrity, who watch all the goings out and comings in no doubt for the parish house, and even over the party-line phone. I have had to deal with [redacted] firmly or he would have bankrupted the parish treasury with his self-planned and poorly executed "remodellings" (by his own crummy construction crew) He has no conscience at all when it comes to bleeding the parish under the euphemism of "good parish business". It is wearing when one has to take a firm stand like this; it would be ever so much easier to compromise and shine the boots of the would be "powers that be". I have no right to administer parish funds except in the most businesslike way I can see. So much for that. I told the Bishop about this last summer when I figured some retaliation was planned.

There is another pair of confirmed troublemakers who run one of the local grocery stores, who certainly caused more turmoil and were ready to cause much more. They also had to be put onto the shelf and the people are with me in all above deals. [redacted] being on the schoolboard was certainly a headache. Again a case where they take the pastor for a dope and a weakling if he tries to be a gentleman. It is easy to see why the older pastors adopted as tough policies as they did. However the great majority of the parishioners here are very fine indeed as their financial support in the renovations bears proof. I have often been commended directly and indirectly for putting troublemakers out of circulation.

OSB HOHMANN_00347

Well, there is no point in wearying you with more details. There are chronic troublemakers in every parish, and less here I would guess than in many another. I know all the above mentioned dislike the family for very evident reasons and a lot of jealous resentment because the family is liked by all, so it is easy to see that complaint should be brought (perhaps through a very sincere third party) I would welcome any questioning of the family. Really, knowing the curious eye some of my neighbors keep on the Rectory, I have discouraged even my relatives from visiting. I only hope my successor will not be taken in by the few troublemakers here and will rule with a very firm hand. It is "good Catholics" like these that make one long for some good sincere Protestant neighbors at times. Enough of that. If Mrs. [redacted] is the person complained about, as I say, it strikes me as very amusing and not unexpected. Any more details I can come in and settle if you so wish. I expect further round-about recriminations from [redacted] and [redacted] tribes any time. "These small town big shots!"

As to the Mass intentions sent other places, those were for the most part sent to Benedictine missions and projects. I did not know of course that you often fall short of Mass intentions. Many appeals come here too of course. I could even remind the people to send intentions to St. John's for further distribution.

It is encouraging to read a word of appreciation as to the many repairs, made here. For each project I had expected of course little more than opposition and criticism from high and low. To find almost exactly the opposite is some gratification. Especially the great majority of the parishioners as I say have been very fine. We are by no means through but I think the immediately critical needs will be taken care of with the completion of the repointing job this Spring. Which reminds me that I cannot find any O.K. from you on this expenditure. I mentioned it by word last June but did not know at the time whether the crew would still start in 1952. Anyhow, the entire job for complete repointing of every brick will be in the neighborhood of \$9500 I would have preferred to let the matter go for my successor to worry about except that the Bishop was pushing it and the crew would not be available again for some years. As I mentioned, after being blamed for the Utah mistakes, I expected nothing else here. For that reason I have held off on more things that should be done. As it is we are only a few thousand in debt and several parishioners have offered to loan money at 2½ percent to continue. I may have to borrow four or five thousand thus this Spring, and have not yet asked the Bishop.

It is also encouraging to hear a word once in a while about the savings sent in. I had thought that very few at St. John's ever think of that, and I confess, at times thought that it was the only interest those at home had in the expositi, or that a number of us were considered more or less as liabilities. Most probably I am wrong on all counts.

I want to thank you for your very fair and considerate handling of the complaint. The party has been here very little the past months and then only on necessary business details.

Respectfully, *J. O'Hara*

P.S: Immediately when the weather breaks, we shall have to construct a new seepage basin for the school sewage disposal. It may run close to \$500 and I ask your O.K. at your leisure.



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA

OFFICE OF THE ABBOT

February 24, 1953

Dear Father Othmar,

I appreciate the frank and open exposition of the difficulty which I presented to you in my previous letter. Not only does it confirm my opinion that I must be very conservative in accepting statements made by others, but it also serves as a reminder that our actions as priests are always under observation, for good or evil. In handling the affairs of a similar nature which no doubt will be my lot in the years to come, it will serve me well to have received your detailed explanation of the manner in which such rumors and accusations can originate and develop.

Fr. Anthony is now here at the Infirmary, having found it too difficult to return to Jacobs Prairie after his recent siege of illness (Feb. 10.) We are now in the process of finding a suitable place for his housekeeper, and I think we have solved the difficulty; I think that _____ in St. Cloud will take _____ into her home. I know that this matter was one that worried Fr. Anthony for some time - how to take care of His housekeeper when he can no longer go on. I wish there were a way of keeping the good souls who work so hard for the priests from being neglected in their old age. There are ways, but they are times forgotten I suppose.

May God bless and reward you for your service; He alone can do so.

IMMACULATE CONCEPTION CHURCH
NEW MUNICH, MINNESOTA

May 19, 1953

Rt. Rev. dear Father Abbot:

As you notice I am handling the contents of this letter separately from the information on the prospective priesthood students. I have not mentioned anything to these lads on the difference between the religious and secular priesthood thus far. I have been just so busy, and about ten days ago, I fear lost my good ideal housekeeper, A rapid type 4 malignancy showed up unexpectedly and she is being operated on at St. Mary's Hpls. tomorrow A.M. The doctors give us very little hope unless the Lord works a miracle. With her usual thoughtfulness she helped to get to take over for the time being. She is the old housekeeper to Fr. Meinrad and Fr. Hiltner and others. A splendid cook, a good soul but of course old, and I presume this arrangement is only temporary. And so it goes. The setup was just too good to last. If you think of it, may I ask you to pass the information along to Fr. Paschal? His brother is married to

This Spring I have been much bothered again with headaches and nervous upsets. No use worrying about it, but if I can just get away a little this summer it will help I am sure. Twice in the past, two doctors insisted on writing to Abbot Alcuin to that effect but I begged them not to do so. A few times between Sundays would be O.K. Manual labor used to be a good medicine but it seems of late years the ticker does not stand it as when younger. With the headaches come heart kickups and kidney flareups, but the doctor thinks the most trouble is 'hypertension', and tell me to take some time off once in a while. (Which would seem to be cheap medicine.) I do think we owe it to ourselves and community to keep in good condition D.V. so we can do our work as well as possible. Your venerable predecessor always seemed to frown down on any time off and all these years, either refused me outright or made it so embarrassing that I would rather not go at all. I have very seldom been gone over any Sunday. What I would want to do for a change or when, I have not had time to think of as yet. It seems a few days here and there between Sundays might suffice.

Of course it may be thought that these indispositions are my own fault, and self-centered. Perhaps. I do think it is a necessity to get away once in a while from the 52 week a year routine. I have seen too many of my fellow-priests try to do without any time off, --with not too happy results for them or their parishioners. I hope I am not unreasonable. Some of us second or third raters may need special consideration.

Comes soon the time for changes. I know of course that more than one might like this fine setup here. I feel confident that in case of any necessary change you will let me talk over the matter. My limitations have come home to me in more ways than one of late years, and the places I could qualify for may be limited.

No further developments in the school situation since I saw you last. I intend to write very soon. is looking up legal angles if we must hire a lay teacher or two. Wishing you a very happy Pentecost season, I remain,

Respectfully,



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

May 28, 1953

Reverend Othmar Hohmann, O.S.B.
Immaculate Conception Church
New Munich, Minnesota

Dear Father Othmar,

I, too, have been kept very busy these past days, and hence this delay in my replying to your letter of the 19th. I am sorry to learn that you have lost your housekeeper, and hope that you will be successful in finding another who will be as self-sacrificing as was

I appreciate very much your interest in prospective candidates for the priesthood, and the detailed information which you sent me concerning each of them. Certainly we need vocations for the priesthood, both religious and secular, and I wish that all of our pastors would take a very deep interest in promoting them.

I sympathize with you in the headaches and nervous upsets with which you are again being troubled. I sincerely hope that kickups of the heart and the flareups of the kidneys will not become more severe but rather that they will cease entirely. In view of this, I am willing to grant your request for some time off during the summer between Sundays. However, I do not like to give such blanket permission, and I would, therefore, appreciate your letting me know later just when you wish to be gone and where you would like to go. Also whether it will be necessary for one of the Fathers to be there for Mass during the time of your absence during the week. It is going to be a difficult summer again because of the great number of regular weekend assignments which we have in addition to the summer schools, retreats, etc.

All here are well, though Father Arthur, who is not at the hospital in Council Bluffs, is not doing too well. I commend him to your prayers. With all good wishes, and with the prayer that God bless you and your work, I am

Your devoted Abbot,

BD:je

IMMACULATE CONCEPTION CHURCH
NEW MUNICH, MINNESOTA

June 26, 1953

Rt. Rev. dear Father Abbot:

While in the mood and before you leave for Japan I must want to express my deep appreciation at your cool deliberation at the complaints that have been coming in from hereabouts, and for trying to see both sides of the question. The nature of the complaints a month ago is of course ridiculous, and I cannot help but take it as a compliment. Under the old administration no doubt I might have been in for a good going over. Still Fr. Abbot Alcuin from the start encouraged me very warmly to go ahead with any and all needed repairs and told me that the place was much run down and not much had been done for many years. I have had to beg the Bishop not to insist on considerably more than I have undertaken. I asked him to go a little easy and take care of the most needed things first.

Under Father Hugo's administration a reserve had been built up and repairs pared down to the very minimum and postponed year after year. As a result and with the district parochial school setup, these people had forgotten completely to sacrifice for their Church and to give beyond the mere minimum. Naturally, too many retired farmers in the burgh makes for a stick-in-the mud, old foggy state of things with which a parish will go to seed as I see more than one of these country parishes has done. The attitude toward "too many plays" (one adult play in two years)! and the recent flareup at my building with my own hands two tennis courts shows the unsympathetic attitude toward the fine youth around here. I have a deep regret that during my years here I have done all too little for the youth. One reason was that I just did not care to burn my fingers too much.

It has been suggested by a number of parishioners since I am here that it was time for a change in trustees. The Bishop suggested the same a year ago and the other day told me in writing to go ahead and get some younger heads. So I am announcing this Sunday and calling for a "consultative" vote or nomination as per the Bishop's directive, and see what will come up.

As I mentioned before I have had to adopt a firm policy with a few troublemakers and chisellers in the parish. Since they are on the shelf things are going along nicely as the recent parish dinner-bazaar again proved. I have mentioned that the faction want me out of here in the worst way in the hopes the big boy can put his covetous hands on some of the parish exchequer. (He has not even paid his bill for the boy who was at St. John's back in 1930, after we were kind enough to take the lad for \$100 per year.) I am glad that St. John's is adopting a more businesslike firm selective policy in awarding scholarships and reductions.

Well, so much for that. I am in a quandary whether to suggest further about a transfer. Humanly speaking this is a fine setup, everything pretty well in shape, no financial worries to speak of, a beautiful residence, etc. etc. And still, I prefer a mixed community,-- I do think the Lord has given me a deep sympathy and understanding for our non-Catholic members in Christ. Arduous as convert work may be at times, I love it,-- that is, to have a few going along most of the time. As I mentioned in my other letter, my limitations have been coming home to me much more of late years, so that I feel I could qualify for only a limited number of possibilities in another place. Then too, it is just so easy to get
(Over please)

Immaculate Conception Church

New Munich, Minnesota

Aug. 8, 1953

Dear Father Abbot:

I much appreciate your allowing me to get away a little this summer. Thus far I have been pretty well at home getting books, records etc. in shape. In the many details of 4 years of remodeling, many of those things piled up. I don't know yet where I am going definitely. Fr. Renner of Mauk Center has asked me to go with him. Fr. Prior mentioned that after the 15th of August, substitutes would be more available due to men coming back from the summer schools. My doctor mentioned again the other day that getting away would be the best medicine and also preventive for the coming school year, when a person is really tied down. Your good predecessor never saw things that way, and as a result I never got away all these years beyond a few days here and there and one summer term at the Catholic U. As I said manual labor during the summer of which there has been much, does not seem to go as well any more. Toward the end of this coming week I should know a little more definitely where I intend to go and will let you know.

The ill feeling about repairs, choir etc. is still there. I have no regrets about steps taken and foresaw this some years ago already. The Bishop has been with me 100 percent. The situation of course is not pleasant. (Maybe I should be more sympathetic toward an Abbot's lot as a result? I think so.) Meanwhile I would appreciate a note from you or the Prior about Aug. 23d. Did I get your permission for about 450 to 500 worth of painting in school interior? O.K. with the Chancery Office.

Respectfully, *Fr. Edmund J. B.*



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA

OFFICE OF THE ABBOT

August 11, 1953

Dear Father Otmar,

I have your letter of the 8th, but it is still not clear to me just what your plans are. You ask that I write you a note about the 23rd. I presume you mean whether it will be possible for one of the Fathers to substitute for you over the weekend of the 23rd. I do not recall that you mentioned being absent over a Sunday, nor is it exactly clear from your letter. Since I cannot make any promises of sending a substitute until I know definitely just when he should be there and how long he should remain, I must ask you to write me again, giving these details. Not too many of the Fathers have returned yet, but more should be back next week, though several will then also be going to attend various meetings. But I hope to be able to accommodate you, if you will give me the exact dates and also where you intend to go.

I do not recall having given permission for about \$500 worth of painting in the interior of the school. But since you have the permission of the Chancery Office, I herewith grant my permission also.

With all good wishes, and the prayer that God bless you, I am

Your devoted Abbot,

BD:je

Immaculate Conception Church

New Munich, Minnesota

Aug. 23, 1953

Dear Father Abbot:

Just a few words to thank you for the time off. I wanted to ask for more than a week but did not want to put you on the spot at this time. Will see how I feel when I get back this week. Father Prior wished me a pleasant holiday, and knowing Fr. Polycarp likes it here is all very pleasant, since too often in years past a fellow was made to feel guilty to get away or was generally refused. As I said, I think this will be very cheap medicine.

Just heard that whom I recommended as a priesthood student will be going to Melrose N.S. instead. I don't know what to think of it, since his parents are so much on the "chip on the shoulder" side. I did want to see the kid get a chance. Videbimus. Glad to hear that Fr. Gordon Tavis has done well thus far and will profess Sept. 7th. Always thought him a fine kid when I had him in Mandan. Wishing you the best,

Respectfully,



Real "Folk Drama"—From the world-famous Novel by Johanna Spyri

"HEIDI"

IN THREE ACTS

You have read the book---You have seen the movie,
**AND NOW, a Splendid full scale Stage
Performance of the Play is YOURS!**

A lovely memory from days of childhood . . . "Like a clean
fresh mountain breeze from Alpine Lands of song and story"

NEW MUNICH School Auditorium

Friday, Jan. 8 - Sun., Jan. 10



Heidi (Ardell Funk) and Peter (Larry Thelen) do a little dance
as the Grandfather (Patrick Linz) plays his Zither and Klara the
invalid (Kathleen Roering) looks on with delight.

**Both
Nights
at 8:00
o'clock**

**Something
"Different"
You will want
to See It
Again!**

MELROSE

YOUR CC

VOLUME 64

Melrose, Stearns

Scene From New Munich Play



In the picture above Heidi shows Klara the gorgeous Alpine scenery on the Alm. "See Klara, how the sun says Good-night to the mountain!" she says. Left to right: Peter (Larry Thielen), Grandfather (Patrick Linz), Heidi (Ardell Funk), Klara (Kathleen Roering)

Story of 'Heidi'

ACT I: Heidi, a lovable cheery seven year old orphan has been raised by her aunt Dete (Alice Uphoff) and Dete's mother. When Dete's mother dies, Dete decides to palm Heidi off on the paternal grandfather, the "Alm-uncle" Patrick Linz) who lives all alone on an "alm" or mountainside. Alm-uncle is a recluse, bit-against his fellowmen and s with no one except Peter Thielen) who tends his

goats, and lives with his mother Brigitte (Judy Thielen) and grandmother (Lucille Knoblach) a little farther down the mountainside toward the village of Dorfli. When Dete leaves Heidi at his hut without further ado, for him to look after, the Alm-uncle is very angry and confused. However, Heidi's innocent happy disposition soon begins to thaw out the old man from his bitterness as Heidi quickly fits into the poor simple life of her grandfather. She quickly makes warm friends with Peter and Peter's

family. When all seems well, Dete appears of a sudden to snatch Heidi away again, since she has found a place for the child as companion to Klara Sesemann (Kathleen Roering) the eleven year old daughter of a wealthy widower in Frankfurt. Dete does this for some advantage to herself, as the sorrowstricken villagers at Dorfli soon realize. (The parts of the villagers are played by Judy Worms, Geraldine Thielen, Mary Vierc, Arlene Bauer and Florence Koenig.)

Act II: In the beautiful home of the Sesemann's in the big city, Heidi is at once loved by Klara but thoroughly despised by Fraulein Rottenmeier, the governess and housekeeper, and Tinette, a sulky maid. (Rottenmeier is played by Jeanette Thielen and Tinette by Donna Gysberg). The heart of Sebastian (Valerian Zierden) the dignified butler is also warmed toward the much puzzled and confused little girl from the mountains. In the luxurious city home of the Sesemanns Heidi feels like a captive little bird in a noisy gilded cage. Klara's thoroughly delighted and happy with the vivacious child's company. Fraulein Rottenmeier becomes more and more irritated with the child as she tries to make a hothouse plant out of a simple mountain flower and to bend Heidi to her every bidding. Herr Kandidat, (LeRoy Olmscheid) Klara's tutor has little success in teaching Heidi the A B C's. Rottenmeier is firmly decided to get rid of the child and writes repeated and woeful let- (Continued on page 6)

Story of Heidi

(continued from page 1)

to the absent Sesemann. At last Herr Sesemann (Rodney Iberg) comes home accompanied by his lovely mother, Grandmother Sesemann (Ardell Viere). The lady at once takes a deep liking toward Heidi as also Herr Sesemann, who firmly informs Lennecker that Heidi is to stay and is to be treated with kindness, since Klara finds her company very delightful. But Heidi absorbed with only one heart-throb: "When can I go back home to my grandfather and the goats and Peter, and the goats." Her misery and homesickness under the domineering eye of Lennecker, Heidi grows paler and thinner and more unhappy each day. Strange things begin to happen in the Sesemann home. The servant becomes panic-stricken at a knock who opens the front door at night and then disappears. The doctor and friend to the man's is called in of an evening to discuss the situation. He and Sesemann and Grandma Sesemann sit up to watch for the knock. At midnight the front door is opened, and the much-dreaded "ghost" is found to be other than Heidi, walking in sleep, out of their homesickness and restless dreams. Doctor Classen at once takes Heidi, soon diagnoses the trouble and describes that Heidi is to be taken to her beloved Alm.

III: Peter's grandmother ardently trusts her hearing, as she comes singing up the mountain and the Alm-uncle finds it difficult to keep back the tears of joy of having Heidi back

with him again. All is joy and happiness once more to be home again with her simple kindly neighbors in the beautiful mountain country and Peter and the goats. In a few days comes a thrilling surprise. Doctor Classen comes to visit the Alm and the little girl, he too had grown to love, with him comes the Sesemann family. The doctor and Klara had talked Herr Sesemann into taking a vacation in Dorfli and the Alm, since Klara was very lonely and unhappy after Heidi's leaving. The doctor suggested that the bracing mountain air might profit Klara, and so it soon worked out, with plenty of healthful goat milk, glorious sunshine and the joyous company of Heidi and the simple farm-hearted villagers. Peter soon grows sulky and ill-tempered now that all of Heidi's time is taken up with her friend Klara. Unknown to Klara's folks, Heidi tries day after day to get Klara to exercise her defective limbs. After some weeks and with the Alm-uncle's kindly encouragement, Heidi succeeds in getting Klara to stand and use her muscles that have been lain for a long time. With Peter's unwilling help on one side and Heidi on the other, Klara is finally able to take steps. "Look Heidi, one after another!" All this happens about the time Peter in a fit of jealous anger and ill-temper has pushed Klara's wheel chair down the mountainside.

Klara's family and everyone else is speechless with consternation and wonder at seeing Klara walk after many years. Doctor Classen ventures to say: "After a few more weeks and she will be running around as well as anyone." Grandma Sese-

mann joyously gives the Alm-uncle credit for "this miracle." He humbly answers: "but without Lord's sunshine and mountain air—" Peter's conscience leaves him no rest and he confesses that he has pushed the wheel-chair down the mountainside. The Alm-uncle's anger is soon quieted by Herr Sesemann and Grandma. "Fortunately

things have turned out all right." Heidi is wild with joy as she skips about saying: "And now Klara can race with the goats and Peter and me, and even dance! Oh let's dance Grandpa!" A group of villagers comes on the scene and launches into a joyous "Laendler", (the native Swiss folk dance), and everyone is most happy.

"Heidi" To Be Presented

At St. Joseph, Nov. 3-7

"Heidi," the world famous novel of Johanna Sypri will come to life in St. Joseph on Sunday, November 3, and Thursday, Nov. 7. The fall production is under the direction of Fr. Othmar Hohmann OSB, pastor at St. Joseph. Fr. Othmar successfully directed "Heidi" in New Munich several years ago when he was the pastor there.

Players in "Heidi" will be the grade school children of St. Joseph with the adult roles assumed by high school students. The three-act drama is generating a great deal of interest from the juvenile actors and parents alike in this elaborate and dramatic production.

The role of "Heidi" will be played by three girls in alternating performances, by Jean Pueringer, Karen Wahlstrom and Nancy Gretsch. "Klara" will be portrayed by twin sisters, Jean and Joan Utsch and Jean Johnson. Randy Klocker and Robert Wahlstrom will handle the title of "Peter."

Scene painting and design is by Claude Suck of New Munich. The latest in effective lighting will be used to advantage and sparkling Alpine music adapted to the play will be heard.

Curtain time is scheduled for 2 and 8 p.m. on Sunday, Nov. 3, and 8 p.m. on Thursday, Nov. 7.

REAL FOLK DRAMA

"HEIDI"

Johanna Sypri's World Famous Novel in Three Acts

WILL BE PRESENTED AT THE

St. Joseph School Auditorium

St. Joseph, Minn.

Sunday, Nov. 3 - 2 and 8 p.m.

Thursday, Nov. 7 - at 8 p.m.



„HISI“

Produced under the
direction of Fr. Albert-Hohmann
1943

HEIDI

A Play in Three Acts, dramatized from the novel by Johanna Spyri by Agnes Marie Foley.

Presented by School Children and Staff and Young People of New Munich, Minnesota.

Friday, January 8 and Sunday, January 10, 1954.

THE SCENES

ACT I.

SCENE 1: The Alm Uncle's Hut and Brigette's cottage on an "Alm" or mountainside in the Swiss Alps. The year, about 1850, late noon.

SCENE 2: Several months later. Noon.

INTERLUDE: Folk Dance: "Waltz of the Bells" (a five minute intermission)

ACT II. SCENE 1: The Sesemann home in Frankfurt.

SCENE 2: Same: three weeks later.

SCENE 3: Same: six weeks later.

INTERLUDE: German Folk Dance!

"Come Let Us Be Joyful"
(A five minute intermission)

ACT III. SCENE 1: The Alm Uncle's hut on the mountainside. A few days later.

SCENE 2: Same: five weeks later.

SCENE 3: Same: an hour later.

Tell your friends about our REPEAT PERFORMANCE
next Sunday, January 17, 1954. THANK YOU!

* * * * *

CAST OF CHARACTERS (In order of appearance)

Heidi, a little orphan girl. . .
Dete, her aunt
Peter, a goatherd.
Barbel, a kindly villager. . .
The Alm Uncle, a recluse,
 Heide's grandfather. . .
Villagers:
 Rosemary
 Jean
 Ronna
 Hermine.
 Brigitte, Peter's mother . . .
 Peter's Grandmother.
 Klara Sesemann, an invalid . .
 Fraulein Rottenmeier, house-
 keeper and governess
 in the Sesemann home . .
 Ninette, a pert young maid . .
 Sebastian, a butler.
 Herr Kandidat, Klara's tutor . .
 A street urchin.
 Herr Sesemann, Klara's father.
 Grandma Sesemann
 Dr. Glassen, friend and doctor
 to the Sesemanns

* * * * *

VILLAGERS AND PEASANTS: FOLK DANCERS:

* * * * *

SYNOPSIS OF THE PLAY

ACT I: Heidi, a lovable cheery seven year old orphan has been raised by her Aunt Dete and Dete's mother. When Dete's mother dies, Dete decides to palm Heidi off on the paternal grandfather, the "Alm Uncle" who lives alone up on an "Alm" or mountainside. The Alm Uncle is a recluse bitter against his fellowmen and speaking with no one except Peter the goatherd who tends his goats, and who lives with his mother Brigitte and Grandmother, a little farther down the mountain-side toward the village of Dorfli. The Alm Uncle is angry and confused when Dete leaves little Heidi at his hut for him to look after. However, Heidi's innocent, happy disposition soon begins to thaw out the old man from his bitterness as Heidi quickly fits into the poor simple life of her grandfather. She quickly makes warm friends with Peter and

companion to Klara Sesemann, the eleven year old daughter of a wealthy widower in Frankfurt. Dete does this for some advantage to herself, as the sorrow-stricken villagers at Dorfli soon realize.

ACT II: In the beautiful home of the Sesemann's in the big city, Heidi is at once loved by Klara but thoroughly disliked by Fraulein Rottemeier, the governess and housekeeper, and Flnette, the sulky maid. The heart of Sebastian, the dignified butler, is also warmed toward the much puzzled, confused little girl from the mountains. In the luxurious city home of the Sesemanns, Heidi feels like a captive little bird in a noisy, gilded cage. Klara is thoroughly delighted and happy with the vivacious child's company, Fraulein Rottemeier becomes more and more irritated with the child as she tries to make a hot-house plant out of a simple mountain flower, and to bend Heidi to her every bidding. Herr Kawaldat, Klara's tutor, has little success in teaching Heidi the A B C's. Rottemeier is firmly decided to get rid of the child and writes repeated and woeful letters to the absent Sesemann. At length, Sesemann comes home, accompanied by his lovable mother, Grandma Sesemann. At once she takes a deep liking toward Heidi as does also Herr Sesemann; who firmly informs Rottemeier that Heidi is to stay and to be treated kindly, since Klara finds her company very delightful. But Heidi is absorbed with only one heartache: "When can I go back home to Grandfather and the Grandmother and Peter, and the goats?" In utter misery and homesickness, and under the domineering eye of Rottemeier, Heidi grows paler and thinner and unhappier each day.

Strange things begin to happen in the Sesemann home. The servants become panic stricken at a "ghost" who opens the front door each night and then disappears. Doctor Classen, Klara's

doctor and friend to the Sesemann's is called in one evening to discuss the situation. He and Sesemann and Grandma Sesemann sit up to watch for the ghost. At midnight the front door is opened, and the much feared ghost is found to be none other than Heidi walking in her sleep, out of sheer homesickness and restless dreams. Doctor Classen at once takes charge, soon diagnoses the trouble and prescribes that Heidi is to be sent home at once to her beloved Alm.

ACT III: Peter's grandmother is overjoyed as Heidi comes singing up the mountainside and the Alm Uncle finds it hard to keep back the tears at the joy of having Heidi back again with him. All is joy and happiness once more to be back again with her simple kindly neighbors in the beautiful mountain country, and Peter and the goats.

In a few days comes a thrilling surprise. Doctor Classen comes to visit the Alm and the little girl he had grown to love. With him come the Sesemann family. The doctor and Klara had talked Herr Sesemann into taking a vacation in Dorfli and the Alm, since Klara was very lonely and unhappy after Heidi's leaving. The doctor suggested that the bracing mountain air might profit the crippled Klara — and so it soon worked out, with plenty of healthful goat milk, glorious sunshine, and the joyous company of Heidi and the simple villagers. Peter soon grows sulky and ill-tempered now that all of Heidi's time is taken up with her friend Klara. Unknown to Klara's folks, Heidi tries day after day to get Klara to exercise her crippled limbs. After some weeks with the Alm Uncle's kindly encouragement, she succeeds in getting Klara to stand and use her long unused muscles. With Peter's unwilling help on one side and Heidi on the other, Klara is finally able to take steps, "Look, Heidi, one after another." All this happens about the time Peter in a fit of jealous anger and ill-temper has

pushed Klara's wheel-chair down the mountainside.

Klara's family is speechless with consternation and wonder at seeing Klara walk after many years. Doctor Classen ventures to say: "After a few more weeks, she'll be running around as well as anyone." Grandma Sesemann joyously gives the Alm Uncle credit for this "miracle". The Alm Uncle humbly answers: "—but without our Lord's sunshine and mountain air —." Peter's conscience leaves him no rest and he confesses that he pushed the wheel-chair down the mountainside. The Alm Uncles anger with Peter is soon quieted by Herr Sesemann and Grandma. "Fortunately things have turned out all right." Heidi is wild with joy as she slips about saying: "And now Klara can race with the goats and Peter and me, — and even dancel Oh, let's dance, Grandpa! A group of villagers come on the scene and launch into a joyous "Laendler", the native Swiss folk dance, and everyone is most happy.

PRODUCTION STAFF

Scene Painting:

Scenery Construction:

Stage Hands:

Costumes: by local talent and Mothers of the players.

Makeup:

OUR THANKS AND APPRECIATION TO

RADIO STATION, K A S M

FOR PUBLICIZING OUR PLAY

House:

* * * * *

IMMACULATE CONCEPTION CHURCH

NEW MUNICH, MINNESOTA

March 30, 1954

Rt. Rev. dear Father Abbot:

I am answering your letter at once before other things come in the way again. I note what you mention about the small amount of stola. It is just a matter of placing summa received in this column or that. When I took over here I asked you about that matter since Father Hugo meticulously even separated the highmass stipends into "stipends" and "Stola" The sum on my statement for "stola" represents mostly the Baptisms during the year with a few honoraria for churchings. Thus far it has been my practice to mark down the 15.00 for marriages and funerals as well as the highmass stipends all lumped together under "stipends." If the stipends received is compared with stipends disposed of to Abbey and others the amount will be seen to be quite high, since I have not discouraged the frequent and even daily highmass. I mean the net amount of stipend funds taken care of myself. However, if you would rather have Marriage and funeral honoraria listed under "~~stipends~~" "stola," it shall so be done. *(Not many weddings last year)*

Yesterday I get a notice to forward \$25.00 toward the Bishop's visit to Rome. Yes, it irks me, and I do not think frankly it is quite fair and just. With your permission I shall take it out of parish funds. I feel quite justified in doing so. I just got through paying \$650.00 toward the new chancery office and quarters for the Vicar General (at which I feel sure there were not practiced the rigid economies we are doing out here) The money had to be borrowed and represents pretty closely the net receipts of our Marian Year play at which some of us have worked ourselves to the point of exhaustion in a project that is purely supererogatory after all. So, unless you advise me to the contrary I intend to take out 25.00 out of the play receipts (which only begins to represent shoelather and horseflesh and other items expended)

Thank you for the kind words on the play. Before me are some written testimonials that again remind me that I have never had a play where I feel the spirit and message of the thing got across the footlights and into the hearts of the people the way this project did. And it did something to these fine sincere earnest actors. I feel deeply the project was indeed blessed. We are having the final performance next Sunday 2:30 p.m. and inviting especially all the Sisters in the area. I am amused and interested at your remark concerning the Oberammergau players. When Queen Victoria enthusiastically praised the celebrated English actor for his part in playing Thomas a Becket with the words: "You will never know, dear sir, what you have done for Becket," he replied: "Your Majesty, you will never know what Becket has done for me!"

Do you mind if I ramble on a bit as post breakfast relaxation? Better than encroaching on your time in the office. I fully intend, if things at all work out, to take another try at "Sacrifice", the drama-pageant on the Mass for next year if the Bishop will allow me to use a qualified seminarian or young priest to play the part of Christus. That has been one of the drawbacks up to now. With taping that I have learned I see now that the heavy musical score will be no problem at all any more. It has been quite a heartache to give up this project for the recent Centennial year. I intend to combine talent of three parishes. Two years ago I tried to take in the parishes of the deanery,--it just did not work out and bogged down.

I am sorry to hear about Dr. Ohmann's demise. I do not take time to read the daily paper much and had not heard. Strange, (it has happened so very

IMMACULATE CONCEPTION CHURCH
NEW MUNICH, MINNESOTA

often) I thought of him quite familiarly and humorously the other day, out of a clear sky. R.I.F. He shall be in my mementos. I am glad to hear what you mention about Fr. [REDACTED]. I could not get to see him when in town yesterday, and did not want to press beyond the "No Visitors" sign. The fact that he cries I do think is a very good sign indeed. That is after all Nature's safety valve, and should remind even a strong man that after all we are children at heart. It may not be so much self-pity at all. When you see him please tell him he is in my prayers too. I have a feeling he will be O.K. in time.

Which reminds me: Some weeks ago I sent a very fine 24 old young lady a teacher from a fine family here, down to the Glenwood Hills Sanatorium in Minneapolis. I know [REDACTED] the king pin of the institution personally and he is an enthusiastic retreatant at St. John's. I have been frequently impressed with the speed with which that place seems to get people back on their feet. I would suggest keeping this place in mind for any future members of the community who might start crumbling neurally. Treatment is of course costly, but it does seem they accomplish results in record time for those who definitely need psychotherapy. Much needs to be done of course in trained spiritual aid to work right along with the shock and other therapy. Some of the patients there themselves have mentioned that.

Recently I recommended to Father Stanley one [REDACTED] a nephew of Father Giles as a prospective priesthood student this Fall. I would have preferred that he stay around home another year for reasons mentioned in the letter to Fr. Stanley. Splendid parents and a fine farm family and first class loyal parishioners.

I did not get down for St. Benedict's day as intended due to other duties. Which again reminds me: Some years ago I began plotting out a play on the life of St. Benedict for average consumption and parish use. Last week I came across a recent book by a convert, [REDACTED] "Hero of the Hills" following almost the same pattern intended! I may just get permission to dramatize her work. It is not quite vigorous and realistic enough to suit my ideas.

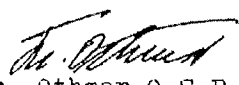
Due to my mother's illness last summer, I got away only six days. She is pretty well again, busy, happy and contented, Deo Gratias. I may ask you to get away some this summer to renew mind and spirit out in God's wide open spaces. I presume that with all the trips to Rome and the Marian Year etc. etc. the Abbey will again have more calls than it can fill. I do think more than ever, that to get away is the cheapest most beneficial medicine.

By the by, I notice your ad in the "Times" for loans. I shall take it upon myself to explain the deal in more detail to the people here and encourage loans next Sunday. It will also serve to scotch any possible rumors that the Abbey will ask for donations such as for the Seminary some years ago. Hard for some of these people to dissociate diocesan matters from those that pertain to the self-subsistent Abbey.

And I would like to invite any Fathers to next Sunday's special performance if you see fit and they have time. I do think the performance is something exceptional and way beyond the average "amateur" production. Lots of good down to earth honest sincere talent out here in the sticks, and people who are trained not to balk at extra effort and work.

May this find you hale and hearty. A happy Eastertide to you and community.

Respectfully,


Fr. Othmar O.S.B.

IMMACULATE CONCEPTION CHURCH

NEW MUNICH, MINNESOTA

May 25, 1954

Rt. Rev. dear Father Abbot:

Unless I hear from you to the contrary, I suppose it will be O.K. to make the first retreat instead of the second one. There is a marriage here the week of the 14th which had originally been planned for the week of the 7th, but was deferred a week later. The parties are both living out of town and it seems misunderstood me as to the date of my retreat.

I presume it will be O.K. to register for the Mental Health Institute at St. John's for one of the August sessions. I would of course be back here in the afternoon or evening to take care of the Mass etc.

Respectfully,



IMMACULATE CONCEPTION CHURCH

NEW MUNICH, MINNESOTA

Aug. 16, 1954

Rt. Rev. dear Father Abbot:

I would like your approval on the following, all of which have been O.K'd by the Chancery Office quite some time ago;

1. The sewage disposal plant for school had to be added onto this summer and repaired. By the time all the bills are in it will run to over \$300 say closer to \$500
2. Remodelling in the convent begun five years ago has been added to this summer, completing the downstairs. I believe carte blanche for this was obtained five years ago, but anyhow, the work this summer may run to 475.00 to 500.00 by the time all bills are in.
3. Painting and repairs in school and a little remodelling will also run over \$300. As nearly as I can estimate it will be in the neighborhood of \$45000
4. Our two stokers are playing out and need extensive repairs or new ones. Various bids and estimates for either all approach \$1500 to \$1800. (All of which prices look like holdups to me.) We have begun work with local help and I am very confident that if all goes well we can cut that estimated cost in half. In either case there is no way out and time before the heating season is running out.

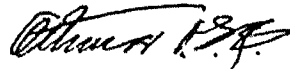
In these cases above the Chancery generally is content with a verbal estimate and then asks me to request formal proxy when all bills are in. We have been again fortunate this summer in getting first class conscientious workmen from around here.

I want to ask you to get away possibly next week if someone can be sent in my place. Most probably to go North and visit Fr. Gregory etc. I have been ill again losing about a week all told of late, with the old troubles. I am not complaining but due to various circumstances the coming school year promises to be busy and then some. I got away only a few days last summer.

I certainly want to express my complete satisfaction with the Mental Health Institute and feel confident that my opinion is shared by all who attended. I have never put in a more interesting, intensive and enjoyable and satisfying week for a summer institute. I shall surely want to go again next year. I really believe we have started something which can have far-reaching good effects.

I am writing the above since I do not know whether I shall get down there this week, and if so, whether you might be home at the time.

Respectfully,





SAINT JOHN'S ABBEY · COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

August 17, 1954

Reverend Othmar Hohmann, O.S.B.
Immaculate Conception Church
New Munich, Minnesota

Dear Father Othmar,

I herewith grant approval to the various items of repair work listed in your letter of the 16th, which I received this morning. There have been a great many repairs in these last years for the parish, but it is certainly good to keep all of the buildings in repair, thus eliminating more extensive and expensive repairs later on.

You may go up North next week to visit Father Gregory and the parishes enroute. I shall ask Father Prior to send one of the Fathers to take your place during the week -- it can be only during the week, for our Sunday appointments, particularly this coming Sunday, are very heavy. I hope you will enjoy the little change from your work, and that it will prove beneficial to you.

With all good wishes, and the prayer that God bless you and your work, I am

Your devoted Abbot,

BD: je

IMMACULATE CONCEPTION CHURCH

NEW MUNICH, MINNESOTA

Aug. 22, 1954

Rt. Rev. dear Father Abbot:

Confirming and adding to telephone conversation of yesterday: Father [redacted] was adamant in insisting on the next Friday move, saying that it would be a severe hardship emotionally and all the way round to postpone the agony beyond Friday. I really felt sorry for him, and did not insist after he stated his position. And, now I feel it is better this way. I had thought of pulling out quietly as possible and avoiding any undue fuss. These tears and todo were not expected but we shall weather it O.K. I have splendid help in the housekeeper's daughter in getting books and records and financial statement into shape. What is left I must take along and finish at my new location. I refer to things not urgent such as church historical data, memoranda for successor and the like.

"Jacta est alea" and I feel at peace to think I am doing what Providence expects. Fr. [redacted] suggested my taking off next week and assured me that everything will be in good hands with Frs. [redacted] and [redacted] on the job. Since I have tried to co-operate in every way I feel confident Father [redacted] will not mind taking on an extra stint or two for that week. I hope to feel fit and clear in the head again after a little time up in the wilds.

I am much concerned in getting a competent congenial housekeeper since now I must reckon with the welfare and comfort of two additional confreres. It would be a mess to say the least to get the wrong person into the house. I am taking [redacted] and daughter along to help get the house in shape and get things started. She is about all one could wish for in a housekeeper and loves the work. Her 17 year old daughter is beyond reproach and a jewel, competent at many things. Will be a senior in highschool with some aspirations to religious life. Employment for the mother has played out in this community and it may be that they might see fit to move to Cold Springs if suitable living quarters could be obtained. Her youngest lad [redacted] is in the sixth grade and I may ask you for a scholarship as a priesthood student when he finishes primary school. Seeds seem to be there. We might be able to get a first class housekeeper and at the same time quietly help out a splendid mother and kids. Nothing whatever in this town for employment. We shall see what develops. I feel quite confident that "Deus providebit." If I have been able to help out in a difficult situation I am indeed glad, and can soon forget any frustrated plans here. Thank you very sincerely for your kindness and courtesy in the deal.

Respectfully,

J. O'Hara P.F.

IMMACULATE CONCEPTION CHURCH
NEW MUNICH, MINNESOTA

Aug. 26, 1954

Rt. Rev. dear Father Abbot:

Enclosed is a copy of financial statement from Jan. 1, 1954 to date. Same has been approved by trustees and copies handed to the Chancery and Father Viator. I regret that I just did not have time to transfer same to more suitable forms but if you wish to have that done, I will be glad to do so when I get my breath in my new assignment. My belated good wishes on the occasion of your nameday feast!

Respectfully,



O.S.B.

St. Boniface Rectory

COLD SPRING, MINNESOTA
Sept. 15, 1954

Rt. Rev. dear Father Abbot:

I have a special invitation to the Blessing of Abbot Ignatius at Richardson for Wed. the 29th. I have known him from the days I was out in that territory and his sister was with me four years in New Munich,-- a beautiful soul like the new Abbot. Right now I can hardly see my way clear for getting away but it may that things clear a little by then. I just want to get your reaction meanwhile. On my escutcheon these days if there were such I could aptly put one motto: "An allen Ecken da Brennt's" However I am very happy and only hope I can measure up to the many angles in the deal. The deanship was not to my liking at all but there is nothing to be done about it. The Lord has been so manifestly good these past weeks. I deeply appreciate the two fine men I am blessed to have with me. Tomorrow the housekeeper situation will be solved I am confident and we shall have a splendid person and helper. Out of a clear sky I was able to save the New Munich parish about \$1550 in one lick on the stoker deal where the situation looked like another holdup deal a month ago. And,--I haven't even time to have any headaches to speak of! And what a contrast teaching in this highschool setup compared with a public highschool! I hope and feel that Father Victor is qualified to solve some school problems that may come up at N.M. with his long experience here. When we get rather settled I hope you can drop in some time for a little chat with the confreres. The immediate repairs in the house such as bath facilities with furniture etc. may run over \$300 but I already have your advance approval. My best wishes on this beautiful feastday!

Respectfully,

F. Edward V. P.

THE
PARISH OF NEW MUNICH

PRESENTS

"Bethlehem"

☆ ☆ ☆

A DRAMA-PAGEANT

Adapted from an Old Play

Special Request Performance

☆ ☆ ☆

NEW MUNICH SCHOOL AUDITORIUM

Wednesday, December 28th

8:00 P.M.

SYNOPSIS OF SCENES

Prologue: The Cry of the Centuries - "O Come Emmanuel!"
Isaias the Prophet

ACT I

Scene 1: Audience chamber of Caesar Augustus at Rome

Scene 2: A corridor in the palace

INTERLUDE: The Prophecy of Isaias

ACT II

Scene 1: Bethaniels Inn at Bethlehem. Some months later.

Scene 2: The same

Five minute Intermission

Scene 3: A lane near the Inn. The same evening.

INTERLUDE: "White Shepherds Watched"

ACT III

Scene 1: That night on the open fields near Bethlehem

Scene 2: A road near the Inn

INTERLUDE: Coming of the Wise Men

FINALE: A Cave in the hillside near Bethlehem

Action of the play is continuous. There will be a short
intermission after Scene 2 of Act II.

* * * * *

EMERGENCY EXITS BEHIND CURTAINS ON EACH SIDE OF STAGE

CAST OF CHARACTERS

(In order of appearance)

The Narrator
Isaias the Prophet

Zeno
Mero

Gallus
Slaves of the palace

Claudius
Arno

Two young tribunes at court of Caesar Augustus

Caesar Augustus - Emperor of Rome

Maecenas - his confidant and advisor

Allibard - a centurion

Lydius Sapiens - an aged Roman scholar

Roman soldiers and guards:

Bethaniel - an innkeeper at Bethlehem

Senoch - his friend

Assar - Bethaniels son

Joseph of Nazareth

MARY

Zorestes - an old shepherd

Simon - a shepherd

Amion - a shepherd

Mamreb - son of Senoch

Announcing Angel

The Three Wise Men:

Shepherds and Villagers of Bethlehem Members of the Choir

Angels Members of the Children's Choir

PRODUCTION STAFF

Casting—
Makeup—
Publicity—
Scenery—
Properties—
Prompting—
Stage Crew—
House—
Fire Marshalls—
Costumes—

THE PROPHECY OF ISAIAH (690 B.C.)

"The people that walked in darkness
Have seen a great light!
To them that dwell in the region
Of the shadow of death,
LIGHT IS RISEN!
They shall rejoice, before Thee,
As they that rejoice in the harvest!

"For the yoke of their burden,
And the staff of their oppressor,
Thou hast overcome
As in the day of Madian.

"For a CHILD IS BORN TO US,
And a Son is given to us,
And the government is upon His
shoulder;
And His name shall be called WON-
derful,
Counsellor, God the Mighty,
Father of the World to Come,
THE PRINCE OF PEACE!

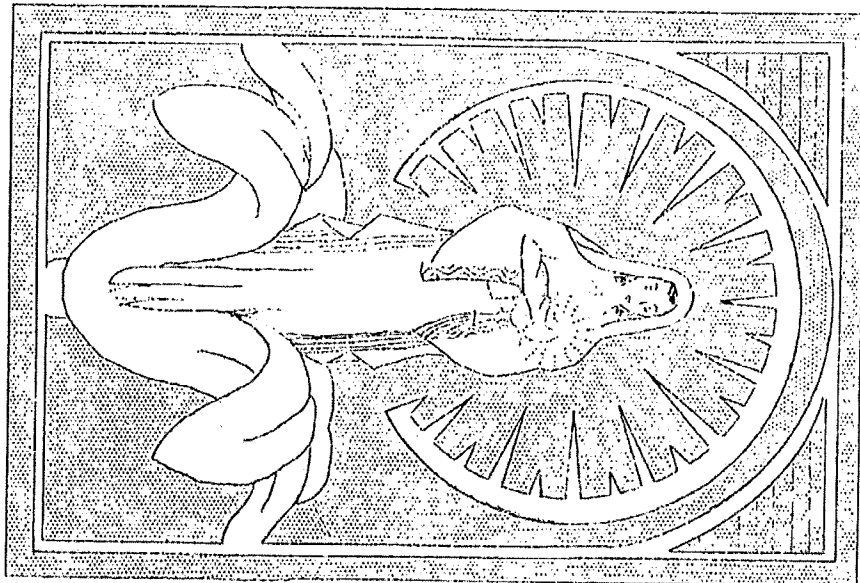
"O be comforted, O be comforted, O
my people,
Said the Lord your God,
And the glory of the Lord shall be re-
vealed.
Your God Himself shall come to save
you!

"He shall feed his flock like a shep-
herd,
He shall gather together the lambs
with His arm,
And shall take them up in His bo-
soms,
And His Himself shall carry them
that are with young.

"You shall draw waters with joy
Out of the Saviour's fountains.
Rejoice and praise,
O thou habitation of Sion;
For great is He that is in the midst
of thee,
THE HOLY ONE OF ISRAEL!"

WATCH FOR OUR BIG LENTEN PRODUCTION
"EVERYMAN"
ON OR ABOUT MARCH 5

„BETHLEHEM“



THE
PARISH OF NEW MUNICH
PRESENTS
" B E T H L E H E M "

A

DRAMA PAGEANT

ADAPTED FROM AN OLD PLAY

NEW MUNICH SCHOOL AUDITORIUM

DECEMBER 18th & 19th

8:00 P. M.

THE PROPHECY OF ISAIAH (690 B. C. :)

"The people that walked in darkness
Have seen a great light!
To them that dwell in the region
Of the shadow of death,
LIGHT IS RISEN!

They shall rejoice before Thee,
As they that rejoice in the harvest!

"For the yoke of their burden,
And the rod of their shoulder
And the sceptre of their oppressor,
Thou hast overcome
As in the day of Midian.

FOR A CHILD IS BORN TO US,
And a Son is given to us,
And the government is upon His shoulder;
And His name shall be called Wonderful,
Counselor, God the Mighty,
Father of the world to come,
THE PRINCE OF PEACE!

"O be comforted, O be comforted, O my people,
Said the Lord your God.
And the glory of the Lord shall be revealed.
Your God Himself shall come to save you!

"He shall feed his flock like a shepherd;
He shall gather together the lambs with His arm,
And shall take them up in His bosom;
And He Himself shall carry them
That are with young."

"You shall draw waters with joy
Out of the Savior's fountains.
Rejoice and praise,
O thou habitation of Sion;
For great is He that is in the midst of thee,
THE HOLY ONE OF ISRAEL!"

SYNOPSIS OF SCENES

Prologue: The City of the Centuries
"O Come Emmanuel!"
Isaiah the Prophet

ACT I

Scene 1: Audience chamber of Caesar Augustus,
at Rome

Scene 2: A corridor in the palace

INTERLUDE: The Prophecy of Isaiah

ACT II

Scene 1: Bethaniell's Inn at Bethlehem. Some
months later.

Scene 2: The same

Scene 3: A lane near the Inn. The same eve.

INTERLUDE: "While Shepherds Watched"
ACT III

Scene 1: That night on the open fields near
Bethlehem

Scene 2: A road near the Inn

INTERLUDE: Coming of the Wise Men

FINALE: A Cave in the hillside near Bethlehem

Action of the play is continuous. There may
be a very short intermission after Scene 3 of
Act II, during the Interlude.

CASE OF CHARACTERS
(In order of appearance)

The Narrator
Isaias the Prophet
Zeno
Mero
Gallus
Slaves of the palace
Claudius
Arno
Two young tribunes at court of Caesar Augustus
Caesar Augustus
Emperor of Rome
Maecenas
His confidant and advisor
Alibard
A centurion
Lydias Sapiens
An aged Roman Scholar

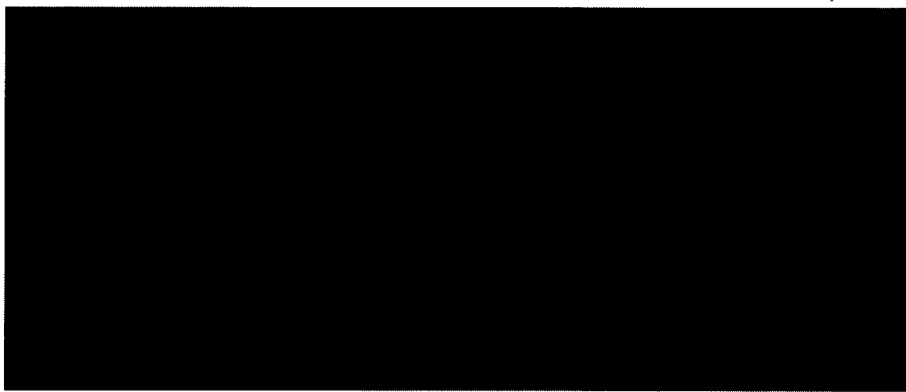
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EMERGENCY EXITS
BEHIND CURTAINS ON EACH SIDE OF STAGE
* * * * *

Roman soldiers and guards
Bethaniel
An innkeeper at Bethlehem
Senoch
His friend
Assar
Bethaniel's son
Joseph of Nazareth
MARY
Zorastes
An old shepherd
Simon
A shepherd
Amian
A shepherd
Manreb
Son of Senoch
Announcing Angel
The Three Wise Men
Shepherds and Villagers of Bethlehem
Members of the Choir
Angels Members of the Childrens' Choir

PERSONNEL OF THE CHOIR



PRODUCTION STAFF

Casting:

Makeup:

Publicity:

Scenery:

Properties:

Prompting:

Stage Crew:



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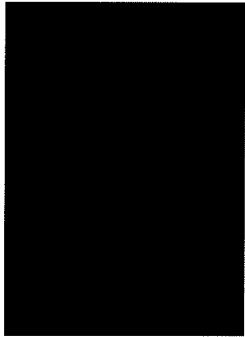
(Production Staff continued on next page)

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PRODUCTION STAFF (cont.)

House:

Fire Marshalls:



Costumes:

By Ladies of the Parish

Programs:

Commercial Department of
the Melrose High School

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EMERGENCY EXITS

BEHIND CURTAINS ON EACH SIDE OF STAGE.

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St. Boniface Rectory

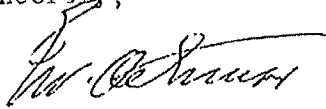
COLD SPRING, MINNESOTA

Feb. 8, 1955

Dear Father Abbot:

My personal statement this year will need a slight moratorium. A virus attack has knocked a few weeks off schedule besides repair crews going full blast over the holidays and after, etc. etc. Once I get at it, the business should not take long. "Have patience with me; I will pay thee all!" May this find you and community hale and hearty.

Sincerely,



St. Boniface Rectory

COLD SPRING, MINNESOTA

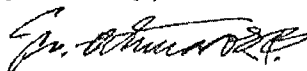
Feb. 22, 1955

Rt. Rev. dear Father Abbot:

Enclosed my financial report for 1954. You will notice there is on deposit here \$700 which was given toward a new car. You may remember that there was a sizeable bequest some six years ago more or less for that purpose. I bought the very cheapest deal I could get at the time and used up only a part of the amount. I mentioned the matter of a new car last Spring since the old one is beginning to cost money and the longer it is kept, the less I get out of it. Cars have depreciated much in the last year. I hope to get another donation or two before new car might be purchased. Anyhow I would at this time like to put the matter up to yourself and the seniors for the time being. Last Spring it was suggested that I wait.

Sorry my surplus income this year is less since my net income here is actually less than at New Munich, it seems. Will see what 1955 brings.

Respectfully,





SAINT JOHN'S ABBEY · COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

February 24, 1955

Dear Father Otmar,

Thank you for your letter of the 22nd and for the financial statement of the past year. I am also grateful to you for the eleven hundred dollars surplus income, and I beg the Lord to bless you not only for the sacrifices made but also for the work you have done.

Since you do not seem to be quite ready yet to purchase a new car, I would prefer if you would remind me again of the matter when you have had more of an opportunity to check the cost of a new car. I will then bring it to the attention of the Seniors, but I do not like to do so unless we have the price of the new car and the trade-in value of the old. You have my permission to look around for the best deal.

With all good wishes, and with the prayer that God bless you and your people in a special way during these days of Lent, I am

Your devoted Abbot,

BD:js

Cold Spring . . .



. . . Minnesota

April 14, 1955

Rt. Rev. dear Father Abbot:

I have received the surprising news that Fr. [REDACTED] of Richardton a protégé of mine will be ordained Ascension Thursday and say his first solemn Mass at Hastings on Corpus Christi June 9th. He has asked me to assist him at the Ordination and be deacon at the First Mass. June 9th comes during the first retreat when Father Vernon and Father Philibert will most likely be at the Abbey and I was wondering whether someone would be available to take services. I see it has been customary to have high-mass and procession at 9 A.M. on Thursday. We could have same on Sunday but I suspect that would much upset the crowded schedule of four Masses here. Unless Fr. Vernon could come over and take procession etc. here instead of attending the same at the Abbey?

About asking ~~you~~ to attend the Ordination, I am wondering. Will be swamped here as usual with mults et varia. Both Fathers will be here I presume so that would be no problem with each taking two Masses. I do want to be at Hastings for June 9th. Hastings has had too few vocations and I want to do what I can to honor the occasion and the fine young man.

011 I would also like to attend the Mental Health Institute in August. When, I cannot tell at this early date since most probably there will be repairs going on full blast. Within a week or so I want to send prospectus of needed and contemplated improvements, after a meeting with trustees and advisors. The Bishop it seems has practically given me carte blanche. In fact I must hold back on all his ideas and proceed cautiously. It seems we are getting another "vote of confidence" with a good Easter collection. The problem is to get good competent workmen when we want and need them. The heating systems must be gone over thoroughly beginning as soon as possible. I don't want to go through another winter like the one just finished! Thank God we were able to get through with only minor breakdowns.

As I have said before, it is good we don't always know what we are getting into and what lies before us! Especially in this "powder keg" where no one knows how or what turns events will take with the school situation et al. It may be that requests may come in to take away the fine assistant I have in Fr. Vernon. Without him and the steady quiet firm work of Father Philibert and a few other helpers, I could never have made the grade. I just want to ask at this time that you give me a break if I am to stay here and not make any changes. The constant change of assistants every six months in the past and trying to run a plant of this size with two men has been detrimental I am sure. I am trying to be philosophical and realistic about my tenure here and realize that after a brief administration there may be nothing but a sacking in the end. I am trying to follow what I think were your directives and those of the Bishop in getting present facilities into shape and make or continue long range plans for expansion if and when. The grade school is getting crowded and an addition to the highschool may be very necessary soon. I don't even want to think of a new church. After the most necessary alterations this summer we should be able to see a little more daylight and what the majority sentiment is.

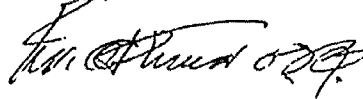
At various times this winter, I did not think I could go on, with a six

week's bout with virus flu and touch of pneumonia, ending up in what seemed like a heart condition. There just has been little or no time for the usual medicine,--manual labor. I hope to get that in during the summer but notice that I cannot do anymore what I used to.

I think that it will be necessary to get away a little this summer to refresh mind and spirit. How and when I just don't know until repair crews are definitely arranged, and I feel I must be close around when any work is going on, which may be all summer. Next summer is my 25th. I do not intend to have any celebration of any kind whatsoever, so as not to make any trouble or expense to anyone. Being just new here no one would be interested and I just want to let the occasion pass by with a very private commemoration. I understand that the customary vacation on the occasion of a silver jubilee has also been eliminated? At any rate, if I should be here there will most probably be major building going on hereabouts that will require my presence here. And your numerous memoranda may I ask a little occasional memento that I might preserve sufficient health to carry on in the many things that are to be done?

About a new car, I have had very little time to give further thought beyond this: As it looks with an expected little "break", the added cost or expense should not run much over \$500 to \$750. I am figuring tradein, donations, "breaks" I can get a special break if I can dispose of the old car without a tradein. May have some more information later in the Spring. May this find you hale and hearty and not beset by too many vexing building worries. Building from new up does have its advantages over trying to patch up with old things.

Respectfully,





SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

April 16, 1955

Dear Father Othmar,

It is good to learn from your letter of the 14th that Father [REDACTED] will be ordained at Richardton on Ascension Thursday and that he will offer his First Mass on Corpus Christi at Hastings. In view of what you have written, I herewith grant permission for you to be present both for the ordination and for the first solemn Mass. Since both Fathers Vernon and Philibert will be there on the feast of the Ascension, you will not need a substitute.

For the first Mass, both Fathers will be here for the first retreat, unless arrangements are made to have Father Philibert make the second retreat. But if he should prefer to make the first retreat also, I will permit Father Vernon to go over to Cold Spring for the Mass and Procession on the morning of Corpus Christi. While the Mass and Procession might be held on the Sunday, I think it better also to stick to tradition and have it on the Feast itself.

You may also have permission to attend one of the sessions of the Mental Health Institute in August, whichever one proves to be most convenient from your point of view.

Your letter mentioned that you would send a prospectus of needed and contemplated improvements shortly. I will await these, and, insofar as the other matters mentioned in your letter are concerned, I think it will be best to await an opportunity to discuss them with you during the time of the retreat, since none of them are urgent at present. I realize full well that it has been a difficult winter for you, but I am happy that God has blessed you and your work and above all I pray that your health and strength will continue to be good. Our own building program has gone along well, although even in new construction, especially since we began before the plans were complete, there have been many problems arising. However, I hope that the new monastic wing will be all that everyone expects it will be.

With all good wishes, and the assurance of a memento, I am

Your devoted Abbot,

RD:js

OSB HOHMANN_00387

St. Boniface Rectory

COLD SPRING, MINNESOTA

May 26, 1955

Et. Rev. dear Father Abbot:

I am invited to Father Adolph's First Mass June 5 and have asked Father Prior to leave Father Philibert here for that week end, which will solve the situation nicely. While I am not too eager to make the jaunt, I have known Father's folks for over 30 years and there are several priesthood students and seminarians from out my circle of friends from years ago so it might be a nice gesture to be present at the occasion.

I deeply appreciate my being able to go to Bismarck-Mandan last week. Three lads I had in school were ordained this year,-- (all three from public highschools!) Fr. Hoch made a beautiful and most touching ceremony of it at 4:30 p.m. Saturday A.M. I attended Fr. Hegeroth's Primitiae and was back ~~at~~ evening here.

Rumors and speculations might come to your ears about the madcap plans and building projects in the offing here. I know you will see my position. I would so very much prefer to go easy until I am here a while longer. The powers that be here are set on getting started soon on gym, grade school addition and house addition! I spoke with the Bishop yesterday and begged to hold these good men off on the house for the present. I cannot go along with projected plans as they are in potentia at present. I fear the proposed new athletic building will look like a glorified granite shed, and the school addition not much better. the bandwagon rider knows that in case of a fiasco, the pastor is the convenient goat and whipping boy and they can easily wash their hands from any blame and odium. I would be willing to take even that, but have told them that it would kill me to have to be party to any jerry-building and haphazard projects. Well, I may be able to keep them discussing and planning for this summer. (Confidentially!) the big reason right now might be that the granite plant will have 35 men out of work temporarily in a few weeks and to keep them employed would help company morale and prestige. Sorry if I seem a pessimist. I have had to learn the hard way to be a deadly realist. With that in mind I might suggest at retreat time or later in the summer to let some one else take a crack at the job of pastoring. My two good confreres are proving all one could wish for in standing with me in the many problems that are coming up for consideration.

For the nonce, I shall have my hands full with much needed repairs and remodelling during the summer. The Bishop has practically given me carte blanche but I shall submit a somewhat detailed list of proposed expenditures early in the summer for your formal approval. The trustees and consultants have also told me to use my own judgment after discussing the various projects with them some weeks ago.

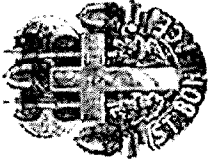
To put it bluntly, I have been feeling "lousy" and as though coming apart the good part of the year. However I do not wish to add to your multifarious problems. Later in the summer things might be discussed with more light on various subjects. "Kommt Zeit, kommt Rath" I guess we must make up our minds to cuss less and pray much more in these fluid conditions and in what seems much like a transition era, the outcome of which, especially in school situations, no one can predict. Again, I am deeply grateful to have had my two confreres with me and hope they can stay with me for the next year if the Lord wants me here. I hope we can find a way to capitalize on all the good will and technical skill and purchasing power of the local big industry and still fulfil the wish and plans of the Bishop etc. Waste will make waste I feel.

Cordially, Fr. *Alfred D. 28*

(Overplanned)

I want to mention again that I think it is a very good idea of immediate importance to arrange that Mrs. Philibert and Vernon get out very soon into the adjacent territory and even farther to study athletic bldg. and school addition projects elsewhere, as I did last week on the run when in N.D. They both have good practical common sense and judgment and undoubtedly would come up with more than one good idea and cautions and expedients as to what not to do. I do wish it could be arranged, perhaps at various times a few days here and there during the summer. More when I see you.

Cold Spring . . .



. . . Minnesota

July 8, 1955

Rt. Rev. dear Father Abbot:

There is a young lad 14 yrs. who has been accepted as a priesthood student for the coming school year at St. John's. He impresses me very well and I feel he surely should have a chance to try his vocation. They have a large family, good hardworking farmers. I don't know whether the financial arrangements made with Fr. Stanly will be a strain on the family or not. I am writing this in case the matter should be referred to you. Again, I recommend him wholeheartedly and I am sure the boy and his folks will impress you the same way.

As to the matters discussed yesterday, I still feel that "I want out" I do not want to be selfish or put my Superiors into a spot, but feel that someone else might be able to cope with the vexing situations here more ably. "Kommt Zeit kommt Rath"

Respectfully,

St. Boniface Rectory

COLD SPRING, MINNESOTA
July 29, 1955

Rt. Rev. dear Father Abbot:

I would like to get away Aug. 16th for a little breather, possibly being away one Sunday. After a year of this and pushing crews all day long now and the prospect of what all may be around the corner,--well I feel bushed mentally and find it difficult to sleep at night etc. And I have felt from the beginning that all there will be in the end will be a sacking with the trimmings. Now I can face the schoolyear with its teaching etc. etc. without some little break, I just do not know. If a substitute is needed, I suppose I may get the stock answer from the Prior's office: "No one available."

Our problems that we discussed some weeks ago have become strangely quiet. I have jumped the gun on them in this that I am preparing quarters and facilities for beginning the much discussed teachers' aide program right this September. So that instead of shooting thousands down the drain in poorly planned building, we are spending a very small sum in trying the noble experiment.

I think that the sentiment is swinging toward waiting until Spring with gym construction, making definite plans meanwhile, raising some money, and the Granite Co. wants to do profitable buying for us if possible. Meanwhile I am getting quite a few favorable comments on our extensive summer repair program. Which may not last of course. I am confident I can save the parish much money if they will just let me do it my way,--cautiously and considering all angles.

Rumors reach me that Fr. Vernon may be changed? I hope it is just an empty rumor. It must not be forgotten that I sort of have my back against the wall here in more ways than one, and any change right now would prove another handicap if I am to do all that is expected from the Chancery Office down.

Other details on projects and financing plans I shall communicate to you at an early date. On my proposed jaunt I intend to look over some recent school plants in the hope of picking up more ideas on our proposed gym, gradeschool etc. expansion. I hope this torrid spell is not too trying on you and community. And I hope you will not think my request to get away unreasonable. Next summer there may be little or no chance to get any time off at all if I stay here with a building program.

Respectfully,

Fr. Arthur O'Neil



SAINT JOHN'S ABBEY · COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

August 5, 1955

Reverend Othmar Hohmann, O.S.B.
St. Boniface Rectory
Cold Spring, Minnesota

Dear Father Othmar,

I really hadn't expected a request for a breather at this time since I thought that your attendance at the first Mass and the ordination of Father Krans would have afforded a little rest. However, in view of what you have written, I herewith grant permission for you to leave on the 16th and to be away for one Sunday. I really don't know how many calls there are for the weekend of August 20-21, but I hope that Father Prior will be able to supply a substitute, if one is needed. I will leave it to you to get in touch with him, since I am not sure that you will need a substitute.

I am happy that things are quiet, and that you are making preparations to begin the teachers' aide program this September. I hope that the sentiment will definitely swing toward waiting until spring before beginning any construction on the gym so that there will be more time to make adequate plans.

I hope you will not continue to put stock in rumors that Father Vernon will be changed or I might have to change him just to give foundation to the rumor! No, I have no intention to make any change as regards Father Vernon, and I don't know how it is that such rumors get started.

I regret the delay in answering your letter, which was written on the 29th of July. But I left here on the 25th, spent three days in Duluth in collecting for the Minnesota College Fund Association, and then visited the various Indian missions in that area, returning home only last evening. I found all of the community well, despite the heat.

With all good wishes, and with the prayer that God bless you and your work, I am

Your devoted Abbot,

ED:je

Cold Spring . . .



. . . Minnesota

Aug. 15, 1955

Rt. Rev. dear Father Abbot:

I am surely thankful for your consideration in allowing me a breather. However I cannot get away this week due to various problems that have come up with remodeling, repairing projects etc. etc. to meet the school opening deadline. Besides, I find that Father Vernon would like to attend the mental health institute and I would surely not wish to deprive him of that fine opportunity. So I shall have to make other arrangements, possibly for Sun. the 28th. Videbitus. The load of work in remodeling and building to be done here seems overwhelming at times but that's a chronic problem at the Abbey too.

Last night we had the traditional Pontifical outdoor evening mass at the chapel. Due to the fine work of Father Vernon and Sisters and committees everything went beautifully and the occasion was the most inspiring I have yet witnessed here. Weather perfect and crowd very reverent.

Again thanking you, I remain,

respectfully,

Cold Spring . . .



. . . Minnesota

Dec. 13, 1955

Rt. Rev. dear Father Abbot:

There are a number of matters I want to consult you about but have been putting off until after the holidays, which no doubt put added demands on your time too. Here is just a little matter:

Yesterday I get a sudden call to come downtown to pick out a T. V. set from Albany wants to donate to the Fathers for Christmas. He has done all our heating and plumbing repairs during the summer. Frankly I am not too keen on the deal. I can get along without T.V. In fact I have no time whatsoever to look at the stuff. I know the other two confreres would welcome a set very much. I have meanwhile written to explaining the situation to him "until I see further light."

If this looks like putting your good self on the spot, I feel this may possibly be more fair than accepting the deal and telling you about same later. Wishing you the best,

Respectfully,

A handwritten signature in cursive script, likely of the sender, J. J. O'Sullivan.

St. Boniface Rectory

COLD SPRING, MINNESOTA

Feast of the Epiphany

Rt. Rev. dear Father Abbot:

I must ask you again to relieve me of the Cold Spring assignment as soon as you can, and things seem feasible. I could fill this page with reasons which I have thought over (and prayed over.) I do honestly think that reasons of health would be enough to cover everything but if you wish, I can come in and discuss various other reasons at your leisure. I dislike very much to add more to your heavy burdens, unless there is no other way out.

Dr. Kelly insisted some weeks ago that I go to the hospital for a thorough checkup. I postponed until the year end report is out and the building fund drive is under way. Whether Fr. Donald will be of any help in this remains to be seen. I dislike going to the hospital, as I have mentioned before, due to the possible stigma of "malingering hypochondria." My good confrere Fr. Vernon as already told me in no uncertain terms that the whole trouble is "of a paranoid nature." It may be that you may lean toward that opinion too. Among other things I am much bothered with insomnia and almost constant headaches, and at times recently have felt close to a crack-up. I must say that the good Lord seems to have accorded me some fine graces ("black graces" I suppose) for which I am very thankful. I shall try to get accounts in shape. It will take several months to get things as I would like them for a successor.

I honestly think that you might have men available in the future who could do a much better job than I seem to be doing, and it would not be right ~~to~~ not to manifest this conviction to you, regardless of the possible discredit and criticism that may fall to me. The Bishop mentioned when I came here that I should "try it for a year and see." I am here now almost 2½ years. This was my first experience with a staff of assistants and confreres and I realize I have made ~~to~~ bad mistakes. I waived my usual procedure in first taking up a complete census and parish visitation, which I have not yet done. I tried to work out the Bishop's directives (and I think yours too) in digging in to make all necessary repairs and remodelling. Much of the work is not apparent, being in unseen places, heating, providing additional quarters for a larger staff of priests and sisters etc. Indirectly most of it accrues to the benefit of the highschool. There has not been too much sympathy or understanding from my worthy confreres, and recently, too much criticism.

This memo should give plenty of time to look around for a competent successor. I had to pitch in here on six days notice right at the opening of school. I would very much like to be alone again, or at least, in a place with no more than one assistant, or a week-end assistant. I have always felt that I was not the right man for the place but trusted in the merit of obedience. It may be that my confreres have already been over to suggest a change of administration or even an ouster. I so, I would suggest taking them up on it. Discredit or disgrace I think I can take in stride. All I ask is a quiet place to recuperate shattered nerves. I have not mentioned anything to the Bishop on this and would rather wait for a go-ahead from yourself. This place needs right now a man with wide experience and a very firm hand. I am convinced that this is not the place for Fr. Donald to get his parish training and that I am not the man to give it to him. The rest we can discuss at your leisure. After the year-end endless reports are out, we may see light. Meanwhile I sincerely commend myself to your prayers and those of the community, that God's will may be done in all things.

Devotedly, *F. J. Hohmann OSB*

St. Boniface Rectory

COLD SPRING, MINNESOTA

Feb. 10, 1956

Rt. Rev. dear Father Abbot:

I have been hesitating for quite some time to write you the following: To come in and talk things over is difficult too since your time is much in demand and there are always so many interruptions. I thought that perhaps you would prefer to have these things submitted in writing for you to consider at leisure. I have been ill for almost a month now with almost constant headache, sleeplessness and heart symptoms, same as a year ago. Besides that an almost intolerable weariness at all times, vertigo, constant irritability, inability to concentrate and do any decent office work or teaching, and most embarrassing "lapsus mentis." The cardiogram shows nothing alarming. Dr. John Kelly here wanted by all means to see you and suggest that I get away for a spell. I asked him earnestly not to, since I have never allowed that. If he has spoken to you anyhow, that was not the way I wanted it. Both doctors give the same general diagnosis as last year: overexhaustion and nervous rundown etc., which brings on the seeming heart condition. I do think that to get away for a spell free from telephones and doorbells and the constant daily vexations might do a whole lot. My brother-in-law and two sisters have taken my aged Mother out to California to visit my one brother and other relatives out there once more before Mother gets too old. I would like to join them for a re-union. I feel you may not take to this very kindly. Dr. Kelly wanted to put me into the hospital for some time. I do not think that is necessary to take up bed and space that may be much needed for the seriously sick,--and someone has to pay for the service in the long run. I have an aversion to being in a hospital unless there just is no other way out.

I know of course how easy it might be for some of my friends to diagnose what I have mentioned above as "imagination, hypochondria, playing for sympathy and attention, self-centeredness, and self-pity" and the like. But such opinions simply solve nothing, and help less. I have been on the job now for 18 months with very little letup, long hours till late into the night trying to accomplish what the Bishop wants. I have had workmen going almost all this time at something or other and have some at work right now. Our friends John and Matt here seem to think it's just all "piddling." I can't help that. It's the only way I know how to work at the miserable building and equipment headaches I have fallen heir to. I know there is no glory and no glamor in it all as there might be in putting up a nice "looking" building that makes a show, but may be just a impractical "miscarriage" (such as the addition to the convent.) You know what it means these days to run workmen and get anything at all for the parishes money. I daresay I have gotten as much done in 18 months as might stretch over a period of some years. I presume you got my parish financial statement. I did not get the list of repairs done until close to printing time. It was not a mark of disregard to your good self that I did not submit a detailed list for your approval on the various hodge-podge that is still in stage of flux. I do intend to do that with the current year's proposed repairs for which I am trying to make out a budget now. I felt that I had more or less your temporary "carte blanche" as I did with the Bishop, who indicated that he would have liked to see even more done. All that takes constant running over three city blocks up and down endless stairs and nooks and crannies etc. I find it very hard work doing all the financing and cost accounting besides, but that is the only way I know.

OSB HOHMANN_00396

St. Boniface Rectory

COLD SPRING, MINNESOTA

Pressure is building up again on the proposed building program. Right now, I do think that it is more important to get up a grade school addition since our grades approach the 50 mark and over and the situations will become more aggravated with the increasing birth rate. I feel that the grade school has been neglected for a good while. Personnel is not what it should be. With one lay teacher we are being penalized too for such projects as St. Martin etc. We have three teachers aides going in the first three grades and while it is too early to present reliable data, I do think we have hit upon something to help out the overcrowded grade situation and the usual complement of backward and lagging pupils. All that costs money of course.

Sentiment seems to be as strong as ever toward a gym for the highschool. While that too is needed, I am wondering which is of greater importance, gym or improving grade school facilities. From recent observations I do not think I have accomplished much in disabusing the powers that be here away from their fantastic plan of jackknifing and telescoping highschool buildings into existing grade school facilities. I have reminded them again and again that we must be realistic and keep a north south boundary line between the two setups for various reasons: One; I am all for incorporating the highschool as a separate entity as soon as feasible. So is the Bishop. Two: The State Dept. may succeed some day in taking over the highschool and then it would be an impossible situation to have the two setups jackknifed. The Granite Co. powers that be still seem to think they can put up a building more economically by doing the work themselves (and turn up with a glorified granite shed, or a miscarriage such as the convent addition.) Right now I do not feel I could survive such a debacle.

As I mentioned last summer, I feel from time to time that I am not the man for this job. Certain it is that I cannot do justice to the position ~~and~~ at present and am wondering whether it is fair to the people and all concerned that I stay on. I am mentioning this now so as to give you ample time to consider the merits of the case between now and summer, so you can pick a likely man for the job, and not on six days notice, as I had to come in here at the opening of school. At the time I manifested to you my misgivings as also to the Bishop, and took the assignment to help you out of a difficult spot. We agreed at the time that it would have been very difficult to ask anyone else to transfer at such short notice.

If I seem pessimistic, I wish you would rather consider my attitude as realistic. The Utah deal pretty well did away with any illusions I still had. I honestly tried to help out everyone concerned, superiors, my good confrere Fr. Blase etc. I had nothing to say, no income, no decisions to make and ended up being more or less discredited by everyone from the Bishop down. I am very reluctant to get into a like dénouement here. The powers that be know quite well who will get the odium for any mistakes in building plans. I feel a little taken aback at times to notice how seldom if ever any credit or recognition or even fair appraisal is given my predecessors. And how often the contrary. The work and debt that Fr. Adolph made is still being brought up time and again!

Plans at present are to have a house to house building fund drive similar to that of the Cathedral High School last year. How and when I shall get all the paper work for it into shape I haven't quite figured out.

My personal statement has been delayed, I know, largely by conditions mentioned at the beginning of this letter. Just a few loose ends to pull together to find a few missing audit slips and it shall be on its way. You may not like the item of a new car. I don't either. I honestly felt it was the best time to make a deal, and with the donations toward the

St. Boniface Rectory
COLD SPRING, MINNESOTA

cause, the net cost is not too formidable. I do intend to put the bite on the advisors for a subsidy at an opportune time. I have given up two Christmas vacations and one whole summer, almost every day of same to the repair and remodelling program, and feel certain have saved the parish a good many thousand. I would have liked to take things a little easier too at Christmas and summer time. In additional light of this I hope you will not consider my request too unreasonable. If circumstances develop so that there will be building next summer, there will be scant opportunity for any relaxation.

I feel Fr. Philibert may ask you again to be changed. He has become quite taciturn. I deeply appreciate the good work he has done in the highschool. I have done all I could to help solve the maintenance headaches. The statement will show how much in cash over and above the 15 thousand tuition. My sweat and headaches of course are not figured in on that. If he does not like the housekeeper situation, I would suggest that he get someone else. The present one cannot do enough for the assistants in cuisine, washing, mending and anything at all possible for the comfort of the priests. There is too much work for one and we do need help in her daughter, who incidentally saves many an hour or work to the benefit of the highschool remotely and directly on Fr. Vernon's time. I have tried to go all out in making house and their quarters as comfortable as possible for the two other Fathers, (far more than was ever done for me as an assistant!) I cannot work miracles,--at least we have gotten the heating to work in all the buildings. Much still remains to be done and I am not at fault for the debacles of the past. Father had his chance to have his own setup at Jacob's Prairie but did not want it. Sometimes I feel that what I have tried to do for their comfort is very little appreciated. Both are pretty well free to come and go as they please. Since someone must stay at home at the time of games or other doings, I am always the one that stays. Please do not misunderstand me: I deeply appreciate both of my confreres here, and their full co-operation. Without them I would be sunk.

I do not suppose there is anyone floating around loose to take my place for say two weeks. The other two here can easily, or at least not with too much inconvenience take care of the Sunday Masses. I have often had to step into a breach to help out those on vacation, on educational jaunts or illness, so there should be no complaint.

As to a possible change, I would not care to have anything in the St. Cloud diocese for now. Too much pressure. However if I can be convinced that it be God's will I stay here, I shall try to carry on. My best years seem at times to be over. If at times men like myself are subtly reminded of our mediocrity, and lack of intellectuality, and the comparatively small contribution we make to the Abbey finances, or the like, I do not think that is entirely our own fault.

Another opinion which I have mentioned before: I do not think that the motives of Matt Weber and some of his fellow citizens, especially the business men are too spritmal in relation to a Catholic school system. Matt has been very blunt or call it honest~~R~~ about the financial advantage to the citizenry of having lowly paid religious run their school. They will get out of us all they can for as little as possible. The business men with one or two exceptions are out to squeeze the last drop of blood. That's why we are expected to pay retail prices plus! It may be that John Alexander is more nobly minded than the whole bunch put together. I am happy to state though that the reaction on the money I have spent has been in general quite satisfactory and encouraging. Advisors are giving me carte blanche. Well, enough grousing for this time. Respectfully,



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

February 15, 1956

Reverend Othmar Hohmann, C.S.B.
St. Boniface Rectory
Cold Spring, Minnesota

Dear Father Othmar,

Thank you for your letter of the 10th; I appreciate the trouble to which you went to write me at such length and also your desire to conserve my time by writing a letter rather than coming over to discuss the various points raised in your letter.

I have given them much thought, particularly your first request that you be permitted to go out to California for a re-union there with members of the family since your mother is there at present, and since the doctor indicated that it would be good for you to get away for a time. Doctor Kelly has not spoken to me about your condition; I presume that he has been too busy. But I hope that you will find it possible to come over one of these next days to discuss the question of getting away for a time, since I do not feel that I should make such an important decision without talking it over with you first. I expect to be here throughout the rest of this week and also during the coming week, and there is nothing special here that would necessarily occupy me. However, it might be best if you called me shortly before coming over.

Meanwhile, thank you also for the financial statements for the past year and for the surplus income sent to the Abbey. I find the statements satisfactory, and beg God not only to bless you for the work you have done — I know that there are many problems at Cold Spring — and also for the sacrifices you have made. With all good wishes for the blessings of this Lenten season, I am

Your devoted Abbot,

ED: je

*Copy of original sent
to Bishop, 2/2/56*

Feb. 20, 1956

Most Rev. dear Bishop:

Last Thursday evening we had another building meeting of an informal committee of about 25 men to discuss further our building problems.

were not there since they are on vacation. I shall try to give you a brief resume for considering at leisure until further action. an architect from New Ulm just happened through from neighboring districts and we asked him to attend the meeting and put in his ideas and suggestions in an informal way without any commitment of any kind on our part. is a fellow alumnus of some of us and does entirely Catholic institutional work, having just finished with Father Siegler at Morriss. impressed us all as sane practical and down to earth and very conversant with problems akin to our own here.

1. In view of our Baptisms going over seventy up to 81 in 1955, and a sincere interest to give especially the lower four grades better facilities and more adequate teaching personnel eventually, sentiment at this meeting seemed to lean strongly in favor of going ahead very soon with a grade school addition to house four additional rooms, additional cafeteria space, music rooms, toilet facilities and an additional boiler.

2. While we all would like an athletic building to relieve pressure on present highschool facilities, everyone seemed somewhat reluctant to saddle the parish with this additional debt when other parishes in the area get the additional advantages for their highschool pupils. The opinion seemed much in favor of going ahead at once with INCORPORATING the highschool and making it a separate legal entity apart from the parish. Everyone seemed skeptical whether we could hope for any help in capital investment on new highschool building, but most of them seemed to think that Incorporation would at least be a psychological step or gesture toward things to come, and might serve to place the building problem more at the doorstep of parishes in the area. At least sentiment seems to wait with the athletic building until the Incorporation is well set up. Also that we cannot go wrong with a good grade school addition and that that might incidentally help to make people donation minded.

3. I proposed to launch the house to house building fund drive very soon this Spring. The committee advised me to wait until we can confront our people with approximate costs and some kind of architects' sketches to print into the appeal folders. They also talked of the feasibility of a "package deal", namely put up grade and highschool additions at the same time by same contractor facilities. Sentiment seemed to be that a building fund drive without definite estimated costs, say with just a lump sum amount stated, might fall completely flat unless people had something concrete for their eyes to visualize in return for their donations.

4. I of course again vigorously recommended to keep a definite dividing line between grade school and highschool facilities, running north and south. Reasons: both setups fare better when separated. Incorporation would almost demand a line of demarcation for clearing titles. Jackknifing and telescoping buildings as was so strongly proposed by our friends last Spring would simply bring on impossible problems and headaches for all time. A few opinions were also expressed that if the State powers that be would ever succeed in immobilizing a Catholic highschool setup, a dividing line would be necessary between the two setups.

I intend to be away two weeks and when back, would be interested in getting your reactions on Incorporation very soon, whether this be the acceptable time etc. I do not know much about the procedure or the legal steps to be taken.

It was strongly recommended at the meeting, that instead of a parish "mass meeting" we get up a letter in the way of a survey of opinion. I want to get the letter out to each parishioner before leaving and also mention therein the matter of incorporation. Since that step would entail alienation of long-time parish property, especially the older parishioners might resent same if they thought they were not at all consulted or given a chance to voice their opinions. Some facts and figures and proposals on the two building projects will also be embodied in the poll survey.

Questions were also put at the meeting whether St. Boniface parish should not expect some financial re-imbusement, perhaps over a period of years for all the capital invested through the years in constructing the buildings and providing the facilities that will be alienated from the parish corporation.

By the way, some weeks ago (goodnaturedly I believe) warned me "not to go on a bucking spree" against the Granite Co. and insist too much on my own opinions on the building deals. He seems not to know that it is very difficult for me to oppose. I feel more than ever, that to let them go ahead with the wild plans of last Spring would be failing in my job. Too many mistakes have already been made with loads of good will and good intentions and too much "unorganized labor" and ^{too little} ~~careful~~ planning.

Well, perhaps we shall see a little more light in a few weeks. As I mentioned last summer in another memo, perhaps I am not the man for this job at a time when school and other matters here seem more or less in a stage of transition. The proposed poll survey, if it has any results at all, and the proposed canvass for funds along the lines of the Cathedral Drive a year ago should provide further cues.

Respectfully,

Othmar L. Hohmann O.S.B.

PS: seems to be a little more amenable to calling in a good architect; but he and still seem to think we can get by without a contractor, and talk about "volunteer local labor" and such. I am still firmly of the opinion that we can not proceed satisfactorily without an understanding architect and a good tough contractor who can get us what we pay inflationary prices for.

Both the above gentlemen still seem to resent the fact that Father Victor (in desperation no doubt) called in with the highschool addition 8 years ago.

A little dilemma in which I shall need lots of prudent counsel and direction no doubt.

CHURCH OF ST. BONIFACE

Cold Spring, Minnesota

Dear Parishioner:

We herewith submit for your consideration some proposals, discussions, and recommendations that have come out of a number of committee meetings during the last year:

1. As we all realize, room and facilities in our grade school are fast approaching a climax. It is most important that we give, especially to our lower four grades the best training we can in all the fundamentals. That will largely decide the efficiency of the upper grades, even if we have to carry on there for some time with larger enrollments. We are carrying on for the time being, with three teachers' aides who are doing a fine job with limited room and equipment. For the past seven years, Baptisms have averaged over 68 per year, of which we estimate that a 61 average will be attending St. Boniface school. Number of Baptisms reached 75 in 1954 and 81 in 1955. Of these over 65 will probably be coming to the parochial school.

Then also, the cafeteria-school lunch situation is quite a bottleneck each noon with both grade and high school children to be fed in a limited time and space. Were it not for the splendid management, we would indeed be hard put to it every noon. Success of a lunch project is much the result of volume, good efficient cooks and adequate space and facilities.

In a proposed grade school addition, we are thinking of room for music pupils. At present these children must walk over a block for their lessons. We feel sure that many of you want our fine youngsters to take music. Additional toilet facilities are also needed and especially an additional boiler and equipment for greater efficiency and dependability in heating all the school buildings.

All this sums itself up into a proposed grade school addition to the north and adjoining the present building,—to comprise roughly, four classrooms, toilet facilities, music rooms, activity room, storage space, and in the basement, additional dining room space to the north of present kitchen, with the kitchen in the center, and of course, an additional boiler.

At the last meeting the sentiment seemed practically unanimous that we cannot go wrong with a well-planned grade school addition, so as to make provisions for necessary alterations as circumstances such as school enrollment, might require in the future.

2. For a good while, as you may know, a new athletic building has been discussed for the high school, so that this proposed building would be more of a community center, and available not only for high school pupils, but for any groups, such as younger people out of high school for any sports and indoor activities that might be beneficial. Such a building would do ever so much to improve morale and efficiency in the present high school setup, and would give us additional space in the high school, so we could carry on for a good number of years, even with any increased estimated enrollment.

It was also decided to have a house to house building fund campaign just as soon as we can present to you some kind of plans and approximate costs. By that time we hope to be on the way to INCORPORATING our area high school as a separate legal setup, apart from St. Boniface parish and administered by the school board made up of pastors and delegates from the area parishes.

Now, we would like as soon as possible, to get some kind of expression of opinion from each and every one of you as to the following proposals: Answer YES or NO to each query please. Additional remarks may be put into blank spaces or in back of this sheet:

1. Should we, in view of data mentioned above, think of putting up the community center first for the benefit of high school and parish?
2. Or, should we think of a "package deal" and put up both units at once? (We could get by a little cheaper that way as may be easily seen.)
3. Should we go ahead at once with just the needed grade school addition?
4. Should we go ahead at once with INCORPORATING the high school? This might make our neighboring parishes more mindful that it is no longer a parish high school, but regional. (In so doing, the parish would of course give up title to the highschool property.)

We feel sure that we all agree to the need of both buildings. The question is,—what to do first, or can we handle both projects at this time? If we want good schooling we must have good adequate facilities, and that takes cash. At present we are getting our education for around \$81.00 per child instead of the \$300 plus, as is the case in most public schools in the state.

Since you good people are the ones who will be called on for generous donations, we would like some expression of opinion from each and every one of you. Naturally we are reluctant to saddle the parish with a huge debt, but if we do not provide ample facilities, the State might step in some time and do it for us. You know what that would cost, and who in the end would foot that bill.

May the Holy Spirit guide and inspire us all that we have a "right judgment in all things" for the future welfare of your precious children.

Sincerely,

Your Priests.

P.S.—Kindly fold this again and put into collection box next Sunday. Thank you.

St. Boniface Rectory

COLD SPRING, MINNESOTA

May 24, 1956

Rt. Rev. dear Father Abbot:

I am enclosing a copy, such as it is, of a memo sent to the Bishop last February. I have had no reaction from him since. I suppose he is also biding his time, sitting things out and awaiting developments. I am also enclosing copy of poll sent out. Without going into boring details, I can say just this much,--that sentiment seems strongly in favor of going at a grade school expansion at once. Our local Machiavelli opposes that with the openly expressed fear that such expansion would commit us to hiring further lay teachers with entailed expense. (!)

While I might discuss all the contents of this memo at retreat time, I know you will be busy with endless other details, and might wish to place my comments into your file for further thought at leisure. I hope sincerely that I am dead wrong in some of my suspicions, but here they are: I don't think that the big wheels are too overly concerned about Catholic education, really. Their big suite is saving money, expense for education, and use the religious to the limit, as Machiavelli himself proposed so brutally. These fellows are shrewd enough to see the money the granite Co. is saving from our sweat and toil. And here is another point: If they put up a jerry-built structure as they have done, with their own workmen, and say, prate about putting it up for \$12,000 (convent addition) what is there to hinder them from charging off their income tax a \$30,000 "donation" or even more?? So they are winning all around, and surely taking the credit all around too. It has always irked me that seldom if ever have I heard one single word of credit or appreciation for my predecessors. It's all "We did it!" As a matter of fact I am convinced they had Fr. Victor backed into such a hopeless corner that in desperation he appealed to to finish the new high school addition in some decent manner! The big wheels have told me of course that they resented that step very much. These same wheels have been a-building on their office for over seven years, and it is not done yet! It does not take much imagination to visualize where we would all be at if I had not scotched that building telescoping monstrosity a year ago. We could not have conducted school for a long time and everyone would be sour. Same with the crazy project of rebuilding the entire rectory. I am improving the living quarters for a paltry few thousand, if I get a gambler's chance.

I still hope to launch the house to house Building Fund Drive this summer at the Bishop's suggestion. Had I not been feeling so poorly all winter, it would be going now. It may be a complete flop, but at the same time, should bring out a few factors very clearly.

The Teachers' Aide program has worked splendidly. thinks that is his own original idea. I have wanted to try this for many years. My Dad used it for 25 to 30 years. We will not be able to point to clear and evident results until late next Fall. is snooping about right now about the project, and I suppose this summer will ask that it be discontinued for some other rampant ideas? I do think he as a "puppeteers complex." Also, if I continue on what says is a "bucking spree" they may appeal to the Bishop to have me ousted. I have already (diplomatically I hope) indicated to His Excellency that such would be quite O.K. with me.

One of the quickest ways to discredit our Catholic educational system I believe, is to put up shoddy factory like buildings. Their much vaunted

St. Boniface Rectory
COLD SPRING MINNESOTA

\$12,000 convent addition will be a headache for all time to come, stupidly planned and jerry-built as it is.

has submitted very general preliminary plans for a grade school addition. I think they are very good and we shall mull over them, come the end of the school term. I have much confidence in for his practical economical viewpoints and realistic approach to problems. In general we are following the ideas of Fr. Meinrad of happy memory, which ideas I still think showed vision and practical thinking. In short, extending grade school to the north. agrees with me that we keep grade and high school strictly separate except for lunch program facilities.

So much for that. I have no doubt that Father Philibert will very strongly urge to be moved. He has done a fine job in administering the highschool. I have tried to make things comfortable for him and spent a lot of money in highschool improvements that I could have well used for parish projects and grade school improvements much needed. I do not suppose that is appreciated by anyone. If I should have to stay here and put up with anything but a first class successor to Father Philibert, it would indeed make the going still rougher.

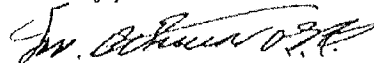
This place simply cannot be managed with only two men. A pastor has more than enough to do just taking care of the parish properly and the grade school affairs. Much of Father Vernon's time must necessarily go to the highschool, since Fr. Wendelin is the only area pastor who helps in the teaching. The sooner the highschool can be incorporated as a separate entity, the better I would like it.

When parishes were being shifted recently I had a temptation to "put my hat into the ring." I would of course not feel right about so doing. Often I have thought I am not the man for this multi-problem powder keg here. Any ideas you may have on the matter, we could discuss at retreat time. I think I could justifiably mention reasons of health. I have repeatedly ~~man-~~ thought over what you said at our last meeting,--that it would take another man at least a year to get onto the ropes here. That is only too true. I shall at least try not to be selfish.

I am not ready just yet to submit a complete list of sommer projects. I shall send a copy of what I send in to the Chancery. In short, it will be a continuation of last summer,--more heating improvements, more necessary work in convent, not so much in grade school. Trustees and advisory board have warmly approved converting the nondescript porch into two offices, very much needed. Cost will approximate \$1000 Whether I can get through another summer with incompetent and independent workmen and grasping suppliers, I don't know. It would be ever so much easier to let things ride. The local big wheels have called it "piddling." No glory to any of this, as there is to putting up part of a building and then say: "we did it, in spite of my predecessor!"

I hope you do not think me an out and out pessimist. Hard and bitter experience should have taught me to be a cold-blooded realist by this time, and I look forward to the probable dénouement of my tenure in that light. Again, I hope I am wrong in my diagnosis of motives and purposes of the local big wheels. More later.

Respectfully,



St. Boniface Rectory,
Cold Spring Minn.
Aug. 20, 1956

Rt. Rev. dear Father Abbot:

One of these weeks I presume that the 4th man on the force will be arriving. He will have to put up with a simple small room for the time being and limited accomodations until I can get adequate skilled help to provide better facilities. Furthermore, I think there should be definite understandings as to who is to do what between Father Vernon and the new man. I suspect (but do not hope) that Father V. will be more than just a glorified assistant athletic coach over in the High school. As it is a lot of his energy and time was funnelled over to the highschool, I think, and I cannot run this parish if much of our income and manpower is to be funnelled over there. I have had to neglect parochial work since I am here to the necessities of repairs and re-modelling, and do not feel at ease about it at all. If we neglect our parish work, we shall not come out ahead.

Furthermore I cannot allow reasonably that the extra man on the high-school force be paid out of parish revenues. The highschool has been costing the parish from \$15,000 to \$20,000 per annum as it is. The highschool will have to see to it how to compensate Father V. from their budget.

*From my
hand
in the
vicar's
parish*

I am getting \$60.00 permonth from Fr. Philibert for board, room, washing, mending, and various other conveniences. As may be seen at a glance, this amount hardly covers, and I am not one to expect one housekeeper to do all that work and keep things neat and clean. I should be getting at least that amount from Fr. Vernon if he is to work solely for the highschool. As it is my net savings per year here even with rigid economy can never come up to a parish like New Munich, where I could economize on victuals personally but I can hardly expect that for confreres.

I trust that Fr. Vernon will not be drawing a rigid line of duties and exempt himself from any and all parochial work. After all the parish setup is still making numerous concessions and breaks in favor of an area high school. In the two years that I am here I have not spared myself or my time in favor of the high school, especially in regard to maintenance, repairs and heating. I hope everyone on the force here will see things in a community light rather than in a cold individualistic manner.

Though I am supposed to be pastor here, many things go on "subrosa" even in parish activities. As good Fr. Werner used to say to his assistants: "We are all confreres, but I should know what's going on." The sooner the high school is completely incorporated and separated from the parish setup, the better I will like it.

In the many years as assistant, I believe I always kept my pastor informed of all essentials that were going on. Pardon these hastily written lines, but with an increased force here and still intertwined parish-regional high school setup, we should have definite understandings. I want to have time from this Fall on to get out and take census and get into parochial work again. The past two summers have been just hell at times, while my confreres I do believe had a pretty nice time of it. We can discuss when Centennial etc. is over.

Respectfully,



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA

OFFICE OF THE ABBOT
January 8, 1957

Dear Father Othmar,

I have your letter of January 6th as a reminder to give due consideration to your request when I am planning changes. Naturally, I do not entirely agree with you that a change is the best solution when troubles arise. I have seen too many changes made in personnel without any change for the better in the situation for the very reason that the trouble didn't center in one person. I am being frequently urged to change superiors in our dependent priories; as you know, this has been done quite often in the past, and seldom has there been a considerable improvement. You may be sure that I will give consideration to how you will be affected if I do not make a change. In fact, that would be my only consideration, because I do not look for any decided improvements of the present situation at Cold Spring if I make a change of pastors.

Since I am leaving on the Visitation of Puerto Rico, the Bahamas, and Kentucky, Thursday, I am resorting to a brief reply now. Upon my return I would be glad to speak with you about this matter. Fr. Vitus is going to ask Fr. Vernon to give the married couple retreats this summer. I have approved.

Devotedly yours,

+ Baldani. OSB.

St. Boniface Rectory

COLD SPRING, MINNESOTA

Jan. 22, 1957

Rt. Rev. dear Father Abbot:

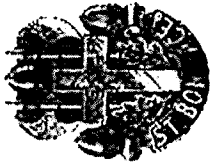
I am taking the liberty to write this even when you may be having a little respite, so you might possibly have a little leisure to think things over. The situation here has not been getting any better. I can only repeat the contents of my letter of a few weeks ago. As I said then, the reasons for my wanting a release just as soon as possible would fill a page, and I can discuss them if you wish, when you return. I was tempted yesterday to see the Bishop on various matters but would rather wait until I get the green light from you. I am convinced that there must be a number of men who could cope with the situation better than I am doing. Due to recent developments, this might be a good time to think of it. The way I am feeling I am unable to do my part of the work properly. My all-wise all-knowing "ergophobic" new assistant I am sure will tell you I am incompetent etc. So too Fr. Vernon, I would guess.

Yesterday the Hon. all powerful ruthlessly killed a building fund drive for the grade school addition by practically kicking out a representative of a fund-raising agency I had engaged after consulting with the Bishop. So too with who had made preliminary plans gratis. I am so completely fed up with this corporation dictated, run situation that I cannot take much more. I knew or at least sensed this and other situations when I begged not to be sent here 2½ years ago, but made the best of it and dug into the unglamorous work of cleaning up and repairing endless things as the Bishop wanted. Now that things are working somewhat, my worthy new assistant has gotten the talk started that I incompetently fuss around with many things "that are not necessary." (sic) At the same time there is not much I can use him for.

Whatever the final analysis will be, I think I have acquitted myself by blocking the unspeakable building fiascos the all powerful granite boys wanted to plaster onto present buildings, (which would never be completed in five years) I am sure the Bishop will agree. It seems to me that if the Granite Co. cannot call all the plays, will not play along. Anyhow, the multiplied problems here are clearly beyond me. I may as well be honest enough to admit that. I have not sought any personal glory here as one might do in this place if he pulled the right wires. There was too large a host of unglamorous jobs that simply could not be solved by smiling sweetly, or fine-sounding talk or politics. (I surely did not get the buildings warm and tight that way.)

Well, there will be much to talk over. The way I feel now, after much thought and prayer is this, and you might consider it at leisure: Relieve me here as soon as possible when some temporary job comes up, until you can find me a smaller place where I can be more or less alone. I know you would discuss the situation before making any decision. Will summer then, Fr. Vernon could be appointed administrator, since he and his friends seem to think he is running things anyhow. It may be that his leadership can find ways of keeping Fr. D. busy. Fr. Vernon may know all the answers much better than I do, and can take over the books which Fr. D. could never do. Incidentally they might find out how much "unnecessary" work I am doing.

Cold Spring . . .



. . . Minnesota

I am sure they can carry on for some months. The extra man you put in here is not appreciated by many anyhow. If these constant day and night headaches and insomnia do not stop I shall have to go to the hospital for a few days.

I feel I have made my contribution to fill up an interim of transition and watchful waiting, by keeping things from falling apart still more in the older buildings. I am more convinced than ever that many a one from here on in can do a much better job at the manysided problems that must soon be solved in the school situations. In urging a release, I am following my best lights and trying to anticipate more grievous difficulties, which a change might ameliorate. I shall not say much to the Bishop until I hear from you. "Reasons of health" I think would be a valid enough excuse. Meanwhile I commend myself to your prayers, as my ~~superiors~~ are in mine. I hope I am not too wrong in my request.

Enclosed five dollars which a donor just gave me "for some poor missionary!" I sincerely hope that incidentally you may gather rest and new strength while you are away.

Respectfully,

PS: May I talk transfer or resignation to the Bishop? He assured me that I should try it for a year and see how things work out. That was 2½ yrs. ago.

St. Boniface Rectory

COLD SPRING, MINNESOTA

March 6, 1957

Rt. Rev. dear Father Abbot:

It is a great help in my perplexities and problems here to have a Superior to whom I can go and talk things over such as I did the other week. I appreciate it very much indeed. I would suggest some time next week to go see the Bishop as you suggested and thrash out things and my confirmed views on the situation. It may be well for me to prepare and send to him a memo for looking over unless you judge otherwise. It will be much like the one I sent a year ago last summer with more certainty added to my viewpoints.

My state of mind is the same as I expressed some weeks ago at our interview and in the letters that preceded it. I feel convinced that for my own good and the good of the parish I should get out just as soon as possible. As I mentioned, the reasons might fill a page but reasons of health alone would be sufficient. I think I have made my contribution as an interim man and by waging a delaying action in preventing the impossible building debacles that had been proposed and pushed. Some would have put everything into an impossible turmoil in a lot of ways.

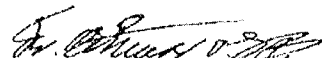
You asked me for suggestions as to a successor, should St. John's keep the parish. That I would be of course reluctant to make. Since you mentioned Fr. Justin, the idea looks very sane to me. I have the greatest respect for Father's ability and judgment and shrewdness and many other qualities. Naturally I would not like to see such a fine man get into this many-sided headache, but some one has to take over, and do the best he can. I will do all I can to brief my successor if he will have it so, on my ideas and viewpoints on the trying problems.

One thing, I am more certain than ever that I am not the man for the job. I suppose I must humbly admit that I have not the ability nor past training nor a lot of other things, to do justice to the situation. I came here with many misgivings and very reluctantly but I think did the best I could under the circumstances, and have fought so that the local corporation powers that be did not gain complete control over body and soul and policies of parish and schools.

I want to beg you again to try to relieve me here by May 1, or at least the fore part of May. I shall try to hold out that long in the spirit of Lent. It will take me till about Easter to get caught up on all the details of reports, accounts and historical items and briefing details for my successor. In the welter of over two years of repairing and remodelling all this had to wait.

Since you seemed to ask for suggestions for a likely successor, the thought occurred to me that Fr. Alphonse in the past has seemed to display a good deal of administrative ability, and may, like Father J. be shrewd and canny enough to cope with all the intrigue and factions hereabouts. One thing, it will take a man with a whole lot of firmness, let the chips fall where they will. As I have said, I cannot operate in a corporation run, dictated setup such as this had grown into when I took over. Sorry to cause you additional problems. I can hardly do otherwise. Oremus pro invicem.

Respectfully,



OSB HOHMANN_00409

Copy to Father Abbot

March 7, 1957

Most Rev. dear Bishop:

I presume you have on hand the memo I sent under date of July 8, 1955 with my opinions and reactions on various conditions here in Cold Spring, and my reasons for not going along with the unorthodox building ideas of the Granite interests here. I may have mentioned to you verbally at the time that I hoped I would some time have to take back what I mentioned at the time. The other day Father Abbot suggested that he and I both see you to talk over matters. Meanwhile I am sending another memo for your Excellency to consider at leisure:

I have repeatedly begged Father Abbot this winter to release me from the Cold Spring assignment just as soon as possible. As I told him, the reasons might fill the good part of a page. Reasons of health alone, I think would justify my urgent request. I honestly feel that I cannot do justice to the job here, especially during the last six months, and that there must be more than one man available before long, who could do a much better job in all ways, and who could handle better the many perplexing situations here in this period of transition.

After talking over the matter with your Excellency, I contacted last Fall the Foley Associates to conduct a Building Fund Drive shortly after New Year this year. I had also talked over the matter with various pastors in different parts of the N.W. and all seemed to agree from their experience, that a good Fund Raising Agency would be the answer to our problems here. [redacted] arrived here Jan. 21, and I called a meeting of likely men whom [redacted] could form a soliciting committee. [redacted] gave a fine evening's talk to the group. I felt that everyone would be more pleased if we had the group elect a central committee of three men to be General Chairman and two co-chairmen. The next morning I had an indignation meeting in the rectory of the three elected; [redacted] our trustee and comptroller of the Granite Co., [redacted] the attorney, and I understand on the Granite Co. legal staff, and [redacted] of the Brewery. They told me pointblank that they had been definitely elected with the hope that they would firmly scotch the entire plan of the Fund Raising Campaign. [redacted] behaved like a true gentleman under the grilling given him by [redacted]. He was told in no uncertain terms to pack his things up and get going. When [redacted] and myself mentioned that the matter had been discussed with your Excellency, Mr. [redacted] stated that "the people of Cold Spring are intelligent folks, and that the Advisors are running the parish." I am sorry to mention this, but I do think that you should know.

I had [redacted] submit tentative sketches for a Grade School Addition, which I thought were very fine indeed. [redacted] told me in no uncertain terms to get rid of [redacted] since among other things, "he uses no Cold Spring granite!" The tentative plans he disparaged entirely. Now the idea seems to be growing that the contemplated public school might solve our grade school problems of growing enrollment. [redacted] also boasted that he could in a few weeks, "raise \$200,000 without paying any commission to any fund raising agency." (Thus far I have heard of no move as yet toward any beginning at making good this boast.)

After thinking the matter over for a month now, I am still of the opinion that the local "powers that be" really do not want a grade school addition at all. It seems that there are too many hereabouts who would like to have everything all right (especially an elaborate gym!) but let someone else pay for it and sweat to get the money.

I regret that I must repeat my ideas expressed in the memo of July 8, 1955. I suspect that one reason the Granite Co. bigwigs insisted so strongly at that time on building up a cheap ramshackle 16 foot concrete block addition to the grade school, was to scotch my plan to add a substantial addition to the north, following Father Meinrad's original plan of 40 years ago.

to me is a real Machiavelli in the deal and it is just unfortunate that he ever got on as a trustee. I would call him the mouth-piece, or trigger man or the "enforcer" for . I am still convinced that is power drunk and power blind and has a very definite "puppeteer complex," and would rule the community body and soul. From all I can gather, he has constantly interfered in school matters, trying to change curricula and trying to enforce his ideas on building. I am convinced that his one and ultimate aim at all times is the honor and glory and prestige of the Granite Co., which of course always means more profits. Everything must ultimately redound to the increased business and profits of the Corporation. It seems to me that if all could be analyzed pro and con, realistically, the Granite Co. has received far more in hidden returns than they have ever "donated" to the work of Church and schools here.

I have never been taken in by suave, honey-sweet manner of presenting things. Most probably I shall be charged for not being diplomatic enough or resourceful or tactful enough. I am sorry if I seem to be a pessimist or a misanthrope. Many years of hard knocks and disillusionment have taught me to be realistic.

I am sure you realize that I could never in good conscience be party to those building debacles, whether grade school hang-on, or gymnasium make-shift, or their insistent project that we tear the entire rectory apart "in spare time" (!) and add to the same to accommodate teaching brothers. Why, even proposed that we rebuild the church and of course "face the entire old structure with granite!" is no educator and certainly not a school builder. Some more megalomania according to my way of thinking.

For my reactions on above building debacles, has accused me in usual loud-mouth fashion of engaging in a "bucking spree" against "who has done so very very much for the parish here." I am convinced that both look upon priests and religious as nothing more than glorified slave labor. From the history of their dealings in the past I can hardly entertain any other thought. admitted openly here that the reason they insisted so strongly on teaching brothers the summer of 1955, was to get "still cheaper education" by laying off the lay professors! I venture to guess that are salting away plenty somewhere, somehow and the more taxes they can save from the low salaries and sacrifices of priests and sisters, the better!

has told me in veiled terms that he is above labor unions and above architects and contractors. In our summer 1955 meeting, when the discussion finally led toward sentiment for architect and contractor, got up and firmly stated that "if we call in any architect, he and the Granite Co. want nothing more to do with the building, and could not be expected to help."

As I see it, has his henchmen on the Church Board, the School Board, and the Village Council. There are so many working for the Granite Co. that most of the people are afraid to open their mouths and express an honest opinion. However, any number of people (even wives of Granite employees) have come to me on the quiet and expressed violent dissatisfaction with this corporation run and dictated state of things. Any number have expressed the opinion that if I had done nothing else here in my 22 years but block those unspeakable building fiascos the powers that be dreamed up, I have acquitted myself well.

Instead of the proposed "teachers' aide experiment annex" (which would not have been finished in years) and the same with the house, and burdened us with many thousands in wasted money and materials, I have provided temporary teachers aide rooms, added four rooms to the rectory etc. for a few thousand in outlay. has called all my work here "mere piddling!" Sorry, but I have tried in obedience to follow the directives of my Superiors and gotten the most needed heating and other repairs and improvements done. The fact that there is kicking about the debt shows how mercenary too many of these people have become. I daresay that if we priests would even relinquish our salaries, that would be considered quite the thing to do.

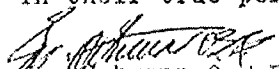
The first two years I was here, and the Granite Co. donated about \$9000 per annum toward the church and schools. This year I was let off with a paltry thousand. The question in my mind is this: "Where is going all the exemption money the government allows from income taxes, on the part of and corporation?"

When I first came here, expressed his displeasure that I did not come down to the Granite Works every other day or so, and walk through, and let myself be seen. Why? From the start here I have always tried to keep in back of my head that the day may come when the unions may close in on the Granite Co. very strongly and we the clergy may be put on the spot and asked to pull some pretty hot chestnuts out of the fire.

I have seen too much of Masonic maneuvering elsewhere, especially in matters educational, and the none too well disguised policies of "using the church and clergy for all they're worth." I'm sorry if I seem too mistrustful.

Well, there may be more that could be said, but I do not wish to weary you, and anything additional can be discussed when Father Abbot and myself meet with you. Right now things seem to be at a sort of impasse. I feel certain that I should get out as soon as possible, not being able to cope with local intrigue and factions, and that another pastor thoroughly and properly briefed on the true state of things here, might do much better, and be able to cut the Gordian knots. I am still confident that there are a lot of good well-intentioned people here who will stand behind a new pastor. It may be that an "interim" man was necessary until the various issues would come out a little more clearly in their true perspectives.

Respectfully,


Othmar F. Hohmann O.S.B.



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA

OFFICE OF THE ABBOT
March 8, 1957

Dear Father Othmar,

When I mentioned to the Bishop that you and I would like to talk to him about the Cold Spring affair, he did not invite us to come but went on to say that the attitude of the pastor at Cold Spring should not be an uncompromising one towards the Granite Company. He agreed that they must not be in the saddle, but he also felt it might be necessary to let them feel their help is welcome. The mere fact that he did not tell us to come to see him does not mean we are not welcome, but I am quite sure that he will take the same stand. Perhaps it would be best for me to act as I think best and then present him with any change I might have in mind.

The Senior Council did not favor offering the parish to the Bishop. I do not see how I can release you before I am ready to make other changes in the parishes. No pastor wants to be changed in May, except in an emergency. However, if I find the right pastor in time, and if he is willing to change in May, I'll respect your wishes. I hope that you will be patient in the meantime.

Devotedly yours,

+ Baldwin, O.S.B.

Cold Spring . . .



. . . Minnesota

March 9, 1957

Rt. Rev. dear Father Abbot:

Thank you for your kind letter which reached me this noon. Yesterday I sent off the detailed memo I had spoken of and a copy of same to yourself. I presumed that would be O.K. with you. With a memo I can express things more clearly for the Bishop to think over at leisure. I realize of course full well that I am sticking my neck out aplenty with this course of action but same has been thought over and prayed over for many a month. Whether right or somewhat wrong in my judgment, I feel it is my duty to manifest the situation the way I see it. At least it may help forestall some very awkward situations in the years to come.

I had of course expected the Bishop to make some reference to an unpromising attitude toward the Granite Co. Naturally he has been talked to and may also have been put into tricky situations by the fine words of the "powers that be." To save face, or in the interests of diplomacy, I realize he may have to let me be the scapegoat of the "fall guy" or even the villain in the piece. I may have mentioned to you, and have indicated that to the Bishop the summer of 1955, that if there is no other graceful way out, I was reconciled to the situation. I have good hopes of getting out of the diocese very soon, and once I'm gone, words cannot hurt much. I cannot let "popularity" or self-centered interests affect a serious situation such as this is and could turn out to be, if definite stands are not taken. From the Bishop's hint I think it is all the more important that a change be made *quam primum*. I appreciate your suggestion that you act as you think best and then present the Bishop with any change you may be able to work out.

I am quite confident that my stand, and the detailed memos of my views on conditions, and my interim tenure here will serve to clarify issues and put us all on guard that administration of parish and schools and school policies remain thoroughly in the hands of Superiors and priests here stationed. I likewise feel confident that given time, perhaps a few years, the Bishop will agree in his mind pretty well 100 percent with the facts as I have presented them. I could not in good sincere conscience do otherwise.

As I said it will take me the good part of Lent to get many things in order for my successor. As I mentioned I have "hitting only on a few cylinders" with defective engine and spark plugs etc. but will do all I can to help brief the next pastor on the true state of things and what facts and figures I can gather that may help decide policies of expansion and building etc. for grade and high school. I know you will relieve me here just as soon as you can, and I shall try to hold out. I appreciate your patience and understanding more than I can express.

Respectfully,

St. Boniface Rectory

COLD SPRING, MINNESOTA
March 21, 1957

Rt. Rev. dear Father Abbot:

I had really wanted to spend the feast day at the Abbey today, at least part of it and give you the enclosed from the Bishop. However my mother is quite low after another major surgery, so I should go down there. I trust you will let me know a little beforehand if you can about the evening to see the Bishop. I have been trying to see the subject matter of my recent memo to him and yourself in a ~~more~~ more favorable light, but find myself unable to do so.

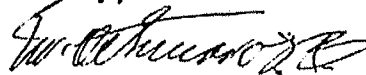
Also, I have not yet complied with your suggestion made several times to go in to the hospital for a checkup. One reason: They seem to be so crowded for rooms at St. Cloud, I would be reluctant to take up space away from anyone really sick. Dr. Reif check me some 5 or 6 years ago and together with Dr. Phares, I should think would be O.K. The prospect of a coming change will be perhaps the best medicine.

I appreciate very much the fact that you will try to relieve me here by May if possible. I realize your difficulties too in matters like this and do not wish to be unreasonable. I may suggest again at that time to make Fr. Vernon administrator pro tem. The other man seems to go to pieces, if anything like a death or the like comes up when I am absent a short while. Pretty hard to teach an old dog new tricks.

I see Fr. Vernon is scheduled to help out again for the summer marriage retreats. More power to him. I hope it will not hurt his humility too much. The past two summers he never deigned to mention one word about such appointments, and I knew nothing about the matter until he was gone. That may be his way, but I do not like what seems like silent hauteur. It seems to have been his policy just to ignore me and any authority I am supposed to have, entirely and work entirely on his own, and follow the Cold Spring pattern of telling the pastor minus nothing, about anything. Since he has handled things himself pretty well, he should be able to administer the parish this Spring or early summer quite nicely until a pastor is found who can cope with the intrigue, problems, etc. here. Well, my getting out soon as possible may solve more than one problem hereabouts.

Amid all your problems I wish you a happy and joyous feastday!

Respectfully,





A few off-hand suggestions:

Father Alphonse, who has been a school man and an administrator in various capacities for many years. He seems to have a flare for "do it yourself building." (I have too, but only to an extent.) I have always had a high regard for Father, who years ago was my teacher in a number of subjects.

Father Ignatius: Father surely has had a vast experience in dealing with people. I understand he has a number of friends in the parish here, but I think he could cope with that. I don't think the "powers that be" would pull any wool over Father's eyes, and he might just have the elan and sagacity to cope with these "human engineers" here.

Father Cyprian: I know Father is anxious to get a parish, and I think he might be positive enough to insist on a pastor's rights here. This seems to be the age of youth. Coming to think of it, he is ordained about 20 years.

Father Hildbrand may be out of the running due to age and health.

Father Bruno: I understand he did very well years ago in St. Joseph and was surely well liked.

Father Theodore: Another school man, but he is from this section and has quite a few relatives in the parish, some in the Granite Co.

Father Elmer: I understand he has done a fine job where he now is in building and administering the plant.

Father Demetrius: Was here years ago as assistant. I suppose he is tied up with building problems where he now is. Might be too easily swayed by local powers that be who always want to do super-economical building.

Father Peter is of course tied up in very special work. I don't think would let anyone impose on him here, and might make a good administrator.

Father Harold has of course just nested in at St. Boniface Minneapolis.

Father Linus has a lot of sagacity and I think has done a swell job at Freeport but of course his health is quite precarious. I don't think he would be at all interested.

Well I hope this will be taken in good grace. There may be one or the other in New York that might be considered. After all, when a prior is to be appointed, the capitulars are also asked to submit suggestions.

Cold Spring . . .



. . . Minnesota

May 21, 1957

Rt. Rev. dear Father Abbot:

I thought I might save you some time and extra stress by communicating a few things per letter, which matters you can then consider at leisure. I know that you are continually interrupted when I come in to the office. I don't suppose much of any decision can be made on the change at Cold Spring until the time of the retreats in a few weeks. Also, as you indicated the last time I was in, there may not be much point to our seeing the Bishop further on the matter. He has all I have to say on the various problems in a detailed memo., a copy of which I sent you shortly after. He may be in a spot too and rather undecided just as to what course to follow.

Since getting together that memo. I have been trying my best to see the matter in a different and more tolerant light. As it is, I think my view of things was rather an understatement. To sum up one phase of it, I feel more certain than ever that our friend resents deeply any work done here which might not reflect to the honor and glory and aggrandizement of himself and Granite Corporation. The same with

As I have said before, reasons of health should more than cover any other reasons why I want to leave so very much. There may not be much point in worrying you or anyone else with the many other reasons. As Father Kamacher mentioned the other night, "if he sees that he cannot do a 100 percent job but only half way work with any project assigned by the Bishop, he should ask to be relieved of the job." Words to that effect. I firmly feel that I cannot do more than a half-way job here from here on in, try as I may. Yes, it is a little humiliating but facts are facts and I must be a realist. Whether the fault is with me entirely or in part does not seem to alter matters much. I figure that the Bishop only had me in mind three years ago as a sort of "interim man." I do feel that I have taken care of that interim, and brought out into the open any number of matters and problems that my successor must know, so as not to walk in the dark and make more mistakes. I have tried to see all problems, not from a self-centered point of view but rather looking ahead for the good of the parish and school systems, and that all these matters, building operations especially, remain in the hands of the pastor. It is he who gets all the heat and odium for any real or imputed mistakes that are made. Since I am here, for instance, I have yet to hear one good word said in behalf of Father Adolph deceased, who when all is said and done, put up I think, a very good high school building for which he gets no credit except the "enormous debt!" incurred.

I believe you hinted that I suggest several confreres who might do well here and could cope with the situations. I am very reluctant indeed to do this, for fear of being misunderstood and really "sticking my neck out." However I shall append a separate sheet to this missive with some ideas as to who might fit. If that should help to leave me sort of "high and dry" by the end of the summer, I would appreciate some advance notice. It may be that I shall find myself again a supernumerary, as has happened before, especially for residence at the abbey. If that should eventuate again, I would like to propose some very definite suggestions.

OSB HOHMANN_00417

As you indicated it will be a burdensome decision to make and I sincerely regret to have to add to your already heavy burdens. I appreciate the fact that you are trying to be considerate to various confreres who do not care to move, or who are doing good work where they are. May I mention just a few matters along this line, I hope without resentment: Three years ago I was given six days to move with repair crews working in New Munich and school starting, and asked to come down here where no heating plant was working properly, and I ran into a "Russian Mystery" of silence and subterfuge and double talk. I was very unwelcome here and that was manifested to me in no uncertain terms. I think I was doing pretty fair work in New Munich and was just finishing up the repair program and getting set to do more intensive parochial and school work. I tried to do the inglorious work of repairing and remodelling as directed by the Bishop and yourself. This coming into a place where the predecessors' friends keep up an opposition was not pleasant.

Ten years ago I was suddenly lifted out of Hastings and called back to the monastery. I was quite happy to spend some time there, and did what I was told, help out on Sundays, help Father Celestine, try to be an interim spiritual director in the Seminary etc. For 15 years Father Abbot and Father Celestine had encouraged me to become interested in the Mission Band. I was just tying into it when I was given 24 hours notice to go to Utah to help out a confrere who had made a mess of things, and then insisted on coming back six months later. I had no decisions to make and no salary to go on, but it seems got the odium for apparent mistakes made out there. I brought in some \$8500 into the diocese by begging, and spent an entire summer at manual labor on the church. I guess some of us just "get smart to late." I enjoyed my six years at Mandan, even though it was a place as Abbot Alcuin himself mentioned: "Well whom will I send that will stay there?" When I came back from Utah the first time, I begged to remain at the Abbey for some time to recover spiritually a little, since I was not needed out there any more, but to no avail.

I hope the above does not seem bitter. Just have to get it off my chest once in a while. "Mirabile dictu" perhaps, but for over 30 years I have had a memento in my daily dyptichs, as follows: "For my Superiors for proper guidance in my behalf." I would have liked to take some post-graduate studies too years ago, and follow a few "ambitions." It seems that every time I got functioning, I was moved out. I always hope that God's Will has been worked out, at least to some degree.

Since starting this letter, I have seen you at Watkins. With customary "silent treatment" I was of course told nothing about Father Vernon's giving retreats this summer, nor of plans of his going to school. Last summer everyone else took it rather easy. After a hard school year I could not begrudge them some leisure, but I was stuck with the grief of building and repairing. Will it be that I will be out of luck again this summer for taking some kind of Jubilee vacation? I think that would be better than the vexation and expense and perhaps disparagement of going to a hospital, such as Fr. Arthur has to undergo now. I was going to suggest the following: Have Fr. Vernon and Fr. Donald sort of take care of things here for the summer, and relieve me shortly after the retreats. If you would have some temporary summer parochial assignment somewhere until changes are made later, I would be much interested. I am certain Fr. Vernon and his friends are confident he can take care of things for the time being. We cannot expect too much of Fr. Donald. He does not seem to have much idea of the "dura et aspera" or running a parish, but seems to think he knows all the answers. I don't think I can go through another year here. The past winter I kept up on sedatives and drugs, but that cannot keep up indefinitely either.

I fully realize my Superiors are often hard put to it too to decide what to do in the changes and reshuffling that always seems to be a Cross to cope with. I realized the spot you were put into three years ago when the Bishop demanded a sudden change here, and hope I helped out in the difficulty for the time being. By now the air is cleared I think, and vital issues and past subterfuges and double talk here have come out into the open. This would be a likely spot for some young man with lots of stuff to earn for himself a "consignorship. I am not responsible for the vexing problems that have grown up here through the years, and sorry to say, find myself unable to cope with them. As I have said before, there is no use or point in worrying you with the various other reasons why I wish to get out, beyond the one of health, and expediency for the cause here. I feel certain that none than one man, if he can be found, will be able to do a much better job. The matter of health might be laid to my blame in whole or in part, but I don't just see where even that affects the situation much. By now I should be realistic enough to realize my limitations. My 25th anniversary was an occasion of much regret and wishing I had done many things differently. This was one of the reasons I did not care to celebrate last summer.

Well, that's about enough hodgepodge for the time being. While I think of it, it may be well to submit a resume of work done here during my administration to put with the year end statement of last January. The powers that be may try to convey the idea that, as they have said, I have not done much beyond "piddling around."

I hope and pray some light may show up by the end of the retreats. Thank you much for your patience.

Respectfully,

June 6, 1957

The Rev. Procurator,
St. John's Abbey,
Collegeville Minn.

Rev. dear Confere:

Enclosed check for \$215.53 which was left from my mother's affairs, recently deceased. It was her wish that anything left should go to some charitable work of the Abbey. About 25 years ago she made a loan from the abbey of a few hundred to save their home. Same was paid back in cash but no receipts are at hand. On one occasion Abbot Alcuin assured me that the matter was taken care of.

The children are interested in knowing whether any amount be still somewhere on the Abbey Ledgers as still due. If so, let me know at your leisure. Thanks very much!

Fraternally,



Othmar Hohmann O.S.B.

(Copy to Father (lost))

Cold Spring . . .



. . . Minnesota

June 18, 1957

Rt. Rev. dear Father Abbot:

I spent Sunday evening and part of Monday morning with Father Elmer talking over multa et varia concerning the Moorhead parish. I should feel honored that you asked me whether I would be interested. I was up there 25 years ago for my first assignment to help Fr. Lambert during that summer. Since then, things have changed of course and increased and multiplied. Father Elmer tells me St. Joseph's is the hardest parish in the Crookston diocese. Mexicans are a problem to cope with. Turnover of parishioners is between 1/3 and 1/2 during the year. It seems that the Bishop will "ride" the parish a lot for future assessments toward another new parish, a central high school etc. etc.

Were I a little younger and in good health, it would surely be a challenge. Certainly it would be very fine to inherit such a beautiful and practical church, a new house, other buildings in good condition, lots of room for convert work etc. It will be very hard for me to say No to any offer of this parish. I realize I cannot be selfish. It is an important parish, sort of "under the nose of the Bishop. Unless a 100 percenter gets in as pastor who can cope with all the problems, it might hurt the prestige of St. John's considerably. I don't want to be too diffident but must again be a realist and face facts for the greater good. With the constant headaches and nervous trouble and insomnia, I do not feel right now that I should consider Moorhead. To dally and dilly in this would just make things more arduous for you as the summer goes along only too rapidly toward Fall. "Kommt Zeit, kommt Rath" and I am confident that with two months to go on something can be worked out to the benefit of the Moorhead parish.

I know you will not take amiss any suggestions I may have. For instance there is a rumor (?) that the position at Fr. Justin's which includes Bijou and another mission(?) might be open. While I know little about the setup, Fr. Justin and myself have always been on the best of terms, and if it should be in the cards that I go there, I would be more than willing to help him all possible in his parish work if a suitable salary senequie etc. could be worked out, and all relations carefully defined as far as possible. Sorry I have to be so reluctant on the Moorhead suggestion, but I must follow my best lights. I would be interested in any other suggestions you might have, even a temporary appointment to some parish. It is too bad that too many of us are assigned to positions like Cold Spring or Moorhead when our best years are over and the machinery has started to rattle and bog down. It is humiliating to speak of such afflictions when one sees so much not accomplished in the past 26 years. I am having many pray for me for light and counsel.

I think Fr. Elmer has done one fine job with that church up ~~there~~. I think he will be firm here in Cold Spring and insist on his rights as pastor, and has had good building experience and judgment. By the way, have you considered Fr. Alphonse or Fr. Hildebrand for Moorhead? Moving will be difficult for me too again, especially leaving this fine grade school staff and the splendid kids that I have grown to love. Frankly, I am mixed up on a number of things. The Retreat helped a lot and getting away soon and lots of prayer may help more. Incidentally, may I suggest that you send a written memo. to Father Vennon when I get away that he

OSB HOHMANN_00421

St. Boniface Parish

Cold Spring, Minnesota

should be responsible for things pro tem. the keeping of the accounts, arranging and keeping tab of the Masses, arrangement of funerals and weddings and the like. There will be no major repairs going on except ordinary maintenance, cleaning up and the like. Almost all bills are paid except highschool tuition and some diocesan assessments, plus some notes coming due this summer on which I am confident we can get an extension for the time being. Fr. Vernon was here before I was and knows the running of the parish better than anyone else here. I intend to be around here until the first week in July.

I just got back from the Reception at St. Benedict's. Three girls from Cold Spring in the class. The ceremony was a good aftermath to a retreat and the Bishop gave a very fine practical simple talk. I was also up at St. Martin Sunday for Fr. Alexander's Jubilee. St. Martin really goes all out on occasions of this kind! No wonder they have had so many vocations.

Anyhow, if I were assigned to Moorhead and could not do justice to the job at a critical time like this in the parish, it would surely put all of us in a very bad light. Thank you for your patience and consideration.

Respectfully,





SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

June 22, 1957

Reverend Othmar Hohmann, O.S.B.
Church of St. Boniface
Cold Spring, Minnesota

Dear Father Othmar,

I am sorry there has been this delay in my replying to your letter of the 18th. It must have arrived here at noon on the 19th, just after I had left for North Dakota. I returned only late last evening.

I appreciate your letter and the reactions expressed therein. I will certainly take them into account in making future assignments. However, I have not had sufficient time to study all of the problems involved, and so I am not prepared today to give any sort of reaction except to say that, in view of what you have written, I will not ask you to accept the appointment to Moorhead.

I am sending a note today also to Father Vernon, as you suggested, asking him to take care of things for the time being, that is, during your absence.

With every good wish, and the prayer that God bless you, I am

Your devoted Abbot,

ED:js

Cold Spring . . .



. . . Minnesota

July 6, 1957

Rt. Rev. dear Father Abbot:

Naturally I have been rather uneasy and disturbed at the prospect of being "out on a limb" by the end of the summer, without a parish or assignment. As one gets older, moving becomes more difficult and burdensome, although I can honestly say, here for once I have no attachments whatever.

Humanly speaking it was a mistake I think to move me here and out of New Munich where I think I was doing quite fair work. Also that the change from here was not made last summer when there were some parishes open. Well, I'll keep on trusting and hoping there was some Providential plan behind it all.

I hope Father Roderic will do well in the difficult Moorhead assignment. It is humiliating and all that, for me to pass up that challenge, but as I said, I must be honest and consider all the factors in the case for the welfare of the parish and our prestige with the Bishop. I just cannot seem to snap out of these constant headaches and accompanying illness and insomnia. I intend to leave for a week, maybe two Monday and see what gives. Since so many of my confreres have gone abroad to Europe and elsewhere for Jubilee vacations and the like, I feel confident there will be no raised eyebrows at taking a week or two now and the entire summer rather easy. I am still at it trying to get the desk work et al. in shape for Fr. Elmer.

I honestly wish I could make things easier for you by just trading with Fr. Elmer. All I can do right now is to hope and pray that something will come up at least in the way of temporary assignment where I can fit in. I have tried to be co-operative all these years even though I was hardly ever asked to think over any assignment but just told to get going, on very short notice. Also, I never pestered the Abbot for a parish, even though I was assistant almost 20 years. Well, I still hope Providence will show a way and come up with something.

I want to thank you for putting Fr. Vernon in charge if and when I am away this summer. The other "ancient Gael" does not seem too keen about the dura et aspera of parish work except to talk a lot and "spread himself." He has just a lot to learn about running a parish. It takes a little more than just genial hot air.

Sorry to cause you inconvenience by my urgent request to move. I just have to decide these things in the light of prayer and realistic common sense. A happy Feastday this week!

Respectfully,

St. Boniface Parish

Cold Spring, Minnesota

Aug. 5, 1957

Rt. Rev. dear Father Abbot:

A short addenda to my long letter. I have had my typewriter (not the one to write this) for about 25 years now and have a chance to sell it and buy a reconditioned one of later vintage. Difference will be about \$50.00 I presume this will be O.K. My hand is so shaky of late I find it very difficult to write anything like a legible script, and when I leave here next week, will be having a lot of typing to do on back log of work. Thank you for considering the matter.

Y^{rs} respectfully,

Fr. Othmar.

PS:

Has the Bishop been duly notified of my leaving and checking out here next week?

Cold Spring . . .



. . . Minnesota

Aug. 5, 1957

Most Rev. dear Father Abbot:

Earlier this summer you mentioned that you would be very willing to receive any ideas or suggestions as to my future status or assignment. Naturally I feel quite distressed (and rather despondent) at the evident turn that things have taken. Right now I feel that I made a "faux pas" by passing up Moorhead, and not at least prying it. Father Elmer had painted the picture quite darkly up there, but I should have waited until after some summer rest before making a decision. I would have tried it if you had been rather definite on the matter. I put up my misgivings before you as I saw them at the time, in all honesty I thought, I tried to keep in mind the touchy setup up there, and to consider your position and the prestige of St. John's with the Bishop of Crookston.

I don't think I can go along this time with the idea of coming back to St. John's. I really do not see where anything would be gained, or any point to it. Just ten years ago I was pulled out of Hastings (to make room for someone else I suppose) and called back to the Abbey. I was rather glad to get back to the Abbey after 15 years out and felt at that time it was my home. At that time I tried in obedience (and humbly I do think) to be odd job man. Well, before long I was expected to bilocate, and in trying to please everybody, ended up in satisfying no one. Since I was never given much opportunity at higher education and would just not fit into the super-intellectual milieu over there now. Then, to be jockeyed around from room to room and job to job, well -- I am not quite as young as I was ten years ago. I feel I was not too much wanted in the Community 25 years ago; nor ten years ago when someone "scotched" that odd job teaching proposition which Fr.s Walter and Martin cooked up at the time. To be left high and dry" the way I feel now will be embarrassing enough.

So here are a few suggestions: How about helping out in one of the northern parishes for the time being, for the remainder of the tourist season? For instance to help out Fr. Ignatius. It might be that you might want to call back his assistant early? Or help out at St. Clement's, Duluth during the week, and be subject to calls up in that region for week ends, Or Detroit Lakes, or any other place up there, perhaps some secular parish. Of course I realize that men up there might have to be consulted too, and have the privilege of saying they might not want me. I do think that I could make myself useful and earn my keep for the time being. After all, I have been trained for parish work and might be a misfit at the Abbey after all these years. If I can just get some leisure and rest for the remainder of the summer and be relieved of responsibility and aggravation here, I think I shall be O.K. again without wasting a lot of time and money on doctors and hospitals etc.

In your busy and full life you most probably have forgotten many things during the past ten years; perhaps even my being suddenly plugged into the Cold Spring debacle, I hope it is not completely forgotten that I was, I think, doing quite good work at New Munich, had things pretty well fixed up and was getting into the rural life and spiritual and other phases of the parish and a fine dramatic club going etc. Besides my deceased Mother had her heart set too, on ending her days with me.

Cold Spring . . .



. . . Minnesota

While I do feel quite down in the dumps these days, I shall try not to become embittered. I have always tried to follow Master Athanase's advice, "not to pull wires and to let Superiors make the plans for me." It was trying enough to be suddenly plunged into this, three years ago which would try the spirits of one in perfect health. Why I should have met all the bitterness and the complete "Russian Mystery" silent treatment from most everyone, (including my assistants) I can't just figure out. Nothing was told me; I had to ferret everything out. It was not very pleasant to have so many parishioners and other just smirk at my problems and headaches. Then too, why should my predecessor undermine me with various love feasts with his friends here in Cold Spring and New Munich, Why should he take out on me his ill will at being euchered out of here? Fr. Elmer tells me he intends just to sit quietly for a year and see what gives. How much I would have liked to do that too three years ago and sit to work at once taking census and visiting people. Instead I had very firm directives from the Bishop to "get to work at once and get heat into the buildings etc. etc. etc." That was your directive too. I can't help it that I have often felt ill, although Fr. Vernon has told me it's just a form of "paranoia." Tsk tsk! These young know it all! I have never worked harder in any assignment than in Cold Spring, but there seems to be very little understanding and no appreciation; nothing but quiet contemptuous silent criticism. I suppose I shall be persona non grata with the Bishop too for all my pains. By the way, I presume you have notified him of my leaving here?

Cold Spring is a little too close to Abbey friends of various people here, --arm chair pastor and administrators." I have had to become a cold realist, I'm sorry, but confreres in these matters have a way, nine times out of ten, of deciding any point against a fellow. (Maybe I did the same years ago when young and green.) It would have been ever so much easier to sit on my hide too during summer and Christmas vacations instead of sweating it out with independent workmen and haughty business men and trying to scrape money together to keep going, and trying to make something out of old buildings and jerrybuilt debacles. I think most people here will admit that things were in one hell of a shape. My worthy old assistant no doubt can solve all problems by fine talk and hot air. (Guess I just have never learned the ropes.)

Yes, I am down in the dumps these days, and cannot be blamed for entertaining the idea of looking toward some other Abbey. I begged to get out of here last summer when I knew some places would be open that I could handle. (Nothing personal in all this but I just have to spout off to some one.) Well all my discomfiture is my own fault I suppose for not really using my head, and as punishment for sins and misdeeds. But I do feel that to come to the Abbey, will just not work out at all. Things are so different from years ago. Right now, my Faith and Hope are being severely tried. I hope all the above will not make you feel badly. You have several spiritual salt shakers on your desk no doubt. I tried to help you out of a spot three years ago and feel confident that there shall eventually be some quid pro quo. At that time no one else would have taken the Cold Spring headache except under the firmest obedience. Well pardon anything that might sound like disrespect in the above.

Respectfully,

Dioocese of St. Cloud
CHANCERY OFFICE
ST. CLOUD, MINNESOTA

August 13, 1957

Rev. Othmar Hohmann, O.S.B.
St. Boniface Church
Cold Spring, Minnesota


Dear Father Othmar:

It will be a pleasure for me to introduce
Father Elmer to the people of Cold Spring on the evening of
the 15th of August.

Do not feel that you have been a failure in
Cold Spring. I feel that you did a very good job, and that these
misunderstandings and difficulties will make it much easier for
your successor to carry on. It is naturally a difficult thing to
organize a central high school area. I wish to thank you most
sincerely for the splendid work that you did at Cold Spring, and
you will see that there perhaps will be better cooperation from
those who have opposed you in the years to come. They need to
understand the necessity of cooperation with their pastor.

With best wishes and God's blessing, I am

Sincerely yours in Christ,


Bishop of St. Cloud

PWB:cjc

Oakes No. Dakota,
Oct. 17, 1957

Rt. Rev. dear Father Abbot:

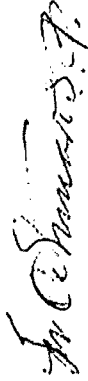
I was surprised and grieved to hear that Father Norbert is in such wretched and painful condition. I understand that there is not much hope for him. For so many years we have looked upon him as sturdy and in the pink of condition in spite of advancing years. It sort of makes a person think again.

I suppose this leaves you with another shortage in personnel. If you had any ideas of placing me into that assignment for the time being, I would say that I'm willing, even though it would mean moving again. I have only taken the most necessary things out here thus far since you indicated last August that this placement here is only temporary, pending something opening up down there in Minnesota. I feel that I could do my best work in a parish I can handle. I should be doing my best work in these years and it is humiliating and frustrating not to be in better condition. With God's help I think that I shall be O.K. again before many months. I still have trouble with insomnia and other complications.

I trust you will not take the above suggestion amiss. Eventually I hope to get placed again in a mixed community since I like to work with Protestants, and as you may know, do not care much for Stearns County. So, if I could be of help pro tem. down at the orphanage, I would be interested. As you know, I like kids.

I hope this finds everything O.K. and that my good successor may find a way to cope with the problems there to satisfaction.

Respectfully,





SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA

OFFICE OF THE ABBOT

October 19, 1957

Reverend Othmar Hohmann, O.S.B.
Oakes, North Dakota

Dear Father Othmar,

Thank you for your letter of the 17th, and for your willingness to take over the work at the orphanage in St. Paul temporarily. I appreciate your thoughtfulness in seeking to help me solve the problem of personnel because of the illness of Father Norbert.

However, while Father Norbert was in the hospital in St. Paul, where he underwent the operation more than a month ago, I have had Father Omer in charge of the orphanage. Because at that time already it looked as though his stay at the orphanage would be of some duration, I made arrangements to have his work here taken over by another, and these arrangements have been working out satisfactorily. I do not think it would be good to make a change now, and Father Omer seems to have worked himself into the care of the children and the Sisters. I think it best, therefore to leave him there for the time being. I have not forgotten your desire to have a parish in a mixed community and hope that it will not be too long before one will be available. Meanwhile, I hope that your health will continue to improve there.

Quite a number of the college students have been ill with some sort of flu, but the members of the community have been spared so far, though yesterday Father Raymond was taken to the hospital. His diabetes is out of control and various other complications have set in. I do not think his condition is serious but our doctor thought it best to have him receive a careful check in the hospital.

With all good wishes, and the prayer that God bless you and your work, I am

Your devoted Abbot,

BD:je



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA

OFFICE OF THE ABBOT

January 16, 1958

Dear Father Otmar,

Thank you for your personal financial statement for the past year, for the check of five hundred dollars which you enclosed as surplus income, and for the little note indicating that you had sent in \$500.00 on the 31st of October. I find the statement satisfactory and beg God to bless you not only for the work done but also for the sacrifices made. I know that they are often real sacrifices, but I am confident that God will bless you for them.

All here still remain well, though quite a number were down for a couple of days at the end of last week with a stomach flu. The weather continues to be very mild, though we now have snow on the ground and the trees about the buildings are a beautiful sight, covered with frost and with new snow. With every good wish for the blessings of this New Year, and the assurance of a memento, I am

Your devoted Abbot,

ED:je

For a Series of Lenten Sermons on the Way of the Cross: (Oakes N.D. 1958)

"For if in the green wood they do these things, what shall be done in the dry?" (Us)

Have we ever seriously considered the meaning of these words or ^{their intended} ~~the~~ impact on Us?

At the Eighth Station we see our agonizing Lord weightd down by the cruel burden of a shameful Cross, quivering and trembling in every limb from weakness and pain, a rough ^{circled} crown of thorns piercing long wounds into his sacred head. ^(Why so much headache?) His body has been cruelly torn by scourges, and ~~through~~ ^{he} His clothing ~~can~~ ^{be} see the precious blood oozing from wounds to which his robes ^{is} are clinging. His face is swollen and bruised from many brutal blows and disfigured with spittle, sweat and dust. Blood is running down from His head and well-high blinding those sacred eyes which look at once into all time and eternity. Truly a horrible, heart-rending spectacle! ^{Isaiah} As the prophet Isaias had foretold seven hundred years before, "there is no beauty in Him, nor comeliness...

We have thought of him as it were a leper." At the place of the Eighth Station a group of tender-hearted women, with characteristic womanly commiseration weep and wail at his utter misery, disgrace and pain, and the far worse torture yet to come.

^{They know it is a good way.} ^{actually} ^{in the flesh} Maybe they do not know that He is God. To them he might be a merely another poor

wretch suffering great pain and being dragged off to a lingering death, and they are moved to bitter tears. Kindly yet firmly He turns to them from under His Cross and speaks to them in a voice quivering with pain and compassion: "Daughters of Jerusalem! Weep not ~~for~~ over me, but weep for yourselves and your children." (Luke XXIII, 28-31)

"For if in the green wood they do these things, what shall be done in the dry!"

With these words piercing our hearts, let us then follow our Lord and Master on the sacred Way of the Cross, to the end,--tonight and every day of our lives! If we ^{are} merely commiserate ^{with} with a dying hero or prophet as people do at some dramatic tragedy, the Way of the Cross will have but little of any lasting effect. In that case we shall be precisely the ones whom Our dear Lord meant when He said: "Weep for yourselves and your children." For we are the guilty ones. If we do not deeply realize WHY He is suffering, and for whom, for all time; namely our own sins and those of the whole world, for each and every personal sin or ^{man} ours; if we are not moved deeply to a realization and sorrow for our sinnings unto realistic and firm purpose of amendment, and conversion,--why then the Way of the Cross will profit us but little.

Do we realize and understand that that awful price had to be paid to make amends for OUR guilt? And shall we then be willing to do penance for our own sins and those of others, in union with Christ's sufferings? Shall we learn to bear gladly in union with Him, all crosses that may come our way? If not, then the lasting benefits from our Way of the Cross will be very little indeed!

In that crowd that followed our Lord on that first Way of the Cross 1900 years ago there was Mary His Mother,--like her divine Son, sinless,--and yet suffering oceans of pain, the like of which no other woman would ever have to bear. There was St. John the Beloved, firm and loving believer in Christ's divinity. There was Mary Magdalen, queen of all penitents, once a sinful woman of the streets and made a great Saint.

Kicked and goaded along the way there was a thief hardened in sin and who was to die cursing and impenitent. There was also that other thief who was to be touched by a mysterious light from heaven, and was to become a saint before nightfall! And in all that milling, chattering, laughing and mocking senseless crowd, each and every one of us has a definite place. Each and every one fits ^{where} ~~somewhere~~ into the picture., at each of the 14 stations. So, let us find our place and see how matters stand between our own immortal souls and the God ^{by His redeeming method.} who created them and Christ who redeemed them,--

But, WHY THE CROSS? Just why should it have been necessary that the Heavenly Father pre-arrange matters thus,--so that His own beloved Son take on our human nature and suffer not only all our ills but at the end such horrible torture and revolting disgrace? Well, let us think of the many millions blind in heart and weak in Faith,--their minds clouded by years of grievous sin, hardened by repeated and countless relapses, into the very face of God! Certainly it can hardly be said of us: "They know not what they do!" We did know better, or easily could have known better!

At the beginning of the Way of the Cross, ^{or meditation of the Passion,} we must pray for light, for the priceless grace of contrition for sin. For ~~sk~~ our sins are the real cause of Christ's sufferings. Let us ask the suffering God-man and His Mother of Sorrows not to remember past sinings, and to pierce the hard shells we have built about our souls, and to counteract the poison of false doctrine of the world all about us. For God's grace alone can accomplish the miracle of moving ~~our~~ blind and calloused understanding to lively child-like Faith in all that Christ and His Holy Scriptures, His holy Church have taught us.

And when all this seems impossible for weak spoiled wills, let us throw ourselves ^{in spirit} at the feet of that sorrowing Mother at the Fourth Station and under the Cross at Calvary, as we begin the Way of the Cross, Let us ask her to pierce our hearts with deep contrition all the days that we may live. Otherwise, any lasting results of this great devotion for time and eternity to our priceless souls, will be but little, and very short-lived, at best. *Use the Blood of Christ as a sponge*

Just five days ago, a joyous crowd had hailed our Lord on His triumphal entry into Jerusalem. For three years ^{so} many had heard His wondrous preaching, had witnessed His wonderful works and miracles, had seen and experienced His great love for the poor and His tenderness to sinners and the afflicted. ^{So} Many had grown to love Him and to follow Him. Why today then, this sudden change to a bloodthirsty unthinking and suggestible mob? How fickle and changeable can human nature get? ^{Why do so} ~~How~~ many on this Good Friday fell for the fiendish hatred and jealousy of the chief priests and Pharisees? No doubt they thought such course of action as "quite the stylish things to do." To howl with the wolves who shouted: "Crucify Him! Crucify Him!" "Away with this man! We have no king but Caesar!" And yet, there may be some excuse for that mob. They were woefully ignorant, easily led and influenced and short-sighted and forgetful. Maybe they saw little ^{else} in Jesus but a man who had failed "to pull the right wires" as we say. They were good "fenceriders" ^{good} ~~good~~ ^{politicians} ~~politicians~~ ~~that~~ who rode the popular fad or "band wagon of the hour." ^{So} ~~The world is full of these~~ ^{such}

Are we however often not worse than that ignorant mob? For we have received much more: Baptism and the other Sacraments of enlightenment. We are living 1900 years after Christ. We can so easily read 19 centuries of world history in glowing proof of all Christ's words and prophecies and the Divinity of His Church. To us the Divinity of Christ's Church is an overwhelming fact ^{of His Cross}. Are we not often like that mob who preferred Barrabbas to Christ? Do we not prefer the devil and his works and his pomps and His Kingdom? If man would only allow himself time to think straight! He could so easily know better. Instead we side in with the world and its insane vanities and foolishness! How many become worse than Judas, when they sell their souls for paltry worldly sinful pleasure or gain, or "popularity," and God and the things of God for gold? How many find Christ's Commandments and example "too impractical," too much in the way of pride, covetousness, greed, LUST, envy, jealousy laziness, love of comfort, revenge, anger, gluttony, love of pleasure and our own sweet self-will and love of independence, our rebellious spirits?

We HAVE known better, ^{we} and yet, have ^{at least in our hearts} sinned flagrantly in spite of this knowledge, in-
 to the very face of God, saying with the mob: "Away with this man! Crucify Him!
 Crucify Him! ^{"To hang with Him"} We have no king but Caesar! Our Lord ^{is being} has been sentenced to death by
 the popular acclaim of His own people, because he told those people the truth eternal,
 as the Father in Heaven had commissioned Him to do. Have these same truths likewise
been too distasteful and burdensome to us, and have we arisen against them in anger?
 How many ~~of us~~ ^{too} must stand today, guilty with that mob in Pilate's court, jeering, how-
 ling, ~~and~~ ^{Savior's} calling for the blood of the ~~Savior~~ to be shed upon a Cross?

Christ came to "convince the world of sin." Ah, let us pray for ^{to make our minds actually in sin} the gift of child-
 like Faith ^{so as to} ~~to~~ be able to see our sins, not with the blind ~~or~~ short-sighted eyes of this
 world but with the eyes of God, in the light of that Cross on which hangs a crushed
 and bleeding and murdered ^{divine human body} figure, ^{darkening} against the blood-red sky of that awful Good
 Friday afternoon. ^{How shall I feel at our passing} In the light of the deathbed candle, when all things of earth shall
 sink away ^{gone} and the Crucifix will be ^{then} our only hope, our only comfort, our only salvation.
 For the Way of the Cross is ^{only} ~~truly~~ the way to Heaven!

Christ ^{wished} ~~wished~~ to be delivered and to suffer for our sins, so that the heart of His
 heavenly Father might be moved to forgive any and all sin to the end of time, IF MAN
 WILL ONLY CO*OPERATE. We do our small part by being honestly ^{honestly doing your own} sorry for our sins ^{and}
 applying to ourselves the fruits of the Redemption. Only we with our free will can
 do that. So great is the weight of the world's sin that it ^{requires} takes a divine Redeemer
 in the form of God-man to make adequate and full satisfaction. ^{and to make man the metric of sin} If God the Father
 has seen fit to make an example of His Son, what punishment shall the sinner reap,
 if he repent not? ^{truly} "If in the green wood they do these things, what shall be done in
the dry? "God hath so loved the world as to give His only-begotten Son that whosoever
 believeth in Him, may not perish but may have life everlasting!" (John III, 16)

Let us then realize that for all our sins of thought, of pride, of impure desires,
 of anger, uncharitable ^{envy and jealousy} ~~envious and jealous~~ thoughts, ^{all} thoughts of bitterness and hatred,
 for all these was that painful crown of thorns pressed onto His sacred head. For all
 our misuse of body, for all the vast oceans ~~of sin~~ of lust has His sacred flesh been
 torn by ^{the} ~~the~~ scourges. And so the crowd that had clamored for His blood now follows

Him on the slow awful, tortuous way to the outside of the city, to the hill of utter
disgrace. You and I are among that crowd as we shall presently see
might well illustrate can be found
The infinite mercy and patience and long-suffering of God with stubborn unrepentant
sinners ~~may be well illustrated by~~ story from the old Testament: Absalom, degenerate
son of David, had killed his brother Amnon. ~~xxxxxx~~ This was a ~~great affliction for~~ *terrible blow to*
the aged father, who loved all his children most tenderly. To escape just punishment,
Absalom fled; but repenting of his crime, begged his father's pardon, and David again
admitted him to his presence and forgave him. But what did this wicked, unnatural
son do shortly afterwards? He soon forgot all the love of his father and rebelled ~~on~~
against his royal sire, being ambitious of obtaining his sceptre and crown. Surely
a vivid example of the relapsing sinner whose last state becomes even worse than the
first! David sent out a party under Joab against ~~David~~ Absalom's rebel army, but
enjoins upon them most earnestly: "Save me the boy Absalom." Upon hearing of Absalom's
death David wails and cries aloud: "My son Absalom, Absalom my son! Would to God that
I might die for thee, Absalom my son, my son Absalom!" David lamented the death of
Absalom because of the wretched state in which he died; and therefore would have been
glad to have saved his life, even by dying for him. In which David is again a figure
of Christ, weeping praying and dying for His rebellious people, and even for them that
called for His bloody death!

Oakes No. Dakota,
Feb. 24, 1958

Rt. Rev. dear Father Abbot:

I have an urgent request to attend the First Mass celebration of Rev. David Vinck, just ordained, this week end at White Bear Lake. I have known the family and circle of friends for many years and surely rejoice at the occasion. The young priest's father just passed away; a fine man who for many years was an ardent promoter of the lay retreat movement at St. John's. I believe he is an honorary alumnus.

I had already put the idea of going down out of my mind, but yesterday my neighbor, Father Schuh for whom Fr. Celestine is giving a mission this week, very kindly offered to take over my work here for the Sunday, and Saturday. Otherwise there would be too much stress and strain at my leaving.

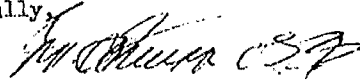
I know this is rather short notice but I did not know of Fr. Schuh's intention until last evening. A return letter might not reach me on time. I wanted to leave here Friday evening after the Lenten services. If you disapprove of this, might I suggest a telephone call before Friday? It really does not make too much difference to me. I have had to pass up so many First Mass occasions but wonder whether we should not attend when we can for those we know well, and make something of the occasion. In my time these things were ignored and disparaged it seems, but I still do not think that the proper procedure. The same with Jubilees.

If this little trip should be prejudicial against me next summer, I do not care to go however. This might be a good time to see my ear specialist. I have had a painfully infected ear for two weeks now; the local general practitioner has done what he could, but I am still very deaf on it. I might be able to work in a visit with Dr. Wenner Monday morning.

If you decide this is not O.K. I would appreciate a collect call. Things such as weather etc. might still tie up so I cannot well leave. In case I do go, I would be willing to do the following if feasible: To make up for the extra expense I could take some Twin City or St. Cloud Sunday assignment for Saturday evening and Sunday. I could call Father Prior from St. Paul Saturday morning for directions. I suppose there are calls aplenty during Lent.

I don't think I acknowledged your Christmas greetings, for which my belated thanks.

Respectfully,



(Polynom: America 2-2142)

Oakes No. Dakota,
March 10, 1958

Rt. Rev. dear Father Abbot:

I did not get to go to the First Mass at White Bear Lake last week for which I had asked permission. Too many stresses and strains here. I mention my not going, so it will not be held against me. Although I hear very little out here, I have been aware that the Calloway parish has been without a pastor since before Christmas. No doubt, you have a few electees for the parish, and other plans for me, but might I make this tentative suggestion: Would ~~it~~ you want to place ^{me} to Calloway as administrator, (very much pro tem) after the Easter work here is done? Of course you would have to arrange with the Bishop to fill someone in here at Oakes until June, when he wants to place a newly-ordained here as regular assistant. Then, when you appoint someone of your choice to Calloway, I could help out for the summer in some parish, say in the northern part of the State, or out in the mountains, since no doubt there will be quite a number who will want time off for vacations this summer. (I have never been so fortunate beyond a week here and there.)

I understand that some of my confreres think I should have my head examined for passing up such a fine parish as Moorhead last summer. And so do I! It just goes to show again that one should never make an important decision when under stress and not up to par. Would it not have been much better last summer to take the summer off and make the decision later in the summer? Of course, I could not help sense at the time that you were not too keen on my taking Moorhead; neither the outgoing pastor. At least, the situation was not presented to me in the correct light at the time and I should have consulted others who had a more optimistic view on the deal. I sincerely and unselfishly tried to be thoughtful of you and the Bishop at the time and did not feel justified in taking over that fine parish when I did not feel I could do justice to it. It's about time I get over being naive.

Well, since that decision, I suppose I have "hardly a leg to stand on." If this matter and the Cold Spring deal etc. has put me "out of orbit" or on the shelf, more or less "kaput" and on the scrap pile for the rest of my days, I think though that I should be told so openly and frankly. I do not think that the criticism of my administration at Cold Spring from fraternal and lay sources is entirely justified. I am not entirely to blame that I was often ill and unable to do my work properly. My handsome assistant at C.S. told me it was all self-induced, ~~so~~ words to that effect, and very probably has told you and others the same.

After all, I feel I tried to be unselfish in that Utah deal and the same at New Munich and Cold Spring. In all three places I did what I thought the superiors wanted,--namely to repair and remodel and clean up wherever needed. In spite of odium connected therewith, the vexation of raising money and fighting dishonest chisellers. Here for the first time in years I have time to think and reflect and look back and take a little stock. By now I have learned of course that glamor and recognition and acclaim and acknowledgment goes to the man who puts up buildings (no matter how) and who gets his name into print and goes for a lot of publicity from sausage suppers up. You know how we of our time were severely disciplined to work quietly, behind the scenes, by indirection etc. and to try to be at all times "self-effacing." After years it is rather difficult to change one's policy. After all, I do think I did good work at New Munich to get the place in shape for the "Centennial." (Which work of course was nicely ignored in the Year Book.)

I think it should also be remembered (if these things are) that I never pestered my Superiors for a parish through all these years, even though as far back as 1944 much younger men were placed into pastorates. I suppose here too, "them that asks gets." In fact don't you think that I have pretty well let the Superiors make my plans for me?

The prospect of being on the shelf may be good "humiliation" but that does not make it any more pleasant. Naturally when I passed up Moorhead last summer I presumed that something would be found in place that I could handle. Lots of solitude here and time to think. There are any number of things that I might want to talk over, but feel your time is much in demand with your own problems and projects. I do not look for any openings during the summer. Common sense requires that I look ahead just a little and try to work some kind of adjustment accordingly. I wish you a happy March 21st.

Respectfully, *Fr. Thomas Hohmann OSB*

OSB HOHMANN_00438



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA

March 26, 1958

Dear Father Othmar,

I will answer your specific request first, to be allowed to take over Callaway parish, by saying that I had appointed Father Egbert to that parish about three weeks before you wrote. Bishop Schenk was concerned that the parish have a priest in residence during Lent, and Fr. Egbert was free to go. Since he was willing to consider this as a definite appointment lasting as long as he is able to do the work, I felt this would be best for the parish. With Fr. Augustine they have had three pastors in about five years.

One reason I did not answer your letter sooner was that I wanted to give myself a chance to do so in a calmer mood than I would have been in after first reading your letter. Let me explain. You begin by telling me that you did not go to the First Mass for which you asked permission, and then added, "I mention my not going, so it will not be held against me." Presumably you meant that if I let you go to the First Mass I would deduct this time from some future time off you might ask for. Have I ever done this? Have I been counting the day and the weeks you have been away from your assigned post? Perhaps I should have done so if I had listened to others. It has not been my custom to check on the comings and goings of the pastors, but at times I have been surprised what I learnt from others, unsolicited.

The insinuations in the rest of the letter would I am sure caused me to say too much if I had answered your letter at once. I would like you to remember, Father Othmar, that I deal with priests as priests, with confreres as confreres. You draw all sorts of conclusions in your own mind, and then you ask me to be frank enough to tell you if those are my views and conclusions. Well, they are not my views. I have learnt to keep my views to myself until I am ready to deal with the person concerned. Whatever you have heard from others or whatever you have imagined was going to happen to me is no concern of mine, nor am I able to stop rumors.

There is one point I am going to make and very clearly, and I hope charitably. Until you are able to get rid of your "chip on the shoulder attitude" I do not see how you are going to be able to live and work with others without antagonizing them. You have a memory for hurts of the past that is keeping you in a stew. It may be difficult for you to forget such hurts, but, tell me, what possible good can you ever derive from such remembrances? On the other hand, I could tell you of lives that have been wrecked by not being willing to forget and forgive. I will leave you with this one thought: St. Benedict tells the abbot to select a candidate for the religious life if he is "anger for the Work of God, obedience, and for humiliations." If there are humiliations, this is not out of character for one who wants to be a religious. God bless you.

Devotedly yours,

May 3, 1958 Remarks on "Mental Health" to the Hospital Auxiliary at Oakes N.D.

As the late Will Rogers might say concerning this subject: "About all I know is what I read in the books." ^{So that talk may be more or less of a knowledge.} On the subject of mental health there is no doubt more thinking and writing going on these days than ever before in history. I am sure that all of us here are quite well aware of the problem, and much interested in it. Certainly, it is a subject of vital importance that concerns each and every one of us in some way. The topic, "Mental Health" is too comprehensive and involved to do much with in a few minutes. I can only hope to recall a few thoughts and ideas (with which you may be already familiar) and ^{hope} that such thoughts might help in developing at least a few practical viewpoints in your future reading and thinking and discussions.

Our thinking on the subject of Mental Hygiene must always be scientific, and always try to get down to fundamentals, and to face ^{without} facts. There does not seem to be much point in treating symptoms and to neglect the causes of any disease, whether physical, (biological,) or mental.

Statistics tell us that state governments are hard put to it these days to provide adequate facilities for taking care of our mentally ill, and that the number needing attention is rapidly increasing, faster than quarters can be provided. We are told that one-half of the hospital beds in the U.S. ^(As to how on the large dollars) are needed for the mentally ill. The question undoubtedly comes up in one's mind: What could be done, ^{at least as question} so that a goodly number of these afflicted ^{people} souls could be kept out of institutions? It is encouraging to note the great change in thinking and procedure with regard to the mentally ill. For instance, former Gov. Youngdahl's program ~~is~~ initiated in Minnesota some years ago has undoubtedly done much good there. When in N.D. 20 years ago I already noticed at a distance, how many came back to the community from your Jamestown hospital, very much improved,--which would indicate that there must have been a very good administration and therapy in the psychiatric ward there. When first assigned to help in the Hastings State Asylum I was often much depressed at the thought that a goodly number of these "hopeless cases" ^{would} not have ~~had to end up~~ ^{before} there, if years ago, someone, somehow, somewhere could have found the right procedure and treatment toward recovery, or at least toward halting a progressive mental ailment!

Our part in the field of mental hygiene as earnest ^{responsible} interested members of a community, is to be interested and aware of ^{preventive} "preventive therapy" as far as we can at any time put ~~any~~ such to use. Really, such concern falls to every husband and wife, to every parent, guardian, teacher, to any and all that are interested in the good education and training of those who shall succeed us. Mental illness can strike in the best of families, in the best of "preferred stock", and could possibly strike even the best of us ^{at any age}.

Much advance has been made in the medical field to help along the cause of mental therapy. (healing) We all realize that mental illness may often be based on, tied up with, or even be caused by pathological conditions. Once those can be remedied even in part, ^{an} ~~one's~~ mental condition often can also be ^{often} improved. For example, a bad thyroid disorder of long standing, a puzzling condition of severe headaches, glandular disorders etc. For the best in mental care and therapy, medicine, education, religion and good common sense must ^{always} work together.

BUT, why the great increase in mental disorders in our day? Some years ago, Mr. Ras-kob, head of the Glenwood Hills Sanatorium in Mpls. told me that "if they ~~guk~~ could get their patients "to learn to live naturally again" they could really do much toward a cure. A quarter century or so ago, Paul Keller, a German novelist, wrote a very good story set in a country retreat or sanatorium, for those who sought relief from nervous ^{fatigue} disorders. He called the book: "Ferien vom Ich" (Vacations from the Ego)

Is it that, with our modern fast pace we are no longer living as naturally or normally as ^{did} our forefathers? Has the noise and racket and congestion, ~~and~~ ruthless killing competition and ^{a frantic} "keeping up with the Jones's" a definite relation to the upsurge of mental disorders? Has the terrific ^{mind-altering} "brainwashing" technique of modern advertising and propaganda any relation to tensions and anxieties and jitteriness? Have we become a nation that is being "entertained to death" by too much so-called entertainment which we do not need and cannot even digest properly, and which is ^{so often actually} ~~really~~ being "rammed down our throats" whether we like it or not? Could it be that our human senses were never intended to cope with the ceaseless clatter and insistent over-stimulation and excitement of T.V., rapid fire movie, and paper back literature or gig-city nightlabballyhoo? To repeat, can it be that we, the ~~human race~~, a "civilized" people are not

longer living naturally? With too much leisure time that we do not know what to do with properly? With too much speed, ^{and profitably} and too much "overorganization" and too many need-less deadlines to meet? "hence come all the stomache ulcers, ^{heart trouble} and other like scourges? Can we learn a lesson from history, from the old Romans, who also entertained them-selves to death? Ate themselves to death? Debauched, ^{for vanity & "sustenance" of self, or dissipated} themselves into decline and fall?

Among psychiatrists and psychologists as a class, there seems to have come in recent years, a change of heart from a former cold monism. ^{More therapists seem to feel that} they must treat the human individual, not as body alone, but as a composite of body and ^{soul} ~~spirit~~. (Or call it mind or intelligence, or life principle, or some kind of trans-cendent spiritual being, ^{in forming a human body.} And so it happens that a number of popular writers on the subject invariably mention as one of the necessary factors in mental hygiene and mental therapy, that one must have some kind of good satisfying transcendent Faith." So ^{do} we have to learn all over again that "Man does not live by bread alone." And maybe we shall have to learn again that there is such an eternal ^{fundamental} matter as Absolute Truth, and that Truth is one. To repeat, humanity must always face Facts, and all the facts and phenomena point to this that man is composed of body and an immortal ^{soul} With that "confictum"—body, mind, (intellect, memory, will), emotions, passions, (all this and more,) MENTAL HYGIENE must ^{always} reckon and deal with.

Some 15 years ago, Dr. Strecker, a top-flight psychiatrist in this country published in collaboration with ^{a girl} Appel, a book for the layman: "Discovering Ourselves." If you have read it you will soon detect a quite scientific common sense treatise on mental health in the light of the seven capital sins which we learned in Sunday school! PRIDE, Covetousness, Anger, Envy, Lust, Avarice, Sloth. I have here a very recent book by Dr. Curt Wachtel, a scholarly psychiatrist, "The Idea of Psychosomatic Medicine". Again, it is most interesting how in such scholarly fashion, this writer brings out again the remarkable interrelation between mental health and a good sincere, upright honest, natural life in the keeping of the Commandments,—down to their fine details!

Think of this for a moment: When the minds of our young are crammed and glutted with the most vile and violent crimes and unnatural perversion ^{that break the} against all Commandments, in paper books and magazines and cinema and T.V.----^{can} does that possible forebode a horrible avalanche of mental disorders for the years ahead? Youth is by nature restless and in

a ferment. Does it have to be so jittery, and drowned in sex???? *To oppress itself?*

Another common sense reflection: If "man is born to work as the bird to flight" and if "Work makes life sweet" and is the great balance wheel of our human existence, what are we to expect if your youth is encouraged to get by with as little mental and physical effort as possible? *Content with that job* Anything to make a fast buck? To look down upon manual labor, chores, handicraft, the hewing of wood and drawing of water?

Is it not strange that so often people who are institutionalized, are treated with O.T. (A 50 dollar word for *something* ~~what~~ we have always known.) Namely, the healing powers of some *kind of* satisfying work of head, heart and hand, and soul. Our less educated forebears knew this fundamental truth well. There is something divine to handicraft and skills and even the humblest work with the hands. Even to "drudgery" performed with the right spirit. What *unimaginable* nobler job on earth than that of "Drudgery Inc." namely that of a good housekeeper, a good mother, a good cook, a good parent???? The Creator has simply so destined things that we find our greatest peace and happiness in using and developing and ennobling all our talents and capabilities. The sad shipwrecks in the lives of so many "idle rich" who have too much of everything, and of the Hollywood and Manhattan cliques should surely be powerful evidence that we cannot abuse human nature with impunity and pervert it forever from the natural way of life which the Creator has intended. "The simplest joys of life are the sweetest." Are we living in an age when too many are, like Aescop's bullfrog trying to blow themselves up to the *size* ~~size~~ of the ox and explode in the process?

I think we will all agree in the absolute *necessity of* training of the human Will in all things, *its ramifications* and our dependence on a higher power that is spiritual, of which "Great Spirit our souls are images. A small group of hopeless besotted drunks have showed us that *very* lesson in humility and MAKE IT WORK! I refer to the A.A.'s

In our concern for youth we know the wisdom of prudence and moderation in all things— always to temper firmness and severity with kindness, punishment with reason, careful training to hard work with healthful enjoyment of leisure, praise with training in humility, authority with training in self-reliance, balancing work with play and prayer, physical with mental and spiritual activity,—in other words development of the entire human personality as it is mysteriously intertwined, "Body and Soul."
(Over)

Box 395, Mercer Wisconsin,
Sept. 1, 1958

Rt. Rev. dear Father Abbot:

I did not wish to prolong the conversation over the phone unduly yesterday, and run up a big bill. As I mentioned, Bishop Annabring called up the pastor here Saturday, asking him whether I could help out over at Hayward this week until Saturday, since the pastor there is in very precarious health. (It seems the Bishop was under the impression that I would remain here indefinitely until later in the Fall or early winter.)

Last June you told me to get ready for the Mahnomen-Bijou setup if nothing else turned up, and I assured you at the time that I would be quite willing to take that assignment temporarily. So I let the summer go on, not wishing to bother you further, and confident and happy in the thought that you would do for me what you could. The news of yesterday came as a sort of jolt, really. Let me say however, that of all the pastors to work with I think I would prefer Father Alphonse to most anyone else.

Little did I think a year ago when I honestly and in good faith declined Moorhead, that I would be drifting around as an assistant indefinitely. I cannot help but feel a little despondent, that after 27 years in the priesthood I have to go back to the status of a newly ordained assistant, while it is impressed upon me how quite a number of younger men than myself have been pastors for quite some time. While I never asked for a parish in all the years I was assistant, it is just a little difficult (when I am pushing 60) to be classed as a superannuated assistant. I think you are aware that I have always tried to let the Superiors make my plans for me.

Frankly, I am confused and don't know just what to think. When I reluctantly went to North Dakota a year ago under obedience, it was with the definite understanding that I would be considered for the very next pastoral or quasi-pastoral vacancy that should occur. Of course, I shall go to Detroit Lakes as soon as I am through here Sept. 15th. But I really am confused and don't know just what to expect next. I do like to pitch into the work of a parish with some prospect of some permanence. Here I am moving the fourth time in a year.

I do beg of you to tell me frankly if I am through and "washed up" for good as a pastor, so I can adjust myself accordingly. And please do not take this letter amiss. There are a number of things I might wish to talk over, were it not for the tremendous demands on your time and patience. And I am in a quandary, and I suppose will have to eat humble pie for the time being.

Respectfully,

John Schumann O.S.A.



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA

OFFICE OF THE ABBOT

September 3, 1958

Reverend Othmar Hohmann, C.S.B.
Box 395
Mercer, Wisconsin

Dear Father Othmar,

Thank you for your letter of the 1st, and for the re-assurance that you would go to Detroit Lakes as assistant to Father Alphonse as soon as you are through with the work at Mercer. Though you indicated that you could leave on the 15th, I think it better to set the 17th of September as the date on which to report to Detroit Lakes, for it is that date which I will use in asking the Bishop of Crookston to approve of the appointment and to grant you the faculties of the diocese. If you prefer, you may go directly to Detroit Lakes on the 15th or 16th, though Father Adolph will not leave until the 17th; there are extra rooms in the rectory at Detroit Lakes, and so there would be no difficulty if you arrived before Father Adolph left.

I had thought of appointing you to Mahnomon-Bejou, but, during the course of the summer, found that Father Andrew has not been feeling too well and that he has found it very difficult to take care of all of his missions. Though I have not yet definitely decided, I am thinking of taking one of his missions from him and attaching it to Mahnomon-Bejou, and I felt that, if this is done, a younger man would find it easier to drive to these places on Sundays.

I want to assure you that you are not through or "washed up" for good as a pastor, and that I definitely intend to appoint you to a parish again. I did, during the course of the summer, nudge one or the other of our pastors, but did not feel that I should insist on their giving up their parishes, especially since I am getting more and more calls for help from the missions. If one of these had resigned, I would have appointed you -- and so there will be an appointment for you as pastor, though I regret that I do not know just when. At any rate, I also think that it will be easier to withdraw you from Detroit Lakes for such an appointment than it would be from Mahnomon. And I am happy to know that, of all of our pastors, you prefer to work with Father Alphonse. I am hopeful, therefore, that you will find the work pleasant at Detroit Lakes. I can understand that an appointment as assistant may appear as "humble pie," but you are doing it in obedience and undoubtedly God's blessing will be upon you and your work for such acceptance. Although I am often crowded with work, I hope that this will not hinder you from coming to talk over the things that you mentioned you would like to discuss.

With all good wishes, and the prayer that God bless you, I am

Your devoted Abbot,

(Bejyou Minn. Oct. 5, 1958:) "I believe in the forgiveness of sin."

"The Son of man is not come for the perfect but to call sinners to penance." And so His one true church has been established to carry on the same work as its divine founder,--namely to call sinners to penance and to provide ^{to our last conscious moments} endless opportunity for the forgiveness of any and all sin, ^{and to provide for ourselves} and endless opportunity and encouragement to do penance and to atone for sin ~~to our last conscious moment~~. Our holy Mother Church is always as ^{is} her divine founder, the divine realist, taking ^{follow} human nature, ^{as it has made itself} fallen as it is, and always looking facts in the face, ^{any} apart from wishful thinking or ^{continued} believing. Since ^{he} man is fickle, thoughtless and forgetful and so very weak ^{he} he forgets the divine help, ^{we} one may, for instance go to confession as often as ^{needed} he needs it, and the purpose of amendment may be ever so well-intentioned, but if we don't make use of God's help, we are liable to fall ^{back} again and again. And God may just let us fall into sin to bring us to our senses and to humiliate or ^{to} punish us.

So you see how ^{entirely} unrealistic and how unscriptural is any belief that we are "saved" once and for all by making a profession of faith in some sect or other and that ^{through the} after that we are assured of our salvation and ^{that} from that moment ^{we} cannot sin anymore. Holy Scripture speaks entirely differently on this matter. It tells us to work out our salvation "in fear and trembling" and that no one knows whether he be worthy of love or of hatred before God. Our Lord speaks of forgiving our neighbor seventy times seven in one day if he ^{summarily} needs it. How about God who is infinitely more merciful than any of us, ^{How are we?} and patient? We must always take the entire Bible as explained and interpreted by the infallible teaching Authority Christ has left with us; namely the holy Catholic Church 19 centuries old. Redemption is assured us if we co-operate with God, ^{the absolute} the certainty that we are "saved" beyond a doubt, this side of Judgment, has not been accorded us in God's wisdom.

God's infinite mercy and patience ^{is} ever ready to forgive any and all sins if we will have it so and ^{if we} shall be willing to do all we can to atone for our sins and to amend our lives. This we always promise in the Act of Contrition, and the value of our Confession depends on exactly that condition. To make it easier in the end and to give us better assurance of forgiveness and practical help ~~in~~ in making good the harm of sin, God has given the power of forgiveness of sin to men, to priests ^{through} with the Sacrament of Holy Orders. To the humiliation and arduousness of confessing our sins humbly to ~~another a~~

fellowman, God the infinitely merciful and patient has attached a tremendous power of forgiveness,--if we will have it so. "He that hideth his sins shall not prosper, but he that shall confess them and ~~atone for them~~ ^{do penance} shall find mercy." We are finite human beings made up of body and soul. We want some assurance of forgiveness, and that we receive in the holy Sacrament of Confession, surely and sweetly if we will do our part. Mortal sin can only be forgiven by a good Confession and if we have not the chance to do that, by a perfect act of Contrition, with the firm promise to go to Confession at the first opportunity.

As you know, venial sins need not be confessed but it is good if we do so. These can also be forgiven by the general absolution at Mass, (which is almost the same in wording as the absolution in Confession) Venial sin can likewise be forgiven by sincere fervent prayer, by faithful doing penance, ^{and resignation} ~~resigned~~ to the will of God, by ^{re-}peated acts of sorrow ~~often~~ during the day, by good works, especially works of charity that may hurt and are a distinct sacrifice, and by doing our daily duties faithfully, and by always trying to do more for the love of God and for God's Kingdom than we just have to. All these things, besides forgiving venial sin, work off the temporal punishment due to sin which generally remains even after confession. For every sin carries with it a debt of temporal punishment that must be paid either in this life or ⁱⁿ the next. Purgatory is that place or God's "detention camp" of penitentiary ^{of} the next life where we must work off the punishment we failed, or forgot, or postponed or just refused to work off in this life. The Church wants no one to go to Purgatory, and if we do go there it ^{shall} ~~will~~ be our own fault.

Pray constantly for conversion of sinners. The angels of divine grace. Message of Our Lady if it should. To ~~not~~ is sinners, to forget, divine. Old Testament is filled with loving promises of forgiveness for repentance from sin. Highway signs. Warnings must be paid or perish. God will forgive if we will do our part.

"I believe in the Resurrection of the Body." Our dear Lord Jesus Christ often declared that on the Last Day, He will raise the bodies of all men from the grave, and unite them to the souls forever. "The hour cometh when all that are in the graves shall hear the voice of the Son of God." "I am the Resurrection and the Life." (Gospel of the Requiem Masses.) Both in the Old and in the New Testament the Scripture is most definite on this.

REASONS FOR THE RESURRECTION: To prove His justice and to honor our Redeemer. The body should share the deserts of the soul for the body also was redeemed, "that every one may receive the proper things of the body according as he hath done, whether it be good or evil." (II Cor. V, 10)

State of resurrected bodies: They will be our same bodies, either glorious or hideous, if glorious, without defect and immortal. "Corruption must put on incorruption." Job ^{SHOULD} knew this, so did the Maccabean Brothers, St. Perpetua and other countless martyrs.

"Death shall be no more," we read in the Apocalypse.

The Resurrection is not beyond the power of Him Who created us out of nothing. God the Creator is Lord and Master of all material elements. The resurrected bodies of the Just will resemble the glorified body of Christ, ennobled and impassible, shining like the sun, swift as thought, spiritual and beautiful beyond words. ^{Ennobled} Impassible means that they will shine as the sun, and be swift as thought in their movements and beautiful beyond words. Impassible means that they cannot suffer. They shall rise in incorruption. "The just shall shine as the sun." Our Creator will one day reform our bodies to a participation in the soul's bliss. The resurrected glorified body will rise in brightness. "The just shall shine as the sun." The resurrected body will possess agility; i.e. there will be none of the heaviness of the present. It was sown in weakness and shall rise in power. It will have subtilty. It was sown a natural body and shall rise a spiritual body.

The thought of the body's future glory is a great source of comfort. There is then no alarm nor sadness at thought of the grave, but a blessed hope one day in an eternal renewal. "Behold I make all things new." The soul until Judgment Day awaits its former companion the body, so that it may infuse fresh life into it, and take it along

to the blessed abode of the heavenly Paradise forever. Rejoice then, thou frail and sickly body. There shall come the hour of release and glory., at the hands of the Great Physician. For our destiny is one day to resemble Christ and to be united forever with Him, in this life by grace and in the next by glory. Hence we have been given the ineffable gift and wondrous pledge of Christ's glorified Body.

(Bejou Minn. Nov. 9, 1958)

The Subject of Hell and Eternal Punishment:

^{Tonight} Today I must speak to you of a ^{very} rather unpleasant subject! But again, this is one of those eternal realities that we shall all have to reckon with some day, like it or not. Better then to reckon with it now, as practical realists, rather than later, when it may be Too late! ^{I speak of} ~~It is~~ the divine ^{Scriptural} teaching of eternal punishment in hell, for all those who insist on dying in the enmity of God. Such an ending of one's earthly existence is a complete defeating of God's plan, ^{awful} through man's ^{forevermore, and, that of at} own free will, ^{forevermore!}

St. Ignatius Loyola used to say: "~~Who~~ ^{Who} ever warms himself often at the fires of Hell, will not fall into them." The question may be asked: If there be such a place as hell, what can a priest tell us about it anyhow? He has never been there! Well now, a priest does not know much more about hellfire than you yourself can easily learn right out of God's revealed word, the Bible, not to mention your own human reason and instincts, good common sense, and the ancient history ^{tradition} of the Nations. O yes, we know that men for the past 400 years have sought to tamper with the Sacred Scriptures and have tried to water down or deny this most unpleasant Bible teaching of eternal punishment. But, so have they likewise tried to take out most everything else from God's revealed word that might be repugnant to the "spirit of the age." Thus for instance the doctrine of original sin, freedom of the will, the ^{very} idea of sin, of a divine teaching authority in this world, the divinity of Christ, the spectacle of a crucified Redeemer, yes, even the very existence of a personal God! However, ^{Truth and} the eternal plan of God ~~does~~ not change. Some day we shall all have to reckon with the rights of the Creator, and ^{then} face to face! So let us use the common sense that God has given us and be orderly and logical in our thinking! Let us brush away all this fog and camouflage in which an unbelieving materialistic world, split into many warring sects, has tried to forget and obscure the very ^{plain} and evident Scriptural truth of the existence of an eternal hell-fire. Let us at least ^{play safe and} ~~try to~~ save ourselves. And arouse ourselves from this sleep of death and look at FACTS in God's language as His holy word ^{shows} gives ^{to} us and as our own conscience and reason ~~carelessly~~ corroborate.

Especially you young people in the prime and health of life, ~~forget~~ the whisperings of Satan, this unbelief which is fast poisoning the very air ~~now~~ all about us, that childish sentimental wishful sort of thinking that would deny all ^{belief} ~~unbelief~~ in Hell,--

just because the idea is not very pleasant to contemplate! Such evasion will gradually but surely ^{"dope"} the soul into losing all salutary fear of God, yes, all checks to the most heinous perversity. Just look at what a policy of sentimental leniency toward young criminals has done to our society!

From the very beginning it has been the universal conviction of mankind that there ~~must~~ ^{be} an eternal punishment hereafter, -- for all those who ask for it! Could all men go astray on so vital and fundamental a point? To deny such an ultimate sanction is to admit that right and wrong are not much different, pretty well the same in the end, and that God is helpless in the face of his Creatures. The doctrine of Hell has been revealed to us as the sanction and vindication of God's eternal plan for man!

And people try to tell you there is no Hell? Or try to water down the plain words of the Bible? Or say that it could not be everlasting? We believe the Bible and swear our solemn oaths on it. And that Bible from the beginning to the very end, practically on every page, -- clearly (speaks and definitely) of an eternal punishment for those who refuse ~~to work out God's plan in their behalf.~~ ^{to honor and obedience to God.} No doctrine has been more clearly and more unmistakably revealed by Christ Himself.

Collating the words of the Bible, what idea can we get of eternal hellfire? It is a place of everlasting torments, the state of all that is horrible and evil, for those who die in the enmity of God! Every evil that man can conceive has been united in Hell. Surely, God has given us hints aplenty here below of what Hell might be like. Multiply all that is evil and horrible ^{reveals} by eternity, and we might get some kind of idea.

Men will scoff at the idea of Hell, asking: "Shall he be cooked or roasted, or fried, or shovel coal for all eternity, or what? Christ Our Lord does speak of some kind of real fire, does He not? A fire that is inextinguishable! (Mark IX, 42, 4) What kind of fire? We know not! Fire is about the closest image we have of describing what is in the realm of the infinite and the eternal and the absolute. "By the word fire," says St. Thomas, "is meant every suffering," and God's Word says, "They shall be salted with fire." If Our Lord is speaking of a figurative fire, well so much the worse for all those who go there! After all, which suffers, the body or the soul? Without the soul, the body cannot suffer, for it is lifeless. Pour some hydrochloric or some fluoric acid into the hollow

of your hand! You will feel all the agony or pain of fire, but, where is the fire? The mystery and problem of Hell evidently exceeds our weak human understanding!

The sentimentalist may say: "How could God be so cruel as to condemn a poor fellow to eternal hellfire! That cannot be! For we are told that God is infinite love! Well, God condemns no one to hell. In fact He has predestined us all one day to enter Heaven! That is God's eternal plan for man. What makes the thought of Hell so terrible, is just this, that Hell was never created for man but, in the plain words of Christ, "for the devil and His angels." By one mortal sin, man willingly and deliberately turns away from God His maker and Father. He turns rebel and joins the forces of anti-Christ. Should a person die in that state, a rebel his soul goes out of the body, a rebel she remains } for all eternity! Why? Because, after the moment of death the human will can nevermore } change! "As the tree falls, so shall it lie!" There is no repentance possible after death, just as the demons have never repented in the ages and ages past since Hell was made for them. While here in the body the Will is not immovably fixed in its choice, but once surprised by death, ^{then} aversion to God hardens into eternal hatred. The rebellious will becomes set in an everlasting hatred of despair and an obstinate defiance of God's rights. Try to change a mass of concrete, once it has set! Or try to convert a hardened sinner! ^{or} One who knowingly and willingly has fallen away from the true Church into which He was born!

Does not our reason tell us that we should expect that things should work out that way? God will never take away man's free will, no not even when that man freely elects to go to Hell! The rebellious soul has not wanted God in this life, why should it have God in eternity? The will of a dying man is sacred, and God will give us just exactly what we ask for in this respect. The soul spurned its Maker and Redeemer in this life, and gave its heart to idols. Very well, in eternity it shall have its wish, forever separated from God, ^{forever} and left to the horrible IDOLS it cultivated ^{during} in this short life. (devils)

God gives to each and every human being sufficient help to be saved. Through the blood of Christ, even the worst criminal can return to God's friendship through sincere penance. But, his mind and Will must change. A Christian goes to hell for deliberately turning away from God's plan and not heeding on time the repeated call to repentance.

Yes, the mercy of God for sinners is infinite. Every last drop of His precious Blood has painfully been shed in token thereof. The hardened sinner who dies that way has abused God's graces and goodness to the very extreme. ~~There is no more to be said~~ Therefore, since we are dealing with an infinite eternal God, there must also be an extreme and an eternal punishment, for those who hate Him. Makes sense, does it not?

In Deuteronomy God tells us: "I have set before you life and death, blessing and cursing. Choose life!(Deut. XXX 19) And also by the mouth of the prophet: "I will not the death of the sinner, but that he be converted and live." Here on earth, God's chastisements are always tempered with mercy. But with death, the time of mercy is at an end, and the eternal reign of divine justice begins. The whole weight of divine anger must then fall on him who dies in his sins, hating the very God who made him to love and to be loved!

We have spoken of the fires of hell as a pain of sense. But far worse than the pain of sense shall be the ~~pain~~ ^{nam} of eternal loss! Have you ever felt the pain and agony of homesickness, of suddenly having one dear and beloved torn away from you in death? Well listen.

Again, Multiply all this by eternity, and ~~perhaps~~ you might get some idea of what it ^{might} be like one day to be forever separated from the God/for Whom we have been made! ^{from whom we came and?} Could it be that the fires of hell symbolize the soul's tearing itself to pieces for all eternity in a mortal agony of inexpressible homesickness, longing for God with an unspeakable craving, yet hating Him at the same time with a diabolical hatred that can never be quenched? Hatred and agonizing craving ^{into} ~~rolled~~ ^{into} one, like the mind of the maniac who cruelly tortures and murders the very person he loves!

Our Lord speaks of the "worm that dieth not." If remorse here below can be so intolerable ^{as to} drive a person to ^{insanity and} suicide, what shall it be like to be gnawed by eternal remorse; to have to realize for all eternity that ^{he} ~~it~~ has come to this awful place of torments through ^{his} its own fault! For shortlived trivial pleasures the soul has forfeited eternal life. With so little trouble it could have been forever saved and ^{have} ~~avoided~~ hell! Timely repentance, a good Confession could have repaired things and set the person off on the road to healing penance! God gives His lifelong assistance, and the sinner despises it. He renders the blood of Jesus forever vain and useless; in fact, he flings it back into the bruised beaten tearstained face of the Crucified! In life such a one chose to

serve his lusts and idols. God offered love and he refused it. Noble prayer would have saved him. He spurned the time of mercy and now it is gone,--forever! "the night cometh when no man can work!" Every single grace of help of God that was neglected ~~postponed~~ or abused (or ^{just} conveniently forgotten) shall rise up against him in the day of Judgment and forever torture the condemned soul in hell, where the worm dieth not and the fire shall not be extinguished." Why? Ask God who has told ^{us} ~~you~~ so. And pray for light. Could Christ our Lord possibly have spoken more plainly and more directly?

All this is not a very pretty picture is it? Neither is the bloody mangled figure of a dead God-man on the Cross! And neither are the millions of horrible wrecks of humanity that have been made through the insane madmen we call dictators. One thing is certain: No one will ever be punished with that dread fire created for the devil and his angels ^{mind yours,} who has not like the devil and his angels, with full consent, turned his back on Almighty God and had died in that state! But how can a reasoning human being be like that or get that way? Listen! Try some time to convert a hardened smug conceited smart aleck wise guy sinner, enslaved by any of the idols that ^{constantly} clamor for ~~our~~ attention at all times. Why blame God for the fires of hell which the unrepentant sinner elects by his own choosing? As Cardinal Newman puts it: "If any man's career ends in final woe, it must ^{be that he} by some wilfulness of his own have traversed and defeated God's special and particular purpose in his behalf!"

A wholesome healthy and wise fear of God and His just punishments is a special gift of the Holy Spirit. Should that be once lost, then watch out! We should love God more than we fear Him. "Perfect love casts out fear." In the presence of our crucified Redeemer, hanging against the dull red sky of Good Friday,--how can we do ought else but love and repent? At the foot of Calvary's Cross, look into your own soul now while yet the time of mercy is yours! Long since too, many of us should have plunged into Hell, except for the long-suffering mercy of God, and the many prayers ^{heard} ~~made~~ for us by heroic souls. With St. Augustine we can say: "Yes, a million times Thou couldst have damned me!" And the inspired word: "Knowest Thou now that the long-suffering and the patience of God leadeth thee to repentance?" "Pierce my flesh O Lord with thy fear, that I may fear Thy Judgments." (Psalms.) "In the day of Judgment, from the pains of Hell from everlasting death, from Thine anger. O Lord deliver us!"

Pope Pius XI said in his Encyclical on Motion Pictures: "All pastors of souls will undertake to obtain each year from their people a pledge similar to the one alluded to, which is given by their American brothers, and in which they promise to stay away from motion picture plays offensive to truth and Christian morality."

Allied hand in hand with this is the pledge to avoid reading dangerous literature. As a man reads, so he is or will surely become. And we do not become worse alone,--we pull others along, with the harmful ideas we pick up from morally wrong movies and reading. The newsstands are crammed to overflowing with reading of the lowest kind,--partly because there is *good* money in it. Such writing panders to the lowest instincts in man. When a man has an evil mind he is not satisfied to stay evil alone. He tries like the devil, the Father of evil to make others evil too. Since the anti-Christ is loose in the world today, it is quite easy to understand that Communism will try all possible to degrade the minds and hearts of the young away from Christian ideals and Catholic teaching. (We mean not only matters against the sixth and ninth Commandments, but all commandments, honesty, charity, truth, fairness, humility and all the other Christ-taught virtues.

Kaffie
"The most effective safety device on the highway is YOURSELF! So also the best weapon against harmful movies and literature is yourself! Man has a free will and by that free will he will one day be judged and put *place* himself into eternal happiness, or eternal woe. The decision to avoid or to take lightly the matter of decency in public entertainment and reading, rests with each individual one of us,--and according to that *condition, decision*, Almighty God will hold us responsible.

"Juvenile Delinquency?" What more can *we* you expect if in the reading of the young, the talk, the movies, the whole attitude on things mocks and scoffs at the commandments and all that is good and true and beautiful and Christlike. It is not easy to be virtuous at all times and to keep God's law. Immoral entertainment and literature make it seem distasteful and *impossible*, and present the opposite (in many appealing disguises) as natural and wholesome. If this keeps up, the anti-Christ will one day take over our country lock stock and barrel, and without firing a shot. Through false fuzzy thinking, on the part of many of our fellow citizens the anti-Christ has already had his way over a large part of the globe, with very little fighting *shooting*.

Hence,
"The philosophy (thinking) of today is the action of tomorrow. The forces of anti-Christ well know this. ~~So~~ the battle is a war of ideas before bloody war and revolution and chaos start. If Russia ~~will~~ wins the war of ideas, it is just a matter of time before she will ~~win~~ a country too. Whatever is opposed to the spirit of Christ, be it reading or movie or any other kind of entertainment, plays directly into the hands of the devil.

You may do pretty well as you please; so if you wake up some day and find your faith gone, and your happiness gone, and your light gone, and hope gone don't go about making excuses and blaming everyone and anyone, especially your parents and the priests. If you have already suffered from the poison of bad entertainment of reading, you had better get down on your knees while there is yet time and do some serious reading again and get back to the spirit of Christ! (All this may be beating the air and talking to posts)

Advertising, like propoganda, seeks to break down our will and resistance by constant and endless repetition, under all the guises that can be thought up under the term "psychology". So the devil by countless means and ruses in entertainment and reading seeks day and night to wear us away from the spirit and truth of Christ. Life is too short and eternal life too hazarded to take any chances whatsoever in this manner. Hence it is a mortal sin to expose ourselves wilfully to the danger of sin.

"The sensual man does not perceive the things that are of the Spirit of God." says St. Paul in (I Cor. II,4) Scenery is not well reflected in dirty water and we cannot see a true image of ourselves in a mirror that is filthy. The Holy Ghost cannot shine into a soul where the windows have been dirtied with sinful entertainment and reading that have inflamed sinful thoughts and passions and desires and snuffed out the Light and Truth of Christ. The Holy Spirit cannot dwell in a soul that is subject to sin. Without the Holy Spirit we are lost and may easily fall into soul-blindness from which we may never more recover.

From dangerous reading, --even from reading and entertainment that is not outright evil, the soul soon loses the vigor of Faith. Jan Huss, Calvin Zwingle and centuries before them, Julian the Apostate, another persecutor, lost the true Faith through heedless reading of the heretics. One can hardly touch filth without being polluted. The body cannot long thrive on bad or diseased food.

The eyes are the windows of the soul, and whatever enters the soul through the eyes has a much deeper effect on the soul and mind than what we hear. (Hence the added danger of evil television shows.) Too many shows are in actuality, "schools of vice and sin" They will soon close the heart against the Holy Spirit. From indiscriminate reading come hatred of all honest work, discontent, a rebellious spirit, anti-clericalism, false and exaggerated views of life, a quick conversion to the views and maxims of this world, so that today there are all too many so-called, self-styled "good Catholics" who down at bottom are little better than genteel pagans, and who are wearing themselves out trying to carry water on both shoulders. Too many of these will blindly go over into eternity some day, blind until they meet up with the all-searching eye of God's judgment.

You all know that much that goes under the name of entertainment in this day, is little better than a gigantic school of vice and sin, --poison that may kill eternally in a golden goblet. (The story of the famous "popular" author who visited a prison and was there accosted by two young inmates, who blamed his writings for their lot.

God gave us the priceless faculties of our souls, understanding memory and will to use for His honor and glory, to know Him, love Him and ever serve Him better. Just think of what we do when we degrade, prostitute and ruin these God-like powers by going to enjoy harmful, sinful amusement. The mind becomes quickly degraded, incapable of rightly judging the world of actuality, -- and we shall surely be made desperately unhappy some day both here and hereafter. So it's squarely up to each and every one of us.

It was never intended in the plans of God that this ^{second body} Feast of the Nativity be remembered only once a year and after Christmastide ~~then~~ packed away in our memories and our living, with the Christmas trimmings for another year. Much that might be said on this holy Feast, you have already heard the past weeks and in past years, in song and story and radio and T.V. Let us not forget that ^{in life} each one of us has a definite ^{part} in the Nativity and a definite role to play ~~in it~~ against the background of ^{that heavenly light from the Crib} ~~the scene~~ of this night. For the Incarnation is the beginning of the events that brought about our Redemption and ^{which} are destined by God to bring about ^{our} eternal Salvation. Why has the Church made a very definite and strict Command that we devoutly assist at the Sunday MASS whenever we can? Because our Salvation depends on how closely we associate ourselves with the Mysteries or Events of our Redemption. The Eucharist, the real Sacramental Presence of Our dear Lord is the crowning continuation of the Redemption down to the end of time. Whenever we attend Holy Mass we are actually there at Bethlehem continued throughout the Centuries. If we receive Holy Communion devoutly we in reality partake in an intimate way of the tremendous honor and dignity of Mary who became the first living tabernacle of the Incarnate Word, and the first living Temple of the Holy Spirit! Crib and Cross and all the other Mysteries of our Redemption and are the same with the Mass for all time.

Consider the Preliminary Prayers at the foot of the altar, sin-conscious prayers of contrition and prayer for forgiveness. How they remind us of those long centuries in almost the same Scriptural words ^{as} when the nations longed and sighed for someone to come from Heaven to make this world a little better place to live in, and to bring the hope of reconciliation and forgiveness and final salvation. Shortly after these opening prayers comes the solemn Gloria which this night was ^{first} brought from heaven, to be continued to the end of time in song and prayer. What a perfect prayer to memorize and say frequently, especially as a Thanksgiving prayer after Holy Communion.

In sermon and instruction we hear the words of the living Christ through the mouth of the Church He has established. At the Offertory we put ourselves in spirit onto the paten and into the chalice to join ourselves with the offering, the complete offering of Himself, which Jesus made when He became man. "In the head of the Book it is written

of Me that I do Thy Will. Behold I come!" It is that same divine human will which spoke in later years: "My ~~will~~ meat is to do the will of Him Who sent Me." and on Gethsemane, "Yet not my will but Thine be done!" It is this Will which has made the Incarnation and the Birth and all the other events of our Lord's Life of infinite value and power for mankind for all time. It is this Will, the continuation thereof, which makes of what we call the Mass, a Sacrifice of Infinite Value to all of us who partake of it. No wonder then that Isaias 690 years before the Christ was born, ends his ^{prediction} clear vision of this night thus: "You shall draw waters with joy from the Savior's fountains. Rejoice and be glad O Israel, for great is He Who is in the midst of Thee, the Holy One of Israel!" We have the glorious fulfilment of that joyous prophecy in our daily Masses. This child of Bethlehem has come ~~xx~~ for the Fall and the Resurrection of many in Israel. He will be our life and Resurrection if we love and try to understand the Sacrifice of the Mass. Missing Sunday Mass may be largely the product of ignorance. Even as the innkeepers of Bethlehem were ignorant of who it was that asked for shelter enough to be born that night. Even as Christ's own people could not understand His plan of salvation, and His constant assurance that He was God, the Son of God made man the promised Redeemer. But we have an Infallible Church, and so many other advantages offer those people, to know better. Even an ^{uneducated} ~~ignorant~~ Catholic senses in some way what takes place at the Consecration of the Mass. Instead of His Godhead being hidden under the appearance of a helpless Babe, ^{He} ~~it~~ here becomes present under the appearance of bread and wine, the whole glorified Christ, living forever and ever! Crib and Mass are the same. (To remind of this, often an image of the Infant is placed above the tabernacle during the Christmas season and incensed during the Mass.)

Read those immortal inspired prayers of the canon of the Mass. How with Mary we offer up to God the Father the Incarnate Word made man under the appearance of bread and wine, even as Mary once did offer Him to the Father in the Temple. The Church puts that Infant into our hands to offer back again to the Father, with all our prayers and petitions and needs and wants. At the Consecration we sing: "Blessed be He Who cometh in the name of the Lord." And at the Agnus Dei we sing: "Lamb of God Who taketh away the sins of the world, grant us peace!" and we end up the Mass with the supracarthy in-

spired words that join Heaven with earth: "In the beginning was the word, and the word was God!" Though we live almost two thousand years after ~~the~~^{that} first Bethlehem, Our Lord God has each one of us in mind, when He became man, and the Angel said: "For He shall save His people from their sins." Many would not take the Redeemer on God's own terms and so it is today. The angel told the Shepherds that they would find the ^{praised} Redeemer as a little Babe lying in a manger. We are asked to worship Him and to receive Him under the appearances of bread. Now that we know again, we should never again miss an opportunity to hear Mass devoutly, always coming in spirit to the Crib and the Cross, the Holy Sacrifice of the Mass where the work of our Redemption is continued, forever re-enacted, applied in all its infinite effects to our souls.

This Holy Sacrifice called the Mass has been going on uninterrupted since the days of ~~him~~ the Apostles, in substance the same in spite of minor differences in rite and ceremonies, to bring out to us what is actually happening on the Christian altar and to instruct even the simple and unlettered. The priest and you genuflect in presence of the Blessed Sacrament and pay divine worship to it as has been done for almost 2000 years, since we believe we are thus doing the very same as the shepherds who came to the Crib and believe, and as the Wise Men who when they saw the divine child, knelt down and adored Him. Let us always remember that when we receive Holy Communion ^{that we} and behave thereafter as we can easily ^{imagine} the shepherds and Wise Men ^{did} doing after having caught a glimpse of the Infant Savior. ^{God incarnate!} We have even more in that we can actually receive Him into our bodies and souls! It is tonight as though the twenty centuries never existed since the birth of Christ. Although we do not see a tiny ^{living} Babe lying on straw, we too as the Apostles, can know Him, in the BREAKING OF BREAD! With God there is no time. Oh that we did but know the gift of God and Who it is that silently speaks to us from the Christian altar hidden in the Blessed Sacrament, even as He once silently spoke to the shepherds and Wise Men at ~~Rxxxx~~ at the Crib!

Epiphany and the Mass: (Bejou, Minn. Jan. 11 - 1954)

35

God has chosen to give us His only-begotten Son in the simple form of a Babe, born amidst the poorest of circumstances. So too has He destined that the ^{glorified} Son's presence be continued among us in the real Presence of the Eucharist and that the mysteries of the Redemption, ^{including} ~~especially~~ the Mystery of His Birth be re-enacted and continued to the end of time in the Holy Sacrifice. Just as He chose to hide Himself at Bethlehem under the form of a helpless Babe, so He now hides Himself under the appearance of bread. Through this Mystery of Faith He has destined that all the saving infinite graces of the Redemption come to us through the Holy Mass. The Magi nurtured the Faith that God had planted into their hearts. They followed every clue and every crumb of grace they could. ^{find} With so doing, God gave them more and more grace, so that their long journey from a pagan land and their prompt adoration of a humble little babe, the simple child-like story of the Bible, cannot be explained in any natural way, but only in the light of the workings of God's grace. So too with us; If we keep on trying to attend the Holy Sacrifice as devoutly as we can with the aid of our prayerbooks or Missal, and try to learn more and more about it, we too shall receive grace upon grace, and with the eyes of Faith be able to perceive the Real Presence of the living Christ more and more powerfully. ~~We shall be able to see the host with the~~ ^{while we} ~~corporeal eyes~~ ^{our bodily} ~~and the Christ with the~~ ^{we shall see the living} eyes of the soul. Those heathen Magi were determined to accept God on His own terms. Why should we not do the same, in the way and plan He has instituted in the Holy Eucharist and its celebration in the Mass? The many-striped "Reformers" in their pride and blindness and self-will sought to do otherwise, so that 25 years after Luther there were more than 200⁰ different interpretations of Christ's plain words: "This is my Body."
In spite of our human failings and deficiencies, and seemingly faulty ~~drab~~ surroundings we shall be able to find Him in His holy Temple, at His holy altar, where we can unreservedly present Him all our gifts of mind and body. The Magi travelled a thousand and more miles to follow an idea and promise (at great Sacrifice). All over the Catholic world, old and aging and feeble and handicapped parishioners totter to daily Mass whenever they can. How about us in this modern age with modern conveniences and freedom of religion? You might catch some inkling what a gross act of ingratitude to God it is to miss Sunday Mass deliberately. "Kneeling down they adored Him." How about us? The

story of the Magi is a remarkable example of how divine Grace will work ^{and in fact} if man will
but prepare himself for it. ^{Grace will work if we work.} So will divine grace work on us, way beyond our fondest
dreams or expectations if we always seek to co-operate with and follow up the first
grace. There is no more sure or more powerful way than the Mass. What then holds us
back? When time is so very short, it may be much later than we think, soon it will be
eternity and eternity is forever? One who devoutly attends the Mass as often as He can
and seeks to find the living Christ in the Holy Eucharist, ^{shall} ~~will~~ never go lost!

St. Michael's Rectory,
Mahnomon Minn.,
Feb. 3, 1959

Rt. Rev. dear Father Abbot:

Herewith my personal statement for 1958. I would like to keep on hand, at least for the time being the amount over. The reasons are that I may only be able to collect very little salary during the year and expenses will continue. The other reasons I can discuss with you at retreat time or before if I get down there. I would like to take a high-mass every morning but in this setup that is impossible according to present arrangements, so the stipend item will be low.

I am living one day at a time, trying to keep profitably busy, but this living in a setup where I am no more than a not too welcome boarder is not too pleasant. Of course that status was made plain to me when I came here so at least I know pretty well where I am at. I hope that by Spring there will be some light as to future developments.

The winter has been rough since last November. Thank God I have a warm room. Considerable snow since November with no thawing. The vast snowscapes up in this territory are a constant pleasure, and the air is clear and clean even if arctic. The Bishop has been most gracious and interested. Time to read and to think, which is another blessing.

Respectfully,



"If any man will come after me."

25

For Bejou Young people, Lenten Talks, 1959:

These Sunday night talks may appear to you as something of a hodgepodge,--at least for the first or second time. I cannot tell of course whether any lasting good will come out of them, since ^{many} young people these days ^{seem to} know all the answers. If just one of you will carry away one good thought that will bear fruit in good resolutions, on any night, I shall feel satisfied. The rest is in the hands of God, of course. Are you not rather young to have someone speak to you about the Sacrament and the Vocation of Matrimony? "Better 3 years too soon, than even one day too late." Most of you will be embracing the vocation of marriage and family life,-- before you realize it, and the years of youth are soon gone forever! All day long your ears and eyes, ~~day-for-day~~, and all your senses are bombarded with the spirit of the world, through radio, T.V. and bookstands, which are all over, and the ^{talk} of companions. Which ^{often} scoffs at the holy state of matrimony and at virtue and chastity and an orderly life and most everything that is good. "That's corn." "That's old-fashioned." "That's for the birds." "Times have changed." Divorce is condoned as quite O.K. and restraint and self-control in dangerous and sinful matters, laughed at as belonging to the horse and buggy age.

Well, God has given to each one of you a most frightful power and privilege, that of free will. Everyone is ^{even} free enough to go to hell if he so chooses. You have it in your power to make or break your lives, to launch yourself into an ~~xxxx~~ unhappy life of misery, or a life blessed by God with His own gift of happiness and peace. Tragic that so many ^{irretrievable} mistakes are due to the pride and conceit ~~xxx~~ and ignorance of youth! Such is the situation in this life and it is up to us to use our brains to make at least "as few mistakes as possible." "If anyone will come after me, (be my disciple) let him deny himself, take up his Cross every day, and follow me."

Begin
2/22/69 You are getting into that age when you think somewhat differently of the other sex, and wish to recreate in mixed company, and may even cast very interested eyes on ^{some} another youngster of the other sex. Now, this is quite natural and normal, and just has to be controlled and kept in order, with God's help, and the common sense he has given us. Nature takes care of many things in this process of growing up. Why then does such a deluge of half-baked worldly ideas (and sometimes even patents) try to ripen the sweet fruit of youth before time? Why must kids think of company keeping at tender grade

school age, and set the scene for too early marriages when a pair is not even ^{properly} grown up? 1 out of 3 marriages, we are told ends up in divorce. Such generally robs one or two from the fold of Christ's church, which simply cannot allow ~~them~~ divorce. A married partner may give you plenty of trouble in years to come, so why go around looking for trouble before trouble troubles you? A completely pagan spirit paints so-called "love and romance as a heaven on earth and then some and what have you. Youth is of course so prone to fall for that stuff. Your good parents can all tell you they are all wet. There just is no heaven on earth, so let's not kid ourselves."

Marriage has been instituted and arranged and ordained by God Himself for a good and holy purpose, and has been elevated by Christ to the great dignity even of a Sacrament. In it, as the marriage ceremony says, you may expect to find the greatest happiness in this world that God can accord to man in this vale of tears,--provided you do your part, and start planning for a happy marriage now! People who have messed up their marriages and who lead evil and immoral lives, ^{often act} ~~are~~ of course much like the devil. They want to get everyone possible pulled down to their sinful level. Never before has there been such a gigantic fight for the hearts and souls of youth.

You are not too young to plan for a happy marriage even now. Before you know it the time will be at hand. Start praying for a good partner now. "St. Ann, send me a good man." Everything you learn from day to day at school (or should learn), all the things about housework, cooking sewing, baby care etc. etc. every habit and character trait will some day deeply influence the happiness of your future marriage ~~some day.~~ "The child is father to the man." You can hardly teach an old dog new tricks. If we live normal lives with plenty of hard work and exercise and interests and hobbies of all kinds, ^{the "emotional"} the sexual part of us which may start to give trouble now, will ^{rather} all be taken ~~of~~ ^{more} pretty well in stride. "An idiosyncratic brain is the devil's workshop" and "Make no provisions for the flesh." You are entitled to have good clean fun together, good recreation, dancing, reasonable company keeping (in groups) and all that. Growing up in a rather large family with brothers or sisters (to fight with) is after all the best preparation for married life. So don't be fool enough to fall for all that dreamworld glamor and poppy cock that Hollywood and Manhattan and the popular singing idols of the day try to ram down your throats and into your young minds! Dare to be different, and dare to

be independent and even a rebel if necessary against all that slush and rot! It may be that some day you will be thankful for the special graces that might come to you from attending these Lenten talks for young people.

"Male and female He created them for a good and holy purpose that we shall understand fully only in eternity. The human body is something holy in all its parts and sex is something holy and intended by God to be treated and used only according to His will and plan. Being a fallen and blind and foolish human race, of course makes that rather difficult. Do not forget that the natural shyness, even a shrinking bashfulness that is associated with growing youth is after all Nature's guard

St. Michael's Rectory,
Mahnomen Minn.,
March 5, 1959

Rt. Rev. dear Father Abbot:

I have an aged aunt living at Eau Claire Wisc. and word has come to me that she is failing and that she may not last too long any more. She is the last living relative of my Mother's generation, a dear old soul who helped me through school years ago when I was a youngster, and who paid half of my chalice from her meager savings. I have never goofed down all these years for the funerals of any of the relatives. I am wondering whether it would not be the proper and courteous thing to go down there when she passes away, (hoping I will be able to get away when it happens.)

Another matter, in regard to the Island Lake Mission: I did not know that Father Andrew was having Mass there every Sunday so that he has to trinate most of the time. When I got here last September I had anticipated much more work here at Mahnomen, but as I indicated when I was down there last, that has not been the case. I think I keep busy up in my "Protestant" territory and in my room, but am wondering whether I should not take over the Island Lake Mission after Easter. It has been on my mind for quite some time, that Father Andrew may be having it pretty rough on Sundays, especially as you mentioned last August, that his back is bothering him, even if he is quite a bit younger than I am.

The road from Bejou west to Island Lake was rather impassable last Fall since it was being graded and was not gravelled in stretches before winter set in. I was over it a week ago, and most probably it will be impassable while the Spring thaw lasts and the frost comes out of the ground. By this road Island Lake is a little over 20 miles east of Bejou. If this road cannot be used and I would take my second Sunday Mass at Island Lake, I will have to detour an additional 20 miles or so back through Mahnomen. Since you will most probably ask and expect my successor to take over this Island Lake Mission, it might be a good thing to start after Easter, and thus relieve Father Andrew somewhat at a time when tourist business will make additional work for him in his territory. I hope there will be enough income at Island Lake to defray extra auto and other expenses that will come up. I can talk over the matter in more detail if I get down there at Easter time.

The winter has been arctic for 3½ months, but thank God I had very little to contend with in icy roads. We have had a nice cover of snow since Thanksgiving. I am happy to have time to do more of the work we are ordained for, catechizing and instructing and visiting people of other Faiths. I am getting to feel more like my old self and I think I have not felt better for quite some years, for which I am thankful indeed. This is delightful country. One becomes a little down once in a while at the large percentage of fallen-aways and lax easy-going Catholics out in the "sticks", but will have to do what we can, in the hopes of getting at least a few to church more. I do not think I have ever had a finer reception from non-Catholics visited. We are of course much a minority up in my territory. I hope to see you shortly after Easter.

Respectfully,





SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA

OFFICE OF THE ABBOT

March 7, 1959

Reverend Othmar Hohmann, O.S.B.
St. Michael's Rectory
Mahnomon, Minnesota

Dear Father Othmar,

I have your letter of the 5th, and herewith grant you permission to attend the funeral of your aunt in Sau Claire when it pleases the Lord to call her to Himself, in view of your close ties with her throughout the years.

I am also very grateful to you for your offer to take over the mission at Island Lake in order to relieve Father Andrew of the burden of trinating each Sunday. I am not, however, sure that your successor will be able to take on the work of this mission, and so I think you should arrange with Father Andrew when you wish to begin and also with the understanding that it may be only a temporary relief for as long as you are at Mahnomon. But I am sure he will welcome even such temporary relief. Perhaps it would be wise also to bring the matter to the attention of the Bishop; you may tell him that such an arrangement is perfectly agreeable to me. I don't know what the income at Island Lake is, but it will be, I hope, sufficient to cover car expenses. Since you do not plan to begin until after Easter, when the roads are passable, and since you plan to visit here at Easter time, we can discuss it further then.

Yesterday Father Roman passed away quietly at three o'clock in the morning. He had been growing weaker the last few days, and was unable to eat or to swallow even a little water. All others remain quite well.

With every good wish, and the prayer that God continue to bless you and your work, I am

Your devoted Abbot,

BD:je

A Lenten Sermon on details of the Passion. (Mahnomon, March 18, 1959)

(Read from the Improperia of the Good Friday Mass. Also, "There is no beauty in Him.")
 Onto Him has God laid the iniquity of us all. In the Sacrament of Penance His Precious Blood is applied to our souls, as fully as our (perfect) contrition, our Purpose of Amendment, and our constant spirit of Penance will allow. For the fruit of all meditation on Christ's Sacred Passion must always be Contrition and Compunction of heart. "Weep not for me who am innocent, but weep for yourselves and your children; they are the guilty ones! For if in the green wood they do these things, what shall happen in the dry?"
 The Passion, the Crucifix, speaks to even the simplest soul of the actual malice of sin. so we shall nevermore forget and can never more excuse ourselves by thinking: "We knew not what we did!" So, as we examine our sin-laden consciences and prepare for Confession, let us always look at our sins in the light of Christ's awful Passion, in all its *from factoring* details.

Thus the scourging at the pillar: How does this look in the picture of all sins we commit with the body which has been given us to use always according to God's commandments? For His honor and glory? "If any man will be my disciple, let him deny himself, take up His Cross every day and follow me." Rather than mortify our body and its senses, do we give in to all its lusts and desires? Do we use the body to tempt others in things that "seem so harmless?" By indecent dress and actions? By indecent liberties with *the* bodies? *Body?* *waiting* Spending uselessly so much time and money in its vain adornment and entertainment? Today's paganism is a fanatical cult of the body, as we see all around us. How I say, does all this square with the spectacle of a suffering Godman, covered from head to foot with the bleeding wounds of the scourging??

How about sins against the First Commandment? For our sins against Faith and Hope He suffered the awful agony in the garden, the supreme test of Faith for all times. "Father, if it be possible, let this chalice pass from me! Father, all things are possible to Thee!" To atone for our lack in practicing the virtue of hope and trust, He suffered all the pangs and tortures of utter desolation and despair at the altar of Gethsemane and in His last moments on the rough bloody altar of the Cross. Man's first and foremost duty is to give honor and glory to *the* God Who made us. Because we

dishonor our heavenly Father, Jesus had to suffer the ignominy of utter dishonor and disgrace.

The Second Commandment: Using God's holy Name in vain. For this was His sacred mouth and face struck and His tongue parched so cruelly! Likewise for all sins of cursing and blaspheming. For cursing our fellowman right and left ~~to~~, the Godman was cursed. How it must have hurt His sensitive divine-human nature. "You have dishonored me." You have ~~dis~~spised my Father Who is in heaven.

The Third Commandment: Missing the Holy Sacrifice of the Mass for any lame and flimsy excuse. He went after the lost sheep until exhausted ~~with~~ with the dust and heats of the day. For our slovenly way of attending Mass and divine service, He spent whole nights in prayer after weary days of labor. For our sloth and laziness to fulfill the Sunday obligation He was clothed as a fool and so mocked and blasphemed. "Hail King of the Jews!" We insult this same king by refusing to come to the celebration of the Sacred Mysteries of our Redemption, of His boundless love. By our misbehavior in the house of God we strike His sacred head with the reed even as the soldiers did. For our refusal to watch and pray with Him ~~praying abundantly~~ at the Mass, He spent that awful night from Thursday to Good Friday, and prayed on the Cross until the end. "Father, forgive them for they know not what they do!"

The Fourth Commandment: He became our model of love, obedience, honor to parents for thirty years ^{which were} spent in wearisome work ^{with} for his mother and foster-father at making a meagre living. During the years at Nazareth He atoned for all sins of disobedience to parents, of insult, unkindness, neglect and refusal to help our parents. Even though He was God, He worked at a hard rough trade for Mary and Joseph who were human. This could not have been easy for His delicate sensitive body. For the sins of parents and all bad example He became for us an example even to the death of the Cross. For the neglect of parents to punish when necessary, He was most cruelly punished. For the neglect of children and of duty, He became perfectly obedient to His heavenly Father in all things. His whole life at Nazareth was one of toil and labor. What an example to the many who wish to get through life the easy way without good honest hard work!

For all sins of disobedience and rebellion He becomes obedient even to the rough heathen executioners.

The Fifth Commandment: By becoming the victim of hatred, enmity, malice, envy and jealousy, He loved all even in death, when all through His public life He received so very little love from His fellowman. He was buffeted and kicked about to atone for our wickedness and insults to others, for our fighting, striking and mutilating others in body and in spirit. He was struck and spat upon and "was bruised for our sins." And "wounded for our iniquities." By scandal and bad example we rob those dear souls for which He drained every last drop of blood. For all sins of drunkenness he endured the bitter and bloody thirst and His sacred mouth was tortured with gall and vinegar.

The Sixth and Ninth Commandments: For all evil thoughts and desires of hatred and enmity and revenge He underwent the awful crowning of thorns. His tongue and lips were likewise parched and cracked to atone for all lustful talk and sinful kisses of passion. His entire body was scourged and tortured for all lustfulness and sinful embraces and leading others to like sins of impurity. For all sins with our ears He was tortured by the hideous deluge of lewd and blasphemous abuse that were hurled at Him, even in His last painful hours on the Cross. So too were His feet pierced to atone for our goings to places of sin, of dangerous amusement with bad company, for sinful lewd dancing. We would be so free and independent of all law and restrained and would shake off every cross and hardship, even at the expense of grievous sin! Jesus hangs on His Cross on pierced hands and feet until He gives up His spirit. "Christ became obedient for us even to the death of the Cross."

MARRIAGE AND PARENTHOOD.

(Revised for Det. Lakes Recollection Day, April 7, 1959)

"Sow a thought and reap an act,
Sow an act and reap a character,
Sow a character and reap a destiny!"

In the Nation's capital one can spend weeks and months enjoying and wondering at many beautiful monuments, statues, gorgeous buildings, works of art in stone, in wood, in metal. To produce these has taken years of study and planning and a tremendous amount of hard work. One must admire the genius, the years of training and patient effort, courage and energy spent to fashion things so beautiful from lifeless matter.

And yet, as one enjoys and marvels at these human creations of human mind and hand, he cannot but help think how one day even the most beautiful statue, the sturdiest building, must crumble into dust. For all these things shall pass away. Men will admire and praise the great men and their deeds, but overlook the greatest of all works in creation, the "art of all arts", as St. Chrysostom calls it, which God has entrusted to ordinary everyday men and women. What is this greatest art of all arts? The rearing of children for God and for life eternal. Do you think, dear parent, that it is something so common and everyday to bring up children according to God's plan who are one day to be citizens of heaven forever? Listen: In the mind and plan of God, you and your humble work for your family are of far more importance than the work of the greatest artist or builder or scientist that the world can produce. Parents are too often liable to forget that an all-wise God has made them, not only the means and instrument to do His work for Him here on earth. No, God does not need man's help but He has deigned to honor you to be His co-workers in His divine plan, so as to entrust the bodies and souls of His little ones to you to bring to Heaven. Almost to your entire care and free will He entrusts the bodily and spiritual life and well-being of these tender little Saints of God. Into your hands has He given the formation of human bodies and what is infinitely more, the development of human souls, the building up of Christlike characters unto life eternal! An awful responsibility it is true. The work of your mind and hand on your children shall never crumble into dust, but endure forever,--either to your eternal glory, or

Ah yes, the modern way of thinking has tended to make parents too easily forget and neglect and shirk their God-given responsibilities toward their offspring. Yet, that does not excuse nor alter the situation in the least; namely, that God from the beginning has ordained the parents to be the natural and first teachers of the child. To leave the training of your child slide until school age and then to expect the teacher to do in a short time what you may have neglected in the years preceding, is nothing less than criminal negligence! For you have the child entirely during those tender plastic first six years. Even after that, the school has the child but a few hours daily, and you for the rest of the 24 hour day. In the careful upbringing of children there can be no such thing as passing the buck by saying: "Oh, let Dad do it! Let the priest or teacher take care of it." To build up Christ in your children is the very work of God, entrusted to you. Holy Scripture warns us: ("Cursed be He who performs the work of God negligently!")

Christian parent, what an awful responsibility, as great if not greater even than that of your priest! A responsibility that should fire you on to exert every fibre of mind and body, of patience, even to the willingness to wear out your body and to shorten life's days if necessary. But is it not all worth while when that will build up forever another Christ, another Mary to live close to God, high in Heaven forever?

And now for a few random practical applications: In the first place, ["the doings of the parents are the first books, the wide-open books from which children learn."] Make no mistake about the alertness of childrens' minds, nor that their little eyes are large and their ears sharp. As you think in your minds so you are or will surely become. As you are, so will your children be. Words teach, but examples compel! Do you realize that your children will be more truthful as you are truthful, patient and sincere as you are, neat and industrious as you are, orderly as you are, chaste and religious as you are? Your every word and your every action, your very mannerisms may be copied by your child for life. "How an act and reap a character." Do you often think of that? A child's character will reflect that of the conduct and manners of parents. "Like father, like son."

There will never be a substitute for a good home. Church and school stand ever ready to help the home. How for instance do you back up the authority of priest and teachers who are trying to help build your child into a neverfading masterpiece of God unto all eternity? Are you by negligence and a negative example or even a bad example tearing down what others build up? Are you upholding or taking sides against lawful authority? Are you too lenient and easy-going or too strict? Perhaps starving your growing children for want of affection and interest you should give them? Is this not something to examine yourself on when you go to Confession?

St. Michael's Rectory,
Mahnomen Minn.,
April 26, 1959

Rt. Rev. dear Father Abbot:

In answer to your letter of March 7, in regard to taking over the Island Lake Mission from Fr. Andrew: About the only time I can conveniently come in to discuss the matter will be either next Monday or Tuesday. I should be going down on various matters, and also to pick up a load of used clothing, on which transportation would be too high. If I do not hear from you, I shall presume that you will be at home. I am writing this in case I cannot come down next week, so that meanwhile you know the situation with Island Lake.

I began at Island Lake with Easter Sunday. The direct road from Bejou through the woods will be quite O.K. I think except in rainy weather, as I mentioned before. The it would require a detour of about 30 miles one way. The Mission is about 15 miles north of Naytahwaush, and almost 30 from Mahnomen. When I came up here last September you had mentioned your wish to attach Island Lake to the man who stays at Mahnomen. I had this on my mind repeatedly, and Fr. Andrew mentioned that he had to trinate every Sunday, and that it would be very arduous during the coming tourist season. The present arrangement should give him more time to take care of the lake tourists at Naytahwaush and Elbow Lake and perhaps bring in a little more during the summer for the proposed new church at Naytahwaush. In view of Father's schedule I felt that I should help out at least during the summer. I understand of course that the situation is very much pro tem. This means that I do not get breakfast until about 1 o'clock Sundays but with the merciful arrangement as to liquid food before Mass it won't be too bad.

Island Lake of course is one of those out of the way places that no one wants, and with very little in it in the way of income. For the time being I do not intend to census and canvass the territory, since as you say I may there very temporarily. I always like to take a complete census and survey when I get to a place and have done that at Bejou. I do think it has paid off and wabanted the time and car expenses. Whether it was wise for me to take over Island Lake, time will have to tell.

You intimated again last Fall when I was in, that it might be a long time before you would give me a parish again, so I have been trying to shape my thinking accordingly. I would like to ask very earnestly that if at all possible, I could get some kind of idea at retreat time as to what disposition might be made of me.

I have mentioned the Island Lake change to the Bishop when I saw him recently. The present arrangement is O.K. with him, if as he says it won't be too much for me on Sundays. The rest we could talk over when I get in next week. So if I do not hear from you otherwise, I shall take for granted that you will be at the Abbey.

Respectfully,



IMMACULATE CONCEPTION CHURCH,
BEJOU
ST. MICHAEL'S RECTORY
MAHNOVEN, MINNESOTA
May 2, 1959

Rt. Rev. dear Father Abbot:

Fb. Justin tells me he wants two Masses here on the Rogation Days, so I cannot come in this week as planned.

I shall be in either the 11th or the 12th and unless I hear from you the contrary, will presume that you will be at home. I would like to see you at this time if possible.

Respectfully,





SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA

OFFICE OF THE ABBOT

May 18, 1959

Dear Father Olinar,

Just a note to thank you for your letter of the 15th, and to let you know that we do not have any of the small relics of St. Placido Maccardi. I thought that we had, but after checking find that there are none here. I will try to get some more from St. Paul's Outside the Walls in Rome.

I will be busy at the time of the retreat, and I may be absent on one or the other days of the retreats. Hence it will be perfectly satisfactory if you wish to write me at length — for my benefit only.

With all good wishes, and the prayer that God bless you during these days of Pentecost, I am

Your devoted Abbot,

IMMACULATE CONCEPTION CHURCH,
RECTOR
ST. MICHAEL'S RECTORY
MAHNOQUEN, MINNESOTA
May 15, 1959

Rt. Rev. dear Father Abbot:

When in last Monday I forgot to ask you for a relic of Fr. Placido Riccardi, who died in our monastery outside of Rome in 1925. Somewhere in the past years I have heard that small relics, most probably bits of clothing were available and that his cause for beatification is being worked on. My housekeeper at Cold Spring has had an open arm for 3 years now and it has the medics at the University stumped. Prayer seems not to have helped and so the thought of Fr. Placido occurred to me. Thirty years ago my oldest sister was hospitalized for about a year with a lung abscess and the doctors told me plainly she had no chance. In my grief at the time, Abbot Alcuin told me to ask Fr. Placido to help. Before a novena of Stations was finished, she was out of the sanatorium and after bronchoscopy at the U., was soon home, raised her family, and today looks very little older than her oldest daughter. The matter was written up and I got what facts I could, and submitted them to Abbot Alcuin. At your leisure perhaps you might tell me whether any relics are around at the Abbey. I surely would be thankful.

Please do NOT think that the time given me last Monday was wasted or without effect. Right now of course, I sort of feel as though my world had come apart. I would like to write you at length very soon, if the matter will be for your eyes only and will not go into the archives. I recall that in analogous cases of people with whom I treated, to have them write at length seemed the better therapy. I hope you did not think that I was under dope; I had very little sleep Sunday night. At retreat time you will be very busy, and I would feel a little better if I could write before.

Amid my chagrin, I just got back from interviewing a party 15 miles out, who has been away from the Church over 25 years and promises to be reconciled tomorrow. Any connection?

Respectfully, *Fr. Placido*

St. Michael's Rectory,
Mahnomen Minn.,
May 27, 1959

Rt. Rev. dear Father Abbot:

Well, since our talk two weeks ago, I have been doing a heap of serious (and somewhat painful) thinking. If you still feel that it might have been in vain,--well at least it got me to praying more. I don't know whether there be much point to this letter, but at least I think that I shall feel better to get it off my chest.

This week I am giving a mission for Father Denis. If, in the confusion of my words the other week, I did not mention that request for a mission, I should have done so, or perhaps gotten written permission. I was sure that you would have no objections. The Bishop graciously gave his approval, "if it would not be too much for me." Some time ago, Fr. Denis mentioned that he was unable to get the Paraclete Father, nor a Redemptorist for the week he wanted; namely the present. So he asked me to fill in. I am having a busy week since I have not done this work for a good many years, but the week has been enjoyable too. I think the project will benefit me too.

The other week I ended up by mentioning that "I did not know what to say or think." In the first place, I would urgently ask you to reconsider that contemplated appointment to a (probably small) hospital chaplaincy, if that is all you have open for me this summer. I do feel apprehensive that I might go completely to seed there and lose all ambition. Such an appointment might be O.K. if I were a good deal older and becoming decrepit or in very poor health. I feel much better than two years ago, or for a number of years. In such a chaplaincy I think I would feel quite frustrated and with a sense of "being put away." Two years ago that might have been quite O.K. when I had been ill and was feeling poorly and did not know "whether I was coming or going," and did need, I think, such a period of quiet and recollection and of thinking over my past mistakes. I think the period has benefitted me spiritually too. And with that, better general health often returns too.

As I mentioned, if a chaplaincy is all that is left for me, I think I would feel by far happier to remain right up here in this country. My territory at present covers the whole northern section of the county, some 225 sq. miles or more, mostly Protestant. Reception from Protestants has been about as cordial as I have ever experienced. Last week something happened that might have some significance,--or might be a straw in the wind. I don't know. Anyhow, out in the Island Lake bush country I got onto an entire family (white) never baptized except I think the Dad. Two will become Catholic, I am quite confident. I have been out there several evenings, and it was a joy to see the eagerness and receptiveness with which all listened as we started at the very beginning of the simple Catechism. Altogether nine were listening in; two of them Catholic. Besides that I found another lady and child in that territory who want to become Catholic if I can arrange it with the husband. The other Saturday I had the happiness of reconciling a lady to the Church, away over 25 years. And so it goes.

The prospect of thoroughly combing the Island Lake bush rather appeals to me. (Contrary to expectations) I have thus far rather enjoyed my contacts with Island Lake, with those simple people. If I could get a half dozen or even less into the Church in that northern territory, it would be worth all the time and effort expended. At Bejyou I have had four under instructions during the winter. Three I am quite certain will come in. And there are others I am working on. Were I to stay, I would intensify efforts with calls, informal instructions, weekly papers and the like.

Of course, I realize a job in a small hospital might be ever so much easier, especially in winter; but this vast open farm and bush and lake country seems also to be a salutary tonic to spirit and nerves. The Island Lake territory is much as the country I grew up in as a young lad. It is sometimes a little trying to get to drafty and chilly mission churches and to try to teach Catechism without a parochial school. Right now, however, I feel I would be willing to continue that as a little penance and sacrifice. Besides,

there does seem to be a special charisma associated for one's own spirit ~~as~~ "catechandi rudibus." I admit at times it is wearisome; that may be part and parcel of catechizing.

I have always liked taking census and doing parish visiting, no matter how poor or simple the people. In fact, I could not run a parish without it! And so too, I like convert work, even though at times there may not be much to show for. A powerful avalanche of grace is necessary too for every conversion. I feel best when I have a few converts nibbling or taking instructions. Toward the end of last summer, rumors had reached me that a certain parish in the St. Paul Archdiocese might become vacant; it may be the same one you hinted at last week. Well I think I would have been quite happy there and antagonized no one and would have been rarin' to go to canvass the parish, and dig into its work. I will agree I do not know circumstances the way you do in your position, and often we just do not know definitely what Providence wants.

I did not think that my suggestion to live closer to the territory here was too unreasonable since at least two of my predecessors have had that same idea. It would of course be an added penance to continue living here at Mahnomen for another year, and Fr. Justin would most probably not want me around. I might even be ready to reconcile myself to that as a little penance. I suppose the strained relations have been partly my fault, but am also sure that there are two sides to the story. I have tried to be more communicative since returning. I had just figured that keeping very quiet would be perhaps the best course. Besides, I believe that I had promised you two years ago or so to try to keep my lips buttoned up more.

You know, I was quite "floored" at the matters that were brought up again during our talk. I thought that had all been settled two years ago and relegated to the merciful past. You had been very gracious and sympathetic toward my problems at Cold Spring,--I'll admit, more gracious than I had coming. When I left there, you reminded me gently that I had been indiscreet in certain procedures from the pulpit. (That was when I first came to C.S.) And the way certain things were expressed etc. I believe that I admitted to these partly at the time, and sundry other mistakes. For the past four years or so, I can not recall one single instance where I have become personal from the pulpit, as you mentioned, beyond necessary pressure on those who were getting too much of a free ride in contributions. If some parties misunderstood and applied it as personal and carried this to your office, well there is not much I can do about it, I suppose. Believe me, even when I have had to speak strongly or severely from the pulpit on any Sunday all these years, it has always made me feel like a twin-cylinder "heel" and badly for the entire day. Honestly, I do NOT like to fight with anyone and want to be friends with all my people; no matter what reports to you may have been.

When you very kindly reproved me two years ago as mentioned, I promised you sincerely and wholeheartedly that I was turning over a new leaf in every way with God's help. I honestly think that I have succeeded to an extent. If a free and open poll were taken at Cold Spring I think you would find that I had a whole lot of friends there too, even though I never found time to get around and visit or even take a census. The mistakes I admitted to you have been the source of not a little remorse. I do think that you would find nothing but recommendations from the pastors at Oakes N.D. and Mercer Wis. and I feel certain, from every single soul out in the Bjou territory. (I have come to think that when one is ill, or under stress or ill prepared, it were better not to preach at all for that day.)

I still think that if you could be completely acquainted with all the circumstances concerning the complaints on me, you might judge even my mistakes quite benignly. (No, on general principles, I don't think your reprochs were undeserved.) Up to recently you kindly and repeatedly assured me that I should not consider myself disqualified and to keep myself ready for the next parish that would open up. You mentioned that by word and in several letters. So now I ask myself: "What has happened, just what has happened in recent months?" Is it possible that the motives of those who made complaints might have been a little on the vindictive side? ~~xx~~ I do feel sure that

these particular charges were blown up rather out of proportion. If my mistakes should have caused you or the Abbey embarrassment or financial loss in any way, I am sorry. Last week I tried somewhat to acquaint you with a few of the circumstances. But,--all that is at worst some years ago.

And I suppose I should have apologized for that letter I wrote March 10, 1958. Nothing personal was intended in it at all. It was one of those letters which should be written then left to "soak" and then read again, and then not mailed, and then burnt! The reproof you wrote I took as good chastisement that I may have had coming. If I have made mistakes and done wrong I am willing to make apologies and serious attempts at improvement. I mean it. (I've got to live with myself too.)

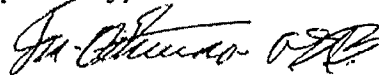
And, while "humiliation is good for the soul" and part of life, I wonder whether there is not also such a matter as keeping up a person's self-confidence or let's call it morale? I do think that trying to save a culprit's face a little is also charitable. I remember how often that has been done in the past with Fathers who "pulled boners", scolded from the pulpit, or even were weak to drink, and were given several chances at other parishes. And I have often thought that, had I spent more time on my knees in the past amid the problems that beset me, and let a lot of other things ride that seemed so important, such as repairs, things might have turned out more happily.

I will even admit that my becoming ill the past years may have been partly at least due to my fault for not taking proper measures all around. I did not listen to Dr. Kelly and others, nor let them write their recommendations to you at the time. But that's all over too. We do owe it to ourselves to keep in trim all ways as far as we can, physically and emotionally. I actually have tried to rebuild spiritually in the past two years when I was so much alone. Yes, it is quite a truism to say that if we get back to leisurely sincere prayer and spiritual exercises and more spiritual habits of thought, our physical and general well-being will also improve,--difficult though it be to get out of multi-crossed ruts of negligence and purely worldly standards. I hope you will not think me insincere.

I know it was not easy for you to give me a "going over" the other week. (At least it is always a most disagreeable job for me to do that to anyone else.) I know it was meant in all sincerity and charity; perhaps you should have done so before. It may be I had all this coming for many things and misdeeds of the past. If I have wronged you or vexed you with any criticism that may have been retailed back to you, I am sorry. Of course it was a jolt to hear that I am rather disqualified from any pastorate. However, I shall try to take one day at a time. It has not been easy to write all this and I hope you will not consider it "scheinheilig" I feel better that I can state my side at leisure and feel confident that you will treat it sympathetically and confidentially, and will not hold this letter against me. With prayer and prayer on the part of others, some peace has come again. I trust that as ever God will draw good out of evil. As you have admonished me by word and letter, I ~~will~~ do want to forgive and forget. (Otherwise it's a mighty tough job saying Mass in the morning.)

Just found a letter in my file from two years back of which I am sending a copy. It may just be something of a form letter but thought you would be interested.

Respectfully,





SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA

OFFICE OF THE ABBOT
June 24, 1938

Dear Father Othmar,

Since I will be absent two days of each retreat, I think it best to write to you now to ask you if you would be interested in taking over the parish of Callaway? If so, the move could be made shortly after the second retreat I think, about the 23rd of June. Fr. Egbert is forced to give up trying to do that much work although he hates to do so. Please do not tell anyone that you have been asked to take Callaway until I can get all appointments lined up. If you do not take this parish, I doubt whether there will be any other to offer you, unless Fr. Adalbert is willing to leave Farming; I have asked him if he wouldn't take a lighter task. There are 72 families at Callaway parish. According to Fr. Egbert quite a number of the families contain converts to the Faith.

I appreciated your long letter of May 27th, and after reading it decided to offer you the next opportunity to take over a parish. I was glad to hear that you did not give up your side ionary work, such as the mission at Waubun. I am sure you could find any number of such opportunities if you let it be known that you could handle such an assignment now and then.

It was a great shock to all of us to hear of the death of Bishop Mulloy of Covington, Kentucky. He died last Monday and will be buried June 25th. R.I.P.

Devotedly yours,

IMMACULATE CONCEPTION CHURCH,
BEJOU
ST. MICHAEL'S RECTORY
MAHNOMEN, MINNESOTA

June 5, 1959

Rt. Rev. dear Father Abbot:

I surely appreciate your letter of yesterday's date, and the news contained therein. I am writing this since very probably you will be gone to good Bishop Mulloy's funeral when I get down there for retreat next week. As you request, I shall say absolutely nothing about Callaway for the time being. Between that and possibly Farming as you mention, I have so doubt whatsoever, that I will be able to do much better work in Callaway by far. I have grown to love this country up here, and the Bishop is very fine indeed. I feel sure that in case Farming becomes vacant there would be more than one, somewhat advanced in years that would welcome that good old pioneer parish. I do not know too much about Callaway, but it will be a pleasure, I feel confident, to succeed such a good book-keeper and administrator as Fr. Egbert. I had not heard that his health was poor again. By the way, he gave a splendid paper, on the spiritual side of the matter, at our conference last Spring on the Instructions on Sacred Music and Liturgy. I can sympathize with how he must feel at the prospect of having to give up.

I was also much pleased at your wholehearted approval of my mission at Waubun. It was a happy and profitable week for me. Yes, after I should be settled in Callaway, I think I would be glad to take occasional jobs such as short missions, Forty Hours and the like, if same would not interfere with parish work. I might have to call for help occasionally from the Abbey for over Sundays. Fr. Denis could give you further comments on the mission. During the past ten years there has not been much opportunity for such work since I was tied up otherwise. There seems to be also spiritual profit to oneself from such work, much the same as with hunting up converts.

Well, the rest we can talk over at retreat time. I was going to write to the Bishop to acknowledge a number of cards sent from Europe, but will wait a week or so, and can then
(Over please)

also mention my new appointment after the changes are out, and various circumstances concerning his proposed "operation doorbell" project. (I am all for it.)

Many prayers have been offered up in recent weeks, that I may fall into the right place. Of course, if you should decide that I might possibly fit in that possible opening in the St. Paul Archdiocese, I would be also interested. At any rate, I am deeply grateful at your considering me for Callaway. Vacation school of catechism is going along very nicely and the Sisters are much pleased with the wholesome, unsophisticated lot of children.

Gratefully,



IMMACULATE CONCEPTION CHURCH,
BELOU
ST. MICHAEL'S RECTORY
MAHNOMEN, MINNESOTA

July 10, 1959

Rt. Rev. dear Father Abbot:

Since I have heard nothing to the contrary, I presume that my appointment to Detroit Lakes still stands as you mentioned at Retreat time a month ago. In compliance with your request at the time, I have not mentioned a word of it to anyone, and have not heard a word of the matter from anyone else. I have not seen Father Alphonse since then either. The summer is surely speeding by again, and very soon I shall have to pack up for moving and checking out of here, and adjusting myself to a very busy time and schedule in breaking in at Detroit Lakes. Thus far it has been a delightful summer and the fields and crops look very good.

I wish you a very happy Feastday.

Respectfully,



(Bejou and Island Lake, 6/21/59

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Third
Notes and Subject Material on the ~~Sabbath~~ Commandment:

Last Sunday we were treating of the Second Commandment, and recalled how, amid terrifying flame and smoke and thunder and lightning, God once thundered forth His Commandments from Mt. Sinai. Immediately following the second Commandment came the following: "Remember that thou keep holy the Sabbath Day!" We should be able to realize how important must be this commandment to be given by God Himself third in order, and when we read in the History of the O.T. how violations thereof were followed by speedy and grievous punishments.

Six days does God give you to provide for your bodily needs; but, one day He has commanded to be set aside to devote to His service exclusively. This He showed us even by His own example. For, after creating the world in six "days", He rested on the seventh. Man as the noblest of creatures made according to the image and likeness of God, should follow God's example and directive. Most severely was even slight profanation of the Sabbath punished under the law of Moses. In the books of Moses we read how a man was stoned to death for gathering a few sticks on the Sabbath. The Pharisees went so far as to declare even any kind of good deed as unlawful on the Sunday.

In the Old Law the Lord's day was the last of the week. Why then do we observe it on Sunday, the first day of the week? On Sunday morning Christ our Lord arose from the dead and on Sunday the Holy Ghost descended upon the Apostles. The Old Law was shadow of the New. Thus, from Apostolic times, the Sunday was made a festival day in honor of the Holy Trinity. Certainly this is authority enough for us to keep the Sunday instead of the old-law Sabbath. Most appropriately is the Sunday called the Lord's day. The Church as the living voice of God, obliges us in the New Law under pain of mortal sin to keep holy this Lord's day. God, speaking through His Church, has set aside the Sunday as the day to devote specially to His honor and glory. Certainly, God is not too exacting when He demands but one day of the week for Himself and permits us to devote the other six for our bodily needs and earthly pursuits. My dear Christians, let us be fair and honest with ourselves and with God and ask ourselves this question: How much thought and act does the average person during the week devote to God, to His greater honor and glory, for which after all we were created? And which is our great all-important business for all time and

eternity? Why then try to cheat God of this minimum requirement which He has set down and which Holy Mother Church as God's living voice has therefore enacted into law? How then keep holy this Lord's Day? The Church speaks ver plainly: Attend Holy Mass and abstain from servile work. Nature itself seems to dictate a rest every seventh day. The French revolutionists and also Napoleon thought they knew better and tried to make this rest every tenth day! History clearly testifies to their failure.

On Sundays we are all obliged to attend and to take part in that great public act of worship as put down by Our divine Lord Himself in His command at the Last Supper: "Do this in commemoration of me."; namely the Holy Sacrifice of the Mass. Would that we could but realize even to a small degree, the value the meaning & the inestimable benefits of the Holy Sacrifice of the Mass to us, little need would there be for the Church to oblige Sunday attendance under pain of mortal sin! No act of Christian worship can ^{possibly} compare to the dignity and holiness of the Holy Sacrifice of the Mass. Let us never forget what actually takes place there. Christ the Son of God Himself, comes down upon the altar at every Mass to sacrifice Himself anew for you, with the very same efficacy as the actual bloody sacrifice of the Cross. In the Mass, Christ prays for you and with you to God the Father, to make up and to supply for your poor worthless prayers. In the Mass, Christ pays to God the Father the debt of thanksgiving which is His eternal due, and which we sinful creatures either do not pay at all, or render only in a poor, or even worthless manner. In the Mass, Christ prays, begs His heavenly Father with you and for you for all your spiritual and bodily needs too. In the Mass, Christ renders satisfaction to God for the enormous debt of sin of us poor mortals. My dear Christians, we wonder at times, do we not, why God in the Old Law was so strict and meted out such terrible punishments for sins which we today consider only as venial! Think of what would happen or would have happened long ago,--would not the pleasing clean oblation of the Holy Mass ascend to Him from the rising of the sun to the setting thereof at every hour of the day from thousands of altars? Does this not concern us who sin so often and gravely day after day? Once again, could we but realize what the Mass really is, how we would attend every single Mass we could even at the greatest sacrifice of time and effort!

Sometimes we can learn a lesson from people who think they are wiser than the law of God

and the Church. Two business men each had a store in the same town. The Christian closed his business place on Sunday, went to Church and kept holy the Lord's day. The other kept his place open and considered the good Christian foolish for not doing the same. So, one day he good-naturedly twitted the good Christian for being so foolish and over-conscientious. The good Christian was however not to be outwitted. Rather goodnaturedly he asked the other man: Mike, you old tightwad, suppose you had seven dollars in your pocket and gave six to a poor doan and out of pure sympathy. Now suppose that fellow were to know you down and take away also that last dollar of the seven. What would you think of him? Now Mike, that's the way you are doing. You know perfectly well what the third Commandment is, commanded not only by the Catholic Church, but preached also by the denominations and the civil law. You don't want to give God, the giver of all good, even one day out of the seven in return for the six He gives you to work! You want to rob Him even of the honor we are to give him on the seventh day. Do you think me foolish? I'm just trying to play fair and square and honestly with Almighty God, to say the least.

You know of course that you are excused from attending Sunday Mass for any good and sufficient reason. Such would be physical impossibility or great hardship with getting to church, employment as a railroad man, watchman or the like, where you simply cannot get off, or need to take care of the sick or children. If in doubt, ask your confessor. When you must miss Mass, try to attend at least in spirit, say the Mass prayers at home if you can, and "send your guardian angel to Mass." Thus, God will see to it that you will share in the fruits of the Mass just the same. Especially of late years, too many have grown pretty lax and too readily excuse themselves from the Sunday obligation, and possibly for reasons which are entirely their own fault! Be generous with God with the Sunday obligation, and you will not run short!

Perhaps too many figure that all they have to do to satisfy the Sunday obligation is to go inside the door or even sit out on the steps and just weary through the Sunday Mass, attending only in body. No, that is not sufficient. We must attend with mind and soul, using our prayerbook or Missal as best we can to co-operate with what is going on at the altar. It is not always easy, human nature being what it is! You do NOT fulfil the obligation by coming in just any old time; carefully planning to come in "just under the

wire" just before the Offertory and then rush out just as soon as the Communion is over. The Offertory Consecration and Communion must be attended to "get by" without committing mortal sin. If you miss one of these parts you must hear another Mass to fulfill your Sunday obligation. But don't you think it is mighty stingy with God, and unfair to others in Church to come in at any old time and leave as soon as you possibly can? Be generous with God and He will never be outdone in generosity. Be there before the priest goes to the altar and let the people and priest celebrate the whole Mass together in peace. Stay until the priest goes back to the Sacristy.

How should you attend the Holy Sacrifice to fulfill the obligation? Merely be aware in a confused way of what is going on, just sit there daydreaming and weary and pant for the business to be over? Such a manner of attendance is not a rarity. The Mass is the most precious and powerful memorial our dear Lord has left with us. God expects us to attend it with attention, devotion and reverence. Use your prayerbook or your Missal and thank God that you are able to use one. Remember that you get out of the Holy Sacrifice just as much as you put in effort and co-operation. If you get into the habit of joining in with the priest and with Christ the great Highpriest, then the Mass will surely become a source of joy and consolation, growing more dear as the years speed on and what a consoling preparation for death! This of course cannot be learned in a few days. "The Kingdom of Heaven suffereth violence."



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

July 14, 1959

Reverend Othmar Hohmann, O.S.B.
St. Michael's Rectory
Mahnomon, Minnesota

Dear Father Othmar,

I have your letter of the 10th, and wish to assure you that your appointment to Detroit Lakes still holds; and I am grateful to you for your not having mentioned to anyone this change, for it would not have been good if the Bishop had heard of it before he received an official letter from me. I wrote to him towards the end of last week, but I have not yet received a reply from him. I understand that he was to return to Crookston about the 10th of July, and so I presume that I will be hearing from him within a few days, after he has had time to catch up with the work that accumulated during his absence. I will send you a note when I have received his letter appointing you as pastor. I asked the Bishop to make the appointment effective on the 4th of August, the date I had mentioned to you.

There will be a change also in the assistant at Detroit Lakes, for I had decided to change Father Adolph before Father Alphonse sent in his resignation, and I did not wish to re-change. Father Adolph left Detroit Lakes on Sunday, the 12th, and is due in New York at St. Benedict's at the end of this week. The new assistant at Detroit Lakes will be Father Malachy Murphy, who will be going up to Detroit Lakes within a couple of days. Thus he will be able to learn from Father Alphonse some of the running of the parish. I am confident that you will find Father Malachy a willing assistant. He did very good work in the army and also in the Bahamas until his health broke down last winter. He seems to be fully recovered now, and I am sure that he and you will be able to take care of the work at Detroit Lakes.

Last Friday I invested 17 new novices, and I am enclosing a list of them, commending them to your prayers that all may persevere.

With all good wishes, and the prayer that God bless you and your work, I am

Your devoted Abbot,

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encl 1

HOLY ROSARY CHURCH

Phone VICTOR 7-8408

DETROIT LAKES, MINNESOTA

Feb. 9, 1960

Rt. Rev. dear Father Abbot:

I shall have to be coming down that way next Monday or Tuesday and would like to drop in for a brief hello and to talk over and get your advice and suggestions on a few matters. Busier here even than in Cold Spring, but the work is most satisfying. A big mission field. Converts are coming nicely. Reception from non-Catholics, and even from bad marriage deals and fallen-aways has been about the best I have ever experienced. I hope and pray that it continues. It has been necessary to schedule five Masses per Sunday. We shall have to have extra Masses in the basement during the tourist season to accommodate the crowds. I have already asked Father Prior for two men on Sundays extra during the summer. I shall write again and mention that we may need one extra one during the month of May, and two beginning June 1st. I deeply regret that we are losing such a fine Bishop^e but think we are getting another fine man. I remember him at St. John's back in 1917 and thereabouts.

Unless I hear from you to the contrary, I shall try to be down as indicated. I shall call before coming out, for a suitable time.

Respectfully,





SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

February 12, 1960

Reverend Othmar Hohmann, O.S.B.,
Holy Rosary Church
Detroit Lakes, Minnesota

Dear Father Othmar,

Thank you for your letter of the 9th, for your personal statement for the past year, and for the check of \$1300 which you enclosed as surplus income for the past year. I find the statement satisfactory and, in the name of the community, am grateful for the work done and for the sacrifices made.

It will be good to see you when you come down next Monday or Tuesday. I expect to be here throughout these days, but will be helpful if you will call before coming out. I am happy to know that the reception from non-Catholics and fallen-away Catholics has been good, and I also pray that it will continue.

Here all of the community remain well, though Brother Conrad is very weak. A few days ago he appeared to be on the verge of death, but he rallied again. At present his condition is such that it seems he cannot last much longer.

With all good wishes, and the prayer that God bless you and your work, I am

Your devoted Abbot,

BD: je

HOLY ROSARY CHURCH

Phone 494

DETROIT LAKES, MINNESOTA

March 24, 1960

Rt. Rev. dear Father Abbot:

I thought this would be a good time to explain the situation here in summer when the country fills up with tourists. When I asked for two extra men for Sundays, it was not on impulse, but only as one factor to solve the stressing situations here on summer Sundays. I know that is one of the things that got Father Alphonse down,--the crowds that had to stand at Mass, the ushering and parking problems etc.

Last Fall I started to have five Masses on Sundays during the winter with the Bishop's approval. It has worked out very well, and been good for parish morale. As it is, all Masses are pretty well filled,--at least over 3/4. The 9 A.M. Mass finds people still standing, the 11:30 filled, as also the 8 o'clock. This arrangement gives families more of a chance to change off at attending. A goodly number are not coming to Mass due to distance, transportation, old age etc. Yes, there are the lax ones too that we are slowly working on, and children growing up.

During the past summers there have been seven Masses during the tourist season, including one evening Mass. This just does not take care of the crowds so they can attend with some comfort, and get a place to sit. The church basement has been renovated and an altar is being built to have additional Masses there during the summer. All this has the approval of the Bishop, after discussing the problem with him. So the arrangement is to have at least two extra Masses in the basement, in the hopes that will solve congestion and parking problems. The feasibility of a summer "chapel of ease" somewhere has also been discussed with the advisory board, and it was decided to try this Mass in the basement deal first. I was here the entire month of August, and all the Masses were packed with the exception of the 6 A.M. and the evening Mass, which varied. These Masses however give, I think, opportunity to attend for various ones who are tied up in summer working hours and other activities. We are providing additional parking facilities with trained supervision, so that should help too.

The above then is the reason I asked for extra help. It would be very difficult for me to trinate with all the other incidentals that come up on summer Sundays. I dislike to discontinue the Sunday morning confessions as long as it does not become an abuse. We cannot expect any help from Fr. Oswald whatsoever, since his extra time was already arranged for by the Sisters and Msgr. Junghans before I got settled here. I am still in hopes of getting his help in the many release time classes we shall have to have next term. If we do get extra help it will be only for Sundays, since we can take care of Saturday confessions etc.

I have activated an "advisory-expansion-development-building committee" and we have had several meetings during the winter. About the finest group of men I have ever worked with. Many of our problems were discussed, and as soon as I get time I would like to submit to you a transcript of the deliberations, a copy of which I want to send to Bishop Glenn. The matters have been discussed with Bishop Schenk at various times,--the first time in presence of the trustees and one advisor. He was much in favor of retaining Seifert and Staszko of Fargo to draw up a number of tentative preliminary plans, so we get some idea of what to do and what not to do in our critical problem for room and facilities. These should be ready some time this Spring.

The Bishop's (long-distance) idea of a possible second church in the city in years to come came up repeatedly and was discussed back and forth. The committee and the Bishop see eye to eye on practically every phase of this possibility. Here is the situation in brief: The time for another church is not ripe as yet, since no one seems to know just in what direction the town is going to grow. The Bishop strongly recommended getting

HOLY ROSARY CHURCH

Phone 494

DETROIT LAKES, MINNESOTA

several plots of property in different parts of town, as a "cushion." These possibilities are now being explored by various committeemen. The Bishop also indicated that if and when the time seems suitable, things should take a slow and cautious development, and any new parish be run from Holy Rosary for the time being as a "Filiakirche." I thought that all these deliberations were very prudent and realistic. Sentiment seems quite strong to expand the Holy Rosary setup for the time being, and that we can hardly go wrong there. I shall get in touch with you about details when preliminary, exploratory plans have been presented to the men, which should be some time toward the end of Spring. We shall also have to meet a problem for additional room and facilities in the school. These will also be included in preliminary planning.

The above course of action was the only one I could see to start with. Postponing the problems further would add to the problems, and I feel I should put in my oar as much as possible to help matters along. The attitude of everyone contacted has been very fine. I think you see and understand why I asked for extra help during the summer. If I had my choice I would spend the good part of the day at taking census, visiting and trying to do priestly work in this mission field. The reception from everyone continues to be all I could wish for, and I would like to capitalize on it. Surely would like to accelerate this parochial visiting during the summer if at all possible. A very fine group of prospective converts that may run on through the summer. Father M. has a class and I have one. I could keep three priests busy full time here were we to do all we should in teaching and catechetical work. With God's help we hope to have again a full-time public school release time program next term.

During the winter I have been busy painting part of the school as I could get the men. The Bishop has approved of all of it, as also the church basement renovation. I feel sure that it has also your approval.

I appreciate your sympathetic viewpoint when I was in last month to ask your advice as to how to treat with my younger confrere. I hope what I said was not taken as criticism. I promised you a year ago that I would criticize and gripe as little as possible from here on in. As I said, I may be getting back what I may have handed out to my pastors in years gone by. Well, I am willing to endure that penance, but don't like to see the parochial work suffer. As you mentioned when you appointed me here, this is one of the best parishes we have for the type of people and for mission work etc. The work that could be done is endless. With enlarged church and facilities, I hope we can think of more in catechetical work, convert league, liturgical and parochial activities and the like. I do get an occasional empty feeling in the stomach at the large number of lapsed and fallen-aways through the years.

Your suggestion to make a change of assistant here in Spring was very considerate. It would be a great advantage to make a change early in the summer, rather than toward the end. So many things will be developing and popping during the short summer. Father has outstanding capabilities and possibilities or potential. From the start I think I have been kind and considerate and treated him like an equal and even as superior in more than one capability. That policy just does not seem to have worked out satisfactorily. I think you realize my problem. Again the work to be done here is endless. I am glad to do any amount of footslogging in the way of field work. Maybe, (as you seemed to hint last June) that will be my contribution here. God is good in helping to fix up even one marriage or in getting even one back to the Sacraments. I know we have your prayers. And I do hope what I said last month was not taken as complaining.

I shall keep you informed on details, as plans and propositions develop.

Respectfully,



First Holy Communion: Detroit Lakes, Sunday May 22:

1920

"Let the little children come unto me, and forbid them not, for of such is the kingdom of Heaven!" Through all centuries have come these most loving words of Jesus Christ, and the Church has tried always to live them out in practice and to be Christ to His little ones. Hence all the countless sacrifices for religious schools in the face of all opposition, and the sacrifices of catechists and teachers, ^{to} break onto the little ones the bread of life! Today ~~then we~~ ^{again} see the happy joyful fruit of all the patient labors of parents, priests and teaching Sisters, when these little ones are presented at the ~~foot~~ of God's altar to receive for the first time their Lord and Master, -- the same who 19 centuries ago pressed to his bosom the little ones who crowded around Him, attracted by His charming divine-human personality and kindness ^{which, although with} ~~that~~ ^{of manhood to someone} spoke a secret loving language, to innocent little souls, as ^{So it is} ~~is the case~~ ^{normally} also today. ~~For~~ ^{the} soul of a ~~newly~~ child, especially a baptized child is by nature religious and tends to sanctity, (in spite of all the mischievousness and naughtiness that parents may find in them from daily contact.) Today then marks a glorious accomplishment, ^{and blessing, a time} in the busy life of you dear parents, -- the greatest day thus far since the day of their Baptism just a few brief years ago. On that day your own flesh and blood, the fruit of your love became ingrafted into Christ. Today, that union and spiritual life is intensified and becomes even more a reality! May this union continue to grow then and develop as years go on, so that these little ones may ever be to you your crown and glory for all ~~time~~ ^{this} ~~eternity~~ ^{your own the eternities}. Today should fill your hearts with joy to see one more step ~~in~~ accomplished in the tremendous job which was intrusted to you, the day God the Creator, through you brought into being a new life, to ~~live~~ ^{live} forever and ever. For it must remain ever true that parents have been delegated to bring up their children for God and for life eternal. ~~May you never forget that~~ in His Church, Christ lives on, and today for the first time you can truly feed as St. Thomas says: "On this table of our King" St. Pius X of our own day and age, divinely inspired ~~no doubt~~, ^{us} has urged ~~us~~ ^{all} to admit the little ones to First Holy Communion even at an early age, and that ~~we~~ ^{all} may and should approach the Holy Table often and even every day if we ~~can~~ can, "for my flesh is food indeed, and my blood is drink indeed." "He that eateth me, the same shall also live BY ME, and I will wake him up on the last day." The same sacred lips which uttered: "Come to me all you that labor and are heavily burdened, and I shall give you rest." No, you see or perceive not! but what looks like a thin wafer of bread, but you believe what ^{Holy} Church maintaineth

"He that eateth my flesh and drinketh my blood, remaineth in Me and I in Him." It takes innocent souls to see through the external appearances and by the light of God's grace, to perceive beyond the confines of language, the hidden Christ, whom His own people did not recognize when He walked among them, even though He had worked so many miracles to prove His divinity. So it is today,--we too shall know Him in the breaking of Bread.

Little children, how very thankful must you be today! For nine months now your pastor has found in his rounds, people right along, perhaps baptized Catholic and fallen away on account of little or no instruction. Too often the parents were not even concerned! Yes, I have found entire families of fine children, not baptized, not even one word of instruction ever given them,--the saving Bread of Life denied them, and parents due to ignorance or bad will, caring little or nothing! What blindness of heart in this day and age! How fortunate you have been, elect children of God, having parents or guardians who WERE concerned that you be brought up and educated also for the next life,--always having the next life, life eternal placed before your young minds and hearts, so that you may one day joyously go back to the good God, from whose creating hand you once came! What thanks you owe this day to the good Sisters and priests who have helped along God's wonderful work ⁱⁿ your souls! So, ["]freely have you received, dear children, also freely give from this day on. Never let a day pass without frequent prayer for the conversion of sinners, the "ought to be" Catholic adults and children, the lax the lukewarm and fallen away! What fine results have I experienced through this winter from the devout prayers offered for my intentions by the ^{living} children of our school. Keep up then the good work. Include my intentions together with the prayers at Communion time for your dear parents and loved ones. The lighted candle you carry today represents ~~again~~ and recalls again the lighted candle that was once held for you at Baptism. It represents your little soul, enlightened by Christ the true light of the world. May it ever burn brightly in your soul and never be extinguished by mortal sin, and if that should be the sad case one day, then quickly relight it again by a good worthy Confession. Jesus the dear Lord comes into your very heart, soul and body this morning to make that light of sanctifying grace burn even more brightly. With each prayer, good work and especially ^{with . . .} Holy Communion from this day on, it WILL continue to burn more and more brightly.

ST. MICHAEL'S CHURCH
MARIOMEN, MINNESOTA

6-2-60

Dear Father Ethman,

You will probably recall that a few days before you came to Mahumun you wrote me a letter in which you stressed character assassination. I cannot recall that any one had said anything to me about you, injurious to your character. That includes Fr. Gildesbrand, Victor, Wendelin Benetinis. In a letter to me the Abbot defended the stand you took on the Cold Spring Holy Project. I was in ~~not~~ ^{no} way prejudiced against you.

I do not consider it acting as a gentleman when you go through Mahumun to pick up Fr. Clement to go along to Crookston, to make him walk to Town instead of picking him up at the rectory. To make a special effort

to avoid me at gatherings of priests, E. J. Nihil River, Crookston seems childish and not becoming a Confessor.

Trying to make life disagreeable for about 6 months, while at Mahumun, for [redacted] was indeed not expected from a priest. To slander and calumniate her, saying that she is a very poor cook and no good as a housekeeper, spreading it through a good portion of Mahumun Co. in recent weeks is terrible. I have verified the fact that it comes from you and how long it will keep spreading I do not know. I am sure you know and teach what is required of a person guilty of slander.

I always had a rather good opinion of you and would like to keep it, but if things like these keep on it requires

an heroic effort.

Trusting that you will accept this message in the fraternal manner in which it is written and praying that God will bless your present work I am

fraternally
Justin J. J.

P.S. No doubt you understand that besides retracting the slander, you owe [redacted] a sincere apology.
Matthew V 23, 24

t. J.

HOLY ROSARY CHURCH

Phone 494

DETROIT LAKES, MINNESOTA

June 2, 1960

Rt. Rev. dear Father Abbot:

I am enclosing a copy of a letter sent to Father Prior. I hope you will not mind the thin carbon, and feel you will not think me unreasonable for asking extra help, especially after some of the things I shall mention below.

When I was in last winter you asked me about some statistics on the parish. If I failed to send a status animarum at the first of the year, I am sorry. Yet that was not complete. I expect to have these figures accurately at the end of this year. The letter to Father Prior will give some light on the situation, and I am adding a few more:

Families, over 430. This does not include about 60 invalid marriages, about half of which might be validated.

Mixed marriages about 110, among which there is much work to do to gain good will, work for conversions etc. I have validated five marriages so far this year and there should be some more before long.

We have been having five Masses during the winter and I feel more than ever they are neces- (sary.

The letter to Fr. Prior gives some figures as to summer attendance etc. at this time. I find the present arrangement has done much for morale. (I hope it will also increase collections.)

The town and country are full of fallen ways. It may be another year before I can compile a detailed list of names. I feel we should at least leave the door open to these unfortunates and try to keep their good will and cultivate them in the hope that at least some of them or a few might be reconciled before they die. Since I am here that has been the case with two.

You had asked me about the country area of the parish. It extends 6 miles No. 9 miles N.E. 6 miles W. 7 miles So. and S.E. Including the city of D.L. about 125 sq. miles. I cannot give you the exact number of parishioners in the country at present, but more are moving out. The percentage of lax and fallenaway in the country is high.

I have taken census of the northern part of the parish into town a little ways; that is a house to house canvass and am sure it has paid off and will pay off even more. Besides that I have called (including the above) on over 600 households in all parts of the parish since here. (This includes Protestants, of course.) Reception even from bad marriages and fallen away has been very fine indeed. (I am mentioning this in the light of the second letter I am enclosing.)

Architects are still working on their surveys and preliminary plans and suggestions for more church room etc. I shall contact you when something concrete materializes. A full scale high school release time will be in force again this Fall. I do not know as yet how to solve the problem of room and personnel to cope with it. Over 130 grade school children are in the public school. I have not got my list complete yet, but it seems onethird of the parish is convert. Many requests have come in for a convert league for refreshers in instructions. We have practically no wealthy people. All are working for their living and most of them raising children. An asset all around, but we must enlarge school facilities and personnel this Fall. The room has already been prepared for this.

With the grace of God I think we shall have a steady stream of converts coming. I hope to baptize publicly a dozen or more at the end of sommer school, children that is. One entire family. In general, the converts in the parish are an inspiration. The missionary work to be done here is almost without limit, and I think many conditions for it very good. The fine reception I have mentioned is one indication. A mailing list every week of papers to non-Catholics and lax is growing. (Run by Pete Bauer) Well, more in my other letter.

Respectfully,
Fr. C. Hohmann
OSB HOHMANN_00498

June 2, 1960

Very Rev. dear Father Prior:

You surely made me very happy with your letter of the other week, stating that you were sending two men to help on the Sundays of summer, beginning next Sunday June 5. Believe me, I do not wish to be unreasonable and realize the many demands that are made on the Abbey for summer help. If I could have seen my way clear I would have tried to get along with one extra man. I have been trying since the first of the year to work out various ways and means. I am herewith making a rather detailed resume of conditions here so you can see the reason for my request:

The summer program is as follows: Masses at 6:30 7:30 9:00 10:30 11:45 A.M. The basement has been renovated during the winter to take three additional Masses at 9:00 10:30 and 11:45. These Masses were also packed last Sunday with people standing. I may have to put in a ninth Mass at 7:30. The evening Mass on Sundays does not seem practical and not so many attend. If it proves necessary, I will of course put one in there too.

I felt that it was better to space the Masses at 1½ hour intervals since it has been a serious problem for people to get in and out, especially in rainy weather and the parking situation was even more of a problem. The parking situation has resolved itself nicely with a renovated and enlarged and engineered lot and the 1½ hour interval.

While I have not yet taken time to actually click off the number that attend, I am sure we accommodate over 2500 to 2700 or even more on an average summer Sunday. Even the early 7:30 Mass has been pretty well filled of late Sundays. (I found it necessary to have five Masses all winter to accommodate everyone.) When this church was built in 1916, there were about 125 to 150 families. Now there are 430, not counting the bad marriages etc. With the summer crowds, the fire marshall has been very fine as to exits and crowds etc. but I do want to co-operate all possible.

I have been trinating on Sundays of late, since Fr. Malachy seems not too well. I find it difficult to trinate and be on hand all morning to oversee for the present, ushering, the new program of Masses in the basement and many other details that come up. The custom has been here to hear confessions during the Sunday Masses for country people, tourists etc. who cannot come on Saturday. I would not like to discontinue this practice. We have no janitor service on Sundays, so I have to supervise that too, as much as may come up. There are often a lot of Communion and that requires help so as not to delay things unduly.

I know from talking to Fr. Alphonse at various times that the above conditions rather got him down on Sundays. I much disliked having people stand and fill the entry of the church, and even standing outside and hardly hearing Mass. I think that with the present program all that will be obviated. This is really a lively summer tourist section at this time of the year.

I am mentioning all the above detail so you can understand why I suggested two men. If I find that we can do with just one extra man at any time, or can devise some other way to cope with the situation, I will surely get in touch with you. Plans for an enlarged church or a second church are only in the preliminary and talking stage. Some light on this ought to come up by end of the summer. Again, I am most deeply appreciative for getting the extra help. Be seeing you at retreat time.

(Copy to Father Abbot)

Respectfully,

Fr. Bernard O.S.A.

HOLY ROSARY CHURCH

Phone 494

DETROIT LAKES, MINNESOTA

June 4, 1960

Rt. Rev. dear Father Abbot:

Thank you for the discreet note of some weeks ago. The points therein are well taken, and I am confident the situation will clear up in time. I feel quite sure that the one who made the charges has thought over the matter by now and sees it in a less lurid light.

I regret to write any of the following, and have thought over the matter for some weeks. I know that you may be very harrassed with problems at retreat time, so thogght better to write in advance. I trust that you will not hold my statements against Father Malachy too much. The most charitable estimate would be to say that Father may be ill somewhere, somehow, in body or mind or both. I would not venture to say. He has mentioned to others that he felt sick. I noticed a deep bitterness and resentment shortly after coming here last August and tried on different occasions to talk him out of it, mentioning that I had felt that way often in the past and decided it just did no good in any way etc. I decided a year ago never to bother a superior with complaints about any confrere, but to try to resolve them on a local level. Right now I think I should mention a few matters as objectively as I can. Were I the Superior, I don't think I would know where or how to place him.

I regret the blowup of some weeks ago. I have no doubt he has told you all the gory details. My patience just came to an end of a sudden with his repeated subly sarcastic remarks in presence of lay people. Nothing serious and I guess I should have just ignored it. There are many things I would like to "blow off" about but will try to confine myself to as few as possible.

Of late I have relieved Fr. M. of all possible work; such as trinating on Sundays, counting the collection, sick calls, Baptisms, convert instruction, marriages and the like. It seems, that has not helped matters in the least. I do feel confident, that in answer to any charges that may be brought, you will hear me out and let me state my side. Last February I mentioned that I just did not know what to do. Last Fall I resolved to treat him as an equal and to respect his superior qualities and to try to live in a spirit of camaraderie. That may have been exactly the wrong procedure. It seems that he must be treated very firmly with military precision, everything black on white, "spit and polish" etc. I just do not know. I told him last Fall that this assignment would be one of the finest opportunities of his career to do a lot of real parochial mission work with his qualifications. I asked him to take a share of the many census calls, and gave him a number of the easier ones to call on. He resented that too and I don't think has called on a single one to date.

Father may mention that I have been gone from the house too much. At least he seems to be very resentful at my going out a few hours in the afternoon on parochial visits, (which has been about the only recreation, by the way, I have taken.) I have always liked that part of parish work. I don't see how I can properly run a parish otherwise. It seems he would rather stay cooped up in his room. Having doorbells and telephones to take care of, I figured, would throw a good deal of parish work his way, but again he seemed very surly at any that came up. My predecessor had the assistant count the collection. I'll admit that is a chore. On such days he was pretty difficult it seems. (He has been relieved of this since Easter.) So often I have tried to start some conversation and talked about parochial matters or about calls made. As often as not he would snap me off, or just refuse to give me any answer, or just walk away grumbling unintelligibly. He cannot say that I have spare myself. It has been difficult to meet with resentment and cold silence and a "military stare" when I asked him to share in various parish work. More than once he has snapped at me: "Hm! Your're the boss!"

I hope Father has not developed a martyr complex of some kind. The most of the winter

OSB HOHMANN_00500

HOLY ROSARY CHURCH

Phone 494

DETROIT LAKES, MINNESOTA

he has sat up in his room; probably for his own intellectual aggrandizement. Which is O.K. to an extent. I would like to do a whole lot more reading and study too, but there just is endless parochial work to do. Resenting doorbells and telephones does not help matters one bit. It may be that he just does not care for parish work. At least, the impression I have is that he just did not care to "sink his teeth" into the work. As I mentioned last winter, he seems very unhappy and frustrated, and few things seem to please him.

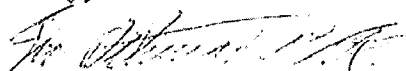
There may be a complaint about the cuisine. The present housekeeper cooks very simply with not too much variety. I intend to get a weekly menu from the diet kitchen at the hospital shortly. I told Father last Fall to ask for whatever he wants, and that "the kitchen was his" if he liked and to go out for meals at any time he liked and give me the tab. What looks to me almost like "infantile hunger strikes" at times, does not seem to make sense. Again, I am stumped.

Well, by the time I have sent this off, I suppose I shall regret having written it. I had a number of things planned for the summer; finishing off sundry converts individually, and grooming others. (It seems that at a certain stage of inquiry classes, one must finish off most of them individually since each one's background is different.) I would like to make a good dent in the census and parochial visiting. The more work a confrere could take care of and handle in my absence, the better I will like it. Administration takes a lot of time, which I would rather put to apostolic work. We must take people as they are, and it may take quite a few contacts to land another fish eventually. I do think that the Protestants could show us a thing or two in many ways of approach and technique. Grace works if we work to the full limit of our powers and resources. Under the present setup I find very little time to prepare my sermons and instructions. With any co-ordination and a fine willing co-worker, two men here could do the work of three. It amazes me how of late years, the men here got done as much as they did with a large hospital on their hands besides. It seems that Fr. Alphonse with his dignity and Frs. Andrew and Adolph, perhaps also the hospital sisters, have worked up a heap of good will. You assured me last summer at the time of my appointment that "every man has his contribution to make." It may be that I can make that with the house visiting, which I have always liked. I do hope to get to Heaven, in spite of all faux pas, by helping at least a few souls into or back to the Church. Who has said it? "Work for the conversion of others, and you will win your own conversion too."

There is no lay cemetery board here, so I must supervise every day its upkeep and improvement. I like the project very much, but again it takes a lot of time. I am sure that my efforts have been good for morale. Fr. Alphonse was much concerned that I do not neglect the cemetery. A good willing co-operative co-worker could do so very much to make the pastor's load easier and more pleasant.

In the difficulties I am having it comes home to me every day that perhaps I am getting paid back what I dished out in younger blinder and more impetuous years. I shall try to take it in that spirit. Again, I feel that you will try to solve Fr. M's difficulties in all charity. I did not like to be taciturn, but like disputing even less. "Yes, maybe I'm not the easiest fellow to live with either. As you mentioned last month, 'we must pray over the matter.'" Please do not doubt my sincerity when I am putting in a special memento for the Abbot into the daily dyptychs. During the last year I realize that need more too. I wish you a happy and peaceful Pentecost tide.

Respectfully,



June 10, 1960

Dear Father:

My first impulse on receipt of your recent letter was to ignore it. However, I decided to take it in good spirit and have my little say in the deal too. It should, of course, not be too difficult for me to figure out or make a guess who might be causing this tempest in a teapot, and why especially at this time. But really, I have not the time to go about ferreting out things,--in fact I am not interested. In my book there are some things even meaner than distraction, and one of them is tale-bearing, or sleuthing about for "information" without necessity. Too often in recent years I have made what I thought were honest criticisms and remarks "in confidence" and found that they were retailed right back! "Trau, schau wem!"

In the first place, I do not think that it is anyone's business if I decide to take along a confrere as company to Crookston, especially when he has business up there too. You know me well enough to know that I stay away from places or persons where I might be "persona non grata." Confreres come to Mahanomen right along and to Detroit Lakes often, without "reporting in" at the Rectory. I have no interests in Mahanomen whatever. Again a case of talebearing to no purpose with what is none of the reporter's business.

I do think that you should try to look at all sides of the stories that have been re-tailed back to you. Why this comes up at this time after I am gone a year, is anyone's guess. Maybe you do not realize it, but I had to put up with a good bit too during my stay at Mahanomen. I would have been only too glad to census the country and town, as I have always tried to do, but you would not have it that way. I would have been glad to work with fallen-aways, as I am doing here, but was never told who they were. I just figured that the best way to keep my nose clean was to keep strictly to myself and say as little as possible. In retrospect it seems that was not the best procedure. (It might tickle your sense of retributive justice to know that I have been getting the cold silent treatment here and a whole lot more, with interest. (No don't quote me please.)

If I wanted to follow up all the uncomplimentary remarks about me in the past years, I would have a lot to do. Maybe I could build up a few cases too. I have not the time, nor inclination, nor skill to go out looking for information. It beats me how some people seem to know all my goings and comings through the years, almost down to the exact date. If certain individuals have nothing else to do and insist on carrying on tales, there is not much, I suppose, that I can do about the matter. I have lots of work here and would like to be left in peace. I have no time to bother about other parishes.

By the way, I think matters such as this should be argued out on the local level. I happen to know that the Abbot is weighted down with a lot of crushing burdens, without adding more. With this I would like to consider the case closed!

Your good wishes for blessing on my work here are most welcome and magnanimous. Yes, I have seldom struck a more fertile mission field or met with a better reception from all and with such promising results. I hope that it will keep up, although of late there have been plenty of obstacles from where least expected.

I might say much more in answer to your letter, but "cui bono?" I do think the entire affair has been much over-stouted and exaggerated by careless tongues. Rest assured that in years past I have always thought and spoken very highly of you. Otherwise I would not have come to Mahanomen when I could easily have managed to go elsewhere. After all, you are the pastor of Mahanomen,--not the housekeeper! If heartache or chagrin has been caused by talk, well just remember, I have had to put up with a good bit of it too, which I did not find too pleasant. Let's always keep all sides of a story in mind.

Faternally,

OSB HOHMANN_00502

HOLY ROSARY CHURCH

Phone Victor 7-8408

DETROIT LAKES, MINNESOTA

Aug. 9, 1960

Rt. Rev. dear Father Abbot:

I am becoming of course much concerned whether there will be a change of assistant here. I have heard nothing, except through Father M's friends that he would be leaving for the service. I understand of course that none of the newly ordained will be available until they return from summer studies.

I find that I cannot retract anything of what I wrote or said last June. But the statement that he was doing all the work here is preposterous. I have relieved him of all work possible since last Easter, in anticipation of that charge. During the summer he has had little to do during the week except say Mass, do a little instructing etc.

I am confident I can do the best work of my years in this assignment. So very much might be done in real missionary work with a younger confrere with some real genuine humility and normal outlook on things and a willingness to work long hours if necessary. It is difficult to work with one who evidently tries to discredit me at every turn, very subtly of course, and seems to live day after day with an attitude of thorough silent contempt; not only for me but for others he has had to work under. I think you will understand. I do not care to say more at this time, but just hope and pray for a way out of a trying situation.

The reception from all angles continues to be very fine and I would surely like to capitalize on it. The double Masses during the summer has surely worked out nicely. I would welcome to answer any criticisms or charges Fr. M. may still care to make. Perhaps least said is easiest mended.

Respectfully,





SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

August 10, 1960

Reverend Othmar Hohmann, O.S.B.
Holy Rosary Church
Detroit Lakes, Minnesota

Dear Father Othmar,

I have your letter of yesterday, in which you indicated that you are becoming concerned as to whether there will be a change made in the assistant this year. I can understand your concern, since the summer is rapidly passing away, and I regret that I have not been able to get out the new appointments for the coming year before this.

But there have been various problems, which are not easy to solve. However, just yesterday I wrote to Father Malachy, informing him that he would be here during the coming year as Prefect of the Day Students. I do not yet know whom I will send to replace him, nor just when it will be possible to do this. I can only say that I will make the changes that are necessary as soon as possible so that each will have some time at least to get ready for the new scholastic year in his new assignment. I shall write you again as soon as I have made definite assignments.

All of the community remain quite well, though Father Polycarp is not regaining his strength as we had hoped that he would on his return from the hospital. He is more or less confined to his room during the day, though occasionally he does walk about a bit.

With all good wishes, and the prayer that God bless you and your work, I am

Your devoted Abbot,

BD:je



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA

OFFICE OF THE ABBOT

August 19, 1960

Dear Father Otmar,

I have just written to Bishop Glenn, asking him to approve of the appointment of Father Eugene McGlothlin as assistant at Holy Rosary, the appointment to be effective on August 26. Father Eugene will arrive on that date, most likely on the Northern Pacific, and so Father Malachy may return to the Abbey the same day or on the 27th. I shall write Father Malachy a brief note also.

Father Eugene was ordained on the 4th of June this year. He has always been a good monk, zealous and eager for work. I hope that you will find him most satisfactory, and that the date of appointment will also be satisfactory.

With every good wish, and the prayer that God bless you and your work, I am

Your devoted Abbot.

BD: je

September 20, 1960

Rt. Rev. Baldwin Dworschak, O.S.B.,
St. John's Abbey,
Collegeville,
Minnesota

Right Reverend and Dear Father Abbot;

Father Othmar was here yesterday afternoon, he said, at your suggestion, and we discussed his situation for over an hour.

I told him that I would write you and that he should get in touch with you some time after you have received my letter so he could receive his instruction from you.

He wanted to remain in Detroit Lakes to try to down the talk by the manner in which he would conduct himself in the future. I did not agree to this because the talk and the lack of confidence in him it has led to among the parishioners has greatly reduced the effectiveness of his ministry. The agitation against him has been going on for six months and some responsible members of the parish are represented in it. This would indicate the opposition is quite general.

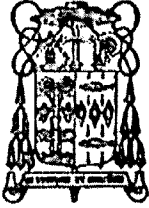
Consequently, we wish you would proceed with placing Father Othmar some place else and placing a new pastor in Detroit Lakes.

With kindest personal regards and assuring you of my prayers, I am,

Bishop of Crookston

L.C. js

C
O
P
Y



Bishop's Office
1200 Memorial Drive
P. O. Box 610
Crookston, Minnesota
September 30, 1960

Right Reverend Baldwin Dworschak, O.S.B.
Abbot
St. John's Abbey
Collegetown, Minnesota

Right Reverend and dear Father Abbot:

Your letters
of September 23rd, 26th and 28th have been re-
ceived and we wish to thank you for the attention
and time you have given to filling Holy Rosary
Parish, Detroit Lakes. We approve the appointment
of Father Egbert Goeb, O.S.B. to Detroit Lakes.

Father Egbert, as I knew him at Red Lake
and at Duluth, is very energetic and orderly and
we hope that he is not going to work too hard but
will break himself gradually to the routine of the
parish.

With kindest personal regards and hoping
to see you in Fargo on October the 4th, I am,

Yours sincerely in Christ,

+ *H.A. Glenn*

Bishop of Crookston

LAG:sr

Box 395, Mercer Wisconsin,
Dec. 7, 1960

Dear [redacted]:

I think you had better send me a renewal of prescription No. 269481 for sod nembutol sleeping tablets. I hope that is the right number since things got mixed up a little in all this moving around. While I still have some equanil, you had better send also a renewal of this, My record shows it is No. 268354. I don't have to take these things as much anymore as last Fall when I was kicked out of your fine parish. I hope to get away from drugs entirely before long but it seems a long and arduous pull to get back to normal. Up here it is quiet and leisurely, a vacation wonderland of endless forests and lakes. A regular winter fairyland, much as N.E. of Det. Lakes. I was sent over here to help out about Nov. 1, to fill in with an emergency since they are very short of priests, also in this diocese. How long I shall be here I don't know. Have been rather on the anti-social side since leaving Det. Lakes and it's hard on me. But am starting to visit loose end cases here, prospective converts, lax and fallen-away, and thus far the results are very encouraging. Lots of mission work to be done up here in these far-flung settlements. I would not mind devoting the rest of my days to this work. Honors and dignities and "big shot" assignments really have never interested me. Life is just too short for that for one of us.

Well [redacted], I just wonder whether the members of the "lynching party" who rather hysterically broke their pastor's neck last September, have ever come to more sane way of thinking I wonder whether they realize one whit what they have started??? Salted things down with calumny and slander and false accusations, based on evidence that was to say the least, hysterical, induced, garbled, circumstantial, solicited, distorted, suborned, "engineered" (rather cleverly, not?) and what have you. I wonder whether they ever think of the irreparable harm they have done in immobilizing a hard-working priest, and to the damage of many many souls, no doubt??? And how about the clever boys who started or abetted and encouraged or even master-minded the deal?? Pretty awful I think. I have no doubt that they have been patting themselves on the back for exposing a dangerous "mental Case" and giving him his just dues!! I have seen a lot of twisted-up human nature through the years, believe you me. It is a pastor's duty to ferret out and scotch rumors, whispering campaigns and scandal-mongering undermining and discrediting that goes on in the parish to destroy his effectiveness. Well,--I was just too busy to follow those rumors and have always try to follow the policy: "Least said, easiest mended." It was surely putting you the mayor and a businessman and [redacted] into one hell of a spot, instead of letting you handle the matter on your level as trustees. [redacted] of course is above all trustees.) Anyhow, many prayers and Masses have been offered up for the members of the "lynching gang." God knows, they are going to need it! I was definitely NOT GUILTY AS CHARGED! But I have found out again that a priest's word means little or nothing over against any concerted action of determined laymen, especially when masterminded by one "out to get the pastor ousted!" The evidence brought to me during my last days there came too late. I could have found out a lot more, but was just too heartsick and shocked and worn out to do much. After all, I worked as hard and harder at Det. Lakes during my year there as I have ever in my career. I think my records will prove that conclusively. Well, enough of that! I just wonder [redacted], whether all those responsible ever realize that there simply cannot be any forgiveness of sin EVER! until they at least try to make good the incalculable harm done in ruining the character, the work and effectiveness and health of a hard working pastor!!! I would not want to be in their shoes in years to come. Hasn't that ever struck these men who were acting like a lynching gang on purely hearsay evidence??? God help them. But their duty to make good harm done may be forgotten but not absolved. Hell is going to be full of such, I'm sure! Well [redacted], lots more I could say. Thanks for everything you tried to do in a most painful situation that was initiated by none less than the devil! I have forgiven but to forget is simply an impossibility. How blind and crazy can people get? Well please destroy this as soon as you have read it. Right? May God bless you and yours always. Send me bill for the medications please.

Cordially,

OSB HOHMANN_00507

Most Rev. dear Bishop:

Enclosed is a sort of "defense brief", which I wrote up last Fall, then kept putting off sending it, not wishing to bother you any more with the matter, and somehow hoping that Father Abbot would somewhat acquaint you with these various "sidelights" on the case. I wrote all the enclosed to him shortly after leaving Detroit Lakes. Hence I am confident that you will not see any necessity of sending the enclosed to him. I have been in and out of clinic and hospitals during the winter, and besides complete dental surgery, went through major surgery last month for gall bladder, gall stones and appendix. Since I was rather apprehensive that the surgeons might find malignancy or advanced liver damage, and that my days might be numbered, I felt that there would not be much point in sending the enclosed, if that had been the case. It seems however that the good Lord is giving me some good years yet to work and make up for the past, for which I am most thankful.

Trying to make a comeback from the shock and disgrace of last September has been an uphill fight, day by day. I think that the expedient I suggested to Father Abbot at that time was still the best,--namely to get right back to mission work, of which there is plenty up here. This call over here came as an answer to prayer it seems. I have tried to resign myself to the status of being treated like a vitandus and a lucifugus by my confreres and others. It was quite a letdown when the usual number of Christmas greetings and other correspondence went drastically down this winter; so it seems that "word really got around!"

I was going to destroy the enclosed and may be making a mistake by sending it on. I know it will not help the situation one bit, nor remedy a fait accompli. However, I have confidence that you will bear patiently and not hold it against me. I know that the statements I make about my former assistant may look like "hanging dirty lines out in public" but feel you will understand, and I felt that I had to get this off my chest. I suppose I could have found out a whole lot more about undercurrents at Detroit Lakes, but was too heart-sick last Fall to do more about the matter. I know the enclosed may look like a case of "loghorhea." If I find I am doing unjust harm to Fr. Malachy or anyone else mentioned, I shall be the first to want to apologize and make amends.

I sincerely trust I am not giving any impression of unthoughtfulness or disrespect to yourself. You were indeed put into a very painful and embarrassing impasse last Fall with the entire affair. I regret having caused so much trouble. During the past nine months there have been constant prayers and Masses offered up by myself and friends for any souls that may have been hurt, and for all those who may have had a part in hurting me and bringing discredit and disgrace to me and the greatest sorrow of my life. I think I am "over the hump" now, but shall hardly ever be the same again. I am trying to live one day at a time and to offer up the entire matter as a penance for past transgressions and omissions. I admitted to you last Fall that I "stuck my neck out," and acted with customary naive and imprudent trustfulness of everyone.

Fr. Abbot indicated to me last Fall that I should give up all hope of further working in the Crookston diocese, and so there is of course an added limitation in his pacing me further. The future lies in the hands of God. At 61 it is difficult to start from the bottom again and to be reduced in effect, more or less to the status of a vitandus or a lucifugus, and a suspected "mental case."

I do not expect any kind of answer to this. I appreciate your kindness and patience last Fall, and trust you will accord the same to the enclosed, and think kindly of me.

Respectfully,

Othmar L. Hohmann, O.S.B.

OSB HOHMANN_00508

Nov. 15, 1960

Most Rev. dear Bishop:

It must be dozens of times that I have begun to write the following: In affliction of spirit and complete disillusionment I find it difficult to speak any more about the matter, but feel that I should "get it off my chest." For the past two months I have waited for more calmness of mind so as to be able to treat the whole distressing business more coolly and objectively. Talking things out, or writing them out is often a relief and a catharsis; so, right or wrong, here goes:

In the first place, may I beg you most earnestly, in the name of sweet charity, to delete from the records that indictment sent to Father Abbot last September, where it mentions that sinister word, "molesting." In law and newspaper parlance that word leaves little to the imagination. And I wish to re-iterate that I am NOT GUILTY as charged in that indictment. I realize that that self-appointed "committee" of two must have put up quite a lurid and convincing story and salestalk to get me out of Detroit Lakes. I can only imagine with what all sordid details, in order to precipitate such a sudden and final decision as to demand my immediate removal. I have reasons to believe that these two threatened or at least hinted at civil action in the case, so of course there was little else that you could do. It is quite obvious that both acted on hearsay evidence. I would say that it was evidence which was rather hysterical, neurotic, exaggerated and "blown up," certainly induced and solicited, circumstantial, garbled, even "engineered" in the manner of brainwashing, suborned, or whatever one may wish to call it. Very probably Father Abbot never acquainted you with any details on "the additional light on the case," to which I referred in my last telephone conversation with you. Father Abbot is always swamped with work and problems, and no doubt this matter hit him pretty hard too. I feel I owed it to myself to acquaint you with further details surrounding the case, before it be closed entirely.

As to I told you last September that I never once have been at his house, nor hardly know his family at all. When pressed about this, he grudgingly admitted that, "well, he was delegated to bring those charges." Also that as a young man "he was kicked around and always had to play second fiddle, etc. etc." So it would seem to me that we have again a case of projection and rather evident "scapegoating" and

OSB HOHMANN_00509

busybodying. During the past year I gave thousands of dollars worth of business even in the face of lower prices elsewhere I believe, for the sake of his family. This

is the fellow who was reported to me as having said down at the Proctor Cafe "that I should be handed over to the police." (How would he like it if I were to see his salesmanager and contact all the Catholic institutions he sells to and acquaint them with such goings-on?)

As to I was at his house only once, maybe 10 to 12 minutes last March 1960 when they were down with the flu and the children were absent from school. (Bob was not home.) Yes, I may have been rather fond and affectionate with the kids, but certainly did NOT act in a way that could have made the case he did! He complained to Father Abbot about me shortly after; very probably in the hopes of my getting put out with little delay. At the time he also complained to Fr. Abbot about a sermon I preached some time before about vocations. That sermon was on the strong side, but nothing I could not put into writing, I am sure. I had reasons to say what I did to counteract the loose thinking prevalent on vocations. Fr. Malachy had the Mass. (Whether he or anyone else got the idea that I was casting reflections on him, I of course do not know.) Certain mentalities get things all twisted up when they don't like a fellow.

also complained that in my Lenten talks de sexto to the 7th and 8th graders, I was too frank, or "shocking," or whatever else he may have mentioned. One of the older diocesan consultants with whom I talked the matter over did not think at all that I was too frank, and that plain talk was necessary in these times. had no girl in that group.

The day I left Detroit Lakes, I found out that had taken one of the Sisters over the coals for passing out "Mother's Little Helper" or whatever the booklet was for growing girls in the sixth grade, and really gave that good Sister a going-over. I mention the above re complaints since the whole business struck me as quite phoney. No doubt he had very good coaching when he made his complaints to Fr. Abbot!

seemed to me to be a "confused convert" and spent long hours last winter with Fr. Malachy, "to get better acquainted with the Catholic Faith." My guess is, (and I have it on the comments of others,) that both seem to be rather on the neurotic side, and that and a few other dames in the ring let this thing pyramid and run away with them. I have observed such phenomena more

than once in my long observation of human nature. And these people work up a case to diagnose a hard-working pastor as a "mental case."

To me it is rather passingly strange that the very people who made up that "lynching party" for their pastor, just happened to be the circle of bosom friends of my former assistant Fr. Malachy. Especially the evident ring-leader. The "lynching party" met on the very day after Fr. Malachy checked out; namely Aug. 29th. And the committee of two saw you just as soon as Fr. M. had departed for a California assignment. All summer I was being warned by layfolk, "that my assistant would "get" me; either while still in Detroit lakes or after he would have left; and that he was discrediting me in the parish. I said little and figured that "least said would be the swiftest mended." I know that an alert pastor should ferret out and take vigorous steps if an assistant or anyone else is discrediting him in the parish and undermining him and cutting down his effectiveness. Sleuthing is always revolting to me. I do know, on sure evidence that Fr. Malachy did call up the Abbot earlier this summer or Spring, sort of "pushing the panic button," and warning the Abbot that "something had to be done about me quickly or a big scandal would break!" When this mess broke in September, various laymen came to me with evidence and rumors, some of which I shall relate as they may pertain to the case. Probably they were retailed to you in some fashion by some of the "lynching party."

1. A very prominent and prudent citizen told me that the suspicion or accusation of my being "a mental case" was started by Fr. Malachy. Father M. is a master of innuendo. He himself admitted to a good woman in the parish that he himself had been in the psychiatric ward at Rochester for seven weeks, before being assigned as my assistant. I was told nothing about the matter a year ago, knew nothing about it and never investigated.
2. Another reliable parishioner brought the rumor to me "that Fr. M. had to lock his doors at night for fear of me (!) who was walking the floor at all hours of the night!" Well, that struck my funny-bone, until I was told it was no laughing matter! The explanation is very simple! The heating system and thermostat in the Rectory can be very noisy and eerie through the night. I myself have gotten up, thinking a prowler might be in the rectory. I leave it to anyone's guess how that rumor about me got started.
3. Fr. Malachy is to have gotten the rumor started that "I was out all hours of the night,

and Lord only knew where, etc." Again, false! I can account for every night I was out and they were very few indeed. Criticism was also adduced that I was "gone from the rectory so much." True! I went out almost every afternoon for two hours or more at parochial visiting and census taking. The people were informed of that by word and per printed bulletin. My assistant declined to go out on any census work and confined his visits, it seems, to a circle of more or less "big shot" bosom friends. And members of the "lynching party." Parochial visiting was about the only recreation I allowed myself while at Detroit Lakes, --even on Sundays! The records left ~~xxxx~~ there will prove this, I am sure.

4. And, I would like to know who got the rumor started in the parish that I was "abusing my assistant, etc." I practically let him do just as he pleased. When he complained to the Abbot last Spring that "he had to do almost all the work," I relieved him of every possible job, so that all during the summer he admitted to layfolk that "there just isn't anything to do around here!" I think you will agree that certain types of people are always looking for sides to take that way, and to go to bat for "a fine sharp intellectual and pious assistant" who would make ever so much better a pastor than I was! I have seen such time and again in other places. And this small group at Detroit Lakes certainly seems to have had their innings. Picking on something here and there where they thought they had some "hot stuff" on me and really "going to town" and blowing that up and really selling a bill of good like real salesman,--selling out their pastor and his effectiveness and good name and ruining his prospects for life! At any rate, the very evident vindictiveness with which this entire business was handled or negotiated would indicate that the group was under very able generalship and were out to make things about as unpleasant and agonizing for me as possible. In the past, when matters came up against any certain priest I myself have always tried to resolve and quiet such matters on the local level as far as possible, to cover up with the people and try to bring about a correction without blowing up the matters with harrassed superiors. I thank God that in more than one case I have followed that procedure, when afterwards the true picture came out. Otherwise, drastic and irreparable harm might have resulted from mistaken "evidence" to wound and ruin for life.

When peoples motivated by envy or jealousy or ill-will, hysteria or some mawkish "sympathy" and forget all about the famifications of the Eighth Commandment , and seem to

care even less,--why then most anything can happen! I very clearly remember the tragic lynching of those three colored boys at 2nd and 1st in Duluth on June 15, 1920. I can still remember an 8x10 newsphoto of that dead body of the one who was proven innocent. When the rope broke, his poor body was kicked into a mangled bloody mess!

I can of course understand why you took such immediate and final action in my case. I have reasons to believe that those two who called on you may have threatened civil action! It would be just like them. One can hardly expect to fight a whispering campaign as dirty and intransigent as that was! I think you will agree with me that people will rather swear any kind of false oath and use any dodge, rather than ever back down from any ill-considered charges of false testimony and admit that they might have been wrong! Actually, right now I cannot recall one case of anyone ever taking back or making amends for anything said about a priest or bishop, EVER! By the way, while I have know of such cases as pathological or infantile and imaginative lying on the part of children, I do not think and surely sincerely hope there was none such in this deal. There was a neighbor living close to the rectory, whose kids I liked very much and vice versa. The dad admitted to me that he had "nervous trouble" and confusion and jitteriness and needed help etc. etc. Since this seemed to be having trouble in making a living, I was especially interested in his struggling family and lovable kids. He said that I might be some kind of "Jekyll and Hyde" character. I don't think he originated that idea himself. I wonder who insinuated that into his thinking?? Very probably this neurotic unfortunate was also brain-washed by the few who were out to get my hide.

For the life of me, I cannot see where any of my accusers can, with their hand on the Bible, charge me with "molesting." I have always loved kids very much, and vice versa I think,--all kids. The rumor that "they would run away when I came around" is just another hysterical falsehood! They would run all right, but not AWAY from me. Through the years I have always been cordial and yes,--affectionate with children. I wish now that I had kept the stacks of letters that have come to me through the years when these kids were grown up. Such letters would surely not be written to a mentall sick "molester." My guess is that the and a few others I could mention, and whoever coached them, have just been reading too many lurid fictional accounts and some very damaging news items

that appeared in the Minneapolis paper about the same time that this whole sordid debacle and tempest in a teapot was blown up last summer. As I mentioned at my interview with you last November, this is again a case like carelessly setting a snowball running down a mountainside to end in a devastating avalanche. In my years I have seen such happen to teachers, doctors, and pastors and others. And am thankful that I was able to stop unfounded and rash rumors that were snowballing to the ruination of such people. It seems that the [redacted] decided they did not like my perhaps unrepossessing appearance over against their bosom friend, my dapper sharp brilliant and "much abused" assistant. So a snowball did grow into an avalanche and it seems they decided to "get me" when they figured they "had something on me." I have no doubt that [redacted] and a few others are patting themselves on the back now for exposing and bringing to justice a dangerous "Jekyll and Hyde" psychotic personality,--a wolf in clerical clothes.

Well, in my long experience I have seen all too often what ill-will and vindictiveness and frustration and hatred can do. I have tried not to become bitter, but I do hope that those people are satisfied and can feel very justified at ruining the nerves and health of a hard-working pastor, who spent himself for just a short year at Detroit Lakes, and was hardly settled in that fine parish. Even a cursory examination of the records will substantiate that, I think. What other rumors all got around about my "abusing the poor assistant" etc. etc. I do not know. I am sure that [redacted] of the parish could say more about that. When [redacted] went to Father Abbot last March 1960 with the various complaints before mentioned, no doubt he had good "coaching" and was disappointed that Fr. Abbot did not oust me with the coming of summer. No doubt then they again had good coaching to take up the matter with the Bishop. Last February I put my troubles up to Father Abbot since I already then had some inkling of what might all eventuate with a disgruntled, cynical, bitter and vindictive and brooding assistant in the house, whom it was just impossible to please. Nothing was said or done in the matter until the end of summer, by which time the harm was done and the "oust Othmar" campaign was well under way, and very shrewdly timed and coached, I have no doubt about it. Those who were behind this lynching deal seem to have salted down things pretty thoroughly. What I mean is that I have no doubt that this has gotten around the Abbey. Hence I cannot go

back there with any peace of mind. I have seen and heard much through the years. To ex-
-claustrate would no doubt mean the forwarding of rumors and charges to any diocese I
might want to work in. So it does seem that a shrewd and thorough job has been done. That
seems to be the silent re-action from my circle of friends. Various letters I have written
to Detroit Lakes about a few bills and unfinished business have just gone unanswered. My
relatives seem puzzled and shocked and confused at my sudden removal from a fine parish
where they felt I was doing the best work of my career. So it seems that I have been
forced into a corner, an impossible spot and dilemma, a real cul-de-sac. Well, through
the years I have seen other confreres,--much better men than myself,--good men and hard-
working men broken for the rest of their days. Most of them are dead by now. It seems
people can take much more in stride, charges of drunkenness, or even running off with
someone. But those charges brought against me, --well once things like that get around, I
say right now, then a man is through, finished, kaput! To survive at all I must be a realist
and look for no "vindication" of any clearing up of things until Judgment Day. As I men-
-tioned before, people seldom back down in these matters. Even at worst, this entire busi-
-ness could have been handled by these men much more wisely and charitably, had they at all
had the good of souls and the parish at heart. (At least I have always tried to handle such
painful matters as quietly as possible.) I had never anticipated that I could become as
anti-social as I find myself now, trusting no one, and suspicious even of children! I
shall try to fight up from this knockout blow, since I have always loved ~~my~~ people, es-
-pecially the simple folk, the little people, the poor and struggling "proletariat" and
their dear children. I am confident that my record through the years will prove that.
I have been urged to take a long rest, but have begged my Abbot to let me get back soon
to the work I like,--with prospective converts, the lax and fallen-away and any interested
Protestants. I am sure I have proved that in the two years I was in the Crookston diocese.
In my present state of mind and shattered nerves there is not much I can do besides short
s spurts of effort here and there. To have one's life ruined this way after I have worked
to exhaustion many and many a time in the face of ingratitude and opposition,--well to say
the least it is a trial of one's Faith and hope in the extreme. I can only take Father
Abbot's advice to try to see things the way God sees them and has allowed them to happen.

I may as well mention a few other rumors and particulars while I am at it and may have forgotten. Rumor also reached me from reliable source I think, that Fr. Malachy had become frantic whenever the telephone rang, for fear that the police might be at the other end! I wonder who got that started? I don't know what was all reported to you. I do remember police being at the house to trap thieves at the votive stands. We did catch a 7th grade girl and took her to the rectory for questioning. I tried to keep the matter as quiet as possible. Did someone make some "evidence" of this, I wonder? Also I had to call the cops one night when a demented fellow got me out of bed past midnight and was carrying a gun. The police car cruised past the rectory for a while while I got rid of the fellow. (They were very appreciative.)

Fr. Malachy mentioned to the housekeeper on leaving "that her troubles would soon be over." All Spring and summer mysterious phone calls came in for my assistant. Perhaps I should have monitored the calls as pastor. I did not. When I answered often they quickly hung up. I never asked where he spent his time when he was out of an afternoon or evening. It was also reported to me that Father M. is to have mentioned that "I was getting a lot of riff-raff into the Church, and of the 18 I baptized in June, very few ever came back to Mass." This is false since I checked on them all summer. Three cases of prospective converts which seemed a little messy, he gave the brushoff too. My neighboring priests and myself had to save the situation, and it is a wonder that the Catholic partners did not leave too! I am merely mentioning these incidents to throw some light onto what states of mind I had to deal with. Father tried subtly to discredit me in every way possible and to impress people with his superior intellectuality, education, world travel, and spirituality! Often he would characterize other priests as "vacuous, stupid and incompetent etc. I am sure that was his estimate of me too. He seemed to resent bitterly that I was appointed pastor of Detroit Lakes. When he was not accepted for re-enlistment in the Air Corps, he grew more bitter and resentful and perhaps suspected I had something to do with his rejection. I don't know. As one good confrere characterized the man: "He is sick!" I am quite certain that he worked up monkish maudling sympathy among the parishioners for being so mis-used. (Even going, it seems, on sort of hunger strikes, and making things just as unpleasant for me as he could. I have never met a more bitter,

frustrated and vindictive confrere ever! Or more brooding and taciturn. So it almost seems as though he projected the accumulation of years of ill-will and frustration and brooding onto a slow-gitted third rate pastor! As he seemed to characterize me. I know such continued states of mind can blind even intellectuals and the sharp and bright boys. (Fr. Roger possibly could throw some light on this phase of the matter.) Other rumors were reported to me to about myself, the odium of which penetrated way up to Mahnomon. Mostly childish things but most uncomplimentary, to say the least. In the past I have mostly tried to ignore such in the hope that time would take care of things.

On another angle, could it be that the movement to oust me (mostly by K of C men) was aggravated by fear of a proposed building fund drive? At least at the first K.C. meeting (to which by the way I was not invited) in September, the subject was most inappropriately brought up at that meeting. Laypeople also reported to me that the Knights were talking about "getting that guy out!" May be just hearsay evidence again. One of the big shots in the Knights is rather elderly who I understand really went on the lynching party against me. I was at his house only once to visit his aged Mother. My good assistant was there once a week for long morning coffee sessions. One might put two and two together. Another bosom friend was the family where I was only once briefly. Why he should agitate against me, I also do not know; I barely knew his family. And so I could go on.

Before I left there was quite a bit of agitation to get up a petition in my favor and I was assured that "97 to 98 percent of the people would go on record for me." I begged them to do nothing, at least not while I was there, and thus not embarrass the Bishop and that we should abide by the decision of the Bishop. I am quite sure that is the way things were handled. There was also for some time a neber-dowell "salesman" a one in town who I understand peddled around innuendos against me and the parochial school. He left town but I had the dope on him from his former pastor. At least he was reported to me as peddling around cheap undounded gossip. Why, I don't know.

What do I expect to prove or accomplish by this lengthy "Defense brief"? Exactly nothing, beyond the satisfaction of having my say. Such disgrace and discrediting is more or less permanent, and I see no little or no possibility for making good the harm done. I have been praying much that the harm done to souls may be neutralized in God's own good time and Providence!

DIOCESE OF SUPERIOR
1201 HUGHITT AVE.
SUPERIOR, WISCONSIN

OFFICE OF THE BISHOP

February 22, 1961

The Right Reverend Baldwin Dworschak, O.S.B.
Saint John's Abbey
Collegeville, Minnesota

Dear Father Abbot:

I am most grateful to you for allowing me to have the use of Father Othmar Hohmann, of your Abbey, at Mercer with Father Dabruzzi. I am wondering if it is agreeable to you if I have Father Othmar assist Father Gutzler at Boulder Junction and his two missions beginning after Easter. I understand that Father Othmar is very happy in the work that he is doing, and since he can give me valuable assistance I would like to ask if I may keep him until after Labor Day of this year. It will help me a great deal if you can see your way clear to permitting this extended stay for Father Othmar as I will have only two young men to ordain this spring and none at all in 1962, which will only accentuate my problems a year from now.

I shall be very grateful for your kind consideration of my needs.

With kindest personal regards and best wishes, I remain

Very sincerely in Christ,

+ George A. Hamner

Bishop of Superior



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

February 25, 1961

Most Reverend George A. Hammes, D.D.
Diocese of Superior
1201 Hughitt Avenue
Superior, Wisconsin

Most Reverend and dear Bishop,

I have Your Excellency's letter of the 22nd, in which you asked if it would be agreeable to have Father Othmar Hohmann assist Father Gutzler at Boulder Junction and his two missions after Easter and if he might remain until after Labor Day of this year.

I am happy to assure Your Excellency that it is perfectly agreeable to me to have Father Othmar assist Father Gutzler at Boulder Junction, beginning after Easter. I am not sure at this time whether I will be able to permit Father Othmar to remain there until Labor Day. For I will probably give him an appointment during the course of the summer, as I will be needing his services during the coming year, and I find that it is better to make the appointments during the summer, if possible.

I am hopeful, however, that if I should give Father Othmar an appointment during the course of the summer, it would be possible for me to send someone else to replace him at Boulder Junction until Labor Day, if this would be agreeable to you.

I know that Father Othmar is happy in the work that he is now doing and I am grateful to Your Excellency and to your priests for this opportunity for him.

With sentiments of sincere esteem and every good wish, I am

Sincerely and respectfully,

Abbot

BD:je

DIOCESE OF SUPERIOR

1201 HUGHITT AVE.
SUPERIOR, WISCONSIN

OFFICE OF THE BISHOP

March 9, 1961

The Right Reverend Baldwin Dworschak, O.S.B.
Saint John's Abbey
Collegeville, Minnesota

Dear Father Abbot:

I am most grateful to you for your letter of February 25 regarding the future assignment of Father Hohmann in the diocese. With your approval I will have Father Othmar assist Father Gutzler at Boulder Junction and his two missions after Easter.

Although you cannot assure me that Father Othmar will be able to stay until a day or two after Labor Day, I deeply appreciate your assurance that you will replace him at Boulder Junction in the event that you have another assignment for him during the summer season. I appreciate this particular consideration very much since we have a peculiar situation in our parishes and missions during the vacation season requiring three and four times the number of Masses not only in our parishes in the vacation areas but also in the mission churches. As a result, whenever we build a new church we build for a capacity three and four times in excess of what we need for our own people. Even with such increases in the size of our churches we still need to provide two and three Masses in our mission churches and three or four in the home parish. If I had an annual ordination class of six to eight young men I could in part fill these needs through temporary summer assignments, but as I told you in my previous letter there are only two young men to be ordained this year and none in 1962.

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The Right Reverend Baldwin Dworschak, O.S.B.
March 9, 1961
Page 2

Again I wish to thank you for your kind personal attention
to my request to have Father Othmar stay with us for the
summer.

With kindest personal regards and best wishes, I remain

Very sincerely in Christ,

+ George A. Hamm

Bishop of Superior

Box "D" Mercer Wisconsin
April 24, 1961

Rt. Rev. dear Father Abbot:

The last diagnosis is that I have gall stones, and should undergo major surgery to have same removed as soon as possible. As long as one can poke along without too much distress, the tendency is of course to delay such an ordeal as long as possible. However, Dr. White of the Nicollet Clinic has warned me that too long delay might result in "necrosis" of gall tissue and even affect the liver seriously. To let things slide might also bring on very painful attacks of stones moving into the duct, etc. I do remember what others have gone through with such. For over 35 years now the diagnosis from various physicians has been, "sluggish gall", "non-functioning or poorly functioning gall bladder" and the like. So it seems that Dr. White's advice is good. The Nicollet Clinic do all their surgery at the Eitel Hospital in Minneapolis, which of course does not suit me. No doubt they have some of the best men on their staff, and I would want a surgeon that knows his business, since at my age he may find other things wrong too, if he does any exploring. I would much rather have this done either at Duluth or at Ashland where there is a good surgeon for this, I am told. Last Fall, as I told you, I went to the Nicollet Clinic where I have gone for over 30 years and I always felt that they were conservative in their diagnoses and were not looking for operations, and had my history for all those years.

So tentatively, I am writing to Dr. White to ask them whether they would be willing to forward their findings and diagnoses, either to the Duluth Clinic or to Ashland, (Dr. Tucker) for the surgery. I would not like to be in a non-Catholic hospital. Furthermore, Eitel being a corporation, they will have to get their price, which would be much more than I would have to pay up here. Everything else being equal, I would of course like to have the Nicollet Clinic men do the job. Duluth or Ashland would obviate travel, and up here is as good a place to convalesce as any. Father Dabruzzi of course has urged that I have this done as soon as possible since the busy season will be on us here in a few weeks.

During the winter I have been much distressed with nausea and some very violent headaches that made a Sunday's work almost impossible. It seems that last Fall the Clinic wanted to wait with further checkup until all my teeth were out. Furthermore I could not finish down there since the urgent call from up here came right while I was down there and I had to leave at once. I had hoped to enter the hospital next Monday or the early part of next week but may have to postpone that to the week of May 7th. I have a Forty Hours to preach this week. With census taking during the winter I have dug up more than enough work to keep me going a long while. Naturally I would give a lot to stay out of the hospital! I have been fortunate thus far to be free from severe abdominal pain, but Dr. White warns me that such might come on at any time. It is difficult to keep a proper diet up here. I just hope that I can snap back fast and get back to much work that should be done in these parts.

So I shall write to Dr. White as I mentioned and will await your comments. I have not yet handed in my financial report for the year 1960! There is really no good excuse or alibi, and with a little attention I should be able to send it in shortly. I had not received a blank this year and got one from Fr. Procurator recently. I am enclosing surplus income for \$100 for the time being but should be able to send more soon. I hope to get a few donations to augment that.

This is a real mission field and one gets more satisfaction and results here in a few weeks than in the Bejou territory two years ago, in a whole year.

Sincerely and respectfully,





SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA

OFFICE OF THE ABBOT April 27, 1961

Dear Father Othmer,

Thank you for your letter of April 24th with the check of \$500.00 enclosed. I will be looking for your financial report.

I certainly agree that you should not delay in having your physical ailments taken care of. I am also in agreement with you that it would be better to have any surgery done in a Catholic hospital; one never knows what you can expect by way of spiritual help in other hospitals. I remember how often I felt sorry for our former Fr. Leo when he was at the University Hospital, and also others of our Fathers who had to be sent there.

Yesterday was a big day for the Diocese of St. Cloud, as Bishop Sonnaker was consecrated Bishop of Owensboro. All took advantage of the fact that he was the first priest of the diocese to be elevated, and that he was the best. There is no doubt that a better priest could not have been chosen, and we are very happy that he is going to a diocese where so much depends on the good will of the Bishop to promote the well being of our St. Maur's Priory.

Fr. Roderic had another setback in his effort to get back on his feet after the first attack of what is called the opposite of diabetes. He becomes very weak and needs to be given sugar to keep going. He is now at the hospital in Moorhead. Fr. Arthur is in the St. Cloud Hospital fighting his nervousness, as he has had to do three times in the past.

The men to have been ordained for Fargo go this year fell by the wayside; if Bishop Dworachak asks for a priest would you go to that diocese temporarily?

Box "D" Mercer Wisconsin,
May 12, 1961

Rt. Rev. dear Father Abbot:

I am scheduled to enter St. Joseph's Hospital at Ashland Wisconsin Sunday night for gall-bladder surgery Monday morning. I got in touch with Dr. Tucker early last week and he did a ~~through~~ confirmatory diagnosis and collated them with the findings, I think, of the Nicollet Clinic. I may have told you that Dr. Tucker is very highly recommended as a surgeon by all about here. He is a Catholic and has had his share of sorrow too in life. I think I can tell him that he will be included in the daily prayers and mementos for benefactors. I think he and the good Sisters will have a special personal interest in getting me back on my feet again, God willing. I think Dr. Tucker tried to get me out of surgery, but has warned me of what to expect if I let this go on any longer; such as "liver infection and possible malignancy." That is, he said "that might happen." So in justice to myself and community, I have hardly any choice but to undergo the ordeal. (Never had major surgery before.) As I may have told you before, I have had gall trouble most of my life. I am hoping so very much and praying and having others pray for me that the good Lord may give me a goodly number of years yet and give me a chance to make some amends for many negligences of the past. In the years that may be left I do want to be as good a priest as possible. With the sufferings of the past 8 months I hope to do perhaps the best work of my years. I do hope the good Lord may grant me that.

The past winter has been sort of a second novitiate. After the events of last Fall, I don't suppose I shall ever be the same again. I have been trying to get back to normal but it has been an uphill job,--one day at a time. Often, sleep has been a problem, but I look for improvement. I think I have some idea now of what is meant by "tam purgamenta facti sumus." It is still quite a job to stay long at mental work and the reading and study I would like to do in the foremoons. Concentration is an hourly chore. Last Fall when all this happened I felt at times as though I had had a minor stroke, with lapses of memory and mental processes feeling "like encased in half-hardened cement." As I indicated last Fall, the daily census taking and follow-up work has been a tonic and I look forward to getting back on my feet again to resume the same. I think this is a very fine place to recuperate and convalesce physically and mentally.

The prospect of going back to North Dakota, frankly makes me rather unhappy. I hope you will not resent my re-action. I have moved around so much the last four years, at least six times, so that I am very weary of it. As you say the prospect of helping in No. Dakota is temporary. If it could be done, I would so very much like to remain up here until something more permanent shows up. I do think I can recuperate better in all ways up here. So I ask you not to make any commitments for me until I see how things develop. Living up here has so much of the peace and quiet and Nature's beauties and healing influence to mind and spirit, that I enjoyed many years ago at St. John's. Thank God I have good legs and feet and if I had the time, might make 10 miles per day, but one cannot get much census work done that way. I am living with a very fine young zealous priest. You may feel entirely free to ask him about my work and spending of time. Fr. Gutzler is also a good priest. I can be of a lot of use at the census job and the ensuing follow-up work, I think.

Well anything else I can write after this is all over. I would appreciate a wee memento that all may go well and that nothing more serious may be found. I can assure you that the way I have felt the past months especially, I want to be a good Apostolic priest if God gives me back good health again. I do feel He has been so very good and patient through the years. That thought at times overwhelms one, believe me. I hope He shall see fit to give me opportunity to make up.

Respectfully and sincerely,

Fr. Othman B.S.B.



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA

OFFICE OF THE ABBOT

May 15, 1961

Dear Father Othmar,

I don't know whether you will be in condition to read a letter which reaches you soon after the operation, but I wanted you to know that I got your letter this morning and immediately informed the community so that you would have the benefits of many prayers. Those in the community who have had a similar experience will probably be most sympathetic. I am glad that Dr. Tucker did not delay to do surgery, even though the prospect of it isn't pleasant to look forward to. If he saw danger in waiting, that is sufficient reason to act.

Fr. Florian just returned from St. Cloud, where he had a double hernia and an appendicitis operation; Fr. Julian is still at the hospital with a severe cold which he contracted since coming North from Puerto Rico. Fr. Arthur has been there for six weeks to try to overcome his extreme nervousness. Fr. George is in the hospital at Miami Beach, suffering from a generally weak and run down condition. Yesterday Fr. Polycarp fainted in the corridor; he looks very ill but can't be persuaded to remain in his room. He knows no one and remembers nothing of the past.

I will be glad to reconsider the sending you to North Dakota for a year. But I would not want at this time to promise that you will be able to stay at Mercer. You probably know how many of our pastors are in their seventies; that may suddenly make it necessary for me to make use of you to fill a vacancy.

Let me know the outcome in one way or another after the operation. If you cannot write, perhaps the Sisters will drop a line. God be with you!

Devotedly yours,

Box "D" Merceß Wisconsin,
June 7, 1961

Rt. Rev. dear Father Abbot:

On re-reading your kind letter of May 15th, I see that you naturally expected an answer from me before this. I assumed that you felt "no news is good news." I was indeed fortunate in getting a top-notch surgeon, a good Catholic, a St. Louis and Mayo Clinic man. This is rather late to express my appreciation for your calling Dr. Tucker the day of the operation or the day after. Dr. Tucker told me and I was quite "woozy" for some days after. He may have told you what he found. Anyhow, it was gall stones of various sizes and an infected malfunctioning gall bladder, which was removed. There was also a chronic diseased appendix which evidently had been going on for a long time; that also was removed. I have been having gall grouble for many years and the distress in the appendix region, I always thought was some bowel irritation. After Dr. Tucker had made his final diagnosis, he expressed the hope that I would wait no longer. I am indeed fortunate and blessed that I am getting by with nothing worse apparently than a somewhat damaged liver,--which Dr. Tucker thinks is not so bad if I take care. After many years of neglect and malfunction, he might have found advanced cirrhosis or malignancy, and I think he was apprehensive of that. All in all, I am blessed and it seems that the good Lord will give me some good years yet to work in. I was down last Friday for a post-operative checkup and to have the dressings changed. Everything looks very good indeed., and much credit is due I feel sure to the skill of Dr. Tucker and his fine young assistant, Dr. Larsen, and the fine hospital care.

I have of course been quite weak, but each day there seems some improvement. Dr. Tucker says that I should expect nothing else at my age and insisted on at least six weeks of convalescence. I have been able to help with the summer school last week and this week, and it gets a little easier each day. Summer school will last until the end of next week. I am sorry that it will hardly be possible to make the retreat next week. As I say, I am quite weak yet and must rest frequently. Also, I can be of considerable help in the summer school of Catechism. Then I must move out of here by end of this week to Boulder Junction. Changes of pastors hereabout have also changed the picture somewhat. I would like to make my retreat later in the summer when I feel up to it again. I would be very welcome at Benet Lake Wisconsin with Fr. Abbot Felix. Or I might make a retreat with the diocesans, later in the summer. I did make a private retreat last September after being removed from Detroit Lakes. I made that at Our Lady of the Snows at Nevis, and have tried to make the winter and the time before the surgery some kind of retreat. I do want to make a retreat later in summer. Under the circumstances, I feel confident that this arrangement will be satisfactory. I would like to stay around ~~the~~ near to Dr. Tucker for another week or two. While everything looks splendid, he did mention to watch things.

How do I feel after the surgery? The past few days life looks pretty good again. I do feel a lot of infectious matter in all teeth, gall bladder and appendix seems to have been eliminated. No distress after my meals. No serious headache since the day I went in for surgery. A number of people who have gone through this tell me that in a few weeks I should feel better than in many years. Pain in surgery area has pretty well subsided, and each day gets better. By next Sunday I think I can get through the program quite nicely. The first Sunday back on the job was of course rough. Both Fr. Dabruzzi and Fr. Gutzler have been most considerate and kind, and that helped matters along a lot.

The bill at the Ashland hospital was \$473.00 for all services, diagnoses, pre-operative stay etc. They cut that exactly in half to \$236.50 The best of attention. I think it would be nice if a word of thanks and appreciation would come from the Abbey to Sr. Claudia, the superior of St. Joseph's Hospital, Ashland, for their kindness and generous discount. Dr. Tucker has sent no bill yet; his office girl hinted that very probably there would be no bill! I shall wait a while yet. If he was kind enough to do all that gratis or for a nominal fee, it would be nice if we from the Abbey would thank him to and assure him of our inclusion of him and his intentions in the prayers for benefactors. He

(Signature)

came in every morning and evening to check things personally. I assured him of my memem-
tos and he was very appreciative. So it seems that I got the best of attention at much
less financial outlay than would have been the case in Minneapolis.

I remember now that I had one of the Sisters call St. John's after the surgery to inf-
form you that everything seemed satisfactory. I surely appreciate the many prayers at
that time. I surely felt the effect of them in more ways than one, physically and
spiritually. Everything seemed to go fine. After this week I shall be resident at St.
Anne's ~~St.~~ Rectory, Boulder Junction Wisconsin, with Fr. Gutzler. I understand that is
the arrangement that was made with you by those concerned, some time last winter. During
the time I have been here I have been helping out in both places. I hope with this week
to get back to some of the mission work, census and instructing a few converts; rather by
next week when summer school is over.

Meanwhile I ask that you get in touch with me before deciding on any appointment. I am
of course not recovered as yet from the shock of last Fall, but as you indicated in your
letter of last November, have tried to see the whole affair and development "as God sees it."

I appreciated very much your calling Dr. Tucker the 16th and all the prayers of the
community.

Sincerely and respectfully,

St. Anthony D. S. B.



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

June 11, 1961

Dear Father Othmar,

In answer to your letter of June 7th I grant you permission to make a retreat later on in the summer. The one that was given by Fr. Jean Leclercq was unique. There is no doubt that he understands Benedictine spirituality very well and he has written well of it. One of his books, THE LIFE OF PERFECTION has just come off the press (Liturgical Press) in translation. However, his use of English is going to be a problem for those who do not find it easy to follow the speech of a foreigner. I had the conferences taped and hope to be able to give the material out to those who are interested in reading the conferences.

I was glad to hear your complete report on how you are feeling and also on the treatment you received. I will write the letters you suggested I write to thank the various ones responsible for such good treatment.

Fr. Egbert asked me to replace him because he finds the work at Detroit Lakes too much now for his physical condition. I hate to remove him because he has very effectively calmed the troubled waters I think. Abbot Cuthbert is still in such condition that he could fade out quickly. Fr. Eugene will be going to Conception Abbey again to complete his Fifth year program. Fr. Roderic will be going to Rochester in July for a check-up. (Fr. Aubrey is desperately trying to make a come-back; all will depend upon whether or not he wills to do so. He wants a psychiatric examination.

Devotedly yours,

W. J. TUCKER, M. D.
MEDICAL ARTS BUILDING
ASHLAND, WISCONSIN
June 14, 1961

*Sr. Claudia, Superior
St. Joseph's Hosp
Ashland, Wis
May 14 — cost
account*

Rev. Othmar L. Hohmann, O.S.B.
St. Anne's Rectory
Boulder Junction, Wis.

Dear Father Hohmann:

It is not our policy to charge the clergy for any surgical or medical treatment, unless the clergyman has insurance and ~~cost~~, of course, goes to the insurance company, if such is the case, I will be glad to have you let me know.

I am very happy you are feeling better, and hope you continue to do so. I have instructed the hospital to return the plates.

Very sincerely,

W. J. Tucker, M.D.

WJT:JM

Box 2, Boulder Junction Wisc.
St. Anne's Rectory,
June 25, 1961

Rt. Rev. dear Father Abbot:

Thank you for your letter of the 11th. I am enclosing a letter from Dr. Tucker, and I know you will express our thanks and appreciation to him. Very probably you have already done so. It seems that I am steadily picking up strength and vitality, and right now think I feel better physically than I have in years. The Lord has indeed been good, and I surely have felt the effect of many prayers in recent months. I shall try to make my retreat some time during July.

Abbot Cuthbert and Fr. Aubrey, and the parish of Detroit Lakes will continue to be in the daily mementos, as they have been for quite some time. Sorry to hear about Fr. Egbert. The reference to that fine parish of Detroit Lakes renews of course, the heartache of the past nine months. Fiat Voluntas!

It is quiet and cool up here and I can easily handle the summer work. The first weeks back from the hospital were of course somewhat rough, but that's all over. I cannot of course help being a little apprehensive as to any Fall appointment. Again, My prayer is that I get to where I shall fit best.

Respectfully,





SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

June 29, 1961

Sister M/ Claudia, Superior
St. Joseph's Hospital
Ashland, Wisconsin

Dear Sister Claudia,

Father Othmar Rohmann, O.S.B., a member of this community, has written to inform me of the excellent care which he received in St. Joseph's Hospital during his recent stay there, and of the fact that you very kindly granted a large discount in the bill.

I want to let you know how much we appreciate both the kindness shown to Father during his stay in the hospital and also the reduction in the costs. We shall ask God to bless you and your Sisters in return for this charity.

Father writes me that he is feeling much better now and that he is confident that this will continue.

With every good wish, and the prayer that God bless you and your work, I am

Sincerely yours,

(Rt Rev) Baldwin Dworschak, O.S.B.
Abbot

ED:je



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

June 29, 1961

Doctor W. J. Tucker
Medical Arts Building
Ashland, Wisconsin

Dear Doctor Tucker,

Father Othmar Hohmann, O.S.B., a member of this community, has written to inform me of the excellent care and treatment which you have given him, and also of your goodness in not making any charge for your services since he does not carry insurance.

I want to let you know that we appreciate this very much, and that we are deeply grateful for the care given to Father Hohmann. He writes me that he is feeling much better than he has in a long time, and that he is confident that this will continue.

With every good wish, and the prayer that God bless you and yours in return for your goodness to Father Hohmann and to his community, I am

Sincerely yours,

(Rt Rev) Baldwin Dworschak, O.S.B.
Abbot

BD:je



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

July 7, 1961

Dear Father Othmar,

I would like to propose, and very strongly, that you accept being pastor of the parish at St. Joseph, Minnesota. I am very much in need of men, and I feel I should ask you to take one of our parishes rather than let you remain in the diocese of Superior. At present Fr. Alban is there as assistant, but this is not necessarily an appointment that will remain for the year. I put him there when I had to withdraw Fr. Donald and also to give Fr. Alban a chance to be near his doctor after his operation.

The parish at St. Joe is growing because of the new homes being built to take care of the people who work in St. Cloud. If I know what your preference would be I think you would chose a different kind of parish, but at present I am not able to offer you much choice, unless you would care for Fr. Jude's place at Cloquet. However he has three places, and you might find that too much. I was expecting to give Fr. Jude a change soon.

Our seven novices arrived today, considerably less than in other years. I am glad that we have over one hundred priesthood students beginning in high school this fall. One must cultivate vocations now to get them.

A very happy and blessed feast of St. Benedict! May our patron give you the desire to renew your wish to be faithful to His holy inspirations.

Box 2, St. Anne's Rectory,
Boulder Junction Wisconsin,
July 23, 1961

Rt. Rev. dear Father Abbot:

It's about time that I answer to your kind letter of some weeks ago. I hope you will be tolerant of my delay in answering. I have had somewhat of a setback in my condition, and especially neurally, but seem on the way up again. Guess I went back to work too soon after recent surgery. The tentative appointment to St. Joseph Minn. comes as a surprise, and I don't know just what to say. As my Abbot I should speak my mind out and then abide by your decision:

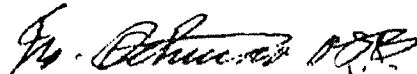
As you indicate, my heart has always been with work among non-Catholics, "the other sheep," of which there are so many that would require just a little attention and time to consider the true Church. I have a nice group here that I am trying to finish during the summer, or at least get them as far along as I can. So if I have to go back to Stearns Co. it will require quite a re-adjustment, as I am sure you understand. I think it is very kind and thoughtful and charitable of you to offer me such a place as St. Joseph, and thus perhaps get me into somewhat better standing again.

I am not "out of the woods" yet from the surgery for a condition of many years' standing. That I can snap out of I feel confident, but the tragic upset of last September is still with me, and some days it still hits me pretty hard. It has been a long battle not to grow despondent. My heart is still in Detroit Lakes, where I thought I was doing and was to do the best work of my career. I am sure you must realize what it means to be booted out of a fine parish and a diocese with such finality and ~~xxxx~~ under such circumstances. (Which I daresay could have at least been mitigated by my assistant and another neighboring confrere.) It seems that Bishop Glenn remained intransigent in his attitude of "quod scripsi scripsi!" and "quod feci, feci." I had asked him to delete from his records those incriminating references, and ask you again in all charity, that the same be done as to the monastic archives. I have no doubt that word got around to the confreres, garbled and exaggerated,--and feel that such is going to be pretty difficult to live down. So you can realize the state of utter embarrassment and chagrin that I still find myself in.

I note what you have to say about being much in need of men. To state the matter briefly, I think I would feel very ill at ease to turn you down or make things difficult for you. I would rather take the assignment, trusting in the good Lord that things will work out. Would it be out of line just to appoint me as "administrator" of the parish, just to provide some margin in case things don't work out? In any event, I think I can make a decent job of administering until other arrangements are made. In case your decision stands, how soon would you wish me to take over? Fr. Gutzler will be gone from here for some time to recuperate a little and Fr. Dabruzzo has been transferred to Washburn and Fr. Torkelson, our alumnus is now at Mercer. All this has of course affected my position and my work here somewhat. I miss Mercer and Fr. Dabruzzo very much.

Dr. Tucker seemed rather displeased that I went back to work two weeks after surgery, when he and Dr. White spoke of "taking the entire summer off, etc." I have tried to keep occupied up here and to "earn my keep." As you indicate, I would find Choquet more than I could take right now. Even here trination with travel, and no responsibility, is a chore. I find concentration still difficult, but think I have manifested most of my misgivings to you herewith. As I mentioned before, I do not want to make your position more difficult nor be an obstructionist. If the appointment stands, I hope that my work and petitions will in some way affect the many fine souls not of the Faith that I have contacted during the past three years. Well, I hope this states my case. Thank you for the Feastday Greetings.

Sincerely and respectfully,





SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA

OFFICE OF THE ABBOT

July 29, 1961

Dear Father Othmar,

Thank you for your letter of July 23rd. I have decided to make the most of your willingness to accept the appointment as pastor at St. Joseph, Minn., even if it is an appointment which could be terminated when something else comes along. I don't think that Bishop Bartholome would approve of your being appointed as "administrator". I have to set the date for your taking charge of the parish as August 11th because earlier that week Fr. Hubert must leave St. Joseph for his new assignment, the hospital at Cambridge, Minn.

Fr. Prior will send Fr. Gervase I think to take your place at Boulder Junction on August 11th. Fr. Alban is at present the assistant at St. Joseph. I had thought of not having an assistant in residence, but Fr. Hubert advised against this. Bring along the car you have. Krebsbach has been giving the pastor a new car each year (or rather giving the parish the car).

I don't think your confreres think any differently of you because of Detroit Lakes; I mean confreres who deserve the name.

Devotedly yours,

St. Anne's Rectory,
Boulder Junction Wisc.,
Aug. 2, 1961

Rt. Rev. dear Father Abbot:

I have your letter, advising me to be at St. Joseph Minn. for Friday the 11th. It is somewhat sooner than I expected but I shall try to be there even a day earlier if possible. In a way that I am glad that Fr. Alban will be there. He has been there long enough to make the transfer and getting settled easier for me, I feel confident. I also hope that he will be co-operative and loyal and considerate to one who is just getting back on his feet. I hope the good Lord will be with me in the new appointment. Your mentioning that "it could be terminated when something else comes along" is fair enough and very considerate. It is a little heartache to leave the catechumens here and possibilities, but am confident that "Deus providebit." I am due for a post-operative checkup but am going to let Nicollelet Clinic take care of all of that rather than Ashland, so I shall have to go down there a few days when convenient. It is consoling to read the last sentence in your letter, "that my confreres do not think any differently after Det. Lakes!" I hope it is true and I shall try to snap out of depression.

I am reading a new life of Fr. Isaac Hecker: "Yankee Paul" Rather lengthy and heavy reading but it gives quite a panorama of Catholic history in the U.S. in the early part of the 19th century. Also enjoying the new "Separated Brethren" by W. Whalen. Well, be seeing you.

Sincerely and respectfully,





SAINT JOHN'S ABBEY · COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

August 3, 1961

Most Reverend Peter W. Bartholome, D.D.
Diocese of St. Cloud
The Chancery Office
St. Cloud, Minnesota

Most Reverend and dear Bishop,

I would like to present to Your Excellency the following changes among the Fathers of the community working in the Diocese:

- 1) Father Othmar Hohmann, O.S.B., to replace Father Hubert Dahlheimer, O.S.B., as pastor of St. Joseph's parish in St. Joseph. Father Othmar has been pastor in New Munich and in Cold Spring in this Diocese, and at Detroit Lakes in the Diocese of Crookston. For the past few months, after a serious operation, he has been assisting at two parishes in the Diocese of Superior. His health is much improved now, and I am confident that he will be able to do the work at St. Joseph. If this is agreeable, I would ask that the appointment be made effective on the 11th of August.
- 2) Father Hubert Dahlheimer, O.S.B., to be chaplain at the Hospital in Cambridge, if and when Your Excellency wishes to appoint him to this position. But even if Your Excellency should decide not to make a change at Cambridge, Father Hubert has asked to be relieved of being pastor at St. Joseph.
- 3) Father Gunther Pelfson, O.S.B., to be chaplain at the Convent of St. Benedict, replacing Father Jerome Docherty, O.S.B. Father Gunther has been Registrar here for the past few years. He was born in 1917 and was ordained in 1946. I believe that he will do good work at St. Benedict's, with Father Michael who will remain. If this is agreeable, I would ask that the appointment be effective on the 14th of August.
- 4) Father Bundo Sye, O.S.B., to be assistant at St. Boniface's parish in Cold Spring, replacing Father Sebastian Schramel, O.S.B. Father Bundo was born in Korea in 1920, and was ordained here in 1953. Since then he has worked in our mission in Japan and, for the past four years, was head of the Catholic Committee of Korea, an organization somewhat similar to the NCWC in this country, under the Bishops of Korea. Because we could not send additional men, this work has now been turned over to others. I believe that Father Bundo will do good work at Cold Spring, and Father Elmer is agreeable to the appointment. If this meets with your approval, I would ask that the appointment be effective on the 21st of August, together with the grant of the faculties of the Diocese.
- 5) Father Aquinas Sipe, O.S.B., to be assistant at the parish of Sts. Peter and Paul in Richmond, while continuing his work in the High School at Cold Spring. He has, during the past two years, lived at the parish in Cold Spring, but I do not believe that his living at the parish in Richmond will interfere with his work at the High School, and this arrangement would be fully satisfactory to Father Wendelin, the pastor at Richmond. A young assistant at Watkins should also mean another Instructor in Religion for the



SAINT JOHN'S ABBEY • COLLEGEVILLE, MINNESOTA
OFFICE OF THE ABBOT

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August 3, 1961

High School at Cold Spring. If this arrangement is satisfactory to Your Excellency, I would ask that Father Aquinas' appointment as assistant at Richmond be made effective on the 5th of August.

With sentiments of sincere esteem and every good wish, I am

Your Excellency's humble servant,

Abbot

BD: ja