

FATHER FRANCIS J. BAILEY: PARISH PRIEST, CIVILIAN CONSERVATION CORPS CHAPLAIN, UNITED STATES ARMY CHAPLAIN CORPS WORLD WAR II

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Set against the backdrop of historical events, this story chronicles the priesthood of Father Francis James Bailey, ordained into the Roman Catholic Diocese of Pittsburgh during the Great Depression. His initial assignment as parochial vicar at St. Lawrence Parish in Pittsburgh was interspersed by appointments as a chaplain with the Civilian Conservation Corps (CCC), where Father Bailey ministered



Father Francis James Bailey
Source: Diocese of Pittsburgh Archives

to the young CCC enrollees at forest camps in the western Pennsylvania region. Those experiences as a young priest were a prelude to his enlistment into the Chaplains' Corps of the U. S. Army during World War II. Ordered into active duty in the European Theater of Operations, Father Bailey was stationed with the 20th Armored Division in Germany. After his service in the military, Father Bailey returned home to resume pastoral ministry for the next quarter century at parishes throughout the Diocese of Pittsburgh.

Historical Backdrop, Ordination, Early Priesthood

The story of Francis J. Bailey begins in the early years of the twentieth century, when on August 18, 1902, he was born in Uniontown to Edward J. and Anna (Rosennecker) Bailey. Both of his parents were immigrants: Edward from England (his parents were originally from Ireland) and Anna was from Austria.¹ They were married in May of 1893, in Fayette County, PA, where by 1910, the Bailey family lived on Railroad Street in Dunbar.²

Growing as the sixth of seven children, Francis had three older brothers — Edward, Jr., Henry, and Charles; two older sisters Rose and Marie; and one younger sister Helen.³ As with many other men in the region, his father Edward worked in the coal mines, working his way up through the ranks into the position of fire boss, then later assistant mine foreman at the H. C. Frick Coke company. In the early years of Francis' childhood, the family moved from their home in Dunbar to one on Morrell Avenue in Connellsville.⁴

Starting his education at the age of four in 1906, Francis attended public school for the first six years before transferring to Immaculate Conception School, the new parochial school that had just opened in Connellsville. Francis enrolled at St Vincent College, in nearby Latrobe for his undergraduate studies, where later he entered the seminary.⁵ During his years at St. Vincent, his father suffered from health issues over a five-year span, resulting in his death in January 1928 at the age of 58.⁶ On June 7, 1931, Father Francis J. Bailey was ordained in the St. Vincent Archabbey Basilica by Bishop Hugh C. Boyle. His first assignment as a newly ordained priest was as a parochial vicar for St. Lawrence O'Toole Parish on Penn Avenue, located in Pittsburgh's Garfield neighborhood. He served in this parish for the next two years, from July 9, 1931, to June 8, 1933.⁷

Civilian Conservation Corps, CCC Chaplaincy

While Father Bailey was ministering to parishioners at St. Lawrence O'Toole, he observed first-hand the pitfalls of the Great Depression on local city youth who were desperate for jobs and had little to do to occupy their time. The presidential election of 1932 brought changes that would directly impact Father Bailey's life. The incumbent president, Herbert Hoover, was defeated by the Democratic Party candidate Franklin Delano Roosevelt, whose platform offered a beleaguered citizenry hope for economic reform and future prosperity. The new president's extensive array of programs became known as FDR's New Deal.⁸



Most Reverend Hugh C. Boyle, D. D., sixth bishop of the Diocese of Pittsburgh, was a key figure in the priestly journey of Father Francis J. Bailey.

Source: Diocese of Pittsburgh Archives

Less than one month after FDR's inauguration into office, Congress ratified the Emergency Conservation Work Act, enabling the new president to issue Executive Order 6101 on April 5, 1933, thereby creating a Civilian Conservation



Group photo of the Civilian Conservation Corps stationed at Wildwood, 1934

Source: Author's collection

Corps (CCC), which was the first and one of the most successful of the New Deal Programs.⁹ Designed as a public works relief program, the CCC sought not only to preserve and enhance the environment, but also to provide work opportunities for an ever increasing number of unemployable young men. The CCC served as a cornerstone of the New Deal for the next nine years.

Acceptance into the CCC program was restricted to American citizens who were unmarried, unemployed men between 18 and 25 years of age and from families that needed financial relief. The “enrollees,” as they became known, were processed through the U. S. Department of Labor, and then assigned to work camps administered by the U. S. Department of the Army. On-site reclamation and environmental enhancement projects were designed and supervised by the U. S. Department of the Interior.¹⁰

In return for their service, enrollees were provided with three meals each day and supplied with Army surplus clothing left over from World War I. Initially sheltered in five-man tents, they later lived in pre-fabricated barracks. With the three necessities of food, shelter and clothing provided, many men lived under conditions far better than they had at home. This, along with physical work outdoors in healthful fresh air environments enabled enrollees to thrive. Each young man earned \$30 a month, of which \$25 went home to support the family. The physical development, moderate discipline, technical skills, and teamwork experienced by young men in the CCC camps would prove vital to them in securing future gainful employment.¹¹

In CCC camps across the country, support personnel normally included a physician, nurses, athletic coaches, an educational advisor, and teachers; in addition, a chaplain circulated among the camps in each region.¹² Thus, it was that Father Francis J. Bailey was reassigned from his initial duties at St. Lawrence O’Toole to CCC chaplain at forest

camps in the western Pennsylvanian territory, with his first tour of duty from June 8, 1933 to June 30, 1936.¹³ In Pennsylvania, the CCC camps were divided into two districts separated by the Susquehanna River: District 1 to the east and District 2 to the west.¹⁴ Commissioned as a first lieutenant in the Reserve Corps of the U. S. Army, Father Bailey, served in District 2, which included the Dioceses of Pittsburgh, Erie, and Altoona.¹⁵

In the western Pennsylvanian territory, seventy percent of the CCC enrollees were Catholics, a statistic that was the impetus for the bishop’s appointment of Father Bailey as chaplain. The bishop’s mission was to have Father Bailey provide moral guidance to these Catholic enrollees. As the number of CCC camps throughout the nation and in the state continued to grow, the number of camps in the region assigned to Father Bailey grew over the first two years to include 80 camps.¹⁶

One of the CCC Camps served by Father Bailey was CCC Camp SP-1-PA, which was located 15 miles north of Pittsburgh, in an area known as Wildwood. The CCC projects in this location were the beginnings of the transformation of unproductive farmlands and depleted forests into what became known as North Park, one of the nine parks currently in the Allegheny County Parks system.¹⁷ A second CCC Camp, SP-3-PA, was located concurrently at what is now South Park.

Reports from CCC Camp SP-1-PA indicated that regular religious services were conducted in the Mess Hall building. A Protestant minister held services on Sundays, while the Diocese of Pittsburgh assigned a chaplain, who conducted services on Wednesdays and Sundays.¹⁸ During his years in his capacity as a CCC chaplain, Father Bailey made it a point to celebrate Mass for Black Catholic enrollees, who were stationed in segregated camps.¹⁹

In addition to these scheduled religious services, CCC chaplains also were called upon at various times to address specific needs. On one such occasion, CCC chaplain Father Bailey was called into service for a funeral on July 17, 1933, at which time he sang the requiem High Mass for Herman Chuderwicz, a deceased CCC enrollee who was from Pittsburgh. Chuderwicz, along with two other men, had been struck by lightning at CCC Camp SP-51-PA at Pine Grove Furnace in Cumberland County. A funeral service for the second victim, enrollee Robert Armstrong also from Pittsburgh, was conducted by the Protestant chaplain, Reverend Ira Freeman, while the third victim was severely injured but reportedly was recovering. Administrators, including Colonel H. L. Landers, chief of staff of the 99th Division who had supervision over the CCC camps in western Pennsylvania, together with enrollees from Camp SP-51-PA, attended the services, after which they marched to the gravesites where they saluted their fallen colleagues.²⁰ After the closure of SP-51-PA in 1942, this former CCC camp was converted into a prisoner of war interrogation camp, where thousands of German and Japanese POWs were questioned. This site is now part of a protected area within Michaux State Forest.²¹

Over the span of its nine-year existence, the reach of the CCC program became expansive. Of the 2,650 camps throughout the continental 48 states, 151 were located in Pennsylvania. U.S. territories with CCC camps were Alaska, Hawaii, Puerto Rico, and the U.S. Virgin Islands.²² Overall, over the program's lifespan, total enrollment in the CCC approximated 2.5 million young men. The program gained so much in popularity that at times the number of CCC applicants exceeded the number of spots available.²³ The increase of enrollees and camps created a challenge for the chaplains, the numbers of which also increased.

In an October 18, 1934, account in the *Pittsburgh Catholic*, Father Bailey described conditions of ministering to the camps in Pennsylvania's mountains. He began by relating the demands associated with a workload that included traveling over hundreds of miles to reach the 80 camps where he served, often falling behind schedule.²⁴ Fortunately for him, as the number of CCC chaplains increased to meet the growing demands, Father Bailey's burdens eased somewhat, but noting that "...although I now have only twelve camps to look after I'm still a month behind."²⁵

Expressing admiration for the young men at the camps during that first year of the program, Father Bailey wrote "I have lived with and seen things during the past year that I would not have believed; I saw and marveled that men who apparently were without purpose or aim in this world could assume the obligations of the CCC and discharge them

as pioneers should." Describing the character and will of the enrollees, he noted that all but a few adapted to living in tents during the frigid winter months: "In the morning climb out about five-thirty, break the ice on the bucket beside the bed and wash your face." He also reported that few of the enrollees were ever ill.²⁶

Over the course of his first year as chaplain, Father Bailey related how living conditions at the camps had improved considerably:

Look at the present setup. Barracks one hundred and twenty feet long, twenty feet wide, containing between thirty and forty beds, two big stoves that more than heat the place comfortably, a warm mess hall where the men can eat in comfort, shower baths, recreation halls, and for the minor illnesses that fall to the lot of the CCC an infirmary where a doctor sees them every day.²⁷

In a subsequent *Pittsburgh Catholic* article one week later, Father Bailey heaped praise on the work of the CCC enrollees for building 26,000 miles of roads during its first year!²⁸ With a bit of humor, he described the hundreds of miles traveling along dirt roads and paved stretches as he made his rounds among the various camp sites. More than once, he reported, he had used a pick and shovel that he carried with him to dig his vehicle out of the mud. "I did get out but sometimes it meant losing some of the under part of the car," then adding, "I got to where I was going, did my work and bounced and jogged off to some other camp."²⁹

With a tone of admiration, he described the completed road building projects of the CCC enrollees who he referred to as "peavies"³⁰ Road building began by clearing brush, uprooting tree stumps-at times blasting them out, and smoothing over the deep furrows in cow paths. The "peavies" converted these stretches, first into dirt paths then later, transformed them into miles of sturdy paved macadam roads. Many of those macadam roads were the new gateways leading into the natural beauty of the verdant mountains of western Pennsylvania. That lush terrain captivated Father Bailey. He stated, "... there are things here that will make the beholder gasp at the sheer beauty..." He went on to write, "It is impossible to describe those things; they must be seen."³¹

As an eyewitness of the individual development of the "peavies," Father Bailey observed,

I have watched these boys come to camp for the first time. I saw them flinch at the sight of camp and the work to be done. I have helped some weather their first attack of home sickness. I have seen those same boys sixteen months later weep openly because

they could not stay on.³²

Unabashedly, he concluded, "...the CCC is the greatest thing that has ever been inaugurated in this country."³³

Keen to enhance the religious development of the "peavies," Father Bailey introduced a variety of activities to further that goal. A report issued in July 1935 from CCC Camp S-117-PA, located in Penfield, where Father Bailey had his headquarters, testified that Diocese of Erie Bishop John Gannon confirmed 95 young men in Sacred Heart Church in the town of St. Mary's. Those confirmed had received religious instructions from Father Bailey; eight of those confirmed also received their First Communion.³⁴

Following this Confirmation ceremony, Father Bailey had arranged for a meeting to include chaplains along with other priests and ministers from throughout the state who had an interest in the spiritual development of the young men and religious activities in the CCC camps. Approximately 40 clergy participated, half of whom were priests.³⁵ Father Bailey, who had instituted this special conference, led the discussion. Two other priests from the Diocese of Pittsburgh attended: Father James A. Davin, formerly of St. John the Baptist Church in Pittsburgh and now a lieutenant U. S. Army, and Father Paul A. Nee of St. Mary of Mercy Church, Pittsburgh, who oversaw religious activities at CCC Camp SP-1-PA at North Park. Also, in attendance that day was area chaplain Father Edmond J. Griffin, a major in the U. S. Army, from Camp Meade, Baltimore, Maryland.³⁶

At this conference, Father Bailey announced that beginning July 22, 1935, he had arranged for a series of three-day missions to be held at each of the CCC camps under his jurisdiction. The missions would be conducted by priests from the Diocese of Erie.³⁷ In a letter written later that summer by Father Bailey to Bishop Gannon, he commended the work of priests from the Erie diocese for their "wonderful success" in conducting missions in seven of the local CCC camps in the Erie area. According to Father Bailey, "Their (the priests) zeal in the work made the missions a success that I never dreamed possible."³⁸ In one of these camps both Catholics and non-Catholics reportedly participated in the mission. Father Bailey went on to note that during the preceding winter he had conducted religious education classes at 12 of his camps and saw "unbounded possibilities" in extending such opportunities into more of the CCC camps with support from local priests, as well as recruiting Confraternity of Christian Doctrine lay teachers.³⁹

In the official 1936 report issued by CCC PA District 2, a section on religion and welfare is included. According to the report, both Catholic and Protestant religious services have been held each week within the district since the

inception of the program. Only two chaplains were listed as being assigned to the district: Catholic chaplain First Lieutenant Father Francis J. Bailey, and Protestant chaplain Captain Reverend Ira Freeman. Within this report, numbers are provided for the June 1, 1933, to November 30, 1936, timeframe: the total number of religious services held was 21, 445 and the total number of attendees was 916,393.⁴⁰

Noting the magnitude of the work accomplished, the report provided the following summary:

During the first thirty-four months, he traveled 69,840 miles, visited 842 camps, conducted religious services, visited sick enrollees in camp infirmaries and Government and private hospitals, and performed the various other duties expected of chaplains. This personal record is significant because the records of other chaplains have been just as good.⁴¹

Over the entire nine years of the CCC, a total of four priests from the Diocese of Pittsburgh were commissioned as chaplains in the reserve corps arranging, administering or supervising Catholic CCC religious services in western Pennsylvania. When Fathers Bailey and Davin returned to parish work in 1936, Fathers Paul J. Giegerich and Herbert Butterbach replaced them as the active-duty chaplains for Pennsylvania's CCC District 2.⁴²

With his return as parochial vicar to St. Lawrence O'Toole Church in July 1936, Father Bailey had completed his first term as a CCC chaplain. Remaining in the parish until 1938, Father Bailey was once again assigned for a second term as CCC chaplain, with duties beginning on September 20. This two-year term ended January 3, 1940, after which he again resumed his duties at St. Lawrence, where he stayed until 1942,⁴³ which coincidentally was also the final year of the CCC program. At program's end, Father Bailey had completed two tours of duty for a total of seven years as a CCC chaplain.



**US Army Chaplain Corps Insignia
with the Motto *Pro Deo et Patria*
(For God and Country)**

Source: U.S. Army Chaplain Corps

CIVILIAN CONSERVATION CORPS STATIONED AT WILDWOOD, 1933

Source: Author's collection



Enrollees were provided with an assortment of Army surplus clothing from World War I. Author's father, Nick Ranalli, pictured.



One of the many early projects assigned to work crews was the construction of large barracks buildings at the camp site.



View of CCC Camp SP-1-PA (Wildwood) as it appeared during the first year of the program in 1933.



Once completed the large barracks buildings replaced the Army tents used to house the enrollees. Such improvements were praised by Father Bailey in his comments regarding the progress made during the first year of the CCC program.



The spacious mess hall at CCC Camp SP-1-PA (Wildwood) where CCC enrollees ate most of their meals in assigned seats. Religious services were held here.



CCC enrollees were housed initially in Army tents that could accommodate five men.



CCC enrollees in Company 1383 at Camp SP-1-PA, as did enrollees at other CCC camps gained technical skills and experience as they came to recognize the value of comradery and the importance of teamwork to successfully complete assigned tasks and projects.



World War II era Catholic Chaplain Kit included sacred vessels for the celebration of the Mass.

Source: "WW2 Era," The Chaplain Kit, March 27, 2018, <https://thechaplainkit.com/chaplain-kits/chaplain-kits-displayed-by-production-date/ww2-era/>.

United States Army Chaplain Corps, World War II

In the early 1930s, the CCC chaplaincy reportedly helped to sustain the U. S. Army Chaplains Corps, proving to be the most significant and yet unintended factor in saving the chaplaincy branch of the U. S. Army.⁴⁴ In 1932, the proposed Army Appropriation Act called for a severe reduction of the number of Regular Army chaplains from 125 to 45.⁴⁵ However, shortly after its inception in 1933, the CCC had more chaplains on duty than did the U. S. Army. When compared to the 125 Regular Army chaplains, the CCC had more than 300 Regular and Reserve chaplains during the height of the program.⁴⁶ Although neither the CCC nor its chaplaincy initiatives were ever intended as an army-in-training, the valuable lessons learned by CCC enrollees, and the experiences gained by CCC chaplains were invaluable assets later to the U. S. military effort during World War II.

When the U. S. entered World War II following the Japanese surprise attack at Pearl Harbor on December 7, 1941, Father Bailey was still serving as parochial vicar at St. Lawrence. Soon after, he was reassigned as parochial vicar to St. Philip Parish in Crafton, where he served from March to September of 1942.⁴⁷ However, having served previously for a combined seven years as a CCC chaplain, Father Bailey felt called to enlist in the war effort. He transitioned from his role as parochial vicar into military chaplaincy at the rank of captain in the U. S. Army Chaplain Corps,⁴⁸

its Motto in Latin reads: *Pro Deo et Patria* (For God and Country.)

Initially, in September of 1942, Father Bailey was assigned to the training school for chaplains for a six-week course that was conducted at Harvard University.⁴⁹ Following the completion of this training course, Father Bailey, who now had the rank of captain, was ordered to active duty as chaplain for 13 months at Kodiak Island in Alaska. Other short tours of duty included Fort Riley, Kansas, and at Fort Hamilton, Kentucky. Promoted from captain to the rank of major, Father Bailey next was ordered to active duty overseas in the European Theater of Operations (ETO)

20th ARMORED DIVISION
(1943 – 1946)

"Beware the Ides of March"



CENTRAL EUROPE CAMPAIGN

Entered ETO at Le Havre, FR
Rhine – Danube, GER
Salzburg, AUS

Spearheaded the Battle of Munich

Participated in the Liberation
of Dachau Concentration Camp

Tribute to 20th Army Division

Source: "Support 20th Armored Division Unit Tribute." Campaign for the National Army Museum. Accessed August 24, 2022. <https://armyhistory.causevox.com/20thArmoredDivisionUnitTribute>

with the 20th Armored Division in Germany.⁵⁰

Activated March 15, 1943, the 20th Armored Division was trained as a replacement unit for the combat troops already serving in the ETO. Upon its arrival in Europe, the 20th Armored Division became incorporated into the U. S. 7th Army, which engaged in combat in Germany. Soldiers from the Division reportedly were among those troops that liberated some 30,000 Holocaust survivors at the Dachau Concentration Camp on April 29, 1945.⁵¹ Whether or not Father Bailey was among those liberators remains undetermined. However, ironically, after the Holocaust survivors had been rescued from Dachau, the camp was converted into a holding prison for Nazi SS soldiers awaiting trial. Following V-E Day, the Division performed Occupation duties until it returned to the U. S. in August 1945, and later inactivated from duty on April 2, 1946.⁵²

As of May 1945, Army chaplains numbered 2,796 in the ETO. Of that number, the single largest denomination of Army chaplains were Roman Catholic priests, numbering 863. In retrospect, when considering the sparse number of chaplains in the 1930s, it is impressive that the total number of U. S. Army chaplains rose to 8,896, a figure that does not include chaplains from the other branches of the military services.⁵³

Post-War Pastorates, Retirement

At the war's end, thousands of victorious U. S. troops were welcomed home as heroes and resumed their lives as civilians, among them was Major Francis Bailey. Beginning with the return of those troops at the end of the war through to the mid-1960s, one notable outcome was the birth of a demographically large generation known as baby boomers. Those increases in the birth rate prompted demographic shifts away from urban population centers and ethnic enclaves into the nearby suburbs, placing new demands on suburban churches, schools, hospitals, and shopping districts, among others.

After his honorable discharge in 1946, Father Bailey resumed his work as a parish priest in the Diocese of Pittsburgh. Bishop Boyle, who 15 years earlier had ordained Father Bailey now assigned the returning chaplain, Pro Tem to Mother of Sorrows in Charleroi for May and June 1946.⁵⁴ Soon after, Father Francis Bailey was assigned to what was not only his first pastorate, but as the first pastor at the newly established St. Matthias Parish in Evans City; he served there from 1946 until 1951.⁵⁵ In August 1947, Father Bailey was invited to speak at a Holy Name Open House at St. Andrew Parish on Pittsburgh's North Side. As part of his speech, he described his role as chaplain in both the CCC and the U. S. Army. He related that during



During his WW II tour of duty in Germany, Father Bailey noted that on two occasions he had visited with the Franciscan mystic and stigmatist, Therese Neumann, in her hometown of Konnersreuth, Bavaria.

Source: German Federal Archives, via Wikimedia Commons

his military tour of duty in Europe, he had visited on two occasions with a member of the Third Order of St. Francis, the German Catholic mystic and stigmatist, Therese Neumann of Konnersreuth in Bavaria, Germany. Father Bailey "...declared that Mass, daily recitation of the Rosary, and monthly Communion are the only means of averting universal catastrophe."⁵⁶

For the next 25 years, Father Bailey would serve as pastor of four parishes throughout the diocese. In 1956, while serving as pastor at St. Robert Bellarmine in East McKeesport, Father Bailey, along with twelve members of his seminary class, celebrated the silver anniversary of their ordination. Celebrating his own jubilee on June 7 at St. Robert Bellarmine, Father Bailey celebrated Mass with Fathers George V. Lentocha and Ronald Beaton, C.P., serving as deacon and subdeacon respectively. Both had served with Father Bailey in the same U. S. Army division. Fellow CCC chaplain and grade school classmate, Monsignor James A. Davin preached the homily.⁵⁷



Catholic chaplain John McGovern gives Communion to a US soldier in France (Vierville-sur-Mer) during World War II.

Source: "European Theater," *The Chaplain Kit*, May 10, 2019, <https://thechaplainkit.com/chaplains/20th-century-wars/ww-2/european-theater-2/>

The following spring, Father Bailey was invited back to St. Matthias in Evans City for the 10th anniversary celebration of the parish. Having served as the first pastor at St. Matthias, Father Bailey was the main speaker at a dinner held on May 1, 1957, in Harlansburg.⁵⁸

Also, during Father Bailey's pastorate at St. Robert Bellarmine, the parochial school like most other schools during that era, faced steadily increasing enrollment brought about by the first wave of baby boomers reaching school-age. As enrollments increased, new school buildings became a necessity to accommodate the students, who were being crowded into the limited classroom spaces available in the older school buildings. On June 8, 1957, Father Bailey welcomed Bishop John Dearden to St. Robert Bellarmine Parish, where they joined in the dedication ceremony for the new St. Robert Bellarmine Elementary School building.⁵⁹ The school would be staffed by the Vincentian Sisters of Charity.⁶⁰

In 1965, Bishop John Wright appointed Father Bailey as pastor of St. Agnes Parish in Pittsburgh's Oakland neighborhood. In 1967, for his final assignment and by his own request, Father Bailey was transferred to pastor at St.

Anthony Parish, Bessemer.⁶¹ Father Francis J. Bailey retired from the active priesthood in the Diocese of Pittsburgh on October 13, 1970.⁶²

Less than two years after his retirement, at age 69, Father Bailey died on January 17, 1972, at Monsour Hospital in Jeannette. Prior to his death, he had resided at the Vincentian Home for the Chronically Ill in McCandless Township, a suburb north of Pittsburgh.⁶³ Pontifical Masses were celebrated, one at St. Robert Bellarmine Church with Bishop Anthony Bosco as principal celebrant, and the next day, at Immaculate Conception Church in Connellsville — the church of his youth now in the twenty-year-old Diocese of Greensburg — with concelebrants Bishops Vincent M. Leonard and William G. Connare.⁶⁴

Survived by older brother Charles, older sister Rose, and younger sister Helen, Father Bailey was laid to rest at St. Joseph Cemetery in his hometown of Connellsville.⁶⁵

Epilogue

The varied ministries that encompassed the priesthood of Father Francis James Bailey addressed religious and spir-

itual needs of scores of individuals during both ordinary and turbulent times. His priesthood touched the lives of countless parishioners as a parochial vicar and a pastor in the Diocese of Pittsburgh; of diverse groups of impressionable young men in the forest camps of the CCC in the western Pennsylvania region; and of battle-tested soldiers in the U. S. Army during the Second World War in Europe. A rich priesthood, indeed.

Endnotes:

- ¹ His mother's name was Mulburga Anna and she was known as Anna. "Pennsylvania, County Marriages, 1885-1950," database with images, *Family Search* (<https://www.familysearch.org/ark:/61903/1:1:VF3J-PF9 : 10 March 2021>), Edward Bailey and Mulburga A. Rosenecker, 27 May 1893; citing Marriage, Connellsville, Fayette, Pennsylvania, United States, multiple County Clerks, Pennsylvania.
- ² Federal Census, Year: 1910; Census Place: Dunbar, Fayette, Pennsylvania; Page 10A; Enumeration District: ED 23.
- ³ *Ibid.*
- ⁴ Federal Census, Year: 1920; Census Place: Connellsville, Fayette, Pennsylvania; Page 4A; Enumeration District: 17.
- ⁵ "Pontifical Masses Held for Priest, 69," *Pittsburgh Catholic*, January 21, 1972, 10.
- ⁶ "Obituary Edward J. Bailey," *Latrobe Bulletin*, January 24, 1928, 7.
- ⁷ Diocese of Pittsburgh Clergy Record: Bailey, Francis J. 2003. Diocese of Pittsburgh Archive. Throughout the paper, this document was used to validate dates related to Father Bailey's priesthood and the preferred source when dates in other publications were at variance.
- ⁸ Kenneth J. Heineman, *A Catholic New Deal: Religion and Reform in Depression Pittsburgh* (University Park: Penn State University Press, 1999), 45.
- ⁹ *Ibid.*
- ¹⁰ Joseph M. Speakman, *At Work in Penn's Woods the Civilian Conservation Corps in Pennsylvania* (University Park: Penn State University Press, 2006), 26.
- ¹¹ Dennis N. Ranalli, Mary Bates M, Amy Steele, "The Civilian Conservation Corps in Pittsburgh-Transforming a Camp into a Park." *Western Pennsylvania History Magazine* 102, no. 4 (Winter 2019-2020), 26.
- ¹² *Ibid.*
- ¹³ Clergy Record, 1. DPA.
- ¹⁴ Michael Schultz, PhD, email message to author, April 4, 2022.
- ¹⁵ At the time, this area was part of the Diocese of Pittsburgh. In 1951, it would become part of the newly created Diocese of Greensburg.
- ¹⁶ Heineman, *Catholic New Deal*, 45.
- ¹⁷ Ranalli, "Civilian Conservation," 27.
- ¹⁸ *Ibid.*, 32.
- ¹⁹ Heineman, *Catholic New Deal*, 45.
- ²⁰ N.C.W.C. News Service, "Catholic Youth One of Two Forest Camp Victims of Lightning," *The Catholic Advance* (Wichita, Kansas), 56, no. 18 (July 29, 1933), 1.
- ²¹ Karen Galle, "Pine Grove Furnace POW Interrogation Camp," *Pennsylvania Heritage* Spring 2020. Accessed March 11, 2021. <http://paheritage.wpengine.com/article/pine-grove-furnace-pow-interrogation-camp/>.
- ²² "CCC Brief History," CCC Legacy, accessed March 22, 2021, www.ccclegacy.org/CCC_Brief_History.html.
- ²³ Speakman, *Penn's Woods*, 1.
- ²⁴ Rev. Francis J. Bailey, "In the Camps-Conditions in the Forestation Camps in the Pennsylvania Mountains," *Pittsburgh Catholic*, October 18, 1934, 14.
- ²⁵ *Ibid.*
- ²⁶ *Ibid.*
- ²⁷ *Ibid.*

- ²⁸ Rev. Francis J. Bailey, "First Lieutenant, Reserve Corps, U. S. A. In The Camps-Roads!" *Pittsburgh Catholic*, October 25, 1934, 14.
- ²⁹ *Ibid.*
- ³⁰ A peavy is a hook used by lumberjacks to move logs. In this region, the term apparently was used as a nickname for the CCC enrollees.
- ³¹ Bailey, "First Lieutenant."
- ³² *Ibid.*
- ³³ *Ibid.*
- ³⁴ "CCC Camps Active in Spiritual Work," *Pittsburgh Catholic*, July 11, 1935, 1.
- ³⁵ *Ibid.*
- ³⁶ *Ibid.*
- ³⁷ *Ibid.*
- ³⁸ "Pleased by Effect of CCC Missions." *Pittsburgh Catholic*, September 12, 1935, 7.
- ³⁹ *Ibid.*
- ⁴⁰ CCC PA District 2 Annual Report, 1936, 16.
- ⁴¹ *Ibid.*
- ⁴² "Provide Services for CCC Youths." *Pittsburgh Catholic*, January 7, 1937, 1.
- ⁴³ Clergy Record, DPA.
- ⁴⁴ U.S. Army Institute for Religious Leadership, "TBT *From Brief History of the Chaplain Corps." <https://www.facebook.com/121885469208/photos/a.125614549208/10155998471729209/>. August 9, 2018.
- ⁴⁵ *Ibid.*
- ⁴⁶ *Ibid.*
- ⁴⁷ Clergy Record, DPA.
- ⁴⁸ "Rev. Father Francis J. Bailey Assigned to Active Duty with Chaplains' Corps U. S. Army at Rank of Captain" *The Daily Courier* (Connellsville, PA), September 8, 1942, 1.
- ⁴⁹ *Ibid.*
- ⁵⁰ "Rev. F.J. Bailey, Army Chaplain, Promoted to Major" *The Daily Courier* (Connellsville, PA), February 6, 1945, 1.
- ⁵¹ "Order of Battle of the US Army — WWII — ETO: 20th Armored Division History," U.S. Army Center or Military History, accessed March 12, 2022. <https://history.army.mil/documents/eto-ob/20AD-ETO.htm>.
- ⁵² *Ibid.*
- ⁵³ "The Chaplain Corps." WW2 US Medical Research Centre, accessed March 14, 2022, <https://www.med-dept.com/articles/the-chaplain-corps/>.
- ⁵⁴ Clergy Record, DPA.
- ⁵⁵ "Rev. Bailey Named to St. Matthias Catholic Church, Evans City, PA" *The Daily Courier* (Connellsville, PA) June 14, 1946, 9.
- ⁵⁶ "Former Chaplain Talks to Holy Name Meeting," *Pittsburgh Catholic*, August 14, 1947.
- ⁵⁷ "13 Priests of Class of 1931 Celebrate 25th Anniversary of Ordination," *Pittsburgh Catholic*, May 31, 1956, 8.
- ⁵⁸ "St Matthias, Evans City" *Pittsburgh Catholic*, April 25, 1957, 8.
- ⁵⁹ "School Dedicated," *Pittsburgh Catholic*, June 13, 1957, 9.
- ⁶⁰ "5 New Grade Schools to be Opened," *Pittsburgh Catholic*, April 4, 1957, 1.
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- ⁶² Clergy Record, DPA.
- ⁶³ "Pontifical Masses held for priest, 69," *Pittsburgh Catholic*, January 21-1972, 10.
- ⁶⁴ *Ibid.*
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