

## Electronic Proof Form – Book Block (Interior)

### Author and Title Information

Book Title	Father Ed Dowling	Project ID	508631
Author Name	Glenn F. Chesnut	Date	July 11, 2015

### Book Interior Changes

	Pg #	Par #	Ln #	Old	New	Comment	Pub. Err.
1)	iii		3	GLENN CHESNUT	GLENN <b>F.</b> CHESNUT	insert middle initial <b>F.</b>	<b>pub</b>
2)	iv	2	1	<i>Glenn Chesnut.</i>	<i>Glenn <b>F.</b> Chesnut.</i>	insert middle initial <b>F.</b>	<b>pub</b>
3)	v			<p>We need to remove some of the blank space at the top of this page so that the four lines in the quotation on the next page (p. vi) can be moved up to the bottom of page v.</p> <p>Or in other words, get all six quotations onto page v, instead of putting the final quote on the back of page v.</p>			<b>pub</b>
4)	5			Header at the top of all odd-numbered pages:  <i>Glenn Chesnut</i>	<i>Glenn <b>F.</b> Chesnut</i>	insert middle initial <b>F.</b>	<b>pub</b>
5)	6	4	3	<b>As</b> astounded	<b>An</b> astounded		
6)	9	3	5	the kind of <b>the</b> pastoral advice	the kind of pastoral advice	delete <b>the</b>	
7)	55	2	2	<b>West 24<sup>th</sup></b> Street.	<b>West 24th</b> Street.	<b>th</b> NOT in superscript	
8)	58	3	2	<b>to</b> Curtis Bok,	Curtis Bok,	delete <b>to</b>	
9)	71	4	5	<b>most</b> of his teachings	<b>many</b> of his teachings		
10)	75	2	5	would <b>book</b> for it.	would <b>look</b> for it.		
11)	77	3	13	nursing. <b>and</b> guarding	nursing <b>and</b> guarding	remove the period after the word nursing	
12)	89	1	15	flogs	floggings		
13)	92	1	2	to stretched out	to <b>be</b> stretched out		
14)	94	1	3	true <b>disciples</b> and <b>apostles</b> friends,	true <b>followers</b> and friends,	(1) change the word disciples to followers (2) delete the word apostles	
15)	99	2	1	<b>us</b> to meditate	<b>me</b> to meditate		
16)	103	1	2	little upstairs rooms,	little upstairs room,	delete the letter <b>s</b>	

17)	110	1	2	<i>Line 2 of first paragraph after the heading:</i> There were <b>a</b> several very important	There were several very important	delete <b>a</b>	
18)	110	2	1-2	his childhood memories of <b>his</b> life in <b>East Dorset</b> , Vermont, Bill W. said,	his childhood memories of life in Vermont, Bill W. said,		
19)	113	1	10	in <b>the</b> beholding	in beholding	delete <b>the</b>	
20)	118	2	2	<b>are</b> a one-step	<b>is</b> a one-step		
21)	153	2	5	explanation <b>but</b> builds	explanation <b>,</b> but builds	insert comma after the word explanation	
22)	158	3	2	in 1918, <b>he</b> described how his fear	in 1918, <b>and</b> described how his fear		
23)	161	3	9-12	<p style="text-align: center;"><b>OLD VERSION</b></p> <p>who led the poet into <b>the beatific vision</b>, <del>that is, the heavenly vision (in Catholic and Eastern Orthodox theology) in which human souls no longer need to rely on faith, but are allowed to see God face to face.</del></p> <p style="text-align: center;"><b>NEW VERSION</b></p> <p>who led the poet into <b>a version of the beatific vision</b> in which, even though he was still in this life, he was allowed to see the Divine Light of God shining forth in the transcendent heavenly realm.</p>			
24)	161	4	1	In the <b>beatific</b> vision which he described,	In the <b>dazzling</b> vision which he described,		
25)	176	3	1-21	<p><b>OLD VERSION (indented poem):</b></p> <p>I believe in you my soul, . . . the other I am must not abase itself to you,</p> <p>And you must not be abased to the other.</p> <p>Loaf with me on the grass, . . . loose the stop from your throat,</p> <p>Not words, not music or rhyme I want, . . . not custom or lecture, not even the best,</p> <p>Only the lull I like, the hum of your valved voice. I mind how we lay in June, such a transparent summer morning;</p> <p>You settled your head athwart my hips and gently turned over upon me,</p> <p>And parted the shirt from my bosom-bone, and plunged your tongue to my bare-stript heart.</p> <p>And reached till you felt my beard, and reached till you held my feet.</p> <p>Swiftly arose and spread around me the peace and joy and knowledge that pass all the art and argument of the earth;</p> <p>And I know that the hand of God is the elder hand of my own,</p> <p>And I know that the spirit of God is the eldest brother of my own,</p> <p>And that all the men ever born are also my brothers, . . . and the women my sisters and lovers,</p> <p>And that a kelson of creation is love.</p>		<b>pub</b>	

				<b>NEW VERSION (indented poem):</b>		
				<p>I believe in you my soul, . . . the other I am must not abase itself to you, And you must not be abased to the other.</p> <p>Loaf with me on the grass, . . . loose the stop from your throat, Not words, not music or rhyme I want, . . . not custom or lecture, not even the best, Only the lull I like, the hum of your valved voice.</p> <p>I mind how we lay in June, such a transparent summer morning; You settled your head athwart my hips and gently turned over upon me, And parted the shirt from my bosom-bone, and plunged your tongue to my bare-stript heart. And reached till you felt my beard, and reached till you held my feet.</p> <p>Swiftly arose and spread around me the peace and joy and knowledge that pass all the art and argument of the earth; And I know that the hand of God is the elder hand of my own, And I know that the spirit of God is the eldest brother of my own, And that all the men ever born are also my brothers, . . . and the women my sisters and lovers, And that a kelson of creation is love.</p>		
26)	192	4	4	sloping foreheads and heavy <b>brown</b>	sloping foreheads and heavy <b>brow</b>	
27)	198	2	6	saints <b>shall</b> encompass	saints <b>will</b> encompass	
28)	211	1	12	the more <b>I</b> thought	the more <b>we</b> thought	
29)	211	1	13	around <b>me seemed</b> to	around <b>us would seem</b> to	
30)	216	2	12	like a <b>deck</b> of cards.	like a <b>house</b> of cards.	
31)	221	3	6	saving <b>contract</b>	saving <b>contact</b>	delete the letter <b>r</b>
32)	229	1	7	what John called the <i>Logos</i> .	what John called the <b>power of the</b> <i>Logos</i> .	
33)	232	4	4-5	a kind "divine wakefulness,"	a kind <b>of</b> "divine wakefulness,"	insert the word <b>or</b>
34)	233	2	4-5	of the human soul is <b>of the same</b> <b>"substance,"</b> so to speak, as the <b>higher</b> transcendent level of reality,	of the human soul is <b>woven from the</b> <b>same "fiber,"</b> so to speak, as the <b>rest of the</b> transcendent level of reality,	
35)	247	2	1	to <b>his</b> book	to <b>the</b> book	
36)	271	4	5	brought <b>to</b> an end to	brought an end to	delete the first <b>to</b>
37)	273	1	11	the greatest catalog	the greatest catalog <b>s</b>	insert the letter <b>s</b>

38)	273	2	13	with dead saints.	with <b>a</b> dead <b>saint</b> .	1) add the word <b>a</b> 2) remove the <b>s</b> from the end of saints <b>s</b>	
39)	279	4	7	<b>East Dorset</b> , Vermont, only ninety miles north	Vermont, only ninety miles north	delete <b>East Dorset</b> ,	
40)	290	right below the graphic		<b>The letter G repeated seven times, smaller each time</b>		delete that whole line	<b>pub</b>
41)	291	6		<p><b>OLD VERSION (11 points):</b></p> <p>*This referred to the major meal in Spanish and Italian culture, which was eaten around noon time and was followed by a siesta or nap of one or two hours during the hottest part of the day.</p> <p><b>NEW: Reduce to 10 points, and reduce the spacing between lines.</b></p> <p>*This referred to the major meal in Spanish and Italian culture, which was eaten around noon time and was followed by a siesta or nap of one or two hours during the hottest part of the day.</p>			<b>pub</b>
42)	303	2	1	from South Bend, Indiana, told me	from South Bend, Indiana, <b>a good Irish Catholic</b> , told me		
43)	317	1	2	<b>come</b> out of the snow	<b>came</b> out of the snow	change <b>o</b> to <b>a</b>	
44)	323	2	8	be the best <b>.</b> bet.”	be the best bet.”	delete the period after best	
45)	335			Bottom of the page, below the graphic – remove these two lines:  Page 1 of Father Ed Dowling’s 1945 article in The Queen’s Work			<b>pub</b>
46)	336			Bottom of the page, below the graphic – remove these two lines:  Page 2 of Father Ed Dowling’s 1945 article in The Queen’s Work			<b>pub</b>
47)	337			Bottom of the page, below the graphic – remove these two lines:  Page 3 of Father Ed Dowling’s 1945 article in The Queen’s Work			<b>pub</b>
48)	351	2	12	<b>I</b> can follow and still live with <b>myself</b> .	<b>we</b> can follow and still live with <b>ourselves</b> .	1) change <b>I</b> to <b>we</b> 2) change <b>myself</b> to <b>ourselves</b>	

49)	354	2	15	to unify all of <b>the</b> Italy	to unify all of Italy	delete the word <b>the</b>		
50)	360	3	15-16	" <b>feel</b> " the <b>rushing of a wind</b>	<b>have</b> the <b>tactile sensation of wind rushing</b>			
51)	387	4	1	<b>bill</b> and Lois were holding	<b>Bill</b> and Lois were holding	capital b on Bill		
52)	388 2nd paragraph	Bill would lie on the couch in the living room, semi-withdrawn, but not in a trance, and receive messages, sometimes a word at a time, sometimes a letter at a time. Anne <b>B[ingham]</b> , <b>neighbor</b> and <b>spook circle regular</b> would <b>write the material on a pad.</b>			The material in the last two lines which is highlighted in green, is in <b>10 pt. type</b> . It ought to be in 11 pt. type like the rest of the paragraph.		<b>pub</b>	
53)	394	2	3	<b>an</b> nonalcoholic friend,	<b>a</b> nonalcoholic friend,	<b>a</b> instead of <b>an</b>		
54)	395	5	2	Hieronym <b>ous</b> Bosch	Hieronym <b>us</b> Bosch	delete the letter <b>o</b>		
55)	414	1	3-4	completed <b>step seven.</b>	completed <b>Step Seven.</b>	1) capitalize <b>Step Seven</b> 2) put <b>Step Seven</b> in italics		
56)	415	3	11	been at possible	been at <b>all</b> possible	insert the word <b>all</b>		
57)	424	2	9	Adam <b>at</b> the apple,	Adam <b>ate</b> the apple,			
58)	426	4	3	the charge placed against an accused person,	an accused person's guilt, liability, and/or the debt which that person owes,			
59)	439	2	2	Grazie	Grazia	change <b>e</b> to <b>a</b>		
60)	439	4	3	Grazie's	Grazia's	change <b>e</b> to <b>a</b>		
61)	447	3	5	A.A. members <b>have to</b> have to develop	A.A. members have to develop	delete the first <b>have to</b>		
62)	448	3	<p><b><u>OLD VERSION:</u></b></p> <p>This grateful wanting and enjoyment of suffering is</p> <p><i>NOT in our FEELINGS.</i> Christ in Gethsemane or a patient in a dentist's chair are examples of a person's will wanting to do things which his feelings do not want ....</p> <p><i>BUT in our WILL</i> which is the essential determinant of virtue and vice, of misery and joy.</p> <p><b><u>NEW VERSION:</u></b></p> <p>This grateful wanting and enjoyment of suffering is <b>...</b> <i>NOT in our FEELINGS.</i> Christ in Gethsemane or a patient in a dentist's chair are examples of a person's will wanting to do things which his feelings do not want .... <i>BUT in our WILL</i> which is the essential determinant of virtue and vice, of misery and joy.</p>			<p>1) Do not break it up into three sections, but bring it all together into a single indented paragraph.</p> <p>2) And add four periods after the words suffering is</p>		

63)	488	3	6-8	<p><b><u>OLD VERSION:</u></b></p> <p>and abstract philosophical distinctions. For those who <b>are attending meetings of</b> a twelve step group, <b>real spirituality for example will mean actually</b> working the steps and doing service work.</p> <p><b><u>NEW VERSION:</u></b></p> <p>and abstract philosophical distinctions. For those who <b>belong to</b> a twelve step group, <b>embracing some kind of real spirituality will necessarily move them to start</b> working the steps and doing service work.</p>							
64)	489	2	4	breaking out the self-perpetuating	breaking out <b>of</b> the self-perpetuating	insert the word <b>of</b>					
65) page 494, pars. 5-9				<p><b><u>OLD VERSION:</u></b></p> <p>[5] The fifth step, His teaching, His example, our Lord's Prayer. <b>The sixth step,</b> bodily suffering, including thirst, on Calvary.</p> <p>[6] The next step, soul suffering in Gethsemane; that's coming close. How well the alcoholic knows, and how well He knew, humiliation and fear and loneliness and discouragement and futility.</p> <p>[7] Finally death, another step closer to us, and I think the passage where a dying God rests in the lap of a human mother is as far down as divinity can come, and probably the greatest height that humanity can reach.</p> <p>[8] Down the ages He comes closer to us as head of a sort of Christians Anonymous, a mystical body laced together by His <b>teachings.</b></p> <p>[9] <b>"Whatever</b> you do to the least of these my brethren so do you unto me." "I can fill up what is wanting in the sufferings of Christ." "I was in prison and you visited me." "I was sick and I was hungry and you gave me to eat."</p>				<p><b><u>NEW VERSION:</u></b></p> <p>[5] The fifth step, His teaching, His example, our Lord's Prayer.</p> <p>[6] <b>The sixth step,</b> bodily suffering, including thirst, on Calvary.</p> <p>[7] The next step, soul suffering in Gethsemane; that's coming close. How well the alcoholic knows, and how well He knew, humiliation and fear and loneliness and discouragement and futility.</p> <p>[8] Finally death, another step closer to us, and I think the passage where a dying God rests in the lap of a human mother is as far down as divinity can come, and probably the greatest height that humanity can reach.</p> <p>[9] Down the ages He comes closer to us as head of a sort of Christians Anonymous, a mystical body laced together by His <b>teachings. "Whatever</b> you do to the least of these my brethren so do you unto me." "I can fill up what is wanting in the sufferings of Christ." "I was in prison and you visited me." "I was sick and I was hungry and you gave me to eat."</p>			
66)	495	4	1	STEP 6.	STEP 7.						
67)	495	5	1	STEP 7.	STEP 8.						
68)	536	3	3	<p><b><u>OLD VERSION:</u></b></p> <p><del>the anti-gay enemies of the society who</del> like to stress that so strongly in</p> <p><b><u>NEW VERSION:</u></b></p> <p>anti-gay <b>attacks on the Mattachine Society which</b> like to stress that so strongly in</p>							
69)	539	2	5	It turned them <b>sort of</b> underground classics,	It turned them <b>into</b> underground classics,						
70)	539	3	3	<del>sexual addiction,</del> and compulsive overeating.	and compulsive overeating.						
71)	561	n90	1	<sup>90</sup> <del>90</del> Fitzgerald, "Father Ed Dowling	<sup>90</sup> Fitzgerald, "Father Ed Dowling		<b>pub</b>				

72)	568	n145	2	no. message 1881	message no. 1881			
73)	577	n233	1	<sup>233</sup> <del>233</del> Fitzgerald, "Father Ed Dowling	<sup>233</sup> Fitzgerald, "Father Ed Dowling		pub	
74)	584	n334 lines 1-6	<p><b><u>OLD VERSION:</u></b></p> <p>He would have been introduced to these Hindu philosophical ideas during his college days, perhaps reading them himself in English translation (or even German translation, since many of the faculty at Williams College had received part of their education in Germany, and their curriculum seems to have been set up to get a good many of its students to learn at least a little German). Richmond Walker's knowledge of Hinduism may also have been</p> <p><b><u>NEW VERSION:</u></b></p> <p>See e.g. <i>Twenty-Four Hours</i> for January 7: "In silence comes God's meaning to the heart . . . God's word is spoken to the secret places of my heart." He would probably have been at least introduced to Hindu philosophy in college, in English translation or even German translation (since the curriculum at Williams College was set up to get a good many of its students to learn German). Richmond Walker's knowledge of Hinduism may also have been</p>					
75)	593	n433	14	at one point gave	at one point he gave	insert the word he		
76)	594	n441	1	Bill W. <del>had also</del> admitted; that he was never	Bill W. admitted that he was never	1) delete the words had also 2) remove colon after admitted 3) insert quotation mark before that		
77)	602	n498	1	Dowling put it his talk	Dowling put it in his talk			
78)	611	n605	3	Sister of Charity	Sisters of Charity	put an s at the end of Sister		
79)	611	n607	3	Sister of Charity	Sisters of Charity	put the letter s at the end of the word Sister		
80)	612	n608	1	Also transcript	Also a transcript			
81)	612	n608	3	Sister of Charity	Sisters of Charity	put an s at the end of Sister		
82)	613	n624	1	Godspeed!" Fitzgerald,	Godspeed!" Fitzgerald,	remove the period after Godspeed!"		
83)	618	8	4	Message 1731from William Lash,	Message 1731 from William Lash,	insert space between 1731 and from		

