

# spirit

centennial issue



**to the monks  
of St. Meinrad  
A r c h a b b e y  
who for 100  
years have de-  
voted their  
lives to the for-  
mation of zeal-  
ous priests the  
students of St.  
Meinrad Sem-  
inary dedicate  
the centennial  
edition of the  
s p i r i t**

**1854**

**1954**



**F**ather Ulrich Christen was one of the founding Monks of our St. Meinrad Archabbey. In those pioneer days, one hundred years ago, he wrote: "All this must be seen with the eye of the future." What this good founder saw with the eye of the future, this centennial booklet presents with "the eye of the present."

As our Archabbey rounds out its first century, our hearts overflow with gratitude. To Almighty God and to Our Lady of Einsiedeln we are deeply indebted. To Abbot Henry of Einsiedeln and to his sacrificing monks we are deeply indebted. Not the least among our benefactors and friends are the 1313 priest-alumni who during the past hundred years have been ordained from St. Meinrad.

To all our Benefactors and Friends, living and dead, we say from the bottom of our heart "Thank you!" We pray that God reward and bless you.

Finally, we thank the Seminarians who worked so hard to prepare this splendid centennial year book as their precious gift to the Archabbey, on occasion of our Centennial.

*+ Ignatius Esser, O.S.B.*

Archabbot



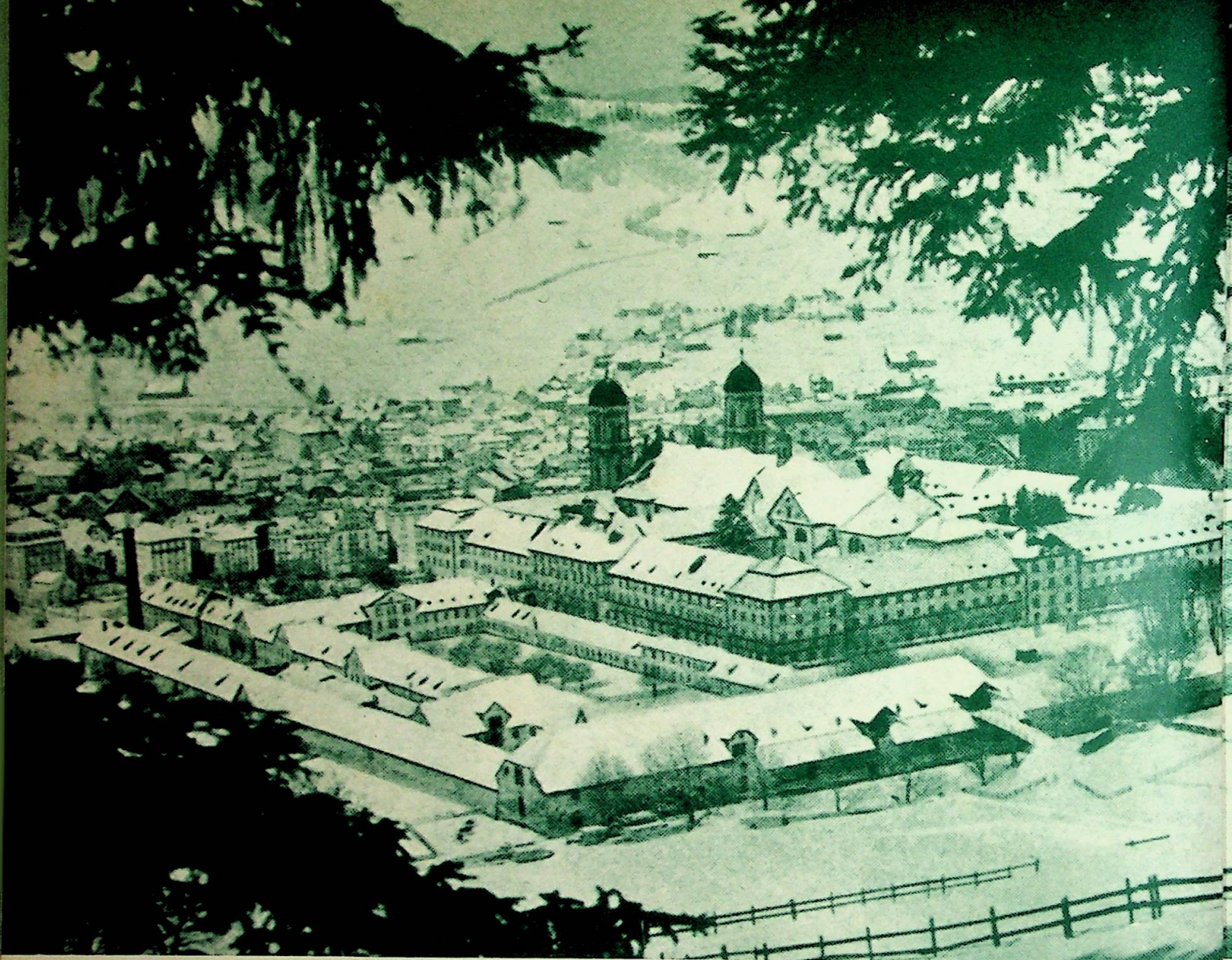
# the Benedictine Ideal



"Benedict," says St. Gregory, "was filled with the spirit of all the just." His life and character were not conspicuous on account of any particular virtue; rather, he was a man of religion whose whole existence was dedicated to the service of God. His rule has been called an epitome of the Gospel. So too, the monks who followed his rule of life have been dedicated to the full Christian life wherever they lived. At times, their work as missionaries, scholars or artists have attracted special attention. But their primary aim, like that of their great law-giver has always been simply to live together in charity, praying and working for God.

In the first hundred years of its history St. Meinrad Archabbey has followed this pattern. Like most Benedictine monasteries, it is known not so much for what it does as for what it is, a miniature of the Mystical Body, a school of the Lord's service where men learn to live the normal Christian life of prayer and work. Its monks have worked for the Church in many ways, as teachers in the seminary, as pastors of souls, as preachers of retreats, and as missionaries to the Indians. But these apostolic activities have been integrated with the chief work of the monastic family, the worship of God. In this they have followed the famous words of their founder: "Let nothing be preferred to the work of God."





Abbey of Maria Einsiedeln at Foot of Mt. Etzel, Switzerland.

# Einsiedeln to Indiana... Beg

St. Meinrad, the man, lived in the ninth century. He is known to hagiography as a martyr of charity. A Benedictine monk, he retreated into the depths of a dark wood to lead the life of a hermit. The dwelling and chapel he built for himself in his hermitage was destined in after times to develop into the famous Benedictine monastery and pilgrimage Church of Maria Einsiedeln in Switzerland. One day two robbers broke into the holy man's dwelling hoping to find concealed treasure. Meinrad, recognizing them as his murderers, gave them kindly welcome, supplied their needs, and fed them at his table. The two wicked men fell upon the hermit and killed him. This happened on January 21, 861, the saint having lived at Einsiedeln twenty-five years.

Thus, the European progenitor of St. Meinrad Archabbey in America owed its own origin to





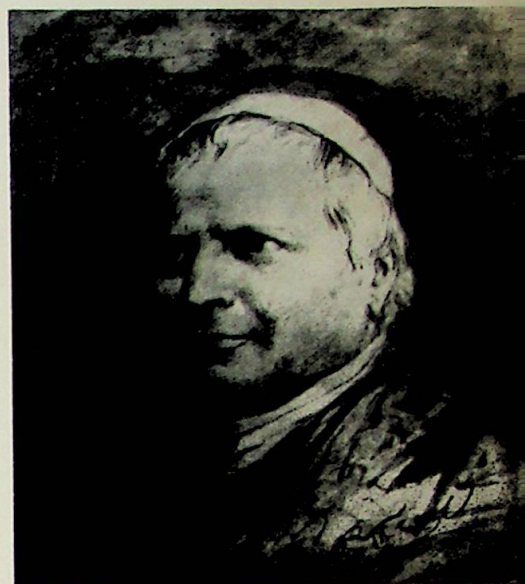
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the martyred St. Meinrad. The Saint provided the inspiration for the monastery of Einsiedeln, and the monastery perpetuated the name of the Saint in its daughter foundation in the New World.

Between St. Meinrad, the man, and St. Meinrad, the monastery, over 1,000 years intervened. This is the period of Maria Einsiedeln, although the Swiss Abbey in its venerable old age is still a young and flourishing institution. In strife-torn Europe, the survival of Maria Einsiedeln is certainly a phenomenon. Its history must be told in terms of wars and persecutions, devastation by the elements, countless struggles from within and without, tragic endings and brave beginnings.

It was to Maria Einsiedeln that Bishop Maurice de St. Palais of the Diocese of Vincennes, Indiana, turned for help in the mid-nineteenth century. The bishop's problem: where to find priests for the scattered Catholics in his huge and unwieldy territory? A personal visit to Henry Schmid, fiftieth abbot of Einsiedeln, was unavailing.

A year after the bishop's visit, Father Joseph Kundek, Croatian born, zealous, energetic priest of the Vincennes diocese, called on Einsiedeln's Abbot Henry. This time the prudent, farsighted Abbot listened to the entreaties of the American priest. The agreement: to establish a Benedictine house in America, affiliated with Einsiedeln, for missionary

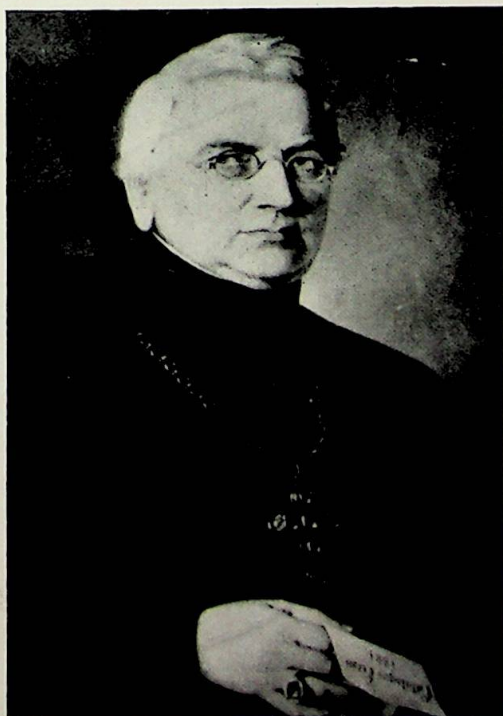


**Pope Pius IX**

labors. A second objective was the institution of a school for the education of a native clergy. Abbot Henry had little difficulty in obtaining the consent of the Einsiedeln chapter. Nor was there any lack of volunteers for service in America.

In joyful response to a memorial which Abbot Henry sent to Rome on October 25, 1852, Pope Pius IX gave his apostolic benediction and consent to the foundation of a Benedictine mission house in America. Before making any definite decision about the new foundation Abbot Henry resolved to send two fathers on in advance. They were to acquaint themselves with the conditions in America and in the Diocese of Vincennes.

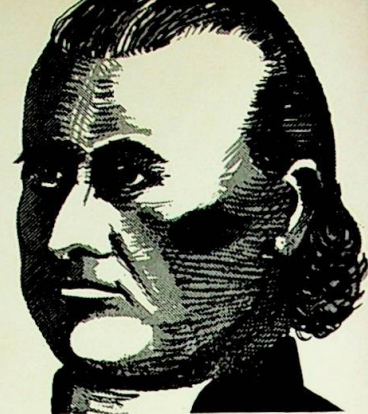
**Abbot Henry IV**







**Replica of Log Cabin Monastery**

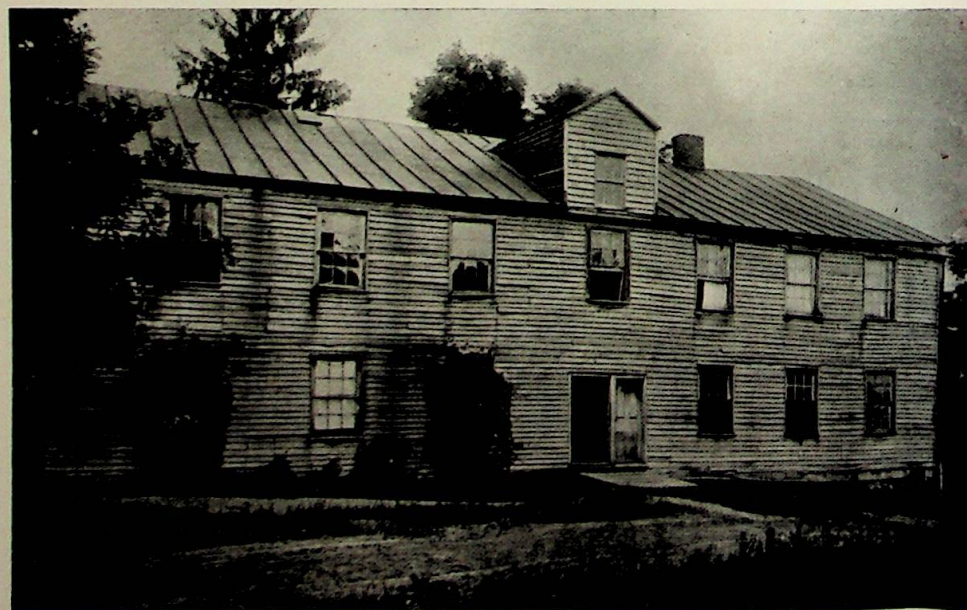


**Frs. Bede and Ulrich**

The pioneer work of establishing a Benedictine foundation in Indiana fell to Ulrich Christen, a stern and rugged native of Switzerland, and Bede O'Connor, a young and affable Londoner of Irish descent. The site of the new monastery: a 160-acre farm in a hilly, forested, picturesque region located almost midway between the two growing towns of Ferdinand and Fulda. The first monastery was a three-room log cabin—a large room that served as church and dormitory, a kitchen, and a makeshift study room. Furnishings were in good monastic taste—simple, stark, and scarce. By April 17, 1854, four small rooms were added to the log cabin monastery, providing the beginnings of a school. Two students enrolled. Later, July 4, seven young men arrived from Wuerttemberg, Germany, seeking admittance to the religious state at St. Meinrad.

The growing monastic community soon outgrew the log house. Under the direction of Father Bede O'Connor, the cornerstone of a new monastery was laid on April 23, 1855. This two-story frame edifice, thirty by sixty feet, contained three large rooms, ten small rooms, and a library. It provided much better accommodations for the school, which was reopened on January 21, 1857, by Father Chrysostom Foffa, superior of the community at the time.

**St. Meinrad Monastery, 1855**





The man who piloted St. Meinrad monastery through its earliest years of struggle was Father Jerome Bachmann, the first Prior. Father Jerome, together with Father Eugene Schwertmann, arrived in America in the fall of 1853. The first work of the young Prior was to discharge all the financial obligations incurred by the little community. It was his privilege to sing the Solemn High Mass on the morning of March 21, 1854, the date on which the Benedictines took formal possession of their new home. Through Father Jerome's zealous efforts, the cause of the fledgling monastery was skilfully represented in the council chambers at Einsiedeln.

Father Jerome had returned to Europe before the first church was built in 1858. Labor and material for the new structure were furnished by the monastery, and the work progressed under the direction of Father Chrysostom. Wings to the north and south were added in later years. Public recitation of the Divine Office was inaugurated in the new church on November 28, 1858. From that day until the present, nearly 100 years, not a single canonical hour in choir has been missed—an amazing achievement in terms of perseverance and dedication.

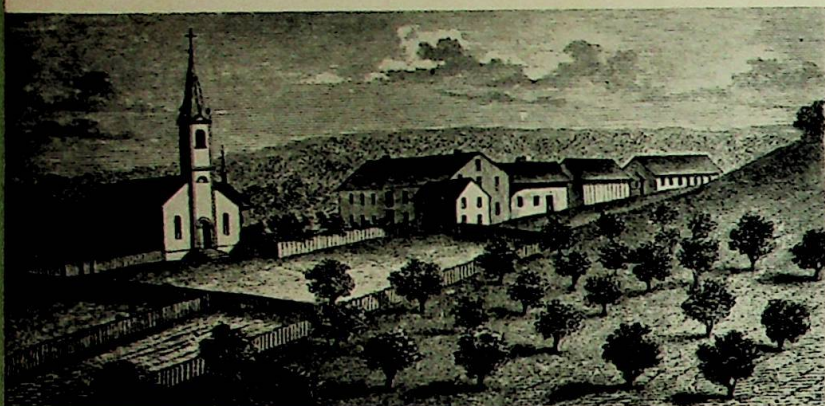


Rev. Jerome Bachmann, O.S.B.

First Church at St. Meinrad, 1858







**St. Meinrad in the Early 1860's**

An engraving of St. Meinrad of the early sixties highlights the new church. This edifice stood near the present site of St. Placid Hall. The other buildings which constituted St. Meinrad monastery of this period are shown in the picture. In later years, St. Meinrad stone would replace the frame construction, and the location of the monastery would be shifted to the higher ground.

On April 29, 1857, Father Isidore Hobi reached St. Meinrad from Einsiedeln to take charge of the school, which then had an enrollment of fourteen students. In point of service, Father Isidore had a remarkable career. At one time or another, he filled almost every position of importance in the community. Among other things, he had been prior, master of novices, rector of the college, and, for over twenty-five years, rector of the seminary. He was also a familiar figure as pastor of the parish of St. Meinrad. Held in high esteem by all who knew him, "Good Father Isidore" was much troubled by sickness during his last years. He died on March 12, 1895, after having survived the hardships of thirty-eight years of faithful labor in the monastery of St. Meinrad. Under his wise and patient guidance, over a generation of priests were trained for the vineyard of Our Lord in America.



**Rev. Isidore Hobi, O.S.B.**

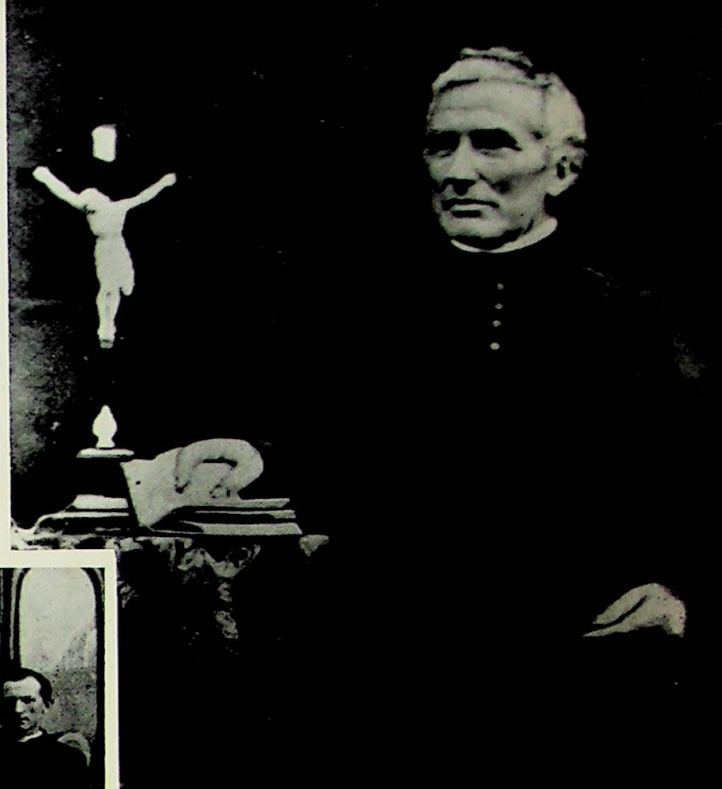
### **Educational Beginnings**



The growth of St. Meinrad, in great measure, depended upon the success of its school. Increasing enrollments compelled the Fathers to erect a school building during the summer of 1861. The humble wooden structure offered accommodations for thirty boarders. With the added facilities, the work of education was pursued with a great deal of enthusiasm. A complete course of studies was arranged, and an outlined schedule of classes was strictly followed. The school year extended from September 14 to July 11. In 1862, the faculty was made up of three Benedictine priests, two secular priests, and three theologians. There were twenty-two students in attendance that year, the Civil War having cut down the number somewhat.



Father Athanasius Tschopp, who had been Dean of Einsiedeln, replaced Father Jerome as prior in June of 1855. The duty of regulating spiritual matters for the community fell to him. He opened a novitiate for brother candidates, established the order of the day, and laid down regulations for the novices. However, this experienced superior, well trained in Benedictine monasticism, could not cope with the climate of Southern Indiana. He was soon forced by illness to return to Europe. He had little opportunity to do more than lay the broad foundation for the spiritual life at St. Meinrad.



**Rev. Athanasius Tschopp, O.S.B.**



**Deacon Class of 1868**

Old photograph pictures the Deacon class of 1868. This was the second class to be ordained from St. Meinrad seminary. Eighty-six years later in 1954, forty Deacons were ordained to the Holy Priesthood. The present deacon class (1955) numbers forty-eight aspirants to the Priesthood. These statistics show the progress St. Meinrad has made toward its primary objective—the education of a native clergy.

**Copy of an Early Pen Sketch of Monastery**

St. Meinrad monastery of the early 1860's bears little resemblance to the Archabbey of today. The first church was built on the site of the present St. Placid Hall. The town of St. Meinrad, in its beginning stage, is evident in the background of the picture.







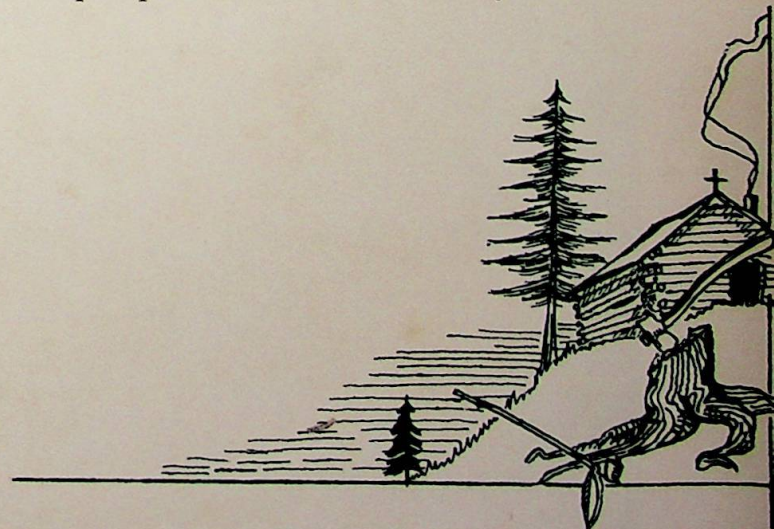


**F**ather Martin Marty was a youth of twenty-six when he arrived at St. Meinrad in the early fall of 1860. He had been a priest a little more than three years. The assignment he drew was a difficult one indeed. From the European side of the ocean, the interest and enthusiasm of Einsiedeln's Abbot Henry for his American foundation began to wane. On the other hand, St. Meinrad was showing the scars of the difficult and struggling years of her infancy. Somehow the young, austere Father Martin had to restore Abbot Henry's faith in his American dream and consolidate the hard work of the pioneers that had come before him. For Father Martin Marty came to St. Meinrad as a superior, a fact which was kept secret for nearly five years because of the priest's youth. Only the Fathers knew who their superior was. In one way or another, Father Martin would remain the guiding genius of St. Meinrad's destiny until he was appointed Vicar Apostolic of Dakota Territory and Titular Bishop of Tiberias on September 22, 1879.

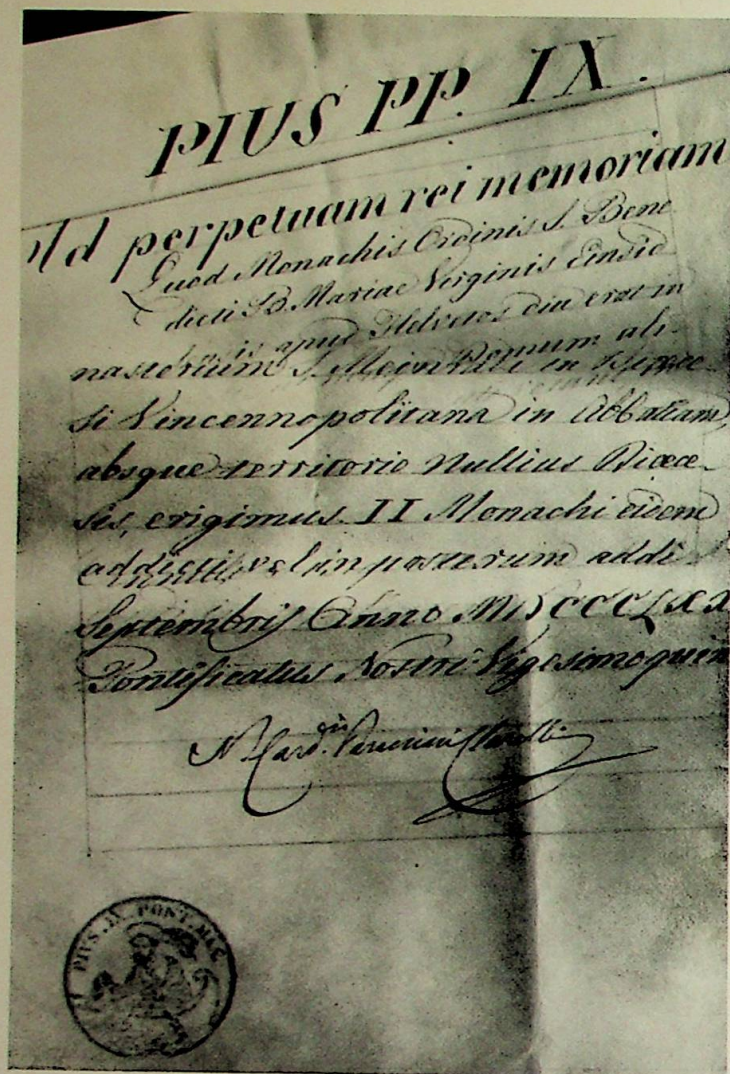
Father Martin was officially appointed Prior of St. Meinrad by the Abbot of Einsiedeln on May 1, 1865. When St. Meinrad was elevated to an independent abbey on September 30, 1870, Martin Marty, by a unique coincidence, was appointed first Abbot by Pope Pius IX and elected unanimously by his confreres. Most complex problem of the new Abbot was to adapt European traditions to the conditions of a new country, for St. Meinrad, by Papal directive, was to be the cradle of a Benedictine congregation in America.

Abbot Martin was a man of unusual ability. He was the master of everything Benedictine. Celebration of divine services, the school, research work, missionary labors—these were distinctly Benedictine activities. Martin Marty was a very capable teacher, a gifted musician, an author and translator. However, it is in the mission field that he performed his most signal service for the Catholic Church in America. He will be venerated in Benedictine annals for two primary achievements—the founding of other religious houses and his effort to convert the Sioux Indians of Dakota Territory. For this latter work he received episcopal consecration on February 1, 1880.

**Abbot MARTIN  
MARTY 1871-1880**







Sections from Papal Document

# St. Meinrad Raised to Abbey 1870

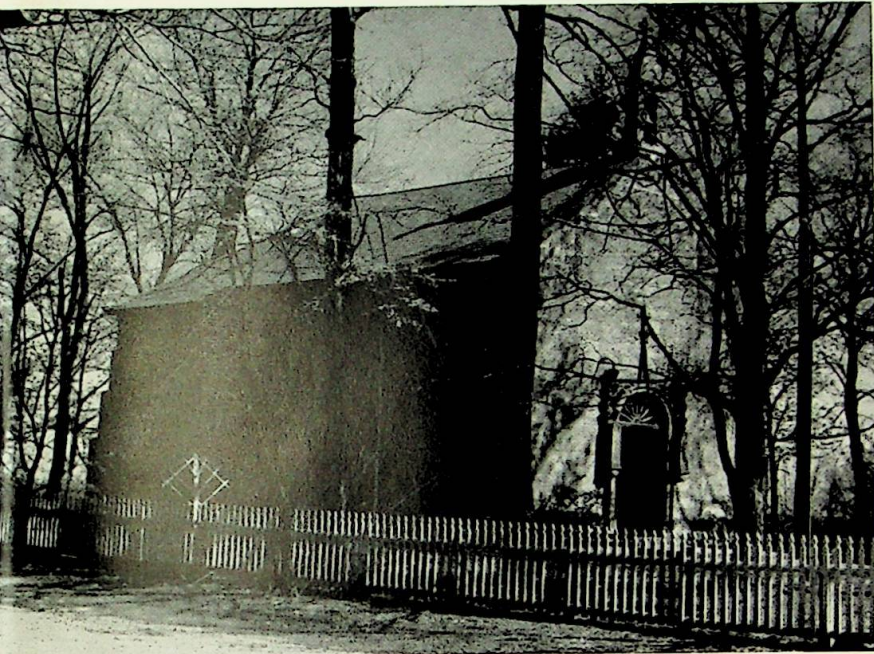
Precious historical document, preserved in the monastery archives, is the original Papal Brief of erection of St. Meinrad Abbey. By Papal directive, St. Meinrad thus became an independent abbey, enjoying the rights and privileges of the abbeys of the Swiss Congregation. The document was signed by the then reigning Pontiff, Pius IX, and was received at St. Meinrad on November 25, 1870. The town of St. Meinrad was laid out by Father Martin Marty as an inducement for people to settle in the community. Father Martin set aside a twenty-acre plot a little north of the monastery and named it St. Meinrad. Lots were sold at an auction on January 28, 1861, as a means of lessening the heavy debt with which the monastery was burdened at the time.

Town of St. Meinrad





# Monte Cassino Chapel

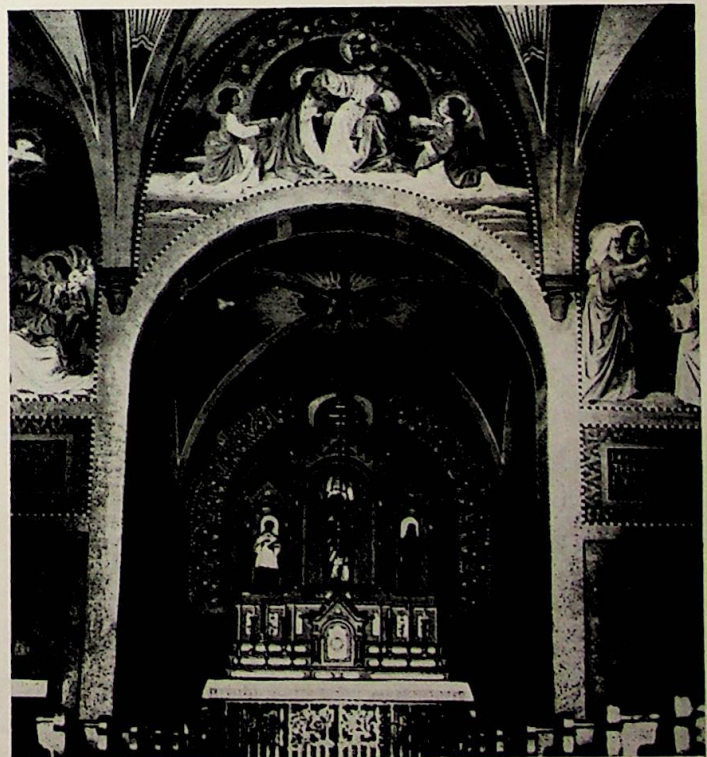


Outside View of Monte Cassino

Interior view of the Chapel of Monte Cassino is a familiar sight to members of the St. Meinrad community, seminarians, and alumni, and the countless numbers of the faithful and sightseers who have made their way to the beautiful shrine of the Queen of Heaven. In the winter of 1871-72, the St. Meinrad community was threatened with an epidemic of small-pox. Four students were afflicted with the dreaded disease, and several persons in the neighborhood of the monastery had already died of it. Consequently, on the morning of January 5, 1872, the students made a pilgrimage to Monte Cassino where a Solemn Votive High Mass was celebrated. Also, on the ninth day, at the end of the novena, January 13, another pilgrimage was made in quest of the Blessed Mother's aid to avert the ravages of the epidemic. Due to Mary's intervention, the community was spared, and no one since that time has been attacked by small-pox. This was the origin of the annual pilgrimage that the school still makes to Monte Cassino on January 13.

The shrine of Monte Cassino is located about a mile north of the present abbey buildings on a high hill rising above the Anderson Valley and topped by a roomy, fertile plateau. A small frame chapel was first erected by Father Isidore Hobi and the seminarians in honor of the Blessed Virgin Mary. This was later replaced by the present chapel, the foundation stone of which was laid by Bishop Maurice de St. Palais on the Feast of the Seven Sorrows of the Blessed Virgin, September 20, 1868. The building which was to be fifty-two feet long, thirty feet wide, and twenty feet high, was not completed until 1873.

Interior View of Chapel





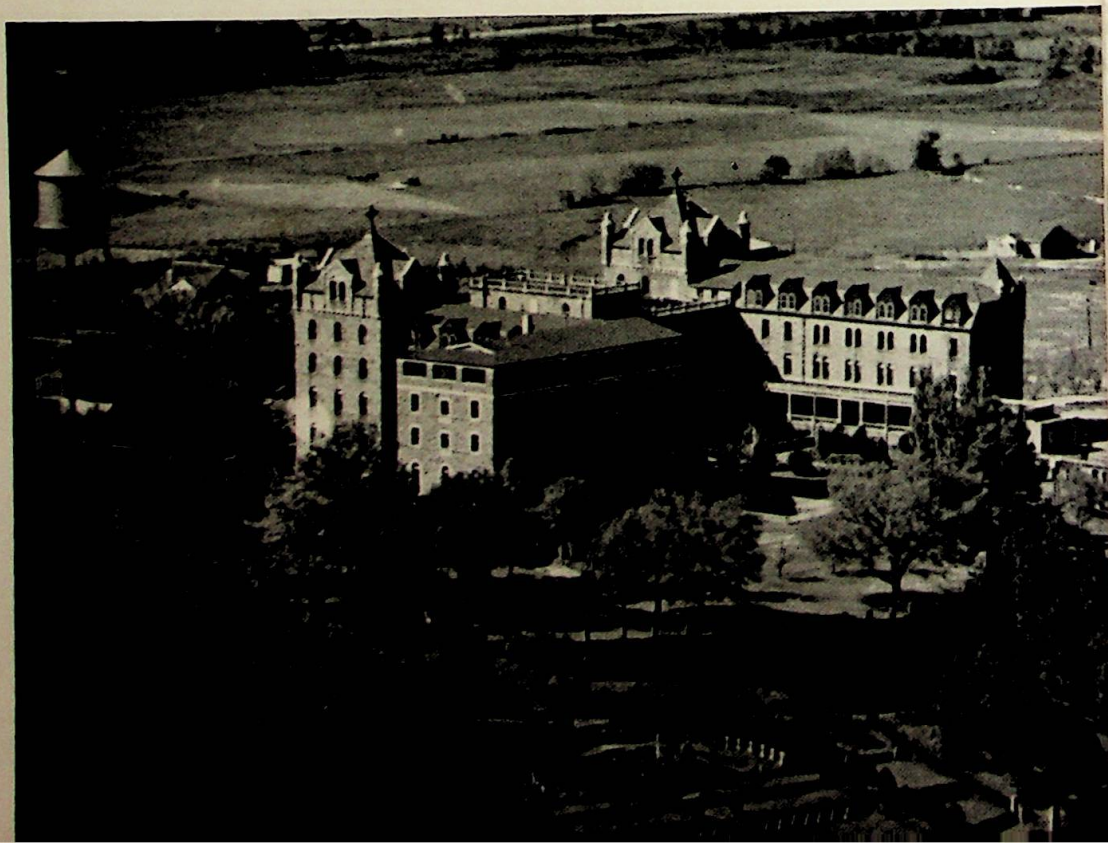
# New Foundations



Standing Rock Agency, Sioux Indian Reservation in South Dakota—Part of vast mission territory of Martin Marty. Picture shows Sitting Bull, Sioux warrior Chief, paying homage to Standing Rock.

Aerial view of New Subiaco Abbey

New Subiaco Abbey in Logan County, Arkansas, was founded on St. Benedict's Day, March 21, 1878, on the 24th anniversary of the founding of St. Meinrad. This daughter monastery of St. Meinrad was built on land donated by the Fort Smith and Little Rock Railway Company. St. Meinrad's Father Isidore Hobi chose the location for the new foundation. After a long struggle for existence, New Subiaco was erected into an independent abbey on August 24, 1891.







Pictorial Study of Mission Church, Marty, South Dakota

**S**T. PAUL'S INDIAN MISSION stands almost on the border of South Dakota, just a few miles from the Missouri River. It is located at Marty, a small town named after Bishop Martin Marty, who opened the Dakota Territory to the Church. Five Benedictine monks and twenty-one Blessed Sacrament Sisters operate a grade and high school for over 450 Indian children at St. Paul's. Pictured above are three different shots of the Mission church, which is a neat, modern Benedictine structure. The church is filled every morning, giving abundant testimony to the efficacy of the mission work of Bishop Marty and the monks of St. Meinrad in their apostolate to the Sioux Indians.



**W**hen Father Martin Marty came to America in 1860, another young priest, Father Fintan Mundwiler, had accompanied him. After Abbot Martin's episcopal appointment twenty years later, the election of a new abbot was the prime subject of discussion among the members of the St. Meinrad community. In the election which was held on the morning of February 3, 1880, Father Fintan Mundwiler was chosen Abbot on the first ballot.

Father Fintan, who had served as prior during the frequently prolonged absences of Abbot Martin, was already familiar with the duties of the new office. However, he accepted the dignity with considerable hesitation. The new Abbot was possessed of a markedly different temperament than his predecessor. For years he had served the community quietly and unobtrusively as a teacher and missionary. His spirituality was deep and childlike, and thus he disdained the honors that were accorded him by his new office.

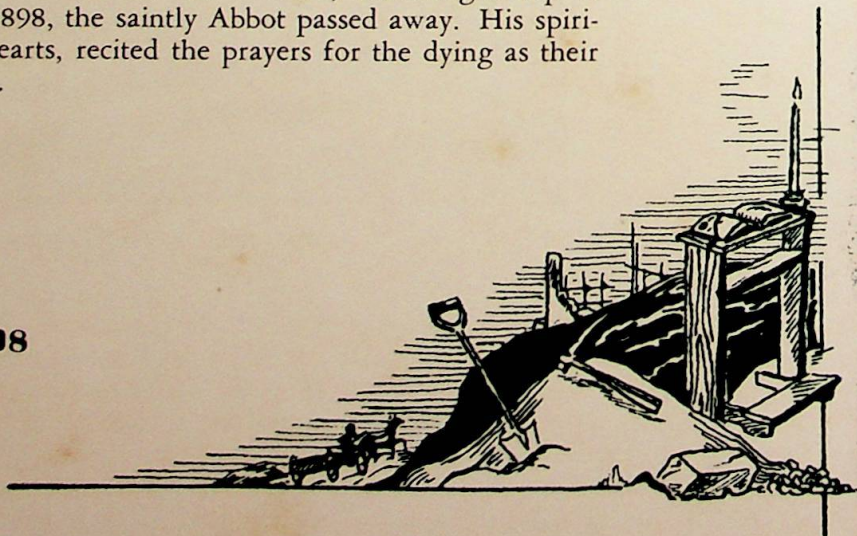
With the advent of Abbot Fintan, the rigoristic tendencies of Abbot Martin soon disappeared and a more congenial atmosphere prevailed. On April 5, 1881, Abbot Fintan was appointed first president of the Swiss-American Benedictine Congregation which had been established by Pope Leo XIII.

In 1881, the construction of the new college, begun under Abbot Martin, was completed. The new Abbot then arranged for the building of an abbey church to the north of the monastery. This was such an ambitious project that only the crypt was completed and placed under roof, serving as the parish church for two years.

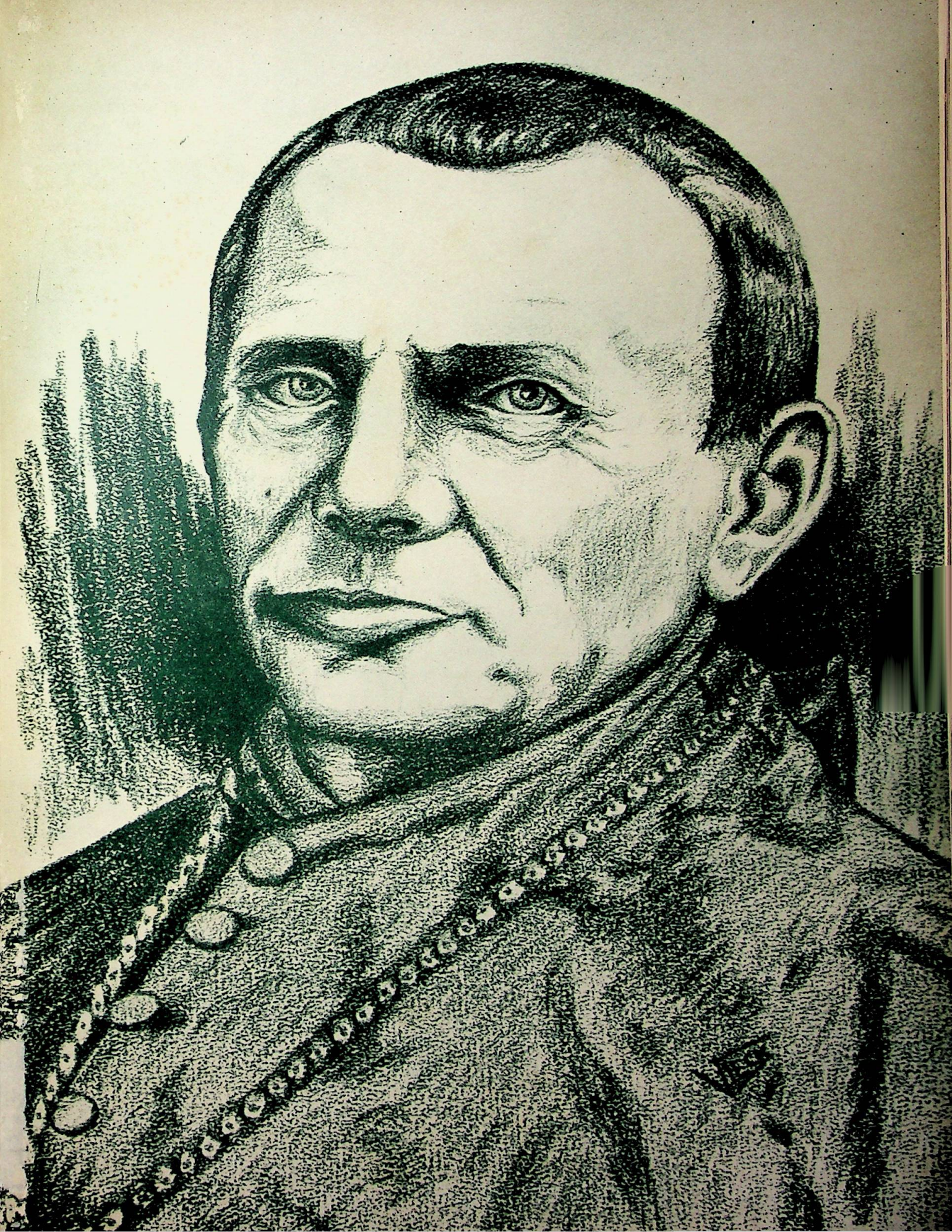
Most devastating tragedy of Abbot Fintan's reign was the great fire of September 2, 1887. The labor of thirty-four arduous years perished in this holocaust, the total loss, according to the value of money in those days, being estimated at \$200,000. In the wake of this disaster, an extensive rebuilding program was undertaken, a new college was opened in Jasper in 1889, and a new seminary was launched in the Archdiocese of New Orleans.

Abbot Fintan's health broke in the fall of 1895, following a trip to Europe. On February 14, 1898, the saintly Abbot passed away. His spiritual children, with heavy hearts, recited the prayers for the dying as their Abbot took his last breath.

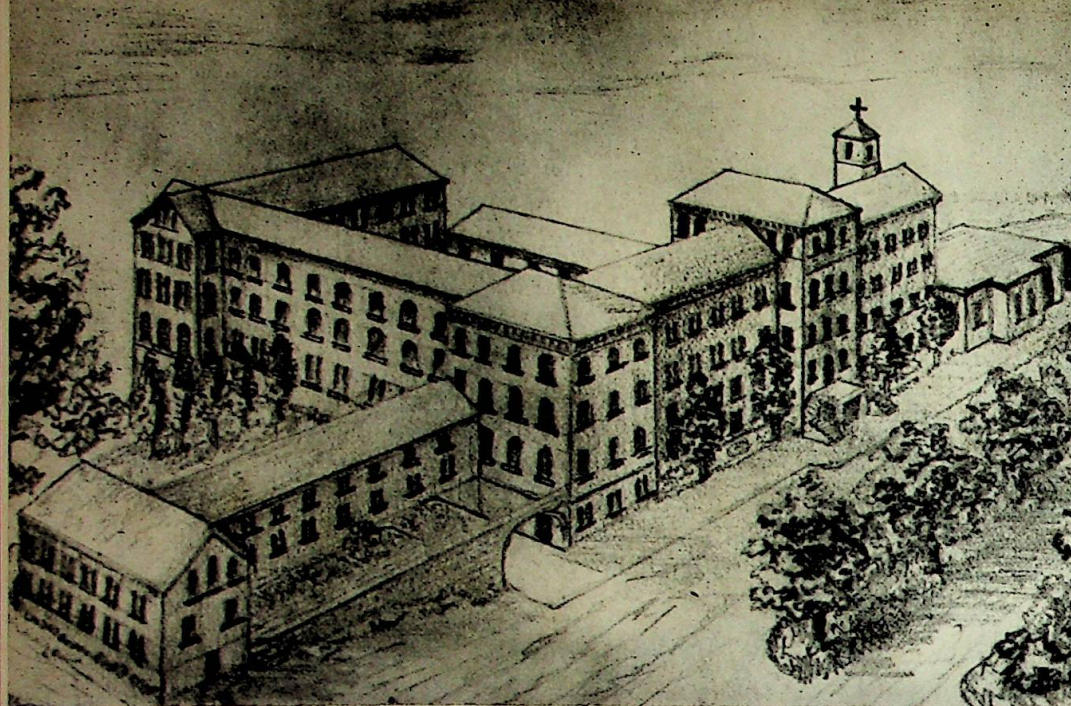
**Abbot FINTAN  
MUNDWILER 1880-1898**











Interesting sketch shows St. Meinrad as it appeared before the fire. The picture is the artist's recollection of the progress of the abbey and monastery just prior to the disaster of September 2, 1887.

St. Meinrad before the Fire

## ***SEPTEMBER 2, 1887-THE FIRE!***

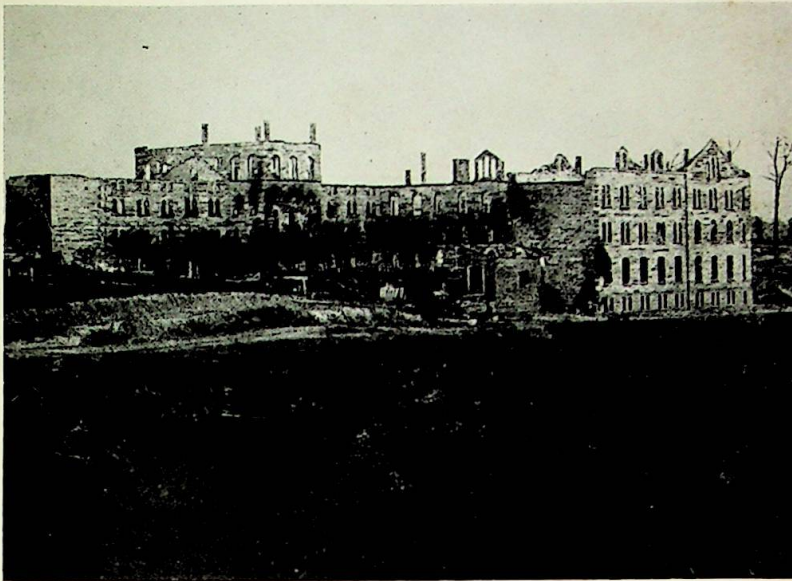
The Community had just sat down for their noon meal when the fire alarm sounded. Leaving their food untouched, the monks rushed to the scene of the tragedy only to find their years of toil enveloped in flames. The fire had started in the southeast corner of the monastery, and a strong south wind drove it beyond all control over the rest of the building. The old frame church, 300 yards away, as well as the barns, caught fire, but they were saved from destruction.

The community, at first unaware of the seriousness of the fire, tried to stop the flames in the garret with buckets of water. However, the townspeople, seeing the flames rushing across the roof, knew that the building was doomed. They spread the alarm: "Save what is to be saved, for the monastery is lost." The work of salvaging valuable property then began in dreadful earnest. Beautiful vestments and costly chalices were taken from the crypt. Only about one-tenth of the library of 10,000 volumes was rescued.

Northeast View after the Fire

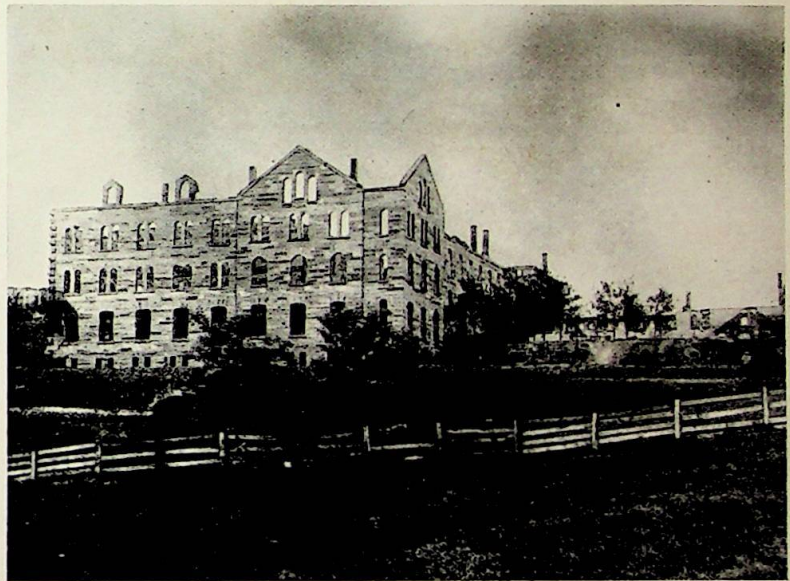




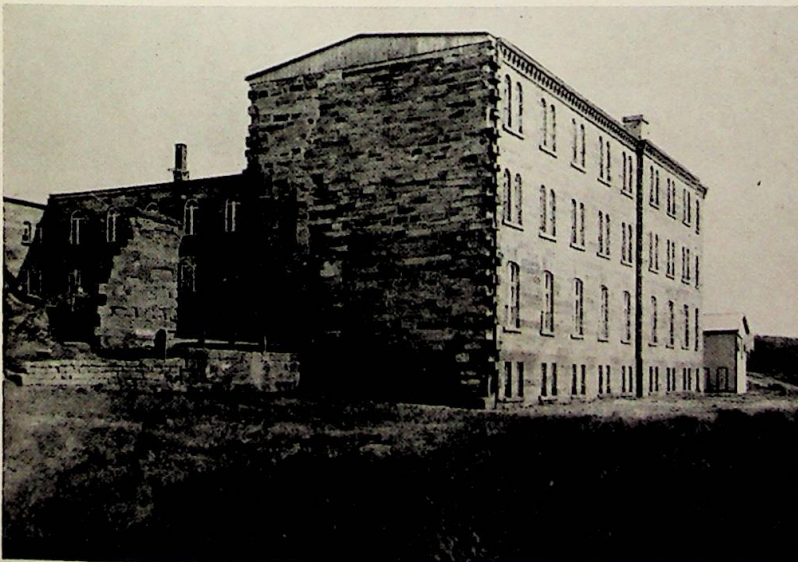


**Southwest view of monastery**

The most important seminary records and correspondence, a manuscript history of St. Meinrad, and similar documentary material perished in the fire. Also lost was a collection of ancient coins, for which the Abbot had but recently been offered \$10,000. Abbot Fintan rescued a number of important documents from his room, and he also saved several precious pectoral crosses and the crozier from Einsiedeln.

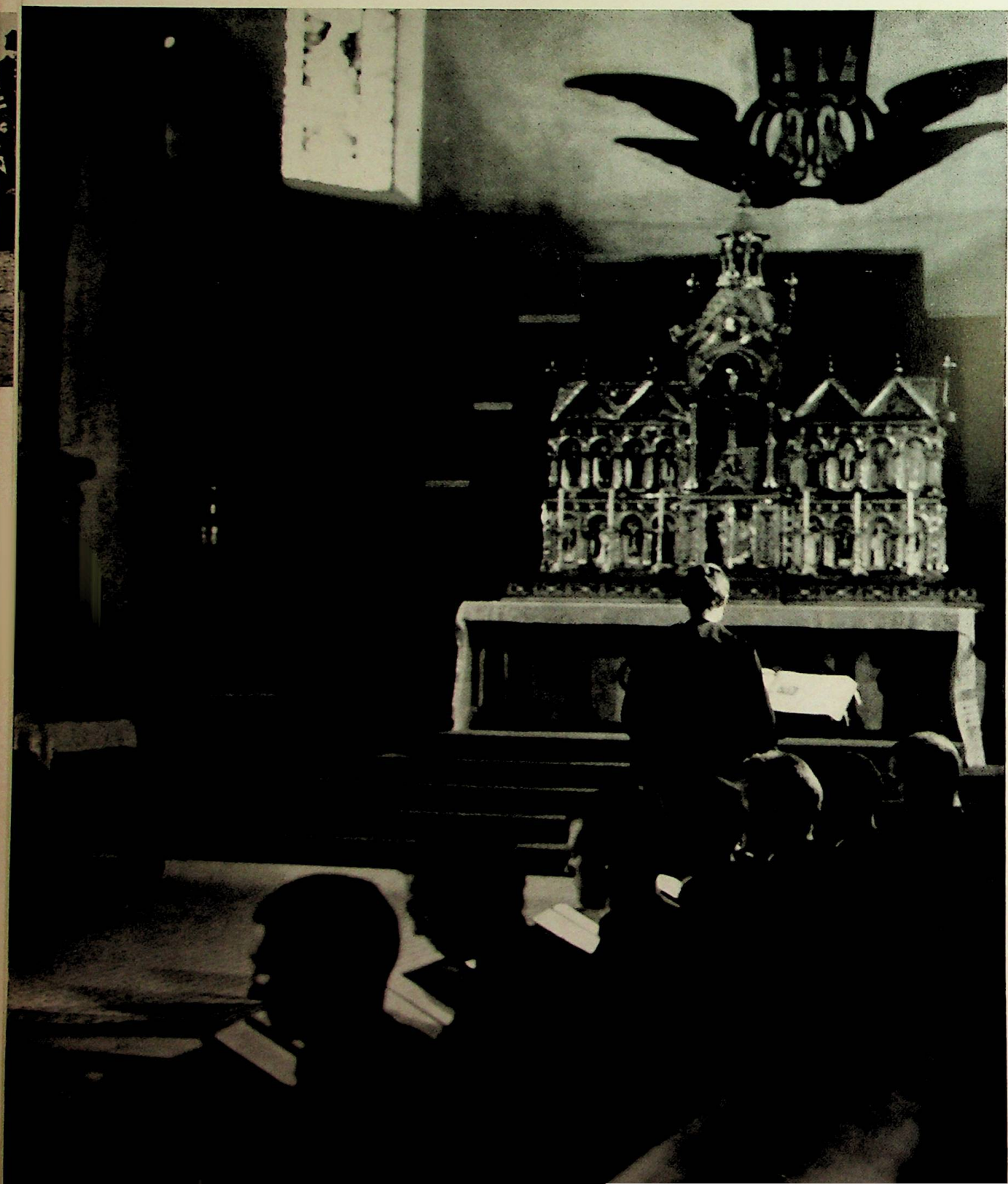


**South wing of cloister**

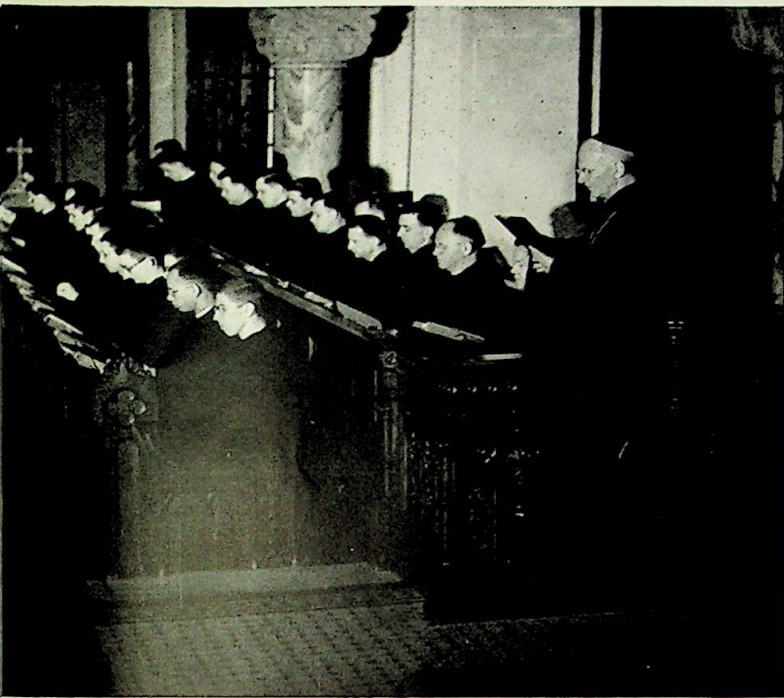


The blazing roof soon collapsed onto the ceiling of the top floor, there to find new fuel, and the destruction continued downward from floor to floor to the basement. Shortly after one o'clock the massive stone walls were a blast furnace shooting flames and billowing smoke into the sky. By three o'clock, the flames had subsided, and the community somberly began the monumental work of reconstruction.



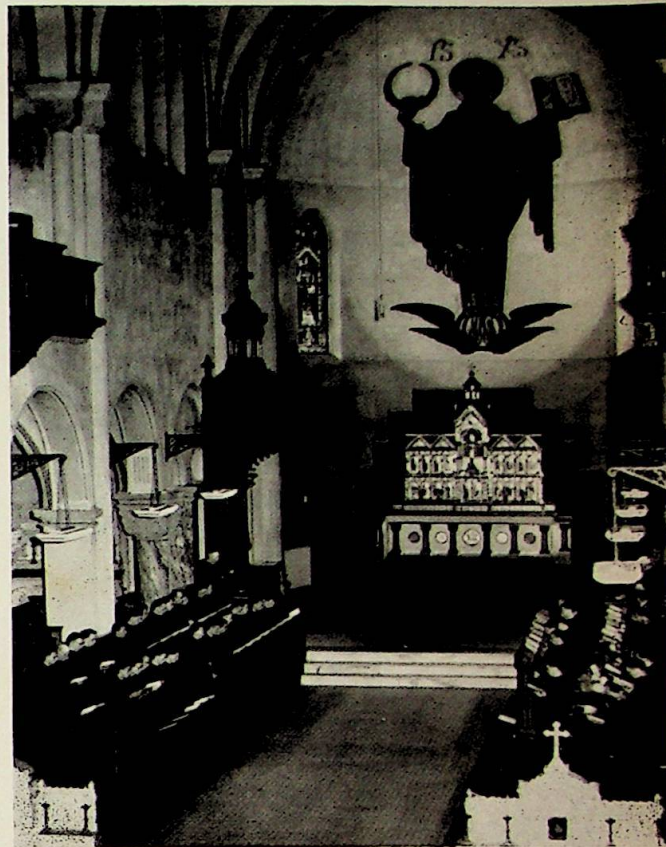






**Archabbot Ignatius and Monastic Choir**

The life of the Benedictine monk revolves around the Liturgy of Holy Mother Church. The Liturgy is the public prayer of the Church, a continuation of the sacrifice of praise which Christ offered up to the Heavenly Father when He walked the earth. Essentially, liturgical worship consists of the Holy Sacrifice of the Mass, the Divine Office, and the sacraments. At St. Meinrad, liturgical functions are carried out with great devotion, beauty and precision. These pictures depict the choral recitation of the Divine Office. Seven times a day, beginning with Matins and Lauds at four o'clock in the morning, the monks gather in the Archabbey church to chant the canonical hours. This ancient Benedictine observance was very close to the heart of Abbot Fintan. His paternal zeal for the proper and conscientious execution of the Divine Office was one of his distinctive contributions to monastic life at St. Meinrad. The saintly abbot had a practice of giving conferences every evening to the Fathers and Fraters. In these informal gatherings he would make some remarks about what was to be especially observed in the Divine Office next day. By his regular participation in choir service he kept in close spiritual contact with the community. This liturgical tradition, so tenderly fostered by Abbot Fintan, lives on today and is one of the glories of the religious life at St. Meinrad.



**Vespers in Archabbey Church**

## **THE DIVINE OFFICE**

### **The Work of God**

**Brothers in Choir**





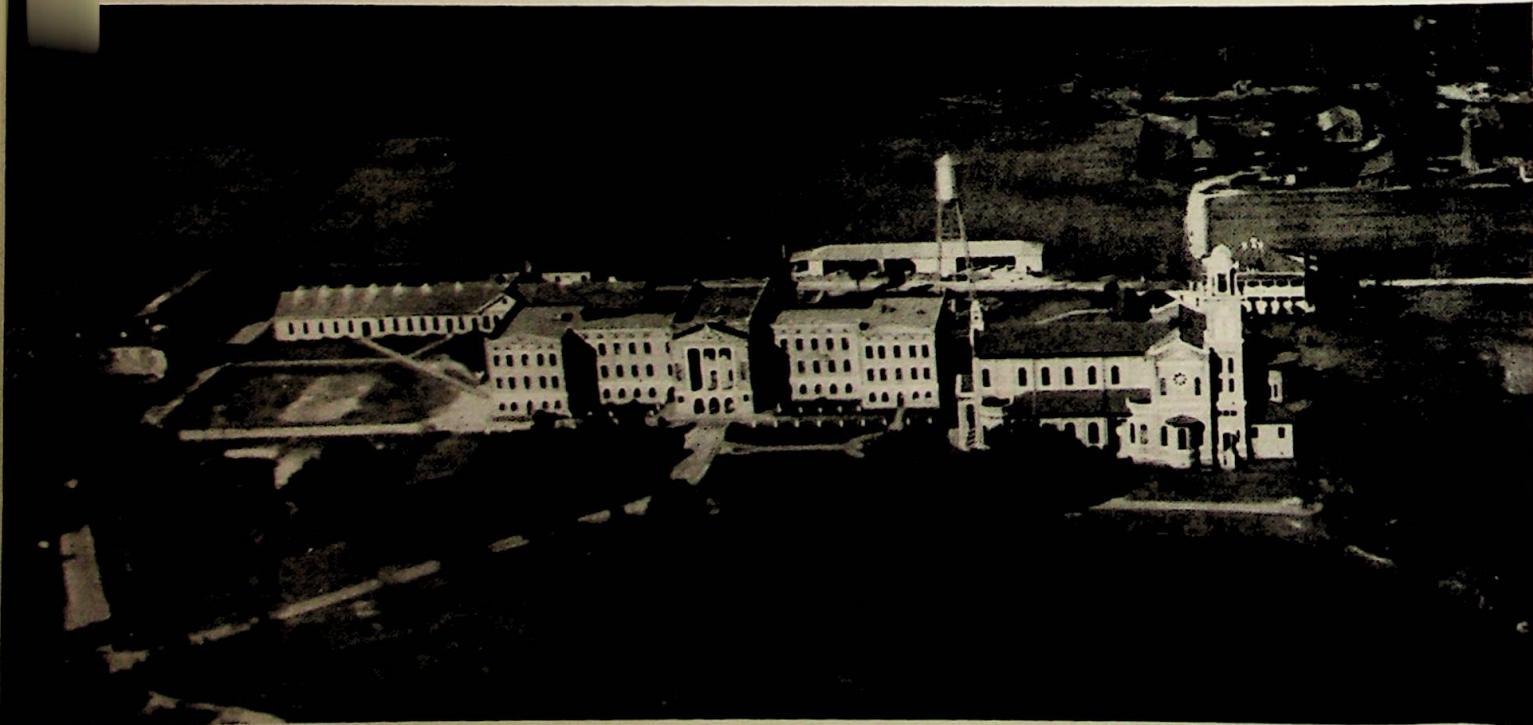
# 1890 - Founding of St. Joseph's Abbey



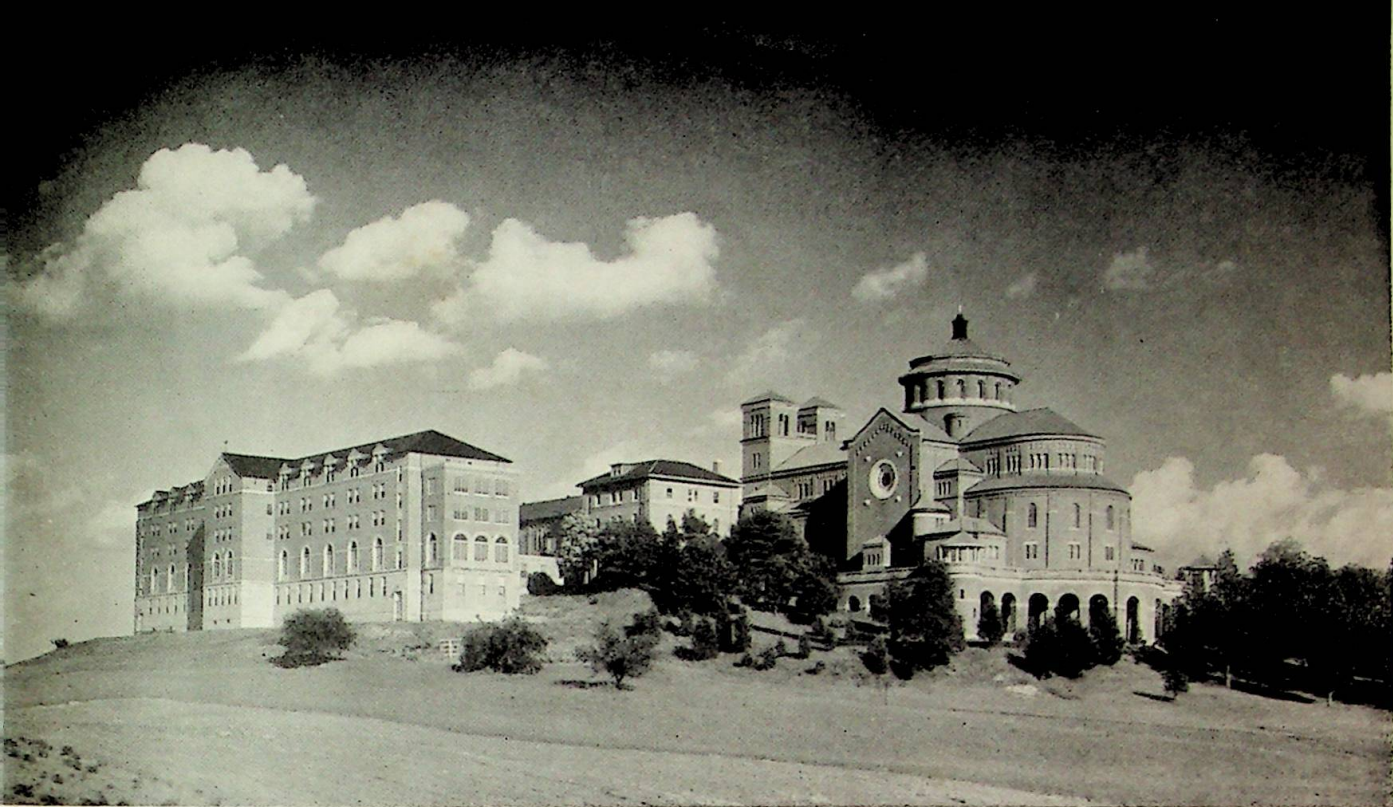
St. Joseph Abbey Church

In 1889, Archbishop Janssens of New Orleans requested Abbot Fintan to open a seminary in his diocese. Such an appeal, coming in the wake of the building of the monastery and the opening of Jasper college, was certainly a test of human prudence. But Abbot Fintan, relying upon Divine Providence, acquiesced to the request. An extensive tract of land was acquired near Ponchatoula, Louisiana, and Father Luke Gruwe was commissioned to undertake the project. Later on, it was found that this region was not well suited for a monastery and seminary, so the institution was moved in 1901 to Covington, Louisiana. The re-located Priory became so promising that it was raised to the rank of abbey in 1903. Thus, St. Joseph Abbey became another daughter abbey of St. Meinrad. Father Paul Schaeuble, professed at St. Meinrad, became the first Abbot of St. Joseph. An extensive view of the Louisiana Abbey is shown in the picture below.

Aerial View of St. Joseph Abbey





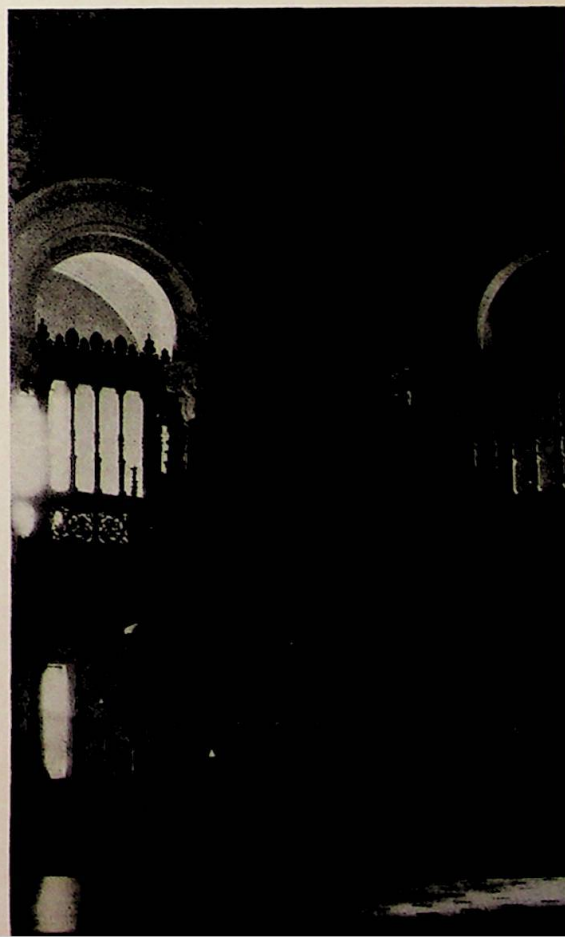


Benedictine Convent of the Immaculate Conception at Ferdinand

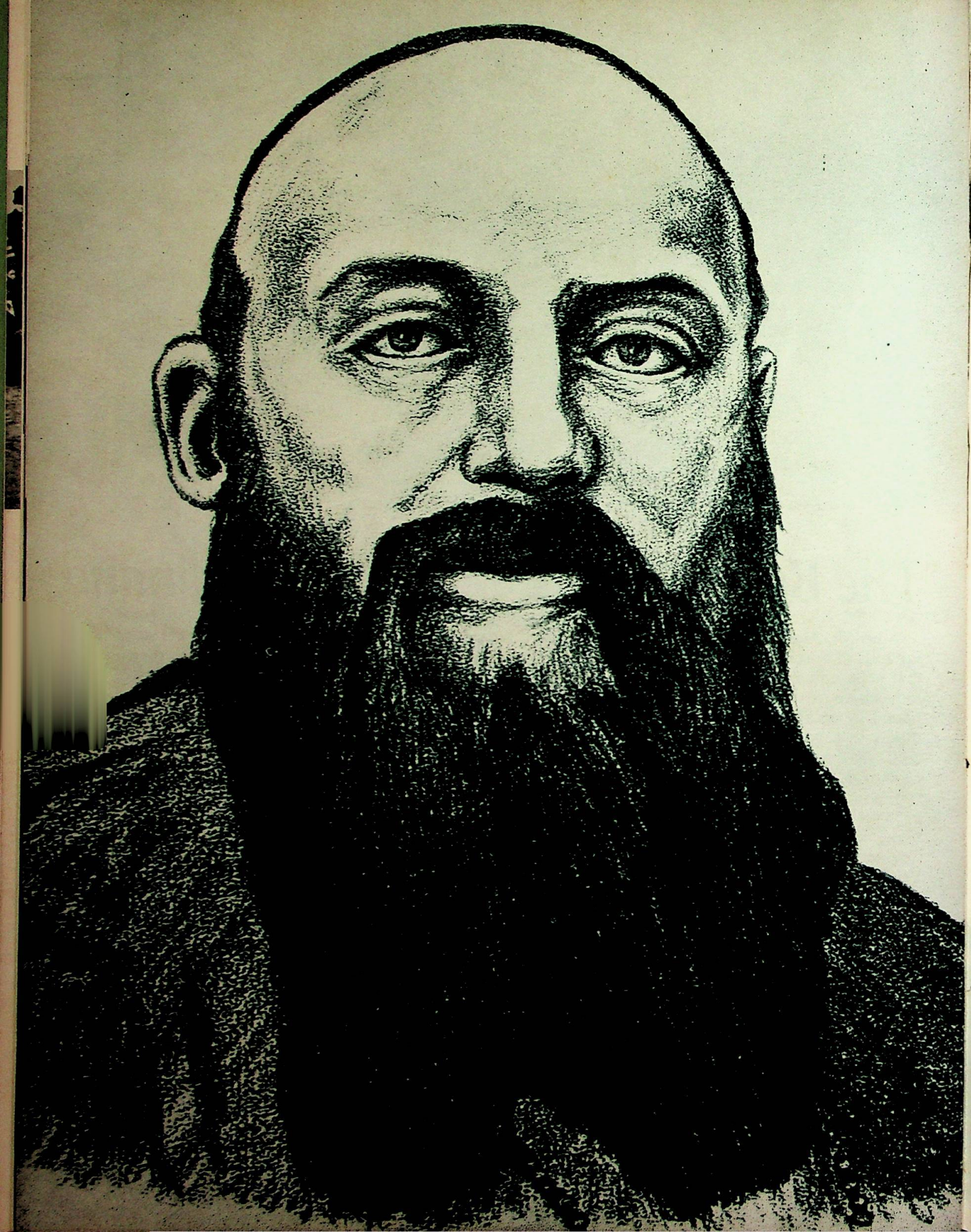
# The Benedictine Convent at Ferdinand

When St. Meinrad monastery was founded in the rolling hills of Southern Indiana, it was a foregone conclusion that a Benedictine convent for nuns would be established somewhere in the vicinity. Such an eventuality was supported by an almost universal Benedictine custom—a tradition that goes back all the way to St. Benedict who built a monastery for his twin sister, St. Scholastica, at the foot of Monte Cassino. The growing need of teaching sisters in the parish schools under Benedictine charge prompted Martin Marty, then Prior of St. Meinrad, to invite the Benedictine Sisters of St. Walburg Convent, Covington, Kentucky, to undertake a new foundation at Ferdinand. This project was not realized until 1867, when Sister Benedicta Berns, the Mother Superior of the new convent, arrived at Ferdinand, accompanied by two other Sisters and a novice. Father Chrysostom Foffa, pastor at Ferdinand, was appointed director of the Sisters and Prior Martin wrote their first constitutions. A little three-room cottage served as their first home. The school at Ferdinand, which had been under the direction of the Sisters of Providence, was to become their first teaching responsibility. The summer following their arrival at Ferdinand witnessed the building of a new convent. In 1883, a more spacious building had to be erected. Finally, in 1920, an addition to the convent was built, together with a beautiful new church. The convent of today stands on a hill, overlooking the town of Ferdinand. It is a large, imposing structure, housing a community of nearly 400 Sisters, in addition to an academy for girls.

Convent Chapel



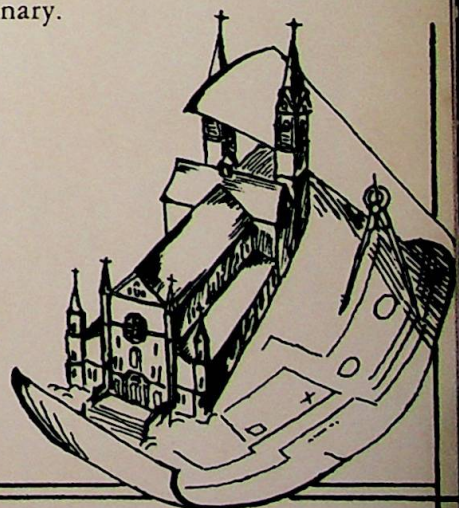






**T**he death of Abbot Fintan necessitated the election of the third abbot of St. Meinrad. On the morning of March 16, 1898, the monks marched in procession to the chapter hall where they promised under oath to vote for the one whom they considered most fit. Their choice fell to Father Athanasius Schmitt, rector of the theological seminary. In the light of the aims of the new Abbot, his achievements seem almost prodigious. The direction he wished to take was not so much the beginning of new enterprises as it was the consolidation and stabilization of those begun by his predecessors. His intention was to unite the spirit of Abbot Marty and Abbot Fintan, to avoid excessive rigor on the one hand and too great leniency on the other, to solidify the monastic discipline according to the lately introduced constitutions. As Abbot Athanasius began his lengthy term of service, the need for a more spacious church was keenly felt. Plans for a new church were under consideration when Abbot Fintan died. The cornerstone for the Abbey church was laid on August 15, 1900, the Feast of the Assumption, by the Auxiliary Bishop of Indianapolis, Rt. Rev. Dennis O'Donaghue. Early in the morning of March 21, 1907, after the chanting of Prime, Abbot Athanasius performed the dedication ceremonies in the presence of the community, the student body, and the congregation of St. Meinrad parish. Following the completion of the Abbey church, designs were drawn up for a new seminary, including a library, chapter hall, and a private oratory for the brothers. The library was completed in 1913 and the seminary in 1923. With these new and spacious educational facilities, the enrollment in the minor seminary more than doubled in the five years after 1923. The progress that was so evident in education extended itself in all directions. *The Grail* magazine made its initial appearance in 1919. Missionary efforts, still centered on the Sioux Indians, were continued with unflagging vigor. On the seventy-fifth anniversary of its founding, St. Meinrad's Abbey numbered 142 members, of whom sixty-five were priests. Schools directed by the Fathers were attended by more than 500 young men. Abbot Athanasius died July 12, 1932, shortly before the completion of the present minor seminary.

**Abbot ATHANASIOS  
SCHMITT 1898-1932**





# ***1899: Birth of Archabbey Church***



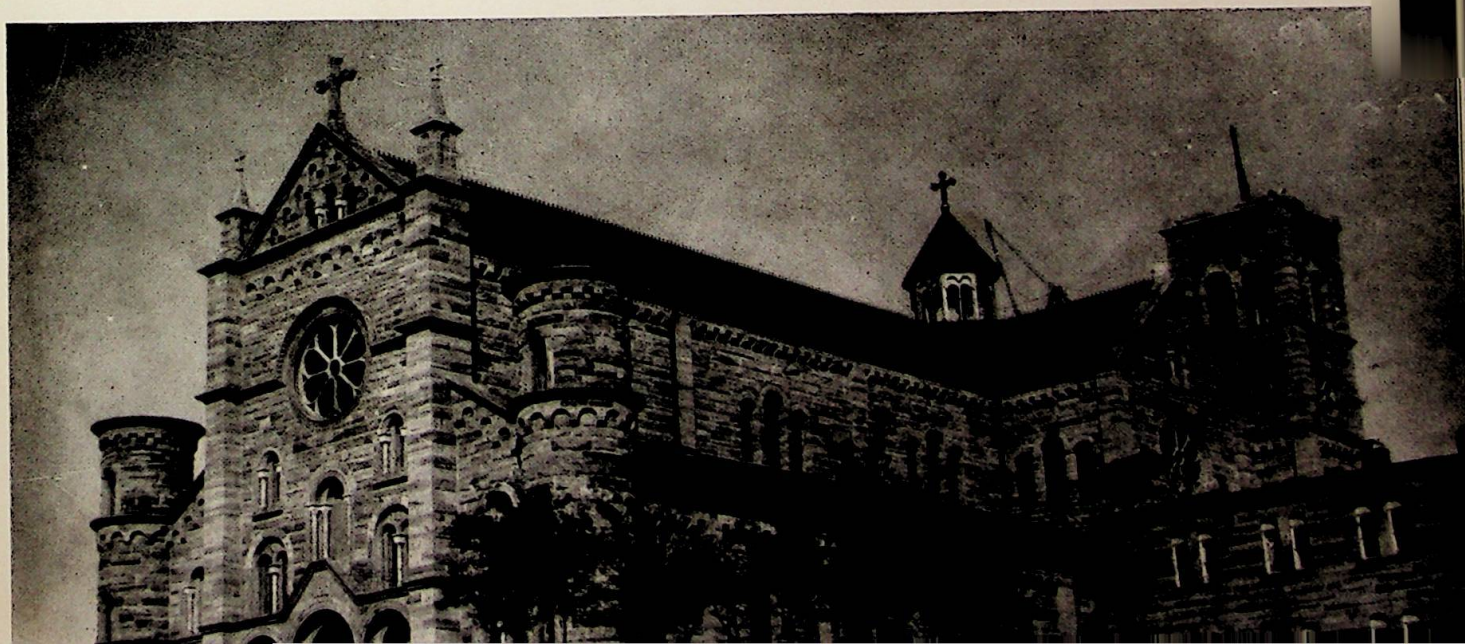


The work of building the Abbey church was begun in fall of 1899. At that time, excavations were begun, stone was quarried, and building material was provided. The church was built in Romanesque style of massive sandstone blocks, all hand-carved. People of the parish generously contributed with their funds and their labor. The completed building measured one hundred and ninety-two feet long by seventy-two feet wide. The choir, alone, including the sanctuary, was eighty-eight feet long. A spacious crypt was located beneath the choir. Great care was taken to equip the church in every way for the worthy celebration of divine service. The Archabbey church of today has not undergone many changes since its erection. The massive and impressive Christus, painted above the main altar by Father Gregory de Wit, O.S.B., is a recent addition. A Blessed Sacrament altar was completed during the past year. The Archabbey church serves the parish, the seminary, and the monastery. It is a popular attraction for visitors and sight-seers.



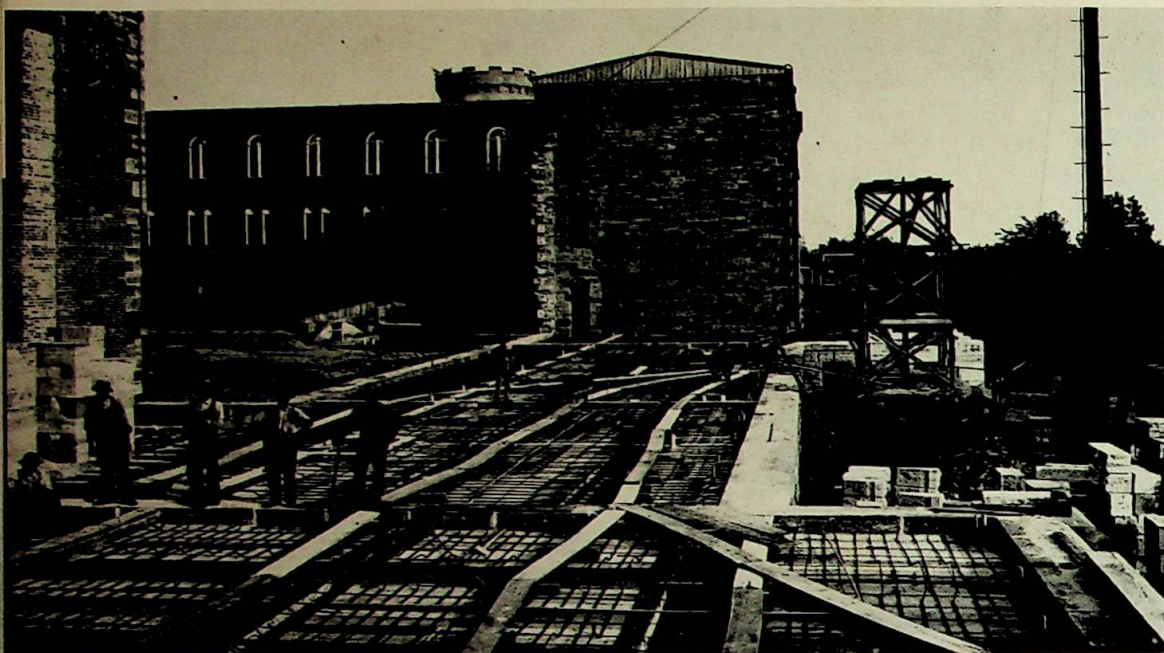
Interior of Archabbey Church

Building of Archabbey Church





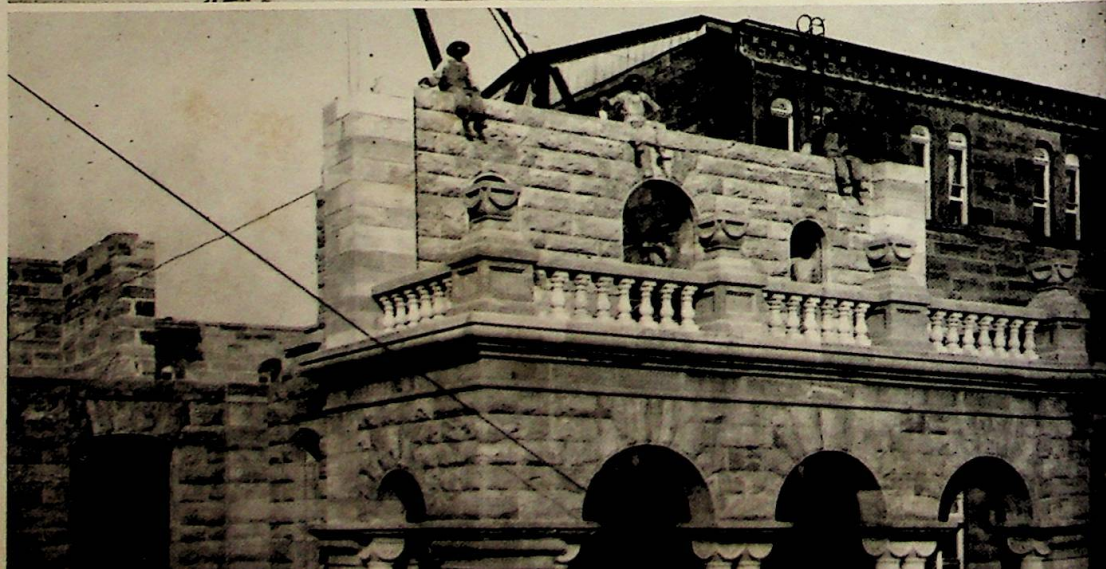
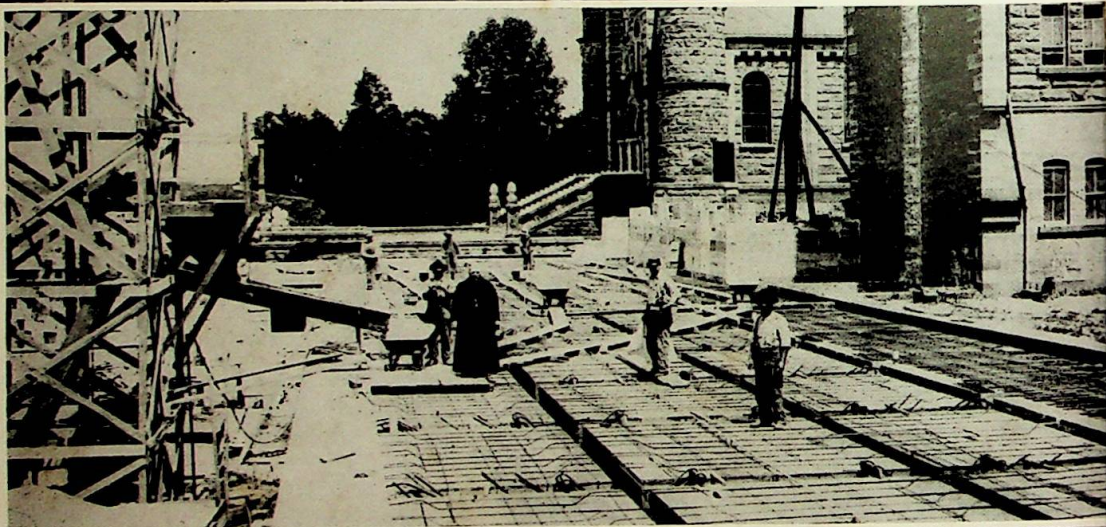
# Major Seminary Under Way



The erection of the Archabbey church ushered in an era of construction at St. Meinrad. The church was built with a view to future personnel expansion. Now a new problem arose: the major seminary was rapidly becoming too small for the increasing enrollments.

Designs were drawn up for the new major seminary. Further plans were made for a revision of the whole complex of buildings. In this early picture, Abbot Athanasius and workers survey the newly poured floor of the major seminary.

The major seminary was of sandstone and concrete construction, making it fireproof. The building was completed in 1923, just in time to accommodate a large influx of seminarians. Workers are shown here in the process of building the lobby porch, which forms the main





Fortunately, in view of today's needs, the major seminary was built of large proportions. Here laborers reach the top, four floors up.

The major seminary, as it looks today, still gives an impression of integrity and durability.



Setting gables in the fourth floor

Recent photograph of the Major Seminary

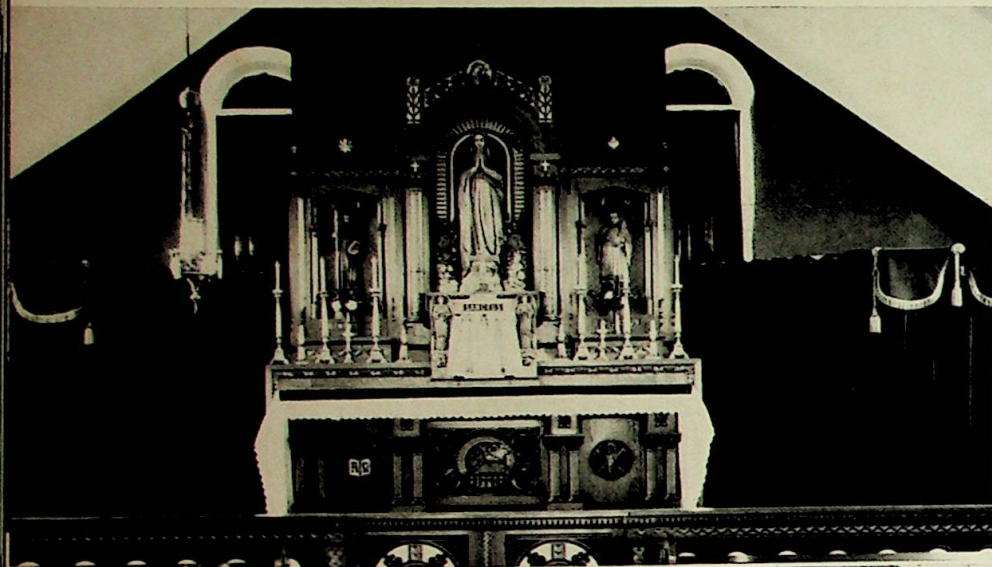




# Seminary Interior and Gyms

Most vital in the life of every seminarian is the chapel. There he receives much of his spiritual formation before the Blessed Sacrament. Two views of the major seminary chapel show a contrast between the old altar and the present one.

Another study in contrast is the former minor seminary chapel (bottom, left), which is now the dining hall of the major seminary. A part of the present monastery was at one time a dining hall for the seminary (bottom, right).

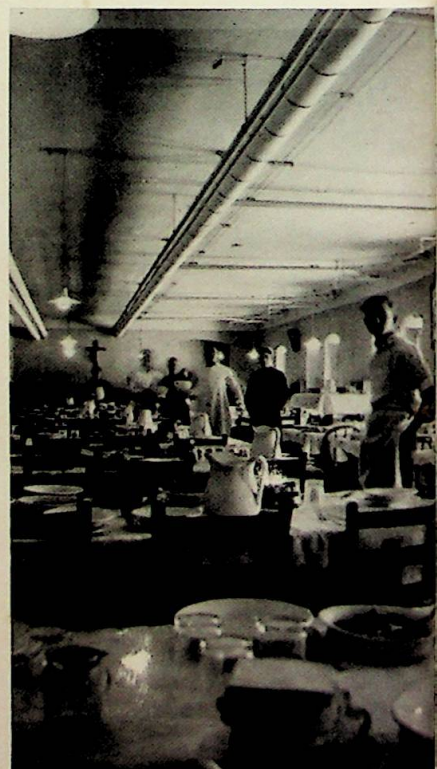


Major Seminary Chapel—then and now

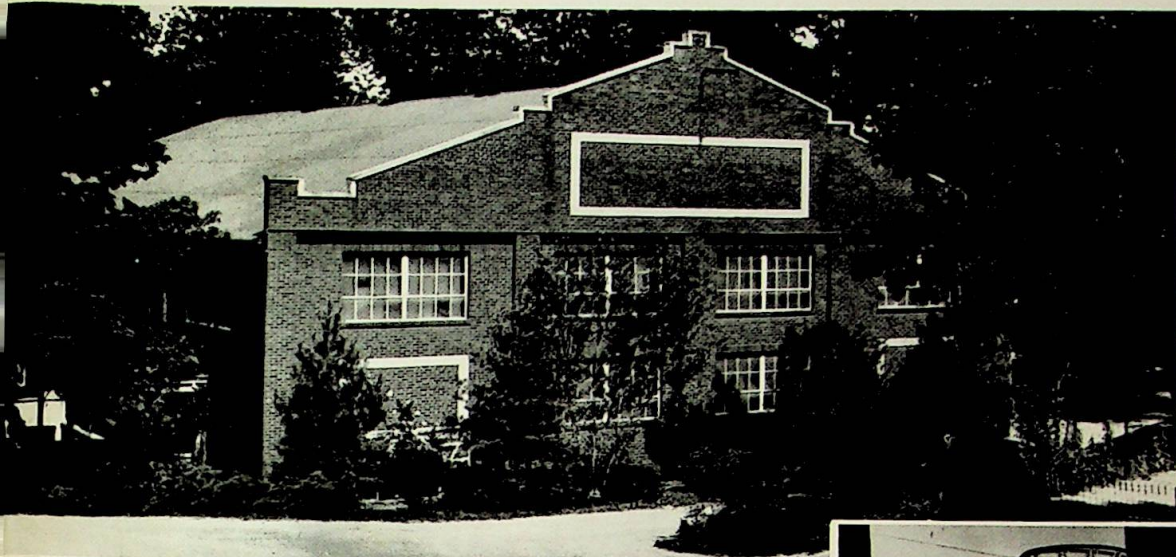
Old Chapel now Seminary Dining Room



Former refectory

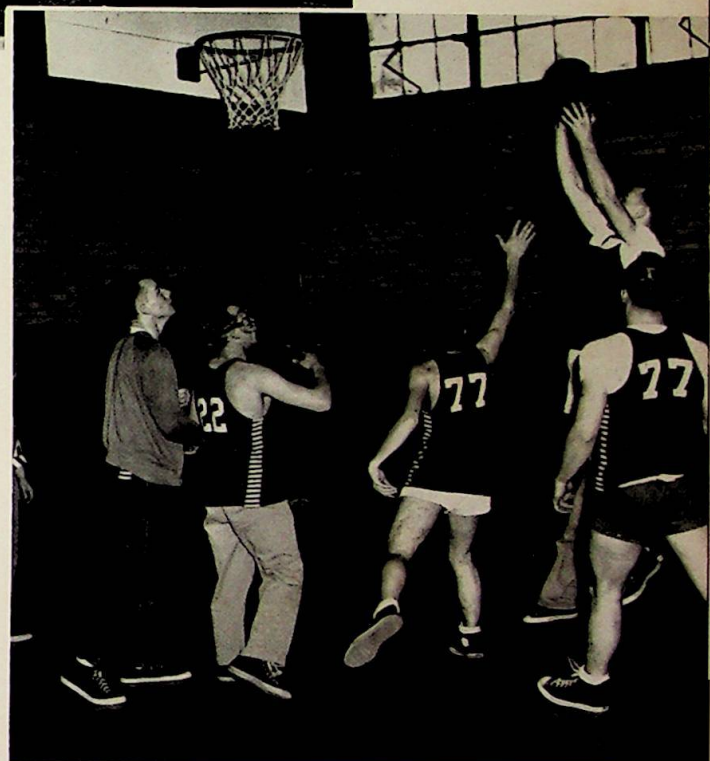






**Minor Seminary Gymnasium**

Recreational facilities at St. Meinrad, already extensive, are constantly being improved. The gymnasium is the hub of wintertime activity for both seminaries. A combination gymnasium-auditorium serves the minor seminary (above). The major seminary gymnasium (below), which also houses a bowling alley and facilities for weight-lifting and gymnastics, is located conveniently near the tennis courts, hand-ball courts, horseshoe pits, and the softball field.

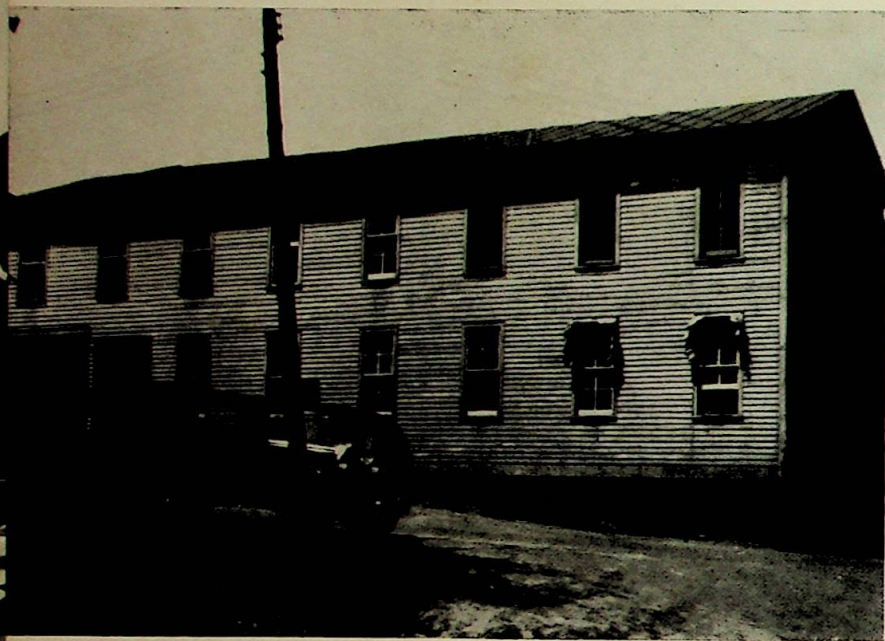


**Major Seminary Gymnasium**





# ***ABBEEY PRESS - a force in the teaching apostolate***



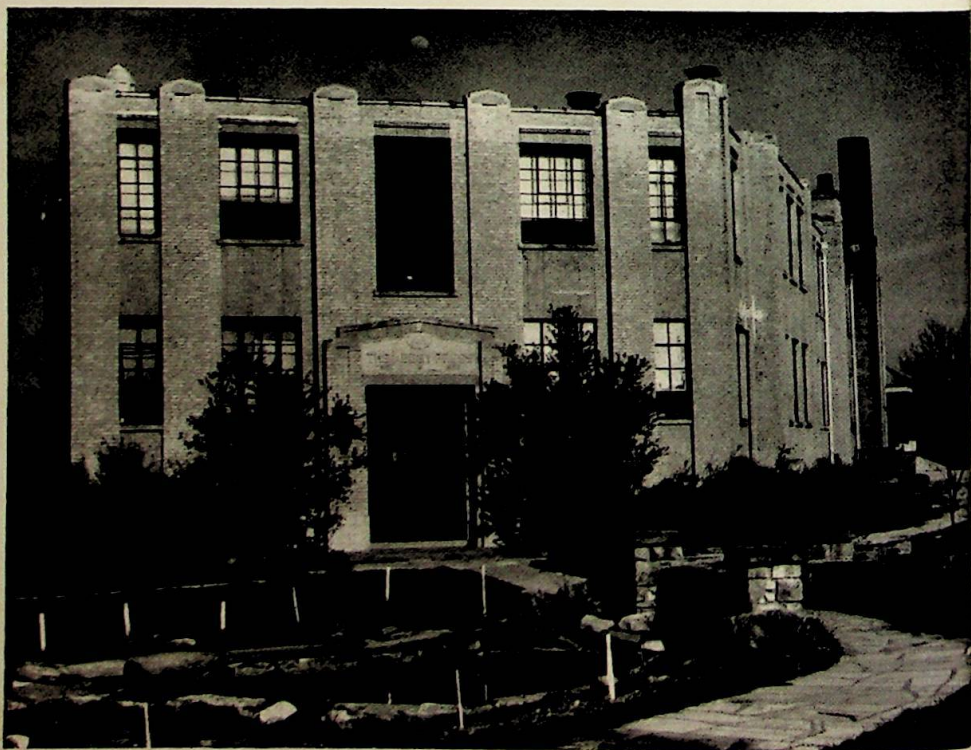
Old Abbey Press

This frame building, which stood on the site of the present minor seminary, housed the literary apostolate of St. Meinrad in its early period. In it were printed, with limited equipment, the German Eucharistic periodical, *Paradieses-Fruechte*, and the first numbers of the *Grail*.

◆

Present Home of Abbey Press

The increased demands for St. Meinrad publications led to the construction — finished in 1931 — of the new Abbey Press building. The plant was erected farther from the Abbey proper and nearer to the town of St. Meinrad, where most of the lay workers reside. The Press is fully equipped with modern printing machinery.





St. Meinrad Abbey Press has impressed itself on the reading public of the United States. For many years the monthly *Paradieses-Fruechte* filled a need of the German speaking faithful in America. This periodical, which centered on devotion to the Eucharist and promotion of the liturgy, was discontinued in 1936 when the demand for foreign language publications had all but vanished.

The *Grail*, begun in 1917, was moved from its old location to the new Press, built under the direction of Coadjutor Abbot Ignatius. There, the *Grail* has developed and won increasing subscriptions, until today it is one of the foremost Catholic family monthlies.

Among others, the names of Fathers Benedict Brown, Hilary De Jean, Cyril Gaul, Jerome Palmer, Paschal Boland, and Walter Sullivan, are intimately connected with the progress of St. Meinrad's mission of the press. Besides the *Grail*, the Abbey Press publishes scores of religious books and pamphlets by nationally appreciated authors.







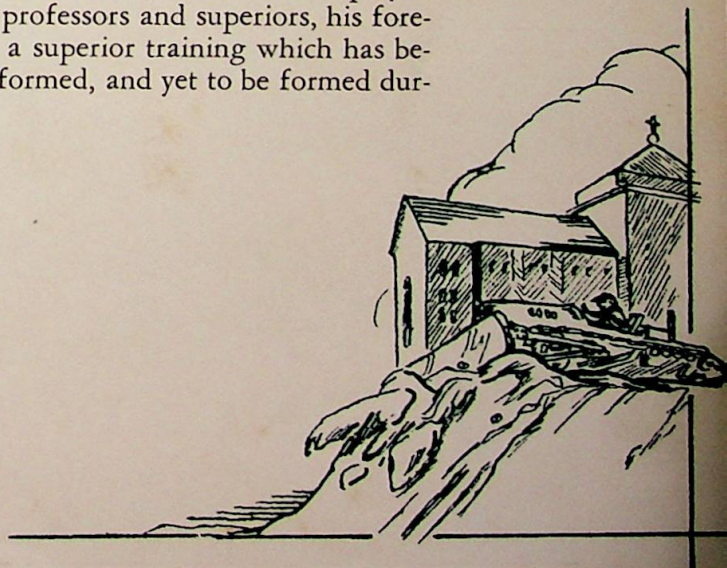


**I**t is a difficult task to appraise a portion of a life and yet do justice to a man whose past, however, notable, may be the prelude to greater accomplishments. If, however, we consider Archabbot Ignatius Esser as a continuation and recapitulation of the entire history of St. Meinrad, our appreciation will be prudently adjusted. This history can be reduced to a word: *edification*. And Archabbot Ignatius' reign will be recorded as a period of intensive "edification"—material and spiritual.

In 1930 the request of Abbot Athanasius for a coadjutor was realized when the community selected Father Ignatius Esser. The new Coadjutor was born, Edward Esser, April 18, 1890, in Ridgway, Illinois. His youth was spent in Poseyville, Indiana. He entered St. Meinrad in 1908, and after being graduated from high school he made his first (and only unofficial) visit to Europe. Following college studies, he was received into the monastery as Frater Ignatius. Bishop Chartrand ordained him to the priesthood in 1919. Then began a quiet but fruitful career as instructor in various fields, with special success in philosophy. He gained recognition as a preacher, lecturer, and retreat-master. At the time of his election he was serving as rector of the minor seminary. The new Coadjutor was immediately impressed by the vast needs surrounding him, and the era of "edification" began. With great prudence, but with unhesitating determination, he began to build materially—farm buildings, the present Abbey Press, the minor seminary, artistic projects, new utility plants, reservoirs, Saint Bede Hall. With true perspective, the spiritual construction paralleled and was the motivation of the material—laymen's retreats, a fatherly love for the Indian Missions, the foundation of daughter houses, the reception of religious conventions and pilgrimages, the Oblate movement, the daily pulse of monastic spirituality, hundreds of priests to the vineyard.

The seminary must acknowledge the concern and wisdom displayed by Archabbot Ignatius in his selection of professors and superiors, his foresight and generosity in giving these men a superior training which has become a part of the priests formed, being formed, and yet to be formed during his abbacy.

**Archabbot IGNATIUS  
ESSER 1930**





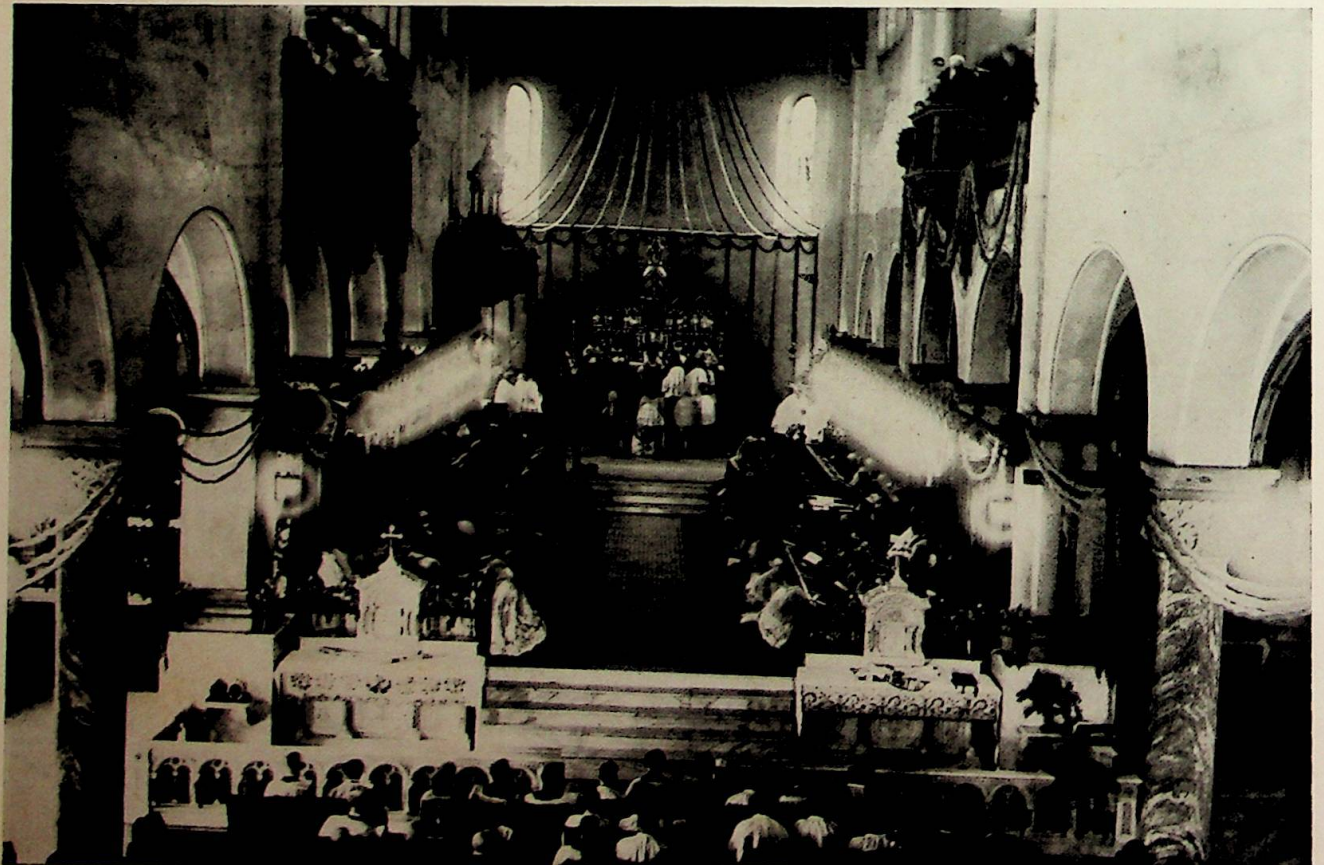


Early Picture of Archabbot Ignatius

## ***1930 - Ignatius Esser becomes Fourth Abbot of Saint Meinrad***

On March 11, 1930, Father Ignatius Esser entered the chapter room as rector of the minor seminary: he left it as fourth abbot of St. Meinrad. The solemn abbatial blessing was given on May 7, feast of the Solemnity of St. Joseph. The Coadjutor-elect was invested with the insignia of his office, and, amid colorful and ancient ceremonies, received the filial obeisance of each member of the monastic family. Presiding at the blessing was Bishop Chartrand of Indianapolis. The spiritual Fathers of other American Benedictine communities attended, and Archbishop Floersh of Louisville voiced in his sermon the prayerful congratulations of an overflow gathering of clergy and faithful.

Blessing of Archabbot Ignatius







# ***ERA OF CONSTRUCTION***

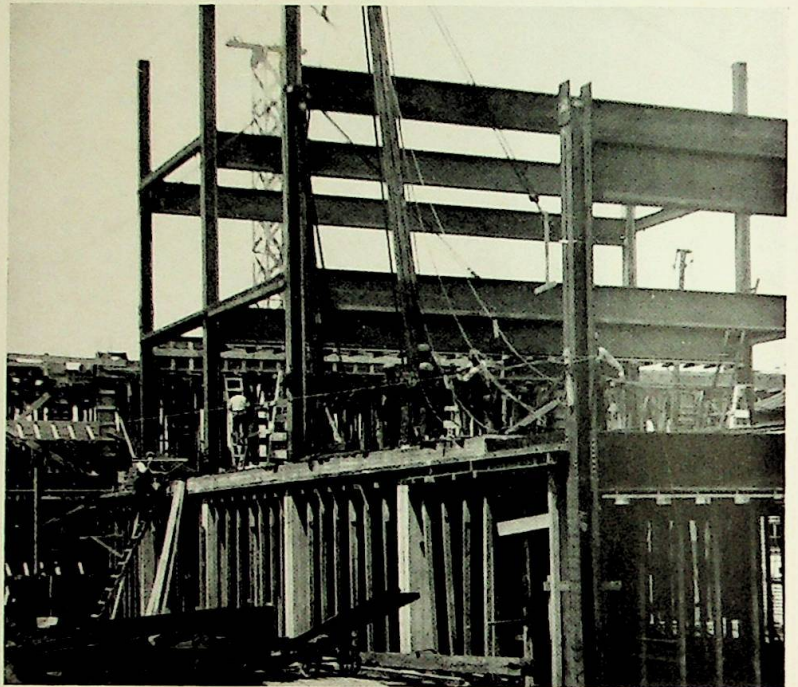
We have spoken of the material building accomplished thus far under the administration of Archabbot Ignatius. The larger projects will be shown on the pages which follow. Yet besides these there are many works of a smaller scope: numerous small buildings, reservoirs, utility plants, landscaping and renovation on a major scale. It may rightly be said that the last quarter century has renewed the face of St. Meinrad.



# *Construction of Minor Seminary*

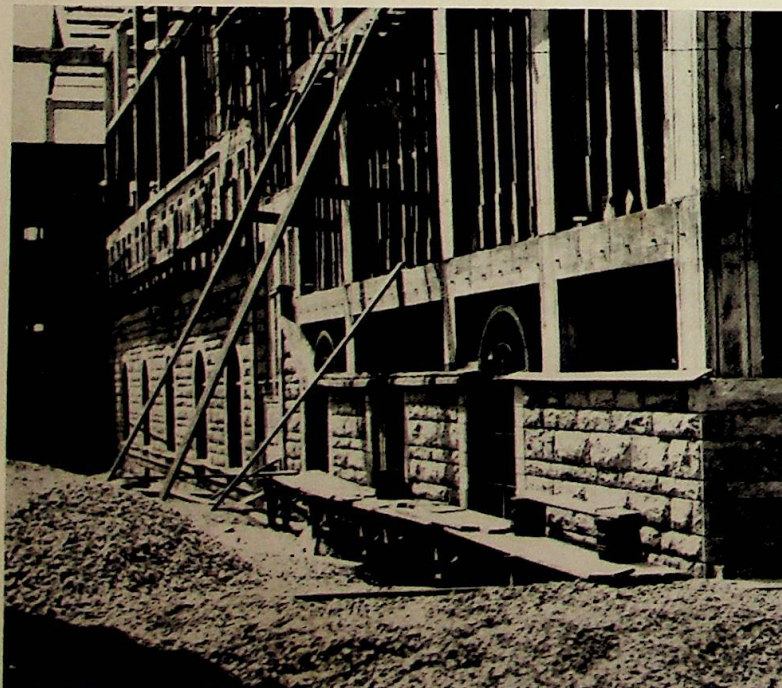


Breaking ground

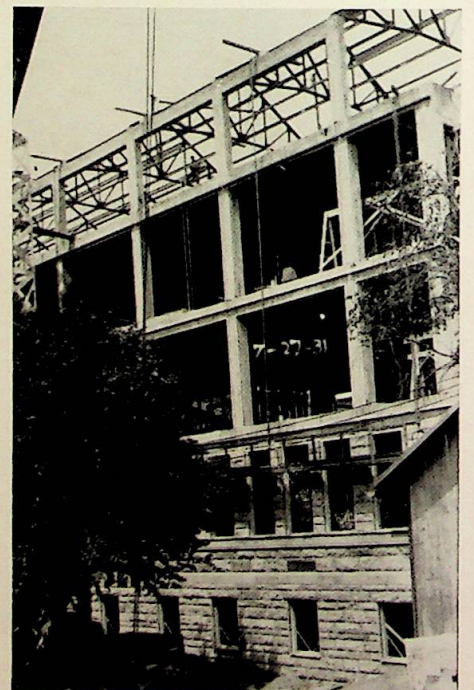


Construction under way

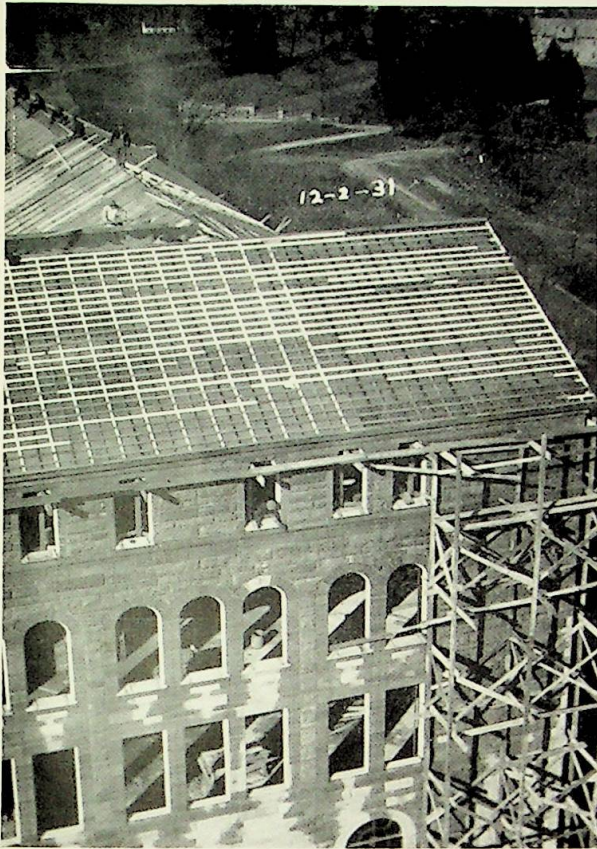
Stone Facing from the Abbey Quarries



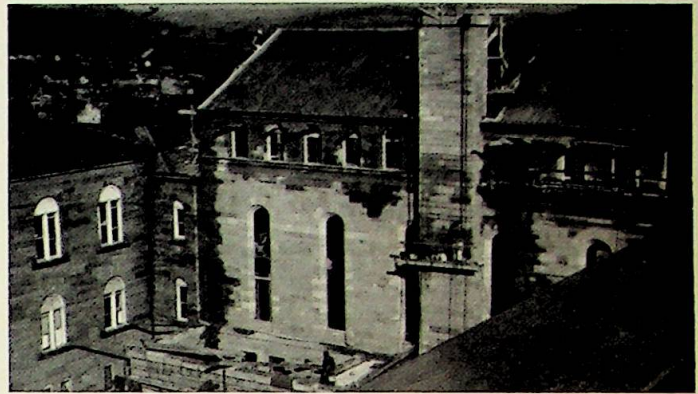
Nearing the top







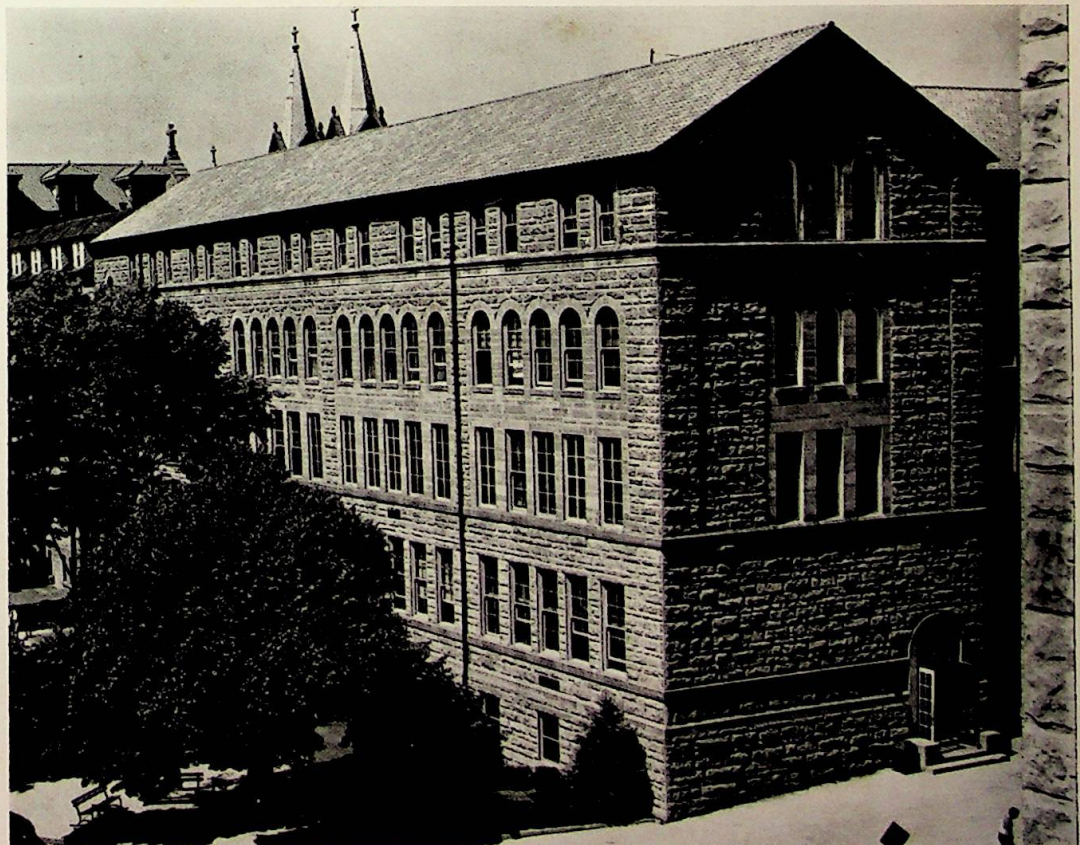
Finally—the roof



Minor Seminary Chapel

Abbot Ignatius inherited a problem. The facilities of the minor seminary, then, were far too inadequate for its enrollment. On March 25, 1931, excavation was begun for an ambitious building project, which was to increase the total plant by one-third. The new minor seminary extension was blessed on September 26, 1932. In a four-hour ceremony Father Abbot dedicated to God this solution to his problem.

Minor Seminary as it appears today

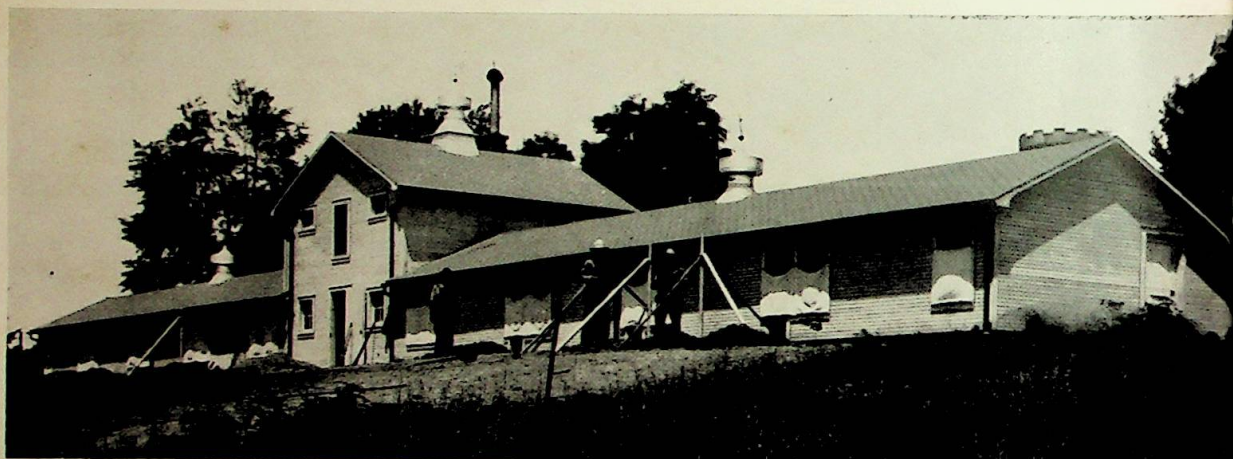






Archabbey Dairy Barn

## ***The Archabbey Farm Buildings***

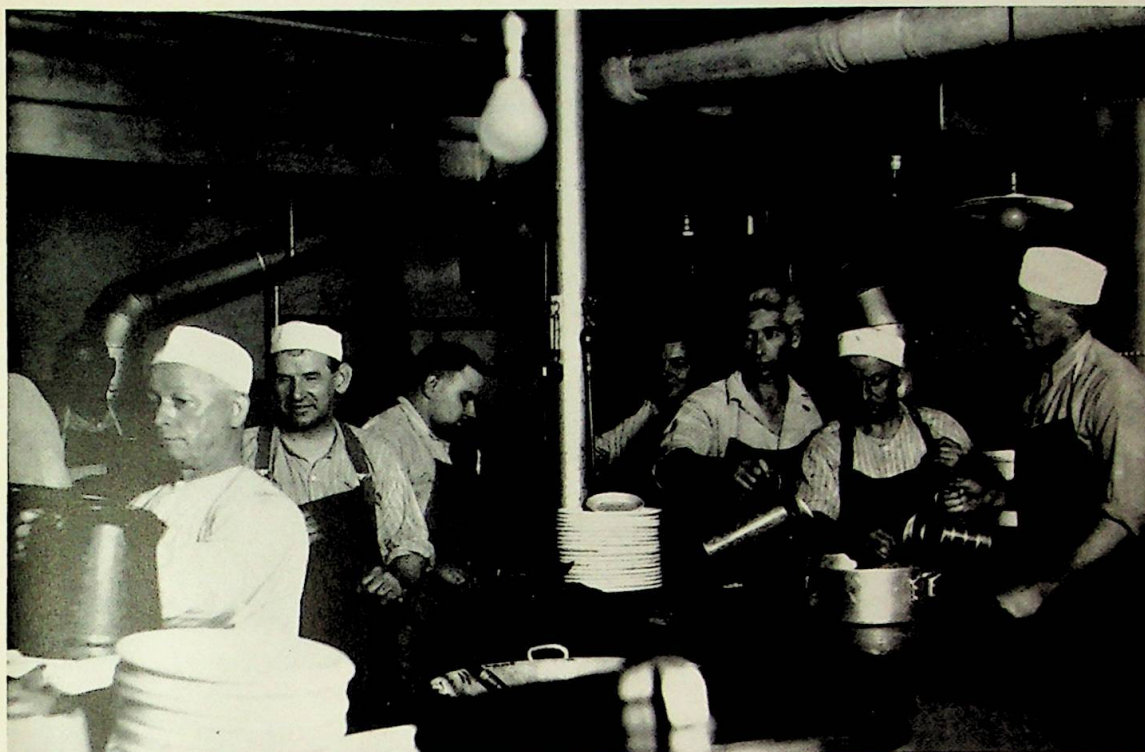


Chicken House

Partial View of the Archabbey Farm Buildings





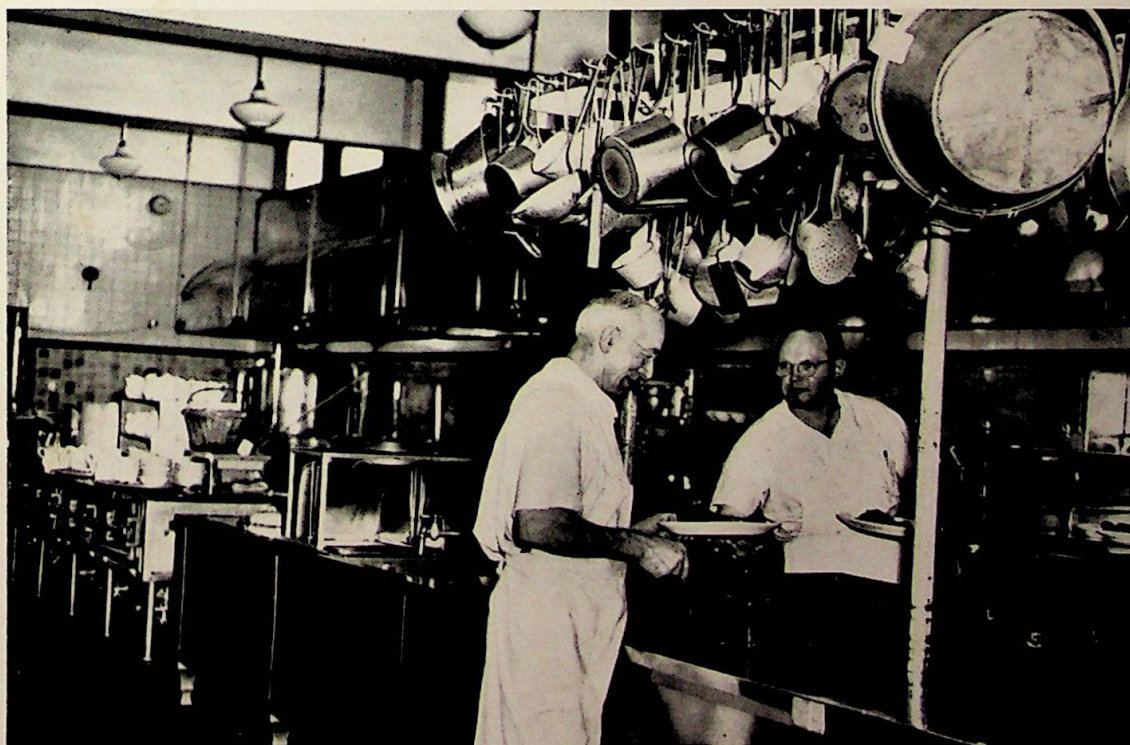


Brs. Placidus, Ephrem, Felix, Herman, Gabriel, Conrad, Raymond . . . at work in the old kitchen

## KITCHENS: Old and New

One of the busiest departments at St. Meinrad is the kitchen, which must serve 2,500 meals each day throughout the school year. The kitchen at present is under the capable supervision of Brother Benno. Pictured above is the kitchen of a former era.

Brothers Wolfgang and Benno in the modern kitchen







Oblates on the front steps of St. Placid Hall

## ST. PLACID HALL for Young Aspirants to the Brotherhood

St. Meinrad had long entertained the idea of a school for young men interested in the brotherhood, but not yet of sufficient age formally to enter the religious community. With this purpose St. Placid Hall was opened in 1933 to receive twenty-two Oblates. St. Placid Hall stands on the identical site of the first monastery constructed in 1856. During the last two decades the increase in the number of brothers has justified this unique arrangement.







## CHRISTUS By Dom De Wit

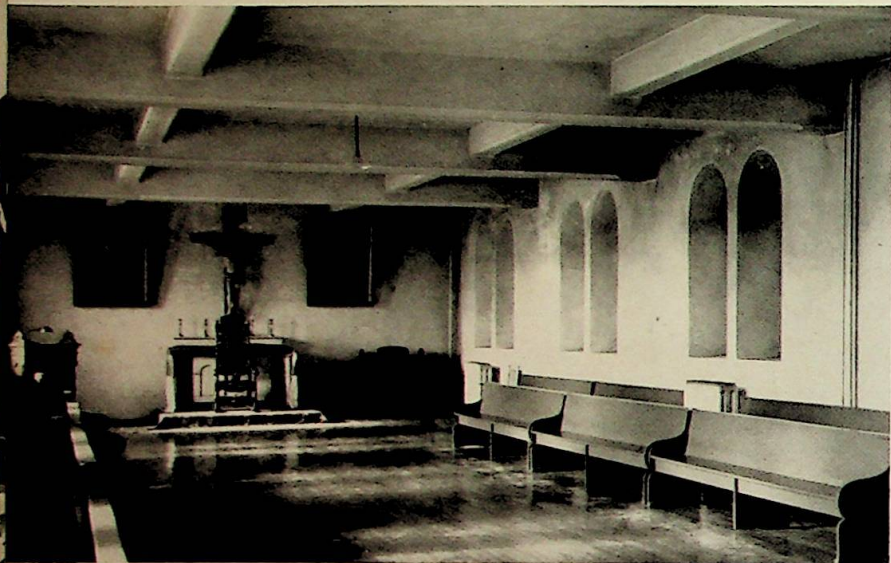
de Wit, O.S.B. Father Abbot met the artist himself at Mont-César in Louvain, Belgium, and earnestly invited him to visit St. Meinrad, both to help beautify the American Abbey as well as to introduce his remarkable abilities to the New World. This invitation was realized in 1937 and for several years Dom Gregory produced at St. Meinrad enduring marks of his genius.

The artist, a native of Holland, studied painting in Brussels, Munich, and in Italy. His deep attraction to Byzantine studies is often evidenced in his work. Even more characteristic are the virility, strength, and asceticism which his religious personalities display. Both factors admirably combine in the heroic *Christus* which Dom Gergory has created as a mural background to the high altar.



# The Chapter Room

In 1943, Dom Gregory de Wit painted the monastic chapter room. This, his most widely acclaimed work at St. Meinrad, is a presentation in symbol of the *Benedicite* Canticle which invites all the universe to praise their Creator-Lord.



Former Monastery Chapter Room

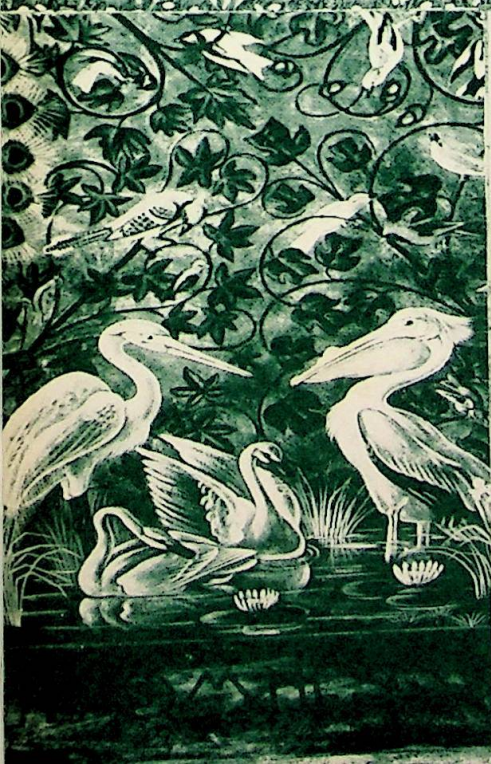


Father Gregory De Wit at Work

Chapter Room—Today





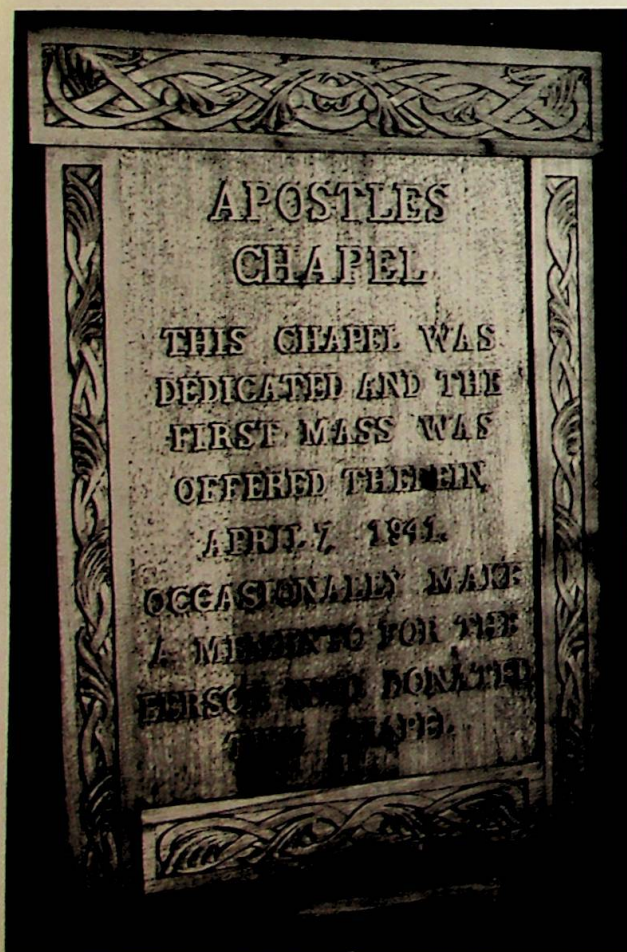






Marian Altar—Apostles Chapel

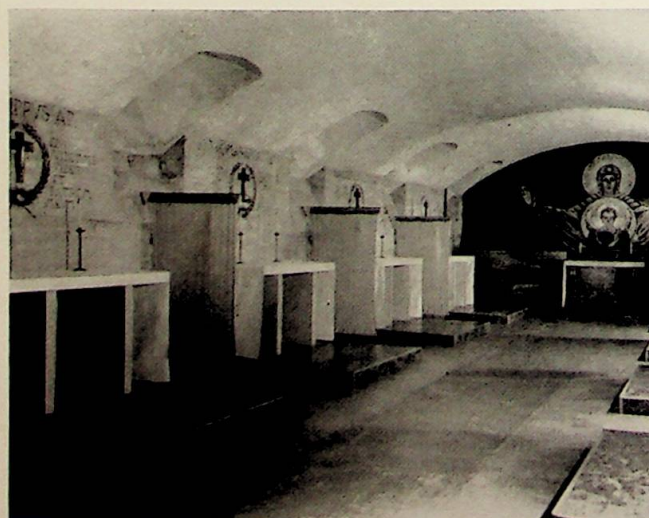
Dedicatory Placque



## APOSTLES CHAPEL

More altars were needed to accommodate the increased number of monks. Practically the only large space yet available was a basement apartment. This room has an interesting history. It was originally built as the crypt for the Abbey church before the fire of 1887 reversed the plans. It served also in recent years as a storage room for the altar wine. In 1941, under the direction of Dom Gregory de Wit, it was transformed into the Apostles chapel. The motif is that of the catacombs, and dominating all is the Byzantine Mother of God with the Child Pantocrator.

Apostles Chapel



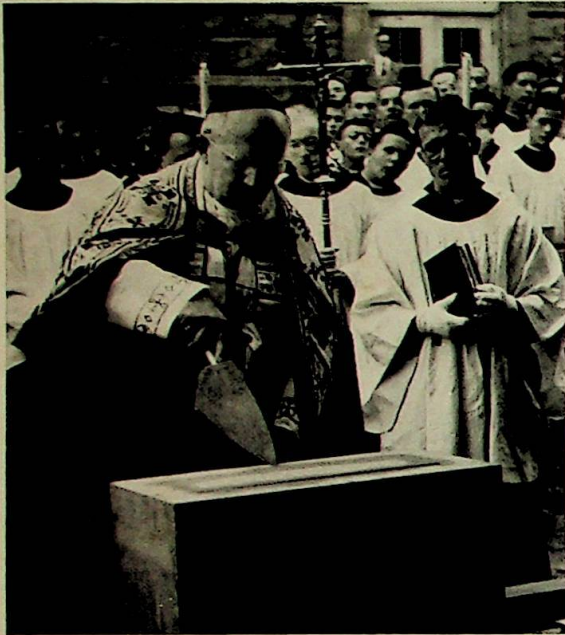




Dom Gregory's St. Benedict in Major Seminary Lobby



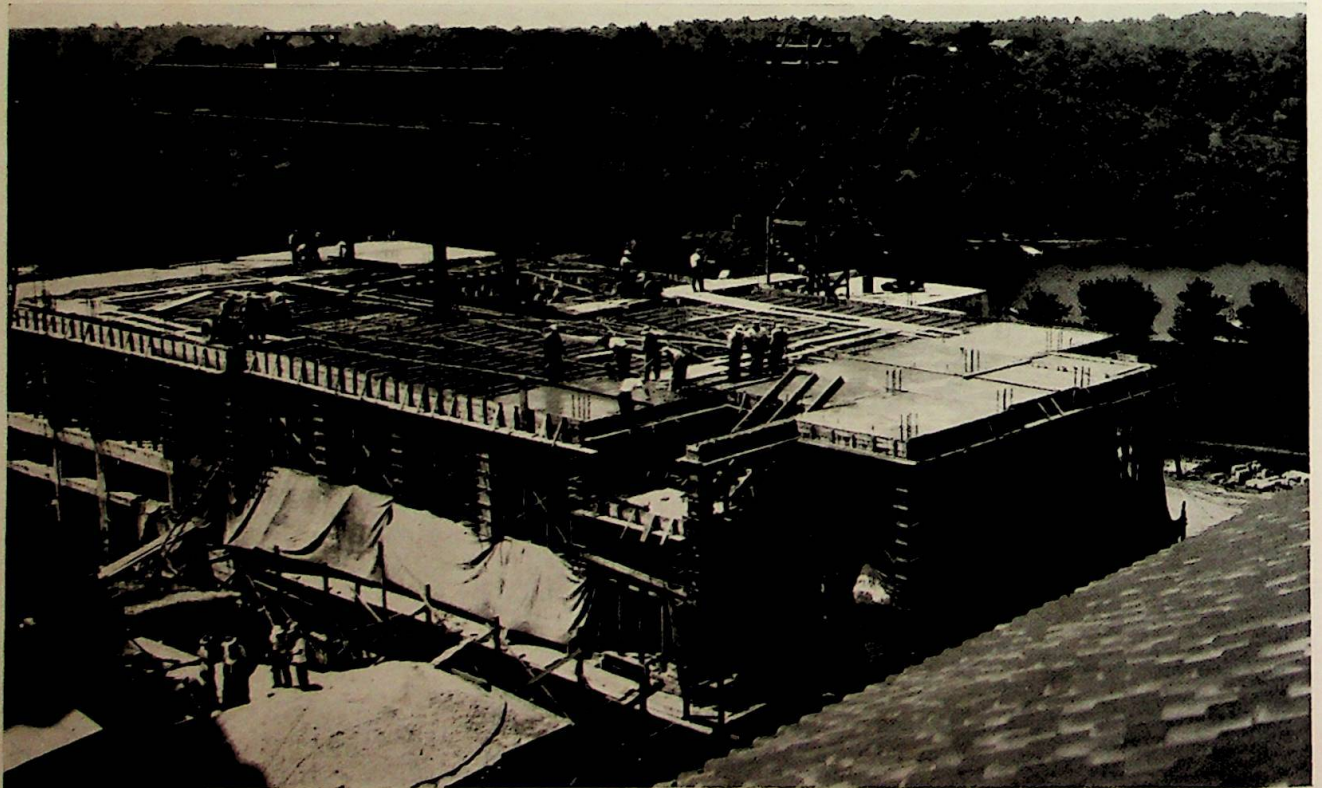
# *The Building of St. Bede Hall*



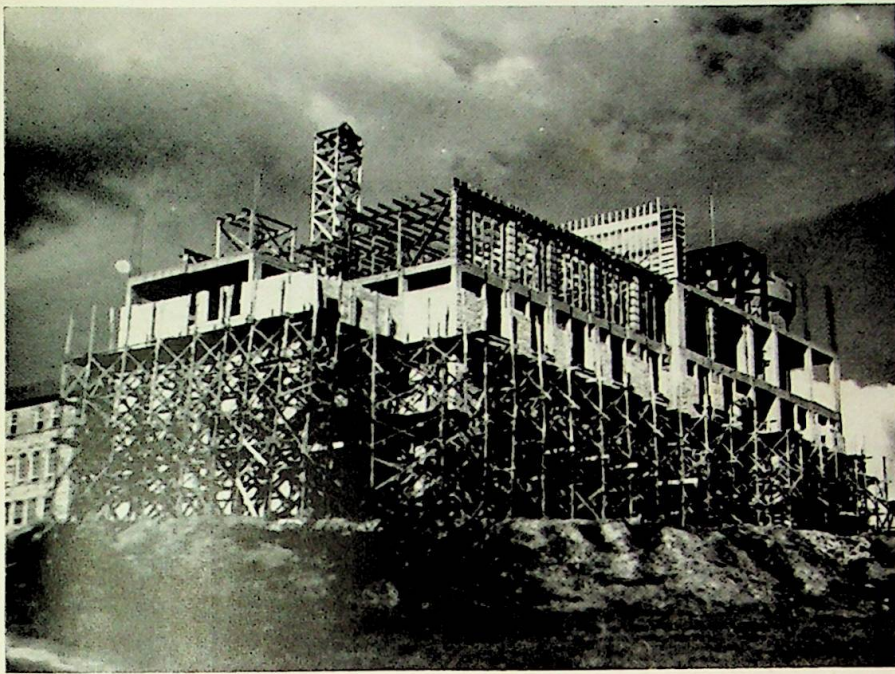
Abbot Ignatius places the cornerstone on Oct. 31, 1948, the feast of Christ the King.



Students, Fathers, and Fraters assist workmen in the construction of St. Bede Hall.







Southwest view of St. Bede Hall shows network of wooden scaffolding. Stone for facing the exterior was furnished by the Abbey quarries located near Ferdinand, Indiana, about six miles from the Archabbey.

St. Bede Hall ready for use by Sept. 1952.







## ***St. Joseph Shrine Dedicated***

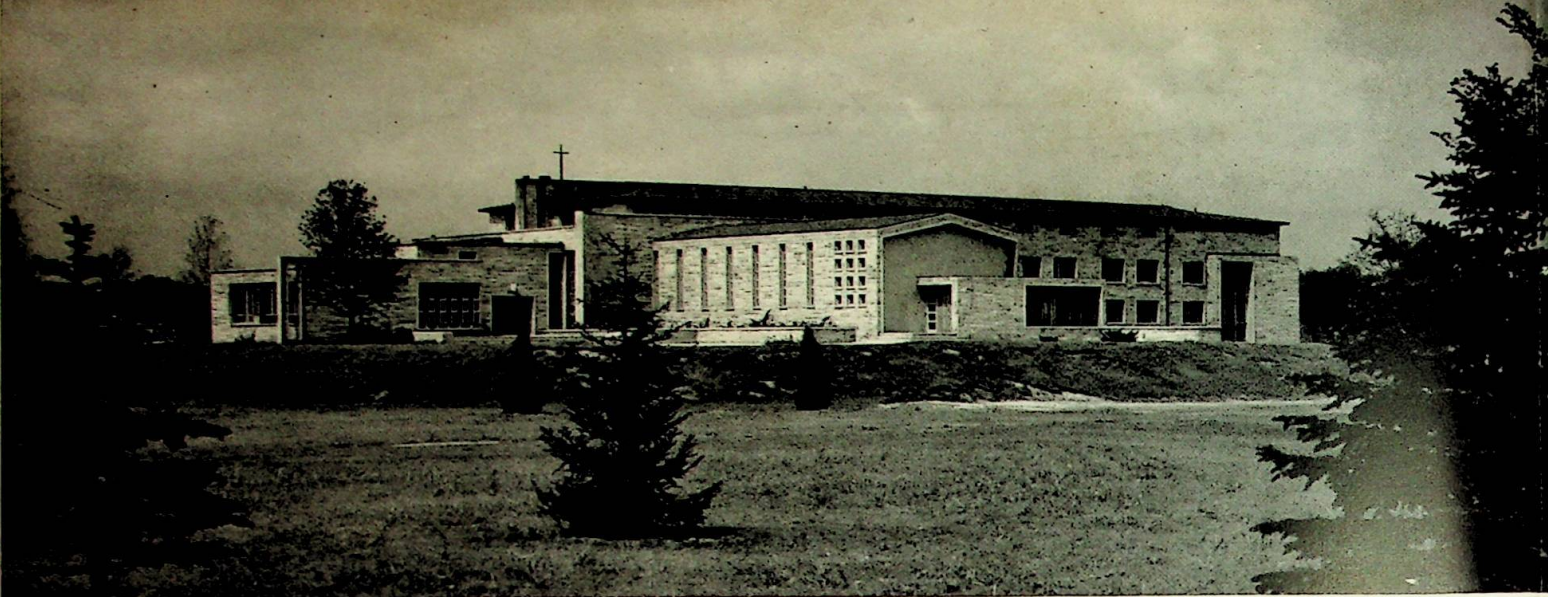
On the slope of a wooded hill about a half mile from the Abbey, a shrine was dedicated to St. Joseph on May 29, 1949. A Solemn Pontifical Mass was celebrated at the shrine itself and Abbot Ignatius preached the dedicatory sermon. The shrine, elevated above the passing roadway, is made of St. Meinrad sandstone. The central figures, St. Joseph and the boy Christ, were executed in oak by Brother Herman of the Arch-abbey, who also carved the wooden statuary in the chapter room.





# MARIAN SHRINES



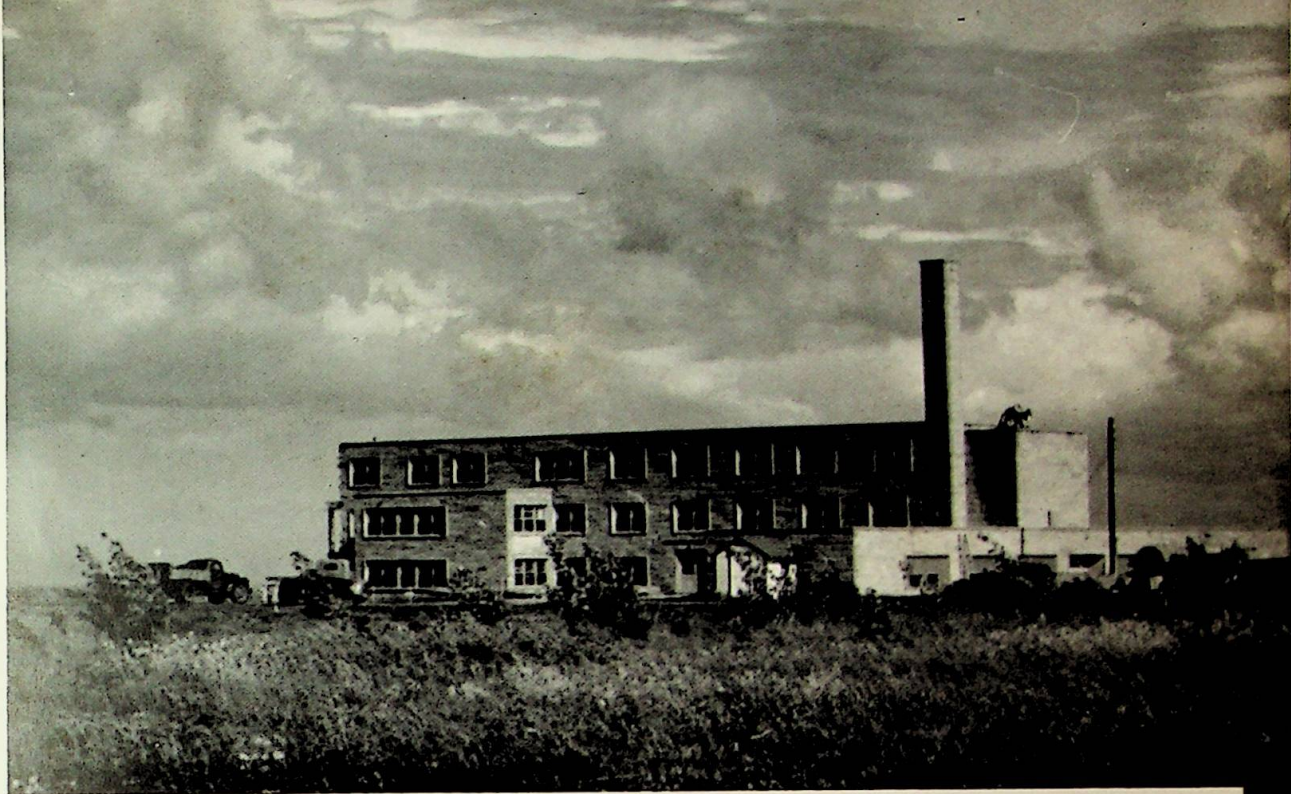


## 1947 MARMION ABBEY ESTABLISHED

Bishop Hoban of Rockford requested St. Meinrad to take over the Fox River high school in Aurora, Illinois. The Abbey Chapter consented, in 1933, to transfer the faculty of Jasper academy to the Aurora school. The former institution had out-lived its practicality in the Jasper region. By 1942, Marmion, as the Aurora community was renamed, had grown sufficiently to warrant its being a dependent priory. By the Apostolic Brief, "En Religiosorum," dated March 21, 1947, Pius XII recognized Marmion as an independent Benedictine abbey. Father Gerald Benkert, then rector of the minor seminary, was elected first abbot. In 1951 the cornerstone for the new Marmion Abbey was blessed by Bishop Boyle of Rockford. Abbot Ignatius preached on the occasion.



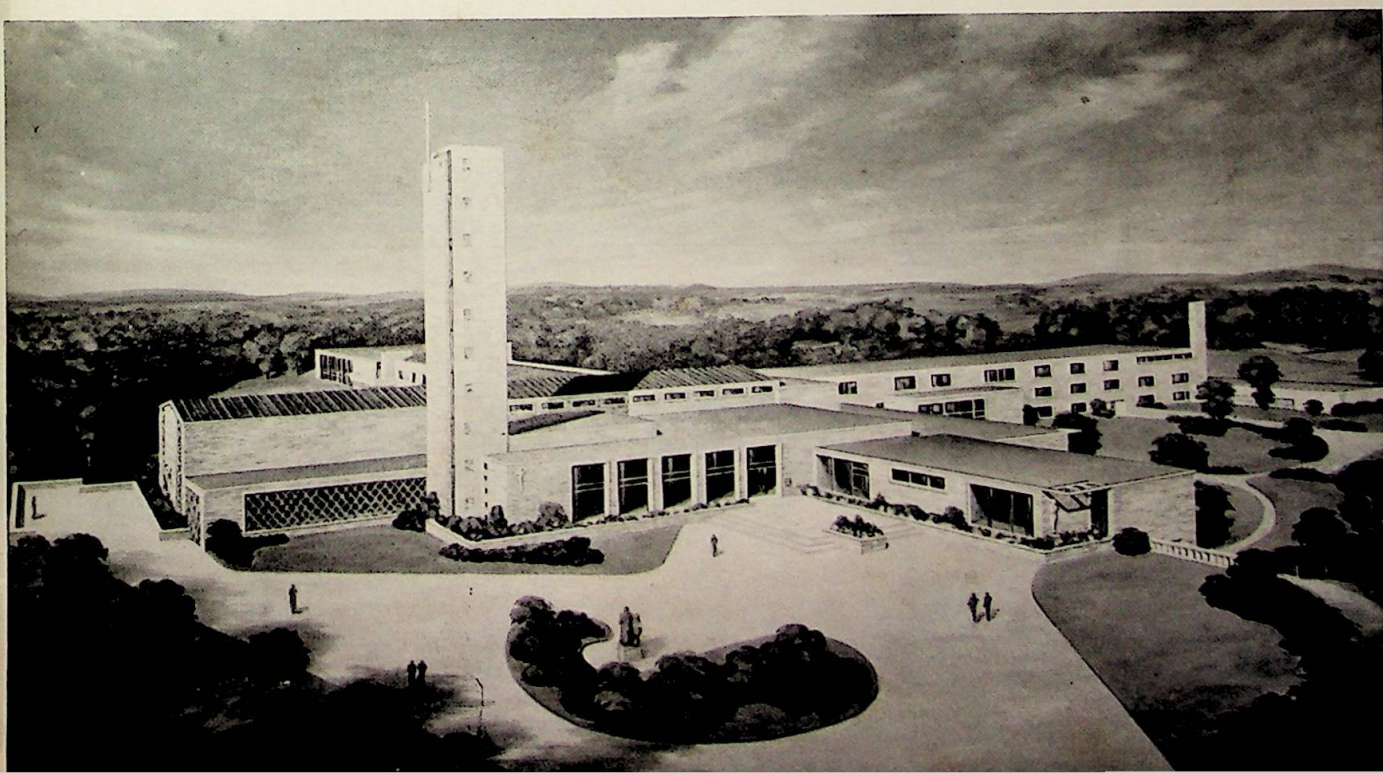




## THE FOUNDING OF BLUE CLOUD ABBEY

In September, 1949, Abbot Ignatius visited the Dakota Missions to determine whether a mission monastery might be of practical use to the territory. Upon his affirmative opinion the Chapter recognized a dependent priory in South Dakota. Father Gilbert Hess was appointed Prior of "Blue Cloud," named after an Indian chief who had served the young mission. On August 5, 1952, the celebration of a pontifical Field Mass formally established community life in the new buildings. On March 21 of this centennial year, Father Archabbot announced receipt of an Apostolic Brief which created Blue Cloud an independent abbey. Father Gilbert Hess was installed as first Abbot.

**Architect's Sketch of Blue Cloud Abbey**







# Seminary Dep





# artment

**I**N ACCORDANCE with that eminent discretion which our most holy Father evinces in many passages of his Rule, it is expedient to adapt our outward mode of life . . . to the work of educating boys and young men in secondary schools as also in minor and major seminaries. . . . *Prologue. Declarations on the Holy Rule of St. Benedict.*





REV. BERNARD BECK, O.S.B.  
VICE-RECTOR



REV. PASCHAL BOLAND, O.S.B.  
SPIRITUAL DIRECTOR

REV. MICHAEL KEENE, O.S.B.  
SOCIUS



# Major Seminary





VERY REV. CONRAD LOUIS, O.S.B.  
RECTOR

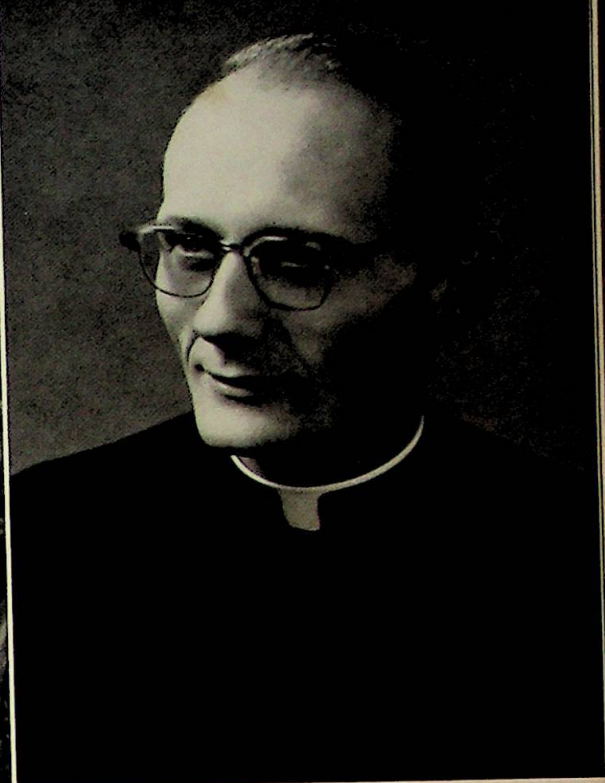
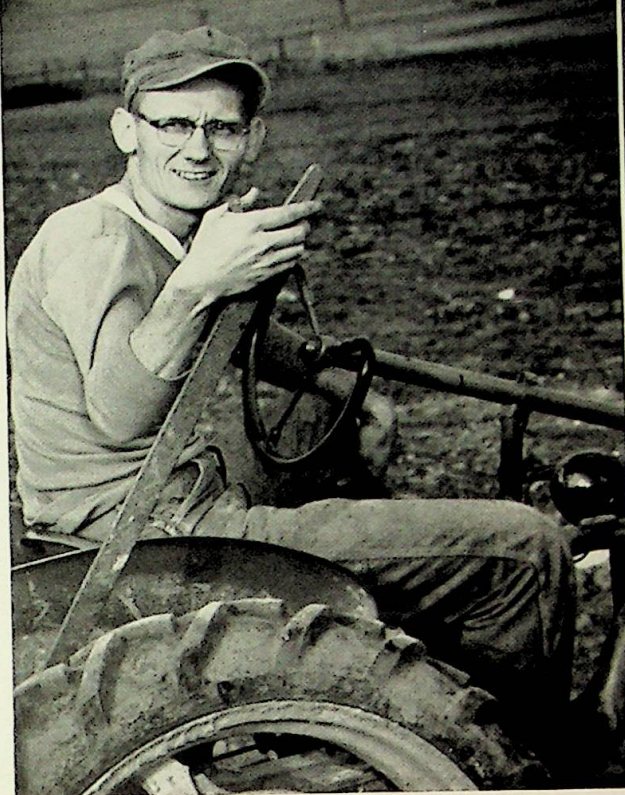
# Administration





# Ordinandi





REV. RAYMOND A. BAUMANN  
Diocese of Covington  
Ordained June 5, 1954

REV. EDWARD J. BAWIEC  
Diocese of Peoria  
Ordained June 6, 1954



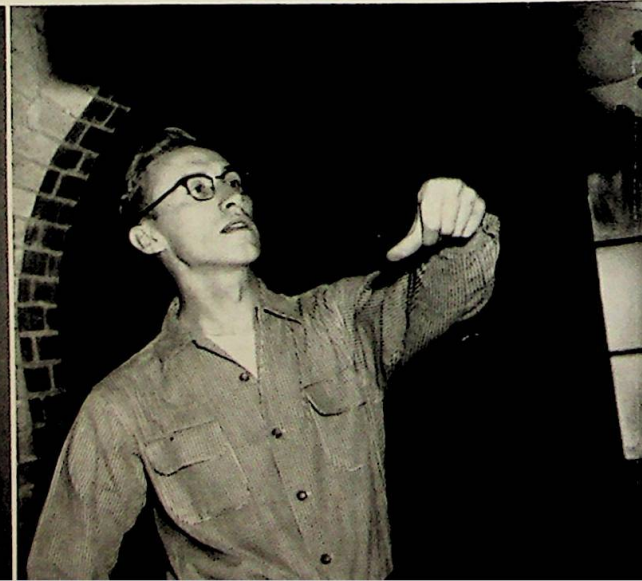
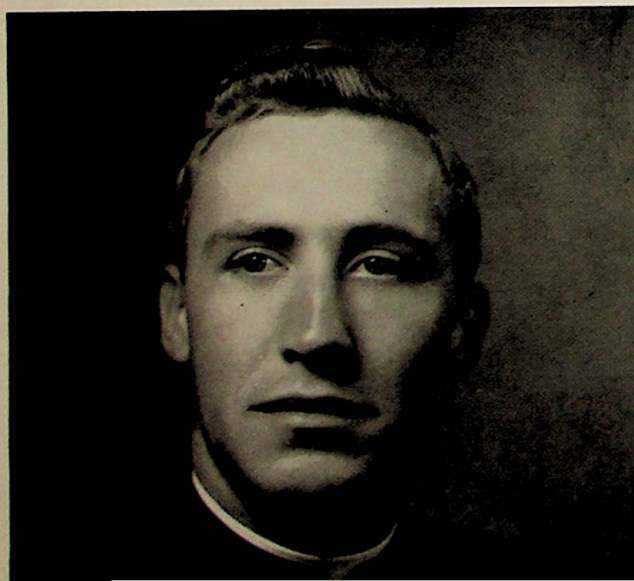




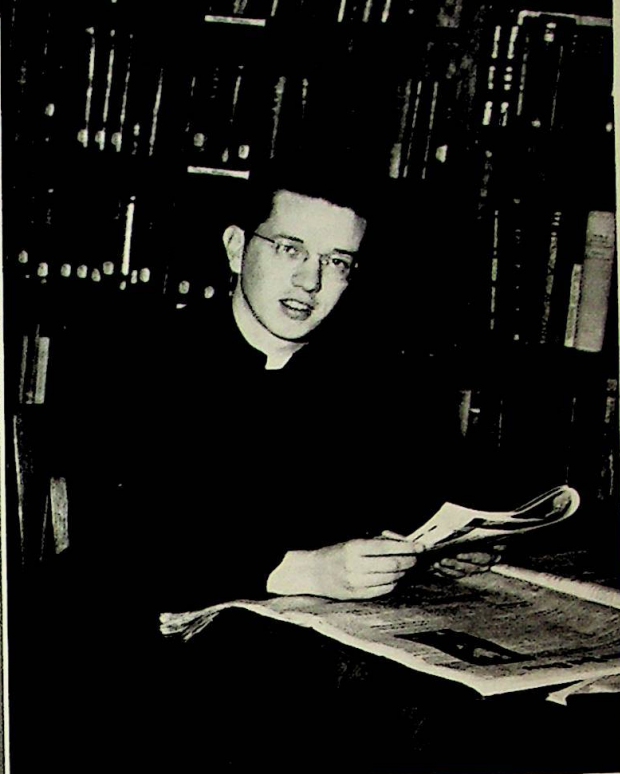
REV. WILLIAM F. BUCK  
Archdiocese of Indianapolis  
Ordained May 3, 1954



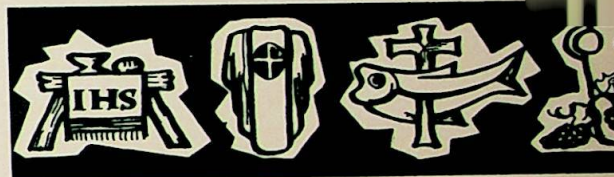
REV. ROBERT A. BOWLING  
Archdiocese of Louisville  
Ordained May 8, 1954



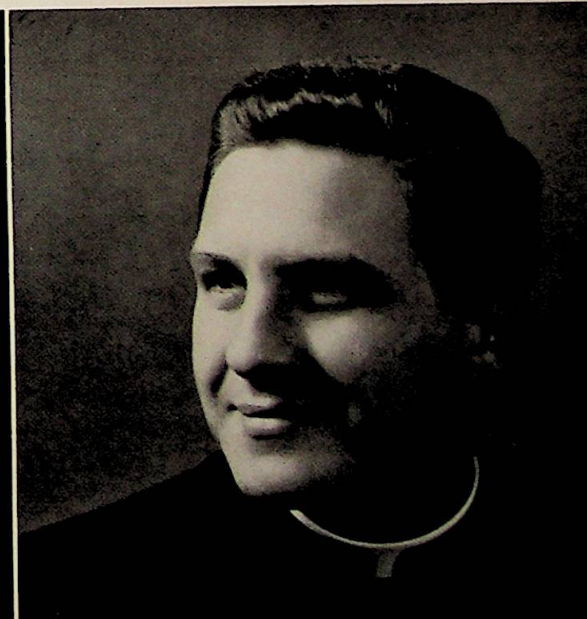




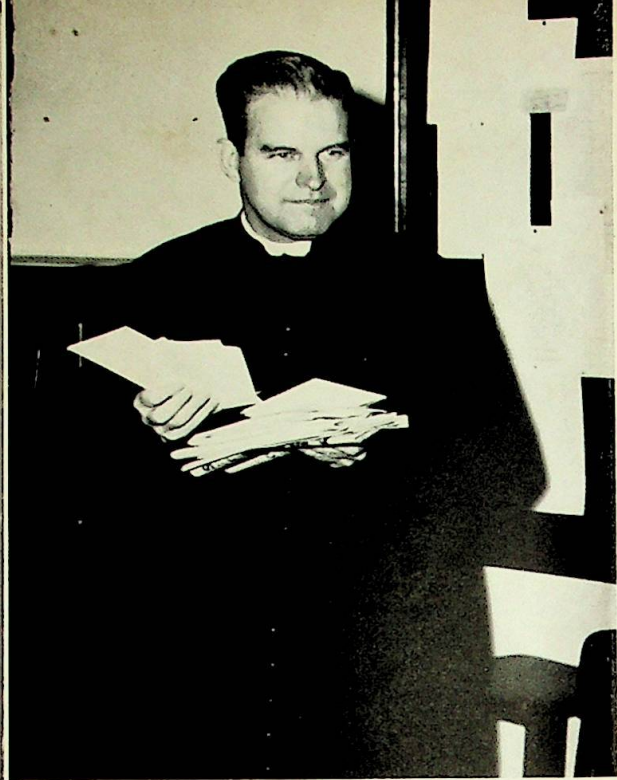
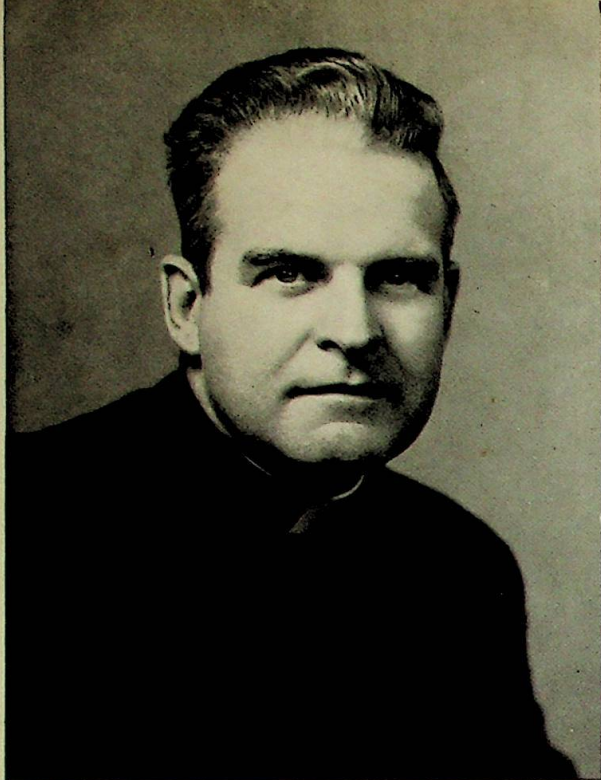
REV. JOHN J. BUTLER  
Archdiocese of Louisville  
Ordained May 8, 1954



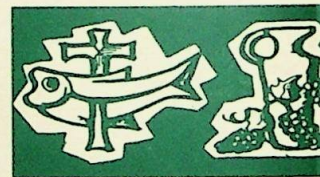
REV. WILLIAM P. CASTER  
Archdiocese of Louisville  
Ordained May 8, 1954



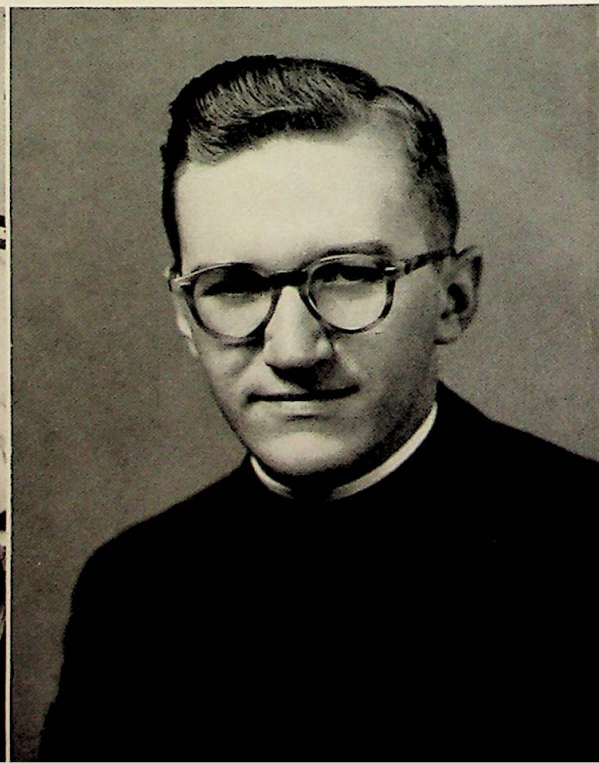




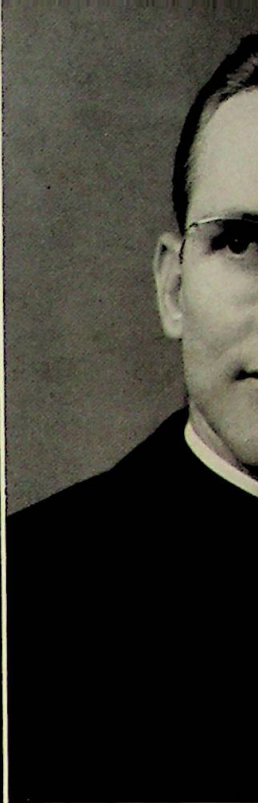
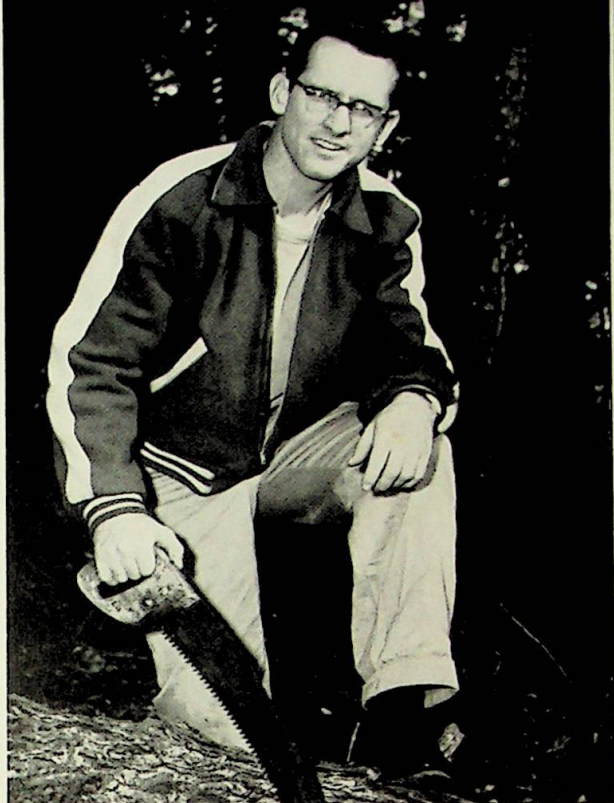
REV. CLIFTON J. CORCORAN  
Diocese of Amarillo  
Ordained May 29, 1954



REV. JAMES A. CLEMENTS  
Diocese of Evansville  
Ordained June 12, 1954



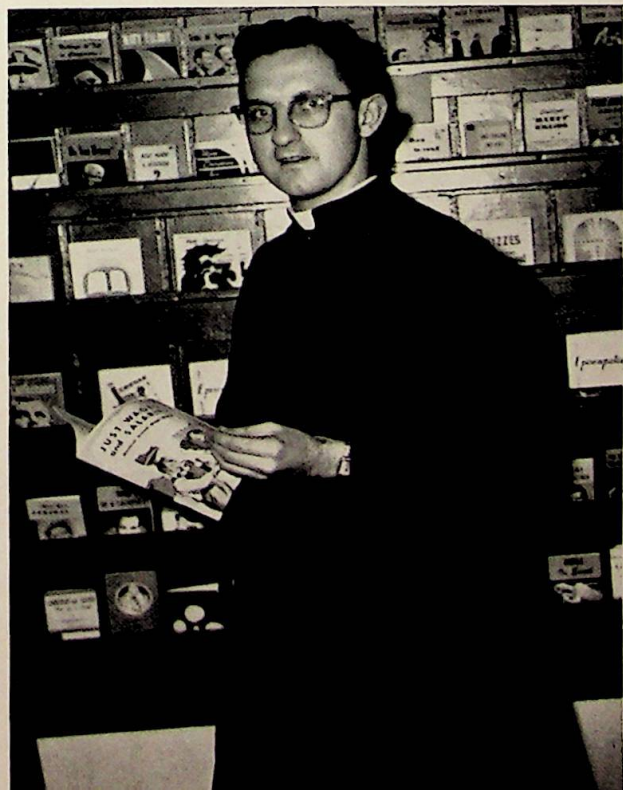




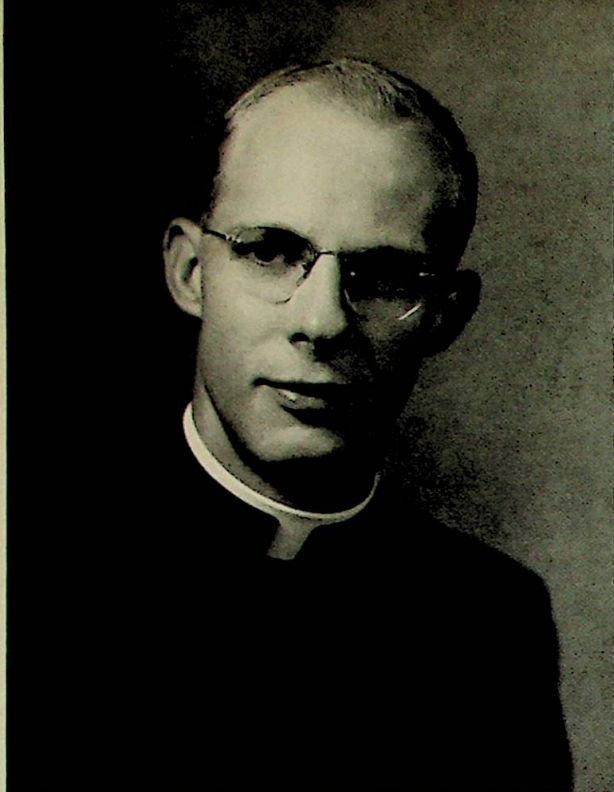
REV. IVO E. CECIL  
Ordained May 8, 1954  
Archdiocese of Louisville



REV. JOHN J. CHARLEBOIS  
Diocese of Fort Wayne  
Ordained May 1, 1954



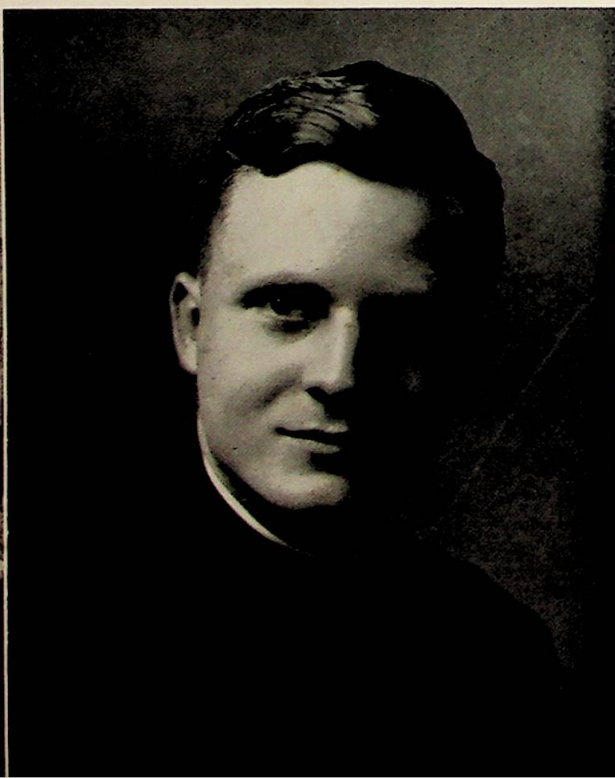




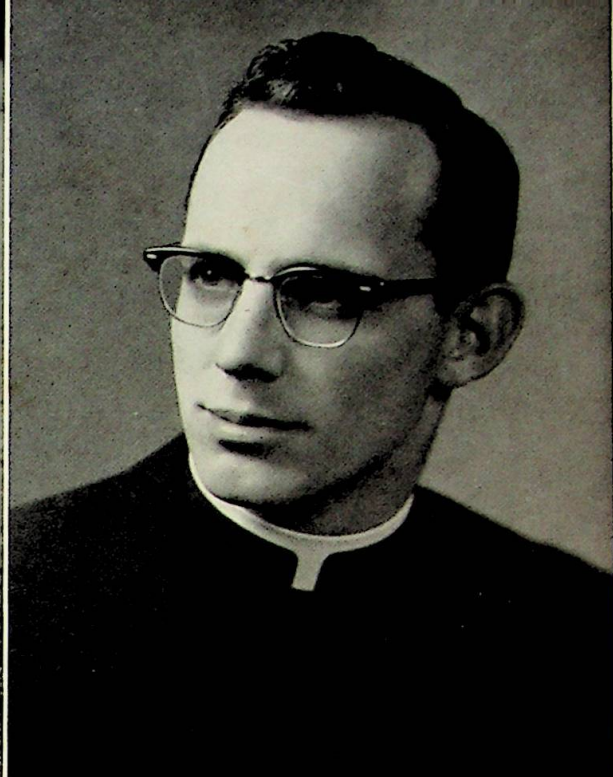
REV. VINCENT P. DENTINGER  
Archdiocese of Louisville  
Ordained May 8, 1954



REV. THOMAS A. DUERR  
Archdiocese of Louisville  
Ordained May 8, 1954



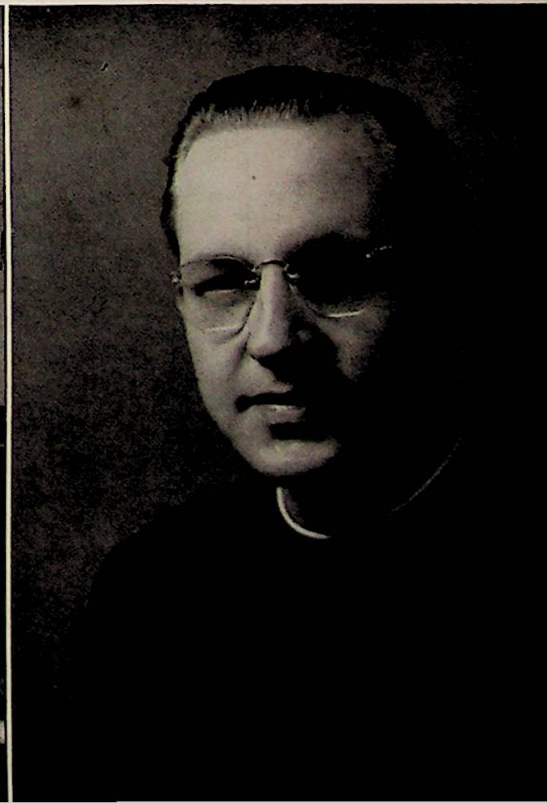
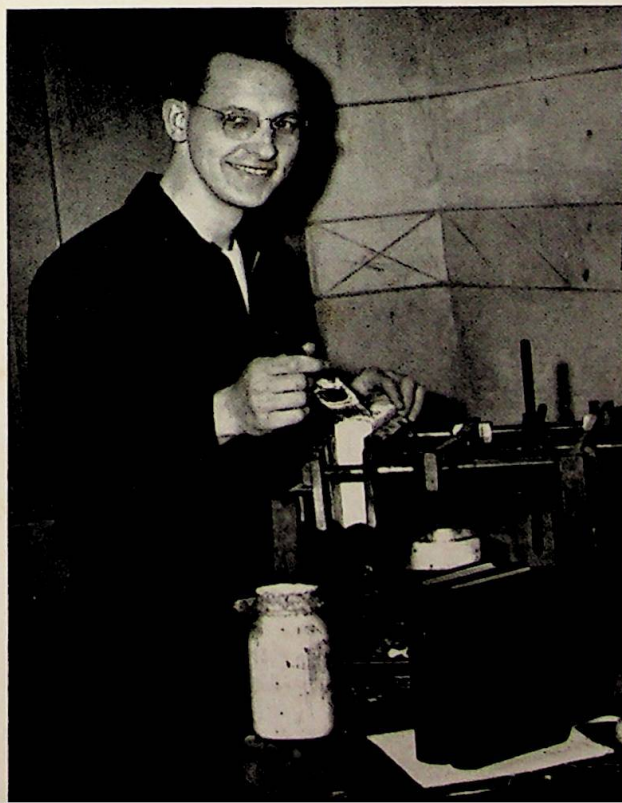




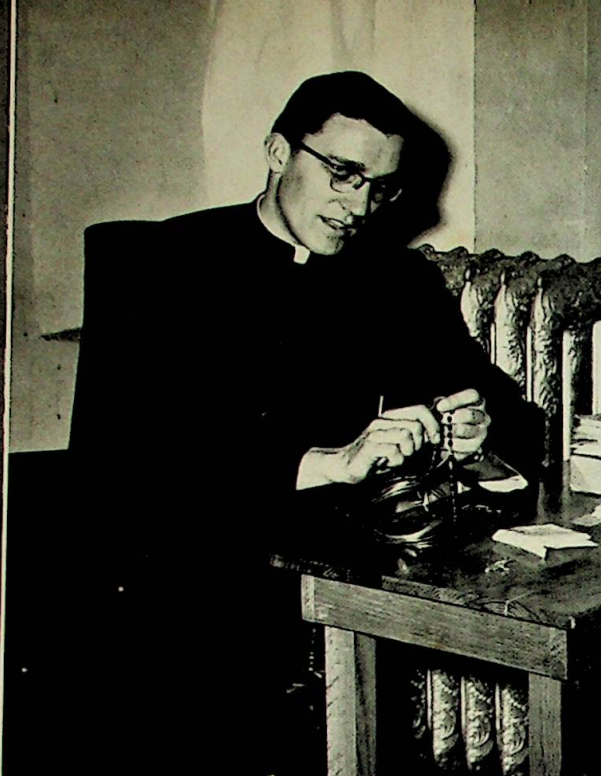
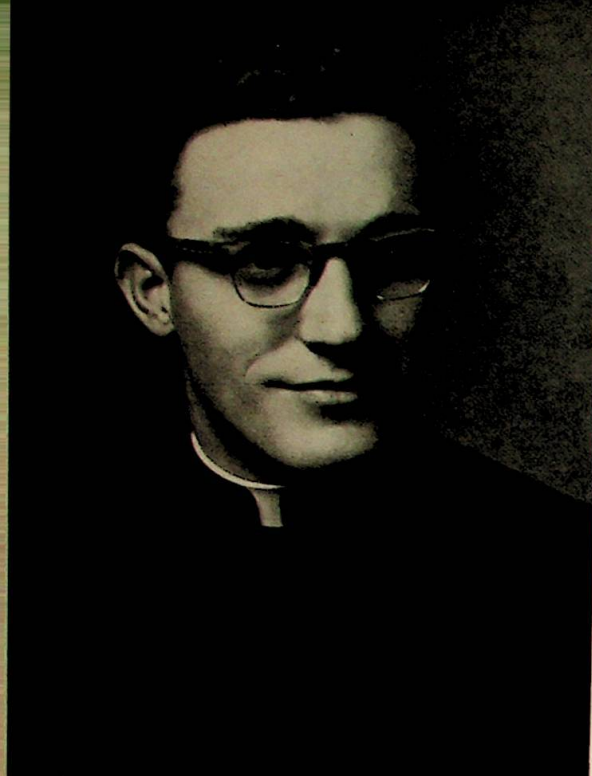
REV. ROBERT J. CREAGER  
Diocese of Peoria  
Ordained June 6, 1954



REV. ROBERT J. DOLLINGER  
Archdiocese of Louisville  
Ordained May 8, 1954



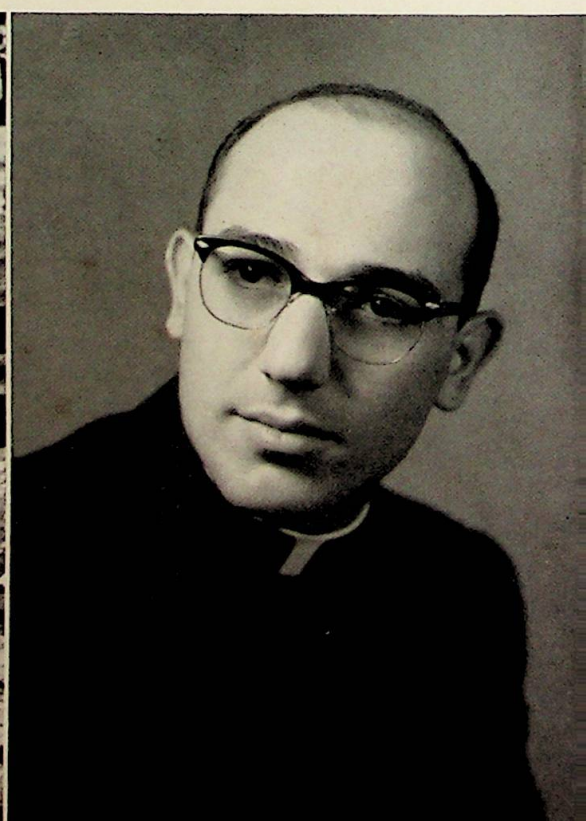




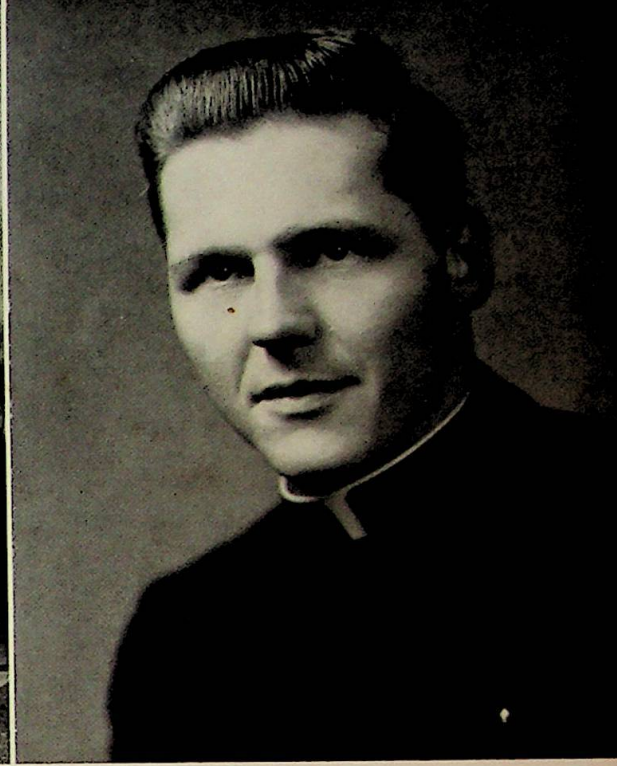
REV. DONALD FISHER  
Archdiocese of Louisville  
Ordained May 8, 1954



REV. SALVATORE C. GIUNTA  
Diocese of Joliet  
Ordained May 1, 1954



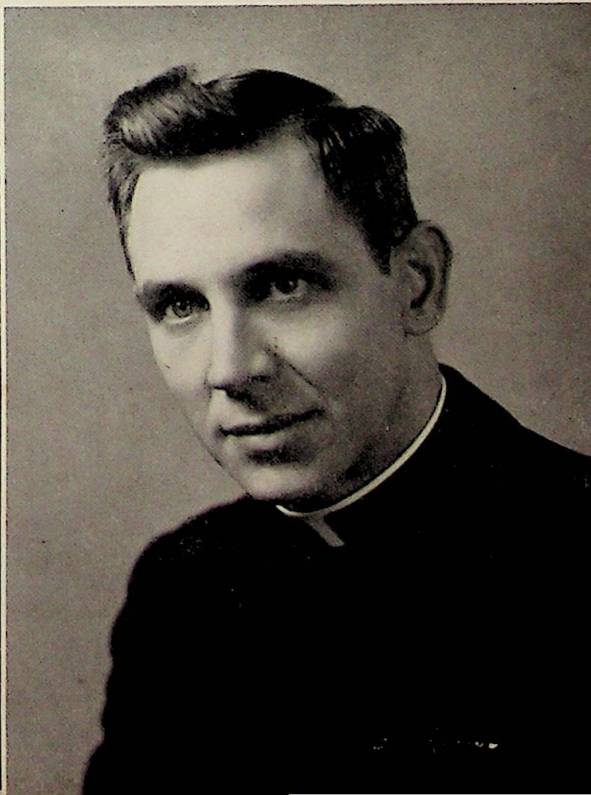
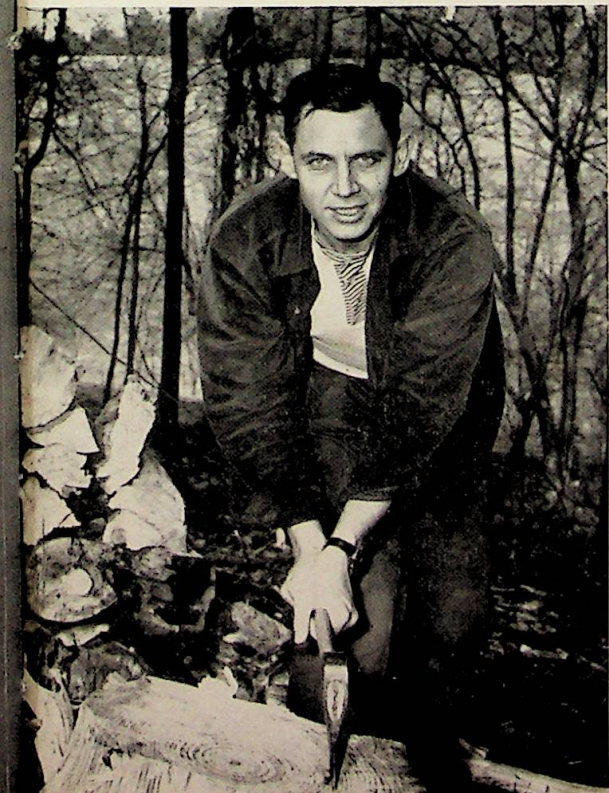




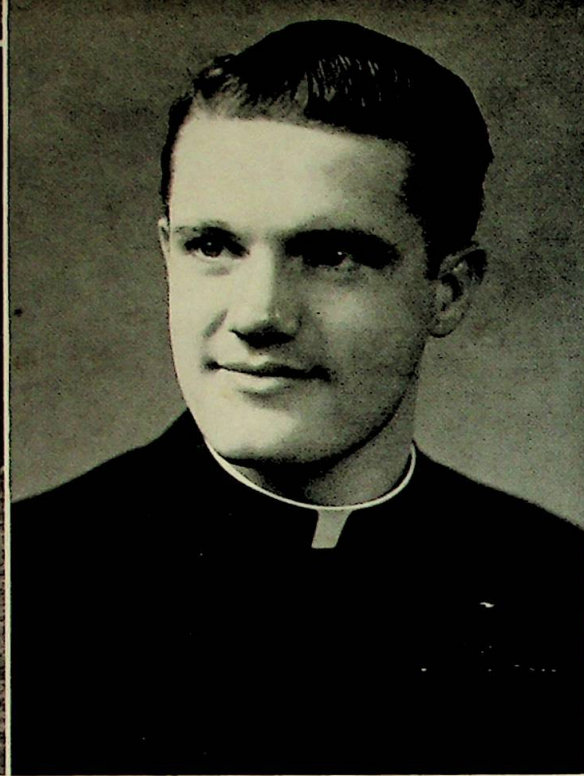
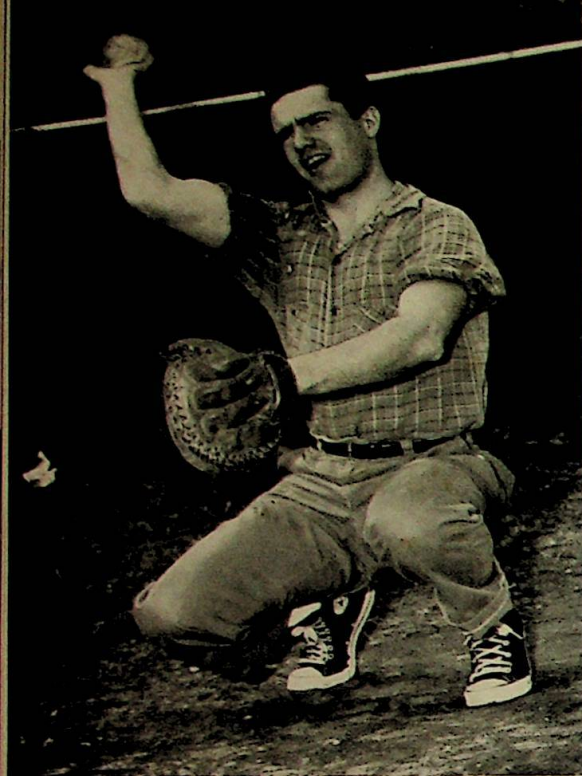
REV. ROBERT H. FOPPE  
Diocese of Belleville  
Ordained May 5, 1954



REV. CARL E. ECKERT  
Diocese of Lafayette In Indiana  
Ordained May 8, 1954







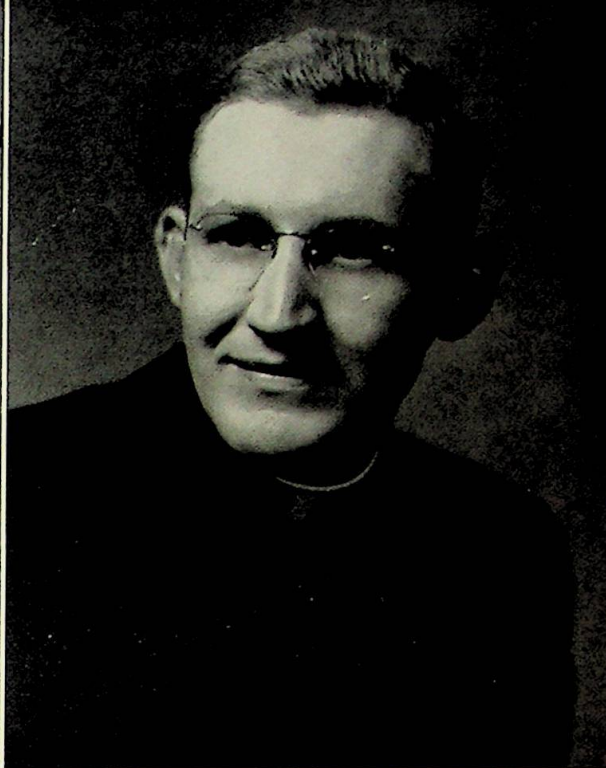
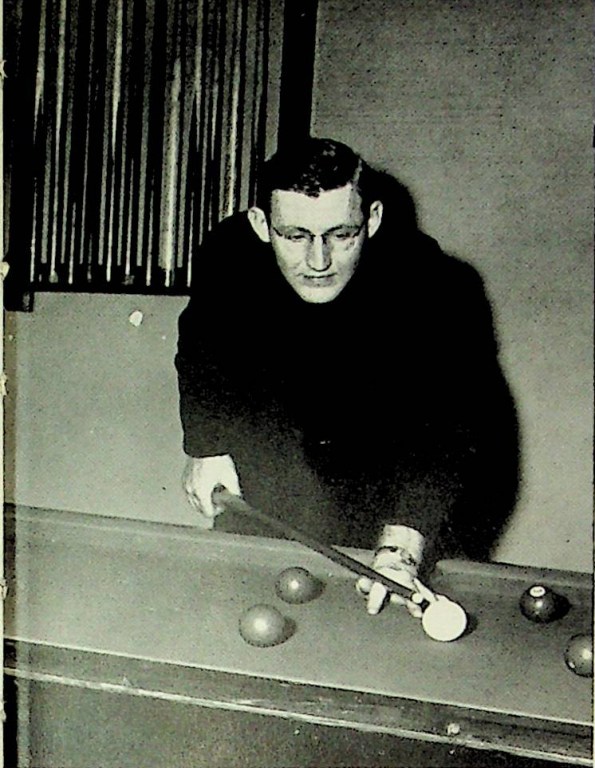
REV. JOHN W. GORMAN  
Archdiocese of Louisville  
Ordained May 8, 1954



REV. EDMUND L. GRZYBOWSKI  
Diocese of Peoria  
Ordained June 6, 1954



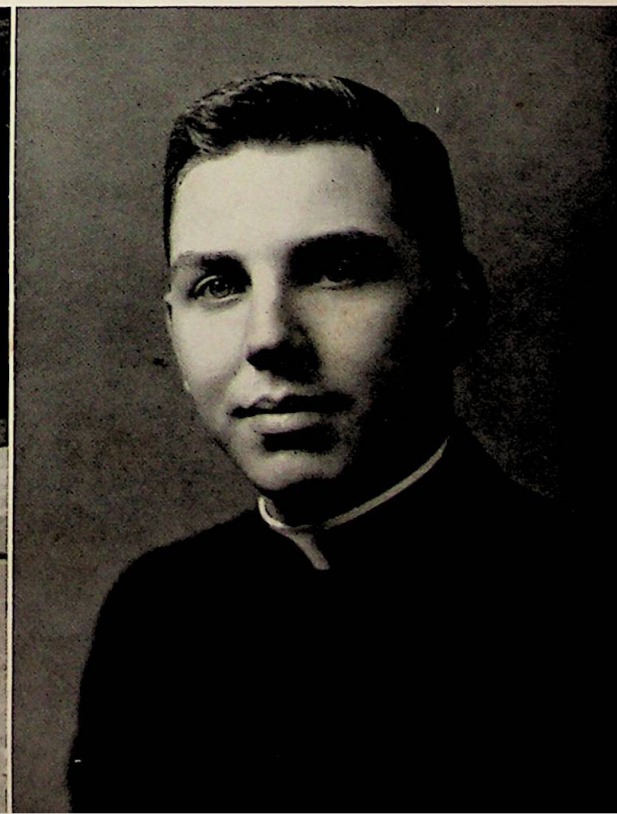
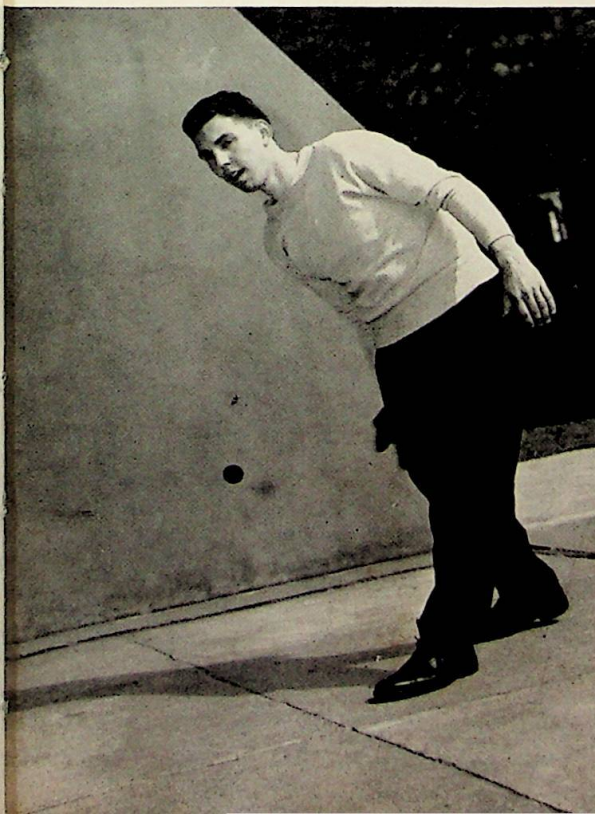




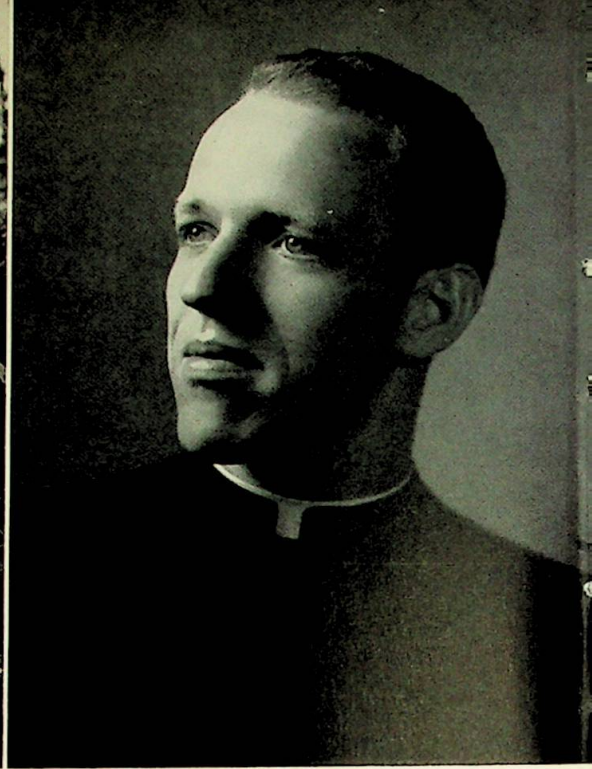
REV. JOSEPH K. HAMILTON  
Archdiocese of Louisville  
Ordained May 8, 1954



REV. JOHN E. HARTZER  
Archdiocese of Indianapolis  
Ordained May 3, 1954



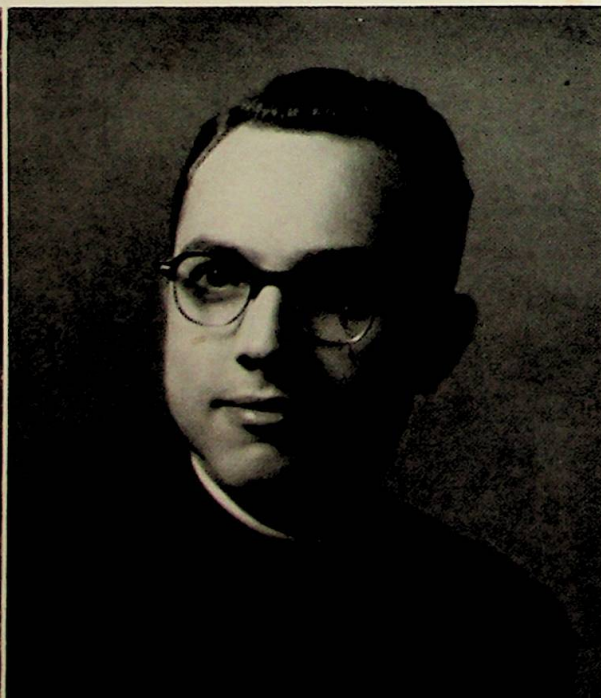




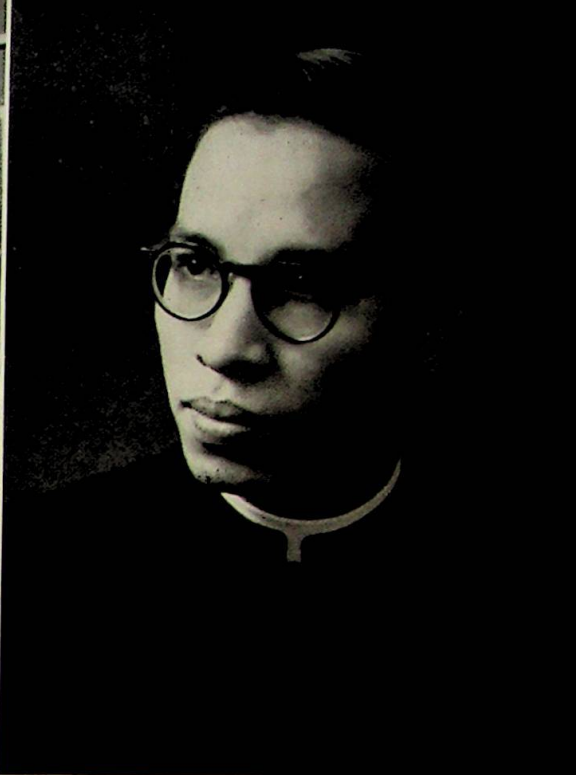
REV. JOHN L. KUMLI  
Diocese of Wichita  
Ordained May 5, 1954



REV. PAUL J. LANDWERLEN  
Archdiocese of Indianapolis  
Ordained May 3, 1954



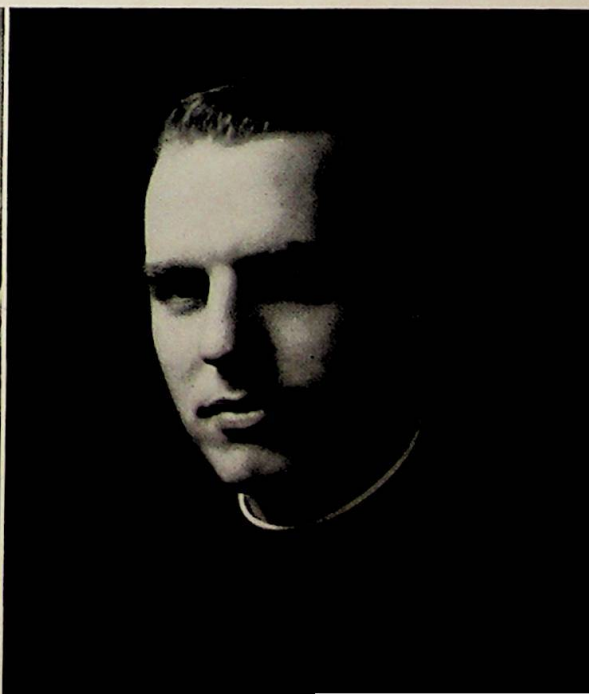




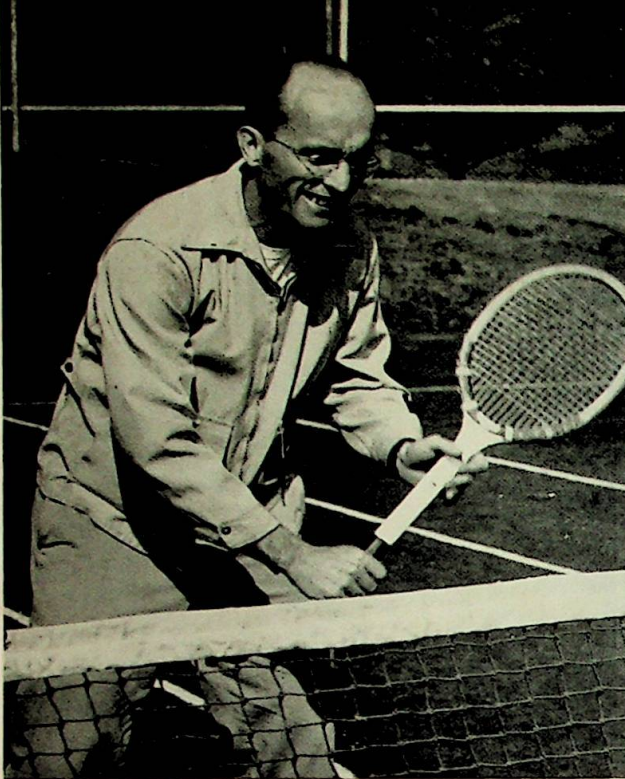
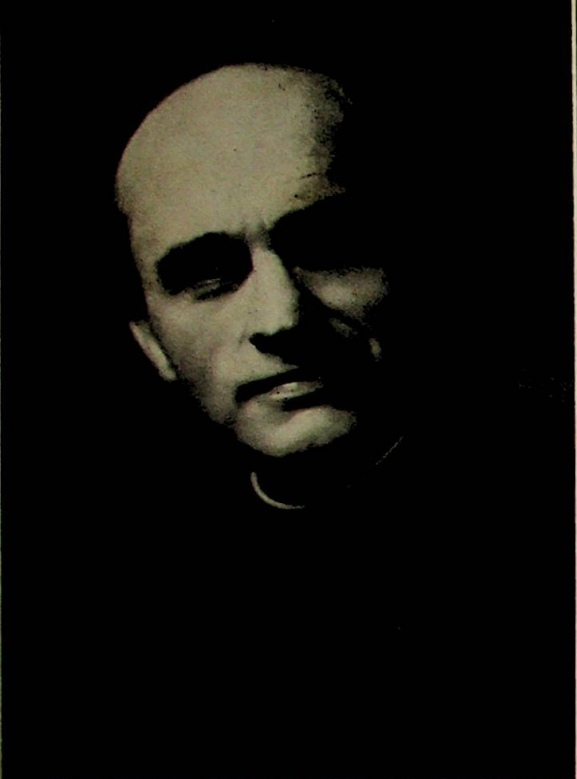
REV. DOMINIC M. NGMYEN-XNAN-HY  
Vicariate Apostolic of Bui-Chu (Vietnam)  
Ordained May 3, 1954



REV. DAVID L. HAZELIP  
Archdiocese of Louisville  
Ordained May 8, 1954



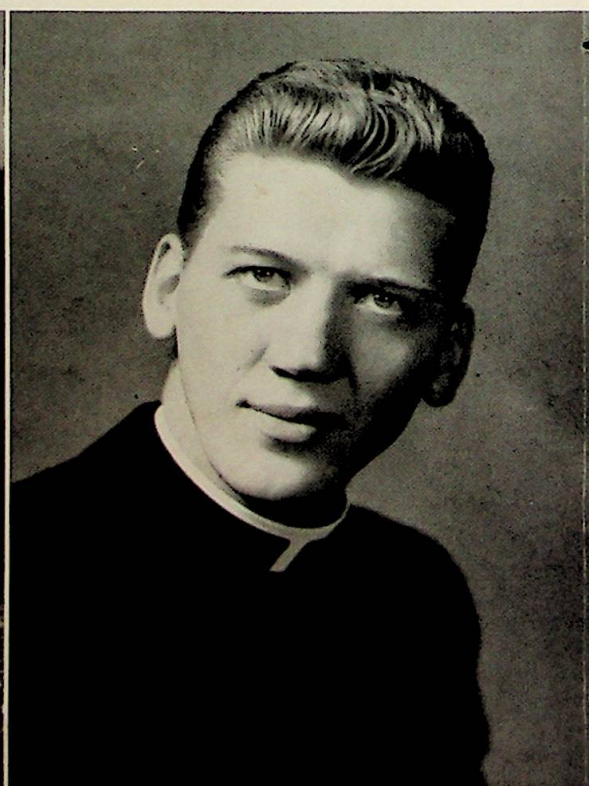




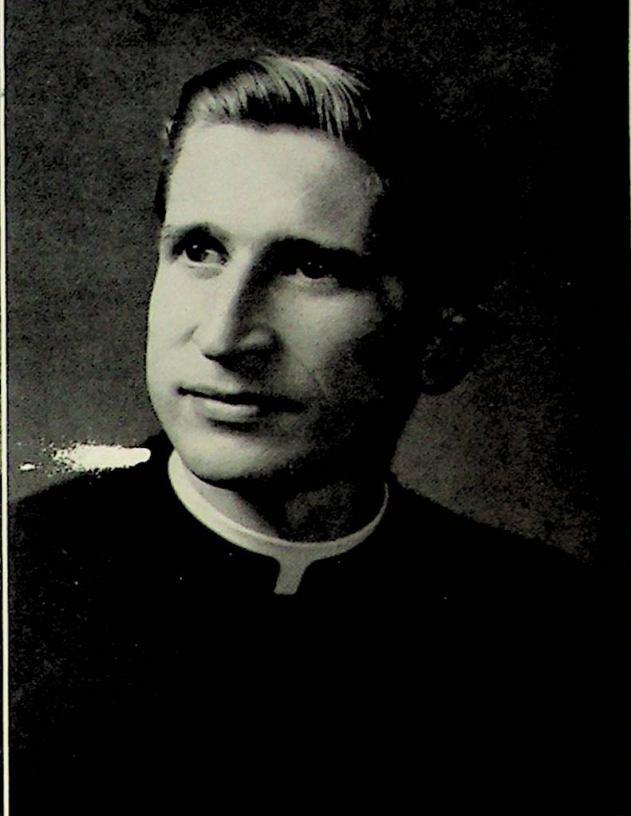
REV. LOUIS M. LETKO  
Diocese of Fort Wayne  
Ordained May 1, 1954



REV. RICHARD J. MACKE  
Diocese of Sioux City  
Ordained May 5, 1954



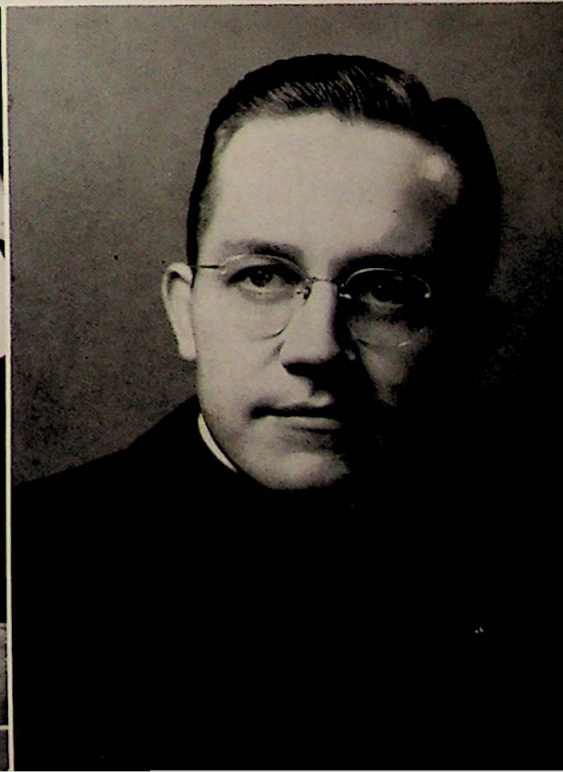
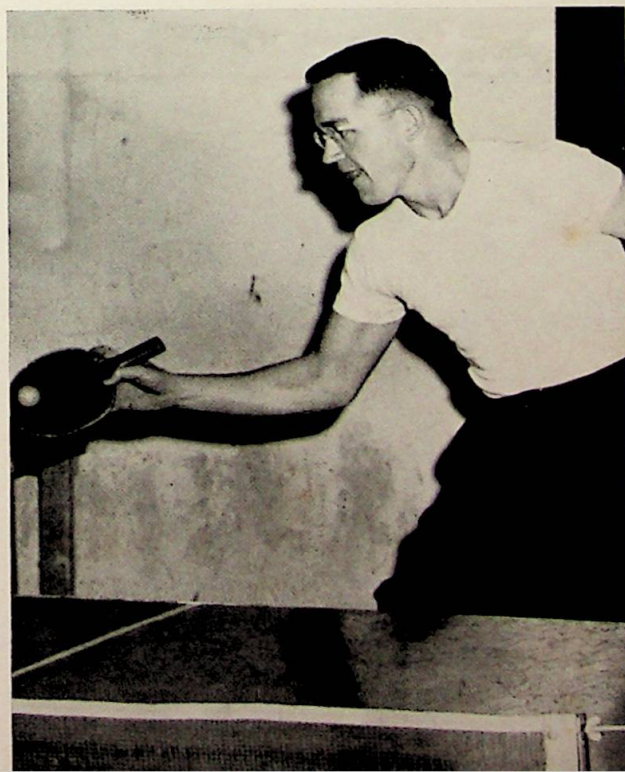




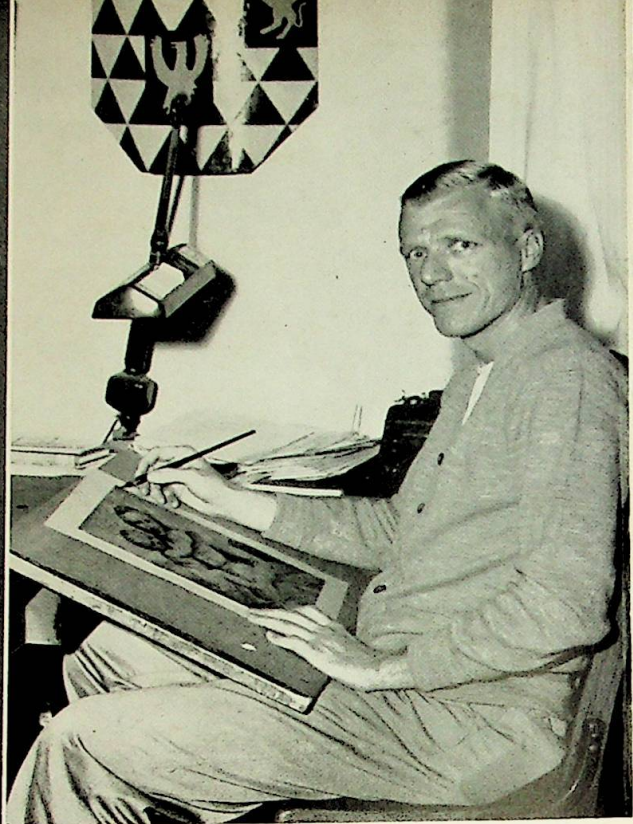
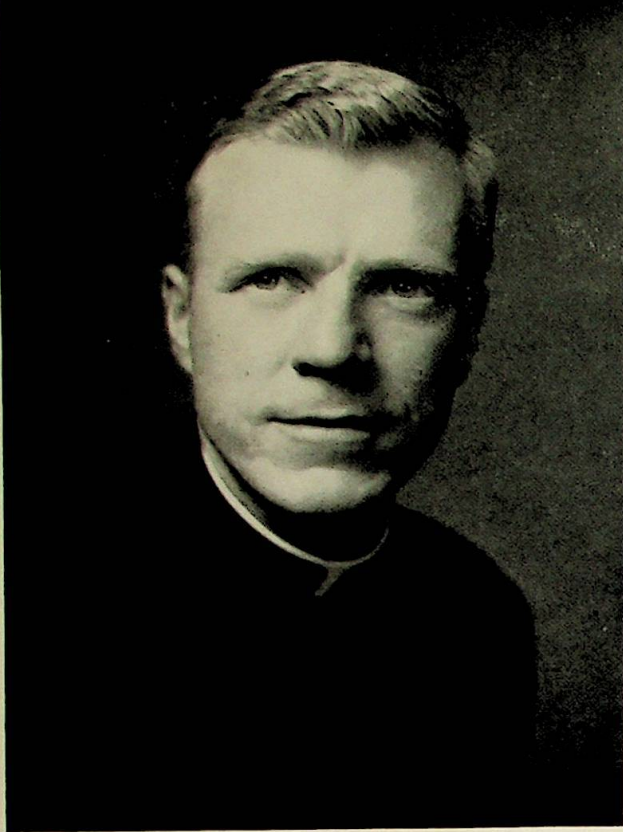
REV. RICHARD E. McMAHON  
Archdiocese of Louisville  
Ordained May 8, 1954



REV. THOMAS C. NASH  
Diocese of Sioux City  
Ordained May 5, 1954



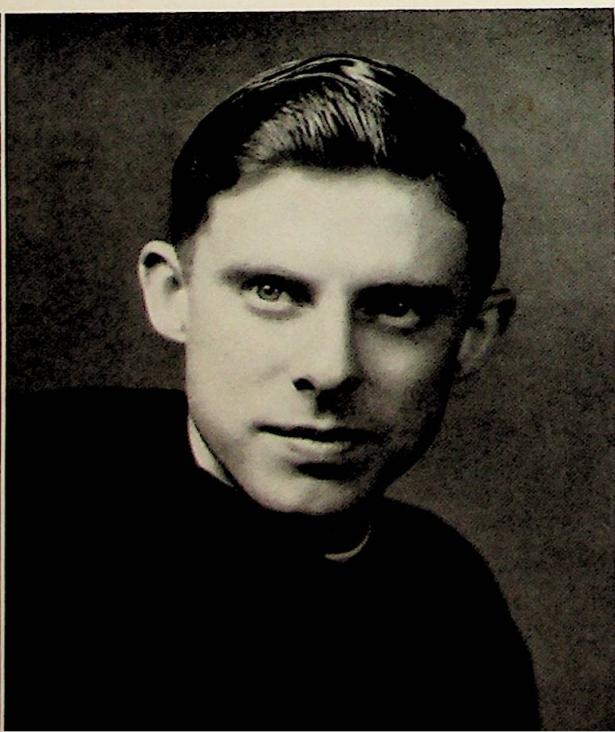




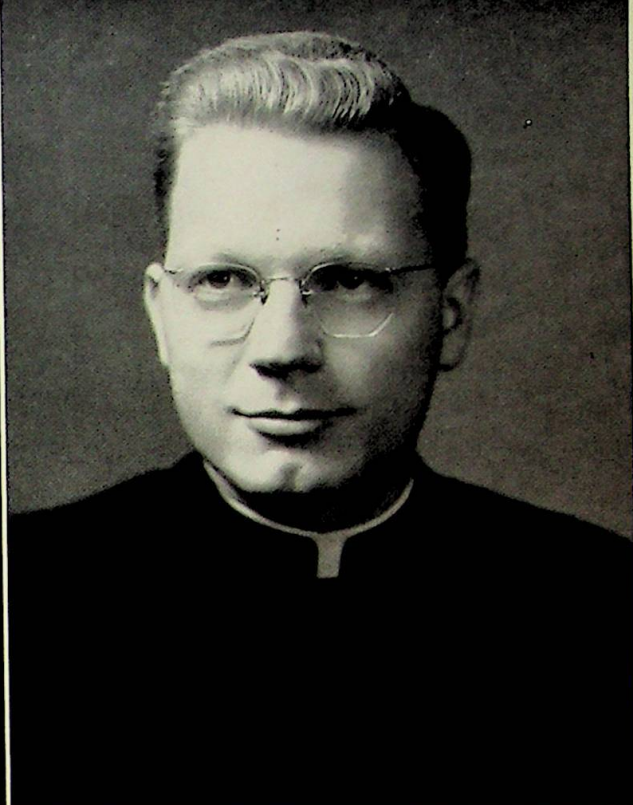
REV. GEORGE E. WUELLNER  
Diocese of Peoria  
Ordained June 6, 1954



REV. GILES HEUER, O.S.B.  
St. Meinrad Archabbey  
Ordained May 3, 1954



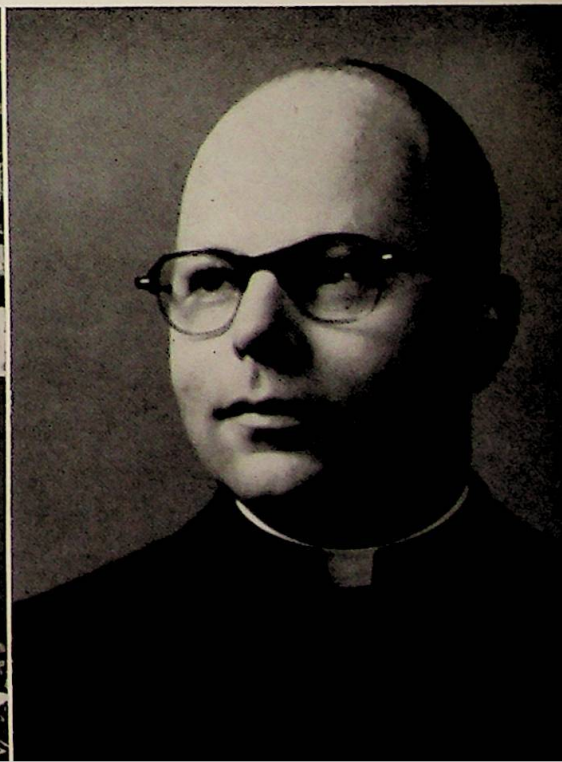




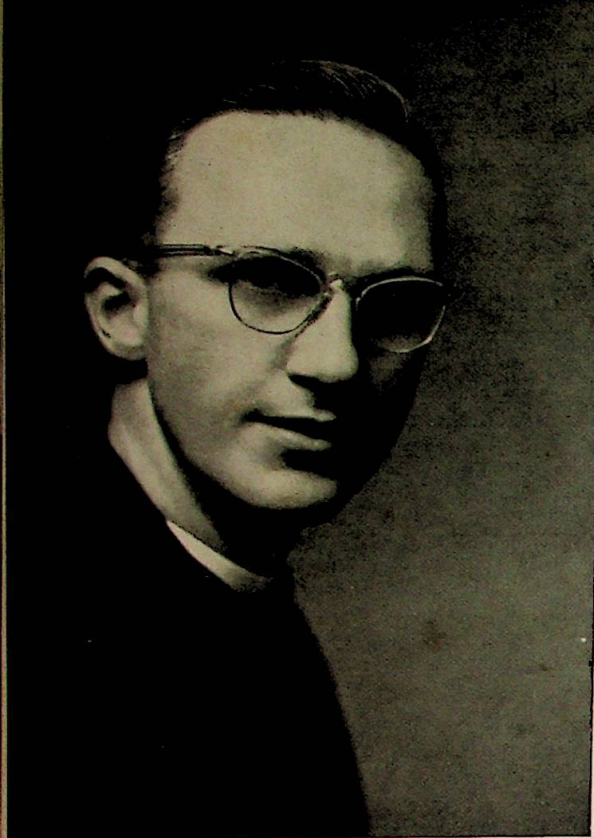
REV. ROBERT E. OSBORNE  
Archdiocese of Louisville  
Ordained May 8, 1954



Rev. RICHARD F. TERRILL  
Archdiocese of Indianapolis  
Ordained May 3, 1954







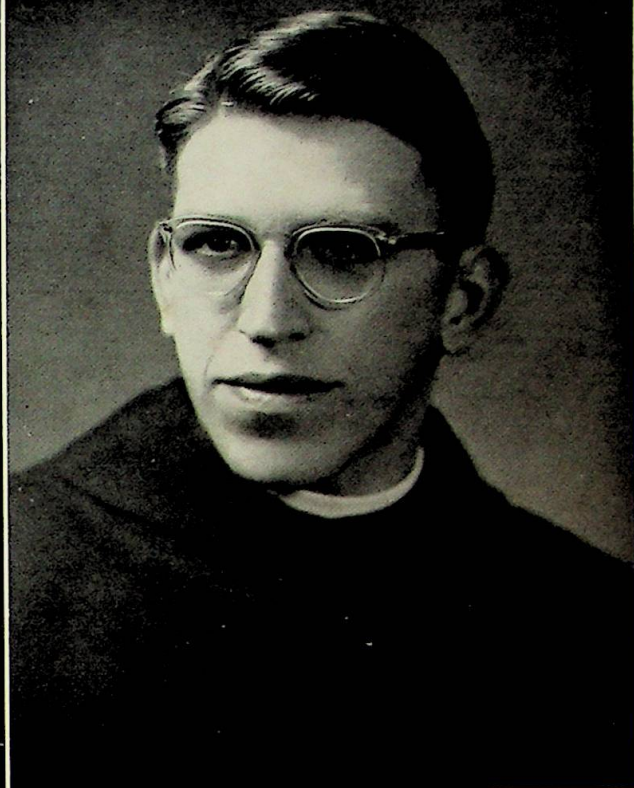
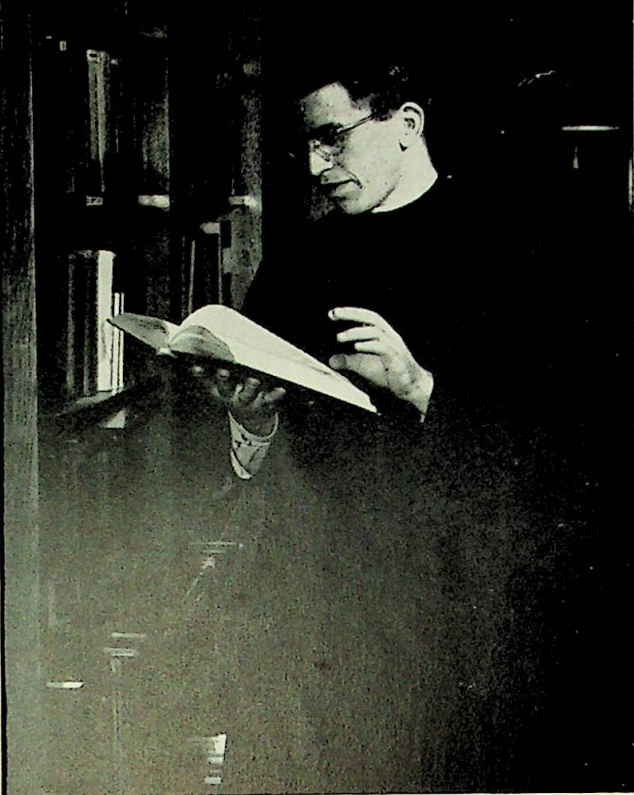
REV. BEDE JAMIESON, O.S.B.  
St. Meinrad Archabbey  
Ordained May 3, 1954



REV. BENEDICT MEYER, O.S.B.  
St. Meinrad Archabbey  
Ordained May 3, 1954



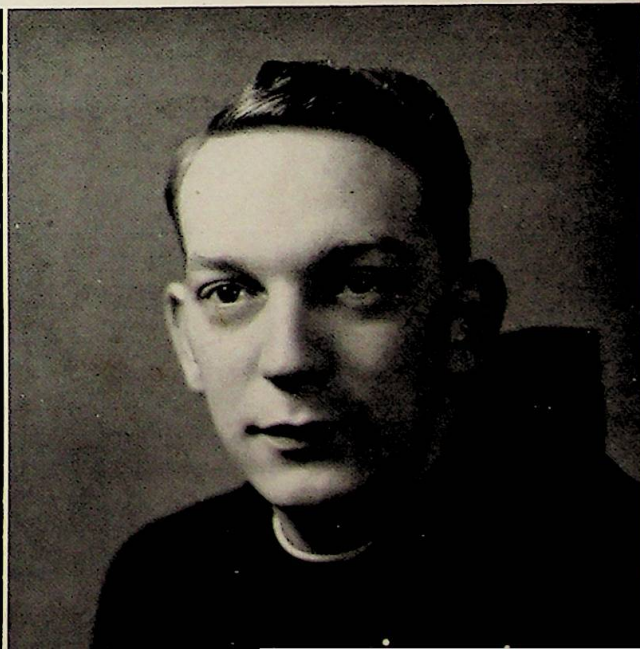




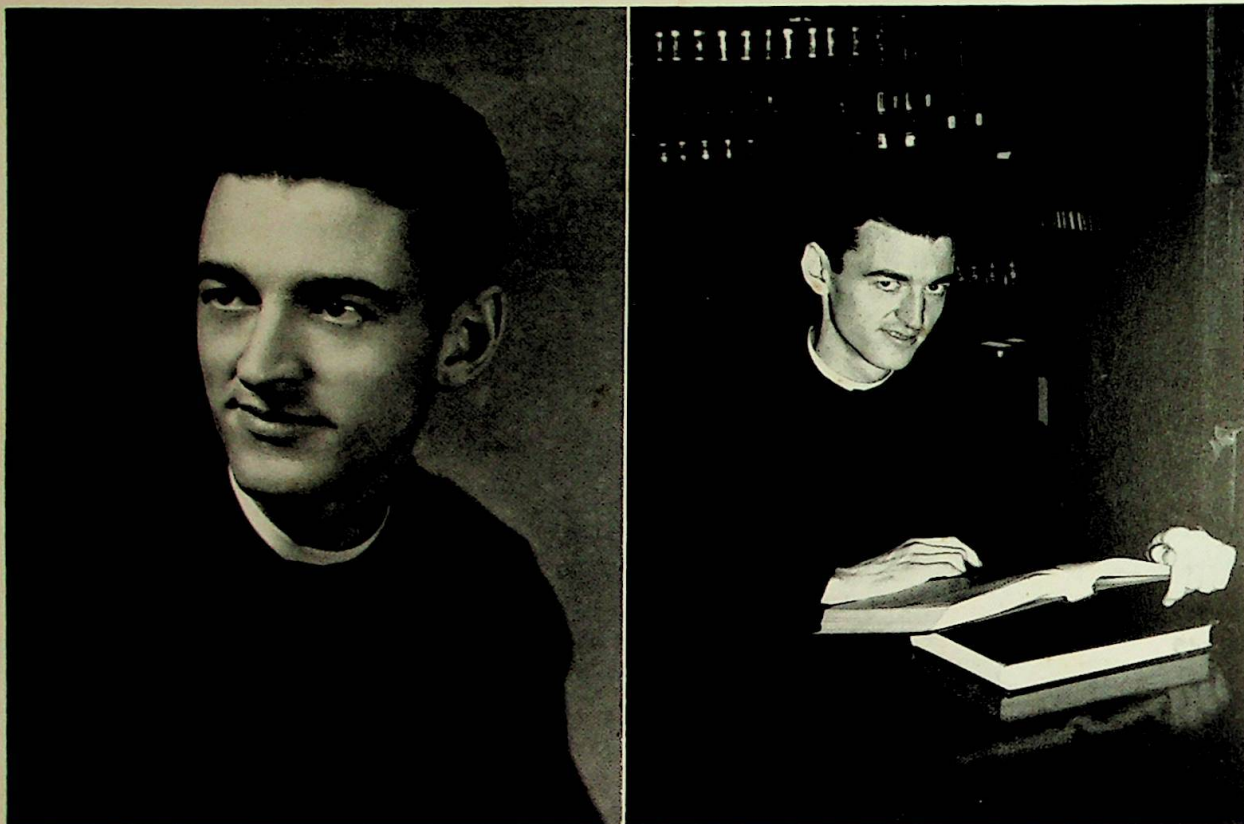
REV. THOMAS OSTDICK, O.S.B.  
St. Meinrad Archabbey  
Ordained May 3, 1954



REV. ROBERT WOERDEMAN, O.S.B.  
St. Meinrad Archabbey  
Ordained May 3, 1954







REV. KIERAN CONLEY, O.S.B.  
 St. Meinrad Archabbey  
 Ordained September 21, 1954







ROW ONE: LEFT TO RIGHT: Fr. Hugh Dewig, Fr. Luke Dougherty, Fr. Thomas Ostdick, Fr. Bede Jamieson, Fr. Benedict Meyer, Fr. Robert Woerdeman, Fr. Giles Heuer, Fr. Martin Dusseau, Fr. Kieran Conley.

ROW TWO: LEFT TO RIGHT: Fr. Cyprian Davis, Fr. Mel Patton, Fr. Barnabas Harrington, Fr. Terence Gerken, Fr. Damian Schmelz, Fr. Brian Betz, Fr. Quentin Tompkins, Fr. Dennis Doherty, Fr. Francis Duff.

ROW THREE: LEFT TO RIGHT: Fr. Alcuin Leibold, Fr. Sebastian Leonard, Fr. Aurelius Boberek, Fr. Aelred Cody, Fr. Callistus Zimmerman, Fr. Aidan Kavanagh, Fr. Columba Kelly, Fr. Hubert Voigt, Benedictines.

# Fraters



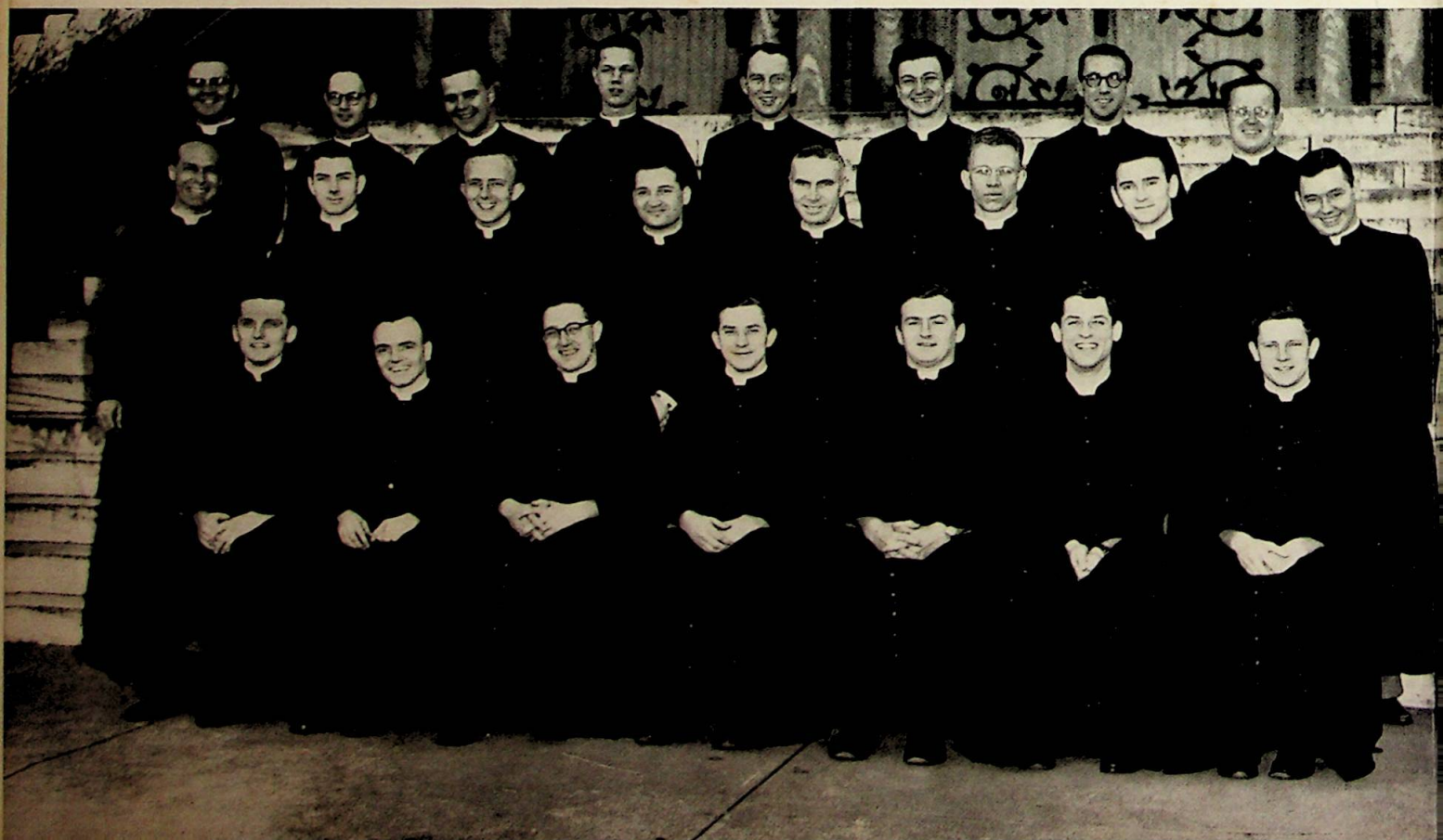




**ROW ONE: LEFT TO RIGHT:** John Waugh, William Fisher, Francis Kerscher, Joseph Hagman, Ralph Haas, Richard Fowler, James Flynn.

**ROW TWO: LEFT TO RIGHT:** James Spexarth, Harold Mooney, Jerome Neufelder, Vito Lopardo, Joseph Delamore, Alvin Grawe, Raymond Conard, John Dalton.

**ROW THREE: LEFT TO RIGHT:** Robert Mills, Raymond Strange, Donald Isenbarger, William Butler, James Hargadon, Alfons Skerl, John Hanrahan, Richard Smith. (James O'Neill absent).





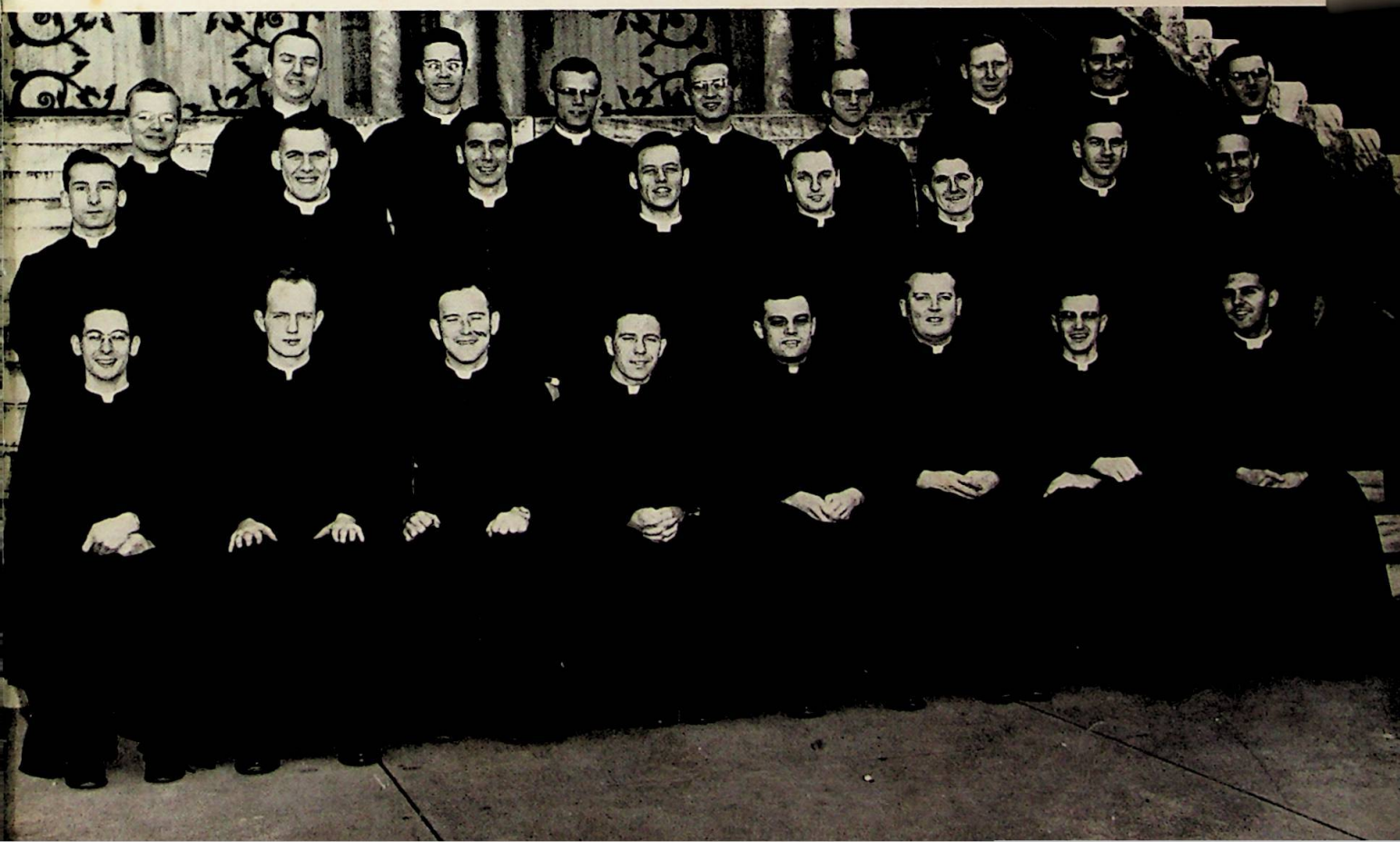


# Third Theology

ROW ONE: LEFT TO RIGHT: Richard Zollinger, Richard Lyons, William Cleary, Leo Reinhardt, John Baggio, Patrick Brennan, James Hoffman, Peter Bolerasky.

ROW TWO: LEFT TO RIGHT: William Grady, Carl Steiner, Donald Vernon, James Tracy, Eugene Hoffman, Barry Jones, Richard Mullen, Charles Dearing.

ROW THREE: LEFT TO RIGHT: Bernard Riegel, James Keane, John Grenough, James Wafzig, David Mock, Thomas Clark, Harry Jansing, Angelo Lombardo.





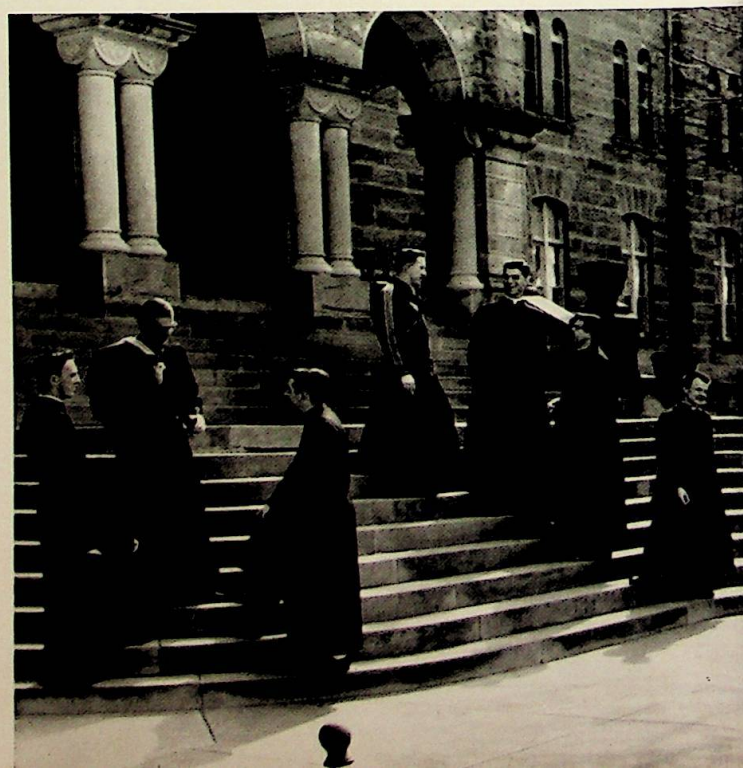


ROW ONE: LEFT TO RIGHT: Louis Miller, William Spranger, Raymond Boyle, Thomas O'Connor, Anthony Ficko, George Casper, Gerald Timmel.

ROW TWO: LEFT TO RIGHT: William Deering, Lawrence Vieck, John Ryan, Joseph Clauss, Robert Huber, Joseph Callahan, Robert Melvin.

ROW THREE: LEFT TO RIGHT: James Hodge, Alfred Dettmer, Patrick Gorman, Leo Pospichal, Albert Hartlage, John Luerman, Thomas Breidenbach.

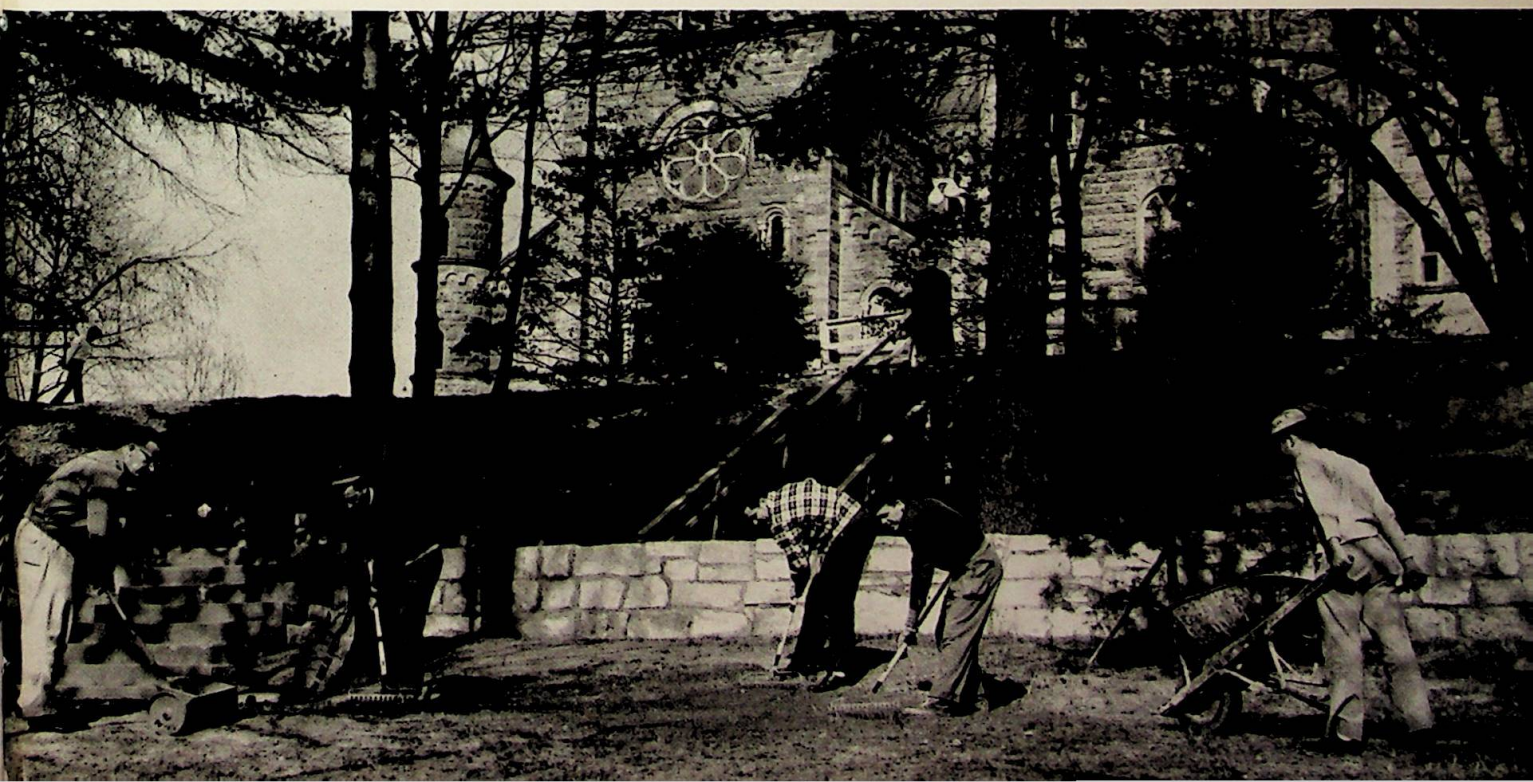
# Second Theology







ROW ONE: LEFT TO RIGHT: Richard Gilsdorf, Joseph Hart, William Martin, George Effinger, Donald Evard, James Hagan.  
 ROW TWO: LEFT TO RIGHT: Richard Heymen, Frederick Hendrickson, Robert Vogt, George Stahl, Fr. Joseph Waugh, C.O.  
 ROW THREE: LEFT TO RIGHT: August Busch, Patrick Foster, Paul Mattingly, Joseph Martinkosky, Robert Vonnahmen, (Fabian Maguire absent).

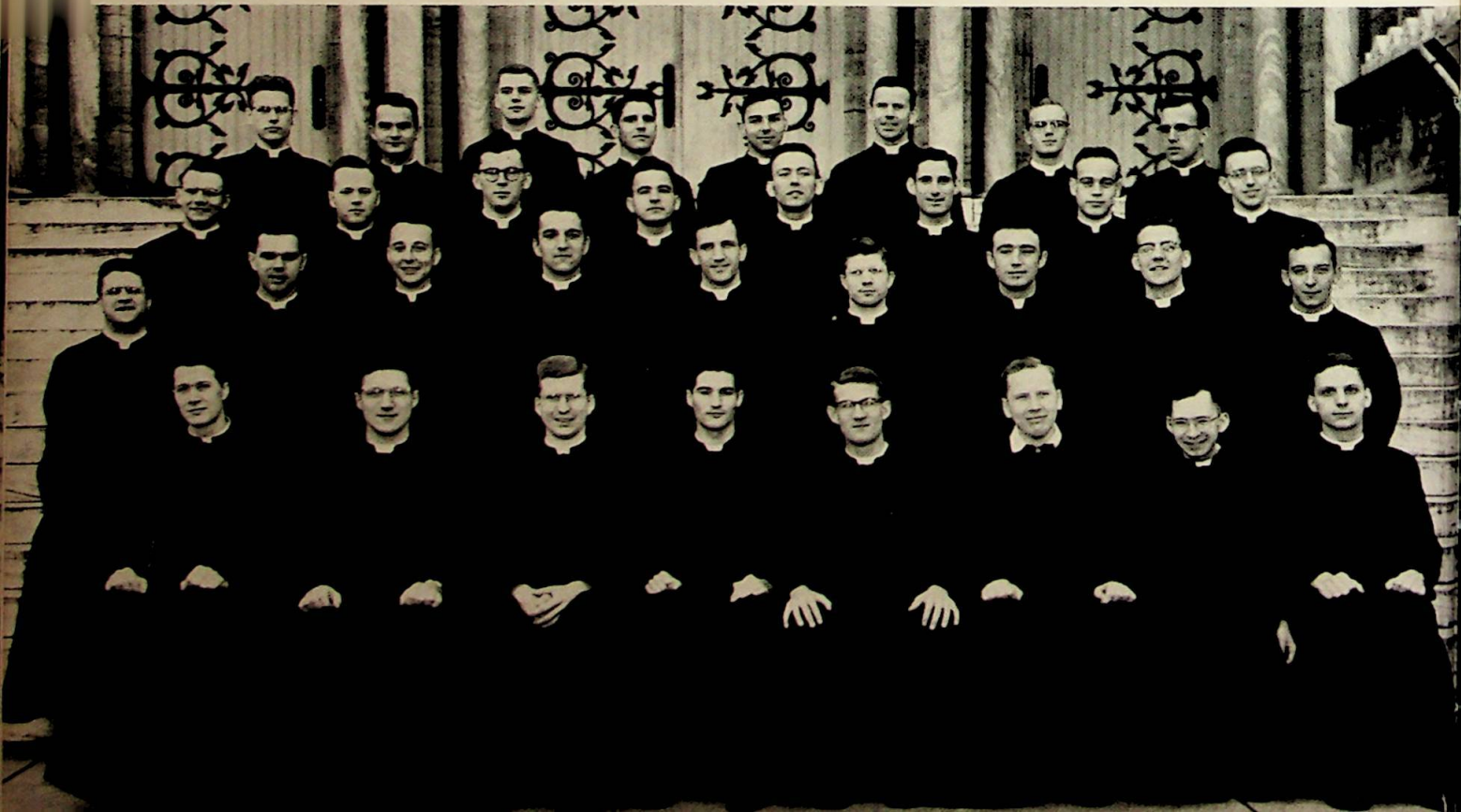




# First



ROW ONE: LEFT TO RIGHT: Joseph Scheidler, Anthony Heitzman, Charles Batchelder, Raphael Herrera, Robert Jaeger, Fr. John McHale, C.O., Joseph Kern, Joseph Emanuel, (Charles Wolford absent).  
 ROW TWO: LEFT TO RIGHT: Francis Baudo, George Oyler, William Gibson, Richard Zore, Richard Hollenkamp, Cyril Van Heesyk, Joseph Hagan, James Gilbert, Victor St. Hillier.  
 ROW THREE: LEFT TO RIGHT: Bernard Schmitz, Joseph Anders, Florian Kruswicki, Joseph Sramcik, Daniel Leeuw, Robert Gray, John Gillig, Leo Haigerty.  
 ROW FOUR: LEFT TO RIGHT: Gerald Feldpausch, Howard Quinn, George Elford, Alonzo Smithhisler, Adam Schmitt, Denis Mackessy, Donald Spaulding, Leroy Hogan.







ROW ONE: LEFT TO RIGHT: John McCallum, Robert Charlebois, Joseph Sheets, Bernard Craycraft, Vincent Grenough, John Rietti, Raymond Boehm.

ROW TWO: LEFT TO RIGHT: Fr. Francis Patafio, C.O., Thomas Caster, John Chao, William Blackwell, Clarence Wagner, Robert Goodrum, Peter Hsu.

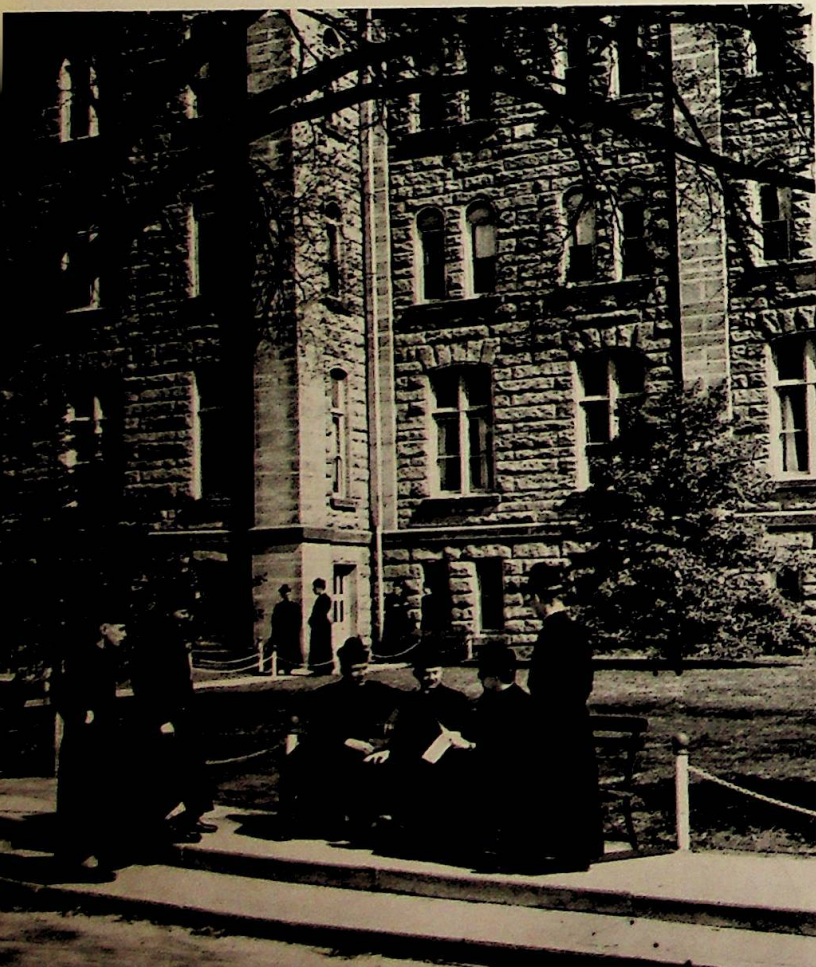
ROW THREE: LEFT TO RIGHT: Joseph Hagan, Robert Olivier, Paul Canonici, Ralph Staashelm, Leo Bates, William Gabehart, Michael Kelltron.

ROW FOUR: LEFT TO RIGHT: Lawrence Heeg, Carl Mengeling, John Jones, Tyrrell Keller, Edward Smith.



# Theology





ROW ONE: LEFT TO RIGHT: Eugene Bungay, Thomas Hadden, Raymond Lukoskie, Robert Kress, Harold Kneueven, George Barker, Alfred Smith, Harold Ripperger.

ROW TWO: LEFT TO RIGHT: Frank Eckstein, Robert Mohrhus, Vincent Turietta, Joseph Bonner, William Freeman, Donald Burkhart, Paul Hulsman.

ROW THREE: LEFT TO RIGHT: Randolph Marshall, James Sweeney, Herman Scherger, Jerome Hartlein, Charles Berkemeier, Mark Schumacher, Fr. Thomas Heier, C.M.M., Harry Schumacher.

# Second

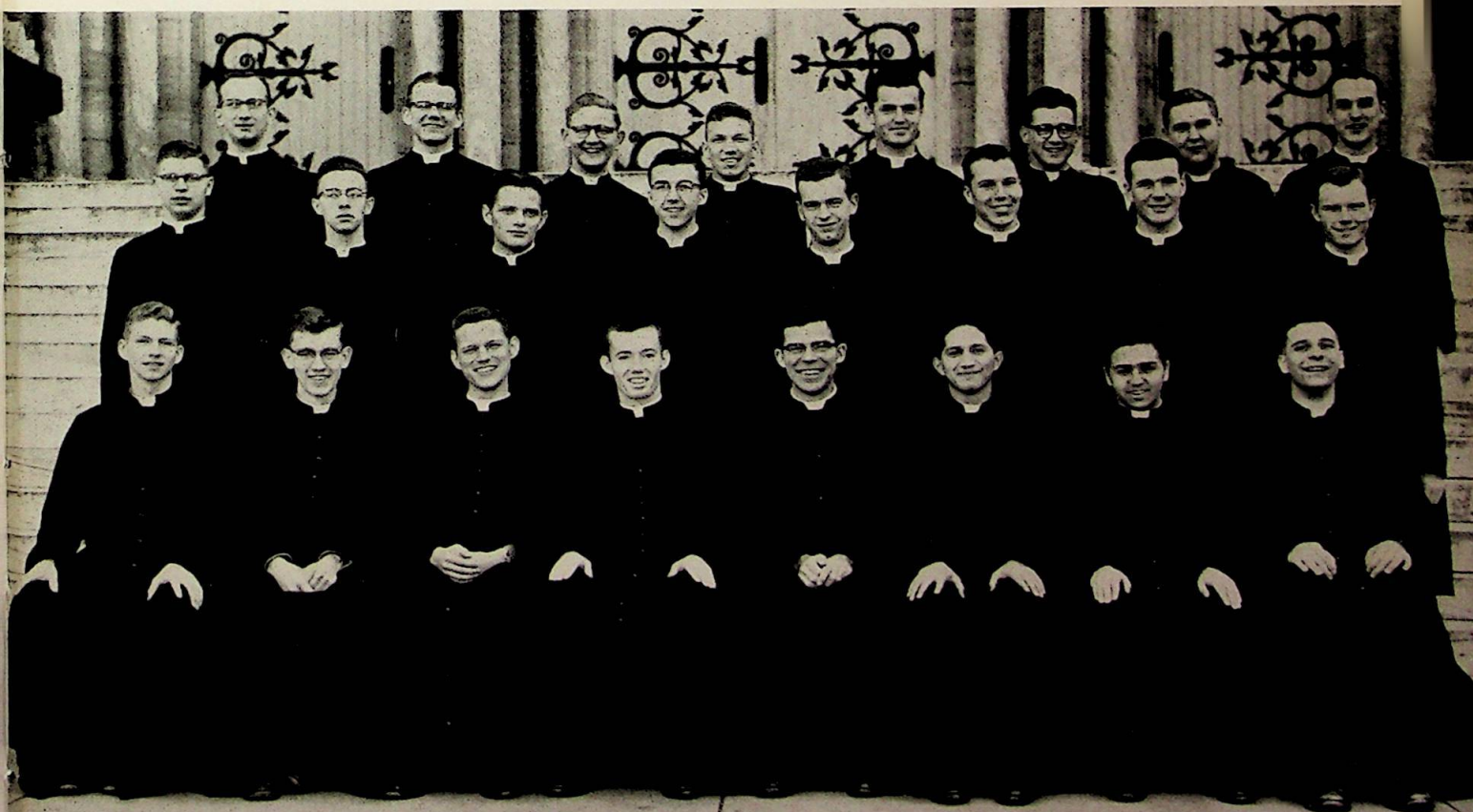
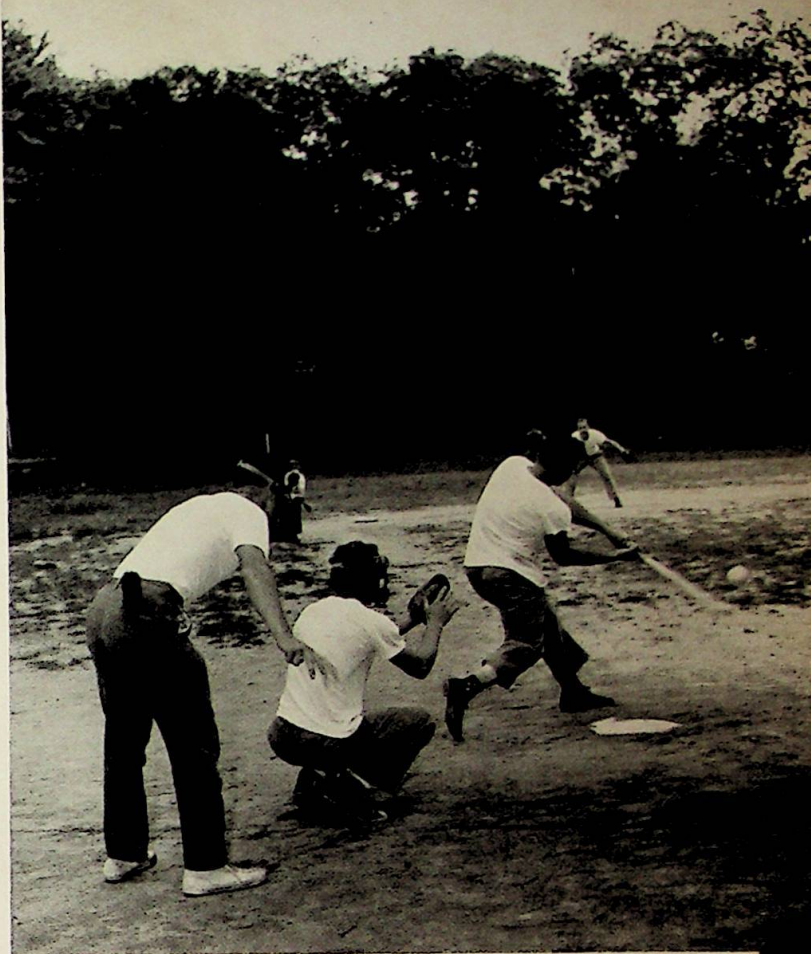


# Philosophy

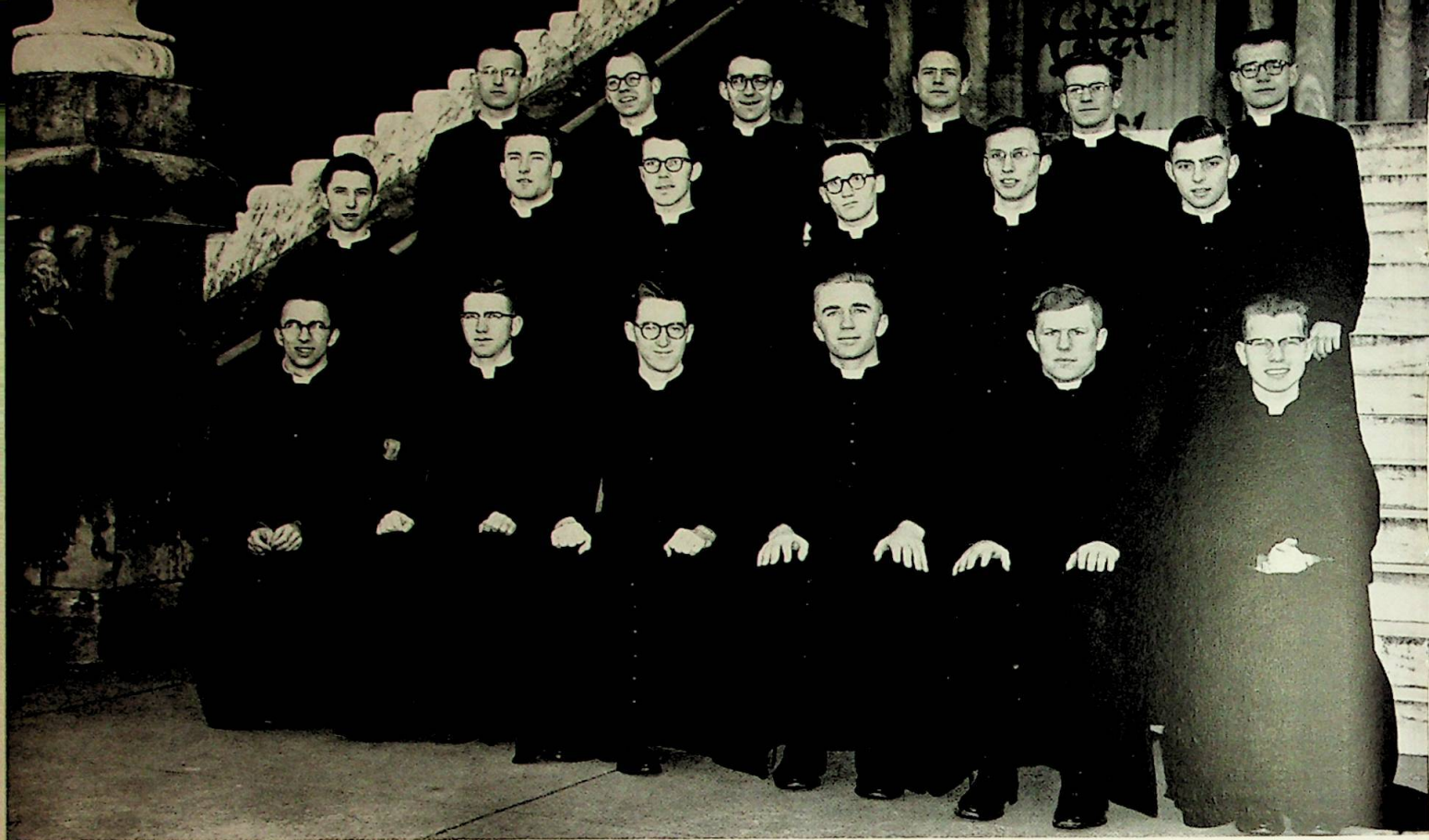
ROW ONE: LEFT TO RIGHT: Robert Receveur, Edward Cyr, John Harwood, James Coriden, Charles Mager, Salvador Robles, Francis Martinez, Anthony Bracco.

ROW TWO: LEFT TO RIGHT: Raymond Stratman, Patrick Kelly, John Wells, William Muller, William Munshower, Cyril De Vleisher, James Hoffman, James McInnis.

ROW THREE: LEFT TO RIGHT: Robert Borchertmeyer, Robert Drewes, Donald Petzel, Joseph Sedlak, George Loner, Paul Voigt, George Schneider, Joseph McNally, (James McKowen absent).





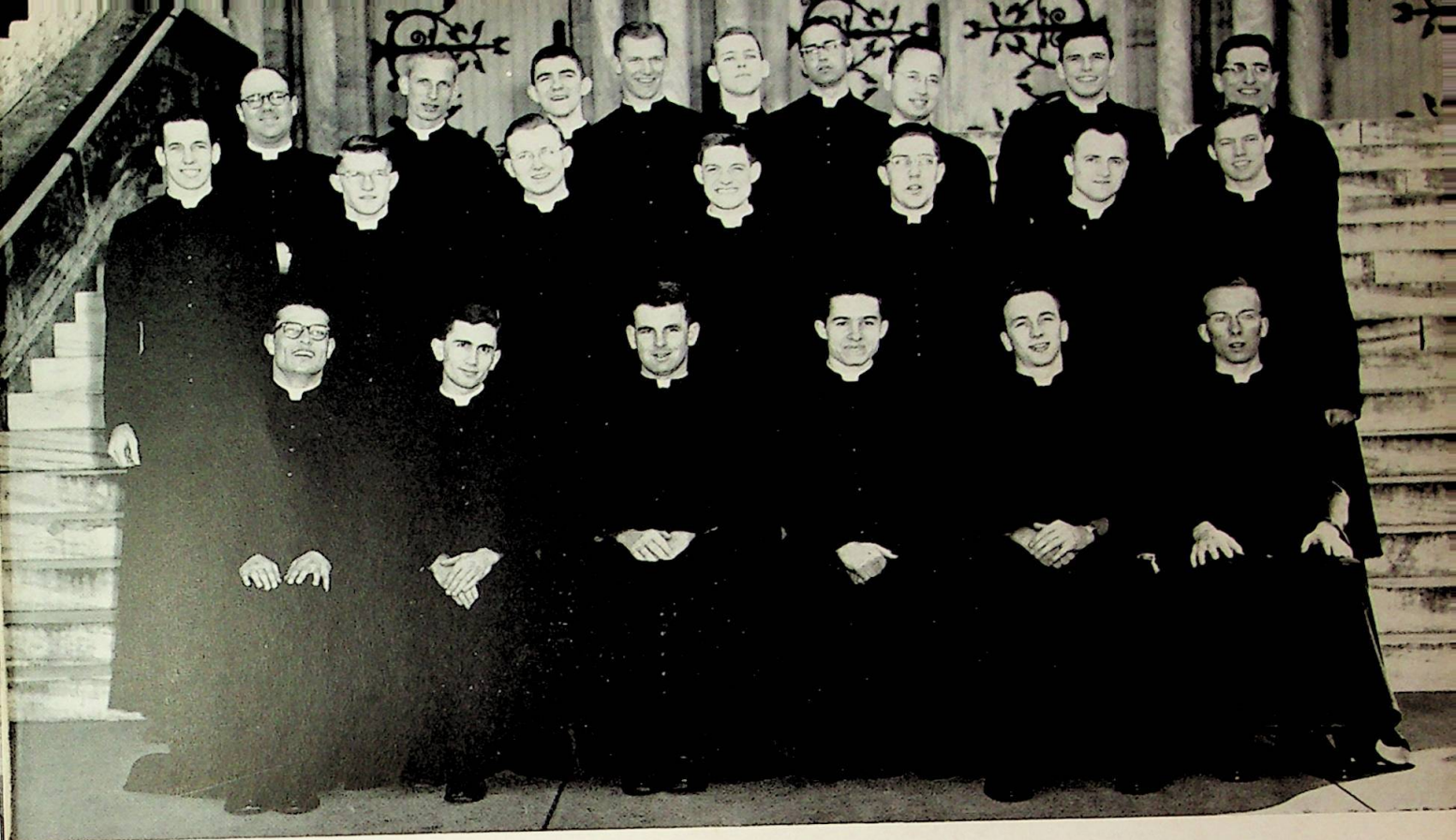


ROW ONE: LEFT TO RIGHT: Louis Willard, Adelbert Nett, Ralph Hartman, Donald Schneider, Donald Gross, Donald Brosmer.  
 ROW TWO: LEFT TO RIGHT: Robert Wilhelm, Robert Konstanzer, Donald Dilger, Bernard Christman, Donald Fiedler, Joseph Trapp.  
 ROW THREE: LEFT TO RIGHT: Thomas Gorman, Herman Lutz, Joseph Breidenbach, Michael Robison, Walden Crabtree, James Gaynor.

*First*





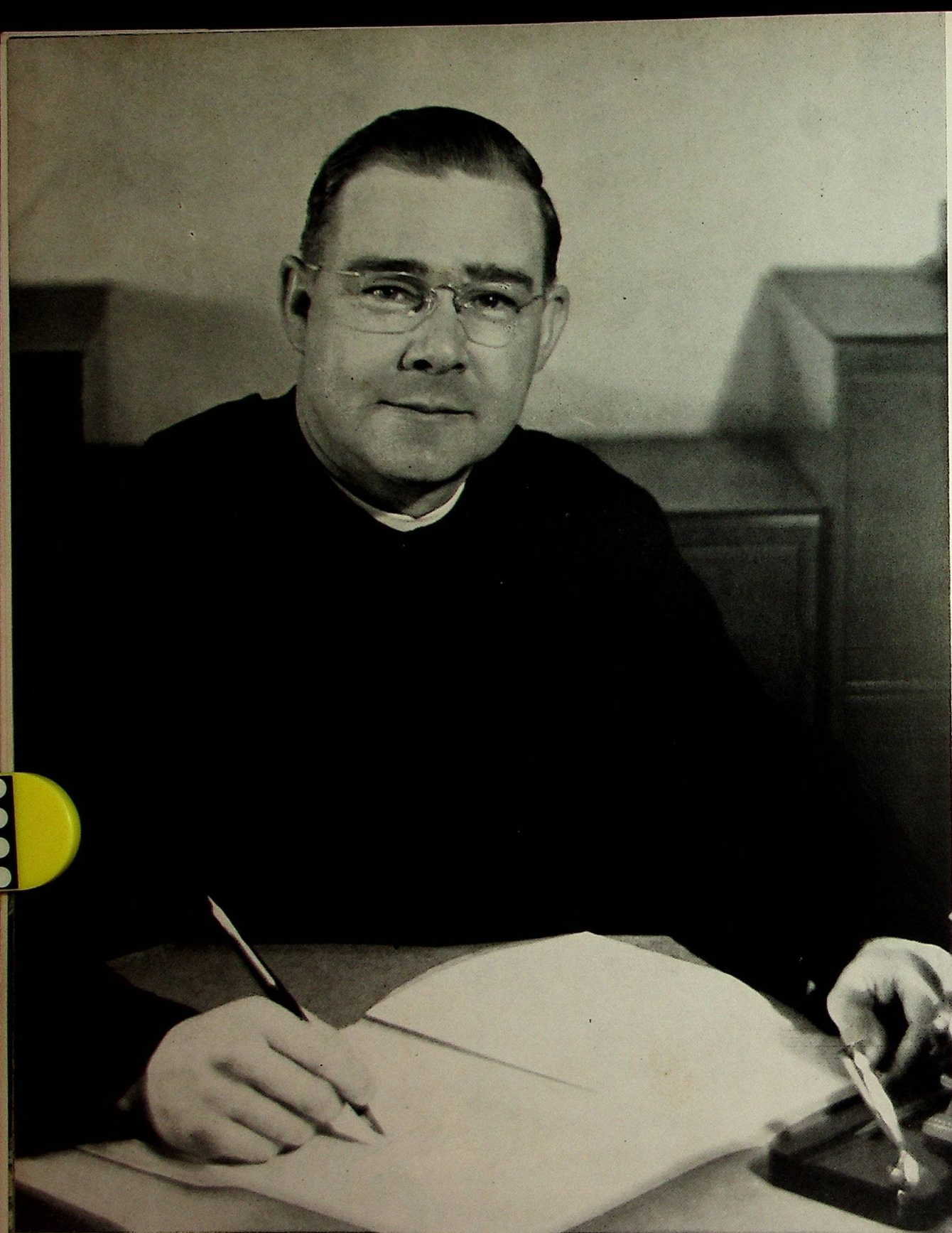


ROW ONE: LEFT TO RIGHT: Arthur Chavez, William Gant, Sheridan O'Rourke, Thomas Withem, William Schleis, John Schwenk.  
 ROW TWO: LEFT TO RIGHT: Rene Moniot, Richard Powers, Robert Kolentus, Francis Stelmachowicz, Gerald Foley, Anthony Neff, Robert Scheidler.  
 ROW THREE: LEFT TO RIGHT: John Dourneen, Francis Schroering, Thomas Williams, Richard Lawler, Thomas Klee, Emery Ignacz, William Tremper.  
 ROW FOUR: LEFT TO RIGHT: Albertus Lutterbach, Michael Clifford, (Francis Christiano absent).



# Philosophy

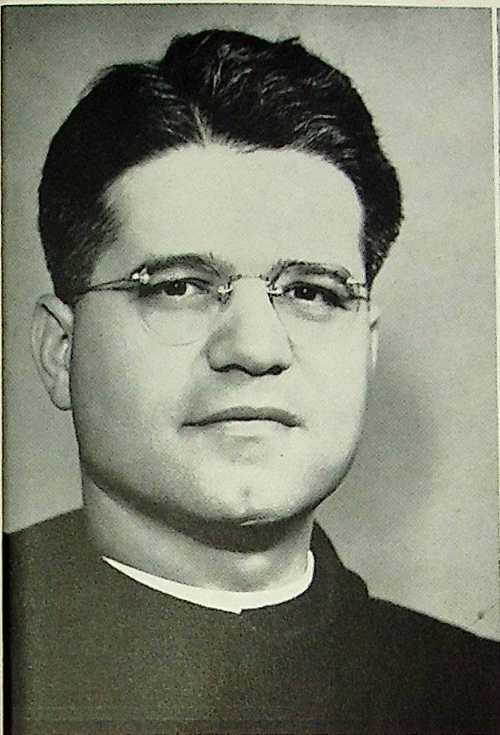




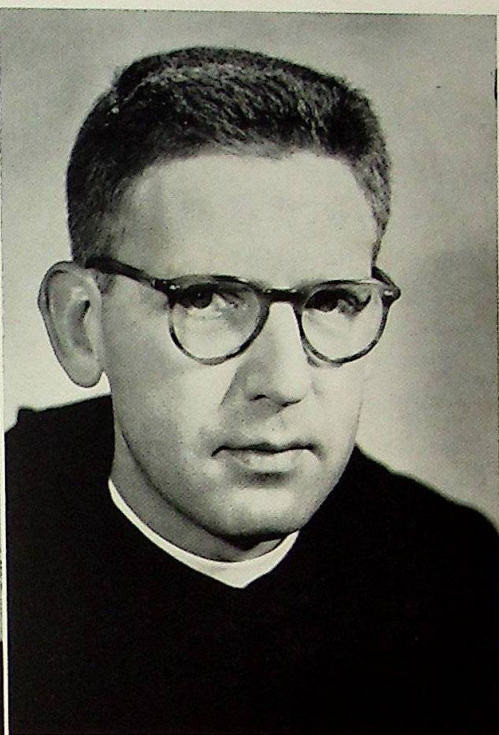
Very Rev. Herman Romoser, O.S.B.  
Rector

# Minor Seminary

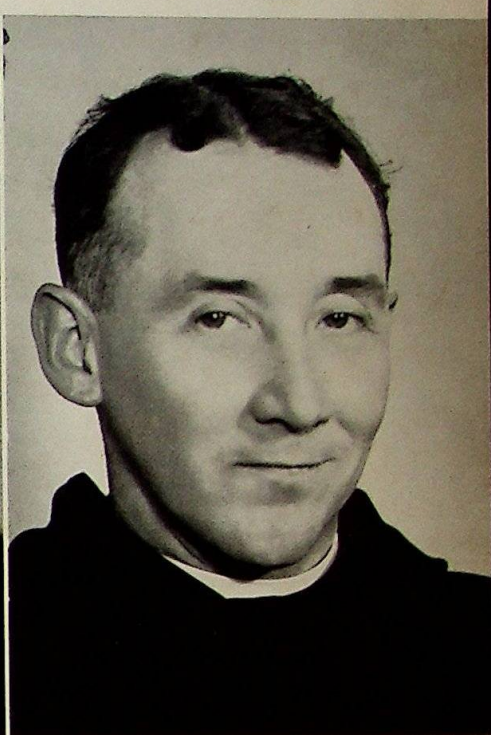




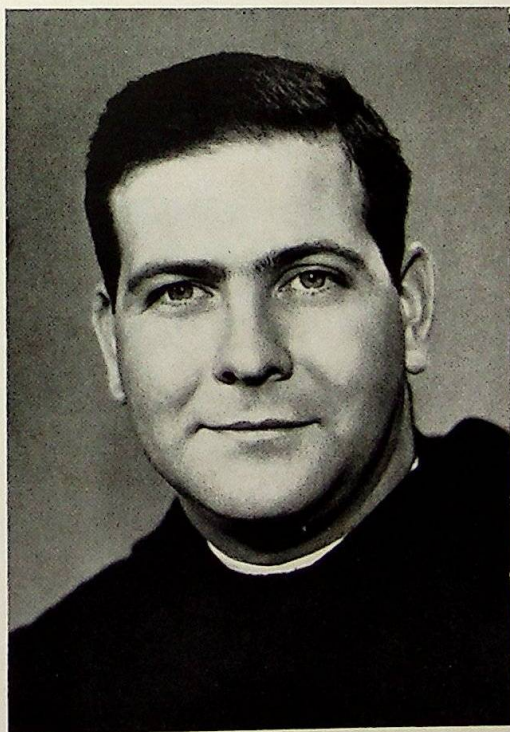
Rev. Gerard Ellspermann, O.S.B.  
Vice-Rector



Rev. Damasus Langan, O.S.B.  
Assistant Disciplinarian



Rev. Joachim Walsh, O.S.B.  
Dean of St. Bede Hall



Rev. Xavier Maudlin, O.S.B.  
Assistant Disciplinarian

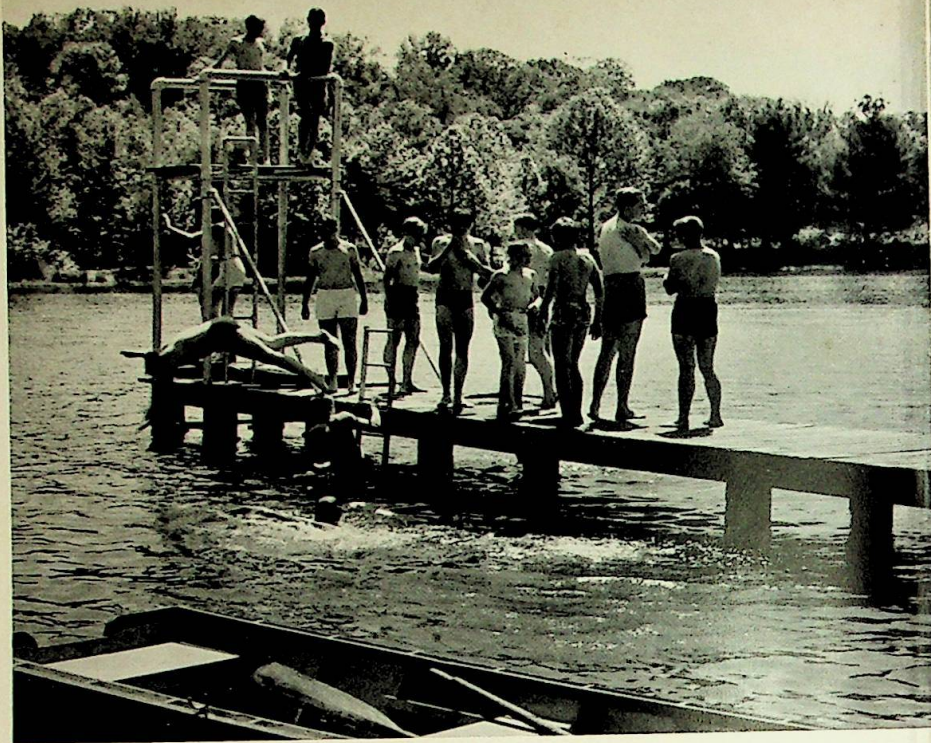


Rev. Adelbert Buscher, O.S.B.  
Spiritual Director

# Administration



# Sixth



SEATED: LEFT TO RIGHT: James Endress, William Elliott, William Long, David Liberatore, Edwin Soergel, Philip Hulsman.  
 ROW TWO: LEFT TO RIGHT: Charles Reteneller, Ross Wachel, Edward Rupp, William Schwenk, Fred Walker.  
 ROW THREE: LEFT TO RIGHT: James Ragnoni, John Krasen, Carl Gentile, Linus Leinenbach, Thomas Kilroy, Richard Keethers, Michael Quigley.







SEATED: LEFT TO RIGHT: Paul Kadel, Charles Gedert, Robert Elmes, Albert Drehobl, Frank Kucia, John Doherty.

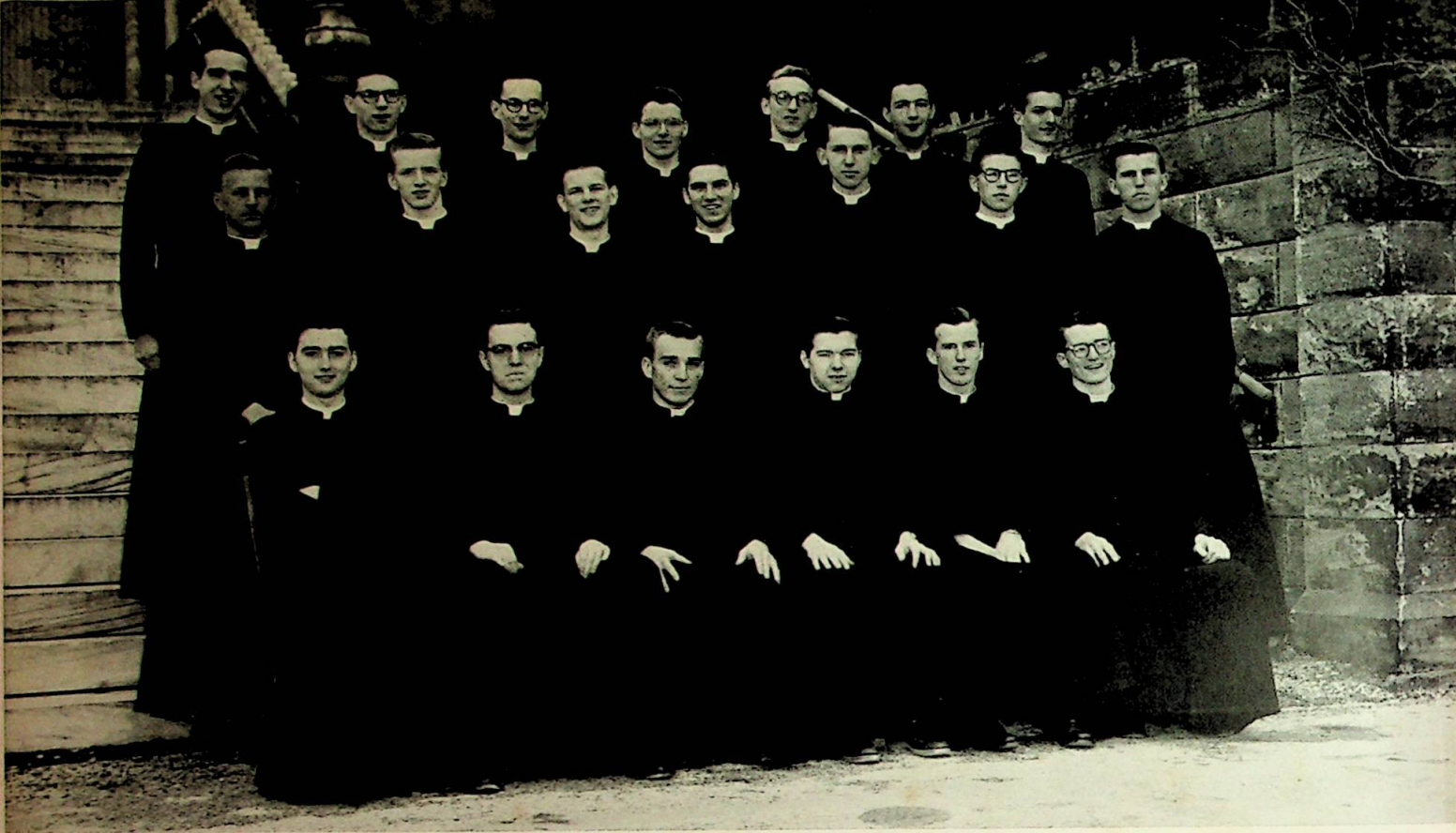
ROW TWO: LEFT TO RIGHT: Gerald Altstadt, Clarence Mullis, Thomas Savage, Edward Barker William Fahle, Joseph Bruno, Carl Roemele.

ROW THREE: LEFT TO RIGHT: William Stewart, Charles Long, Philip Jones, Gary Russell, Jerry James, John Ward, Lawrence Lynch, John Schoettelkotte, (Jack McIntosh absent).

# Class







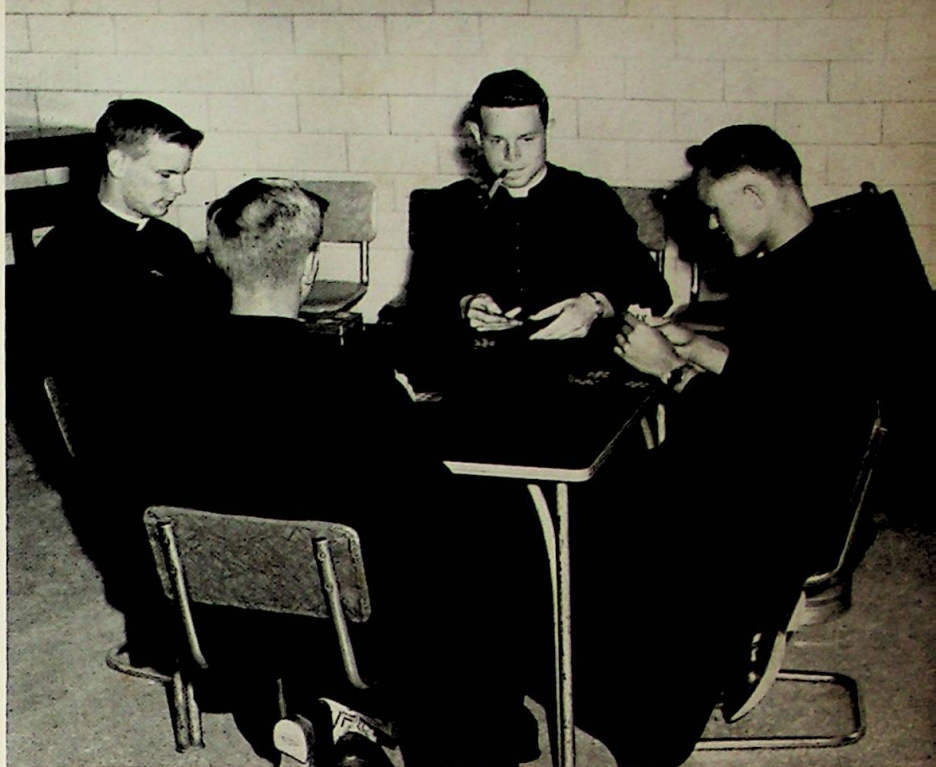
SEATED: LEFT TO RIGHT: John Cregan, Patrick Tracy, Edward Ripperger, Paul Harpenau, Francis Tuohy, Bartholomew O'Connor.  
 ROW TWO: LEFT TO RIGHT: Bernard Koopman, John Donovan, Paul Richart, Marvin Dick, Michael Prosser, Paul Roos, Charles Boehm.  
 ROW THREE: LEFT TO RIGHT: Gerald Burkert, Michael Raters, George Mann, Joseph McGinley, Paul Hirsch, John Burke, Robert Reinhart, (John Buche absent).



*Fifth*



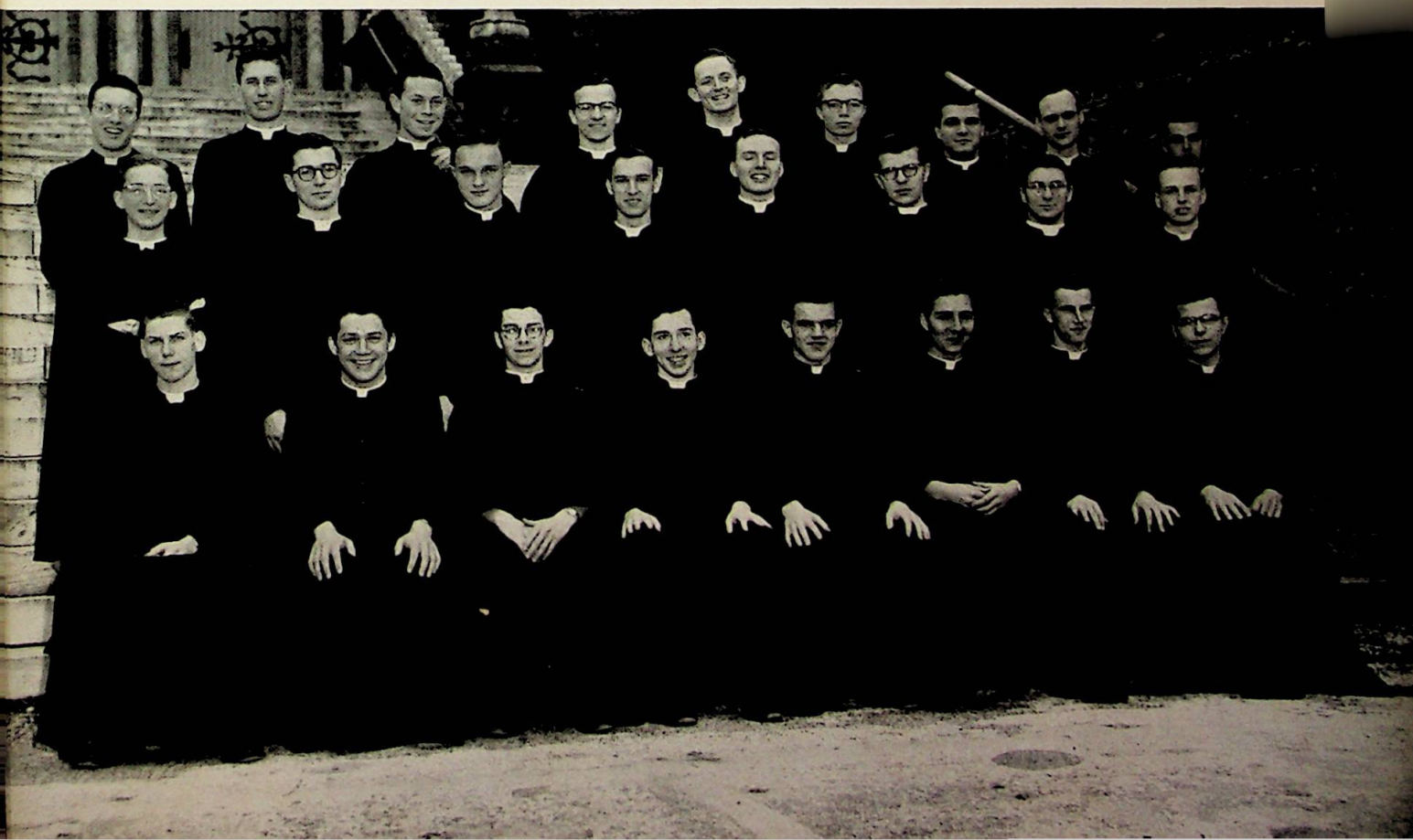
# Class



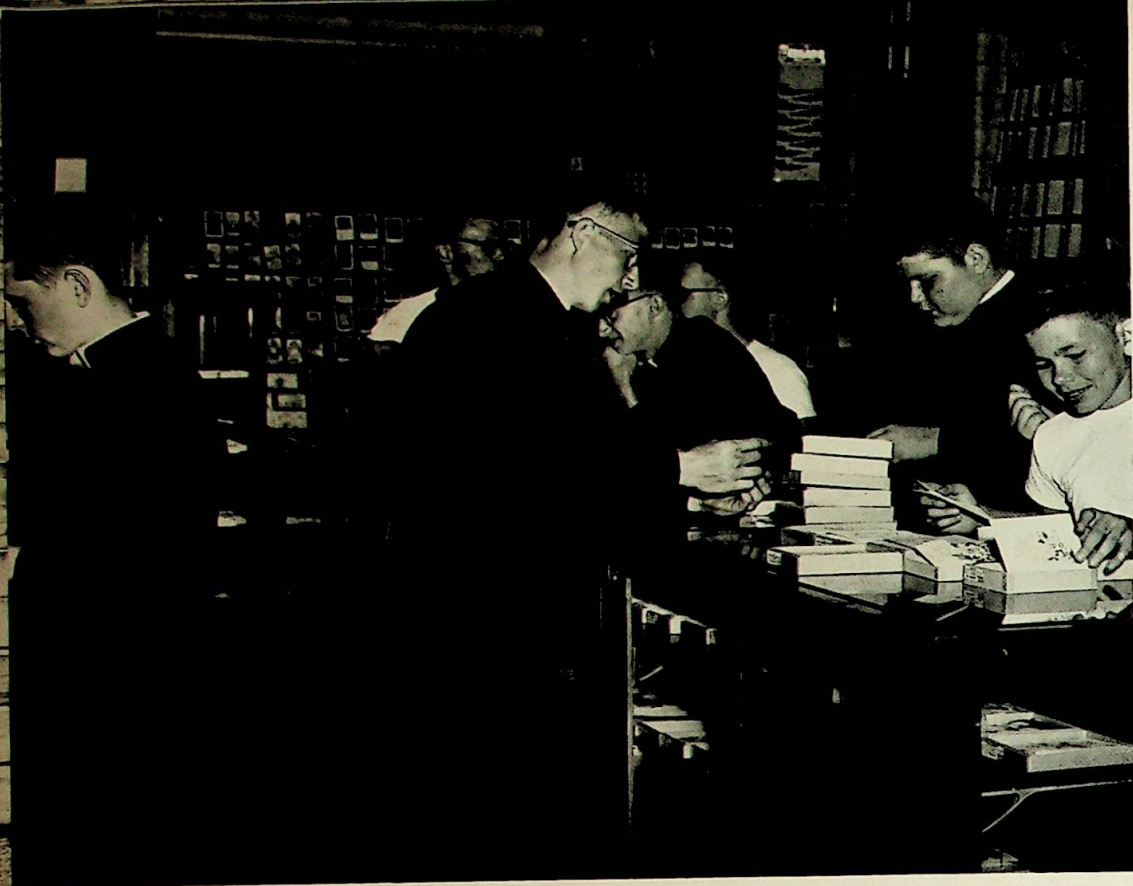
SEATED: LEFT TO RIGHT: Edmund Banet, James Hill, LeRoy Dilger, Thomas O'Brien, Michael Hillenbrand, Orville Dilger, Dale Burgmeier, Raymond Tonetti.

ROW TWO: LEFT TO RIGHT: David Jacquet, Robert Lawler, Gerald Gettelfinger, Albert Scheller, Henry Herpel, Patrick Harpenau, Jerome Winterman, Richard Brune.

ROW THREE: LEFT TO RIGHT: Ronald Kunz, Alvin Wilde, Richard Landwerlen, Donald Ackerman, Robert Sweeney, William Boltman, Joseph Turk, Patrick Desmond, Charles Letterhos.



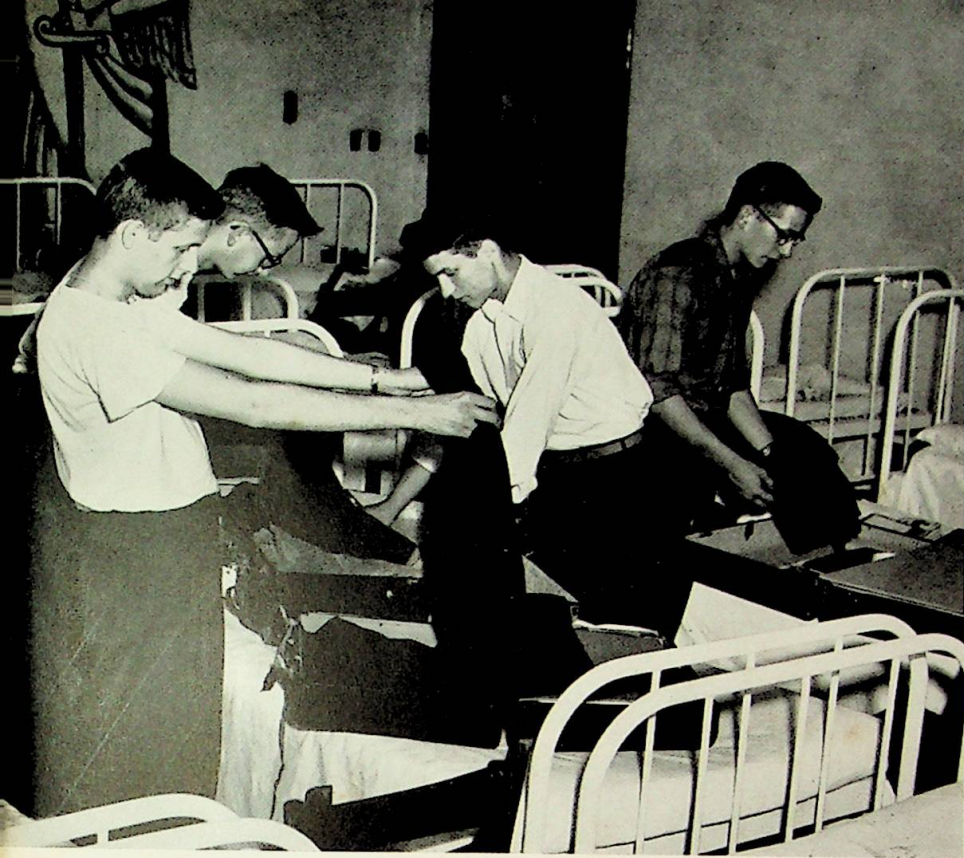




# Fourth Class







SEATED: LEFT TO RIGHT: Larry Ziliak, David Kissel, William Hubbs, Richard Woolington, John Withem, Richard Szabo, Jerome Nowakowski, Gene Moutoux.

ROW TWO: LEFT TO RIGHT: Raymond Utz, Edward Hartel, Thomas Melvin, George Schulte, Loren Shappard, Francis Bryan, Gerald Brown, Donald Kuhn, Gerald Griffith, Walter Emge, Ralph Wolz.

ROW THREE: LEFT TO RIGHT: Joseph Ziliak, Anthony Etienne, Henry Strobel, Philip Dust, Albert Mackert, Edwin Spahn, John Wright, Edward Koroly, David Lawler.

ROW FOUR: LEFT TO RIGHT: Alan Palko, Harold Kaufman, Frederic Frigge.







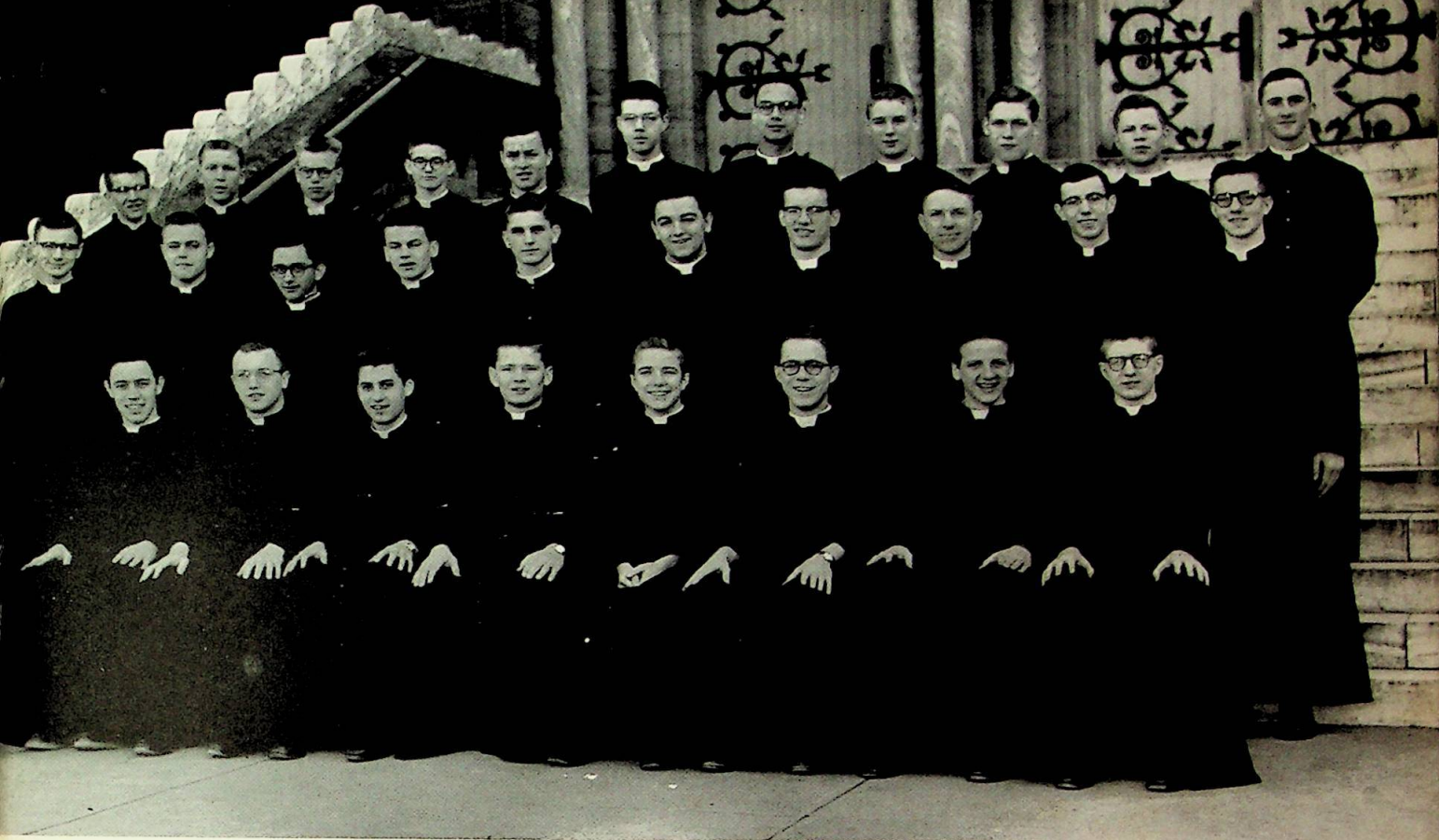
# Third Class

SEATED: LEFT TO RIGHT: Virgil Merkel, Anthony Funari, Richard Ruppel, Karl Harmuth, Michael Byrne, Joseph Friend, Kenneth Gettelfinger, Lawrence Richardt.

ROW TWO: LEFT TO RIGHT: John Maurer, Michael Bunch, Victor Boardman, Philip Adams, Robert Mazzola, Marvin Baker, Joseph Goldbach, Stanley Andrew, Robert Vogler.

ROW THREE: LEFT TO RIGHT: James Cain, Charles Lahey, John Bachl, William Carr, John Felten, Kevin Ricker, George Ward, Clifford Vogelsang, Lawrence Schick, Earl Rohleder.

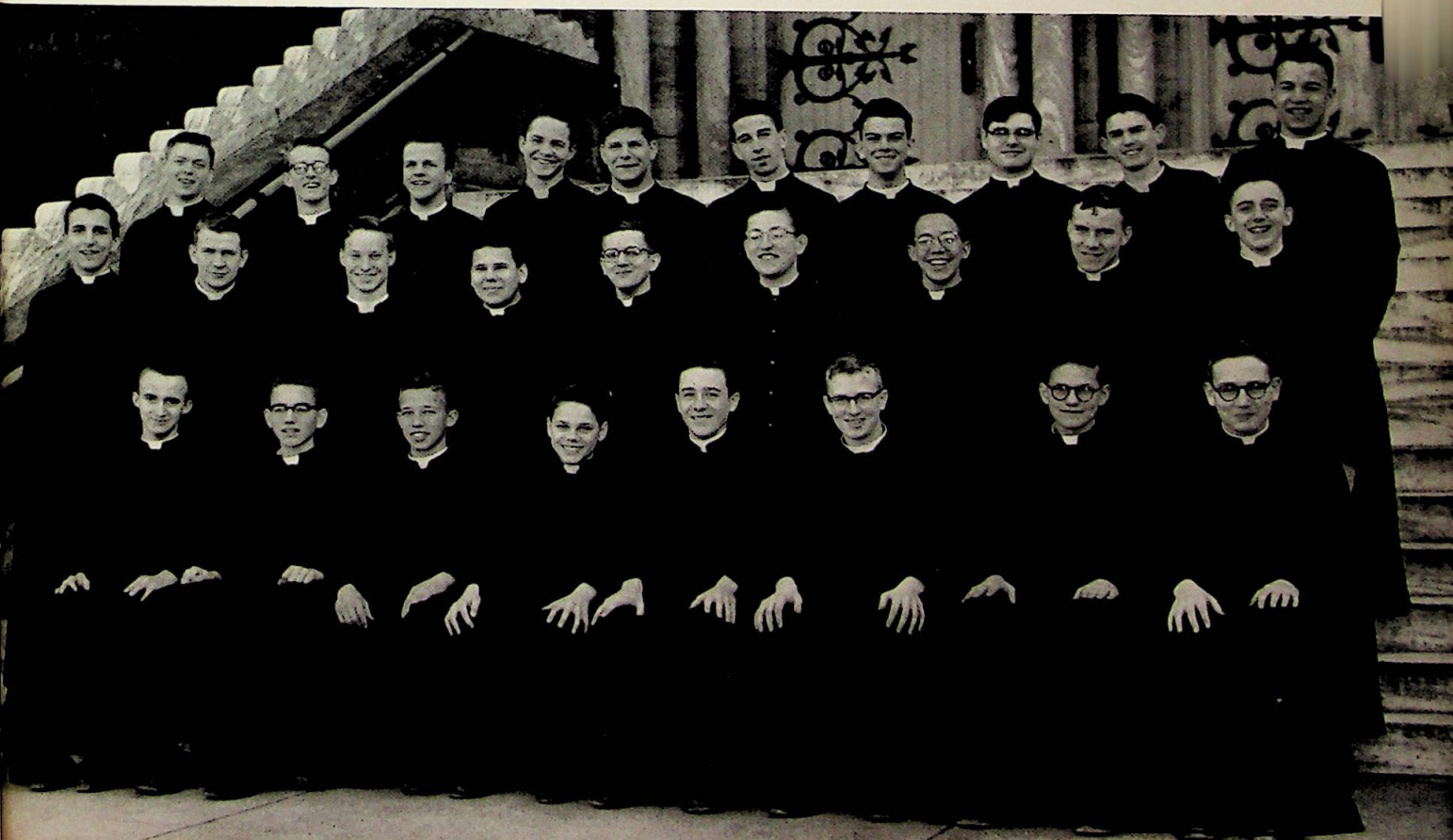




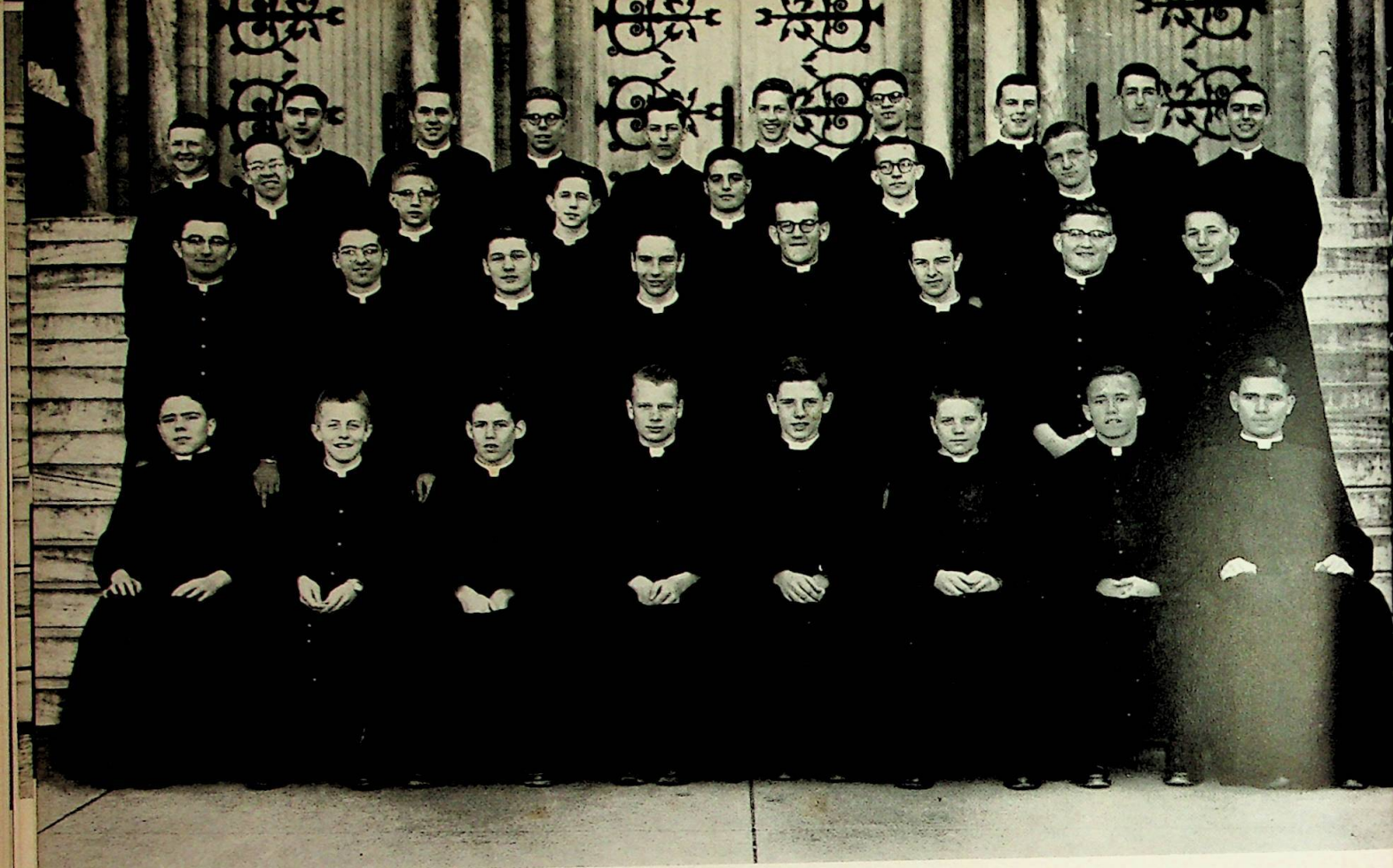
SEATED: LEFT TO RIGHT: Kenneth Knapp, Donald Neal, Carl Shumaker, Ambrose Hoffman, Carroll Harpenau, Donald Folz, Paul Ewalt, John Demeter.

ROW TWO: LEFT TO RIGHT: Fred Mandabach, Andree Schmitt, Leonard Sawyer, Bernard Lutz, Charles Reising, William Pappano, Ronald Stier, Kenneth Graehler, James O'Donnell, Charles Kock.

ROW THREE: LEFT TO RIGHT: Edward Kirch, Frederick Spexarth, David Beckman, Thomas Hubin, John Seiler, Clarence Thomas, James Peterson, Bernard Niehaus, Francis Siler, Leo Kiesel, Donald Wassel.







SEATED: LEFT TO RIGHT: Francis Wolfla, Leonard, Spalding, John Malone, Gerald Yeager, Jerome Williams, Patrick Reardon, Gerard Dehner, Roy Oaks.

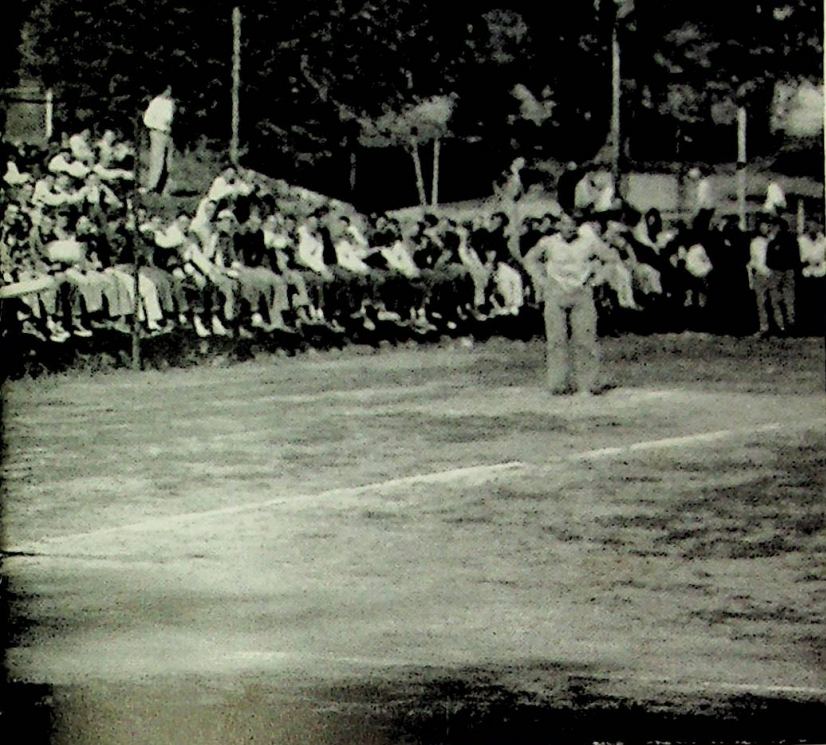
ROW TWO: LEFT TO RIGHT: Maynard Nemeth, Robert Schick, James Nischan, John Trebel, Dennis Schaeffer, David Oros, Daniel Hirsch, Raymond Bucko.

ROW THREE: LEFT TO RIGHT: Norman Poplawski, David Smith, Theodore Tempel, Ronald Allen, Richard Morgan, William Ernst.

ROW FOUR: LEFT TO RIGHT: James Love, John Engbers, Michael Reddy, Mark Buechlein, David Hefele, Bernard Verkamp, Clarence Waldon, Thomas Latsko, John Mullin, Richard Borghini.







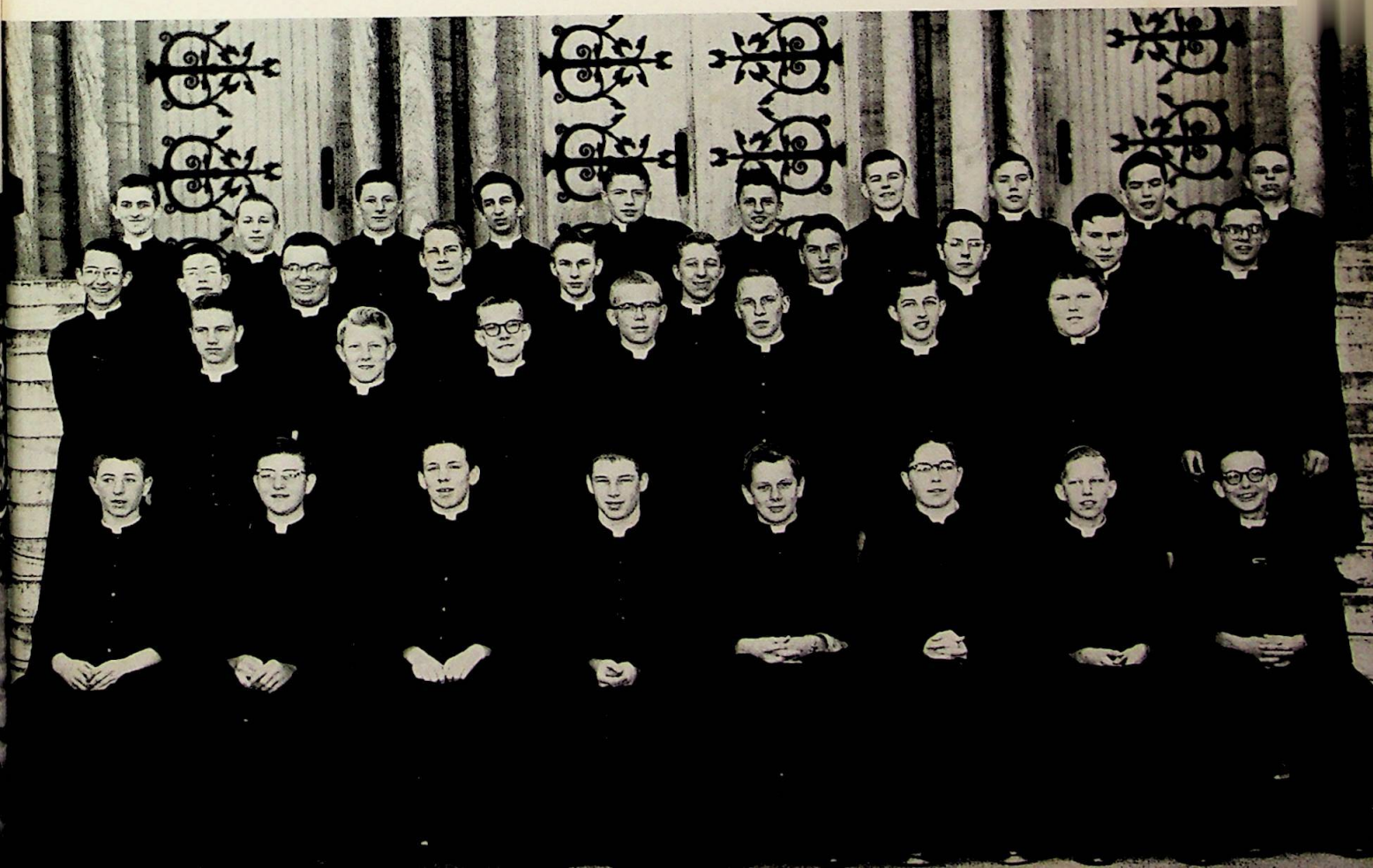
# Second Class

SEATED: LEFT TO RIGHT: Joseph Titzer, Thomas Long, Eugene Ratz, Michael Stevens, Dennis Kotara, William McGuire, Edward Schneider, Jerome Mobley.

ROW TWO: LEFT TO RIGHT: Ambrose Schroering, James Blessinger, Raymond Kuper, Joseph Fehribach, Thomas Siefert, John Schipp, Alfred Koetting.

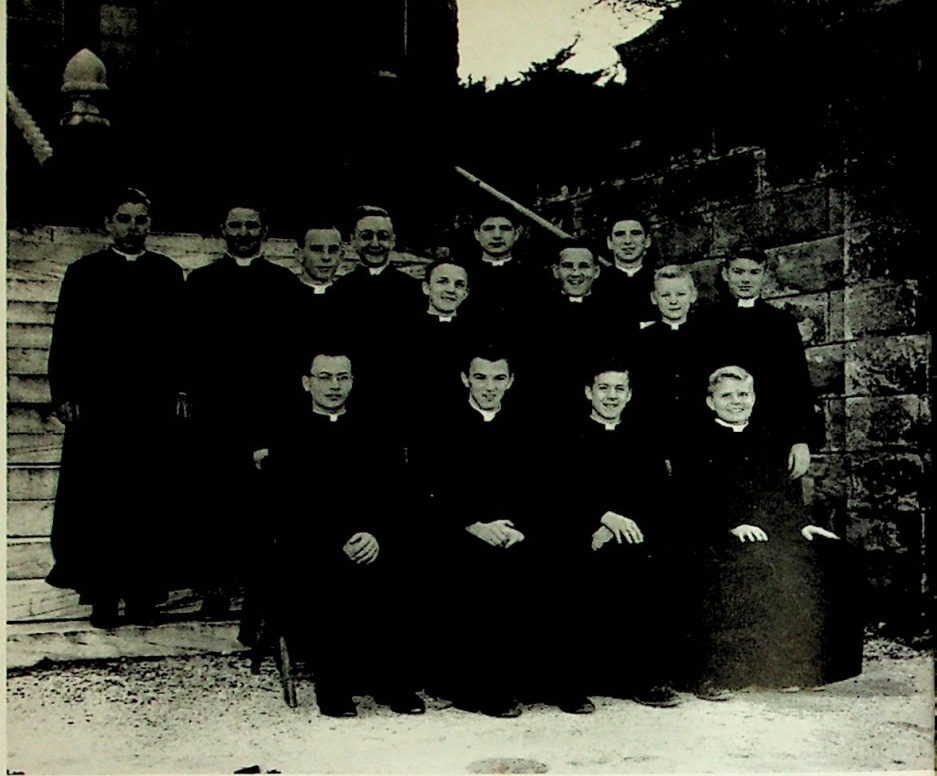
ROW THREE: LEFT TO RIGHT: Albert Steiner, Gerald Beckerle, Thomas Clark, Michael Ryan, Paul Dede, James Webb, Elmer Wannenmuehler, John Davidson, John Aberle, David Chamberlin.

ROW FOUR: LEFT TO RIGHT: Michael Langston, James Vaal, William Toler, John O'Brien, George Davis, Edward McCarthy, John Abel, Robert Eble, Charles Belch, Michael Gurchiek, (Francis Williams absent).





# First



SEATED: LEFT TO RIGHT: Richard Locke, Lawrence Strohfus, John Lewis, Charles Pfeiffer.

ROW TWO: LEFT TO RIGHT: Robert Kleeman, Fred Schoettle, Stephen Pfaff, Wayne Huff, Elmer Lange.

ROW THREE: LEFT TO RIGHT: Gilbert Verkamp, Richard Mischler, Richard Norwood, Ronald Weidner, Michael Sitzman.

SEATED: LEFT TO RIGHT: Stanton Baker, Gerald Hafner, Gylmn Grabert, John White, Thomas Hillenbrand, Thomas Hennessy, Edgar Harris, Dennis Jean.

ROW TWO: LEFT TO RIGHT: Donald Weller, Thomas Sweeney, James Meier, Gerald Martin, Lawrence Luken, Michael Endris, Richard Fromme, Bernard Gehlhausen, Edward Seckinger, Thomas Lahey, Richard Wodzinski.

ROW THREE: LEFT TO RIGHT: Donald Ragan, Donald Briscoe, Robert Bell, David Book, Bernard Doyle, Elden Early, Thomas Etienne, Patrick Flanagan, Henry Kuykendall, Thomas Nalley, Paul Knies, (Lawrence Herald, Robert Meyer, Francis Roberts absent).







SEATED: LEFT TO RIGHT: Roger Blondin, David Pokorney, George Schmitt, Kenneth Klumper, William Wargel, Raymond Struwing, Jerome Beckman, Kenneth Betz.

ROW TWO: LEFT TO RIGHT: Philip Mislivec, Melvin Emge, Joseph Beardsley, Cosmo Morabito, James Redman, Robert Kiesel, James Babcock, Charles McGuire, Albert Lynch, Gayle Uebelhor, Michael McDavitt.

ROW THREE: LEFT TO RIGHT: Emil Hoph, James Ellison, Robert Drone, John Habermel, Bernard Burris, Thomas McIntyre, Sylvester Kreilein, David Feld, James Voges, John Cooney, David Jones.

SEATED: LEFT TO RIGHT: David Schneider, Robert Kormelink, Donald Vosmeier, Albert McConahay.

ROW TWO: LEFT TO RIGHT: John Rocap, John Wasserman, Raymond Schnellenberger, Thomas Lamb, Richard Savage, Joseph Polansky.

ROW THREE: LEFT TO RIGHT: Joel Suty, Thomas Missey.



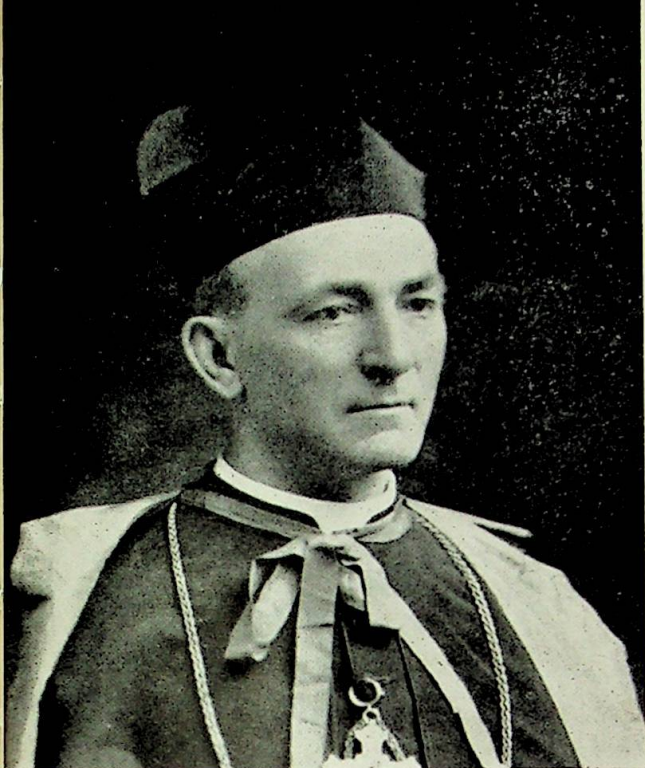
*Class*



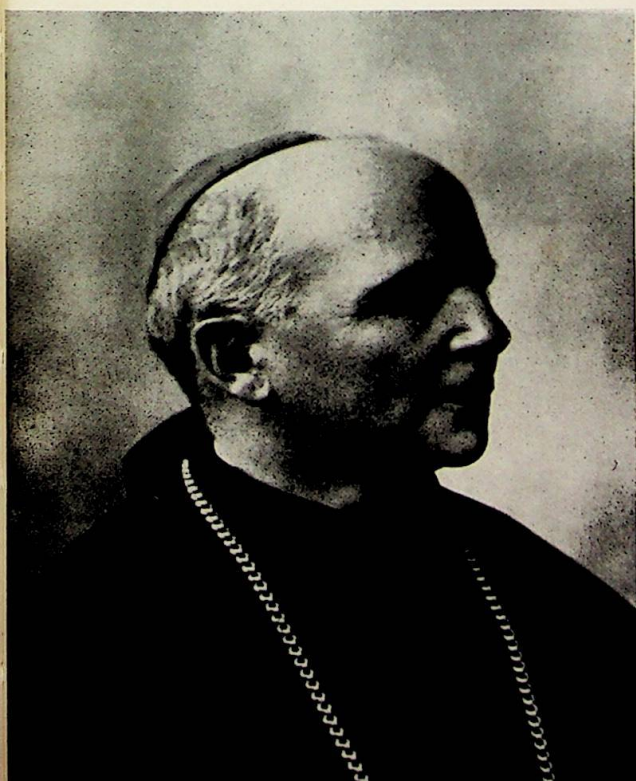


# **Alumni Prelates**



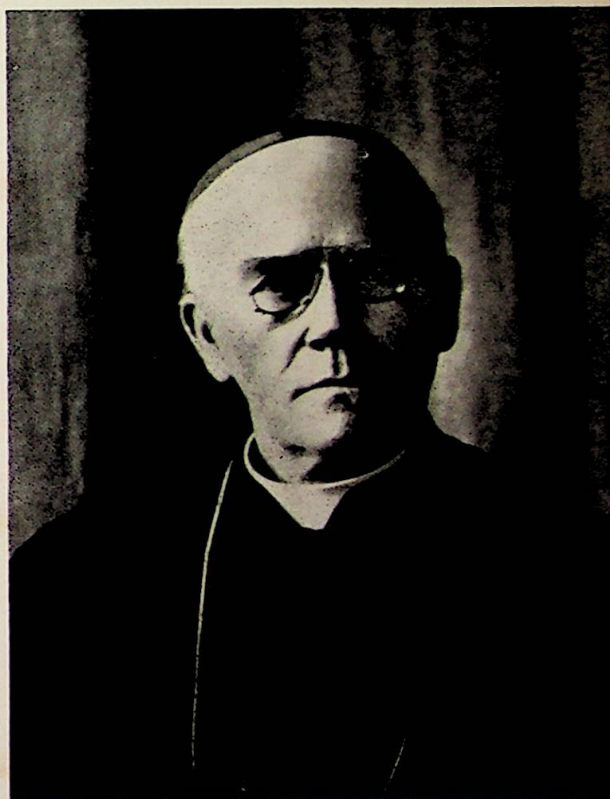


**HERMAN ALLERDING, D.D. '68**  
Bishop of Fort Wayne, 1900-24  
R. I. P.



**VINCENT WEHRLE, O.S.B., D.D. c. '82**  
Bishop of Bismarck, 1910-39  
R. I. P.

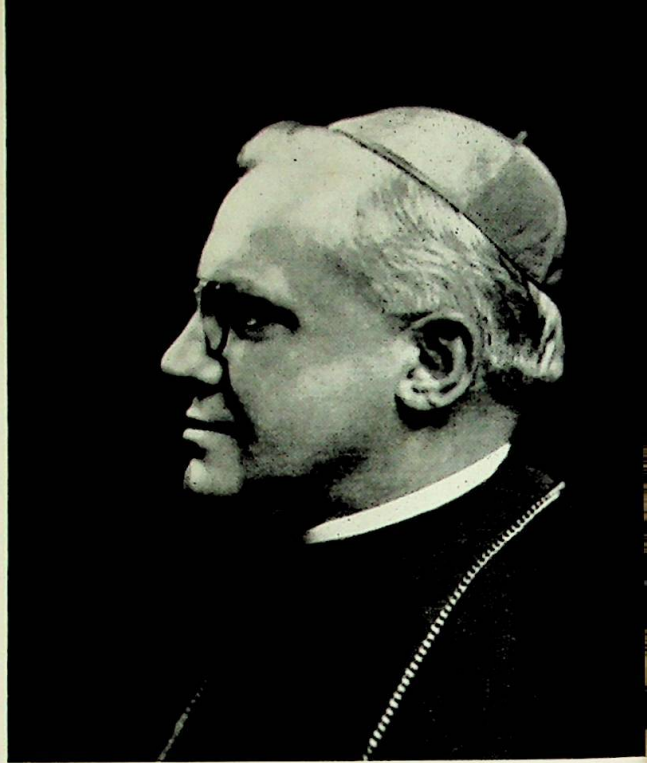
**DENIS O'DONAGHUE, D.D. ex '70**  
Auxiliary Bishop of Indianapolis, 1900-10  
Bishop of Louisville, 1910-24  
R. I. P.



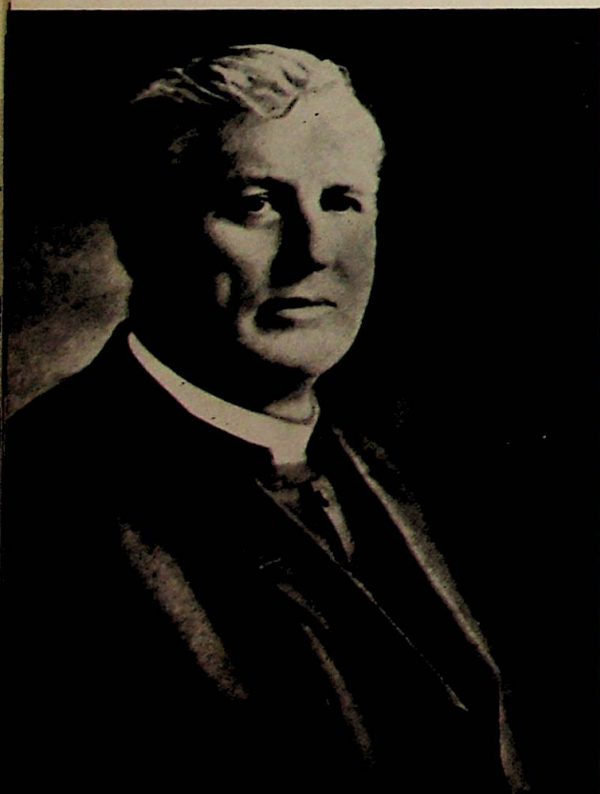




**JOSEPH CHARTRAND, D.D. '92**  
Coadjutor Bishop of Indianapolis, 1910-18  
Bishop of Indianapolis, 1918-33  
R. I. P.



**THEODORE REVERMAN, D.D. ex. '91**  
Bishop of Superior, 1926-41  
R. I. P.



**THOMAS LILLIS, D.D. '85**  
Bishop of Kansas City, 1913-38  
R. I. P.



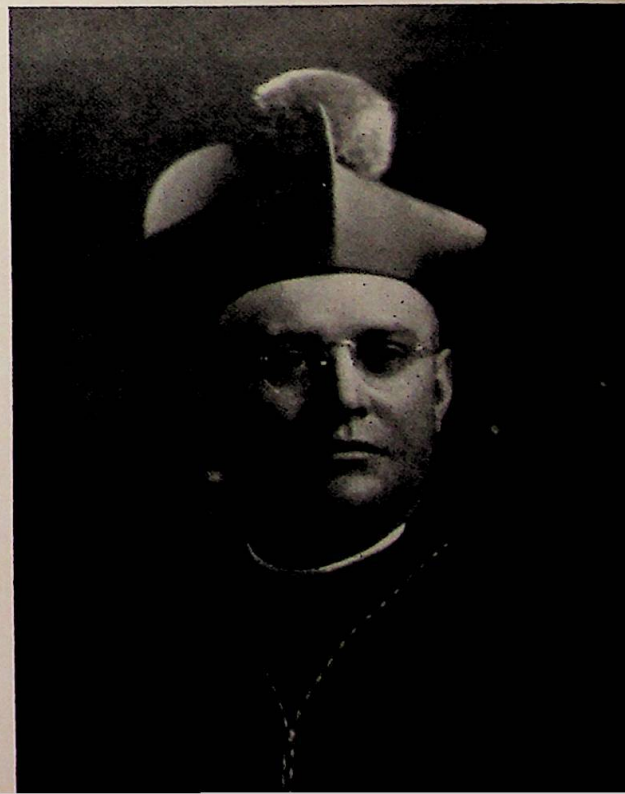
**EMANUEL LEDVINA, D.D., '93**  
Bishop of Corpus Christi, 1921-52  
R. I. P.



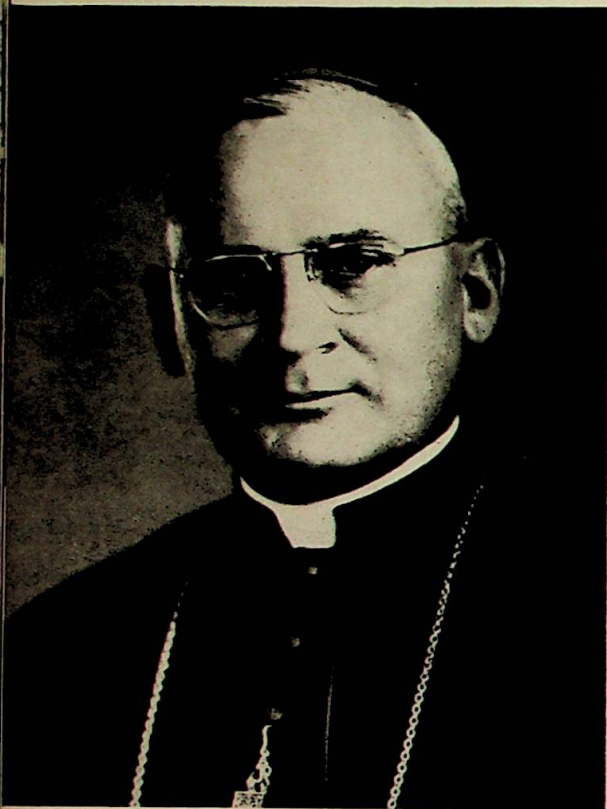
**JOHN G. BENNETT '14**  
Bishop of Lafayette in Indiana, 1945-



**FRANCIS COTTON, D.D. ex '14**  
Bishop of Owensboro, 1938-





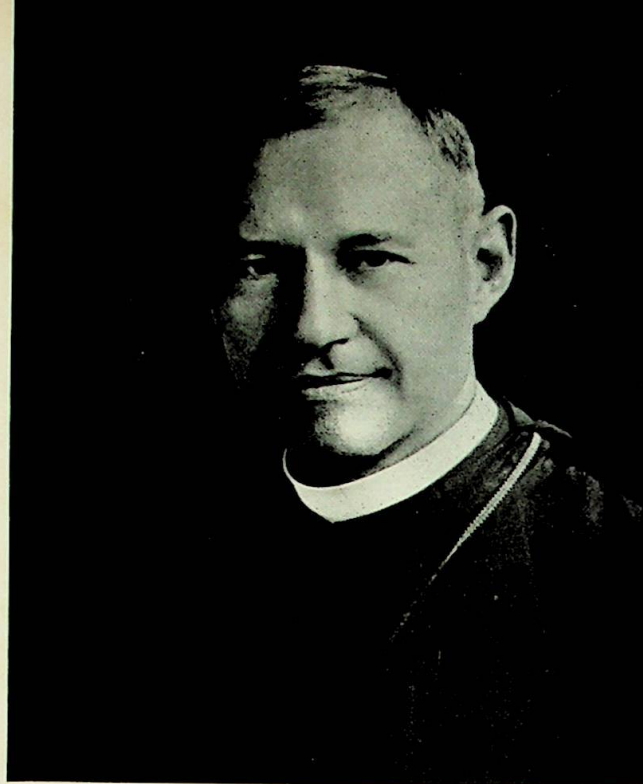


**LAURENCE FITZSIMON, D.D. '20**  
Bishop of Amarillo, 1941-

**NOT PICTURED**

**JOHN WARD, D.D. '84**  
Bishop of Leavenworth, 1910-24

R. I. P.



**COLUMBAN THUIS, O.S.B. '11**  
Abbot of St. Joseph Abbey

**JOSEPH E. RITTER, S.T.D. '17**  
Auxiliary Bishop of Indianapolis, 1933-34  
Bishop of Indianapolis, 1934-44  
Archbishop of Indianapolis, 1944-46  
Archbishop of St. Louis, 1946-







**GILBERT HESS, O.S.B. '32**  
Abbot of Blue Cloud Abbey



**STEPHEN SCHAPPLER, O.S.B. '14**  
Abbot of Conception Abbey

**GERALD BENKERT, O.S.B. '34**  
Abbot of Marmion Abbey



**PAUL SCHAEUBLE, O.S.B. '89**  
Retired Abbot of St. Joseph Abbey





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Rev. Eric Lies, O.S.B., M.A. '45



## *Acknowledgments*

Right Rev Ignatius Esser, O.S.B.  
Very Rev. Conrad Louis, O.S.B.  
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REV. JOHN ZUBAK	Fort Wayne

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REV. EUGENE ZIMMERMAN	Fort Wayne

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REV. ROBERT McKay, S.M.	

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REV. RICHARD MORMAN	Toledo
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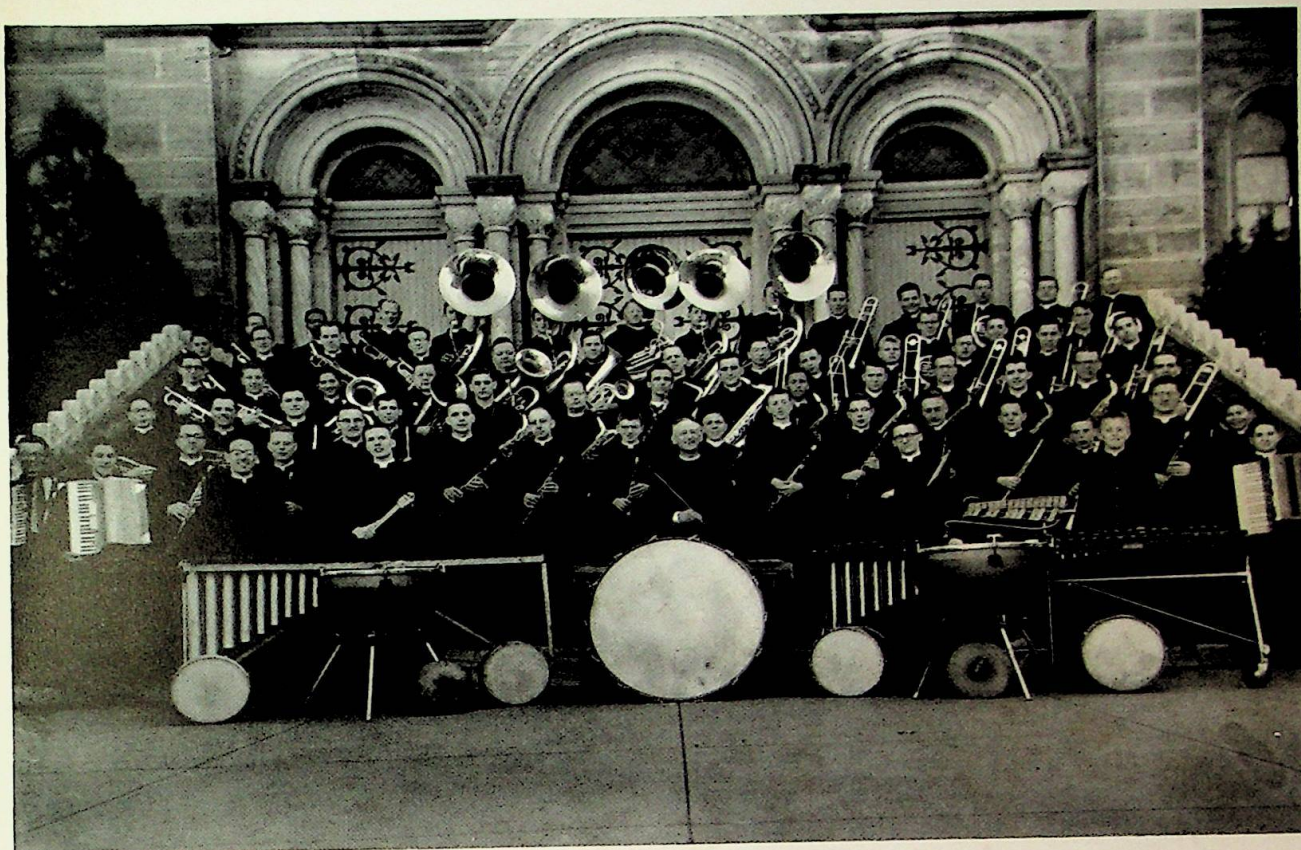
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