

**New England Jesuit
Oral History Program**



**Fr. Joseph G. Fennell, S. J.
Volume 4**

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Interview with Fr. Joseph G. Fennell, S.J.
by Fr. Richard Rousseau, S.J.
October 19, 2005

RICHARD ROUSSEAU: Let us begin by talking about your family and where you grew up. Tell us where you grew up, and what your family life was like.

JOSEPH FENNELL: I grew up in a large family in Springfield, Massachusetts. I went to a Catholic grammar and a Catholic high school. I worked for a while to get some money to go to St. Michael's College, and then I went to Shadowbrook.

RR: Yes. How many brothers and sisters did you have?

JF: There were six children.

RR: Tell us a little bit about them.

JF: Three boys and three girls. They are all gone now except myself and a younger sister.

RR: And what did your father do?

JF: My father was several things. He was an auto mechanic, and he took up drafting and drawing for a while towards the end of his life. My mother never worked. I had one married sister, and two sisters who were not married. One sister left.

RR: Do you see her now and then?

JF: She lives in the western part of the state.

RR: Oh, I see. All right, what parish did you go to when you were at home?

JF: Our Lady of Hope in an area called Hungry Hill toward East Springfield.

RR: Was that a pleasant place to live?

JF: Yes, it was all new houses built after World War I. The area was called the Campgrounds, because during the war the soldiers used to camp there. Then it was built up with new homes, all the whole area.

RR: And was Springfield an energetic, growing city while you were there?

JF: Well, it was the third largest city in the state, but it has gone downhill quite a bit now.

RR: From then?

JF: It is mostly Hispanic right now. In my day it

was mostly Irish.

RR: All right. Where did you go to high school?

JF: Cathedral High School. All the smaller parishes sent their students to it, and from there you went to various colleges.

RR: I see. And was that a good experience?

JF: It was a very good high school, very large, all Catholic, from all the various parishes in the city.

RR: Oh, so it was one big Catholic high school for the city?

JF: Yes. There were other high schools—a technical high school, and a classical high school, and one for trade. Cathedral High was the Catholic high school.

RR: Is that high school still going?

JF: Oh, yes, it is still going.

RR: Oh, good. So, after high school you went to St. Michael's. Where is it?

JF: St. Michael's is in Winooski, Vermont, very close to Burlington on the Winooski River.

RR: Did you board there?

JF: Yes, we boarded there. It was mostly a farming area, run by the Fathers of St. Edmund, who were originally from France. They were put out of France around 1890. They started a high school, and then made the college from the high school. There were a lot of boys—

about half were of French extraction—from the local towns. Most of them were going to join the Order of St. Edmund, who by the way is an English saint. How they got its name for a French order, do not know.

RR: How was it to go to St. Michael's?

JF: They were very inexpensive, about half the price of Holy Cross, with the exact same course, right through—philosophy, Latin, and English. And from then on the boys would go to seminary or other colleges, or go to work.

RR: So you felt that you got a good education there?

JF: Oh, it was as good as Holy Cross or B.C. Same thing.

RR: Right, right.

JF: If you looked through the catalogs, you could not see any difference, except for the price. The price was \$300 a year. You could not beat that.

RR: You could not beat that.

JF: Holy Cross was \$750 that year.

RR: Were some of the professors actually from France?

JF: Oh, yes. They started the school, and then welcomed Americans of French extraction or anybody they could find with the grades.

And so they ran a very good college, very strict. Six o'clock arise, everybody. Mass at 6:30 AM, every day. Sunday, 9:00 AM was high Mass. Strictly, no girls, all boys. They owned a farm, so that is why they had a good supply of fresh food and why they could run the college so cheaply.

RR: Is that still in existence?

JF: Oh, yes. Now it is coed, and they draw from a wide area in Vermont, on a very pleasant campus. Very much more expensive, too.

RR: Yes, times have changed.

JF: Times have changed.

RR: Now being at St. Michael's and coming from the western part of Massachusetts, where did you come in contact with the Jesuits?

JF: I did not have much contact with them, except for one, Fr. Bernard Hubbard [the Glacier Priest, who popularized Alaska by his photographs and movies when Alaska was still a territory and quite unknown]. He came once to Burlington, and the band from St. Michael's played music for his lectures. He was the first Jesuit I ever met, and I met him on two or three occasions after that. He came to Baghdad on one occasion, and went out in the desert for a big picnic with the sheiks who were working in the school. And I also

met him in New York, where he gave a lecture. The first time I met him, we played music to accompany his lecture—I played the banjo. He was about the only one I met, though.

RR: All right. So then—

JF: I did not have much contact with the Jesuits.

RR: So how then did you come into actual contact with the Jesuits?

JF: Well, there are books, of course, about the Jesuits; I read those. And finally, there was one living here who was my roommate at St. Michael's, George Kilcoyne, who began to talk about the Jesuits, and about his cousin with the same name who was at Weston. And I wrote down here to the cousin. He said, "Would you like to apply? Write to the provincial in Boston." That was it.

RR: Well, that was nice.

JF: Oh, very. It was well set up.

RR: Yes. Now, tell us a little bit about Shadowbrook, and early Weston—just some of your experiences. That is a long time ago, and it is a long story, but I am sure there are some things that stand out in your mind. What were some of the things you remember from your novitiate and juniorate at

Shadowbrook?

JF: At Shadowbrook we had a very strict master of novices, Jack Smith. And one day he told everybody, "You should be willing to go on the missions. So write to the provincial, volunteering for the missions. I would like to see everybody do that." Well, maybe half the class did that. I wrote, and when the time came around, I volunteered for Baghdad about the second year of philosophy here. And we studied Arabic under some of the men who had been in Baghdad and knew some Arabic. We studied with them. It was sort of an extra course, so we had some preparation before going to Baghdad in 1939, just when the war broke out.

RR: Were you already there when the war broke out?

JF: No, we were on the boat.

RR: On the boat.

JF: We arrived, and the war just had started there. We could not get back, then, after two years, so we stayed two more years. So we stayed four years, and the provincial said, "We will try to get you back in the fall after your fourth year."

RR: Now you still had not done your theology yet, of course?

JF: No, we had studied no theology. But we finally got back to New York on one of these boats made in twenty-nine days down in Connecticut to carry supplies to Russia. We got back and into theology just before Thanksgiving so we did not have to repeat the year.

RR: Oh, I see.

JF: Otherwise we would have had to repeat the year. That was a four-year regency—it was a long one, the longest anyone had in those days.

RR: Right. Well, what were some of the challenges that you faced trying to teach the Baghdad students during regency?

JF: Well, like all regents, we were greenhorns. We had trouble disciplining wild kids who never had any discipline. They never had any Catholic grammar schools or high schools like those you have here, you know, run by strict teachers like the Sisters of St. Joseph or the Sisters of the Sacred Heart. So we had a bit of a hard time keeping discipline in class. That was a real challenge. We did not have our degrees, either, to teach beyond the lower grades. One challenge for me was that nobody wanted to teach chemistry. So the rector said to me, “Did you ever have chemis-

try in college?” I said, “Yes, I had a year of it.” He said, “You have the chemistry. The others cannot even spell it. You’ve got it.” And that was quite a challenge; I had to start all over again, get it up again. I did like it at St. Michael’s; I had a good teacher. And I liked chemistry, then, for the remainder of my teaching life.

RR: I see. Now, were these were grammar school or high school students?

JF: No, high school.

RR: High school students.

JF: Yes. There they had six years of high school. The final two years were more like two years of college.

RR: That is the European system.

JF: Six years, yes. And then from there, the boys went to medical school, law school, or engineering school.

RR: In Baghdad?

JF: Yes, to the government schools. And we had one school at that time. Later on, we had an engineering school, and it was built by Leo Guay, who was one of our faculty. He was also an architect. And what else did we have there? We had a college of arts and sciences, which was called Al-Hikma, which means wisdom.

RR: Wisdom.

JF: It was named after a university which existed in Baghdad in the eighth century, which had closed up way back in those days. The Jesuits came and opened another Al-Hikma, named after the old one.

RR: Oh, interesting. So, you did four years of that, and it was time then—

JF: Then back here.

RR: Then it was time to come back here, and you did your theology. Tell us a little bit about your theology years, how you fitted in after all that experience abroad and how things went for you.

JF: Well, we had a lot stories to tell. We had seen a lot of the Near East, places like Kuwait, Lebanon, and Syria. We got to see a lot of the whole area over there pretty well. We were very familiar with it. We picked up a lot of French, because we had to speak with French Jesuits. And we picked up quite a bit of Arabic, which some were very good at.

RR: How was your Arabic? Pretty good?

JF: Mine? They could not let me study it, because I was the only one who could teach chemistry.

RR: I see.

JF: Some of the others who were teaching first

and second year high school were given one or two years to study Arabic privately under a tutor, and picked up quite a bit. But after a while, they could preach a sermon in Arabic, or handle the conversation of ordinary people in their homes. I picked up some. I finally got five or six months of it in my final year of regency, so I picked up some, anyway.

RR: So when you did get back to Weston, were you able to continue some of that study of Arabic?

JF: Not too much. We got back kind of late. We came back by Thanksgiving of our first year, and spent all our time trying to catch up on the first year subjects, De Deo Uno and De Deo Trino. There was not much time for Arabic after that. When you got to second or third year, it would be tough to take anything except theology courses, which were difficult. There was not much time for that, and besides, I wanted to get a degree in chemistry. I had only one college chemistry course; I never had a degree in it.

RR: So how did you manage to do degree that while you were enjoying your theology?

JF: I managed it after I got through here.

RR: Where did you go?

JF: I first made tertianship in Auriesville, New York.

RR: And then where did you do your graduate work in chemistry? Was it B.C.?

JF: B.C., yes. And it is a good thing I got the degree, because after ten or fifteen years, the government finally wanted to collect all the degrees from all the teachers. It was lucky we brought them with us to show them. And we were as good teachers as they had.

RR: So you were able to show the actual degrees to the government?

JF: The degrees to the government, yes.

RR: How did the government inspectors act?

JF: They were kind of strict, but they wanted to show the Americans they had a high level of education. After they got through examining our school, they would say, "Well, what you need to is build a couple more laboratories." They had none of their own, but they would tell us to build two more laboratories, you know. We already had three: one for chemistry, one for biology, and one for physics, well-stocked, too. And the government schools then did not use laboratories; they did not have them. They memorized everything without lab work.

RR: I see.

JF: So our students soon picked up fluent English, good habits of study, and a sense of discipline on the school grounds and in the school—silence in the classroom, study periods which meant something. They picked up all the things they did not get at the other schools. Very often a revolution would take place down in the city. We did not even know about it until the parents would tell us. Their sons were not a part of any revolution. They were way out in the countryside, doing their homework and studies. So all in all, we had a very favorable situation.

RR: So after you were ordained and did your tertianship, what did you do?

JF: I did a little more study of chemistry, and then went back to Baghdad. I was with three young scholastics from my class –Bob Campbell, Bob Cote, and Ray Powers.

RR: Why did the Jesuits emphasize science? Why did the Jesuit teachers teach mainly scientific subjects?

JF: Well, we had to. It was a government program. We could not fund our own program. We had a government program, which was mostly science. They would not allow German or French, or any other modern language except English. All the other courses

were scientific—chemistry, physics, biology, math, calculus. But the only languages were English and Arabic, that is all.

RR: So any Jesuit going to Baghdad then would have to have some scientific background?

JF: He should have. French would not do him much good, except that he could talk to those local priests trained in French seminaries.

RR: Right.

JF: And there was English for all the old-timers, who had all their education in English. Languages were useful, but they wanted science above all. In the beginning they followed the courses given in England, but after a while they made up their own courses.

RR: So, when you went back, how many years were you there? Were you there right to the end of the Jesuit presence there?

JF: Yes. But I was not there at the start when the school began in '32 in the city, in a small house. They moved out to a suburb north of Baghdad called Sulaikh around '38. And from '38 to the very end, '69, they lived out in the suburbs, and we had everything out in the suburbs.

RR: I see.

JF: We were at one end of the city, and the Jesuit university, Al-Hikma, was at the other

end of the city.

RR: Oh, I thought they were together.

JF: Oh, no. Well, there were ten miles between them. The whole city is right between.

RR: So where did the community live?

JF: We had our own building.

RR: So, were there two separate Jesuit communities?

JF: Yes. And there was a third one in the middle of the city for those who wanted to go down there during the summer, or at other times, to study Arabic. A small Arabic house, they called it St. Joseph's. And it was in the center of the city, where they could go out and mingle with the crowd.

RR: I see. Now, the political situation deteriorated as time went on?

JF: It seemed it was always deteriorating, the normal condition. The best time we had, I think, were the first few years, and the most favorable years for business for the city. There were three kings while I was there. In the beginning King Faisal I was there, who was very, very quiet and died a natural death. By the way, during most of the early years his prime minister was Nouri Said, who was a wartime general, and a very, very clever man. Later in the coup they caught him, and

dragged him in the streets until he was dead. King Faisal I's son, King Ghazi, who had a bottle and was the black sheep of the family, crashed his car into a tree and died. His son, Faisal, was only a boy when he took over, so his uncle was the regent. He was king until he was about twenty, when he and the whole royal family were killed by a group of army officers. From then on, it was one army officer after the other; one would be killed, and another would take over. All the way up to Saddam Hussein. When Saddam got in in '68-'69, he stayed right until the Americans went there. But the best years were the quiet years, the first years.

RR: So you were there all through that latter part, up to Saddam Hussein.

JF: Oh, yes, '69. I was one of those kicked out: "Three days to get ready. Take twenty kilos with you, that is all." So I left behind a whole set of golf clubs marked "American Army," all my winter clothes, my Greek notes, and a lot of stuff I did not need. I just took my chemistry notes and summer clothing. I played golf all summer in Wales.

RR: Before going home?

JF: Before going home. Then I got a job at Cranwell teaching chemistry. When

Cranwell ended, I came over here to Campion after doing pastoral work for a while in the area.

RR: Right. Were you ever hurt in any way, or was it just that they just threatened you to leave?

JF: Yes, there were some threats, but not many. We were not hurt in any physical way, nor were we attacked, or anything like that, except verbally, and in the papers. We were called all kinds of spies, and all that, but nobody took a chance and swung at us. They did not know what to expect.

RR: Right. Before we wrap up our discussion of Baghdad, let me ask you if this story that I heard is true or not. And it goes like this: One day the Jesuit Fr. General and the Pope were together—this would have been in the twenties, probably. And the Pope said to Fr. General, “I want somebody to do something about the Catholics in the Middle East. Let us talk about this. I want to talk about this.” And that is all he said. So then about a month later, Fr. General returned and the Pope said to him, “Let us continue our discussion about all this.” And Fr. General replied, “Your Holiness, it is already up and running. There is a school up and running in Baghdad.”

Have you ever heard that story?

JF: No, I have not.

RR: Maybe it is just apocryphal.

JF: Well, I did not come in at the beginning. I went in '39, and it began in '32.

RR: Right.

JF: There was some mix-up in the beginning. I think the local priests and bishops wanted more of a seminary type of thing to train their priests. They were not thinking too much of a school for teaching Moslems, which we had after a while. We had more Moslems than Christians in the school. I think that is what the priests and bishops wanted, but I did not hear that story about Fr. General and the pope.

RR: Is there anything else about Baghdad before we move on?

JF: Well, it gradually got tougher and tougher to function over there. And things got rougher, and they were killing each other, and putting to death one prime minister after another; one king after another died or was killed. The whole royal family was wiped out in one night. And it got tougher and tougher going; it was harder to teach, and harder to get respect. And maybe once in a while, wearing my light khaki cassock every-

where, in a bus, and walking around the city, you would hear the expression “the western devil.” That was kind of a nasty little expression. And also I was called a spy to my face.

RR: Anybody ever threaten you?

JF: No, they never threatened to kill us—not to our face, anyway. But we had good times, too.

RR: Tell us about those.

JF: Well, we were the athletic champions of the country.

RR: In what sport?

JF: All the sports, like a track meet, all the different sports belonging to a track meet. We would have our own track meet at the school. Everybody was all pepped up and not able to study very well, all the kids. Then we would go down and take on the other schools for a city track meet, and we would win, year after year. One teacher from another school said, “As long as you’ve been out there, putting on your own private track meet ahead of time, you’re always going to win the city track meet.” So we were the athletic champions of the city. Later on we got some very tall scholastics who were good in basketball, and they trained a basketball team. So we

were champions at basketball, too. Another period there, about '57-'58, I decided to bring back an archery set. I got a bunch of kids together, seniors, and we had an archery group. I found out last year, before the Greek Olympics, Iraq was sending an archery group to try to win the gold medals in archery in Greece, but they could not get enough equipment. We could have done that years ago.

RR: Right.

JF: But in general we did well in sports as well as studying. Year after year our men were first in the government examination at the end of the year. You had scores of a hundred, and a hundred, and a hundred. And they would get the highest marks in all the sciences, practically year after year. Even though they did the sciences in English, and the government exams were in Arabic, they did very well.

RR: In later years, when you had contact with the Baghdad alumni and met your students, how did your teaching help their careers?

JF: Most of them did very well in medicine, dentistry, pharmacy, and engineering. Quite a few came to America. Some went to M.I.T., to B.C. Others went to England, but none to France or Holland.

RR: Since Baghdad College and Al-Hikma were doing such a good job, as you say, winning prizes and training people very well, it was somewhat counterproductive for the government to throw you all out. You would think they would have tried to compromise in some way.

JF: Jealousy, a lot of jealousy, too.

RR: Yes, jealousy.

JF: And fear of spies.

RR: Spies, right.

JF: See, there are many other things besides marks. Marks were the last thing on their list that they were concerned with. And they thought with their feelings first, and then with their pocketbook.

RR: So, finally when you got to go home, as you say, you had a break in Wales before you got back to the States. But then you went to Cranwell?

JF: I went to Cranwell. I just walked in, and said, "Do you need a teacher?" And he said, "Yes, we need a chemistry teacher." So I took over the chemistry department, and then Cranwell closed about six years later.

RR: So you were there when Cranwell closed?

JF: We owed a million dollars at Cranwell, and we could not pay it, so they closed up. And

the banks took over. And it took about ten years to raise some of the price. So Fr. [John] Dustin Kelly and myself, and one or two others who dropped in, stayed in the area to work in parishes until they finally got a check from the bank, and then we all moved out. I came down here. Dusty Kelly died here.

RR: And I understand that such a forced closure was not something just for Cranwell, but there were three or four other similar schools in that part of Massachusetts that also had similar financial problems, because the model of education had shifted at that time.

JF: You mean up in the Berkshires?

RR: In the Berkshires, right.

JF: What we did the last two years was join with a girls' school in Pittsfield, so the teachers could be useful to more than one class a day. I taught chemistry to the boys and the girls. I taught all the chemistry. The girls would come down to Cranwell for chemistry classes, use our laboratory, and then take their tests. And our boys would go up there and take English, poetry, and art—subjects we lacked. So it worked out all right. They saved some money on teachers. That was the late seventies.

RR: So when Cranwell then finally closed, what

- did you do then?
- JF: I came down here. I worked at St. Bernard's in Concord, but had a room here. Concord was a very interesting town for its rich history. Marvelous place.
- RR: And so you were helping on weekends, is that it?
- JF: No, four or five days a week. And by bringing back a check I could help out here financially, too. The pastor got the car, and the rector let me keep it. So I had a car.
- RR: Did you find that pastoral experience interesting, after all the other things that you were in?
- JF: Well, when I was at Cranwell, I worked at the Shrine of New Lebanon. Did you ever hear of that, Shrine of New Lebanon?
- RR: No.
- JF: Well, it is a long ride from where I was then, from Shadowbrook. And the Novena of Grace, again in the Pittsfield area. So I found I had plenty to do when I got back from Baghdad. You know, I was approaching old age; I had lots to do.
- RR: Sure. Is there something important that I have not asked you, or something that you wanted to say?
- JF: Well, if any of our men are going on mis-

sions to foreign countries, I think it would be rather wise to take the opportunity, since it will give them the language. And to find out about what they want in educational life. I could have taken more chemistry here, and philosophy, rather than English lit, and it would have been more helpful.

RR: Right.

JF: But outside of that, I think we are pretty well-prepared for mission life. If they want to learn a few more things, as we had to, then we want to teach them. So things worked out pretty well.

RR: Good. And I recall that the Iraqi alumni have come for reunions over the years. It is amazing their loyalty.

JF: Over the years they have contributed an awful lot of money to the Jesuits' ministries. They have also been helping Detroit especially. It is a city full of people from Baghdad, for the most part Christian. Before we went there in 1932, the Christians who wanted to migrate to America would come to Detroit, and start up a store— a grocery store, a fruit market, or a clothing store—some business like that. And gradually others were going over there. So that is another Baghdad over there.

RR: I hear that sometimes as many as two or three hundred people come to one of their reunions, and that five hundred have expressed interest in the 2006 reunion in Chicago.

JF: Oh, yes. They all come. And their sons, grandsons, and grandchildren. And we have a good time for two or three days, and take a plane there and back. So we have regular reunions over the years. The last reunion we had was right down here on our own grounds. And we had this famous Kenan Makkia; he brought three boys with Arabic names, one after the other, three sons.

RR: That is great.

JF: And I did not mention one thing at all so far.

RR: All right.

JF: Several young men came from our New England Jesuit colleges—B.C., Holy Cross, and Fairfield. They had no intention of being Jesuits, but wanted the experience of teaching. So they would come over and help us for two or three years.

RR: Right.

JF: They helped with the sports, basketball. They taught the lower grades, first year and second year geometry and algebra, English. And they were very helpful, and they were paid a

little bit each month, cigarette money. It gave them experience of living abroad, teaching, learning a foreign language if they wanted to try, and getting the experience of traveling in the Near East. It was all very helpful.

RR: And that has developed into the Jesuit International Volunteers, who go all different places in the world these days.

JF: They come from all our colleges here, you mean?

RR: Yes, from the east and west coast. How has your own long experience of the Middle East, and being with Muslims, affected your own life as a Christian?

JF: Well I assure you, I have no desire to be a Muslim. It makes you appreciate your Christianity and your closeness with Christ. You appreciate what the Society has done for us, too. You appreciate what the sisters in grammar school and high school did to give us our religious background. That is where it came from. And our parents, for putting up with their sons going away to a place that they could not even spell, you know? I remember how my father once came to a Sunday Mass I was about to celebrate at Our Lady of Hope Parish in Springfield. My father walked into the sacristy just before the Mass

and held up the Springfield News: “Rebellion in Iraq!” I was home for the summer in 1958. That was the summer of the big rebellion, ’58, yes. That was one of their big marks in Iraq history. The summer of ’58 there was a big rebellion where they wiped out the king, and started their own democracy.

RR: Well, to wrap up what we are doing here, I think you have given us a very interesting insight into Baghdad and all you have done, in a wonderful way. But just let me ask this general question. Do you feel somehow in your life that there has been a kind of a guiding hand of Providence that has led you as a Jesuit into some very important things, and into helping people?

JF: I think I was very lucky even to hear about the Jesuits while I was at St. Michael’s. I feel myself very fortunate to have met Fr. Hubbard, my first contact with the Jesuits. And I sort of followed him around after that; I heard two or three of his lectures. It was very fortunate for me. And I got an excellent vocation, and I have had a very happy life, and satisfactory, and busy, with no monetary results.

RR: No, none

JF: Yet my father in a way was kind of put out.

He wanted me to be a lawyer, but he had to wait until the next generation. He had a grandson who finally got the same name, and was a lawyer. So he was very happy about that.

RR: Oh, that was nice. Well, thank you so much. This has been very interesting.

JF: Okay.

RR: Thank you.

Rev. Joseph G. Fennell, S.J.

Born: March 23, 1911, Springfield, Mass.
Entered: August 14, 1933, Lenox, Mass.,
Shadowbrook
Ordained: August 15, 1945, Weston, Mass., Weston
College
Final Vows: August 15, 1951, Baghdad, Iraq, Baghdad
College

1924: Springfield, Mass.: Cathedral High School -
Student
1928: Springfield, Mass.: Employee
1931: Winooski, Vermont: St. Michael's College -
Student
1933: Lenox, Mass: Shadowbrook - Novitiate, Juniorate
1936: Weston, Mass: Weston College - Studied philoso-
phy
1939: Baghdad, Iraq: Baghdad College - Taught math,
chemistry
1943: Weston, Mass: Weston College - Studied theol-
ogy
1947: Bronx, New York: Fordham University - Studied
chemistry
1948: Chestnut Hill, Mass.: Boston College - Studied
chemistry
1949: Auriesville, New York: Tertianship
1950: Baghdad, Iraq: Baghdad College - Taught chem-
istry (1950-69); Chemistry Department chair
(1966-69)
1969: Lenox, Mass.: Cranwell School - Taught chemis-
try (1969-75); pastoral ministry (1975-85)

- 1985: Weston, Mass.: Campion Center - Local apostolate
- 1986: Concord, Mass.: St. Bernard Parish - pastoral ministry
- 1995: Weston, Mass.: Campion Center - praying for the Church and the Society

Degrees

- 1938: Bachelor of Arts, Philosophy, Weston College-Boston College
- 1939: Master of Arts, Philosophy, Weston College-Boston College
- 1949: Master of Science, Chemistry, Boston College