

# **COURAGEOUS US ARMY CHAPLAINS IN WORLD WAR II**

## **PART A:**

### **CORPS REQUIREMENTS AND REGULATIONS**

*A "US Army Chaplain School" was created out of need to adequately train Chaplains to staff the large American Expeditionary Force the United States was creating in 1917 for service overseas. After the War Department approved the plans, courses were started on March 3, 1918 at Ft. Monroe, Suffolk, Virginia. To supplement the school's activities in WWI, a subsidiary "Chaplain School" was created in France (summer 1918) and located near A.E.F. Headquarters at Chaumont. The "US Army Chaplain School" temporarily suspended its operations January 16, 1919, but was reactivated at Camp Grant, Rockford, Illinois, in April 1920. This coincided with the creation of the Office of Chief Chaplains, Ft. Leavenworth, Kansas, and became a fixed home in 1924, where the school was to remain to for the next four years.*

*With the advent of WW2, the School was reactivated February 2, 1942 at Ft. Benjamin Harrison, Indianapolis, Indiana; later it moved to Harvard University, Cambridge, Massachusetts, and finished WW2 at Ft. Devens, Ayer, Massachusetts. A total of 8,183 Chaplains graduated from the School in WW2.*

*Recruiting Chaplains for the US Armed Forces was one way for discipling and sustaining morale. Recruitment caused some issues as clergy could not be drafted and the military (by law) had to rely on various religious demonstrations and their ordination and licensing councils for recruitment.*

*Basic Qualifications for Chaplain Service in the Armed Forces included the following:*

- *A male citizen of the US between the ages of 23 and 34.*
- *Regularly ordained, duly accredited by and in good standing with some religious denomination or organization which held an appointment of Chaplain appointments in accordance with the needs of the service.*
- *A graduate of both a 4-year college and 3-year theological seminary courses.*
- *Actively engaged in the ministry as a principal occupation in life and be credited with 3-years' experience therein. Limited number of African-American Chaplains and others found in rural areas*

*requested and received permission to organize preaching and Bible teaching meetings among their unit members in order to provide for some kind of worship services.*

- *The ministration to men and women of all faiths.*

[Wording in the statement above serves as a recognition that ministering to the three major faiths, (Catholic, Jewish, Protestant), also recognizes the importance and existence of other forms of religious practices. Therefore, it is a commitment on the part of Chaplains to service all who seek assistance in their worship agendas.]

- *Officers in the Reserve Corps could be appointed based on some additional qualifications.*
- *Based on general requirements for the Armed Forces, the following quotes were specified: US Army - 1 Chaplain for every 1,000 personnel; US Navy – 1 Chaplain for every 1,250 personnel.*

*Chaplain Schools organized classes for clergymen. The Army training program consisted of 6 weeks—the Navy held 8-week courses and lectures. Upon graduation, US Army Chaplains were commissioned First Lieutenants; those of the US Navy were commissioned Lieutenants, Junior Grade.*

## **UNIFORM REGULATIONS**

*Army Regulations provided the necessary rules governing wear of the uniform as officially prescribed: **Chaplains: U.S.** – Chaplains will wear block letters U.S. of gold-colored metal, 7/16 inch in height, each letter is to be followed by a period symbol. Insignia will be worn on both upper lapels of the Officer's Coat, or on the left Shirt collar, when no coat is worn.*

*Insignia of Arm or Service: - Chaplains will wear the appropriate Branch insignia, i.e. for Christian Chaplains: a silver Latin Cross, 1 inch in height – for Jewish Chaplains: a double Tablet bearing numerals from I to X, surmounted by two equilateral Triangles interlaced, all silver, 1 inch in height.*

*In battle, Chaplains like Surgeons and other combatants, frequently worked long days and nights without sleeping, facing growing needs to serve the troops. Moving from one unit to another, they prayed for men and passed words of encouragement and assisted medics and corpsmen by providing emergency care to the wounded. They also offered assistance carrying fallen soldiers to the hospitals and devoted countless hours to listening to the last words of dying men*

*who could no longer be helped by surgeons or other medical personnel. Other duties included helping to identify and bury the dead and when insufficient Graves Registration manpower was available, they even dug graves.*

*Among their vast number of assigned and volunteer duties, many Chaplains felt that their personal counseling sessions were the most valuable and they were present everywhere: hospitals, aid stations, embarkation ports, troop ships, even stockades. Other locations included training sites, rifle ranges, mess halls, forced marches, gas mask drills, jump towers, ship drills, boot camp, and medical training classes including Venereal Disease talks. Some were even killed while giving last rites.*

*Within the frontlines, they suffered from overwork, terror and exposure to danger. As Chaplains were limited in numbers, interfaith cooperation was the rule, often, a sole Chaplain would serve all personnel and minister to other faiths.*

## **HEADGEAR ORNAMENTATIONS**

**Chaplains:** *These officers will wear a cord edge braid of gold bullion (or metallized cellophane) and black silk intermixed. Some Chaplains, however, will continue to wear the black piping as used in WWI. Chaplains did also wear their typical insignia of Faith on the left side of the **Garrison Cap** (instead of the foreseen insignia grade), while the appropriate ranks were then usually worn on the collar lapels and/or shoulder loops.*

**Helmet:** *Christian-Faith Chaplains often had their M-1 Steel Helmet front adorned with a white Latin Cross (painted), a silver Cross insignia (soldered), or a small white Latin Cross on a rectangular dark blue background (painted, similar to the Chaplain's Flag). Jewish Chaplains had insignia (Tablets or Star of David). The Officers' tactical mark, a white vertical stripe of 1 inch by 4 inch was painted on the back of the helmet.*

## **CHAPLAINS' ISSUED EQUIPMENT AND ADDITIONAL ITEMS**

*In addition to individual professional and personal items which Chaplains found useful, they were also issued the following items:*

- *Chaplain's Service Kit containing portable Altar with Holy Communion set.*
- *Portable typewriter, field desk/chest*
- *Chaplain flags (both Christian and Jewish)*
- *Music books, hymnal, Song-and-Service*
- *Portable organ and altar if appropriate*
- *Portable tent and folding chairs*
- *Personal vehicles (with the printed word CHAPLAIN accompanied with a white cross on each side or across the hood) were often obtained when serving in a large field operation such as a large hospital and sometimes within the generosity of the Commanding Officer's good will.*

*Chaplains were also issued personal equipment including sleeping cot, camp stool or folding chair, bedding and clothing rolls, blankets, mattress, pillows, sheets, poncho or raincoat, overshoes or boots, plus miscellaneous articles such as flashlight, candle or lantern, alcohol or gasoline stove, canvas bucket, wash basin, and toilet articles.*

[Many items listed above are present only when situations permit. During battle conditions and certainly when chaplains are captured, most items would no longer be available, having been either destroyed or confiscated. Fortunately, chaplains quickly learned to adapt and improvise.]

*Chaplains' Scarf was optional issue but could be drawn from QMC if necessary. It held a standard ecclesiastical pattern made of black material with various patterns. Basic colors were purple lined with white silk with length of 4 feet 1 inch, and width of 11 ½ inches. [This item held significant meaning for those chaplains wanting to be recognized and/or those seeking their assistance.]*

*Chaplains were usually unarmed, yet their assistances in battle conditions could bear arms if necessary for protection. Only two known Chaplains have carried the title of "Gun Totin Chaplain" during WWII. Even in extremely difficult and dangerous situations, most relied on their training and religious beliefs to carry them through such times.*

*As The United States entered WWII, with the expansion of other nations' involvement, the capture of American Forces soldiers including Chaplains increased, adding more responsibilities for these men of faith to minister to their prisoner of war flocks.*

Information used in the preceeding documentations appears below. Other online sources are plentiful. Those specific to the Chaplain Corps can be found at the following site: <http://med-dept.com/articles/the-chaplain-corps/>

The following information was gathered and classified under specific headings in a report dated 1946.

Official Title: *Maneuver Center of Excellence (MCoE) Libraries*

*MCoE Donovan Research Library*

*Fort Benning, Georgia*

Abstract: *The Army Chaplain in the European Theatre of Operations.*

Mission: *To prepare a report and recommendations on the Army Chaplain in the European Theatre of Operations for submission to the Theatre Commander.*

Scope of the 249-page report covered a plenitude of topics concerning the duties and responsibilities of Chaplains from Catholic, Jewish, and Protestant faiths.

Although some information no longer applied to those Chaplains held in captivity in POW camps or wounded and in a care facility, all American Chaplains had been professionally and meticulously trained and were present in or near battle zones when captured. Therefore, relevant examples of these religious gatherings are included in this writing.

*In operations, many improvisations became a necessity, particularly when services were conducted in very small units, such as companies, batteries, platoons and even individual gun crews, especially when churches and chapels were out of the question. Services were held at all hours. Any available shelter was used as a meeting place including barns, movie tents, mess-tents and mess halls, dayrooms, boxcars, houses, school rooms, taverns and theatres. Sometimes these places became inadvertently appropriate as in the case of one chaplain whose Christmas Eve Service held of necessity in a stable gained tremendously in impressionism thereby. Frequently the hood or tail gate of a jeep or other conveyance was covered with blankets for paraments [ecclesiastical ornaments and/or vestments] as use for an altar. Helmets and ammunition cases often served in lieu of pews. Chaplains also found it wise to use ante-rooms or out-of-doors areas rather than to emphasize the contrast between limited numbers of worshipers and the vastness of the place in which the service was held. (p. 50/249)*

### **Other missions and functions of Chaplains in Combat**

*In the forward areas, chaplains' duties extend far beyond strictly personal and spiritual ministrations. Many chaplains found it necessary to assist in giving emergency aid treatment when those regularly appointed for these tasks could not take care of all casualties; more extensive training in this particular field is necessary*

*for chaplains. They often volunteered for duty as litter bearers and helped in the search for casualties, returning them to aid stations and collection points. Although these duties are important, they must nevertheless be subordinated to their spiritual ministry. (p.79/249)*

*At Oflag 64, in Szubin, Poland, Chaplain Gunnar J. Teilmann held a five-service preaching session during December in which sermons were delivered by First Lieutenant Chaplain Paul Carnes. Chaplain Raymond S. Hall declares in his report to the Chief of Chaplains, "I believe the work of the chaplains did more than anything else to help the men meet prison life and overcome it." For November reports 700 personal contacts, for December 1050, for January 1100, and for February 1050. Stationed in an enlisted man camp, Chaplain Edward J. Hurley in his March 1945 report to the Chief of Chaplains states that he had organized a choir that sang High Mass on Palm Sunday, Holy Thursday, and Easter Sunday and that a Holy Name Society was organized among the prisoners during February. (pp. 85 – 86/249)*

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By far, two of the most difficult and honor-bound duties assigned to chaplains concerned the identification and/or formal notification of a deceased, wounded, or MIA (missing in action) soldier. Specific training centered on these occasions and their personal impact on this individual was present in the curriculum, but when post-war chaplains were interviewed about these events, each one, regardless of his time in service, had often found himself initially inadequate for the tasks. Fortunately, these issues usually resolved themselves through the passing of time, support of other chaplains, and other duties which required their attentions.

One very valid exception concerned the “disappearance” of a prisoner of war. Escaping became an art in many POW camps—some “escapees” left through tunnels dug at great risk and discomfort to the diggers, while others jumped from trains, vehicles or walked away when guards were elsewhere occupied. The greatest number occurred during what’s known as The Long March from Oflag 64 which took place in January of 1944. Many books, articles, and lectures have explored the explanations of these events, and now, thanks to the extensive available use of technology, available through many online sites and venues. Another situation which became a challenging duty for chaplains concerned the offering of assistance to a troubled soldier. Specific steps for solutions were included in this report but are too lengthy to be stated in this writing. On a positive note, the quiet intervention through visitation with the soldier often proved to be the solution to an otherwise awkward and complex situation.

## **THE OCCUPATION OF OFLAG 64**

In the ebb and flow of battles concerning North Africa's Kasserine Pass engagements, Colonel Thomas Drake, a highly decorated soldier and leader from WWI, having taken command of the 168<sup>th</sup> Infantry in late 1942, was forced to surrender with his Regiment, the 168<sup>th</sup> Infantry, on 14 February 1943 after overwhelming odds and a subterfuge used by the Germans. During the confrontation between Drake and German soldiers, Chaplain Stephen Kane, standing in full view of enemy snipers with his hands raised in Benediction, asked the Blessing of God upon the decision, after which Drake selected a route for escape. Miraculously, Kane remained alive and unharmed.

Unfortunately, this plan was never instigated as Colonel Drake was driven to a German Headquarters as his men became prisoners of war. After enduring multiple camps, insufficient food, water and proper medical care for those wounded and ill, interrogations and endless overcrowded boxcar rides, the men arrived at Szubin, Poland. This new camp for American Ground Officers camp was named Oflag 64 and started receiving these men in early June 1943.

With Colonel Drake in charge again as the American SAO (Senior American Officer), the camp was quickly organized using rules governing the army way: these included staff positions including an XO, S-1 (Adjutant), S-2 (Intel), S-3 (Operations), etc. Daily routines and assignments became the order of the day, along with the realization that the war would end and they could go home. Meanwhile, this was to be their permanent home.

After registration and assignment to living quarters in barracks, the new inmates surveyed the camp, mentally preparing themselves for the challenges ahead. For chaplains this included reflecting on their training with spiritual guidance while assisting these POWs under confinement situations as they did in the deadly confrontations and/or inhumane actions they had witnessed.

## **PART B:**

### **THE LIFE AND TIMES OF CHAPLAINS AT OFLAG 64 AND BEYOND**

Although the discussion of internment camps and prisoner of war personnel consist primarily of those incarcerated at Oflag 64 in Poland remain the central focus of this writing, additional experiences of chaplains located at other POW camps and areas of engagement are included.

An important notation needs to be added to these descriptions of Chaplains' duties. Spiritual healing was a crucial and recognized attribute associated with Chaplains' roles but not the only one strongly emphasized in the official report.

Chaplains risked their lives, their futures and their personal well-being on a daily basis—all in the name of the men they vowed to protect and assist. Whether the men be Christian, Jewish, Protestant, Agnostic or neutral in their beliefs, they received the same compassion and protection from the Chaplains Corps.

As the newcomers continued to recon camp buildings and grounds, a physical feature also drew the immediate attention of all who had passed through its gates—the presence of an authentic stone chapel. Several pages of a book written by Howard Randolph Holder, *ESCAPE TO RUSSIA*, describe both the physical attributes of the chapel and its importance to the weary POWs.

Built by French prisoners of war in another era....

*The Szubin chapel was lovely, particularly in the sunshine. There was a single entrance which passed directly under the tiny balcony large enough for a choir of ten or fifteen.*

*This balcony also based a small hand-pumped organ which, if the weather was not too wet, played creditably well.*

*Around the plastered walls of the little chapel were hung small paintings of the Stations of the Cross, painted by one of the French prisoners; and the rest of the fixtures and decorations, the altar rail and the appointments of the chancel, all showed the loving care that had gone into their fashioning by the Frenchmen.*

*Immediate access and use of this sanctuary was not given as it was close to the outside fence. Eventually, permission was granted and after a week of clean ups, the first general service was held with volunteer choir members and hand printed hymn songs.*

*Attendance at both Catholic Masses and Protestant services grew constantly, and eventually to avoid conflict of worship times, the services were held in different buildings. Catholic services remained in the small chapel and Protestant services were held in the newly remodeled theatre in one of the barracks. (pp. 106 – 107)*

*As the Oflag grew, so grew the problems of its inmates and the chaplains; headed by Captain Charles Glennon from Boston, Massachusetts, were definite factors in filling a vacuum in Kriegy lives. Counsel from the chaplains, spiritual solace from the services, all helped mightily in keeping Kriegies happier and healthier in our cooped-up lives behind barbed wire. p. 108)*

An extra note of interest: Pencil drawings by James B. “Jim” Bickers, a talented artist, drew many buildings located within the camp; these were also inserted on page 106.



A separate drawing exists which displayed the entire camp. This reproduction reproduced from *The Item* of January 1, 1945 also graced the back cover of Clarence R. Meltesen's book, *ROADS TO LIBERATION FROM OFLAG 64*.

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### *THE OFLAG 64 ITEM*

*Alzburgund, Germany – December 1, 1944 Page 4*

#### *Religious Services Lift Oflag Morale*

*Religion makes prison bearable for a large percentage of Oflag 64's inmates, according to attendance figures at the 21 religious services conducted each week.*

*More than 75 Oflagites attend the two daily Catholic masses conducted by Chaplains Charles Glennon and Stanley Brach.*

*Other Catholic services include an Evening Prayer service and a twice-weekly-course in Christian Apologetics, both conducted by Father Brach, plus an additional mass on Sundays.*

*In the last month, the Kriegy Catholic congregation conducted a Requiem Mass for the dead of the war and special masses for the dead of each army unit represented here.*

*A 12-voice Catholic choir is led by Lt. Anthony Cipriani.*

*The camp's Protestant majority is attended by four Protestant chaplains.*

*Two services on Sunday morning, communion service twice a month and a Bible class conducted semi-weekly by Chaplain Gunnar Teilmann round out a well-diversified camp service.*

*Sunday services are held at 9:30 a 10:10 a.m., assisted by two choirs – one led by Major Kermit Hansen and the other by Lt. Tom Holt.*

*Chaplain Hennon explains the unusual interest in religion here like this:*

*"In normal life, we take our religion ready-made; in life here in camp one sees a visualized expression of the sincerity of Christianity."*

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Another example of the most remembered and often mentioned sources of support was Henry Söderberg, the Swedish YMCA representative. His comments below confirm this.

*“There were many men of high qualifications, skills and intelligence. Many of them had high ambitions to turn camp life into a constructive experience—more than just bare survival.*

*“So, when Oflag 64 opened in June 1943, good shipments of books, musical instruments, and sports equipment had already arrived at the camp. Basic opportunities for activities were there from the onset, even though on a modest scale. The camp leaders, such as Thomas Drake and John Waters, duly recognized the speediness with which the Y supplied the camp. It took longer for the International Red Cross to become established because of warfare, but once established, the International Red Cross rendered splendid service to Oflag 64—both in medical and food supplies.” (TURMOIL TO TRIUMPH by Harris O. Machus, p. 139)*

Thus, both spiritual and physical needs for well-being were well served by those who displayed leadership skills in this closed and closely monitored environment.

### **Reverend Father Stephen Whitney Kane**

Chaplain Kane was born in Drumlish, County Longford, Ireland, August 30, 1908. He was educated at local elementary and secondary schools, graduating from St. Mel’s College in Longford in June 1926.

Kane entered St. John’s Seminary at Waterford, Ireland, in the fall of the same year and studied philosophy and the humanities earning his M.A. degree. He received his theological training at Kenrick Seminary in St. Louis, and in 1933 was ordained by Archbishop Glennon for the Diocese of Des Moines, Iowa.



Captain Kane’s first assignment was as assistant in St. Ambrose’s Cathedral in Des Moines for eight years. Many members of the parish at that time belonged to the 34<sup>th</sup> Division of the Iowa National Guard. They asked the young priest to serve as their chaplain. This request and his acceptance were destined to affect his entire future. Captain Kane was attached to the 168<sup>th</sup> Infantry Regiment of the 34<sup>th</sup> Division which was federalized in 1940. He served with the division through Algeria, French Morocco, Tunisia, and Italy. He was captured by the Germans on February 17, 1943, and spent 2 years and 3 months in various prison camps in Germany and Poland. Finally, after disembarking from the eternal train rides,

Chaplain Kane and others captured arrived at Oflag 64 in Szubin, Poland on 7 June 1943, the 7<sup>th</sup> group to enter its gates that day. Kane has stated that during these incarcerations he was able to produce his most effective and consoling work as a chaplain.

Calling upon his service oaths, Chaplain Kane was a source of great comfort and Christian fellowship as he encountered fellow inmates within the confinements of the camp. The last recorded mention of Kane at the Oflag 64 camp was during a Thanksgiving celebration meal, for which he offered 'Grace' on November 25, 1943.

Captain Kane was later assigned to Stalag 17b, the POW camp located at Krems, Austria, for the 392<sup>nd</sup> Bomb Group (Air Corps NCOs). Records reflect that general treatment was poor, sometime brutal and that Oberst Kurn was both unreasonable and uncooperative.

The official documentation stated that Kane "*was the only Chaplain and acted in an advisory capacity whenever called upon.*" Although the official record does not reflect his effectiveness at addressing issues which negatively affected fellow POWs, actions he demonstrated previously would confirm that he "*Shepard'd*" the men and their intolerable conditions and situations to the extent of his abilities.

Source: AMERICAN PRISONERS OF WAR IN GERMANY

Prepared by MILITARY INTELLIGENCE SERVICE WAR DEPARTMENT 1945

Compiled and presented by Greg Hatton

Liberated in May 1945 and returning to the US on 2 June 1945, Kane remained in the Army after the end of WWII and was assigned to various posts in the United States and Europe. During the Korean conflict, he served as Assistant Corps Chaplain of Headquarters I Corps.

Chaplain Kane earned the Silver Star, Bronze Star with Oak Leaf Cluster and the Purple Heart. He was promoted to the rank of Lieutenant Colonel in November 1950.

*Army Chaplain (Lieut. Col.) Stephen Kane will celebrate the silver jubilee of his ordination to the priesthood tomorrow. The occasion will be marked by a Celebration Mass of thanksgiving offered by Father Kane at 11 a.m. in St. Michael's Chapel at Ft. Bliss.*

*Father Bart Kane, pastor of St. John's Church, Greenfield Iowa, and brother of the jubilarian will act as deacon of the mass. The Most Reverend Sidney Metzger, Bishop of El Paso, will preach the sermon.*

*After the Mass tomorrow, Chaplain Kane will be honored at a testimonial breakfast in the Terrace Room of the Medical Center at*

*1501 Arizona street. The affair is being organized as a tribute to his long and devoted service as a military chaplain.*

Source: *El Paso Herald-Post (El Paso, Texas) 7 June 1958*

Reverend Father Stephen Kane died 1 May 1978; A special honor guard in concert with representatives from the Roman Catholic Diocese in Des Moines Iowa, were present as his remains were transported to the home of his birth, Ireland, and buried in St. Mary's Graveyard, Drumlish, County Longford, Ireland. Chaplain Kane was buried next to his brother, Monsignor Bartholomew Kane, who preceded him in death in 1997.

Sources: Roman Catholic Des Moines Iowa Church Archives

<https://www.findagrave.com/memorial/216143681/stephen-w-kane>



### **Chaplain (Lt.) Paul Nathaniel Carnes**



Paul Carnes was a native of Indiana. He graduated with honors from Indiana University and was a member of Phi Beta Kappa; upon his graduation, he enlisted in the US Army and was sent to participate in the North Africa campaign as a platoon leader in the First Infantry Division. Wounded and captured on Christmas Day, 1942 at Medjez el Bab, Tunisia, he was kept at the Italian POW camp, known as Chieti, and arrived at Oflag 64 on October 19, 1943, finally departing through Luckenwalde. Much entrenched in lessons learned through Christianity, he held Protestant services for all comers at the camp; his ability to see several sides while keeping a common, positive solution for all problems to find the grace of self-forgiveness while expecting much of himself became his legacy.

Discharged from the Army in 1945, he married Freda M. Wolf and enrolled in Harvard Divinity School, where he received his S.T.B. Degree with honors. After years of serving Unitarian congregations, primarily in Youngstown, Ohio; Memphis, Tennessee; and Buffalo, New York, he was elected President of the Unitarian Universalist Association.

Having lived a rich life through military service to his nation and meaningful religious service through his beliefs, Dr. Carnes died on March 17, 1979 in Boston, Massachusetts. He is buried at Roseville Cemetery in Roseville, Indiana.

Sources: Harvard Square Library, posted on July 28, 2012 by Emily Mace

<https://www.harvardsquarelibrary.org/biographies/paul-n-carnes/>

### **Chaplain (Captain) Gunnar Johan Teilmann Jr.**



Born on June 12, 1918 in Johnson City, Tennessee, Teilmann attended Emory University before enlisting in the US Army on November 5, 1943; assigned to the 120 Infantry, 30 ID, he was captured on August 9, 1944 at Mortain, France, and arrived at Oflag 64 on September 29, 1944.

Becoming emersed in his role as a Chaplain, he was very active among fellow Kriegies, as many sought his counsel. This role expanded after his return and discharge on March 16, 1946 as he became a Methodist Missionary in Malaysia and Singapore with wife, Wava Genevieve Hale Teilmann, at his side. Back in the states, he served as Pastor in Blacksburg, Virginia from 1981 – 1987 and died on May 3 of that year. He was buried in Westview Cemetery in Blacksburg.



<https://www.findagrave.com/memorial/49282290/gunnar-johan-teilmann>

Perhaps the most humanitarian cause for which Gunnar will be remembered concerns an action which occurred while he was still a POW himself at Luckenwalde.

Excerpts from the following article published in the *Fort Worth Star-Telegram* (Fort Worth, Texas) Sunday, October 2, 1949 appear below:

### **Doctor Who Saved Lives of POWs Still Displaced**

*Dr. Bora Zdravkovic a native of Jugoslavia and a major in the Yugoslavian Medical Corps, saved hundreds of American lives while he and his wife and child were held at Luckenwalde because he spoke out against communism. When Chaplain Teilmann met him, the doctor had been a prisoner for four years.*

*According to Teilmann, "He skillfully and patiently restored me to health. His only tools were discarded German instruments and American Red Cross medicines. I owe my life to him as do thousands of other Americans, French, English, Norwegians, Canadians, Czechs and others." Trained extensively in Paris, Germany and Vienna, the ENT specialist speaks English beautifully as well as French, German and all the Slavic languages. He is a great Christian who knows more of service to humanity than most of us will ever know."*

*After the war, Teilmann heard nothing of his friend for four years. They made contact in 1949 and both are hopeful the MD and his family will be given a position in an American hospital.*

Four years have passed since the end of WWII and still many displaced persons in similar situations are hoping to locate other family members.

### **Rev (Captain) Charles Francis Glennon**



*A true Yankee from the state of Massachusetts, Charles Glennon was born on 19 May 1908 in the Boston area. He registered for the draft on 15 February 1942 at the age of 38. Glennon was a graduate of Boston College, class of 1929, and ordained on 22 May 1935 by Cardinal O'Connell.*

*After assignments at Saint Jerome's Parish in Weymouth and Our Lady of Lourdes Parish in Revere, Captain Glennon volunteered as an Army Chaplain, assigned to the 318 Infantry, 80<sup>th</sup> Infantry Division. While serving overseas he was captured between Metz and Nancy France on 13 September 1944, with an*

*arrival date at Oflag 64 of 29 September 1944. For his gallant services he received two Purple Hearts and at war's end, was discharged with the rank of Captain.*

General knowledge by the Kriegies in the camp credits experienced chaplains like Captain Glennon for keeping their spirits high and providing someone to talk to about the progress of the war since he was a recent arrival.

***The Boston Globe (Boston Massachusetts), Friday, July 14, 1961***

*After many years of dedicated service to his church and this nation, Reverend Glennon died on 10 April 1985 at the age of 76.*

*He was buried at Saint James Cemetery in the Memorial Section in Whitman, Plymouth County, Massachusetts.*



<https://www.findagrave.com/memorial/68134271/charles-f-glennon>

**Chaplain (Lt.) Eugene L. Daniel**

The birth of Eugene Lewis Daniel Jr. is recorded as 4 December 1910 in DeKalb County, Georgia. He was a graduate of Georgia Tech and became a Presbyterian Minister. After the US entered WWII, he enlisted on 16 July 1943 and was assigned to the 168<sup>th</sup> of the 34<sup>th</sup> Infantry Division. Sent to North Africa, he was captured on 16 February 1943 with an arrival date at Oflag 64 of 15 March 1943, having been assigned to other POW camps preceding his confinement at Oflag 64.

The Library of Congress through its digital collections of Veterans History Projects has preserved for present and future generations the voices of those who lived and shared their experiences.

*In two lectures, from 1980 (on audio) and 1993 (on video, with questions from his audience of students), Eugene Daniel tells the harrowing story of how he came to be captured in North Africa by German soldiers in February 1943. He spent the remainder of the war in several POW camps, one of which was the basis for Stalag 17 and another the basis for The Great Escape. In some ways, Daniel's life changed less than that of other men, as medical personnel and chaplains were the only captives allowed to exercise their duties.*

First interview covered the following topics:

- Daniel's capture and chaplains' duties within the guidelines of Hitler's demented leadership
- The importance of Red Cross packages and YMCA donated Bibles
- Work requirements of enlisted men and Kriegy College
- The true story of *The Great Escape* with negative consequences
- POW experiences for the basis of the movie *Stalag 17* and *Stalag Luft 3 Sagan-Silesia Bavaria*
- Secured camp radio and using American cigarettes for barter
- Inhumane Realities of the Dachau death camp
- After liberation, visitor curiosity to camp with one by a VIP

Second interview covered the following topics:

- Captured and surrounded with wounded soldiers on 17 February 1943 near Mount Lessouda, Tunisia, he assisted in organizing the carrying of litters and first aid bearers through enemy lines then returned to offer first aid and support even though this meant capture and probable death. When asked as a non-combative to be returned to American lines, he was refused but later received praise from the German commander for his actions.
- Together with 2000 other US prisoners, they were kept in a schoolhouse and after reading the 23 Psalm, "*Thou preparest a table before me in the presence of mine enemies*", a group of French Red Cross ladies brought soup before they were trucked to Tunis airport and flown to Italy.
- He recalled Stalag VII A, the Munich camp, where enlisted men worked. Influx of flyers collaborated on a play titled *Stalag 17* which became a much-viewed movie. Sundays' sermons by Chaplains were reviewed for negative criticisms of Hitler.
- The point of Bible classes and Kriegy College was to distract men's minds from the monotony of captivity and replace these negative images with hopeful thoughts and actions.
- As Russians advanced, senior Allied officers reported atrocities—as the ones depicted in *The Great Escape* when 50 escapees were captured and cremated. Daniel remembers the tortuous march in snow.



*Chaplain Daniel (far right) at Moosburg with other chaplains*



- In his closing statement he commended fellow prisoners for not cooperating with the Germans and emphasized the help God offers.

For his bravery and courageous actions, Chaplain Daniel was awarded the Distinguished Service Star and Silver Star.

Daniels received a discharge in 1946 and retired from the Army Reserve as a Major in 1970. After a life of continuous service to others, Reverend Eugene Lewis Daniel Jr. died on 25 April 1995. He was buried at the Sardis Presbyterian Church Cemetery at Charlotte, Mecklenburg County, North Carolina.



Eugene Lewis Daniel, Jr. Collection (AFC/2001/001/12668/, Veterans History Project, American Folklife Center, Library of Congress

<https://www.findagrave.com/memorial/54857933/eugene-lewis-daniel>

### **Chaplain (Lt.) Raymond Stewart Hall**

The following portrait is taken from an oral description of Hall's life in WWII and was recorded on *YouTube* by his son, Pete Hall. [bit.ly/3VL525e](http://bit.ly/3VL525e)



Born in Lynn, Massachusetts on 6 July 1908, Hall received a swimming scholarship to Brown University. After graduation, he was accepted to the Episcopal Theological School at Cambridge, Massachusetts, where Hall spent three years becoming a deacon, followed by a year's spent at Pittsburg, Massachusetts, with ordination and the designation as an Episcopal priest. His first assignment in this capacity was as Rector of St. John's Protestant Episcopal Church, Lowell, Massachusetts.

In 1942, Reverend Hall volunteered to enter the Army – Assignment: Ft. Benning, Georgia at the parachute training center. Noting that many soldiers were not attending church services, he decided that in order to be an effective priest and understand what the men were experiencing, he should join the ranks of parachutists.

Now in his middle 30's, Raymond was a married with two sons; this announcement came as a surprise to his wife, Mary Elizabeth, but according to Pete, she shouldered the additional responsibilities and carried on while he was gone.

Hall remembers the aches he felt in early training as he jumped the first 11 times he was airborne. Completing the requirements, he was handed his silver jump wings—a fully qualified parachutist and on 6 June, he was chosen to be the first Chaplain Jumper to occupy a seat on the first aircraft into Normandy, one of 13,000 paratroopers' night-droppers from the 82<sup>nd</sup> and the 101<sup>st</sup> Airborne Division.



After two days on the ground, unarmed and with only a cross on his helmet and while ministering to the wounded and applying his religious training assets as a priest, Hall was hit in the eye by shrapnel and evacuated to England.

Upon his recovery, Hall returned to the European battlefield in service to the living, the wounded and the dying. Unfortunately, he and three other chaplains were captured by the Germans during Operation Market Garden. His capture date was 19 September 1944 in Eindhoven, Holland with arrival at Oflag 64 on 16 October 1944. His eventual departure was obtained through Odessa, Russia.

Many stories have followed Captain Hall's name throughout his "jump" experiences. Perhaps the most memorable is cited below from the *Warfare History Network*:

#### The Chaplains of D-Day

*The airborne chaplains in both armies were a breed apart, as were the paratroopers to whom they ministered. Captain Raymond Hall, an Episcopal priest, knew that bond that goes with a paratrooper's little silver wings: "The men can talk to me now," he said. One chaplain parachuted into a Fort Benning drop zone under a "streamer", a chute that cleared the pack tray but did not fully open. "Who else", wrote the soldier, "but a chaplain could fall a thousand feet with an unopened chute and live?"*

<http://warfarehistorynetwork.com/article/means-of-grace-hope-of-glory>

Following Hall's separation from the Army and many years of service as a leader in the Episcopal Church with Mary and the three boys, now grown, Raymond Stewart Hall died on 23 June 1970 and was interred at Union Cemetery in St. Clairville, Ohio

[bit.ly/3XS5scN](http://bit.ly/3XS5scN)

## **“JUMPING CHAPLAINS” – A NEW APPROACH FROM ABOVE**

After the Japanese attack at Pearl Harbor and during the chaplain training course at Fort Benjamin Harrison, “the Army asked for chaplains willing to volunteer for airborne school.”

*Airborne soldiers were a military novelty at that time. Throughout the 1930’s, numerous armies – particularly the Soviets – experimented with delivering troops to combat using parachutes. In 1940 and 1941, German Fallschirmjager (paratroopers) captured the world’s attention when they successfully assaulted Belgium, Norway, Denmark and Crete. Due partly to these successes, the United States sought its own airborne force and created a parachute test program in June 1940. By 1942 with Fort Benning at its center, an American airborne culture emerged as thousands of young men earned their silver wings and jump boots.*

*The idea of chaplains jumping with soldiers into combat was not at first an obvious concept. Puzzled looks greeted Raymond S. Hall, the first chaplain to report for parachuting training. Although some Army leaders objected to chaplains jumping with troops, most had an “Okay, if you want to” attitude. Hall and those chaplains who followed him quickly discovered that airborne chaplains developed strong credibility with troops – “the men can talk to me now.” In fact, airborne chaplains proved themselves time and again throughout the war and, in the process, silenced virtually all criticism of their value. (pp. 40, 41)*

*“The objections once voiced against chaplains jumping with their organizations have been abundantly refuted by the evidence that chaplains can perform their function and maintain their influence only when they are with their men in battle.” Chaplain (Lieutenant Colonel) Arthur Carl Piepkorn, Report on the Army Chaplains in the European Theatre. (p. 41)*

The Proximity Principle:

Army Chaplains on the Fighting Line in Doctrine and History

Chaplain Philip A. Kramer, Major U.S. Army

US ACGS College Press, 1973

US Combined Arms Center, Fort Leavenworth, Kansas

<https://www.armyupress.army.mil/Portals/7/combat-studies-institute/csi-books/TheProximityPrinciple.pdf>

## **Chaplain (Captain) Robert Mansel Hennon**

September 20, 1912 is the recorded birthdate in Bentonville, Arkansas, for Robert Mandel Hennon. He graduated from William Jewell College, Liberty, Missouri, in 1936. For graduate work he earned two masters' degrees - one from Colgate-Rochester School of Divinity in Rochester, N.Y. in 1940 and a second advanced degree in social work from Columbia University in New York in 1942.

Hennon joined the US Army as a full Chaplain in 1942 and after completing parachute training in Fort Benning, he received his silver wings, one of the newly trained parachuters in the Chaplains Corps. He was assigned to the 507 PIR HQ/HQ of the 82<sup>nd</sup> Airborne Division as the Headquarters Chaplain and worked directly for Colonel George V. Millett Jr.



Entrance of the United States into this global conflict was to have profound effects on the war's duration and outcomes as Captain Hennon and millions of other Americans prepared for measures which would defend our homeland and those of our allies.

Flash forward to 15 years later after the war is over to the time Hennon received a letter with a questionnaire about his Normandy experiences sought by a professional writer Cornelius Ryan.

[Note: Some questionnaire answers were difficult to read as they were handwritten in pencil. Those sent later were probably typed and more complete.]

Mr. R. Mansel Hennon  
729 N. Prospect Avenue  
Park Ridge, Illinois

June 17, 1958

Dear Mr. Hennon:

A history of D-Day, June 6, 1944, to coincide with the 15<sup>th</sup> anniversary of the Normandy Invasion next year is being prepared by Cornelius Ryan for publication in the Reader's' Digest and in book form. It is being written with the complete cooperation and assistance of the Department of the Army and the Department of Defense. This will not be another strategic history of invasion day, but a story of the twenty-four hours of D-Day as people lived them and remembered them. For this, we can only go to the men who were there and, if they are willing, invade their memories. Having learned of the part which you

played in the invasion, we hope very much that you will be interested in the project and agree to help me.

During the next few months, both in this country and in Europe, Mr. Ryan will be interviewing many of the D-Day participants who agree to contribute to the book. Very probably, he will wish to talk to you during that period. In the meantime, since we are dealing with literally hundreds of people, we have found it necessary to develop an individual file on each person who agrees to help us. Therefore, we hope that if you are interested in the project, you will complete the enclosed record and return it to me at your earliest convenience. We truly believe that these questions will serve you, as well as us, if they can help to crystallize some hazy memories and to indicate the sort of information which we are seeking.

I should be most grateful to know as soon as possible when and if you will be available for interview during the next few months. We want very much to tell the story of your unit, and in order to do that we need your personal account. We truly look forward eagerly to your reply.

Sincerely yours,

Frances Ward

Research Department

For Cornelius Ryan

Book about D-Day

THOUSANDS OF MEN, ON LAND AND SEA AND IN THE AIR, PARTICIPATED IN THE INVASION OF NORMANDY BETWEEN JUNE 5, 1944 AND MIDNIGHT JUNE 6, 1944. IF YOU WERE ONE OF THESE, PLEASE ANSWER THE FOLLOWING QUESTIONS.

**What is your full name?**

Robert Mansel Hennon

**What was your unit and division?**

507<sup>th</sup> Parachute Regiment 82 Air Borne Division.

**Where did you arrive in Normandy and at what time?**

One of 13 Chaplains that jumped into Normandy. Hit the ground about 12:30 AM or about 6 hours before H-Hour. Planes had been dispersed and a Sgt who was 15<sup>th</sup> in stick frozen in the door and LT who was 16<sup>th</sup> and Major Pearson who was 17<sup>th</sup> had to take him with us. As a result, on the back \_\_\_\_\_ it took Red [Pearson] 20 minutes to find me and the 2 of us to find the Sergeant.

We were alone near \_\_\_\_\_ France for about 1 hour before locating some men of Co. F.

**What was your rank on June 6, 1944?**

Captain (Capt.)

**What was your age on June 6, 1944?**

31 years old

**Were you married at that time?** Yes

**What is your wife's name?** Elizabeth Duncan Hennon

**Did you have any children at that time?** No

**What do you do now?** Social worker, Casework Supervisor Evangelical Children's Home

**When did you know that you were going to be part of the invasion?**

8 days prior to June 5 when we were closed-in at Bankston Keith, an airfield in England

**What was the trip like during the crossing of the Channel? Do you remember for example, any conversations you had or how you passed the time?**

We were in our plane at 9 pm June 5. Spent two or three hours in rendezvous before going across channel. Our trip was a deep quiet hour with baptism of fire from Guernsey and Jersey Islands.

I remember exactly what I said to Red Pearson and his response – Well Red I'm nothing but ready. Red's reply after a stout hand clap was "Chap, hit it a lick".

**What were the rumors on board the boat, ship or plane in which you made the crossing? (Some people remember scuttlebutt to the effect that the Germans had poured gasoline on the water and planned to set it afire when the troops came in).**

Ours was mostly cold facts - the flooded areas and the spikes. Reality fear of a gory way to die to a paratrooper.

There was a decided shift in the favorite expression of the men from "That's all brother you have had it" or "Sweating it out"

To a short and snappy "Bleed brother bleed"

**Did you by any chance keep a diary of what happened to you that day?**

Yes—also maps. It will take me some doing to unearth them but if you follow through, I will dig them out

**Were any of your friends killed or wounded either during the landing or during the day?**

Many – of the 2300 troops only 610 returned to Tollerton Hall outside Nottingham—after 30 days of combat.

**Do you remember any conversations you had with them before they became casualties?**

Yes. Will work on the recall if I find all my materials.

**Were you wounded?**

No. Captured on D+4 Missing in Action to my wife and folks until October 1944

**Do you remember what it was like—that is, do you remember whether you felt any pain or were you surprised that you felt nothing?** [no reply]

**Do you remember seeing or hearing anything that seemed funny now, even though it did not, of course, seem amusing at the time?**

About 4 AM when Major Pearson, Capt. Smith and myself had gathered about 30 men together. They took about six French civilian men that were hold up in the house. I was with them as they tried to interrogate them. We had a blue vocabulary book. I sat off to a corner busting out laughing to see Red and Capt. Smith rant and rave with no communication. They ended up leaving them because they were not going to be any help. They were more ready to shoot the chaplain than they were \_\_\_\_\_ that they were getting nowhere with the little blue book.

**Do you recall any incident, sad or heroic, or simply memorable which struck you than anything else?**

June 3 when Col James Gavin addressed the regiment his parting words were “Happy Hunting”. Mine to a much smaller number of around 100 at religious service

We were ready to take off June 4 when invasion delayed a day.

“So long Jim. Take care of yourself. God watch between me and thee while we are absent one from the other.”

I am the only one alive of the Chaplains Corps of the regiment. I never saw them but though absent they are the dedication of my life along with the other 1000 or so that laid down their life for their friend.

Corp Jim \_\_\_\_\_ Chaplain Assistant June 6, 1944

Chaplain Ve\_\_\_\_\_ killed January 1945

Chaplain Fowlke killed jump over Rhine---My replacement

Corp Bruce Davis killed jump over Rhine---My Assistant

**In times of great crisis, people generally show either great ingenuity or self-reliance; others do incredible stupid things. Do you remember any examples of either?**

[No reply—probably because he needed his notes]

**Where were you at midnight, June 5, 1944?**

In a C-47 approaching Garnsey and Jersey Island. A last look at England.

**Where were you on June 6, 1944?**

An isolated aid station with 20 wounded men patched up enough that I was ready to take off on a given minute by myself toward Amfreville, France.

**Do you know anybody else who landed within 24 hours (midnight June 5 to midnight June 6 1944)?**

I will work on preparation of a list of known present addresses of men from the 507<sup>th</sup> that I know are present addresses

I want you to know that I will help in any way I know it will give a recognition to the Airborne that drew the enemy inland and reduced casualties 80% on “U” Beach as to what they were on “O” Beach.

PLEASE LET US HAVE THIS QUESTIONNAIRE AS SOON AS POSSIBLE, SO THAT WE CAN INCLUDE YOUR EXPERIENCE IN THE BOOK. WE HOPE THAT YOU WILL CONTINUE YOUR STORY ON SEPARATE SHEETS IF WE HAVE NOT LEFT SUFFICIENT ROOM. FULL ACKNOWLEDGEMENT WILL BE GIVEN IN A CHAPTER CALLED “WHERE THEY ARE NOW”; YOUR NAME AND VOCATION OR OCCUPATION WILL BE LISTED.

THANK YOU FOR YOUR HELP.

Cornelius Ryan

Frances Ward, Research, The Reader’s Digest

<http://media.library.ohio.edu/digital/collection/p15808coll15/12868>

Note: Hennon’s name, rank and occupation are included on page 292 in Ryan’s book, THE LONGEST DAY.





*Catholic Priest serving Mass in France and Chaplain Hennon*

According to the Oflag 64 POW Database, Captain Robert M. Hennon was captured at Amfreville, France on 9 June 1944 and arrived at Oflag 64 on 16 July 1944.

[Chapter] 19

JULY 1944

July 16 - West Front Boys Arrive!

*With a great deal of excitement and surprise, Oflag 64 became the new home of about 50 American POWs (mostly Airborne) from the Western Front! They include Col. George V. Millett, my C.O. in 1941, from Saratoga, Florida; Lt. Col. Nath R. Hoskot, Carmel, California; Lt. Col. "Bob" Palmer, 82<sup>nd</sup> A/B Division; Maj. H. R. Cole, West Medway, Mass; and the first Airborne officers from the West Front. Chaplain Robert M. Hennon from St. Louis, Mo., who bears the nickname "Jumpin' Jesus" is the first ordained Protestant minister at Oflag 64. This camp now has two full Colonels, thirteen Lieutenant Colonels and fourteen Majors. (p. 177)*

[Colonel George Millett, Hennon's Superior at the 507<sup>th</sup> PIR arrived this day as well.]

Source: *HOME WAS NEVER LIKE THIS* by COL. DOYLE R. YARDLEY

When this new group arrived, Oflag 64 had been established 13 months previously. After being processed in and assigned to a barracks, the newcomers, including Chaplain Hennon, would certainly have scoped out the campgrounds and its routines. In the coming months, his focus would be the spiritual and physical needs of the men at Oflag 64.

*“In normal life, we take our religion ready-made; in life here in camp one sees a visualized expression of the sincerity of Christianity.”*  
[Repeated comment from article in *The Item*]

After the Long March took place in January 1945, Colonel Millett escaped and returned with a group of about 100 men to Oflag 64 to await transportation. A list of the men who accompanied Colonel Millett was not available with this report, but the situation seems likely that Chaplain Hennon accompanied this group on their trek to add spiritual, emotional and physical support, even as they advanced toward Warsaw. His Oflag 64 Database states that he departed through Odessa.

An article, clipped from the *St. Louis Post-Dispatch* of Tuesday March 27, 1945, states the following:

*Captain Robert M. Hennon, 32, a Chaplain who landed behind German lines with a paratrooper unit in the invasion of Normandy and who was later reported as a prisoner of war, has been released by the Russian armies, his wife Elizabeth D. Hennon has been informed.*

After he was repatriated, he told his family that he was freed by Russian soldiers and taken to Odessa where he boarded a British ship and sailed to Naples, Italy, then released to U.S. forces on April 10, 1945. His last report date involving the US Army was 11 April 1946.

According to an obituary article from *Ancestry.com* dated July 23, 1987, he retired in 1980 as an administrator with the Illinois Department of Children and Family Services, having worked with the agency for about 10 years. He also was director of the Edgewood Children’s Home in Webster Groves from 1949 to 1957 and had been affiliated with the Children’s Aid Society and Evangelical Children’s Home.

He died on 19 July 1987 and was buried at Sunset Memorial Park and Mausoleum in Affton, St. Louis, Missouri. Robert Mansel Hennon is survived by his wife, a son, Michael; and two daughters, Patricia and Kathleen.



<https://www.findagrave.com/memorial/133106055/robert-mansel-hennon>

## THE CONFLUENCE OF CHAPLAINS

During the course of World War II, especially as POW camps continued to become inundated with captured Americans, Chaplains from different outfits often crossed paths in similar transient camps, during escape attempts, and/or as men were being transported to alternate destinations by trains or other vehicles. Several outstanding chaplains of the many who served are included in this study because of their influential interaction.

### Rev (Captain) Alan John Patrick Madden



Born in Butler, Pennsylvania on 11 November 1905, John Madden, known as Alan, was ordained in 1933. In 1941, he became a Chaplain in the US Army and served in England, France, and Germany. Wounded and taken prisoner at the Battle of the Bulge, he convinced the Germans to release 50 wounded Allied soldiers and vow safe passage for their ambulances. A few days later, he escaped but was recaptured in December of 1944 and at Christmas offered a prayer service for fellow prisoners crowded in a box car.

*He is remembered in a journal written by fellow prisoner and Jesuit priest Paul Campbell, SJ, in the latter's "American Priest in a Nazi Prison"; he recounts his joy at meeting Alan and the finagling used to gain a Mass kit for the celebration of Mass. Alan was elated to find (through the German he spoke) a fellow Capuchin friar priest who, like many friars forced to work for the country at war, was employed as a pharmacist for the German camp. As a "pharmacist" he was able to find a surreptitious way to get the Mass kit to his fellow priests who were also prisoners. The account of their "liberation" by Allied forces is heart wrenching; many of the men, both prisoners and German troops were killed by allied bombing raids that would find the chaplains moving among the deformed and disfigured bodies to anoint them. Alan was awarded the Silver Star for 'gallant actions and unselfish devotion to duty which were of great inspiration to the men he served'.*

*The war experiences caused Alan to suffer terrible nightmares. Friars would hear him scream during the night or hear him praying the rosary in his sleep, the prayers he said when he had to escort prisoners to the scaffold.*

Father Madden was known as a true man of God and always acted appropriately, especially when he endured difficult assignments as Chaplain to the Army

Disciplinary Prison. Redefining his focus, he centered thoughts on those soldiers who had lost their lives in the name of freedom.

Retiring from the Army in 1949, Father Madden “*served in various ministries as Assistant pastor, Retreat House Director, part of the Mission Band and as chaplain to Toner Institute before its closing.*”

After suffering a heart attack, Madden died on February 3, 1981 and is buried in Saint Augustine, Shaler Township, Allegheny County, Pennsylvania.

His legacy is expressed in his life as a Capuchin for 52 years and his service to mankind for 47.

[https://www.findagrave.com/memorial/126547609/alan-john\\_patrick-madden](https://www.findagrave.com/memorial/126547609/alan-john_patrick-madden)



According to Clarence Meltesen’s book, *Roads to Liberation from Oflag 64*,

*Father Madden and Chaplain Mannes were transferred to Stalag XIIIIC on 6 March where the enlisted men were living in the old cavalry stables and sleeping in four high bunk ranks.*

*By this stage of the war, POWs in Hammelburg knew the allies were advancing with massive daylight air raids over nearby cities. The Yugoslavs were keeping their operations maps up to the minute. Rumors of POWs arriving in the area centered on the expected arrival of officers from Oflag 64. (p.153)*

Now registered as prisoner of war at a camp known as Bad Orb – Stalag IXB — they were told to recite their name, rank and serial number. In addition, other information such as mother’s maiden name, nationality and date of capture were

required; these additional facts caused concern to the POWs because of their probable use for segregation purposes—judgmental actions at their worse.

Catholic Priests Madden, Hurley and Cavanaugh were present here as well, sharing Masses and hearing confessions. (pp. 138, 139)

### **Reverend Father (Lt.) Stanley C. Brach**

Note: Father Brach's complete biography is located within the Oflag 64 Archives section under KRIEGY BIOGRAPHIES by Anne Trujillo. This section contains only brief portraits of his life.



Lt. Brach, from Newark, New Jersey, was assigned to the First Armored Division during the North African Campaign. He was captured on 26 November 1942 at Mateur, Tunisia, and arrived at Oflag 64 on 19 October 1943 having been a “guest” of the Germans in several different locations between train rides.

During *THE BIG BREAK*, a book by Stephen Dando-Collins, Father Brach had elected to remain at the Schubin hospital with MO Blatherwick and 10 enlisted orderlies in order to care for the seventy-eight sick and injured Kriegies with the hope of rescue on everyone's mind. (p. 98)

The actual keys to Oflag 64 gates were handed to the Father as camp members led by Oberst Schneider departed on the Long March with other refugees. Returning to the US, he included these same keys in his luggage.

Thoughts of liberation were not new to him; having been kept captive by the Italians in 1943, Brach and other Americans' ambitions turned to thoughts of freedom when the Italian guards abandoned their posts with Italy's surrender to the Allies. Unfortunately, the Wehrmacht quickly secured the camp “*shattering hopes of freedom*”.

*With that experience in mind, Brach did not want to build up hopes of liberation among the Schubin hospital patients. Just the same, he urged those men who could do so to paint large red crosses on bedsheets. These were draped out of hospital windows, and several enterprising orderlies clambered onto the roof and tied a couple there.*

*“The Russians will be here either tomorrow, or the next day,” Colonel Drury told them. “Or the next week or month. We don't know when but they will be here.”* (p. 105)

That day did come when Kriegies noted the appearance of a three-quarter-ton American made Lend-Lease vehicle as it appeared through the gates and a

“bulky” Red Army captain named Captain Kakkomen stepped from the car and checked the IDs of all Americans present. Additional Russian troops appeared and when asked by Colonel Drury when they would be leaving, the Americans were told to stay in place until transportation could be arranged for them.

Eventually they were rescued and Father Brach exited through Odessa.

Many examples exist of Father Brach’s bravery. One of them involved a bluff on the part of an Italian Captain Croce in 1943 in Chieti during a conversation with Colonel Gooler and author of *PASSAGES TO FREEDOM* by Joseph S. Frelinghuysen.

*While Brach was in this Italian POW camp, Captain Croce tried to break up a Sunday Mass by ordering a roll call. Father Brach, the American priest, ignored the appeal and continued to say Mass. Croce then barged in with four guards, threatening to shoot the priest who had refused to move. In the end, it was Croce who backed down, despite the serious loss of face. (p. 90)*

Another incident which demonstrated the courageous nature of Chaplain Brach was related by Colonel C. Ross Greening in his book, *Not As Briefed from the Doolittle Raid to a German Stalag*. Nicknamed the Doolittle Raiders, the unit was sent to Europe after the Doolittle Raid over Tokyo. His B-26 was hit in the Vesuvius area, forcing Greening and other crew members to exit the plane and “hit the silks”. Badly injured when hitting the ground, he found himself in the hands of German soldiers and eventually at Prigioni di Guerre in Chieti, an Italian POW camp located close to the Adriatic Sea. There Greening met other American officers including those bound for Oflag 64, thus adding this passionate and positive statement about Father Brach:

*“I have never seen a man so brave in the face of danger as Padre Brach. I think he figured he had religious immunity and could get away with more things than the rest of us. I’d come to admire him at Chieti, and now had even more reason to do so and after the war, I recommended him for a decoration for his outstanding courage.” (p. 98)*

The incident which inspired this incident occurred when a guard had placed a gun in Greening’s face and threatened to shoot him. When Father Brach saw this action, he knocked the gun to the floor, saying, “*Get this one out of that boy’s face. This is ridiculous.*” The guard was then severely dressed-down for his undisciplined action.

[The book mentioned above contains both extensive Air Force combat details and color packed visuals with stories in an easy-to-read style not often found in other books of this nature. Wikipedia also offers a valid biography of Greening’s life.]

Chaplain Brach passed away on January 16, 1990 at the age of 88 and was interred at Fort Sam Houston National Cemetery in San Antonio, Texas.

<https://www.findagrave.com/memorial/398204/stanley-brach>



### **Rev. Father Paul William Cavanaugh, S.J.**

Paul Cavanaugh was born in 1907. He entered the Society of Jesus on September 2, 1921 and was ordained as a priest June 22, 1932. He held degrees of A.B, M.A. and S.T.L. and attended John Carrolls University, Cleveland, Ohio, and St. Louis University. He taught at Milford, Novitiate, Milford, Ohio University, Detroit High School and Loyola Academy. His initial Chaplain training took place at Harvard. Father Cavanaugh died at the age of 74 and is buried at the Jesuit Retreat Center, Parma, Ohio. [bit.ly/4eKXrN3](http://bit.ly/4eKXrN3)



**ROADS TO LIBERATION FROM OFLAG 64** by Clarence R. Meltesen remains a valid source for carefully documented information about the men, their locations, and the conditions under which they survived during WWII.

Another Oflag 64 biography also shares connections of those at Oflag 64 as in the biography of Lt. Fleege and Chaplain Cavanaugh for several months during December and February 1945. Lt. Fleege's biography is also available on the Oflag 64 website under the Archives Section - KRIEGY BIOGRAPHIES.

The experiences of those in Column #1 of the Long March are expressed in the passages below.

Cavanaugh was not a POW at Oflag 64 but interacted with other "campers" on the same road to freedom.

## March Column #1 – 28 March – 4 April 1945

*The German Guard Commander was a Colonel, with a staff car, who went forward daily on billeting arrangements. Major Hazlett and the enlisted cooks had a truck to go to the new locations. A wagon carried the guard baggage and any march casualties. By Good Friday, 30 March they were in the barns at Oberschwarzach and the Germans provided a horsemeat soup. Father Cavanaugh gave a dispensation for eating horsemeat to all Catholics. On Holy Saturday they were under surveillance of our planes. The column carried ripped up sheets to use as air/ground signals with teams to create "US and PW" on any adjacent ground. A team of two P51s coursed the column, the panels were put out, and when the planes came down the road to fire for record, they saw the signal and dipped their wings to head off for another target. This had to be done again before they reached Heuchlheim and could very literally collapse in the barns. At moonrise the rumored German truck arrived with a load of Red Cross boxes and immediately issued one for three men. The next day, Easter, was declared a rest day. It was probably the day that march column #3 caught up to and was integrated into Simes Column. Father Cavanaugh was told by Hauptmann Stammler that he could use St Joseph's church for an 1100 Mass including vestments provided by the priest who had been there and was itinerant in the area. (p. 259)*

*On the morning on 5 April starting at 0200 hours, the column left Furth trudging through the bombed industrial areas of the east side. Apparently, they were not to stay at Langwasser caused by the imminent arrival of allied troops, and the air war over Nurnberg. By 1100 they were across a cleared space from some low factory buildings. The drizzle had stopped and there was Red Cross food to eat. At 1140 the first air raid siren went off, followed very quickly by the second signal of short blasts. Three waves of bombers flew over and bombed the marshalling yards. The fourth and fifth were targeted on an ammunition dump, but the markers for the 5<sup>th</sup> wave were dropped over the POW column. The lead platoons took 500-pound bombs and the middle units took 250 pounds. The last platoon received mostly concussion injuries and stray bombs. Simes recorded POW casualties of 25 killed, 23 wounded, 13 walking wounded, a total of 61. Ankrom added on a Captain and six German guards to the list. A water main was ruptured and casualties in bomb creators had to be taken to high ground.*

*Father Cavanaugh ran the line and gave extreme unction to all of the dead and seriously wounded. Captain Dworkin was buried by a bomb blast and was quickly dug out by one of the German guards.*



*He then took over the medical triage effort and left the scene with the marching group. A stayback group was formed of about 15 Chaplains, medical officers, and line officers in a connection with Stalag XIID and Lazarett XIID, Nurnberg.*

*Colis Cavender and Seely stayed along with Captains Moore, Curtis, and Stonesifer who would do the Graves Registration Service. A civilian group came forward to promise reverent burial of the dead and they were interred at Sudfriedhof in Nurnberg, Germany. A background to the American chaos was the spreading fire in the ammunition factory fanning chemical explosions. About 400 men marched from the scene and went to the barns at Feucht to collapse from fatigue and the trauma of the air raid disaster. They were offered a cup of ersatz and in the morning were issued a Red Cross box with a day of rest on 6 April 1945. (pp. 259 – 260)*

According to survivors' collective memory, through all of the chaos and shelling, the Chaplains continued to assist survivors, including Germans and villagers. The Mass Box, which contained items significant to the performance of the Mass, was passed from priest to priest.

March Column #1 – 7 April – 1 May 1945

*The column was reorganized on 6 April by Lt. Col. Palmer and on 7 April the unit moved to Buch. Theirs was a route on secondary roads that differed from the route for Column #5. The Germans were evacuating all nearby lagers. Also, the Germans were putting on the road the concentration camp victims under a tight guard of march or die. Departure then to Seligen Port on 8 April was at 0600 with arrival by 1100 hours. The column was then a layover. Father Cavanaugh now contracted the Cistercian Monastery to use a chapel next to the barns. As Father Theobald arrived at the chapel, Father Cavanaugh said a Sunday Mass and scheduled one for the next day, a transferred feast of the Annunciation. Hauptmann Menner had cooperated in these arrangements and on Monday delivered an invitation to have dinner with the Abbot. Menner attended as a Catholic and a guard. Father Cavanaugh and the Abbot talked in Latin. Menner understood the translations into German. The monks did not understand English. The menu was meager and portions were small for a holiday meal but now the Father found he couldn't clean his plate after four months as a POW. In Erasbach, he asked some children if there was a "Pastor" in the village. In an hour he was called out to meet the village priest and some elders. They talked in both Latin and German and after dark went to the Priest's home. Here the question was put, "What should we do when the American forces arrive?" The advice was, "Stay in your cellars until the fighting is over,*

*then treat them civilly and you will find that they will do you no harm.”  
The Father returned to the barns with a large loaf of bread and a ring  
of wurst. (p. 277)*

Several days later after the column continued to march, they were rewarded with 2 Red Cross boxes each.

*They had to lug them by some means for a kilometer to the barns at Bosenhausen. Father Cavanaugh had arranged for services and the pastor was agreeable to an afternoon Mass, but the German commander would not offer escort guards for the half mile to the church. A good illustration of the pervasive fear in the German ranks of doing something out of the ordinary.*

*They reached Sielstettin at noon on the 22d and laid over until 27 April. Father Cavanaugh was in Margarethenried for five days. He held Mass every afternoon and baptized Lt Giggey with Lts Gorney and Heil as sponsors. (p. 280)*

During this time period Father Cavanaugh was told the following:

*“The American and Russian forces had joined at the Oder River and General Patton had turned his forces in our direction.” The news was encouraging but the river was the Elbe. Needless to say, they heard artillery fire that evening. (p. 280)*

*On Friday, 27 April the march to Untermarchenbach began in a rain. When the rain stopped, the rest of the day had much strolling and straggling time. The guards and the Kriegies were quietly celebrating “Das Krieg ist Kaput Tag”. Both sides had agreed without any discussion that the combat zone and their marching area were totally intermeshed. For example, Father Cavanaugh and an old guard meandered with Father Cavanaugh continuing to hold Mass services for Kriegies, guards and villagers. (p. 281)*

*German troops movements continued throughout the night with artillery fire to the north and the flashes visible in the village. About midnight they were routed to march on a forest trail with wet snow falling from the trees as the wind shook clumps loose. At first light they were hiding beside a road as a German battle group approached. The German commander allowed the POW column to pass leaving open the question of what would have happened if a German gunner had mistaken them for concealed combat Americans; the event lasted about 45 minutes and they found themselves on the Munich-Passau highway, an autobahn, headed west and an open target for marauding planes. (p. 282)*

*The column turned south at an orphan asylum. Looking back, they saw a large, dense black smoke indicating the destruction of military equipment. Two kilometers ahead they saw a large, white column of smoke form after a larger explosion. They crested a hill and read signs announcing Gars-am-Inn as an open city and could see the Red Crosses on buildings in the distance. They moved to the edge of town and halted. The bridge over the Inn River had been blown and there was no effective crossing at this time. The Germans began to look for an alternative crossing like a dam or ferry while Lt. Col Palmer passed the word to scatter and hinder any forward movement. (p. 283)*

*The SAO conferred with the German Commander, telling him that, as POWs, we were protected in Gars-am-Inn and would go no further. Coincidentally they heard rifle fire both north and south of the river. The German reply was, if the SAO would sign a paper to that effect, he would go along with the idea. The SAO signed, the German patrol returned, the commander and his staff then got in their jeep and rode off.*

*Meanwhile, Father Cavanaugh had reached the parsonage with Captain Madden and Lt. Kmolka and were treated to honest food and a hot bath. (p. 283)*

*Simes column was classified as RAMPS (Recovered Allied Military Personnel) under control of the 14<sup>th</sup> Armored Division. On 3 May they moved to Obertaufkirchen and the Division POW Cage.*

*This established identities and returned everybody to military control. The next step was to go to Moosburg and be billeted in the local cheese factory, most recently used to manufacture airplane parts. (p, 284)*

### **Chaplain Donald R. Stonesifer**

Another memorable Chaplain was Donald “Stoney” Stonesifer, born in 1915 in Hanover, Pennsylvania.

*He holds an A.B. degree from Gettysburg College and also attended Gettysburg Seminary. Having attended the Smithburg Lutheran Seminary in 1939 prior to enlistment in the US Army Corps in May 1944, he attended training at the Army Chaplain School at Harvard and at Camp Atterbury, Indiana, before being commissioned and sent overseas to join forces in Europe.*

*Assigned to the 106<sup>th</sup> Division staff, like fellow Chaplain Paul Cavanaugh, he and other Army Chaplains were shipped to England and France one week each, then moved toward the Siegfried Line. Captured during the Battle of the Bulge by General van Rundstedt's*

*German Army using Elite Panzer Divisions, the Americans were lightly armed and surrounded during the Germans push thus captured in large numbers. "All of the men in my regiment, the 422<sup>nd</sup>, part of the 106<sup>th</sup> Division of General Hodges' Army were either killed or captured". Stonesifer was listed as a captive and served time in three different prison camps—one of his was Hammelburg.*

Records reflect that significant numbers of men captured were sent to Oflag 64.

Chaplains conducted Protestant church services every Sunday and usually every day. Their captors censored all sermons and had an interpreter at each service. Stonesifer remembers giving a Christmas service in a box car in 1944. In the camps the food was generally terrible with a typical German diet—punishment enough—but Stonesifer did not observe any severe beatings.

*"The usual diet was 1/6 of a loaf of bread, which I believe contained about 30 percent sawdust and some thin soup. For breakfast we often had Ersatz coffee with some grain which we drank because it was warm. If it had not been for the Red Cross packages, I do not believe we could have made it. Most of us lost weight but regained it after returning to the U.S."*

Time was running short and the Allies were coming—this imminent revolution might have caused German camp staff and guards to reflect on their previous actions toward prisoners and the quality of their lives after the surrender of the Third Reich failure.

Stonesifer and some other prisoners were sometimes able to exchange bars of soap or other things for food by trading with the German civilians when guards were not looking. He also remembers the inclusion of lice powder by the Y.M.C.A. This helped to keep the critters at bay and resulted in less time spent scratching and overall comfort.

*The Chaplain explained that he was liberated from the camp at Hammelburg but recaptured by the German on March 28, after which they began the long march toward the Alps foothills. "We usually slept the nights in barns and tried to get close to the cattle or hogs to keep warm as there was no heat and there was snow on the ground. Occasionally we grabbed a potato or other food from the hogs and once in a while got some wheat which we cooked."*

*The long march was from Hammelburg to the Inns River in the foothills of the Alps. "The country we passed through was beautiful and wish we could have enjoyed it more. There were beautiful pine forests and they saw many deer and other game."*

*Rescued at last on 2 May, many were flown out of Germany in American transports. Stonesifer crossed the Atlantic in a new*

*freighter, landing in New York, where they were given a royal welcome. He will report to the recreation and rest center at Ashville, North Carolina after his leave is up and expects to be given a new assignment.*

*Lt. Colonel Donald Stonesifer died on 17 June, 2013 in Sebastian, River, Florida. As a dedicated Army Chaplain for 32 years, he had served the Chaplains Corps in Hagerstown, Md., Smithsburg, Md., Boonsboro, Md., Staunton, Va., and Norge, Va. At the time of his death, he and his wife, Dorelle Stonesifer were members of Our Savior Lutheran Church in Vero Beach.*

Sources included the following original and reprinted copies of articles from Newspapers by *Ancestry*:

*The Morning Herald (Hagerstown, Maryland) Mon, May 21, 1945*

*The Morning Herald (Hagerstown, Maryland) Tue, Jun 19, 1945*

*The Morning Herald (Hagerstown, Maryland) Sat, June 30, 1945*

All were reprinted on May 11, 2024.

<https://www.findagrave.com/memorial/190206385/donald-reid-stonesifer>

### **CHAPLAINS CORPS WILL OBSERVE ANNIVERSARY**

The Army Chaplain's Corps, this Sunday [25 July 1945] will observe the 70<sup>th</sup> Anniversary of the founding of the corps at Fort Benning with Chaplains delivering special messages at all of the chapel services.

Of the 6 Chaplains honored with decorations presently stationed at Fort Benning, 2 served as Chaplains at Oflag 64 in Szubin, Poland:

- Chaplain Raymond Hall wears the Purple Heart and Presidential Unit Citation with Oak Leaf Cluster
- Chaplain Robert M. Hennon wears the Presidential Unit Citation and a Battle Star

### THE PRICE OF DUTY

52 killed in action or died of wounds

34 detained by the enemy

108 wounded in actions

3 died of diseases while detained by the enemy

12 listed as non-battle casualties

602 awarded 754 decorations including 15 Distinguished Service Crosses

1 awarded the Distinguished Service Medal

44 awarded Legions of Merit

104 awarded Silver Star Medals – 3 with Oak Leaf Clusters

9 awarded the Soldier's Medal

314 awarded Bronze Stars – 12 with Oak Leaf Clusters

1 awarded an Air Medal

23 awarded Purple Hearts – 10 with Oak Leaf Clusters

7 awarded distinguished foreign decorations

Source Excerpts: *The Columbus Georgia Enquirer Friday, July 27, 1945*

This paper was written by Kriegy Research Group writer Ann C. Rogers in collaboration with research group members David Little and Elodie Caldwell.

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