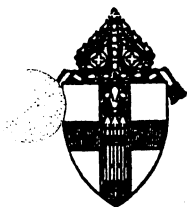


CHANCERY OFFICE
153 ASH STREET
MANCHESTER, NEW HAMPSHIRE
03105



DIOCESE OF MANCHESTER

September 15, 1967

FATHER DONALD OSGOOD, LANCASTER

Father Crosby was approached at the CCD Congress at Durham by a woman who did not identify herself. She said that something should be done about the situation in Lancaster. There was much talk about Father Osgood and his effectiveness as a priest was being shattered.

[REDACTED] of Lancaster called Father Crosby today to give him further details on the matter. Father Crosby called the Chancery and asked me to check the matter. After speaking to the Bishop, I called [REDACTED]

[REDACTED] was most anxious to point out that he was doing this (calling us) because of the seriousness of the situation. He is very upset. He does not want to get a priest in trouble etc. (very sincere). The point of his call is to request an investigation into Father Osgood's activities. He knows the following things from others. It is being talked about. He has no first hand knowledge of the events having only heard them from others. This is precisely the point, this type of talk is so widespread that it needs investigation.

There is talk of gatherings of boys with Father Osgood. At these gatherings there is liquor and "pictures". The boys run in age from 12 to 15. He felt however that the liquor was involved only with boys 18 and 19 and not with the younger boys. He did not want to make any comment on physical actions because he said he felt that the man was a priest. I insisted that if there was common talk about physical actions that he should tell me since everything else he mentioned was "the subject matter of talk". He admitted that the "talk" included references to "physical actions". His youngsters know about this but have not been involved. No one in his family has been involved so he knows nothing from his family except little bits of information I would gather. It seems that a close friend of his is a [REDACTED]. One of his sons was involved. He had told them he had enough and was going to call the authorities to ask for an investigation and he asked the [REDACTED] family if he could give us their name so we could call them. They said he could. [REDACTED] hopes that we might be able to let him know in a week or two if anything was being done to look into the matter. I said we would try to let him know but the important thing was we were grateful for his call. We both agreed that we hope there is nothing to the story but even if there is not the amount of talk on this subject alone merits looking into it. One final point. This talk concerns events in Lancaster alone. There is no talk of Father Osgood's past. It concerns events of the last 3 months.

Conversation with [REDACTED]

[REDACTED] was told about the various stories being circulated about Father Osgood. Since she has boys who serve on the altar, she asked them about the situation. Her son, age 14, was taken for a ride in the car by Father Osgood, he was shown these pictures (I assume from the tone that they were ponographic) He was told to promise not to tell his parents about it. [REDACTED] said no actions were involved according to her son. The only other thing that she knows is that Father Osgood has been the subject of conversation all summer at the swimming pool of the town among the kids. They have little respect for him as a priest although he is well liked for the interest he shows in youth programs (seemingly contradictor I asked what the "talk" about Fr. Osgood consists in. Same as [REDACTED] story.....books, pictures, liquor. Once again I asked whether the talk also includes accusations about any actions. Once again she said she didn't want to be talking about a priest. I told her that I was simply interested in whether he was being accused of anything not whether he was guilty. She said that the stories do involve accusations of actions. There are all sorts of stories being circulated. Examples: 12 mothers of altar boys went into see the bishop some time ago complaining about the situation. Another story: a psychiatrist came to see Fr. Osgood. There is a rumor that this is not something new, that it happened before in his past. Fr. Osgood is a sick person.

Conclusion: the family likes Fr. Osgood. He has tried to do good work. They need a young energetic priest in the area who will work with youth, but doubt to whether there is truth to the stories or not, Fr. Osgood's reputation has been effected, and he has suffered permanent damage in the community. All these things have never been told to the pastor. These people just felt they could not go to Father Gilbert with a story like this. These people feel that they would prefer their name not be used in telling fr. Gilbert unless we judge that it is absolutely necessary/ The family seems to be very much embarrassed by what has happened and feel that this is not the type of thing you discuss with anyone. They have never joined in the talk about Fr. Osgood and condemn such talk. They felt since they had this personal experience that rather than talk about it they would ask the authorities to investigate Fr. Osgood's actions

November 15, 1967

[REDACTED]

[REDACTED]

This is just a brief note to ask if there has been any further development in the matter which I discussed with you on the occasion of my visit. The following questions come to mind:

1. Is there anything new to report?
2. Do you feel that a change is necessary?
3. Do you have any other suggestions?

I would appreciate hearing from you at your convenience. I shall be away from the 22nd to the 2nd of December.

Best wishes!

Sincerely in Christ,

Rt. Rev. Thomas S. Hansberry, Vicar General

The Chief of Police from Lancaster called this afternoon. His name is Larry Donnarry. The Osgood affair has reached a point where a police investigation is in order. He himself would have to initiate it. However there is one problem. He retires this Saturday (resigns actually to take a position elsewhere). He is afraid that if a non-Catholic comes in the whole thing might blow sky high. He feels something should be done within 24 hours to get him out of there. The Chief is a Catholic. Talk about Fr. Osgood and teenagers is common with the whole town. The image of the Church is tarnished. He is just sick over it, not knowing what to do. He finally called the Chancery just to relieve his conscience that at least he, as a Catholic, told his bishop about it ahead of time. Fr. Osgood has apparently made a friend of a person in Groveton who has similar problems. He has a key to that place and takes the boys up there. The Chief says that the rumors include explicit reference to physical contact. He feels that there may be a case now where there will be charges made by the parents. It is a hopeless situation. Catholic parents wanting to do something but not wanting to bring about a scandal and involving their son's names. The chief emphasized this is more than just gossip. This is a real bad situation.

Evaluation In my opinion if what the Chief claims is all false, even then the damage is so bad that Fr. Osgood's effectiveness in Lancaster is over. I honestly believe his effectiveness as a priest in this state is over.

R.E.M.

Subject: Father Donald Osgood

On January 24, 1968, [REDACTED] came to my office to discuss Father Osgood. I had previously been in contact with [REDACTED] concerning his problem and had asked him to keep in touch with me concerning it. This is a brief summary from the information they gave me:

- 1) There is a barber in town who has homosexual problems. He has been taken to the State Hospital in Concord for treatment. His case brought out a lot of talk among the children concerning Father Osgood and now the adults are acquainted with more of it. Rumors flying around about the barber and his friends brought out more about Fr. Osgood, although he is not linked up with these persons.
- 2) Rumors have been rampant of a "friend" whom Father Osgood has in Groveton. His first name is "Hector" and he is a known homo. He allegedly sees him on Monday nights at CCD Adult Classes but these people have no evidence that they meet privately.
- 3) A close friend of the [REDACTED] has a boy who refused to go to the barber mentioned above and when questioned by his mother stated that he had the same problems as Father Osgood. The mother is [REDACTED] a Catholic married to an anti-Catholic Protestant who threatens to tear Father Osgood limb from limb. [REDACTED] Allegedly Fr. O. had invited the boy to the movies but he would not go because he had previously insisted on putting his arm about him and holding hands. The last time they were together was after Thanksgiving.
- 4) There are still rumors of Fater Osgood's drinking with the older boys, taking them to a room in Groveton, showing them bad pictures and playing improper records. The barber incident brought all this back.

General knowledge: All of the above is generally known.

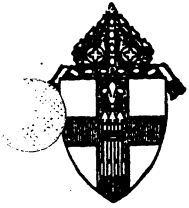
Comments on Father Osgood by this couple:

Father is very understanding, always available, very helpful. The parish is sick -- very sick. Many people wanted to talk to the Bishop when he made the visitation but it was commonly understood that they could not do so except in the presence of the pastor. [REDACTED] had made up his mind to see the Bishop in spite of this but he could not do so because of an emergency at the hospital that morning.

Father Gilbert never answers sick calls, never visits the hospital, does not care for the seriously ill, is not interested in the CCD, is wrapped up in renovating the church, has an inferiority complex which causes him to rant and rave at the people in church for no reason, and the spiritual life of the parish is very low. Most people go elsewhere to confession, if they go at all. The children under 7th grade have no use for Father Osgood and studiously avoid him.

Over

CHANCERY OFFICE
153 ASH STREET
MANCHESTER, NEW HAMPSHIRE
03105



DIOCESE OF MANCHESTER

REPORT OF CONFERENCES WITH FATHER D. M. OSGOODMonday, January 29, 1968

(We had phoned Father Osgood on Saturday with instructions to leave Lancaster that day, if possible. Father Robert Marchand was sent to assist the pastor for the week-end.)

In our conversation today, Father Osgood said that he had done nothing out of the way for many months to cause gossip about him or his actions. He said that the talk reported to us by individuals and the police must have had its origins in his "faux pas" of six or eight months ago which we hoped had been forgotten. Apparently, he said, they were revived because of the scandal concerning the barber in town who had gotten into very serious difficulties because of his homosexual activities. Father O. said he had had nothing to do with this man.

Father O. denied that he was specially friendly with the man named "Hector" and said people must have confused him with a [redacted] who ran a rooming house in Groveton which he had visited only once with two boys named [redacted] and [redacted] who were selling candles for the parish.

Father O. thought a [redacted] might have turned him in because he is jealous of his wife who has insisted on working very closely with Father O. on parish affairs. In fact, this man stopped him on the street to warn him to stay away from his wife.

Father O. says he has not been to the movies with a boy since last spring; in fact he rarely goes to the movies. He admitted giving one boy, a junior in high school, a drink in his quarters last summer.

Father O. says he has no obscene pictures and has shown none. He says he is involved with no person or persons. He is to see the Bishop on Wednesday concerning whether he should try working in another diocese or ask to be laicized.

Wednesday, January 31, 1968

I saw Father Osgood briefly after his visit with the Bishop. He plans to discuss with his parents what he should do in the future. We talked of the possibility of going to a diocese like San Angelo or Amarillo and he toyed with the idea of trying Santa Fe. He is on the fence about being laicized because he is forty and that is not a good age to try for a new career. He is to let us know his decision soon.

Thomas A. Hanberry
1.3.

January 31, 1968

3973

Archbishop James P. Davis
Chancery Office
202 Morningside Dr., S.E.
Albuquerque, New Mexico

*It also tried Washington
D.C.
Not accepted.*

Your Excellency,

I am appealing to your charity and deep interest in and love for the Priesthood of Christ. One year ago I returned to the Manchester Diocese after spending three years in Albuquerque working as a layman with the approval of my Bishop, Ernest J. Primeau and at the insistence of psychiatric specialists. My work there was part of my psychiatric therapy. During two of these three years I was a patient of Dr. Warren Brown in Albuquerque and was released from treatment as ready for pastoral duties after extensive therapy for homosexuality.

Workwise, my service in New Hampshire has merited commendation from the parishioners, my pastor and the Bishop. But reputationwise, I have not been able to successfully overcome the stigma of the past and consequently my actions and motives are under constant scrutiny and criticism. Bishop Primeau and I are both agreed that New Hampshire is far too small to try to live down a reputation of this sort.

After much prayerful thought I decided to ask you for a probation period of duty in the Archdiocese of Santa Fe. My turning to you is partly due to my love for the Southwest and the expressed desire of my New Mexican friends that I would one day return to them as a priest.

I submit to you the names of two laymen who knew me well. Mr. Frank Hubbell, Park Plaza Apt., and Mr. Frank Peloso, 300 Laguna, S.W. The latter has been corresponding with me since my return to New Hampshire. Neither of these men are aware of my former difficulties but have been and still are loyal friends. And may you also feel free to contact Dr. Warren Brown and Father Luis Jaramillo. Bishop Primeau indicated to me that once I took the initiative he would assist in any way possible. Monsignor Thomas Hansberry, V.G. has had a continued interest in my case and is also willing to be helpful in any way.

You can be sure that I will be deeply grateful for any consideration that you feel you can grant me.

Respectfully yours in Christ,

Rev. Donald M. Osgood
St. Timothy's Rectory
Bristol, New Hampshire

cc/Msgr. Hansberry

3974

1967-1968

August 31, 1964

Rt. Rev. Msgr. Robert Doyle
St. Augustine Rectory
10 Campfield Avenue
Hartford 14, Conn.

Dear Monsignor Doyle:

May I express a sincere word of thanks for the hospitality accorded Father Osgood during his more than two weeks in Hartford. It was most kind of you to give him lodging and we appreciate your assistance.

Please accept the enclosed check for \$200.00 to help with expenses or for any other project you may have in mind.

With cordial good wishes, I am

Sincerely in Christ,

Bishop of Manchester

Enc.

Osgood

3977

August 31, 1964

Rt. Rev. Msgr. Joseph R. Lacey, S.T.L., J.C.L.
Chancellor
134 Farmington Avenue
Hartford, Connecticut

Dear Joe,

Just a brief note to say thanks for the arrangements which you made for us with Monsignor Doyle for our Father Osgood. It was most kind of you to take care of this matter for us and we are grateful.

With cordial personal good wishes, I am

Sincerely in Christ,

Bishop of Manchester

3978

D.M.Osgood

P.O. Box 7003

Albuquerque, New Mexico

ZIP CODE

Osgood

3979

153 Ash Street
Manchester, N. H.
October 6, 1964

Mr. Donald M. Osgood
P. O. Box 7003
Albuquerque, New Mexico

Dear Don,

Just received your note with your postal box number, so I thought this would be a good time to send you a few lines and a few items of mail which have accumulated. I am glad to know that you are settled once more and I hope all is well with you. Please keep in touch with us and let us know how things are going.

The Bishop is in Rome with Wil Paradis and Olkie is on vacation. Bob Mulvee just returned from his. I expect to get a week in November.

Best wishes from all of us in Manchester!

Sincerely,

Thomas S. Hansberry

September 30, 1964

Rt. Rev. Thomas S. Hansberry
Chancery Office
153 Ash Street
Manchester, New Hampshire

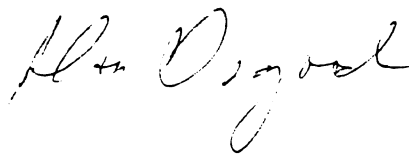
Dear Monsignor:

This is to let you know that I have arrived in Albuquerque and am settled. Now that the summer help have gone back to school I am working full time.

My Post Office address is: 7003, Albuquerque, New Mexico. I'm deeply grateful to you and the Bishop for all that you did for me this past summer and will wait to hear from you for further orders.

My best regards to all, in particular, Msgr. Okie.

Sincerely in Xto.

A handwritten signature in cursive script, appearing to read "Alvin D. Good".

DIOCESE OF MANCHESTER
CHANCERY OFFICEP. O. BOX 509
MANCHESTER, N. H. 03105

March 3, 1965

ConfidentialRev. John R. McCall, S.J.
Weston College
Weston, Mass.

Dear Father McCall:

Before leaving for Rome, Bishop Primeau directed me to contact you concerning one of your young priests who is off the job because of homosexual problems. We are in touch with him and are trying to arrange psychiatric care for him. (He has been through The Institute of Living in Hartford for analysis of his problem.)

At present, this young man is in Albuquerque, New Mexico. The Bishop would like to know whether you have anyone to whom you would refer him in that area for spiritual direction.* We would appreciate word from you on this.

With cordial good wishes, I am

Sincerely in Christ,

Rt. Rev. Thomas S. Hansberry,
Chancellor

* We expect to hear from Doctor McCawley about a psychiatrist in Albuquerque. From you we would like the name of a priest.

DIOCESE OF MANCHESTER
CHANCERY OFFICE

P. O. BOX 509
MANCHESTER, N. H. 03105

March 3, 1965

Austin McCawley, M.D.
The Institute of Living
200 Retreat Avenue
Hartford, Conn. 06102

Re: Rev. Donald M. Osgood

Dear Doctor McCawley:

In your letter of August 18, 1964 concerning Father Donald M. Osgood, you said that you had offered to help him find a suitable therapist in whatever part of the country he decided to settle. At present he is working as a layman (with the Bishop's approval) in Albuquerque, New Mexico. He is anxious to get started with whomever we suggest, so we write to ask whether you know a competent man in that area who might be able to help him.

I might say that at one time while at Via Coeli, Jemez Springs, N. M. Father Osgood was seen weekly by Doctor Thomas S. Evilsizer, Jr., M. D. who was apparently the staff psychiatrist at that institution. His address is 2000 Gold Ave., S. E., Albuquerque, N. H. I shall enclose a copy of the only letter we ever received from Doctor Evilsizer. I feel from this report that the doctor was not aware of the problem or that he was very much deceived by Father Osgood in his talks with him. In later correspondence, Father Osgood indicated that he was not satisfied with the doctor. I mention this just in case you may have Doctor Evilsizer in mind as a possible contact.

The Bishop is presently in Rome but he directed me to write to you during his absence so that there would be no unreasonable delay in this project. I am sorry to say that I am behind schedule in contacting you because of a flood of other problems.

With cordial good wishes, I am

Sincerely yours,

Rt. Rev. Thomas S. Hansberry,
Chancellor

June 13, 1964

Rev. Donald M. Osgood
Box 7227
Albuquerque, New Mexico

*Hartford Chancery
Code 203
527-4201*

Dear Father Osgood:

We have written to Hartford to try to arrange for your residence in a rectory there during your visits to the Institute. I may not be here very much during the next two weeks, so I thought it well to write today in case you try to contact me. I go on retreat next week and will be in Cleveland the following one.

It is understood that you will head homeward around the 30th of June. We presume you are driving and will be several days on the road. When we hear from the Hartford chancery about a room for you, we shall try to make the arrangements at the Institute, possibly for early July.

With every good wish I am

Sincerely in Christ,

*M. Augustine's Rectory
Barry Squillac
Mgr. Robert Doyle
203-522-7128*

Rt. Rev. Thomas S. Hansberry,
Chancellor

*Go to Dr. McCloskey -
Mon. 4 P.M.
July 27 - 1964*

*Report to Mrs Doyle
Sunday June 26*

June 13, 1964

Rt. Rev. Joseph R. Lacy, Chancellor
 Archdiocese of Hartford
 234 Farmington Ave.
 Hartford, Conn. 06105

Dear Monsignor Lacy:

Bishop Prineau has directed me to write to you on a delicate matter in which we wish to enlist your assistance. It has to do with a young priest of our diocese who became seriously involved in homosexual matters and had to be sent to Via Coeli. He was later given another chance out West and got into trouble again. During the past year, he tells us, he has been under treatment and his doctor assures us that he is cured.

In order to determine the effectiveness of the cure, we plan to send him to the Institute of Living in Hartford. Doctor Brace-land has recommended that he live at a rectory in Hartford and visit the Clinic as a regular private out-patient.

The purpose of this letter is to ascertain whether you can help us to find a discreet pastor who would be willing to take him in for a month, knowing the circumstances and the purpose of his presence in your city.

With the hope of hearing from you soon on this subject and with cordial personal good wishes, I am

Sincerely in Christ,

Rt. Rev. Thomas S. Hansberry,
 Chancellor

P.S. I shall be on retreat from Monday evening to Friday morning the week of June 15th and will be in Cleveland the week of June 22nd, in case you try to reach me by telephone. I shall be in the office on Monday, the 15th, and Friday, the 19th.

May 28, 1964

Rt. Rev. Thomas S. Hansberry, Chancellor
Chancery Office
145 Lowell St.
Manchester, New Hampshire

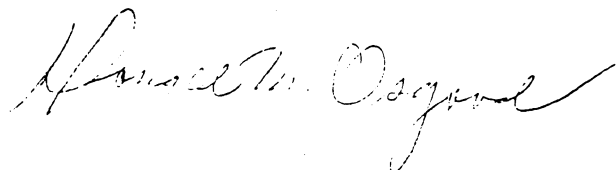
Rt. Rev. and dear Monsignor:

I was most pleased and grateful to receive your letter and happy to know the decision which you and his Excellency the Bishop have reached. You can be sure that I am amenable to whatever arrangements you make in Hartford; in fact, the idea of being an out-patient and living at a rectory would be my choice also.

As you so well put it in your letter, there are matters which have to be taken care of before leaving here. I feel that I'll be able to make the necessary financial arrangements by June 30th or thereabouts. If this is agreeable to you I'll head Eastward at that time. I share your thoughts - quam primum.

You can be sure that I am most grateful for this opportunity and will cooperate beyond measure. Regards to all at 145 Lowell -

Sincerely in Christ,



May 15, 1964

Francis J. Braceland, M.D.
Psychiatrist-in-Chief
The Institute of Living
200 Retreat Avenue
Hartford, Conn. 06102

Dear Doctor Braceland:

I am very grateful for your good letter of May 11th concerning the matter which I had referred to you. I shall contact the person in question concerning the proposed arrangements and will then write to you and Doctor McCawley about them.

With appreciation and most cordial good wishes,
I am

Sincerely in Christ,

Bishop of Manchester

DIOCESE OF MANCHESTER
CHANCERY OFFICE

P. O. BOX 509
MANCHESTER, N. H. 03105

May 15, 1964

Rev. Donald M. Osgood
P. O. Box 7227
Albuquerque, New Mexico

Dear Father Osgood:

Since receipt of your last letter, we have been trying to work out an arrangement for you in keeping with the changes which you and Doctor Gibson have been able to accomplish. Due to many factors, there has been a long delay in writing to you for which I apologize.

Bishop Primeau has been in touch with the Psychiatrist in Chief of the Institute for Living (rather, The Institute of Living) in Hartford and he has made the following proposal:

- 1) The Institute would be pleased to receive you for a month for evaluation. This would be quite expensive.
- 2) The alternate would be to have you live at a rectory in Hartford and visit the Clinic as a regular private out-patient.

The Bishop is quite willing to do either of these things but he and I feel that you would probably prefer the second arrangement. Will you please let us know whether you are interested and, if you are, which set-up you would prefer? We shall take care of the details.

We realize that you cannot pull up stakes immediately because of your job but I am sure you would like to take care of things as soon as possible. We shall be interested in hearing from you soon.

As I understand the above proposal, you would be expected to take some psychological tests and a clinical evaluation upon which a confidential report would be given to the Bishop. From this report, he would be able to judge the effectiveness of Doctor Gibson's treatments and your ability to go back to work.

With cordial good wishes, I am

Sincerely in Christ,

Chancellor

May 1, 1964

Francis J. Braceland, M.D., K.S.G.
Institute of Living
Retreat Avenue
Hartford, Conn.

Dear Doctor Braceland:

The purpose of this letter is to consult you concerning one of our New Hampshire priests. He is a young man who, shortly after his ordination, became very seriously involved homosexually with a number of boys and older men. In spite of repeated warnings and efforts to obtain his reform, he finally became so notorious that it was necessary to refer him to a home for priests (Via Coeli) in New Mexico. There he seems to have pulled the wool over the eyes of the psychiatrist who worked with him and he was permitted another trial in a parish in that area. Again he got into serious trouble.

The archbishop of Santa Fe ordered him back to Via Coeli and we regretfully informed him that the only alternative to remaining there was a request for secularization. Upon receipt of this message, he left Via Coeli and returned to Albuquerque as a civilian. He has been working there ever since and we have kept in touch with him by mail.

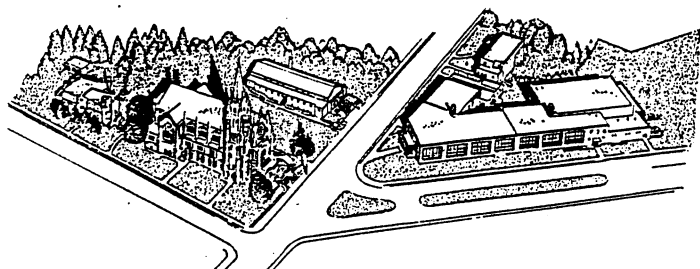
A short while ago he informed us that he had been under the direction of a certain doctor who had been treating him and had completely cured him of his affliction. Upon our request, this doctor sent us a well-written explanation of his case with the statement that it had been solved. However, the initials after the doctor's name were "D.C." which we presume indicates that he is a chiropractor.

We should like to do everything possible to save this young man. I wonder if it would be well to have him checked at the Institute to ascertain whether he is cured or whether anything can be done for him if he is not. We shall appreciate anything you can do to assist us.

With cordial good wishes, I am

Sincerely yours,

Bishop of Manchester




HOLY CROSS CHURCH

22 April 1964

Dear Tom: Dr. Braceland is not only a ~~Knight~~ Grand Commander of the Knights of St. Gregory but one of the finest Christian gentlemen it has ever been my good fortune to meet. Professionally he has headed his peers in all sorts of national and international organizations. The Institute for Living that he has headed for more than a decade is the oldest and best in the country-in operation 147 years on the same spot in midtown Hartford, a stone's throw from St. Augustine Parish on about 75 acres of land. Our clergy has been moving in and out of the place with considerable relief and assistance for many years. You take it from there. I am enclosing a clipping from this morning's paper on his annual community lecture. Incidentally, the Institute employs 150 psychiatrists! As for Juanita, you have me! I can't seem to place her. Certainly I had no one by that name employed in my office but we did literally hundreds of volunteers at various times. She may fit into that category.

It was so nice to hear your voice, brisk, business-like but friendly. The very best to you. You are ever around these parts, be sure to pop in.


J. Wodarski

On Control of Emotions

Hate, prejudice, fear, bitterness—emotions all too clearly in evidence through such events as race riots, psychotic killings or the assassination of President Kennedy and its aftermath—can be overcome in individuals.

The proper rearing of children and the ability of adults to channel their emotions can prevent these outbreaks of evil, according to Dr. Francis J. Braceland, psychiatrist in chief of the Institute of Living.

A capacity audience of some 1,100 heard Dr. Braceland Tuesday night give the final mental health lecture in the three-part series sponsored by The Courant and the institute in the Aetna Life auditorium.

Text, Pages 8 and 9

"The mind of man has such limitless possibilities for growth and creativeness that neglect of it would be unforgivable," Dr. Braceland said in his prepared remarks.

During both his hour-long address and the half-hour question period that followed, the world-renowned psychiatrist emphasized with firmness and wit that emotions can be constructive as well as destructive. Properly nurtured, emotions and aggressions are positive forces.

Man has the capacity and the knowledge to enable him to

acknowledge his aggressive impulses and, "while aggressivity exists in all living animals, man alone is equipped to think and he alone can exercise the necessary will to guide and plan his actions effectively," said Dr. Braceland during his 11th appearance in the series.

Run Too Often for Help

During the question period, moderated by Trinity College President Albert C. Jacobs, Dr. Braceland told several inquirers that psychiatrists are consulted too often. "People consider him some sort of seer. But life is difficult; things are hard. You often don't need to run for help."

He also repeated several times that potential patients should be referred to mental hospitals by family physicians or clergy. "Talk to your regular doctor, your clergyman or your best family friend first and try to work things out," he advised.

Rebellion in young children or young adults, periods of depression or sadness—these are not immediate signs of mental illness, Dr. Braceland told his audience.

In his prepared remarks, Dr. Braceland discussed the corrosiveness of unchecked anger, hatred, hostility, prejudice and violence.

At the end of his speech, Dr. Braceland discussed the kinds of mental help now available and the national plans for even better service.

3997 Emotions—Destructive

Howling is the text of the ess on 'Emotions — Destructive and Constructive' delivered Tuesday evening by Francis J. Braceland, M.D., Sc.D.

"I am convinced that the world is not a mere bog in which men and women trample themselves in the mire and die. Something magnificent is taking place here amid the cruelties and tragedies, and the supreme challenge to intelligence is that of making the noblest and best in our curious heritage prevail."—C. A. Beard (Durant, "Meaning of Life," p. 43).

It has been a privilege to meet with you annually, in this lecture series over a period of 11 years, and to discuss with you various aspects of psychiatry and the emotional problems one encounters in everyday life. We have approached these problems from the standpoint of psychiatry, because as we have regularly stated that is our only competence, and we assume other. Tonight, we begin that same statement and with great regret that many of the unpleasant emotions which we have discussed in the past—fear, anxiety, bitterness, hostility, and prejudice are unusually evident at present in our own nation and in various parts of the world; and it might be timely to examine them as they appear in their present guises and to see how they arise and operate in the individual person. This decision risks the possibility of some repetition of observations previously made, but it is probably justifiable in the light of the happenings of the past five months. Admittedly, some serious social problems, which cry out for rectification, stem from the display of these negative emotions in the aggregate, but

I have, neither the special knowledge nor the capacity to point the way to their solution; so, with your permission, I will stay within my own field and try to trace their origin in individuals. Then, perhaps, we can consider what we might do to handle our aggressive instincts constructively.

I shall be circumspect meanwhile, about that never-to-be-forgotten week-end in November when the world was cast into mourning, for even time will never completely erase the wretchedness of that Black Friday and all that went with it, nor will it be able to comprehend the grief that overcame people in every stratum of society and in every nation. I shall not orate cheaply nor indulge in bathos about those events here, for death has taken a beloved member of our national family, and simplicity bids me to remain respectfully quiet. Immediately following that tragedy, however, there was a wave of shrill oratory, and accusations and blanket indictments were flung about indiscriminately—the left blamed the right and the right blamed the left, and everyone was held to be guilty who had ever harbored a destructive thought or emotion, forgetting, perhaps, that this indictment was nearly all inclusive. There was an urge to find the meaning in those unbelievable happenings and an easy kind of sentimentality sprang up of a kind the distinguished victim would not have been able to accept. After some reflection, fortunately, this wave of extremism passed, and it became clear that we could not comfort ourselves with old memories, nor could we seek to avoid our responsibilities, for there was work to be done and we had to busy ourselves with it.

certain circumstances to hatred and violence.

Anger is biologically determined, and it can have survival value because it supplies the energy to meet new and dangerous situations. Primitive man when threatened reacted by fighting or running away—he had no other alternatives. His body prepared him for these reactions through a series of physiological changes which are well known to us. Modern man, despite evolutionary progress, continues to react to strong emotions with the same bodily changes as did his primitive ancestors—the same physiological changes that help mobilize energy for violent action. The presence of anger, therefore, is a signal that aggressive impulses are trying to emerge, and the response to them may range from petty annoyance to raging fury. It is not abnormal for us to become angry, but anger has a destructive potential and could imply a desire to harm or destroy. As Virgil put it—"Fury and anger carry the mind away" and we might add that people

rarely do anything in anger about which they do not repeat later. The arousal of anger no means signifies that there is real danger, and more often than not it serves no real purpose. Though we are often inclined to retaliate or to strike out at our offender, expedient may dictate that control is necessary or desirable in a given situation. The energy has been mobilized, however, and it will be discharged in some way, and one way to master it is to consider it and express it.

"I was angry with my friend I told my wrath, my wrath did end.

I was angry with my foe: I told it not, my wrath did grow."

Sometimes we express our anger in diluted form and fight the "enemy" with spiteful comments, sarcastic remarks and critical attitudes; and though we may try to repress or deny the anger, it does not disappear until it has manifested itself in some way—directly or indirectly—whether we are conscious of it or not.

Behavior Early,

As each milestone of development is reached the patterns of behavior are reinforced. If the child is obedient and reasonable he is rewarded with approval, he finds it to conform to reality. If he is frustrated too strongly, he reacts with further behavior. In the early years the child, therefore, learns the experiences of the world and the habits and attitudes that will guide him into a healthy life. The healthy child achieves some hard demands of the world. The rules of conduct his parents become when their enforced with judgment and above all, love will continue to be a guide into a healthy life. The consistent standards maintained under discipline, administered in a spirit of love, contains no threat as long as his comfort, and affection are fulfilled and he is rewarded with love. The parents provide of self-control their own behavior and toward the child's anger is that he is required and is shown how to express it in ways. He is given unity, time and age his activities into acts through which stress his unpleasant without hurt to himself. He thus learns rules when they are able and to strike them only if they're a child absorbs and put too much questions and values into; he identifies the basis of love is able to return trust in a mutual

The Constant Companion Of Anger Is Hostility

Closely related to anger is hostility, which builds up slowly—it is a gradual mulling over and building up—a subjective interpretation of real or imaginary hurts. We all know of people who are constantly angry and hostile about something—anything will do.

Their feelings are apparent upon meeting them; the hostility sticks out all over them. Johnson said of them—"if they had two ideas in their head, they would fall out with each other." Because hostility is not associated with the need for action, however, it is not accompanied by the same physiological changes as anger. One might say the hostile person simply nurses his wrath to keep it warm. He does a slow burn, and this deprives him of the use of large quantities of energy that might be spent in more positive directions.

Hostility is the basis of many negative attitudes, one of which is prejudice—an attitude deeply ingrained from early life. The prejudiced person finds it convenient to direct his hostility toward individuals because they belong to particular races, religions, or ethnic groups. By placing others in an unfavorable light the individual builds up his status and convinces himself of his own personal power and superiority. The hatred within him is displaced from its real source to persons who usually are not in a position to retaliate. This is the scapegoat principle which we discussed on another occasion. It succeeds in blaming others when one's own wishes and desires are unfulfilled. It is a miserable reaction and no one can reach a semblance of emotional maturity while he harbors it.

another person. Everyone is assaulted, families, friends, and courts are baffled—"he is the last person one would expect to do this." What has happened? Well, in most instances there had been evidence of some trouble earlier, but it remained undetected or was explained away. It is only by an intimate knowledge of the person's life history that the nature of certain crimes can be explained, but even then, the release of the idea for the crime into action remains conjectural.

A recent study reported upon 43 persons who had committed homicidal acts were studied over a six-year period. In this investigation, the individuals all seemed to suffer from a constant conflict between inner feelings of inadequacy and conscious need to succeed; and between an inner sense of psychological isolatedness and an outward drive toward conformity. These persons maintained an extremely precarious emotional equilibrium. They were constantly pre-occupied with the need to curb surges of angry feelings and they felt hopeless about ever being able to achieve close and affectionate relationships with others. Further, they despair of being able to overcome their crippling sense of aloofness. When these emotionally isolated persons were at the threshold of a deep personal alliance, when their emotional, physical, sexual, or social relationships were at the point of becoming real or meaningful; the conflict between their need for affection and their fear of being again rejected, created increasing feelings of self-doubt, tension, and repressed rage. At the peak of these emotions an insignificant insult from the social environment could precipitate an

Hate Grows Into De

And so we must aggressive instincts and that they can in circumstances threatening proper even erupt into passionate hatred. The object of his attention becomes when he discovers a "spot" or "rat" nourishes himself an occasional. With only the difference between the formed and the hands become for shaping

Faces of Violence Crowd Marketplace of Events

we cannot indict a city, a state, or a population as a whole for the senseless act of an isolated, bitter misdirected—and probably sick—malcontent, whoever and whatever he was; but one can suggest that we might look more closely at the faces of violence and ask what kind of people commit such acts.

Other persons have been killed, little girls in Sunday school, old folks in a nursing home, and people on peaceful missions. Are we to share in a common guilt as some orators have suggested? Perhaps not for the violence in these instances, but we do share the same for ever having silently served racial prejudice or prejudices of any sort, for that matter. In this same regard, Cullen suggests that if we are to be faithful to the memory of a martyred President, we might well reflect on hatred and violence in the face of that portion of the Sermon on the Mount which states: "Blessed are the

he detects in himself and examine briefly the role of the community in maintaining the mental health of the families who seek or need help with their emotional problems.

The tenor of the discussion will be one of hopefulness and a conviction that the road of normality is indeed broad enough to include nearly everyone, and although we approach the problem psychologically it will soon be evident that we are simply confirming evidence for the truth of things our Judeo-Christian ethic has been teaching for centuries. Should we get too involved or lost upon the way, I shall count upon your understanding and your patience. Did you ever hear about the attorney who, in the midst of a long and tortuous explanation in a court room, asked the judge if he was following him? The judge replied that, yes, he guessed he was, but if he was sure he would find his way back, he certainly would leave him. I hope we

mean, for they shall inherit the earth."

Admittedly, this presentation might become scattered and prolix as we try to trace back the history of emotions which led to violence, and as we examine the background phenomenon of aggression. We shall have to mention, again briefly, prejudice and loneliness, for this latter isolates us from our fellow man. Finally, we will suggest methods by which the individual can channel profitably the destructive emotions.

Every Man Harbors Capacity for Violence

It will be necessary for us first to admit that there are present in all men destructive and therefore anti-social and anti-cultural trends and in a great number of people these are strong enough to determine their behavior in human society. Santayana saw all of nature falling for every living creature into two strands — the friendly and the hostile, the beloved and the detested. "The question," he said, "is only by how much a nature the division is made and with how much knowledge of the world." Despite the overwhelming evidence throughout history that man at times has allowed his negative and destructive tendencies to gain the upper hand, there is also ample evidence that he has opposing tendencies within him which are of a constructive nature.

Man's aggressiveness has two sides — constructive and destructive. We may even safely assume that if he could freely acknowledge that he does have aggressive impulses, he would be better able to understand them and, perhaps, divert his

don't come to that impasse. Please stay with me while we examine how hatred can get started — it is "The heart gnawing on itself," it is self-punishment. Walpole said, that if he wanted to really punish an enemy, it would be by fastening on him the trouble of constantly hating someone. To harbor hatred in the soul makes one irritable, gloomy and prematurely old. Life is too short to spare an hour of the indulgence of this passion.

valuable source of energy to Man has the capacity and the knowledge to enable him to do this, and while aggressivity exists in all living animals, man alone is equipped to think and he alone can exercise the necessary will to guide and plan his actions effectively. Perhaps a further definition of terms at this point might clarify our discussion. Aggression signifies action carried out in a forceful way — it is an action of attack. Constructive aggression is preservative — it is evoked with reason when one is threatened. This type of aggression contains the self-assertiveness that is preservative of one's existence. Destructive aggression, on the other hand, because it takes place in response to internal hostility (aroused often by threats which are unrealistic) is not essential for protection or self-preservation; and, therefore, is often injurious to self and to others. The principal emotions associated with aggression are fear and uncontrolled anger, both of which can lead, under

Occasionally we read of a person with no previous conflict with the law who suddenly commits a crime of violence against

Ability to Analyze Self Is Mark of Maturity

The loneliness and emotional isolation of the persons just described recalls to me a statement regarding these feelings made by Admiral Byrd at a time when the pain of his loneliness was especially severe. With rare and remarkable insight, he said: "The most likely explanation of the trouble lies within myself. Manifestly, if I can harmonize the various things within me that may be in conflict and fit myself more smoothly in the environment, I shall be at peace." This ability to examine and analyze one's thoughts and reactions belongs to the mature personality. It is not possessed by the person who is driven by unconscious needs to commit antisocial offenses; he has little or no understanding of the forces that control his actions. The beginnings of such psychological inadequacy go back to very early childhood. Let us take a look at how it all comes about.

Evidence of normal aggression can be detected early as the infant fights to breathe and survive. If there is interference with his basic physiological processes and the needs surrounding them, tension arises. The infant moves to reduce this tension and restore his equilibrium — this is a form of aggressive action. Few of us would deny, for example, the demanding nature of the baby's cry for food when he is hungry, or for relief when he is uncomfortable. Biologically helpless, the infant is completely dependent on his mother to supply his needs. As the mother ministers to these needs,

environment could precipitate an explosion of aggressive feelings which might culminate in violence. The necessarily close physical contact with her becomes associated in the child's mind with feelings of pleasure. At the same time, a psychological dependence develops.

The child becomes aware of his mother's expressions of feeling toward him, and begins to respond with something akin to affection or love, the first hint of emotions directed outside of himself. From the interaction in this first relationship and the security derived from it, a pattern of response is established that, in large measure, influences the child's adjustment to subsequent relationships.

Thus begins the process of socialization. The child, discovering that his mother is a separate individual to whom he must relate, also discovers that he has been born into an organized world in which rules exist, and that his basic needs can be satisfied only within the framework of these rules. He has no choice; he must, because of his dependence, adapt himself to his little world, no matter what obstacles may be present, and obstacles there will be. The benevolent mother who supplies tenderness and comfort becomes also the chief source of frustration and deprivation, as, in the course of development, rules and standards interfere with the child's freedom to seek only his own pleasure and gratification. These rules may be lenient or they may be rigid in accordance with the strength of the mother's own standards and value as well as with the pressure of her personal needs.

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Active and Constructive

Behavior Patterns Form Early, Slowly, Solidly

As each milestone in development is reached and passed, the patterns of behavior become reinforced. If the child's realistic and reasonable actions are rewarded with attention and approval, he finds it pleasurable to conform to reasonable rules. If he is frustrated too often or too strongly, he will tend to react with further aggression.

In the early relationships of the child, therefore, are found the experiences which shape future habits and in their soil lie the seeds of love and of hate.

The healthy child is one who achieves some harmony between his destructive urges and the demands of the environment. The rules of conduct taught by his parents become part of him. When their enforcement is tempered with judgment, reason, and above all, love, these rules will continue to serve him as a guide into adulthood. The healthy child is trained by consistent standards of behavior maintained under firm discipline, administered with reason and in a spirit of love. Discipline contains no threat to security as long as his needs for food, comfort, and affection are amply fulfilled and his good deeds are rewarded with praise.

The parents provide an example of self-control by controlling their own behavior toward the child and toward others. When the child's anger is inappropriate, he is required to control it, and is shown how to handle it, how to express it in appropriate ways. He is given the opportunity, time and again, to direct his activities into harmless outlets through which he can express his unpleasant emotions without hurt to himself or others. He thus learns to yield to rules when they are reasonable and to strike out against them only if they're unjust. Such a child absorbs and accepts with little question the standards and values of his parents; he identifies with them on the basis of love and trust and is able to return that love and trust in a mutual relationship.

This is the child who has the background to become a mature adult, possessing the ability and the power to love. This love gives him the strength not only to control his drives but to convert them to constructive use. In other words, what once was external coercion gradually becomes internalized and a special mental agency — man's superego — takes it over and includes it among his commandments. The spiritual counterpart of the superego is the conscience; they are not exactly the same — but call them what you will. Both are precious cultural assets.

The experience of the child who later becomes a problem is quite different. His early attempts at self-assertion may have been met with severe punishment in an unreasoning effort at control. Punishment constantly repeated, conditions the child to expect it. His anger and frustration increase his tendency to be aggressive. Because he is dependent on his parents, he dares not express his anger directly but displaces it on to inappropriate targets — baby brother or others. Here lies the beginning of a tendency to strike out against others.

Further, the parent who punishes a child by himself displaying unwanted aggression provides the child with an example of aggression to follow. Such large amounts of anger and hatred can be generated by strong punishment, and the fear and the guilt it causes can be so deep and long-lasting that the child may fail to identify with his parents on the basis of love. Without this bond of love with those on whom he is dependent, the child may develop the permanent fear and hatred of all authority that is at the root of so much crime and violence. The habit of destructive aggressiveness thus created carries into later life. A child brought up in an atmosphere of fear and hate has great difficulty in maturing with a positive set of values and with a feeling of love for his fellow man.

Hate Groups Mold Men Into Destruction's Tools

And so we must concede that aggressive instincts are universal and that they can under certain circumstances assume threatening proportions, and even erupt into violence. The associate hater clings closely to the object of his hate keeping his attention upon it. He reacts with violence when he discovers a vulnerable spot or an ugly trait that nourishes his hatred and offers an occasion for aggression. With only the bond of hate between them, groups can be formed and cemented. Hate groups, and these in unscrupulous hands become the medium for shaping their adherents into tools of destruction. As

dertaken by the Emperor Frederick II in the 15th century. He ordered that a number of babies be raised in his court. The infants were to have everything they desired — except love — he forbade any show of affection. The children, so the legend says, all died. Legend or not — it is possible for lack of love to kill. Today most social scientists state the lack of love can be a most serious warping experience.

The constant and continuing struggle to socialize children to harness their aggressive impulses in a healthy, growth-producing way constitutes the most difficult problem in child care

cause an amount of tension that is proportionate to their strength.

This tension may be relieved in many harmless ways. We may cry or we may laugh; we may work off the excess energy in physical activity. Some of us try to think things through. Those who, in childhood, acquired the habit of finding harmless outlets for this energy usually continue in adulthood to maintain their equilibrium by the same methods. Those who did not have the opportunity to acquire the habit of appropriate expression may struggle with resentment, envy, bitterness, jealousy, and other destructive emotions all their lives. At the least, the person who cannot control these impulses is unhappy and lonely, unable to conform to social demands, and incapable of forming the personal relationships he so desperately needs.

Although no one can achieve the completely successful use of defenses, we all use them to some extent. Some of these mechanisms work for us without our knowledge, and we can learn to make adequate use of

others if we understand them. Compensation is one mental mechanism through which we attempt to cope with psychological stress. Its operation may be quite simple and remain within the realm of consciousness, or it may be complex and subtle and remain outside of awareness. Through compensation, we make up for real or imaginary deficiencies or defects in physique, performance, skill or psychological attributes. A classic example of the first of these was Napoleon, who compensated for his stature by the exhibition of power.

Evidence of the use of compensation is all around us. We see it in the underdeveloped boy who exercises endlessly in an effort to build himself up.

The person with a severe physical disability who yearns to participate in sports may compensate by developing his talents in endeavors related to his original goal. We see compensation at work in the bully. Because he is not physically strong, he feels inadequate and compensates by asserting his physical strength and proclaiming his adequacy on every possible occasion.

'Compensation' Is Device With A Thousand Faces

The use of compensation appears in many guises. Occupations may be pursued, not from inherent interest in the work but as compensation for inferiorities. An adolescent who lacks the traits and personality qualifications necessary to make him popular with his peers may strive instead to become expert in a special skill that can help him with the approval and esteem he so deeply desires. The use of compensation is evident again in the individual who, because his appearance handicaps him romantically, becomes a polished performer in one of the arts. He may find his satisfaction in intellectual pursuits and special interests that may or may not be related to love and romance, and his efforts may be most successful.

All kinds of compensatory strivings are open to us, and sometimes they bring amazing results. We can recall, for instance, Cyrano de Bergerac, who made up for his unfortunate handicap by his nobility of character and his unusual verbal facility. Most of us have heard about Demosthenes who trained himself to orate despite a speech defect, or about Theodore Roosevelt who overcame the disadvantages of a sickly childhood through his conscious efforts to develop physical fitness. Thus we see that compensation can contribute to the development of leadership.

Many wonderful stories surround the compensatory efforts of well-known people.

Lincoln, definitely underprivileged as a child and young man, studied in the light of a fireplace and walked miles to borrow books in order to further his education; Steinmetz, al-

good and effective compensations. But the boy from the slum who steals a car to make up for his inferiority feelings and the adolescent girl who enters upon a life of sexual aggressiveness as an unconscious compensation for lack of love in the family circle are employing compensatory mediums which can only destroy them.

Thus we see that compensation may be used in response to an inner need for acceptance and love, and may represent an unconscious search for recognition, attention, or self-esteem. It may be called upon to fill the void created by actual inferiorities, deficiencies, and losses, or its use may stem from the purely subjective feeling that these "lacks" exist. Whether we compensate and how we compensate for the things we lack is a measure of our stability and maturity. In any case, the individual who emphasizes his less defeating traits defends himself against his sense of inferiority, reduces the tension and discomfort caused by the frustration of his desires, and at the same time manages to direct attention away from his deficiencies.

Sublimation is another mechanism that can be constructive, healthy, and successful. Through sublimation, unacceptable instinctual drives are diverted into personally and socially acceptable channels. By sublimating our desires and needs, we compromise to some extent with our original desires but substitute new goals that are realistic, rational, and often equally satisfying.

We can divert our destructive energy by engaging in pursuits that have special meaning for us and that serve as a symbol

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He noted further that, "It is in the nature of the human disposition to hate him whom you have injured." It is clear then, that the attitudes and values learned in the early years influence greatly the relative strength of the child's impulse to love or to destroy. Childhood relations pay a paramount role in the formation of the adult personality. Early emotional starvation and lack of love, even in the first three years, can lead to serious trouble later on. All psychopathic children have experienced emotional rejection and deprivation—the more complete the deprivation in the early years, the more isolated and asocial the child becomes. An ancient German legend tells of a brutal experiment un-

Some of this control and redirection of aggressive energy takes place almost automatically through the use of unconscious defenses. These mechanisms of defense have been touched upon in past lectures—rationalization, fantasy, reaction formation, denial, projection, repression. Tonight I shall dwell only on some that can be used successfully. Defense mechanisms serve to protect us from the real or imagined dangers that our unacceptable feelings represent, acting, in a sense, as a buffer between the instincts and the conscience. We resort to them again when we cannot cope effectively with external

stances in a healthy, growth-producing way constitutes the most difficult problem in child care, for children struggle with the desire to assert their individuality or to give some of it up in favor of conforming to their social group. Dr. Osler, citing Plato, describes man's battle with the opposing forces within him:

"No more graphic picture of the struggle between the rational and the appetitive parts of the soul has ever been given than in comparison of man in the Phaedrus to a charioteer driving a pair of winged horses, one of which is noble and of noble breed; the other ignoble and of ignoble breed, so that 'driving of them of necessity gives a great deal of trouble to him.'"

The outcome of the struggle differs with each individual according to his mode of reacting to internal and external stress, and the methods he uses to maintain his equilibrium. He may act out some of his more destructive impulses or he may redirect this energy from them into harmless channels.

Aggressiveness Channeled By Defense Mechanisms

stress, i.e., when a real life situation is a little more than we can bear. They help to exclude objectionable urges from consciousness and they help us accept and adapt to external realities. The use of some of these defenses is quite normal. Others, however, because they stem the instinctual drives only temporarily, are self-defeating; the urges persist and continue to make life difficult for us, so that in further efforts to adapt ourselves, we bring forth more defenses in a losing battle to maintain our balance. Such a process consumes tremendous quantities of energy. Unpleasant negative emotions

borrow books in order to further his education; Steinmetz, although crippled, became a dominant figure in electrical engineering; Edison, who was deaf, invented the phonograph and brought a new medium of sound to the world. These are

Work Offers An Outlet For Harmful Instincts

Through sublimation of various kinds, instinctual forces can be more or less permanently harnessed, and the energy from them can then be redirected into constructive endeavors. There are many rational, harmless, and useful activities through which aggressive instincts can be sublimated. Our culture offers many opportunities for these substitute activities, all of which can be profoundly satisfying and consistent with human values. Games and play of various sorts provide outlets for the impulse to fight or destroy. Sports, whether spectator or participant, represent a common and excellent form for the discharge of hostile and competitive urges. Work certainly provides one of the most productive forms of converting energy into useful achievement. Of work, Osler said:

"And happy lives shall be yours, because busy and useful; having been initiated into the great secret — that happiness lies in the absorption in some vocation which satisfies the soul."

Perhaps the highest kind of sublimation is creativeness, wherein aggressive instincts can be expressed in forms that endure. In terms of social benefits, aesthetics, and cultural achievement, sublimation is the most important of the mental mechanisms of defense and constitutes an ideal solution to

that have special meaning for us and that serve as a symbol of our inner strivings. In other words, we accept our limitations, give up an ideal we may always have sought to achieve, and pursue instead another ideal which is realizable.

many of the conflicts and problems that beset man. The unconscious drives that are struggling toward consciousness can, by sublimation, be directed toward creative work and activity.

A physician and philosopher has said that it is possible to replace the joy of possession by the joy of creation, and to sublimate the material desire of grasping things into the aesthetic pleasure of contemplating them. Sublimation represents a refinement of the crude, a raising to higher personal and social levels.

Our aggressiveness, then, can be expressed in purposeful service to mankind. It is also necessary to take into account the strong forces within us that reflect the very positive and constructive emotions associated with the capacity to love. The greater the strength of the love instinct over the destructive instinct, the less need there is to express aggression destructively. The force of love has the power to overcome the forces of hate and the effects of anger. By transcending our destructive trends through our capacity to love, we acquire the energy to serve mankind and to derive pleasure and satisfaction from our ability to do so. Love, as I noted earlier, is as vital and important in our development as are food and shel-

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Work Offers an Outlet For Harmful Instincts

(Continued from Preceding Pg.)

ter. An infant, deprived of a close relationship with his mother, or a mother surrogate, denied her sustaining warmth and protection and love, can wither and perhaps die. I commented, too; that there is no room for love in a mind overflowing with hate. The reverse also holds true, that a heart filled with love has no room for hate. "It is a comfort," Thomas Jefferson said, "that the medal has two sides. There is much vice and misery in the world, I know; but much more virtue and happiness, I believe."

In some maladjusted individuals, unfortunately, aggression is so badly controlled that it may lead to impulsive, unrestrained action. It then becomes a social problem that must be considered in a broader context than we can undertake to develop here. Un-

able to curb his destructive impulses, the maladjusted individual violates the rules of society and the standards of his culture. The person who commits an antisocial offense sees his fellow man in a distorted and sick way, as an enemy and as an obstacle to the attainment of his desires. Under sufficient stress, his tension rises unbearably and breaks out into the most direct and virulent expression of aggression—violence and crime. Freud wrote that the tendency toward aggression is an innate, independent, instinctual disposition in man and that it constitutes the most powerful obstacle to culture. We cannot deny the existence of aggression, therefore, nor can we prevent its emergence, but we can affirm its potential for growth and cultivate our ability to control its destructive power. To be sane, to be rational, to live under the laws of our culture are realistic and acceptable goals.

Avenues of Help Need to Be Longer, Broader

We have talked about the origins of the destructive emotions and their effects on the individual and on society; and we have considered some of the methods for handling these emotions. Those of us with healthy, resourceful personalities may be able to work out our problems in ways acceptable to ourselves and to others. But some of us need help, and for that reason I would like to wind up this discussion with a brief consideration of the possible sources for such help.

Psychiatry, the discipline most concerned with mental health, has directed its attention towards bringing mental health services closer to the individual and the family. At present, serious efforts are being made to decentralize psychiatric treatment facilities, so that help can be provided in each community with a population of 75 or over. This trend towards community psychiatry aims at treating the mentally ill near their homes and families, instead of sending them to distant and frequently overcrowded institutions.

The late President's unprecedented mental Health Message

sent to Congress in February, 1963, as you know, recommended the formation of Comprehensive Community Mental Health Centers which would obtain inpatient and outpatient facilities, day hospitals, and diagnostic services. Hopefully, local physicians, psychiatrists in private practice, psychologists, social workers, mental health agencies, and all groups interested in the welfare of patients would combine forces to bring help to individuals and families that need it. In many instances, the early treatment of emotional disorders can be instrumental in preventing the development of sick minds and unhealthy personalities, and the centers now being planned would bring this treatment within reach of the family when distressing problems arise. As a focal point for community mental health care, such centers would gear their emergency and consultation services toward keeping sick people at their daily tasks and in their homes. Just as the family tries to protect its individual members, so does the community have the responsibility to preserve and protect the health of the family—its most vital segment.

Aiding Mental Health Can Be Two-Way Street

It is reasonable that the people who share in and contribute to the activities and general needs of the community should be able, in turn, to look to the community for support when a catastrophe such as mental illness strains its emotional and financial resources. Mental illness or severe

emotional disturbance, as we have seen, can be a personal and social calamity with widespread ramifications. The greatest hope for maintaining equilibrium in the face of any calamity lies within ourselves. Persons with a transcendental system of values and a deep

sense of moral duty are the possessors of values which no man and no catastrophe can take from them. Under all circumstances they can maintain their peace of mind, their conviction of human dignity, their self-respect, and their sense of duty.

It remains for us, then, individually and collectively, to find our own way and to help those who have lost their way; it remains for us to combat evil by striving to find good in a confusing world.

Conant stated it thus: In each age and in every country some men have lied, stolen, desecrated and destroyed; but others have sought truth, created beauty, endeavored to live honestly and to help mankind.

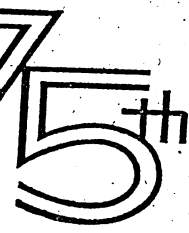
The mind of man has such limitless possibilities for growth and creativeness that neglect of it would be unforgivable. As Daniel Webster said:

If we work upon marble, it will perish. If we work upon brass, time will efface it. If we rear temples, they will crumble to dust. But if we work upon men's immortal minds, if we imbue them with high principles, with the just fear of God and love of their fellow men, we engrave on those tablets something which no time can efface, and which will brighten and brighten to all eternity.

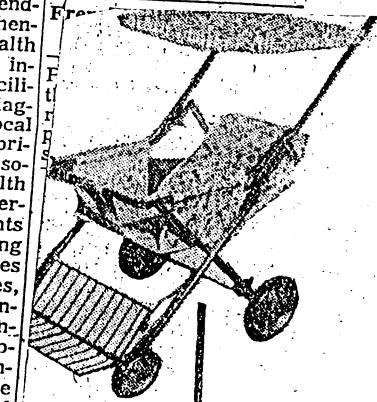
Benefit

Other groups wishing to be invited to contact Honnor, 44 Woodmere St Hartford; or Mrs. I. W. Hickory Lane, Farmington.

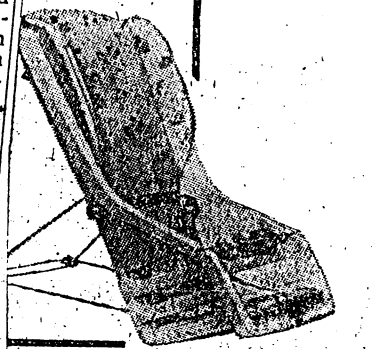
Participating groups are: Bloomfield Junior Women's Club, Mrs. Robert W. Bacon; Bloomfield Woman's Club, Mrs. George Gabriel, 43 Prospect St; Bristol Junior Women's Club, Mrs. Thomas L.



Last 3



Cribmate Hi-chair in frame. Converts to vinyl covering. Reg.



Edison crib—steel slatted teething rails, four sp. Reg. 44.95.

Kantwet tuftless crib in "Pennies from Heaven".

All-round bumpers with

Original Infanseat—portable, washable, removable.

Recliner Stroller—colorful play rest.

Juvenile Furniture, Third

Sale! M

†
Weston College
Weston 93, Massachusetts

March 12

Reverend dear Monsignor Hambray

Forgive me for my delay in replying. There is
a Jesuit parish in Albuquerque New Mexico. I don't
know any of the fathers personally, but I would suggest that
the priest in question go over and talk to the superior and
see what he would recommend. Regards to His Excellency
and Cuba
Sincerely in Christ
John McClellan

DIOCESE OF MANCHESTER
CHANCERY OFFICE

P. O. BOX 509
MANCHESTER, N. H. 03105

Box 509
Manchester, N. H.

4000

Dear Don,

I am just about to take off for Washington and, later, a week of vacation in North Carolina. However, before doing so, I wanted to get a letter off to you so that you would not think I had forgotten you entirely. I have had some correspondence in my folder for over a month concerning the matter about which you spoke in your last letter and I must apologize for the delay in contacting you again. My only excuse is that the boss has kept us too busy. I wonder if we shall be caught up at any time in the near future.

Doctor McCawley of the Institute wrote that the best man in your area is a Doctor W. T. Brown, M.D. of 3220 Silver Street, Southeast. He suggested that I write to him for you or, if you prefer, Dr. McCawley will write. He said that Doctor Braceland suggested that I mention his name if I did the writing.

I contacted Father John McCall, S. J. about a possible spiritual advisor in your area. He is not personally acquainted there but suggested that you get in touch with the superior of the Jesuit House in town for advice.

I shall be back in Manchester on the 28th, so you can reach me here at that time. I'll then go to work on the matter at once if you so instruct me.

We have lost Fathers Burque of Dover, Griffin of Franklin and Poirier of Wolfeboro. The new pastors in order are, E. Dumas, P. Vadeboncoeur and L. St. Pierre. We had a big shake-up last week. Bill Quirk went to Keene, Jim Moran to the Cathedral. Ed Francoeur has made Rt. Rev. and Molan and Murray are Very Revs. This came out over the week-end.

I hope all is well with you and yours. This is being written very early in the morning, so if it sounds mixed up blame it on the hour.

Will be looking forward to hearing from you. Best wishes from all of us at the office and house.

Sincerely in Christ,

Asgood 3/3/65

Confidential File in
Bishop's Safe at
Chancery Office

J. H.

DIOCESE OF MANCHESTER
CHANCERY OFFICE

P. O. BOX 509
MANCHESTER, N. H. 03105

4002

March 3, 1965

Rev. Donald M. Osgood
Box 7003
Albuquerque, New Mexico

Dear Don,

Please accept my sincere apology for the long delay in answering your letter dated February 3rd. It came as we were preparing to send the Bishop off to Rome again and shortly after his departure I left on a ten day trip to Washington, Pittsburgh and Cleveland to investigate liturgical-architectural matters with Father Francoeur.

I spoke to the Bishop about your question on contacts with a doctor and spiritual advisor and he has given me instructions to contact the man in Hartford and another in Boston. I shall do this today with the hope of having information for you soon.

I suppose you have heard of the deaths of Fathers Albert Burque of Dover, Poirier of Wolfeboro and Griffin of Franklin. Their posts have not been filled due to the absence of the Bishop.

The weather is very springlike this week and we are enjoying it -- but it can't last. All are well at the cathedral. I have moved down to the second floor after fixing over the two rooms I used to use for offices. Quite a change!

Father Markham has gone to the Military Ordinariate in New York as vice-chancellor. He left several weeks ago. Not many other changes as yet but we anticipate some after the bishop gets back.

Best wishes from all of us here at the Chancery. Will try to send you more information in the near future.

Sincerely in Christ,

Rt. Rev. Thomas S. Hansberry,
Chancellor

Box 7003
Albuquerque, NM

February 3, 1965

Msgr. Thomas S. Hansberry, Chancellor
Chancery Office
Manchester, New Hampshire

Dear Msgr. Tom:

I don't know where the time is flying to but it sure is flying. Sorry I haven't written sooner. I know that you must be quite busy also these days.

There are a couple things that I would like to mention at this time because I want to make sure that I'm not wasting this year of "therapy". I was and am under the impression that you would contact Hartford and get the name of a specific Dr. for me to see. Also the Bishop said that he would appoint a spiritual advisor - S.J. I do have continual contact with Dr. Gibson but I want to make sure that I'm doing what you want me to - as I want to make sure that I'm continually heading in the right direction towards eventual activization. I certainly wouldn't want to create the impression that there is lack of interest on my part.

The weather here at the present is real Spring-like temperature-wise. I am keeping real busy with the work and have had to have considerable dental work done. I've had two crowns set and am due for another sometime in April - that is, as soon as I can raise the funds. Other than this I am feeling real good.

My best regards to Fathers Okie, and Bob Mulvee. I received a letter from Bob in Dec., shortly after Christmas and he told me how busy you all are with the Bishop back from Rome.

Do continue to keep me in your prayers - I am most grateful for your sympathetic understanding.

Fraternally in Christ,

Alfred Obregon

From the Desk of . . .

MSGR. HANSBERRY

D.M.C.

As a M.D. in Halifax for
name.

Ask the Col of intention
in S.F.



SACRA CONGREGATIO CONCILII

BEATISSIME PATER

Episcopus Manchesterien. humiliter exponit Sanctitati Vestrae sacerdotem quendam, cuius nomen est in actis, suae Dioeceseos non satisfecisse obligationi celebrandi quingentas Missas neque earum eleemosynam reliquisse.

Orator paratus est celebrationem dictarum Missarum curare proprio sumptu, sed humiliter petit ut loco eleemosynae oblatae duorum dollariorum pro unaquaque Missa eleemosynam unius dollarii elargiri possit.

SACRA CONGREGATIO CONCILII, attentis expositis, Episcopo oratori facultatem juxta preces benigne tribuit in casu.

Datum Romae, die 28 martii 1965.

P. Kard. Ciriaco De Tullio

Beatissime Pater,

Episcopus dioeceseos Manchesteriensis in Statibus Foederatis Americae Septentrionalis comperit sacerdotem suae dioeceseos non satisfacisse celebrationi quingenti (500) Missarum, neque earum elemosynam reliquisse.

Episcopus paratus est celebrationem dictarum Missarum curare proprio sumptu, sed tantum humiliter petit ut loco elemosynae oblatae duorum dollariorum pro unquaque Missa, elemosynam unius dollari elergire possit.

Romae, die

+

Nomen sacerdotis est Rev. Donald Asgood

Eminentissimo Domino

D.no Petro Card. Ciriaci

Præfecto S. CONG. Concilii

DIOCESE OF MANCHESTER
CHANCERY OFFICE

P. O. BOX 509
MANCHESTER, N. H. 03105

4007

June 5, 1965

Albuquerque City Police Department
Chief of Police, Paul Shaver
Att. Detective Robert Foote
Albuquerque, New Mexico

Re: Donald M. Osgood

Dear Sir:

Please pardon the delay in answering your telephone call which came while I was out of town a week ago. According to the memo on my desk, you had referred the call to me at the direction of Monsignor Sipio Salas of St. Francis Xavier Parish; however, I phoned him upon my return and he said he did not know of your reasons for phoning.

Rev. Donald M. Osgood was born in Rochester, N. H. on July 18, 1927 and ordained in Manchester, N. H. on June 4, 1955. He served in various parishes and institutions until July 14, 1961 when he was relieved of duty and sent to Via Coeli, a rest home for the clergy in Jemez Springs, N. M. Since that time, he has not returned to duty in this diocese. He left Via Coeli several years ago on his own initiative and I believe he has been working in a restaurant in Albuquerque.

Last summer or fall he returned to New Hampshire briefly and said that he had overcome the problem which had occasioned his previous release. He was advised to return to his work in the restaurant in Albuquerque for another year of trial and to report periodically by mail. We have heard from him once or twice since then but we have had no report on his progress with the psychological and emotional problems... cause of his release -- nor has he informed us of his activities.

I hope that this information as to his status will prove adequate to your needs. We would appreciate a report from you if he is in difficulty.

With cordial good wishes, I am

Sincerely yours,

Rt. Rev. Thomas S. Hansberry,
Chancellor

Tom:

Friday 1:30 P.M.

4008

telephone call from

Detective Robert Foote, Albuquerque, N. M.

re: present status of

"priest on leave: Donald M. Osgood"

Msgs. Solas(?) sic) referred to

detache to you →

Mr. Sipi Salas
820 Broadway S.E.
Albuquerque 87102
St. Francis Xavier.

Please send info to 505-243-5201

Albuquerque City Police Dept.

Chief of Police Paul Shaver

Attention: Detective Robert Foote.

Albuquerque, New Mexico.

V.B. I was not able discreetly to get an
inkling of what this was all about per.

DIOCESE OF MANCHESTER
CHANCERY OFFICE

P. O. BOX 509
MANCHESTER, N. H. 03105

Standard
4009

Box
7003
Albuquerque

June 22, 1965

Dear Don,

Thank you for your letter of June 10th explaining the matter of the murder case in which one of your employees was involved. We had received a telephone request from the police of Albuquerque for a report on your status but could not get any information as to what had happened. We delayed sending a reply for ten days expecting to hear from you but finally sent a brief resume of your position. The police officer who talked with Monsignor Olkovikas said he had been referred to our office by a Monsignor (Salas, I believe) in Albuquerque so I telephoned him but he knew nothing about you.

How are you getting along apart from this unfortunate occurrence? We were wondering what decision you had made concerning the suggestions in our last letter -- doctor and Jesuit.

Things are as usual here. The Bishop is on retreat this week. I leave for the Serra Convention in Miami tomorrow and will be gone until the 1st. I hate to leave this beautiful weather to go South but I suppose I shall have to make the sacrifice.

Do your folks keep you posted on happenings up here? If not, perhaps you would be interested in copies of back Bulletins. We must have extra copies in stock and I could send them to your box.

Take care of yourself and let us know how things are going with you. Best wishes from all of us!

Sincerely in Christ,

Chancellor

P.S. Please excuse the typing. I do these letters myself and this one is a bit rushed.

The Village Inn

4010

PANCAKE HOUSE

ALBUQUERQUE, NEW MEXICO

257 Central, N.W.

Telephone 247-2579

June 10, 1965

Dear Msgr. Tom:

I have been advised by the attorney for the defense that the D.A. will be writing you for a clearance on me in regard to the murder which involved one of my employees.

The young man involved asked me to turn him in to the police, which I did, but in return the police wanted a statement from me. Being unfamiliar with legal procedure I volunteered a statement which the young man told me, not realizing it would involve testimony on my part at a later trial.

Because I have been Subpoened to testify for the prosecution I am being investigated as a matter of routine and the fact of my being a priest was brought out.

I have explained to the D.A. my desire and reasons to keep the fact that I am a priest out of the testimony and he has assured me that it will be.

I am passing the information on to you so that you will know what has happened and can act accordingly. This case in no way involves my past indiscretions. Assuring you that other than this circumstance I find myself, all is well.

Fraternally,

A handwritten signature in cursive script, appearing to be the name 'L. B. ...' followed by a long horizontal flourish.

(Rev.) Donald M. Osgood
Box 7003
Albuquerque, N. H.

October 5, 1965

Dear Don,

Many thanks for your letter of September 22nd bringing us up to date on your activities. I wrote to the Bishop about it soon after it arrived and I know that he will be pleased to hear that you are following through on the schedule which we had suggested the last time you were home.

I shall try to gather together a few things to send to you in order that you may keep posted on happenings here. I am a bit forgetful with so many things on my mind of late but I hope I can remember to take care of this.

In the matter of the Office, I believe I have faculties to dispense you under the "Provido sane Consilio" so I hereby do so for the rest of this year. Write again after Christmas and I'll take the matter up with the Bishop. You will be expected to say the rosary once each day as a substitute for it. I don't have an extra Ordo around and the 1966 ones are out now.

This letter has been interrupted a dozen times by people coming into my office. It is now 5:15 P. M. and I must dash off to vote in the primary election, so I hope you will excuse the brevity of my message.

All are well here. Wil is in Rome with the Bishop. Bob Mulvee is going to Chicago for the Canon Law meeting next week and we have the big Serra Vocation Exhibit opening a week from today. Things are humming, as you can see.

Best wishes from all of us! We remember you in our prayers.

Sincerely in Christ,

s/ T. Hansberry

4012

The Millage Firm

PANCAKE HOUSE
ALBUQUERQUE, NEW MEXICO

2437 Central, N.W.

Telephone 247-2579

2437 Central, N.W.

The Millage Firm

PANCAKE HOUSE
ALBUQUERQUE, NEW MEXICO

Telephone 247-2579

September 22nd, 1965

Dear Tom,

This letter is long overdue as you wrote to me the latter part of June but with the summer tourist trade here at the Pancake House I have been quite busy. Even my folks have been complaining about the scarcity of my letters.

To get the business part of the letter over with, it took me about two months before I could get to see Dr. Brown but now have a standing appointment every two weeks. He is very good and I look forward to my sessions with him. He has sent to Connecticut for a record of the tests run there but hasn't had word as yet. I'll be seeing him again next Tuesday and he will probably have heard by then.

Father Joseph Malloy is the new pastor of the Jesuit Church now. The pastor before him was sick in the hospital and then went into semi-retirement so shortly after Fr. Malloy took over I saw him. His address is: 619 Copper, N.W. Immaculate Conception Church. He may write to you but not for the present, at least that is what he told me.

This should answer your questions in regard to Doctor and Jesuit. Everything is going along real well, and needless to say I am very grateful to you and the Bishop for this chance to prove myself and rehabilitate myself. It hasn't been an easy road but the school of experience seems to have more sticking power and I do

believe that the experience has been profitable and rewarding in many ways.

I would appreciate getting some news about the Diocese if you have extra bulletins. Also I wish that you would clarify for me, if you can, my position in regards to the Office. Am I bound strictly to it under these circumstances? Would also appreciate it if you could send me an Ordo.

The State Fair is on now here in Albuquerque and a group of us went to the races the other day and I will probably see the ~~KX~~ Rodeo the end of the week as the Boss gave me a couple tickets. As soon as the Fair is over things will be quieted down considerably until the holidays in December.

Guess that this is about all for now. Regards to all at 145 Lowell and in the Chancery. Their continued prayers are asked.

Sincerely,



February 4, 1966

Rev. Donald M. Osgood
Box 7003
Albuquerque, New Mexico

Dear Father Osgood:

Thankyou for your letter of January 19th which arrived while I was at a meeting in Chicago. It is good to know that you are making progress under the direction of Doctor Brown. In keeping with your recommendation, I am writing to him today and will be in touch with him as time goes on.

With a blessing and cordial good wishes, I am

Sincerely in Christ,

Bishop of Manchester

February 4, 1966

Warren Brown, M.D.
3220 Silver, S. E.
Albuquerque, New Mexico

Re: Osgood, Rev. Donald M.

Dear Doctor Brown:

Father Osgood has informed me that you have reached the stage in his treatment when you feel you should discuss the planning of his future activities in the Church. It is encouraging to know that you have made such progress and I am pleased that you visualize his eventual return to active duty in the ministry.

Unfortunately, the history of this young man's exploits is so well known in this area that I am at a loss as to how we could make use of him. Our diocese is territorially small and it is difficult to place him. I feel that he would be of more value in another diocese, possibly in the West, if we can find a Bishop willing to accept him. Our recommendation of him will depend in great measure on your appraisal of his ability to avoid scandalous lapses.

Father Osgood spoke of considering "certain areas of work in which he could be of most value to the Church." I presume that he means he should specialize, e.g. music, choir work, etc. However, my first reaction to this is that these are the areas which contributed to his delinquency. I think that a benevolent Bishop accepting him would be well advised to place him in a position where he would be under supervision and not left on his own.

These are my first reactions to Father's suggestion that we discuss his future by mail. I shall be happy to explore the matter further with you at your convenience.

With cordial good wishes, I am

Sincerely yours,

Bishop of Manchester

January 19, 1966

Most Rev. Ernest J. Primeau, D.D.
Chancery Office
153 Ash Street
Manchester, New Hampshire

Your Excellency,

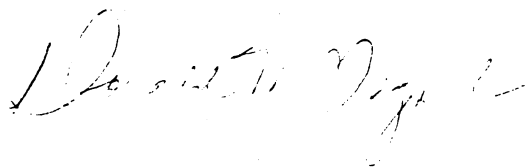
Since September, 1965, I have been regularly visiting
Dr. Warren Brown, psychiatrist recommended by Dr. Braceland
in Hartford.

We have now reached the stage in our visits whereby
Dr. Brown wants to discuss the planning of my activities
in keeping with my future in the Church.

Because of my past failures and the effect they could
have on those having authority over me, Dr. Brown and
I are agreed that I should return with more than I left with
and therefore we have been considering certain areas of
work in which I could be of most value to the Church.

At this time, then, I would like to invite correspondence
between you and Dr. Brown. Dr. Brown feels that a letter
from Your Excellency would best serve as an opener.

Respectfully,



Copy to Dr. Brown
3220 Silver, S.E.
Albuquerque, New Mexico

Warren Thompson Brown, M.D.
3220 Silver SE
Albuquerque, New Mexico

File
Esmond
1221 Silver, S. O. 1965
Albuquerque, N.M.



Sept. 2, 19 #52
Oct. 12, 26 52
8/20

RIGHT REV. THOMAS S. HANSBERRY,
CHANCERY OFFICE
ASH ST.
MANCHESTER, NEW HAMPSHIRE

Oct. Nov. 7, 1965

March 29, 1966

Rev. Donald M. Osgood
Box 7003
Albuquerque, New Mexico

Dear Don,

I apologize for the long silence which has been due to several things, including a vacation. Doctor Brown had written in February suggesting that you go back to work in the priesthood. We were pleased to hear this. However, I am sure you will agree that it should not be here in New Hampshire. The Bishop is willing to allow you to work elsewhere if this can be arranged.

The question at the moment is whether you have any contacts which would enable you to find a spot. We feel that you should be in a diocese where you could be stationed with other priests, rather than in one where you might be alone out in some rural area. We would be interested in hearing from you about this. We have some contacts in certain dioceses and we could go to work on them at once after hearing from you.

All are well here. The Bishop is making his episcopal visitations of the parishes and is very busy. Monsignor Clark has aged considerably but is still running a tight ship. The staff at the cathedral is completely new: Donahue, R. Bryson, Lennon and Haller. We expect ten for ordination this year and we need even more.

The weather is turning better. Looks as though spring is not far off.

I hope everything is going well with you. Take care of yourself and do keep in touch with your friends in this area. If there is anything we can do to help you, please let us know.

Sincerely in Christ,

Rt. Rev. Thomas S. Mansberry, P.A.
Chancellor

Memo

From

Bishop Primeau

To - Msgr. Hausberry

In this case, I think we should avoid sending him to a rural diocese such as those in northern Texas, New Mexico and Arizona. He would perhaps be better off in a more populated area where he would have plenty of work to occupy himself.

If there is a Bishop who might be interested in his talents, perhaps we would be better off to contact him, explain the situation and ask if he would be interested, rather than let him shop around on his own.

Possibilities: Denver, Spokane, Portland, Oregon, Oakland.

March 29, 1966

Warren T. Brown, M.D.
3220 Silver S. E.
Albuquerque, New Mexico

Dear Doctor Brown:

I apologize for the delay in answering your last letter concerning Father Donald M. Osgood. It came just before my vacation at a time when I was swamped with work and this is the first opportunity I have had to answer it.

It is our feeling -- and I'm sure you agree -- that it would be best for Father to work in a diocese where he would be with other priests, rather than in one where he might be obliged to serve in a remote area by himself. We shall be pleased to check a few places for him and I am writing to him this afternoon. We shall keep you posted on our progress.

With cordial good wishes, I am

Sincerely yours,

Rt. Rev. Msgr. Thomas S. Hansberry, P.A.
Chancellor

July 16, 1966

Dear Don,

I came into the office this morning because I remembered that your license application had come in from Concord and I did not have an opportunity to mail it to you yesterday. Thought you might like to have it before your old license expires.

With regard to your placement at the end of the summer, will you please let me know when you will be available? I have made inquiries as to finding you a spot in several dioceses but without success. Do you have anyone to whom we could turn for assistance? Maine, New Hampshire and Massachusetts seem to be off the list. I have not written to Vermont. I should have asked Bishop Joyce the other day when he was at St. Anselm's but I was tied up with Bishop Feeney.

All is well here. The Bishop is back from Rome again. He went over early in June. Monsignor Clark has made a good recovery from his major surgery and is on the job. The summer season at the Beach is in full swing.

We have had a complete turnover of personnel at the Cathedral. I am the only one of the old guard left.

Best wishes from all of us at the office. Please excuse the brevity of this. I don't want to get caught here for the whole morning with such nice weather outside. Take care of yourself and do keep in touch with us.

Sincerely in Christ,

Chancellor