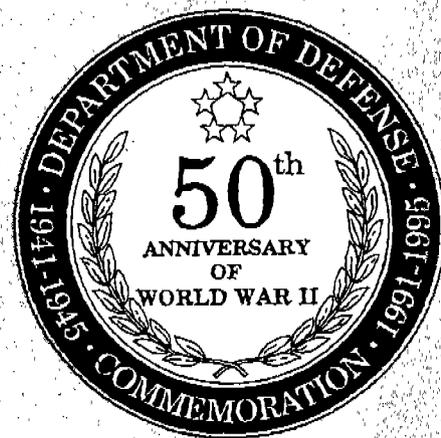


CHAPLAIN PRISONERS OF WAR IN THE PACIFIC 1941 - 1945



Leslie F. Zimmerman
Chaplain, Colonel, USAF (Retired)



DEPARTMENT OF THE AIR FORCE
HEADQUARTERS UNITED STATES AIR FORCE
WASHINGTON, D.C.

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COLLEAGUES IN MINISTRY

The years 1991-95 mark the commemoration of the 50th Anniversary of World War II. Much has been written, numerous movies produced, and countless heroic stories told about men and women who served during the conflict. Chaplains also made a profound impact on the legacy of those war days. In this booklet we have a testament of those chaplains who survived at Bataan and Corregidor only to suffer more in the prison camps of the Pacific.

The author, Leo F. Zimmerman, Chaplain, Colonel, USAF (Retired), wrote a diary while imprisoned at Bilibid and Cabanatuan in the Pacific. He recalls some of the chilling episodes about life in a prisoner-of-war compound. Much of this booklet contains biographical information on thirty-eight chaplains who were taken prisoner. Thirty-three served in the Army. Five served in the Navy. Chaplain Zimmerman retired from the Air Force in 1963.

These stories of courage and faith remind each of us that the call to ministry in the military is not without adversity or sacrifice. These chaplains have paved the road for a ministry which gives us a legacy of encouragement and hope. My hope is that these accounts will inspire us to better serve our God and those we are called to lead.

A handwritten signature in cursive script, reading "Donald J. Harlin", is positioned above the typed name.

DONALD J. HARLIN
Chaplain, Major General, USAF
Chief of Chaplains

CHAPLAIN PRISONERS OF WAR IN THE PACIFIC - 1941-1945

For we do not want you to be ignorant brethren, of the affliction we experienced in Asia; for we were so utterly unbearably crushed that we despaired of life itself. Why, we felt that we had received the sentence of death; but that was to make us rely not on ourselves but on God who raises the dead

St. Paul (2 Cor. 1:8-9a)



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PREFACE

How This Volume Came To Be Written

As one of the 38 chaplains who was interned by the Japanese following the surrender of the Philippines and Guam, I experienced firsthand much of the tragedy of war and imprisonment in the Far East. Through it all, the chaplains were there--Regulars, Reservists, missionaries with battlefield commissions, Protestants and Roman Catholics, veterans of World War I, and those uninitiated in the horrors of war. Among their number, some were married, some celibate, some fathers by nature, some by ordination. Young or old, whether physically strong or frail, they served as a visible symbol of God's continuing presence in the midst of chaos.

Like many others, I kept a diary during my imprisonment. Men confined have a great need to write something. Given pen and ink, they will fill page after page. Without paper or pen, they will resort to burning messages on wood or carving into tiles or rock. My complete and accurate diary found its way back to me some 12 years after liberation. Its arrival caused some publicity and several offers of publication. Eventually, I gave the copybooks in which it was contained to a professional writer who spent months deciphering the fading ink and typing the hundreds of daily entries (the professional was Violet Smith, a staff writer for the *Los Angeles Times*, who wrote under pseudonyms for a number of monthly magazines). Before it could be submitted for publication, Violet had a heart attack. But as an introduction, she wrote more than 20 pages of insight into the material on which she had been working. The following are extracts from her introduction:

The diaries give an intimate almost microscopic view of what it is like to be a prisoner of war: the pathos, the anguish, the horror and the loneliness and, at the same time, the love, devotion, spiritual insight, and not infrequently, that other necessary ingredient for day-by-day survival--humor.

* * * * *

The keeping of a diary had been forbidden. The discovery of one could lead to severe punishment or death. Despite this, Zimmerman was compelled to write his daily comments, almost as

if by doing so, he was putting some kind of order back into a life that had been torn asunder by his separation from his wife.

Vi goes on explaining the contents of the early pages of the diary, the siege of Manila, and the defense of Bataan. Later, she continues:

Several weeks later, Captain Zimmerman was marched, trucked, led and beaten into a world he dreaded more than anything--that of a prisoner of war. His diaries take you into that world with him, first for a short stay at Bilibid Prison and then into Camp No. 1 near Cabanatuan, where he began his three and one-half-year ordeal of survival.

* * * * *

It is here that the chaplain, like thousands of others, learned to live on rice and rumors. It is here that his own body, already racked with malaria and jaundice, slowly began to give way to malnutrition, more malaria attacks, amoebic dysentery and beriberi, as well as estrangement from the world and sexual deprivation. It is here that he had to learn to give himself the will to live so that he could give others a reason to live.

Vi Smith had a deep insight into what had been written 30 years earlier. She goes on:

While striving to keep "his men" interested in God, games, books, jokes--anything that would keep them from giving up the will to live--the chaplain realized with alarm that even in a prison camp, a subculture society, that men are what they are. Some stole from their fellow prisoners. Others organized rackets and sold necessary items at outrageous prices. A few doctors withheld medicine and medical records unless there was a favor forthcoming for them. There was gambling and there was homosexuality.

There was cruelty to one another as the men battled their forced togetherness. Even the chaplains waged a religious war over the supremacy of denominational control of underground funds and special privileges.

* * * * *

It was perhaps the sex-tortured minds that the chaplain could best understand, for he could see what was happening to the men in a womenless society. He could understand it because it was happening to him. He wrote, ". . . and if others are as I am as we lie awake and have lurid, lewd, perverted thoughts, God help us. We suffer too much of one another. Monotony, sordidness, confinement, homesickness, horniness Speed the day of our liberation. We'll never be the same as we were before--may God forgive us if we become perverted or hedonistic in the future. It is not good for men to live alone. We need women"

Vi went on with an analysis of a man deprived of his mate and whose mind tortured him with visions of her possible infidelity. Would he return from the purgatory of prison to a lost and faded love? She speculates on the psychological effects of this deprivation and doubt upon his mental stability and chances for survival. The cogent summary of Vi Smith's introduction to the diary and its pertinence to the chaplain's biographical data is expressed in her own words: "*What gave him the stamina, the mental stability to survive his ordeal? Mankind mantles men of the cloth with supernatural endurance but tends to forget that each is only human, bringing into a situation only what he is.*"

Modesty and justice require the revision of the next of Vi's quotes to include all chaplains. I have substituted "they" for the third person singular:

. . . They won their personal battles under adversity because of their mastery of their intellects and their emotions. Instead of wallowing in self-pity, they learned to analyze and conquer most of their shortcomings.

She could have added that the chaplain (and all chaplains) looked for example to St. Paul, who wrote:

. . . I have learned to find resources in myself whatever circumstances. I know what it is to be brought low, and I know what it is to have plenty. I have been very thoroughly initiated into the human lot with all its ups and downs--fullness and hunger, plenty and want. I have strength for anything through Him who gives me power.
(Phil. 4:11-14, New English Bible)

* * * * *

Persevere in prayer, with mind awake and thankful heart; and include a prayer for us, that God may give us an opening for preaching, to tell the secret of Christ; that is why I am now in prison. Pray that I may make the secret plain, as it is my duty to do.

(Col. 4:2-4, Ibid.)

The diary was never published. For years I waited for Vi to be well enough to complete the editing that the proposed publisher had suggested. She was never able to do so and had to confine herself to those things she could dash off in a day. Bypass surgery and a pacemaker brought possibilities, but she was then commissioned to write the Glen Martin story about early aviation. This book was successfully published. Later, Vi and I lost touch.

A new approach appeared. Through a long series of events unrelated to the chaplain story, I became acquainted with Miss Ruth Austen, a feature and freelance author. She learned that I had a typed copy of my diary. After reading it, she became inspired with the possibility of a work that would alternate an account of my wife caring for and supporting our four daughters in my absence with extracts from my diary. Ruth spent months on interviews, research and study, while also involved in other writing projects. At times her efforts were delayed by her need to work on projects that could help her support her family.

About that time, I told her of an idea I had relating to the sermon notes I had been able to salvage. The idea appealed to her, and I set to work.

I selected 13 sermons that I hoped would convey the messages that we chaplains gave our men. The sermons were reconstructed from notes, manuscripts, and memory. Each was introduced by a narrative that gave the background conditions at the time the sermon was actually preached. While one cannot recapture the mood or the meaning of those days, the work constituted a limited record of our imprisonment, our survival, and our faith.

After completion, it was submitted to a literary agent with the understanding that an introduction and an epilogue would be added. The foreword would cover my background; the epilogue would cover my career after liberation, including the 21 months of hospitalization, my military assignments, my retirement for disability, and my observations in retrospect on the entire prisoner of war experience.

I felt a sense of guilt in authoring a document that might give the impression that I was the only chaplain who was captured, who suffered, who continued his religious mission while working at hard labor, and who served others while himself wasting away with disease. Ruth and I agreed that the epilogue should give credit where it was due--to *all* the chaplains. A brief biography of each man seemed appropriate. The gathering of this information proved to be an enormous task that stretched over a two-year period.

Eventually, I had a brief but reasonably accurate profile of each man. When completed, the biographies occupied far too much space to be considered an epilogue. While I was pondering what to do with this material, I was contacted by Chaplain John Groh, USAFR, who was bringing the history of the Air Force Chaplaincy up to date. At the same time, I heard from Teresa Smith of Tulsa, Oklahoma, who had personal reasons for research on the prisoners of war, including the chaplains. Our correspondence led to her offer to type my notes and help put them in shape to present to Chaplain Groh.

There is a vast volume of material that was not used because of space limitations. I am deeply grateful to everyone who has helped me.

I feel that some introduction such as this is necessary. It is not always recognized that chaplains and doctors did not surrender their skills or their callings when the fighting troops laid down their arms. Their challenges and responsibilities increased after surrender. Looking back, those who survived probably feel as I do--we could have done more. Perhaps we could have been better examples of our faith. Despite this concern, there has been a comforting and overwhelming response from the officers and men with whom we chaplains were imprisoned.

I believe it can be summed up by a letter I received from Colonel Samuel C. Grashio, one of the ten men who escaped to Australia from captivity on Mindanao. He wrote on February 1, 1987:

My love and respect for you beautiful people runs very deep and I am sure it represents the feeling of the majority of our men who suffered the humiliations, intimidation, and the many deprivations experienced behind the barbed wire. You great men kept the importance of God in our hearts by your example and the concern you displayed for your fellow POWs. We survivors are indebted to all of you. I am sure that many of those who perished received comfort and courage and died with God's peace because you chaplains were there to administer to the spiritual needs of the dying. God bless you for that. Posterity should know what you chaplains did under the most difficult conditions imaginable.

Colonel Grashio himself wrote one of the most insightful and epic of the prisoner-of-war books, *Return to Freedom*.

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American Military Organization in the Philippines

As of this writing (early 1988), three-fourths of the people in the United States are too young to remember December 7, 1941, firsthand. President Roosevelt called it "a day which will live in infamy." Most Americans, if they recall it at all, speak of it as "Pearl Harbor Day." This generation cannot fully comprehend the sense of outrage that Americans felt at the sneak attack by the Japanese. No doubt the intensity of this emotion was a prime reason that the country rallied as a unit to the most massive program of mobilization and production in our 200 years as a nation.

The events in the Philippines were just as dramatic and just as vital to our country's future as their corresponding events at Pearl Harbor. The battles fought on Philippine soil were the Gettysburgs and Bunker Hills of the Far East; the heroism and the losses there as poignant and timeless as those so beautifully evoked by the poppies of Flanders Field.

As news of Pearl Harbor spread throughout a disbelieving America on December 7, 1941 (it was 8 December in the Philippines), Japanese aircraft were already converging on Clark Field. The civilian and military populations of the Philippines found themselves caught up in a tragic scenario of warfare, hunger, and captivity for which they were woefully ill-prepared. What was the backdrop to the predicament thrust upon the Philippines by the Japanese assault? There are some observations that should be made, in the effort to understand the military situation in the Philippines on the eve of war.

First, confusion was prevalent within the military structures, and there existed a tangled mess of disorganization in many areas. There were four branches of service: the Army and its satellite, the Air Corps; the Navy and its subordinate Marine Corps; the Filipino-American troops under Field Marshal Douglas MacArthur (who did not become Commander-in-Chief until July 1941); and, finally, the Office of the High Commissioner, who, representing the United States Government, had a virtual veto power over any action by either the military or the Philippine legislature. General MacArthur and President Quezon of the Commonwealth would hardly speak to each other, and MacArthur seldom spoke to Americans outside his staff. Any success that American forces had in delaying the Japanese capture of the Philippines came as a result of a total commitment to the cause that transcended service loyalties.

The second factor that affected the total picture of the troops in the Far East was the so-called Orange Plan--a contingency strategy for use in the event of a Japanese attack on the Philippines. This plan was originally

developed under the auspices of a joint Army and Navy board in the summer of 1903 but was put on hold until after World War I, when it was revitalized. It was the consensus of this board that, in the event of an attack, the Philippines were doomed. The Japanese could put 300,000 soldiers there in the first month against less than 20,000 Filipino-Americans. The only feasible course was to hold out as long as possible and then surrender. How could such a plan be presented to the American people? One word of the implications of the plan would instantly demoralize the Filipinos and enrage the American civilian community. As a result, the Orange Plan, revised and adopted in 1924, made no mention of the plight of the Philippines. Every revision, right up to 1940, bravely asserted that the United States could eventually establish superior sea power, hold Manila Bay, and take the offensive.

Ironically, while MacArthur was charging the weary defenders of Bataan to hold out until "hundreds of planes and thousands of men" would arrive, President Roosevelt, in a February 20, 1942, fireside chat broadcast to the American people, was explaining why rescue or reinforcement of those fighting on Bataan was impossible. This presidential message was picked up on Bataan via shortwave radio and had an understandably negative effect on morale.

Still another factor that is seldom considered today was the composition of the troops that were called upon to defend Bataan and Corregidor. The defending forces were a strange mixture indeed. The troops that represented the larger elements in the defense of the Philippines included the 31st Infantry, the 88th Cavalry Reconnaissance Squadron, the 192nd and 194th Tank Battalions, the 202nd Coast Artillery (AA), the 59th and 60th CAC, the 4th U.S. Marines, the 803rd Engineers, the 20th Airbase Group, the 7th and 27th A.F. Materiel Squadrons, and the 5th and 19th Bomb Groups, as well as the courageous Philippine Scouts and the 31st Division, Philippine Army.

The main line of defense was the Philippine Division, composed of one regiment of U.S. Infantry and two regiments of Philippine Scouts--all crack troops but decidedly limited in number and equipped with outmoded weapons. The Air Corps was crippled by a lack of planes, and its men were quickly pressed into service as untrained infantry. Bataan's artillery consisted largely of relics from World War I. There was no forage for the Cavalry horses, and the animals soon became part of the dwindling food supply. On Corregidor, the massive coast artillery pieces were pointed out to sea and could not be trained on Bataan. Logistical supplies that had arrived from the United States had not been matched to the weapons, the prior training of the men who were called upon to use them, or the climate. The newly arrived troops (except for the Air Corps) were mostly casuals, Reservists hastily recalled or National

Guard units with incomplete training. Filipino Reservists, in some cases, marched onto Bataan without guns or helmets--sometimes even without shoes.

This conglomerate of front-line troops on Bataan fought bravely, despite reduced rations, malaria, and dysentery, until April 9, 1942, when surrender became inevitable. Corregidor would hold out another month, suffering a bombardment unequalled in World War II. This delay and containment of their crack troops, although temporary, cost the Japanese dearly.

Military analysts now realize that the holding of Bataan and Corregidor marked a turning point in the new war. Japanese battle casualties were higher than expected. Tropical diseases took an unexpected toll on the Japanese, as did a shortage of food. The crack troops who took the Philippines required a greater expenditure of supplies than did the entire Malaya and Singapore campaign. The loss of men and equipment completely destroyed Japanese hopes of landing in Australia or launching programs against Hawaii and Alaska.

For the men who surrendered on Bataan and Corregidor, one struggle had ended and another, even more terrible, struggle had begun.

* * * * *

**THE SOLDIERS OF GOD:
IN BATTLE
AND AS PRISONERS OF WAR**

"How could we sing the Lord's song in a foreign land?"

--- Ps. 137:4, *New English Bible*

The chaplains were men of God; they were also human, flesh and blood, with all the drives and weaknesses exhibited by the men in uniform who manned the guns or provided the logistics. During the months of active combat, they were exposed to food shortages, tropical diseases, and the desperation felt by all officers at the disorganization in both military strategy and logistics.

The ignominy of being captured, along with the trauma and impact of the realization that they were a part of the first American Army to surrender as a group, was felt with as much shock as it was by the commanders. Like the other men, they found themselves deprived of identity and self-determination. There was no consideration of their status as non-combatants, no recognition as priest or pastor. In this new environment, the only minister recognized by the enemy was a "minister of propaganda."

Along with intolerable living conditions, the lack of sanitary facilities, filth, body parasites, and disease, there were also many contrived methods of brutality, sadism, abuse, and humiliation. The chaplains knew imprisonment at its worst. To understand the physical and emotional obstacles the chaplains had to surmount to function as spiritual leaders, it is helpful to recognize the manner in which prisoners of war were viewed by their Japanese captors. Many Japanese held a generations-old animosity toward the white race. The morale and spirit of the Japanese Army were established on two rigid principles: first, that a soldier never retreats; second, that he shall never be taken prisoner. Faced with retreat or surrender, the Japanese soldier was expected to commit suicide rather than lose face as a captive. It is no wonder that they regarded American prisoners as "kichibu" (beastly), subhuman, the foul water flowing from the sewerage of Caucasian corruption. Prisoners were beneath contempt and not worthy of any consideration or compassion.

As a technical point, the Japanese did not recognize the Geneva Convention, which set guidelines for the treatment of prisoners of war. The chaplain's lot was no different from any of the other prisoners. He was a captive in a foreign land, away from his family and his church, stripped of his dignity, suffering from humiliation, starvation, disease, and cruel treatment. He faced shortages of everything from food and water to religious supplies. The squalid living conditions, the high death rate, and the inroads of disease

were bad enough. The mental torment, fear, depression, and the temptation to succumb to apathy were even worse. Under such conditions, how does one follow the mandate (from Heb. 23:23) to "*Lift up your drooping hands and strengthen your weak knees*"? When every possession is lost, every value challenged, and life is stripped down to naked existence, all the familiar goals of one's faith are put in jeopardy.

Life, for the chaplain as well as for the others, became a search for meaning. One had nothing to lose materially except one's naked life. Chaplains saw things that were nauseating and disgusting. Horror and shame gave way to numbness and dulled emotions. Life, at times, did not seem real. Why not give up, curse God, and die in despair? But the chaplains did not! If all the chaplains were like this writer, it was inevitable that these waves of depression and numbness attack the spirit. Only the challenge of service, the higher calling of faith, the response of others to one's spiritual leadership, and the positive ability to restore tangible values to souls that had lost the will to live, intervened to give the chaplain's life purpose. Beyond the moods of despair and apathy known by all, the strength and self-esteem born of faith and service persisted.

One rationalized that since suffering was inescapable, meaning must be found in that suffering. When the chaplain brought men face to face with the love of God, His concern, and His power, then the chaplain himself found a "why" to live that became a "how" to live. This new outlook became a magnificent commitment by a group of God's servants that has never been fully appreciated by government, military, the American public, or even the chaplains' own denominations.

When the chaplains returned home (*about 55% died as prisoners--the highest death rate of any corps or service*), they submitted reports of their experiences to the Chiefs of Chaplains and to their individual denominational superiors. From these reports, from letters received from scores of appreciative fellow prisoners, and from the writer's own records and memory, the following comments have been prepared.

There were 33 Army and 4 Navy chaplains among the men who surrendered in the Philippines. An additional chaplain became a prisoner of war on Guam and was later interned with prisoners from the Philippines after transfer to Japan. Twenty-one of the men were Roman Catholic; seventeen were Protestant. Of this total, 20 made the supreme sacrifice in the prison camps or on the "hell ships" off the coast of the Philippines en route to Japan.

No record has been found that reveals the exact location of all the chaplains at the time of the American surrender. One writer places 23 of them on Bataan and consequently on various stages of the Death March.

Nine chaplains were captured on Corregidor, and five on Mindanao. One chaplain was taken prisoner on Guam. The average period of internment among the chaplains was 42 months. Chaplain Davis (United States Navy) was incarcerated longest of the group, serving 46 months as a prisoner of war following his capture on Guam.

Nothing in the chaplains' previous experience could have prepared them adequately for the horrors they were to face as prisoners of war. However, one common thread ran through their lives before and during their internment, unbroken and unfrayed. That sustaining thread was faith in God. Even with all the order and dignity of their prewar existence torn away, the chaplains were still servants of God and guardians of His word. Service to others remained a natural and constant expression of this faith.

In the prewar days, they busied themselves with the functions of their church and the duties expected of any pastor. Protestant or Catholic, whether holding worship services or celebrating Mass, leading Bible study or catechisms, giving spiritual counsel or hearing confessions--all were teachers, comforters, evangelists, and religious guides. They were a tangible religious presence in the midst of the military environment.

Prewar chaplains in both the Army and Navy had their duties assigned to them according to the needs of each post or station and based on their individual abilities. For instance, Chaplain Davis, the Navy chaplain on Guam, was in charge of the secular education system for the children of the military families on the island. In the Philippines, chaplains organized tours to points of interest, gave lectures on morality and health, and assisted on shopping expeditions for native souvenirs and antiques. At Nichols Field, this writer (Chaplain Zimmerman) supervised an extensive base library and operated a program to enable men to contact families in the States via the Military Amateur Radio Service. Chaplain Brown operated a similar program at Clark Field. Chaplain Taylor organized tours of the historic churches within the Walled City of Manila. One Catholic chaplain arranged a tour to the leper colony at Culion. Others organized assistance to patients in the leprosarium at San Lazaro in Manila. A Jesuit chaplain arranged for the other chaplains to meet with the fathers and superiors of the *Ateneos* (the Jesuit colleges) for a briefing on the extensive educational program provided by this order for the children of the archipelago. As a group, the chaplains were both busy and creditably useful as they worked under the watchful and forceful leadership of Chaplain Oliver, the Departmental Chaplain.

With the December 8, 1941, attack on the American air bases by the Japanese, the lives of the chaplains and the lives of all who lived in the Philippines were shattered. None could predict the variety of experiences the chaplains would have in providing a spiritual ministry under battlefield conditions. Their congregations were scattered in foxholes and dugouts, strung along the front lines of the Bataan peninsula, enduring in the jungles of Mindanao, or holding on in the bunkers and tunnels of Corregidor. Some chaplains braved the open waters between Corregidor and Fort Drum to minister from the mother ship Canopus to the men on submarines. Some traveled the paths of Bataan to reach men on patrol or on scouting details. Chaplains Trump, Borneman, and Zimmerman collected messages from the troops and cabled them on to anxious families in the States, continuing until all commercial communications were severed. Chaplains serving the Filipino troops collected letters from these men and arranged for delivery of messages to their loved ones within the islands.

One cannot begin to give a full account of the courageous service of the chaplains under battlefield conditions. The following examples are given to illustrate their diverse ministry and their ability to serve where need arose, without orders, and despite great personal danger:

Chaplain Wilcox, chaplain to General MacArthur and later to General Wainwright, risked his life daily by providing services at burials held "topside" at the cemetery on Corregidor. His ministry to those of all branches of service earned him the unique distinction of being an Army chaplain decorated by the Navy for courage and devotion to duty.

Chaplain Lafleur was with the men of the 19th Bomb Group at Clark Field when most of its aircraft were destroyed and many of its men killed on the first day of the war. His spiritual and physical aid to the wounded and dying was so outstanding as to merit the Distinguished Service Cross. When his unit was transferred to the Southern Islands, he was offered a chance at evacuation to safety. He refused to leave his men and accompanied them to their new assignment. There, on one occasion, he crawled on his stomach through a hail of bullets to rescue a wounded officer.

Chaplain Nagle, a teaching and preaching missionary in the northern part of Luzon, was commissioned in the field and served both the tribal community and the military detachments in the area. He proved invaluable to the commander because of his knowledge of the network of local trails and also served as an interpreter. Nagle became an instant favorite in the detachments he served.

Chaplain Borneman, serving on Corregidor, was the first of the chaplains to be wounded. During air raids, he suffered three wounds, all the while continuing to minister to the men of the Coast Artillery. When men were buried under debris following an intense shelling, he worked under fire to rescue them and was later decorated in recognition of his bravery.

Chaplain O'Keefe was a Jesuit priest on Mindanao. Knowing that the decision made his own capture inevitable, he bravely accepted a battlefield commission around the time of the fall of Bataan. He ministered to the men of the 61st Field Artillery when they were cut off at the Battle of Tagalon. After the battle, O'Keefe's commander greeted him with the statement, "Take care of yourself, you are too valuable to us to not be alive." At one point, the chaplain was pinned down behind the cover of a tree for several hours while snipers poured bullets into the position. He was finally rescued by a group of men who were passing by in search of their unit. The chaplain returned their favor by leading the men to the safety of American troops.

As mentioned elsewhere, **Chaplain Taylor** in the East Sector and **Chaplain Carberry** on the side of Bataan facing the China Sea were both in the most severe battles of Bataan. Both men exhibited outstanding bravery by helping in the rescue of wounded men. Their courage under enemy fire earned them each a Silver Star. As the Senior Air Corps Chaplain in Bataan, Chaplain Taylor regularly visited the chaplains who served the troops on the front lines. From unknown sources, he managed to obtain prayer books, New Testaments, scripture readings, religious medals, and rosaries. These supplies were left with the chaplains, who distributed them foxhole to foxhole as part of their battlefield ministry.

Chaplain McManus served aboard the USS Canopus, ministering to the men who worked in the ship's machine shops to provide vital equipment to the front-line troops. The Canopus was struck by armor-piercing bombs, and the resulting explosion near an ammunition magazine killed six men and wounded several others. McManus entered the smoke-filled area to rescue the wounded and to give last rites to the dead or dying. His bravery was recognized with the Silver Star.

Chaplains Brewster and Quinn accompanied a large contingent of wounded from the naval base at Cavite to field hospitals set up in schools in the Pasay district of Manila. They stayed beside their men until captured by the Japanese.

Chaplain Dawson set up a chapel in the hospital area at Cabcaban on Bataan. There, he flew the Christian flag, refusing to furl it even after the American surrender. The messages of hope he gave to the ambulatory patients who gathered for prayer each evening have been recorded in several personal diaries.

Chaplain Zerfas served the Cavalry as it went on scouting patrols behind enemy lines in northern Luzon. **Chaplain Tiffany** served Hospital No. 2 but also visited the men of the anti-aircraft batteries and tank battalions along the coast of Manila Bay. **Chaplain O'Brien** recovered a Mass kit, commandeered a jeep, and went from one end of the Bataan peninsula to the other, saying Mass wherever there was a lull in the battle. By this method, he was able to reach the major concentrations of troops about once or twice a week.

When the final Japanese push began, on April 3, 1942, **Chaplain Taylor** accompanied the 31st Infantry to a front-line position. As the Japanese broke through one of the Philippine sectors along the front, the defending troops on either flank were forced to fall back. During this retreat, many became separated from their squads or platoons and waged individual battles to survive. Chaplain Taylor was among those who sought out the injured and missing or those who were simply lost in the jungle. He worked until exhausted and, when the regiment was finally reassembled, was himself unaccounted for and reported as missing. Taylor eventually made it back to the field hospital after a courageous struggle.

The incidents recounted here are merely examples of a much greater story. Chaplains in all areas of combat upheld the cause of Christ and the honor of their denominations. Despite times of doubt, and the temptation to succumb to fear, the records indicate that, as a group, they faithfully and dutifully represented their calling. Whether they participated in the horrors of the Death March, the month-long bombardment of Corregidor, or the roundup of the units in Mindanao, they accredited themselves with honor.

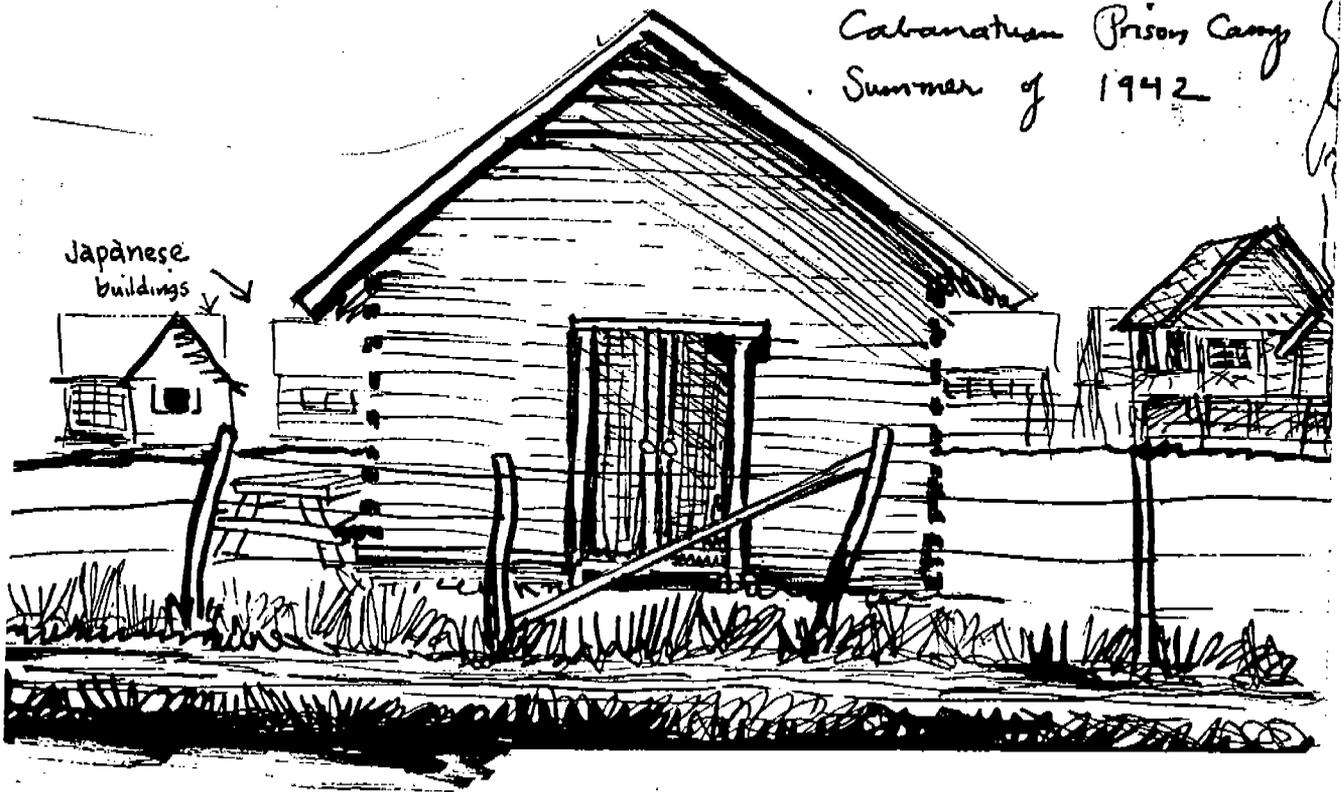
This was the prelude to the months and years of their confinement. All the chaplains survived to be taken prisoner. They did not, however, lay down the "weapons" of their faith in surrender.

They could say with St. Paul:

I want you to know that what has happened to me has really served to advance the gospel, so that it has become known throughout that my imprisonment is for Christ; and most of the brethren have become confident in the Lord because of my imprisonment.

-- Phil. 1:12ff [adapted]

Home Sweet Home
Cabanatuan Prison Camp
Summer of 1942



LAITY LEADERSHIP IN RELIGIOUS ACTIVITIES AT CABANATUAN

When writing of the activities of the chaplains in the Japanese prisoner-of-war camps, and especially at Cabanatuan where most of the chaplains were concentrated, one must be careful about giving the appearance that men turned instinctively to religion in their hours of anguish and suffering. This was not the case. It seemed as though the chaplains made it possible for those who had spiritual strength to find something to grasp hold of. There were few "deathbed conversions." On the other hand, there was a deep religious consciousness that drew out of individual past experiences. Most of the lay leaders who assisted and supported the chaplains had religious roots reaching back before their prisoner-of-war experience.

Some men who survived had been blessed with a strong constitution. Some had a natural immunity to such debilitating diseases as malaria. Some survived by their cheating and cunning. But for most, it was a sort of divine force within that enabled them to maintain their moral standards in the face of brutality, hunger and human frailty. Many enhanced this inner force by actively supporting and providing service to the spiritual life of the camps.

There were some who had been lay leaders in their own churches back home. Others had been ordained or licensed pastors or ministerial students. In service with the chaplains, some of the younger men found a challenge to a religious vocation. Several chaplains, including Taylor and Cleveland, tutored these young men. Chaplain Talbot steered more than a few into the channels or religious vocations. In recent years, it has become evident that many went on to become ministers or priests.

It is impossible to provide an accurate list of the many who actively helped the chaplains within the prisoner-of-war camps. Many of the most active were lost on the ships that were bombed and sunk in late 1944 and early 1945. The review of several personal diaries has brought to light just a few of the many who served.

Roman Catholics, Main Camp, Cabanatuan

Lt Col Maurice Daly, Air Corps
Warrant Officer James O'Neill, Army
Maj James Bradley, U.S. Marine Corps
Maj Gray, U.S. Army
Lt Col Conity, U.S. Army
Adrian Smith, Chaplains' Assistant at Fort Stotsenberg

Roman Catholics, Hospital, Cabanatuan

Maj Steve Sitter, U.S. Army Medical Corps
Maj Roy Bodine, U.S. Army Dental Corps

Protestants, Main Camp, Cabanatuan

Lt Col Ulysses G. Peoples
Lt Col Arthur Shreve
Maj Marshall Hurt
Maj Harry Packard
Capt Donald Childress
Lt Col Harold K. Johnson
Warrant Officer William Wirship, 4th U.S. Marines*
*(who had been regimental bandmaster, organized and directed
the choir)

Protestants, Hospital, Cabanatuan

Drs. James Bahrenburg and William Roinaman
John Bennett
William Mattson and John Falconer (patients)
Maj Paul Schurtz
Assistants or singers in the services during the first several
months at Cabanatuan included:
Claude Danforth, McCartney, and Hatfield.

Others

Countless men who helped assemble chapels, carved altar
furniture, furnished flowers or copied songs on the labels
stripped from milk cans.

None of the chaplains would fail to mention Ernest Norquist, a tall Scandinavian who was assistant to the chaplains in the hospital at Cabanatuan. His bugle calls reminded men daily of the Protestant and Catholic services. From somewhere, he got a typewriter and produced records, journals, reports, announcements and sermons. His strong baritone voice enhanced several quartets and choruses. His sincerity and deep faith stood him in good stead when his stubborn will and quick temper might otherwise have betrayed him in clashes with American authorities. Ernest made it home, studied at Princeton, and became a prominent Presbyterian minister in the midwest. He was one of the very few who recovered a personal diary. Within his voluminous notations is found the following poem by an unknown author:

GRAVE DETAIL

*Before us yawning graves which
barely earn a glance
And fourteen bodies, gaunt without
a shroud.
Our half attention to the chaplain's
text
The other half to guess if we are
next.*

Credit should also be given to Chaplains Oliver and Borneman who did what they could to provide lay leaders and materials in each of the outside work details that left Camp No. 1, Cabanatuan.

**AARON KLIATCHO
AND
JEWISH SERVICES AT CABANATUAN**

No Jewish chaplain had ever been assigned to the U.S. Forces in the Far East. A census taken in the POW camp at Cabanatuan revealed a total of 121 Jewish internees. The actual number of men of that faith could have totaled as high as 200. Chaplain Oliver was very much concerned for the spiritual well-being of these men. He called the Jewish internees together and, as a result, regular Sabbath evening services and special services on holy days were organized. Chaplain Nagel held these services for a while before they were turned over to Chaplain Zimmerman. The real catalyst, however, was a former cantor named Aaron Kliatcho.

The general impression was that Kliatcho was a retired master sergeant working as a civilian for the Army at the Headquarters Philippine Department. Actually, he was a counterintelligence agent with the code name "KV." Little is known of his early life in Russia, except that he had been trained as a Jewish cantor and could sing, by his own recollection, about 70 services from memory. He had previously been captured by the Japanese during the Russo-Japanese War.

Just prior to the fall of Bataan, Kliatcho was given the uniform and the dog tags of a master sergeant. The Japanese accepted him as such, and following the American surrender, he was given the job of shepherding the carabao at Cabanatuan on those days when the animals were not being used to pull the rice carts into the camp. With his long, gray beard, and stripped to the waist, carrying a long pole, he was the perfect picture of the biblical Amos the Herdsman. His deep bass voice was rich and melodious. Christians often attended his Friday night Jewish services just to hear him intone the blessing of the Sabbath. His name appears on the passenger list of the Oryoku Maru but does not resurface among the names of the few survivors of this ship's tragic voyage. At this writing, no one has been located who witnessed Kliatcho's death. The diary of Captain Roy Bodine, a passenger aboard the same ship, reads, "January 1, 1945: The old whiskered carabao herder died last night."

Several Jewish laymen helped keep their faith within the camps. Assisting in the main camp were Major Max Clark, U.S. Marine Corps and Lt. Abe Schwartz, U.S. Army. Doctors Louis Schneider and Sigmund Clayman and Lt. Harold Goldberg, M.A.C., were leaders in the hospital area. Dr. Samuel Blum was also very active among the Jewish community until his transfer to the civilian camp at Santo Tomas, where he served as a specialist in EENT (Eye, Ear, Nose, and Throat) medicine until liberated in January 1945.

STATEMENTS ABOUT THE CHAPLAINS FROM THEIR FELLOW PRISONERS

From the diary of Private Ernest Norquist (written in the Cabanatuan Camp Hospital):

Words can scarce tell what a comfort and a joy it was to the men of the camp to realize that the faith of their fathers and their homeland was with them even in time of trouble

Yesterday morning I felt blue and angry. It was then that I heard a sermon by Chaplain _____ . It was what I needed. And I told him so.

Easter was a beautiful day for us. There were altogether seven church services in our area, three being Catholic and four Protestant. Easter was to us as the finding of a diamond is to a worker in a dirty, dark mine.

We had an exceptionally beautiful church service this morning. We had lilies and zinnias on the Communion table. Our quartet number went very well. Chaplain _____ spoke exceptionally well on the "fruits of Communion."

Last night I had a talk with Chaplain about going to his alma mater . . . (to study for the ministry).

Chaplain _____ has quite an interesting program of activities for his flock in the dysentery area. Besides the Sunday services, there are those on Wednesdays and Thursdays. On Wednesday there is an "outside" preacher. On Thursday there is an informal meeting at which the men can "get back at the preacher." They can ask questions about the Bible, ethics, theology, etc. Some quote Bible verses. Some offer short prayers

At two o'clock there was another of Chaplain _____'s classes for prospective ministers. He taught us about the unity of the church. At 3:00 p.m. we had a meeting of the church council.

We're having services every night of holy week.

If it were not for the church services today, it wouldn't seem like Easter Chaplain _____ spoke on "Death cannot separate us from the love of God which is in Christ Jesus." At the end of the service, we all sang, "All Hail the Power," and after the sevenfold Amen, two men stepped forward at the invitation of Chaplain _____ and joined our camp church membership.

Yesterday the Nipponese M.P.s arrested good Chaplain Taylor, Chaplain Tiffany, Chaplain Oliver, and Chaplain Zimmerman, Colonel Schwartz and Captain Aton. Today we hear that these men are at Cabanatuan. There is a rumor that Chaplain Taylor has been beaten for refusing to sign some papers. I hope that all will come out well--and pray for these good folks that God will protect them. It is said that they have given testimony of the food shortage here. Some good could come of this.

Chaplain _____ gave us an exceptionally fine sermon on "Overcoming Fear."

(Author's note: Norquist, the diarist quoted up to this point, came home, attended Princeton University, and became a noted minister in the Presbyterian Church. He is retired and lives near Milwaukee [1988].)

* * * * *

From the diary of Dr. Roy Bodine, D.D.S.:

We had Mass every morning. I will go every day and rosary in the p.m. Will go to Confession after rosary every two weeks. Am receiving daily Communion.

All Saints Day. I served with Father _____.

Feel rotten. Chaplain _____ came to see me.
(Author's note: Bodine had dengue fever at the time of this entry.)

We are making a novena to "Mary our perpetual help" for December 8th Plan a solemn High Mass, three priests, etc. I am one of the servers.

The following are quotes extracted from Bodine's 1944-1945 account of the tragic voyage of the Oryoku Maru, the Enoura Maru, and the Brazil Maru:

14 Dec. 1944: I forgot to say that during the worst of the bombing Father _____ stood and in a slow, loud voice led the Lord's Prayer. I believe everyone appreciated it

20 Dec. 1944: I understand 1,619 boarded ship. 1,341 came ashore, leaving 258 dead and missing from bombs and suffocation. 1 Jan. 1945: The old Russian carabao herder died last night. (Author's note: this refers to Aaron Kliatcho, the Jewish cantor.)

10 Jan. 1945: Father _____, who prayed for us during the worst of the Oryoku Maru bombing, gave an inspiring brief talk and prayer, short and to the point last night. Said he feared today, especially. Prayers were answered, and they didn't come back.

16 Jan. 1945: Captain _____ is much worse. (He was) a good friend of Maj. Joe Peters (a doctor) and lived with (Chaplain _____) and was partially instructed in the Catholic faith. He asked me for my rosary and when he had trouble saying his rosary, I helped him. He told me about (Chaplain _____) and I asked if he would like to see a priest (The chaplain mentioned had died of wounds). I found Father

and after supper we baptized and absolved him. It was hard for Father to get pure water for baptizing, even in this terrible situation.

27 Jan. 1945: Chaplain Cummings died last night.

Christopher Cross:

The chaplains' story is one of defiance against those who wanted to stamp out Christianity. Despite every conceivable brutality, it lived and even flourished behind Japanese barbed wire. No terror could stop these God-fearing, God-loving men from communicating with their Savior. Although often so weak they could hardly stand, they always found strength for God's word.

Carl Englehart:

(Aboard a hell ship) The chaplain, who had been holding a brief service each day for our dead, spoke up one evening at dusk. The murmur of voices in the hold immediately ceased and we listened to him speak encouragingly of hope for us and admonition to be steadfast in our various religious faiths. He closed each evening with a short prayer, heartfelt by each of us. He repeated his short talk and prayer each evening I sought (him) out one evening after he had said "Amen," echoed by many voices throughout the hold. His voice lacked his usual timbre and I found out why. He was flat on his back, exhausted, barely able to speak to me when I introduced myself to him. He had obviously been talking and praying aloud to us by will power alone.

Vallarin:

(Also aboard a hell ship) . . . (The chaplain) shared his food and water with the sick, and died two days before the ship reached Moji. If we had only had a little water we might have saved him. (He) overtaxed his strength and hastened his death. Such as he was, he crawled from one sick man to another to administer the last rites. He died right next to me.

Louis Kolger:

(Also aboard a hell ship) I saw (the chaplain) working among the wounded and ministering to the dying. He helped, bandaging their wounds with old rags and scraps of donated clothing.

Armand Hopkins:

(From a letter recounting events aboard a hell ship) Aboard the last of the prison ships to reach Japan (Jan. 30 or 31, 1945) was a Catholic chaplain. I remember him, naked to the waist and barefoot, moving about the dark, crowded hold each morning to give conditional absolution to the prisoners, Protestant, Catholic or Jew, who had become corpses during the night. I don't know his name.

Walter Regehr:

He (the chaplain) always made himself available to POWs regardless of their faith, for advice, counseling or just plain friendship I have fond memories of this giant, yet humble man.

Comments from members of the unit of a Catholic chaplain who was interned at Leyte:

The holy sacrifice of the Mass was offered daily, even when the wine was getting so low that a medicine dropper had to be used in order to conserve it. Chaplain _____ helped to build his own chapel, dedicating it and naming it, "The Chapel of St. Peter in Chains."

The Midnight Mass was beautiful; it was a hover of candlelight and flowers.

The men went to work in rice fields during the day, often with water up to their waistlines. Sometimes "Padre" would go with them. On other days he had chores around the camp. On these days, he always watched for the guards, and whenever he had a chance, he would steal into the compound to visit the sick. Some were blind, some crippled or paralyzed. Many suffered high fevers. Noting that they were receiving very little medical care and food, and scarcely had clothes to wear, he traded everything he had with the natives, including his watch and even his eyeglasses, in an attempt to secure items for the sick. Even his food--he barely ate of it but would distribute it to the more needy ones.

(Author's note: The same chaplain was on a ship in Sept. 1944, being transferred to another camp when it became the target of an American submarine.)

As the ship began to sink following the torpedo attack, a Japanese officer humanely opened the hold to keep the prisoners from drowning. His own men machine gunned him down for this. Once the door was opened the other prisoners invited their chaplain to be the first to escape. He refused As water and smoke poured into the hold (the chaplain) remained near the ladder, helping all to escape. Many men were

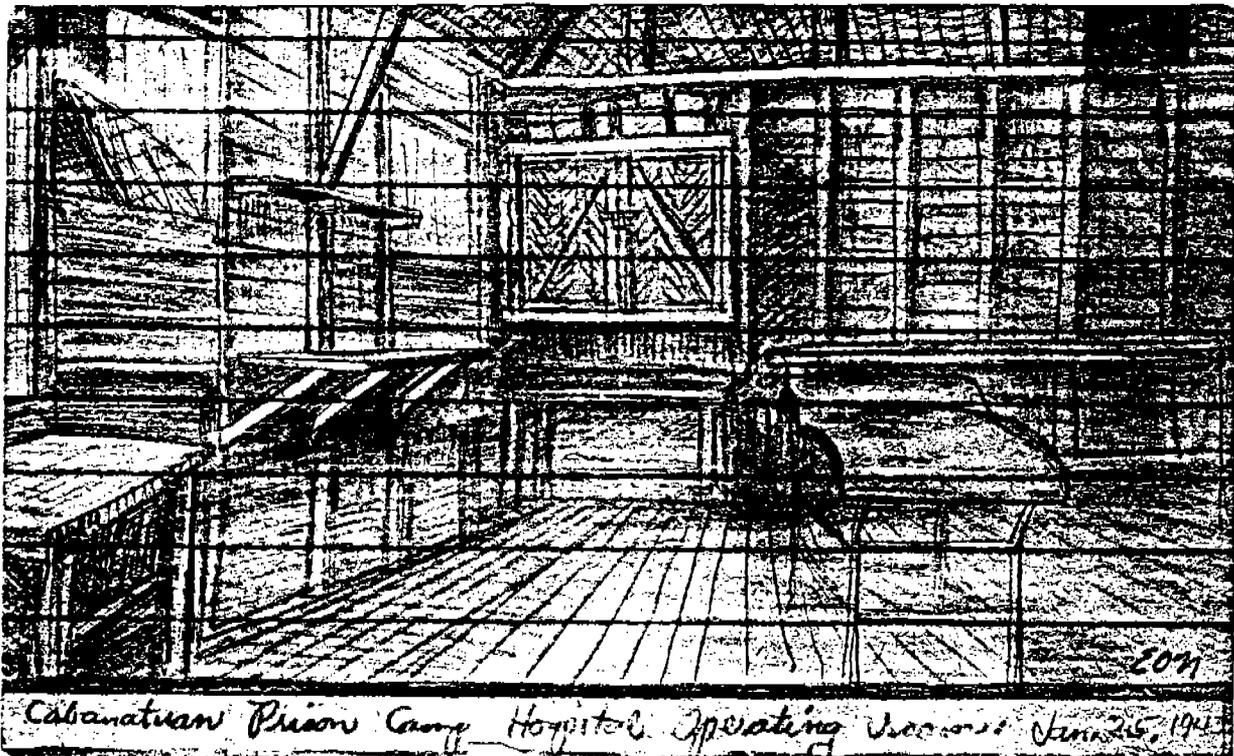
machine-gunned on the deck and in the water while swimming to safety on nearby land. Only 80 of 750 survived. (The chaplain) was not among them.

Included in the citation of one of the chaplains:

At great risk to his own personal safety, maintained a contraband diary in which he recorded the deaths of hundreds of service men whose fates would otherwise have been officially unknown.

Col. Samuel Grashio:

My love and respect for you beautiful people (chaplains) runs very deep and I am sure it represents the feeling of the majority of our men . . . you great men kept the importance of God in our hearts by your examples and the concern you displayed for your fellow POWs.



AN AFTERTHOUGHT

More than 40 years have passed since I was liberated from Camp No. 3, Hosokura, Sendai Area on the island of Honshu, Japan. My children and grandchildren are grown, and I have been retired from a satisfactory, if not distinguished, military career for more than 25 years. I had the privilege of serving in every major command and of wearing the insignia of the highest rank I could attain for more than 12 years--an achievement of sorts, for during the 18 years before I retired with disability, my hospitalizations totaled nearly 21 months. Truly, like St. Paul, I could say, "I carry on my body the scars of the whippings and wounds from Jesus' enemies that mark me as his slave." (Gal. 6:17, *Living Letter*)

But I did not spend this time and effort to glorify myself. Nor do I feel hatred or antipathy for the Japanese as a people today. It is rather that I am convinced that if the sufferings and the services of the chaplains in the Pacific are to be told, I am the one assigned to do it. The horrors that they experienced, and the brutality they suffered, as well as the compassionate services they provided, should be a matter of common knowledge and should not perish with our passing. Their contribution deserves to be noted and to be publicized. Perhaps it is best stated by Stan Sommers, a fellow prisoner, in The Japanese Story: "No group of men are more worthy of honor and praise for their heroism, their deep faith, and their concern for their fellow men than the chaplains who served with us in the Pacific during World War II and were incarcerated by the Japanese."

I prize very highly the many, many letters which I received. Over and over, the message was as follows: "I knew Chaplain _____ at _____. He was one of the greatest men I ever knew. His activities over and above his religious ministry saved the lives of many. His life was an inspiration to us all."

Perhaps no more appropriate summary has been made than that given by Chaplain Roy H. Parker, former Chief of Chaplains, U. S. Army:

Every worthwhile adventure, every great conflict, every noble victory, large or small, calls for a certain amount of sacrifice. The chaplains of the armed forces know this full well. But in humility and reverence, we pay respect to our comrades.

. . . So much has been done, so very much has been accomplished by those who dared to live courageously and die bravely on the far flung battlefields of the world. If a chaplain's life were closed at the end of 70 or 80 years, just living would not be such a serious matter. But this is not the case. The lives we live stretch far out into the future and are a tremendous force for good or evil. The lives of these (chaplains) still live on in the lives of those they touched.

So this project, which began simply as an effort to furnish an appendix to a manuscript about my own experiences as a chaplain in a prisoner-of-war camp--my recollection of my small part in a stinking, hellish episode in World War II--ends with a sense of reverence, appreciation, and commendation for everyone in this little group of 38 men among the many thousands who were prisoners.

Chaplains were never given preferential treatment. They were with the men in battle, on the marches, in the prison camps, and on the hell ships. They took risks far beyond the normal calls of duty. In a day when the ecumenical movement had not yet become a matter of fact, they worked together, helped each other, and promoted the common good, whether it was performing the rites and sacraments of their denomination or smuggling in food and medicine for the needy. Surely there should be some remembrance of their lives and labors in addition to that memorial within the hearts of the men they served.

MILITARY ASSIGNMENTS

| NAME | BRANCH | PREWAR | WAR | POW | STATUS |
|-----------|--------|------------------------------|--------------------------------|------------------------------------|--------|
| Baumann | A | Ft. Mills, Corregidor | Corregidor | Cabanatuan; Japan | Living |
| Borneman | A | Corregidor | Corregidor | Cabanatuan | Decd. |
| Braun | A | Corregidor | Corregidor | O'Donnell; Cabanatuan | Decd. |
| Brewster | N | USS Holland | USS Canopus; Field Hospital | Bilibid; Cabanatuan | Decd. |
| Brown | A | Clark Field | Bataan | O'Donnell; Cabanatuan | KIA |
| Carberry | A | Ft. McKinley | Bataan | Cabanatuan; Davao | KIA |
| Cleveland | A | Corregidor | Corregidor | Bilibid; Cabanatuan | KIA |
| Cummings | A | Civilian | Hospital #1 on Bataan | Bilibid; Cabanatuan | KIA |
| Curran | A | Philippine Scouts | Bataan | O'Donnell; Cabanatuan; Japan | Decd. |
| Davis | N | Guam | Captured-Guam Dec. 10, 1941 | Zentsuji, Japan | Decd. |
| Dawson | A | Cuartel de España, Manila | Hospital #2 on Bataan | Cabanatuan; Davao | KIA |

| NAME | BRANCH | PREWAR | WAR | POW | STATUS |
|-----------|--------|--------------------------|------------------------------|------------------------------------|----------------|
| Day | A | Ft. McKinley | Bataan | O'Donnell; Cabanatuan; Japan | KIA |
| Donald | A | Corregidor | 2nd Battalion AC Infantry | Cabanatuan | Living |
| Duffy | A | Ft. Stotsenburg | Bataan | Cabanatuan; Japan | Decd. |
| Dugan | A | Unknown | Bataan | Cabanatuan; Manchuria | Decd. |
| Hausmann | A | Civilian | Mindanao | Davao; Cabanatuan | KIA |
| Howden | A | 200th Coast Artillery | Corregidor Bataan | O'Donnell; Cabanatuan | Died Caban. |
| Kennedy | A | Civilian | Mindanao | Davao; Cabanatuan | Decd. |
| La Fleur | A | 19th Bomb Grp. | Clark AFB, Mindanao | Davao | KIA |
| McDonnell | A | Corregidor | Corregidor | Cabanatuan | KIA |
| McManus | N | USS Canopus | Corregidor | Cabanatuan | KIA |
| Nagel | A | Civilian | Baguio Area | Cabanatuan | KIA |
| O'Brien | A | Nichols Field | Bataan | Bilibid; Cabanatuan | KIA |
| O'Keefe | A | Civilian | 61st F.A. Mindanao | Davao; Cabanatuan | Decd. |

| NAME | BRANCH | PREWAR | WAR | POW | STATUS |
|--------------|--------|---------------------------|--------------------------|-----------------------------|--------|
| Oliver | A | HDO, Phil. Dept. | Bataan | O'Donnell; Cabanatuan | Decd. |
| Quinn | N | Far East Fleet | Corregidor | Cabanatuan Camp No. 1, 3 | KIA |
| Reilly | A | Ft. McKinley | Bataan | O'Donnell; Cabanatuan | Decd. |
| Scecina | A | 57th Inf. Ft. McKinley | Bataan | O'Donnell; Cabanatuan | KIA |
| Stober | A | Ft. McKinley | Bataan | Cabanatuan | KIA |
| Talbot | A | Sternberg Hospital | Hospital #2 on Bataan | Cabanatuan | Decd. |
| Taylor | A | Walled City, 31st Inf. | Bataan | Cabanatuan; Manchuria | Living |
| Tiffany | A | Sternberg Hospital | Hospital #1 on Bataan | O'Donnell; Cabanatuan | KIA |
| Trump | N | 4th Marines | Corregidor | Cabanatuan | KIA |
| Vanderheiden | A | 5th AB Grp. | Mindanao | Davao | KIA |
| Wilcox | A | Corregidor | Corregidor | Bilibid | Decd. |
| Wilson | A | Ft. Stotsenburg | Bataan | O'Donnell; Cabanatuan | Living |

| NAME | BRANCH | PREWAR | WAR | POW | STATUS |
|-----------|--------|---------------------------------|---------------------------------------|------------------------|--------|
| Zerfas | A | 26th Cavalry Ft. Stotsenburg | North Luzon | O'Donnell | KIA |
| Zimmerman | A | 20th AB Grp. Nichols Field | HDQ, AC Infantry Regmt (Bataan) | Bilibid; Cabanatuan | Living |

A = Army

N = Navy

KIA = Killed in Action

Decd. = Deceased

BIOGRAPHIES

| | |
|---------------------------|-----------------------------|
| Baumann, Herman C. | McDonnell, John Joseph |
| Borneman, John K. | McManus, Francis Joseph |
| Braun, Albert W. | Nagel, Edward J. |
| Brewster, Earl Ray | O'Brien, James Walter |
| Brown, Ralph Warren | O'Keefe, Eugene J. |
| Carberry, Richard Earl | Oliver, Alfred Cookman, Jr. |
| Cleveland, Arthur Vern | Quinn, David Long |
| Cummings, William T. | Reilly, Stanley Joseph |
| Curran, John Leonard | Scecina, Thomas J. |
| Davis, James E. | Stober, Henry B. |
| Dawson, William P. | Talbot, Albert Donat |
| Day, Morris E. | Taylor, Robert Preston |
| Donald, Samuel E. | Tiffany, Frank L. |
| Duffy, John Edward | Trump, Herbert Ray |
| Dugan, John | Vanderheiden, Joseph G. |
| Hausmann, Carl W. | Wilcox, Perry O. |
| Howden, Frederick B., Jr. | Wilson, John A. |
| Kennedy, Hugh F. | Zerfas, Matthias |
| Lafleur, Joseph Verbis | Zimmerman, Leslie F. |

HERMAN C. BAUMANN

Roman Catholic
U.S. Army

Born: November 30, 1908
Etna, Pennsylvania

Herman Baumann was educated at All Saints School, All Saints Preparatory, Duquesne University, and St. Vincent's Seminary. He was ordained at St. Vincent's Archabbey in Latrobe, Pennsylvania by Bishop Hugh Boyle. Between 1935 and 1941, he was assistant pastor at St. Patrick's Church in Pittsburgh, Pennsylvania. Father Baumann had two sisters who also joined religious orders.

After his call to active military duty on March 4, 1941, he received training at Brooks Army Air Field in Texas and was assigned to Fort Mills, Corregidor, Philippines. Chaplain Baumann was present during the siege of the Manila Harbor Defenses and was captured by the Japanese on May 6, 1942. Following a period of internment at Bilibid Prison in Manila, he was moved to Cabanatuan, then to Camp Omori, Yokohama, Japan. After his liberation in September 1945, he was hospitalized in the States for some time prior to his separation from the military in October 1946.

Father Baumann returned to St. Patrick's in Pittsburgh, where he remained until 1950. He then served the following parishes: St. Gabriel, Whitehall, 1950-1953; St. James, New Bedford, 1953-1955; St. Joseph, Carnegie, 1955-1961; and St. Conrad's Church, Meridian, 1961-1975. He retired November 11, 1975.

Currently (1988) Father Baumann serves as National Chaplain of the American Defenders of Bataan and Corregidor. His military awards include: the Silver Star, the Bronze Star, and the Presidential Unit Citation with two oak leaf clusters.

JOHN K. BORNEMAN

Presbyterian
U.S. Army

Born: November 17, 1896
Norristown, Pennsylvania

John Borneman earned a Bachelor of Arts degree after studies at Franklin and Marshall College in Lancaster, Pennsylvania. He attended the Theological Seminary of the Reformed Church in Lancaster and did graduate study at Union Theological Seminary and the University of Buffalo, New York.

After his ordination at Fort Washington, Pennsylvania, on November 18, 1924, he held civilian positions at St. Paul's Reformed Church in Washington, Pennsylvania (1924-1928), and at Bacon Memorial Presbyterian Church, Niagara Falls, New York (1924-1941). Between 1928 and 1935 he was also an instructor at Niagara Falls High School.

Borneman was graduated from the pilot training program at Kelly Field, Texas, in 1917. He served as a 1st lieutenant in the 72nd Pursuit Squadron from 1917 to 1919. On August 27, 1929, he was appointed as a chaplain in the U.S. Army Reserve. In May 1941, he was sent to the Philippines and assigned to the 60th Coast Artillery (AA) on Corregidor.

He saw action with his unit both on Corregidor and Bataan, was wounded three times, and was awarded three Silver Stars and two Bronze Stars. After his capture by the Japanese on Corregidor, and a brief imprisonment at Bilibid in Manila, he was sent to Camp No. 1, Cabanatuan. At this camp, he became the "executive chaplain" for Lieutenant Colonel Oliver, integrating and promoting the chaplain's programs and defending them before both the American and the Japanese command. He suffered, as did most others in the prison camps, from dysentery and malnutrition. Chaplain Borneman was liberated by a raid on Cabanatuan by American forces in January 1945.

Following a period of hospitalization in the States, he returned to active duty, serving as chaplain for the Military District of Washington (1945-1946), at Fort Dix, New Jersey (1947-1948), and at Oliver General Hospital in Augusta, Georgia. He retired with the rank of brigadier general.

After his return to the United States, Chaplain Borneman spent a great deal of time visiting and corresponding with the families of men who were still interned. He wrote a full report to the Chief of Army Chaplains detailing the prisoner-of-war experience and crediting both Protestant and Catholic chaplains for their spiritual leadership of those imprisoned by the Japanese.

He served as Executive Secretary of the Presbyterian Committee on Chaplains and Service Personnel following his retirement. Chaplain Borneman died March 3, 1972, at Niagara Falls, New York.

ALBERT W. BRAUN

Roman Catholic (Franciscan)
U.S. Army

Born: September 5, 1889
Los Angeles, California

After attending parochial schools, Albert Braun entered a Franciscan monastery and was ordained into the order in 1915. From the beginning of his pastoral life, he served in the Southwest, where he ministered to the Indians on the Apache reservation.

He served as a chaplain in the 6th Infantry during World War I, was wounded at Saint-Mihiel, and also served during the Meuse-Argonne offensive. Father Braun then returned to the Apache reservation, where he built a mission church dedicated to the soldiers of World War I. Again placed on active duty, he was sent to the Philippines with the 200th CAC (antiaircraft) in 1941. There, he served with distinction during the campaign to hold Bataan after the Japanese attacked the Philippines in December 1941.

He survived the Death March, which followed the surrender of American forces on Bataan, and was interned at Camp O'Donnell. Two months later, he was moved to Camp No. 1, Cabanatuan. Although he had himself contracted diphtheria, he continued his ministry by saying Mass among the sick and quarantined prisoners.

In October 1942, he was transferred to the Davao Penal Colony on Mindanao. He remained at Davao until June 1944, at which time he was moved to Japan in a very poor state of health. Liberated in the fall of 1945, he was hospitalized in the States for several months. He retired in 1949.

Chaplain Braun's military decorations include: the Legion of Merit, two Silver Stars, the Bronze Star, the Purple Heart, the Presidential Unit Citation, plus several campaign ribbons. He received the Arizona Medal of Honor in 1965 and was inducted into the Arizona Hall of Fame in 1979. Father Braun died in Phoenix, Arizona on March 6, 1983. He was buried beneath the altar of his mission church in Mescalero, New Mexico. "*Quan*," the newsletter of the American Defenders of Bataan and Corregidor, said of him in April 1985, "Although every one of our chaplains was the greatest, Father Albert was truly outstanding."

EARL RAY BREWSTER

Methodist
U.S. Navy

Born: May 10, 1904
Sacred Heart, Oklahoma

The son of a rural physician, Earl Brewster moved with his family to Oregon while he was still in school. He attended Southern Methodist University. Following college, he took a position with the YMCA at Long Beach, California. He married Rosella Mae Trevor on August 22, 1926. After further study, he was ordained in October 1934. He held pastorates in California at Berkeley, Ventura, and Santa Paula.

Brewster was commissioned as a chaplain in the Naval Reserve in September 1940 and was assigned to the USS Holland, stationed in Cavite, Philippines. He was a hospital patient at Cavite when the war began. When the naval yard was destroyed by bombing, he was moved to a temporary hospital, then to another set up in Santa Scholastica College, Manila.

When the American forces surrendered to the Japanese, he was transferred to Bilibid Prison and then sent, with a large naval contingent, to Cabanatuan prison camp. He was one of eight chaplains moved to Davao Penal Colony on Mindanao in October 1942. Chaplain Brewster was moved back to Cabanatuan in June 1944, then returned to Bilibid to replace Chaplain Wilcox, who was ill. He also served at the sub-camp at Fort William McKinley.

Chaplain Brewster was liberated in early 1945. A period of rest and recuperation followed in the United States, then billets at Parris Island, South Carolina, and the naval station at San Diego.

One report states that he retired in October 1946; another that he retired in 1959 with the rank of commander. Following his retirement, he served as interim pastor at Winchester, California. His decorations include: the Bronze Star, the Presidential Citation, and several campaign ribbons. He died August 29, 1979, and was buried in Alpine Cemetery in San Diego.

RALPH WARREN BROWN

**Methodist
U.S. Army**

**Born October 13, 1903
Bay Center, Washington**

Ralph Brown attended the University of Puget Sound between 1922 and 1924. He earned a degree from the University of Washington, followed by a Bachelor of Divinity degree from Drew Theological Seminary in Madison, New Jersey. While at Puget Sound, he met his future wife, Margaret. They became parents of three children: Warren, Margaret, and Ralph. Brown served for 12 years as a Methodist pastor in the Seattle, Washington, area.

In 1936, he was commissioned as a 1st lieutenant in the Chaplain's Corps of the U.S. Army Reserve. A commission in the Regular Army followed in 1937. The details of his service between 1937 and 1940 are uncertain. At the time of the Japanese attack on the Philippines in December 1941, he was assigned to Clark Field on the island of Luzon. Clark was struck and effectively disabled by Japanese air attacks on December 8, 1941.

American forces withdrew to Bataan around Christmas of 1941. Chaplain Brown served as Senior Chaplain for the Far Eastern Air Forces during the bitter fighting that ensued there. Following the surrender to the Japanese on Bataan, he joined thousands of American and Filipino prisoners on the infamous Death March. He was held initially at Camp O'Donnell, then moved to Camp No. 1, Cabanatuan and later to Bilibid Prison in Manila.

Chaplain Brown was among the prisoners of war aboard the Oryoku Maru when the vessel sailed for Japan on December 13, 1944. Roughly three-quarters of the original contingent of 1,619 men died en route of hunger, thirst, exposure, or injury. Chaplain Brown, his body weakened beyond recovery, died shortly after the survivors of this nightmare voyage docked in Moji, Japan, on January 30, 1945.

After the war, Chaplain Brown's body was exhumed from a Japanese grave site and reburied with honors in Arlington National Cemetery. Father John Duffy, a fellow POW who had served with him at Fort Stotsenburg, visited Brown's family in the summer of 1945.

RICHARD EARL CARBERRY

Roman Catholic
U.S. Army

Born: October 15, 1904
Panora, Iowa

Richard Carberry completed his early studies in Iowa, attending elementary school in Panora between 1910 and 1918, then high school in Ames. He attended Columbia College in Dubuque, Iowa, where he earned a Bachelor of Arts degree in 1919, followed by a Master of Arts degree from Notre Dame University in 1934. He was an outstanding athlete throughout his educational years.

After ordination in Omaha, Nebraska, on May 16, 1934, he was assigned to the archdiocese of Portland, Oregon. He became an assistant pastor in Eugene, Oregon. Work done during the summers at Notre Dame qualified him for a teaching certificate in Oregon, and he was given a special assignment to St. Mary's High School. As basketball coach there, he led his team to a tie with Eugene High School for the district championship, and two state Catholic titles. From Eugene he went to St. Paul's parish in Silverton, arriving there September 1, 1938.

Father Carberry was ordered to active military duty on January 28, 1941, assigned to McChord Field, Washington. He sailed for the Philippines on June 6, 1941, aboard the President Pierce. Upon his arrival in Manila on June 21, 1941, he was assigned to the 45th Infantry, Philippine Scouts, at Fort William McKinley. This unit served as a part of the Philippine Division and I Corps. These troops fought a delaying action allowing I Corps, under General Albert Jones, to withdraw to Bataan. The 45th Infantry, under Colonel Doyle, became a part of the defense of the section of Bataan that faced the China Sea. There, the Japanese were entrenched in caves, hills, and foxholes in the vicinity of Aglaloma Bay. Hundreds of Filipino-Americans were wounded and lay helpless on the battlefield. The medical corpsmen were exposed to sniper fire from the caves in the cliffs. Under these conditions, the Red Cross brassards worn by the corpsmen were no protection. Chaplain Carberry donned his vestments and, holding a cross, led the corpsmen to the rescue of man after man. For this act of bravery, he was awarded the Silver Star.

Bataan fell to the Japanese in April 1942. The infamous Death March followed, taking a heavy toll on men already weakened by months of battle and poor rations. Chaplain Carberry survived the grueling journey to Camp O'Donnell, where disease and neglect further devastated the prisoner population. Chaplain Carberry is known to have worked actively with the burial detail at O'Donnell.

From Camp O'Donnell, he was moved to Cabanatuan. He was among the four Protestant and four Catholic chaplains who were chosen to accompany a work detail of 1,000 men when it left Cabanatuan for the Davao Penal Colony on Mindanao in October 1942. This detail remained at Davao until June 1944, when it was returned to Cabanatuan. After several months at Cabanatuan, Chaplain Carberry was moved to Bilibid Prison in Manila.

In December 1944, he was one of 1,619 POWs placed aboard the Oryoku Maru for shipment to Japan. He died somewhere along the way. Those who knew him are uncertain where. The official report from the War Department states that he was among those who died aboard the Oryoku Maru on December 15, 1944. This is the date of the bombing of the Oryoku Maru by American forces in Subic Bay. Chaplain John Duffy, who was a fellow prisoner on the same ship, insisted that Father Carberry survived the sinking of the Oryoku Maru, the transfer to the Enoura Maru, and the subsequent bombing of that ship in Takao Harbor, Formosa. Survivors were moved to a third ship, the Brazil Maru. It was there, according to Father Duffy, that Carberry died of the combined effects of malnutrition, exposure, and neglect on January 26, 1945. Chaplain Duffy further stated that he administered the last rites to Father Carberry and witnessed his burial at sea.

In addition to several battle ribbons and the Presidential Unit Citation, Chaplain Carberry was awarded two Silver Stars and one Bronze Star. The author is indebted to the Archbishop of Portland for furnishing a comprehensive record of his file on Father Carberry. As a memorial to Father Carberry, a surplus Army chapel was moved to Silverton, Oregon, and dedicated to him as a Catholic church.

ARTHUR VERN CLEVELAND

Disciples of Christ
U.S. Army

Born: Date unknown
Rosebud County,
South Dakota (unverified)

Arthur Cleveland was graduated from high school in Winneo, South Dakota, in 1922. He attended a small college in Pierre, South Dakota, which was affiliated with the Christian Church. It is believed that he was graduated from Cotner College in 1927 or 1928. He did graduate work in absentia from Webster College in Decatur, Georgia, leading to a Bachelor of Divinity degree.

He was an evangelist to churches of the Christian denomination in North and South Dakota and in Iowa. His pastorates included the Christian Church at Knoxville, Iowa, and at Fairview, Iowa. He also served as chaplain at a Christian residential facility in Des Moines, Iowa, which included homes for children and for the aged. The dates for his service at these locations are unknown.

Cleveland served in the Civilian Conservation Corps as a chaplain and was on active duty somewhere in Arkansas when he was posted to the Far East. He was one of the 12 chaplains aboard the USS Washington. Upon arrival in the Philippines, he was assigned to the 60th CAC on Corregidor. He also served at some of the smaller defenses in Manila Bay, including Fort Hughes and Fort Drum.

After Corregidor fell to the Japanese in May 1942, Chaplain Cleveland was among those marched through the streets of Manila as prisoners of war. He was interned at Bilibid Prison in June 1942 and from there was taken to Camp No. 1, Cabanatuan.

At the time of his transfer to Camp No. 1, he was suffering from diphtheria. A post-diphtheric paralysis complicated his recovery, causing a speech loss, which was temporary, and a bilateral foot drop, which was permanent and left him lame. Though a patient in the hospital, he worked actively with the chaplains there and taught a class for young men interested in Christian vocations. Reverend Ernest Norquist, a retired Presbyterian minister, was one of the "Timothys" taught by Cleveland at Cabanatuan. Norquist mentions the chaplain several times in his diary.

After a return to Bilibid Prison, Chaplain Cleveland was selected for the POW detail which sailed for Japan on December 13, 1944, aboard the Oryoku Maru. After the ship was bombed in Subic Bay, the prisoners were

forced to abandon the vessel and swim ashore at Olongapo. Unable to swim and scarcely able to walk, Chaplain Cleveland was helped onto a makeshift raft by compassionate fellow prisoners. An observer states that when the tide carried the raft away from shore rather than toward it, the Japanese turned their guns on its helpless occupants. There were no survivors on the raft, and Chaplain Cleveland's body was not recovered.

WILLIAM T. CUMMINGS

Roman Catholic
U.S. Army

Born: October 30, 1903
San Francisco, California

After attending Fremont Grammar School, William Cummings entered St. Patrick's Seminary in Menlo Park at the age of thirteen. On September 6, 1926, he entered Maryknoll and was ordained by that order on June 16, 1928. He became a teacher and spiritual director. After traveling to China in 1936, he was sent to New York two years later to do promotional work for his order. Longing to serve in the mission field, he welcomed an assignment to the Far East when it came.

Father Cummings arrived in the Philippines in 1940 and was put in charge of the boys at St. Rita's Hall, teaching ethics and apologetics at the Maryknoll Sisters Normal School at Baclaran Rizal. The school was adjacent to the American air base at Nichols Field, and Cummings became a frequent visitor. It was to Nichols that he headed seeking to enlist after hearing of the attack on Pearl Harbor, December 8, 1941 (Philippine dating).

The Chaplain's Office at Nichols handled short-wave messages to the States (MARS), and the facilities were soon commandeered by the Air Corps. Seeing a need, Cummings volunteered to send the hundreds of accumulated messages by cable. With the assistance of the Army and Navy YMCA, he was successful. By dint of coaxing and persistence, he was finally commissioned as a 2nd lieutenant in the Chaplain's Corps (a rank which was nonexistent, since all chaplains were commissioned at the rank of 1st lieutenant or higher). He was assigned to LaSalle College, which had been converted to a hospital.

When Manila was declared an "open city," he moved out with the American forces to Bataan and was assigned to Hospital No. 1 under Colonel James W. Duckworth. The circumstances of the arrival of Chaplain Cummings on Bataan are described in Sidney Stewart's book, *Give Us This Day*. Father Cummings' loyal and brave service was praised by 2nd Lt. Juanita Redmond, one of the women evacuated by plane and submarine to Australia during the siege of Bataan. When the hospital at Little Baguio was bombed, Father Cummings was severely wounded in the arm and chest. Because he insisted on ministering to the wounded despite his own injuries, he was moved for a few days to Hospital No. 2 at Cabcaben to recuperate.

He was back at work at Hospital No. 1 by the time of the surrender of the American defense forces on Bataan to the Japanese in April 1942. The hospital was moved in June 1942 to Camp O'Donnell. At this time, Chaplain Cummings was moved to Bilibid Prison in Manila. When a fellow chaplain,

John Duffy, was apprehended by the Japanese some months after the surrender, he was also brought to Bilibid. Because he had been in contact with the guerrilla forces, Father Duffy was mistreated by his captors. When Chaplain Cummings learned that the Japanese intended to send Father Duffy to Cabanatuan, he volunteered to go in his stead. This act of compassion allowed Chaplain Duffy to remain at Bilibid, where he recovered some of his health.

Those who were interned at Cabanatuan will never forget the Midnight Mass that Father Cummings celebrated on Christmas Eve in 1943. The Mass was attended by all prisoners regardless of their religious affiliations. After the invasion of Leyte by American forces, the Japanese proceeded to move all prisoners considered able-bodied to Japan or Manchuria. Cabanatuan was emptied of practically everyone who could walk, except for a few doctors, chaplains, cooks, and men for a wood-cutting detail.

Chaplain Cummings arrived back at Bilibid in October 1944 and was aboard the ill-fated Oryoku Maru when it sailed for Japan on December 13, 1944. A group comprised of 1,619 prisoners-of-war, with a preponderance of officers, was crammed below deck in the holds of the Japanese passenger vessel. The ship was bombed by American aircraft on December 15, 1944, at Olongapo in Subic Bay. Father Cummings survived the bombing of the Oryoku Maru, the eventual transfer to the Enoura Maru, and the subsequent bombing of this ship in the harbor at Takao, Formosa, on January 9, 1945. The survivors from this bombing were placed aboard the Brazil Maru, and the ship proceeded to Japan on January 13, 1945.

According to Roy L. Bodine, Chaplain Cummings actively and zealously ministered to the men during this nightmare voyage to Japan. He prayed, performed last rites, and cheered the men right up to the moment of his own death. From eyewitness reports, he died leading his fellow prisoners in the Lord's Prayer. His last words were, "Give us this day . . ." The date of his death was recorded as January 28, 1945.

A memorial Mass was celebrated for Father Cummings on July 28, 1945. A bronze plate was placed in the Maryknoll headquarters in his honor. Chaplain Cummings is credited with having made the statement, "There are no atheists in foxholes," during the siege of Bataan.

JOHN LEONARD CURRAN

Roman Catholic
U.S. Army

Born: July 23, 1901
Boston, Massachusetts

John Curran was educated at St. Rose Priory in Springfield, Kentucky, at the Dominican House of Philosophy, and at Catholic University. He was ordained on June 17, 1933. Following ordination, he was assigned to a parish in Boyre, Louisiana.

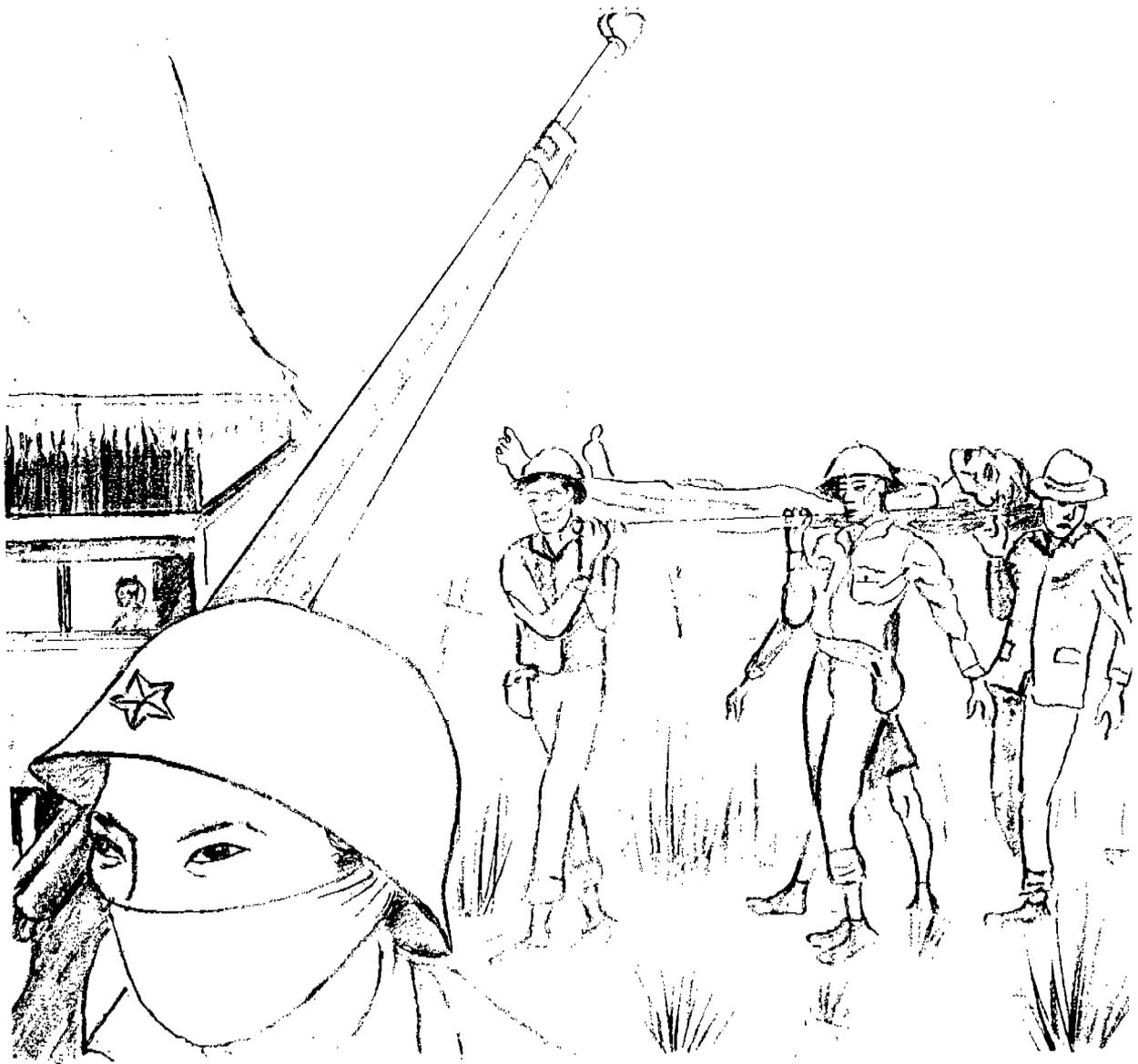
Father Curran was commissioned in the U.S. Army Reserve as a chaplain with the rank of 1st lieutenant, date unknown. He was placed on active duty and shipped to the Philippines in 1941. Reports as to his assignment conflict. One civilian record states that he was sent to Corregidor. This record is believed to be in error for the following reasons: (1) Chaplain Curran is listed as having been present at four major battles on the Bataan peninsula; (2) He was also reported to have made the Death March that followed the surrender of the American defense forces on Bataan; Those who made this march were interned at Camp O'Donnell, where records substantiate Chaplain Curran's presence in the camp and his participation in hundreds of burials; (3) Those captured on Corregidor were not interned at O'Donnell, making it highly unlikely that Chaplain Curran was assigned to Corregidor.

After a period of imprisonment at O'Donnell, he was moved to Cabanatuan, where he maintained his responsibilities as a priest while working at heavy manual labor on the prison camp farm. He was shipped to Japan in July 1944 after drawing lots with a group of chaplains to determine which of them would accompany the outgoing detail. He was interned at Camp 3, Fukuoka, Japan, and was liberated in September 1945.

After returning to the States, Father Curran was hospitalized in Reno, Nevada. While still in patient status, he was in an automobile accident from which he never fully recovered. Despite this, he became pastor of St. Joseph's parish in Ponchatoula, Louisiana, for a time.

Following his prisoner-of-war experience, Father Curran wrote a treatise entitled, "They Gave in Blood." Copies of this work appear to be unobtainable. Lionel Johnson has postwar memories of Curran from the Veterans Hospital in Jackson, Mississippi. Father Curran became a patient/pastor at St. Dominic's Hospital in Jackson, Mississippi, where he died March 4, 1972.

A fellow prisoner, J.C. Pardue, a non-Catholic, said of him, "He was one of the greatest men I ever met. He was fearless. I one time saw him put his fingers in the face of a Japanese guard and make him back away." Father Curran's military decorations included the Distinguished Service Cross, the Bronze Star, and the Presidential Unit Citation.



JAMES E. DAVIS

**Congregational
(now United Church of Christ)
U.S. Navy**

**Born: October 27, 1911
Venice, California**

James Davis attended public schools in Southern California. He earned a Bachelor of Arts in Philosophy from the University of California-Los Angeles in 1933, followed by a Master of Theology from the University of Southern California, where he did additional studies in sociology.

From 1937 to 1938, he taught in the U.S. Government Schools at Guantanamo Bay, Cuba. In 1939, he accepted the pastorate of the Congregational Church at Fort Pierre, South Dakota. On September 20, 1939, he was appointed to the Chaplaincy of the U.S. Navy. He was billeted for several months at Norfolk, Virginia, then was assigned to the USS Denebola on April 1, 1940. From there, he was shipped to Guam, where he became head of the Department of Education for the island, as well as serving as Base Chaplain.

The invasion of Guam by the Japanese occurred simultaneously with the attack on Pearl Harbor. When he was taken prisoner after Guam surrendered on December 10, 1941, he became the first American POW chaplain of World War II. The entire Guam contingent was taken to Japan, leaving on January 10, 1942, and arriving at Shikoku Island after a five-day voyage. For some time, he was the only chaplain at Zentsuji, a camp that included British, Australian, Dutch, and Canadian POWs, as well as Americans, in its population of 500.

Eventually six other chaplains arrived. It appears that conditions were less severe at Zentsuji than at other Japanese camps. Chaplain Davis conducted only ten funerals during the three years and nine months of his captivity, indicating a death rate much lower than most of the Japanese camps holding American POWs. When he gained his freedom in September 1945, Chaplain Davis had been interned longer than any other chaplain. He was assigned to the Chaplain Eleventh Naval District, San Diego, and served in several billets before returning to civilian life in 1954.

Following the war, James Davis served the United Churches of Christ (formerly Congregational) in Arizona, Hawaii, Wyoming, and Lancaster, California. He retired in 1971 and moved with his family to Bakersfield,

California. Chaplain Davis was active in many social and community clubs, services, and programs, both while in the chaplaincy and in his civilian pastorates. Some of these included: the Lions Club; Kiwanis Club; American Ex-Prisoners of War; Disabled American Veterans; American Legion; Am-Vets; Colony of Mayflower Descendants; Laubach Society (as a tutor); American Red Cross; Civil Air Patrol; and National Smooth Dancers. His highest naval rank was commander. At his death on May 21, 1985, he was survived by his wife, Fayne, three children, and three grandchildren.

WILLIAM P. DAWSON

Baptist (American and Southern)
U.S. Army

Born: Date unknown
Place of birth: Unknown

The details of William Dawson's early life and education are not known, but he may have attended a seminary in Missouri. Little is known of his work as a civilian pastor, but he is said to have spoken of serving at a church in Camarillo, California. During his service as chaplain in the Philippines, Chaplain Dawson told this writer that he was a member of both the American Baptist Church and the Southern Baptist Conventions, and that he had held pastorates in both. Colonel John Mamerow states that Dawson was once a pastor of a church in Blackfoot, Idaho. He is also known to have lived in Bellevue, Texas.

In the early 1930s, he served in the Organized Reserve as a regimental chaplain of the 414th Infantry. The date of his call to active duty is unknown but was probably just prior to his departure for the Philippines in April 1941. He was post chaplain for Cuartel de Espana (Walled City, Manila), attached to the 31st Infantry.

After the Japanese invaded the Philippines, American forces, including the 31st Infantry, withdrew to a defensive position on the Bataan peninsula. Apparently because of his age, Chaplain Dawson was kept from the front line and assigned instead to Field Hospital No. 2 at Cabcaben.

When faced with the surrender of the hospital to Japanese forces, he acted with defiance and bravery by refusing to furl the chaplains' flag from an area that had been cleared for a chapel. The Japanese, who took control of the hospital on April 10, 1942, held a conference about Chaplain Dawson's action, did a lot of shouting, but backed down and let the flag remain.

Chaplain Dawson accompanied the hospital group on a forced march to Balanga before diverting to Bilibid Prison in Manila. From Bilibid, he was moved to Camp No. 1, Cabanatuan, where he served as Senior Hospital Chaplain until October 1942, when he accompanied a detail of POWs to Davao Penal Colony on Mindanao. He returned to Cabanatuan in June 1944, then was sent, once again to Bilibid Prison.

He was among the 1,619 POWs who sailed for Japan aboard the Oryoku Maru on December 13, 1944. Only about one-quarter of the men who made this journey reached Japan alive. Chaplain Dawson's date of death is officially listed as December 15, 1944, the date of the bombing of the Oryoku Maru in Subic Bay.

MORRIS E. DAY

Southern Baptist
U.S. Army

Born: Date unknown
Place of birth unknown

The details of Morris Day's education, ordination into the ministry, and civilian pastorates are not available. It is believed that he was commissioned in the Regular Army. The record of the Chief of Chaplains, U.S. Army, gives the serial number of Chaplain Day as a five-digit number (indicating Regular Army), rather than a six-digit number (indicating a Reservist). He was stationed at Fort William McKinley, Luzon, Philippines, and served with one of the units of the Philippine Scouts, Western Sector, Pilar-Bagac Line in Bataan. The roster of the American Defenders of Bataan and Corregidor lists Chaplain Day as assigned to the 31st Infantry on Bataan. This classification could be explained by the possibility that Day was the chaplain who replaced William Dawson when the latter man left the 31st in Bataan to become chaplain at Hospital No. 2 at Cabcaben.

Chaplain Day was on the Death March and at Camp O'Donnell. When O'Donnell was closed in June 1942, he was one of several chaplains sent with a detail to the Davao Penal Colony (DAPECOL) on Mindanao. There is evidence that he was placed on an outside detail away from DAPECOL. A detail of 750 POWs had been taken to Leyte. This detail was later placed aboard the Shinyo Maru for shipment to Japan. Chaplain Day was apparently among this group of POWs. The Shinyo Maru was bombed en route, and Chaplain Day was not among the survivors.

SAMUEL E. DONALD

Methodist (Southern)
U.S. Army

Born: June 8, 1909
Clifton Forge, Virginia

Samuel Donald was educated in the public schools of Clifton Forge, Virginia. He attended Lynchburg College and did his graduate studies at Duke University. In 1933, he was ordained as a deacon in the Methodist Episcopal Church South. He served churches in Boonsboro and at St. John and Aldersgate, Virginia. In 1936 he attended Columbia University and did settlement work in New York while working toward his doctorate. He returned to Virginia, where he became a pastor at Virginia Beach.

He received his commission as a chaplain and went on active duty with the 5th Division in 1939. Following several months on maneuvers, Donald was assigned to the Engineers at Fort Dupont, Delaware, in 1940. He was reassigned to the Philippines in August 1941, initially serving on Corregidor. At the time of the fortification of Bataan, he joined the 2nd Battalion, Provisional Air Corps Infantry Regiment. Chaplain Donald saw front-line duty with that unit up to the surrender of American forces in April 1942. He was on the Death March and at Camp O'Donnell, where he served with the hospital and on the burial detail. He stayed with that unit several months, being one of the last of the staff to transfer to Camp No. 1, Cabanatuan.

In August 1944, he accompanied a detail to Japan, where he worked on details out of a camp at Nagoya on the island of Kyushu. Nagoya was at one point the primary target for the second atom bomb. Poor visibility led pilots to the secondary target--Nagasaki. Had the original plans held, the American POWs interned near Nagoya would doubtless have been among the bomb's victims.

The camp at Nagoya was one of the last to be liberated by American forces. Chaplain Donald arrived back in the United States in late 1945. He was married shortly after his return. Donald required hospitalization at Craig Field (Alabama) and later at Fitzsimmons General Hospital, Denver, Colorado. His retirement date is reported by his denomination as 1953.

Donald attended law school at George Washington University for two years before physical disabilities forced him to discontinue his classes. He retired to a farm near Nashville, Tennessee, where he still lives (1987). His wife died in 1985.

JOHN EDWARD DUFFY

Roman Catholic
U.S. Army

Born: June 28, 1899
Lafayette, Indiana

John Duffy attended parochial schools, followed by Notre Dame University (1923), where he earned Bachelor of Arts and Master of Arts degrees. He entered St. Mary's Seminary in Steubenville, Ohio (1928). The locations and dates of his civilian pastorates are not known. He gave a home address in Toledo, Ohio, and may have served a parish there or in Indiana.

On October 25, 1936, he was commissioned as a captain. He was promoted to major in 1941 and ordered to the Philippines, where he was stationed at Fort Stotsenburg. He was present during the savage air attack by the Japanese on Clark Field on December 8, 1941. When American defense forces withdrew to Bataan, Chaplain Duffy was with them. After months of bitter fighting, the American forces surrendered Bataan on April 9, 1942.

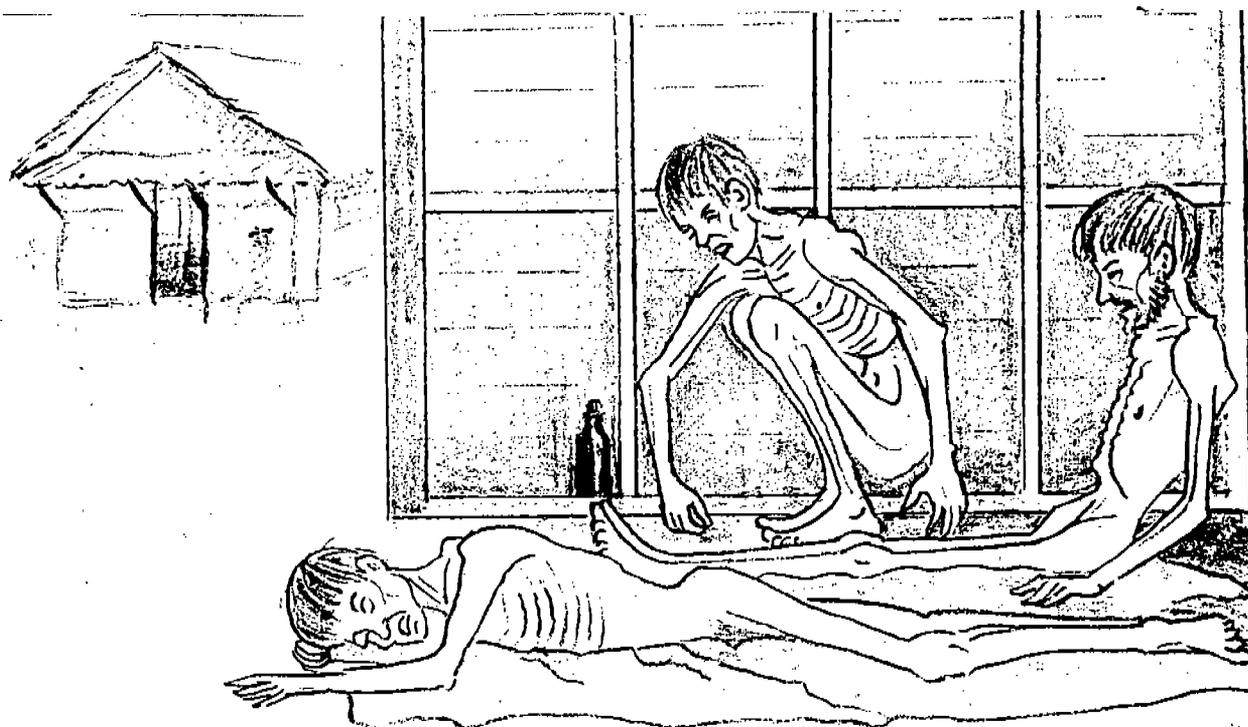
Chaplain Duffy was on the Death March at its inception but left it on the third or fourth day at Guagua, Pampanga. The circumstances of his separation from the march are not fully known. It is believed that he was wounded and left for dead and that Filipinos hid him from the Japanese, cared for his wounds, and helped him join guerrilla forces.* He remained at liberty for several months before being apprehended. Colonel Thorpe and others recaptured by the Japanese were executed, but Father Duffy was spared and taken to Fort Santiago in Manila for interrogation. Because of his contact with guerrilla forces, he was roughly treated by his captors.** He was taken to Bilibid Prison but was soon slated for transfer to Camp No. 1, Cabanatuan. Chaplain William Cummings, who was also at Bilibid, saw Duffy's poor physical condition and offered to go to Cabanatuan in his place.

*It is said that he escaped capture by staying submerged in the mud of a fish pond for about four days.

**He was subjected to the "water treatment" which consisted of streams of water forced into the stomach by mouth or into the bowel via the rectum. The victim was then jumped upon by his torturers.

Father Duffy was among the POWs placed aboard the Oryoku Maru for shipment to Japan in December 1944. He survived the incredible hardships of this journey and was interned at Camp 17 at Fukuoka, Omuta, Kyushu, Japan. According to Maj. John Mamerow, the camp commander, he was nursed back to health by Capt. A. C. Tisdale, a line officer. Duffy was the only Catholic chaplain in the camp, and the Japanese provided him with facilities and allowed him to conduct services. In April 1945, the camp's internees, including Mamerow, Tisdale, and Duffy, were transferred to Mukden, China. Chaplain Duffy remained there until liberated by Russians on August 20, 1945.

Following his return to the United States, he traveled extensively, contacting the families of men who died aboard the "hell ships." Father Duffy returned to Ohio and became pastor at Our Lady of Lourdes, New London. Later, he was hospitalized at Letterman General Hospital, San Francisco, where he died on June 4, 1958. His military decorations include the Legion of Merit; the Purple Heart with five oak leaf clusters; and other decorations shared by all POWs who served in the Philippines.



A corner of Zero Wind
Prison Hospital
Cabanatuan

From a drawing by Giggs

JOHN DUGAN

Roman Catholic, S.J.
Army

Born: 26 June 1897
South Boston, Massachusetts

John Dugan was graduated from Boston College High School in 1915, then entered the Jesuit order at St. Andrews-on-the-Hudson, Poughkeepsie, New York. He continued his studies at Woodstock College, Maryland, and was ordained at Western College in 1928. The details of his civilian pastorates or provincial assignments are not known. He was ordained on July 20, 1928.

In 1936, he was commissioned as a chaplain and placed on active duty with the Civilian Conservation Corps in the Regular Army and assigned to Fort Riley, Kansas, through 1940 and part of 1941. In late 1941, he was sent to the Philippines. He served troops of the Philippine Army on the Bataan peninsula. For unknown reasons, he was spared the Death March following the surrender on Bataan and was taken directly to Bilibid Prison in Manila. From Bilibid he was transferred to Camp No. 1, Cabanatuan.

Chaplain Dugan was among the few POWs who were left behind at Cabanatuan when the last large contingent was taken to Bilibid Prison prior to shipment to Japan in late 1944. It is probable that poor health kept him from placement in this contingent. Since most of the former Cabanatuan internees who left for Japan in this last group died en route, it is likely that Chaplain Dugan's illness saved his life. Cabanatuan was liberated on January 30, 1945.

After his return to the United States, Chaplain Dugan spent months visiting and corresponding with the families of men and officers who had not returned from the prison camps. Much of the data contained in other biographies was repeated from these letters.

Chaplain Dugan remained in the service and retired from the Army in 1954 with the rank lieutenant colonel. He died at City Hospital (Boston?) in 1964, on the anniversary of the attack on Pearl Harbor. Available information shows that his military decorations included the Bronze Star and Army Commendation Medal.

CARL W. HAUSMANN

Roman Catholic, S.J.
U.S. Army

Born: April 26, 1898
Weisenburg, Alsace-Lorraine

One of seven children, Carl Hausmann was born while his parents were visiting Europe. He attended public schools in Weehawken, New Jersey, and Union Hill Public High School. In September 1918, he entered St. Andrew's Novitiate, New York. He studied philosophy in Montreal, Canada, beginning in 1922. Hausmann became a professor of French at Fordham College, New York, in 1925 and was to become proficient in seven languages. He entered the Society of Jesus in September 1926 and studied theology at Woodstock, Maryland, from 1928 to 1932. On June 20, 1932, he was ordained at St. Andrew's in New York.

He was assigned as a teaching missionary in 1933 and sent to the island of Luzon in the Philippines. Between 1936 and 1939 he served as a teaching chaplain at the Culion Leper colony. In 1941, he became pastor at Similao, Mindanao, where he remained until the outbreak of war.

Little is known of Chaplain Hausmann's military assignment, but he was apparently given a field commission in the U.S. Army. The Army fought on the Mindanao coast, then retreated to the hills before surrendering in May 1942. He was with a group of Americans taken prisoner and placed in a barbed wire enclosure at Impulaatao. From there, the Japanese sent him to a prison camp at Davao, Mindanao. At Davao, he served his fellow prisoners with compassion, often volunteering to replace sick prisoners on work details.

In June 1944, he was transferred to Cabanatuan on Luzon. Later in 1944, he was moved to Bilibid Prison in Manila and was included in a contingent of 1,619 POWs that sailed for Japan aboard the Oryoku Maru on December 13, 1944. Chaplain Hausmann survived the bombing of this vessel by American aircraft in Subic Bay and the eventual transfer to the Enoura Maru. The Enoura Maru was also bombed by American forces at Takao Harbor on January 9, 1945. A direct hit on the forward hold killed hundreds of men and injured scores more. Chaplain Hausmann was in the rear hold,

which, while not unscathed, received less damage and had fewer casualties. Forty-eight hours passed before the Japanese even entered the holds, and it was the third day before the dead and wounded were moved to the Brazil Maru, which set out for Japan on January 13, 1945.

Chaplain Hausmann died, most likely of starvation and exposure, on January 20, 1945. It is not known whether he was buried at sea or cremated in the furnaces of the freighter. He was entitled to the Purple Heart and the Presidential Unit Citation, as well as the campaign medals awarded to the men who served on the island of Mindanao.

FREDERICK B. HOWDEN, JR.

Episcopal
U.S. Army (National Guard)

Born: 1902 (date unknown)
Cumberland, Maryland

Frederick Howden, Jr., was the son of a well-known Episcopal bishop. He attended Kent School in Kent, Connecticut, followed by Yale University, where he earned a Bachelor of Arts degree. He earned a Bachelor of Divinity degree in 1928. On April 21, 1932, he married Elizabeth Fegan. They became the parents of two children. He became an assistant rector at St. Clement's Church, El Paso, Texas, in 1928. Between 1929 and 1941 he served as rector at St. Andrew's Parish, Roswell, New Mexico.

From 1935 to 1941 he also served as an associate chaplain at the New Mexico Military Institute. He was called to active duty with the New Mexico National Guard in 1941. In the same year, he was sent with the 200th Coast Artillery (anti-aircraft) to the Philippines. The 200th CAC had batteries on Bataan and Corregidor, and Chaplain Howden saw service at both locations during the effort to hold the Philippines against Japanese invasion forces. Available records do not establish whether he was captured on Bataan or Corregidor. The circumstances indicate that he was on Corregidor at the time of the American surrender there in May 1941.

It is probable that he went through Bilibid Prison in Manila to Camp No. 3, Cabanatuan. Camp No. 3 actually opened before Camp No. 1, also at Cabanatuan. At the closing of Camp No. 3 on October 28, 1942, Chaplain Howden was probably transferred to Camp No. 1, which was operating by that time. A report made by Chaplain Borneman indicated that Howden was in the detail sent to Davao Penal Colony on Mindanao in October 1942, but this is believed to be incorrect. Witnesses attest to Howden's death in the hospital at Cabanatuan on July 1, 1943.

At the time of his death, Chaplain Howden had with him a gilt-edged morocco-bound Bible and a matching Book of Common Prayer--his most precious material possessions (gifts from his father, the bishop). These items were retrieved by Lieutenant Colonel Schwartz, the hospital commandant, and given to Chaplain David Quinn, the only other Episcopal chaplain in the Philippines.

HUGH F. KENNEDY

Roman Catholic, S.J.
U.S. Army

Born: January 14, 1908
New York, New York

Hugh Kennedy attended Regis High School before entering the Jesuit order in September 1926. He completed his studies and was ordained June 20, 1937. From 1939 to 1941 he was assistant to the rector at San Jose Seminary in Manila. Later in 1941, he became prefect of studies at the Ateneo de Cagayan de Oro. At the outbreak of war with Japan, he was commissioned as a chaplain and assigned to the 101st Division, Philippine Army. After the division surrendered May 10, 1942, he was imprisoned at Davao Penal Colony. From Davao he was moved by ship to Bilibid Prison in Manila and finally to Cabanatuan, where he remained until the camp was liberated in late January 1945.

A period of hospitalization followed at Walter Reed Hospital, Washington, D.C., and at Letterman General Hospital, San Francisco. Chaplain Kennedy returned to serve with the 10th Airborne Division in Japan (1946) and with the Graves Registration Unit in the Philippines. Upon his return to the United States in 1947, he was stationed at Sandia Air Force Base, where he remained until 1952.

Chaplain Kennedy was promoted to lieutenant colonel on June 7, 1951. His last assignment was with the Western Area Command at Kaiserlauten, West Germany. In failing health, he was transferred to the Air Force Hospital in Frankfurt, West Germany, where he died August 3, 1955.

His military decorations include the Legion of Merit, the Purple Heart with oak leaf cluster, and the Army Commendation Ribbon.

Note: There was another ex-POW named Kennedy who is reported to have become a missionary in China following the war. This Father Kennedy corresponded over a period of years with Col. Ray O'Day, the author of the ex-prisoner-of-war newsletter, "Chit Chat." Since Father Hugh Kennedy was at Sandia in the early 1950s, he could not have been responsible for the accounts from China. This writer believes that the Kennedy who served in China must have become a priest after his liberation from the prisoner-of-war camps.

JOSEPH VERBIS LAFLEUR

Roman Catholic
U.S. Army

Born: January 24, 1912
Villa Platte, Louisiana

Joseph Lafleur attended a parochial school in Evangeline Parish, Louisiana. In 1926, the family moved to Opelousas in St. Landry Parish. He spent six years at Covington, Louisiana, in a Benedictine seminary and five more years at Notre Dame Seminary in New Orleans. In 1938, he was ordained by Bishop Jules B. Jeanmard in the Cathedral of St. John the Evangelist in Lafayette, Louisiana. Following his ordination, he became an assistant pastor at St. Mary Magdalen Church in Abbeville.

During the period of national conscription prior to World War II, he received permission to volunteer for military service and was commissioned as a 1st lieutenant. In July 1941, he was assigned to the 19th Bomb Group, U.S. Army Air Corps, at Albuquerque, New Mexico. The 19th left for the Philippines in October 1941.

After some time in Manila, Father Lafleur was assigned to Clark Field. On December 8 (December 7 in the United States), the Japanese attacked the field at Clark, destroying most of the 19th's aircraft and killing many men. Chaplain Lafleur performed courageously during this crisis, assisting in the rescue of the wounded. For his heroic behavior at Clark, he was awarded the Distinguished Service Cross.

The 19th was ordered transferred (presumably to Australia), but the ship carrying the group was sunk. According to Maj. H.H.M. Smith, the men aboard reached shore in lifeboats near Malabang in Illana Bay, Lanao del Sur, Mindanao. From Smith's account, Chaplain Lafleur was given the chance to join pilots being evacuated to Australia by airplane. Lafleur declined this offer and remained with the troops. When American forces surrendered to the Japanese, he was imprisoned on Mindanao.

He was moved to a camp on the island of Leyte where (according to information gathered by Lafleur's family after the war) there were 21 chaplains and over 2,000 men held. This account also indicates a frequent interchange of prisoners between the Leyte camp and others. Since there is little corroborating evidence that 21 chaplains and 2,000 men were held at Leyte, this account may be confusing the camp at Leyte with the camp at Cabanatuan. It is possible that most of the chaplains referred to at the Leyte camp were actually civilian priests and missionaries who had been captured by the Japanese and accounted for in the same manner as military prisoners.

Other information from the Lafleur family's records indicates that he left Leyte on a work detail sent to build an airstrip in the jungle. In September 1944, the Japanese abandoned this project and placed the detail aboard the Shinyo Maru for shipment to Japan. The ship was torpedoed and sunk en route by American forces. The POWs aboard who escaped the initial explosion and sinking were left to die in the water or, in some cases, were machine-gunned by the Japanese.

One of the 82 survivors of the incident stated that he last saw Chaplain Lafleur standing in the hold by the ladder helping others.

Following his own liberation from the prison camp at Cabanatuan, Chaplain Hugh Kennedy hand-delivered a last message from Chaplain Lafleur to his family in Louisiana. A bronze plaque was dedicated to the memory of Chaplain Lafleur on November 27, 1951.

JOHN JOSEPH McDONNELL

Roman Catholic
U.S. Army

Born: Date unknown
Brooklyn, New York

Little information about John McDonnell's life is available. He grew up in Brooklyn and attended Cathedral College and St. John's Seminary. Ordained in 1931, he served at St. Peter Claver's, Holy Innocents, St. Gerard's of Hollis, St. Peter and Paul's, and Star of the Sea. One of these churches may have been a seaman's mission where he is known to have served as chaplain.

Louis Errico, who shared the prisoner-of-war experience with Father McDonnell, remembers him from before the war. The Errico family owned La Palino, a well-known Italian restaurant in Brooklyn frequented by Father McDonnell's basketball team, "The Morning Glories." Errico remembers the priest playing against the fire department ball team at the Knights of Columbus gym.

In April 1940, McDonnell was commissioned as an Army chaplain. He was sent to the Philippines in January 1941 and was stationed on Corregidor. When Corregidor surrendered to the Japanese in May 1941, he was taken prisoner and eventually moved to Camp No. 1, Cabanatuan, Luzon. At Cabanatuan, he lived in the company of Chaplain O'Brien and several other Catholic chaplains.

At Cabanatuan, he was active in the building and decorating of chapels in the main camp area. He is also remembered for his participation in one of the memorable interdenominational Memorial Day services at the cemetery at Cabanatuan.

Chaplain McDonnell was among those POWs aboard the Oryoku Maru which left Manila for Japan on December 13, 1944. He survived the bombing of this ship; the transfer to the Enoura Maru and a second bombing at Takao Harbor, Formosa; and the move to a third vessel, the Brazil Maru. One record indicates that he died at sea on January 22, 1945, although the record of the Diocese of Brooklyn gives another date.

FRANCIS JOSEPH McMANUS

Roman Catholic
U.S. Navy

Born: January 18, 1905
Cleveland, Ohio

Francis McManus attended Cathedral Latin High School, followed by John Carroll University, Cleveland, Ohio, and Niagara University at Niagara Falls, New York. He attended St. Mary's Seminary and did graduate study at the University of Innsbruck, Austria.

After ordination at St. John Cathedral in Cleveland, Ohio, on April 16, 1930, he became associate pastor at St. Ignatius in Cleveland, Ohio (1930-1934). His next assignments were to St. Malachi (1934-1935) in Cleveland, Ohio, and St. Mary's in Lorain, Ohio (1935-1936).

He was appointed to the Chaplaincy, U.S. Navy, on October 17, 1936, and assigned to the Bureau of Navigation from November 5, 1936, to December 1, 1936. After a period of time at the Naval Training Station at Norfolk, he was assigned first to the USS Salt Lake City, then to the USS Maryland on May 22, 1938. On March 21, 1940, he was assigned to the USS Canopus, a submarine tender in the Far East.

The Canopus became trapped inside Manila Bay during the outbreak of the war but was not put out of commission until after the fall of Bataan. From its vantage point in a cove between Mariveles and Cabcaben (at the tip of the Bataan peninsula), and opposite Corregidor, the Canopus served both submarines at sea as well as troops fighting on Bataan and Corregidor. The unique status of the Canopus offered Chaplain McManus an opportunity to be of service to officers and men of all faiths and military branches. When Bataan fell, the crew of the Canopus sunk her and joined those troops still resisting the Japanese on Corregidor. It is presumed that Chaplain McManus was among these men and was taken prisoner when Corregidor fell in May 1942. For his courageous service aboard the USS Canopus, McManus was awarded the Silver Star.

While interned at Camp No. 1, Cabanatuan, McManus worked actively among his fellow prisoners, providing spiritual guidance and physical assistance. He is remembered as one of the chaplains who voluntarily worked in the place of ill prisoners on labor details. In his devoted service to those interned with him, he made no distinction between Catholic and Protestant.

Chaplain McManus was in a contingent of 1,619 POWs placed aboard the Oryoku Maru at Manila in December 1944 for shipment to Japan. The record of his last days is unclear. The secretary of the American Defenders of Bataan and Corregidor has recorded his date of death as December 15, 1944 (the date of the bombing of the Oryoku Maru in Subic Bay). However, the "Catholic University Bulletin" lists the date of his death as January 1, 1945.

A third date is given by the chancery records of the Diocese of Cleveland, which state that he was wounded aboard the Oryoku Maru's replacement vessel, the Enoura Maru, on January 9, 1945, and died January 22, 1945, aboard a third ship used in the voyage, the Brazil Maru. The chancery based its report on a letter from Chaplain John Duffy who stated that Father McManus died and was buried (probably at sea) after receiving the last rites. Navy records substantiate the latest date stating that McManus died ". . . on a prison ship--last week of January 1945." Chaplain McManus was awarded the Legion of Merit posthumously.

EDWARD J. NAGEL

United Brethren
U.S. Army

Born: November 26, 1905
Youngstown, Ohio

Edward Nagel was one of four children. His mother died when he was ten, and he was raised by a stepmother. He attended high school in Canton, Ohio, and was graduated from Otterbein College in 1934. A Master of Arts degree from Ohio State followed, then a Bachelor of Divinity degree in 1936. On August 29, 1937, he married Leora Lautzenheiser. Between 1937 and 1939 he studied at Yale University. In the fall of 1939, he accepted an assignment to the East Ohio Conference of the United Brethren Church.

Edward and Leora took an assignment as missionaries to the Philippines, arriving there January 6, 1940. Their mission station was located about 300 miles north of Manila at Lubuagan, Kalinga, Mountain Province. He became principal of a school there and pastor of the local church, but his missionary work extended to several barrios and to an Army staging area close to the schools. Since no chaplain was assigned by the military to this area, Nagel felt a responsibility to the men serving there. The military commander invited him to be their chaplain and commissioned him in the field as a 2nd lieutenant. (This, along with the commissioning of Chaplain Cummings as a 2nd lieutenant, was a departure from the rule that chaplains were never commissioned below the grade of 1st lieutenant.)

Between the invasion of the Philippines in December 1941 and the fall of Bataan and Corregidor in April and May 1942, there were numerous mountain campaigns against the Japanese. The exact date of Chaplain Nagel's capture is not known, but he was eventually interned at Camp No. 1, Cabanatuan, where he was active in visiting the sick and dying and in teaching classes in religion and the Bible. For a time, Chaplain Nagel conducted a Friday night service for the Jewish prisoners of war.

As an aside, Ed never became fully accustomed to the bawdy military humor prevalent in an all-male society. As a result, he often reacted to ribald jokes with puzzled solemnity--to the fond amusement of those around him.

When the Japanese began a great last push to remove American POWs to Japan after the landings at Leyte, Nagel was taken to Bilibid Prison in Manila. His wife, Leora, had been moved from Camp Holmes to Bilibid, where she was interned apart from the military prisoners. At one point, only a brick wall separated the couple, although neither Nagel nor his wife was aware of it.

On December 13, 1944, Chaplain Nagel was placed aboard the Oryoku Maru for shipment to Japan. The voyage was tragedy-filled from the onset. On the first night out, dozens of men died of suffocation in the jammed holds of the ship. On the 15th, the ship was bombed in Subic Bay by American aircraft. By this time Nagel was so weak he could barely function, yet he managed to swim ashore to Olongapo when the order was given to abandon the Oryoku Maru.

He survived a subsequent bombing on the Enoura Maru and days of bitter cold, thirst, and hunger aboard a third vessel, the Brazil Maru. The effects of the voyage were irreversible, however, and he died of pneumonia in the unheated hospital at Moji on the island of Honshu, Japan. The date of his death was February 2, 1945, only two days after the Brazil Maru ended its tragic voyage.

Some of Chaplain Nagel's effects were recovered and returned to his wife in Dayton, Ohio. In the margin of his Bible were notes such as, "No water and no food today," and, "Eight spoons of water--five teaspoons of rice." His name appears on three memorials: Batelle Rotunda Memorial Chapel at Yale; The Chaplain's Chapel at Washington, D.C.; and the Memorial Stadium at Otterbein College. A photograph of Chaplain Nagel, taken surreptitiously at Cabanatuan and including Lieutenant Colonel North and several other chaplains, first appeared in Calvin Chunn's *Of Rice and Men*.

JAMES WALTER O'BRIEN

Roman Catholic
U.S. Army

Born: April 21, 1912
Oakland, California

James O'Brien was educated at St. Joseph's Parochial School in Alameda, California, and at St. Joseph's College in Mountain View, California. Between 1932 and 1938 he attended St. Patrick's Seminary in Menlo Park, California. He was tonsured in 1934; unsubstantiated information exists that he may have been a member of the Capuchin Fathers. It is known that he was ordained at St. Mary's Cathedral by the Most Reverend John J. Mitty for the San Francisco Diocese on April 2, 1938. He was assigned to Five Wounds Parish, San Jose, California, as assistant pastor between April 21, 1938, and May 7, 1941.

Because of his small stature (less than five feet, six inches), he had been rejected by the U.S. Navy Chaplaincy. The Army, however, accepted him and commissioned him as a chaplain in the 3rd Coast Artillery at Fort MacArthur in California. He was sent to the Philippines on July 14, 1941, where he was assigned as an assistant base chaplain at Nichols Field, Philippines. As the first resident Catholic chaplain at Nichols, one of his early projects was to organize a Holy Name Society.

His quarters at Nichols were destroyed on the first day of the war (December 8, 1941), but he bedded down in a thicket near the base and spent every daylight hour ministering to the needs of the men. After American forces withdrew from Manila around Christmas 1941, he became an assistant regimental chaplain for the Provisional Air Corps on Bataan. By commandeering an abandoned jeep, he also did his best to reach and serve all the units stationed in the Eastern Sector of II Corps. He made the grueling Death March which followed the surrender on Bataan, ministering along the way to the battle-weary and ill-fed men struggled along the roadway toward imprisonment.

Following a period of internment at Camp O'Donnell, he was moved to Cabanatuan in June 1942. There, he continued to hear confessions and say Mass when not joining in the back-breaking labor of the camp work details.

He was among the 1,800 prisoners who sailed from Manila for Japan aboard the Arisan Maru. The unmarked ship was sunk by American submarines in the China Sea on October 24, 1944. Eight men survived the open-sea disaster by clinging for days to floating debris. One of the eight tells of how Chaplain O'Brien prayed with and granted absolution to the Catholic men until the ship was completely submerged. For his outstanding bravery, Chaplain O'Brien was posthumously awarded the Silver Star.

EUGENE J. O'KEEFE

Roman Catholic, S.J.
U.S. Army

Army Born: May 19, 1903
Brooklyn, New York

Eugene O'Keefe grew up in East Orange, New Jersey. He attended Holy Cross College, then entered the Jesuit order in 1925. As a scholastic, he taught at the Ateneo de Manila, Philippines (1931-1932), and at the Ateneo de Zamboanga (1932-1934). On June 20, 1937, he was ordained as a Roman Catholic priest. He spent 1939 at Culion, studying Tagalog, a native Philippine language. Between 1940 and 1942 he served as pastor of the parish at El Salvador.

After the Japanese attack on the Philippines, he was given a second lieutenant commission in the Chaplain's Corps (a technically nonexistent rank given under battlefield conditions). He carried his religious equipment with him and performed chaplain's duties for Americans and Filipinos during the months of struggle leading up to the surrender of Bataan and Corregidor. During this time, his knowledge of the mountain trails and the back country in his parish of 15,000 persons proved invaluable to the Army.

Following his capture, he was incarcerated at various times at Malaybalay, Davao Penal Colony (October 1943 to June 1944), Furikawa Plantation, Bilibid, and Camp No. 1, Cabanatuan. Chaplain O'Keefe experienced the tremendous weight loss and the debilitating ailments common to those who subsisted on the meager prison camp rations. He was liberated by the American Rangers on January 30, 1945.

After his return to the States, he was promoted to captain and assigned to Carlisle Barracks, Pennsylvania. He reverted to inactive service as a major on October 5, 1947. Following his retirement, he served at Jesuit retreat houses and worked as a hospital chaplain. He died in Orange, New Jersey, on February 20, 1971.

A fascinating account of the wartime activities of Chaplain O'Keefe can be found in the book, *Soldiers of God* by Christopher Cross. Father O'Keefe's military decorations include the Silver Star and the Purple Heart.

ALFRED COOKMAN OLIVER, JR.

**Methodist
U.S. Army**

**Born: January 6, 1885
Atlantic Highlands,
New Jersey**

Alfred Oliver, Jr., went to elementary and high school in New Jersey. He attended West Virginia University on a scholarship and later enrolled at Princeton University. His education was interrupted by financial problems at home. To ease the situation, he left school and took a job selling imported hardwoods on Staten Island. During this one-year period, he became an expert on exotic lumber.

A succession of events culminated in his decision to dedicate his life to the ministry. On January 20, 1907, he married Della Lake. He was accepted into the Methodist Conference and continued his education at Princeton and at Dickinson College in Pennsylvania. In 1913, he graduated from Princeton.

While finishing his education, he also served as pastor at a Methodist church at Crosskeys, helped build a church at Oceangate, and erected a parsonage at Island Heights. He maintained this rigorous schedule by rushing between school and church on a motorcycle. Functioning on the edge of exhaustion, he developed an asthmatic condition, which prompted him to request an assignment to the western United States. The request was granted, and he spent two years serving mission stations in Utah. He returned to New Jersey, where he served at the Methodist church in Millville.

In October 1917, he accepted a position as an Army chaplain. (Prior to 1922, chaplains were sometimes placed with the military in a manner similar to the assigning of YMCA and Red Cross representatives, rather than being formally commissioned. The evidence suggests that Oliver received an actual commission.) He was sent to France, where he served as senior chaplain with the Artillery, 1st Army, under Maj. Gen. E.F. McGlachin, Jr. He returned to the United States in February 1919 and was posted at Fort Howard, Maryland. After three months in Chaplain School, he became a transport chaplain, serving as an escort for Americans returning home from France after World War I.

In 1920, he was sent to Fort Snelling, Minnesota. Fort Snelling was one of four Army posts that had a permanent chapel. Based on Chaplain Oliver's propensity for church building, it is likely that he was instrumental in the chapel's existence. Records indicate that he renovated the chapel; he may have actually built it. While at Fort Snelling, he became active in the Veterans of Foreign Wars at St. Paul. In 1923, he was shipped to Hawaii,

where he served at Schofield Barracks and Fort Ruger. His next assignment was to Walter Reed Hospital, Washington, D.C., where he undertook the construction of a chapel. Before it was completed, he was sent to China as a regimental chaplain with the 15th Infantry. In China, he organized countryside tours for soldiers and their families. After this stint in the foreign service, he held posts in the Civilian Conservation Corps in Indiana, where he organized and directed a statewide educational program.

Chaplain Oliver returned to Walter Reed Hospital in 1936 for a second tour of duty. He was sent to Corregidor, Philippines, in 1940. Sent from there to Headquarters, Philippine Department, he busied himself with chapel construction projects and the development of an orientation program for the growing number of chaplains arriving from the United States. At the time of the Japanese attack on the Philippines on December 8, 1941, he dedicated himself to keeping in touch with every unit and to making the chaplains aware of the developing war situation. When Manila was declared an "open city," he kept in close contact with his chaplains while American forces established a defense on Bataan. Chaplain Oliver joined thousands of officers and men on the infamous Death March that followed the American surrender on Bataan.

At Camp O'Donnell, where he was initially interned, water, food, medicine, and sanitary facilities were grossly lacking. Chaplain Oliver appealed to the Japanese to allow the Philippine Red Cross into the camp with food and supplies. The request was denied, and Oliver was threatened with death if he continued to appeal for supplies for the prisoners. The horrific death toll at O'Donnell finally prompted the Japanese to release most of the Filipino prisoners, and to move the American prisoners to Camp No. 1, Cabanatuan, in June 1942.

Malnutrition took its toll on Oliver, and he developed an acute case of beriberi (a thiamine deficiency disease). He was devastated when three of his closest friends attempted to escape but were apprehended, brutally tortured, and executed by the Japanese. The Japanese implicated Oliver in the escape plan also, and for a time he, too, faced execution.

Though sick and woefully thin, Chaplain Oliver made the spiritual and moral welfare of the prisoners his prime concern. With the help of Chaplain John Borneman, his "executive officer," he initiated a number of special activities that boosted morale and brought spiritual reassurance to the men. Perhaps his most notable achievement was the organization of the Protestant Church at Camp No. 1, Cabanatuan. Thousands of men renewed their religious convictions, and joined and worked in the many facets of this organization of faith.

During the period when the death toll reached ten percent of the total

camp population each month, Oliver arranged the rotation of chaplains to provide for prayers on the overworked burial details. Under Chaplain Oliver's leadership, many Bible study classes were held, many prisoners were baptized, and religious holidays were observed with special services.

One of his hardest fought battles was waged to enlist the help of the American senior officers in convincing the Japanese to allow a cemetery observance on Memorial Day. After a direct confrontation with the American adjutant, he was able to win permission for 2,000 men to march to the Cabanatuan camp cemetery. At a moving ceremony, Protestant, Catholic, and Jewish prayers were offered, a choir sang, and Japanese and Americans placed wreaths beside a crude monument at the burial site. Another of Chaplain Oliver's major achievements was his request that a list of observations and suggestions addressing religious problems within the military be submitted to the Chief of Chaplains.

In 1944, the Kempitai (Japanese secret police) began a campaign to round up Filipinos who had collaborated with the guerrilla forces. This exposed the underground contacts within the camp who had received food, messages, medicine, and money to aid the prisoners. Chaplain Oliver and three other chaplains were among the 21 persons targeted by this sweep. Placed in a filthy jail cell in the city of Cabanatuan, he was beaten, tortured, and placed in solitary confinement. He was then returned to the camp and placed in a cell which was too small to allow him to stand upright or lie full length. After several weeks in this condition, he was caught trying to wash his face with drinking water and was brutally struck with a rifle butt by a guard. The blow broke his neck. Unconscious and facing death, he was sent to the hospital area, where he was hidden among the other patients until the Japanese apparently forgot the entire incident.

In the fall of 1944, the Japanese removed all the POWs deemed able-bodied from Cabanatuan, leaving only 500 sick men and a few others to cook, cut wood, and provide medical care. On January 30, 1945, the camp was liberated by U.S. Rangers with the help of Philippine guerrillas. Chaplain Oliver was carried for two miles by his rescuers before being placed in a carabao cart that took him the rest of the way to safety.

Before his return to the States for hospitalization, Chaplain Oliver was personally greeted by General Douglas MacArthur. Following retirement, he was active in bond drives and in the Veterans of Foreign Wars. He was a life member of the American Legion and became a 33rd degree Mason. He also served as President of the Sons of the American Revolution. Chaplain Oliver died at Walter Reed Hospital on January 28, 1952. He was survived by his wife and four children.

His military decorations include: Battle Stars for five campaigns (World War I); the Purple Heart with two oak leaf clusters; the Legion of Merit; and three Bronze Stars (World War II). Those who remember Chaplain Oliver from the prisoner-of-war camps recall that the men affectionately referred to him as "The Great White Father."

DAVID LONG QUINN

Episcopal
U.S. Navy

Born: March 28, 1897
Chrisfield, Maryland

David Quinn was graduated from Chrisfield High School in Maryland in 1916 and from George Washington University with a Bachelor of Arts degree in 1922. He attended Virginia Theological Seminary and was ordained as a deacon in the Episcopal Church in 1927, the same year as his marriage to Dorothy C. Davis. One year later, he was ordained a priest. Between 1928 and 1931 he served at St. Mary Ames Parish in North Elk Park, Maryland.

After receiving a commission in the Naval Reserve, he became chaplain at Newport, Rhode Island, in March 1931. He was billeted to the USS Relief at San Pedro, California (1931), and to the USS Arkansas (1934). From 1934 to 1935 he served as assistant chaplain at the Naval Academy in Maryland. Service on the USS Dobbin (1935-1936), on the USS Chaumont (1937-1938), and at Pearl Harbor (1939-1940) followed. From Pearl Harbor, he was assigned to the USS Louisville (1940-1941), then to the 16th Naval District, Philippines, on September 16, 1941.

He was wounded during the destruction of Cavite Naval Base on December 10, 1941 and was interned by the Japanese at Santa Scholastica College in Manila. On May 9, 1942, he was transferred to an elementary school in Rizal (Manila), and then to Bilibid Prison (also in Manila) on May 28, 1942. He was moved to Camp No. 3, Cabanatuan, in June 1942, where he remained for only a few days before transfer to Camp No. 1, Cabanatuan.

After Chaplain Howden's death from malnutrition, Quinn became the only Episcopal priest at Cabanatuan. In his efforts to serve both the main camp and the hospital area, he reached a state of nervous and physical exhaustion. Ernest Norquist, a fellow prisoner who served as a medic to the

chaplains, recalls that Quinn could recite poetry "by the hour" and that many of the chaplain's own poems were circulated within the camp. Apparently none of these poems survived the war. Ill and confined to the hospital area through much of his internment, Quinn remained at Cabanatuan until the fall of 1944, when a large contingent was taken to Bilibid Prison.

In December 1944, he was among the 1,619 men placed aboard the Oryoku Maru for shipment to Japan. The Episcopal Church lists his death as having occurred ". . . on a Japanese prison ship, December 15, 1944." The records of the American Defenders of Bataan and Corregidor indicate that he survived the bombing of the Oryoku Maru, the transfer to the Enoura Maru, and the bombing of this vessel and subsequent transfer to the Brazil Maru, placing his death on January 20, 1945. This later date is probably accurate. Chaplain Quinn was the recipient of the Purple Heart.

STANLEY JOSEPH REILLY

Roman Catholic
U.S. Army

Born: October 23, 1908
San Francisco, California

Stanley Reilly attended elementary schools at Douglas, Everitt, and St. Ignatius. Between 1920 and 1930 he attended Ignatius High School, St. Patrick's Preparatory, and St. Patrick's Seminary. He was ordained June 14, 1930, at St. Mary's Cathedral in San Francisco by Archbishop Edward J. Hanna. Following ordination, he served at St. Ambrose Parish, Berkeley, California, and at Sacred Heart in Oakland, California.

He was commissioned as a 1st lieutenant, U.S. Army Reserve, in 1933 and assigned to the Civilian Conservation Corps on August 21 of that year. On November 13, 1934, he received a commission in the Regular Army. Assignments to Hamilton Field, California (1935-1937), France Field, Canal Zone (1937-1938), and Fort Sheridan, Illinois (July 1938-1940), followed. He was then assigned as Staff Chaplain, 2nd Division, Fort William McKinley, Philippines, under General Jonathan Wainwright. After the outbreak of hostilities in December 1941, he was assigned to II Corps as a chaplain and served on Bataan until the surrender of American forces on April 9, 1942.

Following the Death March, he was imprisoned at Camp O'Donnell, where, with the help of sympathetic Filipinos, he was active in the smuggling of food and medicine for the prisoners of war. When Camp O'Donnell was closed, he was transferred to Camp No. 1, Cabanatuan, where he became one of the chaplains at the prison camp hospital. He was sent by prison ship to Nagoya, Japan, where he remained until liberated in 1945. Upon his return to the United States, Chaplain Reilly spent months contacting the families of deceased prisoners of war. In 1946, he was assigned to Letterman General Hospital until his retirement from the Army.

His postwar pastorates included St. Nicholas Church at Los Altos and St. Emydius parish. He was appointed to the Archdiocesan Liturgical Commission in 1962 and was named a Domestic Prelate on January 3, 1964. While at St. Emydius in 1966, he suffered a debilitating stroke. He died on April 8, 1973, at the Veterans Hospital in Palo Alto. The record of his awards and decorations is not available. Father Reilly is buried at Holy Cross Cemetery.

THOMAS J. SCECINA

Roman Catholic
U.S. Army

Born: September 16, 1910
Vicksburg, Indiana

Thomas Sccecina was the son of George and Anna Sccecina, emigrants from the eastern Czechoslovakian region of Slovakia. He attended St. Peter's Elementary School in Linton, Indiana, and the seminary at St. Meinrad's Archabbey, also in Indiana. On June 11, 1935, he was ordained at St. Meinrad's. He served at a parish in southern Indiana (exact location unknown) and later attended Catholic University in Washington, D.C. It is believed that he served a parish in Indianapolis after leaving the university. Family members recount that during his early priesthood, Father Sccecina won \$500 on a radio quiz show and, in a gesture characteristic of the man, promptly donated the money to an orphanage.

He reported to active military duty at Fort Harrison, Indiana. From there he was assigned to Camp Polk, Louisiana. When ordered overseas, he drove to his departure point in San Francisco in the company of his brother (a Catholic priest who later became a bishop in Corpus Christi). Chaplain Sccecina left for the Philippines in April 1941 and, upon his arrival, was assigned to Fort William McKinley for duty with the Philippine Scouts. After the outbreak of war in December 1941, he served on the front lines of the Bataan defense, on the Western Sector of the Pilar-Bagac Line. He was there at the time of the surrender of American forces on April 9, 1942. After undergoing the Death March, he was interned at Camp O'Donnell.

Although Filipino and American prisoners were segregated within the camp, Chaplain Sccecina somehow persuaded the Japanese guards to give him access to the Filipino sector so that he could visit and comfort the survivors of his regiment. He was moved (probably in June 1942) to Camp No. 1, Cabanatuan, where he worked on labor details while continuing to say Mass daily. Chaplain Sccecina also organized a long-term work detail to clean up and maintain the dismal burial ground at Camp No. 1. The cemetery had been hastily constructed and much-used, particularly during the early period of Cabanatuan's occupation when the deaths among the POWs were occurring at a frightening rate.

In the fall of 1944, Chaplain Scecina was selected, with two other chaplains, to accompany a detail that left for Japan aboard the Arisan Maru. This unmarked POW ship was sunk by American submarines in the China Sea on October 24, 1944. Only a handful of the 1,800 POWs aboard the ship survived. Like Chaplain O'Brien, another casualty of the Arisan Maru tragedy, Chaplain Scecina performed as a priest even when faced with the certainty of his own death. While the Arisan Maru sank slowly beneath the water, he gave general absolution to all men, then heard confessions over a three-hour period until the ship was completely submerged.

The circumstances of Chaplain Scecina's noble death were reported to the Chief of Chaplains, and the priest was posthumously awarded the Silver Star. In addition to his Silver Star and his Purple Heart, Scecina's family was also presented with a number of his citations and campaign medals.

HENRY B. STOBER

Roman Catholic
U.S. Army

Born: August 21, 1901
Cincinnati, Ohio

Little information about the early life of Henry Stober is available. The records of the Diocese of Covington, Kentucky, state that he was "adopted as a student of the diocese." He may have been raised in an orphanage. His formal education began on September 23, 1926, with studies at Little Rock, Arkansas, and continued at Mount St. Mary Seminary in Norwood, Ohio. He was ordained by Bishop Howard, May 30, 1931, at St. Mary Cathedral, Covington, Kentucky. His pastorates included: Mount St. Martin Home, Newport, Kentucky; St. Agnes Chapel in Park Hills; and St. Joseph Heights, Kenton County, Kentucky. These are believed to have been concurrent mission assignments. During 1932 and 1933, he served as secretary to Bishop Howard. His last assignment before entering the military was at Williamstown, Kentucky, from 1939 to 1941.

Chaplain Stober was assigned to Fort William McKinley, Philippines, shortly after he became a U.S. Army chaplain in 1941. He accompanied the 2nd Division to Bataan when American forces regrouped there following the Japanese invasion of the Philippines. Taken prisoner on April 9, 1942, he underwent the Death March and internment at Camp O'Donnell before his eventual transfer to Camp No. 1, Cabanatuan.

One record indicates that Stober was among the chaplains who accompanied a large detail of prisoners to Davao Penal Colony on Mindanao in October 1942. This contingent was returned to Cabanatuan. Consistent with this report is the following information from William Garleb, a former prisoner of war: "I knew Father Stober at DAPECOL (Davao Penal Colony). In fact, he and I were in the same bay together. I used to steal food from the Japs when I was on work detail and give it to Father Stober. I used to admire him because, although he was ill, he never complained."

Chaplain Stober was among the prisoners of war aboard the Oryoku Maru when it sailed for Japan on December 13, 1944. He survived the bombing of this ship in Subic Bay and was transferred to the Enoura Maru. The Enoura Maru was bombed in the harbor at Takao, Formosa, on January 9, 1945. Stober was among the hundreds killed when American aircraft delivered a direct hit to the unmarked vessel. Accounts of the disposition of the bodies of those killed at Takao vary greatly. Some reports point to interment on the beach; others to a mass cremation on the shore; still others to the removal of the dead to a crematorium in the city of Takao. There is also an account which states that Chaplain Richard Carberry was present at Stober's burial. Chaplain Stober was posthumously awarded the Bronze Star.

ALBERT DONAT TALBOT

Roman Catholic
U.S. Army

Born: July 29, 1898
Warwick, Quebec, Canada

Albert Talbot received his early education in Canadian Schools. He entered Montreal College and studied there over a period of six years, until 1919. His Bachelor of Arts degree was conferred by Laural College. Graduate studies in philosophy at St. Laurent, Baltimore, and Assumption in Rome followed. After further study at the Sulpician Seminary in Washington, D.C. (now a part of Catholic University), he received a Master of Arts degree in 1923 and later a Bachelor of Sacred Theology. During his final year as a student, he also taught on the high school and junior college level at St. Charles College in Catonsville, Maryland. He was ordained at Fall River, Massachusetts, on December 20, 1924.

During the school year 1925-1926, he made his Sulpician novitiate. Between 1926-1930 he taught at St. Joseph's College, Mountain View, California. He then spent a year as a teacher at St. Mary's Seminary, Paca Street, followed by a teaching assignment to St. Edward's Seminary, Kenmore, Washington (1931-1934), and an additional year of teaching at St. Mary's. During 1934 and 1935, he studied in Paris, France, earning a degree in music. He also took a second degree at the University of Washington. Between 1936 and 1940 he returned to Canada, where he taught at Grasset College, Montreal.

Father Talbot entered the Army as a chaplain and was transferred to the Philippines in mid-1941. He was assigned to Sternberg General Hospital in Manila. After the withdrawal of American forces from Manila, he went with the hospital to Bataan and to Cabcaben with Field Hospital No. 2. He accompanied the hospital group to Bilibid Prison in Manila following the surrender to the Japanese on April 9, 1942. After transfer to Camp No. 1, Cabanatuan, he again served with the hospital. There, he managed to establish a creditable chapel in one of the medical buildings used as a pharmacy and supply. He was very popular with patients and staff. Neat and gentlemanly, even under adverse conditions, his quiet and unassuming manner made him an outstanding representative of the chaplaincy and the priesthood. Chaplain Wilson remembers Talbot's compassionate work, first at Sternberg after the initial Japanese air attacks, in the field on Bataan, and later at Cabanatuan among the men who suffered breakdowns from stress. At Cabanatuan, he established an in-hospital "college" with skilled instructors recruited from the staff and patients. Courses included English, Foreign Language, Mathematics, Astronomy, and Animal Husbandry, among others. Chaplain Talbot was liberated by a raid on the camp at Cabanatuan in

January 1945.

After his return to the United States, he served as a chaplain at Camp Edwards and Fort Devon, Massachusetts. He then became a chaplain at the Veterans Hospital at Gulfport, Mississippi, before serving at the Veterans Hospital in Parma, Ohio. A long personal recollection of Chaplain Talbot from his postwar years was offered by Lillian (Mrs. Samuel) Carr and provided valuable information for this biography. Mrs. Carr was a nurse at a hospital in Ohio where she met her husband, a former POW, and became acquainted with Chaplain Talbot. She was instrumental in helping the priest recover a four-figure Nativity set which had been used in the camp at Cabanatuan.

Father Talbot wrote a book based on his prisoner-of-war experiences, *Gone Are the Horrors*. In 1953, he retired in poor health to his Fall River, Massachusetts, home. During his last years, he maintained his contacts with soldiers and veterans. He died suddenly at the Bridgeport, Connecticut, rectory on June 21, 1962, at the age of 63. Father Talbot's obituary, supplied by the Sulpician Order's archivist, lists the Bronze Star among his military decorations.

ROBERT PRESTON TAYLOR

Southern Baptist
U.S. Army

Born: April 11, 1909
Henderson, Texas

One of 12 children, Robert Taylor spent his early years in the Texas towns of Henderson, Overton, Kilgore, and Gladewater. He attended high school at Jacksonville Academy and graduated from there in 1928. Ordained at the First Baptist Church in Jacksonville, Texas, on October 16, 1928, he held pastorates at Maybank, Dallas, Coddoo Mills, Josephine, Carrollton, and South Fort Worth during his college years. After studying at Jacksonville College from 1929 to 1931, he attended Baylor University, earning a Bachelor of Arts degree from that institution in 1933. He then attended Southwest Baptist Seminary, where he earned a Master of Theology in 1936 and a Doctor of Theology degree in 1939.

Taylor was invited to accept a commission in the Regular Army in either 1939 or 1940. He took the required examinations and was commissioned as a 1st lieutenant. Because of his commitments to his denomination, he asked to be transferred to the Army Reserve. He was, however, called to active duty in September 1940 and assigned to Barksdale Field, Louisiana.

In April 1941, he sailed for the Philippines. After his arrival in May, he was assigned as Regimental Chaplain, 31st Infantry, Cuartel de Espana, Manila. After the Japanese attack on the Philippines, he served with front line troops in Bataan and was awarded the Silver Star for gallantry in action at the Battle of Abucay in January 1942. During the final stages of the battle to hold Bataan in April 1942, he was separated from his unit while assisting in a mission to search out and care for the wounded. He was reported as missing in action. One year later, his family received a false report that he had been killed in action.

At the time of the actual surrender, he had reached Hospital No. 2 at Cabcaban and was directed by the hospital commander to remain there as part of the staff. He was present on the Death March as it proceeded out of the jungles of Bataan by way of Lamao, Limay, Orion, Pilar, Balanga, Abucay, Orani, Hermosa, and Lubao. The hospital group, however, diverted to Bilibid Prison in Manila at San Fernando, arriving on May 25. After a short stay, the hospital staff, along with Chaplains Taylor and Zimmerman, went by boxcar to Cabanatuan, about 70 miles to the north. There, as the defeated troops had been in Manila, they were subjected to the humiliation of a forced march through the streets before being moved to Camp No. 2 east of the city. Because the camp lacked a water supply, the Japanese marched the group

back over the same route to what would officially become on June 2, 1942, Camp No. 1, Cabanatuan. Camp No. 1, became the principal internment camp in the Philippines.

Chaplain Taylor was to stay with the Cabanatuan hospital until his departure for Japan (except for a period between April and August 1944 when he was confined by the Japanese secret police in the city of Cabanatuan). Assigned with five other chaplains to minister to the hospital patients, Taylor was perhaps the best-known officer in the camp, which held as many as 10,000 prisoners of war at a time. For the most part, he remained in fair health, was an exceptional preacher, and was active in numerous projects and services for the welfare of all prisoners. Both in the hospital area and later when deaths and work details reduced the camp to a single compound, Chaplain Taylor demonstrated a proclivity for building chapels.

In April 1944, he was apprehended by the Japanese Kempitai (secret police), along with Chaplains Oliver, Zimmerman, and Tiffany, for his part in smuggling food, medicine, money, and messages from Filipino collaborators into the camp. Following an episode of interrogation and torture, he was incarcerated for 14 weeks in a "tiger cage"--too small to allow standing upright or lying full length. He was released from this punishment only when the Japanese thought he was near death.

On December 13, 1944, he boarded the Oryoku Maru in Manila Harbor to begin a voyage to Japan. Although severely wounded en route, he was among the few hundred out of 1,619 prisoners of war who managed to survive the trip. In all, three ships were required to complete the voyage, which was characterized by bombings, disease, starvation, thirst, exposure, and cruelty. The third ship, the Brazil Maru, docked in Moji, Japan, at the end of January 1945.

After he had recuperated somewhat, he was moved to Mukden, Manchuria, where he remained until his liberation in September 1945. Upon his return to the States, he was treated at McCloskey General Hospital, Fort Sam Houston, Texas. He was assigned for the second time in his life to Barksdale Field, Louisiana, in January 1946. In August of the same year, he was transferred to Mather Field, California. He was assigned Deputy Command Chaplain, Air Materiel Command, at Wright Patterson Air Force Base, Ohio, after a period of reorientation at the Chaplain's School, Carlisle

Barracks. In January 1950, he became Air Chaplain, Civil Air Patrol, Washington, D.C., where he served with distinction. His marriage to the former Mildred Good took place in June 1950. He was enrolled as a student at the Air War College in August 1952; then became Staff Chaplain of the Air University between June 1953 and December 1957. This was followed by a tour in the office of the Chief of Air Force Chaplains. Promotions to Deputy Chief of Chaplains with the rank of brigadier general (July 1958) and to Chief of Air Force Chaplains with a rank of major general (October 1962) followed.

Chaplain Taylor retired in 1963 and returned to Texas, where he continued his relationship with the Southern Baptist Church as a lecturer and preacher and in service to the Development Department of the Southwest Baptist Theological Seminary. His military decorations include: the Silver Star; the Distinguished Service Medal; the Bronze Star; and the Presidential Unit Citation with two oak leaf clusters; and the Prisoner of War Medal. Taylor was given an honorary Doctor of Laws degree from the Atlanta Law School, an honorary Doctor of Divinity degree from Baylor University, and an honorary Doctor of Humanities degree from the College of Osteopathy and Surgery. Chaplain Taylor also became a thirty-third degree Mason. He lives in Arlington, Texas (1987).

FRANK L. TIFFANY

Presbyterian
U.S. Army

Born: July 7, 1898
Salem, North Dakota

Frank Tiffany was raised on a farm and lived for a time in Canada. The ministry was his second career. He attended Whitworth College in Spokane, Washington, where he received a Bachelor of Arts degree in 1929. Later he enrolled at McCormack Technological Seminary in Chicago but transferred to Princeton, where he earned a Bachelor of Divinity degree in 1932. His only known civilian pastorates were at Ellendale, North Dakota, and Sandpoint, Idaho. He remained at Sandpoint until his call to active duty around March 1941.

Ordered overseas almost immediately, he arrived in the Philippines in May 1941. During the siege of Manila, he served at Sternberg General Hospital, then accompanied the staff to Hospital No. 1 at Little Baguio on Bataan under Colonel James W. Duckworth. At the time of the American surrender, he was moved with the non-ambulatory patients to Camp O'Donnell. There, a series of events led to his involvement in Lt. Col. Edward Mack's underground project to smuggle vital supplies into the camp. The food, medicines, and money brought in through this activity saved numerous lives.

After the transfer of American prisoners to Cabanatuan, Chaplain Tiffany was among those selected to join the hospital staff. He served the hospital as chaplain of the dysentery area. At Cabanatuan he maintained his underground contacts, particularly with a young Filipina, Naomi,* who used the code name "Liver." In April 1944, Tiffany was apprehended for his connections with the underground along with Chaplains Oliver, Zimmerman, and Taylor. By using psychological ruses during his interrogation, the Kempitai (Japanese secret police) tricked Chaplain Tiffany into verifying the names of some of those suspected of involvement in the smuggling operation.

*Naomi survived the war, married a Coast Guard officer named Jackson, and came to live in the United States. She was awarded the Medal of Freedom by President Harry Truman.

As a result of the gained information, the Japanese moderated their treatment of Chaplain Tiffany. After a period of solitary confinement, he was released back into the camp population.

Because Tiffany experienced some bitterness and resentment in the camp following his ordeal with the Kempitai, it was decided that he would accompany the next detail to Japan. He was one of the 1,800 American prisoners of war who left Manila aboard the Arisan Maru. The unmarked ship was torpedoed in the China Sea on October 24, 1944. Only seven prisoners survived the bombing and sinking of the ship in the open seas. Chaplain Tiffany was survived by a wife and a daughter. The chapel at Whitworth College in Spokane, Washington, was dedicated to his memory.

HERBERT RAY TRUMP

Lutheran
U.S. Navy

Born: December 4, 1896
Arcanus, Ohio

Information about Herbert Trump's childhood and early education is unavailable. He received a Bachelor of Arts degree in 1920 from Capital University in Columbus, Ohio, then continued his education at Columbus Seminary, Capital University until 1922. He was ordained in the same year by the Hope Lutheran Church. In June 1923, he married Mabel Elizabeth Ghodes. From 1926 to 1929, he served as pastor at St. John's Church in Perryville, Pennsylvania.

Trump was commissioned as a chaplain in the Navy on October 23, 1929, and was assigned to the Naval Transport Service, Newport, Rhode Island, in November of that year. From December 10, 1929, to November 21, 1932, he served on the USS New York. He was then billeted to Guantanamo Bay, Cuba until April 1935. His next assignment was to the hospital ship USS Relief. He served on the Relief until July 6, 1938, when he was transferred to the USS Rigel, where he served until June 1940. From the Rigel, he was assigned to the 4th U.S. Marines in Shanghai, China. He was transferred with the regiment to the Philippines, where he was assigned to the island of Corregidor.

Chaplain Trump was captured by the Japanese at the surrender of Corregidor. He was taken with the Marines to Bilibid Prison in Manila and then to the original prison camp east of Cabanatuan (generally known as Camp No. 3, Cabanatuan). When this camp was closed in the early fall of 1942, Trump was reassigned to the Naval Camp No. 1, Cabanatuan, but actually ministered to men in all areas. He is remembered for his lucid, down-to-earth sermons, many of which still exist in outline form in the dairies of those prisoners who survived to be liberated.

Chaplain Trump was one of those who boarded the Oryoku Maru in Manila Harbor for shipment to Japan on December 13, 1944. He is believed to have died aboard the third ship utilized during this nightmare voyage of the last major shipment of prisoners to Japan. His date of death is recorded as January 27, 1945, aboard the Brazil Maru. Chaplain had been wounded in action and was awarded the Purple Heart. His other military decorations include the Presidential Unit Citation and the campaign ribbons awarded to all those who served with the 4th Marines.

JOSEPH G. VANDERHEIDEN

Roman Catholic
U.S. Army

Born: October 22, 1911
Humphrey, Nebraska

Father Joseph Vanderheiden was born October 22, 1911, at Humphrey, Nebraska. After graduating from the eighth grade at St. Wenceslus School in Dodge, two counties east of Humphrey, he came to Conception for high school and college. Fr. William remembered him as slender and lanky, fairly good-looking but with a pointed nose. Other students called him "Vandercackle", or simply "Cackle". Seldom did anyone, even his friends, call him Gerald, or even Jerry; seldom in those days were nicknames discouraged.

He had enrolled as a seminarian for the Archdiocese of Omaha--much to the delight of his parents. Inclined more and more to the Abbey, he obtained his release from Archbishop Rummel and entered the Abbey novitiate on August 29, 1931. The following year, on August 30, he professed simple vows, taking the name Joseph. Solemn profession came three years later. Since Conception did not have a complete seminary program, he finished college at St. Benedict's, Atchison, and in 1934 was awarded the B.A. degree. Father Joseph, as one cleric among many, was a jovial companion. He had a good singing voice and was a member of the schola. As a theology student, he had few worries that anyone could see. He was ordained to the priesthood on May 22, 1937, and offered his First Solemn Mass at St. Frances Church, Randolph.

Father Joseph officially became a chaplain in the United States Army on July 1, 1941. He was first posted to Fort Douglas, Utah, as a member of the 5th Air Base Group. On October 26, he wrote to Abbot Stephen that he would be shipped the next day from San Francisco for a destination known only by the code-name PLUM. It was somewhere in the Philippines.

In June of 1942, the Vanderhidens received a form letter from the War Department listing Father Joseph as "missing in action". No further word was received until a year later, when the Red Cross sent notice that their son was a prisoner of the Japanese. Our source for the detail of what actually happened during this time is Walter J. Regehr, who knew Father Joseph as a fellow member of the 5th Air Base Group and considered him a friend, a very fine chaplain, and a superb human being. From May 10 to about September 15, Father Joseph was held prisoner at Malaybelay in northern Mindanao, where he and other chaplains were allowed to conduct services. From there, a group of a thousand was taken in filthy trucks and transport ships to a penal colony in southern Mindanao, 35 kilometers from the city of Davao. The ordeal at Davao lasted from October 1, 1942, to June 5, 1944.

Officer Regehr, looking back on it from the year 1987, provides again some interesting details. For example, Father Joseph always made himself available to the POWs, dispensing advice, encouragement, and love. He, like his fellow captives, worked almost naked in the steamy rice fields; he suffered with them the ravages of malaria and dysentery. The extra food he occasionally smuggled past the guards did little to alleviate their gnawing malnutrition. Never did he lose for very long his ready wit and practical sense of humor., as is illustrated by the verdict he gave when Regehr, a fundamentalist Protestant, was worried about using pages from a pocket-size New Testament to roll up tobacco. "Well, if you do that," said Father Joe, "and draw the smoke into your lungs, at least you are breathing in the Word of God." He was typically non-judgmental and non-sectarian in his advice.

In July of 1946, the parents received a call from Col. John Duffy, a military chaplain. Father Duffy was himself one of the few survivors of the ill-fated attempt of the Japanese to get the POWs from the Philippines to Japan in the months of December and January, 1944-45. He was with Father Joseph when he died on January 14, one day out of Tacao Bay, Formosa, This is how it happened. The POWs were transported on a series of unmarked ships. The first ship was sunk by an American torpedo in Subic Bay and about half of those aboard perished; those who could swim to shore were saved. Subsequently another ship was near Takao, Formosa, when it was torpedoed and Father Vanderheiden was fatally injured. He was buried at sea.

PERRY O. WILCOX

Methodist
U.S. Army

Born: Date unknown
Elmira, New York
(unverified)

Perry Wilcox attended public schools in Elmira, New York, then attended Cazenovia Seminary and Syracuse University. While still a student, he preached in villages near Rome, New York, often taking his spiritual message to the lumberjacks working in the surrounding woods. In 1908, he was ordained in the Northern New York Conference of the Methodist Church. He married Jennie May Oldham in 1909. Over a ten-year period, he served parishes in Fernwood, New Haven and Parish, New York.

Initially refused enlistment in the military during World War I because of poor eyesight, he persevered until he obtained a commission as a chaplain. He served through the great influenza epidemic of 1918-1919 at Fort McHenry in Baltimore, Maryland. In September 1920, he was commissioned in the Regular Army and spent the next 26 years serving with all combat arms of the Army.

He was posted to the Philippines in January 1941 and assigned there as senior chaplain for the several units on the island of Corregidor. During this time, he served as chaplain to General MacArthur and later to General Wainwright. On Easter 1942, he was based within Malinta Tunnel on the defensive fortress of Corregidor. He was cited for bravery for conducting burials topside while the cemetery was being raked by Japanese gunfire. Following the capitulation of Corregidor on May 6, 1942, Chaplain Wilcox was imprisoned at Bilibid Prison in Manila. He remained at Bilibid until his liberation in February 1945. Although he had suffered from malnutrition and a chronic heart ailment, he carried out his spiritual mission with such devotion that he was the recipient of a citation from the Navy (a rare experience for an Army officer).

On his return to the States, he was half his normal weight and had contracted tuberculosis. While recuperating at Fitzsimmons General Hospital in Denver, Colorado, he enlisted the help of three stenographers in sending out 5,000 letters to the next-of-kin of deceased servicemen. In August 1946, he retired with the rank of colonel.

He returned to Elmira, New York, where he remained until the death of his wife two years later. He then spent a year traveling to make condolence calls on the next-of-kin of men who did not survive the war. He later settled in San Diego with his second wife, Dorothy Olive Thot. There, he was active in the Council of Churches and in several military service-related organizations. He died on Memorial Day, 1972, and was buried in Elmira, New York, with full military honors.

JOHN A. WILSON

Roman Catholic
U.S. Army

Born: October 10, 1904
Celina, Ohio

John Wilson received his education at an elementary school in Celina, Ohio, at St. Joseph College in Rensselaer, Indiana, and at St. Charles' Seminary Society of the Precious Blood in Carthagen, Ohio. He was ordained May 3, 1930, and spent ten years as an assistant pastor in Indiana and Ohio parishes.

He was commissioned as a 1st lieutenant in the Chaplain Corps, U.S. Army, on April 23, 1937, at Baltimore, Maryland. His first active duty began on September 1, 1940, at Fort Snelling, St. Paul, Minnesota. Following six weeks of basic training, he was assigned as Catholic Base Chaplain to Fort Frances E. Warren in Wyoming, attached to the 20th Infantry.

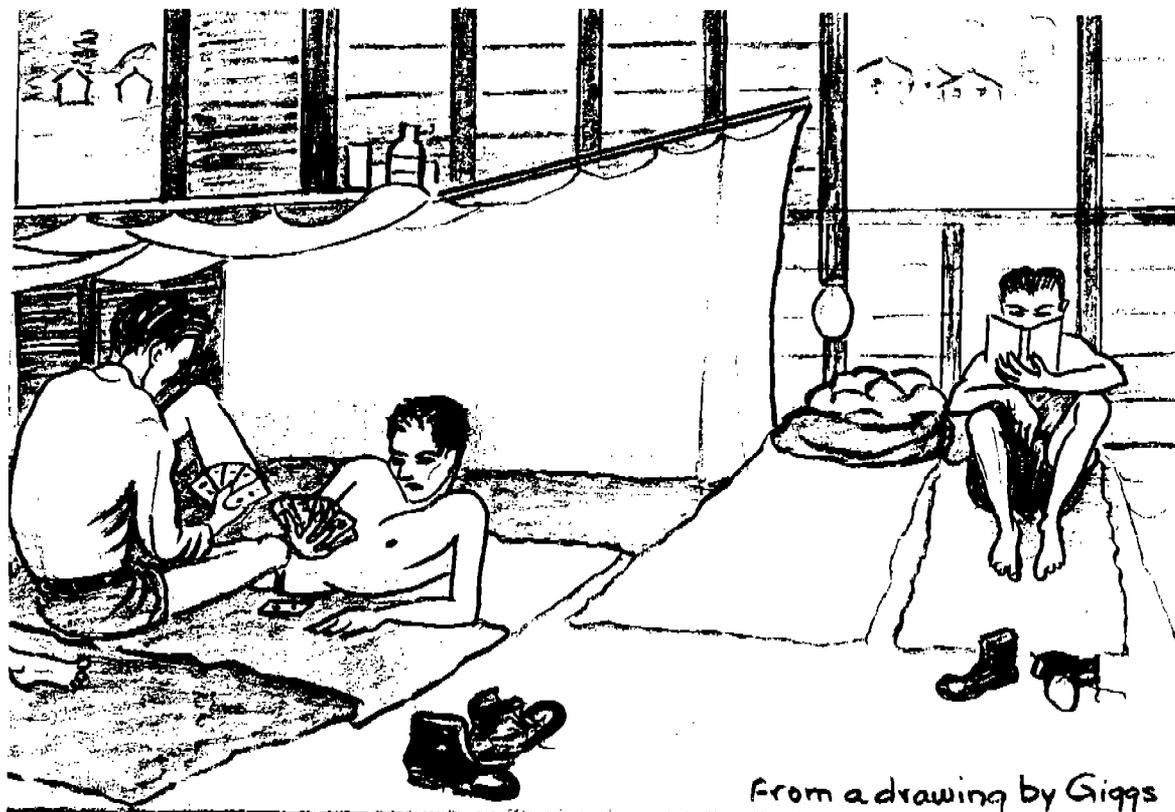
In April 1941, he was ordered to the Philippines. He sailed for Manila aboard the USS Washington along with five Catholic and six Protestant chaplains, arriving May 10, 1941. He was assigned to Fort Stotsenburg and to the 24th Field Brigade (Artillery), Philippine Scouts. Following the attack on the Philippines by the Japanese, Chaplain Wilson stayed with his troops as they retreated to a defensive position on Bataan. These forces were placed in the position of holding the Japanese at bay until more Japanese reinforcements arrived from Indochina.

Chaplain Wilson made the Death March following the surrender of American forces on Bataan. At Camp O'Donnell, where he was initially interned, he assisted in the burial of some 1,500 Americans. From O'Donnell he was moved to Camp No. 3, Cabanatuan for six months before he was transferred to the main camp at Cabanatuan in late 1942. While at Cabanatuan, Chaplain Wilson rose at 4 a.m. to say Mass, then reported to his work detail. He recalls that these services were very well attended by the Catholic prisoners.

In September 1944, he left for Bilibid en route to Japan along with Chaplain Zimmerman and 30 medical personnel. The original timetable called for departure on September 23, but the schedule was changed when American air attacks destroyed virtually every ship in Manila Harbor. The departure was accomplished on October 1 and included remnants of work details from several locations on Luzon, which were discontinued because of the increasing likelihood of attacks by returning American forces. These details contained men from all branches of the service and had been gathered

from projects at Clark, Nielson, and Nichols Fields into a group of about 1,100. After a 40-day voyage under appalling conditions, the survivors of the voyage docked at Takao, Formosa. There, they were inspected for disease and taken, after a three-day delay, to Shirakawa for two months of "recuperation." For Chaplain Wilson, the voyage to Japan ended at Kobe, where he remained until liberated in September 1945.

He was returned to the States and was separated from the military at Fort Sam Houston, Texas, June 26, 1946. After his separation, Father Wilson spent 11 years as a missionary to the poor in Chile. In 1987, he was living in the Mother House of the Precious Blood, St. Charles' Seminary, Carthage, Ohio.



Inside a Medical Officers barracks

MATTHIAS ZERFAS

Roman Catholic
U.S. Army

Born: May 27, 1908
Twin Lakes, Wisconsin

Matthias Zerfas attended St. Laurence College at Mt. Calvary, Wisconsin, then enrolled at St. Francis Seminary in 1928. He was ordained as a priest on May 26, 1934. After ordination, he served as assistant pastor at St. Mary's parish, Fond du Lac, Wisconsin, for several years.

He entered the Army Chaplain Corps on May 15, 1940. After early training assignments, Chaplain Zerfas was sent to the Philippines as one of 12 chaplains aboard the USS Washington. Upon arrival in May 1941, he was assigned to Fort Stotsenburg as Regimental Chaplain, 26th Cavalry. He remained with his unit through the early days of the war and accompanied it to the Bataan peninsula after the unit was nearly annihilated in Northern Luzon. Father John Duffy, who was Chaplain Zerfas' senior chaplain at Fort Stotsenburg, wrote that Zerfas distinguished himself during the opening weeks of the war. Nearly half of his cavalry unit was wiped out at Sison in northern Bataan. When Bataan fell, he worked until he dropped to bury the dead.

He arrived at Hospital No. 2 and accompanied the staff to Bilibid and on to Cabanatuan. At Camp No. 1, he was one of six chaplains assigned to the hospital area. In October 1942, he accompanied a detail of 1,000 men to the Davao Penal Colony on Mindanao. He returned to Cabanatuan with this group in June 1944.

In October 1944, under increasing pressure from returning American forces, the Japanese moved a large number of men from Cabanatuan to Bilibid Prison in Manila to await shipment to Japan. Despite increased air attacks on Japanese shipping, a contingent of 1,619 prisoners of war was loaded aboard the Oryoku, Maru on December 13, 1944. Chaplain Zerfas was among them. The ship, a refitted Japanese luxury liner, was carrying

Japanese civilians and military passengers above deck. The prisoners were forced below deck into three holds, jammed so tightly together they could scarcely move or breathe. Chaplain Zerfas endured the intolerable conditions of this leg of the voyage, the bombing of the Oryoku Maru in Subic Bay, and the subsequent transfer to the Enoura Maru.

On January 9, 1945, the Enoura Maru was bombed while moored in Takao Harbor, Formosa. Over 300 Americans were killed. Chaplain Zerfas was among the hundreds of wounded. (One person reported that Zerfas lost a leg in the bombing.) After two days in the hold of the bombed-out ship without food, water, or medical assistance from the Japanese, he died of his wounds. He was buried or cremated along with hundreds of others, probably on the beach at Takao.

LESLIE F. ZIMMERMAN

Disciples of Christ
U.S. Army

Born: November 24, 1908
Elberton, Washington

Leslie Zimmerman was born in the rural area of southeastern Washington and received most of his elementary education at Ralston in Adams County, Washington. He was graduated from high school at Deer Park, Washington, in 1925; then attended college at Spokane University. His studies at the university were completed in 1931. In May 1931, he was ordained a minister in Spokane, Washington. Following ordination, he held civilian pastorates at the First Christian Church, Dayton, Washington (1931-1936), and the Findlay Street Christian Church in Seattle, Washington (1936.-1937).

Commissioned in the Chaplain Corps in April 1937, he was placed on active duty with the Civilian Conservation Corps on November 1 of the same year. His first assignment was to the Lewiston, Idaho, District Headquarters and then to Fort Missoula, Montana. On March 4, 1940 he was called to active duty with the Army and assigned to Fort Ord, California. He was then sent to Fort George Wright, Spokane, Washington, where he served as Post Chaplain.

In April 1941, he sailed for the Philippines and, upon arrival, was assigned to Nichols Field as Base Chaplain. He saw action at Nichols during the sudden air attacks that began the war. When the Air Force contingent withdrew to Bataan, he became Regimental Chaplain of the Provisional Air Corps Infantry. The regiment saw front-line duty up to the surrender of Bataan on April 9, 1942. At the time of the surrender, he was ill with malaria at Hospital No. 2. He accompanied the hospital group on the Death March to Bilibid Prison in Manila, then on by boxcar and forced march to Camp No. 1, Cabanatuan. At Cabanatuan, he was assigned to the hospital detachment until it and the main area of the camp were merged.

In April 1944, he was apprehended along with several others by the Japanese Kempitai (secret police). He was interrogated, harassed, and beaten in an attempt to obtain the names of Filipinos involved in the smuggling of food, medicine, and money into the camp. After 21 days of isolation and confinement, he was returned to the main camp.

In September 1944, Zimmerman was selected to accompany a detail bound for Bilibid Prison and shipment to Japan. The Hora Maru sailed on October 1 in a convoy of ships. Out of 17 vessels, it was one of the few that was not sunk. After 40 days at sea under appalling conditions, the ship

arrived at Takao, Formosa. The survivors of this "hell ship" were taken to Shirakawa, a regimental-size military post which had previously housed British and Dutch prisoners as well as Americans. The detail again embarked aboard a much better-equipped ship, arriving in Japan in January 1945. There, the group was split, with approximately three hundred men and seven officers going to the mining village of Hosokura in northern Japan.

Liberated in mid-September 1945, Chaplain Zimmerman returned to the United States. After spending several months in the hospital, he returned to active duty, which from this time on was with the Air Force. He was promoted to a staff position in 1948 and to a command position in 1950, when he was awarded the rank of colonel.

Following his retirement in 1963, Zimmerman spent ten years with Goodwill Industries. At the time of this writing (1987), he was one of five chaplains still living of the original 38 taken prisoner by the Japanese. His decorations include: the Bronze Star; the Purple Heart; the Army Commendation Medal with oak leaf cluster; the Air Force Commendation Medal; the Presidential Unit Citation with two oak leaf clusters; the Prisoner of War Medal; and numerous campaign ribbons.

CREDITS

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