

2007- add

**Vincent J. McCauley, CSC:  
Missionary in East Bengal: 1936-1944**

by

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**Twenty-Sixth Annual Holy Cross History Association Conference**

**North Easton, Massachusetts**

**June 14-17, 2007**

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Since the time of Jesus Christ, the missionary spirit has been active among the Christian faithful. Jesus' exhortation to his disciples was crystal clear: "All authority in heaven and earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit and teaching them to obey everything that I have commanded you" (Matthew 28:18b-20a). Jesus' commission of the apostles has been lived throughout Christian history. After his conversion on the road to Damascus, Saul of Tarsus, or more appropriately St. Paul, traveled through the eastern Mediterranean world on three arduous evangelistic journeys, preaching Jesus' message of love and community. Missionary zeal continued throughout the patristic and Medieval eras, but only during the age of discovery did the Christian message move beyond Europe. With such famous Jesuit priests as St. Francis Xavier and Mateo Ricci who went east, and many Franciscan and Dominican friars who went to the New World, Christ's message eventually spread to all continents and nations.

The Congregation of Holy Cross took up the missionary challenge of Jesus almost from its foundation in 1837. In 1840 Father Basil Moreau accepted the invitation of the bishop of Algiers to initiate a mission in northern Africa. While the project was short lived and unsuccessful, Moreau's effort led later to other more successful initiatives. In 1841, Father Edward Sorin, CSC, one of Moreau's most promising men, traveled with six brothers to the wilderness of northern Indiana and the Diocese of Vincennes. In 1853 Holy Cross went to East Bengal, as part of an agreement made with the Holy See to secure the Congregation's canonical erection.<sup>1</sup> Several additional missions were established in the twentieth century.<sup>2</sup>

This same spirit of adventure and desire to bring the gospel message to all peoples was present in the mind of Vincent McCauley, who understood well and lived fully his Christian call to evangelize the world to Christ. In a career that would span almost five decades, McCauley, as priest and bishop, brought Jesus' message to peoples in Bengal and Eastern Africa. A man of great vision and unbounded energy, despite a lifetime bout with cancer, Vincent McCauley represented the mid-twentieth century missionary in his finest hour. Never cowed by difficult conditions, discouraging results, or lack of support, McCauley courageously and successfully planted and nurtured the faith in far off lands for over 30 years. This essay will address the first third of McCauley's ministerial career, chronicling his days in East Bengal, with specific emphasis on his role as an educator in the faith.

### **Early Life and Religious Formation**

Vincent Joseph McCauley, the eldest child of six children of Charles McCauley and Mary Wickham, was born in Council Bluffs, Iowa on March 8, 1906. McCauley's home life centered itself about family and activities associated with the church. His father, Charles<sup>3</sup> was a wire chief for American Telephone and Telegraph (ATT) in Omaha. His mother tended the home front, meeting the needs of Vincent's five younger siblings. The family regularly attended missions and many other parish-sponsored events. As with many Catholic families of the period, the parish was central to the McCauley family's religious and social life.

In typical fashion for the day, McCauley was a product of the Catholic education system. He and all his siblings attended the parish school, St. Francis Xavier. He then entered Creighton Prep in Omaha where he excelled in sports, especially baseball, which was his true love.<sup>4</sup> After finishing the program at Creighton Prep it was a natural move to Creighton University's College of Arts and Letters where he matriculated as a member of the class of 1928.<sup>5</sup>

His time at Creighton was cut short, rather unexpectedly, however, when members of the Congregation of Holy Cross gave a mission at St. Francis Xavier parish in the early fall of 1924. The encounter sparked in him the desire for priesthood, a latent feeling that was, according to family members, rarely expressed.<sup>6</sup> In a letter to Holy Cross officials at Notre Dame, however, McCauley claimed "that this calling [priesthood] has been the aim of my life for many years." In a letter to the vocation director, he spoke of his desire to join Holy Cross: "Trusting that God wills it, my only desire now is for a favorable reply from you."<sup>7</sup>

McCauley left Council Bluffs in November 1924 to join the Congregation of Holy Cross. After completing his initial formation he professed his perpetual vows on July 2, 1929. He then was sent to the Foreign Mission Seminary (FMS, commonly called the Bengalese) at Washington, D.C. McCauley attended classes at Holy Cross College, the principal theologate for the Congregation in Washington.<sup>8</sup> During these years he received all the minor orders, including the order of deacon on October 1, 1933. He was ordained on June 24, 1934 by Bishop John Noll of Fort Wayne at Sacred Heart Church at Notre Dame.

McCauley's desire to train for the missions at the Bengalese requires some analysis. Interviews with members of his family reveal little as to his motivation for this specialized ministry. However, years later in a lecture at Creighton University, McCauley revealed at least partially his motivation:

For more than thirty-five years I have had the conviction that it was the Faith and zeal and generosity of the Christian Community in Council Bluffs and Omaha that produced the situation, conditions, [and] atmosphere that enabled me and many others to receive the privilege of serving in the missions.<sup>9</sup>

Thus, it appears that McCauley chose to be a missionary from the example of sharing and self-sacrifice he experienced from family and friends at home. In a similar way self-sacrifice would characterize the mission career of Vincent McCauley.

McCauley's time at the Bengalese had prepared him for assignment to the Bengal missions, but the economic shortfall resulting from the Great Depression forced Holy Cross to restrict the number of men assigned to the mission, due to costs for travel as well as maintenance in the mission field. Bishop Timothy Crowley, CSC, of Dacca (Bengal) had informed the provincial, James Burns of the situation in mid-1934. Thus, Burns, with the approval of the Superior General, assigned McCauley "as a member of the faculty at our seminary at North Dartmouth, Mass[achusetts]." <sup>10</sup> McCauley taught at North Dartmouth for one year and at North Easton a second year while simultaneously taking classes in English and speech at Boston College. <sup>11</sup>

#### **Missionary to Bengal: 1936-1944**

While Christianity came to the Indian sub-continent initially through the efforts of the Jesuits, Augustinians and Dominicans in the sixteenth-century, the Congregation of Holy Cross arrived in 1853. The Prefect of Propaganda, speaking on behalf of Pope Pius IX, told Father Moreau, "The prompt expedition of these missionaries [to Bengal] will tend greatly to the obtaining for your society the approbation of the Holy See which you ardently solicit." <sup>12</sup> Moreau clearly heard the message and accepted the mission that nobody else wanted. By the end of 1853 twelve Holy Cross religious, four priests, three brothers, and five sisters, were in Bengal.

The Congregation's efforts in East Bengal for almost 75 years were marked with much suffering due principally to lack personnel and financial support. Only during the administration of Joseph Legrand, CSC, fourth Bishop of Dacca, who arrived in Jun 1917, did the generally

lackluster attitude of Holy Cross toward the mission grow more enthusiastic. Generally termed "the Golden Years," the period 1923 to 1927 was important for several reasons. First, Bengal was divided canonically into two regions, Dacca and Chittagong, which provided better administrative control. In 1924 the Foreign Missionary Seminary, which McCauley would later attend, opened in Washington, D.C. Lastly, in 1927 Irishman Timothy Crowley, CSC, was ordained as coadjutor bishop to Legrand in Dacca. On November 11, 1929, realizing that Crowley was doing all the work, Legrand resigned and the former automatically succeeded him. Crowley "assumed office at a time when prospects for the conquest of souls were unprecedented."<sup>13</sup>

As the effects of the Great Depression began to dissipate the door was once again opened for Vincent McCauley to fulfill his dream to serve in the missions. On October 12, 1936, McCauley and three other Holy Cross religious left for Dacca, arriving there on November 16. McCauley promptly traveled via boat the rather short (20 miles) but very long (15 hours) trip from Dacca to Bandhura and Little Flower Seminary to which he had been assigned. He was welcomed by Father John Harrington, CSC, the local superior.<sup>14</sup>

After a few months he became acclimated to his new environment, but realized it would be a long process. In his usual comical style he described his adjustment to the mission:

The contest between myself and the rest of Bengal is settling down to a steady pace now that the surface green of the stranger has become worn off a bit. I do not claim to be fully initiated as yet, nor do I bite off large chunks of the Bengali language when I talk, but at least I no longer walk around in a daze and manage to show some signs of intelligence when I am spoken to. The first month or two was one living nightmare. At present, however, there are slight traces of dawn breaking through the attic windows of my mind. Unless the pace increases I can't expect the full daylight of comprehension for a couple years yet. But it is encouraging to see traces of light, however dim.<sup>15</sup>

### **Mission of Education**

During his time in Bengal, Vincent McCauley served as an educator and rural evangelist to the Kukis, a tribal people who lived in the Lushai Hills in the jurisdiction of the Diocese of Chittagong. It was the former apostolate, namely as instructor and eventually rector of Little Flower Minor Seminary in Bandhura, that was most significant for McCauley, both at the time and for his future ministry in Africa. Initially McCauley was assigned to teach at St. John's Apostolic School, a feeder institution to Little Flower. He taught six classes daily at St. John's plus Latin to the older boys at Little Flower.

The educational mission at Bandhura initiated in Vincent McCauley a life-long commitment to the promotion of indigenous clergy and the local church. Beginning in Bengal, it was a recurrent and well-respected theme in his ecclesiastical career. *The Bengalese* stated succinctly, "It was the work of building an indigenous clergy ... [with which] Father McCauley was most closely associated."<sup>16</sup> Certainly McCauley's belief in establishing the local church and clergy was shared by his local ordinary, Timothy Crowley, CSC:

The forming of a native clergy and a competent corps of catechists must continue to be the large claim on our program. The Congregation of Holy Cross could never hope to supply the necessary personnel, even if it were desirable that it should do so. The Holy Father has made it clear that he wants the sons of the soil to minister to their own people. ... The Little Flower Seminary and its feeder, the Bandhura Apostolic School, must be kept packed full with the best boys of the mission.<sup>17</sup>

McCauley often expressed his conviction for the need of an indigenous clergy. He often stated that establishment of a native clergy had been in the mindset of the church from the apostolic age. He suggested, "The wisdom of that policy is undeniable. Missionaries are sent out to plant the seeds of the Faith and to nourish the tender plants in



foreign gardens. *Plantare Ecclesiam*. It is the part of the native clergy to consolidate the gains and to extend the fields.”<sup>18</sup> The role of nationalism was an important factor in the movement toward local clergy. He wrote to his parents, “The time is coming when the Indian clergy will have to assume more and more direction of Catholic interests in this country.”<sup>19</sup> Later, when the onset of World War II all but ended the expatriate supply of clergy to Bengal, McCauley described the situation:

Our work of building up a native Indian clergy has taken on added significance since the war began. A native priesthood is, indeed, the ideal toward which the Church aims at all times, but often the stimulus that pushes that ideal into realization is of a very earthy nature.

Knowing that the prospect of receiving European men and resources would not be promising for years, he concluded, “Hence the urgent necessity of raising up a native clergy to look after the needs of the Church.”<sup>20</sup>

Nationalism, one of the catalysts that drove the indigenous clergy train, was manifest most significantly through the efforts of the Indian freedom fighter, Mahatma Gandhi. Perceptive to this reality, McCauley wisely used it to promote his drive for native priests. He wrote to his family:

We need native priests badly and may soon have to depend on them more than ever. ... We have no time to lose to build up a stronger and more numerous Indian clergy, for as in Japan and parts of China, the time may come when we will be told to get out. Even if we are not chased our position will not be nearly so favorable as it is now, for the strong arm of the English is unmistakeable [*sic*]. We must prepare for a possible less favorable eventuality.<sup>21</sup>

Two years later he echoed the same theme: “The day is coming—how fast is a matter of conjecture—when the white man will be scarcely tolerated in this country.”<sup>22</sup>

One of the great obstacles, although periodic, that Catholic missionaries faced in Bengal in their drive to promote indigenous clergy was severe local prejudice against



Catholics and priests. McCauley once commented, "Prejudice, ignorance, fear, and a long list of superstitions work against the champions of a native priesthood." He elaborated on the "entangled jungle of ancient superstitions" that needed to be negotiated:

The concept of priesthood so clearly understood and so generally admired among our Catholic people at home, had to be planted and carefully cultivated in the minds of our people in the villages. And the task was not easy for the idea of giving up their sons to the service of God was unthinkable as beaf [*sic*] eating to the Hindu. The culture and customs of the country dictate the very opposite.<sup>23</sup>

A thread of superiority often ran through the attitudinal fabric of many western missionaries, leading them to believe that native clergy were inadequate for the task.

Countering this attitude, McCauley wrote:

We have still a long way to go, to be sure, but when you consider that the missionaries themselves are now more generally "sold" on the idea of building up a native clergy, and that the sentiments of the Catholics "for" their own priests has and is strengthening, that many more young men want to "join the seminary," then it does seem that things are beginning to "look up a bit."<sup>24</sup>

McCauley understood that the establishment of a native clergy would require much sacrifice and outside support. Encouraged that more boys were showing interest in Little Flower, but cognizant of the situation, he wrote, "We are not sure we shall be able to keep all the young men here, but such is the importance attached to recruiting a native clergy that the authorities are willing to make all possible sacrifices to keep the seminary going."<sup>25</sup> Conscious of the prevailing conditions and the obvious need to bring security to the local church, and grateful for the "sound mission backing and the prayers which are daily enriching the roads of priests and priests-to-be,"<sup>26</sup> McCauley could report some success to his provincial: "In Dacca the efforts to build up an indigenous clergy have been on the whole quite successful and prospects for the future are encouraging."<sup>27</sup>

While the educational apostolate was critical, especially for the formation of indigenous clergy, the Bengal mission reached out to others as well. In January 1939 McCauley was transferred from Bandhura to Mymensingh to prepare for ministry to the Kukis. He served the rural mission faithfully until June 1940, but a severe case of malaria cut short his time in that region.

After a short period of recuperation he was assigned as superior and rector of Little Flower on October 1, 1940. McCauley admitted the difficulty of his new assignment, but welcomed his ministry with open arms since it again allowed him to promote indigenous clergy and the local church. He wrote,

The change was like jumping out of the frying pan into the fire. Fortunately there is little travel connected with the work here; it's practically all class work. Still, the responsibility for training ... a native clergy and the task of supporting the institution is even greater than we know in the jungle front-line. To be teaching again, to be with the boys, especially seminarians, is very much to my liking, but I will trade the position of "Seminary Rector," for that of "professor" to the first one who may apply.<sup>28</sup>

The challenges present at Little Flower were many and significant. Despite his precarious health, McCauley was responsible for overall operations at St. John's and Little Flower, which operated in tandem. Additionally, he taught at Little Flower and Holy Cross High School, operated by the Brothers of Holy Cross, where the older seminarians attended some classes. Financial problems were constantly in evidence and the on-going hostilities of World War II brought much instability to the region as well as some great uncertainty for expatriate missionaries like McCauley and his Holy Cross confreres. He explained the situation: "All last year the food supply problem was a daily struggle involving a lot of running about, string-pulling and haggling. It isn't over yet."<sup>29</sup>

Despite the problems, with optimistic faith, he could still write, "Still, we continue to eat, and somehow or another we hope to struggle along but we are certainly in the hands of Providence now more than ever."<sup>30</sup>

Despite effects of the war, interference from Gandhi's freedom movement, and the hardship of disease and harsh weather, McCauley's enthusiasm and dedication for his ministry could not be dampened. Speaking of the seminary as "a source of great comfort," he was very pleased with the new seminarian candidates, seeing a marked improvement over time in their qualifications.<sup>31</sup> He explained more fully,

I may find myself with more mouths to feed next year [at Little Flower] and perhaps less to provide them with – if this war keeps getting worse. But there is no doubt about the necessity for this move. We will have to trust in Divine providence to supply the means – and the means will be provided if the project has the approval of heaven.<sup>32</sup>

McCauley credited Bishop Crowley's support for the progress of the seminary:

Bishop Crowley is without doubt the single greatest reason for the growth and success of the Diocesan Seminary. It is the "Bishop's Seminary" in more than a technical sense. He followed and supported every step in its evolution and how much of the progress was due to his instigation none but himself knows.<sup>33</sup>

The local superior, John Kane noted McCauley's efforts: "At the seminary there is a fine spirit. Fathers McCauley and [Frederick] Bergmann with the help of Father Jacob Desai are giving the boys a good training."<sup>34</sup>

McCauley's enthusiasm for family, mission and, more specifically the seminary, could not triumph, however, over his persistent health problems that flared anew in late December 1943. Over the next several months McCauley's condition only grew worse. He was diagnosed with a severe case of phlebitis that created blood clots that were moving close to his heart. Fearful of McCauley's deteriorating condition and possible

death, Kane acted swiftly to send his sick priest home. The war made transportation very difficult, but through some great fortune, he was returned to the United States in late August through the efforts of the United States military.<sup>35</sup>

### **Conclusion**

Vincent McCauley was a true missionary, but his work to serve God's people in foreign lands only began with his work in East Bengal. After a 14 year interlude, 1944 to 1958, during which he served as superior and rector of the Foreign Mission Seminary in Washington, D.C. (1946-1952) and Procurator for the Missions (1952-1958), McCauley was asked to head a new Holy Cross mission in Uganda, East Africa. In 1961 he was named the first Bishop of Fort Portal, a position he held until the end of 1972. Not only did he organize the diocese and serve its people through the fostering of educational institutions and the promotion of the Vatican II church, but he served the Ugandan church in general through his work with the Uganda Episcopal Conference (UEC) and most prominently his supervision of the design and construction of the Gaba National Seminary in Kampala.

In 1973 McCauley moved to Nairobi to serve as Secretary General of the Association of Member Episcopal Conferences of Eastern Africa (AMECEA), an organization he had helped establish and had served as chairman since 1964. His contributions to AMECEA were significant, including the foundation of the Gaba Pastoral Institute, his oversight of the organization's fiscal restructuring, which saved it from dissolution in the early 1970s, its expansion in departments and his final gift, the establishment of the Catholic Higher Institute of Eastern Africa (CHIEA), today the Catholic University of Eastern Africa (CUEA).

Vincent McCauley died on the operating table at the Mayo Clinic in Rochester, Minnesota on November 1, 1982. His longtime friend, fellow missionary and Holy Cross religious, Father John Croston, who was with McCauley at the time of his death, appropriately stated: "A valiant man of God died, but a saint was born."<sup>36</sup> Appropriately, the superior general of Holy Cross, Thomas Barrosse, CSC, lauded his life of simplicity as religious and missionary:

He was an extraordinary man, and I thank God for having blessed Holy Cross, our missions in Eastern Bengal of forty years ago, and the Church of East Africa today with so simple, generous, dedicated and joyful a religious and prist [sic].<sup>37</sup>

We who live today would be fortunate to follow his lead, in ministry and life.

<sup>1</sup> There is no exhaustive history of the Congregation of Holy Cross. More information on the origins of the Congregation of Holy Cross are found in: Etienne Catta, and Tony Catta. *Basil Anthony Mary Moreau* (trans. Edward Heston, CSC) (Milwaukee: The Bruce Publishing Company, 1955 Volume I), 338-453 ; Thomas Barrosse, CSC, *Moreau: Portrait of a Founder* ( Notre Dame, Indiana: Fides Publishers, Inc., 1969), 76-272. It should be noted that East Africa refers to Uganda, Kenya, and Tanzania, and Kenya. Eastern Africa encompasses those nations plus others in the surrounding region.

<sup>2</sup> Missionary foundations were initiated in Chile in March 1943, Brazil in January 1944, Haiti in 1944, Ghana in September 1957, and Peru in September 1963.

<sup>3</sup> Robert Hoffman, CSC, Interview with the author, April 24, 2006, Archives Holy Cross Fathers, Indiana Province (hereafter AHCFL), Notre Dame, Indiana.

<sup>4</sup> McCauley took four years of Latin, math and English and two years of Greek. Sonia Palumbo to author, E-mail, January 22, 2007.

<sup>5</sup> Vincent McCauley to George Finnegan, CSC, September 27, 1924, Confidential Personal File, AHCFL.

<sup>6</sup> Eleanor McCandless, Interview with the author, April 3, 2006, AHCFL.

<sup>7</sup> Vincent McCauley to George Finnegan, CSC, September 27, 1924 and October 5, 1924, Confidential Personnel File, AHCFL.

<sup>8</sup> For more information about the call of the hierarchy to centralize theological studies in Washington, see C. Joseph Nuese, *The Catholic University of America: A Centennial History* (Washington, D.C.: The Catholic University of America Press, 1990): 168. Nuese says by 1916 there were seven religious houses of study in the general area. During the tenure of the University's first rector, Bishop John J. Keane, an invitation was extended to religious communities to locate their houses of theological studies on or adjacent to the University's campus. Three examples of foundations were: the Marists in 1892, Paulists in 1894 and the Dominicans in 1903. See Patrick Henry Ahern, *The Catholic University of America 1887-1896: The Rectorship of John J. Keane* (Washington, D.C. The Catholic University of America Press, 1948), 84-89.

<sup>9</sup> Vincent McCauley "The Churches and Development in Africa," Lecture at Creighton University, May 7, 1971, 910.1 McCauley Papers, Archives of the Diocese of Fort Portal (hereafter ADFP), Fort Portal, Uganda.

<sup>10</sup> James Burns, CSC to Vincent McCauley, CSC, August 8, 1934, 12:46, Burns Papers, AHCFL. It should be noted that McCauley professed the "fourth vow" for missionary service. This vow stated: "I, N., unworthy that I am, but nevertheless relying on the Divine Mercy and moved by the desire to serve the most Holy Trinity, I vow forever to Almighty God, before our Lord Jesus Christ, the Immaculate Virgin Mary, and her worthy husband Joseph and all the heavenly court, poverty, chastity, obedience, (and a willingness to go anywhere the Superior General may wish to send me,) according to the sense of the Constitutions of the Congregation of Holy Cross." Thus, McCauley was ultimately under obedience to the superior general for assignment.

<sup>11</sup> In 1933 Holy Cross purchased approximately 300 acres of the Ames estate, owned by Edith Cutler, widow of Frederick Ames of Easton, Massachusetts. When the seminary was moved to Easton, McCauley moved also, continuing his ministry as teacher and student.

<sup>12</sup> Edmund Goedert, CSC, "Holy Cross Priests in the Diocese of Dacca, 1853-1981." Notre Dame, Indiana: Indiana Province Archives Center, 1983, " 6.



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<sup>13</sup>Goedert, "Holy Cross in Dacca," 19-21, Richard Timm, CSC, *150 Years of Holy Cross in East Bengal Mission*. Dhaka, Bangladesh: Congregation of Holy Cross, 2003, 34; Raymond J Clancy, CSC, *The Congregation of Holy Cross in East Bengal, 1853-1953 with a Brief History of the Church in Bengal*. Volume II. Washington, D.C.: Holy Cross Foreign Mission Seminary, 1953, 64.

<sup>14</sup>Vincent McCauley, CSC, "Fifteen Hours By Boat," *The Bengalese* 18 (5) (May 1937): 8-9; Raymond Clancy, CSC, *Holy Cross in East Bengal*, 111; Timothy Crowley, CSC, to James Burns, CSC, November 30, 1936, 7:36, Burns Papers, AHCFL.

<sup>15</sup> Vincent McCauley, CSC, to Harriet Gartland, March 7, 1937, McCauley File, Holy Cross Mission Center Papers, AHCFL.

<sup>16</sup> *The Bengalese* 27 (6) (September 1946): 9, AHCFL.

<sup>17</sup> Quoted in Clancy, CSC, *Holy Cross in East Bengal*, 66. Crowley was referring to the Apostolic Letter, *Maximum Illud* of Pope Benedict XV, November 30, 1919.

<sup>18</sup> Vincent McCauley, CSC, to "Dear Monsignor" [Thomas Steiner], May 6, 1944, 27:05, Steiner Papers, AHCFL.

<sup>19</sup> Vincent McCauley, CSC, to Mr. And Mrs. Charles McCauley, August 31, 1942, Personal Papers of Mary Joan Larson, (hereafter PPMJL).

<sup>20</sup> Vincent McCauley, CSC, to Harverd Tracy, April 26, 1942, PPMJL. McCauley magnified the problem by stating that Italian and German-born missionaries had been placed in internment camps, thus reducing further the already slim ranks of expatriates.

<sup>21</sup> Vincent McCauley, CSC, to Harverd and Gertrude Tracy, December 10, 1940, PPMJL.

<sup>22</sup> Vincent McCauley, CSC, to Harverd Tracy, April 26, 1942, PPMJL.

<sup>23</sup> Vincent McCauley, CSC, to Thomas Fitzpatrick, CSC, January 28, 1944, McCauley File, Holy Cross Mission Center Papers, AHCFL.

<sup>24</sup> Vincent McCauley, CSC, to "Anonymous," n.d. [1943], McCauley File, Holy Cross Mission Center Papers, AHCFL.

<sup>25</sup> Vincent McCauley, CSC, to Harverd Tracy, *et al*, March 23, 1943, PPMJL.

<sup>26</sup> Vincent McCauley, CSC, to "Anonymous," n.d. [1943], McCauley File, Holy Cross Mission Center Papers, AHCFL.

<sup>27</sup> Vincent McCauley, CSC, to "Dear Monsignor," [Thomas Steiner, CSC], May 6, 1944, 27:05, Steiner Papers, AHCFL.

<sup>28</sup> Vincent McCauley, CSC, to Joseph Gartland, January 28, 1941, McCauley Papers, Holy Cross Mission Center Papers, AHCFL. In another letter McCauley wrote, "I am sure you will forgive me for being 'sold' on the idea of training priests for Christ. There is nothing I would rather be 'afflicted with' if we can put it that way." See Vincent McCauley, CSC, to Harverd Tracy, August 1, 1943, PPMJL.

<sup>29</sup> Vincent McCauley, CSC, to Harverd Tracy, February 26, 1942, PPMJL.

<sup>30</sup> Vincent McCauley, CSC, to Thomas Fitzpatrick, CSC, January 28, 1944, McCauley Papers, Holy Cross Mission Center Papers, AHCFL.



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<sup>31</sup> Vincent McCauley, CSC, to Murphy Family, August 2, 1944; McCauley to Harverd Tracy, August 1, 1943, PPMJL.

<sup>32</sup> Vincent McCauley, CSC, to Gertrude Tracy, July 10, 1941, PPMJL.

<sup>33</sup> Vincent McCauley, CSC, to Thomas Fitzpatrick, CSC, January 28, 1944, McCauley Papers, Holy Cross Mission Center Papers, AHCFL.

<sup>34</sup> John Kane, CSC, to Albert Cousineau, CSC, November 12, 1941, 713.2, Doss 1, Holy Cross Generalate Papers, Archives the University of Notre Dame (hereafter AUND), Notre Dame, Indiana.

<sup>35</sup> The war had basically grounded all civilian air transport and, thus, McCauley was given military orders by General C.R. Smith to be returned as a "wounded soldier." McCauley was given a chaplain's military uniform and proper identification for the trip. In late August Kane informed the superior general, "Expect Father McCauley next week."

<sup>36</sup> John Croston, CSC, Interview with the author, July 7, 2005, AHCFL.

<sup>37</sup> Thomas Barrosse, CSC, to Richard Warner, CSC, November 10, 1982, 811, Doss 1, Holy Cross Generalate Papers, AUND.