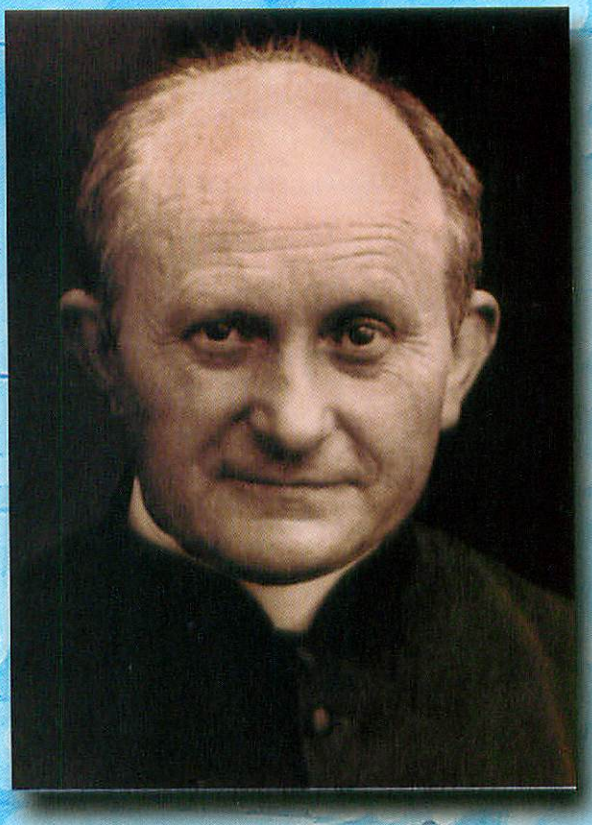
ANALECTA - 79

Josef Alt

Arnold Janssen SVD



Letters to New Guinea and Australia

Arnold Janssen, SVD,
Letters to New Guinea
and Australia

Editor: Josef Alt
Translation: Frank Mihalic

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Arnold Janssen SVD,

Letters to

New Guinea and Australia

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by Josef Alt, SVD

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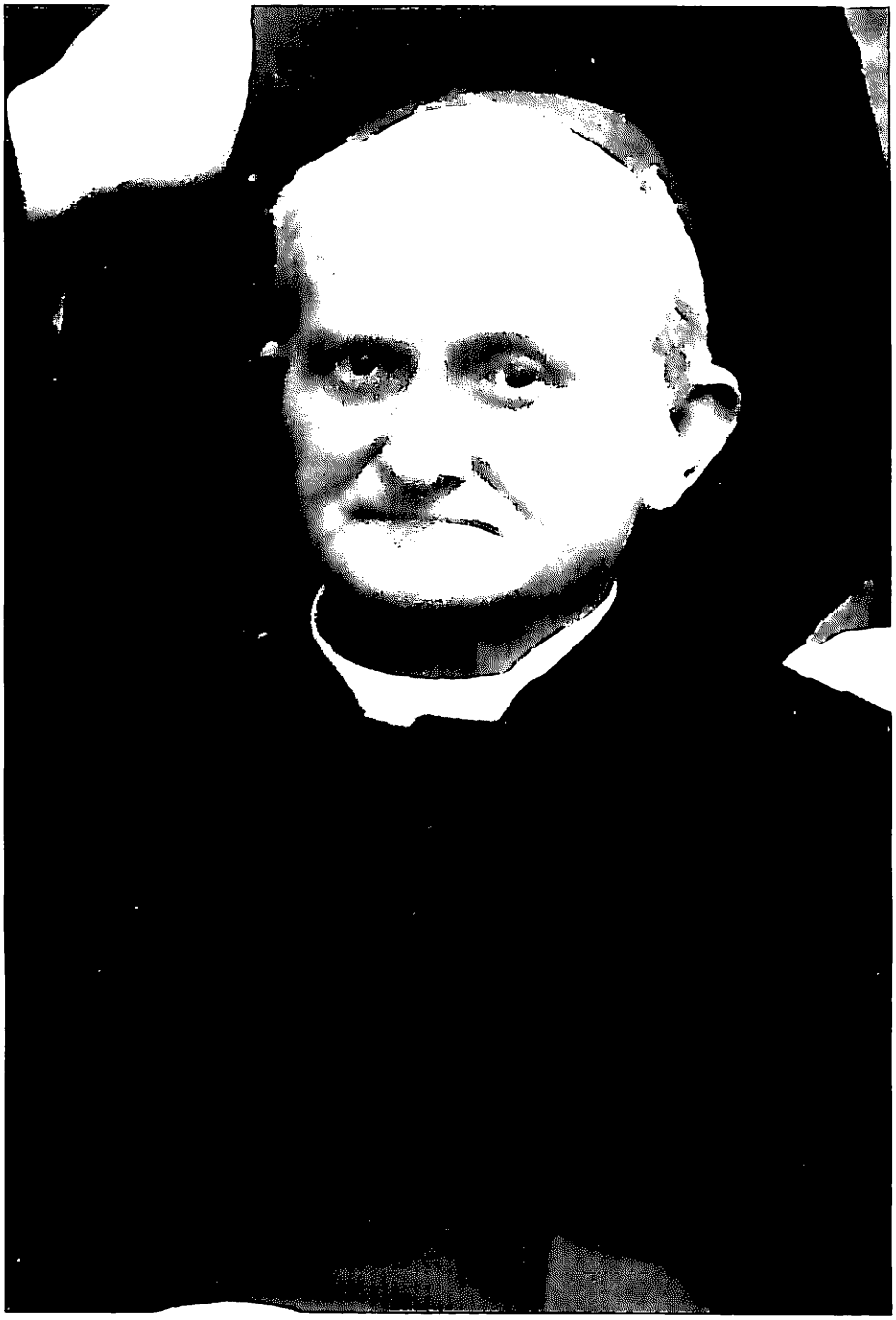

Arnold Janssen (1897/98): Taken from a group picture of the Members of the III General Chapter

Dedication

Eberhard Limbrock writes to Arnold Janssen about Arnold Janssen:

"Without any intention of flattering Your Reverence,
time and time again I keep telling my confreres
that in all matters, even those strictly concerning only the mission,
it is best to deal directly with you.

"The reason for this is evident:
Your Reverence is a person who is kindhearted,
unselfish, and concerned only about the honor and glory of God.

"Besides, you show a much livelier interest
in the affairs of the mission than others do."

- E. Limbrock, Alexishafen, 7 Sept. 1906, AG-SVD 35.262f.

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FOREWORD

This critical edition of the letters of our founder, Blessed Arnold Janssen, to our confreres in Papua New Guinea (PNG) and Australia is a gratifying and welcome contribution to the centenary celebration of the founding of this mission. My thanks to the Generalate's historian, Fr. Josef Alt, SVD, who has put aside his other tasks in order to prepare this volume. Many confreres, Sisters, and others who are interested in the beginnings of our mission in that part of the world, will welcome this book.

Kaiser-Wilhelmsland, as the northern half of today's PNG used to be called, was not really the first mission which our Society took over, but it was the first in which our confreres in the truest sense of the word, set foot on mission territory hitherto untouched by Catholics. In those days there were actually Catholic missionaries on some of the other widespread islands in the Pacific. But it was the SVD missionaries who step by step, from first contact until today, helped to build up the local church on mainland New Guinea and step by step accompanied it along its way. For this reason the story of how it all began is of special interest to many of our confreres who live far beyond the borders of PNG.

Even Fr. Arnold Janssen was venturing into unexplored territory when he accepted the invitation to missionize PNG. In the case of other mission areas, he would usually gather and sift through all sorts of relevant scientific data; but in this instance he sent his confreres into a land about which he had very little information. That may have led him astray a bit, and made him overly protective of his confreres; at least so it seemed in the eyes of the superior of the new mission. Fr. Eberhard Limbrock reacted to that somewhat roughly when he wrote: "If one takes into consideration the sum total of the complete hopelessness of our first efforts, the problems, hardships, sufferings, worries, and challenges that met us from every side in this god-forsaken wilderness, then one begins to get an idea of the unenviable situation of our young mission. Every step forward is painful enough. But if on top of it all, even Europe is hanging leaden weights onto the feet of us struggling mountain climbers [...], then it seems to me that we are getting too much of a good thing." But Arnold Janssen, once again clearly demonstrating his human greatness, did not show himself upset or offended by Limbrock's remarks, but took the criticism seriously – without, however, letting up on asking justifiable questions, giving bits of advice, and expressing doubts. It was that same Fr. Limbrock, who wasn't exactly a sweet-tempered man, who was

to write years later to his superior general Fr. Janssen as follows: "Without any intention of flattering Your Reverence, time and time again I keep telling my confreres that in all matters, even those strictly concerning only the mission, it is best to deal directly with you. The reason for this is evident: Your Reverence is a person who is kindhearted, unselfish, and concerned only about the honor and glory of God. Besides, you show a much livelier interest in the affairs of the mission than others do."

Once again it becomes evident from this point of view expressed by an acknowledged critic, Fr. Limbrock, to what extent Arnold Janssen was a missionary, without ever once having left the confines of Europe.

Another of Arnold Janssen's traits of character, which will be clearly shown in the volume at hand, is that the founder of Steyl was level-headed enough to properly evaluate the weaknesses and strengths of his missionaries. He countered Fr. Limbrock's reservations about people in his calm, cool manner, "Naturally they (the missionaries) are not all of prime quality, just as they aren't anywhere else; but among them are quite a few who are both capable and dependable...."

That surely cannot and must not detract from the respect due to the admiration and accomplishments of the missionaries; who often enough without regard for own their health and with the total involvement of their life, prepared the way for the kingdom of Christ in New Guinea. Their daily lives were often filled in a dramatic way with uncertainties and dangers that made them worry about their very own survival; they also strove to find new ways and means of coming into contact with the people of the land and to learn their languages. Their superior general in Steyl did all he could to prepare them properly for all this.

May the present collection of Fr. Arnold's letters to New Guinea and Australia, just as previous volumes have done, teach us to become better acquainted with and appreciate the personality and charisma of the founder of the missionary congregations that originated in Steyl, Holland.

Rome, 24 February 1996.
On the day, 100 years ago,
when the first Prefecture Apostolic
was erected in New Guinea.

Fr. Heinrich Barlage, SVD
Superior General

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Cath. Enc. = The Catholic Encyclopedia, New York 1907-1912, 15 volumes plus index.

DIP = Dizionario degli Istituti di Perfezione, Rome 1974ff (8 vols until 1988).(Dictionary of the religious orders and institutes).

DKL = Deutsches Kolonial–Lexikon, hrsg. von Dr. Heinrich Schlee, Leipzig 1920, three volumes.

DS = Dictionnaire de Spiritualité ascétique et mystique. Doctrine et Histoire, Paris 1937ff (until now 15 vols have appeared, and of vol. 16, sections 104 and 105 on vocations, 1993).

EC = Enciclopedia Cattolica, 12 vols, Vatican City, 1948-54.

EncPNG = Encyclopedia of Papua New Guinea, ed. Peter Ryan, Melbourne 1972, 2 vols (with consecutive pagination) and an Index. – The following are the important articles in these volumes: "German New Guinea", 485-498 (Marjorie Jacobs), "Languages", 610-617 (A. Capell), and "Missions", 772-782 (R.J.Lacey). – In this article "Missions" the terms "Catholic Mission of the Holy Ghost" and "Catholic Mission of the Divine Word" are used as if they were two different institutions, whereas actually the first was only a province of the second. (for example in charts 5, 7, and 9)

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LThK = Lexikon fur Theologie und Kirche, 1 Aufl., 10 Bde., Freiburg 1930-38; 2 Aufl 10 Bde., Freiburg 1957-67; 3 Auflage, Freiburg ab 1993.

NCE = New Catholic Encyclopedia, Washington 1967, XIV vols, and vol XV, the index.

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OeBL = Oesterreichisches Biographisches Lexikon 1815-1950, hrsg. von der Oesterreichischen Akademie dere Wissenschaften, Graz-Koeln 1957ff.

Abbreviations

Abbreviations for Archives and Documentation Collections:

AG = Archivum Generale; in each case the religious order in question is specified. In the case of the SVD only the archive number is normally given.

APF = *Archivio della Sacra Congregazione per l'Evangelizzazione dei Popoli o de Propaganda Fide.*

ASS = Acta Sanctae Sedis, Rome 1865-1908

Co = SVD Constitutions with the year and number. See above under Printed sources: Constitutiones Societatis Verbi Divini.

Abbreviations for SVD Seminaries:

Hgk. = Heiligkreuz Mission Seminary, Neuland near Neisse in Silesia.

St. Gab. = St Gabriel Mission Seminary, Moedling near Vienna

St. Rup. = St. Rupert Mission Seminary, Bischofshofen near Salzburg.

St. Wend. = St. Wendel Mission Seminary, Saar.

Abbreviations for Religious Orders and Congregations:

The system of abbreviations used in LThK, vol. I, 1957, 12* - 16* is used here.

Introduction to the Letters[1]

Occasion and Purpose of this Edition

On 13 August 1896 Divine Word priests and Brothers were the very first Catholic missionaries to set foot on the northeastern coast of New Guinea. The letters of the Society's founder are meant to bring us back to the beginnings of the mission on this occasion of its centenary celebration. They give us an insight into his thoughts and plans, his cares and worries. At the same time the questions and answers that come from the missions bring us into closer contact with the men and women who lived, worked, and died - often under almost superhuman difficulties. The letters to Australia were chosen for practical reasons and based on certain events there.

The Collection and Authorship of the Letters

The collection of letters is not as voluminous as it is to other territories. That is due to the fact that it took such a long time in those days for a letter to get from Europe to New Guinea or Australia. Besides, the tropical climate did not allow the original letters to be kept for a long time. Sometimes one or the other letter was purposely not filed away in the archives either by the receiver or as a copy by the writer. The authorship of the letters is unmistakably that of Fr. Arnold, even when he made use of secretaries to considerably lighten the work. They were mostly young priests who because of the weakness of their health were unable to be posted elsewhere. For the most part they had no clear idea of the contents of the letters, because they did not see the return correspondence and could not take part in the meetings of the General Council. Naturally it could happen – especially after they had been active as secretaries for a longer time – that they became aware of some things that were going on. Fr. Peter Klein, who on a visit to Fr. Arnold Janssen in St Gabriel helped out as secretary for some time, learned from the letters that he had to write, that when it came to the matter of meaning, the final decision rested not with him but with the top superior:..... "and so the gloomy matters which I became aware of as your secretary now teach me."[2]

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[1] See the introduction in: Arnold Janssen SVD, *Briefe nach Suedamerika, Bd. I.*, and Arnold Janssen, SVD, *Letters to the United States of America.*

[2] Klein an AJ, Drummoyne, 4 Feb 1903, 35.876.

Only some of the letters to Australia can be found in the SVD Generalate archives. The provincial archives in Epping/Sydney offer one an important completion, especially of the last five years in question.

The Editing of the Letters

Only obvious spelling mistakes have been corrected. The symbol [!] indicates that either the foregoing text or at least its last word appeared in the original as it stands. Additions to complete the sense of the text are enclosed in square brackets [ ]. The spelling of place or family names is standardized. When several names are used for the same place (the local native name, the European name, or the name of the patron of the station), the name used in the original letter is always used. The spelling of [German] words that begin with "Th" is modernized. The punctuation can for the most part be left as it is. The paragraphing is true to the original.

We wish to clarify several abbreviations that occur in the original: for example, "H" is there used to designate "Herr"(Mr), "Heilig"(holy, saint), or "Hochwuerden"(Rev). We shorten them to Hr., Hl. (hl), and Hw (hw and hochw.)

The Footnotes

In the footnotes each letter is first identified by its archival reference number. Those from the SVD Generalate Archive have only a number. Then in the letters from Arnold Janssen there follow some further identifying characteristics like:

A = Autograph: which means an original in Arnold Janssen's own handwriting.

K = kopie *(copy). In most cases there is usually no way of telling whether the copy was made in Steyl itself or at the letter's destination.*

Ms = Maschinenschrift *(typewritten). Ms alone indicates an original.*

Ms/K = Maschinenschrift/Kopie *(a typewritten carbon copy)*

J = Journal entry, or note that the letter was mailed. Since the entry can be from either Arnold Janssen or a secretary, the designation J/A or J/K is used.

TR = Transcriptum *(transcript). This indicates a clean copy of*

the letter prepared for Arnold Janssen's beatification process.

In the footnotes Arnold Janssen is normally rendered by AJ, as was his own custom in his letter journals and notebooks. With regard to other persons, only their family name was used. First names were only added to avoid confusion.

Since the letters from the correspondents to whom AJ was writing are necessary in order to understand his, they are included in the footnotes and quoted when necessary. In order not to overburden the footnotes with personal references, the personal data for most of the individuals named – at least those belonging to the Steyl missionary enterprise – are included in *Appendix I.*

Other important sources from the SVD Generalate Archive used in the footnotes are: Memorial, 50.034;[3] Conferences given to priests 1888-1902, 50.045;[4] General Council Sessions: preparations and decisions, 8.056-8.110.[5] Add to these the various correspondence files which Arnold Janssen had kept himself.

According to the general guidelines for correspondence, the addressee was generally referred to as P. (Father), Br. (Brother), or Sr. (Sister) – or in the plural as the case might be.

A Word of Thanks

A word of thanks to Fr. Superior General Henry Barlage, who as a former provincial superior of New Guinea, showed great interest in this project and supported it with wise suggestions. Br. Kilian Goehler, who spent 28 years in New Guinea mostly in plantation management, graciously helped along especially with geographic details. I am thankful to the Institute of Missiology in St Augustin for generous assistance in the use of their library. Fr. Jim Knight, Provincial, for sending the Founder's letters to Australia, not available in SVD Generalate Archives.

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[3] Description by F. Bornemann, in: Verbum 5, 1963, 108f.

[4] Description by F. Bornemann, in: Verbum 5, 1963, 107f. A Rohner published this booklet and other booklets of conferences arranged according to topics – but unfortunately not in chronological order – *Arnold Janssen, Priesterkonferenzen, 1888-1908,* edited by Fr. Albert Rohner, Rome 1979, pp. 205 (=Analecta SVD 49).

[5] They are Arnold Janssen's private notes – and not an official book of minutes – for the period from 8 August 1893 to 22 Feb. 1908. – The official book of minutes, 8.111-8.258, begins with 9 Dec 1905 and contains the minutes only for the meetings and decisions in every case where the general council had a decisive and not merely a consultative vote.

I am greatly indebted to Fr. Wendelin Kaufmann for teaching me how to operate a PC and for his constant readiness to be of help. Sr. Benedicta Schroebel, SSpS/Rome, is in our debt for information regarding the Holy Spirit Missionary Sisters. Thanks to Fr. Drenkelfort, SVD, for his great contribution in typing out the text of the letters.

HISTORICAL INTRODUCTION

I. New Guinea

The Country as a Colony and as a Mission Field

Toward the end of the 19th century three colonial powers divided the 814,000-square- kilometer area comprising New Guinea and its surrounding islands. From 1828 on Holland controlled the western half of the area up to the 141st parallel of longitude East. The eastern half was divided in 1886; the northern section was taken over by Germany and named Kaiser-Wilhelmsland; the southern, called Papua, was annexed by England. Because of the countries controlling them, people referred to these lands as Dutch New Guinea, British New Guinea, and German New Guinea (in a narrow sense). In the years between 1886-1899 Germany expanded its territory to signify New Guinea in a wider sense. For then it included: Kaiser-Wilhelmsland with an area of 181.650 sq. kilometers, along with the islands of the Bismarck Archipelago with approximately 47,000 sq. kilometers, the German Solomon Islands with 10,000 square kilometers, along with the island world of German Melanesia and German Micronesia.

The acquisition of the German section of the second largest island in the world came about through the Neuguinea-Kompagnie. Its driving force was Adolph von Hansemann (1826-1903). The Kompagnie developed from a joint-stock company, which in the years 1884-85 financed exploratory expeditions to New Guinea. It acquired large tracts of land with the intention of setting up a plantation economy. In 1885 and 1886 the company was granted imperial protection. That gave it sovereignty and control over the Protectorate of German New Guinea. In this it remained, however, under the supreme supervision of the empire. Because the company was unsuccessfully operated, the government itself basically took over its management. With the permission of parliament, on 7 October 1898, the company returned its decree of sov-

ereign protection. It then reverted to a private German colonial company. On 1 April 1899 the direct management of the Protectorate officially returned to the German government.[6] Until this time the mission societies had to deal with the company and also with the department of external affairs, where in 1890 a special section was set up for the colonies. This operated alongside the minister for colonies but without any authority to make decisions. After the colonial section was dissolved in 1907 by the imperial ministry of State for colonies, so also was the office of colonial secretary. So now the various commissions had to have recourse directly to the imperial department of colonial affairs for advice.[7] The direction of the department for colonial affairs and/or of the ministry of state for colonial affairs was in the hands of the following persons:[8]

1 July 1890 –1894: Controller Paul Kayser

27 March 1894 – 14 Oct. 1896: Director Paul Kayser

Oct 1896 – Dec. 1897: Director Baron Oswald von Richthofen

1 April 1898 – 12 June 1900: Director Gerhard von Buchka

June 1900 – Nov. 1905: Director Oscar Stuebel

Nov. 1905 – Sept. 1906: Deputy Director Prince Ernst zu Hohenlohe-Langenburg

5 Sept. 1906 – until the end of the colonial affairs department: Deputy Director Bernhard Dernburg

17 May 1907 – 9 June 1910: Secretary of the Imperial Dept. of Colonies Bernhard Dernburg

Before World War I, mission work in this gigantic insular world was in the hands of 5 Protestant and 4 Catholic mission societies. The Protestants were from: the Australian Methodist Mission, the Neuendettelsau Mission, the Rhenish Mission, the Boston Mission, and the Liebenzell Mission. The Catholics belonged to: Sacred Heart Missionaries (MSC) who were in New Britain from 1881 - that is, before the Germans arrived - and in the Marshall Islands from 1899; the Society of the Divine Word (SVD) in Kaiser-Wilhelms-land since 1896; the Capuchins (OFMCap), first the Spanish, then the German...in the Carolines

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[6] Kolonial-Lexikon, Stichwoerter Neuguinea-Kompagnie (Krauss), Schutzbriefe (R.Fischer), und Schutzgebiete (Straehler).

[7] See Kolonial-Lexikon, Bd. II, Strichwoerter Kolonialabteilung und Kolonialrat.

[8] K.-L., Bd. II, 322 und Stichworte zu den einzelen Personen.

and Marianas and Palau Islands; the Marists (PFM) in Samoa and the Solomon Islands. In Kaiser-Wilhelmsland the Rhenisch and Neuendettelsau Lutherans worked for the Protestant Church and only the Divine Word Missionaries (SVD) for the Catholics.[9]

The Offer Made to the SVD to Missionize Kaiser-Wilhelmsland

After a long search, finally in 1881, Propaganda found the Sacred Heart Missionaries of Issoudun, who had been driven out of France, willing to undertake mission work in Melanesia and Micronesia. That same year the first missionaries sailed to Neu-Pommern, later to be called New Britain. The very first ones to come to the south coast of New Guinea arrived in the year 1885. In 1899 the large Vicariate Apostolic of Melanesia under Bishop Navarre was, in accordance with the new colonial spheres of political interest, split into the Vicariate of New Guinea for the British-controlled areas which remained under the jurisdiction of Bishop Navarre, and the Vicariate of Neu-Pommern, under whose jurisdiction Kaiser-Wilhelmsland was placed. Its vicar apostolic was Louis Couppe, MSC. He had come to New Guinea in 1886 and worked in New Britain from 1888 on. Rabaul was the center of his activity. At that time the Sacred Heart Missionaries had not yet sent a representative to Kaiser-Wilhelmsland. For the moment they had enough work in New Britain. Since they had only a few German nationals in their ranks, the German government of the day wished to see a change in this matter; the Sacred Heart Missionaries were overwhelmingly French in speech and culture. This influence must be hindered, and if possible eliminated. The governor of the land, who had been appointed by the Neuguinea-Kompagnie, kept thinking up all sorts of new ways in which to hinder Catholic mission activity. Because of this the first years of mission work in New Britain was fraught with conflict for the Sacred Heart Missionaries.[10]

The Congregation of Propaganda wanted to defuse the conflict and acceded to pressure from the German government in Berlin. In this it also had the intention of introducing a counterweight to Protestant mission activity. An inquiry from Propaganda as to whether the Sacred Heart Missionaries would agree to Kaiser-Wilhelms-land being trans-

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[9] Kolonial-Lexikon, Bd. I, Deutsch-Neuguinea; Bd. II, Kaiser-Wilhelsland; Rufus Pesch, *VonMissionen zu Kirchen*, in Wgner-Fugman, *Papua Neuguinea*, 111-131. - Fuer das Gebiet Papua, d.h. English Neuguinea: Diane Langmore, *Missionary Lives - Papua*, 1874-1914, Honolulu 1989, Pacific Islands Monography Series, No. 6.

[10] SMB 33, 1905/06, 76f.

ferred to another congregation was answered in the positive. But they asked that the erection of a new prefecture be delayed until they themselves had received official government approval for the establishment of a foundation of their own in Germany.[11]

Thus the request to take over Kaiser-Wilhelmsland as its mission territory could be sent to Steyl. The Sacred Heart Missionaries from Issoudun would agree to a division of their mission territory. Evangelization was to be entrusted in the first place to Germans.[12] The cardinal's letter arrived in Steyl on May 31. Early the next day, which was the Saturday before Pentecost 1895 (June 1), at 7 a.m. the offer from the Congregation of the Propagation of the Faith arrived at the Generalate. Arnold Janssen noted down for himself: "The superior placed into circulation the letter from Cardinal Ledochowski dated 29.5 and received 31.5, regarding the offer to erect a new prefecture apostolic in Kaiser-Wilhelmsland, along with a map of New Guinea, and asked the opinion of his councilors about it. They all agreed that we must accept this offer."[13] The answering letter of acceptance was dated 5 June, which is the feast of St Boniface, the apostle of Germany.[14]

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[11] The documentation regarding the negotations between Propaganda and the Sacred Heart Missionaries as well as with the Dept.of External Affairs in Berlin can be found in Archivum Propaganda Fide (=APF) N.S. vol. 414 – 1907, rubr. 162, pp. 433-563. – Wiltgen, Ralph M., Oceania, *the youngest Mission* (1825-1922), in *Sacrae Congregationis de Propaganda Fide Memoria Rerum*, ed. by J. Metzler, vol. III/1, Rome 1975, pp. 575-602; Metzler, Josef, *Die jungen Kirchen in Ozeanien*, in: *Handbuch der Kirchengeschichte*, edit by H. Jedin, Bd. VII, Freiburg 1979, 811-820; ibid. *La Chiesa nel Pacifico: in Australia e Nuova Zelanda*, in: Josef Metzler (ed) *Dalle Missioni alle Chiese locali (1846-1965)*, Milano, Torino 1990, pp. 451-476.

[12] Cardinal Ledochowski to Arnold Janssen (=AJ), Rome, 29 May 1895, APF N.S. vol 414 – 1907, rubr. 162. pp. 552-553; Archivum Generale SVD (=AG SVD) 34.001-003. From now on only the number in the archive is given.

[13] General council meetings, 8.062.

[14] AJ to Ledochowski, Steyl, 5 June 1895, APF N.S. Vol. 414 – 1907, p. 564-565; AG SVD 34.016f.- On the same day Fr. H. Linckens, MSC, also forwarded a request to the Prussian administration, requesting that the Minister for Culture be allowed to approve the Order's settling in the diocese of Muenster. See: H. Linckens, MSC, *Die deutsche Provinz der Missionare vom hlst. Herzen Jesu. Denkschrift zum Silbernen Jubilaeum 1897-1922*, Hiltrup 1922, p 63. - Because of these negotations of the Sacred Heart Missionaries, which somehow involved them too, Steyl had to wait three-quarters of a year until the official documents came setting up the prefecture and naming Fr. Eberhard Limbrock ***the prefect apostolic.***

The following dates are taken from H. Linckens, MSC, *Die deutsche Provinz der Missionare vom hlst. Herzen Jesu. Denkschrift zum Silbernen Jubilaeum, 1897-1922*, Hiltrup 1922; a) At the end of 1894 the MSC decides to set up a branch in Germany. Fr. H. Linckens designated to carry this out. b) On 9 April 1895 the bishop of Muenster gives basic agreement to the understaking. c) On 5 June 1895 application for State ap-

6 June 1895, AJ to Ledochowski: The 36-year-old missionary in China, Eberhard Limbrock, was nominated as prefect apostolic.

26 June 1895, Ledochowski to AJ:[15] Thanks for your willingness and the naming of a candidate, but I again request your actual acceptance of the prefecture.[16]

25 August 1895, AJ to Limbrock: asking whether he accepts the nomination.[17]

12 Sept. 1895: departure ceremony in Steyl. The missionaries assigned to New Guinea also received their mission cross. They were: Fathers Franz Vormann and Josef Erdweg, together with Brothers Canisius (Johann) Hautkappe, Eustochius (Franz) Tigges, and Theodulph (Peter) Schmitt. They could not, however, depart because there was no further information from Rome.

9 Oct. 1895: Bishop Anzer declares himself ready to release Fr. Limbrock. [18]

23 Nov. 1895: Limbrock declares his readiness to accept the position.[19]

16 Jan. 1896, AJ to Limbrock: Again asks whether he is prepared.[20]

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proval. There follow lengthy discussions with the government. With right could Linckens accuse the German officials of being inconsequent – They agreed with having German missionaries, but would give them no permission to set up a training center in Germany! If someone agreed on the first point, then the second must precede it. Linckens had to take out German citizenship, and had to guarantee that the Order would set up its own German province which would then take over the mission in Neupommern. d) On 30 May 1896 the establishment of a mission house was state approved. e) On 1 September 1897 canonical approval came for the establishment of a mission house of the Sacred Heart Missionaries in Hiltrup near Muenster. f) On 13 December 1897 the house was solemnly inaugurated. The community in Hiltrup, as well as the one in Liefereing near Salzburg, plus the mission in Neupommern all became one province from 1897/98 on. g) 21 May 1899, on the feast of Pentecost, the first group of missionaries left Hiltrup for Neupommern.

[15] AJ to Ledochowski, Steyl, 6 June 1895, APF N.S. vol. 414 – 1907, pp 566f.- Ledochowski to AJ, 26 June 1895, APF N.S. vol 414 – 1907, pp 568f; AG 34,004f.

[16] 16 AG 34.018; 34.17

[17] HB 23, 1895/96, 8. – Erdweg was originally to be appointed for Ecuador. Erdweg to AJ, St Gabriel., 7 May 1895, 69.538: Acceptance of appointment for Ecuador.

[18] AG 34.174.

[19] AG 34.018.

[20] 20 AG 34.175.

24 Feb. 1896, Ledochowski: sends the official decree for the canonical erection of the prefecture.[21]

1 March 1896, Prince von Arenberg to AJ in answer to a letter from AJ in February, which contained information about the erection of the prefecture and in which he asks whether anyone could give him advice about New Guinea from personal experience and/or observation. Arenberg names Postmaster General Kraetke. He should be asked by way of Mr. Herzog of the Neuguinea-Kompagnie.[22]

4 March 1896, Ledochowski: Sends the official decree of Limbrock's appointment and promises to recommend him to the Lyons Foreign Missionary Society.[23]

10 March 1896, AJ informs the colonial section of the Foreign Affairs Department about the erection of the prefecture, the naming of Limbrock, and the forthcoming departure of the six personally named missionaries in June.[24]

12 March 1896, AJ to Ledochowski: Letter of thanks for the erection of the prefecture and the naming of Limbrock.[25]

12 March 1896, AJ to Limbrock: Congratulations and forwarding of the pertinent documents.[26]

13 March 1896, Ledochowski to AJ: He informed Lyon and asked for support. In general they agreed with all matters concerned.[27]

17 March 1896, AJ to the Lyon Mission Society: Request for support.[28]

23 March 1896, AJ to Hansemann, director of the Neuginea-

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[21] The document for the erection of the prefecture: APF N.S. vol.414 –1907, rubr. 162, p. 574-584; AG 34,006, 34.012.

[22] AG 34.040; 34.025.

[23] Ledochowski to AJ, 4 March 1896, APF vol. 414 – 1895[!] rubr. 162, p. 572f. The original, AG 34.008f has the wrong protocol number 15965; the correct one is 15.951 according APF!

[24] Steyl, 10 March 1896, 34.184f, (rough draft); 34.023 (an alphabetical name and content index).

[25] AJ to Ledochowski, Steyl, 12 March 1896, APF N.S. vol. 414 – 1907, rub. 162, pp. 591f.

[26] AG 34.176f.

[27] Ledochowski to AJ, Rome, 13 March 1896, APF N. S. vol 414 – 1907, rubr. 162, p. 588; AG 34.010f. – Ledochowski to the Lyons Congregation, 6 March 1896, APF N.S.Vol 414 – 1907, rueb. 162, p. 585; Lyons Congregation to Ledochowski, 6 March 1896, ibidem, 586f.

[28] AG 34.021f.

Kompagnie. Information about the setting up of the prefecture apostolic and a request for recommendation to the powers-that-be in Kaiser-Wilhelmsland.[29]

25 March 1896, AJ to Herzog with a request for information.[30]

30 March 1896, Herzog to AJ: forwarding of answers from Mr. von Beck, the special director of the NG-Kompagnie, regarding: bringing along a wooden house and building materials, living, shipping and mail connections, addresses of possible informants.[31]

30 March 1896, Hansemann to AJ: promises to recommend us to the authorities in New Guinea. [32]

In March 1896: The Society is officially informed of the new mission.[33]

20 April 1896, Mission procurator Fr. auf de Heide seeks information from the former head of government and Postmaster General Kraetke.[34]

25 April 1896, Kraetke to auf der Heide: information about building and furniture. At his suggestion a prefabricated wooden house was built at Steyl and then dismantled for shipment.[35]

13 May 1896: The imperial government in Berlin thanks Cardinal Ledochowski through its representative von Buelow for setting up a prefecture and consigning it to Steyl; for it places great importance "on mission societies working in the colonies having a German character about them and whose members are German citizens."[36]

13-15 May, Arnold Janssen in Berlin: Traveling from Heiligkreuz/ Neisse, he arrived on Wednesday 15 May 1896 at 9 p.m. Thursday, 14 May (Ascension) went to the fair with Vikar [no name given]. Friday 15.5 at 14 hours to Parliament, where I spent time with Horn, Schadler, Arenberg, Fritzen, Bachem. At 16 hours and 20 hours with Dr Kayser.

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[29] AG 34.023

[30] The request dated 25 March was named in Herzog's answer of 30 March.

[31] AG 34.046-048; 34.036f

[32] AG 34-024

[33] Nuntius SVD I, 4

[34] AG 34.027.

[35] AG 34.050-053; 34.027-029.

[36] Ledochowski to Dept. of External Affairs in Berlin, Rome, 26 Feb. 1896, APF N.S. vol. 414 –1907, rubr. 162; Marschall of Dept. of Ext. Affairs to royal attache von Buelow, Berlin, 13 May 1896, APF N.S. vol 414 – 1907, rubr. 162, p. 595-596. (German text), p. 593-594 (Italian translation).

At 20 hours with Herzog. Departure on Friday 15.5 at 21.54 hours.[37]

21 May 1896, Telegram from Berlin (Kayser-Kraetke) to AJ, inviting him to meet them on May 27 in Cologne.[38]

22 May 1896, Kayser's letter to AJ: Inviting him again to a conference in Cologne: AJ, Hespers, Kayser, and Kraetke.[39]

27 May 1896, Conference in Cologne: Wednesday. Wednesday at 4:45 departure for Cologne with Fr. auf der Heide. 9:05 conference with Hespers in the Cologne railroad station. 9:45 to the cathedral hotel for a conference with Kayser and Kraetke. 11:15 Erdweg, who is appointed to New Guinea, comes to the conference late. At the conference the point was raised about the necessity of acquiring about 10 hectares of land. Then the question of conditions on the island and of necessary equipment for the missionaries was discussed. Dinner was served at 13 hours. Then Kayser traveled to Bonn. The Steyl missionaries visited the zoological garden. They departed at 18:00 hours.[40]

28 May 1896, AJ to the NG-Kompagnie about acquisition of land in NG and the granting of corporation rights to the mission. Information about the forthcoming departure at the end of June.[41]

1 June 1896, Hansemann to AJ: recognition and praise for AJ's preparations. The representatives in NG would be advised to sell between 10 and 15 hectares of land to the SVD. The corporation rights would have to be given by the administration, since on 13 March 1896 the NG-Kompagnie in accordance with its contract, returned its right of protectorate to the government.[42]

3 June 1896, AJ to the directors of the NG-Kompagnie: repeated his request for land and an appropriate map of the Friedrich-Wilhelms-

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[37] Diary of the date: According to 34.029 there was only one conference: "Friday, 15 May 1896 from 8 to 9:30 at the home of Dr Kayser, director the External Affairs in Berln, Viktoriastr 32. Conference of the Superior General with him and with the invited Privy Councillor Dr Herzog, the secretary of State i.D., who was a member of the board of directors of the Neu-Guinea-Kompagnie. It was acknowledged that the Catholic mission wanted to settle in or near Friedrich-Wilhelmshafen. Mr. Herzog informed the meeting about various conditions in the Protectorate there."

[38] AG 34.029.

[39] AG 34,054f.

[40] Diary of the date; further memorandum, 34.030.

[41] AG 34.059-052; 34.057f and 34.063; 34.030-033. The letter then goes to Kayser. 28 May, AG 34.056; 34.034. He passes on the request further. Kayser to AJ, 30 May 34.064; 34.034.

[42] AG 34.065-067; 34.035.

Hafen area. No positive outlook for the acceptance of the agreement of 13 March.[43]

Danger for the Departure of the Missionaries

In the meantime the prefabricated house which had been assembled in Steyl at the recommendation of Kraetke was taken apart and loaded for shipping with the other crates and trunks. "Everything seemed to be headed in the right direction: Lloyd despite its previous reservations, gave permission for all the cargo including the house to be loaded aboard ship in Antwerp on 18 June. Then all of a sudden as a result of the parliamentary discussions and the negative criticism of the Neu-Guinea-Kompagnie resulting from them, I received a letter asking me to delay the departure of the missionaries until after the planned general meeting took place. There were already two loaded railroad carriages ready at the Tegelen depot; but instructions had to be issued not to send them ahead yet (and naturally that included being billed daily freight car charges)."[44]

On 11 June 1896 Hansemann had written to AJ: that since the contract of 13 March had not been accepted, the NG-Kompagnie would have to get new instructions. Until it did, the departure of the missionaries must temporarily be delayed. By and large, however, the people concerned have basic good will.[45]

For Arnold Janssen it was clear that the letter with the request not to allow the missionaries to depart was to be treated "as a prohibition". The prefabricated tropical house and other equipment for the missionaries were already loaded onto two double-sized freight cars and awaiting transshipment at the Tegelen depot. "It was a matter of urgency." And so it was on that very Saturday afternoon of 13 June at 15:45 that he set out for Berlin. On his arrival the next morning at 8:15, he betook himself to St Hedwig's Hospital, first to say Mass and then to assure himself a place to stay over the next few days. There then followed a visit with Dr Kayser in the Foreign Affairs department. Here he found that Dr Hansemann was not in, but might be back on Monday. He had gone hunting in Posen with his son-in-law. His representative, Baron von Beck, had to listen for two hours on Monday to the superior general's reasons why it was so important to talk personally with Dr Hansemann.

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[43] AG 34.068; 34.036.

[44] AJ to Johannes Janssen, Berlin, 17-18 June 1896, 34.186f

[45] AG 34.069f; 34.037

The matter centered on a delayed telegram from Dr Kayser which strongly recommended that: a) a postponement of the departure of the missionaries was impossible; b) that the Head of government in NG be instructed to sell 10-15 hectares of land; c) With regard to corporation rights, the matter could still wait. On Tuesday the answer came from Dr Hansemann that he would return to Berlin that evening and would be at their disposal on Wednesday. Arnold Janssen was wise enough to take Dr Kayser along and let himself be introduced by him. Then in an hour and a half he managed to have Dr Hansemann withdraw his negative letter of June 11. It came out that Dr Hansemann had been very put off by the Centrist party's parliamentary members Mueller of Fulda and Karl Bachem of Cologne's criticism of the NG-Kompagnie. Arnold Janssen remarked that that had not been Steyl's fault, "but partly due to information from a person in the service of the company, and probably also partly due to the treatment the Catholic missionaries (the Sacred Heart Missionaries under Couppe) in New Britain had received from Governor Schmidt." When Dr Hansemann promised to act in accordance with the meaning of the telegram, Arnold Janssen hurried to the telegraph office in Kaiserin-Augusta-Strasse and sent the following message to Steyl: "Ship, if timely arrival still possible; send scout ahead, companion with." On the following day, 18 June, when the Lloyd liner arrived in Antwerp, the cargo had to be loaded. But the problem of getting it on the right track in Roermond and having it pass customs at the Belgian border still had to be overcome."[46]

The dinner at Dr Kayser's at 15 hours must have tasted good. That evening shortly before 22 hours he boarded the train. During the trip he was now able to add this remark in pencil to a letter to his brother: "18 June, 1:30 at night: Everything went well with Mr. Hansemann." He traveled to Paderborn in order to get the bishop's permission for a planned establishment in Letmathe. There followed other business matters in Letmathe. On Saturday, the 20th of June at 13.30 Arnold Janssen was back in Steyl.[47]

So it was that the five missionaries could travel to Genoa on 26 June 1896. From there, on 30 June, they left for Singapore. There they met their future superior, Fr. Eberhard Limbrock, and continued on their journey along with him.

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[46] AJ, diary: 34.071; 34.038f concerning his trip to Berlin 13-17 June 1896. – During the trip he gave the future superior of the mission a report of his dealings: AJ to Limbrock, Paderborn and Hagen Depot, 18 june 1896, 34.177f.

[47] Diary for the date.

Once again the Neuguinea-Kompagnie assured the missionaries that they could await a good reception and that between 10 and 15 hectares of coastal land would be put at their disposal. The question about corporation rights would still remain open.[48]

On 13 August 1896 the first Catholic missionaries set foot on their future mission field of Kaiser-Wilhelmsland at Friedrich-Wilhelm-Hafen, the present-day Madang.[49]

Difficulties in New Guinea

The problems that awaited the missionaries were of many sorts. To a great extent they were the same as for colonial officials and businessmen. That included the murderous climate with its heat and especially tropical diseases. It took much effort to locate proper places and establish new stations, and then to travel to and visit those stations. The very great difference in civilization levels often demanded of a Caucasian, even if he himself came from a modest background, great efforts and sacrifices with regards to food and lodging.

One very great hindrance was the multiplicity of languages. Often there were only a thousand people in one language group; so much so, that a transfer from one station to another was tantamount to learning a new language. Two reports of Prefect Apostolic Limbrock's, in 1904 and 1907, to the headquarters for the propagation of the faith in Lyons,[50] give an idea of this problem as follows: "One of the greatest problems we have is the unbelievable linguistic fragmentation. We have five mission stations and with them five different languages, each of which averages not more than 400-500 people. The languages of two of the stations (Ali and Tumleo) are as similar as German is to Dutch; but the other three languages are no more similar to one another than German and French." In the report for 1907 it says: "Along with the notorious tropical climate, the multiplicity of languages presents us with our greatest problem. In our central school on Tumleo Island we have children belonging to eleven different language groups, which are at least as different from one another as German and Dutch. It is not so seldom that in our churches and chapels we say our usual morning and night prayers in

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[48] On 20 July 1896 Kayser forwarded to AJ von Hansemann's letter of 13 July to him (AG 34.072; 30.073; 30.074).

[49] First report: Limbrock, 30 August 1896, 34.202-207; a partial copy: HB 24, 1896/97, 23.

[50] MK 1906, here: Sp.135

three or four, and sometimes in six or more languages, with various groups taking their turns. If we include our workers, then on our stations we can have people who speak at least two dozen different languages. On each of our former stations we have a new language. We usually teach religion in the local language. For all the other subjects, like reading, writing, numeracy, and singing we use only German. Naturally that makes for some great problems."[51] The station on the island of Ali is seen as a great asset. It has a special importance "because it has numerous widespread contacts with the coastal tribes, and the Ali language is spread over a large area," including that of three or four tribes living southeast of Walman and inhabiting an area covering some 50 kilometers.[52] In 1909 it was reported: in our circuit of nine stations there are also nine languages in use... The Tumleo language, for example, is spoken only by the 320 inhabitants of that island." The languages in which one must communicate here are either as dissimilar from one another, or as related to one another as are the languages of Europe.[53]

The prefect apostolic reports as follows about a very different problem, at least in the early years:[54] There is too much time and effort wasted on reports, explanations, answers, and corrections in the letters sent to Steyl. "How can one sufficiently grasp in faraway Europe the strange conditions that exist in distant lands: the situation of a place, one's relationship to the people in charge, to the Neuguinea-Kompagnie and its individual officers, the condition and needs of the mission which is presently offering a favorable opportunity which will not return, etc., etc. – how can one sufficiently understand all this from faraway Europe in order to give appropriate directives? To do all that without a miracle seems to me to be just impossible. [...] It seems to me that the unfortunate experiences of the Neuguinea-Kompagnie, which wishes to be continually regulated from Berlin in most of its affairs and undertakings, can serve as a good example. [...] If I were allowed to add my humble opinion here, it would go something like this: For distant lands with strange and difficult conditions, superiors should be chosen who are industrious, wise, animated with the correct spirit, and most suited to the task, the kind to whom one can and must give one's fullest confidence. They must be given very general - directives descending very little into specifics and individual cases [...] God does not work a miracle where it

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[51] Annual report to the *Kolonialblatt* of 1908; report given on top of p.81. Concerning language problems see EncPNG art: Languages (A.Capell).

[52] Limbrock to AJ, Tumleo, 28 March 1903, 113-119 and 35.252.

[53] MK 1910, p. 78.

[54] Limbrock to AJ, Monumbo, 11 Nov 1901, 35.087-090.

is not necessary. Normally speaking, a mission superior possesses a better insight and more comprehensive knowledge of mission conditions than people in Europe. Why should the grace of enlightenment from above fail him more often in running his diocese, or in individual cases, than it does for persons who are faraway? Usually higher superiors receive a special grace and enlightenment to handle the general situations, and so I would say that they should concern themselves with broad generalities and should worry less – the less the better – about subsidiary departments and individual districts." From the various experiences they have already been through, it seems clear that "the General and General Council cannot possibly worry about every detail of a society that is spread all over the world. A blade that is too sharp gets chipped. 'Plurimae leges – pessima res publica' [The more the laws, the worse the State], said our elders. [...] I feel so sorry that our mission has had to battle so long with so many and such great hindrances, which rise up and obstruct us on every side with such extraordinary doggedness. Our great distance from civilized countries, the wildness of our people and their land, the bad climate with its fevers and diseases, the poverty of our housing and nourishment, - which in new settlements can often be woefully wretched – the confusing multiplicity of languages, the wild customs of our natives that contain all sorts of dangers and snares, etc. Then there are the problems that come from the Europeans, the government, etc., the complete hopelessness of beginnings, the toils, the hardships, the sufferings, the worries, the challenges from all sides; gather all these things together here in the middle of a god-forsaken wilderness, and then one gets somewhat of a picture of our unenviable situation in this young mission. Each step forward is fatiguing enough. And if on top of all that, from Europe leaden weights are hung onto the feet of the slowly clambering mountain climber (for example, by the mission procure), then it seems to me to be just too much of a good thing." It seems that this letter had made a deep impression, at least, on Arnold Janssen.

Another time-consuming problem is communication; by which I do not mean the long time it takes for letters and parcels to get here from Europe, but also the almost impossible progress into the interior of this country. Connections with Europe were further hindered in 1904 when the North German Lloyd shipping line gave up its Singapore-New Guinea run in favor of the Hongkong-New Guinea one, and in that way left the original SVD mission without direct connections to Europe. This forced a return to the original plan of settling in the vicinity of Friedrich-Wilhelms-Hafen, which last but not least, was aided and abetted by Fr. Limbrock's establishing good relations with Governor Dr. Hahl. Only 15 km from Friedrich-Wilhelms-Hafen, where overseas ships continued to

berth, the Alexishafen mission station dedicated to St Michael was now uninterruptedly built up and expanded to contain a sawmill, and all kinds of schools and workshops.

The Mission Personnel

Under Arnold Janssen the first six SVD missionaries were followed by a large number of priests, Brothers, and Sisters, as the following chart of missionaries who worked in New Guinea and Australia between 1896 and 1908 shows.[55]

Missionaries	Priests	Brothers	Sisters	Totals	
sent	34	27	31	92	100.0%
died	5	4	2	10	10.8%
returned	3	-	-	3	3.3%
left	1	1	-	2	2.2%
loss	9	5	2	16	17.4%
loss	26.4%	18.5%	6.4%		

It is to be noted that the two who left both belonged to Australia. Of the three priests who returned to Europe, two were from NG and one from Australia. There were 31 priests who left directly and exclusively for NG. The deceased had all worked in NG. Of the Brothers one was appointed directly for Australia, another worked at first in NG, then while on leave in Germany was reassigned to Australia, where he left to begin theological studies for the priesthood. One or the other had been in both countries for some time.

There follows a summary of the annual reports on the second last page of MK (Michaels Kalendar). Remember that the edition number of MK is always one higher than that given in the table, because MK was always compiled in the spring and shows the state of affairs at that time, unless otherwise indicated. In the chart PP = priests, BBr. = Brothers, SSr = Sisters, Stat = station, Schu = schools, Schuel = pupils, Chri = Christians.

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[55] Source: Mission departures, 50.301.

	PP	BBr	SSr	Stat	Schu	Schuel	Chri
1896	3	3	-	1			
1897	4	4	-	1			
1898	4	4	-	2	1		
1899	6	7	4	2			
1900		no statistics for this year in MK					
1901	9	6	4	3	2	65	210
1902	8	9	8	5	5	180	400
1903	13	12	8	5	5	250	
1904	14	14	11	5	5	280	620
1905	16	18	18	5	5	306	710
1906	21	18	18	6	5	370	840
1907	18	15	18	6	6	370	840
Apr. 1908	22	16	26	8	9	495	1100
Jan. 1909	23	17	29	8	9	500	1150
Jan. 1910	24	21	33	14	16	630	1500

There are some insignificant differences between the figures in this list and the one which the Prefect Apostolic compiled. The report which Limbrock, for example, presented to the colonial periodicals concerning his prefecture for 1908 gave the following figures: The European personnel at the moment consists of: 21 priests. 16 Brothers, and 28 Sisters – a total of 65 people, of whom three priests and three Brothers are at the moment back home restoring their weak health as best they can. Personnel statistics for the year 1908[56] differ a bit: "In our entire mission we now have 22 priests, 19 Brothers, and 30 Sisters working – which is a total of 71 persons." The losses are accounted for in this way: "Since March 1900, when we had our first death, we have annually lost either a priest or Brother; add to that two Sisters, and it brings the sum total of our losses through death to 12. Of those, three died within the last 13 months. Besides that, almost a dozen of us have been away in

[56] Limbrock, in: MK 1910, p 78.

nearby Australia or faraway Europe for health reasons. [...] The number of our living Christians at the beginning of 1908 would easily top eleven hundred, and we have about 550 children in our schools."

The Mission Stations

In order to choose a locality to open a mission station, one must ask the following questions: "Is it a healthy area? Are there people living nearby? Where will I be needed in the future? [...] One must study the wind patterns and take note of them, also of the mangrove and fever hazes....for whatever the wind blows from these areas is unhealthy. One must study maps of the area and diligently seek information, especially from individuals from whom one can hope to get the truth. Distrust information given by those who want to get rid of you and reread again what I have written to you a while ago."[57] Therefore the prefect apostolic "should in future give special attention to acquiring the best harbor sites, which are both healthful and have a sizable heathen population near them."[58]

Station and patron	*Priests*	*Brothers*
Tumleo, St Josef	Puff, Lohmiller, Kirschbaum	Symphorian
St Anna*	Schmidt	Ferdinand, Tobias
Ali, St. Anton	Jaeschke	Georg
Walman, Regina angelorum	Becker	-
Juo, St Peter	Jerome	-
Boikin, St Paul	Scharfenberger	Calixtus
Monumbo, Herz Jesu	Vormann, Winter	Wunibald
Bogia, Hl. Geist	Girards, Koesters	Beda
Alexishafen, St Michael	Limbrock, Loerks	Cletus, Sylvester
	Buschhoff, Weyer, Brenner, Hesse	Bartholomaeus, Wenzeslaus, Clarentius, Nicetus, Baldomer, Pontianus,
Mugil, St Johann **	Averberg	-
Europa	Erdweg, Doehre, Wortel	Gottfried, Canisius, Protasius
Dutch East Indies ***	v.d.Hemel	-

* St Anna was not a mission station in the strict sense of the word, but only a mission plantation. *(** and *** continued on next page, XLVI)*

[57] AJ to Limbrock, Steyl, 23 October 1896, 34.179.
[58] AJ to Limbrock, Steyl, 1 October 1905, 34.364f.

** After going ashore at Matuka, 30 km north of St Michael and a few km south of Cape Croisilles, in 1909 Fr. Averberg set up the station of Mugil at the mouth of Bira (=Elizabeth-) Hafen, a few kilometers west of Kap Croisilles, and gave it the name St Johann. From Mugil he also ran the nearby stations of Matuka and Megiar, whose inhabitants originally came from the island of Karkar (= Dampier) and kept up good contacts with it. – In a similar way the station at Malol was set up in 1909 on the Walman coast, 30 km west of St Anna. The proximity of the government station which had been opened in 1906 offered security against the warlike Malol people.
*** Perhaps the priest's stay was for the purpose of collecting more plants and animals.

The above list of stations and the distribution of the priests and Brothers in New Guinea was compiled by Fr. Limbrock a few weeks after the death of Arnold Janssen. Unfortunately he did not make a similar list of the Sisters. The survey shows not only the efficiency of the prefect apostolic but also gives one an insight into the involvement of the Society's personnel and the material support needed to back them up.[59]

The nine listed mission stations stretched along a coastline about 500 km long, about as far as from Berlin to Cologne. After compiling this inventory of personnel, the prefect apostolic arrived at this conclusion: "The mission is too young. Everything is still in the state of fermentation. This [missionary] shows himself still unprepared for his job. Yet he is indispensable in some other place. Add to that more cases of sickness and death and similar hindrances. [...] Everything is in flux." Connections between the stations was assured from Pentecost 1901 onwards by the small steamship "Gabriel". This steamboat was 27.4 meters long, 5.5 meters wide, and could travel between 16 and 17 kilometers an hour. It served not only the needs of the missionaries but by means of it students and recruited workers were brought to their appropriate destinations.[60]

Arnold Janssen thought the following consideration was important for the number of stations the mission ran: "You must reckon with the fact that sickness and/or travel to Europe is going to put half or more of your personnel out of action at any given time. Therefore, you should have not more than two stations, and they should not be too far apart, but such that later on a circle of schools and chapels can be erected around

[59] Limbrock to General Administrator Blum, St Michael, 17 April 1909. Ord. 880. – See also: Limbrock, Uebersicht ueber die Taetigkeit in unserer Mission von Deutsch-Neuguinea, in: SMB 37, 1909/10, 136-138 and 153f with a description of each station.

[60] ibidem. 154.

each station; but they should not be too near to each other either."[61] He gathered the following insight from the reports of missionaries in Togo: "A person can at any time consider only half of the missionaries to be of use; the other half is either sick or absent." But naturally the prefect apostolic had the right to set up stations even in untouched areas, if he thought it was good to do so. "What I have said is good advice. I recommend that you take it very much to heart."[62]

The very first settlement was planned to be set up in the vicinity of Friedrich-Wilhelms-Hafen. But because the Rhenish missionaries were already working there and the newcomers had soon found the climate too dangerous, they betook themselves to the island of Tumleo, in the vicinity of the Dutch New Guinea border. In 1905, however, Alexishafen in the vicinity of Friedrich-Wilhelms-Hafen, became the principle and central station of the entire mission. This transfer had been made necessary because the North German Lloyd was not willing to dock at any other port along the entire northern coast. At the beginning of the First World War a long chain of stations stretched along this coast from Dutch New Guinea to the main station. Soon the exploration of the interior began to take place.[63] By that time the number of Catholics had risen to 4,200. The 27 mission schools were attended by 1,500 pupils.[64]

The Beginnings of Individual Stations

Tumleo (also called Tamara), St Joseph: Because the initial stay at F-W-Hafen in Astrolabe Bay became practically impossible, there was a transfer to Berlinhafen (Aitape). Two priests and one Brother arrived there on 31 August 1896. The others – delayed by fever – followed on 25 October. They arrived in Berlinhafen on the following day and in the evening of 27 October they landed at Tamara. They had bought a boat for 5.000 Marks.[65] It was a good choice, even if forced by necessity. "It is healthier on the island than on the mainland and this can serve us in very good stead because of our poor living and diet conditions. This island alone made it possible for us to establish advantageous connections by boat." Each time it anchors about 200 meters offshore. "Tamara

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[61] AJ to Limbrock, Steyl, 2 June 1897, 34.180.

[62] AJ to Limbrock, Rome, 24 April 1900, 35.764.

[63] Thauren, p. 7f.

[64] EncPNG 496.

[65] SG 21, 1898, 143f Ueber die Anfaenge in NG "Von einem Missionar der apost. Praefektur Kaiser Wilhelmsland." (About the Beginnings in New Guinea – by a missionary from the prefecture apostolic of Kaiser Wilhelmsland.)

is a business center. Its inhabitants monopolize the pottery trade for miles roundabout. The tribes that live along the coast to the southwest come to Tamara to trade food, arms, and ornaments for crockery. The Tamara people themselves travel great distances to trade their products. By means of this contact between the Tamarans and other tribes, our efforts gradually get to be known among other peoples. One day when these people are Catholic, they will surely, perhaps without even knowing it, plant the seed of one or another Christian idea among other peoples and so prepare the soil for us. We could not have found so many advantages on any other island and surely not along the coast."[66] "In the beginning we had many problems to deal with. Forced by circumstances, we settled down on a small island and lived some 180 nautical miles from the main shipping lanes; only one German trader, who was a great support to us but who died just three months after our arrival, lived in the vicinity – though that was two hours away; and so we newcomers were thrown upon our own devices. Hunger, sicknesses, and the inclemency of the weather, the attitude of the colony's government – which was sometimes entrusted to a business company – the poor living conditions under which the native people groaned – all that did not help to make our situation any rosier." The main station "is on the island of Tumleo, which has about 280 inhabitants. Tumleo is about two hours away from Berlinhafen and about 60 nautical miles south east of the German-Dutch border of the territory." Almost all the children are baptized, and so that means that within a short time the island will be entirely Catholic. "The island is a trade center to which coastal people come from all sides up to 25 nautical miles away."[67] "On September 4, 1896 we founded our first mission station on the island of Tumleo in Berlinhafen. The island has an area of about 360 Morgen [approx. 290 acres], and today has a population of about 320 inhabitants – whereas it formerly had only a few more than 280."[68]

Leming. – "Regina Angelorum; Mary, Queen of the Angels." This station on the mainland was founded on 22 July 1897. "The terrain on which it stands is very sandy and sterile, which is a characteristic of the entire coastline. Even though one can reach it by boat from Tamara in 50 minutes, during the five months of the rainy season it is almost impossible to go ashore there due to the high seas. Because of this, plus the heat, the hordes of mosquitoes, and the constant fever, the confreres who live there do not

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[66] MK 1900, Sp. 207.
[67] MK 1902, Erdweg:Sp. 167f, 169 and 194.
[68] MK 1910. p. 78.

have one of the nicest postings."[69] The natives there are also more dangerous than elsewhere. "And so just a few months ago Fr. Schleiermacher was chased by a mob of Papuans and shot with arrows."[70] "The station had to bear up with many problems in the 3 ½ years of its occupancy, for there the climate is really unhealthy. We have a dwelling there, a pitiable chapel, and a school. Until now we have had to change the staff at the station three times."[71] "Later on, toward the end of September 1904, a better location was sought which was more centrally situated in the Walman area, whereas the first house had been to the west and beyond the tribal villages."[72] "The station, a simple white clapboard house with a corrugated iron roof, is situated very near to the beach. Alongside it rises a shabby little chapel which wind and rain penetrate from all sides. On both sides of it there are native villages."[73] Here station manager Fr. Schlueter looked after the 100 Christians and 35 school children out of a total of 600 inhabitants. The early death of Fathers Schleiermacher and Spoelgen, along with the return to Europe of Fr. Friedrich Vormann handicapped the development of the station. In order to have fresh meat, Br. Wunibald began to raise pigs; this project was continued by Fr. Clarentius.

Monumbo, Potsdamhafen. Sacred Heart Station.. - "On 7 November 1899 we sailed to Potsdamhafen, which is about 180 nautical miles (60 hours) southeast of Berlinhafen. There the Monumbo people live in four large villages."[74] "Last fall saw the founding of a new station in Potsdamhafen, situated on Hansa Bay. It was dedicated to the Sacred Heart of Jesus. Its position seems to be well chosen; it has just become a calling-in station for steamers."[75] MK 1902, Sp. 171 relates: The station is located some 100 nautical miles from Tumleo. The inhabitants call the area Monumbo. "The station was set up a year ago." There are three priests and two Brothers stationed there. In MK. 1903, Sp. 195 Limbrock says: "Along the coast stretches a narrow strip of level land which rises very gently toward the interior; along the seacoast it is covered with underbrush and forest and here and there some dense coconut groves. About 1 ½ hours away from the coast we find five villages which are connected with one another by relatively well-kept paths which regulate communications among them. Our

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[69] MK 1900,Sp. 208.
[70] MK 1901, Sp. 175.
[71] MK 1902, Sp. 170f.
[72] MK 1910, p 78.
[73] MK 1907, Sp. 164f
[74] MK 1910, p. 78.
[75] MK 1901, Franz Vormann, from Feb 1899: Sp. 175.

Sacred Heart station there is situated right in the middle of the villages along the coast at a very appropriate location. There the most essential buildings and a temporary chapel have been set up. These are some of the simplest wooden structures one can imagine." Br. Protasius has laid out a coconut plantation. Fr. Franz Vormann is head of the station. In the school there are 100 pupils.[76]

Ali, St Anthony. – "On 11 May 1901 the island of Ali, near Tumleo, got its own station." According to MK 1902, Sp 171: "Ali lies an hour and a quarter away from Tumleo. Near Ali lie two more islands, which are also drawn into the sphere of our activity as out- stations. Most probably this new station will be dedicated to St Anthony." MK 1903, Sp 196 states: "Right now on the island of Ali, hardly 4 nautical miles from Tumleo, the station of St Anthony is in the process of taking shape. Fr. Klaffl will take it over and from that base also look after the two nearby islands of Seleo and Angel."[77] Fr. Klaffl had laid the foundations. Fr. Wortel is presently in charge along with Br. Gottfried. The island has 60 residences and between 310 and 320 inhabitants. At the moment a convent and a chapel are being built for three Sisters who are coming.[78]

Bogia – On 1 July 1901 a station was opened in Bogia, which is only a few hours' walk from Monumbo.[79] It takes an hour and a quarter to get there by horse. The mission school with its 50 pupils has suffered a setback due to the death of Fr. Padberg. Fr. Girards is now in charge of the station. Br. Calixtus manages the plantation.[80]

St. Anna – the mission farm – "In the beginning of 1903 the St Anna mission farm was started on the mainland near Berlinhafen. From St Anna a person can get to Tumleo by rowboat in an hour. Within an hour and a half one can reach Walman from St Anna either by foot or by boat. From Ali it takes the same length of time to reach either Tumleo or Walman."[81] One gets from Leming to St Anna on a road built by the mission. The farm is run by Br. Ferdinand. "The plantation is a large forested area, where 50-60 black work-

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[76] Mk 1907, Sp. 165.
[77] MK 1910, p. 78.
[78] MK 1907m Sp. 164.
[79] MK 1910, p.78.
[80] MK 1907, Sp. 166.
[81] MK 1910, p.78.

ers fell trees under the direction of the Brother, and then hoe up the cleared area and plant coconut palms, rubber trees, maize, sweet potatoes and other vegetables, dig drains, lay out roads, and build bridges."[82]

St Michael, Alexishafen. – "In the middle of May 1905 we opened the station of St Michael in Alexishafen near Friedrich-Wilhelms-Hafen, the headquarters of the administration in Kaiser-Wilhelmsland. St Michael will surely become the central station of the whole mission."[83] Limbrock reports about the beginnings: "When we began here in St Michael's in May 1905, we brought along our few belongings on the 12-13 ton cutter 'Arnold.' For weeks we lived in a house, or rather under a roof without walls, which was 4 x 4 meters in size. The second building, which was built of bush materials, was absolutely drafty, with the wind blowing through it all the time. But it served us until May 1908, when a storm during the night blew the roof right off. From then on we lived in the present-day warehouse shed and only in 1910 did we move into the present house."[84] In the same year the station was founded, the sawmill was set up.[85] "From its very beginning in December 1905, the sawmill functioned almost flawlessly. The machines excel by their strong solid construction, their quiet, safe operation and minimum of maintenance, as well as by their first-rate output. The main components come from the Maschinenfabrik Esterer A.G., in Altoetting in Bavaria." Until now all our timber had to come from Singapore or Sydney.[86] The workmen came from a distance of 200 hours.

Dallmannhafen. [Wewak] – The year 1908 saw two new foundations. On 11 January the island of Juo [St Peter's] received a missionary, and toward the middle of the same year another went to the new station on the mainland called [Boikin, St Paul's]. Dallmannhafen was about 70 nautical miles , or 23-24 hours away from Tumleo."[87]

The Question of Missionary Methods

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[82] MK 1910, p.78
[83] MK 1910, p.78.
[84] Limbrock to Blum, St Michael, 1 March 1913, file 885.
[85] MK 1910, p. 82 about the sawmill.
[86] MK 1902, Sp.172f.
[87] MK 1910, p. 78.

Once a station has been opened, a person must have a clear idea of how he is going to establish contact with the local people. "It is going to be very difficult, once one has settled down a bit, to establish good contacts with the natives and set up schools in the right way. I beg you to give all your attention and care to this point. In order to find the right approach as soon as possible, I am enclosing two books for beginners. I beg you to make yourself well acquainted with these texts so that you can as soon as possible organize everything in the most desirable way."[88]

It soon became apparent that the native grown-ups were too backward to be instructed and baptized. So the approach by way of village and boarding schools was resorted to. It was much easier to baptize the children. It was hoped that by shepherding young married couples over the years and by setting up separate settlements for them, the missionary could put up small Catholic centers, which could then gradually bind themselves to one another. Besides the setting up schools, another important source of local contact were the native workers. At first these had to be imported from Neupommern [New Britain]. Because they were Catholic, their conduct as adults was able to serve as a sermon. Religious celebrations also attracted the local people to join in and do likewise. That is what happened at the first Corpus Christi procession in New Guinea.[89] Shortly after that only local workers from nearby were hired. And since other Europeans, especially the Neuguinea-Kompagnie, also hired native manpower, these latter were able through mutual contacts to compare the different ways Europeans treated them, and how they lived and worked together. When these laborers got back home, they were pathfinders for the missionaries who came after them. "Since wages for the work force are so low, it seems good to me that through this medium at least a transitory contact be established with the various tribes. And so I consider it really clever to also make use of this means to bridge a way to people's hearts for the Gospel of Jesus Christ."[90]

An important goal for the prefect apostolic was to become financially independent. That was to be the purpose of the mission plantations with their coconut and rubber trees, as was also the setting up of one's own sawmill and various workshops. Local adults could also be contacted and influenced religiously in this way. Soon a bustling cattle raising project was set up to provide for the mission's own dietary needs. How prudent all these undertakings were, was shown during the first

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[88] AJ to Limbrock,Steyl, 27-28 August 1896, 34.178: Letter 7.

[89] SMB 26, 1898/99, 115-117 Erdweg, Erstes Fronleichnamsfest in Neuguinea.

[90] AJ to Girards, Steyl, 30 Jan. 1905, 63.155: letter 110.

world war and the years that followed, when no material help at all was obtainable from Europe.

Arnold Janssen acknowledged that the Brothers were the real professionals behind all this work and bore the brunt of it; and he warned superiors about being overbearing towards them. "A Brother who has been working at a special trade for a long time can know much more about certain matters than his superior does, especially if the latter is still young. And so the superior must show a certain deference to an experienced Brother and instead of giving him an outright order, should rather ask: 'Dear Brother, could that perhaps be done better in this way?' Then he can listen to what the superior has to say, and there is less danger that the latter gives an order which the professional immediately sees is not a wise one."[91]

The successes in cattle raising and plantation management were for Arnold Janssen not ends in themselves. "All this should serve the purpose of putting the mission on an ever better foundation, promote the good health of the priests, Brothers and Sisters, and then with these material means make the mission itself flourish all the more."[92] In order to avoid a misunderstanding, in another letter written on the very same day, he added this rider: "The last point is, of course, to be understood only in a material way."[93]

The missionaries were supposed to make their contribution also in the scientific field. Because of that Arnold Janssen welcomed very much the linguistic and ethnological articles published by the missionaries.[94] He went so far as to have a special geologist for New Guinea trained at the University in Munich, saying: "This will give a valid proof that our missionaries are not backward in the sciences either."[95]

It was clear to Arnold Janssen that the faith would remain a weak little seedling if it did not have any enthusiasm about it. An important document from AJ suggesting mission methods had attached a letter describing the customary Steyl procession to the crib on Christmas night.[96]

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[91] AJ to Limbrock, St Gabriel, 22 March 1905, 68.913: letter 112.

[92] AJ to Limbrock, Steyl, 30 January 1905, 35.150: letter 109.

[93] See footnote 90, to letter 110.

[94] In AJ to Limbrock , Steyl, 1903 March 10, 34.305f (letter 54) there is a special reference to: Erdweg, Die Bewohner der Insel Tumleo, in: Mitteilungen deer Anthropologischen Gesellschaft, Wien, 32, 1902, 274-310. 317-399.

[95] AJ to Limbrock, St Gabriel, 23 April 1905, 69.960: letter 115.

[96] AJ to all men and women missionaries in New Guinea, Steyl, 25 Dec. 1902. 28.954-957: letter 52.

In it he says: "Of late I have read various things about New Guinea which have increased my interest in that mission. Is it not true that even the Papuans are able to, of course perhaps not yet, but in time, celebrate our Christian holy days with us and with their whole hearts sing along with us the Alleluia and Gloria in excelsis! [...] Last night we again had a beautiful celebration. The corridors were all festooned with lanterns, and the entire recreation room, from which we carried the Christ Child, was really beautifully decorated. The young students sang such beautiful, lively, moving Christmas carols...[...] Such celebrations are especially important for people, who are not yet spiritually educated enough to be able to grasp purely spiritual matters. So external pageantry must help to educate them. In this way Christianity will come alive before their eyes and penetrate their souls more easily and deeply. Judge for yourself: have not the religious celebrations in which you took part become high points in your life, to which you often gladly return in memory? Don't you think the same will happen to those unfortunate souls around you?[...] These remarks are intended only as a commentary on the subject, and in no way to anticipate the arrangements of superiors. In any case you should all gladly cooperate to put on church festivals as well as you can and to celebrate them with truly festal joy. In that way the natives will see their way to accept Christianity. It must surely be your sweetest hope: to see many conversions. [...] I am aware that at the moment your main job is to get established, to get acculturated, and to provide for your necessities of life. In time the rest will gradually take care of itself."

The New Guinea mission had its own lifestyle.[97] In the course of time Arnold Janssen began to understand it. "I am happy to see that in many respects your restless activity has produced great progress. It is said: *Primum vivere, deinde philosophari.* I am of the opinion that wherever possible, you should give precedence to the "philosophari", the work of converting souls, and keep it before your eyes as your primary goal. But because of the great problems of "vivere", it, too, must not be neglected. In that part of the world it can even become the main part of your work. I am in a position to be able to inform you that even your opponents admit that in this regard you have achieved much. Continue on with trust in God and in this way try to lay a good foundation on which to build your evangelization efforts, so that they will be lasting and gradually enable you to venture into the interior of the country."

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[97]AJ to Limbrock, Steyl, 25 Nov. 1904, 34.339-342: letter 107.

The goal to build up a local church with a bishop at its head, was not achieved in Arnold Janssen's lifetime, but the necessary personnel and material preparations were being put in place; for example, to build a house "where the future superior of the Society could live, in case he were someone different from the ecclesiastical one. I know that you wish the Society well. So, would you keep this point in mind and when the right time comes, try to talk about it. This matter is also of importance to the ecclesiastical authorities; for how can things go well in the mission, if the religious superior is not in a position to maintain cooperation and a good spirit among his subjects?"[98] He came to speak of the same matter on another occasion:[99] "Do you still want your mission to be soon raised to a vicariate? I think that you still have too few stations to aim for that; and also in my opinion, you have not made enough preparations for a religious superior. And so the first thing that should be in your mind and heart, and for which you should strive, is that the Society should have its own station, which could also serve as a proper place of recreation and retreats for the whole vicariate, just like Daetja does in South Shantung. Furthermore, you have always been a faithful son of the Society and hopefully will continue to be so in the future. I'm afraid that until now everything has been too small to be able to offer two superiors (an ecclesiastical one and a Society one) their appropriate freedom of operation."

Fr. Limbrock had suggested in Rome that the prefecture be raised to a vicariate and that a bishop be named for it. He did that without first contacting Arnold Janssen. And then when besides that, Fr. Limbrock in an exaggerated way insisted that he was in no way thinking about himself for the forthcoming episcopal position, it was a bit too much for the superior general.[100] So he wrote him: "You cannot really believe that, no matter how humble you are. We are of the opinion that the consequences of such a move would by and large be more detrimental than advantageous. At any rate you would in that way gain more prestige with the government and confreres; and with reference to that point I'll try to judge as favorably as I can. But don't believe that by this move obedience to you in the future will be assured. Examples from China prove that point."

Fr. Limbrock felt that without local help it would be difficult to establish a firm foothold and expand his evangelization efforts. He pinned

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[98] AJ to Limbrock, St abriel, 27 July 1903, 34.314f: letter 59.
[99] AJ to Limbrock, Steyl, 5 Nov. 1903, 35.131: letter 70.
[100] AJ to Limbrock, St Gabriel, 4 April 1902, 34.272f: Letter 38.

his hopes on help from the Marists; first of all because they had had 40 years of experience and were a zealous congregation possessed of a good spirit, judging from what one hears about them. So he advised Arnold Janssen as follows:[101] "Would Your Reverence think it appropriate to write to their superior general about this, asking him to drop a hint to their priests in Fiji, to lend us some (perhaps 20-30 for a start) people trained to do catechetical work?" For we have not been here long enough to train our own catechists. The Wesleyans (Methodists) here have also received support from their religious brethren there. "Shouldn't the Catholics also help one another?" He asked that Arnold Janssen take the necessary first steps. "That is a very important matter for us!" The superior general acceded to his wish and wrote to the General of the Marists, but his request fell far short of what Limbrock wanted. He asked for only two or three catechists, even though the need called for a much greater number.[102] No answer arrived. It seems that Fr. Limbrock had tried to enlist catechists also in Neu Pommern...for Arnold Janssen reminds him:[103] "Formerly you wanted to ask for 16 catechists in Neu Pommern. How many did you get? Among the older boys don't you have any who could be trained as teachers or catechists?" The problem was clear, but the solution was not.

Publicity for New Guinea

The Steyl magazines were supposed to receive articles from the missionaries that suited the general public. But if the articles were to influence people, they had to follow certain ground rules.[104] "In a report about anything it is one's cultural activities and experiences that are of the greatest importance to readers. In fact that is the main reason why most read an article; missionaries gain approval in the eyes of many readers only to the extent that they achieve some success in this regard. It is also important to pay attention to the following point: the reports must be written in such a way that the reader can immediately appreciate what is being done, but should not give the impression anywhere of bragging about the achieved outcome."

Arnold Janssen took great pains to give detailed instructions about what the contents of an article should be. "You must not take for granted

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[101] Limbrock to AJ, Tumleo, 24 Sept. 1899, 35.030f.
[102] AJ to the superior general of the Marists, Steyl, 16 Nov 1899, 34.182.
[103] AJ to Limbrock, St Gabriel, 5 June 1902, 34.279-283: letter 40.
[104] AJ to Limbrock, Steyl, 9 Feb. 1904, 34.319: letter 79.

that the reader is acquainted with conditions like, for example, the number of laborers on a station or plantation in New Guinea. On the contrary you must introduce him to the actual state of affairs. You will succeed better if you take a general human point of view about things. For example, explain the length of the northwest coastline, its importance for the future and the development of the entire colony, the colonization plans that are being put into action, the gradual infiltration of civilization and similar details; all this is to be done with either a certain reserve or a certain openness, depending on the circumstances. You could speak of the pains you have taken, of the hopes you have entertained, of the support which you received in the beginning, and then of the disappointments, worries, and nuisances that cropped up later on, or of a certain openness, depending on the circumstances. You could describe several of these individually, or compose a feature article about the whole subject."[105]

Naturally the article must be up-do-date.[106] "Our calendar does itself a disservice when in its 1904 edition it gives a report from 1902. Please request that your missionaries submit reports about their accomplishments already in January. If these reach our hands by the end of February, we can still use them in our current edition. Furthermore, people in charge should make two copies of a report: one for me and one for you." It is best to begin with a publication of one's success, but then taper off with the observation that there is still much to be done.

The Development of the Mission until the Second World War.

On 30 May 1911 the combination of both the religious and ecclesiastical authority in one person came to an end, when Fr. France Vormann was named regional superior.[107]

In 1913 the Prefecture of Kaiser-Wilhelmsland was divided into an East and a West prefecture. The West was assigned to the Picpus Missionaries. But due to the outbreak of the first World War, they never took possession of the area.

In the year 1913 the mission began its penetration into the interior of the country. That entry was pioneered by Fr. Franz Kirschbaum from his station at Marienberg on the lower Sepik River.

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[105] AJ to Limbrock, Steyl, 22 July 1906, 34.378-380: letter 146.
[106] AJ to Limbrock, Steyl, 4 Nov. 1903, 35.130: letter 69.
[107] Nuntius SVD I, 127.

The tensions with the prefect apostolic reached their peak when in practice he showed no regard for the rightful interests of the Society. He tendered his resignation and on 9 September 1914 it was accepted by the Congregation for the Propagation of the Faith. Simultaneously Fr. Andreas Puff was named apostolic administrator.[108] He took office only on 24 August 1915.[109] Fr. Limbrock became a simple missionary at Boikin.

At the outbreak of World War I, Australian troops landed in the German colonies and took over the government. The few German soldiers around surrendered on 21 September. After a short internment the German missionaries were able to continue their activity unhindered. The material support of the mission was assured through income from its coconut plantations. But all activity had to be geared down. New mission stations could no longer be set up, because no new missionaries could come from Europe. All school activity came to a halt. The regional, however, saw some positive sides to these difficulties.[110] "This interference by the war has even had a good side for us. We have learned how to be thrifty and how to make better use of the produce of the land."

The first serious threat came from the Treaty of Versailles[111] and the taking over of the government of the German colonies in the South Sea by the Australian administration. From this time on the name Papua New Guinea was used for both the former German New Guinea and British New Guinea. All German missionaries were to leave the Territory. The same steps were taken which the Divine Word Missionaries had already experienced in Togo and Mozambique. First they were conceded a transitional period, and then in 1924 given complete freedom.

A new ecclesiastical structuring began at the end of 1922 with the erection of the Vicariate of East New Guinea.[112] Since the Western half was not taken possession of by the Picpus Missionaries, it reverted to the SVD as the Prefecture of Central New Guinea, and was managed from East New Guinea. Franz Wolf, who had been consecrated bishop of Togo just before the world war but because of hostilities had been detained in Steyl, was named bishop of the Vicariate of East New Guinea. He arrived in 1923. Central New Guinea received its own prefect apostolic in 1928 in the person of Fr. Loerks. When the prefecture was raised

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[108] Nuntius SVD I, 264.
[109] Vormann to Blum, Tumleo, 20 Sept 1915, files 880.
[110] Vormann to Blum, Tumleo, 20 Sept 1915, files 880.
[111] K. Mueller, Schwager, pp. 111-118.
[112] AAS XV, 1923, 27; Nuntius SVD I, 456.

to a vicariate in 1931, he was named bishop in 1933. In 1952 the vicariate's western half was divided into the Prefecture Apostolic of Aitape, while the Eastern half along with the Sepik area remained the Vicariate of Wewak.

With the arrival of the first American SVDs at the end of 1926 the composition of the mission personnel became more international. It was one of them, Fr. Wm Ross (1895-1973), who along with German Fr. Alfons Schaefer (1904-1958) in the 1930s pioneered the opening of the mission in the Highlands. This venture was soon supported by the use of small single-engine aircraft. Over the years, though, plane crashes cost the life of more than one good missionary.

The Second World War and Thereafter

In the foreground stands the loss of PNG missionaries in the war. They total: 2 bishops, 22 priests, 38 Brothers, and 55 Sisters.[113]

On 17 March 1943, Bishop Loerks, 6 priests, 14 Brothers, and 18 Sisters along with 30-40 Europeans and Asiatics were murdered by the Japanese on the ship "Akikaze". On March 19 this same ship was torpedoed near Rabaul. Only one soldier on it was saved and in a war crimes trial he later testified about what had happened to the missionaries.[114]

The second date of great misfortune was 6 February 1944, when American planes attacked the Japanese ship "Yorishime Maru" on which were Bishop Franz Wolf and group of missionaries. Without protection, they were easy targets: 7 priests, 12 Brothers, and 27 Sisters died on the spot. Bishop Wolf succumbed to his wounds on 23 February in Hollandia; many others died of their wounds in the following days.[115]

The result of the war was a very tragic one: Of the 230 Fathers, Brothers, and Sisters who were working in New Guinea at the beginning of hostilities, 122 (or 53%) lost their lives during the war. And 90% of

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[113] Aerts, Theo, *The Martyrs*, pp.37-40 and 47.

[114] ibid, p. 126-129. – R. Wiltgen SVD, The Death of Bishop Loerks and his companions, in: Verbum 6, 1964, 363-397 and 7, 1965, 14-44; offprint in German: Apostelтod in NG. Der Tod von Bischof Loerks und seinen Gefaehrten, 1966, Steyler Verlag, St Aug., pp. 75. – Totengloecklein IV, 1-3.

[115] Sr. Ottonia, SSpS, The Fatal Yorishime Maru, in: Theo Aerts, *The Martyrs*, pp. 87-95.

all the churches, schools, and buildings of the mission were destroyed."[116]

Thanks to a speedy influx of missionaries from America and Australia, mission work got off to a fresh start. A few years later missionaries from Germany were again able to get to the missions. The second Vatican Council's stress on local churches and of lay people, the use of the local language and customs in the liturgy, as well as the development of indigenous clergy and religious brought about a development whose end is not yet in sight. Of special importance was the timely acceptance, development, and spread of Pidgin English as a trade language.[117] In inter-church relations Fr. Patrick Murphy, SVD, (1927-1978) "was one of the most zealous promoters of ecumenism and an ardent advocate of its development on a human level." A fatal traffic accident put an untimely end to his efforts.[118] With two papal visits and the beatification in Port Moresby on 17 January 1995, of Peter To Rot, a catechist who had been killed by Japanese soldiers, the equality and status of PNG in the universal church was achieved and guaranteed.

As a parallel to these revolutionary changes, political independence arrived on 16 September 1975. That this step could be made without any hostility or anti-European retaliation was in no small part attributable to the promotion of peace by the missionaries.

II. Beginnings in Australia

The main purpose for SVD activity in Australia was a purely practical one. A procure was to be set up there, an overseas agency for the mission in Kaiser-Wilhelmsland, where it could get its necessary supplies and replacements. Besides, missionaries who were ill or in need of recuperation were to be taken care of in the healthful climate of Australia. In order to get ecclesiastical permission more easily, it was arranged with Cardinal Patrick Francis Moran, the first Irish archbishop of Sydney (1884-1911), that we would take over a parish in Sydney.

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[116] [R. Wiltgen] Papua Neuguinea, in: *Geschichte unserer Gesellschaft*, ed. F. Bornemann, Rome 1981, p. 395.

[117] Francis Mihalic, *Melanesian Pidgin English in New Guinea*, in: Verbum 2, 1960, 340-344; ibidem, *Neo-Melanesian – A Compromise*, in: The Word in the World 1969, Techny, IL, 1969, 29-31.

[118] R. Davis, art. Pazifik, in: Oekumene Lexikon. Kirchen – Religionen – Bewegungen, ed. by H. Krueger et. al., Frankfurt a.M. 1883, Sp. 939-945 (here: 945). – See also: Adolph Noser, *Relations with Non-Catholics in New Guinea*, in Verbum 5, 1963, 75-77.

The first procurator was Fr. Josef Fischer, who because of his stay in the United States could speak English well and had also had some pastoral experience there. But within a short time he was transferred. His successor was Fr. Peter Klein. When he asked Arnold Janssen who would actually be his immediate superior, AJ took the opportunity to make it clear to Fr. Limbrock in a letter that setting up a procure for the purpose of more easily taking care of the needs of the mission was an important point, but that he, Arnold Janssen, would have the last word about any of Fr. Klein's other activities and involvements. "I wrote him that I am his immediate superior. He is accountable to me, but I must order him to take good care of your procure." But even more clearly speak the words which Fr. Klein received with his appointment: "Be on the lookout for good vocations to the priesthood and Brotherhood; that would be of help both to the Society and the missions."[119] So it seems that as far as Fr. Limbrock was concerned, the house in Australia was to be no more than a contact address for the easier procurement of materials that he needed. The actual decisions especially with regard to personnel remained with the highest authority, Arnold Janssen. Australia with its possibilities and in its development was not to be hindered or disturbed.[120] In actual fact the house in Australia for many decades remained like an outstation of the mission in New Guinea. It acted mainly as a place of recreation for sick and ailing missionaries.

A dozen years after the opening of the procure, the new superior general wanted to know "if the procure in Sydney is really necessary. If you don't have any real use for it, then I don't understand why the priest and Brother should stay on there any longer." In his answer the regional admits that the establishment in Sydney is of almost no use. It could be closed down without any loss. "It was, however, set up by the prefect apostolic, and so he would be the competent person to judge this matter."[121]

Later on there was never a lack of impulse for the establishment of a proper Society presence and to open a mission house. And so it was that Fr. Superior General Gier, soon after being elected, gave the following directive, "after consultation with the Rev. Administrator [Puff], I think it best for you to send a suitable priest from there to the continent to study the situation and then provide you and us with a report. Two

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[119] Geschichte der Gesellschaft, Analecta SVD 54, p. 379.

[120] AJ to Fr. Limbrock, Steyl, 1902 Dec.6, 35.105f: letter 47.

[121] Blum to Vormann, Steyl, 11 March 1912, Section 19; Vormann to Blum, St Michael, 6 Aug. 1912, Section 5; both letters in file 880.

considerations are to be kept in mind: the establishment of a mission house and the setting up of a house for recuperation. From over here we cannot judge whether or not Australia is inwardly prepared for the founding of a mission house. Be that as it may, one would hope that a country that can produce enough vocations for its own priestly needs, is also capable of supplying a line of missionaries for the conversion of the heathen world."[122] On 27 June 1922 permission was received from Propaganda to open a procure in Epping.[123]

The real problem lay in the question of personnel; and it could not be solved. So it was that a mission house was founded in Australia only after World War II.[124]

[122] Gier to Wiesenthal, Steyl, 21 July 1921, file 880.

[123] Secretary to General Procurator, Rome , 27 June 1922, file 880

[124] For the entire story see: Geschichte unserer Gesellschaft, Analecta SVD 54, pp. 379-381.

ARNOLD JANSSEN'S LETTERS

TO

NEW GUINEA

AND

AUSTRALIA

TEXT AND COMMENTARY

translated from

Arnold Janssen SVD, Briefe nach Neuguinea und Australien

Josef Alt, SVD

by

Fr. Frank Mihalic, SVD

1

Steyl, 16 January 1896

Dear Father Limbrock,

In the summer of 1895 Cardinal Ledochowski asked us to accept as our mission field the present German New Guinea, known as Wilhelmsland, since it is due to be separated from British New Guinea and made into a prefecture apostolic of its own.[1]

With the unanimous agreement of the General Council, I accepted the proposition.[2]

And since I had you in mind as its future prefect apostolic, I wrote to Bishop Anzer about it. In his letter of 19 October he declared himself in agreement with the idea and willing to release you.[3]

I hope that you will agree with this selection and also with my proposal of Fathers Vormann and Erdweg, two excellent and zealous priests, as your co-workers.[4]

Letter 1: To Fr. Limbrock, Steyl, 1896 January 16., 34.175 J/A. - Enquiry sent to Anzer: 25 Aug, 1895, 90.067r. Here also the remark of "25.8.95: also sent to Fr. Limbrock asking him to please accept the appointment as prefect apostolic; repeated on 16.1.96." Limbrock answered this enquiry of 25.8: Limbrock to AJ , Tsining, 23 Nov 1895, 63.866. According to the entry date written on it, this letter arrived in Steyl on 20 January 1896.

[1] Cardinal Ledochowski to Arnold Janssen (= AJ), Rome, 29 May 1895, APF N.S., vol 414 - 1907, rubr. 162, p. 552-553; *Archivum Generale SVD* (= AG SVD) 34,001-003. (Hereinafter, only the archive number will be indicated when it stands alone.)

[2] General Council meetings 8,062. The answering letter was dated 5 June, the feast of St Boniface, the apostle of Germany. AJ to Ledochowski , Steyl, 5 June 1895, APF N.S. vol 414 - 1907, p. 564-565; AG SVD 34.016f.

[3] AJ to Anzer, 25 Aug. 1895, 90.067; Anzer's answer is no longer extant. - But the summary of *Geschichtliche Daten*, 34.174, states on an earlier date: "on 9 Oct. Bishop Anzer declares his willingness to release Fr. Limbrock from his diocese for this purpose." - Limbrock on 23 Nov. requests a clarification of the acceptance and asks for help and advice about the new assignment. 34.018.

[4] The health report of Franz Vormann, ordained in 1894, as given in April 1894, 69.521: "His preference is China, but he is agreeable to other postings, with the exception of Africa, because he has had a weak stomach, but is now in general good health." - Joseph Erdweg, ordained in 1895, was assigned to Ecuador (Erdweg to AJ, St Gabriel, 7 May 1895, 69.538) but could not go there because of the outbreak of a revolution with an anti-Church tendency. An analysis of his character: 69.534, of April 1895, states that he is a "good, upright person, though still a bit talkative."

Since the Chinese have overflowed onto all the islands between Asia and Australia, even there they will not be left out of your ministrations, and so you will also have an opportunity to put your experience in China to good use.

The population density in Wilhelmsland is nowhere near that of China but after you have been there a while, you will probably achieve as much success. In this connection I was very much encouraged by what the superior of the Sacred Heart Missionaries (MSC) wrote to me from Antwerp[5] about the success of their mission in Neupommern, which is also under the jurisdiction of Germany. Where they are, almost the entire population has turned to the Church.[6]

Within the next month I am expecting information from the secretary of Propaganda about the official erection of the Prefecture Apostolic of Wilhelmsland. I hope that shortly thereafter you will be named Prefect Apostolic. Would you kindly inform me whether you would accept the honor.[7]

Perhaps the rumor that you are being proposed as the Prefect Apostolic of Wilhelmsland has already reached your ears and you are wondering why you have had no news from me about it. Well, I just waited. I don't believe it did any harm in view of the present situation in South Shantung.

Concerning your trip to New Guinea, think it over and inquire in Hongkong whether or not there are any direct ship connections between there and New Guinea. From here the North German Lloyd ships sail as far as Singapore, and during 1896 they will proceed from there on 13 February, 9 April, 4 June, 30 July, 24 September, 11 October - via Batavia to:

1. Friedrich-Wilhelmshafen, which is 5 degrees, 15 min. latit. south in Wilhelmsland[8]

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[5] Most probably Bishop Couppe is meant.

[6] *Hundert Jahre Herz-Jesu-Missionare in der Suedsee, 1882-1982.* Muenster.

[7] See section two of Letter 2 - The relatively lengthy delay was caused by the negotiations of the Sacred Heart Missionaries for permission to settle in Germany. - In spite of Limbrock's pending appointment, AJ wrote to Anzer from Steyl on 6 Feb. 1896, 29.687, and appointed him one of the provincial councilors, with the proviso that "if he should depart, take Fr. Wewel in his stead."

[8] These figures from the *Brittanica Atlas*, London 1984, and *Times Atlas of the World*, London 1968, have a slightly variant value due to later developments in colonizing policy.

2. Stefansort (the central point), which is 5 degrees, 30 minutes south....

3. Finschhafen, which is entirely south @ 6 degrees, 30 minutes....

It would surely be best for you meet the two priests and 2-3 Brothers in Singapore, and provisionally consider sailing from Singapore on 4 June or 30 July. In that case your departure dates with North German Lloyd would be as follows: depart from Shanghai on 20 May or 15 July and arrive in Singapore on either 30 May or 25 July. This has been calculated from the shipping schedules on hand.

It would be good to write to the agents in Shanghai and inquire about the dates of departure from Shanghai and Singapore to Wilhelmsland.

It would be best to purchase your ticket for Wilhelmsland in Singapore after you have decided where you want to settle down, even though it probably won't make any difference in the price whether you disembark in Friedrich-Wilhelmshafen or Stefansort. Even if the others disembark in Friedrich-Wilhelmshafen with their baggage, you yourself will have to proceed on to Stefansort in order to present yourself at the administration center. I am already arranging matters with Dr. Kayser,[9] the director of the Colonial Office in Berlin, to see to it that no one causes you any problems. There are, as you know, already Protestant missionaries in Stefansort and Finschhafen. We are making preparatory studies here and the missionaries will bring along the pertinent books. I shall also write at greater length once I get to know all the stations.

Write and tell me if you agree with all this and when the trip from Singapore to Wilhelmshafen will take place.

If we are to await the arrival of a letter from you, which would be desirable, then you would have to choose July 30 as your departure date from Singapore. If you telegraph: "Missiehuis Tegelen: June," then the date of 4 June could also be chosen.

Once again, my heartiest congratulations for your future work in the vineyard of the Lord.

With friendliest greetings and love,
Your confrere in the Lord,
A.J.

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[9] AJ had a confidential relationship with Dr Kayser. As AJ wrote to Bp Anzer, Steyl, 24 May, 1895, 29.679-682 : "In Berlin Dr Kayser received me in his sickroom and when Governor Wissmann arrived, he sent him to his wife."

P.S. We have provided ourselves with a considerable amount of literature on New Guinea. The missionaries will bring it with them. They will have plenty of time on the trip to study it. To send it ahead at this time would be hardly worthwhile.

2

Steyl, 12 March 1896

Dear Father Limbrock

1. Congratulations on your appointment as Prefect Apostolic of Wilhelmsland.[1] "Without doubt this appointment will bring you many unpleasant worries and tasks; but I hope, also many delightful joys. After all, man is made for work. May you manage to transform this field, where the Lord has called you to work, from a plot of briars and brambles into a fertile vineyard of the Lord, where you may even be able to pluck some sweet juicy grapes."

2. "Enclosed are some copies of the documents sent to me by Propaganda.[2] (a) The decree of the erection of the Prefecture Apostolic of Wilhelmsland on 24 February 1896; (b) Cardinal Ledochowski's letter to me of 24 February; (c) An accompanying letter of 4 March 1896 covering the appointment of Fr. Limbrock.

3. What I wrote to Foreign Affairs in Berlin on 10 March.[3]

4. A communication from the directors of the Neuguinea-Kompagnie to the mission calendar, and what Prince Arenberg wrote

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Letter 2: To Limbrock, Steyl, 1896, May 12, 34.176f J/A.. On the same date information about Limbrock's appointment is also passed on to Bp Anzer and Fr. Freinademetz, 90,068v and 90.069r.

[1] See Letter 1, section 7.

[2] Ledochowski, 24 Feb. 1896: forwarding of the decree for the canonical erection of the prefecture.AG 34.006f. Prot Nr. 16754 (34.012 copy) - 4 March 1896 Ledochowski : appointment of Limbrock and a recommendation to the Lyons Mission Society. 34.008f. Prot. Nr. 15965 – AJ to Anzer, Steyl, 27 Feb. 1896, 29.688-691: "Wilhelmsland has been raised to a Prefecture Apostolic and assigned to our Society by a decision of Propaganda on February 10, which was confirmed by Leo XIII on 23 February. However, the official notification is still missing. I request you to inform Fr. Limbrock about this. As soon as I know more about it, I shall write him myself."

[3] AJ informed the Colonial Section of the Department of Foreign Affairs about the setting up of the prefecture, Limbrock's appointment, and the approaching departure of the six named missionaries in June. 34.184; 34.023.

about Mr. Herzog.[4]

5. "You should introduce yourself to Mr Kayser[5] and also to the presiding officer of the Neuguinea-Kompagnie board of directors and send them your respects."[6]

6. "Also write to Cardinal Ledochowski, telling him you have accepted the position and thank him for the 2000 Lire."[7]

7. "As far as the trip to New Guinea is concerned, tell us without delay whether or not the two priests and three Brothers (name and birthplace given)[8] should await your arrival in Singapore on 25 July 1896, on the ship which sails from Shanghai on 15 July. If so, then they could plan to arrive in Singapore on the North German Lloyd ship about the same time."

8. "The two priests: Vormann and Erdweg, are at present in a hospital in Essen to learn a bit about medicine.[9] They are good priests, willing and open to direction. But out of general prudence, don't depend on them too much as yet."

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[4] From Arenberg to AJ, Berlin, 1 March 1896, 34.040f, 34.025: To get more information about New Guinea, AJ could have recourse to Postmaster General Kraetke. He had lived in New Guinea for quite a long time. But the simplest would be "to turn to the incumbent imperial secretary of state, Mr Herzog, who is the president of the Neuguinea-Kompagnie." That gentleman is somewhat of a burocrat but also a well-disposed person , a Catholic besides, and will see to it that all the questions you send him will be accurately answered by others if he himself does not know the answers."

[5] Paul Kayser was in charge of the colonial section and the department of imperial colonies: from July 1890-1894 as its manager; and from 27 March 1894 to 14 October 1896 as its director. Von Arenberg told Dr Kayser that the mission in Kaiser Wilhelmsland had been given over to Steyl. "He was very happy about this information and hoped that you would visit him on your next trip to Berlin." - The visit did take place on 15 May 1896. Memorial 05.034.

[6] Adolph von Hansemann led the company until his death in 1903 "first as head of the board of directors and later as president of the board of management."

[7] Ledochowski to AJ, Rome, 4 March 1896, 34.098, Propaganda protocol number 15965: first comes the announcement of the appointment, and then the following: "Tamquam extraordinarium subsidium pro nova Missione haec s. Congregatio summam duorum millium libellarum italiarum elargitur." The sum was handed over to the rector of the Roman college, Fr. Joseph Reinke.

[8] They were Fathers Franz Vormann of Billerbeck and Joseph Erdweg of Vinn near Kirchhoven, and Brothers Canisius (John) Hautkappe of Delwig near Borbeck, Eustochius (Franz) Tigges of Elinghof, and Theodulph (Peter) Schmidt of Wiesbach.

[9] MK 1901, Sp 174: Franz Vormann wrote in February 1899 as follows: "Our Very Rev Superior General allowed my confrere Fr. Erdweg and me a three-month stay there before our departure. The stay at that hospital was of great help to us; now we know how to help ourselves very well in many cases." - Erdweg to AJ, Tumleo, 28 July 1899, 62.939f "especially here, where one is thrown upon one's own resources so much,

9. "For my part I herewith appoint you provincial of the new province or quasi-province of the Society, and at the same time assign Fathers Vormann and Erdweg to be your councilors."

"May God the Holy Spirit bless you and help you to accomplish much for his divine honor and the salvation of souls."

With friendly greetings and love.

Your confrere in the Lord,
Arn. Janssen
(Superior General)

P.S. For the time being consider your appointment as provincial a temporary one, because in principle I believe that the hierarchy of the Church and that of the Society should be kept apart. That is what happened in Togo,[10] where Fr. Dier is the ecclesiastical superior and Fr. Buecking the Society.

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it is good to have a bit of medical knowledge, and for that both Fr. Vormann and I owe you a debt of thanks for having given us the opportunity to gain a bit of knowledge in this regard. We have already had many opportunities to make use of our experience." The natives would already have had great confidence in the mission dispensary.

[10] Cf. K. Mueller, *Togo*, p. 74. - Limbrock to AJ, Singapore, 29 July 1896, 92.498-507: "If I am to express my personal opinion, then I would say the following: If I want to promote my own self and push through my own will, then I would be totally against the separation.. But if I look more at the responsibility entailed, I would first like to know the will of God in this regard and carry it out and try to do my very best to promote the salvation of souls: for then, in truth, everything takes on a new outlook; then I would very much like others to help me carry part of the burden, then I would consult with others by which ways and means we can get to know the will of God more surely than if we depend only on our own unreliable self confidence." It would give AJ an advantage if he could refer to the cases of Africa and New Guinea when the missionaries in China would press for a separation of jurisdictions. "Then they would not from the beginning misinterpret my request that persons concerned listen to me a bit more than they are strictly required to, because newly arrived missionaries tend to be short-sighted and inexperienced, even when they are assertive and self-confident."

3

Steyl, 25 March 1896

Dear Fr. Limbrock,

1. Forwarding of documents that pertain to your appointment and the accompanying powers and privileges.

2. Copies of letters of 12 March to him, to the Foreign Office, and to the directors of the Neu-Guinea Kompagnie.[1]

3. So the meeting [of the missionaries] will take place at the end of July in Singapore. From there they will proceed to Wilhelmsland.[2]

4

Paderborn and Hagen, Depot, 18 June 1896

Dear Fr. Limbrock,

Report about my negotiations with the Neuguinea Kompagnie until 17 June 1896.[1]

Letter 3: To Fr. Limbrock, Steyl, 1896 March 25, 34. 177f J/A

[1] Cf Letter 2, section 2-4.

[2] A letter from Limbrock, which is no longer available, must have preceded this one.

Letter 4: To Fr. Limbrock, Paderborn and Hagen, Depot, 1896 June 18, 34.177f J/A.

[1] First contact: 23 March 1896 AJ with Hansemann, director of the Neuguinea-Kompagnie. Information about setting up of the apostolic prefecture and a request for a recommendation to the powers that be in Kaiser Wilhelmsland. Cf. Introduction: "An overview of further negotiations" and "Dangers on the trip there."

5

Hagen, Depot, 18 June 1896 and Steyl, 25 June 1896

Dear Fr. Limbrock,

My first directives about behavior in Kaiser Wilhelmsland, especially in the first years.[1]

1. Concerning building houses and protecting them against termites. I order you to take the necessary precautions, e.g., every Monday, or else twice a week, make sure that the little dishes under the steel table legs are filled with tar or some other appropriate liquid.[2]

2. On the outward journey you are all to study the medical books diligently, especially any sections that deal with the prevention of malaria. "Take good, very good care of your health.[3] If you don't, you put the welfare of the whole mission at risk."

Letter 5: To Limbrock, Hagen train station, 1896 June 18 and Steyl 1896, June 25, 34.177f J/A

[1] Most probably concerning one's relations with the officers of the Neu Guinea-Kompagnie and also with the Protestant missionaries in Friedrich-Wilhelmshafen [Madang].

[2] The house stood on posts to keep out rust and vermin. The base of these posts was to stand in a container filled with some insect repellant, etc. These were to be kept filled.

[3] Limbrock to AJ, Friedrich-Wilhelmshafen, 30 August 1869, 34.202-207. "Your Reverence writes that I should look after the health of the newcomers. Here we serve very simple, but nourishing and substantial meals. But often we lack meat; so we would like to ask you for some shotguns so that our "shoot boy", who was given to us by von Hagen himself, might occasionally bring in some fresh meat. Most Europeans here cannot keep healthy if they go entirely without meat. So I ask you to send us some shotguns with enough proper ammunition. "[.....] Friedrich-Wilhemshafen [Madang] is a fever area. Br. Eustochius had a 39 degree fever almost the whole day; and I had over 40. He feels very weak and walks around like a drunken person. But it will soon pass. After a few days we'll get away from here." It is supposed to be healthy on the islands that lie before us.. For a copy of the letter, see: HB 24, 1896/97, 23. – Limbrock to A/J from Berlinhafen [Aitape] 12 Feb 1897, 63.871-874/. "Here we have nothing and must lead a jungle life. It makes me feel so sad when one or the other missionary is often sick (just as it so often happened in the beginning; we lived and ate so poorly, simply because there was nothing else there) and a person cannot offer them even what is both necessary and essential. I cannot simply let the missionaries die without trying in every possible way to keep them well and seeing to it that they remain hale and hearty - as far as this climate will allow."

3. Be careful! Avoid too much tinned food or too much salt at table so that you do not become too thirsty. To quench your thirst do not reach for the carbonated water or cognac bottle, but take cold coffee, of which everyone can drink as much as he needs. Do not drink well water.

4. When positioning the house, pay attention to the breeze from the sea.

5. About language: "In New Guinea there[4] is a new language for perhaps every 500 to 1000 people. You will have to try to get them to learn the Pater, Ave and Credo in their own language. But you will have to have the catechism, Bible History and prayer books printed in only one language. But which will it be? German? The grammar is too difficult, just as Chinese is. English? That the German government would not tolerate. Besides all this, there exists also a kind of broken English. What about using one of the native languages? Well, first of all it would not have the necessary abstract ideas, nor would it lend itself to general acceptance. Anyway, keep looking around and keep me informed about your results. What about the artificial language "Volapuek",[5] which might serve as a stepping stone to German in Bible History stories, for example? Neither Dr. Kayser nor I would have anything against it. Perhaps it would help, once we have a school, to have Volapuek and the German word...."

6. If need arises, you may draw money[6] on our name in the beginning; however, later you must get permission each time, except in the case of a real emergency.

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[4] About the language problem and the distribution of languages, see A. Capell's article on Languages" in the *PNG Encyclopedia.*

[5] Volapuek was an artificial language compiled by Catholic pastor Johann Martin Schleyer (1831-1912) based on spoken English. It was thought of as an international language. It reached a certain distribution during the 80s of the 19th century. – From time to time the desire for an international language led to new attempts. Esperanto was better known than Volapuek. – In Kraus' *Lehrfaecher* on page 183, it says that Fr. W Schmidt gave lessons in that language during the summer semester of 1897 at St Gabriel's.

[6] The missionaries departing from Steyl had with them a document, dated Steyl, 26 June 1896, which said: "To the governor. Would you kindly honor the credit of our members."

6

Steyl, 20-25 June 1896

Dear Fr. Limbrock,

Suggestions for setting up a station in Kaiser Wilhelmsland.

1. In Friedrich-Wilhelmsland a foundation may later be given up, but never sold. E.g., coconut plantations

2. The first station should be set up in the south or southwest of the mission, where you can eventually build a boys' school and a girls' school, and later set up Christian villages at a certain distance from the station.

Perhaps build even a third station, two or three hours away from here, and then give up the first one.

Don't go northwards yet.

Have friendly relations with the (Lutheran) Rhenish missionaries.[1] But do not settle in their area as yet.

Be prudent and use the gift of counsel.[2] Take care of your health. [.....] (Dr Koch)[3] Malarial parasites and fever can only be overcome by quinine. And remember that it is easy to get quinine poisoning from constant use.

Letter 6: to Fr. Limbrock, Steyl, 1896 June 2025, 34.178 J/A. According to journal entry 34.178 the missionaries who left Steyl on 26 June took along with them this letter (6) and letters 4 and 5 along with the letter mentioned in section 6 of letter 5 addressed to the head of state. - Limbrock to AJ, Singapore, 29 July 1896, 92.498-507: He arrived in Singapore on 28 July and "and to my delight, I met the new missionaries right here. A thousand thanks for the many pains your Reverence has taken, to keep the last hours before their departure from becoming boring, as well as for the instructions and pointers you have given us in writing."

[1] The Rhenisch Mission Society, also called the Barmer Mission, had its main station in the vicinity of Friedrich-Wilhelmshafen at Siar.

[2] The gift of Counsel is one of the seven gifts of the Holy Spirit.

[3] Robert Koch (1843-1910) was the founder of bacteriology. The word in [...] is illegible. - The Annual Report on the German protectorates in 1899/1900, Berlin 1901, p. 171 states: "By virtue of his observations in the sections of Kaiser Wilhelmsland he has visited, Privy Councillor Koch does not consider it any more unhealthy than the tropics in general."

7

Steyl, 27 August 1896

Dear Rev. Prefect Limbrock,

"The most difficult thing for you to do after you have settled down a bit will be to establish good contact with the local people and to start setting up schools in the proper way. I ask all of you to give special attention and care to this point. In order to help you find the right method as soon as possible, I am enclosing two elementary school books. I bid you all to work yourselves into a system, so that as soon as possible everything can be as well organized as can be."

"In 1897 we are going to have a General Chapter.[1] Before long I shall be issuing the official decree of convocation and in it I shall indicate who has the right to attend the Chapter.[2] It is quite possible that this lot may also fall on you. Keep this likelihood in mind and try to make all the necessary preparations in good time so that from your eventual trip to Europe you can reap the best benefits for your mission."

2. September 5, 1896 the provincial chapter.[3]

3. About Bishop Anzer.[4]

Letter 7: To Fr. Limbrock, Steyl, 1896 August 27-28, 34.178 J/A. On August 13, 1896, the missionaries arrived at Friedrich-Wilhelmshafen [Madang]. – Limbrock to Janssen, Berlinhafen [Aitape] on 12 Feb 1897, 63.871-874 : "At Christmas we received your letter of August 1896."

[1] The third general chapter lasted from 29 September 1897 to May 1898.

[2] Nuntius SVD I, 5 (6 Jan.1897) Only Bishop Anzer was named to the chapter and ordered to call a provincial chapter. He worded it: "Herewith I invite all who are eligible for the general chapter to attend this one, too." - Co 1891/131,4: The missions or provinces which do not have 7 priests, do not just send their superior. They must count the number of members present, then divide that by 7. The result shows the number of superiors who will go to the chapter. Preference is given to those longest in service and to those who have never before attended a chapter. - Limbrock was as such not eligible. But by reason of Co 1891/131,1 he was invited by the General Council as an adviser without right of voting. Then when Fr. Franz Dodd, the superior from Brazil, could not attend the chapter because of illness, Limbrock took his place with all his rights. AJ to Freinademetz, Steyl, 3 Nov. 1897, 92.517-520: "I have chosen Limbrock as my personal advisor. And since Fr. Dodd has been forbidden by the doctors to travel from Freiburg to Steyl, he has now joined the chapter as a full-fledged member." - See the reason given in letter 10 and the permission of Propaganda in letter 11, section 1.

[3] The provincial chapter in Steyl was held from 5-8 September 1896.

[4] Limbrock, 12. Feb.: "Furthermore you ask me whether Bp Anzer had actually told me that he had recommended me for Wilhelmsland." At his leave taking Anzer had

28 August: Enclosed are some lines to Frs. Franz Vormann and Joseph Erdweg and Brothers Eustochius, Theodulf and Canisius.[5]

8

Steyl, 23 October 1896 via Brindisi[1]

Dear Fr. Limbrock,

Enclosed 1.000 Marks.[2]

"I cannot allow you to turn down the permission you have received from the director of the Neuguinea-Kompagnie. A presence in that area is a necessity for us; we should not turn down the chance to establish one."[3]

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said to him: "I am not against you. As you know, I have left you go, but I was in no way obliged to do that. As a matter of fact I even recommended you. But you don't have to know the other matters that are connected with it." - Limbrock had been one of Anzer's opponents and as such had reported much to AJ. Perhaps AJ also informed him that not long ago he had written two serious letters of warning to Anzer and was now awaiting his reaction: AJ to Anzer, Steyl, 31 July 1896, 29.706-709. And another from Steyl, on 14 August 1896, 29.710-713. Furthermore, it could be that AJ had refered to Limbrock's letter from Singapore of 29 July 1896, 92.498-506 where Limbrock wrote rather extensively about the positions of the individual missionaries regarding the Anzer matter. He ended the report with the following words: "It would be highly desirable that you yourself would personally see the conditions there. But I would like to beg you once again not to interfere personally too soon, and not make remarks and observations to individuals. Because for too long a time now, mines are being laid against Steyl.

[5] The letter is no longer extant.

Letter 8: To Limbrock, Steyl, 1896, October 23, 34.179 J/A Limbrock's answer to AJ, Friedrich-Wilhelmsahafen , 30 August 1896, 34.202-207. Limbrock's letter was partly printed in HB [Herz Jesu Bote] 24, 1896/97, 3: E. Limbrock, *Erste Mitteilung aus der Neu-Guinea Mission* (Friedrich-Wilhelmshafen, 30 August 1896).

[1] AJ and the mission procurator had the sailing schedules of different shipping lines. Mail was sent to the appropriate port at the proper time, so that it could meet the departing overseas ships.

[2] Limbrock, 30 August: "If I am allowed to, I would like to ask for some money. Everything here is frightfully expensive, and in the beginning one does not know any wholesale supply houses and that makes things all the more expensive.

[3] Limbrock, 30 August: On about 19 August, Limbrock and Vormann visited von Hagen, the governor's representative, who approached them with the suggestion that they should refrain from evangelizing in the Astrolabe Bay area out of deference to the Rhenisch Mission. "But I told him that was beyond our authority. We had authority only to run our mission and not to renounce any area. Besides, we are not near to the

Concerning the questions: " Where is it healthy? Where will I find people? Where will I be needed later on?" It seems to me that mangroves make an area unhealthy, and if there are too many mangroves in Friedrich-Wilhelmshafen, then the station would not be able to keep going even if the harbor is good.[4]

In this regard an important factor is the wind. You must diligently observe and keep a record of the wind direction. Mangrove haze is fever haze. Wherever the wind from the mangrove swamp blows becomes an unhealthy area.

So study the maps and the surroundings and keep gathering information especially from people you feel will tell you the truth. Don't trust the statements of those who don't want you around, and reread carefully what I have written to you before."

P.S. "Eventually I will be able to send Fr. Schleiermacher, but without a priestly companion until the summer or autumn of '97. There is also a great shortage of Brothers.[5] By autumn 1897 things will be better. My greetings to the brethren in Berlinhafen.[6] May God strengthen them. I'm sorry that they are now alone. After you have acquired some property in Astrolabe Bay, I would think it best that you go and join the

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Protestants at all. Siar is far enough away from here and we have no intention of disturbing them by any unauthorized incursions." He, Limbrock, hinted that in the near future he would like to settle in the Yomba plains [Madang]. There was also a possibility that the Neuguinea-Kompagnie would sell him 15 hectares of land on the Schering peninsula which was as yet not cultivated. And in the meantime he had sent Fr. Vormann off to Berlinhafen [Aitape] to try to negotiate a settlement on Dudemaine [Tumleo] island.

[4] Friedrich-Wilhelmshafen was actually not to be recommended. At the end of 1896 there was only one European there, whose only job was to look after the plantation. Limbrock to AJ, Berlinhafen 12 Feb 1897, 63.871-874.

[5] Limbrock, 30 August: Now that we are at two locations, I would like to ask for one or the other priest. Fr. Schleiermacher was assigned here, wasn't he; or is he already on the way? It would also be highly desirable to have a few Brothers. [....] In conclusion I would again like to ask for two more priests and a Brother who is a bookkeeper/procurator and one who is a cabinet maker who knows how to make altars and tabernacles. One could also learn how to gild and gold plate like Br. Ambrosius does in China."

[6] SG 21, 1898, 143f about beginnings in New Guinea by a "missionary in the Prefecture Apostolic of Kaiser Wilhelmsland.: The stay in Friedrich-Wilhelmshafen in Astrolabe Bay proved to be practically impossible." Transfer to Berlinhafen of two priests and one Brother took place on 31 August 1896. Because of fever the others followed on 25 October and arrived the next day in Berlinhafen. In the late afternoon of 27 October they went ashore at Tamara (Tumleo). The purchase of a boat was a necessity and it swallowed up 5,000 Marks.

others, and with them very diligently set about learning the language. Try to put together a good text for school books and send it to us. Only when you are able to teach, will you begin to arrive at some success. Until then try to introduce good order and norms everywhere. You will have to reckon with sickness. And so it is good if more of you live together. Also see to it that all are well occupied."

"Our confreres in Togo found that many of the suggestions given to them by experts were not good.[7] Keep up a good correspondence with BP Couppe and his missionaries."[8]

In the text: "So you have been brought safely to the north to Berlinhafen. And now you are sitting there on an island.[9] I hope it all turns out well. At least there are people there, but a bit further south. All of that information is on the map; every village is shown."

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[7] This refers to the advice given by Europeans who lived in the country. - Limbrock , 30. Aug.: It would have been better and especially cheaper to buy building material on the spot. "In any case one cannot hold it against Mr Kraetke and others that they advised us to bring a house along. They judged from the way the situation was here when they left and had no way of knowing how things have developed since."

[8] From the very beginning there was a good relationship with the Sacred Heart Missionaries (MSC) who were in Neu-Pommern [New Britain]. - Six MSC Sisters and two Brothers accompanied our first group of SVD missionaries who came. Erdweg in particular impressed them. And then he accompanied them to Herbertshoehe [Kokopo] on New Britain and wrote a report about the mission there. Erdweg to AJ, Steamship *Stettin*, 27 August 1896, 62.922-927. It was called : J. Erdweg: *Ein Besuch in der Mission von Neu-Pommern in der Suedsee"* - is found in the supplement to HB Nr. 5, 1897, 18 pp. - On the occasion of this visit Bp Couppe gave some good advice on the use of quinine against malaria. Fr. Erdweg swears that so long as he took ½ a gram of quinine every week, he remained free from fever. Erdweg to AJ, St Joseph [Tumleo] 28 July 1899, 62.939f. - Limbrock to AJ, 25 October 1896, 34.208-216: Bp Couppe wrote to me saying that there in the last three months they had had 800 baptisms, of whom 700 were adults. That is a marvellous success." - Limbrock to AJ, Berlinhafen, 8 July 1897, 34.196-201: "The bishop and all his missionaries are very well disposed to us, and help us whenever they can. Bp Couppe has offered to take some of our sickly missionaries for recuperation."

[9] Fr. Erdweg reports to AJ about the trip on the steamship *Stettin*, 30 August 1896, 62.928f. - It talks about the island Tumleo, which in letters is also referred to as: "Tamara" and "Dudemaine". The island had about 300 inhabitants.

9

Steyl, 6 February 1897

Dear Fr. Limbrock,

Enclosed are 12,000 Marks for Mr. Sihl, and 4,000 to be sent to the procurator in Sydney.[1]

A warning to the missionaries: 1. beware of indiscretions in health and 2. moral conduct.

10

Steyl, 12 February 1897

Dear Fr. Limbrock,

If you have a matter to discuss with the Government,[1] the best is to send a confidential letter to Dr Hespers if possible.[2]....plus a calm

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Letter 9: To Limbrock, Steyl, 1897 February 6, 34.180 J/A. According to a remark in 34.180 the letter was sent along with departing Fathers Christian Schleiermacher and Gottfried Laubach. They left Steyl on 6 Feb 1897 and arrived at Tumleo on 29 March.

[1] This money is to be available at any time. The normal postal service to Steyl is simply too long . The Mr Sihl referred to A/J, 25 October 1896, 34.208-216: "If we withdraw money here, the Kompagnie charges us 7% tax, or handling charges for the transaction. And we also have to pay to have German money changed into other denominations [.....] In that way we have many losses. So I would like to ask you to keep us supplied with enough money for our cash flow, so that we can bypass all the unnecessary losses.We shall be as sparing with our money as we can without jeopardizing our health. Our financial reserves are almost down to nil. So I would like to ask if Fr. Schleiermacher could bring along between 10 and 20,000 Marks. Sending (mailing) money also has its problems."

Letter 10: To Fr. Limbrock, Steyl, 1897 February 12, 34.180 J/A - According to 334.180: "Along with this comes a letter to all 8 (4 priests and 4 Brothers)....encouraging them to trust, love, patience, and faithful observance of the rule. "If you don't yet find the 8 beatitudes in Berlinhafen, you will all the more surely find them hereafter.

[1] The Neuguinea-Kompagnie still holds the territorial rights. Because of the difficulties Bp Couppe had had with them on Neu-Pommern, AJ expected the same for the Catholic Mission in Kaiser Wilhelmsland. It is true that the Government in Berlin in the spring of 1896 desisted from taking over the terrritorial rights, but it was only a matter of time before that happened.

[2] The member of the Cologne cathedral chapter, Karl Hespers (1846-1915) was from the start a member of the Imperial Colonial Council. In 1888 he founded the

matter-of-fact letter which he can present officially. "If your official letter needs a bit of zest to it, you can send along a private letter to Dr Hespers. If you send this through me, I'll forward it to Dr. Hespers and perhaps add some supportive remarks of my own if necessary."

Concerning the purchases made by Br. Canut.[3] (He left here on 8 February with his dispensation from vows.)

"I have already invited you to the General Chapter, which begins on 29 September 1897, and I am doing it again.[4] The reason is that privately I would like to have your advice and support. Since you are acquainted with two missions, you will be all the more knowledgeable in many things. You will surely be able to work to the blessed advantage for your mission. I believe that according to the rule you will also have the right to both attend and vote at the chapter. But that depends on whether or not Fathers Neuenhofen or Dold take part."

"Will Fr. Vormann be able to take your place during that time? It would be good that whoever will be your substitute should become acquainted with pertinent matters in good time and be well introduced into the position."

"If you want me to propose this matter at a higher level, then a more detailed report is necessary, perhaps accompanied by a drawing or a map or chart. As it is, I cannot do anything about your request for a survey of Berlinhafen because I have no idea of Berlinhafen and its relationship to Dudem[illegible]aine]" [Tumleo]

P.S. "In official correspondence, for example with Dr. Hespers, you must use a choice of words that befits a Prefect Apostolic.[5] Much depends on that. When it is necessary, we must be able to admit our personal accomplishments; if we don't, others won't recognize them. Doing that is not against humility. However, we should not play the role of the great guru."

"As far as educating the natives is concerned, that will be your

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Africa Society of German Catholics. He made himself very indebted to the Catholic missions in the German colonies. LThV IV, 1932, 1025f.

[3] Br. Canut (Josef) Gerke was accepted at Steyl as a Brother postulant. The reference to his purchases comes from the fact that he worked at the mission procure and had to do with ordering current supplies and keeping up back orders. He took his first vows on 1 July 1894 for three years. *Bruederbuch* 397.

[4] See letter 7.

[5] This is undoubtedly an allusion to the somewhat unpleasant format of Limbrock's letters.

most difficult task in the future and so from time to time you must prepare for it.[6] How does the case for Volapuek stand?"[7]

11

Steyl, 2 June 1897

Dear Fr. Limbrock,

1. Ledochowski agrees to your trip.[1]

2. You could come by way of Rome.[2]

3. "This autumn I won't be able to send anyone to either China or Wilhelmsland. You have enough personnel for two stations now and I don't want more to be set up, nor that they be too far away from one another.[3] How sad it is in Togo, where one has to abandon a station or appoint a newly arrived missionary as head of a station before he has

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[6] Limbrock to AJ, Friedrich-Wilhelmshafen, 25 Oct 1896, 34.208-216. "The Blacks in and around Berlinhafen seem to be well-disposed people, as they are everywhere in New Guinea. Even when a person sometimes writes to Europe that the people are here and there inimical, he does not say why." Actually it is only their reaction to infringements by Europeans. - The passage does not speak directly of the outlook for education, but it raises hopes because of the character of the people. - Erdweg to AJ, Tumleo, 2 April 1897, 62.930-932: The language problem has until now made schoolwork impossible. But before long we've got to give it a try.

[7] See letter 5, section 5.

Letter 11: To Fr. Limbrock, Steyl, 1897 June 2, 34.180 J/A

[1] Ledochowski to AJ, Rome, 13. March 1897, APF N.S. vol.102 - 1897 rub 12 pp 221f, AG 7.802-804: General permission for all vicars apostolic, prefects apostolic and simple superiors. - The request (AJ to Ledochowski, Steyl, 16 Feb 1897, p 219 concerned Bp Anzer and the two prefects apostolic: Buecking (Togo) and Limbrock (New Guinea), as well as for a deputy from China. See letter 7, section 2.

[2] Limbrock to AJ, on steamer *Bayern*, 13 Sept. 1897, 63,886: departure on 22 July, expected arrival at Naples on 14 Sept. "In Rome I will stay at the Anima, and some letters could await me there." On the same ship were Bp Anzer and the deputy for the Chinese province, Fr. Pieper.

[3] However, the second station was already being built, on the mainland opposite Tumleo. Limbrock 13 September (footnote 2): "Shortly before my departure on 22 July (the feast of Mary Magdalen) Father Vormann and Brothers Canisius and Gottfried went to the village of Leming on the mainland opposite us to lay out the second station. Everything had been thought out before. We wanted to get about 9 hectares of land situated near the coast with a stand of coconuts on it. "For years a village stood here but it had been destroyed and its inhabitants driven away." - Reports of the beginnings: HB

learned how to obey. You must expect that because of a breakdown in health or a trip to Europe, half or more of your personnel can be out of action. For that reason there should be no more than two stations for the time being and they should not be too far apart. They should, however, be far enough apart so that later a circle of schools and chapels can be set up around each station. For that same reason they should not be too near to each other."

4. "As far as Fr. Erdweg's primer manuscript is concerned, tomorrow I'll send him what I can for it.[4] I think, though, that charts with large letters would be the best."

5. Concerning Volapuek: "If we could come out with Bible stories, catechisms, hymnals, and inspirational books printed in Volapuek, what an asset that would be for our mission work. For it is impossible to print all these books in all the languages. The more languages there are, the more incomplete the books will be. But having a few good popular songs in each language is very important. The Volapuek language is exceptionally easy to learn. Because it readily lends itself to rhyming, it should be very easy to put all our prayers and articles of faith into Volapuek. I have commissioned Fr. Schmidt to present me with a manuscript titled *A Little Bible History* in Volapuek. German would be taught in the upper grades. But even if German is so difficult, learning it would be made easier by Volapuek; for then all one would need is a dictionary of German-Volapuek, which would be used in the entire mission. In that way mission work would be made significantly easier. When later on, as is most probable, the Society will spread among the various European nations, then we would have in Volapuek a simple medium of communication between the provinces of the Society and its head."[5]

25, 1897/98, supplement 10, 37-39: Fr. Vormann: *Die Missionsstation Regina Angelorum in Deutsch-Neuguinea* 26, 1898/1899, 189: Christian Schleiermacher: *Leming, die erste Station auf dem "Festland";* L 27, 1899/1900, 78-80. 109, 123-125: also *Leming-Kueste. Land und Leute.* About the plantation: Br. Edward, *Gruendung der Missionsplantage St Anna in Leming* in SMB 31, 1903/04, 72 and 74.

[4] Erdweg to AJ, Tumleo, 2 April 1897, 62,930-932: At the request of the Prefect he compiled a primer. "That little book will need a lot of changes as we go on learning the language, will have to go on being corrected; but if we want to make any kind of beginning at all, we cannot do so without a small handbook. We are still unable to use sentences and short readings. [...] The matters that are to be in the primers must be printed with normally used type faces. The same goes for handwriting and script: the children must have before them letters of the same size, if they are to learn to write properly."

[5] Fr. W Schmidt held classes in Volapuek during the summer semester at St Gabriel in 1897. See Kraus, *Lehrfaecher*, p 183.

6. "Please send me more detailed information about the activities of the priests, Brothers, and workmen; about the means of transportation; about the method of providing flour and other necessities; a sketch of the harbor and of the house."

7. "With regard to complaints against the Kompagnie, exercise a prudent restraint. If you must speak out, then do so officially and responsibly, supported by written proof, a copy of which is then sent by mail to the Rev. Cathedral Canon Hespers[6] at Cologne, so that it can be laid before others, too. Send all such information through me as well, so that I also will be properly informed."

12

Steyl, 3 June 1897

Dear Fr. Limbrock,

1. Shipment of primer charts for 5 schools.[1]

2. I think I have written to Fr. Delpech,[2] I'll have to ask Fr. auf der Heide.

3. Ledochowski gave permission for your trip to the general chapter. When you are either in Suez or Port Said, telegraph me thus:

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[6] See letter 10, section 2.

Letter 12: To Limbrock, Steyl, 1897 June 3, 34.181f J/A. Limbrock's answering letter to AJ, Berlinhafen, 12 Feb.1897, 63.871-874. Limbrock does not seem to have received letter 12, since he had left on 22 July. Limbrock to AJ, steamship *Bayern*, 13 Sept 1897, 63.886. According to a note in 34.182: "4.6.97 in letters (1) to Fr. Vormann, (2) to Fr. Erdweg and (3) to H. Schleiermacher there are various bits of news: about the angel windows in Holy Spirit church, about the pillars being polished and covered with plaster, about the fire at the procure and death of Br. Cunibert at Holy Cross Mission House, about the appointments for Togo, Brazil, Argentina, and North America." These insertions were answers to (1)Vormann's letter to AJ (mentioned in Erdweg's letter of 2 April 1897 "also a letter in today's post"). (2) to Erdweg's letter to AJ, Tumleo, 2 April 1897, 62.930-932; (3) to Fr. Schleiermacher's to AJ, Singapore, March 1897, 64.556. - The Holy Spirit church in St Gabriel with its windows. The pillars received a coating of oil paint on their dry plaster covering; this made them look like marble. - There is no report about the fire in the business office at Holy Cross (Silesia). - Br. Cunibert (William) Hasebrink died in Holy Cross on 7 May 1897.

[1] See letter 11, section 4.

[2] Prosper Bernard Delpech, MEP, (1827-1909) was superior of the Paris Foreign Mission Society: 1868-1880, 1883-95, 1898-1909; procurator in Rome: 1880-83; assistant to the superior: 1895-98.

"Missiehuis Tegelen, Limbrock." Then I'll know when you will be arriving in Rome[3] and I can send ahead to the Anima any instructions I have for you.

4. The Mission of the Holy Spirit! More verbally, later on.[4]

5. "Capable Sisters for New Guinea are presently being considered.[5] [...] But I will not send them until I can be sure of their effectiveness, nor before a proper house with cloister and parlor is ready for them."

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[3] Limbrock's journey to the general chapter HB 25, 1897/98, 8 Limbrock is already in Rome. See letter 11, section 2.

[4] Limbrock, 12 Feb 1897: He asks for stationery with a letterhead and suggests "to be allowed to name our mission not 'the Wilhelmsland mission' but 'the Holy Spirit mission.' The adjoining missions all have such a title." The Holy Family should be the first patron. - Herewith began a confusion in the literature about New Guinea which persists to this day. Writing under the title of 'Sound Investments' in New Guinea (HB 27, 1899/1900, 64-67), the expression "The Mission of the Holy Spirit" appears for the first time in a printed report. - Since Limbrock wrote his own reports to the *Kolonialblatt* under the confusing letterhead: "Catholic Mission of the Holy Spirit in Kaiser Wilhelmsland", the confusion among the non-Catholics was easy to understand. In the annual report 1899/1900 about developments in German protectorates, Berlin 1901, p. 202f it correctly says "The Catholic Mission of the Divine Word." But in the annual report on developments in German protectorates in Africa and the South Sea in 1900/01, Berlin, 1902, pp 238-240 the incorrect name of "Catholic Mission of the Holy Gt" was used. From here it got into various other publications. In many publications there is a false impression that the Holy Spirit Mission is an independent operation alongside the SVD. In reality it referred to the SVD province or mission which was dedicated to the Holy Spirit. The misunderstanding was actually aided and abbetted by the missionaries themselves. Even today in the *PNG Encyclopedia* index and in the article entitled "Missions" there is talk of the "Mission of the Holy Spirit" and "Mission of the Divine Word" along with the "Society of the Divine Word." Fr. Schwager was the first to notice the discrepancy. In letter 116, section 9 he called Limbrock's attention to the misleading letterhead. Schwager's attention was probably called to the problem when he gave a talk about New Guinea at the Wuerzburg Catholic convention (See: MK1909, p 38-42 Schwager, *Mission unter den Papuas*, a speech at the Catholic Congress in Wuerzburg 26. Aug, 1907). Only in 1907/08 is it more clearly worded to: "Report of the SVD Catholic Mission of the Holy Spirit in New Guinea." See: *Denkschrift ueber die Entwicklung der Schutzgebiete in Afrika und der Suedsee im Jahre 1907/08,* Berlin 1909: Teil F.I. "Deutsch-Neu-Guinea", pp. 80-84.

[5] Notebook D 1891, p. 160f, 50.035: On 16 May 1897 the Sisters were asked which country they preferred to go to. On May 19 and 20 the appointments were made: teaching Sisters Augustine and Valeria for New Guinea, along with Sisters Martha and Fridolina. These names were also found on a list with 22 appointments (82.964 without date). On May 21 1897, 23 sisters were medically checked to see if they were fit for the tropics. (List 82.963v.) Noticebook D for December says that Sr Augustine was exchanged for Sr Ursula who had been assigned to Brazil. - Limbrock, 12 Feb : "If all goes well, I would like to believe that it would be good if with the next group of missionaries there would also be some Sisters. But you would have to let us know in good time so that we can have a house built and furnished for them. [...] It would be necessary that some

6. "I have received your article,[6] but that which was written with such antipathy must by no means be printed. God was not in the storm, but in the murmur of the breeze.[7] There are many things one cannot gain by force, but only by patience over a long period of time, and by appropriate words at a God-given opportunity."

7. I am against making any purchases in Seleo.[8]

8. "In the future I can reckon with only a relatively small number of missionaries and Brothers working in New Guinea because the climate will either snatch them away or send them back to Europe. Besides, there must be two priests on every station.[9] Centers should be 3-6 hours from one another. The villages located between them must be supplied with teachers and chapels."

9. "I beg of you to see to it that with regard to spiritual matters a good foundation is laid and the rule be kept as faithfully as possible."

10. In selecting your deputy, give preference to someone you

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of them could teach in the girls' schools we plan to open.The Sisters must also be healthy; none with heart or kidney or liver troubles, none with weak stomachs or nerve problems. It is highly desirable that Sisters know a bit about nursing, especially about dressing wounds and sores and skin diseases. Here we have many open wounds on the feet and large ulcers. So it would be good that the Sisters spend some months in Essen." - Franz Vormann to the mission Sisters in Steyl, Berlinhafen, 7 June 1897, 25,056-063: "When any of you get here, your special job will be caring for the girls and women. They need very much Christian love. The position of women here is not as lowly as it is in other parts of the world. Here they do have something to say, even though they are the beasts of burden of the family [...]. There is no luxury to be found among these women. Until girls are about 12 years old, they go about completely naked. Grownups wear a narrow belt or girdle around their hips. That's all. Women wear their hair short; while the men take great pains about their hairdo. They live a poor life, without nourishing and properly cooked food, without a proper place to sleep and cover up against the cold of the night; this affects the women mostly. - However, when some of you come over, you will find the problems of starting already overcome. You will find a simply furnished house waiting for you, we will look after proper food for you. You will be able immediately to begin living your common religious life normally, and the locals will not consider you as outsiders but as benefactresses." - The word in [...] is illegible.

[6] An unknown manuscript.

[7] See: 1 Kings 19, 11-13.

[8] Erdweg to AJ, Tamara [Tumleo] 2 April 1897, 62.930-932: On the island of Seleo lives the German trader "who helped us to get to Tumleo." - MK 1899, Sp207-210 Vormann, *Buschleben auf Tamara.* Mr Kaernbach had greatly influenced the choice of Tamara. - The plan of buying property on Seleo cannot be found in Limbrock's letter of 12 Feb. Here there is only talk of a plan to buy an appropriate piece of land on the mainland. - Mainland: Erdweg, 2 April, "If the Lord wills, we shall be going to the mainland to scout for a place to build a mission station."

[9] One idea behind this was also to have an opportune chance for confession.

know who would uphold a good spirit and order, and maintain observance of the rule. Eventually would you kindly send me a copy of the daily order observed on the station there.[10]

11. Death notices: Fr. Stark, Sr. Bernarda, Mr. Craghs, Sr. Magdalena.[11]

13

(Steyl) 28 August 1898[1]

Dear Rev. and dear Fr. Prefect ,

We agreed that Fr. Fey would go to Sydney via Wilhelmsland.[2] But since a 2-year novitiate is prescribed in our rule, and I can only dispense for half that time, Fr. Fey, like all before him, will have to finish his one year of novitiate under Fr. Gier before he can go.[3]

I find it unpleasant, or course, that I cannot send him now, but this whole matter goes beyond my jurisdiction.

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[10] There was no mention in the letters at this time of a possible substitute for Limbrock. Vormann took over the running of the station of Leming shortly before Limbrock's departure; and Erdweg was in charge of the Tumleo station. See letter 34, section 9 - There is a daily order without a date, written by a strange hand, to be found in 35.001: Rising 5 a.m. - Bed time 22:15.

[11] + Death notices: Fr. Theodore Stark died in Argentina on 12 April 1897. - Sr Bernarda (Anna) Althoff, SSpS, died in Togo on 3 May 1897. Mr Anton Craghs, the father of Fr. W Craghs, SVD, and of Sr Dominika (Maria) Craghs, SSpS, died in Steyl on 22 April. He came to Steyl in 1877 as a 'Kommorant' (volunteer worker) and worked in the mission house at various jobs. The New Guinea missionaries knew him as "Father Craghs." See: StChr 1927, 73-86 - Sr Magdalena (Amalia) von Croy, SSpS, died in Steyl on 10 May 1897.

Letter 13: AJ to Limbrock, Steyl, 1898 August 28-29, 35.240 Copy. Limbrock's answer to AJ, St Gabriel 26 August 1898, 35.754. Answer to letter 13, and the one referred to in the second last section, but no longer extant letter of Limbrock to AJ, St Gabriel, 1 Sept 1898, 69.560f.

[1] Because the General Chapter took place between 29 September 1897 and 4 May 1898, AJ had to reduce his correspondence to a minimum. And since Limbrock was taking part in the chapter, he could get all pertinent questions clarified by AJ on the spot and be entrusted with the answers to be carried out.

[2] Fr. Jacob Fey joined the SVD as a secular priest. Since he had spent a year in England, it was presumed that he knew enough English for his foreseen activity in the Sydney mission procure.

[3] Co 189/24; 1898/27. He had begun his novitiate in St Gabriel's on 22 Nov. 1897.

Fr. Klaffl, Br. Wunibald, and Br. Ferdinand received their mission crosses last Sunday and may depart any time they are ready.[4] It is good that you did not say anything more about Br. Thomas. Here he does not make a bad impression; but due to his advanced age and the many experiences he has gone through, his appointment to the missions cannot be recommended.[5]

You will have received my last letter about three or four days ago. In it I informed you that Cardinal Led [ochowski] is in Switzerland and asks you for a detailed written opinion which I could eventually hand him.[6] [re: Bp Anzer in China]

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[4] Limbrock, 1 Sept: "As far as the trip of the missionaries is concerned, I leave it entirely up to your decision whether they should all travel as one group or divide into two parties." - Besides those mentioned, Fr. Limbrock and Fey were accompanied by Br. Xaverius (Franz) Cramer and the four first Sisters. They left Steyl on 28 Jan. Frs Limbrock and Fey left Rome on Feb. 8 and boarded ship in Naples on the same day.They departed during the night. They changed ships in Singapore and arrived in Berlinhafen on March 24, and in Tumleo on March 26. See the departure book and historic notes about Australia in 35.785.

[5] Limbrock, Steyl, 1 Dec.1897, 69.558 : "desirabilities in Brothers for Wilhelmsland." Some other hand wrote in "Wilhelmsland." 1) Ferdinand, 2) Thomas, 3) Wunibald, 4) Wenzeslaus. In separate wishes Limbrock wrote: " 1) One or two farmers, who know their trades and can manage their affairs (Br. Ferdinand). 2) A mason, who is also a brickmaker (Br.Wunibald). 3) A Brother who would work in the kitchen and be conversant with everything in that department, who would know how to save even in poor circumstances. It would also be desirable that he could look after the house and its furnishings; it would also be most helpful if he could sew and mend. 4) Finally a Brother would be most useful if he could help out by teaching several hours daily in the school." Br. Thomas (Henry) Kasteel, born in 1846, had among many other occupations been a 'zuave' (volunteer soldier) under Leo XIII before he came to Steyl, where he worked in just about every department. He had been in Togo from 1892 to 1897. - Limbrock, 1 Sept 1898, agreed that Br. Anastasius could come to New Guinea. There is no news extant about the changes. - Br. Anastasius (Henry) Muelder was at that time working in the printery, and Limbrock hoped that with his help he could do some small printing jobs. Limbrock , 11 Nov: "As far as Br. Anastasius is concerned, I am quite prepared to take him if your Reverence can vouch that he is suitable for us. I don't know him personally."

[6] The contents of the lost letter becomes clear from Limbrock's of 1 September: "I am sitting right down to write out the desired report about the Chinese situation and shall forward it shortly." It concerned the Anzer case. After the murder of Nies and Henle on 1 November 1897, Ledochowski ordered Anzer to return to South Shantung as soon as possible. AJ, however, wrote to Ledochowski in the name of the General Council on 15 December requesting that he withdraw that order. (AJ to Ledochowski, Steyl, 15 Dec. 1897. APF N.S. vol. 144 - 1898 rub. 130, p 7) and three days late he requested that if Anzer should hand in his resignation, it should be accepted. (AJ to Ledochowski, Steyl, 18 Dec 1897, ebd. pp. 8f) AJ received the following answer: "Verum Te no latet, laudatum Praesulem Anzer prout Episcopum non isti societati, sed sacrae huic Congregationi subjici, quae quidem optat ut Vicariatum Apostolicum illi concreditum

Allow me to tell you in broad outline what the general tone of that letter should be. The actual contents are your concern. Send the letter to me. Writing it in Latin might be good, but please do it in German.

29 August 1898

My obligation as General.....is explained on pages 1 and 2 of the enclosed document. The remainder follows. Wait until the matter is settled.[7]

With all my love,
Your confrere in the Lord,
A.J.

14

From Cologne, 28 November 1898, 8:30 p.m.

Dear Rev. Fr. Prefect,

I received your letter through Fr. Blum who was away at the moment of my departure for St. Wendel's. So the first chance I had to

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quantocius petat, et quasnam decisiones circa renuntiationem de qua superius amplecti debeat, plane cognoscit." Ledochowski to AJ, Rome, 23 Dec.1897, ebd. p. 7. Anzer started his trip back in February 1898. But since the conditions in the South Shantung mission had not changed, AJ wanted, with Limbrock's help, to put some new eyewitness accounts before him. - Limbrock to AJ, St Gabriel, 11Nov. 1898. 35.241: "I shall rework the Latin text and try to take some of the sharpness out of it." - Limbrock to AJ, Gabriel, 24 Nov. 1898, 35.242f: Accompanying this is the reworked text about China. "I took a lot of pains with it. I hope that it will bring blessing and healing to the many years of suffering in South Shantung! [.....] Finally I would like to ask you to go to Rome and help to finally settle the problem of the Chinese mission."

[7] This probably refers to Limbrock's setting out on his return trip. Limbrock, 1 Sept.: "Now that I know that it is God's will that I do not depart too soon, I am both at ease and content about it." Limbrock, 24 Nov (section 6): I will set sail in the coming days and travel from Genoa direct to New Guinea, contrary to my original plan to go over America and Australia. "But I'm first going by way of Salzburg and then Bavaria in order to make better use of my time." - In the meantime Fr. Franz Vormann in particular was a bit upset by the absence of Limbrock.. Vormann to AJ, Berlinhafen, 7 Dec. 1898, 35,245f: "We request, respectfully but definitely, that our Prefect get back soon; if he does not arrive on the April ship, we shall have recourse to Propaganda." Limbrock had written that because of another mission's problems he had to stay on in Europe yet. "But to neglect his own mission because of the affairs of another, does not seem to be the correct order of love."

Letter 14: To Limbrock on the trip to St Wendel, 1898 November 28, 35.244 Wastebook

read it was on the train.[1] And that is where I am now writing my answer.

1. I am of the opinion that for the moment you can do something with only six Mass endowments. Make a trial run of your idea in any newspaper and see if you have any luck. But don't depend on me, because I don't expect any success from the matter.[2]

2. It is true that an endownment for a single priest is not sufficient in itself. But, the other type of endownment will not work out. The endowment costs too much money and the matter itself is not attractive.

3. It is true that you are much poorer than China. But a person cannot just stand up and say: "Don't give China anything!" Nor can I say to Fr. Pieper, who already has an agreement with Berlin about printing an article, "I forbid that." At any rate everything has its time.[3] At first

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[?] It is unclear when the letter was completed and sent off. Limbrock's answer to AJ, St Gabriel, 11 Nov.1898, 35.241, and St Gabriel 24 Nov 1898, 35.242f.

[1] Memo: "Left Steyl, Monday 28 Nov at 3.55 in the afternoon. The night at Dr Schmitz's. Tuesday 29 Nov left Cologne at 6:30 a.m., arr. St Wendel at 12.12. On 30 Nov. blessing of the house" See also the end of the letter.

[2] Limbrock, 11 Nov: He sent a script that was to generate interest in a Mass association. The income was to be invested at 3 ½ %. Thus a person would gain at least some support!" Working out of St Gabriel, he tried to gather alms in Vienna "but with little results, and then I came upon this above-mentioned idea through study and reflexion." He wanted AJ to agree to the plan soon so that he could bring it out in public during Advent. - The 15- page pamphlet signed by "Eb. Limbrock" but written in a foreign hand (34.146-160) contained the following: "Eb. Limbrock, *Unsere juengste Mission vom Hl. Geiste in Kaiser Wilhelmsland (Neuguinea).* 1. Founding of the mission. 2. Some points about our natives, their customs and usages. 3. Hope and outlook for bettering these peoples. 4. The great advantage and blessed results of effective aid to this mission. 5. The need to support our Holy Spirit Mission. 6. An easy and highly profitable way of sharing in the great task of evangelising our mission. 7. Conclusion. Post script." The document bears no date, but it concerns the matters which Limbrock mentions in his letter of 11 November. Namely: a) that there was only talk of Tumleo; even though by this time Leming had begun, it was still considered and treated as a kind of minor station under Tumleo. b) here also there was talk of a taxation of between 3 and 3 ½ %. c) The following quotation is attributed to year 1898: "In a land as large as the four provinces of Prussia, there have been only two priests and two Brothers working for the salvation of souls for the last two years." These SVDs landed here in 1896. Since two years have passed, only 1898 comes into question.

[3] Li mbrock, 24 Nov: It does not refer only to the support of the pastor. "What about the station itself: the school, the presbytery, the church? And furthermore, how to support the Brothers and Sisters? Then come the wages, the education of children and young people; what about equipment like boats, etc? How can one pay for all this? To say nothing of the fact that things here are much more expensive than in China." China draws all interest to itself. "Bp Anzer even works directly against us, for example, in his remarks in his New Year greetings about countries that have only a few thousand

there was public interest in Africa; then China complained. And now China has captured the public eye and Wilhelmsland complains. You have to wait patiently until you have more Christians and more successes. Only then will the time for more financial success come. Until then the good Lord will see to it that his children in Wilhelmsland have enough to live on.

4. The matter about the Sisters saddens me. I had already spoken to Sr. Maria about the possibility of the Sisters leaving before August. But she said, "No." Perhaps we'll still find some solution; if not, then it would be better to delay the trip until February.[4] They do have a few good reasons. Our rule is also being finally printed, and so I am going to have to make a trip to Rome somewhere between the 9th and 12th of December.[5]

- Written to here on 28.11.98.

5. The shortage of superiors is a real cross. Sisters Brita and Felix, two capable teachers, both have tuberculosis.[6] I could not be responsible for sending both Sister Augustine and Sr. Leonarda to

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inhabitants [....] he was writing directly against us. I won't mention Argentina and its conditions. And yet in all these lands there are not so many dangers and sacrifices to endure as in the tropics, where one is hindered by fever and its consequences almost daily and where every need is felt more bitterly [....] We don't have anything in our mission and very little comes in [...] And besides, I have had to sacrifice for China most of my time (for the composition of the text) while China, as I mentioned, already has so much. And whoever sticks out his neck the most and screams loudest, says Fr. Pieper graphically and characteristically, gets what he wants. For that reason I also have to start screaming; otherwise, we can't continue and others will take away what we have. Or does your Reverence agree that we may go into debt and Steyl will pay the bills?"

[4] The announcement of the Sisters' coming was already made in section 5 of letter 12. - Vormann to AJ, Berlinhafen, 7 Dec. 1898, 35.245f: due to the announcements by the Prefect and Fr. auf der Heide, we reckoned with the Sisters arriving on the ship due in on 4 December. "We went through a lot of trouble to get the Sisters' house ready, clean up the grounds, and put sand on the paths, so that the station would take on a very friendly look. We also requested that the Sisters have a proper place to stay in Singapore. The superior who was to look after the Sisters went all over Singapore looking for them. Our natives rejoiced like little children over the coming of the Sisters and were just as disappointed as we were. Can't such unpleasantnesses be avoided by sticking to the originally agreed on departure date?"

[5] The departure date kept getting shoved back; AJ was away from Steyl: 27.12.1898 - 2.7.1899 (8.070):from 27.12.98 - 14.01.99 he was at St Wendel; from 15.01.99 to 01.01.99 at St Gabriel; and from 04.02.99 to 24.06.99 at Rome. - According to the law, the rules which the third General Chapter had enacted must now be presented to Propaganda for approbation.

[6] They were Sr Brita (Anna) Kleinefenn: * 14.02.1872 - + 02.01.1899; Sr Felix (Marzelina) Geisler: - 27.09.1870 - +14.04.1899.

Wilhelmsland.[7] Nor has the good Lord provided us with anyone yet to take the place of Fr. Fey.[8] In matters like this we must be humble and patient with what the Almighty sends. I ask you to control your excessive zeal.

On the afternoon of 29 November I'll be arriving to St. Wendel's. On 30 November I'll be celebrating the first Mass there and blessing the house and chapel.[9]

15

Rome, 5 April 1899

Very Rev. and dear Fr. Prefect,

Canon Hespers received from the Foreign Office a copy of your

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[7] Stegmaier, M. Josefa - *Briefe an AJ*: Nr. 18, section 6; Sr Augustine had been in the Elisabeth Hospital in Bochum from 7 June to the end of August 1898; together with Sr Ignatia she was then in a hospital in Essen from 13 Oct. 1898 to 19 July 1899. - Limbrock, 24 Nov: Sr Augustine could come after completing her course in nursing, that would be either next year or the year after. - Mother Josefa to AJ, Steyl, 29 March 1900, 23.701f: "Sr Augustine has begun her course in nursing, but we don't have any books for it yet." (Even in 1901 Fr. Limbrock was still begging for Sr Augustine, for example, in his letter to AJ, Tumleo, 12 March 1901, 25.068 and Tumleo 16 April 1901, 35.074). Then he asked Sr Leonarda to be appointed to New Guinea because, as he says, "we have to have some rather resolute ones." Limbrock to AJ., St Gabriel 9 Dec. 1898, 35, 247: he still insists on Sr Leonarda "so that the other Sisters have some support and reasonable leadership. For if they cannot adjust reasonably, especially in the beginning in an uncivilized milieu, that is not only unpleasant but it means the missionary will have to spend much more time with the Sisters, and that is not so good." - Sr Leonarda was sent to USA as the first superior there, where her "resoluteness" was put to the test by Fr. Peil.

[8] After Fr. Limbrock had gotten to know Fr. Fey more closely in St Gabriel's and had spoken to novice master Fr. Gier about him, he wrote on 24 November that he had strong reservations about whether Fr. Fey was the right choice for Sydney either as a procurator or a pastor, so I "put it all in your hands." - Again Limbrock wrote to AJ from St Gabriel's, 9 Dec 1898, 35.247: "Your Reverence might ask Fr. Rector and Fr. Gier and others about this Fr. Fey; they all know him better than I do. I will go along with whatever you decide." - Limbrock to AJ, St Gabriel, 26 August 1898, 35.754: Here Limbrock stressed some of the doubts he had about Fey.

[9] Cf. Heide *Jubilaeum 1900*, p 203f.

Letter 15: To Limbrock from Rome, 1899 April 5, 35.249 copy/A. With it went along as an insert a letter to all the priests, Brothers, and Sisters, plus a special one for Fr. Klaffl. Entry on 35.249 - This letter also refers to the remark in letter 16, section 3. In "Mission Correspondence" 50.042, p. 43 the letter is filed under 4.4.

letter dated 30.1.99, addressed to the Neuguinea-Kompagnie,[1] and endorsed by Buchka. This document was passed on to the Foreign Office,[2] which then forwarded it to Dr. Hespers with a letter dated 17.3.99. It says there, "As far as the Colonial Section and .....are concerned, they could remain under the charge of both missions."

Hespers shared this information with me[3] and suggests that we should give him power of attorney to represent us, as was done for Africa. (I don't know anything about this.) But I don't think you would be of that opinion.

As I see it, two things must be clear: that the Society must be able to own property, and that the prefecture apostolic must be able to own property, but it must be clearly decided at each acquisition of property whether the Society or the prefecture will own it and take care of it, and that Society property will be bought and developed only with Society money. These points must be clearly thought out for the following reasons. Suppose that Wilhelmsland is later divided into two prefectures or vicariates, then we must pass on the property of the prefecture without compensation. But we can demand compensation for Society property. Furthermore, the Society will always be more willing to make sacrifices for an undertaking that is placed upon its shoulders than for something that does not belong to it.....even though until now both in China and Togo she has made significant sacrifices for church buildings and other projects. In short, all this guarantees good administration in the future.[4]

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[1] Director Gerhard Buchka led the colonial section of the Foreign Affairs Department from 1 April 1898 to 12 June 1900. Cf. *Kolonial-Lexikon,* Vol.I, 247 and II, 322.Only in 1907 was the colonial section disbanded by the Foreign Affairs Department. See: *Kolonial-Lexikon,* Vol II under "Foreign Affairs." As a juridical person AJ was answerable to the Colonial Section and not the Foreign Affairs Office.

[2] Limbrock to the directors of the Neuguinea-Kompagnie, St Gabriel, 20 Jan 1899, 35.248, 34.136f. Background information: Most probably Limbrock had received a similar or similar sounding letter as Vormann refers to in his letter to AJ, Berlinhafen, 7 Dec. 1898, 35.245f : The imperial judge had come to Berlinhafen and explained to Vormann that he is not qualified to transact legally binding deeds such as, for example, purchase of land. A transaction of this sort with the Kompagnie has, therefore, been declared null and void. The judge informed him that the mission held corporation rights, but he himself did not.

[3] There is only one answer extant: AJ to Hespers, Rome, 30 April 1899, 35.250. He turned to Limbrock. The decision depended on him as prefect apostolic. He could not expect an answer before July or August.

[4] Originally the text went on as follows: "as if one of your successors, for example, were to do what Bp Anzer did: he did not agree to a procurator." (this was later crossed out)

Since you are now both the ecclesiastical and religious superior, I'll see to it that you receive by next ship the notary authorization to represent the "Mission House in Steyl" and the "Mission of the Divine Word", as Buchka calls it, in all official matters. Would you also, if possible, get us the officially attested copy of the document which Fr. Vormann seems to have received. For the time being a simple copy would suffice until the officially notarized one arrives. I did not understand what he meant when he wrote to me saying that he had no authority to act. I did not think I could give him that authority; Fr. Prefect Limbrock will give it to him when he returns, if he thinks it is necessary. Would you urge others in similar cases to send along a copy of the pertinent document, for the superior must not expose himself but should know everything exactly and reliably.

In spite of Buchka's letter, if you wish to have the right to be a juridical person and legally represent the "Catholic Mission of the Holy Spirit" in Kaiser Wilhelmsland just telegraph me as follows: "Missiehuis Tegelen. Yes." It is good to add the word "Catholic." On receiving your telegram, I'll know that you agree. Then I'll pursue the matter with reference to your telegram at the Foreign Office.[5]

With all my love,
A. Janssen

(Do not use the words "Missionshaus Kaldenkirchen" when telegraphing. They constitute two words, each with more than 10 letters...which then counts as 4 words).[6]

16

(Rome) 31 May 1899

Dear Fr. Limbrock,

1. New stations: It is better to wait a bit until you have more

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[5] On 1 April 1899 the territorial rights held by the Neuguinea-Kompagnie were ceded back to the German Government.

[6] People were to save money. AJ acted in the same way about the weight of letters.

Letter 16: to Fr. Limbrock from Rome, 1899, May 31, 35.250 J/A. Enclosures included: "1. A general letter to all the Sisters, with sections 3 and 4 for Sr Fridolina. 2. A general

missionaries, "since you cannot even now make up for the absences due to sickness, etc."[1]

2. Harmonium. "If you wish that Brothers be trained in playing the harmonium and in running schools, that's fine; just have them step forward.[2] My former attempts in this regard have been criticized by mission superiors, so I have given up."[3]

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letter to all the priests and Brothers." The letter to Limbrock had four pages, entered under 35.250. Limbrock's answer to AJ from Tumleo, 9 April 1899, 35,021f. The answer to Limbrock's letter 16 to AJ, from Potsdamhafen, (Bogia/Monumbo area) 30 July 1899, 35.026-029. Between these two letters Limbrock wrote another one from Tumleo, 5 June 1899, 35.023-025.

[1] Limbrock, 9 April, is thinking about a new station on Tarawai Island [called Bertrand on the map] and also one in Dallmannhafen [Wewak]. Both stations could be reached during the whole year. "Eventually then we'll need some boats. In any case we will need some even if we extend ourselves along the coast. [...] After a bit we shall also need a sailing ship with a 20 ton capacity, with a petrol auxiliary motor for calm days, if we want to get ahead. " - Limbrock, 5 June: after an inspection trip, we have decided rather on the nearby island of Ali. "What does your Reverence think about that?" - Limbrock, 30 July: The next mission station will clearly be Potsdamhafen [Bogia, Monumbo]. "This might seem a bit strange to your Reverence. It is difficult to see the whole picture if one is away from the mission, and still more difficult to explain. Here one has a harbor nearby, the area is well populated, and in the surrounding hilly area there are no swamps. Dallmannhafen [Wewak] on the other hand, is sparsely populated and surrounded by swamps. An additional reason is that in the Potsdamhafen area there is currently a group of especially friendly Europeans and officials of the Kompagnie. "

[2] Limbrock, 9 April, had only wished , "that some of the Brothers knew how to play a reed organ and could cook a bit. Woodworkers and farmers are also highly desirable. Limbrock also refers to these two occupations in his 5 June letter.

[3] Where Limbrock touched on this theme is not clear. But he comes to speak of it in a letter to Eikenbrock, written from Tumleo, 8 March 1901, 63.894-896. with the hint that AJ start a branch of teaching brothers in the SVD. But he gives no further explanations. Erdweg in his letter to AJ from Berlinhafen, 18 August 1900, 62.945-947 gives a good example: "Br. Canisius took over the school (in Leming) and since he has the confidence of the people and is fairly good in their language, we hope that he succeeds in helping the mission get ahead. - Brothers as teachers: *Stimmen aus den Missionen*. AJ's *Briefe Nach Suedamerika,* Vol I, Letter 18, remark 12. Fr. Becher to AJ from *Esperanza,* 25 May 1894, 55.366f: "Please call to the attention of those training the Brothers to take care to give them no hope of becoming teachers in Argentina. If so, then the poor Brothers will have lost their humility before they even get here. As I keep experiencing it more clearly, schoolwork is a dangerous precipice for the Brothers, so much so that if I can solve my school problem in any other way, I won't ever use Brothers. For it easily brings unpleasantness into a community where many Brothers are living and one of them is chosen to teach." - AJ *Briefe nach Suedamerika*: letter 22, remark 7, from Fr. Peil to AJ, from Milton, Pa. 26-28 July 1898, 38.196-199: "I don't recommend that we train Brothers as teachers. We'll only bring bad blood among the others.[...] The Sisters do very well running the primary schools of the country. It would be better to use priests in the higher schools. In agricultural and technical schools which

3. Property and Corporation Law. "I wrote you about this on the 5 April and am awaiting your answer.[4] For important steps that I must make, I must have at hand all the official transactions that have gone ahead. Otherwise, I'll easily make mistakes where you don't expect me to."

4. Clothing and establishment. "I have already found out that you are well established, and I'm happy about that. I don't know whether or not you have yet found the proper way to dress, etc. ; for example, clothes that reach above the knees, chairs with arm rests at table, easy chairs, or deck chairs for lying down. Is that the way it is in Neu-Pommern, and should you adopt everything the Frenchmen have and do?

I have not made any decisions but have some doubts and would eventually like a rather complete report about these matters.[5] I am aware,

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are more practical than theoretical, we can and should use Brothers." Even from Brazil there came a negative reaction. : AJ, *Briefe nach Suedamerika*, Vol II, letter 245, remark 6; Benzerath to Dold, Biririca, 19 April 1900, 57.807. Benzerath writes about a conference on 19 July 1900, where unfortunately the decision to use Brothers as teachers did not pass. - The intention of AJ, in *Briefe in die USA*, letter 22, to Peil, 1 July 1898: "If you are of the mind that we in Europe must also adjust to the situation to train good talented Brothers as teachers, then it will be necessary for you to expose Fathers Blum, Holthausen, Eikenbrock, and Wegener to that theme until they understand it, especially Fr. Blum, without his having recourse to me." AJ, in *Briefe nach Suedamerika*, Vol I, letter 151, remark 4. On orders from AJ, Fr. auf der Heide wrote to Tollinger , Steyl, Nov 1899, 57.961: AJ was not in favour of a special branch of teaching Brothers in our Society. "But he was not against the idea of training some of the Brothers as teachers." - AJ, *Briefe nach Suedamerika*, Vol II, letter 209, to Colling, 2 August 1900: "You keep demanding more Brothers as teachers. That is a weighty matter that has to be studied and weighed. Several of my councilors are against the idea of training Brothers as teachers, and the untrained ones could not, of course, be sent into the schools. Then the mission superiors must first try to convince us that we set up normal schools for capable Brothers, just as we have for the Sisters." - When Fr. Karl Friedrich , the former procurator general at the Roman curia, proposed a plan in 1935 to the General Council "that we add a new branch to the SVD: teaching Brothers who would be trained at home to take the place of priests teaching in the missions, the general council saw the advantages of such a foundation, but stated "that there were some serious objections against it, so they were not for starting any such thing as of now." Gen. Council, 19 Feb. 1935.

[4] See letter 15.

[5] On 30 July, Limbrock wrote that he had sought advice about dress before, but had received no answer, so he said "we did what we thought best under the circumstances. We don't get hardly any cassocks from Steyl, [.....] At that time it was almost impossible to order cassocks, for the procuratorial services were still non-existent; and Br. Theodor just did not have the time. Those were the external causes." The inner ones were as follows: "Here we have a wild pathless environment. Here a person can hardly take a few steps off the property and one is either in a swamp or jungle, where one creeps along looking for a path through the sharp, wet grass that is as high as a man, where with

of course that the climate and other considerations must be taken into account. On the other hand, if one just lets customs slide, things easily deteriorate."

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nearly every step one almost falls down. [....] For these and similar reasons I did not allow myself to be persuaded that the Church and the Congregation would insist on us wearing a cassock, which only makes one sweat more and lose strength, and requires extra help to wash. We would all very gladly wear cassocks if our circumstances were like those in Europe: with its good roads, streetcars, etc. I can hardly imagine that the first missionaries that came to the primeval forests of our native lands always wore their cassocks. In fact I feel quite sure that when Sr Boniface cut down the oak of Denar, he had set aside his habit - if he really did wear one like we have today."

In Singapore I had white cassocks, which reached down to the calf of the legs, made for every priest and Brother. For the work of the Brothers and the walkabout of us priests in swamp and bush we use jackets. They reach to the middle of the thigh. For Mass and liturgical functions we wear the cassock. Our normal dress is the soutanelle (a small white frock). And as far as I am concerned, that is enough for our lives in bush and swamp. [...] From now on I don't take any more responsibility for all this. There is no use getting upset about the wild conditions which God allows. Some holy man has said that whatever is proper at the time is God's will. - As far as chairs and such are concerned, I can only express my surprise how people can look askance at something that is so justified. In Europe you can just send someone off with the order to buy what one thinks is right....and if others are not pleased with it, then one just brings it back. But we unfortunates here in the jungle, we write our fingers numb asking for a knife, and after we have asked enough times, they send us a - scythe; or just the opposite: we keep asking for a hefty axe and they send us a watchmaker's tiny hammer or something similar. Steyl has done some outstanding work in this regard and certainly merits much tolerance and understanding in view of the mountain of requests it is asked to fill." Often at the mission procure in Steyl the people don't know whether or not something is fit for the tropics. In Singapore one has to take what is there and can be bought cheaply. It is the same with the chairs in the dining room. "The deck chairs are used only by those with a fever or during evening recreation. If a person takes into account the debilitating consequences of working in the tropics and of recurring fever, then I would not call it a luxury or soft concession to the body to give it a relaxing position for a short time, so that even after evening prayers, one can work better. And what do we have here, anyway? At best some furniture that is falling apart, a few lockers and trunks which in order to save ourselves work, we have bought from others. That is the way it is in Tamara and on other stations; and when one is travelling, things can be really wretched: where a person must often spend days and nights under the open sky on a ship's hard deck or on the bare ground." In any case things go much better in every respect with our confreres in Argentina. The disproportion between us and them should not become too great and take on such proportions that a brotherly feeling between us and our American confreres becomes impossible. In any case it is my duty here to bring to light the problems of our mission. [....] Despite all this need, our missioanries here have persevered and not a single one has died, but that will not last long if we do not get supplies." The neglect of one part of a congregation in the end harms the whole. "In the interest of helping the entire congregation, I have allowed myself to call attention briefly to what seems to me to be our sorry state of affairs. If I have exaggerated a bit, I humbly beg your pardon. I hope that your mildness and paternal love will give me good marks for at least some of the criticisms."

34007

cantur.

Addendum vero hic habeo quod Emi Patres
in s. Congne Fidei Propagandae, de mente
concrediderit novam Missionem curis istius Socie-
tatis, simul mentem addiderunt ut hortationes
adhiberem apud Te quo velis Constitutiones
Societatis Verbi Divini sacrae Congregationi
examinandas atque adprobandas exhibere.

Quod spectat ad nominationem Praefecti
Apostolici novae Missionis per alias litteras ea
dere agam.

Ego vero Deum precor ut Te Deo sospitet.

Reverentiae Tuae

Addictissimus Servus

M. Card. Ledóchowski Praef.

A. Archiep. Sardicens. Secr.

Copy of a decree from M. Card. Ledochowsky

S. CONGREGAZIONE DE PROPAGANDA FIDE

(*) Protocollo N. 16754

(*) Mentionem facias, quaeso, huius numeri in tua responsione.
On prie de citer ce même numéro dans la réponse.

Roma li 24 febbraio 1896

Oggetto

Sull'erezione della nuova Prefettura Apca della Terra di Guglielmo

Illme Domine

1/ Adnexum hic mitto ad Te Decretum quo erigitur nova Praefectura Apostolica in ea tractu insulae Novae Guineae, qui Dominio germanico subiacet sub nomine Terrae Guglielmi: quae nova Praefectura curis Societatis a Verbo Divino committitur. Porro confido ut, adiuvante Divina gratia, alumni istius Instituti bono cum fructu semina Evangelii in sylvestri illa regione fundere valeant, ac copiosam messem inde referant. Certe difficultates, inultò praesertim, minime deerunt; sed sperandum omnino ut illae Divina ope vin-

Dno Arnoldo Janssen
Superi Gen: Societatis a
Divino Verbo

Copy of the official decree from the Propaganda establishing the Apostolic Prefecture in New Guinea

17

Steyl, 16 November 1899

Rev Fr. Limbrock,

1. A letter to the Superior General of the Marists in Lyon.[1]

2. Theodulph will be in Randwick, Sydney, at the end of February.[2]

3. Your letter for Dr. Hespers.[3]

4. For Fr. Spoelgen (an offering from me).[4] For Fr. Vormann ("the unproved man is not a grownup.")[5]

Letter 17: To Limbrock from Steyl, 1899 November 16, 34.183 J/A. Limbrock's answer to AJ from Tumleo, 24 Sept. 1899, 35.030f.

[1] Limbrock on 24 Sept. announced that the Marists had opened a mission in the German Solomon Islands. "In the last 40 years the Marists have been at great pains to set up a permanent base. Bp Golomb and one priest lie buried on Rook Island (between Kaiser Wilhelmsland and Neu Pommern [New Britain]). The rest had to return home. Perhaps they are still ready to lend a hand in New Guinea. From all that one hears, the Marists seem to be a zealous lively congregation with a good spirit. Would your Reverence, perhaps, consider it advisable to write to their superior general and suggest to him that their missionaries in Fiji lend us between 20 and 30 trained catechists." For we have not been here long enough to have trained our own. The Wesleyans (Methodists) have also received help from their brethren over there. "Shouldn't the Catholics support each other in a similar way?" AJ agreed to take the necessary steps. "It is a very important matter for us." - AJ to the Superior Generaal of the Marists, 16 Nov. 1899, 34.182: he asked for two or three, even though the need called for a much larger number. - It is unclear whether he had written to the Superior General of the Marist priests, or Marist Brothers. - Just as Limbrock wrote to AJ, he also wrote to Eikenbrock from Tumleo, 14 Sept.1899, 63.891.

[2] Franz Vormann to AJ from Berlinhafen, 18 Dec1898, 64.718f: He has sent Br. Theodulph back to Europe after his fourth Black Water fever attack. Besides, he cannot tolerate quinine. His departure is a great loss. - He was to spend the winter in Rome. From there he went on to St Gabriel, and from there he travelled to Sydney in the most favourble time. - Fr. Merg, MSC, who took care of Bp Couppe's business from Randwick, a suburb of Sydney, was also most helpful to Limbrock. - Limbrock wrote on 24 Sept: He would probably be in Sydney either towards the end of January or the beginning of February. Br. Theodulph should be sent there and be there in good time "so that no Brother must be taken away from the mission, since there are so few there." Perhaps an Austrian Jesuit or some other priest could bring him along.

[3] The copies in the archives deal mostly with corporation law, about the designation of a juridical person, to make it easier to proceed with the purchases of property.

[4] See letter 34, section 6.

[5] Friedrich Vormann, the brother of Franz Vormann. - Limbrock 24 Sept: He would have preferred if someone one else had been chosen. - The text in parenthesis is an extension of the saying of the Greek philosopher Menander.

5. "The tropical sun has evidently influenced your answer about furniture and clothes, in a manner of speaking.[6] ....Superiors must always learn to give their reasons calmly.

6. "Do you want to go to Potsdamhafen, or are you already there? I'm not against having a base in the middle of the country. Your reasons are also good: approachability, a large population, and a lack of swamps." Will you give up Leming later?[7]

7. Power of attorney through the mission printery in Kaldenkirchen.[8] That is also better for the mission's corporation right. But at the moment this is impossible.

8. Br. [Eustochius'] building plans for the chapel.[9]

9. Relations with Europeans and officials.[10] On the one hand, be independent; on the other, foster good relations. Write to Fr. Buecking, and ask him how he does it.[11]

The enclosed is for Fr. Vormann (worry about his brother, relations with Europeans and officials.)[12]

18

Steyl, 19 November 1899

Sister Superior Fridoline,

1. Why Augustine did not come.[1]

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[6] See letter 16, section 5.

[7] Leming was on the mainland just opposite Tumleo. In the winter [Northwest or Taleo season] because of a very high surf it was often very unsafe to land boats. This was a time of great want and need for the missionaries. See also: letter 21, section 9.

[8] This was registered in Germany as a juridical person. And since New Guinea came directly under the government in 1 April 1899, only one limited liability company registered in Germany came into question.

[9] Limbrock sent, 24 Sept, the plan Br. Eustochius had made for a wooden chapel on Tumleo, for Fr. Becker's approval .

[10] In letter 16, paragraph 1, Limbrock had written of correct relations to European officials.

[11] Fr. Buecking was in Togo. There they ran into great tensions. See: Mueller *Togo*, p.160-177.

[12] This could concern a special letter which went along as an enclosure with letter 17.

Letter 18: To Sr Fridoline, Steyl, 1899 November 16, 34.183 J/A - According to a no-

2. Mosquitoes bring fever. So: use nets.[2]

3. Light clothing is good, until further notice, you may remove one item.[3]

4. Keep to a good daily order. Arrange with Fr. Limbrock whether you should be in chapel at 5:30 or 5:20 in the morning.[4]

5. Take care of good meals and good health.

6. A nap after [noonday] meal is allowed.

7. Give your hand in greeting when others extend theirs, but be modestly retiring.

8. Pay attention to the cloister and the grille.[5]

19

St. Wendel, 11 January 1900

Most Rev. and dear Prefect Apostolic and confrere,

Br. Canisius may renew his vows.[1] In general, as a superior, you may take care of this yourself, and judge about it according to your feelings. Only in the matter of perpetual vows must you get permission, after you have presented rather thorough reports.

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tice on 34.163: enclosure: "1. Letter to all the Sisters 16.11. Sisterly love, kindness, orderliness, the Sisters' convent in Steyl. 2. Letter to Erdweg 16.11. Praise concerning the school and language study. The church in St. Gabriel." - Concerning the letter to the Sisters about the Sisters' convent, see auf der Heide, *Jubilaeumsbuch,* p. 568f. - Letter to Erdweg: a) School and language study: see letter 11, paragraph. b) The church in St Gabriel is nearing its completion. AJ to his relatives, St Gabriel, 3 Feb 1900, 50.001/ 27-30. "The Lord God has granted me the joy on January 27 to solemnly dedicate our church to the honor of the Holy Spirit, and immediately thereafter to celebrate a solemn High Mass in His honour. What a joy after so many problems, expenses, and worries." Report "The dedication of the Holy Spirit Church" in: HB 27, 1899/1900, 84.

[1] Sr Augustine was to teach the Sisters in Steyl and put them through practical exercises. See Letter 14, paragraph 7, and Letter 31, section 7.

[2] An added remark: ("write the same to the priests.")

[3] See letter 16, paragraph 5: Limbrock concerning dress.

[4] The Sisters' daily order could have been the same as given in letter 12, paragraph 9.

[5] There is no further explanation, but see letter 22, paragraph 11 and 12.

Letter 19: To Fr. Limbrock, from St Wendel, 1900 January 11, 34.217 (Copy) Answer to letter 19 (and 20) from Limbrock to AJ from Randwick, 10 April 1900, 35.765f.

[1] Br. Canisius pronounced his third temporary vows at Leming, 6 January 1899.

Since you now have seven professed Brothers, it is now time for you to raise your "superioratus" to the status of a "prepositurus".[2] Would you please send me an orderly report of the professed under you, as our rule prescribes.

Br. Theodulph sails on the 16th of this month from Genoa to Sydney.[3]

I have not received the letter to Hespers. It was sent from Steyl directly to him. I'll ask him for his judgment on it. Please don't make too many claims on Dr. Hespers' time, since he has very much to do at the archdiocese office.[4]

Legal personality. If you cannot solve the problems easily, then you must make purchases as a private person, as also happened in Steyl. It is quite all right with me if you have recourse to Fr. Blum and have him organize the matters about legal personality for you. I'll write him about it.

With all my love,
A. Janssen

P.S. I have received the church plans for Tamara; I'll show them to Fr. Beckert.[5]

Brothers: a difficult question. Everywhere there are complaints that there are too few Brothers. In Togo there are 7 Brothers for 5 stations. You have 7 for 4 stations.[6] I suggest that in all Brother matters

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[2] Co 1898/152,2. The increase in numbers comes from the number of priests in perpetual vows, and not from the number of Brothers. Seven priests had been posted to New Guinea. The eighth, Fr. Fey, is not counted with them, since he was assigned to Australia.

[3] See letter 17, paragraph 2.

[4] He did not write to him; it happened when auf der Heide wrote to Blum, St Wendel's, 12 Jan.1900, 69.694. not about the question in hand, but about the broader Brother problem mentioned below. "Yesterday in his answering letter to Fr. Limbrock, Fr. Superior said that he wanted to tell him his wish about Brothers." Limbrock wished that some Brothers would come soon. "But Fr. Superior had given him to understand that the Brother question was not good. [....] Last summer I had reminded Fr. Superior of Limbrock's wish several times, but nothing came of it."

[5] AJ to Fr. Blum, St Gabriel, 20 January 1900, 69.695: he laid the plans before Fr. Beckert, but "he found all kinds of faults with them." See letter 17, Paragraph 8 and remark 9.

[6] The four stations were: a) Tumleo (Tamara, St Joseph), Missionskorrespondenz 50.042, p. 43: Vormann, Erdweg, Canisius: Arrival of Br. Eustochius and Limbrock on 27 Oct 1896. MK 1910. p. 78. "On 4 September 1896 we founded our

you refer to Fr. Blum, who is in contact with some of the people responsible for their selection.

Advice: In any matters concerning living conditions, inform one of the Government representatives, so that he can present your requests - for example, to Prince Franz von Arenberg in Berlin, who lives near Government headquarters, or to Repr. Mueller in Fulda, or to Repr. Karl Bachem, who lives on Calvin St. in Berlin.[7]

20

St. Wendel, 12 January 1900

Very Rev. and dear Confrere,

Your request about acquiring property is of great interest to me and I will certainly do everything I can as soon as I have enough information about the matter. In regards to this matter and your conduct when dealing with officials, I would like to call your attention to the following: You should take care that whenever you deal with one of these people, you maintain a kind of noble formality that befits your status; and on the other hand shows a deference proper to the status of the person you are dealing with. On the one hand a person must be somewhat reserved, and yet one must also know how to freely express oneself in a polite way without giving offense. That is a very delicate point; for once you give offense, all is lost. One must speak with respect, but also avoid all flattery. I recall something which one of the electors of Bp. Simar once told me. He left this message for his fellow bishops as he was leaving, "Your Reverences, always be noble and act nobly; in that way you will be pleasing to both God and men." Because Simar enjoyed very great respect, he

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first mission station on the small island of Tumleo in Berlinhafen." - b) Leming (Walman, Regina Angelorum, June-July 1897). - c) Monumbo (Sacred Heart) MK 1910, p.78: "On Nov. 7, 1899 we sailed to Potsdamhafen, which is about 180 nautical miles (60 hours) southeast of Berlinhafen.There the Monumbo people live in four larger villages." - d) AJ added Sydney as the fourth station. - Among the Brothers it was often necessary to have an exchange or re-appointment, depending on what kind of work was necessary to be done and/or whether a Brother would be out of action a longer time because of sickness.

[7] They were members of the Centre party.

Letter 20: To Fr. Limbrock from St Wendel, 1900 January 12, 34.217f. Copy. Answer to letter 20, see letter 19.

was also elected in Cologne. And he would have been elected even if Bp. Schmitz were still alive. Pay close attention to what was said above. I did so from the time I had first heard it. It is good advice for anyone who has been chosen by God to a higher call.

Governor: The governor is for you a very important person, you must try to be on good terms with him. Show him and people around him a certain deference in the formality of your letters; all that is not meaningless but quite important. I am of the opinion that I myself can improve in this matter. But if you have to deal with certain persons of the world who tend to look down their nose at you, it is all the more important and you will gain more respect with them if they have respect for the Prefect Apostolic. In all of this I am not making any complaints about the past; I only want to do my duty in calling your attention to these matters now so that you might more easily fulfill your expected obligations to him. The governor knows full well that the Foreign Office demands that its officials be on good terms with the mission, so that the administration not lose the support of the Center in colonial politics. But you should never say that directly to the governor. It would be off the mark and would be spread around with exaggeration as a Catholic missionary's arrogance and lust for power. But it does not harm if the governor hears that you have connections with Arenberg and other influential people. The governor must be aware that you want to get along with him; but if he puts pressure on you, don't hesitate to have recourse to higher intervention. Have you already visited the governor? Do you express interest in the happy events that concern him and in the progress of the colony? In the biography of St. Francis Xavier it is recorded that he knew how to get along with all kinds of people in a relaxed way and he showed interest in everything that had a bearing on their ideas and ideals.

Would you write and tell me whether or not the above-mentioned remarks meet with your approval.[1]

Sydney:[2] Give my best regards to Fr. Fey and Br. Theodulph; perhaps I can expect a letter from them in the near future. I wish them

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[1] Limbrock, 10 April "I am completely in agreement with the enclosed rules of conduct, as well as the guidance and suggestions; my sincerest thanks for them. I have just written to the priests in New Guinea in the same vein. I have already written about those matters in a general way, especially with regards to dealing with government personnel and officials, and so it was that your esteemed letter came at a very practical time and hopefully it will bear good fruit."

[2] Limbrock sailed to Sydney with Fey; and Br. Theodulph also arrived there.

success in all their undertakings. Be careful about buying property. In general I think it is best first to rent. After all, they don't need many rooms yet. If Fr. Peil in America had jumped at the first chance, he would not have gotten the wonderful opportunity he now has. I am awaiting news from Sydney with interest.[3]

You may not make a trip to Europe without permission from Propaganda.

In the love of the Holy Spirit,
(signed) A. Janssen

21

Rome, 24 April 1900

Dear Fr. Limbrock, Prefect Apostolic in Tumleo,

1. "Fathers Loerks and Padberg have been appointed to Wilhelmsland.[1] The former is quite capable of taking Fr. Fey's place. In a way Fr. Fey will then feel relieved that someone can take his place when he does not feel quite up to a job.[2] It is of utmost importance that

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Limbrock to AJ, Sydney, 19 Feb. 1900, 35.756-58: "Some time ago I came to Sydney with Fr. Fey." The Cardinal had invited him to look around the city and its suburbs and see if he could find something suitable to his work. "The biggest problem actually lies with us. The Cardinal does not seem against the idea of giving us suitable parish work which could support a procurator's board and keep, just as other procures and Orders do by taking over several parishes."

[3] See Limbrock's letters 21 and 22.

Letter 21: to Fr. Limbrock, Rome, 1900 April 24, 35.764 Copy. Limbrock's answer to AJ, Sydney, 19 Feb. 1900, 35.756-758.

[1] AJ to his general councilors, St Gabriel 22 Feb.1900, 69.643: "Frs. Padberg and Loerks volunteered in the first place for China, and for Wilhelmsland in the second place." Padberg, mission application, 69663; Loerks, mission application, 69.660.

[2] Limbrock's letters from Sydney-Randwick (cf. under letter 22) are a long complaint about Fr. Fey's limited abilities as a procurator. - Limbrock, 19 Feb. "Fr. Fey is a very good man and I am surprised that someone of his age, and after having been a parish priest, can adjust so well and wishes to observe all the rules of the Society. But it is quite another matter whether he is suited for our procure plus parish involvment [....]. So I should like in any case to apply for the early arrival of a qualified priest who is pious, virtuous, self-sacrificing and also enterprising [....] I just want to mention that here we speak only English and so the priest in question would have to seriously study English while already on his way here."

he is in good spirits and is a good religious. The rest will take care of itself in time.

2. "In the beginning we should not think of taking over a parish.[3] Whether it would be good to do so later on, remains to be seen. In any case the matter would have to be taken up by the Generalate and guidelines be drawn up - or at least thought about - what the position of this procure would be with regards to you and to us. Perhaps you have experienced and can therefore inform us, how it is with the other procures which operate out of Sydney, whether they are under the jurisdiction of the ecclesiastical or the religious authorities – and whether they by their own or delegated authority are the heads of these procures."

3. "I advise you sincerely to be careful about starting new stations. In Togo, in many places they build only schools, and I know how much they now regret it that the first missionaries built so many stations, where we now have houses standing which we cannot easily give up. If they were not already standing, we would gladly give up the stations at Togo, Adjido, and Porto Seguro and gladly build new stations in the interior, where the corrupting influence of the Europeans has not yet penetrated. As it is, they have already begun to select their concubines from among the mission-educated girls. Fr. Buecking has already taken great pains about all this and now stands there powerless before it all and is singing loud lamentations.[4] Even from China, I have the assurance of words from the Jesuits, who say, 'Where there are European businessmen, we don't get any converts.' So the Ramu goldfields are not particularly comforting to us."[5]

4. "I have learned the following from experiences in Africa: At any given time only half of the missionaries are of use, the other half is either sick or absent."

5. "As far as plantations are concerned,[6] Fr. Buecking wrote, that they have achieved no success. That has also been the experience over many years of both the missionaries and the Protestants."

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[3] Cf. letter 20, remark #2.

[4] Mueller, Togo, p. 131-135.

[5] Limbrock to AJ, Herbertshoehe (Rabaul), 2 Aug. and Astrolabe Bay, 8 August 1900, 35.033-036: the gold fields must not necessarily bring forth only evil. That's the way it is in California. "The same can be true for New Guinea. But, it seems to me that we must do our utmost to hold at bay the evil and plant and cultivate the good. And for that reason I again keep asking for more priests, Brothers, and Sisters."

[6] Limbrock, 19 Feb.: "Propaganda has written to me to take care that our mission acquire property and cultinvate the land and lay out plantations. I have written to your Reverence about this many times, and especially that something must be done in

6. "Concerning lay Brothers you should put yourself in contact with Fr. Blum. You are going to hear many a lamentation, for there is a great shortage of Brothers.[7] I am also going to tell him about your wishes."

God bless you a thousand times,
(signed) A. Janssen

P.S. "The founding of a station is naturally your concern. All I did was give you good advice. I only recommend that you take it to heart. For example, you have set up a station in Leming.[8] You cannot in good conscience leave a priest there alone if he cannot go to confession for six months.[9] But then on the other hand how could you put two priests there for so few people? As far as the coconut palms are concerned, I would not worry about them too much.[10] So - please think these things over well."

22

St. Gabriel, 7 July 1900

Very Rev. and dear Fr. Prefect,

I wrote you on 22 February and 24 April; that last letter was sent

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Berlin so that we can acquire land. Unfortunetly until now I have had no news about what has happened about all this, and whether anything was achieved. Even Canon Hespers is completely silent about it."

[7] See letter 19, section 4. – Limbrock, 19 Feb. :There "could be more Brothers since my last year's request for some bore no fruit. Above all else we need cabinetmakers and if possible a Brother who also knows bookkeeping. Add to that a teaching Brother." Blum to Limbrock, Steyl, 24 April 1900, Litt. Conf. I, 7f: "You add so many qualifications that the people must have, that I am at my wits' end. We just don't have those kinds of people."

[8] Cf. letter 11, section 3 - Limbrock to Eikenbrock, Tumleo, 5 April 1899, 63.890: "At Easter Fr. Klaffl baptized between 6 and 7 which Fr. Schleiermacher had prepared on the mainland station."

[9] Because of heavy seas between November and May no boat can land there. – Limbrock to AJ, Herbertshoehe [Rabaul], 2 Aug. and Astrolabe Bay, 8 Aug 1900, 35.033-036: That is not quite correct. "During these six months one cannot come and go whenever he wishes. But there are always days in between when a landing without great danger can be achieved."

[10] Cf. letter 11, section 3.

Letter 22: to Fr. Limbrock, St Gabriel, 1900 July 7, 34.226f Copy. Limbrock's answer

to Tumleo.[1] I received mail from you on 27 March, 10 April, 23 April, and 7 May.[2] You have used your problems in Sydney well to bolster your case about getting a good pastor for Drummoyne.[3] Unfortunately I could only answer your request and your telegram of 5 May on 7 May 1900 with the news: "*Loerks abibit Augusto*" [Loerks left in August].[4]

Guaranteeing the production of capable priests is a really difficult task. All the mission superiors, of course, want them. But I cannot just mold them out of the earth, or send off those who are indispensable or hindered by other circumstances. At first I would have been all in favor of Fr. Altemoeller.[5] But because Fr. Buecking is against the idea, it is hard to take him away from Togo.

On 24 April I wrote to you as follows: "At the outset there was no thought of taking over a parish. Whether or not we would do that, time must tell. In any case the matter must be presented to the generalate and guidelines laid down, or at least the implications thought out about what your relationship would be to such a parish and what ours would be. Perhaps you have already found out and can easily inform us how matters are with other procures in Sydney: whether they are under the jurisdiction of the ecclesiastical or the religious superiors, and whether the people who run the procures act on their own authority or by delegation."

As you see, matters like this are not so simple. Among other things I have thought over what I can do for you as a token of my good will. As a result, after receiving your letter I sent a circular letter to the members of the Generalate in which I recommended your plan along with a guarantee of credit in the amount of 10.000 Marks.[6] In order to

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to AJ, Sydney, 27 March 1900, 35.767f; the same, Randwick, 10 April 1900. 35.765f; the same, 16 April 1900, 35.767f; the same, 23 April 1900,35.769; the same, Sydney-Drummoyne, 7 May 1900, 35.770f/ Limbrock's answer to AJ's letter 22, Tumleo, 24 Oct. 1900, 34.219-222.

[1] AJ, 22 Feb is unknown but is in the mission correspondence, 50.042 p. 43 recorded without table of contents; 24 April; cf letter 21.

[2] Cf. remark concerning the letter.

[3] In all his letters Limbrock tries to prove that he cannot and may not appoint Fr. Fey either as procurator or pastor without risking long-lasting damage to the Society.

[4] Loerks left Steyl on 13 Sept. 1900 and arrived in Tumleo on 28 Oct. 1900.

[5] Limbrock, 19 Feb. (cf. letter 21): Besides Altemoeller, who could not stand the climate in Africa, he also suggested Fathers Stroehl and Joseph Koesters.

[6] AJ to the general council, Rome, 19 June 1900, 28.944-947 (35.785f Regestum): "Fr. Limbrock has bought a steamer. (He wants to name it Antonius.) It costs between 10,000 and 12,000 Marks. He has asked Fr. auf der Heide to send him 20,000 Marks. He, however, believes that there is only 10,000 on hand. I propose a loan

provide you with a suitable pastor, I shall most probably have to turn to Fr. Peil.[7]

Among other things the relationship of Drummoyne to the mission and us must be regulated. The generalate insists that you hold only "*auctoritas delegata*" over Drummoyne, and that in principle it remain a house of the Society; which seems all the more necessary since in the future other relief centers will have to be set up, especially among the German colonists in Australia.[8] As Steyl accepts sick missionaries and shops for the orders from the missions, so Drummoyne will also do for you. And if with the growth of the Society we shall have to take over other missions in the Pacific, we'll have to take care of them, too. At the moment we have 120 students in philosophy, 60 per course. Later when St. Wendel's is built up, the annual courses will be larger. As the French say: "*Gouverner c'est prevoir*" [to rule is to foresee]. All I have done for the moment is mention the possibilities before us, without having any special mission plan to follow for that part of the world.

When you receive this letter, send me a telegram saying, "*Consentio*" or "*dissentio*", saying whether or not you agree with the section underlined in red. (That text begins with: "The generalate insists.....etc.) Remember that Drummoyne lies outside your prefecture, and so the missionaries for there will have to be supplied by Steyl, etc. [conclusion and greetings...]

P.S. The Sisters' daily order would naturally be one that de-

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of 10,000 Marks. Fr. Limbrock wants to use the steamer for travel between the stations and to Sydney as others do. I don't quite understand how he is going to do that."

[7] The same dateline: "I myself have thought of Fr. Fischer in North America. My reasons are: 1) he speaks fluent English - a very important point. 2) He has been trained in the care of souls by long and frequent supply work. 3) He is a good and gifted speaker, who could also give spiritual conferences. 4) In North America he is a pleasant person; in Sydney he is a necessary one."

[8] The same dateline: "Should the foundation in Sydney be under the General or the Prefect Apostolic? I think that with a retention of our own rights and a more clearly spelled out agreement in the future, we could place the Fathers under the jurisdiction of Fr. Limbrock as provincial. I have already written to him about this. The matter is important because Sydney could become the centre of other developments. We would assign Fr. Fischer to him until further notice. If possible, it would be better to decide on the important points now." - Limbrock to AJ, Drummoyne, 5 June 1900, 35.772: "Now I would like to ask your Reverence to separate this establishment in Sydney from our mission, so that from now on I have no responsibility for anything except what concerns the business of the procure. For we are too far away from them and each of the two positions requires the full attention of one person."

pends on their superior.[9] As provincial, you are completely responsible for the Sisters. Unless I am mistaken, I have sent you a copy of their rule, and in it there is talk of the private interview which the superior must hold. That is one way of becoming aware of how things are going.

About the mission having its own boat....isn't that a bit much at this time?[10] I am aware of the needs of all the missions and gladly help as much as I can. I do, however, call your attention to one point: A new Sisters' convent may not be built without my permission. I always insist that the building plan for the new house be laid before me so that I can be sure that a grille is provided in the reception room and other necessities in the house.[11]

In Africa, Fr. Buecking built a grilled reception room for the Sisters, but it did not have a door. (That is the best way to avoid wagging tongues. But then, which White or Black is going to easily believe that the missionary leads a chaste life?) This reception room with a grille is to be on one side of the house and the front door on the other. Please build that way, where it is possible.[12]

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[9] Limbrock , 7 May: "In one letter your Reverence wrote to tell me that one of the Sisters had complained that there is not enough order in Tumleo [....] First of all, I don't know what obligations and duties I have to the Sisters, even though from my meagre abilities I have given them a daily order and other directives. In them I have not got into great detail, for the Sisters themselves have a superior of their own. On the island the Sisters are quite independent and as far as direction, daily order and such are concerned, they are on their own; I wish it were the same with us."

[10] Limbrock, 16 April: With rowboats one would not get very far; with sailboats one loses a lot of time if one is becalmed. "And so it would be fit and proper to think about a small steamer, such as Bp. Couppe has bought for himself." In that way one could save time and energy. We could also use the steamer for the transport of timber for building up the stations. – Limbrock, 7 July: He bought a steamer at a sale for 10.000 Marks. He expects repairs to the boat to come to between 2-3.000 Marks. The steamer has kept its name of Antonius. "It is really small: 18 tons overall with a net weight of 13 tons. It has a speed of 9 knots per hour and has two masts for sailing. [...] Besides this we need two or three other boats, which would cost 2-3.000 Marks. We also have to buy planks and groceries, etc. That is the reason why I have asked Fr. auf der Heide to send us 20.000 Marks as soon as he can. If there is not enough in our account, which is quite likely, we humbly ask your Reverence to lend us the remainder."

[11] Limbrock, 24 Oct.: "In Potsdamhafen [Bogia] there must surely also be Sisters. I beg you also to agree with this establishment. The floor plan of the house is enclosed. The parlor is similar to the one we have here in Tumleo. The entrance to it is from the side where the main stairway is, and an entrance to it is possible only from the side stairs because there are no doors but only a grille."

[12] Limbrock, 24 Oct: A parlour with a grille was until now only used for confession or personal interview. "If there is something special to deal with, Europeans go in pairs. The situation is then handled on the veranda of the Sisters' convent openly and succinctly."

23

St. Gabriel, 16 July 1900

Dear Fr. Fischer,

Fr. Limbrock has built himself a well-needed procure in Sydney. Its purpose is to make purchases for the mission and to look after sick missionaries - either in Sydney itself or in an annex. This procure, until Fr. Limbrock has received a "*Potestas Delegata*" over it, will remain directly under the generalate, but it will look after the New Guinea mission just as Steyl looks after all the missions of the society.[1]

In order to establish a more permanent presence and at the same time perform some useful pastoral work and earn a living, on the advice of others Fr. Limbrock wishes that the procurator be the pastor of the area where he lives. Cardinal Archbishop Moran of Sydney is very pleased with the idea and suggested the suburb of Drummoyne. It forms a peninsula in the Sydney Bay and has good and easy access to the inner city.[2] It is located in pleasant surroundings with both sea and forest nearby and seems to be Fr. Limbrock's favorite spot.

Fr. Fey traveled to Sydney with Fr. Limbrock. But he was not introduced as the pastor. The pastor was still being awaited and would in the humble and pleasant Fr. Fey get an able assistant. Fey himself, according to Fr. Limbrock, was not capable of taking over a pastor's job. As the work load increased, an assistant to the procurator would be sent, and he could, if need be, take over the main task of purchasing and shipping. Besides, Br. Theodulph, who happens to be there, is quite capable. He is a fine Brother, but could not stand the climate in New Guinea.

I find myself in an awkward situation with Fr. Limbrock's ever more pressing request, since I just do not have the right priest to send to him in Sydney. But now it is both my and the generalate's opinion, that the Lord is calling you to go over there. Our reasons are the following :

Letter 23: To Fr. Joseph Fischer, St Gabriel, 1900 June 16, 35.773 Copy.

[1] Cf letter 22, footnote 8

[2] Limbrock, 27 March: " This town of Drummoyne is located on one of the many peninsulas of Port Jackson, about four miles from the centre of the city, with good connections to it and the hub of trade and commerce. Two small ships ply between the two areas every half hour. Besides that there is also a bus, and not far away the Balmain tram which comes and goes every 20 minutes. (N.B. The practical British often shorten words – like "omnibus" to "bus", "photograph" to "photo", and "velocepede" to "velo".) Still more connections are being planned. One could not want more."

1. You know English well.

2. You are no longer a youngster but have some experience behind you.

3. Because you have worked in Chicago and other big cities, you would already possess the necessary authority

4. Fr. Fey will find it no problem to work under you.

5. I hope that you have the necessary trust in heaven and earth, and will make it your concern to increase it.

6. The climate in North America with its great contrasts is evidently not good for you and will within a short time bring you to the edge of the grave.[3]

7. By contrast Sydney has a pleasant mild climate.[4]

8. The fact that there are so many German colonies in Australia offers us a large field for our activity.[5]

For these reasons I have decided to appoint you to the above-mentioned position. Would you see to it that before long you start making preparations for a trip to Sydney. The shortest route is by way of the Pacific Ocean. Try to choose the cheapest fare and see if you can get a

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[3] AJ to the General Council, 19 June: "In North America he will soon find out that the climate is too cold in the winter. His lungs can't stand that. His spitting of blood keeps recurring. And so he must get away from there. One could try him out in Australia. At least he would be healthy there, since the climate is very mild."

[4] Limbrock, 19 Feb, (cf. letter 21) One can see that there is a healthful climate here by comparing the birth and death statistics. Out of a population of 1.340.000 in New South Wales in 1899 there were 36,222 births and 16,661 deaths. Such conditions are hard to beat."

[5] *Handwoerterbuch des Grenz- und Auslanddeuschtums,* Vol I, p. 177 states: "An attempt to get an overview of Germans in Australia between 1861 and 1932 gives the following statistics for 1901: Total 100,000. Of these 38,352 were German-born; 1,916 Austrians; 2,038 Swiss; 75,021 Lutherans (including those from Scandinavia). For New South Wales the figures were: Total 10,000; 8,716 born in Germany, 7,387 Lutherans. In the section called "German Catholic Employment" on page 196 the Steyl Mission Procure was given the wrong date of 1898. – In his statement about "a great field of effectiveness" AJ was ill-informed. – Klein to AJ, Drummoyne, 10 Dec.1902, 35,852: "The German element seems to be almost nil. I don't know of any German newspaper, no German Catholic parish, very few German speakers, very little preference among the clergy for the differences among Catholics." - Klein to AJ from Drummoyne, 4 March 1903, 35.882. "The second generation is no longer interested in anything German; German parents live for the most part on widely scattered farms and regret that their own children make fun of their German accent; here and there one finds Catholics among them, with the exception of the colonists in Adelaide."

reduction in it. If some serious objection should stand in the way of your trip to Sydney, please let me know about it. In any case write me a letter and also send a telegram to "Missiehuis Tegelen" saying either "*Ibo*" or "*Molestiae*" as the case may be.[6] Once you know what route you are taking, just write the word Francisco, or Hoboken, or Boston or Philadelphia and the date of your departure on the telegram.[7]

So, go forth then in holy obedience. God the Holy Spirit, whom you so eagerly wish to honor, will bless you. The Austalian address is:[8] P. Fey, Drummoyne near Sydney, Thompson Street, Lyndon. (The word Lyndon takes the place of a house number, which is not used here.) In a short time I'll send you an accompanying letter with which you can introduce yourself to Cardinal Moran.

With all my love,
Your confrere in the Lord,
A Janssen

24

Steyl, 29 September 1900

Dear Fr. Limbrock,

"I received your letter of 2.August."[1]

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[6] Cf letter 28, footnote 4.

[7] AJ to Eikenbrock and Gier, Steyl, 27 Nov. 1900, 28.948f: Fischer left at the end of October via San Francisco and Honolulu and should in the meantime have arrived. – Cf. the remark in letter 24. – Historical references to Australia, 35.786: Fischer sent a telegram of acceptance on August 3 and then sent a letter on August 8. "He later indicated on 5.9.00 from Kieler, Wisconsin that he intended to board ship in San Francisco on 31 October and planned to arrive in Sydney on Nov.22." Fischer arrived on 25 November 1900. Letter 27, footnote 1.

[8] AJ to general councilors, 19 June, gives the address as: "Drummoyne, Daystreet, Rugby (Rugby is the resident's name; there are no house numbers here.)" – The new address was passed on in Limbrock's letter from Drummoyne, 5 June 1900, 35.772: "Fr. Fey, Thompson Street, Lyndon Drummoyne near Sydney.[...] Lyndon is the name of the house, which is on the corner of Thompson and Polding Streets."

Letter 24: to Fr. Limbrock, Steyl, 1900 September 29, 35.785v.

[1] Limbrock to AJ, Herbertshoehe, 2 Aug. and Astrolabe Bay, 8 August 1900, 35.033-036. Limbrock had departed from Sydney at the end of July and arrived on August 1 in Neupommern [New Britain] at Herbertshoehe, the seat of the governor.

1. Fr. Joseph Fischer is planning to sail from North America and arrive in Sydney on 22 November by way of the Pacific.[2]

2. About Fr. Spoelgen.[3]

3. The 10,000 Marks were sent this summer for the steamship "Antonius".[4]

4. The 12,000 Marks is being sent for the purchase of Drummoyne[5] to Fr. Merg.[6]

5. What I wrote to Fr. Fey is an accreditation for him.[7]

6. Advice about celebrating the 8th of September.[8]

7. Report about China[9] and Rome.[10]

8. The state of our "Rule" in Rome.[11]

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[2] See letter 23, footnote 6.

[3] Spoelgen had arrived on 26 December 1899. He soon took the place of Schleiermacher at Leming and later returned to Tamara. Spoelgen to AJ in January 1900, 64.515. According to an entry AJ answered on 5 March.

[4] See letter 22, footnote 10.

[5] Limbrock, 2 August: "When I left, the purchase was already under way but not yet completed. So I put the entire matter into the hands of the very experienced businessman Fr. Merg." A complex was to be bought for about 10,000 Marks onto which one could later build.

[6] Fr. Merg , MSC, was the procurator in Sydney for Bp. Couppe. He had Fr. Limbrock as his guest during his long stay, while he was setting up his own procure for New Guinea. Until then he had taken care of purchases for Limbrock, much to his satisfaction.

[7] The recommendation was to serve as an introduction to Card. Moran. Perhaps it had to do with matters concerning Joseph Fischer; see letter 23, at the end.

[8] Concerning the celebration of the silver jubilee of the SVD see the report *Nach 25 Jahren* in HB, vol 27, 1899/1900, 159-166. Fr. auf der Heide edited the large jubilee volume. A copy embossed in gold leaf was also sent to Card. Moran, according to letter 25, section 6 and 12.

[9] Cf *Wirren in China und ihre Folgen fuer die Mission* in HB 27, 1899/1900, p 146. "Stadt Gottes" during 1900 also published current reports about the situation in China. – AJ to Wegener and Blum, Rome, 28 June 1900, 8.272-274: he shared the telegram from China "with Propaganda and (Secretary of State) Rampolla through Cavagnis (Secretary of the congregation for extraordinary affairs), with the Jesuits, Lazarists, and Franciscans, and with Rotenhan (the Prussian legate to the Holy See) who immediately telegraphed Berlin.. [...] "As soon as we received the telegram, we held a special devotion with the rosary, etc for China." Later AJ wrote to the superiors of the European houses: Rome 28 June 1900, 91.391-393. Then AJ wrote to the priests in China, St Gab., 6 July 1900, 91.395-397.

[10] Arrival in Rome on Saturday, 21 April about 7 a.m. Left Rome 30 June.

[11] Cf. F Bornemann, *Die Paepstliche Approbation*, pp. 19-27.

9. Congratulations about the 500 + 500 hectares.[12]

10. Ten square kilometers = 100 Square meters = 10,000 hectares = 10 km long and 10 wide, would not be too much in order to build 4 - 6 villages around the church. But you will have to content yourself with less.

25

[Archival material]

Steyl, 26 November 1900

Dear Fr. Fischer,

1. I hope that this letter reaches you in your new place of assignment in the capital of Australia. Greetings to you and your excellent partner Fr. Fey, as well as to good Brothers Theodulph and Gottfried.[1] May the Holy Spirit unite you all in love and bless your work. Accept good Fr. Fey and the two Brothers in love and goodness, and pray that the Holy Spirit may enlighten you to prove equal to all your new obligations.

2. Get well acquainted with the conditions and life-style there; and without compromising yourself, try to gain the good will of those you have to deal with, especially the Cardinal whom you will have to visit soon after your arrival, and also the pastor to whom the parish of Drummoyne still belongs, plus the priests at Randwick.[2] When the right time arrives, try to get Drummoyne separated from the present pastor and given over into your care.[3]

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[12] Limbrock, 2 August: "A few days ago (last Friday: the first Friday in August [3 August]) the governor gave us permission to look for 500 hectares of land along the coast between Potsdamhafen and Eitel-Friedrichhafen which would suit our purposes; we would pay 500 Marks for it. Later he, or his successor, would give us another 500 hectares immediately adjoining the first, under the same conditions. I have all this in writing."

Letter 25: To Fr. Joseph Fischer, Steyl, 1900 November 26, 35.786. Copy. Section 12 is a personal note from AJ. The herein mentioned points 1 and 2 were not carried out because of the remark in the margin. Answer to letter 25 of J. Fischer to AJ, Drummoyne, 6 Jan.1901, 35.789-793.

[1] Br. Gottfried travelled to Sydney for a rest. Limbrock to AJ, Potsdamhafen, 8 Sept 1900, 35.047-041. His return trip followed on 20 Feb.1902 according to Fr. Fischer's letter to AJ, Drummoyne 23 Feb. 1902, 35.825. Limbrock to AJ, Tumleo, 19 March 1902, speaks of an absence of 21 months from August or July 1900 to March 1902".

[2] The Sacred Heart Missionaries.

[3] J. Fischer, 6 Jan.: "Today we took over the running of the newly established

3. Keep to a good daily order and a good observance of our rule, also of the "regula de regimine Societatis."[4]

4. The house there, together with the property and furnishings, are directly under the generalate;[5] however, I have given part of my jurisdiction to the religious superior and Prefect Apostolic Fr. Limbrock in Wilhelmsland, but only delegated authority. You are not subject to him either as Prefect Apostolic or as your religious superior. In my absence he has control over arrangements for the ordinary things that would normally fall to my lot if I were there. In weightier matters which do not need an immediate solution, including buildings and the like, the decision remains with me. So does anything else of greater importance. With whom do you have the most frequent and fastest connections: with Limbrock or with me?

5. You are definitely a superior. But your jurisdiction is still in its infancy, since you are still under the control of Fr. Limbrock. But even when that is not the case, you still do not have any extraordinary rights; for example, for purchasing real estate or for building without first sending your plans to the General for prior approval. Furthermore any superior who does not have at least six priests under him is only a beginner and as such remains under the guidance of the general. In this regard I warn you not to follow the footsteps of Fr. Peil in matters where he overstepped his authority.[6] From that you can learn that you cannot take him as a model in everything. I write you all this so that you can take care not to let yourself get involved in all kinds of difficulties.

6. Read what is written about the founding of the Sydney parish in our Jubilee Book.[7] I'll send another copy for the Cardinal, which you can present to him along with the letter I'll enclose. If the Cardinal knows no German, he can let someone who knows German translate some parts

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parish of Drummoyne after the Cardinal had a few weeks ago definitely decided, with the agreement of the pastor of Balmain, which had until now looked after the parish, that the first Saturday of the new year would be our starting date. We had a solemn high Mass and sermon with good parochial attendance; the event filled the first page of the Church Chronicle of Drummoyne.

[4] See also letter 12, footnote 4. A second daily order was with Limbrock at Drummoyne, 10 July 1900, 35.774. It had been given for Fey in Drummoyne. At the time given for breakfast it says: "until the arrival of a second priest, 8:30."

[5] See letter 22, footnote 8.

[6] Cf: AJ's *Letters to theUSA*, letter 17, parts 27 and 33.

[7] Auf der Heide, *Jubilaeumsbuch*, pp. 575-578. – J. Fischer, 6 Jan (here: -790f): the dates for the age of the houses is wrong; one has to reckon with 12 years and more.

of the book for him. From the book he can at least see the development of the Society. When you give him the book, call his attention to the statistics on page 585,[8] and perhaps mark the place with a card. Perhaps you could also call his attention to the pictures of our European houses.

7. Br. Theodulph wants to return to Europe to study [for the priesthood?].[9] I cannot prevent him, since his vows have expired; but I will allow Fr. Fey or you to give him a Latin lesson every day. He should be allowed to study 2 or 3 hours a day if he stays on. This can all take place by way of exception because he simply cannot be spared from doing the cooking. As soon as Br. Gottfried is healthy again, he will return to the mission.

8. Fr. Fey reported about many buildings being for sale in the vicinity of the church. The present councilors are not against buying real estate, probably not even Fr. Eikenbrock and Fr. Gier, from whom I await an answer.[10] These properties will gradually rise in price considerably, and besides you will need property for schools, Catholic organizations, and especially for a rectory. Therefore, it is well to make contingency plans. In a good location one could wall off ground floor rooms and rent them out as offices. That is what Propaganda did in Rome.[11]

9. Give my greetings to Fr. Fey. Try to support him and bear with him. You will soon get to know his abilities and limitations; but he does have a good heart. Treat him kindly and keep away from him the things he cannot stand. It is best in general to allow him some flexibility.

10. Especially during the first years, keep me informed regularly and somewhat in detail so that I can get to know the situation there...also the financial one. You will have to do that more often than you wish if you want the Society to give you a helping hand. Sorry, but at this moment I cannot honestly make you any promises.

11. With regard to the Wilhelmsland mission, you represent the Society. And so you may not charge fees for board and keep, or for ser-

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[8] "Statistik der Gesellschaft im August 1900".

[9] See letter 26.

[10] The answer could not have been there yet, since AJ wrote to both from Steyl only on 27 Nov. 1900, 28.948f; there was also a sketch here made by AJ of five lots which were in the immediate vicinity of the chapel. – Favorable answer: Eikenbrock (also in the name of Gier) to AJ, St Gabriel, 29 Nov. 1900, 35.776.

[11] This does not concern only the building of the Propaganda. Many church establishments have in this way assured themselves of a continuous income.

vices rendered. However, the mission itself must naturally pay for anything that you order or procure in its name. In all these things you should not hesitate sometimes to question purchases or express doubts about them.

12. There follow by Dutch surface mail two copies of our Jubilee Book. The one with the gold embossed letters is for the Cardinal. Enclosed are also:

1.) A letter to the Cardinal, written 27 November, which you can deliver personally along with the book.[12]

2.) Your dimissorial letters, which you want to present to the Cardinal.

3.) Copies of letters from Fr. Limbrock to the Cardinal and his answer of 2 April...which you should file in your archive.[13] Also letters to Fr. Fey, etc.

May God the Holy Spirit not allow me to be disappointed in the expectations I had when I left you go so faraway.

In the love of the Holy Spirit,
Your confrere in the Lord,
(signed) Arn. Janssen

26

Steyl, 28. November 1900

Dear Brother Theodulph,

I am sorry to hear that you wish to leave our Society, but I cannot prevent it.[1] I am only sorry that you had not said that earlier, then we

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[12] AJ to Moran, Steyl, 27 Nov. 1900, 35.775, draft. Here there is a cancelled out notice from AJ which says: "Was not passed on by Fr. Fischer; whereupon he received a telegram on 22 February 1901: Fr. Fischer, Drummoyne, saying: 'Litteras Cardinali tradas'." [Give the letters to the Cardinal.]

[13] Limbrock to Moran, Randwick, 28 March 1900, 35.762; Moran to Limbrock, Sydney, 2 April 1900, 35.762 (copy and translation).

Letter 26: To Br. Theodulph, Steyl, 1900 November 28, 64.724, a copy. Theodulph's answer to AJ, Drummoyne, 24 Sept. 1900, 64.721-723.

[1] Theodulph, 24 Sept: "When I was in Rome last year, I often got the idea that I should become a priest. But I always thought this idea was just a temptation and never

could have saved the fare in 1899.[2]

All I can do for you now is the following: In order to be accepted into any seminary you would have to know some Latin.[3] For that you will need private tutoring. But that is expensive. It costs at least one Mark per lesson, for which a priest could hardly afford to give private lessons. That is the way it was formerly and nowadays it is probably more expensive.

I hope that it will be possible for you to get a private lesson daily from one of the priests there; for instance, from Fr. Fey , who formerly was a teacher; and that when your hours of work allow it, he could give you an extra hour for study. Then in return for your daily work you would be getting board, lodging, and schooling.

If you are in agreement with all this, show this letter to Fr. Fischer and put yourself in his care.[4] The condition for all this is that although you are no longer in vows, you have to live as though you are. As for the future, about which I can make no promises, you have to put your trust in God. Perhaps in Australia you can find an appropriate religious house or else some benefactors who could help you to get back to Europe. I cannot allow you to stay on with us out of regard for the other Brothers.[5] I can only justify the proposal I have made to you because at the

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bothered much about it. But when I got to St Gabriel's this idea was still bothering me. There, too, I did not pay any attention to the idea, following the idea of Blessed Thomas of Bergamo, who said: "If a lay Brother wishes to become a priest, that is pride." And I myself was of the same opinion, and so it was that I never mentioned the matter to my confessor. In Sydney, however, a confessor had told him he should not give up this idea; in fact, that idea had always helped him to remain true to his second vows. These vows had now expired, but he still required a dispensation from the vow of perseverance in the mission. [See Fontes Historici S.V.D., vol. I, 85F/24.]

[2] It was in January 1900 that at Limbrock's request he first travelled from Europe to Sydney. See letter 17, footnote 2. Theodulph, 24 Sept: He wanted to reemburse the fare of 500 Marks for the trip out; and for the trip back he could work as a cook on a ship.

[3] Theodulph, 24 Sept.: "Formerly I studied quite a bit of Latin; I had completed my study of the grammar, and lately have been seriously reviewing it, and I hope that within six months to a year I can begin my studies. I have also had quite a bit of Spanish and could easily read a book in it. I have had only about 30 hours in French and Italian."

[4] J. Fischer to AJ, Drummoyne, 6 Jan.1901, 35.789-793, (here: - 789) : Br. Theodulph decided after receiving this letter to leave the house on 12 January "in order to study English in Adelaide for some months and then make his way back to Europe on a German ship, working either as a cook or a steward. Judging from his remarks, he wanted to spend several months in Rome studying Latin.

[5] Only in the very beginning of the Society was a transfer from the Brothers to

moment we do not have a Brother to send there.

May God the Holy Spirit bless you and help you if he is the one who is calling you - something I neither can nor want to judge about.[6]

27

Steyl, 7 January 1901

Dear Fr. Superior [Fischer],

Yesterday I received your letter. I wish you good fortune for a successful voyage[1] and ask the Lord to bless your work in Sydney. Herewith I wish to answer your questions.

1. The setup there is in the first place a procure; and in the second, a rest house.[2] You seem to think that a procurator need not live there, but could come in daily and do his business. I doubt whether he could do that so well. Besides I don't want the procurator to develop into just a businessman. We are there to do good; but we've got to live, too. From what I hear, the cost of living in Sydney is high. On the advice

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the clerical section allowed. AJ feared that many a Brother would have tried to make the move. And then he further asked himself what would have happened if a former Brother were to become superior of the Brothers.- Theodulph, 24 Sept: He wanted to know if as a priest he would be again accepted, or whether it was at all possible. "For in truth I cut myself off very unwillingly from your Society, from which until now I have received so much good." – The later fate of Br. Theodulph is unknown.

[6] Limbrock to AJ, Salin (Vunapope), 7 Dec. 1900, 35.042-044: "After Br. Theodulph had written to me about his preference, I wrote to him in all peace dissuading him and advised him to proceed slowly, and pray much over the matter. I have asked Fr. Fischer to hold him back and eventually not just give him the fare but try to convince him that he cannot do what he plans without me. May the Holy Spirit protect the good Brother from making a misstep!"

Letter 27: To Fr. Fischer, Steyl, 1901. January 7, 35.787 draft/A. Answer of Fr. Fischer to AJ, from Drummoyne, 27 Nov 1900, 35.352 and Drummoyne, 4 Dec. 1900, 35.777-779.

[1] J. Fischer, 27 Nov: arrival on Sunday morning of 25 Nov. – En route Fischer wrote often.

[2] J. Fischer, 27 Nov: His first impression of Drummoyne had not been exactly rosey, that is, with regards to using the planned establishment simultaneously as a sanatorium for exhausted missionaries. - 4 Dec. He would like with all his strength to get engaged in building up the parish, "if the sanatorium does not drag along as some heavy weight." For the first 10 years there was no thought of a sanatorium, at least not on the present property.

of the priests at Randwick, Fr. Limbrock has retained both the properties as possibilities for a parish. He said that the Cardinal is a good man; but a person must do what he says.[3] As it is, both of your superiors there, and I don't want to disagree with them, and also the will of God seem to indicate that they would like you to take over the Drummoyne parish as soon as you can and then in all prudence try to work for the good of the Society and of the parish.

2. But don't even begin to think of putting up a technical school.[4] At least not now. Even in the future it is questionable. One cannot send Brothers to Australia as easily as to America. Besides, we badly need Brothers. You are still a newcomer and you don't have a German pastor at your side, as in Shermerville.

3. You are greatly concerned about a sanitarium. At the moment it is already a great help, if our sick confreres come from a tropical environment to a healthy temperate environment. Perhaps later on we could take over a parish in a healthy rural area outside of Sydney, but near a railroad.[5] But it should not be a sinecure. Remember: "Idleness is the source of all vice." Whether one could establish a parish like that based

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[3] Limbrock to AJ, Sydney, 19 Feb.1900, 35.756-758: "The Cardinal is very good but, and this is to be borne in mind, only to a certain point. If his patience is at an end, he is very decisive and strict." – Limbrock to AJ, Sydney, 10 April 1900. 35.765f: "Cardinal Moran is a very good man, a 'homo Dei' as Fr. Treand rightly says. But I would like to add the remark that it is not too easy to deal with him. A person can get from him anything that he thinks is helpful. But he cannot stand any kind of disagreement or too many objections. A person must rather follow him and then make suggestions, but always leave the choice and decision up to him. It seems that is the way he likes to operate, and others have told me the same thing." – Cf. the critique in the article "Moran" in NCE IX, 1976, 1134: "a powerful and creative prelate."

[4] J. Fischer, 4 Dec: Limbrock had written to him and spoken of "a future technical school" but that it "had nothing to do with the present house." – J. Fischer to AJ, Drummoyne, 20 Jan.1902. 35.821-823: he showed the Cardinal a nice photo of the house in Techny. To which the cardinal remarked, "We must have a technical school like that here in Sydney" and expressed the wish to see such a school in Drummoyne someday. Naturally, I cautiously avoided getting any deeper into the topic.

[5] J. Fischer, 4 Dec: "He wanted to suggest that we acquire a spot in the Blue Mountains. From there one could easily get to the centre of the city for necessary shopping" besides, "the air there is very healthy, land is cheap and good, and especially suitable for growing vegetables and grapes[...], and there one could combine the procure, the sanatorium, and the beginnings of a technical school. Whether or not the Cardinal would go along with that idea is questionable because he is very concerned about Drummoyne." – J. Fischer to AJ, Drummoyne, 20 Jan.1902, 35.821-823: "If my first impression is that our choice of Drummoyne was not a happy one, I must admit after taking into consideration all the circumstances that for our beginnings in the foreign land of Australia, we could hardly have found a better home."

only on Sunday supply, I doubt. Supply work won't amount to much.

4. Earlier on, Prefect Apostolic Limbrock wrote to tell me that Cardinal Moran is a good man, but you have to do what he says. I would not stress that last point too much. In any case you have to watch out that you straighten out the matter as best you can, if your delay was taken amiss.

5. As far as running the parish is concerned, ask the Cardinal for advice and do what he says. Also consult the priests at Randwick and the old pastor. Naturally you are not obliged to follow every bit of advice. Get to know your parishioners and try to start a building fund. Trust in the Lord and don't lose your courage if in the beginning you don't get much. Everything in the world has to be learned; also how to give. Always show yourself grateful to the people, even when you don't get as much as you expected. Be careful not to compare them to people of other countries or areas.

6. About the question of where to locate the church building, pray yourself and have them pray that the Lord may guide and direct and inspire you to do what is best for his honor and the good of souls in this matter. Then try to discern the will of God in the circumstances around you, and quietly go ahead. *Non mea voluntas, Domine, sed Tua sanctissima fiat.* That should be your motto.

7. Since Drummoyne is a rapidly developing suburb, from time to time you will have to think about getting more property while it is still cheap....For example, land for schools, Catholic organizations, plus your own presbytery with a small garden adjoining... Keep me informed about your experiences in all these developments.

28

Steyl, 5 February 1901

Dear Fr. Superior [Fischer],

On 25 January this year the Holy Father has approved the offi-

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Letter 28: To Fr. Joseph Fischer, Steyl, 1901 Feb. 5, 65.364 Copy. Answer of J. Fischer to AJ, Drummoyne, 17 Dec. 1901, 35.780-083. Same dateline 19 Dec 1900, 65.355-359; same dateline, 28 Dec.1900 (letter I). same dateline 28 Dec.1900, (letter II); answer to letter 28 , J. Fischer's letter to AJ, Drummoyne, 12 April 1901, 65.366f.

cial name of our congregation to be: "Society of the Divine Word." On the same day Propaganda signed the decree of approbation and sent it to us on January 30. Deo gratias!

Will you pass on this information to His Eminence the Cardinal at the first opportunity. The promulgation of the decree will take place shortly.[1]

My heartiest congratulations for your official installation as pastor.[2]

You were appointed to Sydney in my letter of 16 July 1900, which you should reread and then file in the archive which you should set up there, since it is an important document, referring as it does to the appointment of the first superior.[3]

There your various duties were spelled out (administration of the parish of Drummoyne, being mission procurator, and looking after sick missionaries), and you were informed that in Fr. Limbrock's opinion Fr. Fey was unable to take care of all these things, but that he would gladly work under you.

From all that it is clear that as superior you were called to do all this. So you are both pastor and procurator, who is to do the shopping for the New Guinea mission and take care of its sick missionaries. At the end of the letter is the remark: "Since there are many German settlements in Australia, there is open to us a large field for activity."

The Society has entrusted you with a big task. In that same letter I also wrote very clearly, "If some weighty objection comes up against your trip, please inform me about it." If you have doubts about your vocation, or if you want to leave the Society - those surely would be weighty reasons to inform me about.[4]

As an honorable person, you should have either refused the Sydney appointment, or if you accepted it, then put aside the idea of

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[1] *Nuntius* I, 14f.

[2] J, Fischer, 17 Dec: "This morning I received from his Eminence a definitive appointment as pastor of Drummoyne and with that for the moment I am bound to this place." – 28 December II: The parish was taken over on Jan 6, 1901.

[3] See letter 23.

[4] J. Fischer, 12 April: He agreed that it was his duty "to inform me forthwith about the doubts he was harboring, but the tone of the letter gave me the impression that eventually mere inconveniences like illness, etc. were not difficulties (crossed out) that gave any weighty opposition." He was thinking more of the Sydney parish that was in the offing, and paid little attention to anything else.

leaving the Society.

Now God wants you to act like an honorable man, and judge from the situation before you, what His will asks of you. At the same time you must remember that the only way to arrive at true happiness is to do God's holy will.

In order to bring this about more readily, I ask you to explain in detail the reasons that brought you to this idea; and also your differences with Fr. Peil[5] and the dangers you met in supply work.[6]

Because I firmly believe that you will sort yourself out, I have told none of my councilors about your idea of leaving the Society.

Don't let the problems that come with every beginning unsettle you. You can always take pains to become a church builder, a parish system organizer or the father of the Society's mission activities in Australia.

Such a great crown is being offered to you and you want to throw it away. I just cannot believe that of someone so high-minded as you.[7]

The entire episode was, I believe, only a temporary darkening of your spirit, which God has allowed so that in future you might be able to help others who find themselves going through the same trial.

So, courage! Trust in the Lord and then you will begin to pray more devoutly and read good books.

In the love of the Holy Spirit,
Your spiritual father and confrere in the Lord
(signed) Arn. Janssen

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[5] J. Fischer, 12 April: "Far be it from me to attribute any personal guilt to Rev. Fr. Superior Peil's intentions, but in my last letters I should have admitted that I was often dissatisfied with his orders and often mentioned this openly [...] Fr. Superior Peil always meant well and personally I regard him highly because of the zeal and tireless perseverance with which he built up the complex in Shermerville all by himself and has developed it to its present state."

[6] J. Fischer, 12 April: Because of his frequent supply work a certain estrangement with the Society crept in. "Each time I returned, Shermerville was really my home, but somehow I did not feel really content or at home there; I found the daily order and living with the brethren hard to take after parish life without rules and a common life.

[7] J. Fischer, 12 April: "I wish to do my duty as best I can until the end of my agreed upon time (the end of his temporary vows), even though I find it very difficult, and in the meanwhile I shall take steps to find a suitable little place in America [...] All the zeal and interest that formerly inspired me are gone."

29

Steyl, 6 February 1901

Dear Fr. Fischer,

I have received your letters of 17 and 28 December.

1. In your correspondence would you be so kind as to give the names of the persons whom you are dealing with, as for example, here of the owners. Even if we only know the names at first, it makes a difference. We can then answer more exactly in all future references and especially in all future negotiations.

2. We are dealing with two pieces of real estate of the same size:[1]

Property "A" available for 5,300 Marks.

Property "B" available for 18,000 Marks; i.e., 12,700 Marks more.

Is that "B" property really worth 12,700 Marks more? Afterall, one can easily make arbours and flower beds [hedges], and trees grow tall in ten years.

If we estimate the value of the garden to be 700 Marks, one wonders whether the house without a cellar and with 6 rooms, is big enough for us. And isn't the price of 12.000 Marks a bit high? In any case a person could add onto building "A", if necessary.

3. If "B" seems a bit expensive, but not really too dear, one should

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Letter 29: To Fr. Joseph Fischer, Steyl, 1901 Feb 6, 35.788, a copy. The postscript is handwritten by AJ. J. Fischer's answer to AJ, Drummoyne, 17 Dec 1900, 35.780-783; and Drummoyne 28 Dec.1900, 35.784. – Answer to letter 29, J Fischer to AJ, Drummoyne, 11 April 1901, 35.802-804.

[1] A sketch, 35.811. Adjoining the church property you draw three lots, 66 x 240 feet in size. In the same row as these three lots is an equally large empty lot, which was not yet for sale. A notice was written onto the sketch which said: "It would be good to purchase anything adjoining if it comes up for sale." There follows the empty lot A and then lot B with a one-storey brick house without cellar. The house has six living rooms, each between three and four square meters in area, storerooms, workshops and a roofed over dining area. – J.Fischer adds on 17 Dec: The church property has a frontage of about 130 feet and depth of about 240 feet, with a 14-year-old chapel, which on weekdays serves as a school at present for 82 pupils. The debts amount to 15,000 Marks according to the secretary's information, and in the last 13 years nothing has been paid off. [...] Adjoining the church property is an empty property with a 130-foot frontage and depth of 240 feet. One half is not for sale; alongside it is a property with a 66-foot frontage and depth of 240 feet, which contains a little one-storey house with rooms and a cultivated garden with trees." The sale price for this house and garden is 18,000 Marks.

not overlook the fact that it is a finished building which is located next to "A", which is also available.

4. Naturally we must buy both properties, in the name of the "Missionsdruckerei" [Mission Press]. Fr. Blum will write and tell you how you go about procuring the money for the sale.[2] But before anything happens, you must decide the following:

5. On the other side of the street, opposite the church property - but not where the chapel is - stands the piece of real estate called "C" which has a 150 foot frontage and costs only L300 = 6,000 Marks, about which Fr. Fey has written me.[3] If that property is about 240 feet long, then it would be preferable. I answered Fr. Fey's letter;[4] has he shown you my answering letter, or at least mentioned its contents? I'm sorry that you did not mention anything about it. Because a person has to wait from two to three months for an answer from there, it is good when writing to give complete information.[5]

6. So now property "C" stands on one side; and properties "A" and "B" on the other. If you believe Fr. Fey's advice, that "C" cannot be considered as opposing "A" and "B", then you should proceed with the purchase of "A" and "B" for the price offered (or even a bit higher, but not too much, if there is danger in delay). You are to buy the property as a private purchase before witnesses. For his part, the seller must promise to surrender the deed of sale to Fr. Limbrock on payment of the agreed price. In this way both sides are obligated. Meanwhile the entire matter with the Mission Press must be settled through the Government and the Australian consul.

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[2] Blum was the Generalate's business manager and had a better insight into these matters than AJ. J. Fischer on 5 June 1901 confirms having received from Blum the papers for the purchase. See also AJ's *Briefe nach Suedamerika I*, letter 48 and letter 167, footnote 13.

[3] Evidently about the sketch: AJ to Eikenbrock and Gier, Steyl, 2 Nov 1900,28.948f. This property was separated from the property opposite it by a wide street. On sketch 35.810 the length of the property is said to be 253 feet, and that it immediately adjoins the property of a Protestant church.

[4] One day before letter 24, a letter went off to Fr. Fey, 28 Sept.1900, 35.786 J/A: "I already knew on 22 October about Fr. Joseph Fischer's planned arrival on 22 Nov." It could be that the letter mentioned here dealt not only with Fr. Fischer's arrival but also with the purchase of the properties.

[5] J. Fischer, 6 Jan: mail from London to Sydney takes exactly between 33-35 days; "and letters from Kaldenkirchen (the German post office for Steyl) arrive here regularly in Drummoyne within between 33-35 days. Mail for Europe leaves here at least once a week. "On the other hand connections with New Guinea are miserable: only four times a year, the same as they are from there to Singapore."

7. Don't make any great plans about the sanitarium; surely building "A" and "B" would suffice for it at first. The main thing is fresh and not tropical air; as it is, you are already living at some altitude. You can leave further developments determine whether or not you move to Ryde, just outside the city.[6] As long as you don't build too big, you can always sell later at a good, even higher price.

And now may God the Holy Spirit bless you! May you be good and upright and zealous - and all will go ahead well.

Everything about the future will go well; within two or three years many things will be different.

With all my love,
Your spiritual father
and confrere in the Lord
(unsigned)

The money is best supplied through the exchange at the Mission House in Steyl, and payable at the Rheinische Volksbank in Cologne within 10 days after signing the document. Since you do not have the necessary credit there yet, the procurator of the Sacred Heart Missionaries will surely be good enough to stand in for you just as he has done for Fr. Limbrock. The sum must be paid in Marks; the teller will pay you in pounds. If that were sent from here, we would lose a month and a half's interest on it.

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[6] J. Fischer, 17 Dec: To build a sanatorium right here in Drummoyne seems impossible to me. [...] In any case it seems to me that matters concerning the parish should be dealt with separately." Fr. Limbrock should be very slow to send sick missionaries over here, for I would pity the poor priests and Brothers who would have to nurse themselves back to good health in the poor cramped conditions we have here.That could have been done better if we had taken over Ryde, which had been offered to us many times. A beautiful presbytery, lovely church, delightful school, nice garden, where it is breezy, forested, debt free, and contains a goodly number of Catholics. But naturally that was too far away for the Prefect Apostolic. In fact, however, it is not that distant at all, for we would have been only 20 minutes away from the main rail line to Brisbane, whose frequent trains would have given us many an opportunity to get to the city.

30

Steyl, 22 February 1901

Dear Fr. Fischer,

I hope you have received my letter of February 5. Meanwhile I have received yours of January 6.[1]

I beg the Lord to take away all your disturbing thoughts about leaving the Society, or at least help you to overcome them.[2]

Perhaps matters have in the meantime become much better. I hope so. But since I am not sure about that, nor whether my letter of 5 February ever came into your hands, I wish to repeat here the main message, found between the words "I write".... to "sort itself out."[3]

I was very disappointed that you had not delivered my letter to the Cardinal.[4]

When your letter came, I was head over heels in work, and could not find your letter at first.

After I had already written this, I began to think about whether

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Letter 30: To Fr. Joseph Fischer, Steyl, 1901 Feb. 22-28, 35.796; a copy. The post script is handwritten by AJ. Fischer's answer to AJ, Drummoyne, 6 Jan. 1901, 35.789-793.

[1] J. Fischer to AJ, Drummoyne, 11 April 1901,35.802-804. confirms receiving three letters from AJ; of 5 Feb, 6 Feb, and 22 Feb. But at the moment he will refer only to the letter of 6 Feb.

[2] See letter 28. – J Fischer, 6 Jan: "The inner struggle continues on and affords me no rest. May the good Lord bring about a correct solution." - J. Fischer to Peil, Drummoyne, 2 Jan 1901, 65.343-346 (The original has the wrong number of the year as 1900.) "A few days ago I passed on to the Superior General the decisions I had made: not to remain in the Society for long, for my three years in America have estranged me from it and gave me reason to make up my mind to take the step. [...] If the letter from the Superior General had not so decisively informed me of my appointment to Sydney, perhaps a letter from my side against the idea might have steered his attention toward me." His relationship to Peil in the past and also his new situation were not the reason. "It is my own fault, that in the course of time a bitterness took root in my heart and grew and resulted in my present plans." After his temporary vows had expired, he wanted to become a secular priest.

[3] See letter 28.

[4] J. Fischer, 6 Jan: He has until now not handed over the letter but "was ready at any time to do so whenever your Reverence wishes it." Since in the meantime the parish had been handed over, it would perhaps be better to send a new thank you letter without descending into particulars about himself.

or not I should just disregard the sending of the letter of November 27 and the telegram.

28 February. My drafting of a new letter to Cardinal Moran delayed matters so much that it missed the ship that departs on Sunday evening from Brindisi. This time I am sending the letter for the Cardinal to you, with the request that you give it to him personally together with the jubilee book.[5] The letter contains a recommendation of both of you, thanks for the transfer of the parish, and for the good will he has shown to both you and Fr. Limbrock. Along with that will come the text of the Decree of Approbation of our Society, which I shall be publishing in the next days in #4 of the *Nuntius Societatis*.[6] I am also sending a copy along for the two of you, with orders that it not be sent on to anyone else, because it is meant for the Archbishop. In accordance with your wishes, I have presented the both of you to him just as professed members of the Society, without adding any further comments. Since the letter was not forwarded the last time, this time I give it to you sealed, but I have already told you the contents. Naturally there is nothing in it that you have told me in confidence.

Furthermore, don't develop any further scruples about not having handed over the letter.[7] I have just forgiven you for it. Try to ascertain what the will of God is, live according to it, and try to overcome the temptation that is nagging you. You will be able to do this all the sooner, if as a dutiful son you tell me the real reasons why you want to leave the Society.

What problems did you have with Fr. Peil?[8] But now you yourself are a superior and gradually because of improving connections with Europe you can turn to me in everything

Does money attract you? Or is keeping to a daily regular order too hard?

Please take courage. Otherwise on your deathbed you will probably regret your move. Whoever is unfaithful to grace, will be neglected

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[5] Cardinal Moran to AJ, Sydney, 30 April 1901, 35.805, acknowledges the letter from AJ of 20 Feb and the gift of the jubilee book. – J. Fischer, 11 April: The cardinal showed "great interest in the report about our Society. Fortunately his Eminence understands a bit of German". And he could refresh it by reading the book.

[6] On Jan 25, 1901 the SVD received papal approbation. The publication of the document was made in *Nuntius I*, 14f. Cf. also the beginning of letter 28.

[7] See footnote 4.

[8] See footnote 2.

by grace in many instances, and his end is a sad fall from the heights. Please heed the warning while there is still time.

In the love of the Holy Spirit,
Your loving spiritual father
and confrere in the Lord,
(Signed) Arn. Janssen

You will gradually get used to Drummoyne and be able to accomplish much. Don't let beginnings discourage you! We ourselves cannot, of course, take over the parish debt.[9]

31

Steyl, 26 March 1901

Very Rev. Fr. Prefect,

1. In the last few days Fr. van der Heide received the following message from Bary, the North German Lloyd agent in Antwerp, dated 16.3.01:

"According to the directives from our ship owners, we are no longer allowed to accept cargo for Potsdamhafen. Formerly we stopped there by way of exception, but now no longer. The delay which is caused to the Stettin by calling in at Potsdamhafen on its trip to and from Europe prevents it from keeping to its schedule. All the cargo meant for Potsdamhafen will have to be loaded off either at Berlinhafen or Friedrich-Wilhelmshafen. Please pass this information on to your friends, and also inform us at which harbor you wish to unload your cargo for Potsdamhafen." - Bary & Co.

2. What adjustment will be necessary because of the coming shipping changes? Will that mean that the missionaries in Potsdamhafen will

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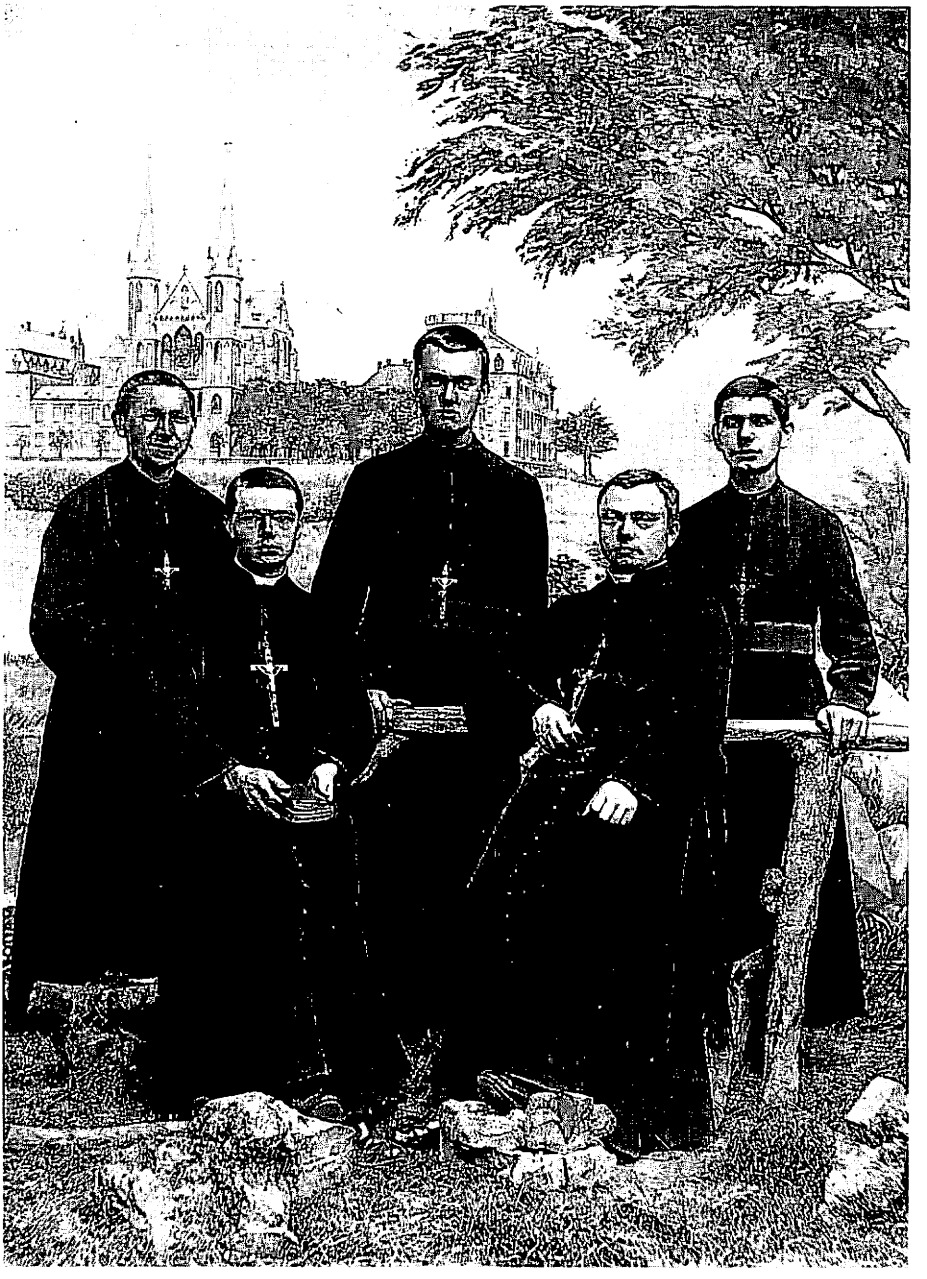
[9] J. Fischer, 6 Jan.: The parish has no school building, no church, no presbytery, but a debt of 15,000 Marks.

Letter 31: To Fr. Limbrock, Steyl, 1901 March 26, 34.238f, a copy. Limbrock's answer to AJ, Vunapope, 7-16 Dec, 1900, 35.042-044.

Prefect Apostolic for New Guinea: Fr. Eberhard Limbrock



The first Divine Word Missionaries for New Guinea, Departure 1896

(l. to r.) seated: Fathers Franz Vormann and Josef Edweg

standing: Brothers Eustochius, Canisius and Theodulph

be cut off from the world,[1] or are there still connections between the coastal stations?

3. I have assigned four new Sisters to you: two teachers: Sr Magdalena and Philomena; and two domestic Sisters: Christophora and Evangelista....who is also a shoemaker.

But the new travel arrangements give me some concern. So I'll keep the Sisters here until the matter clears up.[2]

4. My sincerest condolences over the death of Fr. Spoelgen;[3] the news came yesterday while I was celebrating the High Mass. The information was given to me during the Mass and so immediately after Mass we prayed for him publicly. Today we had a Requiem Mass for him.

5. As far as Fr. Fischer in Sydney is concerned, I must in confidence tell you that he has serious thoughts about leaving the Society.[4] I have not said anything about that here yet. Please keep it to yourself. Perhaps the matter will quiet down. I sent the Cardinal in Sydney a copy of the decree of approbation for the Society.

6. Fr. Fey sent me a very interesting description of a trip from Rome to Tumleo to Sydney, with some practical suggestions that are not bad at all![5]

7. Unfortunately Sr. Augustine is no longer available. I need her to give various Sisters a bit of medical training. That way it is to your advantage and that of all the missions.[6]

8. A text concerning missionary support foundations for Wilhelmsland....At the moment I consider them somewhat of a failure since they don't help you at all, but spoil things for the future because they will hinder you from doing later, at the right time, what you want to do now at the wrong time. You have to come up with a series of successes before it is possible to interest the wider public in your mission. Everything has its proper time. To wait for that time to come is one of

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[1] Limbrock developed a point of view with reference to the Monumbo and Potsdamhafen people called "A branch line of the North German Lloyd from Singapore to Sydney", Tumleo, 29 June 1901, 35.077. But not only this line's alteration brought problems.

[2] The Sisters left Steyl on 16 Nov. 1901 and arrived in Tumleo on Jan 20,1902.

[3] Fr. Spoelgen died on 2 March 1901. See letter 35, section 6 and footnote 7.

[4] See letter 28.

[5] There are extant only letters to Eikenbrock. – From one of his letters from Sydney a short piece of information was used in HB 28, 1900/01, 74.

[6] See letter 14, footnote 7.

the basic principles of wisdom.[7]

9. About the half holidays... I would suggest that you let them continue unless in some individual cases an important circumstance goes against them. Otherwise, you harm the spirit of contentment more than you help the work output.[8]

In the love of the Holy Spirit,
Your confrere in the Lord
(signed) Arn. Janssen

12.[!] I have repeatedly spoken to Fr. Erlemann, because this project has, as you can well imagine, its own problems...especially since Lloyd no longer calls in at Potsdamhafen. Besides, you can hardly set up a steam-driven sawmill there until you have permission from Rome to sell the milled timber to private firms and individuals. But you are not actually setting up a business, and so you will have less problems.[9]

10.Thanks for the books and maps which you and Fr. Klaffl sent along .

11. Is about Br. Theodulph.[10]

A.J.

13. [!] You are right about taking pains to acquire needed real estate.[11] But, please, do it with shrewdness and a certain amount of pro-

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[7] Limbrock had once before written about the question of financial support in HB 27, 1899/1900, 64-67 Limbrock : "Guaranteed Capital Investment" in New Guinea.

[8] On these days work ended in the morning. Cf. Co 1891/67,2; Co 1898/45,2 and 70,2.

[9] Fr. Erlemann and Fr. Stenz arrived in Rome together on 28 June 1900. AJ to the priests in China, St Gab., 6 June 1900, 91,395-397. – He remained for the most part in St Gabriel's. As a trained cabinet maker and sometime building superviser in Steyl, he knew a bit about the matter in question: a sawmill for New Guinea. See also letter 39, section 24. - The request from Propaganda for permission to be allowed to set up a sawmill was made by Limbrock to Ledochowski, Tumleo, 19 July 1901, APF N.S. vol 209 – 1901, rub. 60m pp, 282f; AG 134,276-279, - In the general council the question whether a sawmill should be set up in the newly founded station of Bogia, received a negative response. General council meeting of 4 Nov 1901.

[10] Seemingly information from letter 26, footnote 4. Concerning Klaffl see footnote 11.

[11] He himself visited the government representative in Herbertshoehe; see let-

fessionalism. I am afraid that because of one or the other methods we used in Tsingtau, we already have a bad name in Berlin for being money and real estate hungry. Don't be too intent on always getting the lowest price; try to put a bit of restraint into all your dealings. Remember: *noblesse oblige.*

A.J.

14. I would gladly write personally to the other priests but at the moment that is simply impossible. I am carrying too heavy a work load. You will have received #4 of *Nuntius Societatis* along with the official approval of our Society by the Holy See. # 5 is in preparation.[12]

15. I've just received your letter of 15 January.[13] I approve that you have introduced German[14] but I cannot agree that you are "too harmless, too patient, and too stupid". On the contrary, I am sure you are trying your best to get everything possible. You cannot compare your mission with Togo, with its 2 million population and its cities of from 4.000 to 6.000....or even 40.000 and 60.000 and more inhabitants. In future please don't forget that; and keep nicely modest.

A.J.

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ter 24, footnote 12. – Limbrock to AJ, Tumleo, 12 June 1901, 35.076: The deeds of purchase were checked and approved as valid. So on 6 June the final contract was signed and the real estate in question became the property of the mission. "And so now the entire – or at least most of the coastal plain in the Bogia-Talia Bay (Prince Albert Bay) belongs to us.[...] As far as I know, Fr. Klaffl has just sent off to your Reverence a map of Bogia with the 500 hectares drawn in. [...] In any case I would like to ask your Reverence very earnestly not to allow any of the advantages of this purchased property to be made known to the public." He was afraid that the Neuguinea-Kompagnie would then have a chance to acquire the adjoining 500 hectares.

[12] Edition 4 of the *Nuntius* appeared in March 1901 and number 5 in April 1901. After that there was a two-year lull.

[13] Limbrock, 15 Jan 1901; no longer extant.

[14] Inroduction of German. See HB 30m 1902/03: 78 letters from Papuan children. – The following would be valid for the next years: "Religion is explained everywhere in the local language. But for all the other subjects, like reading, writing, arithmetic, and singing German is used. Naturally that causes many difficulties." From the annual report in *Kolonialblatt* 1908, memorial edition, p.81. – See letter 68, section 7 and footnote 6. – Horst Rzepkowski, "Drei Briefe zum Beginn der SVD-Mission in Neuguinea" in *Verbum SVD* 29, 1988, 289-305.

32

Steyl 28 March 1901

Dear Fr. Fischer,

1. Hopefully you have received my letter of 28 February and have seen to it that my enclosed one got to the Cardinal.[1]

2. Don't worry about the future developments in Drummoyne. The cardinal is completely capable of judging the development that is planned for this suburb. Wait patiently for further developments and content yourself for the moment with your little chapel. The most important thing is acquisition of property: 1) for the Society and 2) for the church there, because in time everything will become more expensive. But that the Society take over the debts of the parish there, is out of the question. We should be careful about such heroism, which will only have bad effects. The parish must be aware that it alone must carry the debt,[2] but it must be aware that it now has its own pastor, and that gradually money will come in ...if you only remind them of this from time to time.

3. To this end haven't you yet introduced the custom of now and then publicly praying for the benefactors of the church? Please do so. That inspires people. Further you should start some sort of parish organization, so that every week or month its faithful members may collect even a small amount. This adds up in time and inspires a sense of giving especially among the devout, on whom you will mainly depend in the end. I can well imagine that collecting money goes against your grain. Then it is all the more meritorious if done. That is how a person must learn many things in life. The more self-control they entail, so much more blessing do they bring.

5.[!] God leads and guides our life. It was he who led you to Rome,[3] then America and now to Australia. There were always certain

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Letter 32: To Fr. Joseph Fischer, Steyl, 1901 March 28, 35.797, a copy. Fr. Fischer's answer to AJ, Drummoyne, 21 Jan. 1901, 35.794f. Fr. Fisher's answer to letter 32 to AJ, Drummoyne, 5 June 1901, 35.812-815

[1] See letter 30, J. Fischer, 5 June: He has received both.

[2] See letter 30, footnote 9. J. Fischer, 21 Jan.: Since he has no income, he suggests that Steyl should cancel his debt with the Australian bank and gain the interest on it. - J. Fischer, 5 June: The actual property for a church is already there.

[3] J. Fischer was in Rome from the fall of 1894 until the summer of 1896 for special studies in philosophy and theology at the Minerva. 21.629f.

external circumstances responsible for the changes. As when I gave you to Fr. Peil as his partner, I did that because I wanted him to have someone dependable at his side, and at the time I had no one else available. It was the same when I chose you for Australia, I did it out of concern for you. I assigned you to Steyl because, unless forced by circumstances, I prefer to send young doctoral students even when they are destined for St. Gabriel, to some other posting first for pedagogical reasons. I prefer a professor who has already been at Steyl to one who has come to St. Gabriel right after his studies.

6. Please, if you have not yet found peace of heart, be very open to me.[4] Perhaps you have always wished to teach at St. Gabriel. If so, please tell me so. Even at this stage it will not have harmed you in any way to have had the experience of doing some other kind of work. In your case I would, if I were you, try to stay on there for some months. In general I am quite willing to accede to your wishes as much as I can.

7. Please speak English during at least half of your free time. That is necessary and will be of help to all.[5]

In the love of the Holy Spirit,
Your confrere in the Lord,
(signed) Arn. Janssen

8. I have given orders that the *Stadt Gottes* and *Herz Jesus Bote* be sent free of charge to Fr. Merg.[6]

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[4] J.Fischer, 5 June: He wishes to write of his personal situation later. He has nothing more to tell.

[5] J.Fischer, 5 June: "Naturally it is a very disagreeable question in the present circumstances to introduce an obligatory language. My experience in America and here is that those who give the least attention to it and consider the correction of mistakes a mere trifle, are its strictest defenders.

[6] J. Fischer, 21 Jan: "The priests in Randwick have already done so many favors for us, especially Fr. Merg, that in recognition of all this it would be proper that as a small token of gratitude the *Stadt Gottes* and *Herz Jesu Bote* were sent to them free of charge, since Fr. Merg as an Alsatian surely can read German and would be interested in the magazines."

33

St. Wendel, 6 May 1901

Very Rev. and dear Fr. Prefect,

1. I want to ask you to tell me in each of your letters by which route you sent it: over Sydney or Singapore....and at the same time tell me by which route I should send my answer, if I answer immediately or within a few days. You have all that clearly in your head, I don't.[1]

2. I intend to send you some Sisters at the next opportunity; but first you must inform me, as I have often asked you, what the ship connections with Monumbo are. The priests will not be traveling before October or November, as you will see announced in #4 edition of *Nuntius Societatis.*[2] Perhaps I will let the Sisters wait until the priests go, then they could all travel together. Some time ago I appointed 4 Sisters for your mission, among them two teachers.[3] But I cannot send you professional government qualified teachers.[4] But be glad that you are getting so many in a year when I could think of only two other missions besides yours.[5] I cannot say anything yet about the priests.

3. Sincerest condolences over the death of Fr. Spoelgens[6] and that of Fr. Schleiermacher, as well as over the sinking of your ship "*Antonius*".[7] Such events are splinters of the cross of Christ. A person

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Letter 33: To Fr. Limbrock, St Wendel, 1901, May 6, 34.252f, a copy. In answer to letter 33, Limbrock to AJ, Sacred Heart Station [Monumbo] 24 Aug.1901, 35.082-084.

[1] Limbrock, 24 August: "In cases where an answer is urgent, and you wish to write as soon as possible, the simplest rule of thumb is this: 'the answer should come to me by the same route as the letter to be answered had come.to you.' Therefore I shall always indicate at the top of the letter in question, which route the letter is to take from here: via Sydney or via Singapore. - At the moment our ship schedules and also our mail delivery are all mixed up and continue already for some time to follow the printed schedule only haltingly."

[2] *Nuntius I,* 13-16: Nr. 4, March 1901 does not contain any pertinent information. That is found only in Nr. 5 (April 1901): *Nuntius I,* 17.

[3] See letter 31, section 3.

[4] Among the Sisters in Steyl was a group who had been professional government-qualified school teachers. These were engaged mostly in training the Sisters themselves.

[5] In the year 1901 nine Sisters journeyed to the USA, and one to Togo. Cf. *Ausreisebuch der Missionare.*

[6] Fr. Spoelgen died on 2 March 1901 and Fr. Schleiermacher on 22 March 1900.

[7] The steamship *St Antonius,* which was to maintain connections between

must bear them with patience and pray, "I thank you, Lord, that it has pleased you to test your servant. Blessed be your holy name." Such sentiments please the Lord very much and gain for us his good will. Impress upon your subjects this same idea.

4. That is the way you should act in all other difficulties that come your way. It is not easy to start a new mission. But those who do it must know that they must bring along a shipload of patience. That is the way it is everywhere, even in New Guinea. But more precious in the Lord's eyes is not just patience, but gratitude for the sufferings and difficulties.

5. I see from your letters that you are striving in every way to expand your mission. Keep going in that direction, spice your work with a little more patience, and all will be well. Until now one could often hear it said: "Fr. Limbrock has a masterful understanding of complaints. If someone wants to get an insight into the real state of his mission, all one has to do is wait for the letters from his subjects."

6. The mission is now far enough developed that it can be raised to the state of a "praeposituras". Until now I am still waiting for the detailed confidential report on the brethren which our rule prescribes. You will have read about it in *Nuntius Societatis, Nr. 5.* Please bring that report along this time, so that I can proceed with the appropriate decree.[8]

7. I thank you for your discussion about the introduction of teaching Brothers. I question, though, whether a foreign congregation should involve itself in such primitive conditions among so few people; I would be against it. As far as we ourselves are concerned, it seems the idea

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Tumleo and the stations along the coast, went aground in Neu Pommern [New Britain] before it actually went into service. – Even Fr. Fischer to AJ, Drummoyne, 27 Nov. 1900, 65.352 wrote that the steamship lay stranded on the coast of New Britain "and it was very doubtful whether or not it could be repaired." – About that, Limbrock wrote to AJ, Vunapope, 7-14 Dec 1900, 35.042-44: "On Dec 8 our little steamer *Antonius* was beached by an unknown and unusually strong wind and tide, and was unable to be refloated. A bit more and it would have been broken up by the onrushing swells. Now it will most likely have to be sold to the highest bidder. Well, may this misfortune be to God's honor and for the salvation of souls."

[8] Co 1891/148,1 The provincial is to send two reports to the Superior General: the February report about temporal goods, and the August report about personnel. – Limbrock, 24 Aug: *Nuntius Nr 5* (April 1901) has not yet arrived. The text: *Nuntius I,* 17f with reference to the rule of 1891 and 1898: "Information about the annual report about the confreres." – Limbrock, 24 Aug., sent a report about Frs Franz Vormann, Josef Erdweg, Johann Klaffl, Fritz Vormann, Franz Padberg, and Josef Loerks. An update was sent in the following year. See letter 38, footnote 7.

would be somewhat difficult to carry out, and so many priests are against it.[9] But gradually we are going to have to take care of our educational needs in some other way, perhaps by Sisters. I was told that in North America there are hardly any teaching Brothers. Sisters teach boys and girls until they finish school. The Sisters of Providence and the school sisters from Muehlhausen in Holland do the same thing. That system has its weak points; but it also has its advantages. Please think it over yourself and what you plan to do about it. Did you get any teachers from Neupommern [Vunapope]?

8. I would suggest that individual priests give private instructions to such youths as have proper talents and religious convictions and try to train them to be teachers. That is the way other Catholic and also Protestant missionaries do it; so we should also think about doing the same.

9. You can safely have confidence in Dr. Hespers. He does all he can, but naturally he cannot do everything by a simple twist of the wrist.[10] If you want to get something from him, write often but briefly, for he cannot digest them properly when overwhelmed by many other tasks. Prudence combined with modesty can produce good results. Whereas lack of them makes for tiresome reading and blocks the roads for the future.

These have been, Very Rev. Fr. Prefect, some ideas that you should think over. I believe that God the Holy Spirit will inspire you to recognize what is right. And keep praying continuously for China. Perhaps they can come to a decision sooner than we think.[11]

With all my love,
Your confrere in the Lord,
(signed) Arn. Janssen

10. Fathers Erdweg and Vormann are nearing their time for pronouncing final vows.[12] Would you please consider the possibility of setting aside 50 days of common preparation for the two of them in some

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[9] See letter 16, footnote 3.

[10] See letter 21, footnote 6, where Limbrock complains that Hespers has not yet answered him.

[11] The reference is not to the persecutions but to Anzer's relationship with the missionaries.

[12] The nine-year vows ended for Franz Vormann on 29 Sept 1901 and for Erdweg on 25 August 1902. Both of them pronounced their perpetual vows in Bogia on 10 De-

house which can best assure them time for recollection. I take it for granted naturally that you have recommended that both of them advance to perpetual vows. Please add further remarks about this if you wish.

34

St. Wendel, 7 May 1901

Dear Fr. Erdweg,

I have received your letter of 10 March and thank you kindly for it.[1] I have written to Fr. Superior and Prefect Limbrock about your preparation for final vows.[2] No doubt all the appropriate matters will be taken care of in their time. I must make the annual report for the calendar, and your letter with its news came just in time for it.

In the love of the Holy Spirit,
Your confrere in the Lord,
(signed) A. Janssen

Go forward with all your zeal to work with trust in the Lord.

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cember 1902. The time in between was bridged over with a vow that was worded "until the time of perpetual vows." Limbrock 24 Aug: From what he has said about the two of them, it should suffice to say that he has no objections about them being allowed to pronounce perpetual vows.

Letter 34: To Fr. Erdweg, St Wendel, 1901 May 7, 62.948, a copy.

[1] Reprint from *Stadt Gottes 25*, 1902, 117-119: A report from 15 December 1900 to March 1901.

[2] See letter 33, section 10. Cf. also: *St Michael's Calendar* for 1902, "Annual Report of the Society of the Divine Word," the sitation of Spring 1901. Here see also a reprint of a letter to a benefactor of the mission with a report about the different stations.

35

St. Gabriel, 1 August 1901

Very Rev. and dear Fr. Superior,

The present class of newly ordained priests shows very little inclination to the heathen missions.[1] For the tropical lands of Togo and Wilhelmsland only Fr. Friedrich Girards volunteered. He is the son of the farmer Girards of Weidingen, Bitburg, Eifel.[2]

Since Fr. Buecking had so many losses through death and other causes (Fr. Altemoeller does not want to return, and it is the same with Fr. Anselmann), and since the setting up of an inland station is ever more urgent, a gentle movement of Divine Providence, which takes care of all, caused many to opt for it last year.[3] Since he received all these, this year I appointed the only one who volunteered for the missions to you, even though Togo was his first choice.

2.[!] As far as setting up a new station is concerned, I believe I have more than once warned you about being too hasty. It seems that my warnings have met with little or no consideration. Please, in all such cases ask yourself the question: "What am I going to do if 1/3 of my priests and Brothers are either sick or on home leave?" Consider also the following point: people who have not had the Gospel preached to them, are only bound to observe the dictates of the natural law. But if the Gospel has been preached to them, they become more culpable if they

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Letter 35: To Fr. Limbrock, St Gabriel, 1901 Aug. 1, 69.733, a copy. Limbrock's answer to AJ, Tumleo, 16 April 1901, 35.074.

[1] On April 28, 1901, 19 graduates of the mission seminary were ordained priests, 12 of them took part in the mission sending ceremony on Sept. 22. 2 went to the United States, 2 to Agrentina, and one each to Brazil, China and Togo for the mission, 50.301.

[2] Girards, St Gabriel 19 May 1901, 69.709, application for the missions: He has his sights set "mostly on the heathen missions in Africa and New Guinea, because 1) I have a special inclination to these two. 2) Because it seems to me that they are so short on personnel. 3) Because the doctor has declared me fit for the tropics and advised me to go there." But others also mentioned New Guinea. For example, Kaschel 19 May 1901, 69.712 application for the missions: In the first place he chose working among the Indian tribes of South America. If that is not possible then I would like to give my preference without any reservation to the tribes of New Guinea, and I would be glad to devote all my energies to this mission. I would also be prepared to be sent to the Chinese mission." Stephan Richarz, 19 May 1901, 69.722: "I would prefer to work in New Guinea. I cannot give any other reasons than this inclincation of mine; and I believe that I would be suited to this mission because of the condition of my health."

[3] In 1900 three newly ordained priests went to Togo; in 1901 one (Karl Wolf).

sink back into paganism. For that reason you have a great responsibility to continue once you have begun, and finish the task, especially if the Gospel has been rejected.

3. As far as providing yourself with a work force goes, you have every right to look elsewhere for workers.[4] We have also done this in our European houses, where we hire carpenters and other workers from the outside. In fact I would be happy to develop this system further in order that we would have more Brothers to send to the missions. That idea, of course, has its limits, too, for many of the Brothers are not suited to mission work, nor can I, of course, go against the united stand of those I have put in charge of the Brothers. In the missions the missionaries must not demand more Brothers than they really have need of. In this regard you must pay close attention to changes which you have made against our advice. In any case you must remember that Brothers are not put under the ecclesiastical but the religious superiors.

4. By reason of the love which I bear to you, I am inclined to help you in every way I can. But you should realize "that I have a very large territory but only a small flock of sheep. The Superior General and his councilors must try to make the best use possible of the priestly vocations which the Lord had sent them to redeem souls. I may in no way hinder this thrust; but I must also recall that in other aspects the tropics can be a real disaster. Therefore, I cannot compare my mission with others which have many more souls and with much less effort and time can win many more souls to the faith."[5]

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[4] Limbrock had with the help of the Sacred Heart Missionaries brought over workers from New Britain. Erdweg in his description of the first Corpus Christi procession in Tumleo (HB 26, 1898/99, 115-117) remarked about it this way: "Our workers, almost all Christians from New Britain, the mission of Bp. Couppe, prayed to the Triune God in their own language." – Canisius to AJ, Tumleo, 1 May 1900, 62.709: More than 20 native workers from New Britain are working on the station. – Then the situation changed. Canisius to AJ, from Holy Spirit Hill [Bogia], 11 Dec. 1902, 62.710: "Ever since last year we have begun to recruit laborers in German New Guinea, and the Good Lord has blessed our efforts. We can't any longer get workers from New Britain, and at the end of this year we are sending back home the last group we had recruited. Our own locals are much more alert and suited to our type of work."

[5] Limbrock, 16 April: He makes the respectful suggestion: "that the missionaries appointed for here: 2-3 priests, 7-8 Brothers and 6 Sisters – be allowed to leave before the date assigned for them on the bulletin board; these are all wanted down here and necessary – the sooner the better." Perhaps this also refers to a remark in letter 35 from Limbrock to AJ, Monumbo, 11 Nov 1901, 35.087-090 – even though he here gives the date as 1.7.01 – "From some hardly to be misinterpreted indications it seems to me that among some of the general councilors and others who are able to influence the point of view of the Society with regards to our mission, there have surfaced some more or

5. You can judge my good intentions toward you by the fact that I have chosen four Sisters (Philomena, Magdalena, Evangelista and Christophora, of whom are first two are trained teachers) to sail with Fr. Girards this fall.[6] I don't know if I can send them any sooner.

6. As far as the untimely death of Fr. Spoelgen is concerned, I believe that I am somewhat to blame - out of deference to you. Personally I was convinced that Spoelgen was not called to you. But when Fr. Gier spoke up for him, also out of deference for you as I later found out, I submerged my own opposite feelings in the matter. And what has come of this catering to human feelings? Nothing.[7] If I had not sent him, he

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less strong currents and prejudices against New Guinea. I don't think I am wrong when I attribute some of the points contained in your letter of 1.7.01 to this source. I thank you for the good intention that is behind it all and I agree with the general content. But allow me in your generous kindness to set a few points straight and reply for your friendly consideration. I am concerned only with the mission in all this and try my best to keep that point in mind." Here Limbrock tallies up his problems, and after comparing his with those of other mission areas of the SVD and with those of other mission societies, he concludes with: "I am convinced that someone else in my place would surely not find as many and such great difficulties as I do, and that he would even more easily and sooner master the other small ones. And since I am convinced that I am unworthy of my position and others would wish me out of it, I would like with all due respect and loyalty to make a motion that someone else take over the running of the mission. From the bottom of my heart I wish for my successor fewer problems from others, that they smoothen out his roads, help him create or increase more light and air, support his undertakings, help multiply his progress and promote in an honorable way everything that can and may win the respect of superiors, give good direction to subjects, advance the status of the mission and promote its progress. I will gladly hand over my job to such a person. The mission will thereby gain the greatest advantage – and so will I."

[6] The Sisters left Steyl on 16 Nov.1901 and went aboard a ship at Antwerp. Girards and Brothers George and Protasius travelled by train by way of Basel and Milan to Genoa. Along the way Br. Sylvester joined them. Fr. Wegener in particular suggested this route: "Fr. Prefect [Wegener] wishes that the missionaries also get to see Switzerland and northern Italy." Auf der Heide to AJ, Steyl, 4 Sept 1901, 69.730. On the same ship also travelled six priests and four Brothers from Hiltrup to New Britain; also a group of male and female Protestant missionaries to China. The ship set sail from Genoa on 27 Nov., HB 29, 1901/02, 137: Arrival in Tumleo on 20 January 1902. – Letter written en route: 63.148-153.

[7] Spoelgen, volunteering for the mission, 1899, 69.907: "Ever since the founding of our mission in New Guinea, I have desired mostly to go there." – After the death of Fr. George Arand (15 March 1899) in Togo, AJ enquired in St Gabriel of Rector Eikenbrock, novice master Gier, and prefect Reinke which replacement he should send of the four who had volunteered for both Togo and New Guinea, among whom was Spoelgen. AJ to Eikenbrock, Rome, 21 March 1899, 69.625. – Eikenbrock to AJ, St Gabriel, 25 March 1899, 69.626: "Fr. Spoelgen would very much like to go to New Guinea and I believe less to Africa. Fr. Limbrock also likes him very much. So it seems to me that it is better to keep him in mind for New Guinea."

would probably be still alive, and you would have at that time or a year later received someone in his place, who would still be alive. What a lesson for being restrained in our wishes, and ever submissive to the holy will of God.

7. In your capacity as Territorial Superior you can appoint the deans Vormann and Erdweg as regionals, giving them all the necessary powers over the houses which are under each.[8]

8. Greetings to Brothers Canisius and Ferdinand and thanks for their letters which lie before me at this moment. You may accept this (these) as a further recommendation that I myself have no objections to Br. Canisius' pronouncing final vows when the time comes. But he must make a second novitiate of some sort for some length of time.[9]

9. Perhaps the high sum of Mass stipend money recorded in Fr. Spoelgen's diary has to do with money which he had received at the time of his ordination and surely wished to take care of properly. In answer to your request about the doubtful matter, I shall see to it that the Monday Masses said in the Society will be said for these intentions.[10] As for making up for the Masses which he had not said, that is a problem which you should and must worry about.

10. Since I have to save on paper, I send my fondest greetings to all the Fathers, Brothers, and Sisters at once and I suggest that they themselves write on both sides of their stationery whenever they can.

What do you mean by "the other mission magazine?"[11] - Bishop Anzer has refrained from sending Fathers Erlemann and Stenz home.

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[8] Limbrock, 16 April: He had "on 19 March named Rev. Joseph Erdweg district superior for this area and Rev. Fr. Vormann for the district around Monumbo. [...] And if your Reverence has nothing against it, I would also like to appoint those two Fathers as superiors of the society house where they are, so that during my absence – since I can be only at one place at a time, and transport is rare – they can take my place and act and deal with the necessary authority."

[9] Br. Canisius pronounced his perpetual vows at Bogia on 8 Dec. 1902.

[10] Limbrock, 16 April: "In checking over Fr. Spoelgen's books we find that a considerable vagueness has come to light regarding which Masses he celebrated. And now it seems to me that the only way out of this mixup is to offer up the Monday Masses that are said for the intentions of the Society to make up for the obligatory Masses Fr. Spoelgen left behind."

[11] Limbrock, 16 April: "Allow me to mention again the former exciting matter of publishing another mission magazine. It should surely be about time for it to come into existence and I would be delighted to have a look at the first edition. The people concerned with its composition and publication must be getting more numerous and better trained all the time." –Limbrock to AJ, St Michael, 13 June 1908, 35,216: "I

The situation does not look good. Let's pray! He no longer trusts priests and Brothers.

In the love of the Holy Spirit, etc.
Arnold Janssen

11. The Sisters want their house closed on the side that faces the mission house. It seems to me, as far as I can judge from here, that that is a fair request. So I would be happy if you could take care of that request - or give me some reasons against it.[12]

12. It seems to me that it is right that you have second thoughts about attending at the sickbed of a dying priest or Brother. On the other hand, though, it could be allowed for the people to lead children to pay respects to a corpse or to accompany it to the grave, if no serious reasons are against it.

With all this writing I have no intention of blaming you for things, because I know you have the best of intentions in what you do. I just wanted to bring some matters to your attention. Please, think them over well.

(signed) A. J.

36

St. Gabriel, 2 August 1901

Dear Fr. Fischer,

1. On receiving your welcome letter of 11 April 1901, I wrote a report about it which I sent to the members of the General and Provin-

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would think it both desirable and timely that some sort of pastoral periodical (or what should we call it?) should come into existence to encourage the missionaries and enkindle their mission zeal. As far as I remember, I wrote something about this in the year 1898. And this idea was always dearer to my heart than the almost too learned and cold *Anthropos.* [...] An enormous amount of good could be gained at home by a general high class mission magazine that would write about missions in all parts of the world." See also: Karl Mueller, SVD, "Ein Beitrag zuer Vorgeschichte des ZMR"in ZMR (67),1983, 67, 137-144

[12] AJ in letter 38, section 2, returns to the subject.

Letter 36: To Fr. Joseph Fischer, St Gabriel, 1901 August 2, 35.818, a copy. Fischer's answer to AJ, Drummoyne, 11 April 1901, 35.802-804, and Drummoyne, 5 June 1901,

cial Councils. The result was a telegram on 16 June which read: "Reverend Fischer, Drummoyne, Buy D."

I hope you understood that correctly. By "D" is meant the property alongside the plots A and B, which you had already bought, the plot you yourself marked as D, which is adjacent to the church square, the property of a Miss Lawless.[1]

2. You will have bought all this: (A,B,D) for the Mission Press in Kaldenkirchen. You do not have to worry about the details of the sale except to inform us about the agreed upon price. All other details like: the date of taking over the property and the payment of taxes and fees you must take up personally with the seller of the property.

3. We received your telegram: "Janssen, Tegelen, Manebo". (But it would have been better addressed: "Missiehuis Tegelen" because there are other Janssens in Tegelen.) We thank God for the message and ask him to grant you the grace of further perseverance. I wish to express to you my thanks and my great joy over this matter.[2] Strive now to become a very capable superior.

4. His Eminence Cardinal Moran wrote to me on April 30 and I am enclosing a copy of the letter for you to file in your archives.[3]

5. Br. Robert should have arrived there on the feast of St. Henry, 15 July. Please pass on to him the enclosed little letter.

6. With regard to matters that have to do with the "*Antonius*" you express yourself rather strongly with words like "scatter-brained".

35.812-815. An enclosure with letter 36: for Fr. Fey and Br. Robert, as cited in 35.81.

[1] This is about the land near the church . Cf sketch in 35.804

[2] J. Fischer to AJ, Drummoyne, 15 June 1901, 65.368: He stays on so as to "live and die as a loyal member of the Society." On 15 July he sent the mentioned telegram anyway. 65.371.

[3] Moran to AJ, Sydney, 30 April 1901, 35.805: Very Rev Dear Father in Christ, I beg to acknowledge the receipt of your esteemed communication under the date 20 February with its enclosures, and also for the interesting history of the missionary work carried on by your Venerable Society. I sincerely congratulate you on the mignificant work, thus already achieved, and I rejoice the more in it on account of our being now privileged in Sydney to be in some slight way associated with your two Fathers at Drummoyne [who]are getting on very well, and there is every prospect of their doing a great deal of good in the district, which is still in its infancy, but it is destined to have a rapid growth. The whole city here is advancing with singular rapidity. The official census just published gives to Sydney and its suburbs a growth and increase of 102,000 inhabitants in ten years, that is since the census of 1891. Recommending myself to your pious prayer, I beg to remain yours faithfully and devotedly, Patrick Cardinal Moran, Archbp. of Sydney. – Copies: 35.806 and –807; German translation: 35.807.

Do you really know the situation that well? And even if you did, you should refrain from judging your superiors so harshly. One cannot say that Fr. Limbrock is stupid. On the contrary in various matters he has shown himself very farsighted.[4]

7. As far as Fr. Fey is concerned, I would ask you to have much patience with him since he is so well-disposed. Couldn't you make use of him for some small tasks? He could take over, for instance, the baptism of children, the burying of the dead, the anointing of the sick and other similar tasks. Perhaps you could even use him to keep books. But to just leave him out in the cold, is a bit too much. And always to believe the opposite of what he says, that cannot go on. He is a good person. So you must love him and accept him with all love and patience.[5]

In the meantime I'll get in contact with him and see if I can make use of him in some way. But the fact is that he is there, and so you also should try to make him useful.

A time may come when you may wish to have someone like Fr. Fey at your side. For my part I shall in the meantime try to influence him to take it well when you correct him. But you should also remember that now and then your corrections come to naught because of some accidental or circumstantial reason. So I beg of you not to break off all relations with him.

In conclusion I greet you warmly and ask God the Holy Spirit to make you holy.

With all my love,
Your confrere in the Lord,
Arn. Janssen

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[4] J. Fischer, 5 June: He had received a negative reply from Fr. Merg, MSC, concerning the insurance for the stranded *St Antonius* [See letter 33, section 7] as had been expected. "The whole story of the steamship is for me till this day a puzzle, how confusedly and unbusinesslike the matter was handled from the beginning; with that I do not wish to put any personal blame on anyone but only to show how in fact the matters stand."

[5] J. Fischer, 11 April: A person cannot make use of him, nor can one depend on him, even when one agrees that he has good will. – See also letter 37.

37

Steyl, 30 October 1901

Dear Fr. Fischer,

1. Good Fr. Fey is inconsolable because he has too little to do. As a result he thinks he is not in the right place and is plagued by all sorts of unsettling thoughts.[1]

As a superior you must be a good father to your charges and come to their aid in their problems, especially when they go as deep as Fr. Fey's.[2]

2. I have taken the trouble to comfort him and I ask you to read through what I have written to him before sealing the letter and giving it to him.[3] I am convinced that you yourself should strive more to come to his aid in all patience and prudence. In fact you are obliged to love him and look after him. So do that with all patience and forbearance and also ask him whether you are allowed to tell him when he has not carried out a task to your liking. However don't pay attention to trifles, but try slowly and patiently to make him more and more efficient.[4]

3. The last "*relatio pro fratribus*" [confidential report] from there, which is due in August, has not yet arrived.[5]

4. Haven't you ever received a check list like the enclosed one? I'd like the current one to be filled out and sent back.[6]

5. How is the parish progressing?[7] When did you buy the prop-

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Letter 37: To Fr.Joseph Fischer, Steyl, 1901 October 30, 35.819, a copy. According to a notice the letter left on Nov 1. Fr. Fischer's answer about letter 37 to AJ, Drummoyne, 17 Jan 1902, 65.373f; the same writer from the same dateline, 20 Jan 1902, 35.821-823; the same writer from the same dateline 23 Jan. 1902, 35.824.

[1] The pertinent letters from Fr. Fey are no longer available.

[2] J. Fischer, 17 Jan: He wants to form his judgements "from objective facts and allow mildness to prevail in all matters."

[3] AJ's letter to Fey has not been preserved.

[4] J. Fischer, 17 Jan.; "Fr. Fey is at the moment with Br. Gottfried in Katoomba, a favourite recuperation spot, where the two of them can find appropriate rest and recreation. [...] I still don't know what Fr. Fey can do after his return. But I'll try to talk him into some sort of part-time occupation."

[5] J. Fischer did not give his own personal report.

[6] The check-list is unknown.

[7] J.Fischer, 20 Jan: "Two Masses on Sundays and feast days, plus evening devotions on Sundays and Fridays make up the devotions in this church." The number of

erty you wanted and take possession of it?[8] Has a copy of the contract been sent to Fr. Blum?[9]

6. How is it with the house rules and daily order? Do you find yourself at home in the new house?[10]

7. What are you doing to promote a greater devotion to the Holy Spirit and the use of the devotions customary in our Society?[11] Specifically, what kind of evening devotions do you have in your church?

8. Fr. Eikenbrock died on 30 September.[12] The face of the deceased had about it a happy peaceful air, as if the good man had already seen in death the road to heaven. His successor is the substitute rector Fr. Breidenbach.[13]

9. I heartily recommend you, Fr. Fischer, and your two confreres[14] to the love of the Holy Spirit and I pray for you all.

With all my love,
Your confrere in the Lord
Arn. Janssen

Catholics has risen noticeably. "New faces appear almost every week, and surely before four years are over, the number of Catholics will have doubled. We have also established three organizations in order to promote the inner life of this community and give it permanence." They are the "Sacred Heart Society, the Altar Society, and the Young Men's Society.

[8] J. Fischer, 23 Jan: "All three contracts were signed on Monday, 22 July 1901; on Monday,14 October we moved into the house. Yesterday I received a memo from the Cardinal that he wishes to bless our house with a public celebration on Saturday, 15 February."

[9] J. Fischer, 20 Jan: Registration in the government offices could not yet take place. He hopes to be able to send the documents in the next mail.

[10] J. Fischer, 10 Jan: The main points of the daily order are: 5:00 rising, 12:00/ 13:00 midday meal, 20:00 night prayers. It is not always possible to keep the daily order down to the minute.

[11] J. Fischer, 20 Jan: "Because of the lack of appropriate prayers and devotions in honor of the Holy Spirit, I can at the moment do little at services.

[12] Eikenbrock had been the second rector at St Gabriel's. – J. Fischer, 17 Jan: "The news of the exemplary death of Fr. Eikenbrock contributed in no small part" to Fr. Fischer's resolve to work with renewed courage, "and go through thick and thin."

[13] For information on the rectors of this time, see: J. Alt, *Geschichte des Missionshauses St Gabriel*, pp 90-107.

[14] They were Fr. Fey and Br. Robert.

38

St. Gabriel, 4 April 1902

Dear Fr. Limbrock

1. Regarding the arrival of Fr. Girards,[1] three Brothers, and four Sisters on 20 January 1902.

2. Regarding the lack of seclusion of the Sisters in Tumleo.[2] "As a good father please do come to the aid of your children to the best of your ability"

3. Concerning the problems at the mission procure:[3] "I know that good Fr. auf der Heide makes every effort and does everything in his power for people, but he must leave the details to others, and they in

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Letter 38: To Fr. Limbrock, St Gabriel, 1902 April 4, 34.272f J/A. Limbrock's answer to AJ, Monumbo, 11 Nov 1901, 35.087-090; the same, Tumleo, 7 Jan 1902, 34.257-264; the same, on board the *Stettin*, 21 Jan 1902, 35-091. Answer to letter 38 (as well as letter 39) Limbrock to AJ, Tumleo, 16 June 1902, 35.097-099.

[1] Concerning the departure see letter 35, footnote 6. – Girards to AJ, Tumleo, 24 Feb 1902, 63.153: "On 20 January, 1902, at 2 p.m. I arrived here at St Joseph's, Tumleo after a journey of eight to nine weeks." There follows a report about his hearty welcome and his first impressions in the past month. – Limbrock, 21 Jan. also mentions the arrival of: one priest, three Brothers, and four Sisters, and "also a nice number of crates."

[2] See letter 35, section 11.- Limbrock, 7 Jan.: "From the outset I would like you to know that that house was built in my absence mostly by a priest who had been in contact with your Reverence about it. Now some further remarks about it. It is regrettable that the house was poorly built and hardly was it completed when it needed repairs. Besides, it stands rather near to the priests' house; at least there is a wish and a plan to eventually move it. But it has stood for some years now; and we do not have the time nor manpower to change it, because other projects are more urgent." If one wants to prevent a view of the veranda of the Sisters' house, he would have to build a 4-5 metre wall or fence. But both are impossible. "Sisters who live in wild areas, where they have to use extraordinary efforts just to set up the most basic living quarters, but who nonetheless expect to have the same kinds of convents and conveniences that they had in Europe should rather stay home because they are not fit for the heathen missions. To criticize and express all kinds of desires is very easy – but in practice, are not the occasion and circumstances in question also the will of God? Further decisions about what is to be done about the Sisters' house, I gladly surrender to your Reverence's friendly and experienced consideration."

[3] Limbrock, 11 Nov.: "It is impossible for me to descend into individual points where the problems are. They are numerous and spread over may years. [...] If your Reverence considers it a good idea, you could, for instance, appoint Fr. Blum to carefully check out the letters of the last years or even longer and give a report to your Reverence about them. I'm very sorry, but in such an unreliable business administration

turn cannot multiply themselves or their working hours. For that reason I believe you will get most out of him if you let him feel from your friendly approach that you wish him well. That will also influence the staff and make them prepared to give you their best even beyond working hours."

4. It grieves me to hear that you have volunteered so soon to become a bishop. But on the other hand in your letter of 7 January you speak of someone else as bishop.[4] Despite your humility, I don't think you take that seriously. I (we) believe that the overall consequences of such a move for the mission would be more detrimental than helpful. To be sure, you would gain more status with the Government and among the confreres, and in that respect I'll try to judge the matter as favorably as I can. But don't believe that because of this new status, obedience to you will be guaranteed.[5] Examples from China prove that. Any superior

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even an emergency system of operations is impossible. Furthermore, here we have to pay double or three times as much for things that we cannot purchase directly from Europe, and who is going to reemburse us for these losses we have suffered?" – Limbrock, 7 Jan: When he saw the crates mentioned in footnote 1, he said, "From this it seems to me, or better yet, it can seem that the mission procure in Steyl is gradually coming alive and giving better service. I greet this first sign of progress and I attest to it with joy."

[4] Limbrock, 7 Jan.: Last year in his annual report to Propaganda he asked whether it would not be appropriate "to raise this mission to a Vicariate Apostolic and with due respect I requested it." And so Steyl should for its part take the necessary steps. "I would also like to attach the request that they look around for an appropriate person." He himself was "completely out of question as a choice for bishop." - Limbrock to Ledochowski, Monumbo, 25 May 1901, APF N.S. vol. 216 – 1901, rub. 162, pp 745-752; AG-SVD 134.260-275: Themes: history since 1848; the catechist question; the organization of the mission; linguistic conditions; economic security of the mission; Protestants; request for raising the mission to a vicariate apostolic. Accompanying the letter was a copy of his letter of 15 Oct. 1900 (with the same dateline, pp.753-757) and six pages of Paul Langhaus' *Schutzgebiet der Neu Guinea Kompagnie* (from Langhaus, *Deutscher Kolonial-Atlas:* pp 763 f.) – Limbrock 16 July: "Your Reverence thinks that I am not serious about having someone else as superior here. Then I suppose the best thing is to leave this decision to the future, as long as the change of superiors is not delayed too long. If I have failed in my course of action, or if I should fail, I won't shy away from doing penance and I'll take into consideration atoning for it." In the event of death, I have, in a sealed letter, named Fr. Erdweg as my substitute. "As far as I am concerned, in the last half year and longer, death has announced itself in various and undeniable ways. For more than half that time I found it hard to work, or could not work at all. – See letter 48, footnote 6.

[5] Limbrock, 7 Jan.: "It is difficult even in Europe nowadays to direct priests and foster in them the correct spirit [...] how much more difficult will it be to do that so far away from superiors and higher authorities, in wild and heathen areas, where everything exudes caprice, arbitrariness, and passion. How easy it is there for selfishness, pride, stubbornness and the like, hiding behind all kinds of excuses, to try to withdraw from obedience. [...] A prefect apostolic often seems like a big zero, whose directives

has a difficult position and must try to convince himself that he is going to find opposition and difficulties which he will overcome at the right time by judicious patience and silence and speech. Above all else he must take care that despite all sorts of insults, he goes forward confidently.

5. When you become bishop, you cease being regional superior. Then you must strictly distinguish between ecclesiastical and religious property. Then the Mass stipends and many other things belong to the Society. Before all else a regional superior will have to be appointed. Who would it be? Would he have authority only in direst necessity? And to what extent would your own operations be hindered if the religious superior did not have the necessary authority? He must regulate the daily order of a house, for example; the bishop has jurisdiction only over the ecclesiastical and missionary work, like the dispensing of the sacraments and such.

Furthermore, the lay Brothers are subject to the religious superior, as was clearly laid down by Propaganda. Do you believe that this is the right time for all this? Would it not be better to wait a bit, e.g., 2-3 years?

6. This concerns the Brothers who were sent: George, Protasius, and Sylvester.[6]

7. Please don't lose your courage in the midst of all the troubles.

8. Next August I am supposed to get a report on individual confreres.[7] Am I going to get these....somewhat in detail? I need these reports all the more since I am thinking of raising the mission there to a province.

9. "The Society can hardly set up a sawmill in Bogia.[8] Besides, if you wish a regional superior to settle there, you will have to provide him with his own house, just as China has in Daetja [Taikia]."

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merit hardly any consideration."

[6] This could have been concerned with statements about the persons and their former occupations. - See letter 39, section 8 and footnote 7.

[7] Limbrock, 16 July: He offers here some additions to last year's report. See letter 33, section 8.

[8] About Bogia: HB 30, 1902/02, 118-120 : the newest station: Bogia, historical data. – Limbrock to AJ, 25 Feb 1902, 34.265-271 : More than a year ago the first little temporary hut was erected on the beach in Bogia. On 1 July 1901 we were finally so far that we could move in and could start the first tasks of further clearing the jungle. – for information about the topic of sawmills, see letter 31, footnote 9.

10. The matters in China seem to have taken a new turn. Propaganda is now judging matters quite differently than it did before.[9]

A. Janssen.

39

St. Gabriel, 19 April 1902

Dear Fr. Limbrock,

1. I am forthwith answering your letter of 25 February and forwarding it through Steyl.[1]

2. I have read your letter of 15 October 1900 to Propaganda and forwarded it; but have received no answer from them yet.[2]

3. You have every right to see to it that people in Europe know your situation. I received your friendly letter sent to Fr. Fischer on 10 January 1902. Do the same to Fr. auf der Heide.[3]

4. About Frs. Knies and Althoff now appointed to Hassemer [South America][4]

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[9] The official position of the bishop and provincial were separate. The bishop was Anzer. Freidemetz was provincial. Cf *Vita-JF,* pp. 342-400. In Rome Cardinal Steinhuber, SJ, was found to be a good guide and helper in this matter. Ledochowski's illness was also known, as were the prospects of a successor in his office.

Letter 39: To Fr. Limbrock, St Gabriel, 1902 April 19, 34.276-278 and 34.274f (from section 25) J/A.A note from the hand of AJ: "depart for Steyl, early 22.4.02." Answer as in letter 38 from Limbrock to AJ, Tumleo, 16 June 1, 35.097-097-099.

[1] The remark 'via Steyl' seems to mean that letter 39 would be sent to Steyl, so that the councilors who lived there could read it and then forward it; for a separate letter to the general councilors at this time and about this topic cannot be found. The general councilors living there were thus informed.

[2] Limbrock, 25 Feb.: He had written a letter to Propaganda under this date and let it pass via Steyl. After a complaint about this was sent to Rome, he was told that the answer was on the way. If this letter had also gone over Steyl, would people please forward it by return mail.

[3] Limbrock could be very sharp, biting and ironical in his writing. Limbrock's letter to J. Fischer, 10.1.1902, is no longer available; however one written from Tumleo, 14 Jan 1902, 35.820 is. – Limbrock 16 June: "If any expressions of bitternesses or offense have crept into my former letters, I take them all back as unintended. [...] I am sorry if it was the way of saying them or the choice of words that offended, and I humbly ask pardon, which your Reverence out of kindness will surely grant me."

[4] Cf. AJ, *Briefe Nach Suedamerika, Vol I and II,* index of persons.

5. The sufferings of the beginning are the joys of progress.[5]

6. Condolences for the sinking of the cutter.[6]

7. Manual work - an honor for the first missionaries, a great example for those who follow.

8. About good Brothers George and Protasius.[7]

9. In the Togo mission it also went very slowly at first.

10. Money is important, but it is not the nerve of the mission.[8]

11. Often recall St. Paul to mind.

12. "You demand numerous and talented missionaries. But how many in comparison to others? It is not my intention to blame you, but surely it is also not your intention to blame God and your superiors for not having sent more and better missionaries.[9] As a matter of fact you have received some excellent men."

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[5] Compare AJ to Fischer (still in the USA), Steyl, 24 Nov 1899, 38.473: "Scarcity in the beginning is poetry."

[6] Limbrock, 25 Feb: Four weeks ago the cutter was sent to Friedrich-Wilhelmshafen [Madang]. And 14 days ago the news came, "the cutter lies wrecked (probably near to Cape Croisilles) on a coastal reef." The damage totals between 2 and 3.000 Marks. "But may the Lord be praised even for that. May He in his almighty goodness turn every external and internal obstacle into an advantage and advance."

[7] Limbrock, 25 Feb: Of the three Brothers that have been sent, it seems that only Br. Sylvester is a "really useful Brother." As far as the other two Brothers are concerned, sorry to say, I cannot speak of a similar talent. As far as I can judge at the moment, it seems to me that with regard to their usefulness you have been short changed." The two had been employed on the farm and in the stables at St Gabriel's.

[8] Limbrock, 25 Feb.: "If in all calmness I make a survey of our actual situation at the moment, with all the difficulties that surround us on all sides and hem us in with thorns and high embankments, and if on the other hand I consider the meagre resources we have and the few personnel, as well as the poor – very poor means at our disposal – and as an experienced and holy missionary bishop told me correctly that "money is the 'nerf d'action' in the missions" – then often the idea creeps up upon me: that it would have been better if we had not even started this mission, or even now after that has happened, is it not possible to grasp it under the arms more firmly and effectively, until it can gradually become better supported – or else would it not seem more advisable and useful for the progress of the mission to hand it over to some other congregation which could and would contribute more to its development and mission work." - Limbrock, 16 June: "Any sensible Catholic missionary would find it hard to consider money the only effective means for himself, or for heaven. But actually aside from grace and supernatural help, money remains undoubtedly the essential means for any undertaking; otherwise, the Lord must work miracles. In this sense can it well be said that "*L'argent c'est le nerf d'action.*"

[9] Limbrock, 25 Feb: "I'm sure of this, that if in Europe they knew enough about our duties, our conditions, and our problems, people would have more sympathy for us,

13. "I am full of admiration for your efforts to raise the status of the mission."

14. God is helping you. Proof: you now have six-weekly boat connections.[10]

15. What do you mean by: "Ad Cor Jesu"?[11]

16. Re: sawmill in Bogia: I have asked Fr. Erlemann to come to your help as soon as he can. Do you have ecclesiastical permission for this? And are you sure you have a ready market for timber?[12]

17. "Formerly you made a suggestion that the Society of the Divine Word should share in the establishment of the sawmill; or even better, take over the whole project and give the mission part of its profits. Your first suggestion in this regard has met with little sympathy. Perhaps it might fare better the next time around especially if the plan were changed a bit. The "perhaps" still has a big question mark behind it. For if the Society would have to provide the necessary lay Brothers for the project, then it is clear that eventually it could do that only by taking over the whole operation."

18. "The freight on the ironwood logs from New Guinea which lie here in St. Gabriel, costs a few Gulden less per cubic meter than a comparable amount of Slavic ironwood.[13] So one could think of it being shipped to our European houses to be used as flooring. But that would be possible only if we could get it free of charge at Bogia. Otherwise the price becomes highly competitive."

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and come to our aid more energetically and perseveringly by guaranteeing that we get the useful personnel we ask for. But the hitherto insufficient awareness of our situation and the misunderstandings, of course, excuse people. For that reason I have taken it upon myself as a duty to expose the state of affairs along with our poverty and needs, and hope that it will be reckoned in my favor and not against me."

[10] Limbrock, 25 Feb.: According to the latest directives and orders of the North German Lloyd we shall heretofore have connections by ship with Sydney and Singapore every six weeks." – Already on 21 Jan., Limbrock expressed his thanks to AJ "for the trouble taken to see that the ships stop in at Monumbo."

[11] Limbrock in his letters often used the patron name of the stations instead of their geographic names. He did so in the letter dated 25 Feb, saying "to the Sacred Heart of Jesus." Janssen's question is a sign that in Steyl people were not up to date about "Heart of Jesus" or "Sacred Heart" being the station name of the foundation in Monumbo.

[12] See letter 31, footnote 9.

[13] Limbrock, 17 July: It is not ironwood but a type of timber that is also very hard but floats. It is particularly outstanding for its grain. It is called "Calophyllum inophyllum". Cf. DKL.I. 263.

19. "The Society is forbidden to take over a project that is purely commercial. It has to have something spiritual connected with it. So think the matter over and write up the case in a memorandum to the generalate. If there were to be some profit from the project, it could be a recompense for the expenses we have in educating the missionaries. Judging from the signs of the times and the overall dissatisfaction among our periodical distributors, we have to expect that the profits from our press will go down significantly.[14] I must confess that I am still rather skeptical about financial profits coming from the sawmill. There are so many ifs and buts that I'm afraid the income will never cover the expenditures.[15] I won't make a single objection, though, if you can show me two [!] points:

1.) that you need timber

2.) that we need a foundation in the mission which we will have to take charge of when Wilhelmsland becomes an apostolic vicariate.

3.) About the problem of assigning our Brothers to a strictly secular industrial operation of the mission over a longer period of time, Bp Anzer (has told us) "that Propaganda has decided that in their work assignments of the Brothers are subject to their religious superior and not to the bishop."

20. "Have you sent bitter complaints to Fr. Gier or someone else about my former remarks concerning the care you should take in setting up new stations and also about taking the sick into consideration?" "Please, be careful about such matters. If I have said too much, you can defend yourself; and I, myself. But to bring complaints against me to ordinary priests (Fr. Gier, for example, is not a member of the General Council) makes them apt to be easily spread around, multiplied, generalized and sometimes turn up in circles that are inimical to the Society, as the copy of a letter which Mr. Huch received has taught me. I don't want to stress that Fr. Gier has brought these matters to that group; as a matter of fact, I am convinced that he did not. But I do know one thing very well: the contents of that letter did not stay with him."

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[14] Cf. Biography of AJ, p. 430. – The following article would fit this situation: Schwager's, "Ein ernstes und Wort ueber katholische Literatur katholische Kolportage", rough draft 66.577f.

[15] Limbrock 16 July: A person in Europe sees the situation differently from what we do here. Here we have never seriously considered the marketing and sale of timber to others. We want to produce it for our own use. "In some years, at our present rate of production, we shall have up to 20,000 metres and more to distribute, and then we shall still have plenty of bad timber."

21. You yourself wrote to me as follows on 11 November 1901: "I leave it to the future and to the judgment of others whether or not our success will suffer the same fate as the Neu Guinea Kompagnie's, if every undertaking and move will require permission from Europe before it can be put into action."[16] I didn't know that I had done anything against you without a reason. I had asked you to be careful because in Togo we had had the bad experience of building small stations which we later had to give up. Was that saying too much? I have not forbidden you from setting up a single station, or have I? And now on the occasion of my letter, you had the chance to justify your setting up of Ali, which you did. Is it not my duty to warn, if I think it is necessary? Or do I refuse to accept advice? - I willingly forgive you those words. But it is worthy of note how often superiors exempt themselves from laid down laws, even by arrangements that are of a long-lasting nature. And if a person reminds them that this cannot go on, then they show themselves hurt and complain that superiors want to run everything from Europe. - Please don't be guilty of making such a mistake.

22. With regard to the situation you are now in, we'll gladly help as much as we can, but judging from the many complaints coming from Fr. Blum, our financial situation is not too good. As a result I don't known how far my permissions may go. The demands made on us are just too great. Fr. Fischer has made a withdrawal of 10,000 Marks in our favor for your use.

23. In China hopefully there will be some easing of tensions. Maybe the solution is already very near.[17]

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[16] Limbrock to AJ, Monumbo, 11 Nov 1901, 35.087-090: Continuation of the quote: "If I am allowed to give my private opinion here, it goes like this: For faraway lands with unique and difficult conditions one should choose as superiors energetic, wise, well-qualified people permeated with the right spirit to whom one may and can give the necessary confidence. To this person one then gives general directives – as rarely as possible descending into specifics or special cases. [...] Normally a superior in the missions has a more exact insight, and a broader knowledge of conditions there than one living back in Europe. In general higher superiors have a special insight and gift to handle affairs in general; and so I would say that they should as much as possible stick to general matters and get involved as little as possible in fine details; the less they do that, the better. It seems advisable that higher superiors should try to involve themselves as little as possible – or not at all in details of management; or there must be justifiable reasons which would require the opposite. *Plurimae leges – pessima res publica.*(The more the laws, the worse the state.) - See the expanded citation in the Introduction to the book under the topic: "The difficulties in New Guinea" p. XLII.

[17] See letter 38, footnote 9.

24. I have spoken with Fr. Erlemann and asked him whether he would be willing to set up the sawmill himself. I have given him permission to travel to the factory in Berlin, if that is necessary. But do you have all the necessary permissions from Propaganda already? Do you have the necessary finances, and personnel...and for what larger project is this matter urgent?

25. I have just received an article which Fr. Schwager has sent to 60 Austrian and German newspapers. I am actually its ghost writer.[18]

26. Musician and tinsmith Fr. Bergmeier,[19] and watchmaker Fr. Wortel [20] have been assigned to Wilhelmsland.

27. Now back to the sawmill! Shouldn't we first make it clear how that sawmill will operate and also inform Propaganda about it? In that way we can be more convinced of the will of God in the matter and be able to face the future more confidently. Besides, one then has the blessing of holy obedience, on which so much depends. Haven't you read in the jubilee book what all I had to do before publishing the first

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[18] Schwager:*Die katholische Papuamission in Kaiser-Wilhelmsland* 34,161-173. (A hectographed 13-page manuscript with an accompanying letter to the editor of the day.)

[19] *Nationale*, 111.720: From 28 May 1888 until his entry into Steyl on 4 April 1891, A. Bergmeier was a teacher in a plumbing shop in Vilsbiburg (Bavaria).- Wortel's expertise in watchmaking could have influenced Limbrock to ask him before his departure from Europe to take a course in gilding chalices. – Wortel to AJ, St Gabriel, 10 Jan 1903, 69.851. See letter 54, section 8.

[20] This appointment was later changed when Bergmeier was re-appointed to Togo. New Guinea received two priests from the 1902 ordination class: Theodore Schlueter, who left Steyl on 25 Oct. 1902, and Henry Wortel, who began his trip only on 8 April 1903. The ordination class of 1902 was divided: the first group left St Gabriel in the summer of 1902; the second , in spring 1903. Wortel was further delayed after the course in gold plating which Limbrock had asked for, by having to do some fund raising for New Guinea. See note 19. - In connection with the mission appointments of 1902, there was a lengthy discussion in the Generalate about missions to the heathen being the main purpose of the SVD; see AJ, *Briefe nach Suedamerika, vol II*, letter 320, footnote 21. A further reason for this was the sizeable support given to North and South America, especially to the academy in Juiz de Fora. In this context stand the two letters of Blum to AJ, Steyl, 7 June 1903, 70.218: where he says: He doubts very much "whether the money can be allocated to this end. We collect and solicit money under the title of 'Missions to the heathen.' And the money was donated with that pre-condition. In the next general chapter we are going to have a hard time about that. And we shall be brought to task for supporting the Sisters, and especially about the big new building." AJ to Blum, 24 July 1903, TR XXVI, 45r-47v. "You write: We collect funds for the foreign missions. But I have never given that as the sole purpose of our Society's existence. That is understood much more clearly from our rule."

Stadt Gottes? And now we have over 100,000 subscriptions.[21] When Rome sees that you need the sawmill and have to sell its products on the open market in order to meet your debts, it can hardly say no. Then you also have the assurance that it cannot later interfere by restrictions. - If you let the request go through my hands and ask that all answers also go through me, the entire matter could be taken care of within 3-4 months. If there is a favorable answer, you must provide Fr. Erlemann and us with necessary instructions - but always with the presumption that the necessary finances are there. You could also shorten your petition to Propaganda if you enclosed it in a letter sent to Fr. Poepping in Sutri,[22] and then he or another Italian-speaking confrere living in Rome would be in a position to provide oral explanations to Propaganda, and also to Cardinal Ledochowski (who has received the anointing of the sick) or his successor, with the secretary at Propaganda, and his adviser. But it seems to me that if I must continually supply you with Brothers for the sawmill, we must receive some compensation to defray our expenses, which the mission would have to pay if the Society and the Mission were to be separated. I hope that in time your financial situation will better itself.

Now may God, who is so kind and gracious, help you as his comrade.

With all my love,
Your confrere in the Lord,
A.J.

Fathers Wortel and Bergmeier will, because of their earlier appointment, leave after Easter 1903.[23]

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[21] *Jubilaeumsbuch*, pp. 70-73. – The journal of the Printing Press, 50.196, gives a circulation of 160,000 for 1901/02.

[22] From autumn 1901 on, Fathers Poepping and Voelkert taught at the minor seminary in Sutri, and Fr. Heifort at the major seminary in Nepi. The purpose was to help Franciscan Bishop Doebbing to develop his diocesan clergy. Fr. Poepping was at the same time our liaison man to the Roman curia.

[23] *Nuntius I*, 17, # 5. April 1901. Due to a change in the program of studies there was no departure to the missions in 1902. It was hoped that in the transitional period of from 15 to 18 months, a definitive order would be established. And so the planned dates for the departure ceremonies would be: Sunday, 27 Oct. 1901- and the second one on the second Sunday of Lent, 8 March 1903. "Those are the plans for now, unless some important reasons call for a change." In individual cases there can be important reasons.

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St. Gabriel, 5 June 1902

Very Rev. and dear Fr. Limbrock,

1. I received your valued letters of 19 March and 5 April on May 30 and sat down in the late hours of the same day to answer Fr. Fischer in Sydney in the same vein you used. I wanted the letter to get onto the boat leaving Brindisi on 4 June.[1]

2. An important task in a mission like yours is to establish a sound basis of operations in both the temporal and religious spheres. I believe I have noticed that you pursue this goal with all the energy of your firm will, and I am happy about it. I have noticed this especially in temporal matters, and I presume it is also happening in the spiritual realm, in spite of the fact that it is so hard to assess there.

3. For that reason letters here and there are necessary to help sort matters out, and I am very pleased to see that in this regard you are very diligent. In this way various points come to light, and one gets a clearer picture of your situation. There are several other points I would like to call your attention to.

4. The first is that you should read your letters carefully; the second is that you should keep in mind the points you have set aside in the text. In this regard I have heard various comments about the long letters which are read with fear and trepidation when they arrive. The reason for that is that they need so much time to be read carefully; and if the persons they are directed to, have a lot of work on their hands, then they almost automatically develop an antipathy to all this, which you cannot take amiss.

5. The second problem with your letters is for the reader to remember your remarks. I myself cannot remember them after the first reading. So, despite my carefully rationed time, I usually read your let-

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Letter 40: To Fr. Limbrock, St Gabriel, 1902 June 5, 34.279-283. Copy. Note from the hand of AJ: "Early on 11 June to auf der Heide, it was to leave Steyl on 13 June". The letter was to meet a certain ship before its departure. In section 8 from the words "...that so much..." are an addition from the hand of AJ. Answer from Limbrock to AJ, Tumleo, 19 March 1902, 35.092f; same dateline 5 April 1902, 69.754. Limbrock's answer to AJ re letter 40, Bogia/Monumbo, 21 Aug 1902, 35.100-103. The date 5 June is given here because it was unclear in the preceding.

[1] AJ to J. Fischer, 2 June, is no longer available. See letter 41, section 1.

ters through a second time, and sometimes even oftener, so that I can better understand just what you want to say. Despite all that I am never sure that in the course of time some new meanings will not dawn on me. So I make use of a system whereby I underline in red or blue the various matters that are being treated, and now and then I also draw a perpendicular line in the margin so that later on I can quickly reread the passage and not overlook anything.

6. And if you want to develop yourself into a near-perfect correspondent, then there is a third point you dare not overlook, namely the "*benevolentia lectoris*" [the goodwill of the reader] and the warning of St. Francis de Sales, that a person can catch more flies with a drop of honey than with a barrel of vinegar.[2]

7. It is good, dear confrere, that you explain the problems that you have had with the procure, for you must strive to have matters run better in the future. But what disturbs me is the harsh tone you have used in the process. I have thought to myself: if Fr. Limbrock writes to the procure in such a tone of voice, then it reminds me of vinegar. Perhaps you actually don't do it that bad at all; at any rate, be careful not to antagonize the procure.

8. Some of the explanations you give to cases which did not serve your purpose are wide off the mark. As for example, when 100 Marks was paid for freight to Genoa, you were convinced that that happened only because the clothing and other baggage had not yet been gathered when the trunks were sent to Antwerp, in order to get on board. But I am also led to believe that it was more the mistake of the missionaries than of the procure that so much was gathered that it cost 100 Marks.

9. As for the deck chairs, the joinery in Steyl is so overloaded with work that I think they had to go out and buy ready-made deck chairs.[3] Over and over again, they are busy making hundreds of mission trunks, which are so necessary.

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[2] The word cannot be traced back to Francis de Sales (1567-1622). It has, however, been attributed to Henry IV of Navarre (1553-1510) the king of France, with whom Francis de Sales was well acquainted, and who wanted to have him as court bishop in Paris, in the following form: "One can catch more flies with a spoon of honey than with 20 barrels of vinegar". From: *Der grosse Krueger. Zitatenbuch;* von Kirchberger, 2 edition, Freiburg i. Breisgau, 1981.

[3] Limbrock, 19 March: The deck chairs which were made in Steyl, about 1898, were simple, cheap and practical. "Those are the kind I had requested for the new missionaries. But no, that was all written in the wind. People in the procure had other preferences; it did not matter how much more expensive they were."

10. As far as others matters are concerned, I'll have to leave Fr. a.d. Heide answer. I know that he has the missions at heart and spares himself no trouble in getting funds, equipment, etc. for the missions.

11. When it comes to purchasing, I think it is best that, if and when possible, you yourself buy the things you need. If you order through the procure, it is necessary to provide them with necessary instructions; one cannot expect them to recall something you wrote 1-2 years ago.

12. It's too bad that Br. George can't stand quinine.[4] But anyway, in Brothers George and Protasius you have received two excellent Brothers. Even if they are not as clever as others, they can in their moral, religious, and community life serve as a good example for others. They are the only two who have volunteered for the missions from among the farm Brothers. Since they are so good, I did not want to let them go; but I made the sacrifice since I know that in your mission there are greater dangers which call for really good and solidly religious Brothers, and they would be just as welcome as the more talented and versatile ones.[5] Furthermore, it seems to me that with a bit of patience and coaching, one can achieve some good through them. Whatever you do, don't just believe unquestioningly all that the other Brothers say about them, because they find them a bit too pious, simple, and plain. Perhaps they may even become a bit of a stumbling block for one or the other of the others, and a person would rather have them out of the picture. But wasn't it just last year that you asked for some Brothers for plantation work? I'm sure that these Brothers are well equipped for just such rough uncomplicated work. But I don't think that Br. George would be able to supervise boys.[6]

13. I am happy to see you working so energetically. I pray that the Lord may also give you the grace to appreciate how good it would be if some of the unpleasant episodes that creep in here and there could be made to disappear. Otherwise, I'm afraid you are going to have some problems with your subjects. I have not had any complaints, but nor-

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[4] Information from Limbrock, 19 March.

[5] Limbrock, 19 March, renewed his former judgement about the two of them; see letter 39, footnote 7.

[6] Not only Limbrock begged for Brothers but also the other priests; for example, Franz Vormann to AJ, Monumbo, 5 June 1901, 35.075:We have been able to acquire 100 hectares in Potsdamhafen and another 500 in Albrechthafen (Bogia). "And so we raise our hands to you and ask for Brothers, many Brothers." – Limbrock, 5 April: He regrets very much "that none of the Brothers sent to us has the knack of looking after the school children and students on our station. For lack of any other Brother disposed to such work, Br. George has been put in charge of the boys. But, but." So he renews his request "for another group of good, upright, useful Brothers."

mally complaints are unloaded at someone else's door. May God the Holy Spirit grant us the gift to please him ever more and to rid ourselves of all the imperfections that can prevent us from carrying out our duties.

14. So you want to have more and more priests and Brothers! Requests like that come from all the missions. And almost every one of them believes that his work will be most hindered, and his needs are most pressing, and more has to happen to guarantee his continued success. Actually you don't put it that way... Nor do you complain that the missionaries cannot accomplish their work and master it. As a matter of fact most of the complaints come from other missions, especially from Africa. There is much preaching and catechizing, many trips to the interior which entail much sacrifice. I believe that if you would read Fr. Buecking's letters, which go into great detail and tell how the priests even get up when they have fever in order to celebrate Mass, then you would have to say: "He needs the missionaries more than I do."

15. I could well believe that Fr. Fischer is not especially good as a procurator.[7] Perhaps we shall find someone better in the course of time. But for the moment I simply don't have anyone. Couldn't you send Fr. Loerks to Sydney to set up the books well and give him a model to follow? He knows your needs and can find the best supply houses, so that Fr. Fischer has it easier. When I sent him overseas, I had his procuratorial abilities especially in mind.

16. This year's ordination class has 26 in it. The first group of 16 will be sent out to the missions in the fall; the second of 10 will be send only after Easter 1903, and among them will be Fr. Wortel for you. Of course he's not a teacher. But then, teachers in great numbers are wanted these days, especially in places where they have large schools. But you don't have any higher schools. So you should more closely analyze your needs before you present them. Besides, I believe that in Frs Erdweg and Vormann you do have a couple of good teachers.

17. I cannot send you Fathers Hansen and Koesters.[8] We need them here too much. The Lord has also seemingly appointed them to another field of activity than where they are now working.

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[7] Limbrock, 19 March: "Fr. Fischer is in general a fine man and seems to do good work in the parish. But as a businessman, he is of no worth."

[8] Limbrock, 19 March, had not asked for Fr. [Hermann] Hansen, but left him out continually; nor had he asked for Fr. [Joseph] Koesters, but had recommended Fr. [Jakob] Koch for Sydney. "So again my same wish: that you not send Fr. Hansen but as soon as you can the man better qualified for our situation, Fr. Koch." Limbrock to AJ, Sydney, 19 Feb 1900, 35.756-758 (an extract): "In my opinion the following are suited

The first SSpS Missionary Sisters: Departure for New Guinea 1899

(l. to r.) seated: Sisters Martha and Fridolina

standing: Sisters Valeria and Ursula

SSpS Missionary Sisters with some children: Tumleo Mission Station:

(l. to r.) seated: Sisters Veronica, Valeria, and Josephine;

standing: Sisters Cherubina, Christoma, Pacifica and Valentina

18. It is praiseworthy that you work so zealously to develop your mission as fast as you can. But everything has its own pace and God the Holy Spirit is the director of all. He will inspire the correct vocations for your mission and send you the proper personnel. Just keep confiding wholeheartedly in him. He is a loving and wise father - let yourself be led by him.

19. Take a look at the way quality fruit trees are cultivated. For the first ten years they produce only sparse foliage. First they must concentrate on developing a good root system. Once that is ready, everything develops faster. It is the same with you in New Guinea. Gradually the years are coming when we shall be able to send more laborers into the work place.

And so it is that in 1903 we have 10 priests at Easter and 20 in autumn (from the ordination class A of 1903.)

In 1904 at Pentecost there will be 26 priests from ordination class B of 1903.

In 1905 at Pentecost there will be 40..and so on.

After that there will be larger classes, over 60 are coming to the novitiate now. And the class after that is even larger.

20. The situation about the children in Tumleo is really sad. It just shows how attentive one must be. But don't let that discourage you. Things like that will happen.[9] Just try to prevent them.

21. Some time ago you intended to ask for 16 catechists in Neupommern [Rabaul].[10] How many did you get? Don't you have any

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[for Sydney] as far as I know them: Fr. Altemoeller (who cannot stand the climate in Africa), or Fr. Stroehl and Fr. (Joseph) Koesters. Please send us one of these three, or an even better priest, as soon as you can."

[9] Limbrock, 5 April, reported that two young schoolgirls had taken up with boys. It happened possibly because of lack of supervision. – In the copy before us there is a second sentence which says: "It shows how grownup they must be." That could well be a transcribing mistake. – Erdweg to AJ, Tumleo, 4 March 1903, 62.950-953, calls attention to a big need: "We have 14 boys on the station. They are to be trained as tradesmen and catechists. But what will become of them? In the last 20 months they have had to change teachers four times; and before that it was even more frequent. Fr. Schleiermacher, Br. Ferdinand, Fr. Friedrich Vormann, Fr. Loerks, Fr. Girards, Fr. Schlueter and I have all been prefects of the boys. A continuous change, especially with new missionaries, does not do the children any good; it does not help their education at all, or only negatively. If we only had a qualified gifted Brother who could supervise these children in their free time, and lead them on to learn this or that under the guidance of another Brother as their instructor. That would be absolutely necessary."

[10] See letter 17, footnote 1.

of your older boys who could be trained to be teachers or catechists?

22. I wrote about the sawmill in my last letter.[11] If you consider that project so important, then you must begin to pray ever more zealously that God finds the ways and means to actualize it. And if you, for your part, wish that the Society take over the operation, you must carefully consider the matter and try to pave the way by coming up with some acceptable propositions. Until now I have seen very few prospects of that. However God can make possible what seems impossible to men.

23. An important means for winning financial support and also friends among former students of ours is to produce good articles and reports that arouse interest.[12]

May God the Holy Spirit bless you!

With all my love,
Your confrere in the Lord,
Arn. Janssen

41

Gabriel, 4 July 1902

Dear Fr. Fischer,

1. I wrote you on 2 June[1] and asked you urgently to take care of Prefect Apostolic Limbrock's requests carefully and exactly. Now, as a result of his letter of 28 April, I am writing to you once more about the matter. From here on I shall be following Fr. Limbrock's report,[2] so that

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[11] See letter 39, sections 16-20 and 27.

[12] In this way you would perhaps get more donations and also more newly ordained priests in St Gabriel would become interested and volunteer for New Guinea.

Letter 41: To Fr. Fischer, St Gabriel, 1902 July 4, 35.829 J/A. AJ's last letter to Joseph Fischer was from 30 May, but is no longer extant. It is mentioned in Fr. Fischer's letter to AJ, Drummoyne, 7 July 1902, 35.830-832. Whether or not Fischer answered letter 41, is not evident.

[1] See letter 40, section 1, and footnote 1.

[2] Limbrock to AJ, Tumleo, 28 April 1902, 35.094. AJ received this letter at St Gabriel's on 4 July. He answered this letter on the same day, according to his journal entry: "1) a map to Fr. Limbrock, 2) a letter to Fr. Fischer 4.7 with a copy, 3) letter to the generalate 7.7." See also letter 39, footnote 1. The last remark probably means that letter 41 was sent to Steyl, so that his councilors who were there could read it and return

you can defend yourself. I personally shall judge only when I have your answer. Often a thing turns out to be quite different than it seemed at first sight. At first I'm going to believe what I read; but as you will see, I am forced to tell you what follows. May a long-lasting peace come forth from the little disagreement with a superior who prides himself on his procurator - for in fact I do know that Fr. Limbrock appreciates and thinks highly of you.....even if for the moment not exactly as a procurator.

2. "Fr. Limbrock complains that he ordered provisions through you and sent along a letter explaining how seriously he needed them. In spite of that you sent him nothing, but wrote to tell Fr. Vormann that you had no money and so you couldn't send anything. The result was that there would have been a six-week famine in Tumleo if Fr. Loerks had not opened your letter from Sydney on the steamer."[3]

3. "I hope you understand that under those conditions you should have acted differently....and that in future you will take more pains to fill an order. Remember that in the first place you are a procurator. You will, of course, always try to combine your pastoral duties with your procuratorial ones. But one of the most urgent things you have to look out for are the living necessities of the mission. In this regard Fr. Limbrock is your superior and you must strive to fulfill his wishes as best you can."

4. (Perhaps not exactly, but visiting the sick at impractical times.) "Here, too, you should act according to your main duty, which is to take good care of the mission's needs." Your reward will come from God!

5. "In any case Fr. Limbrock should see to it that you are looked after financially. But if he is in need, we'll gladly help as much as we can. I'm sure that he will be considerate."

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it to him; for it cannot be shown that he sent a special letter at this time and on this subject to his general councilors. – Under the guidance of Fr. Blum, the four general councilors wrote to AJ, Steyl, 11 July 1902, 56.446: "The matter in Sydney is most unpleasant and Fr. Fischer will not be able to remain at his post. Fr. Fischer has not left any kind of receipt for the 33,000 Marks he has received, nor has he said whether the purchase has gone ahead, etc. We want to recommend Fr. Richarz from Shermerville. Fr. Limbrock demands Fr. Koch. That will not work."

[3] Limbrock, 28 April: "If Fr. Loerks had not fortunately read the letter from Sydney while still on the ship and found out that none of our orders had been filled, we would have sat here in Tumleo for six weeks without flour and therefore without bread, etc. Such a condition would have the same meaning for us as a six-week famine. [...] Fortunately Fr. Loerks could in the last minute order flour for us in Singapore."

6. "For that reason you must take care that you have either the money or the credit you need to make purchases. In matters of this kind turn to either Fr. Blum or Fr. auf der Heide. Hasn't he given you full authority in case of emergency to draw a moderate amount of money on his name?"

7. "Please, also take pains to keep your books in order and produce the necessary statements for Fr. Limbrock when he needs them"

8. "Fr. Limbrock asks for orderly service. Otherwise, he has to complain to Propaganda that Steyl serves him so poorly that it harms his mission."[4]

9. "Under the present circumstances would you not agree that it would help if Fr. Limbrock were to send you one of his priests, who is keen on procuratorial work, and let him take over your procurator's job for a few week or months, straighten out your books or rearrange them, and take pains to find you the best and cheapest supply houses. In the future all that will be a big advantage to you. I believe that if you ask Fr. Limbrock, he will supply you with such a person. As far as I am concerned, I wouldn't know where I would have a procurator I could send you."

10. "A short while ago you sent a telegram with only 'de Lange' on it. What is that supposed to mean? He is a force which Fr. Peil will not willingly part with. He is his main support."

Greetings to Fr. Fey and Brother Robert! How is it that both of them are now faraway from Sydney?[5]

Please, don't get too upset over this letter. But do your best to improve matters. God will richly repay you for all the sacrifices you make to this end.

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[4] Limbrock, 28 April: "And so it is that the Sydney procurator is practically the lord and master of the mission, and so for the moment I stand powerless before him. [...] The good Fr. Fischer is a wonderful person, as I hear from all sides. But he thinks that we and the mission are only an annex, just a secondary appendage of Drummoyne and that he is our overseer and director, to whose views we are to submit in all cases." It would be best that since Limbrock had no confidence in him, he should have appointed someone else to the post so that the mission could be well looked after. Should he in the present painful situation again ask the Sacred Heart Missionaries to take over his procure, "then finally I would have to resort to the only solution I have left," namely, to inform Propaganda.

[5] Concerning Fr. Fey's absence see letter 37, footnote 4. No reason is given for Br. Robert's absence.- J. Fischer to AJ, Drummoyne, 4 Aug. 1902, 35.833: Fey has been back for a week now.

In the love of the Holy Spirit,
Your confrere in Christ,
A. Janssen [6]

42

Confidential!

St. Gabriel, 5 August 1902

Dear Fr. Limbrock

"A short time ago I recalled Fr. Fischer from Sydney. I did so at your request as well as for the reasons he gave, which were very serious.[1] I could not do otherwise than acknowledge his reasons; but at this time I would not want go into details on the matter."

"In his place I am sending Fr. Klein, who speaks fluent English and French. He and Br. Leodegar should arrive in Sydney on September 15, God willing.[2] Though it would have been advantageous if Fr. Fischer would have left there only after the arrival of Fr. Klein, I intervened and had to send him a telegram saying: '*Statim huc*' [here immediately] be-

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[6] In the introduction, immediately after the greeting stands this crossed-out text: "I have here just followed Fr. Limbrock's report. Despite it, I withhold judgement and like to believe that you can say much in your defense".

Letter 42: To Fr. Limbrock, St Gabriel, 1902 August 5, 35.835. A /copy.

[1] Fischer to AJ, Drummoyne, 10 June 1902, 35.828: He repeats the request made in the accompanying letter, "to remove him from here as soon as possible lest the delay bring about evil consequences. The situation will become more dangerous, and if your Reverence wishes to protect a priest from temporal and perpetual damnation, then the transfer should take place as soon as possible. Since I cannot find support except in a well-ordered community such as you have in Europe, the situation for me here is untenable." The accompanying letter: J. Fischer to AJ, Drummoyne, 28 May 1902, 65.376: "I find myself in very great danger, not the kind that dealing with the world generally brings, but in a very special case; and I believe that in the long run I cannot resist my attraction to a certain person." AJ received both letters on the evening of 19 July. - AJ to the general councilors, St Gabriel, 20 July 1902, 65.379: "In such circumstances I immediately consulted with Fr. Breitenbach and Fr. Gier. It was immediately clear to the three of us that Fr. Fischer must be immediately recalled and replaced with a successor who could as soon as possible take over his job, since Fr. Fey cannot do so." We have decided to send the 29-year-old Fr. Peter Klein, who was ordained a year ago. "Due to the great danger in which Fr. F. hovers, I could not delay and sent him a telegram on 20 July saying: 'Reverend Fischer, Drummoyne. Statim huc. Successor adveniet Rosae.' (that means: 30 August)" [Return immediately. Successor will arrive on the feast of St. Rose, 30 August.]

[2] The two of them left St Gabriel on, 1 August.

cause we will be needing him here as an exchange teacher for Fr. Klein in September at the beginning of the semester. This reason will be enough for others to know. The other points that had to be taken into consideration, Fr. Wegener already knows about; and both Fathers Blum and Holthausen have unreservedly agreed with my procedure."[3]

"In order to come to the aid of your needs and wishes as soon as possible, I have sent Br. Leodegar along with Fr. Klein to do the procure's shopping in Sydney. The priests here have told me that Brother has the moral and religious qualities that are necessary for the job. I also had Fr. Klein test his ability to learn English.

"Fr. Klein had been a student with the Lavigerie [White Fathers] group in Algiers, but transferred to us looking for a more regular lifestyle. He is a humble and pious priest who is well liked here and will be sorely missed. He will win much acceptance there, and I have repeatedly urged him to do all in his power to perform his duties well and take good care of the priests and Brothers that come there. By nature he is a very obliging and self-sacrificing person with a pleasant disposition."

"Fathers Hansen and Koesters are wholly indispensable here,[4] especially after the death of Fr. Breidenbach, which was a bitter cross for me.[5] I say: '*Sit nomine Domini benedictum, etiam in cruce et tribulatione*' [May the Lord's name be blessed, also in trials and tribulations.][6] They surely will try to do the same."

"Fr. Prefect Wegener wrote me that he had sent you a 35-page letter. I have no idea what he wrote about. Forgive him if he has hurt you. I had not asked him to write any letter; and after he told me he had, I began to fear that you had received wounds and blows which were unnecessary. But when a person accepts such things in patience and does not get upset by them, he will gain great favors in the sight of God and men. I personally have experienced that. I know that certain things must be a cross for you. Therefore I commiserate you and admire you for bearing with your present condition patiently and hoping for help in the future...which surely will not overlook you in its good time... any more than it did in Togo."

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[3] AJ noted in the letter to the general councillors (footnote 1): "That Fr. Fischer has been recalled, is proper. and that Fr. Klein goes there is good.. Fr. Wegener 22.7.02."

[4] See letter 40, footnote 8.

[5] Fr. Breidenbach died on 1 August.

[6] Job 1, 21.

"If there are some people around who can only drive you to impatience, stand up to them. In Rome Cardinal Gotti is now prefect of Propaganda in the place of the late Cardinal Ledochowski.[7] It seems that developments in China are looking up.[8] In the present submission all that you have done in this matter will be appreciated. With Ledochowski there was just nothing one could do. Despite the complaints by Frs. Freinadementz, Henninghaus, Vilstermann, and Pieper of 20 August 1901 which he signed as being very cogent, he declared Msgr. Anzer to be completely innocent and wrote to me on 11 June that he had left nothing out. (On 22 July) Leo XIII stands by our side, and so does Cardinal Steinhuber, whose name must, however, remain secret.[9] Gotti is favorable to us. It could be that they might even ask you."

In the love of the Holy Spirit,
Your confrere in Christ,
A. Janssen

43

St. Gabriel, 22 August 1902

Dear Fr. Klein,

Enclosed is the letter which came for you from Carthage. Along with it come my heartiest wishes on your arrival in your new sphere of activity. May the Lord bless you in every way.

Yesterday I received a petition from Drummoyne (now called Rosalie, as of 14 July 1902) with 205 signatures on it.[1] The gist of the

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[7] Cardinal Ledochowski died on July 22. His successor, Cardinal Gotti, had been prefect of the congregation for bishops and religious.

[8] Cf. *Vita JF* pp.417-426.

[9] Perhaps this was the reason: There was a plan that Cardinal Steinhuber, SJ, would become cardinal protector of the Society. Blum to AJ, Steyl, 10 Dec 1901, Lit. Conf. II, 2; Blum to Stenz, Steyl, 29 Dec 1901, Lit. Conf. II, 25-27. Then Rome announced that Steinhuber had agreed, but one should wait with the official declaration until the "Anzer" affair had been solved. Stenz to Blum, Rome, 8 Jan.1902, 7.242f.

Letter 43: To Fr. Klein, St Gabriel, 22 Aug. 1902, AP-Sydney, AG 135.296 (Photo), A. Klein's answer to AJ's letter 43, Drummoyne, 30 Sept 1902, 35.839.

[1] The parish had organized a petition to AJ. Its stamp was cancelled at Roselle, 14 July 1902, 65.380. - The text was: We respectfully request that he (Fr. Fischer) be allowed to remain with us to continue his projects, which have been so remarkably suc-

letter was:

"We respectfully request that he (Fr. Fischer) be allowed to remain among us to continue his ministrations, which have been so markedly successful. Should he be removed, it would be a severe loss to the parish."

Would you please thank all the signatories of this request for their expressions of loyalty and love for their former pastor and ask them to continue them on to their new pastor.

You are to present your credentials at the archbishop's curial office and inform him that serious reasons forced me to accede to the request of Fr. Fischer and recall him. His Eminence must surely have before him my telegram of recall which states: *"Reverend Fischer, Drummoyne: Statim huc! Successor adveniat Rosae."*[2]

Find out for yourself how it happened that the petition contained so many signatures and who it was that particularly promoted it and carried it around.[3]

Through it I was able to compile a list of the main parish leaders, and I ask you when occasion arises to send me a short report about one or the other of them.

I received both your letters;[4] but I feel somewhat embarrassed about letting some parts of the letters you have written to the students be read openly. Please don't hold this against me.[5]

On Monday 25 August, the so-called retreat for diocesan priests began. Five priests signed up for it.[6] The new buildings here [St. Grabiel]

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cessful. If he were removed, it would do great damage to the parish.

[2] See letter 42, footnote 1 and letter 44, footnote 1.

[3] Klein, 30 Sept.: "Naturally I cannot with any certainty give the deeper reasons for the whole parish movement; but I think that it was just the general popularity of Fr. Fischer. [...] Not only the women but also the men were attached to him and told me to my face, without hesitation, that Fischer's departure would be an irreparable loss." As much as he was aware of it, Fischer always remained passive to the movement, "since he honestly wanted to get out of the (allow me the word) mess."

[4] Klein to AJ aboard the *Darmstadt*, 6 Aug.1902, 63.495, and Klein to the high school students from the same dateline, 6 Aug 1902, 63496.

[5] Klein, 5 Sept: "I am glad that your Reverence has held back the letters I have written to the students, for if I remember rightly, on the journey I wrote rather humorously."

[6] In contrast to Steyl, it took a long time before larger groups came to St Gabriel's for retreats.

are under roof.[7] Fr. Schlueter was appointed to New Guinea, Fr. Bergmeier to Togo.

In the love of the Holy Spirit,
Your confrere in the Lord,
A. Janssen

I hope that Fr. Fischer has left long ago. If not, he had better do so now.[8]

Greetings to Fr. Fey and the two Brothers.[9] I hope to be able to write to him again. I wrote to tell him that the ship which was to arrive 31 August would only do so on 15 September.

44

A copy!

St. Gabriel, 13 September 1902

Dear Fr. Fischer,

I am shocked to see that you are still in Sydney. You yourself know, and to your great honor, have openly informed me that you must get away from there.

1. On 20 July I sent you the telegram which read: "Reverend Fischer Drummoyne, *Statim huc. Successor adveniet Rosae*"- which means: on August 30, the feast of St. Rose. He was to arrive at that time if no hindrances got in the way. To my sorrow you don't mention the telegram in your letter of 4 August. I suspect, however, that you did receive it from your remark that Fr. Fey still does not know correct English.[1]

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[7] See J. Alt, *Geschichte St Gabriels, p 115.*

[8] See letter 44, footnote 5.

[9] Br. Robert and Br. Leodegar, who had travelled with Klein.

Letter 44: To Fr. Joseph Fischer, St Gabriel, 1902 Sept 13, 65.383. Copy (signed by AJ.) Fischer's answer to AJ, Drummoyne, 7 July 1902, 45.830-832; same dateline, 4 Aug.1902, 35.833.

[1] See letter 42, footnote 1. – AJ first found out about this from Fischer's letter to AJ, Drummoyne, 7 Aug. 1902, 65.381: The telegram arrived only on 5 August. "Judging from its contents, I must give up the position soon." – In his letter of 4 Aug. J. Fischer in no way returns to his request to be released. He asks rather to be sent an

At any rate you should have departed then, and he would have been able to manage somehow for a couple weeks. I ask you and order you in the Lord's name to start traveling right now. I hereby send you my strictest order to do so. I have recalled you. You have informed me about the local needs, and the rest is of no more concern to you.

Please do not put your soul in jeopardy and don't convince yourself that there is no danger. If the person comes and tries to change your mind, don't receive her, but strengthen your salvation by the refusal.

Make your departure plans very quietly and depart secretly.[2] If you have not renewed your vows, then they have surely expired. But according to the papal decree of 4 Nov. 1892,[3] I am still your superior and you incur an ecclesiastical punishment *(suspensio ipso facto!)* if you are disobedient to me and do no proceed to the designated house. Please forgive me for informing you of all these things and reminding you of them. I have only done it to give you more strength to make the correct choice in the hour of danger.

With all my love I warn you and beg you to look after your soul. If you do not follow me, your fall is certain, and you will lose more than if you were to lose the whole world.[4] So hurry away from there as quietly as you can, for a daughter of Eve is threatening to be a danger to your soul.

With all my love,
Your spiritual father
and confrere in the Lord,
A. Janssen

I cannot have this letter registered or it would miss the ship. It is of utmost urgency.[5]

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assistant priest who is musically gifted. He also urgently asks for Brothers Michael and Homobonus from the North American house in Shermerville. He took back the request already in a letter of 7 July, in which he asked for more personnel; that was an alternate means to being recalled to escape danger. – The day before that, he had sent a telegram saying: "I'll stay." 65.382.

[2] J. Fischer, 7 July: "Yesterday morning at the Sunday Mass I told the people that they could probably soon await my departure. That was like stirring up a bee hive."

[3] This was the decree "Auctis admodum" of the congregation for bishops and religious, in ASS 2, 1892/93, 312-315.

[4] See Matthew 16, 26.

[5] On 15 Sept. F Fischer sent a telegram which said: Danger ["manger" in origi-

45

St. Gabriel, 13 September 1902

Dear Fr. Klein,

I have just received a letter from Fr. Fischer, from which I gather that he is still in Sydney.[1]

As much as I hate to, I believe that it is most necessary to inform you of the following. Fr. Fischer is hovering in great spiritual danger. A daughter of Eve has developed an attraction for him and he, who is both a kind and good person, has also slipped into an attraction if not more for her. All this now threatens him with very great danger. In his honesty he has often admitted this to me, and on recognizing the gravity of the situation he was ready to leave the country, when he was suddenly held back.

So please take care that he gets away from there. I order you to do this in the strictest terms.

Deliver the enclosed letter to the Cardinal or his representative.[2]

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nal] removed. Remain. 65.386. The Cardinal's secretary also sent a telegram on 15 Sept saying: The parishioners demand that Fr. Fischer remain for the well-being of the parish. The answer has been prepaid. 65.384. When the telegrams arrived on 16 Sept. AJ sent a telegram to Fischer on 16 Sept which said: Salus obedienti. Discessum nunties.Janssen. [Health to him who obeys. Announce your departure.] 65.385.- On the same day AJ wanted to send a telegram of clarification to Cardinal Moran saying: Fischer periclitans. Janssen. [Fischer is in danger.] According to a remark in 65.385 the telegram was not sent. In its stead a short letter to Cardinal Moran, St Gabriel, 13 Sept 1902, 35.836. This letter came as an enclosure with letter 45 sent to Klein. – Klein to AJ, Drummoyne, 21 Sept 1902, 35.837: From the first telegram Fischer could only decipher the word 'successor'; the rest was all too garbled. If that had not happened, he would immediately have begun his journey. "Now all is clear." – J. Fischer then sent a telegram on 22 Sept. with the name of the ship *Darmstadt*, so that AJ could, because of the shipping schedules, know when to expect his arrival. So AJ wrote onto the archival entry 65.387 the words: "Arrival Naples 27 October, or 18 November (so departure from Sydney on 10 October)." Chronicle of Rectors at St Gabriel, 50.285, Arrival of Fr. Fischer from Sydney on 10 November 1902. – In the summer of 1903 Fischer travelled to the USA. On 27 August 1903 the bishop of Belleville, IL announced that he had accepted him as one of his diocesan priests. 65.792.

Letter 45: To Fr. Peter Klein, St Gabriel, 13 Sept 1902, AP-Sydney, AG 135.299-301, A. Klein's answer to AJ to letter 45, Drummoyne, 25 Oct 1902, 35.842.

[1] See letter 44, beginning and footnote 1.

[2] See letter 44, footnote 5. – Klein, 25 Oct: The Cardinal was on a trip to Europe, so he left the letter with the vicar general.

Hopefully you will not have to say more about the reasons than what I do here:

1. That Fr. Fischer's temporary vows had run out and he had to go to Europe to prepare for final vows. [Marginal note] Perhaps it would be better not to mention this.

2. That he is urgently needed in St. Gabriel to help with the teaching.

After all, according to the Constitution of Benedict the XIV, a higher religious superior can remove a pastor belonging to his congregation at any time without giving his reasons to the bishop.[3]

If it should in any case become necessary, which I hope it won't, or if the archdiocesan authorities wish to accept him as a diocesan priest, you have both the right and under the circumstances the obligation to tell the real truth. To his greatest honor Fr. Fischer has informed me about the whole case. If he were to become a diocesan priest, it would be his undoing, and others, not we, would be answerable for it.

May God the Holy Spirit strengthen you.[4]

With all my love,
Your spiritual father in the Lord,
A. Janssen

46

Steyl, 27 November 1903

Dear Fr. Klein,

1. I have received your letters of 21 September, 23 September, 30 September and 11 October.[1] Thank you for all the information they

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[3] Benedict XIV "Constitutio Firmandis" of 6 Nov. 1744,in *Codicis Juris Canonici Fontes*, vol. 1, Rome 1947, Nr 349, pp 855-862.

[4] Klein to AJ, Drummoyne, 3 Nov 1902, 35.844: "You write: 'May God strengthen you.' By nature I am inclined to be very strong willed, but without grace that has no meaning, and does not last very long."

Letter 46: To Fr. Klein, St Gabriel, 27 Nov 1902, AP-Sydney, AG 135.302-305, A . The letter was acknowledged by Klein to AJ, Drummoyne, 31 Dec 1902, 35.863; but the answer was delayed. It follows in Klein to AJ, Drummoyne, 5 Jan 1903, 35.865, where the answer to section 2 takes up most of the space.

contained. Thank God that everything turned out so well and that you are getting along so well with Fr. Fey.[2] Please read what I have written to him. Then naturally seal the letter and pass it on to him.

2. For my own future reference I would like you at some convenient time to inform me of the names and occupations of the most prominent members of your parish. I would also like something more complete about those women and Sisters whose connections with Fr. Fischer were of special advantage; give me their baptismal names, their family names, the religious names of the Sisters and their congregations; in short, of everyone who came to ask for the empty bottles.[3]

Don't tell anyone, even Fr. Fey, that I have asked for these names. But I would like to have them for future reference. I don't intend, however, to cause any unpleasantness to Fr. Fischer or these people. In spite of it all, you and Fr. Fey should try to keep them far away from your person; and later when other priests come there, you must watch over them so that no spark of earthly love is stirred up. The spiritual problems of good Fr. Fischer are in this respect a wholesome lesson for later.

3. You write: "People already ask me to give paid lessons in German and French."[4] Certainly you may, but only under the condition that it wholly excludes women students, even those who are your subjects.

4. In your position you are directly answerable to me. However in procuratorial matters you must try to faithfully fill all the orders of the Most Rev. Prefect Apostolic Limbrock. He is a person who expects loyalty and careful service. And his orders must be filled according to his directions. You must make the necessary notes, as he desires, and see to it that you have at hand the necessary funds or credit with which to

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[1] Klein to AJ, Drummoyne, 21 Sept 1902, 35.837; same dateline, 23 Sept 1902, 35.838; same dateline, 30 Sept 1902, 35.839; same dateline, 11 Oct 1902, 35.841.

[2] Klein, 23 Sept: "Fr. Fey is my guardian angel. What he has, I still lack: namely, experience in parish work and the setting up of a parish in this country. He himself does not have a warped judgement, unless one gets him wrought up. His memory is weak and that somewhat spoils his judgement; but things go along, and the dear man is liked more and more. When priests or lay people see him, they smile and greet him heartily. People see and understand that he is simple but good-hearted. He is a lovely child who has seen a lot."

[3] Klein, 30 Sept: "Two sorrowing ladies came today to ask about the empty bottles from the farewell banquet: which they had served up and which had been provided by the people."

[4] The quotation comes from Klein, 23 Sept. – Klein, 5 Jan, says: "Private tutoring was only wanted for boys."

purchase his needs. Fr. Limbrock worries about the money. In a modest way we also help along. You must make it a rule that every one or two or three months, whichever Limbrock prefers, you send him a balance sheet so that he always knows how things stand: and how much money he has in the account. In individual situations you can find out more about money matters from Procurator General, Fr. Blum, or from Limbrock himself.

5. I have read the daily order[5] of your community and call your attention to the following points:

a.) It is good to make arrangements so that according to their needs, members may extend their seven hours of sleep to 7 and a half or 7 and three-quarter hours according to their needs. It is best for nervous people to take 8-9 hours sleep.

b.) If there is a custom of taking a noonday nap during the hot season, I have no objections to it. But then, naturally, the time of the night's sleep must be shortened.

c.) Why is it better to have your evening meal at 6?[6]

d.) Here and there, where it is necessary, you may go to bed later than usual. But be careful that you normally get from seven to eight hours sleep, otherwise by continually lessening the amount you will get nervous.

e.) If you have people who are recuperating or convalescing, take good care of them and adjust their meals and daily order to suit them.

6. You write: "6:30 Mass at the Sisters." Don't you let all the Sisters come to the parish church for Mass? That seems better to me, for then, you have two Masses for all the faithful.

7. Pray to God the Holy Spirit for the gift of wisdom and understanding so that you, though still young, may manage all things well and have your daily Mass at a time when many faithful, who are engaged in service occupations, can attend it.

8. Since I am your most immediate superior, you could make your personal spiritual report to me annually in writing, if you so wish.[7]

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[5] Informaton from Klein, 11 Oct.

[6] Klein, 5 Jan: "People here have their evening meal at 6 o'clock. Then their sleep is not disturbed by digestion; we have to do it in such a way that we don't have meals during visiting hours.

[7] Klein to AJ, Drummoyne, 11 Oct.: He would like to know who his territorial superior and who his regional superior is "with whom I would have my confidential talk. Isn't Fr. Limbrock our superior in both spiritual matters and household matters?"

9. You should also have enough practical occupations to teach you about the responsibilities of a pastor, so that you won't make any mistakes.[8]

May God the Holy Spirit bless you. In his holy presence I heartily greet you and the two good Brothers Robert and Leodegar.

Your spiritual father
and confrere in Christ,
Arn. Janssen

On 11 November the following telegram came from Sydney: "Rev. Fischer, St. Gabriel, Maria Enzerdorf. *Ave.* You [w]ill come back. S. Humphrey, Drummoyne." Who is this S. Humphrey?

Take note of what I wrote to Fr. Fey in the P.S., namely, that someone has complained bitterly about his quarrelsomeness and dogmatism. I could not write that directly to him. If you were to inform him of that as a personal observation of yours, it won't hurt so much. But he should be aware of it. You have the duty to inform him about this in a most considerate way.

47

Steyl, 6 December 1902

Dear Fr. Limbrock,

1. I wrote to you on 5 June, 4 July, 5 August and have received

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[8] Klein, 25 Oct: He will have to take the exam just as all young priests do. As a preparation he should study the acts and decrees of the Plenary Council of Australia of the year 1895. – Klein, 3 Nov 1902, 35.844: Besides looking at the acts of the council, he should have a closer look at the Ritual, as well as of important matters in Canon Law, Moral and Dogmatic theology.

Letter 47: To Fr. Limbrock, Steyl, 1902 Dec 6, 35.105f Ms/K. This is the first carbon copy of typed letters to New Guinea. Answer of Limbrock to AJ, Tumleo, 16 June 1902, 35.079-099; the same from Bogia near Monumbo, 21-23 Aug 1902, 35.100-103; the same on board the *Stettin*, 20 Sept 1902, 64.890.With reference to Limbrock's letter of 16 June: at the head of the letter it says clearly : 16 June, but each single sheet has the date written by Limbrock's hand: 16.7.02. AJ wrote "July ?" over the word "June", while the secretary wrote on the first page: Fr. Limbrock 16.6.02. In letter 65 it gives 16.6.02. as Limbrock's answer to AJ's letters 47 (and 49), Tumleo, 28 March 1903,

your letters dated 28 April, 15 May, 21 August, 20 September.[1]

2. In the middle of September Fr. Klein arrived in Sydney safely,[2] as did Fr. Fischer at the beginning of November in St. Gabriel.[3] The latter is now teaching moral theology there, and the former has begun to work industriously in Sydney. From what he has written to me about Fr. Fey, I hope that the two of them are getting along well together. Of course people will have to practice a bit of patience. Fr. Klein has told me some good things about Fr. Fey, which raise my hopes. He says that because of Fr. Fey we have become better known and liked in the Blue Mountains. The Australian priests know him, and know that he cannot speak English very well, but anyway they respect his age and his willingness to be of help.[4]

3. Fr. Klein asked me who his main superior was.[5] I told him that I was. So he gave me a report of his accounts. But I have to order him to take good care of your procure.[6] I hope that he meets your expectations. He is a good, humble, self-sacrificing person.

4. I have passed on to Fr. auf der Heide the first page of your letter of 21 August.[7] It seems to me that he is trying his best to respond completely to all authorized claims. Would you be so kind as to establish friendly contact with him. That will help everything go better. Fr. auf der Heide is a very respectable person and offers himself wholeheartedly to any duty given him. Unfortunately he has problems with his staff. The partially trained Brothers with him took sick, and others left. Like Br. Tobias who went off to become a student at Sittard.[8] He had

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35.113-119. (Pages 1-3, 5 and 6; 35.116 is an excerpt from Limbrock's remarks on poverty, which had gone to the general councilors and Gier) and 35.252 (page 4).

[1] AJ's letters 40,41, 42. – Limbrock's letters: 28 April = see letter 41, footnote 2-4; 16 June = see above; 21 Aug. = see above; 20 September = see above.

[2] The exact date appears in Klein's following entry regarding letter 45 of 13 Sept.: "The day of my arrival in Drummoyne." On Sept 3 he announced himself from Freemantle on the southwest coast, the first Australian port which the ship called at. 63.494 (He mistakenly wrote the month as "August".) In his first letter to AJ from Drummoyne: Klein to AJ, Drummoyne. 21 Sept 1902, 35.837: he and Br. Leodegard arrived safely as announced.- But that letter is no longer extant.

[3] *Chronik der Rektoren von St Gabriel, 50.285:* 10 Nov 1902, arrival of Fr. J Fischer (from Sydney).

[4] See letter 46, footnote 2.

[5] See letter 46, footnote 6.

[6] See letter 46, section 4.

[7] Here, 35.100 Limbrock tries to prove that the mission procure in Steyl under the directorship of Fr. auf der Heide, had actually committed a whole series of mistakes.

[8] Br. Tobias (Joseph) Pisinger came to Steyl in 1897 when he was 17. His first

bad luck also with the priests that were helping him. Fr. Knies had little interest in procure work; Fr. Althoff had a brain hemorrhage and has been unable to work for a year. Then I gave him Fr. Hassemer as an assistant. But when Fr. Wegener left to be rector of St. Gabriel, there was need for a prefect to take his place and I had to admit that Fr. Hassemer as the last sub-prefect was the only one capable of filling the position.[9] And so it is that a person is sometimes hindered by all sorts of circumstances. It becomes necessary to make people aware of what is needed, and here and there speak a word of warning if it is necessary. In any case people must try to get along together.

5. I have heard of the unpleasant situation you were forced into by the arrival of the younger Vormann. I can well imagine how unpleasant the matter was for you and the two Vormann brothers.[10] At any rate you must try to straighten out the situation .I feared from the very beginning that sooner or later there would be ripples resulting from it. Because of this fear I was never really happy about the arrangement, even though I had hoped for some sort of occupation that would have benefited both the young Vormann and the mission as well. If people examine both sides of the question, they then tend to get closer to an agreement. I have heard that from over here everything was done to appease the parties. During the time of his absence the mother received a certain sum of money, not at the expense of the Australian mission, but of another, and so the two missionaries could see that people were well disposed to their family.

6. Be assured, dear Reverend Fr. Prefect, that I esteem you and love you and am willing and ready to help you with your problems as much as I can. So don't get the idea that I am toying with the thought of replacing you with someone else. I am convinced that the Lord God has

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three-year vows expired on 10 Dec 1902. He joined the priests of the Most Sacred Heart of Jesus (SCJ) in Sittard (Holland/Limburg).

[9] Knies went to Brazil in 1902; Hassemer, in 1903.

[10] Limbrock, 28 March (35.252): "From what your Reverence has written about the case of Henry Vormann, I see that you have not been objectively informed about the situation. That was impossible for various reasons. For example, even if the events were here, the conduct of good Henry Vormann would have had to be taken into consideration. Well, the whole affair is over as far as I am concerned, and has harmed very little, perhaps it even helped matters." – Henry V. was 16 years younger than Franz V. and 10 years younger than Friedrich, after whom he was born in 1884. *Nationale Friedrich V,* 111.460. – He does not seem to have been in New Guinea very long. Friederich V writes in a letter to his mother: "Last year when Henry was hardly gone, another arrived in Potsdamhafen looking for work." The letter was quoted in: auf der Heide's letter to AJ, Steyl, 20 July 1903,64.896. See letter 60, section 3.

led you to a career which is suited to your talents and that you have worked in it quite successfully. I know how hard it is to start an undertaking in a wholly uncultivated land and I appreciate all that you have done in this regard.[11] Don't lose your courage in the face of disappointments, just as you have not until now. Sufferings are the fertilizer of the earth from which the seed of salvation must spring forth. The Lord God will surely help you in all you do. Of course no superior should think that he is faultless, but should always accept his sufferings in the spirit of God's intention behind them, namely, that they should make him a better person. To one's sufferings belong also the problems one has with subjects. Fr. Blum, whom I have made rector of St. Michael's (actually vice rector) - I wanted to make him the rector but the entire General Council was against it - he told me that he had written to you and asked you to treat people in a more friendly way. I have no idea why this remark was necessary.[12] In any case it is something that every superior should take to heart. If his relationship with his subjects is good, things will go ahead well and there will be mutual support and tolerance. But it takes some sacrifice to bring this about. A person must see some things but act as if he had not seen them, and then wait for the proper time to make some friendly observations about them. I don't doubt that you make every effort to act like that.

7. As far as Fr. Frederich Vormann is concerned, I see from his letter that you should not leave him alone in one place. It is too dangerous to do so.[13] And as for your setting up a station in Walman, I have

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[11] Limbrock, 21-23 Aug: "In the beginning of a mission a person has hindernesses and difficulties aplenty from within and without. One has had no experience, there is no tradition, and no customs have developed.Then along comes someone who believes he can and must save the Fatherland or the mission, and has the right to set everything aright according to his infallible insights. One sees the solution in a later rising in the morning, or in the necessity to smoke. Another thinks that better vegetables are needed, and more tinned food must be ordered and bought; or someone tries to prove that secondary stations must be furnished and managed just like the main stations are. But the worst and most regrettable can happen when someone has an antipathy to the vow of poverty and believes he should campaign against it. "

[12] The correspondence this referred to is unknown.

[13] Limbrock, 16 June: "Rev Fr. Friedrich Vormann has been in Walman most of the time. That is a constant life of sacrifice inasmuch as he himself also takes care of the house and the cooking. [...] Rev. Fr. Vormann II by his toil and perseverance in the least attractive position merits much for the Christian community at Walman. It is to be regretted that he sometimes lets himself be guided more by imagination and a passing urge than by reason and supernatural motives." Limbrock wrote in the same vein on 28 March 1903. – Friedrich Vormann to AJ, Walman, 1 Oct 1901, 64.888f: "Your Reverence knows that in April I took over the deceased Fr. Spoelgen's station in Leming. Half

second thoughts. There is little work there, and idleness brings with it all sorts of temptations.[14] In your double authority, of which I want to consider only the Society's angle, I think it would be questionable to keep up this station. You know that for a part of the year it is inaccessible; I beg you to think about that. I don't think that in New Guinea a priest should be so exposed that there is no other priest near enough for him to go to easily. Besides, the hinterland right around the station is full of swamps and so it could hardly be called healthy. You know what sort of warnings our rule contains about such stations. This is not meant to be scolding for having built this station but only a request now for follow-up information about it. It would be different, of course, if two or three other stations were to be started along the coast. But there, too, the swamps at the foot of the mountains should make one careful. As far as I know, that area has already cost us two lives: those of Fr. Schleiermacher and Fr. Spoelgen. - And even the otherwise healthy Fr. Vorman II writes to say that he has fever two days a week.[15] That is too much! Can't he and his few Christians move somewhere else? These two deaths will probably not be the last. - Are the reasons for maintaining a station so important that a person may not even think of giving it up? In Togoland two former stations were recently given up, namely at Togo and Adjido. Besides, Fr. Vormann writes: "Woe betide me if the evil Malols one day come marching down here, who can save me? Either the good Lord or my rifle." But I am not a friend of this latter kind of protection. - I don't want you to take this as an order. It is not. I only wanted to give you an opportunity to express your views. And as far as Fr. Frederick Vormann is concerned, I don't see how we can make use of him here in Europe, He would not be much good as a teacher, and even less as director of Brothers. So what could we do with him? We already have a number of such people with whom we have problems.

8. As far as the two Vormanns are concerned, it occurred to me later on that it would be best if I distanced myself personally from the whole affair. But since I still want to be of help to them, I wrote to Fr. Erdweg to try to influence the two priests not to hold a grudge against you regarding the case of their younger brother.[16]

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a year has gone by and still the Rev. Fr. Prefect has not been able to send me an assistant. [...] Your Reverence should remember that here I am the pastor, the sacristan, the cook, the house servant, the gardener, the language researcher, and doctor all in one person. Besides that, almost every week I have a fever for two days and am not of much worth on the third."

[14] Compare Sirach 33, 29.

[15] See footnote 13, at the end.

[16] See letter 48.

9. From your letters I gather that you have more confidence in Fr. Erdweg than in Fr. Vormann the First. I can well imagine that and I don't want to put anything in its way. But it all concerns me more personally if/when a vicar apostolic were to be named. I am sure you are thinking that in that case Fr. Erdweg would be named religious superior.[17] Would the two of them get along well? To maintain good relations between the hierarchical and religious superiors causes many problems. But it is an important point on which much depends. Since the missionary is dependent on the bishop only in ecclesiastical matters, but in all other matters - and that is more important - he depends on his religious superior. This religious superior must openly have enough influence to keep things running on an even keel; otherwise, they will redound to the great detriment of our missions. If the religious superior can only inquire about the observance of morning prayer and meditation but has nothing else to say, then that is a great misfortune which makes the maintaining of a good spirit hard to attain. And if a good spirit cannot be maintained, it is better to give up the mission than to try to keep it afloat. I see that lesson in the letters which I still get from China. In spite of what Freinademetz wrote to me, I hold it as true that the China mission leaves a lot to be desired and that the best people want to get away from there. Recently I personally experienced that from someone I had never expected it from. I have no idea how things will continue there, and I wonder how Cardinal Gotti will proceed when in December or January he gets answers to the letters which I presume he has written to China.[18]

10. Both Fathers Vormann as well as Fr. Erdweg and Br. Canisius may be admitted to perpetual vows if you think they are worthy.[19] If

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[17] Limbrock had earmarked him in case he himself died. See letter 38, footnote 4. – Limbrock, 28 March (35.252): "He has by far the best insight into the kind of spiritual life and striving for virtue that are necessary in the mission."

[18] See *Vita-JF*, pp. 412-423.

[19] Limbrock, 21-23 August: "I think that at the end of October we can begin the recollection and preparation for vows of Fr. Erdweg and the two Fathers Vormann, and preparation for the final vows of Br. Canisius, which will then continue until the return of the ship from Sydney (2 weeks). It occurs to me that as far as I remember, your Reverence has given permission for Br. Canisius to be promoted to perpetual vows. For the moment I am not totally sure about that. But I cannot check that out for a few more weeks since the papers are in Tumleo. [...] At the moment it is difficult for me to find a good replacement for the good Fathers, especially for Fr. Vormann. And so Fr. Padberg must, for better or worse, take over Monumbo for the time being, although it is difficult and he cannot be spared from this station (Bogia) without harm to it." – Limbrock announces the beginning of the novitiate to AJ, Tumleo, 24 Oct 1902, 35.104; at the end,

others are that far along, just report about it and propose their names. Along with that comes into consideration the preparation for final vows, and that is, I think, an important matter. Meanwhile I trust that in this regard you are doing all in your power. As far as Br. Canisius is concerned , he made his first vows on 6 January 1893 and so he was in line to make his final vows on 6 January 1902.

11. My heartfelt condolences for the loss of your good and faithful ship *"Anna"*.[20] Such events are blows which the Lord sends to throw us off balance. I hope you managed to kiss the Lord's hand in all this; later on you'll get more blessing from this and perhaps even a better *"Anna."*

12. I have talked over the matter of a printing press with Fr. auf der Heide.[21] He advised against setting up one's own printing press, for the following reasons:

a.) Iron rusts very quickly over there, and a printing press is a delicate piece of machinery that has to be kept in good order all the time.

b.) Quite easily something could go wrong with it and you would not be able to fix it.

c.) The rollers are very sensitive to heat and easily swell up and you'll find that you get to the point where you find that your investment was useless. He advises on the contrary that you should do what they did in Togo: buy a proof-press. We are ready to send you the order blanks which you will need, as soon as you send us some more exact information.

The news about the condition of your health arouses my deep concern.[22] Isn't it advisable in such conditions to get off to Sydney or

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he informs AJ from Bogia, on 10 Dec 1902, 35.107. – Vormann I and Erdweg pronounced their perpetual vows 10 Dec 1902 in Bogia; Br. Canisius, already on Dec 8.

[20] Limbrock, 21 August: "Because of heavy seas we have also lost our large boat *Anna*. While riding at anchor, its chain broke a hole in the side of the ship and then she was driven onto a reef. The only thing that was saved was the load of timber and, of course, the crew. There was nothing left. The same thing happened to others, both merchants and missionaries.

[21] Limbrock, 16 June: They have aleady tried various methods, without success. Therefore, he asks for a new press, especially for printing forms that are needed in bookkeeping.

[22] Limbrock, 21-23 Aug: He does not know how much longer he can stand it in New Guinea. "Despite the present healthiest season of the year, my former energy does not return, even when fevers are less frequent. This afternoon while walking up the 120-metre-high Holy Spirit hill, I don't know how often I had to stop and rest." – Limbrock,

some similar health resort before it is too late? Even in Togo they now have the custom of sending the priests back to Europe every two or three years. It is a costly exercise, but unavoidable. You have nearby Sydney for that purpose, or even Europe itself if necessary.

A. Janssen

Hearty greetings and best wishes to all the priests and Brothers there. It is a great cross for me that I am not able to write to each one of you as often as I would like to. I send you all my fatherly blessing and wish you all a blessed new year.

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Steyl, 6 December 1902

Dear Fr. Erdweg,

My heartiest wishes and blessings for the approaching new year. I have with great joy read all the reports you have sent at various times and I share all of your successes. Unfortunately and to my great sorrow, I am only seldom able to write to individual Fathers. This time I am writing to you to thank you for your letters and tell you something in confidence.[1]

I have heard that matters between the Prefect Apostolic and the two Vormann brothers is not good. Please do what you can to bring about better relations between them and then brief me on the matter. As soon as I heard about it, I regretted that the young Vormann had gone over there. I feared for future troubles between the Prefect Apostolic and the two brothers. I'm sure there must have been some good reasons for let-

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28 March (35.252) "This year it will be 20 years since I came to the mission. In the missions one ages a lot sooner, especially in the tropics. And generally speaking I have not had it too rosy. And also, one's moral fibre and strength have their limits. A worn out tram-pulling old nag is of no use for pulling a prince's state coach." For all of these reasons he felt himself useless for the office of bishop.

Letter 48: To Fr. Erdweg, Steyl, 1902 Dec. 6, 62.949 Ms/K. The letter reached the addressee on March 1 by means of an answer to letter 48: Erdweg to AJ, St Joseph Tumleo, 4 March 1903, 62.950-953.

[1] Last edition: HB 1901/02, 75 Erdweg, 8 Aug.1902: Annual report 1 July 1901 – 30 June 1902.

ting him come and so I will not judge what has happened in this regard.[2]

Would you now try to mediate between them. First give the two Vormann brothers a chance to unburden themselves in your presence about everything that weighs on their hearts.[3] After that has happened, make them some counter proposals and try to make them soften their stance and give up their prejudice against the Prefect Apostolic. (I won't insist that this prejudice does exist, but I must conclude from what I have experienced that it does, and I would be very happy if it weren't so.) Perhaps in the end it would have come to nothing or changed their good relationship with the other priests to a greater or lesser degree. I take it for granted that your relations with the Rev Prefect Apostolic are good, for I know that he trusts you. Strive to bring about a good relationship among all the priests, and especially with their superior.

Next I ask you to think over the following. I know that the Rev Prefect Apostolic wants the prefecture to be soon raised to a vicariate.[4] If that happens, then according to the directives of the third General Chapter, someone else must become either the new territorial or religious superior. That is the way it is in China, where Fr. Provincial Freinademetz lives at Detja near Tsining, on a property owned by the Society and not by the bishop. The bishop lives in Yenchowfu. If no contract exists, then the bishop has to build all the residences and provide room and board; but he has nothing to say about the daily order of the missionaries; that is the provincial's concern. The bishop for his part concerns himself about the churches and schools and parishes and the reception of the sacraments. And the Brothers, by a decision of Propaganda, are under the religious superior. The bishop is subject to the rules

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[2] See letter 47, footnote 10.

[3] Erdweg, 4 March: "Fr. Franz Vormann lives 60 hours from here, the first ship goes there six or seven weeks from now; and so if I should hear something from him within a week, it would take me another seven weeks to get this answer to Your Reverence." For that reason he prefers to answer you immediately as best he can. He could write only later about the relationship between the two and Limbrock "because I won't be able to meet either of the two of them within a short time." He thinks that the situation between Friedrich Vormann and Limbrock has improved. But he sent another letter by the same post saying that Franz Vormann just a few weeks before his perpetual vows, was able to speak with him for a longer time and he could say nothing against him. – Erdweg to AJ, Tumleo, 31 May 1903, 62.954: "Regarding the case of Vormann I and II, I can't write anything definite. I wrote to good Fr. Franz Vormann that he should himself express his sorrow to Fr. Prefect; I hoped that in that way the problem would be solved and his relationship with the Prefect would become very good again." AJ also wanted to write to him in this vein.

[4] See letter 38, footnote 4.

of the Society only insofar as they do not interfere with his work; the General can in no way give him orders. Especially for this last reason, it follows that the ecclesiastical and religious hierarchy must be separated as soon as the ecclesiastical superior is a bishop. According to Constitution *Firmandis* of Pope Benedict XIV, the religious superior must present candidates to the bishop for positions and the bishop confirms them. Either of the two can remove a priest. It is, however, controverted, whether or not this Constitution also covers mission countries.[5]

For the moment please keep silent about these matters and think over whether now is the proper time to introduce and observe all of this over there. Then send me your observations about it. Remember that in the summer of 1901 Cardinal Ledochowski had shown himself ready to make Wilhelmsland a vicariate apostolic. I had asked him to wait two or three years until everything could be better prepared for it.[6] Now I ask:

1. Where are the two superiors?

2. Where are their separate residences or a common one,[7] for which then a special lifestyle would have to be found?

I cannot answer the first question definitively. But with the situation between Fr. Limbrock and Fr. Vormann I, being what it is, one must not think of him but rather of you.[8]

You see from these differences of opinion, that you are called upon to think about the future; and in the event that Fr. Limbrock wants to speak with you, you must be careful not to give up any right of the religious superior, which you might need if you are called to that post. This will suffice for a beginning, just to get you thinking about the matter. It is really important. As a matter of fact, at the last Chapter, Fr. Limbrock defended the rights of the Society so staunchly that I was

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[5] See letter 45, footnote 3.

[6] Ledochowski to AJ, 12 Aug 1901, APF N.S. vol. 216 – 1901, rub. 162, pp 766ff: Question regarding the establishment of a vicariate in New Guinea. – AJ to Ledochowski,Steyl, 12 Sept 1901 ebd. pp. 770f: It is not recommended that the younger prefecture of New Guinea be given precedence over the older one of Togo. One could wait for 2 to 3 years and then raise both prefectures to vicariate status. – Ledochowski to Limbrock, 28 Sept. 1901, ebd. pp. 768f: The erection of a vicariate seems too early, since the structures are not yet fully developed. – Preceeded by letter 38, footnote 4.

[7] Erdweg, 4 March: The two residences could be in Bogia. But both Monumbo and Tumleo would also come into question.

[8] Erdweg, 4 March: "I don't believe that your Reverence was happy with that choice; for Fr. Erdweg is of very little worth for such a responsible position." Fr. Erlemann should be chosen as superior.

surprised at him. But honestly I don't know what he thinks about that now.[9]

A good solution for our missionary engagement depends on how well we solve an important question like this. The Jesuits seem to have done it the best. That is what our Chinese missionaries say in general. But there the focus of conflict lay in the religious superior. In China, however, - and this I must tell you in confidence - under Bishop Anzer such intolerable situations arose that almost all the missionaries became either tired of mission work or started to live an easy life. Over there Bp Anzer had tried in every way to suppress the influence of the Society. Fr. Limbrock had also suffered very much from that.

May God the Holy Spirit bless and protect you.

Your....
A. Janssen

I'll wait for your answer; then I'll write more.

49

Steyl, 7 December 1902

Dear Fr. Limbrock,

1. To the letter I wrote you yesterday I wish to add the following:[1] Fr. Schlueter sailed from Genoa at the end of October and will have arrived there on the feast of the Immaculate Conception.[2] Hearty

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[9] Erdweg, 4 March: "I can pass on to you the calming and certain information, that as far as I can see, Fr. Prefect has not moved a finger's breadth from his former view, on the contrary he has perfected and strengthened it. [...] If this separation took place, the religious superior could be sure that in his attempts to achieve the spiritual well-being of his subjects, he could have found a loyal adviser and a good supporter in Fr. Prefect.

Letter 49: To Fr. Limbrock, Steyl, 1902 Dec 7, 34.293-295 Ms/K. A notice on the copy said that the letter had left only on 26 Dec. The P.S. is in the form of a Memo handwritten by the secretary. – An answer to letter 49 as well as 47.

[1] See letter 47.

[2] Auf der Heide to AJ, Steyl, 20 Oct. 1902, 69.761: "Fr. Schlueter left here yesterday evening, so that he could take farewell of his relatives. Br. Cletus follows him on the 25 of the month; they will both travel from Cologne to Genoa together, where they will board the steamer *Bayern* on 29 October." – Schlueter to AJ, Sydney 20 April 19-3, 64.571: "I came during the night of 8 to 9 Dec 1902 to Tumleo, Berlinhafen."

greetings to him. He seems to me to be a good and able man who can turn his talents to good in many ways. I think you will be pleased with him. Next spring Fr. Wortel will come; he is also a very virtuous man, who I think, will show himself very versatile, since by profession he is a watchmaker, and such people are by nature practical and talented.[3] I hope that he can leave Genoa on Easter Tuesday, or at latest on May 26. In the fall of 1903 another ordination class will be ready, and then again at Easter 1904; and thereafter always at Eastertime. I hope that in this way you will get enough help. I am always very happy when I can help good superiors in the missions, and especially you. But it is not always possible for me to fulfill all your wishes. So you are looking for a trained teacher? Golly, they are rare people. Even here in Europe we have a great shortage of them. And then you refer to Fr. Kost, whom I had to send to Lome.[4] I did not do that willingly. But then I noticed how frail the health of Fr. Buecking was and I considered it necessary to send an older sensible man there. Even more so because that mission is really unique and much harder than yours. In the future I will try to pay attention to your wishes and I hope that the Lord will send you the kind of people you really need.

2. In all of this don't forget to organize things well and remember the saying of the French: "*Gouvener c'est prevoir.*"[5] Besides you must always remember that you are not only the ecclesiastical but also the religious superior. Therefore, you must try to take good care of both groups. That means you must also think of the time when you will have a vicar apostolic there. And so it is necessary for us to agree on who will then become the religious superior. What do you think about this matter? Which of the two would you like to be? Please think this over and write to me very openly about it.

3. In China, having the Society's headquarters at Detja near Tsining has proved most useful. That's what all the reports say. Much blessing has already proceeded from there. This year the oldest missionaries, who had until now never pronounced their final vows, made them.[6]

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[3] See letter 39, footnotes 19 and 20.

[4] See Mueller, *Togo*, p.112f.

[5] To govern is to foresee.

[6] The profession was on 29 Sept 1902. The following quotation comes from Freinademetz to AJ, Detya, 29 Sept 1902, 54.099-109. (here:107) and ends with: "....was admitted." – Regarding AJ's positive remarks about the "better spirit" in China, compare letter 47, footnote 9. – Limbrock, 28 March (-118): Freinademetz wrote him something similar on 8 Oct 1902. "There are still tender, but seemingly thoroughly healthy seeds for a better future, which is hopefully not too far off. I await with confidence the

I mention Frs. Volpert, Petry, Peulen, Ibler, Schrouff, Klapheck, Gebhard, Buis, (Joseph) Hesser, Noyen, and Froewis. Fr. Freinademetz writes: the general attitude is very good; they are glad that all were allowed to make final vows. It must be admitted that, thanks be to God, a better spirit has taken over the group. The novices now make their novitiate with much zest.

4. It is well that you stress thrift, for example, in the case of shipping items to Genoa. I'll tell the newly ordained priests in their classes on practical points like sending items to Genoa by express instead of normal mail is too expensive and forbidden. And if you have other things they must be made aware of, just let me know. Fr. auf der Heide can give you more details on how to go about shipping things. I have also asked Fr. Klein for a balance sheet. I would rather not have sent the threat and complaints to Propaganda,[7] particularly since the Society has been very obliging in providing you with money and other things.

5. As far as your wishes are concerned, don't forget to inform Fr. Blum in good time about anything concerning the Brothers, since he is in charge of the Brothers of the province. As far as the priests are concerned my plan is to make more good material available to you in time. I hope that the Lord will help me in that. I believe that God loves you and will look after you, even more so if you strive earnestly to maintain a good spirit and to sanctify yourself. Your embarrassment often makes me think of my first years in Steyl. There I was often in a tight spot. But fortunately I always came through. I did not always get everything I hoped for, but even today I must admit that I got all that was necessary. That's the way it will be with you, too. Difficult situations that people are in make them versatile and add to their education. At any rate you have a lot of good people and in the future you are going to see how their experiences have helped them. I think that both Fr. Schlueter and Wortel will be a good help to you.

6. You complain that your work is so many-sided. That is why God gave you the talents to do many different kinds of work.[8] But don't you want to share some of this work a bit more? You are so stingy in

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early news about the good results of the precautions laid down by Cardinal Prefect Gotti. It seems to me to be a favorable coincidence that he had been the superior general of his own order for a long time."

[7] See letter 41, footnote 4.

[8] Limbrock, 28 March (-252): "I am also sorry that my letters somehow seem to have given the impression that I had so many different jobs to manage. No, our Brothers do that almost entirely.That is their department."

reporting items that a person could publish. If reports require effort, you cannot say the same of mere notices. Hesse-Wartegg has expressed great wonderment in the local Cologne newspaper over what has been accomplished in just one year in Monumbo.[9] There are readers who are keen to read just such work reports. Just think of the great interest which the tales of Robinson Crusoe's beginnings in a hostile land aroused in the last century.[10] If you find an objection to writing such reports personally because you yourself would be too much in the foreground of the story, then get someone else to do it. Fr. Schwager, the editor of our mission magazine, is very interested in the missions and he avidly gathers every little scrap of news from reports, puts them together and makes an article out of them. As you know, I have commissioned him to compile an article about your mission and send copies of it to many newspapers. That has happened, and 15 newspapers have published the article, including the *Germania*.[11] More newspapers would have done the same if people had not forgotten about what I reminded them, namely, to send in the articles between the sittings of parliament. At that time they are short on copy and gladly accept any articles sent to the paper. As I've heard, you have 100 workers in Bogia. That is highly interesting. What would you be doing with them? You probably have to pay them very little. Where are these people from? Naturally you are not obliged to answer me about that. They are only personal questions; since I understand that you did not hire them as provincial but as prefect apostolic. I only ask you about your need for Brothers to do supervisory work so that I can the better assess them here and also because we have already advanced you some money for this project. I am also interested in Bogia because you have also asked my help for it. I understand that instead of a sawmill run by machinery, you are sawing timber by hand. I am very happy to hear that your cattle are multiplying and that you are planting many coconuts. Our readers would be very interested to have us tell them some of this news in our bulletin. But be careful that the material you send Fr. Schwager for possible publication is written on separate pages and not sandwiched in among other news of a private nature.

Your confrere in Christ,
A. Janssen

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[9] Ernst von Hesse-Wartegg. * 21.02.1854. Vienna. - + 17.05.1918, Luzern. In popular books, articles, and lectures he makes good use of his global travels.

[10] In connection with Defoe's *The life and strange surprising adventures of Robin Crusoe of York*, London, 1719; there appeared all over Europe translations and especially stories of new male and female Robinsons; in Germany alone at least a hundred. See *Brockhaus* XIII,1920, 919f.

[11] See letter 39 footnote 18

Information: that Sisters Martha, Fridolina, and Valeria may be allowed to pronounce final vows, if you have nothing against it. [He seemingly forgot Sr. Ursula.][12] And what about permission for the Trappists to come?[13]

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Steyl, 7 December 1902

Dear Fr. Friedrich Vormann,

I am happy that you have held out so faithfully at Walman and

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[12] The first four Sisters who had come to New Guinea also pronounced their perpetual vows together on 22 May 1904 in Tumleo. – Limbrock to AJ, Bogia, 8 Aug 1903, 53.125f: "Your Reverence wishes that I give an authorization for the admission to the vows of Sisters Fridolina, Martha, Valeria and Ursula – because all of these were not mentioned in your letter [..] So far as I am aware, I would not know of anything of importance that would stand against the named Sisters pronouncing their perpetual vows. [...] I would say in general that one could be more content with the Sisters than one could with this or that priest who seems to possess humility, the spirit of sacrifice, piety, obedience and simplicity in a very minor degree. See also letter 58.

[13] Since letter 49 was not sent immediately, in Limbrock's post script to AJ from Monumbo, 29 Oct 1902, 34.287, the matter could have been discussed, even if the wording of the P.S. is not known. Limbrock, on 29 October, concerns himself with the Trappist question. AJ sent the letter to his general councilors Wegener, Holthausen and Blum, saying: "I beg you to tell me your insights into the questionable establishment of the Trappists, A.J." Limbrock: Two Trappist Brothers from Maria Stern in Bosnia are supposed to have asked about the possibilities of setting up a monastery in either New Britain or New Guinea, and he, Limbrock, told them very clearly: "According to my opinion it would, or it would seem to be very good, if the Trappists would settle down here and help in the vineyard of the Lord." But in order to get a clearer picture of the situation the abbot should contact Steyl directly. Limbrock sees many material and spiritual advantages if the Trappists were to come and approves of their setting up a branch here. – The two councilors in Steyl, Blum and Holthausen, also spoke in favor of the Trappists but thought that their approval and arrangements were the concern of the ecclesiastical superior, namely, Limbrock. – AJ could discuss matters verbally with Wegener in St Gabriel's. – The subject never re-appears in the letters.

Letter 50: To Friedrich Vormann, Steyl, 1902 Dec 7, 64.891 Ms/K. As one can ascertain from its beginning, the original letter was longer. Friedrich Vormann's answer to AJ, Walman, 22 May 1901, 64.887; similarly from the same dateline, 1 Oct 1901, 64.888f. The actual solution to letter 50 was Limbrock's to AJ, from on board the *Stettin*, 20 Sept 1902, 64.890: He had found out that after his (Limbrock's) return to Tumleo, Friedrich Vormann wanted to tender his resignation. "I am sorry that the good Father wants to leave us. He has so many useful talents that he could put to use with great advantage in the mission." Friedrich Vormann's answer to letter 50 to AJ, Walman, 15 Feb 1903, 64.892f-894.

also that you have opened your soul to me.[1] Do that often. I will see what I can do so that in the mission appointments for Easter 1903 I can come to your mission's help with some Brothers.[2] Maybe by then I will have found someone you can use. But what do you think about the health conditions of that station? It has swamps nearby at the foot of the mountains. Isn't there some better place on the coast where you could move with your Walman Catholics, with permission of the prefect apostolic? Besides that, though, there must be a possibility of setting up another station so that A can find a support in B and B in A, and each possess a confessor.

Would you kindly think that over? If you find some better place, I'm sure that the prefect apostolic will be interested in bettering your situation. To get rid of your spiritual restlessness, don't resort to smoking or something else which will not help your soul, but only harm it.[3]

I wish you heartiest congratulations for your pastoral success as well as for your trials of patience,[4] which you have until now successfully borne. Please continue on as a faithful worker in the field of the Lord and strive with all your talents and much, much patience to gradually turn that uncultivated desert into a garden and vineyard of the Lord.

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[1] Friedrich Vormann was on the station since Easter 1901 (Limbrock, 28 March 1903, 35.113). – Vormann. Oct 1: "The continual loneliness makes one almost sick. You have no one to talk to; no one worries about you, neither the Catholics nor the heathens. Then come the evil hours when the devil plays his little game and puts all sorts of ideas in one's head – and often they are not of the best kind. And then the Northwest wind comes along and the sea gets very rough and communication with Tumleo is all but cut off. Then I sit here utterly alone." – Vormann, 13 Feb 1903: "Everyone in Tumleo dreads to think about Leming. Visits from the confreres there are very seldom. Even the Rev Prefect has not been in Leming for 17 months, though Leming is only a short hour away by boat. [...] How does one feel when he is sick? No one stands at his side. Often one has fever. In Tumleo many helping hands are close by, but here I lie utterly alone. No one gives me a drink of cool water, to say nothing of cooking me a bit to eat. And when I am sick, then classes and Mass are left out."

[2] Vormann had just asked for some so that he would not have to do everything alone. See the reference in letter 48, footnote 13.

[3] Vormann, 22 May: He did not ask for a dispensation from smoking out of loneliness but because of the mosquitoes. "Walman is a real mosquito hole. I tell you, in the evening it is almost impossible to hold out. Often they bite you and pester you so much you don't know what to do. Now I know a proven antidote, and it has been recommended to me by the officers of the New Guinea Company." And so he keeps begging you to be allowed to smoke on his station.

[4] Vormann, 1 Oct: "Otherwise the work in Leming goes ahead quite well. On the feast of the Assumption, 33 could receive the sacraments for the first time, and within a few days on the feast of the rosary, about 40 will be confirmed."

May God the Holy Spirit bless you!

Sincerely, with love,
A. Janssen

51

Steyl, 12 December 1902

Dear Fr. Klein,

1. Thank you for your painstaking report and the attention you have given to it. I pray that God will give you the spirit of wisdom and knowledge so that despite being young in years you will be able to avoid larger mistakes. Of course that is not possible without greater caution.

2. Be careful not to do anything that attracts attention or easily starts people gossiping. A person must be aware that every word a pastor says is easily repeated. (That pertains especially to anything you might say about Fr. Fischer. They will all get to his ear, because he has many good friends there who most probably write to him.)

3. Have I told you anything about a technical school? If I have, be careful to keep the matter to yourself.[1]

4. Be careful and slow to send telegrams to Europe, since they are expensive. A person should resort to this method only in cases of very definite need and then think the message over well, so that it is sent in the shortest possible way, leaving out every unnecessary word. Take notice that in all oversea telegrams every word with more than 10 letters costs twice as much - at least that is the way it used to be. For that reason don't write "*Missionshaus*" (12 letters) but *Missiehuis* (10 letters), which is just the Dutch translation of "*Missionshaus*". And don't have any

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Letter 51: To Fr. Peter Klein, Steyl, 1902 Dec 12, AP-Australia, A; AG 135.306-309 (Photo). Klein's answer to AJ, Drummoyne, 25 Oct 1902, 35.842; another from the same dateline, 27 Oct. 1902, 35.843; another 3 Nov 1902 I, 35.844; another 3 Nov 1902 II, 35.845; Klein, telegram, Drummoyne, 10 Dec 1902, 35.854. Klein's answer to AJ about letter 51, Drummoyne, 15 Jan 1903, 35.867.

[1] See letter 27, section 2, footnote 4. – Klein, 3. Nov II, reports about two pieces of property which he and Fr. Fey had looked at but rejected as useless. He himself is thinking of a farm combined with a technical school, even though he has not developed any specific plans about them. First he is just collecting information. "Only after that will I make some certain suggestions to your Reverence and your councilors. [...] Without Steyl I will not make any move, which is the right procedure."

scruples about making spelling mistakes, leaving out letters or shortening words, as long as the telegram remains understandable. You should also know what telegrams to Germany and to Holland cost, so that you can choose the cheapest word combinations; for example, "*Missiehuis Venlo*" is better than "*Tegelen*" or "*Missiehuis Kaldenkirchen.*"

From Kaldenkirchen we usually get telegrams through our postman, or by a messenger whom we must pay 1,50 Marks. But it is still better through Venlo, where we get them free and also by way of telephone.

5. Also the signature under your name can be left off.

6. Numbers in figures, like 250 for example, are not as safe as words, but cheaper. Unless I am mistaken, if you underline them, then there is less chance of error... and usually it comes out cheaper....but I cannot guarantee it.

7. You did not seem to know that we would never set up a project based on only telegraphic information, which did not even state its location.[2] We would not be so hasty in such an important matter. For that you need a detailed report complete with a local chart or map.[3] As a rule

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[2] Telegram, 10 Dec: "Favourable two hundert forty hectars with farm occasionally for thirty thousand shillings." At the same time Klein wrote to Blum, Drummoyne, 10 Dec 1902, 35.853. It is an exuberant letter about this chance to buy 240 hectares with farm buildings for 30,000 shillings, without giving any further information except that the telegram would have cost something like 45 marks.

[3] At this time there were already other letters on the way. Klein, Drummoyne, 10 Nov 1902, "Reasons why the SVD should become more engaged in a technical school", 35.847; Klein to AJ, Drummoyne 16 Nov 1902, 35.848; another with same dateline 23 Nov 1902, 35.849; another with same dateline 30 Nov 1902, 35.850. – Only after Klein had seen the property, could he tell more details about it. Klein to AJ, Drummoyne, 19 Dec 1902, 35.856 with a small sketch of the house, 35.858. He again recommended a property situated about 90 miles from Sydney, near the rail line going south to Melbourne, about 4.5 miles from the station Exeter, the first station past Moss Vale. "We would at present ask for one or the other Brother if one cannot get three at once. A Brother and a priest could immediately proceed from here to there." According to a note on the letter, it arrived on 24 Jan 1903. An answer which no longer exists was sent on 28 Jan. along with an answer to Klein's letter sent from Drummoyne, 21 Dec 1902, 38.859f. Klein wanted to have certainty so he telegrammed on 28 Jan as follows: "Decide!" 35.874. The matter was discussed only on 3 Feb by the generalate, with a negative decision. When Klein's letter of 15 Jan. arrived in Steyl on Feb 23, together with Klein's to AJ, Drummoyne of 18 Jan 1903, 35.870; and another with the same dateline, 19 Jan, 35.871, the matter was discussed again on Feb 24, by the generalate and again decided against. On Feb 26 AJ informed him of the decision and the reasons behind it. According to Klein's letter to AJ, Drummoyne, 2 April 1903, 35.87, the answer was: "negative for the time being". In Steyl those in charge could not decide on the undertaking. The question

Australia: Father Klein *(seated)* and Brother Robert *(standing)*

Fr. Andreas Puff: Departure for New Guinea 1905

I also require that along with the request comes a detailed map of the area and the village. Don't spare any costs to get one. We can buy many nicer and more worthwhile things for what an overseas telegram costs.

8. The important guideline for the moment is: "thriftiness and necessary expense at the proper place." Fr. Limbrock appreciates thriftiness but he expects that when his procurator is making purchases, he should buy things that are both cheap but at the same time of good quality. I'm sure that you are keeping this in mind; otherwise, you will run into difficulties with him.[4]

In the love of the Holy Spirit,
Your spiritual father and
confrere in Christ,
A. Janssen

9. Whether you should start giving private classes or not..... Don't be too friendly and accommodating in matters like that, but use your Superior General's wish as a pretext for not doing so.[5] Fr. Fischer used to insist that he could not do the work of a pastor and procurator at the same time, and you want to take on even more.....![6]

10. The time for building a technical school is hardly the present, if it ever comes at all. If you believe it has, then you have to prove it.[7]

A.J.

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of personnel could have been decisive, even if the matter of finances was not entirely without meaning; for at the time they were collecting large sums to expand the Academia do Commercio in Juiz de Fora, Brazil, and round out its real estate by more purchases; and in Germany they were searching for a place where they could build a new mission house especially in the south of the country. – See letter 54, section 6.

[4] Klein, 15 Jan: The idea of thrift was also a principle of his: "At most the defects of my own judgement, even though in this case supported by the opinion of professionals, could not always tell me what was the best thing to do."

[5] Klein, 3 Nov: In the near future he would give classes in French and Latin to some boys. – Klein, 15 Jan: "I'll wait a bit before doing private tutoring."

[6] Klein, 10 Jan: "If Fr. Fischer complained that he could not be both procurator and pastor at the same time, it was because he did not know how to use his time." He wasted it unnecessarily.

[7] Klein 15 Jan: Seemingly they had to think of a sanatorium first. "Once we have our properties in order, our debts going down, and the experience of our Brothers on the rise, then we can help the youth." But there could well be enough reasons for a trade school near a city. Like the interest of religious and civil leaders, the citizens themselves, the possibility of getting the SVD known, the development of good Catholic families, and of a retreat centre.

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Steyl, 25 December 1902

Rev. and dear confreres,
Venerable and dear Brothers and Sisters,

May the love, grace and joy of the Father, the Son, and the Holy Spirit be with you all!

Since it is impossible for me to write to each one of you individually, I am addressing these lines to all of you at the same time.

In recent months I have read many different things about New Guinea which have increased my interest in that mission considerably. And on this feast of the birth of our Lord, I would like to spend a few moments talking to you. Of course the feast of Christmas will be long past by the time you all read this letter. But, anyway, pray that the Divine Savior will be born in each of your hearts through a personal increase in love, grace, and humility. May you all become the spiritual children of him who said: "If you do not become like little children, you cannot enter the kingdom of heaven."[1] If you do that, you shall be in a better position to make others his spiritual children. Isn't it true that the local people there are able, perhaps not right away but after a certain amount of time, to celebrate the Christian feast days with us, and with their whole hearts sing "*Alleluja*" and "*Gloria in excelsis*" along with us?[2]

Last night we once again had a wonderful Christmas celebration. The corridors were full of lighted lanterns and the whole recreation hall, from which we carried the statue of the baby Jesus, was beautifully decorated. The young students sang lovely carols that touched my heart. I thought to myself: "Something like this is taking place today on many mission stations all over the world, where our confreres have been able to build a church or a chapel to the honor of God."

The carrying of the Christ Child in procession would be something very nice and I would like to know where that has taken place. It

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Letter 52: To all the missionaries in New Guinea, Steyl, 1902 December 25, 28.954-957. A. The original letter bore the signatures with date, station name, and endorsement of 10 priests, 9 Brothers, and 8 Sisters. See footnote 4. Limbrock sent the letter to AJ, Bogia, 1 May 1903, 35.253-255, with the remark: "Returning obediently as prescribed and requested".

[1] Matthew 18,3.

[2] See letter 35, footnote 4 about the first *Corpus Christi* celebration.

would not yet be possible on every station, but in future it may be able to take place where today it seems impossible. How much people like a celebration! I have often noticed that such visible festivities are especially useful for people who are still not religiously educated enough to be able to grasp purely spiritual things. One must make use of shows and plays and drama and celebrations with pomp to attract people. Through these Christianity comes alive before their eyes and penetrates more easily and deeply into their soul. Judge for yourself: don't religious celebrations that you have taken part in become a highlight in your life which you gladly recall? And will it not be the same with those poor people around you? I am sure you have read in either the *Stadt Gottes* or *Missionsbote* the description of the consecration of Sacred Heart Church in Lome.[3] How important such an event is not only for the city, but for the whole country which receives the news from the many friends who partook in it.

These remarks are meant only to explain the matter and in no way to anticipate the decisions of the superiors. In any case, they should all cooperate so that the Church feasts are celebrated as perfectly as possible with real joy. In that way the local people will see their way to accept Christianity. And that is surely your sweetest hope: that many convert to it. In Togo there are now about 2,000 or more baptized Catholics. It won't be able to progress that fast in Wilhelmsland because the population is too sparse. But with time you will catch up somehow. I know that the plan there is: get a foothold, learn the culture, and procure the necessities of life for the stations. More and more of the rest will come with time.

May the Lord God grant you above all else an inner growth a in knowledge of him, in his grace, and his love to the point where you offer up yourselves and your trials to the end that the Lord may finally make of you all a great spiritual people.

I sincerely greet all of you collectively and individually in the love of the Father, the Son and the Holy Spirit, and I wish you all from the bottom of my heart an abundance of grace from the Divine Consoler.

Your common spiritual father in the Lord,
Arn. Janssen

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[3] SMB 30, 1902/03, 38-42; SG 26,1903, 178-181; See Mueller *Togo,* pp.122-130.

I ask you to have this letter make the rounds of all the stations; each of you is to sign it and write alongside your name, the date and place...and then send it back to me.[4] In that way I can find out where each one is...

A.J.

53

Steyl, 1 January 1903

Dear Father Superior [Klein],

1. I received your two telegrams of 10 December and 31 December, besides your letters dated 11 October, 25 October, and 9 November; and I answered you on 27 November and 12 December.[1] Fr. Blum also received letters on 20 November and 24 November, which he gave me to read. I wrote you on 12 December about the thrifty use of telegrams.[2]

2. As far as your zeal for buying land goes, I agree with it as long as it stays within limits and does not proceed to a purchase without our permission. Your telegram of 31 December raised a few questions. Word for word it goes like this: "Fey signing fourteen hundred pounds in January borrow farm repays Moran approved Klein." I think the meaning of

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[4] There follows a list of names and in ( ) the stations with the date of endorsement: "To the members of our Society and the Sister Servants of the Holy Spirit in Wilhelmsland, namely: the Most Rev. Prefect Apostolic Fr. Limbrock (St Joseph, Tumleo, 7.3.03), Fr. Franz Vormann (Monumbo, 12.4.03), Fr. Erdweg (Tumleo 7.3.03), Fr. Klaffl (St Anthony, Ali, no date), Fr. Fried. Vormann (read it in Tumleo 30.3.03, but his station is Queen of Angels in Walman, E Limbrock), Fr. Padberg (Bogia, 14.4.03), Fr. Loerks (Tumleo, 8 March 03), Fr. Girards (Bogia, 12.4.03), Fr. Schlueter (Tumleo, 6 April 03), Br. George (Tumleo, 8 March 03), Br. Canisius (Tumleo, 16.6.03), Br. Xaverius (+23.6.02 Monumbo), Br. Ferdinand (Bogia, 5.5.03), Br. Wunibald (12.4.03 Monumbo), Br. Cletus (6.4.03 Tumleo), Br. Protasius (Monumbo, 13.4.03), Sr. Ferdinanda (Tumleo 25.3.03), Sr. Martha (Monumbo, 19.4.03), Sr. Ursula (Tumleo, 25.3.03), Sr. Valeria (Tumleo, 25.3.03), Sr. Philomena (Monumbo, 19.4.03), Sr. Magdalena (Tumleo, 25..03), Sr. Evangelista (Tumleo, 25.3.03), Sr. Christophora (Monumbo, 19.4.03)."

Letter 53: To Fr. Peter Klein, Steyl, 1903 Jan.1, AP-Australia; Ms Klein to AJ answer to letter 53, Drummoyne, 4-6 Feb 1903, 35.876f.

[1] See letter 46 and 51. – For telegram 31.12 see footnote 2. – Klein to AJ, Drummoyne, 9 Nov 1902, 35.846. Klein, 4 – 6 Feb: "I am happy that your Reverence accurately understood the meaning of my telegram of 31.12 and rightly interpreted what I meant."

[2] See letter 51, section 4-6.

that is the following:

a.) Cardinal Moran agrees with the idea that we should settle on the land we had in mind.

b.) You believe the farm will provide the money for the land purchase.

c.) In January there would be some contract signing.

d.) Fr. Fey would sign the purchase contract, I suppose as the accredited agent of the Missionsdruckerei.

e.) It is not clear to me where the money is coming from. Seemingly it is to be borrowed - as the word "borrow" would indicate. What I don't understand is, whether this is a statement or a request from us.

3. I don't quite understand why you want to go ahead with the purchase already in January. Until now your letters always had a certain air of reserve about them.[3] It occurred to me that perhaps Fr. Fey has become very interested in the project and intends to advance some private funds to further it.[4] That is certainly praiseworthy. But in matters like this the purchase of the land is the least expensive item. It is true that item A is costly, but the B, C, and D which follow are usually much more expensive since they involve the construction of buildings, the procuring and upkeep of personnel, etc.

4. For these reasons I have decided to send you the following telegram tomorrow: "Presbytery Drummoyne Wait." Which means: "Wait!" I hope you receive it in time and follow it out.[5]

5. You are free to discuss all the furnishings that seem desirable for our purposes but the final decision rests with us. But we can't go into the matter until we have sound proof that it is not only good but also suits our needs, and that we have the staff and means to carry out our plans.

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[3] See letter 51, footnote 1. – Klein, 4-6 Feb: "It was more than I expected that your Reverence just simply accepted my interest in real estate dealings, since your Reverence knew, as I had often written you, that in the last analysis the decisions up to the last moment all rested with you. It will be my principle to take every precaution, as I have learned from the unfortunate experiences I have had as your secretary"

[4] Klein, 4-6 Feb: "It surprised him that someone could think that he would in the end also pay."

[5] Klein, 4-6 Feb: "By the word 'wait' I achieved a delay of 9 weeks. What will eventually happen, I don't know. I'll try again. I had interpreted the word 'wait' as a favourable answer."

6. At this time we have to keep all of our missions in mind, and at the moment we are laid claim to from many sides. You should also investigate the lay of the land if a new undertaking is being contemplated. Naturally the low cost of the purchase is something to consider, but more important in another sense is the actual site of the real estate, because you cannot change that later on. Where a new project is being set up, as time goes on, one will eventually have to spend so much money on buildings and the like anyway, that it does not make much difference whether the original price of the real estate is a couple hundred shillings more or less, so long as the site of the real estate is good.

7. Because of the importance of a new project, I tend not to hurry matters, but rather carefully test and examine everything, and demand of the seller of the property that he study it most carefully and send you a detailed report about it accompanied by the most exact map or chart that he can get.

8. Please pay attention to those points in the above-mentioned case and act accordingly. A two or three-page report is not enough, but rather one that is very detailed, the more exact the better. In this respect some special points come into consideration. For example, how much time and money does it take to travel from St. Mark's to the new station: a) to get to the tram, b) the tram fare itself, c) from the nearest station (name it) to the property — besides, how many times a day can one travel each way; in what condition are the roads; the quality of the water on the property; how far away is the nearest church; how distant is the nearest woods. And then how is the situation with construction materials? How dear is stone, sand, lime, and wood? Are any of these obtainable on the property itself? What is the daily wage of an ordinary worker, and of a skilled worker? Is the soil good? How do you know? Is it stony, sandy, or chalky? Is the terrain flat or rising at one end? How much of the property is meadow, or woods, or arable land? Do the woods have tall trees or just underbrush? etc., etc.

9. If such an establishment were set up, it would - being the first - easily become our main station, which would become the focus from which our future operations would radiate. And therefore one should find out what the railroad connections in the other directions are, too. It would help in this case to send along a booklet of railroad schedules, so that we can study the situation more exactly.

10. From all of this you can see how important such a procedure is and now you can better understand that "Wait!" in my telegram. We cannot possibly forge ahead on the basis of a mere telegram and, and as they say, "buy a pig in a poke."

11. If it is a question of a larger property, then the point is: can we provide the necessary personnel; for we already get more requests for Brothers from all sides than we can possibly fill. I judge from your letter that formerly you enjoyed doing farm work. That's fine. But you've got to ask whether farming where you are now is at all profitable. That is not always the case. More often than not, the agricultural profits are so small that the owner of the land, is forced to sell his property. And so it may be also in this case. You have to become well informed about the matter and then give a detailed report on it.

12. If farming is profitable, and also the prospect of sufficient Brothers or farm workers, then it is generally good to have an extensive property. A person can then also think about planting forests or fruit-bearing trees, which are able to bear with only a little work required. Take, for example, the coconut palm in the tropics. But then you must take care that you have a good market for your product, which implies that you can bring it cheaply to the city or center, where you can have it marketed through others.

13. In your letters you have many great dreams for the future. You write on 20 November,[6] "I am thinking of an agricultural school, a trade school, a technical school, a students' house, an art school." Those are high-sounding words but their fulfillment requires much manpower and professional help through the guidance of qualified people. If the Lord shows us that Australia is a really productive land which rewards every effort and holds out rich spiritual benefits, then we can say that the Lord is laying this before our door. But we must not forget that in the first place we are here for the foreign missions. In Sydney it would be well at this time to take into consideration the setting up of some kind of pleasant and useful occupation for sick and ailing missionaries and Brothers. All these ideas speak well of you. But in general, try to pay special attention to what was said above; especially since we already have so many institutions to support.

14. Don't let yourself be discouraged by all of this. Enthusiasm is good; excessive enthusiasm is not good. I don't say that you have the latter, but I wanted to mention the above to make you aware of the point of view which I have in this whole matter.

15. I send my heartiest new year wishes and blessings to you and to Fr. Fey and Brothers Robert and Leodegar. Strive in all things to be at

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[6] See section 1: letter to Blum. – Klein, 4-6 Feb: "I did not write to Blum on my knees, or holding back my feelings, but very frankly."

the same time uncomplicated, zealous and prudent. Pray to the Holy Spirit that through his grace he may compensate within you what is still lacking in age and experience.

May the light and grace of the Holy Spirit be with you!

With sincere love,
Your spiritual father in the Lord,
Arn. Janssen

54

Steyl, 10 March 1903

Most Rev. and dear Prefect Apostolic,

Yesterday I received your esteemed letter of 2 January and I thank you for it.

1. I am happy that Fr. Girards satisfies you as a dependable, thrifty, and practical procurator.[1] I pray that the Lord will bless him and continue to make him a support for you.

2. If everyone and everything is not as you would like them to be, that is only the lot that you share with all human beings. In general, though, I believe you have reason to be satisfied with the Fathers, as well as the Brothers, and Sisters.

3. The good news that you have given me about Fr. Vormann II made me very happy.[2] Fr. Padberg wrote very favorably about Fr.

Letter 54: To Fr. Limbrok, Steyl, 1903 March 10, 34.305f Ms/K. Limbrock's answer to AJ, Tumleo, 2 Jan 1903, 35.108f.

[1] Limbrock, 2 Jan: Fr. Girards will move to Bogia shortly. Since he comes from a farm, "he would be best suited to oversee the workers [...] By the way, the good Fr. Girards seems to be thrifty and dependable in administration, an advantage that sets him above many others. Young priests in particular, who have been in institutions of learning from their youth, easily tend to the opinion that they are doing an extraordinarily good job if they generously dispose of, donate, or make use of things. Often they don't seem to have any idea of the value of money and of the need for being thrifty, or how one goes about it." See also letter 56, footnote 4.

[2] Limbrock, 2 Jan: "Fr. Vormann II has been on the mainland at his station Queen of Angels [Walman] for many months despite the Northwest winds. [...] Because he is inwardly more content, he looks much better than he did a couple months ago during the Southeast season, and has much less fever. May the good Lord be thanked for that. May it remain so!" Compare letter 47, footnote 13; and letter 50, footnote 1.

Vormann I, and that also gave me great joy. So did the good news about the development of the Bogia station.[3]

4. Have no fear about telling me about your successes in worldly matters. Such information thrills me and especially Fr. Schwager[4] and the readers of our publications.

5. That you want to develop a herd of cattle, is good. If the generalate agrees and it is not too expensive, I want to present you with the first pair. Let me know how much it would cost.[5]

6. Our financial situation is very strained at the moment. For it really takes a lot to feed a thousand students for an entire year, as well as to put up necessary buildings.

7. Last Sunday we had our mission cross celebration at which 10 priests and three Brothers received their crosses.[6] On that occasion I learned that we have sent 356 people to the missions: 174 priests, 126 Brothers, and 56 Sisters. When you consider that the number of our missions is at least 10, since Brazil consists of three different missions and Argentina of at least two, and that Wilhelmsland will have seven years behind it next fall, then I think that our record tallies up not unfavorably.

8. Fr. Wortel has traveled to Utrecht today in order to learn the process of gilding; and unless I am mistaken, he will board the ship on 21 April.[7] He had really volunteered for Africa but I talked him into

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[3] Padberg to AJ, Bogia, no date. (According to a journal entry about the letter, it arrived on 9 March, which is one day before letter 54 was written.) "I began my missionary work under the direction of Fr. Franz Vormann. I have learned much that is good and useful from him; and I have taken him as my model in zeal, patience, love, and perseverance." For more remarks about Bogia see footnotes to letter 55.

[4] Schwager was editor of SMB. (*Steyler Missionsbote)*

[5] Limbrock, 2 Jan: "Since we have until now had some experience in cattle breeding, this year we want to procure a nice herd . The amount of tinned meat imported from Sydney gets ever greater." The prices rise while the quality diminishes. We are thinking of cows from Java. "Wouldn't and couldn't your Reverence provide us with a generous gift to start this project and give us a lift under the arms? [...] With 4-5,000 Marks one could start building a herd." The grazing land would be laid out at Holy Spirit Hill near Bogia. "There one has large expanses of meadowland with sufficient drinking water at suitable places. All we need is money and especially God's blessing, which we can surely expect. For opportunity is also God's will and it makes itself known by circumstances and needs." - To read about the first shipment of cattle see HB 24, 1896/97, 94-96 with quotations from Erdweg (Tamara, 29 May 1897) and from Schleiermacher about transporting cattle and unloading them.

[6] It was on March 8 that Fr. Wortel received his mission cross for New Guinea.

[7] See letter 39, footnote 19. – Departure: 8 April; arrival in Tumleo: 28 May.

going to you, and he is completely satisfied with the idea.[8] I think that the more you show in relevant articles that things are going ahead in Wilhelmsland, the more candidates will volunteer for there.

9. A longer article by Fr. Erdweg appears in the magazine of the anthropological society in Vienna.[9] I think the article will gain him recognition in these circles, because it is only rarely that one reads such an exact and detailed description. I hope that you eventually succeed in bringing up a whole new generation of people that does not kill children and ruin the people's fertility by contraceptive poisons. Each article should be a nice counterbalance showing how things were, and what progress has been made since.

10. To arrive at this goal all the sooner, you should foster devotion to Ss. Joachim and Anne.[10] Besides that you should get parents to:

a.) bring up their children well

b.) pray for good children

c.) sanctify their marriage in a Christian way, so that God will bless them with good children. I well know that you are still far away from that goal, but I trust you are striving toward it with full determination.

11. I thank you for your information about the Chinese priests Chia and Thien. But I don't believe the time is yet ripe to hurry the matter in the way you suggest.[11]

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[8] The mission applications no longer exist.

[9] Erdweg, *Die Bewohner der Insel Tumleo,* Berlinhafen, German New Guinea, in: *Mitteilungen der Anthropologischen Gesellschaft in Wien, XXXII volumne,* 1902, 274-310. 317-399. - An extract published in: SMB [Steyler Missionsbote] vol. 30, 1902/03, 146f with photos, on p. 148f: Erdweg, "Schmuck und Schmucksachen der Tumleos". - Also see news from Erdweg in: (anonymous) "Skizzen und Bilder aus der Suedsee-mission. Einst und jetzt auf Tumleo." in SMB 35, 1907/08, 73.

[10] See AJ, *Briefe nach Suedamerika,* letter 145, section about: Ss. Joachim and Anna.

[11] Limbrock, 2 Jan: "The Chinese priest Joseph Chia [!] has asked me to help him to join the Society. As long as I knew him, the good man had always seriously striven after what was right and more perfect. He also informed me that another priest by the name of Thomas Tien cherished the same wish. Soon one begins to realize that it is always the better or the best ones who translate this call into action. [...] And so I would like to ask your Reverence humbly and respectfully to do these, and also other Chinese priests, the favour of letting them know that they are able to enter the Society. The Jesuits, the Vincentians and others accept the Chinese without hesitation, and in general have not had any bad experience in this regard." Limbrock hinted that it was especially Fr. Wegener with his narrow minded point of view who backed the prejudice within the

12. When Sisters are coming up to their final vows, the following procedure should be followed:

a) Wait with final vows until two or three or more Sisters are together. During that time extend their temporary vows for two or three years. It is then easier also to make some sort of preparation for vows.

b) Individual Sisters can request admission to vows, but without the opinion of their local and provincial superior and of the local or provincial authorities, I cannot make any decision.[12] Would you please tell this to the Sisters. Would you please inform Sister Fridolina about my enclosed letter and then give it to her unopened.[13]

In the love of the Holy Spirit,
Your confrere in the Lord,
Arn. Janssen

55

Steyl, 10 March 1903

Dear Fr. Padberg,

I have received your last letter and am herewith answering it.

I am very happy that you like it there. Unless I am mistaken you are the superior of "Holy Ghost Hill." With that appointment the Lord has put a number of important rights and duties into your hand. I ask him

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Society against opening it clompletely to other nationalities. "But with the admission of the Chinese priests into the Society I would like to see the stiff-necked opposition pushed a bit more into the background. If a person fears or sees only difficulties on all sides, and smells only dangers, then little or nothing will ever happen." - See *Vita-JF*, 843-845pp (also the table of contents to the book under the title "Acceptance of Chinese priests into the SVD?" And "Chinese priests-Hsia/Shenfu" in *Analecta* 39, pp43s) Hartwich, correspondence, and index of persons; William Bungert, "Der chinesische Klerus aus der Zeit Anzers": in *Nova et Vetera* 1977, 168-181 (here details about both priests); K Mueller, "Grundsaetze der SVD-Erziehung auf dem Hintergrund ihrer Geschichte," in NZM 36, 1980, 81-97 (here: 81f); John Bettray *Arnold Janssen and the Chinese Clergy* in *Verbum 2*, 1960, 98-100.

[12] See letter 49, footnote 12.

[13] The mentioned enclosure for Sr. Fridolina is no longer extant.

Letter 55: To Fr. Padberg, Steyl, 1903 March 10, 64.132 Ms/K. Padberg's answer to AJ, Bogia, no date, but the letter arrived on 9 March.

to grant you the grace and strength to carry them out according to his will.[1]

It must also be a pleasure for you that your station there bears the name of the Holy Spirit. I think that will make you strive all the more to practice devotion to him personally, and also to inspire your subjects to take it to heart.

Fr. Wortel is happy to be going there. Today he traveled to Utrecht to learn something about gilding and will then board ship on 21 April,[2] if I am not mistaken. If you should come into conflict with him, please accept him with love. He will be bringing along the farmer, Brother Edward, as traveling companion.[3]

May God the Holy Spirit bless you!

With all my love,
Your spiritual father in the Lord,
(signed) Arn. Janssen

56

Dictated

St. Wendel, 26 March 1903

Dear Fr. Klein,

I have just received your letter of 14 February. I think you have in the meantime received mine of 26 February, and found out that with regard to the proposed purchase, the answer for the moment is negative.[1] It does not seem to be the right time yet to think about something like that. Besides we've got to take into consideration the rather long dis-

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[1] Reports: Anonymous, "Die Errichtung einer Missionsplantage in Bogia bei Monumbo (Potsdamhafen)" HB 28, 1900/01, 177f; Padberg, 14 Oct 1902; short quotation in HB 29, 1901/02, 110 about Bogia; same dateline 137f Padberg, 6 March 1902, about Bogia.

[2] See letter 39, footnotes 19 and 20; also letter 53, footnote 7

[3] At home Br. Eduard had spent many years on the farm and had to take care of the cattle all by himself. In Steyl he was employed in the same areas. In New Guinea he soon arrived at Leming and laid out the plantation there. See section on personal data.

Letter 56: To Fr. Peter Klein, AP-Australia Ms. The post script was handwritten in by AJ. The answer of Klein to AJ, Drummoyne, 14-15 Feb 1903, 35.881.

[1] AJ's letter of 26.2 is no longer extant; it was, however, entered into the *Journal* 1904, p.118 under 27.2 with the key words: "Childishness. Misgivings against Exeter."

tance to Sydney and from the train station. We are also short on Brothers for farm work, and so have been unable to fill various requests from the missions. Furthermore we don't quite see why we should start such a large farm project there. A person has to ask whether this is not beyond our means, and would not the profits from the farm remain less than the tax on the purchase price? Why then rush into such a grand undertaking, when we don't have sufficient reasons to do so?

It would have been something quite different if this purchase could have been steered wholly toward a need which the procure there has; namely, of providing a healthful yet thrifty home for sick priests and Brothers. But you don't need 600 hectares for something like that! The high altitude of the location is in its favor. But then one asks oneself: can't we find something like this somewhere else? If you had wanted to get this project approved, you should have written something like this: admittedly the property is somewhat large; and then you would have to show that this point is not so important and essential since only a part of it is cultivated; and the rest becomes more valuable because of its stand of timber.

Sincere greetings to you and I recommend you to the grace of the Lord.

Your spiritual father in the Lord,
Arn. Janssen

Don't forget to get yourself a small journal book for your letters, where you enter the date on which you receive or send a letter and write down the main contents of the letters. You must also keep copies of your orders, business letters, and more important correspondence.

57

St. Wendel, 30 March 1903

Venerable Brothers Canisius, Ferdinand and Sylvester,[1]

Thank you for the short letters which you have sent me in the

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Letter 57: To Brothers Canisius, Ferdinand and Sylvester, St Wendel, 1903, March 30, 62.711 Ms/K

[1] The following letters exist: Canisius to AJ, Bogia, 11 Dec 1902, 62.710;

course of the last months. With joy I have read what you have told me about the mission station there and I have given your letters to Fr. Schwager so he can get some details out of them to write about.

I am glad that everything is going well for you all.

One of you wrote and told me that he's going to try to please me by being faithful to the holy rule and the vows.[2]

In a special way I wish Br. Canisius success and blessing on his perpetual vows, which he offered to the Lord on December 8.[3]

I pray that the good Lord bless you all and give you the grace of contentment in your vocation.

I greet you all sincerely in the love of the Holy Spirit.

You spiritual father in the Lord,
Arn. Janssen

58

St. Gabriel, 14 May 1903

Dear Fr. Klein,

Today I received your valued letter of the second of April, and am answering it forthwith.[1]

1. I wonder whether you are not preaching too much, Fr. Klein. Three sermons a Sunday, even if they are catechetical ones, are a bit much....though not really too much, especially when all three are and continue being deep. If you preach daily for a certain amount of time, your sermons will loose depth, if they had been deep; or else you will

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Sylvester to AJ, Bogia, 18 May 1902, 64.519; Ferdinand had written on 1 Sept. 1902 according to SMB 30, 1902/03, 62. On the letters of Canisius and Sylvester was a "seen, 29 March" by Schwager. He used these two and a letter of Padberg's in the article, "Die juengste Station in Kaiser-Wilhelmsland" in SMB 30, 1902/03, 118-120.

[2] Canisius, 11 Dec.

[3] See also, letter 47, footnote 20.

Letter 58: To Fr. Peter Klein, St Gabriel, 14 May 1903, AP-Australia, A.

[1] From Klein to AJ, Drummoyne, 2 April 1903, 35.887 has only one page left. Klein had possibly forgotten the signature, so that the letter would not be longer. In letter 58 no other topics were touched on but those in Klein's.

preach yourself out and what you say will be based only on repetitions.[2] I'm only warning you as a precaution, and not giving you an order. I'll be a bit reserved in my judgment. You must already have a certain fluency in preaching, and I'm glad that the Lord has given you this talent. But one should keep everything within limits.

2. As far as your letters are concerned, I have always allowed you a certain amount of leeway as a father does to his favorite son. But I have also noticed that not everyone is indulgent. As you know, I have to show some of the letters to those with whom I consult. And thereafter I pick up unpleasant remarks which hurt me. Besides, I wish you to progress from imperfection to perfection. That is why I made the remark.

3. Dear Fr. Klein, you must be stricter with yourself in regard to your spiritual activity. You should not surrender so easily and freely to your feelings of the moment, and much less give vent to them on paper. Please mistrust yourself a bit more and be more careful and critical about how you express your thoughts orally or in writing. Then everything will become better and more mature.

4. Think over for a couple days what you intend to write and check it over carefully whether your spiritual insights or impressions are still there. If they are, then write them down. Otherwise, you will easily write something down which you will not be happy about later.[3]

5. You give a religious conference to the Brothers every week. That is praiseworthy if you can keep it up. But since you have only two Brothers, I think a conference every fortnight would be enough. Remember, those Brothers hear three sermons from you every Sunday.

6. A pious disposition, courage, and trust in God - each of these in its own way, is a lovely gift of God. May you keep them up.

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[2] Klein, 2 April: "Your Esteemed Reverence, it would not be good for me to preach 15 minutes at every Sunday Mass and also at evening Benediction, that means three times each Sunday. [...] Actually I never hold forth in preaching; I try to instruct and frequently use an emotional and moving kind of delivery. I often have catechetical instructions during the week."

[3] Klein, 2 April: "The immaturity in my letters naturally comes from my youth and inexperience, as well as from the newness of so great an undertaking. When I write to your Reverence, I let my thoughts and style follow a childlike pattern, as if I were here writing to some high ranking ecclesiastic. The confusion in my letters comes partly from my youthful exuberance and simply because I often put under one date matters that I have written on various days; and also from the fact that new ideas are often clearer on a given morning than they are when jotted down a few days later, and then followed by others."

7. To take over a farm is not easy for us; in fact, it is hard. We lack the Brothers. And yet we are reluctant to let everything be done by others.

8. You talk about relocating the capital of the country. That is not really a matter to be taken seriously. One would only ask: where to?

9. I intend to be back in Steyl by the middle or end of July.[4]

In the love of the Holy Spirit,
Your spiritual father in the Lord,
Arn. Janssen

Thanks for the maps and books you have sent. I already had the big maps. They belong to a large Australian work, which Limbrock had sent me.

59

St. Gabriel, 27 July 1903

Rev. and dear Fr. Prefect Apostolic,

1. I have a period of many strenuous tasks behind me.[1] The first mission file that I take to hand is yours. I hope you received my last letter, sent on 30 March. In the meantime I have received your letters of

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[4] AJ returned only on 28 August.

Letter 59: To Limbrock, St Gabriel, 1903 July 27, 34.314f Ms/K. An answer to the letters mentioned in footnote 2.

[1] AJ left Steyl on 18 March, and by way of St Wendel's, arrived in St Gabriel on 23 April. En route to St Gabriel's he attended the installation of the archbishop of Cologne; paid a visit to the archbishops of Salzburg and Munich, as well as the bishop of Budweis. He inspected half a dozen sites offered to him for setting up a branch of the Society, consulted the local pastors and established contact with the superiors of local religious communities in the area. After his arrival his main occupations were: giving the retreat to the newly ordained priests, conducting their practical instructions after their first Mass, and interviewing them individually for mission appointments. Sandwiched in between were many visits to ecclesiastical points of interest in Vienna. Besides that there was the process of advancing the important work of writing the rule: 1898 – 1905. See Bornemann's *Paepstliche Approbation*, pp. 54-64.

27 February, 28 March, and 1 May, all of which I shall now try to answer.[2]

2. Your system of thrift pleases me very much.[3] I say system, because I am not acquainted with the procedures within it, they are not for me to judge. It is necessary to get the missionaries used to it. The virtue of poverty demands that we respect the gifts of the faithful and use our apostolic cleverness to save money where we can and then put it to use for the salvation of souls. I have always followed these basic principles and often made my own personal contributions to the mission cause. How often have I in former years walked from Steyl to Kaldenkirchen in order to spare a few cents for the missions. How often have I spent nights on hard planks in third class on ordinary trains, when in deference to my age and status I could have spent a bit on something better. But I did that to help along the apostolic works that we dedicate our lives to. I have always been of the opinion that the mortifications which one gladly takes upon himself to help along this work are the most pleasing to God. I mention these things here so that you can refer to them if you have to. This year I felt myself moved in my conferences to the newly ordained to tell them a few stories for their encouragement. In accordance with their wishes I told them that when they reached the

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[2] In the Journal of 1903, 50.041 only letter 54 of March 10 is entered. It could be that with regard to the date of 30 March, there might be a typing mistake. – Limbrock to AJ, Bogia, 27 Feb, 4 March, and Tumleo, 5 March 1903, 34.296-302; similarly, Tumleo, 28 March 1903, 35.113-119 and 35.252; similarly Bogia, 1 May 1903, 35.253-255. Not mentioned is: Limbrock to AJ, Tumleo, 5 April 1902, 69.754.

[3] Limbrock, 27 Feb: "For one or the other person it is very difficult to understand thrift and budgeted housekeeping, and even more difficult to put it into practice. Such a person inflates an employee's or anyone else's least wish into such an absolute necessity that it must be fulfilled immediately. On the other hand, any little piece of straw prevents this or that rule of thrift from coming into effect or remaining there. And so it is that in the meanwhile tidy sums mount up and serve no purpose than to handicap mission activities. And if one lets everything continue and closes one's eyes to it all, then we turn people, whose souls we are supposed to decorate with virtues, into thieves and swindlers and idlers. That is most regretful." – Limbrock, 28 March, comes to speak about poverty when he questions what liturgical vestments may be taken along when one is transferred to another station. If individuals first discuss it with their superior, then "I am of the opinion that the spirit of poverty is at least temporarily taken care of...and suffices for the time being. In the future one will get along with what one has. On the other hand a person cannot with right and reason complain, it seems to me, that this is all too difficult and strict. I have proposed these ideas to individuals in all coolness. Not a single one of them can then stick to his former point of view that poverty is impossible to observe here in the mission, that I am an innovator, that I am too demanding, etc." – AJ held these same points of view to be so important that he made a copy of them to send to Fr. Gier and the general council. 35.116.

missions, they would be obliged to give an account to the superior or his representative of all the donations they had received.[4]

3. Naturally you should try to proceed in all these things slowly and wisely. In the beginning a person gains much only if the principle of a thing takes on value. Here and there one has to take into account the character of individuals and let mildness override justice. In this way a person gets accustomed to the correct ordering of things, and once he is accustomed to it, he advances more easily.

4. Your news about the plantation in Bogia made me happy.[5] May God the Holy Spirit bless it all!

5. Your letter of 28 March had much useful information in it

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[4] Limbrock, 27 Feb.: "It would be worth recommending that the attention of seminarians and even newly ordained priests be called to the necessity of thrift as well as of conscientious record keeping. It is rather strange that those who have from their youth grown up in the mission house know little about real life budgeting. They have almost no idea of the value of money. Whether something costs 100 Marks or 50 Pfennig makes little difference. A wish for something has been expressed, so it must either be there or else ordered. And when it is received, often it gets little attention. When one no longer wants it, somehow it has to be gotten rid of, so that some other wish may replace it, and we begin all over again. Poor, pitiable humanity!" – See also letter 54, footnote 1. – Compare Limbrock to AJ, Tumleo, 2 July 1903, 35.256f: "It is a great joy to announce that in the last years a better spirit continues to grow. A proper intellectual and spiritual training in the novitiate is a *conditio sine qua non* for the very existence of a religious Congregation. – Not all – thank God – from former years , but one or the other still raises a hue and cry and flails his arms about as soon as someone in a selfless way tries to carry him in a sedan chair along the right road, or tries to touch him ever so lightly with kid gloves. The younger generation seems to have a completely different outlook. They are much better acquainted in spiritual matters and methods and don't so quickly take things amiss." – Limbrock, 28 March (35.252) further suggested: "I'm afraid that here and there on their journey, the young men spend money uselessly." Without their noticing it, they soon lose their perspective. "One cannot avoid necessary expenses but should, where they are necessary, not shy away from them. One cannot avoid giving the usual tips for services rendered on the ship, for they are in accordance with the will of God." However, "once in a while it is really surprising how irresponsibly and without giving any thought to the matter, some things, even expensive ones, are sought out and bought, or ordered. Every now and then a warning against such keepsakes would be timely."

[5] In Bogia one should distinguish between the plantations on the plain and those on Holy Spirit Hill. – Limbrock, 27 Feb: On the Holy Spirit station in Bogia "during the coming Northwest (planting) season we are going to plant about 6,000 coconut and 600 rubber trees. We should be satisfied with that much for the first year." Limbrock, 28 March: "On the hill rising 120 metres above the plain Br. Ferdinand deserves thanks for having planted a couple hundred fruit trees, which have not begun to bear yet." See also letter 57, footnote 1.

about fever and the carriers of fever.[6] Don't let that information slip away, since your battle with the climate is the most difficult one for you to overcome.

6. I'll try to keep in mind your suggestions about new mission stations.[7]

7. Later you say that the Society would eventually like to build a house of its own, where a future religious superior could live when he is separated from the ecclesiastical superior. I know that you mean it well for the society. Therefore keep the matter in mind when the proper time comes and we'll try to talk about it.[8] This matter is also of importance to the ecclesiastical superiors, for how can matters go well in the mission if the religious superior is not in a position to promote a good spirit of cooperation among his subjects?

8. For your mission I have chosen Frs. Doehre, van den Hemel, and Jérôme. I'm sure all these confreres will be a joy to you.[9] Fr. Doehre

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[6] Limbrock, 28 March: According to his personal experience, mosquitoes, "are the main or only culprits", which make their appearance differently from station to station and year to year. "Many things vie against peace of mind and a sunny disposition." There is also on the way a doctor in the service of the Department of Foreign Affairs "who is coming to teach us how to fight malaria by removing from mosquitoes the possiblity and opportunity of becoming infested with the malarial parasite and passing it on to others."

[7] Limbrock, 28 March: He suggested that we try to establish a mission in the Philippines. On the one hand the Church there needed help to counteract the influx of the sects. "Besides, there are large areas there which are entirely pagan." According to his information, though, good Catholic life thrives there as well as a lively mission zeal. "If we had missions there, our Chinese mission as well as this mission would profit by it." Besides the Philippines, we should turn our attention to Dutch New Guinea and the Moluccas, Celebes and Borneo. Engagement in the Dutch colonies would also have the advantage of being able to more easily and successfully get support and vocations in Holland itself.

[8] Limbrock, 1 May: He thought that matter had better wait. "Why? Because we still know too little about the village customs on a wider level. And as far as our knowledge of geography goes, we know more about the surface of the moon than about the interior of German New Guinea. That is something sad and embarrassing for the 'thorough Germans'. [...] I hold before me as an ideal a 6-800 metre high mountain, easy to climb, with enough flat surface to raise cattle and plant all sorts of things. A beautiful stream of fresh water in the vicinity would make the locale all the more valuable." But we can and should soon begin with a plantation for the support of the Society.

[9] An assessment from the prefect of theologians, Fr. Josef Koesters, 69.774: says that Doehre: "distinguishes himself by an unshakable trust in God and contentment in every trial (like headaches and difficulties in studies); will in ordinary situations (like pastoral work or business and the like) probably turn out well. Always wants to go to Africa because, he says, he can also stand the heat." – van den Hemel: "Had always had

is an unusually upright person, and I am told that he was much respected in his class, although he is not particularly talented academically. He will bolster the good spirit and cooperation among the brethren. All three are practical people with whom a person should be able to work easily. Fr. van den Hemel will be especially good in teaching young people and takes great delight in children. In his academic days he chose as elective subjects: chemistry and tropical agriculture. He still occupies himself enthusiastically with linguistics and cartography. I think he also has a good knowledge of geology.

9. All in all, it seems to me that I have been able to take good care of you this year...and I am happy to have been able to do so.[10] In these matters I am no master of a situation, I just make do with whatever means are at hand. At first you do not need very learned people but above all else: practical ones.

May God bless you.

In sincere love,
Your confrere in the Lord,
A.J.

60

Confidential

St. Gabriel, 28 July 1903

Very Rev. and dear Fr. Superior, [Limbrock]

1. Allow me to write you a confidential and fatherly letter concerning the unpleasantnesses that you have experienced in the past year.

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an outstanding inclination for New Guinea, for which he is especially well suited because of his inclination to an active life, and his physical endurance; he is sincere and very even-tempered." – Jerome: he is pleasant, good natured; hardly ever mediocre in his studies, unusually healthy and strong."

[10] Besides the three priests assigned to New Guinea, there were also Brothers Calixtus and Gallus and three Sisters. About the latter, Fr. auf der Heide wrote to AJ, Steyl, 19 June 1903, 82.986: "A trained teacher was chosen for Wilhelmsland: Sister Josephine. Then Sr Veronica was picked because of her nursing abilities; last spring she took good care of Mother Josepha. The third: Sr Anselma, was selected because of her cheerful disposition and openness and seems to be especially talented in dealing with children." Sr Theresia wrote in a similar vein to AJ, Steyl, 18 June 1903, 82.984f.

Letter 60: To Fr. Limbrock, St Gabriel, 1903 July 28, 63.464 Ms/K. The names of

2. I have read the letter which Fr. Klaffl wrote to you and I offer you my sincerest condolences for the harsh words he used and left himself be carried away. I also congratulate you for using such plain and simple words in your answer to him.[1] He sent the letter on to me. I did not find the time right then and there to read it through. But I felt very bad when on the very first page I found some expressions that I was very unhappy about. Please, don't lose your courage because of this letter. Certain types of people are most successfully bettered if, when they do something rude, are patiently borne with. In this way they best arrive at an insight of their behavior and become ashamed about it. I shall write to the confrere concerned. May the Lord grant me the correct words to express a certain mildness and yet paternal disappointment which from the first will bring some influence to bear.[2] For the moment forgive his disobedience in refusing to take his clerical examination, and don't scold him about it. I hope that I, with the help of God, can bring him to see that such conduct is unbecoming.

3. Fr. Vormann II made a mistake in that he wrote a letter to his mother with which she came to Steyl to talk to me about. Since I was not home, she gave the letter to Fr. auf der Heide and allowed him to take note of the important parts in it.[3] I believe I am allowed to quote this section: "In the end this dissension and bickering will bring the two of us (Fr. Vormann II and Fr. Klaffl) to hell. A person often has so much trouble with one's health and from privations here and, if on top of all that, there is continuous dissatisfaction with superiors, then we have here a hell on earth. Only when the two missionaries leave and go back home, will Fr. Prefect Apostolic Limbrock be roused from sleep and begin to treat his missionaries differently."

4. I do not deduct from these words that you have personally in any way failed them, but I give you this information so that you may see what frame of mind they are in. When a person's heart is prejudiced, he or she sees everything black. For your part that is all the more reason to

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Fathers Klaffl and Vormann II, who are scolded in the letter, were written in by AJ later by hand so that his secretary would not know who were meant.

[1] Klaffl to Limbrock, St Anthony [Ali], 12-17 March 1903, 63.449-452. – Limbrock wrote at the end of the almost 11 pages in quarto format: "Read and returned to the Rev Author. May God the Holy Spirit in his unfathomable goodness bless him with the richest of graces. St Joseph's, Tumleo, 18 March 1903. Eb Limbrock, Prefect Apostolic."

[2] See letter 62.

[3] Auf der Heide to AJ, Steyl, 64.896. The cited text is about an eighth of the entire quotation.

demonstrate the greatest friendliness toward the two weak confreres and thus win them back. I'll try to help you in this matter and assure you that I want to deduct from your letters that you have the best of intentions toward them and that in future things will go better as soon as they admit their fault. Nor should you keep referring back to the faults of the past, convinced that they had erred more out of forgetfulness, nervousness, or under the influence of a bad hour. But it is absolutely necessary that they must admit their past fault(s) and have the intention of bettering themselves.

5. Perhaps you could send the two, one after another, to Sydney for recreation. Perhaps an opportunity like this can help them develop a new attitude; and their association with Fr. Klein might also influence them for the better. But they will have to tell him about their problem and situation. Please try to be very kind in all this and take it for granted that you yourself need to become more gentle.[4]

6. As far as their return to Europe is concerned, I have some doubts.[5] I feel that then they would be broken individuals. Besides, they could easily become a bad influence on others against the mission. Here in Europe, I'm afraid, there is no appropriate employment for them. I get many complaints from our main institutions about the kind of people I assign there, who don't fit into their community and thereby influence it adversely.

7. A superior must have patience, know how to bear much in silence, and wait for the appropriate time for every word. Besides, he must have trust. For it often happens that those who in the beginning give him a lot of trouble, later, after they have come to their senses, become very useful people.

8. So you must have courage and confidence. When a superior is having problems, he must also remember that he himself is not as good as he should be. Being a superior is not an easy job. It is not enough to be fair, but one must descend to the level of a subject's weakness and do all sorts of things to win his confidence. A superior should not be too stingy about showing his subjects by means of friendly and kind words that he trusts them and wishes them well, and loves them. He should encourage them to come to him in full confidence whenever they have a problem.

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[4] This sentence is a handwritten addition by AJ.

[5] See letters 62 and 65.

9. It would be good for you, Rev. Confrere, to consider whether or not the seriousness of your temperament has not side-tracked you into pouring out fewer drops of friendship and love than you should have. Once you admit this, then turn to the grace of the Holy Spirit and the love of the Sacred Heart, and ask them both for what you are lacking. If you see that you are still lacking something, then admit it often and ask your subjects to pray that the Lord may give you a sincere love. I have often done that and it has never done me any harm.

10. As far as the two confreres are concerned, I'll write to them as soon as I can.[6] And through Fr. auf der Heide I'll try to influence Fr. Vormann's mother.

11. Regarding their complaints about the mission procure, I'll send an answer as soon as I have spoken to Fr. auf der Heide about it.[7] About Fr. Klein, he is a good man, although still a bit young. But he seems to be a person one can talk to. Naturally he will get worried when he has no money on hand to pay for your orders. Naturally he will give you credit but will not willingly go beyond certain limits. I think that is the way you are to interpret what he has written you.

12. I hope that in time all the problems will unravel themselves. You have no need to fear that you now stand in the black book. Give honor to God the Holy Spirit, to whom your mission is dedicated, and also to the patrons of the Society. In this way you will overcome all your difficulties, so long as you remain upright, pious, and humble.

In sincere love,
Your confrere in the Lord,
A.J.

P.S. I think it would be best not to tell anything to the two confreres about this letter yet. Otherwise, my words won't have any lasting effect on them.

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[6] Letter to Klaffl, Letter 65 is to Friedrich Vormann.

[7] See letter 47, footnote 7. – Limbrock to AJ, Tumleo, 24 Oct. 1902, 35.104: The purchases made through the mission procure were now going better and were more satisfactory. "There will always be oversights of little importance and individual mistakes and the like."

61

St. Gabriel, 29 June 1903

Rev. and dear Fr. Superior, [Limbrock]

1. I want to make you aware of the vows of the Sisters in New Guinea. They have actually run out for the following Sisters on these dates:

Martha, 7 October 1901.

Fridolina, 31 May 1903.

Valeria, 31 May 1903.

Ursula, 8 December 1903.

2. I would be very grateful to you if you could arrange for all these Sisters to get together at a special time of preparation for final vows.[1] You have, I believe, made this possible for the priests in question. And so it would be good that the Sisters also get something. I will ask the Sisters in Steyl to tell you more about how Fr. van der Heide went about the renewal in Steyl this year.

3. In accordance with the prescribed regulations, I take it for granted that both you and Sister Superior Fridolina there, have recommended the above-mentioned Sisters for final vows.

4. It would be good if any application for final vows with regards to priests, Brothers, or Sisters would always come from you, but naturally only after those immediately in charge have come to the conclusion, from hearing and asking those in question, to recommend them for final vows.

5. It would be good if the lower superiors from time to time were made aware, as also Sr. Fridolina for the Sisters, of anything you

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Letter 61: To Fr. Limbrock, St Gabriel, 1903 July 29, 25.071f Ms/K. AJ wrote the following in the margin for quicker orientation: "Concerning the Sisters' perpetual vows. Some rules concerning our correspondence."

[1] See letter 49, footnote 12 and letter 78. – The time of preparation after acceptance to vows "should last from three to six months, in accordance with circumstances and the approval of the superiors." (III heading, rule 5, statute 5). – Limbrock to AJ, Tumleo, 24 May 1904, 25.069f.: it had been planned to hold the celebration on the feast of the Holy Trinity [29 May]. But then it was advanced to Pentecost Sunday [22 May] in order to avoid the disturbances of the Governor's visit. "We tried to perform the ceremonies as best we could in our present poor conditions." See letter 67, footnote 9.

wish to announce.

6. In order that nothing is overlooked in these matters, it is necessary to have a special journal book for the priests, Brothers, and Sisters. In these you must record anything that is of importance about each individual. Unless I am mistaken, a book of that kind has already been sent for the priests and Brothers. I don't believe the Sisters have one yet. But in this regard either Fr. auf der Heide or Fr. Streit can be of help to you if you approach them.[2]

7. The request for promotion to vows of priests and Brothers along with accurate reports, which they themselves have made are to be sent to me on separate pages so that I can forward them on to those to whom it pertains to add their opinion.

8. It is desirable not to bring all kinds of subjects into a letter, but where a separating space is advisable, to put one in. We in Europe have just begun to develop this system.

9. Especially in situations where the failures and weaknesses of subjects and other matters of a confidential nature are treated, one should use a separate letter and write "confidential" at the top.

11.[!] Sometimes it happens that you report about matters which should be brought to the attention of, for example, Dr. Helpers[3] or others. In those cases, too, it is very necessary to treat the matter in separate letters.

12. A person should choose a different date for such letters, to keep them separated more easily. Or when that is not feasible, one can add a "1" or a "2" in brackets after the date to keep the letters from mixing up.

Please excuse me for making all these requests. But in matters like this we have to try to improve.

In the love of the Holy Spirit,
Your confrere in the Lord,
A.J.

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[2] Fr. Karl Streit kept the personnel records.
[3] See letter 10, footnote 2.

62

St. Gabriel, 30 July 1903

My dearest Fr. Klaffl,

1. When something is violently disturbing a son's soul, it is good that it should come to the attention of his father. I thank you for informing me of the letter which you had sent to the Rev. Prefect Apostolic on March 12.[1]

2. From the contents of the letter I have seen for myself that your frame of mind is sick and wounded. For that reason I have the sincerest sympathy for you and, I ask the Lord to heal the wounds of your soul with his divine ointment.

3. At the same time I beg you to cooperate in your own healing process. If someone is wounded, he must bear the pain of having the wound washed and cleaned and dressed.

4. The cleansing of our wounds consists in our admission of our faults, and the acceptance of the dressing consists in the acceptance of the good advice that is given to us.

5. I have written to the Very Rev. Prefect Apostolic and told him what I thought I had to.[2] I also asked him to forgive and forget all, and in that way the mutual relations will become better – presuming that you also take pains to do your part, which I'm sure you won't fail to do.

6. You have certainly felt in the last weeks and months how sad it is to be on bad terms with one's superior. Thoughts about that remain with one from the time one awakens to the time one goes to sleep. A person cannot really pray and is out of sorts the whole day. In such circumstances one's health also suffers and also one's cheerfulness.

7. So it is necessary to get such a depressive condition out of the way. And I am sure you want to do anything necessary on your part to

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Letter 62: To Fr. Klaffl, St Gabriel, 1903 July 30, 63.466 Ms/K, 63.465 Ms/K. According to a remark on both copies, Klaffl had already left New Guinea when the letter arrived, and so it came back. AJ gave the original one to Klaffl in Steyl only in the spring of 1904; 63.466 is dated as follows: 25.5.04; but 63.465 has 25.4.04. Since AJ was in St Wendel's on 25 May, the date of 24 April is preferable.

[1] Klaffl to Limbrock, St Anton [Ali], 12-17 March 1903, 63.449-452. Klaffl had gotten back the letter from Limbrock and then sent it on to AJ. See also letter 60, footnote 1.

[2] See letter 60.

bring this about.

8. Now with regards to your letter of March 12, I'm sure that you yourself have felt that not all that you have said in it is right. I am sure that you want to obey the laws of God. Now the laws of God demand that we honor our father and mother, and you know rightfully well that that does not refer only to our physical parents but also to our spiritual ones, especially our superiors. But that is where you forgot yourself. You could have written most of what is disagreeable in that letter in a calm factual way, but always showing the respect you owe to your ecclesiastical and religious superior. He will be quite willing to forgive you all if you verbally or in writing ask his forgiveness, or at least clearly show that you are sorry and prepared to better your conduct in the future.

9. With regards to the canonical examinations and conferences, they are some of the prescriptions of our rule; and so you cannot reasonably demand to be exempted from them. I'll try to find out from the Rev Prefect Apostolic in how far we can oblige you in these matters.

The whole affair evidently came from rashness on your part. I think it will be good if I ask Fr. Erdweg to agree to be a mediator between you and the Most Rev Prefect Apostolic.[3]

May the Lord God bless you, dear Fr. Klaffl, and give you the grace to walk in the way of his holy vows all the days of your life, for there alone is where we find happiness.

With heartiest greetings in all love,
Your spiritual father in the Lord,
A.J.

63

St. Gabriel, 31 July 1903

Rev. and dear Fr. Superior, [Klein]

1. I have received your letters of the 2nd, 6th, 12th, 15th, 18th,

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[3] AJ would have done that on 18.8 in an enclosure accompanying letter 64.

Letter 63: To Fr. Peter Klein, St Gabriel, 1903 July 31, AP-Australia, Ms. Klein's answer to AJ's letter 63, Drummoyne, 6 Sept.1903, 35.915.

20th and 27th of April and of the 3rd, 5th, and 9th of May.[1] I am astounded at the zeal you have developed in letter writing; I am only sorry that I cannot answer you in the same way. Don't stop informing me about anything that you think I would like to know.[2]

2. Fr. Fey also wrote me on the 30 March, 13 April, and 3 May.[3] Give him my thanks and tell him that I'll write as soon as I find the time. Unfortunately my good will is limited by what is possible. I cannot answer every question, because I receive too many letters and I have to be satisfied with writing to only one or another confrere from time to time, or with sending a general letter for the whole community.

3. As far as I can see, the time has not yet come to set up our own farm or some secular project. Give your attention in the first place to your establishment there and keep on making good use of it, as you have been doing. I send friendliest thanks to Brothers Robert and Leodegar, who have written to me.[4] I enjoy hearing from them and learning that all goes well with them and that they are busy digging up the ground on our property and making it productive.

4. I wish you sincerest blessings in all your successes and pray that the Holy Spirit will be your adviser and protector. Plead with him fervently for his seven gifts and that he help you participate to a great degree in the maturity of Christ, as expressed in the Scripture.[5]

5. Fr. Limbrock was a bit upset by some expressions you used in your letters. I calmed him down and told him that you would gladly take care of all his orders as best you could and be of service to the mission. In general he should speak out whenever he thinks it will help. - I am planning to send him Fathers Doehre, v. d. Hemel, and Jérôme this fall.

6. I don't think you should be too upset about buying on Fr. Limbrock's credit. But on the other hand you cannot go too far and must ask when a matter becomes questionable. In these matters he is very

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[1] Klein's letter to AJ: 2.4 = Drummoyne, 35.887; 6.4 = same dateline., 35.888; 12.4 = same dateline., 35.889; 15.4, = same dateline, 65.390; 18.4 = same dateline, 35.890;; 20.4 = same dateline, 35.891; 27.4 = same dateline, 35.892; 3.5 = same dateline. 35.894; 5.5 = same dateline. 35.895; 9.5 = same dateline. 35.896; - The following letters are not mentioned: 25 April, 35.897-899 (sketches); 28 April, 35.893.

[2] Klein, 6 Sept.: "But don't bother about answering me so often. Our guardian angels will see to it that anything urgent will manage to get through."

[3] These letters are no longer extant.

[4] Robert to AJ, Drummoyne, 5 May 1903, 64.426; Leodegar to AJ, Drummoyne, without a date but with a note from AJ stating, "Answer 31 July to Fr. Klein" 63.787.

[5] Eph 4:13.

conscientious. I notice from the latest monthly reports that he is not in debt to us, but we are still in debt to him because of the downturn in donations and in the amount we ourselves have sent to his mission.

7. I wrote you last on 14 May. I hope you have received that letter.

In the love of the Holy Spirit,
Your spiritual father in the Lord,
Arn. Janssen

64

Holy Cross, 18 May 1903

Dear Fr. Limbrock,

1. Three missionaries are departing on 10 November.[1]

2. My letters to Fr. Vormann II sent 30 March[2] and 18 August, and to Klaffl 30 July. Please forward the last two pages to Fr. Klaffl.

3. With regard to Fr. Klaffl's non-attendance at conferences and retreats, let the matter go from one to three times, "but in the end he must obey."

4. Final vows: propose admission after listening to the competent authorities. "If in the next six months there is an occasion for a preparation, which is not likely to return, I permit you this time to presume my permission.....also on other occasions in future when the matter is urgent."

Letter 64: AJ to Limbrock, Holy Cross, 1903 August 18, Journal 1903, 50.041, p 51.

[1] It could only have been about the names of the three priests. [?] – See letter 67, section 2. – Departure from Steyl was on 8 Nov. – Arrival in Tumleo was 20 December 1903. Limbrock, 18-22 Dec. 1903, 35.258f.– Fr. van den Hemel stayed back in Batavia: v.d.Hemel to AJ, Batavia, 10 Dec 1903, 65.444; same dateline at sea on 21 Jan 1904.65.445. He arrived on 31 Jan 1904 "with a wonderful collection of plants from Buitenzorg [in Java; today's Bogor] along with 10 cows and three horses." Limbrock to AJ, Tumleo, 3 Feb 1904, 35.138.

[2] Vormann II's letter of 30 March cannot be found. It is, however, mentioned at the end of letter 65; but in the 1903 *Journal* under 30 March there is mention of an unsent letter to Fr. Franz Vormann (i.e. Vormann I), Fr. Erdweg and Br. Canisius. This letter would have contained congratulations for the pronouncing of perpetual vows. Instead of this planned letter, letter 57 was sent on 30 March .

Enclosures: 1) AJ to Erdweg 81August;[3] 2) AJ to Klaffl 30 July; 3) AJ to Vormann II, 18 August. Copies.

Forward all on the evening of 18 August to the address in Tumleo.

[Neither ending nor signature]

65

Holy Cross, 18 August 1903

Dear Fr. Friedrich Vormann,

1. After taking care of many urgent matters,[1] I came here[2] last night from St. Gabriel, and the first letter[3] that I am writing is to you. I hope to get it in the overseas mail bag out of Naples by late evening on 20 August.[4]

2. I received your valued letters of 15 February and 8 August. Your mother has been to Steyl and Fr. auf der Heide reported to her at your request about what you had written to her.[5]

3. Since that time I have often recommended the matter to the Lord, and I cannot see the matter in any other light than that of a momentary, or rather a transitory temptation or dimming of your spirit.

4. The Lord allows such things to keep us humble. I think, though, that you still have too much good in you for temptations to defeat you.

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[3] This date is also referred to in Br. Gottfried's letter to AJ, from Berlinhafen [Aitape], 22 Feb 1903, 63.160: "Answer on 18,8 by way of Fr. Erdweg."

Letter 65: To Fr. Friedrich Vormann, Holy Cross, 1903 August 18, 64.897 Ms/K. Contents: "Courage and Warning." Friedrich Vormann's answer to AJ, Walman, 15 Feb 1903, 64.892-894 and a similar one from the same dateline, 8 April 1903, 64.895.

[1] AJ to Blum, Heilig Kreuz, 18 Aug. 1903, 71.619: "Last night in St Gabriel's I had to work strenuously until one o'clock in the morning concerning the studies in Rome and the curriculum in St Gabriel's and other matters, and straighten out some necessary matters. For that reason I had to leave all other correspondence aside."

[2] Priests' Conference, 50.046, p 49: Departed St Gabriel on Monday, 17.8 at 6:30 a.m. with Frs Wegener and Bock. Arrived at Heilig Kreuz on Monday 17.8 at 5:45 (Neisse at 5:20 p.m. via Glatz). Tuesday 18.8 and Wednesday 19.8, final exams in Hgk.

[3] See AJ's *Briefe nach Suedamerika,* Vol. III, Nr 439: "I just got here last evening with Fr. Wegener and the first letter that I send from here, is to you."

[4] In those days the Post Office worked together with the railways so well that they could fulfill such plans on short notice.

[5] See letter 60, section 3.

5. If I allowed you to go back to Europe, would you be happy as a failed missionary? I don't think so....ever. Besides, nowadays in Steyl and our other houses people want balanced people as teachers. What else could I use you for? I don't know.

6. You say you don't have things there as you would like them. Does anyone else? You have to suffer. So does everyone else. But you knew when you chose the religious and missionary life, that it would not work without sacrifice. And now when you have to make sacrifices, you want to desert the ranks? Is that right?

7. I also have to suffer, often more than you can imagine. But I strive daily at Mass to offer myself with our Savior to the Father as a sacrifice.[6] And then when sufferings come, I try to embrace and kiss them and thank God for them. In that way they become less heavy, and I hope more meritorious, and come to an end sooner. Please try to go and do likewise.

8. I shall have recourse to the Most Rev. Prefect Apostolic for you (and also for Fr. Klaffl) and ask him what can be done.[7] Meanwhile you must obey the commandment of the Lord which says,[8] "Honor your father and mother , that it may go well with you and you may live a long time upon the earth."

9. Don't have any doubt about being forgiven. Good fathers only pay attention to whether a son admits his fault and tries to do better. Then all is forgiven and the past is all the sooner forgotten as he more earnestly works at bettering himself.

I bless you, dear Fr. Vormann, and I beg God the Holy Spirit to make you a really zealous missionary again, after these storms are over. But you have to work along with the idea.

In sincerest love,
Your spiritual father in the Lord,
A.J.

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[6] Compare Pius XII's *Mediator Dei*, Nr 277: "In union with him [Christ the High Priest] and through him the faithful are to make every sacrifice and together with it offer themselves." Nr 290: "In order that the sacrifice which is offered by the faithful to our heavenly Father might achieve its fullest effect, they have to add something to it, namely, the offering of themselves. But this self-sacrifice is not restricted to the liturgical sacrifice." Nr 294: "With the 'amen' that ends the High Priestly prayer," the faithful should "not forget to offer themselves and their worries, sufferings, fears, and needs in union with the divine Head nailed to the cross."

[7] See letter 64.

[8] Exodus 20, 12; Deut. 5, 16.

My last letter was written to you on March 30.[9]

66

Steyl, 10 September 1903

Dear Fr. Superior Klein,

1. I last wrote to you on July 31[1] in answer to yours of May 5. I have received your letters of: 7 June, 8 June, 18 June, 20 June, 27 June, 18 July.[2]

2. I congratulate you on the successful completion of your school,[3] as well as for your good results in St. Mary's Cathedral.[4]

[3.] So you want to become a great converter of Protestants![5] May God give you the grace. But be satisfied even if you don't become one; I never became one and neither did many others with me.

4. I thank you for the enclosed newspaper article[6] and the plans

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[9] See letter 64, footnote 2.

Letter 66: To Fr. Peter Klein, Steyl, 1903 Sept. 10, AP-Australia, Ms. Answer to letter 66 from Klein to AJ, Drummoyne, 26 Oct. 1903, 35.923.

[1] See letter 63.

[2] Klein: Drummoyne, 7 June 1903, 35.901; Drummoyne, 8 June 1903, 35.902; Drummoyne, 18 July 1903, 35.905; 20.6 = not extant; Drummoyne, 27 June 1903, 35.906f. – Besides: Klein to AJ, Drummoyne, 12 June 1903, 35.903f. – From section 13 onward, the answer is given to Klein's letter to AJ, Drummoyne, 31 July 1903, 35.911.

[3] Klein, 7 June: "To the great delight of the parish our school is now completed [...] Now for years to come we have a church and school." – Klein , 18 June: "Today our church ceased being a church-school because today the 14-day vacation begins, and after it is over the children will go to their new school."

[4] Klein, 7 June: "At the last clerical conference in St Mary's cathedral, I was happy to bring some honour to the Society. Your Reverence knows fully well that I am not a well-educated theologian, and so I ascribe it to the will of God that in my first examination here, as well as how in response to an open question by the Cardinal in the Cathedral, I was able to explain the matter before me so fluently in Latin, that the priests congratulated me over it."

[5] Klein, June 7: "If only someday I could become a good converter of Protestants! I was born on the annivesary of Luther's death (18.2). I am working zealously in catechetics and practical theology." The final critique of the theme can be found in letter 141, sections 7-9.

[6] Klein, 18 June: "Enclosed are my two first newspaper articles, which I thought useful to write. [..] both in Catholic weeklies. – One article was published in the *Freeman's Journal* under the pseudonym of Theophilus. It was a letter to the editor entitled *The Physical Cause of Our Lord's Death* and written in answer to a Dr. Pooley. The clipping

Tabernacle: made in Steyl for New Guinea

Altar: made in Steyl for New Guinea

for the church[7] building. Before they are carried out, a lot of water will flow down the Maas River. Sooner or later a qualified architect should have a look at them, a remark which does not question your compositional talent.

5. If you think you have enough time to give classes to the young lad named Grew, I don't have anything against it.[8] But I hope that you are not tying yourself down for the future.

6. Fr. Peil wants you to sell calendars for him. If you are not too averse to the idea and the calendars are attractive, you might help him out.[9] Then you will see whether or not the idea works - the same with regard to selling books for him. It's true that you don't have any 8 million people, but you do have a million, and that is quite a number.

7. I am happy that you are so active and zealous to do good. But I do have a few misgivings and I wonder if I should not warn you about a few things. Your biggest drawback is that you are still too young. Young

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contains the handwritten inscription: 'My first newspaper article, June 1903, Peter Klein, Drummoyne.' 63.504.

[7] Actually there exists only the sketch of the frontage with some measurements. 35.904. It was sent with Fr. Klein on 12 June. Klein, 18 June: Because the church stands on a little hillock, only low towers are being planned for its façade. Since the British prefer the gothic style, it will also be used here.

[8] Klein, 12 June: "May I be allowed to let the devout lad Joseph Grew, who is an edifying Mass server and the child of exemplary parents, come to me at the presbytery after he has made his first communion for further instructions in Latin etc, besides attending the Sisters' school. There are no further obligations, but only to be a help in fostering priestly vocations, such as any pastor back home can do. I ask for this permission because your Reverence once told me to get it from you before I engaged in private tutoring." – See section 20 below. Klein had already asked on 2 Feb 1903, 35.875 as follows: "May I be allowed to tutor little Joseph Grew in Latin; his father would gladly put the boy into our charge; for he edifies the people while at the altar, and they say that he should be a priest. I could easily teach him in the evenings."

[9] Fr. Peil in the USA was plagued by large debts and sought help. – Klein to AJ, Drummoyne, 12-16 March 1903, 35.885f: Peil had offered to send him 3,000 calendars. "He is awaiting an early answer, and since I have only a 10-cent account, I will for the moment take only calendars worth 100 Mass stipends, or perhaps for only 50 intentions, freight included." – Klein, 27 June: "Fr. Peil is again putting pressure on me to start selling magazines, as you can see from the accompanying letters, but I am telling him that he has 16 million Catholics there, while I have only one million here...and they are more lukewarm and scattered than his." I wrote to him: "For the SVD, I work under orders from the Superior General; for the parish under orders from the Cardinal; and for the mission under orders from Fr. Limbrock. Give me orders only through Steyl." – Klein, 26 October: "I'm getting involved in selling calendars now almost out of obedience and so am getting into contact with a Catholic bookseller. May God guide the work. To be out selling magazines is very unpleasant for our Brothers."

people often tend to let themselves be enthusiastically drawn into plans which don't come from the good Lord but from their youthful temperament. Then they go and tell a lot of people, some of whom it would be better not to tell, all about what they are so busy doing. In the end usually nothing comes of this, because their ideas don't come from God but from their own poor self. You will earn only disappointment, and now and then also some scorn and ridicule. This can actually be good for you because it serves as a healthy disenchantment. As you well know, a person must shed a few dozen horns before he really gets to know something.

8. Out of the love that I bear you, it is hard on me, when you reap ridicule for your efforts.[10] I would much rather that that did not happen. Just honor God the Holy Spirit more zealously, and ask him for his seven gifts which are so necessary in administering any ecclesiastical position.[11]

9. Pray to the Holy Spirit especially that he may lead you nearer and nearer to the maturity of Christ;[12] but mistrust all ideas that try to force themselves upon you with great natural force. You can only trust them when you have the permission of your superiors to use them.

10. Dear Fr. Klein, nothing has come of some of the ideas that you had so ardently pursued. Then in March you wrote a letter to Fr. Limbrock in which you expressed the hope that you still would like to become an apostle of Australia. You can well imagine what he thought about that, especially since in the same letter you criticize several matters that have to do with the procure's affairs, which he has was not especially happy about.[13]

11. I know that you are a fine open-hearted person. You may speak very openly to me, just as you do to your spiritual director. Then I'll know what I should forewarn you about. But be a bit reserved about

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[10] Klein, 27 June: "Don't get upset when others judge my letters out of hand."

[11] Compare letter 51, section 1.

[12] Ephesians 4, 13.

[13] Limbrock to AJ, Bogia, 1 May 1903, 35.253-255: Enclosed herewith he is forwarding Klein's letter to him. It is no longer extant. "As a matter of fact earlier letters also contained some unpleasant remarks, but these I took to be partly jokes or inexperience or something of the sort. The good Father's last letter left little to be desired in the line of forthrightness. It approaches a well-known former style, that of Rev. Fr. [Joseph] Fischer in a new edition." His ideas and suggestions for the procure "leave no doubt where the good Father's views are based: under the influence and direction of the Steyl mission procure. And so it is only a little, or not at all his fault. He is still too young, inexperienced and good-natured to have it attributed to him."

other people, even in your letters to me; for in the nature of matters that they concern, I sometimes have to lay them before my councilors.

12. The world is prone to criticize. And so a person must not wear his heart on his sleeve. A person must know how to control his thoughts as well as his words. In this way he more easily gains the respect necessary for his position, not to mention the greater peace of heart that sets in with such a procedure.

13. I have dared to send you to Sydney as superior despite the fact that you were so young, because I had confidence in you.[14] Please take care now that I don't earn some embarrassment over that appointment, with people saying, "How can Fr. General send such a young man to be the superior in Sydney, when he knows so very little about controlling his speech?" And now in your recent letter of 31 July you again develop some new ideas which border closely on the extraordinary.[15] In this regard a person has to be very careful.

14. You want to hold missions for the Protestants? Do you have any proof that the Lord wants you to do this work? You cannot possibly start such an undertaking without his help. How many Protestants have you already converted there? How can you prove that you have a special gift for convincing Protestants? In matters like this nothing happens merely by wishing it; it must be preceded by a call from the Lord.

15. If two Brothers are too many to be doing housekeeping there, then you could let one go to Fr. Limbrock temporarily, on condition that you get him back when you need him. But if you can make use of them right there, it is better to keep them; because there will surely come a time when you will need them.[16]

16. If until now you have not had any priests come for a cure, that is because most of them have only been in the country a short time. In time the situation will be such that you will be getting some. Make some preparations for such a time, so that the sick may feel at home there.

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[14] At the time of his departure, Klein was 29 years and 6 months old.

[15] Klein, 31 July: "Yesterday I wrote to the Archbishop asking him to allow me to give missions to the Protestants, at least hereabouts, and I volunteered to try to do so under all the conditions which the Archbishop would lay down. But I doubt whether he will say yes to all this."

[16] Klein, 31 July: "The two Brothers, both very intelligent and well-disposed, are too good for here." Br. Robert has again become sick. He would like to go to Fr. Peil in Shermerville. Br. Leodegar is not overworked.

17. We cannot be thinking of a sanitarium outside the city until the need for one arises.

18. In making judgments about fever and things one knows little about, it is better to be careful.[17] If one has to make a judgment, it always has to be a modest one expressed in mild words, like: "It looks almost like.... but I won't judge because I don't really know enough about the matter."

19. If you have time on your hands, keep yourself busy with something useful. If you look around, you'll surely find something. Our first concern should be to improve ourselves in performing ever better the task our superiors have assigned to us. For lack of time I could not write these letters by hand but had to dictate them to be taken down in shorthand. To reassure you, I want to tell you that the priest who writes all this down wishes you well, is tight-lipped, and will on no occasion speak of it. He is Fr. Kirchgessner, who has been my secretary since the beginning of September.[18]

20. About the student Grew[19] whom you want to give lessons to, I give you permission to do that, but you are allowed to give him only a certain amount of your time. Furthermore, you are not normally allowed to let him live in the house unless there are some unusual circumstances that warrant it. You should not get involved in any way in that teaching if you believe that it could bring with it a danger of physical attraction for you.

21. But there can be no talk of getting rid of the two Brothers and then arranging a life style that is counter to your job as procurator .

In sincere love,
Your spiritual father
and confrere in the Lord,
Arn. Janssen

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[17] Klein, 31 July: According to Fr. Loerks the priests in New Guinea have come down with fever mostly through carelessness, vexation, and too little protection against the sun. The Sisters, on the other hand, remain free of fever.

[18] Fr. Karl Kirchgessner was secretary from 1903 to 1905, then resigned after losing the confidence of AJ, following an indiscretion.- See letter 126, footnote 6.

[19] See letter 66, section 5 and footnote 8.

67

Steyl, 22 September 1903

Very Rev. and dear Fr. Superior and Prefect,

1. I wrote you last on 18 August.[1] I hope you have received the letter.

2. On November 11 eight persons will board the Lloyd ship, bound for Wilhelmsland. They are:

Fathers Doehre, van den Hemel, and Jérôme

Brothers Calixtus and Gallus

Sisters Josephine, Veronica, and Anselma. The first is a trained teacher, the two younger ones are ordinary Sisters. What a great increase in personnel: eight people! Hopefully that will make for a greater development of your mission.[2]

3. Allow me to read the quotations from your letters, which I have in my letter journal, to see whether or not they contain anything that should be commented on. Concerning your plans for the layout of the two stations on the mainland opposite Tumleo, I have nothing to comment. You yourselves would know better than I.[3]

4. I thank you for your more detailed reports on the existence of mosquitoes, and the presence and extent of swamps near our stations.[4] I

Letter 67: To Fr. Limbrock, Steyl, 1903 September 22, 35.127 Ms/K. AJ considers carefully the details of Limbrock's letter to AJ, Tumleo, 28 March 1903, 35.113-119 and 35.252.

[1] See letter 64.

[2] See letter 64, footnote 1 about the trip.

[3] Limbrock, 28 March: It concerned Aitape Bay and the station of "Queen of Angels" [Walman] which is west of Wokan. Limbrock had plannned to acquire several hundred hectares of land in the vicinity of the village Wrinagol, also for cattle raising. "Besides the advantages of the Bay of Aitape's good quality soil became clear to us just last year." Limbrock disagreed especially with Fr. Vormann II's description of the unhealthy conditions of the station and ended by questioning whether or not it should be given up. "As your Reverence noticed, I am not I favor of giving up the station in question, I cannot find any valid reasons for doing so [...] But if your Reverence believes you must make a different decision, then in future I shall let the matter rest. At any rate the station has vegetated for so long that it could be left to do so a bit longer, while on the other hand it would not be too soon for it to start seeing better days."

[4] Limbrock, 28 March: also adds quotations from various priests and representatives of the NG-Compagnie. For the most part the question did not concern usual

think that this is a point we have to pay special attention to. The main battle in the tropics and perhaps the hardest is with the dangers to health in these zones.

5. As far as Koch's theory about the spreading of fever through mosquitoes is concerned, I spoke about it recently with returned Togo missionary Fr. Schoenig.[5] He thought the theory was correct and that the results of Koch's experiments could not be denied.

6. If that is the case, then you will certainly oblige all of your priests, Brothers, and Sisters not to sleep in any other way than under mosquito nets and to avoid mosquito breeding areas.

7. I find it a very good idea that you oblige your missionaries to spend a month together annually on the main station, so that they have a chance to make their spiritual exercises.[6] This is being done nowadays in China at Daetja, and with much blessing. Please do likewise and try seriously every year to bring this about.

8. You should consider it your most important duty to promote a good spirit. In order to achieve it, you must make use of all the good opportunities that are given to you for that purpose. In the first place belongs the annual retreat; you should also treat the preparation for final vows in the same way, if not with even more importance.[7]

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swamps but puddles of water after a rainfall or of slow-flowing streams. But a person should compare them to the widespread flooded areas of India and China and the dangers to health connected with them.

[5] In the year 1903 Prefect Apostolic Buecking, Fr. Schoenig and Br. Johannes amongst others sailed to Europe for recreational leave. Mueller *Togo*, p. 141.

[6] On 7 April 1903 Limbrock published "A circular letter to all the Rev. Fathers of the Catholic Mission of the Holy Spirit in German New Guinea" and sent a handwritten copy to Steyl, 35.284-292. Since this was so hard to read, a typed copy was immediately made in Steyl, 35.307-313b with a carbon copy, 35.120-124. Here is what 35.310 says: "Just as in South Shantung our confreres gathered and refreshed themselves annually in body and spirit for about four weeks, so also in this mission arrangements are being made, subject to future alterations, for bodily and spiritual renewal normally for one month of the year at some central station, especially for missionaries who are living alone." After that there can be transfers to other stations. – Limbrock announced this on 28 March (our reference: 35.252) as follows: "The first one to comply with this decree will, it seems, be good Fr. Klaffl. The conditions at St Anthony's on Ali Island were the final inducement that led to this idea."

[7] From 1898 onwards, priests made their final vows before ordination to the subdiaconate in accordance with the decree "Auctis admodum" of 4 Nov. 1892, ASS 25, 1892/93, 312-315. There were only a few priests who followed the old method of pronouncing their final vows after ordination to the priesthood. For the Brothers and Sisters, the former custom still prevailed.

9. In this regard I was pleased that you had arranged a well-suited place in Bogia for Fathers Vormann and Erdweg when they prepared for final vows.[8] Keep in mind to be as helpful to the Sisters when their days of preparation for vows come.[9]

10. As far as conferences on such occasions are concerned, in the first years you yourself will have to help along, just as I also had to. Ask the Lord to send someone else in future who can then take over your place.

11. It would be good in this regard if you were to get some suggestions from Fr. Holthausen, who is leading the priests' second novitiate, as well as from Fr. auf der Heide, who does the same for the Sisters.

12. As far as insisting that all arriving missionaries give an account of their donations and expenses, I think it a very good idea; in fact we did it that way from the very beginning. After I had dictated this, I ordered my secretary to write a letter to Fr. auf der Heide (we are away on the farm at the moment),[10] asking him to stress this point in the conference for departing missionaries, in which he tells them how they should conduct themselves on the journey.

13. As far as your warning about taking over any more missions in Australasia, I can only write that there are at the moment very many other things we must take into consideration.[11] I shall, however, try to keep the matter in mind. I ask for your prayers that we do the will of God in these things. The hardest thing in starting a new mission is to find the right people to put in charge of it. For that purpose at least two good ones are needed. Each should preferably keep these for itself.

[neither greetings nor signature]

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[8] See letter 47, footnote 19.

[9] Limbrock to AJ, Tumleo, 26 April 1904, 35.140. "The four Sisters are now making their novitiate here at St Joseph's [Tumleo] because until now that is the best place for them to do it. We have tried to the best of our ability in our circumsances here to follow the program Fr. auf der Heide had laid down for the novitiate in Steyl." He himself gave three conferences a week and Fr. Doehre, as spiritual director and confessor of the Sisters, gave one. "That should suffice as far as quantity goes. May the quality compensate for it and bring rich blessings." See letter 61, footnote 7.

[10] This was the Steyl farm complex, to which AJ often retreated so he could work undisturbed; it was also called Handerthof, after its former occupant: St Chr 1919, 30-32.

[11] See letter 59, footnote 7.

68

Steyl - St. Ann's farm - 25 September 1903

Very Rev. and dear Fr. Superior and Prefect,

I have received your last letter of July 2, 1903.

1. I wish to express my sincerest condolences to you about the various problems you have had with Fr. Vormann II, but especially with Fr. Klaffl. Always try to go about your work and conduct yourself in such a way that no one has reason to reproach you. The coarser a person a poor individual is, and the more calmly one bears up with his coarseness, the sooner does he come to his senses. We would like to hope that that is the case with the two priests. The more patiently you bear with the arrogance of the two, the more will the grace of God help your effort along, so that they admit their wrongs and correct them. I myself will think over what I can do for the two. If you talk with them in the tone of voice they deserve, they will only get upset and more embittered, and in the end lose their vocation. For my own part, I'll try to answer them in such a way that they can, on the one hand, see that I wish them well; but that, on the other hand, I regret that they have left themselves fail in correct conduct.[1]

If the two have been upset by the careless words of others, I don't know. Some things would go better if the exchange of mail were supervised more. But that, too, is a very delicate matter which can, in some cases, do more harm than good.

I will try to make the best possible use of your letter, especially in my practical conferences to the newly ordained. But I myself have warned others against using off the cuff bits of information and examples in their conferences to the priests and Brothers, and I'll do the same in the future.

2. In general it is good to remember that in all such incidents there are some factors which diminish the culpability of the wrongdoer, like: nervousness, a hot climate, youthfulness. Intelligence comes only with years. Some have to shed a few horns before they become bal-

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Letter 68: To Fr. Limbrock, Steyl-Annahof, 1903 September 25, 35.128 Ms/K Limbrock's answer to AJ, Tumleo, 2 July 1903, 35.256f.

[1] See letters 69 and 70. AJ had already given the two priests a good talking-to: Klaffl in letter 62 and Vormann II in letter 65.

anced. That is also one of the truths that I usually bring up in my conferences on priestly practice. Perhaps the improved curriculum in our minor seminaries, novitiate, scholasticate, and elsewhere will gradually bring it about that our good people are better prepared for life and more pleasing to God.

4. [!] Instead of getting the two priests you asked for, you are now getting three, and I hope they are the kind that you will be as satisfied with, as you are with Fr. Wortel. From all of this you can see that we mean it well with you.[2]

Among the arrivals is Fr. van den Hemel, an extraordinarily practical man. Fr. Doehre is a down to earth person who will do everything he can to maintain agreement among the rest. Fr. Jérôme is also a very useful man, even though at times he may be a bit overzealous; he is very self-sacrificing and can see an important job through.

5. With regard to the boat, we have already helped you with an advance payment.[3]

6. I wish you all the best with your land purchases.[4] I have no

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[2] See letter 67, footnote 2.

[3] Blum to AJ, Steyl, 21 August 1903, 34.316: A telegram has come from Sydney saying: "Telegraph us 20,000 Marks for a steamboat, as your Reverence can verify from the accompanying correspondence from Fr. Limbrock. *Quid faciendum?* [What should we do?] Fr. auf der Heide (the mission procurator) has no money. We still owe Wilhelmsland over 9,000 Marks. If the general council agrees to a grant of 10,000 Marks for 1903, which it surely will, then I can arrive at 20,000 Marks. A favorable answer is requested by return mail." – AJ to Blum, Heiligkreuz [Silesia], 24 Aug. 1903, 34.317: "The responsibility for the use of this money rests entirely on Fr. Limbrock. He also has a request for 9,000 Marks, and tries to get a sum of money from us every year, and so in this matter we should be able to oblige him." – Limbrock to AJ, Tumleo, 2 Nov 1903, 35.129: "At the end of October, on the last day of the month of the rosary at 5 p.m. the *Raphael* finally arrived. To be sure, the ship will be a burden and give us a lot of worries. But what can we do?" – In the MK 1905, Sp 211-218: Limbrock, in a letter to the headquarters in Lyon, Tumleo 22 Sept 1903, tells of buying a boat in Sydney through procurator Loerks. It is 19 meters long, 5.50 meters wide, 2 meters deep, and carries 45 tons.

[4] Limbrock to AJ, Bogia, 1 May 1903, 35.253f: On his trip to Bogia he met Governor Dr. Hahl on board the ship. He assured him that requests for the purchase of land would receive favorable consideration. "And so I asked for permission to buy two parcels of land at Walman, just as I had suggested in my recent letter to you . Furthermore, I asked to be allowed to purchase about 500 hectares of property on the mainland just opposite Tumleo. This was agreed to without question and shortly a written permission will arrive. And so we shall also have a beautiful plantation at Berlinhafen, if the good Lord graciously gives us his blessing." – Limbrock, 2 July: The relevant authorization has been forwarded. "Immediately thereafter the following was purchased so that

objections if you want to set up stations at: 1) Wokan and Puro 2) Korkor and Wrinagol. (My sincere thanks for the enclosed map.)[5]

7. As far as I can understand the situation from here, I quite agree with your stand in favor of the German language.[6] In Berlin I have told of these pains you have taken when I spoke with the Undersecretary of State in the ministry for culture.[7] My heartiest congratulations for the reversal which has come about.

In the love of the Holy Spirit,
Your confrere in the Lord,
(unsigned)

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all could be audited at the same time: 1) An addition of about 3 hecatres on Tumleo; 2) an area of 500 hectares along the coast on the mainland southwest of Tumleo and west of Ragu or Eilo Fe; 3) a property of 4 hectares for a mission station between Wokan and Puro, and a 10-hectare mission station property between Wrinagol and Korokor on the Walman coast. Regarding the two last properties I am awaiting a proper decision from your Reverence before anything proper and permanent is built or laid out." Furthermore, we would like to start with the St. Anna Station or Farm on the 500 hectares. For a long time, and lately again, I have brought up the matter of the 15 hectares in Friedrich-Wilhelmshafen (belonging to the New Guinea Company). I want to see whether the matter at long last gets moving. Its solution is really not that urgent." See letter 107, footnote 18.

[5] Limbrock to AJ, Tumleo, 21 Aug. 1904, 34.322-324: "In Walman, the station "Queen of Angels" will be moved so that it lies closer to the center of the Wallman clan, i.e., near to the village of Puro, which is about 1,700 to 1,800 meters from Wokan village, and about 3,500 metres from the village of Wringal (which is to the East). Wokan is also the largest village and contains most of the Catholics until now." Limbrock to AJ, Tumleo, 28 March 1903, 35.113-319 (here: -113): In order to better show the connection between Tumleo and the Walman coast, Limbrock "made a sketch from the surveying ship *Moeve's* map" and mailed it.

[6] Limbrock, 2 July: "In the last annual report to the government, I made a strong point for the introduction of German" against Pidgin. On government stations as well the New Guinea Company's, people are for its introduction. "All of higher education would be made much easier and attain more in this way than by the introduction of some unifying language like Malay, for example." – Limbrock to AJ, Bogia, 8 Aug 1903, 35.125f, ascribes the success [in this field] to the perseverance and obedience of the Sisters. "If the plan had to be carried out by the Rev. Fathers, I don't know what would have come of it." Letter 31, footnote 14.

[7] It was not two months ago, but only one. – Diary: Left Hgk [Heilig Kreuz] 26.8.1903 at 7.12 on Wednesday morning. Arrived in Berlin at the Alexander Platz at 8:45 in the evening. On Thursday at 12.00 I visited His Excellency Mr. Heinrichs at the Department of the Interior, Privy Councillor Osterrath at the Ministery for Culture, and also Undersecretary of state Wever. Depature from Potsdam station on Thursday, 27.8 at 9.25 in the evening. Arrived at Steyl on 28.8 at 11 in the morning." - AJ to Freinademetz, Berlin 27 Aug 1903, 69.873. "Written on my journey back to Steyl, I arrived here last night [...] I was at three ministries today and I think I achieved some good results."

69

Steyl, 4 November 1903

Dear Fr. Superior and Prefect,

1. Next Wednesday on the 11th of November, three Fathers along with the Brothers and Sisters will begin their voyage from Genoa to New Guinea. I hope that this great increase in numbers gives you joy.[1]

2. As I have already informed you, I take excerpts from your letters and record the contents in my journal.[2] From that you can judge what value I attach to them. Your letters are also not too long, even though it is not easy for my old head to take in the entire contents in such a way that it remains fresh. It is even harder to answer each point well, so I must take advantage of your indulgence with me.

3. If I may make a few requests, here they are: could you follow my example and in longer letters use numbers: a different one for each new topic. In this way it will be easier for me to keep things apart, and probably easier for you, too. Furthermore, it might be good sometimes to make more letters out of one, especially since the postage from there is so cheap. Since your letters often give interesting information, once in a while I would like to give them to Fr. Schwager for our mission magazine or just for his own information, but often I am hindered because of personal matters in the text. And so it should be a basic principle that all personal material be designated by its own 1- or 2-, or consigned to a letter with more pages and the word "Confidential" be written at the top of each page.

4. And when you want to treat some point at greater length that requires a number of pages, it is good to make that a letter in itself. In

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Letter 69: To Fr. Limbrock, Steyl, 1903 November 4, 35.130 Ms/K. Table of contents written on the copy: "Ways of laying out a letter in a good and practical way." Table of contents in the journal of 1903, p 95: "Request for dividing letters into sections and enumerating them." – Letters 69, 70 and 71 were verified by Limbrock's letter to AJ at Tumleo on 18-22 December 1903, 35.258f.

[1] See letter 67, section 2.

[2] See letter 67, section 3. – A very good example of such an entry of a letter itself into his diary is letter 64. In the case of Limbrock's letters, the number on the folder is followed by the number of pages inside and some keywords regarding the contents. Sometimes alongside the page number there is a letter of the alphabet to help in finding the text more easily. Like, for instance, **m** for middle, **u** for below. In addition, important sections were underlined in red or blue.

that way it will not be as easily overlooked as if it is treated with other subjects in one letter. Besides, then it is easier to give the pertinent material to someone to read.

5. If you write letters following this method, it is also desirable to put a different date on each letter. Then it is easier for both us and you to file them.

In the love of the Holy Spirit,
Your confrere in the Lord,
(unsigned)

P.S. I remind you that as territorial superior by the direction of rule # 66, to send me a detailed confidential report about the confreres annually.[3]

It makes a bad impression if we have reports from 1902 in the 1904 edition of our calendar. Please ask your missionaries for reports on their accomplishments in the beginning of January. If they are in our hands by the end of February, then we can use them in our calendar. Besides, the local superior should make two copies: one for the editors and one for me.[4]

A.J

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[3] See letter 33, footnote 8.

[4] The MK [St Michael's Calendar] for 1904 contains only one article about NG: that from Sr Philomena of the mission station at Monumbo in New Guinea. Written at Monumbo 19 Jan 1903, Sp. 203-206. – Seemingly AJ was referring to the "Annual report of the Society of the Divine Word" when stating that "the number of baptisms until 14 Oct 1902 had risen to 430." – Limbrock to AJ, Bogia, 21 Aug 1902, 35.100-103: "As far as the reports are concerned which the Steyl editors want, it seems to me that they want too many of them. Every year, besides a financial account, I have to send to the Propagation of the Faith in Paris, the Society of the Holy Childhood in Paris, the Louis Mission Society in Munich, the Africa Society, and the current government a report on: a) the state and development of the mission, b) and twice annually about the condition of the laborers. And of course, above all else, I have to send reports to the Propaganda in Rome. In view of all that, people should take into consideration the endless other paperwork we have and be slow to judge us and not set their expectations for us too high. Otherwise we'll all soon turn into a paper machine people for which there is already a great danger. But despite it all, we want to see what we can do to accommodate the wishes of the people."

70

Steyl, 5 November 1903

Rev. Father Superior [Limbrock],

1. In my letter yesterday, I added some items which were in part answers to former letters which I had reread to check if I had left anything unanswered.

2. On 16 June 1902 [!] you asked for a Brother who was a sailor.[1] Until now I have been unable to give you one. Whether or not I'll be able to in the future, I don't know. Please trust in God and recommend to him all the individual needs you have. I am convinced that you will receive all without exception from his goodness.

3. You said once that death has often knocked at your door.[2] Hopefully that is not to be taken too seriously. I attribute that to either a fever or something of the kind which can deprive a person of his senses. But I don't think there were any warnings of death connected with it. Already now I congratulate you for your next nameday in January, and I hope you will have many happy returns.

4. The ideas which you developed about thrift in your letter of 27 February appealed to me; I'll try to use them in my practical conferences to priests and take steps that they be impressed upon our young people in the novitiate.[3]

Letter 70: To Fr. Limbrock, Steyl, 1903 November 5, 35.131 Ms/K Marginal note from the hand of AJ: "The answers to outstanding former letters:14.6.02[!], 27.2.03 (thrift, building plans for a house), 28.3., whether Walman should remain a station or not, whether [NG] would soon be a vicariate." Limbrock to AJ, Tumleo, 16 June 1902, 35.097-099; same author, Bogia, 27 Feb1903; same author, Tumleo, 35.113-119 and 35.252. Confirmation as in letter 69. – Most of the subjects broached were treated in former letters, except sections 2 and 5.

[1] Limbrock, 16 June: In China a brother who is a sailor has volunteered. If there are no special difficulties in the way, he should come to NG. "Those who only know how to make use of their physical abilities, are of little use here."

[2] See letter 38, footnote 4. – The then named nameday could refer to January 8, which is the memorial day of St Erhard, a bishop of Regensburg about 700 A.D.

[3] See letter 59, section 2 and footnotes 3 and 4. – AJ lifted the following quotation from Limbrock's letter of 26 February and sent it, along with an apology, to St Gabriel's to Frs Wegener (the rector), Gier (novice master), Koesters (prefect of major seminarians), Hansen (prefect of minor seminarians), Esser (head of the Brothers' department) from Steyl, 18 November 1903, 35.111: "It is clear that we must train people for the mission who are level-headed and useful. Once in a while, though, we get some

5. I am well pleased with the house plan which you explain in connection with Ali; and I'm sure it will please others as well. In any case I have nothing against it if you insist that this plan be used as the basis for any new buildings.[4] It is very much recommended that you strive in accordance with ecclesiastical norms, not to let the space above a chapel be used as living quarters.[5]

6. You ask if the station at Walman should be closed. Some time ago I gave you some reasons for closing it. But I can make no final decision on that; I leave it up to you.[6]

7. Do you still want your mission to be soon raised to the status of a vicariate? I think there are still too few stations to warrant that; nor, so far as I am concerned, is the way sufficiently prepared yet for a religious superior. If you still have your heart set on the first point, then you must reckon with the fact that the Society would be the owner of its own station, which could be the recuperation and retreat center for the entire vicariate, much like Daetja is in South Shantung. Until now you have always been a true son of the Society, and hopefully you will continue to be one in the future. I am afraid that until now everything is too small to be able to offer two superiors (an ecclesiastical and one belonging to the Society) the freedom of movement proper to both.[7]

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who are like children in this respect. Until they get to the mission, they have always been looked after. The result is that they have never learned to appreciate the value of money [...] We wish to work along with you so that our trainees do things differently." - An excerpt, 35.116, "about the observance of holy poverty" was also sent to St Gabriel's.

[4] Probably a plan like the one in letter 86, footnote 3.

[5] From the history of the Roman College of the Society: When a chapel for the celebration of Mass and reservation of the Blessed Sacrament was allowed in the second rented flat, in the rescript for that, reference was made to following the other prescripts that went with it, the rector of the College at that time asked AJ, "whether '*cetera quae leges praescribunt*' also includes that there be no living rooms above the chapel, which is known to be our case and is not avoidable [...] I would like to ask your Reverence to be so good as to write and tell me by return mail how you made the request (with or without mention of the upstairs living quarters) and, moreover, whether you think we should put the matter aside if the archpriest does not mention it when he checks up. If the matter comes to light, then it will be very difficult." Colling to AJ, Rome, 8 Dec. 1889,21.337-339. – The first Mass was celebrated in the chapel on Christmas Day. Schumacher to AJ, Rome, 25 December 1889, 21.342-344. When one is searching for a house, one should take care "that it has a room where one can reserve the Blessed Sacrament. The owner of the house has for the time being set aside her bedroom for that purpose." Colling to AJ, Rome, 10 April 1890,21.364-368.

[6] See letter 17, section 6 and letter 21 post script. – See letter 67, section 3 and letter 68, section 6.

[7] See letter 38, footnote 4; letter 48, footnote 6 and letter 67, footnote 6.

8. I thank you for your suggestion about Dutch India (Indonesia)[8] and I suggest that you recommend this opportunity to the Lord. For the moment we are being so pressured to take on an additional foreign mission that we cannot rightfully reject the offer.[9] More about this the next time.

In the love of the Holy Spirit,
Your confrere in the Lord,
(unsigned)
Superior General

71

Confidential!

Steyl, 6 November 1903

Rev. and dear Fr. Superior, [Limbrock]

1. You wrote to me on 21 August that Fr. Klaffl is returning, perhaps also Fr. Vormann II.[1] I have reread the letters which Fr. Klaffl sent to you and me, and my answer to him. My condolences for all the suffering he has caused you. Of course such things belong to the splinters of the cross which our Savior sends us and which we are to accept in love and patiently carry after him.

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[8] See letter 59, footnote 7.

[9] The SVDs were to work along with the Scheutveld Missionariees just as the Sacred Heart Fathers of Sittard were doing. – Blum, diary for 30 Nov 1903: "The past month is important in the history of our Society. On 3.11, I travelled with Fr. Schwager to the Sacred Heart Fathers in Sittard to gather some information about the Congo mission which the king of Belgium had offered to us." – See Life of AJ, pp360-368.

Letter 71: To Fr. Limbrock, Steyl, 1903 November 6, 63.472 Ms/K.

[1] Limbrock to AJ, Tumleo, 21 August 1903, 63.467: AJ was not to be surprised if both of them came with the next ship, or perhaps Klaffl alone. "We want to be patient, as much as we can. But even that has its limits." - The departure from NG would have been 3 Oct 1903, after what Limbrock wrote to AJ, Tumleo, 16 Oct 1907, 64.933. In retrospect Limbrock says that in itself a third or a fourth of what Vormann II had done was enough "to bring on what happened to him on 3 October 1903." – The final impetus came from what Klaffl wrote to Limbrock from St Anthony's, Ali, 14 Sept 1903, 63.468: He asks that he "send a priest at least every Sunday, since I don't say Mass any more." At that Limbrock wrote to Klaffl, Tumleo, 17 Sept 1903, 63.470f, that Fr. Klaffl was to take the next ship in the beginning of October and return to Europe.

2. I admit from your letters that you have taken great pains to deal with Fr. Klaffl in as friendly a way as you could . Fr. Klaffl's letters, though, show clearly his great bitterness of heart. I also fear that in secret he has fallen deeper than is known to us; otherwise, it seems to me, he could not have forgotten himself to the extent that he did in his disrespectful language and formal disobedience to you. The question now is: what next?

3. I'm sure you meant it well when you sent this weak confrere off to Ali.[2] But please don't do that again. One must try to have a person like that live in a bigger community, where (1) he will be observed by others and (2) they will have an opportunity for confession whenever they want, and with a priest who is not their superior. Otherwise they are put into situations of great danger because as priests they must always be in a state of grace in order to perform the sacred ministries.

4. On 24 June he had written to you[3] saying that he held you to be a mean, nasty man. What disrespectful language to a superior who is also a prefect apostolic! This word brought terror to me for I thought of what it says in Mt 5,22 -"Whoever calls his brother a worthless fool, will be in danger of hellfire." For that reason I'm afraid that I have to consider it to be more than a trivial sin when a person fails in this way against the respect he owes to his superior as his spiritual father by virtue of the fourth commandment.

5. What should we do with the good Father? Where start? Here he has very openly ignored the rules which he knew well from St. Gabriel, in that he blatantly allowed students to come to his room. I was not there at the time but found out about it after he had left and, as far as I remember, I warned him about it later on. If he now returns to Steyl, I am afraid that the same things will happen again. That would then be a source of new dissatisfaction, to say nothing of the danger for him that lurks in the situation.

6. I am in a great dilemma over him. I really don't know where to begin with it all. Besides, this house is very large and that makes it

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[2] Ali Island. –The first Mass was celebrated on Tuesday, 12.03.1901 on the feast of St Gregory I. "Fr. Klaffl is there with a native cook from the mainland. About every 14 days he comes back here [to Tumleo]." Limbrock to AJ, Tumleo, 16 April 1901, 35.074. – A quotation from Klaffl's letter in SMB 30, 1902/3, 138 with news about himself and his first successes in Ali; also by him: "Missionsanfaenge auf der Insel Ali" in: SMB 31, 1903/4, 135-137 and 146f. Here a note from the editor: "Meanwhile Fr. Wortel has temporarily taken over the station of Ali."

[3] Klaffl to Limbrock, St Anthony, 24 June 1903, 63.458.

impossible to observe things as well as one can in a smaller house. Perhaps you could try again down there on a bigger station, where there is a trustworthy superior, and where your yourself don't often stay.

7. As far as Fr. Vormann II is concerned, it seems to me that something can still be done with him, but only if he is separated from Fr. Klaffl and is kept under good supervision.[4] Besides, the two will have to give up all contact with one another - even by mail. Otherwise, there is always the danger that they stir up one another. At any rate neither of them may be appointed to a station as house superior, until each has given sufficient proof of improvement.

7. [!] I have written to both of them in a kindly way: to Fr. Klaffl on 30 July and to Fr. Vormann on 18 of August. If I am not mistaken, I sent both letters to your address on August 18.[5] May God the Holy Spirit bless the two of them and lead them back to the right track. It is true, a situation like that has some very dark sides to it, but the superior should never give up trusting in God. I have already experienced how trust in God's help has the power to bring about an improvement in some very bad situations. God's wisdom has the ability to make good come forth even from evil. Through you I would like to ask some confreres whom you consider best suited for the task, to have a good, sensible, but serious talk with the two confreres who have strayed. Their ability to judge has been weakened; they are looking through dark glasses. A confrere who is not involved in the situation is in a better position to correct them than you would be able to. The first one I turned to with this request was Fr. Erdweg.[6] The request stands open to any other person who is able in any way to bring about a better state of affairs.

9. Meanwhile, you should try to make use of these events to humble yourself before the Lord and at the same time to ask your admonitor if there is something you must change in your outer or inner self which would make it easier for you to get along with other people. Sometimes this can be some insignificant trifle, yet strong enough to turn people off.

10. In defense of Fr. Klaffl, I would like to add that he shared with me something that the deceased Fr. Xaverius had told him, which

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[4] Limbrock to AJ, Tumleo, 3 Feb 1904, 35.138: "It is very hard to say which of the two Fathers is more to be blamed and with whom one is to begin." Judging from the tone of the letter, Limbrock seems to lean to the idea that Vormann II is the real cause of the quarrel.

[5] See letter 64, enclosure.

[6] See letter 64, enclosure.

evidently had a very negative influence on him. According to Fr. Klaffl, Br. Xaverius had told him in Singapore: "Fr. Prefect is a very strange sort of person. If we were not this far along in our journey, I would most assuredly turn around and go back to Europe." Please consult with someone whether or not there is something in your external behavior that offends people, and try to get rid of it. But don't take it too seriously. The Lord will surely help you over it so long as you humble yourself inwardly before him. Please forgive me for this necessary message, that I am not happy about giving you.

[neither greetings nor signature]

72

Steyl, 6 November 1903

Dear Fr. Erdweg,

Thank you for your friendly lines of 17 August. I was especially pleased with the detailed report about your station.[1] Please send me one like that every year, and above all keep reporting news from the mission to me. You are a councilor of the Most Rev. Superior and as such, according to our rule, you have an obligation to write to me twice a year. (Cf. *Regula de regimine,* page 68)[2]

On April 7 the Most Rev. Prefect Apostolic published a circular letter of which he sent me a copy.[3] As far as we can judge from here, the instructions in them are not bad. I would prefer to hear from you: (1) what you personally think about them,[4] (2) how these regulations were

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Letter 72: To Fr. Erdweg, Steyl, 1903 Nov 6, 62.956 Ms/K. Contents: "1) Thanks for the letter of 17.8. 2) Request for more reports." - Erdweg's answer to AJ, Tumleo, 17 Aug 1903, 62.960f (there are only 8 pages of DIN A5 left; the first section with news about Tumleo went to Schwager, the editor of the SMB [see. footnote 1]. The notice on 62.960 and also the end of the letter are missing.) The answers to letters 78 and 79: Erdweg to AJ, Tumleo, 25 Dec. 1903, 62.957 – (no longer extant completely).

[1] SMB 31, 1903/4 publishes some short statistics of 1 July 1903 about Tumleo: inhabitants: 305, of whom 215 are Catholic; baptisms since 1 July 1902: 31 persons; deaths: 6 Catholics; students at mission school: 27 boys and 31 girls; boarding school: 12 boys and 8 girls; total: 78 children; permanently on the station: 14 boys and with the Sisters, 14 girls.

[2] Co. 1891/149, 1d: The provincial councilors must report to the General every six months.

[3] See letter 67, footnote 6.

[4] Erdweg, 25 Dec.: He had to admit that he "gladly underlined every sentence."

in general accepted - especially by Fr. Vormann I and the older priests,[5] (3) what the prevailing situation is between Fr. Limbrock and his subjects.[6]

I give you my blessing.

In the love of the Holy Spirit,
Your spiritual father in the Lord,
(unsigned)
Superior General

73

Confidential!

Steyl, 7 November 1903

Dear Fr. Erdweg,

1. Fathers Klaffl and Friedrich Vormann are working on their travel plans and have written to me about them; at least Fr. Vormann II has. I don't think it is a good idea that they are coming. What do they want to do here? Do they want to be the 6th [!] wheel on the wagon, which a person cannot use anywhere, and besides be branded with the stigma that they were unfit for the missions? Please try to talk them out of it. Every person in the world has to obey and bear up with his superior. It is a great disgrace for a religious, who after having made the vow of obedience, cannot get along with a peaceable superior.

2. As far as Fr. Klaffl is concerned, he has left behind a bad impression, because contrary to all regulations he associated with the

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Only the decision that individuals when going on their holidays did not know whether they would go back to the same station "could seem a bit hard". But the Prefect will not easily move a good missionary, if for no other reason than the different languages on the stations. According to circumstances, however, a confrere can be thus helped in an unnoticeable way.

[5] Erdweg, 25 Dec: On closer scrutiny, only Klaffl and Vormann II had expressed themselves negatively. The two of them are about 60 hours apart, and correspondence between them is possible only every six to seven weeks. The relationship between the Prefect and Vormann I has improved and has become "ever more friendly".

[6] Erdweg, 25 Dec.: "It is naturally clear that a superior is not able to please everyone in every way. I think that it is going to remain that way until we exchange this life for another. Others must bear with our weaknesses and we must have patience with others. If we follow the teaching of blessed Thomas a Kempis, that it is more useful to work at bettering ourselves than others, then we shall easily preserve peace with ourselves and others."

Letter 73: To Fr. Erdweg, Steyl, 1903 Nov.7,64.909 Ms/K. Contents: "A fraternal correction to Fr. Klaffl and Fr. Vormann". See the answer to letter 73 under letter 7

students and even left them come to his room. According to the information I received, the situation was such that even after his departure I felt it necessary to complain to him about it.

3. Please try to help matters along that the two confreres get back on the right track. I don't believe that they have thought much about their past behavior, and so it came about that they made mistakes which in quiet mediation they would have to admit and condemn. In my opinion it would help them very much if some neutral person were to make suggestions to them, which they would think over and be reasonable about.

4. If you can do that well, please do. If another confrere is better able to, please tell him everything from this letter that he ought to know. Then I leave it to him to try in a friendly way to give a good fraternal correction[1] to the two straying confreres.[1]

Your confrere in the Lord,
(unsigned)
Superior General

74

Steyl, 7 November 1903

Dear Fr. Vormann,

1. I have heard to my great regret that you are thinking of leaving the missions and returning to Steyl. I think that is a wrong move to make. What would you do here? I don't think that you are called to be a teacher here. Besides the thought of the past would always weigh you down. Your eventual return would not redound to your honor in the eyes of

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[1] Erdweg, 25 Dec: The letter of 7 November arrived only 6 weeks after the departure of the two. "I must tell your Reverence that I was happy when the two were away from here. There was hardly any hope of betterment on their part. Attempts had been made from various sides to pave the way for that to come about, and Fr. Prefect would surely have been happy if it had materilized." (The first section of the letter ends here; the rest is missing.)

Letter 74: To Fr. Friedrich Vormann, Steyl, 1903 Nov.7, 64.910f Ms/K. Remark on the copy: "Had left before this arrived." Also: "Fr. Limbrock, confidentially for your information. Please send it back by return post. A.J." The letter was returned with letter 75 by Limbrock to AJ, Tumleo, 18-22 Dec 1903, 35.258f.

others. Why do you want to return to Europe? Perhaps because you have had problems with your superior? But must not all people in the world try to get along with their superiors? And for you there is another reason: you have made a vow of obedience.

2. Please, pull yourself together again. The Most Rev. Prefect Apostolic is only thinking of your own good and he will willingly forgive you for anything that has happened in the past. If there is a confrere around who by his talking incites you against your Rev. Superior, then you are in duty bound for the good of your soul to distance yourself from that individual.[1] Consorting with him is harmful to you. He leads you to failings and sins against the reverence which religious life demands of you and makes your life ever more difficult.

3. Make a break with the past and try to renew yourself in the spirit. Your duty as a religious demands that; so does prudence, if you want to be happy. As a religious you can only expect the grace and good will of God if you faithfully fulfill the duties of your state. God will be angry with you if, contrary to the fourth commandment, you pit yourself against your religious superior and do not give him the respect he deserves.

4. You are still young.[2] How sad it is that you follow paths that bring you deeper and deeper into thorns and thistles and the quagmire of life, while the God-given way of duty lies before you so nicely laid out. It makes you happy, leads you to God, and brings it about that you live your life in freedom of heart, and eventually attain union with God. But what happens to religious who spiritually cut themselves off from superiors? Allow me to quote you a passage from *Tugendschule (The School of Virtue)*;[3] take them to heart. They are words which our Savior spoke to St. Margaret Mary Alacoque and introduced in this way: "Pay attention to the words which come from the mouth of truth. All religious who fall out with their superiors and separate themselves from them, must consider themselves vessels that have been discarded because in them liquids no longer keep good, but spoil. When the Divine Sun of Justice lets its rays shine upon them, it influences them in the same way as sun-

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[1] Klaffl is meant. See section 6 – Compare with Limbrock's letter 71, footnote 4.

[2] Vormann was 30 years old.

[3] Johannes Janssen SVD, *Tugendschule – Introduction to Christian Perfection.* Part Two: The dedicated life, or Way of Enlightenment. Steyl, 1895, Vol II, p 267. In the third edition, 1906, it is on page 238. – In the quotation it says: "the same effects" instead of "the same effect."

rays that shine into a pool of water. These souls are so estranged from my heart that the nearer they try to approach through the sacraments, prayer, and other spiritual exercises, the further I distance myself from them out of the loathing I have for them. They will go from one hell to another; for theirs is the separation that loses so much and will keep losing more and more. For every superior takes my place, whether he is good or bad." *(Tugendschule II, 267)*

5. So far the words of the Divine Redeemer. I don't want to stress that these words in all their strictness apply to you. But in any case they are very serious and give one much to think about. Please take them to heart. As your spiritual father in Christ, I ask you and warn you and entreat you about them and also call your attention to the fatal consequences that follow upon them. I have also made friendly requests to your Rev. Superior. As far as he is concerned, he is glad to do everything he can to help get you back on the right track.

6. I am very concerned about the example of Fr. Klaffl. I have read the letters he has sent to his Rev. Superior. They are of such a kind that I could not understand how a priest of our Society could dare write what he does in such a tone. I have warned him to follow better ways - and that you, too, must do. Evidently he has been a bad influence on you. But you certainly don't seem to have been a good influence on him either. And so you are also guilty before God, but you can compensate for it by cooperating in every way in bringing him back to the right track.

7. Remember what you wrote to your mother. You wrote and told her very clearly that the road you were following was not bringing you to heaven but to an evil place I don't even want to mention here.[4] You have sufficient knowledge of the dangers of your situation. And so you have all the more reason to better yourself and also to influence Fr. Klaffl in this regard.

8. Though the two of you have tried to put all the blame on your superior; one should not do that. A person displeases God not for someone else's sins, but for one's own faults.

9. You complained about being all alone on a station.[5] If that was doing damage to your soul, your Rev. Superior would surely have removed you, if you had only spoken to him clearly about it. Quite possibly he could not help himself in any way at the time. But he will surely

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[4] See the quotation in letter 60, section 3.

[5] See letter 50, footnote 1.

get you away from Walman or at least see to it that you do not have to be there alone any more.

10. Dear good Fr. Vormann, forgive me for these serious words. I like you because I know - or at least I believe very deeply - that basically you have a good heart. I have spoken these serious words to you, because in the end they were necessary. In the first place I have written with all love and friendliness, as my letter of 18 August proves. As yet, I don't know what effect it has had. I would gladly have waited for a report about the matter; but I could not delay any longer because in the letters you sent, you had written about leaving at the end of December and so my words would have come too late. If my letter of 18 July was sufficient,[6] then please bear with its serious tone. I pray that the Lord will make you happy. For my part, I believed that I had to write the way I did to prevent you from taking any unfortunate steps.

May God the Holy Spirit enlighten and strengthen you.

In sincere love,
Your spiritual father in the Lord
(unsigned)

75

Steyl, 7 November 1930

Dear Fr. Klaffl,

1. I wrote quite a friendly letter to you on 30 July[1] and I was waiting anxiously for an answer to see whether a new letter was necessary. But since I heard that you want to leave New Guinea at the end of December, I could not put off my letter any longer, or it would have been too late.

2. I would consider your return to Europe a mistaken move. It

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[6] See letter 65.

Letter 75: To Fr. Klaffl, Steyl, 1903 November 7, 63.473f Ms/K. The date was copied from 50.041, in the correspondence journal of 1903, because on the original copy it is unclear. AJ sent this copy to Fr. Limbrock with the remark: "confidential, for your kind attention. Please send back by return mail. To Fr. Limbrock, AJ." A further remark: "He sailed for Europe. It did not reach his (Klaffl's) hands." See above in letter 74.

[1] See letter 62.

cannot be denied that a certain stain has attached itself to you; and who knows whether or not in Europe even greater dangers will not threaten you. I, therefore, beg you and implore you with all my love, to give it one more try and stay where Divine Providence has led you.

3. Please do not consider your relationship to your Rev. Superior to be such that it is spoiled once and for all. To be sure, you have allowed yourself to use expressions against him which I regret very much. But the Rev. Prefect is willing to forgive it all, so long as you improve yourself.

4. The Divine Savior has said in Mt. 5,22 "*Qui autim dixerit (fratri suo) fatue, reus erit gehennae ignis.*" That word "*fatue*" is to be taken as a translation of a Hebrew word which means a gross insult of one's neighbor. But one should especially notice the words "*reus erit gehennae ignis*" in that text, which clearly shows that a person can commit serious sin by a coarsely worded insult. That is what Moral Theology says, too. In what way have you insulted Fr. Limbrock, who is not only your religious but your ecclesiastical superior as well? You have called him a mean, nasty person.[2] Does that agree with the fourth commandment about honoring one's father and mother? You know right well that "father" does not mean only one's physical father but also one's spiritual one, as the Catechism teaches.

5. In spite of all this I shall not judge the degree of your guilt. In any case this example shows that you have gotten yourself off onto a bad road. I have no idea what all preceded that. In any case you deserve sincere pity. And one thing is now necessary for you: you must become a completely different man from what you were. I hereby invite you, and I also warn you as your highest superior in the Society, through whose voice you should be hearing the holy will of God.

6. How would you get along if you were to return to Europe under these circumstances and people found out how you had treated your superiors?

7. What your correspondence with the Rev. Prefect has been, I can see from copies of the letters that I have partly from you and partly from him. From the evidence in them it is clear that you have failed badly. Therefore it is necessary that you better yourself and become a different person. Otherwise, you cannot expect the punishment of an offended God to be avoided.

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[2] See letter 71, footnote 3. See the quotation in section 6.

8. Please don't let your courage sink, but pick yourself up and try with your thoughts and desires to get onto a new track. The grace of God will help you along. I have prayed much for you and shall continue to do so. But you must better yourself. The very Rev. Prefect will support you as much as he can. Don't doubt it. I have also sent kind yet serious words to Fr. Vormann II.[3] I think he will improve. You must do the same. The road along which you are now traveling is leading you towards not only your earthly but also your everlasting unhappiness.

9. Dear Fr. Klaffl, I was really shocked when I read this line in your letter of 24 June to your Rev. Superior: "My earlier letter told you that I consider you to be a mean and nasty person." When someone raises himself up against his superior like that, then he calls down the anger and punishment of God upon himself. These are frightful, and according to the teachings of the sacred Fathers, they often result in the Lord allowing such religious to fall into grave sins. I plead with you to admit the injustice you have done and don't delay any longer to ask your superior for forgiveness, so that in that way you can ward off the punishment of God.

10. I cannot understand why are so very upset against your Rev. Superior. He is, in fact, a person of great virtue, whom I greatly admire. Perhaps something in his speech or conduct turns you off. But that is not really an important issue. A priest must be able to distinguish between important and non important matters. Sometimes God allows an otherwise excellent superior to be plagued by some defect that causes him problems every now and then and gives him an opportunity to practice humility. That is something your Rev Superior is doing all the time, as his letters to you prove.

11. If he has become unpleasant to you in some matter, I'm sure that it came about from no other motive than his sense of duty. Or has he intentionally offended you at any time? And if he has not, how wrong it is for you to foster hatred and opposition to him and to spur others on to do the same.

12. You are a priest of the Lord and daily offer the Divine Savior to his Father. You must offer yourself up with him along with all the tasks and sufferings of your position and vocation.[4] Otherwise, you remain like a child who is unable to do or bear anything seriously for God.

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[3] See letter 74.

[4] See letter 65, footnote 6

13 If your superior believes he must ask you to do something, then you must simply do it, in order thereby to prepare your way to heaven. How many heavy sacrifices don't other people in their state of life have to make!

13. [!] You can be sure that your Rev. Superior will not ask more of you than you can bear. He has shown that sufficiently well on various occasions; for example, when you despite orders from him and your duty of obedience, did not come to Tumleo.

14. Please, dear Fr. Klaffl, pull yourself together and improve yourself; otherwise, I am afraid things will get much worse for you. Please forgive these serious words of mine. There was no lack of kindly words in my first letter. Please pay attention also to my serious differences with you. In my very presence you resorted to a statement of the late Br. Xavier.[5] Those words from him were wrong. It could be that because of those words he now has to suffer in purgatory. He will now be praying that the bad effects of his admission to you may cease.

16. [!] Please don't be afraid of your Rev. Superior in future. He can only say as little as I can, that you have not done any wrong. And if he himself has been less than perfect in his own conduct, he will have to try to better himself. I shall keep him to his promise of doing that [6]....and in this way things should get better in the future.

17. I must oblige you under obedience, that as soon as you realize your misguided conduct, you must go to him and ask his forgiveness. He will receive you in a friendly way and gladly forgive you. In future he will do this all the more readily, the more strenuously you go about trying to solve your problem. In that way you will be laying a good foundation for your future happiness. And the situation will become very different from the present disagreement, in which you want to separate from him.

18. Because of the importance of this letter, I must order you under obedience to read it thoroughly and after a certain lapse of time, go over it again very carefully.[7]

[neither greetings nor signature]

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[5] See letter 71, section 10.

[6] See letter 71, sections 9 and 10 (second half)

[7] Compare with AJ's *Briefe nach Suedamerika, Vol II, Nr 255:* "But because faults are hard to correct, I must kindly ask you, dear Fr. Tollinger, not to be satisfied with reading my letters of warning only once. At least, that is not often enough for me,

76

Steyl, 23 November 19

Dear Fr. Superior Klein,

1. Would you, please, have a look at the enclosed letter to Fr. Fey and then forward it to his address.[1]

2. Today I received your valued little letter of October 19. You write: "Fr. Fey would very much like to be an assistant (Rektorat) for the Burragorang district. I have looked into the matter and told him that I would in the near future talk it over with the pastor of Camden and see whether or not Fr. Fey could get it as a place for Sunday supply over a longer period of time."[2]

I don't believe, though, that I can just give an unqualified yes to the whole matter. For then the question of the position would be closed. At any rate in that way Fr. Fey would come into closer contact with the people. If the supply work were taken over only temporarily, let's say for 6-9 months, I would have nothing against it. But I am not quite in favor of it unless some definite agreement takes place. Good Fr. Fey will never be at a loss for work. It is good that by more supply work, he gets around the country. Perhaps he will find something much better.

3. In this regard I had to be very conservative in North America. And people were almost angry with me about it. But the results showed

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when I am trying to correct a fault of my own." – Two months after this warning (21 April 1901) AJ himself received a 14-page letter of admonition that had been compiled and written by novice master Fr. Gier in St Gabriel's. See *Vita-WG*, pp 91-94 and 99-101; J. Alt, *Geschichte St Gabriels*, pp 88s. – At his nameday celebration on 19 July 1901, AJ made indirect reference to it, saying that he was aware "a.) that I don't deserve the position in which God has put me despite my wretchedness and sins and weaknesses; b.) that in the exercise of my position I have made many mistakes, some of which I am aware of and some of which I am not. Therefore, I am thankful for all the indulgence people have had with me and their mild criticism." *Spirituales Sermones per annum*, 50.048, p.110.

Letter 76: To Fr. Peter Klein, Steyl, 1903 November 23, AP-Australia, Ms. Reply of Fr. Klein to AJ, Drummoyne, 19 Oct 1903, 35.919. Klein's reply to AJ's letter 76, Drummoyne, 13 Jan 1904, 35.928.

[1] This letter no longer exists but quite possibly contains thoughts similar to this one to Klein.

[2] Klein is writing only of a place for a longer Sunday supply and then continues: "where he could live if possible, whereas a secular priest could not."

that I had acted well; otherwise, they would not have come to Shermerville, where they have now begun a great undertaking and already have a beautiful establishment.[3]

So – have just a bit more patience!

4. In the meantime one gets to know the country and people better. A person develops better judgment and becomes more efficient. Something will eventually come along that will make you say: "This is what is willed by God." That is the way it happened in Shermerville, where I had soon written to them about buying the farm and given them the necessary directives.[4]

May God the Holy Spirit bless you and make you competent, wise, prudent, and holy!

In sincerest love,
Your spiritual father in the Lord,
Arn. Janssen,
Superior General

(27 November 1903) Today, still a few more additions...

5. You inspected Burragorang but you gave no report or judgment about it.[5] I'm not satisfied with that. You must send me a detailed report about it; that is the duty of any superior who is thinking about starting a new foundation. Don't be discouraged by your past mistakes. You are still young. There is a saying which goes like this: "Understanding does not come before the years." That is not to say that in this case your intelligence is being questioned. In the case before us we are dealing with a difficult matter, and it is impossible to expect that a person in the early years of his priestly life will not overlook exactly that which on such an occasion is the most important point to consider. For that reason I hereby give you the following words of advice.

6. We cannot start many new projects. At the moment only one.... Whether there will be a second later on, I don't know. Therefore, the location must be well chosen and everything that has a meaning and importance, must be well considered. It is self-understood that in gen-

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[3] See: Arnold Janssen, SVD, *Letters to the United States;* for example, Nr 11, 14-17, 26.

[4] Same as above, numbers 24 and 25.

[5] Klein, 19 Oct.: "Later I can report more to you about the matter.."

eral any financial gain one makes on such undertakings must be subordinated to the good it can bring towards the salvation of souls.

7. Above all else the special purpose of the new project must be kept in mind. It is meant to be a kind of sanitarium for missionaries who need rest and recreation. For that reason one must take into consideration good and short connections with Sydney, because many trips between the two places will be necessary.

8. The location of the new foundation is also important. It should also afford an opportunity for some pastoral work, so that the person in charge of the community will not be accused of inactivity.

9. One should also take into consideration some other purpose for the foundation besides rest and recuperation. For example, that it be an institute to remedy the needs of souls within or outside of Australia. But at this stage it would be difficult to decide this. Nor would your versatile talents be sufficient for the job. You still lack the necessary experience for such a task. And what is more, one does not like to combine a recuperation center with an institution. But if you separate the two of them, then the latter can in any case be taken into consideration.

Everything else being equal, a locality that offers an opportunity for more activity in the future should be given priority.

10. Bishop von Anzer, who had come to Rome on instructions, died there suddenly from a stroke.[6] Pray for him. May he rest in peace!

May God the Holy Spirit enlighten you, that you may get to know and judge better the matters of which we have spoken. Keep zealous in your prayers, and distrust your own insights, so that you may be ever more worthy of the Lord's inspirations.

In sincere love,
Your spiritual father in the Lord,
Arn. Janssen,
Superior General

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[6] See *Vita-AJ*, pp 415-417; *Vita-JF*, pp 424-426. – A longer obituary appeared in SMB 31, 1903/04: 60-62, 76-78, 88-91, 105-208. – Klein, 13 Jan: "We have already offered many Masses for him and tomorrow, we will offer a solemn Requiem for him, immediately after the octave of Epiphany. We published his obituary in the *Cath Press* in English, and the *Freemans Journal*, lifting an article from an English newspaper, which did a nice piece about him. Bishop von Anzer was a sturdy foundation stone for the mission in China. The chisel had tested him. May the Lord grant him a competent successor."

77

Steyl, 21 December 1903

Rev. and dear Fr. Prefect,

1. Your two New Guineans, Fathers Klaffl and Vormann II, landed in Antwerp on 22 of last month. Since I had heard that Fr. Klaffl no longer says Mass, I sent Fr. auf der Heide to meet them in Antwerp with a letter from me. In the letter I asked them to make their eight-day retreat. They did. Fr. Vormann made his retreat in Achel with the Dutch Trappists. Fr. Klaffl made his with the German Franciscans at Muenchen-Gladbach.[1]

2. A week later they showed up in Steyl, where I received them in as friendly a way as I could, under the circumstances.[2] Fr. Vormann

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Letter 77: To Fr. Limbrock, Steyl, 1903 Decmber 21, 64.912 Ms/K. Contents: "Arrival of Klaffl and Vormann. Vormann wants to return. Varia..." Limbrock's answer to AJ, Tumleo, 24 Sept 1903, 64.905-908.

[1] Between Genoa and Naples Klaffl announced his arrival in Antwerp between 21 and 23 Nov: Klaffl to AJ, Naples-Genoa, 13 Nov 1903, 63.475. – Klaffl to AJ, Steyl, 30 Nov, 1903, 63.476: He announces his arrival and asks for a personal meeting for the two of them. At the same time he is grateful "that you have given us an opportunity to renew ourselves spiritually before we arrive in Steyl, after our bodies have just been refreshed by a long sea voyage." AJ immediately sent Fr. auf der Heide to Antwerp with the following letter: To Frs Klaffl and Vormann II, Steyl, 1903 Nov 20, 29.984-986. AJ's memorandum written on the letter: "Fr. auf der Heide to Antwerp 20.11; return at midnight of 22.11". Memo regarding the two: "Arrival at Antwerp 22,11 at 3 p.m; are to make a retreat in Gladbach and Achel." The text of the letter: Steyl, 20 Nov 1903 / Frs Klaffl and Vormann II/ I think it is a good idea that you make a retreat before you arrive at Steyl and I am making use of Fr. auf der Heide, who is in Antwerp on business, to pass this letter on to you. I presume that what I have written will coincide with your own ideas and that you will want to make the retreat with genuine enthusiasm. As for the length of the exercises, just follow our rule which says from Sunday to Sunday, or Saturday to Saturday, or Monday to Monday. As you know, the two most important points in a retreat are: 1. the renewal of the inner man; 2. the making of a good general confession since the last one, or since the time one decided to go to confession./ Amongst other things I recommend you to the goodness of the Holy Spirit../ May he help you to please God and reach true peace, and after all the storms you have weathered, to lay a good foundation for attaining true happiness in your life./ Your spiritual father in the Lord/ Arn. Janssen./ Auf der Heide will give you the details. Be so good as to follow what he tells you.."

[2] AJ was at this time at St Ann's Farm (correspondence AJ-Blum) – Blum to Limbrock, Steyl, 30 Nov 1903, Lit Confid. III, 415: "They arrived here yesterday, where we don't even have a room for them. [...] The return of such priests is very detrimental to our students. [...] Unfortunately the cause for their return is partially known to the

had already written to me from Achel about what had happened and asked forgiveness for it. Fr. Klaffl provided me with lengthy explanations. I have had several conferences with both of them; today I had a confidential interview with each.

3. Fr. Vormann will gladly go back to New Guinea. I think he will be quite able to. That country is his first preference. I have given him a few warnings and will not forget to give him more in the future.[3]

4. Fr. Klaffl is much more concerned about you.[4] He asked me to let him explain individual points. That I have already done in part. He also wants to explain himself in writing.[5] It is really my duty to quietly hear him out and give him a chance to defend himself and bring out some of his experiences, the removal of some of which in future would make your dealings with other people easier. Everybody has certain imperfections which the Lord allows him to have for his humiliation. A superior must rid himself of whatever causes problems between him and his subjects. That surely is also your intention.

5. Fr. Klaffl has made a nice map that shows the coast from

Brothers and students." That happened because of Vormann's mother. "Naturally the two priests are the martyrs and you the tyrant. That's the way it goes. Does the law of brotherly love now require that one keep silent about the mistakes of the the Fathers? I don't think so." – Blum, Diary for 31 Dec 1903: "On 29 November Frs. Klaffl and Vormann arrived in Steyl. Both are said to have conducted themselves very badly in New Guinea. It could well be. But it is not as bad as it has been made out to be. Perhaps the two of them will return to New Guinea in 1904."

[3] Friedrich Vormann, Steyl, 6 April 1904, 64.914: A kind of memorandum about the difficulties which he had with Limbrock and the mission in German New Guinea. "If these can be removed, then I will gladly return to to the mission." It concerned mostly the practice of poverty in the SVD missions of Togo and China, where matters were handled differently than in NG. Furthermore, he expected a clear ruling that no one be allowed to live alone too long. "As far as in me lies I will not stop asking forgiveness for all my mistakes, of which I have committed many in my time, and promising in future to conduct myself very differently than I have in the past." – Limbrock to AJ, Tumleo, 2 Nov 1903, 35.129: "I have heard that the two good confreres who recently left us, have a plan to inform your Reverence that they would like to be sent to another mission (Brazil was named). Naturally I wish both good confreres all the best. Out of interest in the matter, however, I would like to humbly advise your Reverence to exercise great caution in agreeing to such a request. In my opinion, agreement to such a request should be at least thoroughly thought over."

[4] Blum to AJ, Steyl, 29 Nov 190, Lit. Confid III, 414: "Fr. Klaffl makes a better and more upright impression on me than Vormann."

[5] AJ wrote on Klaffl's written deposition on April 1904, 63.479: "Eight complaints about Limbrock." From that a typed copy was made which contained nine points of complaint. According to a note written on this document, Limbrock did not get a copy. Concerning this, see letter 79.

Walman in the direction of Potsdamhafen.[6] He will add some further details and then send a copy on to you.

6. Fr. Vormann spoke to me of the Walman people.[7] The sum total of them is 450. He has gotten the Christians into the habit of receiving the sacraments every two months, but he wonders whether he is allowed to do that, because the Christians and heathen, men and women all sleep together at night. And so it is sure to happen that immorality takes place, so that even those who went to Confession on the evening before could not receive Communion the next morning. He thinks it is necessary to separate the heathen from the Christians, or better, to separate the Christians from the heathen. But he thinks that the Walman people wouldn't understand what it is all about. These natives also showed themselves relatively less intelligent. At any rate they belonged to the Melanesian groups who inhabited more of the coastline towards the southeast.

7. Fr. Buecking is momentarily involved in a complicated court case. Fr. Schoenig is here to represent him in Europe. A young judge jailed two or three missionaries for some weeks and kept them incommunicado. He admitted that he did this to make sure that the missionaries did not influence the natives to take District Officer Schmidt of Atakpame to court. He is the one, Fathers Mueller and Schmitz are at odds with. At that the government recalled the judge. The outcome of the trial is still hanging in the balance. So you see that everywhere there is suffering and strife.[8] So take heart when you, too, have something to put up with.

May God the Holy Spirit bless you! I greet you sincerely in his love and wish you success and blessing in the new year.

(unsigned)
Superior General

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[6] With reference to his map of Bogia, see letter 31, footnote 11. Klaffl knew the coast from personal observation. See HB 27, 1899/1900, 98; Limbrock to AJ, Monumbo, 11 Nov 1901, 35.087.

[7] See also SMB 32, 1904/05, 8-10, 21f, 44-46, 58-60 Fritz Vormann, "Ein Blick in das Leben des Papuas, mit besonderer Beruecksichtigung des Walmannstammes." - Blum (remark 4): "Fr. Vormann is very talkative. His description of mission methods is here received with astonishment. And when a talkative person like him is among strangers, he can bring us into ill repute. Would it perhaps be possible to send both priests to China?"

[8] See Mueller, *Togo*, pp 160-177.

First House in Alexishafen

Station in Walman

P.S. You have surely read about the sudden and tragic death of Bishop Anzer.[9]

I have had correspondence with Cardinal Kopp, and it seems that the government wanted to interfere with the choice of Bishop Anzer's successor. Fathers Freinademetz and Pieper were labeled as undesirable. This is only in confidence, for that is how I was informed about it. Fortunately, I received an answer on December 14 to my letter of November 30 to Cardinal Gotti, with the advice that the missionaries should be asked to nominate three candidates for the bishop's post. Let us pray that South Shantung gets a good Vicar Apostolic.[10]

78

Steyl, 22 December 1903

Dear Fr. Superior, [Limbrock]

Hopefully you received my yesterday's letter. I wanted to add the following information to it. There are four Sisters who are due to make their final vows. They are Sisters Martha, Fridolina, Valeria and Ursula.[1] As far as I am concerned, there is no objection to their taking the vows. I have also checked with the Sisters here.

If it is the same over there, then you and the superior Sr. Fridolina should start making preparations so that they can eventually pronounce their vows. According to the rule, that is to be preceded by six months of preparation. Perhaps it is possible for you to bring them to a more quiet house where they can take care of their usual spiritual exercises and where a priest can take over their spiritual guidance.

Sisters Josefine, Veronica, and Anselma, who left here on 11 November, must have arrived there by now. Friendly greetings to them all,

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[9] On 24 November, Anzer was laid low by a stroke. See *Vita-AJ*, pp 415-417; *Vita-JF*, pp 424-426. – A longer obituary appeared in SMB 31, 1903/04: 60-62. 76-78. 88-91. 105-108.

[10] See *Vita-JF*, pp. 438-447.

Letter 78: To Fr. Limbrock, Steyl, 1903 December 22, 82.729 Ms/K. Contents: "Contains the admission of the four Sisters to perpetual vows without any reservations."

[1] See letter 61.

as well as to the three Fathers and two Brothers.[2] I think that I have written about these matters before, I have added the above again just to make sure. I also told you how you were to handle this matter in future. The whole process must be set in motion by you after Sister Superior has checked everything out and given you a report about it. When you write about this matter, it should be in a separate letter.

In the love of the Holy Spirit,
Your confrere in the Lord
(unsigned) Superior General

P.S. For their profession day I wish all the Sisters concerned the richest blessings and graces from the Holy Spirit and at the same time recommend myself to their pious prayers.[3]

The items needed for profession are: rings, texts of the vows (these are the usual ones) and a ceremonial book. There is quite a different text for perpetual vows. It must be followed. If you need some, a telegram with the single word "Ceremonial" is enough. The first two sections should already be there, perhaps even the third. For these things the Sisters there should best contact the Sisters here. If anything is missing, it should go along the next time.

79

Steyl, 9 February 1904

Rev. and dear Fr. Prefect Apostolic,

1. I am awaiting the arrival of Br. Eustochius with joy. May he recuperate completely here. As for the opportunity to prepare for his perpetual vows, no worries, there will be plenty of chances.[1]

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[2] See letter 64, footnote 1. – In Naples they met Frs. Klaffl and Friedrich Vormann (Klaffl 13 Nov in letter 77, footnote 1)

[3] The four Sisters pronounced their perpetual vows in Tumleo on 22 May 1904.

Letter 79: To Fr. Limbrock, Steyl, 1904 Feb 9, 34.319 Ms/K. Contents: "1. SS [Holy Spirit Sisters] to Ali? Yes. 2. to Dallmannhafen? [Wewak] Yes. 3. Klaffl and Vormann II. 4. Report on the mission is lacking in the *Kolonialbericht.*" Limbrock's answer to AJ, Tumleo, 18-22 Dec 1903, 35.258s.

[1] Limbrock, 18 Dec, "With this ship, - our second or really first invalid, good

2. If you cannot make use of the Sisters in Bogia yet, then, for heaven's sake, send them to Ali or wherever they can presumably do the most good.[2] Everywhere you should pay attention that the convent arrangements include a visiting room and grille...and report to me later that this has been taken care of. In Lome Fr. Buecking arranged things in such a way that on the side of the house where the visiting room was with its grille, there was no door into the inner house. Anyone wishing to go into the inner house had to go around the outside first. Use your own judgment as to whether such an arrangement would be desirable to allay the suspicions of the Catholic Church's enemies.[3]

3. I leave the setting up of a new station in Dallmannhafen [Wewak] entirely to your judgment.[4]

Br. Eustochius, returns to Europe. He has been sick for over a year and a half already and sometimes seems to be near to death. [...] He is at the moment just before his perpetual vows. In the correct order of things he would have been on the list before now. But your answer was late in coming and so he has renewed his vows for a year. [..] He is by far our most dependable Brother, on whom one can rely the most." – Eustochius pronounced his final vows in Steyl on 29 June 1904.

[2] Limbrock, 18 Dec: Because of the changing of the ship routes, the developments on Mount Holy Ghost in Bogia were delayed, though there was no doubt about that station becoming the central station of the mission. Therefore it would seem to be the proper time, if your Reverence has nothing against it, for sending some Sisters to St Anthony's on Ali Island." It would have the advantage that the Sisters in Tumleo could once in a while have a change. Besides that, a knowledge of the Ali language would open a door for learning the languages to our southeast. - Add to this the fact that developments on Ali have made positive progress after Fr. Klaffl left and Fr. Wortel took over. "It can become one of our best stations. Good Brother Gottfried deserves great praise for all he has done for this station. Now he is fully supporting Fr. Wortel in the correct spirit of things. And Father Wortel, for his part, is getting more and more used to things." Limbrock to AJ, Tumleo, 26 April 1904, 35.140.

[3] Limbrock, 18 Dec: The Sisters could take over the Father's house; and we could build a new one for him and a Brother. - Concerning the solution of the grille question, see letter 23, footnotes 11 and 12.

[4] Limbrock, 18 Dec: Because in future he can no longer go to Bogia so often, and it is no longer necessary, the coast between Berlinhafen and Tumleo and Leming on the one hand, and Potsdamhafen and Monumbo and Bogia on the other hand offers itself for exploration. "Dallmannhafen [Wewak] is the best and most natural haven along this stretch. For some years now (two) we have recruited some laborers there, and our mission has a very good reputation roundabout that area. Good Br. Canisius has won a lot of good will by his cutter trips. And, above all, the good Lord has helped. For a long, long time now the people in that area have been asking for a missionary. Some of our workers who come from that area are very unhappy that they are still heathen and have hellfire (*bikpaia)* to fear after death. The night before they were leaving us after having finished their work contract, they begged us to give them a missionary for their area." From Tumleo it is about 80 nautical miles away. He was thinking of Juo Island

4. I treated Frs. Klaffl and Vormann the best that I possibly could. They were thankful for it. But I didn't hold back from them the things I had to tell them.

5. Since Fr. Vormann is quite willing to return, it would be quite appropriate to give him a few warnings. I myself will try to influence him to make up his mind to ask your forgiveness. He asked mine of his own free will at the time he was making his retreat.[5]

6. In the extensive reports that accompany the *"Kolonialblatt"*, and which quite probably are also presented to various government officials, one can find the original reports of the Catholic and Protestant missions in the Protectorates. Only the Prefecture of Wilhelmsland and, unless I am mistaken, the Rhenish (Lutheran) mission of this colony are not represented. That does not make a good impression.[6] As far as I know, you have already complained to the government officials there that they had not asked for any sort of report from you. That is all the more reason why you should apologize in Berlin that it was not your fault that a report from you was missing. On the other hand you cannot send in a report about the condition of your mission if no one has asked for any. So don't forget to ask the Colonial Office as politely as you can to instruct the government office in Wilhelmsland to ask you officially for a report on the mission. If you were to have a letter from a friend of the missions and were to answer without giving any report about the mission, it would make a very bad impression. The public could hardly assume that the cause for it is to be found in the negligence of the government, but it would rather assume that you are lazy and that such a report was just too inconvenient for you.

7. If you wish to eventually compile a report, first have a look at the information submitted by the Catholic and Protestant missions and try to ascertain the best form such a report should take. I rather like the

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(also called Guap) for the first station. It is a coral island which is between 5 and 10 metres above sea level and has between 250 and 300 inhabitants. The biggest advantage, perhaps the most important is that Dallmannhafen has, in any kind of wind or weather, a place where ships may anchor and unload cargo. – SMB 35, 1907/08, 74: gives the nautical miles between Potsdamhafen [Bogia] and Dallmannhafen [Wewak] as 180. On page 75 of the same publication it says that the distance between Berlinhafen [Aitape] and Potsdamhafen [Bogia] by horse is between 60 and 70 nautical miles. The difference in the distances could partly come from the fact that in the meantime an old station on the Leming coast was discontinued and a new one built at Puro [see photo on page 77 of the publication].

[5] See letter 77, footnote 3.

[6] See letter 69, footnote 4.

compilations which the Neu-Pommern (MSC) missionaries have put together. I would recommend that you read them.

8. In a report about a given area, the cultural achievements and activities of the missionaries are of no small importance. In fact most readers depend greatly on those accounts; and in the eyes of many, a missionary gains acceptance in their eyes only to the extent that he is accomplishing something in the cultural line.

9. It is important to call the writer's attention to the following point: The reports are to be put together in such a way that the reader can readily understand what is being done, but not in such a way as to intimate that one is glorying in the expected results.

10. Fr. Buecking has to send his report each year at the beginning of April to the Governor of the Togo colony. It covers the time between April 1 of the foregoing year to the 31 March of the current one. Even if they don't ask you to send such a report, you would be doing well to send one to the governor there in the first days of April, and also send me one to use in the calendar.

11. I'm sure that the sudden death of Bp. Anzer shocked you. Please join me in prayer that he may get a worthy successor and that the conditions in our Chinese mission may straighten themselves out.[7]

12. Heartiest greetings to the newly arrived priests, Brothers, and Sisters. I wish them success at the conclusion of their voyage. May they learn how to live in their new conditions and find satisfaction in their new field of activity. May God the Holy Spirit bless you and all of your priests, Brothers, and Sisters and grant the mission blessed success. I wish you all a happy Easter[8] and the richest graces of the Holy Spirit.

In the love of the Holy Spirit,
Your confrere in the Lord,
Arn. Janssen,
Superior General

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[7] See letter 77, footnotes 9 and 10. – Limbrock, 22 Dec: "In Singapore the new priests heard that Bp. Anzer had died. I wish to convey to Your Reverence my sincerest condolences for this unexpected news. Today we had a solemn Requiem for the repose of his soul."

[8] Easter 1904: 3 April.

80

Steyl, 10 February 1904

Very Rev. Fr. Prefect Apostolic,

I want to add the following to my yesterday's letter.[1]

1. It is somewhat questionable whether or not you should mention in your report the number of hectares you have.[2]

2. Since you are simultaneously both the ecclesiastical and religious superior, and must also represent the interests of the Society. I want to remind you again that it is the duty of the Society and not of the mission to acquire a pleasant and easily accessible piece of property where the annual recreation and retreat can be held - just as it was in Daetja with great success. Please study the matter well; as the superior of the Society, I hereby give you an express order. This property of the Society can be entered into the books under the title of the mission press in Kaldenkirchen; but you had better enter ecclesiastical property under some other title. Arrange it in such a way that when you make the first entry, you inform us and we can answer before the whole matter becomes a *"fait accompli."*

In the love of the Holy Spirit,
Your confrere in the Lord,
(*signed*) Arn. Janssen,
Superior General

81

Steyl, 19 February 1904

Dear Fr. Superior Klein,

1. With the Easter holidays coming up, I wish you, as well as Fr.

Letter 80: To Fr. Limbrock, Steyl, 1904 Feb 10, 34.320 Ms/K.

[1] Letter 79.

[2] See letter 79, sections 6-9.

Letter 81: To Fr. P Klein, Steyl, 1904, Feb 19, AP-Australia, Ms.

Fey and good Brother Leodegar[1] a happy and blessed Alleluia[2] I ask the Lord to bless the tasks which you undertake for his honor and glory and ask him to make them prosper, if they redound to the fulfillment of his will.

2. My latest letters were dated: 10 September and 23 November 1903. The ones you have sent me were dated: October 26, November 6, December 5, December 14, and December 28.[3]

3. Since your presence in Sydney you have sent me quite a few letters: 20 in the year 1902 and 47 in the year 1903. I acknowledge your diligence, but nowhere have I expressed the idea that where nothing special has happened it is necessary to write to me. On the contrary I am quite satisfied if a letter from you arrives every one or two months.

4. Meanwhile those communications of yours have informed me about many things that were useful, even essential for me to know. Through them I was given a good opportunity to understand your situation, quite aside from the fact that the running of the mission was made notably easier thereby.

5. Don't take it too much to heart if your efforts to start a new house have not yet led to a satisfactory result. It is not very difficult to set up a new house somewhere. Even if part A of the idea does not cost very much, part B might bring greater burdens with it, and these can multiply even more with time. And if the establishment is not in the right place, a nagging realization will creep up later on and cause you a lot of problems. So don't hold it against me if until now I have, following the example of St. Vincent de Paul, poured cold water onto the fire of your zeal, and played the role of a brakeman.

6. Don't imagine that I make little of the reports you send in. You can see this from the fact that I have a table of contents for your letters in my journal.[4] Your constant activity gives me great joy. Now if it were combined with proper caution, the result would be a person

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[1] Br. Robert had departed for New Guinea on 9 Dec 1904, so that now only Br. Leodegar was with Fr. Klein. 14 Dec (footnote 3)

[2] The date of Easter in 1904 was April 3.

[3] AJ's letters to Klein: 10.9 = letter 66; 23.11 = letter 76. – Klein's letters to AJ: 26.10 = Drummoyne, 26 Oct. 1903, 35.923; 6:11 = Drummoyne, 6 Nov 1903, 35.924; 5.12 = Drummoyne, 5 Dec 1903, 35.925; 14.12 = Drummoyne. 14 Dec 1903, 35.926; 28.112 = Drummoyne, 26 Dec 1903, 35.927.

[4] Diary 1903, 50.041, p 94; Diary 1904, 50.040 p 118. – But that was not an exception. AJ did it to many house and mission superiors.

whose efficiency would have great potential. - It was very pleasant for me to read that you have taken to heart my admonition of October 10.[5] That idea corresponds completely with the one that a man has of a faithful son, who thanks him for a correction he has been given. If he does not turn his back on such an honorable attitude, he can all the more quickly rely on God's grace, by reason of which he can master his imperfections and become ever more like the original divine shepherd.

7. You inform me that your suburb is becoming more and more upper-class.[6] In one or the other way, this is a good development. But from another point of view, some dangers can arise from it. A priest may not forget what our Savior said of himself, "*Evangelizare pauperibus misit me.*"[7] In any case the increase of education around you will make more demands on you.

8. You have 500 Catholics among 25,000 Protestants. That means you have to think of some appropriate means of preventing the lambs of your flock from falling into Protestant streams or even drowning in them. If you have the chance, also take care of the erring sheep.[8] But be careful not to kick up a storm that would undo all your efforts.

In the love of the Holy Spirit,
Your spiritual father in the Lord,
Arn. Janssen,
Superior General

Would you please take note of the contents of the accompanying letters.[9] A.J.

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[5] Klein, 26 Oct (footnote 3): "I am grateful that someone still corrects and advises me often and wisely. In Australia I stand all alone. And so Steyl is my home as well as my general adviser."

[6] Klein 28 Dec: "I have 500 Catholics within 15 minutes of me among from 20,000 to 25,000 Protestants in the very quiet, rather aristocratic suburb of Drummoyne. But I have the privilege of being the leader of a staunch minority in this anti-Catholic little suburb.

[7] Luke 4, 18.

[8] These two sentences were added later by AJ's own hand

[9] In the 1904 *Journal*, 50.040, page 119, under the date of 14 January, a letter to Fey is reported without any further remark. Besides this one, letter 82 could also be meant, even though in footnote 1 there is mention of enclosed letters.

82

Steyl, 23 February 1904

Rev. and dear Fr. Superior Klein, and Fr. Fey,

1. I had just finished writing the two accompanying letters[1] when your two of 13 January arrived. You, dear Fr Klein, write as follows: "Today," (i.e. January 13) Pastor Hyland of Camden wrote to us, saying that Cardinal Moran has given over the *'cura animarum'* for the District of Burragorang to Fr Fey, and by that act the district has been separated administratively from Camden."

2. Would you forward to me the exact words that the Cardinal sent to Pastor Hyland, and surely must also have sent to you, plus the date? If this information was not sent to you, it would be good if you could somehow get a passing glance at the contents of the original document, and make a copy not only for me but also for Drummoyne and Burragorang.

3. I would like to have this document because I need it (1) for future reference, and (2) in the event of some differences of opinion.

4. Through this communication of the Cardinal's, I now have the answer to my proposed wishes. For this I congratulate you with all my heart. But I must remind you of the following: Last year on November 29 I wrote the following lines to you regarding your offer to take over Burragorang as a chaplaincy: "I don't think I can just say yes and amen to the matter, for then the question of the position would be as good as closed. It's true that Fr. Fey could enter into closer relations with the people there. I would have no objections if supply work there were taken over only temporarily, for from 6 - 9 months, but I am not yet in favor of a more lasting commitment."

5. For the present I cannot give up this point of view. In order to avoid any mistakes would you please write to the Cardinal and inform him that we would not like to take over this district permanently yet, but that I have given permission to do so for from six to nine months.[2]

Letter 82: To Frs Peter Klein and Fey, Steyl, 1904 Feb 23, AP-Australia, Ms. Klein's answer to AJ, Drummoyne, 13 Jan 1904, 35.929

[1] See letter 79, footnote 9.

[2] Klein 13 Jan: Here I must state the following: 1) We have not agreed to any request or obligation in the name of the Society as such. 2) My name has never been

6. So, good Fr. Fey, it will be all right for you to begin in Burragorang. You will find no lack of work there.[3] May God's choicest blessings be with you. Don't let your devotion to the Holy Spirit, that dearest dispenser of grace, slacken but try to gain him more devotees. Hopefully you will be working there as a devoted son of the Society. May the grace of God, that is sought by the prayers of so many confreres, flow upon you abundantly.

7. It would add to my joy if after half a year you were to send me a more complete report on your whole district and on your activities there. And also tell me whether you feel happy and contented in this kind of work.

8. The problem you still have with the lack of train connections, which you had already mentioned in former letters, probably won't be settled for the time being.

9. For the above-mentioned reasons I put you under orders not to undertake anything that would involve us in a situation that would morally oblige us to remain in Burragorang. We would not want to have to admit later on "that we had not been very prudent in acting the way we did; for from the very beginning it should have been clear that the location was not suitable for establishing a community."

In the love of the Holy Spirit,
Arn. Janssen
Superior General

83

Steyl, 29 February 1904

Dear Fr. Superior [Klein]

1. Not long after my letter of the 23rd of this month, I received

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officially entered into the transactions, even though I was the local superior; neither was the Society as such nor I, personally informed about the whole matter either by the Cardinal or the pastor of the area."

[3] Fey, 13 Jan: It concerned not only the district of Burragong but also all of Wollondilly Valley and its tributaries. "They want to build a Catholic church in this mining town; which for the most part has fallen away from the Church." The extension of the railroad and the resultant expansion of industrialisation will draw a large population to the area.

yours from Burragorang dated January 21.[1]

2. From my explanations in the letter of the 23rd, you would have gathered that I do not wish to be tied down to that special place for the time being. There are also other reasons against the proposition, which I will tell you about at some other time.[2]

3. Concerning yourself, you have time and again expressed the wish to be allowed to transfer to the work of converting the Protestants. Would you explain to me more clearly how you would go about carrying out this plan of yours.

4. I am happy that the people have confidence in you.[3] Something like that makes it easier to work for the glory of God. In general hold fast to the conviction that the Lord as our good father rules our destinies as long as we remain his obedient and loyal children and commit ourselves unconditionally to his guidance.

5. We should also have great confidence that the place to which Divine Providence calls us is the right one for us. The one thing we should be concerned about is that we fulfill the duties of our state in life. The rest will take care of itself.

6. Until now good Fr. Fey has been going on supply to various places. From now on he is to go to one place. There were perhaps various reasons that led you to this arrangement. If so, let me know about them.

May God the Holy Spirit bless you!

In sincere love,
Your spiritual father in the Lord,
Arn. Janssen
Superior General

Letter 83: To Fr. Peter Klein, Steyl, 1904 Feb 29, AP-Australia, Ms. Klein's answer to AJ, Burragorang, 21 Jan 1904, 35.930.

[1] See letter 80.

[2] The reasons were most probably the shortage of personnel: they were about to found the mission house at Bischofshofen in the diocese of Salzburg, and take over a teacher training college in Vienna.

[3] Klein, 21 Jan: Fey had written to him that the people in Drummoyne were longing for him. But in Burragorang, too, the people liked him.

84

Steyl, 31 March 1904

Dear Fr. Fey,

My sincere condolences concerning the accident that you had. Good that you came out of it alive. And you even received the last sacraments! What a serious warning for someone of your age.[1]

Hopefully your bones will heal well and that the Lord will give you still many a year in which to bring the gifts of the Holy Spirit to others. Give him honor for it by your inner piety and try to make good use of the rest of your years.[2]

We can well expect that the good Lord will keep up his help.

In sincere love,
Your spiritual father in the Lord,
(unsigned) Superior General

85

Steyl 14 April 1904

Dear Fr. Superior [Klein],

1. Thanks for your letters of January 30, February 19 and 29, as

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Letter 84: to Fr. Fey, Steyl, 1904 March 31, 63.050 Ms/K. Contents: "condolences for the accident." Answer of Fey's to AJ, Sydney, St Vincent Hospital, dateless [AJ: received on 28 March 1904], 63.049.

[1] Fey: On Shrove Monday, 15 February, he wanted to make a trip from Burragong, his place of pastoral supply work promised him permanently by the Cardinal, "to the town of Picton to do some shopping and especially to go to confession. After 14 miles, on a sharp curve as I was approaching the town, the horse suddenly threw me out of the buggy. I injured my left arm and ribs on my left side, and broke my nose and upper jaw." Since it was thought that he might not survive the night, he received the last sacraments. Then they kept him for a week at the presbytery in Picton and he was in the hospital since 23 February so "that he could get better care."

[2] Fey: "The bones seem to be healing well, but I still feel so dull that I am unable to read anything serious."

Letter 85: To Fr. Peter Klein, Steyl, 1904 April 14, AP-Australia, Ms; 35.938 Ms/K (contents given here as "Exhortations"; but the P.S. is lacking.) On 26.4 a P.S. was

well as the one from March 6.[1]

2. I admire the zeal with which you are so active in the vineyard of the Lord. But along with this astonishment, I would like to pass on a word of fatherly caution. St. Vincent de Paul accomplished many great things. But in spite of all his success, he was not spared the criticism of others for his slowness. He was not a radical person with grandiose plans, but only an unassuming child in the hand of divine providence to whose guidance he was completely subservient. But when he was convinced that something was the will of God, he took a firm hold of it and hung on with persistent perseverance.[2]

3. I think that you should make it a rule of your life not to speak or write - even to me - about the new ideas you get until you have carried them around in your heart for a long time and prayed earnestly to be able to know and fulfill the holy will of God.

4. You must make it a rule of life to distrust any idea that is putting a certain amount of pressure on you. First let it cool off for a while, as they say, and wait and see whether it still retains that inner drive about it.

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added to the letter, as the *Journal* for 1904, 50.040 indicates. Here, too, 27.4 is given as the date the letter was sent. Klein's answer to letter 85 sent to AJ, dated Drummoyne, 27 June 1904, 35.940.

[1] Klein to AJ, Drummoyne: 30 Jan 1904, 35.931; same dateline 8 Feb 1904, 35.932; same dateline, 19 Feb 1904, 35.933; same dateline 29 Feb 1904, 35.935; 6 March 1904, 35.936.- Previous correspondence: Klein to AJ, Drummoyne, 13 Jan 1904, 35.928; similarly Burragong, 21 Jan 1904, 35.930. According to a memo written onto Klein's letters, the answer came on 29 Feb 1904.

[2] See: Marcelle Auclair's *Herr Vinzenz hat das Wort*, Freiburg 1962, p.191s: (From: *Oevres completes de saint Vincent de Paul*, ed. Pierre Coste, vol. IV, 120): "Often a person spoils a good work because he/she is too hasty and is led by his/her own feelings, which sweep along one's enthusiasm and poise and mislead one into thinking that a good work which one sees must be done, and is both workable and opportune. But then one finds out that that was not the case, from the bad results that follow. The good which God wills happens, so to speak, of itself, without a person even thinking of it. [...] In short, that is how all the good deeds which we have been performing, came about. None of them was carefully planned on our part; but God wished that we serve him on given occasions, and so he unnoticeably brought them about. He made use of us, but we had no idea where this was all leading to. So we gave him a free hand." – Compare this with the opinion given in Maynard's *Das Leben des heiligen Vinzenz von Paul*, translated into German by Edmund Heger, Regensburg 1909, p 395: "He was a friend of caution, or rather an enemy of rashness; and that was a product of his sound judgement as well as of his virtue. He always feared, as his standard expression had it, to be at odds with the plans of God's providence, if he went ahead too rashly. But once he was sure the will of God was present in what he was doing, then nothing could hold him back."

5. The observance of this rule of life is especially important when dealing with others. Towards me you can be a bit freer. I would advise you, though, to observe a certain amount of reserve even with regards to me.

6. For the moment the good Lord has crossed out your Burragorang plans. If I were in your place, I would not have turned to the Cardinal with the plans without first having gotten my opinion about the matter. Otherwise, it will easily turn out that he will be thinking: "This good Fr. Klein is rushing things a bit." - For he will surely notice whether you are doing this on your own initiative, or whether you had first gotten my permission - and then will link his own thinking to that fact. He would have a much higher opinion of you if he could say to himself: "That Fr. Klein is a man who acts with great caution, and I must respect him for that."[3]

7. As far as finding jobs for our newly ordained is concerned, I am not in the least embarrassed. On the contrary I have always fewer priests than the letters which are directed to me, are asking for.

8. I don't at all doubt that the Lord is preparing a blessed and fruitful apostolate for us on mainland Australia. But this all takes time. The human tools must first attain a certain age and stage of proven experience before the Lord assigns them to the work he intends them to do. It was the same with me: I had to teach school for 12 years and then be a convent chaplain for two more, before I got around to the work of founding a mission house...something I had never thought of before; namely, the idea of personally taking on a job like this.

9. Above all else, work with all your might in Drummoyne. Use your free time to ground yourself well in Dogmatic, Moral, Ascetical, and Pastoral theology and the Lives of the Saints as long as you have the opportunity to do so. Perhaps years will come when you won't have the leisure to do such reviewing.

10. As far as Fr. Fey is concerned, you should be a loving confrere to him, and support and comfort him.[4] It is possible that the Lord had his own purposes in allowing him to have that accident. Perhaps

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[3] Klein, 27 June: Now that you know the present situation, you wish that I momentarily not submit to you any more plans for more foundations. So for the moment I'll leave that alone.

[4] Klein, 27 June: "The humiliations in his life which have come from his own personality have made him very modest, and some people consider him a saintly person; he is very devout."

some dangers, even though only bodily ones, threatened him in Burragorang and this was God's way of snatching him out of their grasp.

11. Perhaps the Lord does not want his apostolate to be restricted to one place, but that he should be an itinerant apostle as the Lord himself had been. You wanted to settle him down now, since you saw that he had the same idea, but then the Lord put his veto on the plan.

12. I said before that it can be, but I should have said: it must be that the Lord had his purpose behind all this. Try to bolster up our good confrere and influence him to have courage and confidence in divine providence despite it all. It is impossible for us poor humans to have things always happen the way we want. On the contrary once in a while a slap in the face does us good; even in school there is no educated boy who has never felt the heavy hand of his teacher.

13. In conclusion, I wish both of you the richest gifts of the Holy Spirit on his great feastday. I am sure you will not neglect to preach often about this great giver of grace and in that way try to spur on devotion and honor to him. In any case that will earn you a great harvest of graces. - At the same time I am sending you two prayer cards. I strongly recommend one of them in particular, which will help you gain a plenary indulgence each time you receive Communion. The other contains a nice little prayer to the Holy Spirit, taken from the book *Gnadenschluessel* (*Key of Grace*) where I changed the "me" in the prayer into "us" so that this alternative prayer might approximate the "Our Father" in form.[5]

14. What you have written about the corruption of youth there is sad indeed. But in spite of this I cannot simply ask you to proceed with the plans you have laid out before me in word and picture. It is questionable whether or not the Lord wants you to do this work, and whether it is appropriate for our priests there.[6] You would not get any children ex-

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[5] Johann Janssen SVD, *Goldener Gnadenschluessel. (Prayers and Meditations in honor of the Holy Spirit. For devotees of the Holy Spirit.)* Steyl, 1886, pp 691. Judging from the bits of information given by AJ, it is not sure which prayer he is referring to.

[6] Klein, 6 March: He quoted a local priest concerning the low moral standard and sexual unrestraint among the boys. He, therefore, suggested an educational institution for boys, along the lines of a trade school. Cardinal Moran also went along with the idea . – But Klein in his letter to AJ, Drummoyne, 22 March 1904, 35.937 was still hoping to attract vocations to the Society from the suburbs and the countryside, but not from among the city boys. That is why he wanted to build a home for poor boys. "I can do this work on the side, so long as I have only a few boys and a small home for them right here."

cept those from Drummoyne. Does the situation with them look so bad?

May God the Holy Spirit bless you,

In sincerest love,
Your spiritual father in the Lord,
Arn. Janssen

26 April - P.S. I received your letter of March 22; but I cannot give any go-ahead yet for the children's home.

86

Steyl, 24 April 1904

Very Rev. Prefect Apostolic,

1. Fathers Klaffl and Vormann II have been here five months now and the time is coming nearer and nearer to come to some decision about their future posting. I have already had several meetings with them about this.

2. My last letters were dated December 21 and 22, and February 9.[1] In the meantime I thank you for your letter of 3 February. Thanks also to Fr. Erdweg for his letter which was dated December 25 and arrived here March 3; and to Fr. van den Hemel who wrote on January 21.[2]

3. As far as your letter of last February 27 is concerned, which I have again taken to hand, the plans for a simple station where one priest

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Letter 86: To Limbrock,Steyl, 1904 April 24, 34.333f Ms/K Contents: "Suggestions for the layout of letters." Limbrock's answer to AJ, Tumleo, 3 Feb. 1804, 35.138

[1] See letters 77, 78, 79.

[2] Erdweg to AJ, Tumleo, 25 Dec 1903, 62.957. See letter 100. Here and in the letter the 17 March instead of March 3 is given as the date the letter was received. The difference could have come from the severe bronchitis which AJ had for a week and kept him from full-time work. AJ to Wegener, Steyl, 7 March 1904, TR XIX, 38r-39r "As for me, now that better weather seems to have returned, I am nursing the hope to get back to normal. This afternoon I allowed myself to move around a bit outdoors and sat in the sunshine in a sheltered spot. A fortnight ago I tried to get up, but suffered a setback; it was too soon." – Van den Hemel to AJ, at sea, 21 Jan 1904, 65.445.

and one Brother would live, don't look too bad.[3] Thank you for them. But I reserve my judgment about one detail: I don't see why a double verandah is necessary. I have shown a copy of the plans to Fr. Buecking, who is staying here at the moment, and have had a second copy made for my archives, where I have a section on drawings and plans that I keep separately.

4. As far as your letters are concerned, I would like to remark that I would be very happy if you would follow my example and give each new topic a new number. That makes the answering of mail easier, inasmuch as one can readily see where a new idea begins.

5. I congratulate you for the nice collection of plants and the 10 cows and 3 horses that Fr. van den Hemel has brought along.[4] Congratulations too for the friendly reception he received in Java. I'm sure that you have expressed your personal gratitude to the Fathers there for their friendly welcome. I'll do the same. The maintenance of friendly relations with these priests, who are your neighbors, seems to me to be of great importance. For your part try to make yourself useful to them and return their favors.

6. Your remarks about the pair of cattle that I was to send you made me laugh. I thought to myself: "In this regard Fr. Limbrock beats the Jews." As a matter of fact I thought about the man of whom it is said: "If you give him a finger, he takes the whole hand." Despite having lost one or the other to sickness, you have actually increased the original pair to half a dozen or even a dozen head, which I am expected to compensate you for, as if animals which one gives must be continually kept alive and not allowed to die. So above and beyond the 350 Marks that the first pair cost, you are adding an additional 1.043 Marks to which you have no right.[5] But there I could have told you that this amount was

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[3] Limbrock to AJ, Bogia, 27 Feb 1903, 34.296-302. There is a sketch in 34.299 with a notice from AJ that he had on April 24 informed Buecking of it. The sizes were 9 x 10.5 metres; the verandas along the length of the house were to be 2.5 metres wide; between those two verandas were to be four rooms: three 2.5 x 4 metres, and one 3 x 4 metres in size.

[4] See letter 64, footnote 1. – van den Hemel, 21 Jan (footnote 2): "I received six cartons filled with plants and seeds. I myself bought the cattle [...] and spent a good thousand Marks on them; so now I have 10 cows and three horses on board."

[5] Limbrock, 3 Feb: "I must say that the first pair cost very much. For we had to proceed very slowly before we could really get down to work. We made experiments with cattle from Australia and the like. But more than once the first ones died. As far as I remember, we got our first pair in 1901 from FriedrichWilhelmshafen. The cow died from ticks; the ox probably from a sun stroke. The two of them had cost 350 Marks.

already included in the 10.000 Marks which you received. I am waiting for more news. Moreover, could you send me further information about the surviving pair which has swallowed up such a large sum of money.[6]

7. Otherwise, your letters contain much interesting information for which I am grateful. I usually pass such letters on to Fr. Schwager whenever he asks me for matters to publish. But there should be nothing in those letters that contains anything of a confidential nature. Therefore, I would kindly ask you to reserve such matters for a special letter with another date. And at the top of such a letter write: "Discreet" or "Confidential". And the extra postage won't be very much: for 10 Pfennig you can send a whole sheaf of papers.

8. A while ago Fr. Kirchgessner mentioned to me that stamps from New Guinea are of great value - sometimes more than what you pay for them. Therefore, it is better not to use a 10 penny stamp, but two fives instead, or better still: a five and two 3s. The extra penny will more than pay for itself.[7]

I wish you all the richest graces and blessings of the Holy Spirit for the coming feast of Pentecost.[8]

In sincerest love,
Your confrere in the Lord,
(unsigned)
Superior General

Then came a cow from Australia with a calf; both died of ticks. It cost 250 Marks. Then came another cow from Sydney or Australia, which is still at Mt. Holy Spirit [Bogia]. For the first year it gave very much good milk, but now not as much as before. She had cost 203 Marks [...] Then along came a steer for which we paid the captain 240 Marks; he was slaughtered a few months ago for our kitchen. So, all told, that comes to 1,043 Marks, not to mention the tips. I respectfully recommend this sum for our first pair of cattle to your great generosity."

[6] Limbrock to AJ, Tumleo, 26 April, 35.140: "Our little herd of cattle here in Tumleo has of late increased by six calves." It things continue this way, by increase alone over the next 2-3 years our initial outlay will be completely covered. So our capital is very well invested. Upkeep and tending cost us very little. We have an additional usefulness out of this since the cattle for the most part keep the plantations clean, which was formerly the job of the workers. [...] The first cows were at Mt Holy Spirit, and from them, if I remember rightly, in November 1903 eleven calves were born. Since then I have not been there. Connections with that station have become less convenient.

[7] In 1888 Steyl became aware of the possibility of making money for the missions from cancelled stamps. See HB 10, 1882/3, 32.

[8] The date of Pentecost Sunday in 1904 was 22 May.

87

Steyl, 25 April 1904

Most Rev. and dear Fr. Prefect,

1. Frs. Vormann II and Klaffl want by all means to go back to New Guinea. I offered Fr. Klaffl another position elsewhere.[1] But both insist on New Guinea. Then I told them that in that case they would have to take a stance toward superiors there that would guarantee that matters would go well in future. In this regard I gave Fr. K a very serious warning and suggested various matters that had to be changed.

2. He seems to have good will and is ready to do whatever is necessary to gain that result. He will write to you and beg your forgiveness for all the wrong he has done to you.[2] I brought up to his face the insulting expressions he has used to you and told him plainly that what he had done was not a minor but a serious offense, especially when seen in the light of what our divine savior says of a person who calls his brother a "good-for-nothing."[3]

3. Furthermore, I praised you to his face, telling him how I knew you from your youth[4] and that he would have to go far and wide to find a superior who, when insulted by such crude words, answered as calmly as you had done.[5] I told him to keep the fourth commandment of the Lord, which commands that we honor and obey our superiors.

4. On the other side of the coin, he thought it would also be necessary for you to change in some respects. The well-being of the mission depended on that. Then he asked me to make you aware of this.

5. I cannot refuse that request, and so that is the reason why I write you this letter. Every superior must remember that when he runs into problems with his subjects, he himself and his imperfections are often partly the cause of the problem. Therefore I also beg you to try to

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Letter 87: To Fr. Limbrock, Steyl, 1904 April 25 I, 34.335f Ms/K

[1] AJ to Wegener, Steyl, 30 March 1904, 63,478: "Something has to be done about Frs. Klaffl and Vormann II; they cannot just remain idle; the following councilors (Holthausen, Blum and auf der Heide) agreed with the following solution: to send Fr. Vormann to Fr. Peil [USA] and Fr. Klaffl as the second priest to Diamante in Argentina."

[2] See letter 88, at the beginning.

[3] Cf. Matthew 5:22. – See letter 71, section 4 and letter 75, section 4.

[4] Limbrock came to Steyl in 1877 as an 18-year-old and in 1883 sailed to China as a deacon.

[5] See letter 60, footnote 1.

judge matters in this light so that joy and blessing may arise out of the pains that have been borne.

6. The Lord usually lets some drawback - something like a club foot - cling to every person, even good ones. According to wise divine decrees, these handicaps serve the following purposes in our life:

a.) They lead to the practice of humility because such an appendage lowers our esteem and admiration in the eyes of others.

b.) They help us in our struggle with ourselves, by gradually getting rid of things which are not good for us.

7. In a similar way your personality and conduct have given some of your subjects cause for lessening their love and respect for you. It does not follow that this hindrance is actually something bad. But that is the way it is in the world. It is good for a person to know about things like this and pay attention to one's conduct in order to prevent such a reaction.

8. Under circumstances like this a person takes many things amiss. To a great extent one loses one's influence over hearts. One's exhortations and sermons become unbearable. If people get an express order to attend conferences, they easily become hardened from the outset against what they should be hearing, and so the best of exhortations bears no fruit. All of this can be less, or not at all, the fault of the superior but of the subjects. That is why it is so important to pay attention not to lose control over hearts,[6] and now and again to close an eye and not punish, but do the opposite.

9. Would you, please, dear Rev. Fr. Limbrock, think this over well. You have allowed me the freedom to tell you all these things for your own and the mission's betterment. They are the most important things that a person must know and be aware of.

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[6] See also letter 60: "If the heart is disinclined, it sees everything as black." – Letter 87, section 15 and letter 150 section 10. - AJ , *Briefe nach Suedamerika*, Vol II, Nr. 281: "If you have a person's heart, you have the whole person." – Nr 311: "If you have the confidence of your subjects, it will be easy to control them." – Vol IV, Nr 669: "Where many people live in a religious community and contribute to a common good, they will need certain things, some of which I here mention: a.) The subjects owe the superior attention, honour, and obedience. b) The superior should try to make these duties easy for his subjects. He should remember that he has before him fragile human beings, of whom he himself is one, and that in some matters he must reckon with the indulgence of his subordinates. – Therefore the person in charge should shun expressions and actions that sadden the hearts of those under him and turn them away from him. Where he must give orders and corrections that are unpleasant to them, he must do

10. I ask you to be very careful also in matters where you disagree with other superiors. It is hard to occupy the position of a superior. As St. Gregory puts it: "*Ars artium est regimen animarum.*"[7] (To direct souls is the highest of arts.) Even our divine Savior acted patiently and tolerantly with his disciples in many matters.

11. Don't forget all this when you verbally or in writing try to help your missionaries to understand the above-mentioned point.

12. Of special importance are written themes, which should be the norm for all missionaries.[8] If all this sort of material is presented to the consultors, then one has an occasion to hear how these matters are handled in other missions. You should get in contact with Fr. Buecking every now and then over similar problems. And even if the circumstances in the two places are not exactly the same, it is always comforting to know what a confrere like him thinks.

13. I would rather write down individual complaints on a special sheet of paper.[9] Here I would like to make you aware of a point: people say: "Fr. Limbrock is really not a missionary who himself works among the Blacks. If he lets himself be seen, the children run away from him. In church he moves around and slaps children with his own hand when they misbehave." I did not let the blame for that last remark rest on you, but tried to defend you. I wanted to inform you of this criticism so that you can personally think it over. Everything must stay within its proper bounds. But I do not presume that you have overstepped them. I have noticed that in this regard the priests of lesser rank stand higher than those of a higher rank; the first ones could do certain things which were less befitting for the latter ones.

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what he can to remove what is bitter and harsh.At least he should act in such a way that his subjects will have to say to themselves that he is only doing what he has to, out of duty; and so they won't hold it against him personally." – Wegener to AJ, St Gabriel's, 3 Dec 1904, 63.490f: "I have often said that no matter how much Fr. Limbrock wants to draw people's hearts to himself, he rubs them the wrong way without meaning to. That has a bad effect on subjects, especially when they are still young and immature."

[7] "The greatest of arts is to direct souls." From Gregory the Great's *Regulae pastoralis liber*, Part I, chapter I in Migne's *PL [Latin Fathers]* 77,14. That statement can actually go back to St Gregory of Nazianz's *Oratio II (Apologetica)*,Nr 16, in Migne *PG (Greek Fathers)* 35,426. - This sentence was also quoted in the rules for priests given in the first three SVD general chapters: Co 1885 S/363, 1891/109 and 1898/119.

[8] Limbrock, 18 Dec [1903] 35.258f: he wanted to write "Some Simple Guidelines for Mission Work" before Ali [where Klaffl had been] and Leming-Walman [site of operations of Friedrich Vormann] had been really occupied.

[9] See letter 88, at the beginning.

14. Fr. Klaffl has made some valuable research into ethnology and linguistics.[10] So he could still be of useful service to the mission if he would put his personal matters in order and were allowed to return. For my part I will gladly try to do whatever I can to bring about in him a better understanding and betterment of the matters wherein he had failed. Otherwise, he has some good qualities in himself. For that reason I am sure that you will also do whatever you can for him.

15. You should also remember that it was not very nice of you to send Br. Gottfried back empty handed when he had come on orders from Fr. Klaffl to bring back some of his belongings. Understandably fireworks followed.[11] It would have been more prudent for you to give him certain things, along with an explanatory letter. Then you could have made some remarks in it about how one should go about matters like this in the future. To keep peace one must sometimes overlook certain things. In this way one remains in control of the situation and does not lose influence over others. Please do not take what I have written here as a reprimand but as good advice. You yourself must know what you have to do as a Prefect Apostolic.

[without greetings or signature]

88

Steyl, 25 April 1904 II

Very Rev. and dear Fr. Prefect,

Fr. Klaffl has just handed me a letter for you. From it you will

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[10] See his article about Ali in HB30,1902/03, 138; 31, 1903/04, 135-137, 146f. – Klaffl also occupied himself with map making: letter 31, footnote 11.

[11] Gottlieb to AJ, Berlinhafen, 18 May 1903, 63.453: Klaffl was very generous in giving gifts and paying with items that had come from Europe at a high price. Limbrock wanted to put a stop to this. "So I was sent to Tumleo, to get the desired items. And when I came back empty handed, with the remark from Very Rev Fr. Prefect that he wanted to know what the desired items were for, Fr. Klaffl exploded into fire and flames. Then I believe that on either that day or the next, in this state of fury, he began the meter-long letter to Rev. Fr. Superior General." In his opinion Klaffl was in the wrong; for according to the opinion of most of the confreres, Fr. Prefect was no respecter of persons. "No matter what, he dealt much too well with us, and did for each of us what he could and his means would allow. [...] He dealt with all of us alike, from the lowest to the highest, in Christian love and manner."

Letter 88: to Fr. Limbrock, Steyl, 1904 April 25 II, 63.480 Ms/K. Contents: "Concern-

best be able to find out what his intention is. This also relieves me of the duty of informing you of his complaints.[1] I beg the Lord to enlighten you. It is no shame to let subjects have something to say. If there is a possibility for Fr Klaffl to return, it would be very good if he did. It is then very important to pave the way for the future.

Fr Friedrich Vormann also gave me his letter for you. Almost the same points hold for him too.[2]

Please think over the whole thing with the Lord.

I have had your letter of last Feb. 28 copied. In it you inform us how you want Mass vestments and similar items sent to you. I have shown these suggestions to Fathers Klaffl and Vormann. The latter agreed with them, while Fr. Klaffl remarked that he had had only one ordinary week-day vestment at St. Anthony's.

Please think everything over well and consult with Fr. Erdweg or whoever else is worth talking to about it.[3]

Try to develop a better relationship with Fr. Vormann I, wherever and whenever possible.[4]

These are all bits of advice that I would like to pass on to you. May God the Holy Spirit enlighten you with the light of his grace.

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ing Fathers Klaffl and Vormann II.

[1] Klaffl to AJ, without date and place [Notice of AJ: April 1904], 63.479. From it only one excerpt was quoted, 63.481. But according to an entry by AJ, this was not sent to Limbrock. See letter 77, section 4. – Limbrock to Klaffl, Tumleo, 12 Aug 1904, 63.487: In answer to Klaffl's letter of 24 April 1904, he would first have to seek the advice of the older confreres, and after personally considering and praying over the matter, give a negative judgement about his return to New Guinea. AJ could tell him all that was necessary, if he wanted to know. Limbrock should be spared from having to repeat the whole story again. – Limbrock, 13 Aug (footnote 2): He had in a special letter to AJ written enough about Klaffl. This letter "has really gotten long enough. Reading it really takes a lot of patience."

[2] Vormann II, Steyl 6 April 1904, "Complaints against Fr. Limbrock" according to the note from AJ, 64.914f. The actual letter no longer exists. – Limbrock to AJ, Tumleo, 13 August 1904, 64.916: He himself had written to Vormann to give up his wish to return. "Good Fr. Vormann does not understand himself."

[3] Limbrock, 13 Aug (footnote 2): "Fr. Erdweg, with whom I have often and in depth consulted over this matter, is of the opinion that one cannot in good conscience agree to the return of Fr. Vormann II."

[4] Limbrock, 13 Aug (footnote 2) It would also be better for Fr. Franz Vormann "if his younger brother did not come back here again. Because the latter with his well-known tendency to irresponsibility and talkativeness has not for the most part exerted the best of influence on good Fr. Franz Vormann."

In sincerest love,
Your confrere in the Lord,
A. Janssen
Superior General

89

Steyl, 26 April 1904

Dear Fr. Fey,

As you see, I wrote to you on March 31.[1] The letter was supposed to go along with a letter I was writing to Fr. Klein at the same time. Whenever I have any mail ready for Australia, I wait until the last mail day (Friday), in case any comes and I can then answer it. But sometimes it happens that a Friday comes and I forget to write and then have to wait another eight days.

Meanwhile, I have also received your two letters from March, as well as the vows. Many thanks for them all.[2]

I am sad, dear Fr. Fey, to see a good elderly man like you suffering so much. But on the other hand, I think that the good Lord must be very fond of you because he sends you so many crosses. But don't lose courage. I have great confidence in you because I know you have so much good will. Because of all this, I am sure that matters will go well in the end. I hope that you will get better soon, and that the good Lord will give you the opportunity to send many a redeemed soul from the land of Australia to heaven.

I heard that both Fr. Klein and Cardinal Moran are satisfied with you. That makes me happy. Try also to be satisfied with yourself. Thank

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Letter 89: To Fr. Fey, Steyl, 1904 April 26, 63.051 Ms/K. Contents: "Encouragement." Fey's answer to AJ, Sydney, 1 March 1904, 63.047; likewise, Drummoyne, 19 March 1904 [date stamped ccording to notice on the letter], 63.048.

[1] See letter 84.

[2] Fey, 1 March: "If I don't improve physically and mentally, I earnestly beg of you again to agree to give me a dispensation and let me leave in peace. Because of that possibility, I have renewed my vows for only six months." The letter had been written in very low spirits. As well as the following: "Unfortunately my bones are healing very slowly, even though my surface wounds are healing quickly, so that one can hardly notice any difference in my face. My head feels as if it is being pressed in a vise." Fey's next letter of 19 March, is again filled with more faith and hope.

the Lord for both joy and sorrow, and do your best to be of help to Fr. Klein, my representative there.

Paul was an apostle and great saint but in spite of it all, he had to languish in jail for two years in Caesarea.[3] I don't think you'll be inactive that long; and in any case you have not been thrown into jail. So, cheer up.

With sincere love I recommend myself to your devout prayers, your daily Mass, and your sufferings.

In the love of the Holy Spirit,
Your spiritual father and
confrere in the Lord,
(signed) Arnold Janssen
Superior General

90

Steyl, 6 May 1904

Very Rev. and dear Fr. Prefect,

1. I wrote you once before to remind you that you are also the Society's superior there and, as such, are responsible that we acquire a piece of property for the Society that is well suited for retreats.[1] Until now you have not reacted to the suggestion. I hope you will in the future and so I won't scold you now for the oversight.

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[3] Acts of the Apostles 24, 27.

Letter 90: To Fr. Limbrock, Steyl, 1904 May 6, 35.055. Ms/K. Contents: "Sawmill in Wilhelmsland." Limbrock's answer to AJ, Tumleo, 7 March 1904, 35.048. Limbrock's answer to AJ's letter 81, Tumleo, 7 March 1904, 34.325f; from same writer and same dateline, 21 August 1904, 34.322-324. – A copy went to Fr. Schlueter in Sydney with this handwritten PS by AJ: "I send you this copy, dear Fr. Schlueter, for your information, so that from it you can judge whether it is cheaper to buy the requisite materials in Australia or in Germany. With best wishes, Arn. Janssen." Copy in AP-Australia.

[1] See letter 70 section 7, and letter 80 section 2. – Limbrock, 18 Aug: in letter 80 AJ had written about "a pleasant and easily approachable spot." The main problem lies in that demand or condition. Formerly he had suggested Holy Spirit Hill at Bogia but the General Council "was not happy with my suggestion and perhaps it was just as well." The place is to be recommended for its approachability but not for its insufficient height. "According to my way of thinking, such a spot should be 600-700 metres higher."

2. I have received your report on the sawmill layout.[2] I passed that report and two others from Br. Eustochius, dated July 21, 1901 and March 20, 1904,[3] on to the general consultors.

3. I am happy to communicate to you the welcome news that 15,000 marks have been granted to your mission for the current year.

4. The report from Br. Eustochius contains the following estimates:

A. 1) Gutter saw for 80 cm diameter logs		6,350 kg	4,625M	6-12 PS
2) Crosscut saw for up to 18 cm logs		1,250 kg	865M	3 PS
3) Planing machine			1,500M	3 PS
4) Grinding machine			150M	
	14min			
5) Locomobile performance		5,600kg	5,600M	
	21 max			
			12,740M	

The road up to it must not be too steep, and yet on top the terrain must be sufficiently roomy and flat." To satisfy all these conditions in one place could be difficult in New Guinea. "It is regrettable that the surface of the moon is better known than that of inner New Guinea. Maps or books don't help very much. [...] Big and special expeditions for this purpose would cost too much and besides the outcome would be too uncertain. All the works of the Lord proceed slowly and so also in this case it would be well to have a bit of patience." Perhaps something could come about in the area around Dallmanhafen [Wewak]. For a start one could build a house for the Society on Holy Ghost Hill. It would be recommendable, however, to acquire another tract of land for plantations and the like." After ten years you would have the first harvest, and it would be repeated for many years to come. – Limbrock to AJ, Tumleo, 2 March 1905, 35.161f: "In my opinion the mission is now gradually advancing to a new stage. Our settlement in Friedrich-Wilhelmshafen [Madang] will, it seems to me, change the picture considerably. Everything else being equal, I think that there in the vicinity of the seat of government and the center of commerce is the place best suited for meetings. Naturally there is some bad example there [because of the officials and traders]. But it is very important that the missionaries also maintain a bit of contact, even if it is superficial, with the administration and others."

[2] Besides the above-mentioned application of 7 March which was forwarded to the General Council, Limbrock also wrote a "confidential" letter to AJ, Tumleo, 16 March 1904, 35.049 where he stressed again the need for the sawmill, but also reported on his own personal situation and again repeats his request to be recalled, gives a short report about the distribution of the priests, and his plans for the preparation of the Sisters for their perpetual vows. See letter 61 footnote 1, and letter 67 footnote 9.

[3] Eustochius to AJ, Tumleo, 21 July 1901, 35.045-047; likewise from Steyl, 20 March 1904, 35.050. This letter is an almost word-for-word repetitionn of Eustochius' to AJ, Steyl, 12 March 1904. 35.051.

B. Accessories, transmission, belts,	2,000DM
saw blades, hooks, caps, trolleys	
trolley axles for transport of logs	885DM
chimney	330DM
cement for foundations	300DM
	3,515M
	+12,740M
	16,255M
Freight: 35 cubic meters @ 50 Marks	1,750M
TOTAL	18,005M

5. With the above sum of 15.000 Marks, the costs are fairly well covered. But because of your urgent wishes we would be ready to advance you the remainder from next year's budget, presuming that it is not too much.

6. I doubt whether you can buy the machines as cheaply in Australia. So I have sent a copy of the business section of this letter to Fr Schlueter in Sydney.[4]

7. My last letter, dated April 24/25, dealt with Frs. Vormann and Klaffl. Hopefully you have received it.[5]

For the coming feast of Pentecost,[6] I wish you and all your Fathers and Brothers the choicest gifts of grace from God the Holy Spirit.

In sincerest love,
Your confrere in the Lord,
(unsigned) Superior General

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[4] Schlueter was in Sydney for rest and recreation but was already assigned to "Regina Angelorum" [Walman]. Limbrock, 16 March (footnote 2) - Schlueter to AJ, Sydney, 20 April 1904, 35.052-054: He asked if he might shop around to see where he could buy parts for the sawmill at the lowest price. The total price would come to about 13.000 Marks. Besides that, he made a request for funds to be sent him for the construction of a small ship, a so-called lighter so that we ourselves could transport the sawmill. Unless he received orders to the contrary, he would sail back to New Guinea on 25 March.

[5] See letters 86, 87, 88.

[6] Pentecost Sunday 1904: 22 May. - The greetings had already been sent in good time with letter 86.

91

St. Gabriel, 21 June 1904

To the superiors
of the houses of our priests in Kaiser-Wilhelmsland:
at Tumleo, Walman, Ali, Monumbo, Bogia
as well as to the superiors
of our Sisters in Tumleo and Monumbo

Repeatedly I receive requests for admission to final vows,[1] which are made in such a way that I cannot answer, since I must first have to hand appropriate reports from the superiors concerned.

I ask that in all such cases you use the following procedure: All Brothers[2] and Sisters concerned, should forward a pertinent request to the religious superior of the mission after passing it through the hands of their house superior in an unsealed envelope. The latter may not send it further before adding their personal comments to it. At this stage others may also be asked for their opinion, as is customary in our European houses. After the proper consultations for promotion have been made, a thorough report should be compiled, just as is done in Europe. In order to avoid accumulating a pile of paper, these remarks should be inserted, whenever possible, directly underneath the request being made; all is then forwarded to the religious superior of the mission. After adding his own comments, he should send all the documents on to me along with the necessary application.

AJ
Superior General

Letter 91: To the masculine and feminine superiors in Kaiser-Wilhelmsland, St Gabriel, 1904 June 21, 68.454 Ms/K

[1] Perpetual vows are meant.

[2] Since the priests had pronounced their perpetual vows before ordination to the sub-diaconate in 1898, they were all in perpetual vows except Fr. Fey in Australia.

St. Gabriel, 21 June 1904

Very Rev. and dear Fr. Prefect Apostolic,

1. Would you please see that the enclosed circular, which has been found necessary, is distributed throughout the mission; and after it has made the rounds, could you make a report about it.[1]

2. I have come to the aid of your efforts to set up a sawmill by asking Fr. Rector Blum for the 13,000 Marks as Fr. Schlueter requested. This is to be advanced to next year's account, which is normally our contribution to you.[2]

3. At the same time I don't want to miss this opportunity to remind you again that the Society must procure its own property in the mission, one which is scenically situated, easy of access, and can later be used for holding our retreats.[3]

4. I am happy to hear that you are satisfied with the work of the Sisters, and that they are making such successful efforts to advance the mission to the stage where its work becomes productive. In that context I also congratulate you on the increase in your livestock. I found all this information pleasant reading.[4]

5. I shall pass on to Fr. auf der Heide[5] your request for more Sisters. Unfortunately the last teacher training groups are small, and it seems to me that almost all are already allocated.

Letter 92: To Fr. Limbrock, St Gabriel, 1904 June 21-22, 35.141 Ms/K. Contents: "various bits of news."

[1] See letter 91. – No such report exists.

[2] See letter 90, footnote 4. – AJ to Blum, St Gabriel, 19 June 1904, 35.056: "Since we are here concerned with an advance payment concerning something that is due shortly and is concerned with a very important matter, I don't think we have to bother the other general councilors with the matter. If you are of the same opinion, I would ask you to put the requested amount at their disposition and inform Fr. Limbrock in writing about it; and if necessary, inform Sydney too." Blum to AJ, Steyl, 24 June 1904, 70.227: I am of the opinion that New Guinea can be paid 13,000 Marks without further ado from Acc. 1904/05.The materials for the sawmill are, of course, to be ordered and paid for in Germany."

[3] See letter 90, section 1 and footnote 1.

[4] See letter 64, footnote 1.

[5] Limbrock, 16 March (Letter 81, footnote 2): "Eventually three Sisters would be desirable for the station of St Anthony on Ali, and one more for Holy Spirit Hill (four in all)."

6. I arrived here on June 7.[6] Soon after that I had a meeting with the local directorate, and when the head of the Catholic School Association, Dr. Casper Schwas, came here in the evening, we were able to straighten out a few unsolved points in our contract and go ahead with taking over Waehringer Teacher Training College. Fr. Giese will be its director, and Fr. Stroehl his assistant. The other teachers are well-disposed lay people, whom Mayor Lueger has transferred from teaching positions in the city to the Catholic School Association.[7]

7. Last Sunday there was an immense Catholic rally in Vienna; it was a re-enactment of the religious consecration of the country to Mary Immaculate by Emperor Ferdinand III in 1647, when the country was completely surrounded by enemies and the empire was in the greatest danger of collapsing. At that time he had a commemorative pillar erected in honor of the Blessed Mother. Processions from the many parishes of the city marched to it in a very orderly way, along with all the organizations and clubs of which the city boasts. At the celebration there were many bishops, abbots, and prelates; also the emperor with many members of the imperial family, accompanied by generals and all the ministers of the empire. Spread over a spacious meadow, the entire assembly prayed and sang and re-dedicated the empire to Mary. Thousands of copies of the consecration prayer were printed, distributed to the people, and read in unison in public; at which time even the ministers all knelt down. At the conclusion of the ceremony, the national anthem was sung and accompanied by waving flags, banners and hats, then the emperor rode back to his palace. The ceremony made a deep impression on all who took part in it, including his majesty.[8]

8. At the moment I am trying to see if I can set up a new center for our clerical novices and high school students in Austria.[9]

In sincerest love,
Your confrere in the Lord,
(without signature) Superior General

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[6] From a priests' conference, 50.046, p56: Departure from Steyl, Thursday, 19.5, at 1:35 a.m. Friday. Arrival at St Wendel, Saturday, 21.5, at 8 p.m. – Departure on Corpus Christi, 2.6, at 12:26 a.m.. Arrival at St Gabriel, Tuesday, 7.6, at 11:45 a.m.

[7] See: *Vita-AJ*, pp 348-350.

[8] A report about "The Vienna celebration of homage to the Immaculate Virgin" on 19 June 1904 in: SG 27, 1904, 516f with illustration. A short report also appeared in SMB 31, 1903/04, 161. – AJ saw to the publication of the articles in Steyl publications in a communication to Abel, St Gabriel, 24 June 1904, 62.453/1, and sent along as supportive proof an edition of the Vienna *Vaterland*.

[9] This is about St Rupert's in Bischofshofen in the diocese of Salzburg.

22 June: P.S. I have just received from Steyl the contents of a telegram which reads: "*Gallusem Evangelistam.*" (Br. Gallus has died, also Sr. Evangelista). My sincerest condolences for their passing,[10] which just shows that a tropical mission is not possible without frequent losses. The good Lord will surely reward the two departed ones for their works.

93

Confidential

St. Gabriel, 22 June 1904

Very Rev. and dear Fr. Superior,

1. Since you have worked and suffered so much in China, I believe that I can tell you in confidence that the distribution of votes for episcopal candidates was divided among the following in the order in which they are listed: Freinademetz, Henninghaus, Vilstermann, and Pieper.[1] I order you to keep this information to yourself.

2. I wrote to you about Frs. Vormann and Klaffl on April 25. Without hesitation, both want to return to New Guinea, but Fr. Klaffl thinks that the Prefect Apostolic has to change because he is in several ways absolutely different from the other mission superiors, and that the two of them have a right to expect this much from him. I have no idea

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[10] Br. Gallus (Gerhard) Hake: died on 17 May 1904 in Bogia. He arrived in New Guinea on 21 Dec 1903. He suffered continually from attacks of fever. – Sr Evangelista (Ludmilla) Ihler: died on 19 May 1904 in Tumleo. Report of both deaths is in SMB 32, 1904/05,30. – Limbrock to AJ, Tumleo, 24 May 1904,25.069f concerning Sr Evangelista: "As far as I know her, she was a very good Sister of solid virtue, which was proven by suffering." – Erdweg to AJ, Tumleo, 11 June 1904, 62.659: "On Wednesday she was still working, and on Thursday at 4 p.m. she was a corpse. She had a 43 degree fever and was not able to perspire. She was a good Sister, a sturdy soul, who despite her delicate health and anemia made herself useful everywhere. She worked in the kitchen, shoe shop, and sewing room. She made the black cassocks for the priests and she was so clever that she even made the harnesses we needed for our horses." – The telegram arrived in Steyl only on June 19. Blum passed along the news at once. – Blum to AJ, Steyl, 19 June 1904, 63.113. – Concerning telegraphic announcements of deaths in the missions and telegrams in general, see: *Nuntius SVD* I, 18f.

Letter 93: To Fr. Limbrock, St Gabriel, 1904 June 22, 34.337f., Ms/K. Contents: "Suggestions for the guidance of subordinates." Limbrock's answer to AJ, Tumleo, 15 March 1904, 35.139; likewise 26 April 1904, 35.140.

[1] See *Vita-AJ*, pp 445f.

how things will turn out with the two nor whether they, especially Fr. Klaffl, will lessen his demands. I sent you their letters after having asked them to write you in such a way that you might be able to arrive at some agreement with them.[2]

3. Would you kindly think it over and see if you can make some adjustments that have to do with the vow of poverty. Consider the situation of a confrere who is on a station all alone, and in some sense also has the rights of a superior; and that what he is given is not really given to him personally but to the station. Consider the consequences. If gifts that come to individuals are kept by them, then because of the weakness of human nature, one of the first effects will be bad blood. Besides, the person concerned will not make any effort to maintain his station with outside means. In any case when he is transferred, he is not allowed without permission to take anything along. In this way you have a means in making transfers to correct situations which otherwise can turn into abuses. If a person is transferred to another place and leaves behind - or must leave behind - his personal effects, then there will be no difficulty in distributing them to other stations, where they are needed.

4. Please think over this point and if you have any objections to them, let me know what they are.

5. In administrative work you are not obliged to act always in the most ideal way. On the contrary, a good superior must also take into account the weaknesses of people. The Lord God does not demand of him more than he is actually able to do.

6. That is the way it was, for example, when you gave the legitimate order to Fr. Klaffl that he had to go over to Tumleo every fortnight. But then when you saw what problems this caused him, you did not have to hold strictly to your order.

7. Nor would I have acted the way you did in the following situation: Fr. Klaffl sent a Brother to you and asked for various things out of the bulk store. You, however, sent the Brother back with a refusal. I would not have done that because in that way Fr. Klaffl was embarrassed before the Brother, and from that you could have imagined that the consequences would be bad - as they in fact did turn out to be. If I had been in your place, I would have filled all his orders as best I could...even though I might have cut down the amount of items I thought to be questionable. Then I would have sat down and written him a friendly letter and told

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[2] See letters 86, 87, 88.

Carpenter Shop in Alexishafen

Sawmill in Alexishafen

him how he should go about ordering in the future. That is how I would have acted if the incident actually took place as Fr. Klaffl described it.[3]

8. I have read as much of your pastoral letter as time would permit. May I tell you what impression it made on me? I thought you should not continue along those lines. For the reason that, after all, we are all poor creatures, and if a superior paints such lofty ideals on the wall, a subject may think and say: "That is all too high for me to follow." You must choose ideals that are a bit lower, and only now and then allow the highest ones to shine forth, but only in such a way that people notice that you do not demand their actual attainment, but are only holding them up as a challenge for those inspired to a greater zeal.[4]

9. Do not take it amiss, Very Rev. and dear Fr. Prefect Apostolic, that I speak my mind here. I know that you mean well; but as long as we remain in this mortal flesh, we have to keep on learning. You mean it all so honorably and sincerely, and that is why I would like to see you well appreciated by all your subjects, and see them willing to give an open ear to your words. Please don't take it amiss if every now and then you have to change a bit when you feel it may be necessary. That will not lower your reputation but enhance it.

In sincerest love and with many greeting in the love of the Holy Spirit,

Your confrere in the Lord,
A.J., Superior General

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[3] See letter 87, footnote 11.

[4] Limbrock, 15 March: Because he knew from personal experience, where the shoe is pinching, what internal and external difficulties a missionary has to fight and what he really needs, Limbrock took it upon himself to compose a first draft [on the subject]. "So that other more qualified people would be spurred on to improve and finalize it. This much is clear to me: if things are to get better and our projects are to be built on solid ground, then our basic ideas must be clearly grasped and then adhered to, and our goals must be more clearly and exactly set before us. And above all else they must affect the spirit of the missionary. And I must say, my very Rev. and respected Fr. General Superior, that sometimes it seems almost unbelievable how muddled and dreadfully primitive, to say the least, a person's ideas about spiritual life, about sin, about the practice of virtue, about mission methods, and the like can change after many years of life in heathen lands. Unless they have an intensive influence upon our inner life, all external discipline and efforts are useless and barren. [...] In the essay I have the honor of respectfully laying before your Reverence a sample of my begging technique with the request that you be so kind as to assess it. [...] The whole essay was planned to consist of two parts: 1) some religious and ascetic points as a foundation and 2) various rules and suggestions for general practice. In the first section the chapters on religious spirit and obedience seemed the most important to me, and for that reason I gave them

94

St. Gabriel, 29 June 1904

Dear Fr. Superior [Klein],

1. Today is your nameday. Because of that I have been thinking of you and decided to send you a few lines.

2. First of all, my sincerest best wishes for success and blessing. May the Lord preserve you for the Society a long time and make you a really zealous missionary.

3. I hope you have received my letters of April 14 and 26.[1] Since then I have received your letters of March 1, 4, 11, and 12. I thank you for all the information they contain.[2]

4. Others may shrug their shoulders at your wish to convert the Protestants.[3] It can well be that your desire to do this comes from God. If so, then he will surely not prevent you from seeing its fulfillment. In the first place for me the matter is very risky, and so I do not dare to agree to a lifestyle and this kind of work which deviates very much from a priest's normal way of life.

5. There is also the following point: anyone who wants to stand up publicly and convert Protestants should be well prepared and schooled for this by successful private efforts in the past. Until now I have not heard of any conversions you have made.

6. You are probably thinking: I am a missionary and as such, I must do something special to show it. I don't think this is really neces-

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the most time, attention, and care." – It was hoped that this first draft be printed in Steyl and some copies be sent to China to be appraised, completed, and corrected. "In this mission that sort of written statement was necessary to clarify matters. [...] If you don't think it is of use, I humbly ask you to send it back." See letter 107, footnote 14 and secton 10.

Letter 94: To Fr. Peter Klein, St Gabriel, 1904 June 29, 63.505 Ms/K. Contents: "Nameday congratulations and the fundamentals of zeal for souls."

[1] If *Journal* 1904, 50.040, p 118 is rightly interpreted, it concerns a PS added on 26.4 onto letter 85 saying, "I still can't say yes to the boys' home." The same deduction can be made from Klein's journal entry for his letter to AJ, Drummoyne, 22 March 1904, 35.937: "Answer 26.4 = PS of 14.4." See letter 85 footnote 6.

[2] The mentioned letters are no longer at hand.

[3] Concerning this Klein wrote to AJ, Drummoyne, 28 Feb – 2 March 1903, 63.502 in an enthusiastic way.

sary. Allow yourself to be led more by Divine Providence. If the Lord wishes to make something special of you, He has enough means at his disposal to do so.

7. It is best to let yourself be led by Divine Providence like a little child. That is the safest road to follow. The urge to do the extraordinary is something a person should confront with great skepticism. Just be a good pastor and procurator, and the rest will take care of itself.

8. Feel free to communicate to me all your ideas. I recognize in them your great zeal. But sometimes it is a greater virtue to control one's zeal rather than to give it free rein... especially when it does not come from God but from nature.

9. Our Society has taken over the management of the Waehringer Teacher Training College, which was set up by the Catholic School Board.[4] Here in St. Gabriel they are adding on to the southern wing of the building that faces Moedling. Everything around the pond is much more beautifully laid out now, and the church is visited very often.

Heartiest greetings!

In the love of the Holy Spirit,
Yours,
[without signature]

95

St. Gabriel, 1 July 1904

Dear Fr. van den Hemel,

I am very happy that everything went so well in Java and that you managed, through good connections with the Jesuit Fathers, to be of good use to our Society and the mission.[1]

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[4] See *Vita-AJ*, pp. 348-350.

Letter 95: To Fr. van den Hemel, St Gabriel, 1904 July 1, 65.447 Ms/K. Contents: "I am happy about your good reception in Java." Van den Hemel's answer to AJ. Batavia, 10 Dec 1903, 65.444; likewise, at sea, 21 Jan 1904, 65.445.

[1] Van den Hemel, 21 Jan: "The very Rev Bishop and the Jesuit Fathers wish only to keep in close contact with us." The superior of the mission, Fr. Hellings [Wilhelm, 1854-1932] in Jakarta, also offered the facilities of a sanatorium they have in North Celebes for any two missionaries in need of recuperation.We would have to meet the

You also brought along six cartons of plants and seeds. That pleases me no end. Later I would be interested in getting some more exact information about what you have brought along.

It must have been lovely in Tumleo to see the 10 cows and 3 horses which you had brought along. I hope you get much joy from those animals and their offspring.

Please join the Very Rev. Prefect Apostolic as soon as you can and as a faithful spiritual son, try to support him in the many occupations and worries he has.

I have also written to the Most Rev. Vicar Apostolic of Java and thanked him for the friendly reception he accorded you.[2] Your good sister, Sr. Augustine [3] also rejoiced over the good will you had experienced. May God the Holy Spirit bless you and make you a really good and able missionary.

In sincere love,
Your spiritual father in the Lord,
(unsigned)
Superior General

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medical costs, but accomodation and all else would be offered free for three months by the Jesuits. "I felt free to gratefully accept the offer in the name of the mission. Their superior said that he was happy about that." The letter of 21 January lay before the general council at its meeting on 14 March 1904 when the question came up "whether we should have a mission in Dutch New Guinea" – that is, in today's Indonesia. The question received a "Yes" answer.(8.078.) – Actually the first intensive recommendation for a mission in the Dutch East Indies and Dutch New Guinea was actually made two years before by Fr. Blum to AJ, Steyl, 24 Feb1902, 71,701. AJ wrote a marginal note on it saying: "At the moment impossible. Later – we'll see. 26.03.02".See: Petrus Laan, "Steyl's early interest in Indonesia" in *Verbum* 5, 1963, 435f with text of Blum's letter of 24 Feb. A year later there followed Limbrock's recommendation in letter 59, footnote 7. – See also Kurt Piskaty's "Negotiations concerning the taking over of our mission in Indonesia" in *Verbum 4*, 1962, 53-77, here: "First Contacts in Indonesia" pp.55-59.

[2] AJ asked Fr. auf der Heide to write a thank you letter. The answer still exists: Ap. Vicar Edmund Luypen, SJ (1855-1923) to Fr. Auf der Heide, Batavia, 30 March 1904, 65.446 with an invitation to the missionaries passing through "to honor them with a visit. That would always give us and our missionaries great joy." Regarding that remark in the letter, an answer was sent on 27 April 1904. – See also SMB 31, 1903/04, 170.

[3] She is his own natural sister. Sr. Augustine was originally to go to New Guinea, but then was reassigned to the motherhouse. See letter 18, footnote 1.

96

St. Gabriel, 1 July 1904

Dear Brother Ferdinand,

Since I don't remember whether I have ever written you a personal letter (or to Br. Wunibald)), I am taking this opportunity to do so.

Thank you very much for your letter of July 6 last year as well as for all the bits of information in it which you shared with me.

It was on July 1, 1901, just three years ago, that you and Fr. Padberg founded the station in Bogia. What an honor for you that God the Holy Spirit had let you take part in that event. I am sure that you now look back with joy on the sufferings and difficulties you had to go through at that time.[1] You bore it all out of love of God. And already now you can see the fruits of this work: Bogia stands and hopefully will keep on standing until the end of the world.

I was happy to see the map of Bogia which Fr. Eustochius laid out before me.[2] The Very Rev. Prefect Apostolic took on the building of the station with great energy and has succeeded in accomplishing much in a short time because of the great number of workers he brought along. I can well imagine that the supervision of these people is not easy, as it never was.

Fr. van den Hemel has written to me about the six cartons of plants and seeds which he had brought along from Java. Please make sure that you get some of them and try to beautify Bogia and Monumbo.[3] The Most Rev. Prefect Apostolic has done very much for the material success of the mission. Of course we helped him along generously from

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Letter 96: To Br. Ferdinand, St Gabriel, 1904 July 1, 63.040 Ms/K. Contents: "Answer to a letter of 6.7.03" (It is no longer extant.)

[1] SMB 30, 1902/03, 62 quotes from Br. Ferdinand's letter (of 1 Sept 1902) concerning the kinds of work on the newest station in Bogia.

[2] During his trip to Europe. It could have been about the map which Klaffl had made. See letter 31, footnote 11.

[3] See letter 60, footnote 1 and letter 86, footnote 4. – SMB 30, 1902/03, 119; On June 6, 1902 the station could be moved to Holy Spirit Hill. "Br. Ferdinand bestowed the same zeal in planting the bananas and coconuts as he had when grappling with the giants of the forest." – After Bogia was built up to this extent, Br. Ferdinand went to the Walman coast: MK 1907, Sp. 163-168. - The St Anna mission plantation near Leming is under Br. Ferdinand with 50-60 workboys.- Limbrock to AJ, Tumleo, 2 March 1905, 35.161f: Brother Calixtus has recently been moved to Bogia so that good

Steyl. Please remain always a loyal son of the Society, and lead the others on with your good example. I have happy memories of you from the time you were working in the office at St. Anna.[4]

In sincere love I give you my fatherly and priestly blessing.

Your spiritual father in the Lord,
(unsigned)
Superior General

97

St. Gabriel, 1 July 1904

Dear Br. Wunibald,

Thank you for your lovely little letter of March 13 and the report about your five years in the mission. Thank God for your good health and the opportunity to be of service in so many ways. At first you were only a stone mason but in the meantime you have learned many other ways of being of service to the mission.[1] That is the way it should be.

Just as you have perfected yourself in so many occupations, you should keep developing your spiritual life so that later in heaven, your

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Br. Ferdinand can come to St Anna. The climate is much better there for Calixtus, Br. Ferdinand will be more at home here. It is hoped that here he will have a bit more of religious life."

[4] The farm complex in Steyl.

Letter 97: To Br. Wunibald, St Gabriel, 1904 July 1, 65.104 Ms/K. Contents: "Answer to his letter of 13.3.03." Wunibald's answer to AJ, Tumleo, 13 March 1904, 65.103.

[1] Wunibald, 13 March: "As far as I am conerned, until now I have been well and have suffered very little from fever. In this month of March it is now already five years that I have been in New Guinea, and I feel happy to be working in the vineyard of the Lord. I am thankful to you, Fr. Superior General, from my whole heart that you have assigned me to this mission. [...] I use my trade of stone mason very little, but I have never been out of work, and I have helped along in the building of all our stations. I have been to Bogia and Monumbo three times and have put cement floors in various buildings. A person must learn to help along and ply all sorts of other trades; on Tumleo I was sacristan for two years until I left because of my work in Monumbo. I also act as butcher and many an ox and pig and sheep and goat has lost its life at my hands; and being a cook is nothing new for me here, as well as dressing the natives' wounds. And now for half a year I have been a carpenter because a stable for cows and horses had to be built.

soul may radiate in glory and I may be able for all eternity to rejoice in your accomplishments.

Your brother Gabriel is well.[2] At the moment we are putting up another large building; it will complete the last section of the south east wing that faces Neudorf. With that, hopefully, our living quarters will be complete.

With many greetings in sincere love, I send along my fatherly and priestly blessing,

Your spiritual father in the Lord,
(unsigned)
Superior General

98

St. Gabriel, 1 July 1904

Venerable Brothers Sylvester, George and Protasius,

Thank you all for the friendly little letter which you have sent me. I hope all is going well with you and that Br George has recovered from the sickness that brought him to Sydney.[1]

Remain always united in fraternal love and strive to become ever

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It was 17 metres long and 9 metres wide, but it is already too small now that we have 28 head of cattle and four horses. And on our new station at St Anna I have just built the necessary buildings with four native workboys, all out of bush material. First, a residence 15 meters long and 7 meters wide, with a veranda three meters wide, which also serves as a dining room; then three rooms and a small chapel; besides that a kitchen and a chicken house; finally a workboys' house 20 x 7 meters. Finally, a large shed for keeping all sorts of things."

[2] Br. Gabriel (Alois) Rindfleisch entered St Gabriel's with his seven-year-younger brother August (Wunibald) in 1893. The novitiate for August began in 1894 in Steyl; while Alois remained in St Gabriel. He left the SVD before final vows in 1906.

Letter 98: To Brothers Sylvester, George and Protasius, St Gabriel, 1904 July 1, 64.522 Ms. It is one of the very few original letters to New Guinea.

[1] Sylvester to AJ, Monumbo, 4 March 1903, 64.520; Sylvester, Tumleo, 24 April 1904, 64.521. George to AJ, Sydney, 5 April 1904, 63.122. – Protasius to AJ, Monumbo, 19 July 1903, 64.269. - George had almost continually suffered from fever. He went to Sydney with Fr. Schlueter on 14 March 1904.

more perfect in the spiritual life in the eyes of God and the Society as well as in the occupations and duties that have been assigned to you.

Since you are among the oldest there, lead the other confreres with your good example. Through the practice of brotherly love and friendly hints, try your best to help the Brothers around you wherever you can.

Br. Eustochius has put his stay in Europe to good use. He has worked very energetically in assembling the sawmill, which hopefully will be up and running by end of this year or the beginning of the next. Then Br. Sylvester will have plenty of hard and strenuous work.[2] But I know that you are already happy about that, and gladly exert yourself daily for the mission.

May the Lord bless all of you good Brothers and help you to become perfect religious and zealous missionaries. I gladly send you all my fatherly and priestly blessing.

In sincere love,
Your spiritual father in the Lord,
Arn Janssen
Superior General

99

St. Gabriel, 1 July 1904

Venerable Brothers Canisius, Gottfried, Cletus, and Edward,

Since I have written to the other Brothers whose letters are before me,[1] I would like to write also to you, since you have written to me so often, and here and there one of your letters was not even answered for lack of time.[2]

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[2] SMB 31, 1903/04, 28 quotes from Sylvester's letter of July 4 from Bogia. – From the same, p 141 a photo of the carpentry shop in Bogia with Brothers Sylvester, Eustochius and three natives.

Letter 99: To Brothers Canisius, Gottfried, Cletus and Edward, St Gabriel, 1904 July 1, 62.71 Ms/K.

[1] See letter 96, 97, and 98.

[2] To Br. Canisius, see letter 57 footnote 1. Br. Gottfried had also written, greetings are being given to him via Erdweg. See letter 64 footnote 3. – Cletus to AJ, Berlinhafen, 15 Dec 1904, 62.731 thanks for letter 99. - To Br. Edward, see letter 105.

I wanted to inform you that Fr. Prefect and Fr. Schlueter have been working on the steam-driven sawmill, and good Br. Eustochius in Europe has backed them up with all his might.[3]

The efforts have not been without success, and so I hope that by the end of this year or by the beginning of the next, the mission will have its own sawmill. I hope that the mission develops noticeably because of it, and will be able to help itself in every way.

I would like to take this opportunity to thank the older Brothers for the sacrifices they have made in the service of the mission, and wish to send my fondest fatherly greetings to those who have joined you in the past two years as well as to all the others.

I hope that you are all doing well. I give you my fatherly and priestly blessing and pray that the Lord God may make you all zealous co-workers in the mission.

With friendly greetings in sincere love,
Your spiritual father in the Lord,
(unsigned) Superior General

100

St. Gabriel, 1 July 1904

Dear Fr. Erdweg,

1. Thank you for the longer letter you sent to me last year on December 25. It reached me on 17 March 1904.[1]

2. I am happy that you stand so loyally by Fr. Prefect. He will be forever thankful to you. Please continue to do so also in the future.

3. Due to the restless energy of the Very Rev. Prefect, whom we have also supported with gifts and loans, the mission has taken a noticeable material upturn. Quite probably your sawmill will also arrive in a few months and will, I hope, contribute not a little to your further progress on the economic side.

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[3] See letter 90, sections 2-6, and footnotes.

Letter 100: To Fr. Erdweg. St Gabriel, 1904 July 1, 62.958 Ms/K. Erdweg's answer to AJ, Tumleo, 25 Dec 1903, 62.957. The letter is no longer complete.

[1] AJ had sent a provisional thanks in letter 86, section 2. See also: letter 72.

4. Pray for Fathers Klaffl and Vormann II that the Lord may bring about what is best for them and the Society. Their stay in Europe seems to have bettered them, but I still do not dare to say that everything is the way it should be. I hope that God the Holy Spirit brings that about. Perhaps in the future, I'll be able to report more favorably on this matter.

5. Would you be so kind, dear Fr. Erdweg, when writing letters to separate confidential matters from ordinary news, which I sometimes like to pass on to others to use.

6. You are now one of the veterans in the mission. You have been active there for eight years now. I'm sure that you have in all that time advanced noticeably in knowledge, prudence, and virtue. I ask you to use all these qualities to the advantage of the mission, as well as your fellow priests and Brothers, and the guidance of the Sisters. I am very happy to send you my fatherly and priestly blessing for them.

7. Last Sunday, June 26, we had a visit here from the papal nuncio, Granito di Belmonte. He reported very favorably to others about his first impressions.[2]

In sincere love,
Your spiritual father in the Lord,
(unsigned) Superior General

101

St. Gabriel, 8 August 1904

Dear Fr. Prefect Apostolic,

I just want to inform you that if Fr. Klaffl does not get your per-

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[2] Granito Pignatelli di Belmonte Gennaro, Titular Archbishop of Edessa, (1851-1948) was appoined nuncio in Vienna on 14 Jan 1904. In 1911 he returned to Rome and became a cardinal in the same year. – Concerning his role in connection with the approbation, publication, and realization of the Rule of 1905 as well as his collaboration with Fathers Josef Koesters and W. Schmidt, see *Vita-AJ*, pp 447-453 and J. Alt's *Geschichte St Gabriels, pp, 116-123*; Grendel's *Promemoria zu den Vorgaengen,* 51.534-546; Blum's *Tagebuch* for 30 Nov 1905, 31 Dec 1906. That is at the same time the historical and psychological basis why AJ began to compose his "Spiritual Testament", without ever finishing it. Text A. Janssen, *Persoenliche Aufzeichnungen aus dem Jahre 1906,* published by A Rohner, pp. 118, in Rome 1981. *Analecta SVD* 55.

Letter 101: To Fr. Limbrock, St Gabriel, 1904 August 8-9, 63.486 copy.

mission to return, he intends to write a letter of complaint to Propaganda.

I tried to make him understand that Propaganda would probably not even want to get involved in such a trifle. But afterwards I found out the following: that neither of us has the right, without permission from Propaganda, to either recall or remove a missionary from the field. And so eventually Propaganda might agree with Fr. Klaffl's complaint, and reprimand you for having dared to do such a thing without its permission. So you better think over what you propose to do.

August 9: Last night I talked to Fr Klaffl. He is quite willing to stay in Europe and develop his talent in cartography and kindred sciences.[1]

Fr. Friedrich Vormann has taken over one of the three subprefect's jobs at the Catholic School Board's Waehringer Teacher Training College which we have taken over.[2]

We are thinking of building an Austrian mission house for students in the lower classes at Bischofshofen, in the Salzburg area.

Yesterday we had a visit from Archduchess Maria Theresia of Laxenburg, her sister who is a princess of Bourbon and her daughter, the Archduchess M. Annunciata, who is a sister of the successor to the throne. When they were leaving, they knelt for a blessing.[3]

In sincere love,
Your confrere in the Lord,
(signed)
Arn Janssen

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[1] Limbrock to Klaffl, Tumleo, 12 August 1904, 63.488 (carbon copy) 63.487 (manuscript copy made in Steyl): He, Limbrock, unfortunately had to give a negative answer to his proposal to return to New Guinea. Also "some other older confreres, whom I had consulted, advised and voted against your return."

[2] Limbrock to AJ, Tumleo, 15 March, 35.139: "I gladly wish him all the best. Above all else I hope that he learns very thoroughly how to be content where he actually is and not only where he is not."

[3] Archduchesses Maria Theresa and Maria Annunziata were the mother-in-law and sister-in-law of Franz Ferdinand's (1863-1914) successor to the throne. ADB 51, 1906,56. – AJ gave a lengthy report of the visit to general councilors: Wegener, Holthausen, Blum, auf der Heide, and provincial councilor Gier; St Gabriel, 10 Aug.1904, 28.527-529. – AJ also spoke about these matters in his conferences to priests: on 12 Aug in St Gabriel and on 23 Aug in Holy Cross. cf Rohner *Priesterkonferenzen*, p 143.

102

Holy Cross, 25 August 1904

Dear Fr. Fey,

Thanks for your letters of June 8 and July 10.

It makes me happy to see that the Lord who allowed you to suffer, has now healed your wounds, and that you can again move around and come to the aid of your abandoned sheep.[1]

Notice, good Fr. Fey, how the good Lord is treating you. Even when you left the Eifel area, every soul there was taken care of.[2] But it is different in Australia, where you are now and have to bring the comforts of religion to so many, who would otherwise be without a priest.

I beg the good Lord to let you recognize his holy will and grant you a joyful peace in fulfilling it. And if you are no longer a pastor, well, it is not really necessary to be one. On the contrary, it should be sweet for you to follow the dear Lord in his humility.[3] The humbler we are, the greater we are before God, and the more we are assured of a wonderful reward in our afterlife. At the same time I wish your time in Picton will be blessed with success.[4]

We have acquired a property near Bischofshofen in the Salzburg area to build a mission house for Austrian minor seminarians.[5]

In sincere love,

Letter 102: To Fr. Fey, Heiligkreuz, 1904 August 25, 63.052 Ms/K. The PS is handwritten. Fey's answer to AJ, Drummoyne, 8 June 1904, 35.939; the same, Picton 10 June 1904, 35.942.

[1] See letter 84, footnote 1.

[2] When the Kultulkampf faded out and normal parish work was again possible, his bishop sent him to Koenigshofen as vicar there. Later on he became the pastor of a small Eifel parish in Muenstereifel. It was from there that he entered the SVD. St Chr. 1924, p 47.

[3] Fey, 8 June: "In my olden days it is really hard to let myself be commandeered and treated like a schoolboy; but it is better that that happens on supply than at St Mark's (Drummoyne)."

[4] Fey, 10 June: Fr. Klein had sent him to Picton because the pastor there was seriously ill and could find no one to take his place. "The parish is very large; it has four churches, the nearest is 11 miles away."

[5] See *Vita-AJ*, pp 351-354. – The public announcement appeared in SMB 32, 1904/05; p 35 photo of the purchased farm houses. – On 17 August the deed of purchase was notarized. For a while there was thought of moving the clerical novitiate there.

Your spiritual father and
confrere in the Lord,
A.J.
Superior General

Please, dear Fr. Fey, don't take what I have written above amiss. I wrote it because you are so good and honest and pious. May God the Holy Spirit bless all your words and progress in Picton!

103

Holy Cross, 25 August 1904

Dear Fr. Klein,

1. Congratulations on the parish mission which you held there. Hopefully it has shaken up the people.[1] I also congratulate you on the restoration of your health.[2] God grant that the good disposition of the people continues and that their Catholic life will be strengthened.

2. You wrote: "And so God's grace worked more freely through the missionary and the dynamic Fr. Fey." What do you mean by that last expression?[3] Later on you write: "The humiliations of life brought on by his own temperament have made him a very unassuming person. Some also see him as a holy person. He is very pious."[4] At first Fr. Limbrock considered him quite useless; he thought the same of Fr. Fischer. He

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Letter 103: To Fr. Klein, Heiligkreuz, 1904 August 25, AP-Australia, Ms; 35.943 Ms/ K. Klein's answer to AJ, Drummoyne, 27 June 1904, 35.940f.

[1] Klein, 27 June: "A Redemptorist held a very successful parish mission here; while influenza shoved me into the background; and in this way the grace of God worked freely through the missionary and dynamic Fr. Fey. Now I am visiting one or more Catholic families every day, so that I can assess the spiritual level of my parishioners. I did not take their hearts by storm, but I believe that we now understand each other better."

[2] Fey, 8 June (letter 102): Br. Leodegar had again helped him somewhat with his "water cure" therapy.

[3] See footnote 1. – Fr. Fey had just given the answer to that "last phrase" on 8 June (letter 102): He had been recalled from supply work by Fr. Klein for one reason: because Klein was sick, "but also to invite all the lukewarm Catholics to the mission – that is a very sorry business. May the Lord help me a bit." – It seems that it turned out well.

[4] Quoted from Klein, 27 June. – See letter 85, footnote 4.

wrote to me on June 8 and July 10 from Picton, saying that it is rather hard in his older days to let himself be treated like a schoolboy and be bossed around by a youngster.[5] I tried to console him with the value of humility in the eyes of God, which makes a person more Christlike and worthy for a greater reward.

3. I believe that you have until now always tried to treat him well and that you will continue to do so. When dealing with such good old people, it is sometimes necessary to close an eye if one or the other thing is not quite up to standard.

4. Greetings to the two Brothers with you. Perhaps you will also be able to find a use for Br. George.[6] He is not very bright, but very diligent, and perhaps Fr. Limbrock might like him back.[7] Try your best, whenever possible, to make him more refined and ask Br. Leodegar to help you influence him along these same lines.

5. You want to build a wooden second storey to the building in the rear! I feel somewhat reluctant to agree to that without asking any questions. A person must try to have a clearer idea of what will be done with your property and its already existing buildings, before one makes any alterations. In any case it is not so easy to get permission to build new buildings, and the few lines that you have written about it will not suffice.[8] One needs a lengthier explanation as to the layout of your property and the buildings already on it.

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[5] See letter 102, footnote 3.

[6] Limbrock to AJ, Tumleo, 15 March 1904, 35.139: "Good Br. George has been sick so long that we finally decided it was better to send him to Sydney, Fr. Schlueter was going there at the same time. Br. George means it well and we have really tried to make use of him here in the mission. But, my dear Most Reverend Superior, it just doesn't go. Wherever one puts him to work on his good days, he hardly ever does a job anywhere near satisfactorily. Even the natives make fun of him and tease him. One cannot depend on him in the simplest things. He should either be kept in Sydney or recalled to Europe." "Good Brother Protasius, who came with him, has worked himself into local conditions rather well, so that on the whole we are quite satisfied with him." Klein, 27 June: "The Very Rev. Fr. Limbrock has given me Br. George, but Brother became so upset that he was almost sick when I had to tell him that he must seriously try to work himself into life here, since he was no longer wanted in New Guinea. At 42 years of age to hear behind his back that he was of little use, tore him apart. As far as I am concerned, he does very good garden work and is entirely virtuous."

[7] Limbrock to AJ, Tumleo, 2 March 1905, 35.161f: "We tried again with good Br. George because he kept constantly begging to be allowed to come back."

[8] Klein, 27 June: It was not the matter of a new building, but only of adding another storey out of wood to the top of the building in the rear. A "first draft" was sent along with the letter with an explanation.

6. We have acquired some property near Bischofshofen in the Salzburg area to build a mission house for Austrian minor seminarians.[9]

Greetings in sincere love,
Your spiritual father and
confrere in the Lord,
Arn. Janssen
Superior General

104

Steyl, 4 November 1904

Dear Br. Edward,

Thank you for your first annual report, dated June 28. I am happy to hear that your health is so good and that you are content.[1]

You were the founding pioneer of St. Anna and the foreman of the natives who felled the first trees there. That will remain a lasting memory for you. In that way you became the John the Baptist for Fr. van den Hemel.[2]

May the good Lord keep you healthy and satisfied and help you to make progress in your love of Him.

I gladly send you the small picture of St. Joseph which you requested.

In sincere love,
Your spiritual father in the Lord,
A.J.
Superior General

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[9] See letter 102, footnote 3.

Letter 104: To Br. Edward, Steyl, 1904 Nov 4, 62.912 Ms/K

[1] The letter is no longer extant. Perhaps it had gone over to the editor's department. An earlier letter had been the source of the article: "Br. Edward, Gruendung der Missionsplantage St Anna" in SMB 31, 1903/04 72f . See also: 33, 1905/06, obituary for Br. Edward, who died on 11 May 1905.

[2] The meaning is not clear. Perhaps it is a reference to the six boxes of plants which Van den Hemel had brought along. See letter 86, footnote 4.

105

Steyl, 4 November 1904

Dear Fr. Wortel,

I have received your first letter from the missions, dated June 10. I am happy that all goes well with you and that you are very pleased with your superiors.[1]

The report of your successes in Ali has also made me very happy. May the good Lord continue to grant you abundant blessings on your future activities.

With many hearty greetings
in the love of the Holy Spirit,
Your spiritual father in the Lord,
(unsigned)
Superior General

106

Steyl, 4 November 1904

Dear Fr. Klein,

1. I have received your letters dated May 28, September 18, September 23 and August 9.[1] Many thanks for them all.

2. Try to work Brother George in as much as you can so that he will still be of more use to you.[2]

Letter 105: To Fr. Wortel, Steyl, 1904 Nov 4, 62.912 Ms/K.

[1] The letter is no longer extant. Wortel had taken over the station on Ali after Klaffl had left. – This was at least his second letter from New Guinea. Wortel to AJ, Potsdamhafen, 29 May 1903, 65.100, announced the date of his arrival and gave an account of his journey.

Letter 106: To Fr. Peter Klein, Steyl, 1904 Nov 4.

[1] The four letters are no longer extant. – Not mentioned is Klein's to AJ, Drummoyne, 27 June 1904, 35.940f. – All of Klein's letters are missing until 19 Nov 1908, 35.949!

[2] See letter 98, footnote 1 and letter 103 footnoes 6 and 7.

3. Why has Br. Robert returned from the mission so soon?[3] To send someone back to Europe costs a lot of money. Can't you make good use of him there? Otherwise, he can be of use in La Serena, Chile. If Fr. Rector Grueter sends him the fare and he thinks he can be better provided for there than in Sydney, I don't have any objections that he sail to Serena. But the whole matter must first be thought out more thoroughly, and this requires a more detailed report and my "Yes".

4. What do you mean by the business trips that you wanted Br. Leodegar to make?

5. It seems to me that everything is going well for you in Sydney. You have been there over two years now and have hopefully learned a lot in that time which makes you now more useful in the service of the Lord. I pray that the good Lord may enlighten and strengthen you ever more.

6. Here and there, whenever it is necessary, the afternoon meditation may be dropped or exchanged for some other devotion. But that should not happen too often. There is no problem as far as the rule is concerned, to shift this devotion to the evening, whenever it cannot take place in the afternoon.

7. On October 22, the SSpS Sisters moved into their new convent in the Steyl Hills. On the 23 there was the solemn blessing of the church, and on the 24 of the house.[4] On this occasion the oldest Sister of the community, who was found dead in her room early that morning,

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[3] Limbrock to AJ, Tumleo, 23 Oct 1904, 35.142: "Matters are not going well with good Br. Robert. Unfortunately he had been sent here much against his will. He arrived with an antipathy and it has continued on. As a natural consequence of that, he is often sick and cannot do too much. According to my opinion it was a mistake to send him here. The other, Br. Leodegar, on the contrary wanted very much to come here." The same from Vunapope on Neu Pommern [New Britain], 7 Nov 1904m 35.144: Br. Robert must return to Sydney. He is not here willingly and so is always dissatified. - Blum to AJ, Steyl, 17 March 1905, 35.944: Limbrock wrote that Robert was back in Sydney, and then continued: "But if I can give you some good advice, recall Br. Robert to Europe as soon as you can, best by telegram. Otherwise, I'm afraid that he will become a layman and spoil our reputation in Sydney." Br. Robert sailed to New Guinea on 9 Dec 1903. Klein to AJ, Drummoyune, 14 Dec 1903, 35.926.

[4] "Das neue Schwesternhaus in Steyl", in SMB 32, 1904/05, 46. – A description by Sr. Florentine Aretz, "Das neue Mutterhaus der Dienerinnen des Hl. Geistes in Steyl" in SMB32, 1904/05, 106f. AJ wrote Fr. Wegener, the rector of St Gabriel, a lengthy description of the event: AJ to Wegener, Steyl, 23 Oct 1904 II, 22.881-883. The orderliness of the march at the time of the moving: auf der Heide in Oct 1904, 22.879: "Betreffend die Uebersiedlung der Schwestern ins neue Haus auf den Steyler Huegeln."

got some of the drops of the holy water. On October 27, she was the first person to be buried in the as yet unfinished cemetery. May she rest in peace.[5]

In the love of the Holy Spirit,
Your confrere in the Lord,
Arn. Janssen
Superior General

107

Steyl, 25 November 1904

Dear Most Rev. Prefect Apostolic,

1. I have received your letters of March 7, May 24, August 13, 18, 19 and 21, and October 12, 13, and 14.[1] In the meanwhile, I have written on May 6, June 21 and 22 and August 8, and would have gladly written oftener.[2] I often waited for mail time to come. Then it would pass me by, and I would have to say: "The ship has gone, so you have to wait another 5 weeks."

2. Concerning Br. George, Fr. Klein has written me several good things about him; he surely must have written the same to you.[3] It is true that he is a little too rough for certain kinds of work. But in general, he is a very dependable, pious, and good person who, according to Fr. Klein, has a good judgment in many things.

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[5] Sr. Anna (Theresia) Sicke. Obituary in: SMB 32, 1904-05, 46.

Letter 107: To Fr. Limbrock, Steyl, 190 Nov 25, 34.339-342 Ms/K. For the departure of the letter see footnote 21. The letter concerns itself mostly with Limbrock, 13 Oct and 14 Oct. (footnote 1).

[1] Limbrock to AJ: 7,03 = Tumleo, 7 March 1904, 35.048; 24.5 = Tumleo, 24 May 1904, 25.069f; 2.08 = unknown; 13.08 = Tumleo, 13 Aug 1904, 64.916; 18.08 = Tumleo, 18 Aug 1904, 34.325f; 19.08 = unknown; 21.08 = Tumleo 21 Aug 1904, 34.322; 12.19 = unknown; 13.10 = Tumleo 13 Oct 1904, 35.142; 14.10 =14 Oct 1904, 35.143. – Not mentioned are the following letters between 7 March to 14 October: Limbrock to AJ: Tumleo, 15 March 1904, 35.139 and (continuation) 64.913; Tumleo , 16 March, 35.049; Tumleo, 26 April 1904, 35.140.

[2] AJ to Limbrock: 6.05. = letter 90; 21.06. = Letter 92; 22.06. = Letter 93; 8.08. = Letter 101.

[3] See letter 103, footnote 6.

3. Four Sisters have been appointed to your mission and received their mission cross on November 13.[4] Among them is also a shoemaker.[5] As for choosing the Sisters, I can no longer take care of that exercise and have delegated Fr. auf der Heide to do it along with the Sisters.[6] So it is best to forward your wishes directly to him. This time I made your wishes known to him right after I had received your letter of July 28.[7] But in the future, it is rather doubtful whether or not I will not overlook that sometimes.

4. I have shared your letters about Fr. Klaffl with Fr. Rector Wegener. I hope we succeed in bringing him to the realization that he has failed, and find some good use for him. Thus far he has done well for himself as far as we are able to judge.[8]

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[4] Report in SMB 32, 1904/05, 62. – Limbrock, 24 May (foootnote 1): "The last time I asked for four, now I would like to ask for five." While in Limbrock's letter of 26 April (footnote 1) it was stressed that the Sisters had decidedly less fever than the priests and Brothers", thereafter the reports of fever attacks among the Sisters rose significantly.

[5] One such was desired after the death of Sr. Evangelista. See letter 92, footnote 10.- Limbrock 24 May (footnote 1):"Good Sister Evangelista was a good shoemaker, which was a great help for us. She also knew other trades remarkably well. We would be very grateful if we could get another Sister who could do all that, but would be able to stand the climate better and longer."

[6] From 26 Dec 1902, Fr. auf der Heide was AJ's representative with the Sisters. AJ to Sisters Josefa and Theresia, Steyl, 26 Dec 1902, TR XLI, 90v-91r.

[7] According to a note written on it, AJ sent the letter to Limbrock on 24 May (footnote 1).

[8] AJ to Wegener, Steyl, 30 Oct 1904, 63.489: "Enclosed I send you a letter of Fr. Limbrock's concerning his relationship with Fr. Klaffl. Besides that one I received a much longer letter (no longer extant) in which he goes into particulars from the very beginning. From that it can be clearly seen that Fr. Limbrock had really suffered a lot. [...] I share this with you because you are a general councilor and besides you have to guide Fr. Klaffl there present (in St Gabriel's). [...] Now that Fr. Klaffl has been idle for a year, we have to think about finding something for him to do. As far as is known, he has behaved himself very well at St Gabriel's." – Wegener to AJ, St Gabriel, 3 Dec 1904, 63.490f: "I must admit that the impression which Fr. Limbrock's letter made on me was at first a downright shattering one. But the matter turned out to be quite otherwise after I had repeatedly had long conversations with Fr. Klaffl himself about missionary life and events in New Guinea. With books and letters and such, it is the same as St. Paul says [in 2 Cor 3,6]: 'The letter kills but the spirit gives life.' In this whole matter I have prayed, thought out, and discussed things with Fr. Koesters. I also gave him the first seven pages and the second letter of Fr. Limbrock's to read; in other words, almost all that had been written against Fr. Klaffl." Perhaps people should try to send Klaffl to Africa, the country of his dreams. He has a talent for languages which he could put to good use in Togo. "His writings are the best that Fr. Schmidt has received from New Guinea." AJ to Wegener, Steyl, 8 Dec 1904, 63.492: "It is best that the pertinent letter from Fr. Limbrock remain in your hands until the whole matter is unraveled." In

5. It thrills me that your restless activity has succeeded in so many ways to make such great progress. It is said: "*Primum vivere, deinde philosophari.*" I am of the opinion that you always hold the "*philosophari*", the work of conversion, in high esteem and whenever possible give it precedence. But because of the great problems of "*vivere,*" it must not be neglected. On the contrary it must in those difficult areas be one's main work. I am in a position to be able to tell you that even your opponents concede that you have accomplished much in this regard. Keep moving ahead with confidence in God and in that way lay a good foundation so that the work of conversion may be carried on with lasting results, and then you can also proceed to go inland.

6. You surely know that Fr. Schwager is especially interested in your mission.[9] Try to arouse interest in other circles too.[10] You can well imagine that descriptions of the material progress you have attained since the initial problems you faced, will generate much cooperation even on the part of the local people. You must not forget to describe the problem of providing cheap local food for your mission personnel. People won't criticize you for having so many workers if you show how many useful things you can achieve thereby.

7. So you had a visit from Governor Dr. Hahl! I would be very interested to know more about it either from you or from Fr. Erdweg.[11]

8. And now Fr. van den Hemel is a registered surveyor![12] Give him my regards and have him explain to me how it all came about, what all his official duties are, and how he carries them out.

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the meanwhile Klaffl is supposed to have studied surveying. – In the winter semester of 1907/08 he taught mathematics in the high school at St Gabriel's. Kraus, *Namensverzeichnis*, p 279. – Klaffl went to Togo in 1909.

[9] Schwager was the editor of SMB. See also letter 57, footnote 1 and reference to letter 72.

[10] From the following remarks one can deduct that AJ was thinking of non-religious publications. – See letter 79, footnote 8 and 9.

[11] Because of this visit the Sisters' profession day was changed. See letter 61, footnote 1. – Limbrock, 13 Oct: the fact of the visit was mentioned; otherwise, there were no other remarks about it. – After a short vacation to recuperate from blackwater fever, Hahl was promoted from being assistant governor of the Caroline Islands to the governship of German New Guinea. Cg *Deutsche Kolonialzeitung*, 11 Dec 1903 (which also gives a biography and appraisal of his life to this point in time). – The trip referred to here was more of an introductory one. Concerning Hahl, see Appendix I: *Registry of persons*.

[12] Limbrock, 13 Oct: "Fr. van den Hemel has now become through the governor's decree a registered surveyor, which means quite a saving for us." Limbrock was thinking of the purchase of land and of the necessary surveying that went with it.

9. I shall explain the matter of Sister Superiors as soon as I see what has to be done.[13]

10 . As far as the treatise on the virtues of a missionary goes, allow me to keep it for a while longer.[14] Perhaps I can still make use of it, and can modify my judgments a bit.

11. I have received better news about Br. Robert from the place where he is staying.[15]

12. And now the bad news about the new ship schedules which are much to your disadvantage.[16] I would suggest the following:

a) Please inform us when and how we can best send the Sisters.[17] According to information received from combined inquires at Lloyd's, the trip via Sydney is by far the cheapest. I presume that they could be

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[13] Limbrock, 13 Oct. In the whole archipelago superiors are changed every five or six years. Perhaps it would be good to follow that example. "A change would go along with the almost universal wish of the Sisters. But it is very difficult for me to decide which Sister is best suited for the position, and so I prefer to leave that either to your Reverence or to the Sisters here or in Steyl."

[14] Limbrock had demanded a return of the script because of letter 93, section 8. Limbrock, 13 Oct: "P.S. I humbly request a return of the manuscripts I had sent you regarding the virtues and the like required in a missionary."

[15] See letter 106, footnote 3. – Fr. Girards is supposed to have made some positive statements about Br. Robert. See letter 110 and letter 113, section 2.

[16] Limbrock 14 Oct: "Bad news! We have been told that the ship carrying mail would go to Tumleo for the last time. From now on, stops will be made only at Herbertshoehe [Neupommern] and Friedrich-Wilhelmshafen, since the ships now go to Hongkong and not Singapore. The ship from the New Guinea Company comes around only every three months. First of all that is not often enough, and besides, it is not at all dependable; often it arrives too late, and every year or three-quarters of a year, one of the voyages is cancelled. And so we are here in a horrible fix." AJ wanted to intervene with the North German Lloyd and the Colonial Office "so that Berlinhafen, or at least Monumbo or Bogia should be put in at." Above all else, that would make the shipment of the sawmill impossible. In the future it would become highly doubtful if we could get provisions to the missionaries and the 150 to 200 persons in our schools and plantations. "Hurry up! The ship has to leave!" – "That is how we first heard of the change. We had no idea what would happen overnight. It was impossible to prepare. People act as if we do not exist." Limbrock to AJ, Vunapope near Herbertshoehe, 5 Nov 1904, 34.327f: "We 31 missionaries make up more than one-fourth of all the white inhabitants of Kaiser Wilhelmsland." – The annual report about the trust territories for 1906/07, Berlin 1908, states on p.11 about German New Guinea: "Kaiser Wilhelmsland has suffered a setback in its development because of a lack of regular shipping along its coast."

[17] The departure of seven Sisters: Left Steyl on 18 June 1905, from Genoa on 21 June; along with four priests and three Brothers. Arrival at Friedrich Wilhelmshafen on 5 Aug. (Limbrock, 14 Aug 1905, 35.166f). SMB 32, 1904/05, 161. – The names are found in Appendix II.

put up at some convent there for a few days. There is only the matter of connections with Friedrich-Wilhelmshafen. Fr. auf der Heide will give you more detailed instructions.

b) Don't lose courage; just do what you can.[18] I hope that on this occasion, too, the word rings true: "For those who love God, all things turn out for the best."[19]

13. You ask me to send a petition to Lloyd. But I have some second thoughts about that. If it were a simple request, it would be easy and I would gladly do it. But if you hope for success in this case, you yourself better give reasons for your request. And you can do that much better than I can. It is quite likely that I might add inexactnesses to the request and then be embarrassed to be made aware of them.

14. Another thing: we must ask ourselves whether this is the proper time to make such representations. It is very important to choose the proper time for everything. If you get a negative answer now, and then return to the question sometime later; it is quite likely that the people in Bremen will try to make short shrift of the matter, and refer you back to the former answer. And so everything will stay the same as it was.

15. It seems to me that matters like this should be thoroughly worked out and, because of their great importance, given more attention. I would be happy to back up your request, if I knew of anything to add to it. But the actual request must go from you to the directors of the company. The question here concerns the setting up of a new subsidiary shipping line. Understandably they will not allow the old line to keep running without serious reasons. Were you not able the last time to find out any of those reasons from the captain? Couldn't you move the Governor to help you? In that case everything would be much easier.[20]

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[18] Surely the most important step for Limbrock now was the decision to try to make a settlement in the vicinity of Friedrich-Wilhelmshafen [Madang] and acquire the land necessary for it – as had been promised back in 1896 before the mission started, and as Limbrock had already planned even before the change in the shipping routes. See letter 68, footnote 4. A trip to the governor won his basic agreement. Limbrock 5 Nov (footnote 16). – The suggestion made to the general administration in Steyl to plan for a mission business office in Hongkong, did not materialize. Limbrock to AJ, 7 Nov 1904, 35.144. - Limbrock tried to get the procurator of the Paris Foreign Mission in Hongkong to help him: Limbrock to Martinez, Paris Foreign Mission, Herbertshoehe, 7 Nov 1904, 34.331f. AJ supported this by means of a letter to Fr. Superior Fleury of the MEP in Paris, Steyl, 8 Feb 1905, 35.159.

[19] Romans 8, 28.

[20] Limbrock, 5 Nov: "In cultural and land matters the governor is very obliging." Similarly Limbrock to AJ, St Michael [Alexishafen], 3 Dec 1905, 35.171. –

16. Yesterday I was studying the map and I was wondering if it would not be feasible for the ships to stop also at Doreh in Dutch New Guinea. In that case the run to Berlinhafen would be almost self-understood. Are there no serious reasons to favor such a move? Would not the people in Doreh like to see this? And would not the German trade in New Guinea be strengthened if this rather progressive city were added to their trade route? Perhaps you could make a visit there, or at least write to the missionaries there. In any case you have to exert yourself, because one does not usually attain such important goals with only a little bit of effort.

17. Fr. Buecking has also had a tough battle for the last year and a half with officials there and also with the Colonial Office in Berlin. If he wins, it will be of great advantage for the future; I hope he does.[21] He has been here since January and has given extraordinary attention to this problem.

May God the Holy Spirit enlighten and strengthen you.

With many friendly greetings,
Your confrere in the Lord,
(unsigned)
SVD Superior General

18. I have asked Fr. auf der Heide for a rather complete schedule of the voyages of Lloyd to Sydney and Oceania, and am enclosing it with this letter. I ask you to study it carefully.

19. From this schedule one can see that the voyages of the subsidiary lines have been scheduled until February 1906. So it is hard to imagine they will allow changes to be made soon.

20. I have personally studied the schedules very carefully and observe the following:

a) It is best for us to send our mail to you via Hongkong. That is the shorter route.

b) In Friedrich-Wilhelmshafen, the ships from Hongkong and from Sydney always meet. And so one could choose either route: via

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Limbrock stresses that also in regard to mission work itself he has no problems with Hahl, even though he is a convinced Protestant.

[21] Mueller, *Togo*, pp160-177.

Sydney or via Hongkong.

c.) If one takes the Hongkong route, one has a 3-4 day wait there. Whereas in Sydney one must wait for 8, 14 or 21 days.

d.) So, as far as length of time is concerned, the Hongkong route is preferable. But it costs 150 marks more than the Sydney one...and for four people that means 600 M. So one asks whether it would not be better to sail to Sydney and stay in some convent. The priests and Brothers can easily stay with Fr. Klein.

21. The next arrival dates at Friedrich-Wilhelmshafen would be:

- In 1905: March 16, April 27, June 8, July 20, August 31, October 12, and November 23.

- In 1904: The next departure from Naples is December 22. So I will be mailing this letter on December 18 or 19.

- In 1906: January 4, February 15.

22. It was impossible to find out from the Neuguinea-Kompagnie on which dates they have contact with their stations. Their answer was that they wanted to inquire in New Guinea and could not expect a definite answer back in less than six months. What a situation!

23. In any case you will be able to know about the ship connections sooner than we.[22] So that leaves no alternative but to let the Sisters wait here.

24. As you will notice, on the official schedule it says: "Every quarter of a year there will be connections from Friedrich-Wilhelmshafen to Stefansort, Finschhafen, Potsdamhafen and Tamara. How will all that take place? Will two ships sail together or must one wait until the ship sailing East comes back? From the wording of the text, I take it that the last meaning is the correct one.

25. Couldn't you be in Friedrich-Wilhelmshafen with your *Raphael* when the ship arrives to meet the arriving Sisters? When could you be there?

26. The new route that is being added is from Japan to Sydney.

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[22] Limbrock experienced how unsure the connexion was at the beginning of December. Limbrock to AJ:Tumleo, 9 Dec 1904, 34.329f: P.S. "17.1.05. This letter has remained here until today because the 'Siar', the ship of the New Guinea Company, has unfortunately left us in the lurch."

And so now Colombo and Hongkong are the two points from which a double route departs. What points of view are behind this new schedule, is beyond me.

[without greetings or signature]

108

Steyl, 18 December 1904

Most Rev. and dear Fr Prefect,

1. I have received your long letter concerning Frs. Klaffl and Vormann. After I had read through the first letter, I sent it on to Fr. Rector Wegener at St. Gabriel, where Fr. Klaffl is staying for the time being. At the moment we are busy looking for something else that Fr. Klaffl could do.[1] Pray that we find the right solution. Fr Vormann is a prefect of supervision for the boarding students at the Teacher Training College in Wien-Waehring, which, as you well know, we have taken over from the Catholic School Board.[2]

2. Would you please see to it that the accompanying circular letter makes the rounds of the Sisters. It is concerned mainly with finding out which Sisters show the best prospects of becoming a good provincial superior...if I can already speak of a province. Would you yourself please send me your thoughts on the matter? After receiving your answers, I shall refer to them and also inform you of the thoughts of the Sisters on this matter.[3]

Letter 108: To Fr. Limbrock, Steyl, 1904 Dec 18-19, 25.073 Ms/K. Concerning the enclosures in this letter, see letter 109, footnote 1.

[1] See letter 107, section 8.

[2] *Vita-AJ*, pp 348-350.

[3] It was a no longer available: circular of 18 Dec 1904 to all the Sisters in New Guinea, requesting them to vote on "which one of them would be best as superior." Thus a ledger entry of Limbrock's to AJ, 227 Dec 1904, 25.074, where Limbrock requests the removal of Sr. Fridolina. – Background history: auf der Heide to AJ, Steyl, 17 March 1905, 25.079f: Already last fall I informed Your Reverence about the complaints that were sent to me from Wilhelmsland about Sister Superior Fridolina, after I had called your attention to a request from Mother Theresia about a year ago. I sent the same request to you in writing from Rhoensdorf and asked you to have the Sisters in Wilhelmsland say which Sister they wished as provincial superior, which one they thought would be the most worthy and qualified. [...] Perhaps your Reverence has already taken this matter in hand during the past winter; otherwise, I would like to earnestly beg you not to leave the matter go because of its importance." – Limbrock to AJ, St Michael, 12 July 1905, 25.088f: "That is a delicate and complicated matter; and that is why I delay about

3. As for the appointment of local superiors, you yourself can take that up with the future provincial superior, depending on what information we shall receive.[4]

4. Our Most Rev. Bishop has designated the present mother general for only three years. Would you tell me what opinion you have about the length of such appointments? In any case we cannot extend their length beyond three years.

5. What is your opinion on the cases of sudden death which we have had? On October 22 the Sisters moved into their new convent.[5] Then at 10:30 in the evening of October 23 shortly after he had gone to Fr. Engel to call Br. Hubert, Fr. Rademan died.[6] When the confessor Fr. auf der Heide arrived, Fr. Rademan was already breathing his last or had already died. Fortunately just 10 days before, Fr. Rademan had a serious attack during the priests' retreat and immediately received Extreme Unction. At that time he called for me, and I was moved when with tears and sobs he asked me for forgiveness.

6. That same night our oldest Sister Anna died. There is more

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it. True, the present Sister Superior is not ideal for the job. I have already said that before. But it does seem to me, though, that here and there one or the other Sister in their letters to Europe have written only one side of the story, or exaggerated it. [...] Yet it seems to emerge from the letters sent to me from Europe that the above-mentioned Sisters are looking through colored glasses, and they overlook some of the good and even outstanding qualities of their superior and leave them entirely out of the picture. For example, that their Sister Superior works more than almost any other Sister. No sacrifice is too great for her, hardly any wish is impossile of being fulfilled. And yet often great demands, sometimes almost too great, are made on her by our not especially considerate confreres. [...] When she was healthy, nothing was too much for her, no hour of the night too late. It seems to me that we must acknowledge such good points and attribute any defects less to ill will than to human limitations." Under no condition should the change of superiors take place in such a way that it can be construed as a punishment. That would be an injustice and also strengthen the present trend toward criticism and authoritarianism. – Limbrock admitted having a rather negative opinion of Sr. Superior Fridolina in his letter to AJ, Tumleo, 12 June 1901, 35.076; but admitted that she was not personally at fault for any of the shortcomings. She just did not have the necessary education and discernment of spirits. And so a Sister should be sent out who could one day become a good superior.

[4] See letter 123.

[5] See letter 106, footnote 4.

[6] *Necrologium*, Gier: "Nachrufe auf Mitbrueder": Fr. Gerhard Rademan was a late vocation. He has a special meaning for us because of his rare talent for laying out grottoes in the park at Steyl, Heiligkreuz and St Gabriel, which inspired a greater devotion to the sorrows of Mary within our own communities but also attracted and inspired many outsiders. He died on 23 October 1904."

written about her in the *Missionsbote.*[7]

With friendly greetings,
Your confrere in the Lord,
A. Janssen
SVD Superior General

19 December. We have exposition of the Blessed Sacrament on the first Friday and third Monday every month during High Mass, the latter for the first time through special permission of the bishop.[8] Do you have anything like this over there in honor of the Sacred Heart or the Holy Spirit?

109

Steyl, 30 January 1905

Most Rev. and dear Fr. Prefect,

1. I wrote you last on December 18, 1904.[1] The letter contained many enclosures. One was the complete sailing schedule of Lloyd's, the German *Kolonial-Zeitung* dated November 24, 1904, and a letter to the Sisters about how to vote for a new superior.

2. I have forwarded your long detailed letter about Fr. Klaffl to Fr. Rector Wegener at St. Gabriel and instructed him to try to influence the good Father in a way that befits his position. As a result of your letter Fr. Wegener is convinced that you have not failed for want of gentleness. He is against Fr. Klaffl's return and is trying to change his mind in this

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[7] Sr Anna (Theresia) Sicke. Obituary in SMB 32, 1904/05, 46. See also the report in: AJ, *Letters to theUSA*, Nr 107.

[8] The real purpose is explained in: AJ to auf der Heide, Mother Michaele and Mother Theresia, Steyl, 16 Dec 1904, 22.959: "Since some Sisters have, due to my letter of 7 Dec, missed out on Communion several times, I now want to try to make up for it. On 13 December the bishop agreed to our request for the third Monday. The already given permission for the First Friday he has now extended to the Sisters' congregation.

Letter 109: To Fr. Limbrock, Steyl, 1905 January 30,35.150 Ms/K . Sections 14 and 15 were added by AJ in his own hand.

[1] See letter 108.

regard.[2]

3. I have also written a longer, fatherly, serious yet kind letter to Fr. Klaffl [3] and suggested that he should try to think of something else. As conditions are now, his return would from the outset and perhaps forever be impossible. If he wants to, he may have recourse to Rome, of which he has often spoken, but I don't think he should do so, because it will only raise the level of his bitterness and he will not gain anything.

4. In general he conducts himself blamelessly and if he just keeps on controlling himself, surely God's grace will grow in him.

5. Fr. Vormann II is engaged as one of the four prefects at the Waehring Teacher Training College and keeps calm and relaxed.

6. I hope to be in St. Gabriel before the ordinations on February 24, 1905 and be able to stay there for about three months.[4]

7. I have written you about the new shipping route between Japan and Sydney. I hope that in the meantime you have gathered material for a petition, from which we can expect good results. I will not fail to support you. Naturally you are going to concentrate all your efforts on this matter - and rework the article once or twice - as a person must, to do his best in such difficult matters.[5]

8. I am completely in agreement that Br. Sylvester should be allowed to make his final vows.[6]

9. I ask that the application for the promotion of Brothers and Sisters to final vows does not consist in just a "yes" or "no", but that you

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[2] See letter 107, footnote 8.

[3] This letter no longer exists.

[4] Diary: Saturday, 11.2 departed Steyl. Via Munich and Salzburg to Bischofshofen. Arr: Monday 13.2; departed 16.2 for St Gabriel; Arr: Thursday 16.2. – Friday 17 – 24.2 retreat for ordinands, ordinations on Friday 24.2; First Masses on Sunday 26.2. Then when the approved Rule of 1905 came, he journeyed to Rome to get some corrections approved. His stay in Rome lasted from 20 May to 4 July. See: Bornemann, *Paepstliche Approbation 1905*, pp 97-126; J. Alt, *Geschichte St Gabriels*, pp 116-123. –AJ was back in Steyl on 26 August.

[5] AJ himself immediately took the first steps: AJ to Dr. Matthias Erzberger (Member of the German Parliament), Steyl, 31 Jan 1905, 35.151, with a supplement (probably put together by Schwager) about the extent and achievements of the mission and its need to have adequate shipping connections, 35.152-157; the same from the same place, 3 Feb 1905, 35.158; the same from St Gabriel, 1 March 1905, 35.160.

[6] This seems not to have been communicated to Br. Sylvester. Sylvester to AJ, St Michael, 4 Nov 1905, 64.523: "I have already written you three times, Very Rev. Father Superior, regarding my perpetual vows, but to my great sadness I have not yet heard anything about how or when."

give me some kind of an idea on each occasion of matters about which I could give a casual admonition to the person concerned. This I would then do in a kind fatherly way. Such an opportunity is too valuable to be passed over and left unused. What one is told on such an occasion one remembers for life, and it is perhaps the last time one has such a good chance to influence someone for a longer time. An admonition is really necessary, I think, for Br. Ferdinand. I'll find the appropriate words and won't shrink from giving him the best advice I can, from the wealth of my wretchedness.[7]

10. It would be good if you could arrange the days for vow renewal in such a way that more of those taking their vows could be together. In this way something good can more easily come of the preparation, which is so important. Otherwise, I'm afraid that this occasion will pass without any special benefit. It is always pleasant for the Brothers and Sisters to have a special time of preparation for perpetual vows.

11. To get a system like this working, you will have to let one or the other wait longer before pronouncing final vows. They should keep on renewing their temporary vows until a proper occasion comes up for making perpetual vows.

12. I have not been well for the last few weeks but, thank God, now I feel somewhat better.[8] I ask God the Holy Spirit to strengthen you in all your cares and troubles. Trust in him completely and try to follow his holy will faithfully; then He will be your loving father and helper.

In devoted love,
Your confrere in the Lord,
A.J.
SVD Superior General

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[7] See letter 111, section 2.

[8] AJ was laid low by influenza for several weeks prior to 8 Dec. 1904. AJ to Wegener, Steyl, 16 Dec. 1904, 68.668: "The doctor thinks that my illness stems from influenza. As a consequence of that I developed a congestion of the lower lungs and bronchial tubes – I'll ask him for further details. The situation seems to be getting better, but influenza is an insidious thing, that cannot be trusted. [...] Yesterday I did a lot of coughing but today things seem to be going much better. It seems that most of the phlem was removed by the coughing." - A more serious sitution developed, however, when the doctor discovered that he had diabetes. Blum, *Diary* 31 Jan. 1905 "On 5,1. Dr Hild diagnosed that Fr. Superior General has diabetes, and put him on a strict diet. But the situation has to date bettered itself considerably. Hopefully it will continue to do so."

13. P.S. I also wish you success and happy results with your plantations and herds of cattle. May all that serve to build a better and surer foundation for the mission, bolster the health of the priests, Brothers, and Sisters. Based on these successes, may the mission itself blossom forth in splendor. I have just heard that you have bought some property on Ruo [Rivo] Island.[9] How is the situation there, and what success have you been able to record?

14. I was made aware today that Representative Erzberger is willing to do something for us. I had asked him to, and sent him our latest report.[10]

15. The mission procure has just informed me that the Lloyd representative, to whom you had written, answered that they have made an agreement with the Neuguinea-Kompanie to no longer stop in at our stations.

110

Steyl, 30 January 1905

Dear Fr. Girards,

Thank you for the detailed information about your station and other matters. I read all with great interest.[1] Thanks also for Fr. Jérôme's letter, which I am still trying to find so that I can send him a few lines.[2]

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[9] Limbrock, 5 Nov: Rivo island is not far from Siar Island, which is the main station of the Rhenisch Mission. It is about an hour's [boat] trip north of Friedrich-Wilhelmshafen. "Travel is possible to it and easy at all times. For the entire route is protected by reefs and small islands, which is a great advantage for us. So that then we would be resident there and represented without, however, being too near." And since the land just opposite on the mainland in Fr. Karl-Hafen is still empty, we could set up the sawmill on it. "I have just received a letter from the governor in which he is agreeable to our getting 10 hectares of land on Rivo Island for a settlement, and has forwarded our application for from 500 to 1,000 hectares to the colonial section of the Department for External Territories."

[10] See footnote 5.

Letter 110: To Fr. Girards, Steyl, 1905 Jan. 30, 63.155 Ms/K.

[1] See excerpts from his letters of 13 Dec 1902 and 8 Nov 1902 in: SMB 30, 1902/03,109f, - Last letter: Girards to AJ, Bogia, 6 May 1903, 63.154. – Girards had also written the obituary of Franz Padberg (died on 29 May 1903): SMB 31, 1903/04, 8-10.

[2] Jerome to AJ, Bogia, 8 Nov 1904, 63.404. The approval and answer came

I am happy to hear that the Very Rev. Prefect is so zealously trying in various ways to provide you with more pleasant living conditions in that still untouched land. The Good Lord has blessed his efforts, and I'm sure that all of you have cooperated with him to the best of your abilities.

How pleasant it must be for you to have a wonderful herd of cattle, plus plantations which in the foreseeable future will start earning profits and are well planned to give the mission a good foundation.[3] Naturally, these are only to be seen from a material point of view.

Since workers are so cheap to hire, it seems good to me that through them we should try to find an appropriate way to establish contact with the various tribes. And so I think it is very wise also to use this means of winning the hearts of people to the gospel of the Lord Jesus.

May God the Holy Spirit bless you and your two fellow workers, Fr. Jérôme [4] and Br. Robert,[5] whom I greet especially. And also the Sisters, if in the meantime you have succeeded in getting any.[6]

What an honor for you to be the superior of Holy Spirit parish.[7] I am sure that you are trying to properly honor and love that great dispenser of grace, so that He may bless you all the more.

In devoted love and with friendly greetings,
Your spiritual father in the Lord,
(unsigned) SVD Superior General

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only in letter 116 on Jan 1, 1906. – Jerome, "Erste Fahrten und Erlebnisse in Neuguinea" *SMB 31,* 1903/04, 183-186

[3] Girards, 6 May (footnote 1): "Something like 6,000 coconuts have just been planted, and in the next Northwest season we hope to have the number up to 10,000. Besides that, in the plantation we have also had some success in cattle breeding, so that within a few years we can already reckon with some income." We already also have a stand of rubber trees.

[4] Jerome, "Erste Fahrten" (footnote 2): arrival in Bogia on 16 Feb 1904.

[5] See letter 106, footnote 3.

[6] Sr. Eustachia, "Ein Bericht von der neuen Schwesternstation in Bogia" in: SMB 33, 1905/06, 117-119. Arrival on 15 Nov 1905. – Jerome, "Erste Fahrten" (footnote 2): He arrived in Monumbo on 15 Feb 1904 with the Sisters who were appointed for Bogia. Because the house was not yet ready, the Sisters stayed temporarily in Monumbo. – Girards to auf der Heide, Bogia, 10 Nov 1905, 25.099-101: "It makes one feel good that Bogia has also gotten Sisters. Good Sr. Eustachia has already started a school." Until they moved over, they rode on horseback from Monumbo to Bogia and back.

[7] Girards, 6 May (footnote 1): On 1 March 1903 he journeyed from Tumleo to Bogia.

111

St. Gabriel, 21 March 1905

Very Rev. and dear Prefect Apostolic,

1. I enclose a copy of my letter of March 21 to Fr. auf der Heide and Mother Theresia, from which you can see that I am not against the suggestions regarding the Sisters' habits made by Sisters Philomena, Magdalena, and Veronica.[1]

2. As far as Br. Ferdinand is concerned, I am a bit embarrassed because it seems that he was not treated as he should have been by the priests who were his superiors. Yet, in spite of it all, the fact remains that he has committed serious breaches against obedience and as a result cannot be admitted to perpetual vows. Figure out who is to make perpetual vows with him, and let him renew his temporary vows for that period of time. Hopefully such a warning for Brother Ferdinand, who is not a bad person at all, will suffice for the rest of his life.[2]

3. About the matter of Lloyd calling in at your stations, I did what I could: I sent them a letter, copies of which were enclosed in my last letter to you. Since Lloyd answered both you and Fr. auf der Heide in the negative, I turned to Representative Erzberger, who is also a member of the Colonial Commission of the Government, and asked him to put in a good word for you. As my enclosed copies show, I have tried to give him all the information that may come into question in carrying out the task.[3] It is too bad that only now I find out from you that Lloyd was

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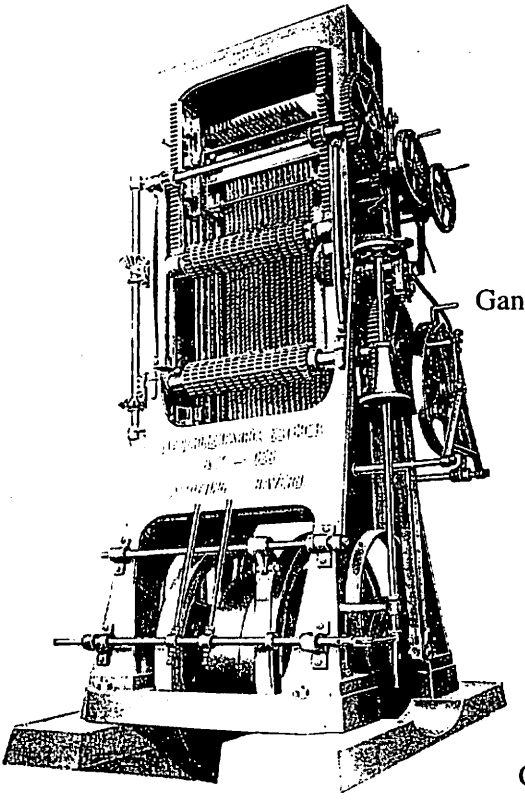
Letter 111: To P Limbrock, St Gabriel, 1905 March 21, 35.164 Ms/K. Limbrock's answer to AJ, Tumleo, 9 Dec. 1904, 34.329; the same from the same place, 27 Dec 1904, 25.074f. – The question of a new superior in New Guinea was also brought up in Mother Theresia's letter to AJ, Steyl, 16 March 1905m 25,076, - Also an answer to Limbrock's "Bericht ueber kathol. Mission vom Heil. Geiste in Deutsch-Neuguinea", 1904, 35.146-148.

[1] AJ to auf der Heide and Theresia, St Gabriel, 21 March 1905, 35.081f: Reminds them of the recently allowed permission given to Togo and would like to see the same extended to New Guinea. - Limbrock, 27 Dec: White habits should be preferred to the blue. They should not be of wool "but of linen or some similar light-weight material." For work in the kitchen or garden, appropriate work clothes of cotton or similar material would be desirable. Enclosed was also the approval of the three Sisters' request for admission to perpetual vows, however, without his own remarks. The three Sisters made their perpetual vows on 15 April 1906 in Tumleo.

[2] See letter 112.

[3] See letter 109, footnote 5.

Stabile Vollgatter Marke HD–HH.

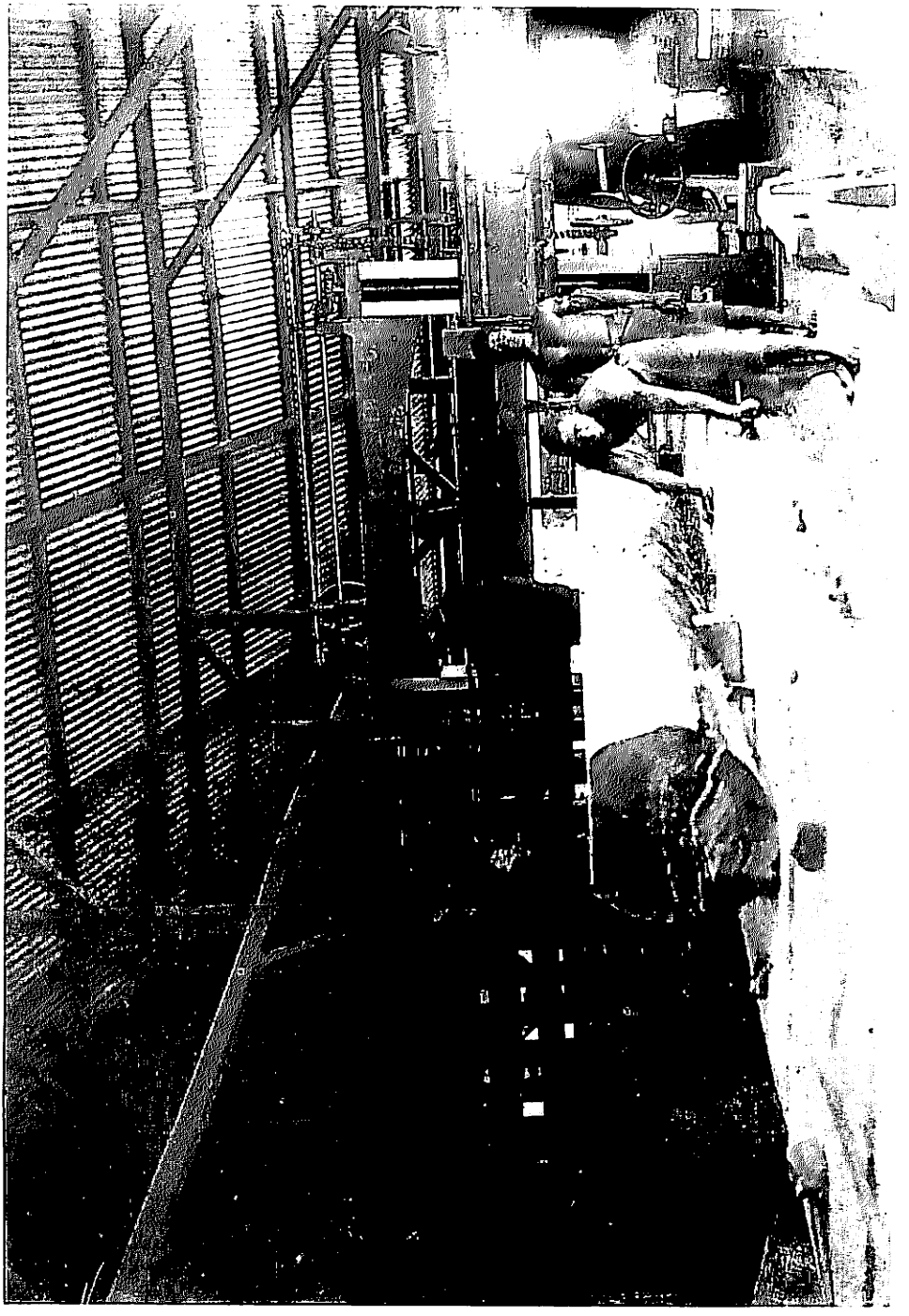


Gang Saw

Copy of the original bill

Abnehmer	Wohnort	Bez.	gelieferte Vollgatter
Mission v. Hl. Geist	St. Michael (Neuguinea)	Südsee	10 PS

Lfd. Nr.	des Abnehmers Name	Wohnort	Datum	Modell	Lademeter	Pfd.
1523	Mission v. hl. Geist	St. Michael	Aug. 1906	III a	65—	167



Sawmill in New Guinea

required by contract to call in at Berlinhafen, and that the Colonial Office could not unilaterally absolve it of this obligation which had been imposed on it in cooperation with parliament. I shall inform Erzberger forthwith about this. Now it seems, according to information from Steyl, that Lloyd is planning to do a circular run [4] that would call in at the following ports: Simpson Harbour (Rabaul), Nusa, Hermit Islands, Berlinhafen, Potsdamhafen, Friedrich-Wilhelmshafen, French Islands, and Simpson Harbour.

4 You have asked for four priests for this coming autumn. They were just ordained on February 14, and I shall probably be able to send them off either shortly before or after Pentecost. I'll see whether I can add one more.[5] Sorry that at the moment, I am not in a position to send anyone else.[6]

5. You sent me a proof printout on yellow paper from a report about your mission which appeared in the 1904 edition of *Koelnische Volkszeitug*. It reads: "In 1899 we numbered exactly 8 priests, 6 Brothers, and 6 Sisters. Now five years later, we have a total of 10 priests, 10 Brothers, and 10 Sisters." It should be noted that you lost 2 priests by death, that two more returned, and that in 1904 there were no new arrivals. So your mission was not as handicapped as it appears from that report.[7] If I were you, I would have added a clarification.

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[4] The route was so planned that its starting and finishing port would be Simpsonhafen on the north coast of the Gazelle peninsula, where the North German Lloyd had had a central station since 1905. The route was to Nusa, a small island with a good harbor opposite Kavieng on New Ireland, then on to the Hermit Islands to the west of the Bismarck Archipelago, the harbors along the north coast of New Guinea, and to the French [Bougainville?] islands to the north of New Britain, and from there back to Simpson Harbor.[Rabaul] "Then the question was asked about how often the ships would sail this route."

[5] Limbrock, 9 Dec.: "Besides, I would humbly like to ask for four new priests for next fall. We could also at the same time use a line of good Brothers. [..] We are too few. Insufficient help harms us, harms us very much, if we don't want to be driven to scrapping our plans."

[6] Limbrock, 9 Dec: A new station is being built in Friedrich-Wilhelmshafen. We should have been able to do that in Dallmannhafen [Wewak] long ago. Therefore, he asks "that at least one priest, a good useful man with a sunny disposition and tried virtue come along with Br. Eustochius."

[7] The statistics given in MK 1905 (based on the spring 1904) list: 1 Prefect Apostolic, 13 priests, 14 Brothers, 11 Sisters. – According to the Mission departure book, New Guinea had to date received 15 priests including Limbrock: three had died, two returned to Europe. So there were actually only 10 priests in active service. Three more priests had been assigned to Australia, of whom one left the congregation. So that added up to a grand total of 18 priests. Besides, there were 11 Sisters, one of whom died.

As far as the Lloyd affair is concerned, just keep moving ahead slowly, defending yourself in an appropriate but decisive way. I have learned from Erzberger that your communication about the former negotiations and proceedings is correct, and so after I have asked the Colonial Director through Mr. Erzberger, I shall make sure to send him a personal letter.

Friendly greetings,
Your confrere in the Lord,
(unsigned)
SVD Superior General

112

St. Gabriel, 22 March 1905

Dear Rev. Fr. Superior,

1. I have received Br. Ferdinand's request for admission to perpetual vows, plus the accompanying remarks of Fr. Girards.[1] From them it emerges that the Brother on a number of occasions did not speak or act properly. I am, therefore, of the opinion that he should not yet be admitted to perpetual vows. Please inform him about this and give him a gentle warning that he should show the proper respect and obedience to his local superiors, as our holy vocation obliges him to do.

So that meant there were 10 in active service. From among the Brothers 16 had left for New Guinea and Australia. Two of these had died. One left. At the time the letter was written, two Brothers were in Australia; one was in Europe. That meant that there were 10 on active duty in New Guinea. – Limbrock, 9 Dec, pointed out that in the statistics that the MK 1904 had used, the members in Sydney were listed among those in New Guinea. That would not be correct. He asked that these statistics be revised. "Until now we really have 10 priests, 10 Brothers (including George and Eustochius), and 10 Sisters. They make up our entire personnel." – AJ to the general councilors in Steyl, St Gabriel, 23 April 1905, 69.959: "In recent years Fr. Limbrock lost one member by death and two others left the mission. In an article which he published in *Koelnische Volkszeitung*, he complains that he now has only two more missionaries than he had four or five years ago. Therefore, I cannot send him less than five, because he is in the process of setting up two new stations; and besides, some have to go on health and recreation leave either to Sydney or Europe – just as they do from the Togo mission." See letter 122, section 4.

Letter 112: To Fr. Limbrock, St Gabriel, 1905 March 22, 68.913 Ms/K

[1] The referred to remarks are no longer extant. Some sections of Jerome's letter to AJ must also have given a negative impression. (Jerome to AJ, Bogia, 8 Nov 1904,

2. He deserves a special reprimand if he says about an order of his superior, "That is nonsense. You must be out of your mind." Probably it was not meant to be as insulting as it sounds, but that is why expressions like this are to be avoided. Therefore, the Brother has the obligation to ask for forgiveness of those superiors for his former acts of disrespect.

3. On the other hand Fr. Girards should also ask himself whether by his own conduct, he perhaps did not make obedience more difficult for the Brother than was necessary. That happens, for instance, when a superior meddles too much in the affairs for which the Brother is in charge, and about which he himself has little knowledge or judgement. A Brother who has had much experience in certain fields, knows much more about them than his superior, especially when the latter is still young. Therefore, the superior should show a certain respect for an experienced Brother and instead of directly ordering him to do something, rather say something like: "Brother, would it perhaps be better to do it this or that way?" Then he can listen to what the Brother has to say and he runs less risk of giving an order which the expert immediately recognizes as a bad one.[2]

4. If a faulted order like this is given often and on the spur of the moment, that in itself cannot be tolerated. The Brother senses that this is not right. And if despite it all, he gets an order to do it, then it can happen that the good relationship between the priest and Brother suffers. Therefore, in matters of this kind it is good to proceed with care.

5. I will not presume that Fr. Girards failed in this regard. Even though I do not know his views on this matter, there is still a possibility, it seems to me, that he should be made aware of the situation so that if he, as superior, has been a bit imprudent under the circumstances, then

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63.404). Especially where Jerome speaks about Ferdinand "who also wants to take his perpetual vows soon. [...] It was my impression when I brought the Brothers along from Europe, that judging from the way a candidate for perpetual vows should feel about those vows, the Brother in question is not yet fit to take them." But there could also be extenuating circumstances for this attitude "about which a good religious speaks only with respect."

[2] Compare AJ to Bodems, Steyl, 12 Aug 1906, 19.366: "One should not let such things go unnoticed even when they originate with a Brother; for it sometimes happens that the good Lord gives a better insight into certain matters to someone like that than he does to us priests, and he also wants us to make use of it. It redounds to the Brothers' satisfaction if they are not ignored in this regard, but rather that a person pays attention to them in matters where they deserve to be listened to." Background: the search for a water supply source at St Wendel's.

the Brother may also notice that the superior has corrected himself and then he himself will try to do better in the future.

6. Above all else I ask you, Fr. Superior, to place a great deal of emphasis on the good relationship between priests and Brothers. It is desirable that the priests be really capable and useful men, but they must also pay careful attention to this most meaningful point. I am therefore making use of this opportunity to focus your attention on the matter. I don't think Fr. Girards will take it amiss if he gets a reminder in this respect, because he wrote to tell me that the Brother in question, for example, had already told him, "Now why this? Who has invented this new plan?" Then later he said: "I will do this or that only if I am ordered to do so under obedience." The Brother is, of course, allowed to say such a thing. But only if he does so in a respectful way.

7. It would perhaps be good if Fr. Girards were made aware of this letter, and if you yourself would write to Br. Ferdinand and give him the necessary admonition.. On such occasions, since correcting someone is already a painful experience, it is of utmost importance to have a friendly talk with the person beforehand so as to find the way to his heart.[3] In Steyl, as far as I know, Br. Ferdinand was a good Brother, and right now I don't think he needs anything more than a bit of recognition for his great zeal and spirit of sacrifice he has shown in his work for the missions. But he must try to prepare himself better for his perpetual vows. He would still be displeasing to God the Holy Spirit if his reported former conduct had seriously failed against the main rule of the religious life.

May God the Holy Spirit bless you!

Your confrere in the Lord,
(unsigned) SVD Superior General

113

St. Gabriel, 27 March 1905

Dear Father Superior [Klein],

1. Thank you for your esteemed letters of November 7, November 22, December 2 and 6, and for the useful information they

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[3] See letter 87, footnote 6.

Letter 113: To Fr. Peter Klein, St Gabriel, 1905 March 27, AP-Australia, Ms.

contained.[1] I am astounded to find that I had written you the last time in November; so I must hurry now in order to send good Fr. Peter a little letter.

2. And now most urgently about Br. Robert.[2] Fr. Blum informs me through a letter written by a priest in New Guinea, that: "Br. Robert is back in Sydney. And if I can give you some good advice, please have him contact Europe as soon as possible - best by telegraph - otherwise he will harm our good name in Sydney in the process, since I am sure that he wants to return to the world," I don't doubt that there must be good reasons for writing something like this. It would have been better if you had sent along the reasons for all this, because I cannot send a Brother back without first examining the situation thoroughly. So I must order you to send me a detailed and clear report about Br. Robert in which you explain to me what you yourself have observed and what other reliable sources have heard or told you about him.

3. I also thank you for the printed report about your parish.[3] But I don't want to keep the fact from you that upon receiving it, I could not help but ask myself: "Why did Fr. Klein send only one report? Why not five or ten, so I could distribute them to the main houses of the Society?" It can be that our establishment there will spread out more than we can judge today, especially since Tramway Street will be broadened into a wide thoroughfare from which one gets a splendid view of Sydney. I read all these bits of information with great interest and I thank the Lord God for all the blessings he has showered upon you. I pray that he will give you an enlightened eye, a watchful heart, and the gift to convert people in accord with his holy will. Please pray fervently to the Holy Spirit, the giver of all gifts. The more you become a big city pastor, so much the more will you need his help. At the same time try more and more to develop a poise that comes with experience and maturity.

4. Since you are also weighed down with being the procurator for New Guinea, I ask you to always do that job well. That is all the more necessary as the Prefect Apostolic keeps strict control over the interests of his mission, and demands the same services of his procurator as he does of himself.

5. I wish you the richest blessings of the Lord for the coming

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[1] See letter 106, footnote 1.

[2] See letter 106, footnote 3.

[3] Peter Klein, SVD *Historical Sketch of St. Mark's Roman Catholic Church in Drummoyne: 1887 to 1905,* 35.947.

feast of Easter. The same to Brothers Robert and Leodegar. I also send you friendly greetings and bid you to become always holier and more perfect in the eyes of God.

With friendly greetings,
Your spiritual father in the Lord,
A. Janssen

114

St. Gabriel, 29 March 1905

Dear Fr. Superior [Klein],

1. Herewith a more exact answer to your letter dated November 7, 1904. It is good that you are preparing yourself for the future and trying to think things over. In this way you will get more time to plan; and when things begin to happen later on, you will meet them better prepared.

2. You ask whether we could perhaps sell half of allotment 18 to the parish. That is not impossible. But naturally, you would then have to pay the price the land had originally.

3. As for our lots number 16, 17, and 18, all three were sold under circumstances unknown to me. It then became clear to me that in future we ourselves would need more than one allotment for ourselves. Therefore, I wanted to make sure that the areas adjoining the church would not remain in other hands and later be put up for sale at an enormous sum. At the moment, I cannot make you any promises; but I must wait to see how things turn out. Drummoyne is a bustling suburb and could provide for our future needs in various ways, which we cannot see at the moment, but which will especially be the case if we have a larger number of priests at our disposal.

With friendly greetings,
Your spiritual father in the Lord,
Arn Janssen.

Letter 114: To Fr. Peter Klein, St Gabriel, 1905 March 29, AP-Australia, Ms. The answering letter is missing. See letter 106, footnote 1.

Please forward the enclosed letter to Fr. Fey.[1] I told him that he should renew his vows every half year for six months [2] and try his best to catch as many little fish as he can, i.e., arrange for people to make good confessions.

On July 16, 1904 I bought land at Bischofshofen in the Salzburg area, for the construction of a new mission house.[3] Its setting is breath-taking.

115

St. Gabriel, 23 April 1905

Very Rev. and dear Prefect Apostolic,

1. Much to my joy, it is possible this year to come to the aid of your wavering mission. I am sending you five missionaries. They are Fathers Averberg, Buschhoff, Scharfenberger, Wiesenthal, and Reiber. I hope that you will find them good solid co-workers.[1] Fathers Reiber

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[1] The letter was entered into *Journal 1904* under 29 March 1905, 50.040, p. 119 but without a table of contents.

[2] Fey to AJ, Drummoyne, 13 Jan 1904, 35.929: "On the feast of the Purification (2 Feb) my vow for a year runs out; I'll renew it again for one or two years if my confessor allows it. Say some prayers for me, for I always make vows with great trepidation because of my wretchedness and weakness."

[3] See *Vita-AJ*, pp 351-354. – The public anouncement appeared first in SMB 32, 1904/05, 94; p 93 showed a photo of the purchased farm buildings.- AJ to Blum, Bischofshofen, 16 July 1904, 20.096: an account of the requisite purchase procedures and a description of the purpose of it all. – On 17 Aug the authentication was notarized.

Letter 115: To Fr. Limbrock, St Gabriel, 1905 April 23, 69.960 Ms/K. Limbrock's answer to AJ to letter 115, Alexishafen, 31 July 1905, 70.001.

[1] Mission applications: Averberg, 69.895: Togo, "because there the missionaries live together on a station, from which they go out to teach in schools and do parish work." In this type of life he could be encouraged by the example of confreres and be made aware of some of his failures. – Buschhoff, 69.900: "I have only one wish: to be sent to the heathen missions, preferably to China. [...] I declare myself with the prophet to be prepared for a life of the greatest and most continuous sacrifice: 'Ecce ego! mitte me' [Here I am; send me.] (Is.6,8)" He had learned cabinet making. – Scharfenberger, 69.925: "Formerly I was greatly interested in working in New Guinea; but in the last years I have had a greater inclination towards teaching so that I could if not directly, at least indirectly, help the heathen missions. I resisted this inclination and am embarrassed even to this moment even to admit it. Other confreres then encouraged me without wanting to. And now I declare that I am prepared to go to New Guinea very willingly." In this case he wished to keep before his eyes the motto "which your Reverence had held before us: 'to prefer to be a blade of grass according to God's will than a cherub against God's

and Wiesenthal are especially outstanding. Fr. Averberg wants to be able to work at the side of a successful missionary who would be able to coach him. He has expressly asked for this because he thinks it best for himself.

2. The departure ceremonies will take place on April 24 at St. Gabriel and on May 28 at Steyl.[2] The group will then board ship in Genoa on June 7; it will sail to your mission via Hongkong. The Sisters can also sail along with the group. I think there are between 6 and 8 of them - as many as you need for two stations.[3]

3. To my great joy I shall also be able to send you a priest who is also a well-trained scientist, Fr. Reiber. He is a very praiseworthy,

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will.'" – Wiesenthal, 69.934: "For a long time I have turned longing looks toward New Guinea due to some inward attraction and also because alongside the spiritual there were also many corporal works and stresses." – Reiber, 69.922: His preference went to mission work in Africa among the Blacks. – Since the priests in St Wendel's who "emigrated" did not get back their German citizenship, some of the priests there had to be moved or be appointed for overseas positions. And so it was that Fr. Puff was appointed to New Guinea instead of Fr. Wiesenthal. Puff to AJ, St Wendel, 9 May 1905, 64.271: He would have preferred to go to Argentina. "I would not like to go to New Guinea because I have great misgivings for my soul there and dangers which I could not measure up to." The same writer from the same place, 25 May 1905, 64.272: "It became really hard for me when I first received my appointment for New Guinea, because I was always thinking of its dangers and of the opinion of my former superiors, that I am not suited for Africa. But I hope that from New Guinea I'll manage to get to heaven sooner than from anywhere else."

[2] Report: SMB 32, 1904/05, 139f. – After AJ had informed the general council of the list of temporary appointments, he received the following reaction: Blum to AJ, Steyl, 17 April 1905, 69.945: "There are 18 priests appointed for the pagan missions and 18 for North and South America. It seems to me that the heathen missions must get the greater number." – Holthausen to AJ, Steyl, 19 April 1905, 69.948: The pagan missions should always have the preference. "This is absolutely necessary for the good of the Society and to bolster its own reputation and authority. [...] You must appoint more people to the foreign missions than to America." – The final list then named 20 missionanries to the pagan missions and the remainder for Europe and America. AJ's list of appointments, 1905, St Gabriel, 23 April 1905, 69.955f. – AJ to the general councilors in Steyl, St Gabriel, 23 April 1905, 69.959: "All the missions are our children, but we have to look after all of them in accord with their greatest needs." AJ to the general councilors in Steyl, St Gabriel, 28 April 1905, 69.968f: "General councilors must also have a generous heart, isn't that right?"

[3] Eight Sisters were to be sent. – The two stations meant are Tumleo and Monumbo with Bogia. The large number came about because in the previous year there had been a cancellation of some shipping routes and the Sisters could not sail for New Guinea. – Franz Vormann to AJ: Monumbo, 13 April 1905,, 64.917: After Easter [23 April] two of the five Sisters will move to Bogia. - On 11 August 1905 four Sisters did move: letter 145, section 5.

good, and quiet person, as well as a zealous and dependable priest.[4] He actually wanted to go to Togo, but I talked him into going to Wilhelmsland and he willingly agreed. Since he has been studying geology for some years, I wanted to grant the wishes of Fr. Kreichgauer and send him to Munich, where under the guidance of the soon-to-be-trained Fr. Richarz and the famous Geology professors there, he would study geology. At the end of the semester, he would continue on a little longer and then go to New Guinea in order to get to know its geological formations and structures better and publish some maps and charts about them.[5] This would be valid proof that your missionaries are not lagging behind in scientific training.

4. This time around I am able to care for Togo and China in the same way as for you. But it will not be possible to do so again in the near future. Fr. Reiber is praised above all others. Geological history is very important for New Guinea because so much diastrophism has taken place on this island. I suppose that Fr. Reiber will first study the mountain ranges along the coast. And later on when we build stations in the interior; he can do scientific research there as well.

5. So I wish you and these new confreres heartfelt best wishes [6] and I ask you to do all you can to keep them on the right track and turn them into ever better and more zealous fellow laborers in the vineyard of the Lord.

With friendly greetings,
Your confrere in the Lord,
(unsigned)
SVD, Superior General

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[4] Limbrock, 31 July: He had heard that Reiber had a weak heart. They should have him checked out for suitability for tropical life. "If the heart is weak, then one fine day it will stop operating during a fever. It will not be able to stand the stress and strain of the fever." His studies in geology are to be commended. "But he must in my opinion always and above all else remain a good priest and missionary and also willingly do some spiritual mission work. Otherwise his vocation and entire priestly life will be in danger."

[5] According to the final list of appointments (footnote 2) four priests were assigned to study geology in Munich: one each for China, New Guinea, Togo, and Chile.

[6] Limbrock, 31 July: Along with gratitude for all the new missionaries, "he would also like to humbly beg for a follow-up of between 4 and 6 Brothers. For surely in no other mission are Brothers as necessary as they are here." He had found out that only two Brothers would be coming. But in actual fact AJ had written to the general council, St Gabriel, 6 May 1905, 70.017, that four Brothers had been appointed for New Guinea; three of them had departed in 1905; the fourth began his journey in 1906.

116

St. Gabriel, 24 April evening 1905

Most Rev. and dear Fr. Prefect Apostolic,

1. I wish to bring the following matter to your attention: The Secretary of Propaganda called the superior of our Roman college to his office and asked him whether we would not perhaps like Togo to become a Vicariate Apostolic. If so, then we should apply for it; he himself would not use any pressure in the matter.[1]

2. Most probably we will now also get a similar request like the one made about Togo. The next question is: what will happen concerning your mission.

3. Do you wish the prefecture of Wilhelmsland to be raised to the status of a vicariate?[2] If so, who would be: a) the ecclesiastical superior[3] and b) the religious superior?[4]

Letter 116: To Fr. Limbrock, St Gabriel, 1905 April 24, 34.359 Ms/K. Limbrock's answer to AJ about letter 116, Friedrich-Wilhelmshafen, 2 Aug 1905, 34.362f.

[1] For a previous treatment of this subject see letter 70, section 7, and note 6.

[2] Limbrock, 2 Aug: He was unreseredly in favor of a vicariate, last but not least, because a bishop has more authority than an ordinary priest with the title of prefect apostolic.

[3] Limbrock, 2 Aug: "As far as persons are concerned, my name could surely not seriously come into question. If I had at any time seriously striven after the prestige of being a bishop or something of the sort, any words of mine would never be forgotten.[See letter 38, section 4.] [...] How do I stand now in the eyes of others? I'm labelled as an unbearable tyrant, unfair, irascible, a common man, a rogue, even as a murderer. All the sparrows sing it from the housetops in half of Germany and Austria. It would be one of the greatest scandals of the century even to propose me for such a position. [...] With regard to the ecclesiastical post, according to my opinioin, there is no one here suited for it. All are too immature and, as far as I can judge, show too few leadership qualities, which are most important for direction and guidance. I have thought over what can happen, and it seems to me that those in China who stood on the short list to become bishop, were all well suited to the job, as far as I formerly knew them."

[4] Limbrock, 2 Aug: "It is a bit easier to find someone who could become a superior in the Society, and long ago I already nominated Fr. Erdweg. He is good hearted. For future reference, though, I would like to add here that the Rev. Father concerned will occasionally give himself as well as you, Very Rev. Father, (and perhaps also the ecclesiastical superior) a chance to practice patience. For by nature he is a bit narrow-minded and has a tendency to doubts and scruples. But that will take care of itself. After all, a person cannot change everything. But in general he is a very fine and upright person, a hundred times better than I am, and without a doubt he will do much good, and for that I wish him all the best."

4. It is not self-understood that you would have the first right to be the ecclesiastical superior because you founded the mission. On the other hand, it is questionable whether the mission is far enough developed, that on being raised to a vicariate, it would need two major superiors.

5. If it does, then the major religious superior must have his own house, where annual retreats can be held.

6. One must ask whether you actually do have such an appropriate house. I have asked about this before. I believe that at the time you mentioned Bogia, but I'm not sure any more.[5] So the question still is: whether that location meets the requirements that one expects of such a place, and whether or not there are any objections standing in the way.

7. One must insist that the spot be a healthful, pleasant place, easy to reach, so that staying there would be relaxing and not a place that people want to run away from as soon as they get there.

8. A residential property like that must not be so hemmed in that one could pace it off with a couple steps. Specifically, this means that the level area atop Holy Spirit mountain is too small. Besides, it contains a large coconut and rubber plantation. What about them? How would the property be managed? The same questions will face you if Monumbo comes into question.

9. Furthermore, one must ask whether the mission there is far enough developed at this stage that such serious questions can be answered with any degree of certainty.

10. St. Anna and Bogia were both meant only as plantation stations, according to the priest who seems to have been involved with these matters. Is that really true? I doubted it with regard to Bogia; whereas I didn't know of any objections to St. Anna.

11. My idea is that when plantations are laid out, this should be done with the intention that local families can be settled in the area around the plantation as soon as it is feasible, with the hope that they would eventually become owners of the land. Then there would be a hope that they would raise families, and some of their children might become teachers. They could be led to pray that God send them children of this calibre.

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[5] Concerning the location, see letter 90, footnote 1. – Limbrock, 2 Aug: He was still waiting for information about where the central house was to be built. In his time he had made some plans concerning Holy Spirit Hill.

12. I suppose that you are planning to occupy the most important centers along the coast because then you could have easier contact between the stations by sea - if one may call this kind of contact easier. After that, I presume that you plan to go from Monumbo to the Ramu River, where the population is denser, and then setting up stations there. Is that so?

13. In Togo they try to reduce the problem of great distances by using bicycles. Otherwise, the only other means of transporting things is on the heads of the natives. Do you have any sort of solution like that in mind for there?

14. Today we had a wonderful departure ceremony.[6] So many visitors from Vienna and roundabout came so that the church in Steyl would not have been able to hold them. Hopefully your mission will advance spiritually by the arrival of the nine missionaries who are due to leave soon. Fr. Klaffl is presently rector at a convent in Eichgraben, a bit west of here.[7] We don't hear anything unpleasant from him. The same can be said of Fr. Friedrich Vormann who is busy at the teacher college. I can tell you for your peace of mind that some religious persons, who knew of the affair from correspondence were of the opinion that it would have been impossible to keep the two priests there. That is the fruit of all those time-consuming letters you took the trouble to write. May God the Holy Spirit bless you, Very Rev. dear Fr. Prefect! Trust in him and he will help you.

In sincere love,
Your confrere in the Lord,
A.J.
SVD, Superior General

117

St. Gabriel, 25 April 1905

To the Rev. Fathers, venerable Brothers and Sisters
of the Holy Spirit Mission in New Guinea.

May the joy, love, and grace of the Holy Spirit be with you all!

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[6] That was on Easter Monday.

[7] A priest from St Gabriel's often helped out at the Eichgraben convent of the Franciscan Missionaries of Mary (FMM).

1. Today we are celebrating Easter Tuesday. By the time these lines reach you, Pentecost will be at the door.[1] I send you my sincerest wishes for happiness and blessings, especially since your mission is dedicated to the Holy Spirit. May all of you collectively and individually love this kind and divine dispenser of grace with your whole heart and zealously honor him, so that you may receive the fullness of his divine grace.

2. Yesterday we had a departure ceremony here for the 39 priests who were ordained on February 24 of this year. Almost all of them have already left the house. On Sunday, May 28, the missionaries will receive their mission cross in Steyl. I was inspired by the unusual number of people, who took part in the celebration with us. It seemed to me that the number of people who streamed in here despite the rain, by far exceeded the number one would see at Steyl for a similar occasion. I was told that many had come a long way, most of them from Vienna.

3. How impressive a ceremony like that is in our new church here. At the moment you cannot yet hope to have a church like this one there. But in the course of time, the day will also come when God the Holy Spirit will give his mission in New Guinea a church which, in a sense, will become the focal point for the mission. Of course the recurring earthquakes there will make a church of stone impractical and so all these dreams will have to be reduced to a more modest size. But the day will come, especially once the coconut and rubber plantations which the Most Rev. Prefect Apostolic had planted, start to bear sufficiently.

4. Br. Eustochius will be arriving there with this letter. He has written me that the transport machinery, the gutter and crosscut saws were ordered and would be loaded aboard a ship in Bremen in August.[2] I hope that this equipment will prove itself very useful and assure good progress of the mission.

5. At the same time, I wish to pass on my sincerest condolences for the priests, Brothers and Sisters who have died in the past two years - each of whose passing diminished the number of personnel by one.[3] A replacement for them is at hand. Although at the moment, I am unable

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Letter 117: To the Fathers, Brothers, and Sisters. St Gabriel, 1905 April 25, 11.315f Ms/K

[1] The date of Pentecost in 1905 was 11 June.

[2] For the arrival of the materials in question see letter 129, footnote 2.

[3] The deceased were: Fr. Padberg + 29.05.03; Br. Gallus + 17.05.04; Sr. Evangelista + 19.05.04.- While the letter was on its way, Br. Edward died 11.05.05.

to give you the exact number of new Brothers and Sisters. From the ranks of the newly ordained priests, I have chosen five for your mission - a good number, which unfortunately I will not be able to duplicate next year.[4] Perhaps some people will criticize me and say that because of the sparse population and other conditions, I should not have given you so many.[5] But I took heart and sent you so many anyway, because you are going to have to wait for two years before you get any more new help.

6. As far as the interrupted shipping connections go, we hope and pray that something comes of this inconvenience which will turn out to be of advantage to the good of the mission.[6] The main thing is that each of us, in a spirit of self-sacrifice, must strive to work at his or her assignment and as humbly trusting children allow ourselves to be led by divine Providence and our superiors. I am sure that you are all striving to always remain faithful children of the Society to which you belong, and to advance in the spirit of piety, the observance of the rules, and above all in the promotion of a good spirit. May God the Holy Spirit assist you all with his powerful grace.

7. In conclusion, I wish happiness and God's special blessing to all, who in the last years have pronounced their perpetual vows, and those who will do so soon. Best wishes also to the four eldest Sisters, who on Pentecost Sunday last year shared the same grace.[7] Finally, I greet you all in the love of our dear heavenly Father, in the love of his only Son, our crucified love, and in the love of the Holy Spirit, the bridegroom of all souls consecrated to him. I recommend myself and all the congregations entrusted to my guidance to your fervent prayers.

Your common spiritual father in the Lord,
(unsigned)
SVD, Superior General

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[4] AJ to auf der Heide, St Gabriel, 27 April 1905, 69.965: "Fr. Limbrock had on 24.05.04 asked for five Sisters. Later, on 9.12 for five priests and a line of good Brothers. He wanted a procurator, a machinist, and two Brothers for the sawmill." The list of Brothers was only finalized on 6 May, 70.017. For the four names check the list of departing missionaries In 1905 and 1906.

[5] For departures in individual years see Appendix II: List of missionaries sent overseas.

[6] In the first place and for the most part, the advantage consisted in this that for the purpose of administration the setting up of a station in the vicinity of Friedrich-Wilhelmshafen could not longer be delayed: that was the future station of St Michael's in Alexishafen. See letter 107, footnote 18 and letter 109, footnote 9.

[7] For their names see letter 61, section 1. For the date see letter 61, footnote 1.

118

St. Gabriel, 4 May 1905

Dear Fr. Klein,

Your two letters of March 13 and 19 caused some consternation. First of all, I wish to express my sincerest condolences to our injured confrere because of his serious accident.[1] Thank God, you knew what to do under the circumstances. What you have to do now is the following:

1. You write: "The administrators of the railway company will surely pay us some compensation." Take this matter up seriously with them and since such horrible effects have followed upon the accident, don't let the company get off with some paltry sum. One part of the agreement must state that as long as Fr. Fey has to be kept in an asylum, either there or here in Europe, the railroad company must pay the bill.

2. As far as his trip back to Europe is concerned, I don't believe it can take place yet, because as you yourself wrote, a person would have to suppose that in his present mental condition, he might be tempted to jump into the sea. As I learned from Fr. Blum, he must have sent some unfavorable letters to Germany, stating, for example, that in Australia he did not get enough to eat - something I find very hard to believe. I am sure that your patience has been tried many times because of him, and that you have tried as best you could, to keep him occupied.

3. If it is necessary and possible to send him back to Europe and someone has to accompany him, Br. Robert could travel with him if you do not wish to put him in the care of some trustworthy fellow passenger - something which would be very questionable, even if you could find one.

I am still waiting for your report on Br. Robert. Someone wrote from New Guinea that we should take him back to Europe. However, no reasons were given.[2]

Let us bow down under the worries that the Lord sends us and kiss the crosses which he lays upon us. He will once again grant us a way out.

Letter 118: To Fr. Peter Klein, St Gabriel, 1905 May 4, AP-Australia, Ms.

[1] See letter 119 and footnotes.

[2] See letter 113, section 2.

Sincere greetings,
Your spiritual father in the Lord,
Arn Janssen
SVD, Superior General

P.S. 4. If there is any document there bearing his name, it is very important that someone else be inscribed on the document as the owner. In Fr. Fey's day couldn't the mission press be the legal signatory? If that is not yet legal today, then I agree that you yourself should be inscribed as co-owner. I am writing to Fr. Blum to have him forward to you the necessary instructions for such a transaction.[3]

119

Gabriel, 12 May 1905

Dear Fr. Klein,

I received a letter from Fr. Blum telling me that Engineer Ignaz Fey from 54 Sellgraben St., Aachen, paid him a visit and wept out of grief because you had consigned his brother as a destitute to a mental asylum. If that really happened, Fr. Blum rightfully condemned and disapproved of it, and sent you a telegram to look for an alternative treatment, saying: *"For Fey pay splendid care. Blum."* I believe that he has also informed you about all this in a letter. I am just repeating it again to make it clear that this is also my point of view.[1]

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[3] Blum to AJ, Steyl, 6 May 1905, Lit. Conf. V, 61: "Enclosed I am returning Fr. Klein's letters. There is nothing in Drummoyne under Fr. Fey's name. In his time all was entered on the mission press account. Fathers Fischer and Fey had received general authorization from me. After Fr. Fischer left, Fr. Fey was the only fully authorized person. So I'll have to send Fr. Klein full authorization." At the end of the month Notary Orbach will be coming to Steyl, and then we can finalize everything.

Letter119: To Fr. Klein, St Gabriel, 1905 May 12, AP-Australia, Ms; 63.056 Ms/K. The letter was occasioned by Blum's letter to AJ, Steyl, 8 May 1905, 63.054. – See also letter 118.

[1] Blum, 8 May: Mr Ignaz Fey had laid Klein's letter before him. After there had been an accident on 4 March, Klein wrote about its cause and consequences only on 4

Fr. Blum was very upset when he wrote to me because he is afraid that the event might become known in Aachen. In any case, the family will have no good words for you. So the best thing to do is to communicate with them only through me or Fr. Blum.[2]

Try to make it your business to be more prudent and careful in all your dealings. Fr. Limbrock was also dissatisfied with you and sent a bill to Steyl for a loss which you had caused him.[3] I hope things will go better in future.

With sincere greetings,
Your spiritual father in the Lord,
Arn. Janssen
SVD, Superior General,

April "in a manner that was a bit inappropriate and inconsiderate." After a desccription of what had happened, Klein added, "I consigned Fr. Fey to the state mental institution and made it clear that I would not pay for him, and that he was totally without funds. The Government will now turn to you, and I am writing this to inform you in case questions come. Otherwise, I would not have written." Then a telegram was sent saying that he should look well after Fr. Fey. And he also promised to send Klein the necessary instructions. Blum's Diary, 31 May 1905: "On 8.5 Ignaz Fey from Aachen, the brother of Fr. Fey, was here and complained about the stupidity of Fr. Klein in Sydney. Fr. Fey fell off a train in March and as a result had lost his mind, and Klein had him consigned to a state institution so that he would not have to pay for him. The family was very upset and rightly so. We then sent Klein a telegram saying: "For Fey pay splendid care," – AJ to Blum, St Gabriel, 12 May 1905, 35.055: "I also wrote to Klein about your letter of the 8th of this month. I ask you, please, look after the good man. It seems to me that he is not as incompetent as some think; after all, he did accomplish some things in Drummoyne that make one wonder. Hopefully our two letters will make him more careful in future. I think that my letter will leave Naples on 14 May." Blum to Klein, Steyl, 8 May 1905, Lit. Confid. V, 66f: "When you wrote that letter, you must have been having a bad moment." If Fey were to travel to Europe, he must be accompanied by a completely responsible Brother. – Blum's Diary for 30 Sept 1905: "On 8 September Fr. Jakob Fey arrived here from Drummoyne. His condition is not too bad. A Mr. Grew brought him along. Fr. Arand met the two of them in Antwerp. Mr Grew is going back home on 12 September. On Sept. 12 Ignaz Fey and Maria Fey visited their brother and brought along 5,000 Marks." – Mr Grew could well be the father of the student to whom Fr. Klein was giving Latin lessons. See letter 66, section 5 and 20 and footnote 8. – AJ to Wegener, Steyl, 3 Nov 1905, 15.574: Fr. Fey is in Steyl and has been assigned to teach Bible history. "He has been here for two months now and is doing well. He is quiet and relaxed."

[2] Blum to Klein, 8 May, had recommended that he write only over the Superior General.

[3] This information Blum sent to AJ on 8 May.

120

Bischofshofen, 14 July 1905

Dear Fr. Vormann,

1. Your nice letter of April 13, arrived here a couple of days ago and brought me much joy.

2. It is true that you have had a number of setbacks for which you cannot blame anyone. But now, I'm glad that you are making an enthusiastic effort to put things back into order again. Please try to make up to the Most Rev. Prefect Apostolic. To the extent to which you do so, he will reciprocate; and that will benefit both of you, as well as the entire mission.[1]

3. I am very glad that you have worked so hard in Monumbo and by the grace of God have made such good progress. I hope that matters there will continue to get better.

4. Your brother Friedrich has, I am sure, himself informed you how things are in Vienna. As far as I know, people there are satisfied with him. I hope that he now thinks differently about some things than he did before. We are all here in order to learn from year to year; and if sometimes we do make mistakes, that's not so bad as long as we become aware of them and as a result become more humble and try to do better in the future.

5. I have been here for eight days now.[2] It is really beautiful, and hopefully it will become even more so once the new building, on which we are now working, is finished. I am sending a postcard along. The dark black dot, toward which the arrow points, is the spot where the

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Letter 120: To Fr. Franz Vormann, Bischofshofen, 1905 July 14, 64.918 Ms/K. Vormann's answer to AJ, Monumbo, 13 April 1905, 64.917.

[1] Vormann, 13 April: The unpleasantnesses were connected with Limbrock and his relations to himself as well as to his brother Friedrich and his brother Heinrich (See letter 47, footnote 10). "But now a healing period has intervened and much has been consigned to the past."

[2] AJ to Blum: Rome, 3 July 1905, 5,878: "I'm thinking of leaving tomorrow morning and arriving in Kreuzberg near Bischofshofen (in the Salzburg area) on Wednesday, 5 July. I'll stay there for about 8 days, then go on to St Gabriel and later to Heilig Kreuz. Would you please inform the brethren of all this." AJ to Wegener, Bischofshofen, 7 July 1905, 409f, 20.303f: "I write you these lines to inform you that I arrived safely here in Kreuzberg on Wednesday [5.7] evening."

mission house will stand. From there in all directions the view is breathtaking.[3]

May God the Holy Spirit bless you.

With sincere greetings and requesting
a remembrance in your prayers,
Your confrere in the Lord,
(unsigned) Superior General

121

Bischofshofen, 14 July 1905

Dear Fr. Superior Klein,

1. I have received your esteemed letters of April 9, May 2 and 9, and May 16, I and II. The answers to them follow.

2. With regard to Fr. Fey, you will have received a telegram and a letter from Fr. Blum in which he has informed you that his near relatives in Aachen were very upset because he had been consigned to a mental institution as one without funds. I also wrote to you about this and I second the wishes of both Fr. Blum and the relatives.[1]

3. Will things change with good Father Fey? I note from your second letter of May 16 that his mental condition is still poor.

4. It is true that strictly speaking, he no longer belongs to the Society since he has refused to renew his vows at the proper time.[2] However, we do have a certain obligation to look after him, since it was on our orders that he did supply work in Australia and at least externally

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[3] AJ will often write about the fantastic scenery that surrounded the house: See, for instance, AJ *Briefe nach Suedamerika,* vol IV, Nr 732, footnote 9 and Nr 802, section 3.

Letter 121: To Fr. Peter Klein, Bischofshofen, 1905 July 14, AP-Australia, Ms. The answering letter is no longer extant.

[1] See letter 119.

[2] Compare with letter 114, footnote 2. – Fey had afterwards renewed his vows on 2 Feb 1904, but for only one year. – Blum to AJ, Steyl, 30 July 1905, 63.057: "The legal documents about Fey are actually worthless. When Fey is better again, it would be better for him to come back home. Since he is no longer under vows and never did pronounce perpetual vows, he remains under the jurisdiction of the archbishop of Cologne and we are no longer obligated to him." – See letter 126, section 10.

remained in contact with the Society.

5. As far as Br. Robert is concerned, I would like to know *(a)* what he was reproached for in New Guinea and *(b)* what you yourself think of the matter.[3]

6. It is self-understood that for the protection of our property, if any of it is still in his name, we have to do what we can. From what you yourself have written, I cannot quite see how matters really stand. I believe that Fr. Blum has written to you concerning all this. If he was the official representative of the mission press there, then you will have to take over his position.[4]

7. You write on May 2: "I am seriously thinking about having a monthly magazine printed at our own expense." I do not agree with this idea. Drop it.

8. You have been in Sydney three years now, but that is a very short time. Please content yourself with the activities that pertain to your job. To set up a printing press is no small matter, and it is even harder to sell printed products to the public.

9. In everything put your trust in Divine Providence and let yourself be led along as a child by the hand of its father, then all will go well.

10. In your letter of May 9, I read something about Br. Robert, but I really do not understand what it is all about. Would you inform me of such matters in a letter which has "Confidential" written at the top.

11. As far as the plenary council of Australia is concerned,[5] I doubt whether I have the right to designate a representative for it. At any rate, I have no plans to do so.

12. I was in Rome for six weeks concerning our rule, and I am planning to give a more complete report on it in the next *Nuntius*.[6]

Sincerest greetings to you, dear good Fr. Klein, and pray for me a poor sinner.

Arn Janssen

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[3] It seems that Klein, despite continual pressure from AJ, had never taken a position on the matter. See section 10, below.

[4] See letter 118, footnote 3. – Blum to AJ, Steyl, 20 July 1905, 63.057: He wanted to simply withdraw the jurisdiction from Klein. "Should I give Fr. Klein jurisdiction? If he does not have it, he does not buy or sell."

[5] Cardinal Moran held three plenary councils: in 1885, 1895, 1905.

[6] See letter 109, footnote 6. The report in the *Nuntius SVD* deals with the new rule and on page 30 gives a summary of the sojourn in Rome.

Bischofshofen, 23 July 1905

Very Rev. and dear Prefect Apostolic,

1. I received your letter of May 24 together with the attached begging note. I let it make the rounds of the general consultors but until now I have received no answer to it.[1]

2. You really have the talent to become a planter of God's grace. I don't really have any real objection to that. Perhaps it is best that you do things your way, even if one or the other objects. For the moment, I'll suspend judgment and wait until the time when I can say that you have, indeed, been a clever enterprising landlord.

3. Sincerest congratulations on the founding of Alexishafen, although the presence of the mangrove nearby gives me some second thoughts.[2] May the new station grow and develop with the blessing of God and bring forth much excellent fruit.

Letter 122: To Fr. Limbrock, Bischofshofen, 1905 July 23, 34.361 Ms/K. Limbrock's answer to AJ, Tumleo, 13 March 1905, 34.355-358; the same from the same place, 18 March 1905, 35.163; the same from Alexishafen, 24 May 1905, 35.165.

[1] Limbrock, 13 March: He asks for between 10,000 and 15,000 Marks in order to convert the "Raphael" from a sailboat to a motorboat. The letter was signed by all the priests except Fr. Jerome, who was hindered. The letter arrived on 14 July and AJ presented it to the general councilors. – Limbrock to AJ, Friedrich-Wilhelmshafen, 31 Jan 1906, 35.177: "According to the opinion of many experts to rebuild this sailboat into a motorboat is not advisable. In the condition it now is, we had better sell it. With an engine it would find fewer good buyers. For these reasons most of the priests here are in favor of selling the "Raphael". In the next few days, as soon as the captain takes care of all the formalities, the good "Raphael" will leave us for good. in order to give better service to some admirer in Sydney than to us. It was built more for such surroundings." Photos of the sailboat: SMB 33, 1905/06, 148. – Klein, "Weitere Schicksale des Missionsseglers Raphael", in SMB 34, 1906/07, 11-13.

[2] Limbrock, 24 May: "On May 12 the three of us: Br. Canisius, Br. Sylvester and I arrived in Friedrich-Wilhelmshafen to scout the 500 hectares of land that had been in the meanwhile agreed to. Yesterday, the 23 May, the first Holy Mass was celebrated on the piece of land which is being considered. This property is in Alexishaen, about 12 km from Friedrich-Wilhelmshafen, and has a harbor that is far better than Friedrich-Wilhelmshafen's. This area is covered with a wonderful stand of timber and is partially bisected by a stream which makes the transport of logs much easier. [...] The mangrove swamp on the property is not too extensive And what is more, such a disadvantage will gradually disappear. We are looking for the best situated and most healthful spot for our living quarters." Limbrock, 18 March: "Most of the opinions here seem to be in favor of naming the new establishment after St Michael the Archangel. What does your Reverence think of that?"

4. I was almost shocked when I read the list of how many priests, Brothers, and Sisters have gone to New Guinea.[3] What are the other missions going to say? Won't people complain that I am favoring you? Actually, the four Sisters are from the last year's group, but they had travel problems because of the change in the shipping schedules.

5. As far as switching from a sailboat to a steamboat is concerned, I cannot blame you if you see the urgent need and try to get funds for the project.[4] Of course, a person should try not to fly higher than he can, nor take too many things for granted. So let's thank the Lord if all goes well this time. I'm allowing myself to think it will.

6. Regarding your opinion of Br. Robert, it opposes the one held by Fr. Klein.[5] Who is right? In any case I could use a more exact explanation of just what you have against Br. Robert.

May God the Holy Spirit bless you!

In sincere love,
Your confrere in the lord,
(unsigned) Superior General

123

Bischofshofen, 29 July 1905

To all the venerable Sisters, "Servants of the Holy Spirit",
in the Prefecture Apostolic of Kaiser Wilhelmsland.

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[3] This is meant as a joke. Limbrock, 18 March: "The last time I asked you to send us some good new missionaries soon. Of course, I did not mean that that "soon" be taken too literally – that is, within the near future and the next weeks, but only meant it to mean: within the next years. So you don't have to hurry the coming of the next missionaries. Going ahead slowly and quietly will be better for us." This expression does not, however, characterize the prevalent tone of his letters.

[4] The "Raphael" was only a sailboat. Limbrock, 18 March: When the problem arose with the shipping line, it was decided to fit out the "Raphael" with a motor. In that way we overcame the greatest embarrassment with God's help, and we still hope for some other advantages for our mission work from this move."

[5] See letter 110, footnote 5. – According to the journal of 1904, 50.040, p 118, AJ wrote to Klein on 27 March 1905 on two topics: "Br. Robert and a good procure." Klein then answered with a confidential letter about Br. Robert on 9 May. AJ to the general councilors in Steyl, 17 Dec, 1905, 68.914: "Fr. Klein stands up completely for the Brother with whom he has lived for three years in a small house."

Letter 123: To the Sisters in New Guinea, Bischofshofen, 1905 July 29, 25.095a, Ms/

May the peace and joy of the Holy Spirit be with you all, dear Sisters!

I have received your opinions about the circular letter which I had compiled regarding the rules for electing superiors, assistants, and consultors.[1] I myself have put them together, and have entered into deliberations along with my representative, Fr. auf de Heide, and with Rev. Mother Theresia and her two assistants, Srs. Rafaele and Gregoria.[2] Since I have also heard the opinion of your major superior there, the Most Rev. Prefect Apostolic, [3] I now feel obliged to share the results with you.[4] I hereby appoint:

K. Archive item "for Fr. auf der Heide as well as for the esteemed information of the Sisters there" in Steyl.

[1] See letter 108, footnote 3.

[2] For the final stage of deliberations are necessary: AJ to auf der Heide, Mother Theresia and Assistant, Bischofshofen, 12 July 1905, 25.090f; and auf der Heide's answer to AJ, Steyl, 25 July 1905, 25.092-094.

[3] The declaration in this strict form cannot be correct. Compare Limbrock's declarations of 27 Dec 1904 and 12 July 1905 in letter 108, footnote 3. Otherwise, AJ could not have written on 12 July (footnote 2): "When the matter is so far, it could be sent to Fr. Limbrock, so that he might have the opportunity to put forward any objections he might have. In general the final decision rests with me or with whomever I empower." Limbrock, 12 July (letter 109, footnote 3) affirms that from the time he received the circular and sent it on to the Sisters, he had undertaken nothing. "You probably would for some time have awaited a letter about this from me." – It seems, however, that AJ wanted to await Limbrock's point of view and for that reason had not sent off letter 108 immediately. Mother Theresia to AJ, Bochum, 30 Oct 1905, 25.097: "In an earlier letter Fr. Limbrock spoke against the change of superiors in Tumleo [Limbrock, 12 July] and now makes no mention of it. Perhaps a person could conclude from that, that he is no longer as opposed to it as he was. I would herewith like to ask you, Very Rev. Father Superior General, at the next postal opportunity to send on the list of appointments which was held back this past summer, for the Sisters there must be in a high state of unpleasant tension over how the votes of the election turned out." They should, however, "soon be freed from their uncertainty." This delayed relay of information could also be deduced from the letter of auf der Heide to Valeria, Steyl, 23 April 1906, 25.104: "With the last mail to arrive here from Wilhelmsland came the news that the Very Rev. Fr. Prefect finalized your appointment as superior. I wish to convey to you my sincerest good wishes and congratulations for the occasion." It was clear from the date on the letter that it must have been left lying for a month. AJ to auf der Heide, Bischofshofen, 29 July 1905, 23.144: "Since I find that the next mail ship leaves for New Guinea only on 16.8. the letter to Fr. Limbrock can remain open until shortly before that." AJ is speaking of three letters to New Guinea. – According to an entry in the 1904 journal, 50.040 p.120 the appointment list left only on 8 October. – There were, all told, four opportunities to send the mail, according to an entry on the cover of the 1904 Journal, where AJ had noted the departures of the shipping lines to the Far East.

[4] Only in Tumleo did the results diverge from the suggestions of AJ (12 July , footnote 2): Tumleo: Fridolina as superior and Valeria as assistant; possibly also Valeria or Ursula as superiors. – AJ put much weight on his conviction in judging the selections

1) Sr. Valeria as provincial superior and the local superior of Tumleo, with Sr. Ursula as her assistant and admonitor, and Sr. Fridolina as consultor.

2) Sr. Martha as superior of Monumbo, with Sr. Philomena as her assistant and admonitor.

3) St.. Magdalena as superior of Bogia, with Sr. Veronica as her assistant and admonitor.

The provincial superior (or simply Sister Superior for short) supervises all the houses and Sisters, and should to the best of her ability take care that in each house the rules of the Congregation and the prescriptions of the superiors are lived up to. The local superiors are to support the provincial superior and keep up good relations with her - just as all are also obliged to do with the Mother General in Steyl and the major superiors of the SVD there. The local superiors should take care that their decisions are in conformity with those of the higher superiors and the rule.

Since the superior general of the Sisters in Steyl has been approved by the Bishop of Roermond for only three years, so the abovementioned appointments are also valid for only three years; and I reserve the right during this period of time to make any changes I consider necessary or useful.

Finally, I exhort the appointed superiors and their consultors to strive to promote the spirit of the Congregation within themselves and further it among their subjects. They are also to observe the rules and customs, and keep up a good spiritual relationship with whomever it is necessary. May the assistant superiors and consultors stand by their superiors loyally and try to advise them wisely. All Sisters are to strive to love God and their fellow sisters, because love makes everything easy, the lack of it makes everything bitter and hard.

In conclusion, I give you all my priestly and paternal blessing and commend you all to the love of the Holy Spirit and of the Most Sacred Heart of Jesus.

Your spiritual father in the Lord,
A. Janssen,
Superior General

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from New Guinea that the number of votes should not be decisive but to consider "which Sister it is who gives her reasons. For it is better to give more weight to the judgement of a more mature Sister than of one who is still young and inexperienced."

Steyl, 1 October 1905

Most Rev. and dear Fr. Prefect Limbrock,

1. Yesterday I received your letters of July 31, August 1, 2 and 14 for which I am grateful. I shall try to answer them one after another, in as far as I am able at this time.

2. Fr. Reiber, whom I have assigned to you, is a wonderful man in whom you can take great pride in both the scientific and ascetical fields. He gives more of an impression of a mature person than the others do. I have seen to it that all priests assigned to the tropics are examined by a doctor to see if they are fit.[1]

3. If you received two Brothers, that was the best we could do. This year St. Michael's [Steyl] made such a great sacrifice with Brothers that Fr. Blum thinks we are really being stretched beyond our limits.[2]

4. The priest who referred to St. Anna and Bogia as plantation stations, was a younger priest from the last ordination class, and as far as I remember, he did not use the word "only" in the text. And in his words there was no criticism of any kind; so relax! [3] I have cited the reference in order to understand the matter more clearly. That happened with regard to Bogia; perhaps it will still happen with regard to St. Anna.

5. I am happy to see that you take such great pains to find the most suitable places for setting up your stations.[4] In this regard, I myself don't take it lightly either, when because of the offers and information before us, I am restricted to a smaller area than you are - for you have almost the entire coastline at your disposal. I have heard that St. Boniface and his disciple St. Sturmius took great pains to find the most

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Letter 124: To Fr. Limbrock, Steyl, 1905 Oct. 1, 34.364f Ms/K Limbrock's answer to AJ, Alexishafen, 31 July 1905, 70.001; the same from the same place, 2 Aug. 1905, 34.362f; the same from the same place, 14 Aug 1905, 35.166f. The letter of 1 August is no longer extant. It is, however, entered into Journal 1904, 50.040, p. 120 indicating the contents of the four-paged letter. Page 1: "Whether St Anna and Bogia are to be only plantation stations." Page 2: "Whether to colonize Papua? What of bicycles?" Page 3: "More details about Papua. Where get the information?" Page 4: "The Raphael's 4.000 Mark repair."

[1] See letter 115, footnote 4.

[2] See letter 115, footnote 6. St Michael here refers to Steyl.

[3] This refers to the letter of Aug 1. See the reference to the letter.

[4] See the quotation from Limbrock, 14 August in letter 136, footnote 9.

fitting site for the Fulda monastery, even though they were *still* far from deciding to actually build it at that time.

6. If you sometimes fall victim to criticism and neither the size nor the location of your stations find acceptance, just accept it calmly as part of Jesus' cross and don't immediately arrive at the conclusion that your critics are right. I have found that not a single servant of God escapes this fate. It also protects us from the danger of pride and human satisfaction with our deeds and successes, and it makes us careful in all we do or say. In a way, it is also a favor for which we should thank the Lord. In any case, crosses and sufferings borne with patience make us more Christlike and brighten our heavenly crown. In situations like that we must be patient and not too quickly throw something aside without having thought over whether what was said was right or not.[5]

7. What and how much has been written to Europe by the person named, I don't know. Even my secretary does not. Even Fr. Klaffl has admitted that you have helped the mission very much in a practical way, and that no other person there was in a position to accomplish as much

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[5] Limbrock, continuation from footnote 4: "Despite my intending in this way to build in the best way that I could, nevertheless, it often gave me a chance to practice humility, which is good for me. Afterwards it clearly showed up my well-known, extraordinary, and generally acknowledged stupidity. Despite the fact that I took great pains to study the requisistes for laying out good stations, and each time tried to find out the conditions proper to a given area by a lot of running back and forth and consulting, I very rarely received any credit for it all, which is not so bad though. I have long ago gotten used to that sort of thing. But sometimes I have become almost speechless out of astonishment when a young fellow missionary who has never seriously studied a book on laying out stations, one who has just recently set foot in the country, has not even looked around, and yet has found out with the considered eye of an expert how wrong one thing is, how stupidly another thing was put together, and then solemnly expounds his wise insights to a reverently attentive audience as if they were an infallible oracle. Pleased with himself, he spells out in matter-of-fact and yet high sounding phrases, his world saving pronouncements and proclaims them to all the winds, and then these become the authoritative sources on which official opinions are based and become epoch-making. With this there comes an alarm signal that is loud and clear and says: the mission is in danger! Sound the alarm! [...] Against such know-it-alls, who in one breath can shake cliches out of their sleeve a dozen at a time, I can't cope from a distance - whether they are here or in Europe. I'm too clumsy and stupid, too naïve for that. And if despite all my attempts, and all my pains, and all my worries and efforts, I plan and arrange so stupidly, while others with their abundant talents, with no trouble or exertion are able to pick out and recognize in the blink of an eye what is right and beneficial, then the first consequence of all this is for me personally and most importantly for the entire mission, that I should as soon as possible in all humility hoist all my sails and make room for the better qualified to take over. May my successor fullfill expectations and wishes better and more successfully than I have done.!"

as you have. I personally think that you can rightfully take some comfort in this regard.

8. Though we should not strive for the approval of others, when recognition does come, we should strive all the more to do God's will and to thank him.

9. One thing I know how to appreciate is a good harbor and so I consider it very necessary that in the future you put a lot of emphasis on getting the very best possible harbor sites, as long as they have a healthy environment and a heathen population nearby.[6]

10. I find it most appropriate that, because of the changes in the sailing schedules, you have been looking for a place to settle on near Friedrich-Wilhelmshafen. However, that does not yet solve the question of a central station for the Society. There is also the question, where the most practical starting point would be for making explorations into the interior of the land.

11. As soon as you have enough personnel, I would in your situation think of pushing on into the interior. Because they did just that, the Togo mission went ahead unbelievably.

12. You talk about the great difficulty of going only 5 to 10 kilometers into the interior. According to your description, a person is led to believe that one could work inland from Bogia. But one would have to make roads and clearings. To do the first is not so hard, but to do the second is much harder. One kills the trees by ringbarking them. To do that one cuts two rings around the tree trunk, several centimeters apart and down through the bark to the tree trunk. After one removes the bark between the rings, the tree eventually dies of itself.

13. One goes along killing the trees along a path several meters wide and in the direction one would want a road to go. Later one cuts down all the underbrush and other growth and burns it. In this way one cuts out a clearing in one direction, which one keeps lengthening. Once an area is cleared like this, it is easy for a road to follow.

14. If you want the road to be shady, just let some trees standing

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[6]Limbrock, 14 Aug.: In Bogia we always have a safe and approachable harbor for our ships. It takes only a few minutes for a lighter to get from shore to ship, without any danger whatever. That means, in contrast to other harbors, a great saving in terms of money, time, and danger. In a similar way here in Alexishafen, we always have a safe harbor, and rather large ships will later be able to tie up at our wharf. A good useful section of roomy Alexishafen [harbor] will one day probably become part of our property."

and even if the resulting boulevard is not quite perfect at first, it can be made so later.

15. If you clear the forest to a certain width like this and later buy the land, then you have building sites on which you can settle Christian families.

16. No doubt this latter project will be difficult for you, but there is no way that you can shrug the responsibility. Unless you have families where father and mother and children are Christian, your mission work will not yet be secure for the future.

17. By making roads one gets the chance of forging one's way into the interior. In the vicinity of Monumbo, there are two of the largest rivers flowing into German New Guinea.[7] Of these the Ramu is the most widely praised by explorers for its low-lying fertile valleys and the numerous inhabitants living along its banks. You certainly will make it one of your goals to get there eventually.

18. Herewith some remarks for your inspiration. They are still rather vague since I do not have a good knowledge of the area. If there is anything useful in my suggestions, you will recognize them and perhaps be led to put them into actuality.

19. I am happy that in the meanwhile the missionaries we have sent you have arrived healthy and happy.[8] On what date did this happen? If I don't know, I cannot record it in my memo. Friendliest greetings to you all. I hope that all of them will become zealous missionary priests and Brothers. I also wish to greet all who happen to be in your vicinity at the moment.

20. As far as the governor (what is his name?)[9] is concerned, I am happy that he is well-disposed toward you. Since I presume that the price of the land was not too high, I cannot disapprove of your taking advantage of the opportunity to make a good buy. But take care, dear Fr. Prefect, that we make good on it, and that you don't pile up too many debts with us. Perhaps you could make an arrangement with the Society with regard to the plantations. If you think that in future these will make

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[7] The Ramu, which flows from the southeast, is the river nearest to Monumbo. The second is the Sepik, which at first flows along the border of Dutch New Guinea, and then directly eastward. It was called the Empress Augusta River.

[8] Limbrock, 14 August: Arrival on 5 August of Buschhoff and Brothers Baldomer and Pontinus who remained at Friedrich-Wilhelmshafen; the others went on to Monumbo, etc.

[9] That was Dr Hahl. See letter 68, footnote 4, letter 107, footnotes 11 and 20.

larger profits, then the Society could take them over; because in future it will need very much money and we will have to look around for other sources, just as you do for your mission. You represent both the mission and the Society at the same time and so you should be looking after the interests of both.

21. Fr. van den Hemel wrote to me on August 1 from St. Michael [Alexis]. I thanked him for his letter. He needs an "Aufsatzbussole" [measures angles] for his "Universalinstrument" [surveying instrument]. The only thing he can do is to try and get it where he bought the "Universalinstrument" in the first place.[10]

May God the Holy Spirit bless you!

In sincere love,
Your confrere in the Lord,
A.J.,
Superior General

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Steyl, 26 October 1905

Most Rev. and dear Fr. Prefect,

1. I have received your esteemed letters of August 25, September 5 and 9 - for all of these, I thank you.

2. Thanks also for the pleasant information about yourself. It is not true that you have received a scolding from me and the Propaganda regarding your handling of Frs. Klaffl and Vormann II. I doubt whether many over there would believe that. In any case, I will see to it that by various means this fact gets known to your own priests. If because of this letter, you yourself become active in the matter and I, for my part,

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[10] The letter is no longer extant. – V.d. Hemel was a qualified surveyor (see letter 107, footnote 1) and so he needed that instrument. See SMB 35, 1907/08, 59 for the photo titled: " Fr. van den Hemel surveying."

Letter 125: To Fr. Limbrock, Steyl, 1905 October 26, 35.169 Ms/K. Limbrock's answer to AJ, Alexishafen, 25 Aug 1905, 63.897. The two other letters mentioned in section 1 are no longer extant. Limbrock's letter of 25 August, according to a recorded note, arrived on 25 October. Because of the personal nature of the letter, AJ answered it on the next day. Sections 2-8 are his points of view.

will take pains that others know the truth, then the fact will soon become known.[1]

3. I can tell it to individuals privately here in Europe, but hardly openly because it would be like throwing oil on a fire which is almost extinguished.

4. Furthermore, I don't believe that many share the same opinion about this, especially those who have a better judgment, for the two confreres concerned have not received any prestigious positions, nor are they allowed to return to the mission. This fact alone says it all.

5. Besides, there is no talk from your side of resigning. I think it is a pious exaggeration when you write:[2] "From every nook and cranny there rises an energetic cry against me: *'Tolle, tolle, crucifige'* [take away and crucify]."

6. You have worked so energetically, single-heartedly, and zealously for your mission, and the fruits of your labor are so clearly visible in the state of the stations, that the above description of things is hardly credible.

7. If the Lord allows something like this to happen, in the first place, don't attach too much importance to it, because people, as good Fr. Wegener says, always want something to prattle about.[3] On the other hand it should give you all the more reason to pay attention to your conduct and to avoid everything possible that upsets others - unless it has to be done in the line of duty.

8. If the latter is the case, then a person must do what is right but should at the same time proceed carefully. One should follow the old rule of thumb: A superior must try to see whatever is necessary, but sometimes act as if he had not seen it, and then wait for the right moment to speak out. If the above-mentioned statements about the accused are true as stated, I would certainly have found out about it.[4]

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[1] Limbrock, 25 Aug: "The new missionaries have brought along the news that because of my mistreatment of Frs. Klaffl and Vormann II, I have received a dressing down from both you and Propaganda in Rome. For this reason, the rumor goes on to say, some of the newly ordained priests have with all their might resisted an appointment to New Guinea. This information is pretty well known throughout the mission."

[2] A quotation from Limbrock, 25 Aug.

[3] Perhaps the meaning is "to roast", i.e., "to destroy someone."

[4] Limbrock, 25 Aug: "If I try to hold someone to the strict observance of the rules and vows, and I make use of the normal ways and means, then I am portrayed as cold. And people scream and write to Europe, where people know how to make extensive propaganda about things. Pretty soon the general consensus over there is: "Limbrock

9. Your information about the population interested me. That means 6,400 people along 140 kilometers of coastline, or equivalent to 700 square kilometers. That's more than I expected.

10. It is also good that the land is so fertile. You are a tireless colonizer and strive to put everything to its best use. That is something that I hope will continue and will inscribe your name indelibly into the history of the mission there.

11. You should also think about eventually making your way into the interior, especially since others have left this land untouched, which is sealed with seven seals.

12. The governor is surely on your side and will certainly - now that you have moved closer to him - receive you in a friendly way.[5]

13. I can't wait to hear the news about the arrival, setting up, and successful operation of your sawmill.[6] Then we shall wait and see what effect it will have on the mission.

14. I am enclosing in this letter several examples of extracts from the parliamentary proceedings of March 18 of this year. They were important for Togo.[7] It would be well to take note of them and maybe even show one or the other of the extracts to the older missionaries. Perhaps

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can't get along with anyone. That's too bad. Limbrock doesn't know anything about administration. Formerly the two good priests who are now doing such an exellent job in Europe had conflict with him. First one complains, then another, then still another, etc. etc. 'That's the way the puppets are dancing." – In letters coming from New Guinea to AJ one finds hardly any confirmation of Limbrock's complaints.

[5] Limbrock reports to AJ about the visit, writing from the ship "Prinz Sigismund", 10 Oct 1905, 35.168: He had discussed above all else the coastal shipping problem, during which the governor held out to him the almost certain prospect that "every four, or at least every six weeks, a ship would do a regular coastal run" [See letter 111, footnote 4] since the ship had to leave earlier than planned, Limbrock could get nothing from the governor in writing. The governor had also welcomed the idea that the mission was now opening a station at Alexishafen near to the seat of government.

[6] Limbrock to AJ, Alexishafen, 6 Nov 1905, 35.170: The machinery arrived in October. The offloading and transport had caused no problems. "The installation of the equipment is progressing at a good pace and we expect to cut the first plank on the feast of St Francis Xavier [3 Dec]. According to my judgement this could take place much earlier. But it was on the feast of St F. Xavier in the year 1896 that the first beam was fitted to our house in Tumleo...and so the good Brothers want to choose this day again for the starting up of the sawmill. That is alright with me." Limbrock to AJ, Alexishafen, 30 Dec 1905, 35.173: "On the fifth of December, on which the feast of St Francis Xavier fell this year, the first plank was sawn. [...] Everyone was completely overcome." With the first timber they built a house for the workers.

[7] See Mueller, *Togo*, p 175.

in future you could even use one or the other of these decisions to your advantage.

15. Hopefully you have received copies of our *Holy Rule*,[8] as well as *Nuntius No. VIII,* the vow formulas,[9] and the new format of the intercessory prayers.[10]

May the Holy Spirit bless you!

In sincere love,
Your confrere in the Lord,
A. J.
Superior General

126

Steyl, 20 December
(5 mu 1)[1]

Dear Fr. Superior Klein,

1. This year I wrote to you on March 27 and 29, May 4, July 14 and perhaps even oftener.[2] From you I received mail on February 6 and

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[8] Circular Letter, Steyl, 13 Oct 1905, to the Society concerning the new rule in: *Nuntius SVD* I, 29-32 (Nr 8, October 1905). The new [Latin] rule together with a circular letter were sent out on 15 October (printed enclosure: AJ, Steyl, 15 Oct 1905, 28.369). A report about the pains taken in Rome to have a series of changes made to the rule: AJ to the mission superiors, Steyl, 31 Aug 1905, 28.430f, 11.319f and 58.024. – The list of addresses and number of copies of the Rule of 1905 in German to be shipped: Steyl, 19-23 Dec 1905, 51.511f: 20 copies to go to Friedrich-Wilhelmshafen.

[9] For the text, see *Fontes Historici SVD, vol II,* Rome 1967, pp 497f. – Bornemann, Papal *Approbation,* pp 151f: The new vow formula.

[10] See Albert Rohner, "Die Gebete Arnold Janssen" Rome 1982, pp 40-42 (*Analecta SVD* 56.)

Letter 126: To Fr. Peter Klein, Steyl, 1905 Dec. 20, AP-Australia, Ms.

[1] With 1 Nov 1905 AJ started a new journal for his correspondence, 50.039. From this date onwards he used a coded date to which an answer was to refer. The solution is this: the first number is the code number for the year (e.g., 5 means 1905); the first letter refers to the month (a = January, m = December; the letter j was not used.); the second letter refers to the day (a = the first of the month, z = 25th, j was not used; from the 26th on, start with a', 27 = b', etc.); the last number indicates which letter of that day it is. With the help of this number, the letters having the same date could be arranged. Sometimes there is a difference between two given dates. That refers to the interval between the dictation and the writing of the copy. This journal regulates only outgoing mail, but once in a while also incoming letters.

[2] AJ to Klein 1904: letter 81, 82, 83, 85, 94, and 106.

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27, March 19, April 9, May 2 and 9, June 18, August 26 and November 14, which I shall now try to answer.[3]

2. It's true that this year we have not corresponded with one another as often as we used to. But you have become more regular in writing than I have. Perhaps you will forgive me when you realize how many tasks I have had to thread my way through this past year.

3. In November you will have received from me our *Rule* in Latin, along with *Nuntius Societatis No. VIII.* A few copies of the German translation, which was completed these days, will also be sent out at this time.[4]

4. You will have learned from the *Nuntius* that I was in Rome, where I had very much to do.[5] Even after, I had to work so hard that I hardly had any time to think, because the new *Rule* keeps me and my consultors very occupied.

5. I can hardly keep up with all this work, even though my two secretaries, Frs. Hilger and Buettgens, are at my disposal.[6]

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[3] Klein to AJ 1904: None of these letters is extant. But there are 13.1.1904; 21.1; 30.1; 8.2; 19.2; 29.2; 6.3; 22.3; and 27.6. See also letter 106, footnote.

[4] The sending out of Rule 1905; see letter 125, footnote 8.

[5] Stay in Rome 1905: see letter 109, footnote 4 and letter 121, footnote 6.

[6] AJ to auf der Heide, Rome, 3 June 1905 [the original has the wrong date of May 3, which is impossible judging from the journey] 8.328f: "For the moment the following is 'sub silentio' for you and the two councilors [at Steyl]: whether I can keep Fr. Kirchgessner on as secretary or not. As far as I can judge, he has sided with the opposition and gotten involved with Fr. Koesters. I must have a secretary on whom I can rely. So I have cast an eye on Fr. Buettgens as secretary. And here I found Fr. Hilger, who seems to be dependable and is very willing to serve as secretary, knows stenography, and quickly learned how to type. I think Fr. Kirchgessner will ask to be relieved of his position. Momentarily he is writing only the ordinary letters, and was also inexact in transcribing concepts. So don't let Buettgens set sail even if his trunks have already left." (Buttgens had been appointed for Togo. AJ, Appointment list for 1905, St Gabriel's, 23 April 1905, 69.955. The departure for the Togo missionaries was foreseen for 10 June from Hamburg. – auf der Heide to AJ, Steyl, 16 May 1905, 69.981.) – AJ to Wegener, Rome 10-12 June 1905, 15.503-505. "I think that I'll keep Fr. Hilger on as my main secretary until the end of October, and Fr. Buettgens as assistant for less important matters (I can always use two) and then see how things will go. – In this way Fr. Hilger will get to learn the standpoint of the Society much better." AJ to the general councilors, Rome, 20 June 1905, 69.997. "Furthermore, in his personal interview on 18.6, Fr. Kirchgessner asked to be relieved of his post as secretary. I told him I was willing to do that. [...] Momentarily Fr. Hilger is my secretary. Further developments must work themselves out." – AJ to the general councilors, St Gabriel, 14 August 1905, 70.002. (AJ wrote another letter to the councilors on the same date, 28.905): "Within a short time I'll be coming to Steyl with Fr. Hilger. I have recently explained to him that because of his delicate health, the work of secretary might be too strenuous for him alone and it would

6. Since the Sisters moved into their new convent late last Fall, when I got back to Steyl, I took up residence in their old convent as soon as they had everything ready for me.[7] With me are my two secretaries, the mission procurator Fr. auf der Heide with his two secretaries, Fr. Scholl with the postulants, the two sick Fathers Heifort and Vedder, plus the sick Brothers and students, the first of whom make up quite a total. The house is generally meant to be used for retreats.

7. Greetings to Brothers Robert and Leodegar, and I wish you personally the blessings of the Lord in the new year. Please don't take it amiss that I haven't been able to decide anything yet about their further promotion to vows. The new *Rule* was within sight and I thought it better to wait until you had seen it.

8. Acceptance for vows according to numbers 13, 32, and 190 of the *Rule,* requires a vote. This morning I proposed the matter to the general and provincial consultors present and we have voted to the best of our ability. I cannot give you the results of our vote yet because the consultors at St. Gabriel still have to vote. I hope we will not have any problems.[8]

9. You report about one of the Brother's pollutions, but you do not mention whether they are voluntary or involuntary. I presume they are the latter. The consultors want a more complete report from you about this matter.

10. Concerning Fr. Fey, I believe that on July 14 I gave a report

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be good if I shared it between him and Fr. Buettgens, and that I would also give him more instruction and give him the opportunity to educate himself in this regard. Fr. Buettgens would actually have to do most of the handwritten letters, since Fr. Hilger is out of the question there because of his very poor penmanship."

[7] AJ to auf der Heide (in Rhoendorf for medical treatment), Steyl, 11 Nov 1905, 23.250f. On Nov 8 and the following morning he was travelling with Fr. Blum, "so it was that we were in Steyl in the forenoon. I invited Frs Blum and Arand, whom we had met en route, to share my first breakfast in the new house. Frs. Scholl, Hilger and Buettgens, who had meanwhile moved into the same house, also ate with us. During my absence my desk and steel locker had been brought over. Fr. Steger decorated the door of my room and of the dining room...and so we transferred to our new dwelling in all silence. Moving over here has given and will continue to give me a few things to do, for I must try to put everything into a definitive and good order. In spite of it all, the whole operation went better than I had thought it would."

[8] Councilors in Steyl: Hollthausen, Blum and auf der Heide; Holthausen was only a general councilor; the other two were also provincial councilors. Councilors in St Gabriel: Wegener (general and provincial councilor) Gier (provincial councilor). – The meeting was recorded under 21 December with the theme: "The manner of Brothers' Advancement." 8.081 and 8.084. It was concerned with the admission to perpetual vows.

about him.[9] He is really relaxed, studies diligently in the library and even teaches for some hours. His brother and sister from Aachen were here and made a good impression. In October, he renewed his vows for several months and has begun his preparation for perpetual vows. I recommend him to your fervent prayers.[10]

11. May God the Holy Spirit bless you and your good Brothers.

In sincere love,
Your spiritual father in the Lord,
Arn. Janssen

Fr. Limbrock has received the sawmill in good condition at St. Michael's [Alexis] and hopes to cut the first plank on December 3.

127

Steyl, 20 December 1905
(5 mu 3)

1. Report to the Governor. 2. The arrival of the machines.[1]

Very Rev. and dear Fr. Prefect Limbrock!

1. I have just received your thick letter of November 6,1904. It contains the following: a report on the mission, dated November 1; and a report on the governor, dated September 14. Thank you for forwarding them.[2]

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[9] See letter 121.

[10] See letter 147, section 6.

Letter 127: To Fr. Limbock, Steyl, 1905 Dec 20, 35.172 Ms/K. Limbrock's answer to AJ, Alexishafen, 6 Nov 1905, 35.170. Concerning the enclosures see footnote 2.

[1] In the Journal of 1905 (letter 126, footnote 1) the topics or themes of the letters, just as they were found normally at the top of the letter, were indicated along with a letter. It afforded AJ a quick orientation especially when he was travelling and had a reference number added to the current mail.

[2] Limbrock's letter of 6 Nov is unusually short, it covered only one page. It was only heavy because of the enclosures. Limbrock, 6 Nov.: In both documents he took pains to clearly and "openly expound the whole process and the main areas and goals of

2. I find it very proper that when you wrote to the governor, you left religious matters recede into the background and spoke with him about matters in which he must have an interest, such as the people of the land and their culture. Officials like him wish, of course, that the colonies are profitable and that education is spread. So just show them exactly and clearly, that this is happening.

3. I find it very important in your letters and discussions that you point out to him that, unlike the results of ethnological research that other scientists make, ours do not flow back to Europe but remain in the country and help build paths for a newer culture. I will try to get a copy of this manuscript into the hands of some government representatives.

4. I congratulate you on the safe arrival of the (sawmill) machinery in October. May the Lord ward off any misfortune from it, but help it to become a powerful tool in the expansion of the mission and make your duties easier.[3]

5. While looking for someone to head the New Guinea mission, I always thought to myself, "Limbrock is good for that post, for he is devout, yet practical-minded - both of which are very necessary to have. Besides, he is also interested in anything that can help make mission work there self-supporting."

6. In October, you received the sawmill machinery which had been shipped from Europe. I want to give you an idea to think about. I am of the opinion that you should write a special article about this event and publish it in Europe. In it you should describe your longtime desire

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our mission work. [..] The mission report can now go to press in whatever publication you Reverence thinks best. If it is not worth printing, I would kindly ask you to send it back. Don't mention my name in connection with it. By means of these mission reports as well as the additional information sent the governor it seems to me that my successor will find it much easier to acquaint himself more thoroughly and quickly with the administration, management and direction of the mission. Almost all matters that concern the goals of the work and all that it entails are explained with sufficient clarity and detail." For the mission report see SMB 33, 1905/06, 101-103: "Extract from the annual report on the New Guinea mission." Here the reference is to August 1905. At his request the report to the governor was continued and expanded. Limbrock to AJ, Alexishafen, 31 Dec 1905, 35.175: He was forwarding a copy of his latest (Dec 8) request to the governor, who himself wanted it, because the first letter of 14 Sept had pleased him so much. "I have fulfilled this wish of his and I hope that he will agree to the request which I sent along with the letter of 8.12 for another 500 hectares here at St Michael's." Limbrock's letter to Governor Hahl, Alexishafen, 8 Dec 1905, 34.366-370, was written in the style recommended in sections 2 and 3 of this letter.

[3] See letter125, footnote 6.

for such a machine, the consultations and difficulties entailed in the situation, the news that the machinery had been ordered. Then write of its actual arrival at Friedrich-Wilhelmshafen, how you went about taking delivery of the machines, setting them up and getting them running. You should also mention the importance of this machinery for your mission and its cultural enterprises. With all these points you could compose a pleasant article which would be read with pleasure. To many people, all this makes sense and they appreciate seeing a missionary working valiantly to procure what is necessary to carry on his work. You must also tell how soon you expect to be cutting beams and planks which the planing machine will then dress. Tell also how useful all this is to you, your mission, how the local people are reacting to it, and whether they are already learning how to run the machines. Above all else, you must show how all of this helps you advance your mission work. This will be understood all the more if you describe the situation in the country and all the problems you had to overcome before the sawmill ever arrived.[4]

7. In conclusion I wish you and all the priests, Brothers, and Sisters the richest graces of the Holy Spirit for the new year.

With all my love,
Your confrere in the Lord,
A. Janssen

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[4] Reports on the sawmill: a) Br. Pontianus, *A report on the landing and first tasks* in SMB 33, 1905/06, 110. b) by the same author, p.180: a photo of the sawmill; c) by the same author, p. 183, the names and occupations of the Brothers in charge; d) The annual report of developments in the protectorates in Africa and the South Seas in 1907/08, A memorandum on the development.. Appendix: "Missionsberichte", Berlin, 1909, here: p. 82 about the sawmill: "The whole installation functioned completely troublefree from the very beginning (Dec 1905). The machines distinguish themselves by their strong solid construction, their quiet reliable operation, their easy maintenance, and their efficient and first-rate output. The most important parts of equipment come from the Esterer Machine Shops in Altoetting, Bavaria." e) Short report in SMB 37, 1909/10, 78 "Das Sagewerk in Alexishafen". – A comprehensive report, as AJ advised, was written by Br. Baldomer and sent along with letter 172, but is no longer extant.

128

Steyl, 20 December 1905
(5 mu 41)

1. Separation of confidential matters. 2. Fr. auf der Heide

Most Rev. and dear Fr. Prefect Limbrock,

1. Herewith some additions to my last letter (mu 3), which are better sent separately.

2. I have read the mission report and find in it much that is useful.[1] I would like to call your attention to one point. I think the report is meant in the first place for me and my consultors. But it can be put to other uses; for example, for use in the *Stadt Gottes, Missionsbote,* or some friendly newspaper. For this reason it would be better to separate the report into two parts: the first part with those matters which can be put into anyone's hands; the second part, however, should deal with matters that are meant for me and my consultors only.

3. In the second report you have dealt with the topic: the qualities needed in a good candidate for the New Guinea mission. In your letter, we find this information on page four of the third sheet of paper and as such it cannot very easily be separated from the text unless one would copy the text of page three on another paper. As a matter of fact, the subject which you treat on page four is of great personal interest to me and I shall try to use it freely in my final pastoral conference to the class of newly ordained priests.[2]

4. And one more point: I have heard from Fr. auf der Heide that you don't ever write to him. I'm sorry to hear that. He is a person whom I greatly admire, and therefore it does not please me that you take this attitude toward him.[3]

In sincere love,
Your confrere in the Lord,
Arn Janssen

Letter 128: To Fr. Limbrock, Steyl, 1905 Dec 20, 34.371 Ms/K

[1] See letter 127, footnote 2.

[2] For the "collegium practicum" see AJ, *Briefe nach Suedamerika, Vol.II*, Nr. 259, footnote 14.

[3] Limbrock to AJ, Alexishafen, 8 Feb 1906, 35.178: He, Limbrock, cherishes the frail hope "that things between us will go better". – The entire letter expresses his differences with auf der Heide as mission procurator. – See letter 144.

129

Steyl, 31 December 1905
(5 mf' 2)

Dear Br. Sylvester,

1. You will have seen from the little German rule book and the yellow slip that accompanies it how to go about making a request for acceptance to final vows.[1] In the meantime, please ask the prefect apostolic to extend your temporary vows for some months, so that you do not arrive at a period where you are not in vows.

2. I shall take care that once all the reports are with me, we shall reach a decision as soon as we can.

3. I rejoice with you that the sawmill has arrived.[2] Hopefully the grace of God will rest upon it and make much good come from it.

4. Please write me soon about how matters are developing with the sawmill. What you wrote on November 4 was highly interesting to me and many others.

5. Finally I congratulate you on your nameday today. May God the Holy Spirit bless you!

In sincere love with many hearty greetings,
Your spiritual father in the Lord,
Arn. Janssen

Letter 129: To Br. Sylvester, Steyl, 1905 December 31, 64.524 Ms/K. Sylvester's answer to AJ, Alexishafen, 4 Nov. 1905, 64.523.

[1] See letter 109, section 8 and footnote 6. The yellow sheet: "For the attention of the Brothers, whose vows are soon to expire". 82.659. The request for permission is to be presented to the General at least six months before the validity of the vows end. These data are to be included: "when and where they were born, likewise the place and date of all previous promotions, and the date of their depature from the mission house, departure date from the harbor, and arrival date in the mission, with the places specified." This letter must be transmitted to the Provincial through the superiors of the house, who are to add their own remarks. The letter must then be forwarded to Europe. "To be precise, everything should be regulated by nr. 13, 32 and 190 of our constitutions-"

[2] See letter 125, footnote 6 and letter 127 footnote 4. SMB 33, 1905/06, 183. Brother was director and performed his own carpentry work. - Sylvester, Nov. 4: the last machine parts of the sawmill and of the locomotive are said to have arrived last week. "That was no mean achievement, to bring them safely on land. The transport, over 12 kilometers from Friedrich-Wilhelmshafen to Alexishafen, was blessed with good luck. The good Lord, if one may say so, had commanded the sea to be quiet during those days. It was so quiet and calm, as I had never seen it before."

130

Steyl, 31 December 1905
(5 mf' 4)

A summary of 1905

Very Rev. and dear Prefect Apostolic,

1. I have checked through your correspondence with me over the past year and would like to make the following observations:

2. During the past year I have received the following letters from you:[1] March 2, 12 and 18, July 13 and 31, August 1, 2 and 14, October 10, November 6. My answers were dated:[2] January 30, March 21 (I and II), March 22, April 23 and 24, July 29, August 31, October 1, December 20 (I and II), and this one of December 31.

3. Thanks for the many items of useful information these letters contained. I rejoice with you that you now have 2,000 hectares of property, 100 head of grown cattle and horses, and 30 pigs.

4. Your letters of March 2 with the notices about the route of the White Star Line around the Cape at the lower price of 325-370 Marks came to me in St. Gabriel at a very busy time. I passed on the notices to Fr auf der Heide.[3]

Letter 130: To Fr. Limbrock, Steyl, 1905 Dec 31, 35.261 Ms/K. Limbrock's answer to letter 130, to AJ, Tumleo, 23 April 1906, 35.187.

[1] Limbrock: 2.03 = Tumleo, 2 March, 35.161f; 12.03 = no more extant, see sections 5-7 in this letter; not mentioned: Tumleo, 13 March, 34.355-358; 18.03 = Tumleo, 18 March, 35.163; not mentioned, Alexishafen, 24 May, 35.165, confirmed in letter 122, section 1; 13.07 = no longer extant, according to *Journal* 1904, p 120: sale of the cutter "Arnold" and the death of a bull; 31.07 = Friedrich-Wilhelmshafen 31 July , 70.001; 2.08 = Alexishafen, 2 Aug, 34.262f; 14.08 = Alexishafen, 14 Aug, 35.166f; unnamed, Friedrich-Wilhelmshafen, 25 Aug, 63.897; 10.10 = at sea, 10 Oct., 35.168; 6.11 = Alexishafen. 6 Nov, 35.170

[2] AJ: 30.01 = letter 109; 21.03. I = letter 111; 21.03. II = according to the *Journal* 1904, 50.040, p 121, copy of AJ's letter to auf der Heide and Mother Theresia, 25.081f; 22.03 = 112; 23.04 = letter 115; 24.04 = letter 116; unnamed 23.07. = letter 122; 29.07 = 123: "Concerning appointments"; 31.08 = letter to superiors of missions: (Freinademetz – China; Limbrock – New Guinea; Colling – Argentina; Buecking – Togo; Peil – USA; Schmid – Brazil) about the approbation of the Rule, Steyl, 31 Aug, 11.319f; text in Hartwich, *Briefwechsel Janssen-Freidemetz,* Nr 48; 1.10 = letter 124; not named 26.10 = letter 125; 20.12 II = letter 128.

[3] Auf der Heide, mission procurator took care of passenger tickets for the ships.

5. Your letter of March 12 is very detailed and instructive.[4] You reckon with a harvest of rubber and cocoa within 5 years; India rubber varieties Hewea and Castiloa within 8 years; coconuts within 8-14 years; then after that an annual clear profit of 100 Marks per hectare for coconuts; 500-1,000 Marks for Hewea and cocoa. You round out these figures and then in 1913, you reckon with a clear profit of at least 30,000 Marks. Thereafter an annual increase of 10,000 more Marks.

6. These figures were very pleasant for Fr. Blum to read. But he does not trust them completely.[5] Because on the other side of the ledger we must take the following data into consideration. You hoped by the end of 1905 to have 300 hectares planted with coconut and rubber. Each year you planned to add another 100 hectares. Now let us check these figures a bit more closely.

7. You write on March 12 as follows: "According to our experience, to clear the jungle for a plantation and then keep it clean for the first 7-8 years before it really bears, costs from 300-400, or even 500 Marks per hectare."

8. I presume that that 300-500 Marks is the total cost for 8 years. That means an annual cost of 50 Marks per hectare. And if you add another 100 hectares each year, then after two years you already have 500 hectares at 50 Marks. So your total expenses for two years will be 25,000 Marks.

9. When I see this large sum, it seems to me that it would be well not to clear too much land too fast, but slow down until the time comes when you show some profits and can then spend more on planting.[6] You

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[4] This letter, just as the one of 13.03, was co-signed by all the priests. The *Journal* for 1904, 50.040, p 120 besides its statements about the plantations adds to its table of contents: "Economic situation. Expensive freight. No resources. Need for good food. All come from overseas." One section extols the usefulness of the plantations for the workers, for their country, and for trade and business. The table of contents ends with a plea for further credit. Sections 9-11 in the letter refer to that. According to the journal entry the letter was also sent to the generalate for its information.

[5] Limbrock, 23 April: He recommends to Blum and perhaps also to AJ the article "Ferdinand Po and his mission" in *Katholische Mission 34*, 1905/06, 55-58. 78-80 with the statistics on page 167.

[6] Limbrock, 23 April: "In your respectful summary your Reverence expresses the opinion that we should slow down in our external activities so that we don't plant another 100 hectares each year. It would be useless for us to exert ourselves too much in this direction, because in any case we keep remaining well in arrears. In spite of it all, we have until now... [see letter 130, section 7]. – There are always so many other jobs that come into the picture like building, loading and unloading cargo, etc., etc. that everything goes ahead much slower than we had planned and wished."

should also remember that as long as you have the present governor, you should plan on purchasing larger tracts of land. Later on, you will have greater expenses because of the larger number of priests, Brothers, and Sisters. In any case, would you explain these matters more in detail which we have treated in this paragraph.

10. In view of all this, I pray that the good Lord may bless all your deeds and worries, and teach you always to do the right thing. If it should sometimes happen that what you do misses the mark a bit, no one can use that as a weapon for attacking you. I am convinced that you mean well in all you do and your successors will one day be thankful for all that you have done.

11. I must not forget to remind you that you may not go ahead in blind faith and take out loan after loan. In fact you are allowed to borrow only in proportion to the assets you have; and you have no right of disposal over our cash reserves. But just like any other person in charge, if you wish to borrow anything from us, you must first have our permission to do so.[7]

May God the Holy Spirit bless you!

With respect and love,
Your confrere in the Lord,
(unsigned)

131

Steyl, 1 January 1906
(6 aa 2)

To the venerable Brothers: Eustochius, Canisius, Gottfried, Ferdinand, Wunibald, Sylvester, Georg, Protasius, Cletus, Edward, Calixtus, Pontianus, and Baldomer!

Dear Venerable Brothers,

1. Today, on the first day of the new year, I send to all of you

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[7] Limbrock, 23 April: "To be sure, we have sunk into serious debt. But now that can be attributed to my incompetence and sinfulness, which hinders God's grace and help."

Letter 131: To the Brothers in New Guinea, Steyl, 1906 Jn 1, 63.035 Ms/K.

from the Fatherhouse in Steyl, my sincerest best wishes for a successful and blessed new year. May the good Lord keep you all healthy and give you the grace, if it so pleases him, to continue the good work you are doing for many years among the people there, so that through your help these uneducated primitive people may turn into good Christians.

2. I am following developments in your mission there with the greatest of interest and I am grateful for all the information which has come to me over the last year, especially from Brothers Ferdinand, Sylvester, Cletus and Calixtus. Thank you for it all.[1]

3. I ask you all to take part diligently in all the external occupations that have the purpose of putting the mission there on a solid foundation. However, you should be even more diligent in performing the tasks that make you better and more pleasing to God. Embellish your heart with the virtues you must acquire here below so that one day they can become your decoration in heaven.

4. In this mail you will be receiving copies of our new *Rule* in German which has been decreed and approved by the Holy See.[2]

5. Please accept it with all the reverence it deserves and try to follow it faithfully. On the enclosed note you will also find the method to be followed if you wish to be promoted to your next vows.[3]

6. All goes well here. Since November 9, I myself have been living in the house which the Sisters vacated on October 22 of last year. My secretaries also live here, as well as those of Fr. auf der Heide; also Fr. Scholl and his postulants; and in separate quarters, the sick priests, Brothers, and students. Besides, the house is also used for retreats.[4]

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[1] Ferdinand: no letter for 1905 extant; Sylvester: see letter 129; Cletus, Berlinhafen, 15 Dec 1904, 62.731; Calixtus, Tumleo, 12 Oct 1904, 62.704.

[2] See letter 125, footnote 8.

[3] See letter 129, footnote 1.

[4] About the extension to the old former Notre Dame convent: auf der Heide writes to AJ,Steyl, 21 July 1905, 23.121; the same , Steyl, 2 [?] Aug, 1905, 23.155f; the same, Steyl, 7 Aug 1905, 23.160. About furnishing the house, the distribution of rooms, and the transfer, AJ reports in detail to auf der Heide (who is in Rhoendorf for his health), Steyl, 11 Nov 1905, 23.250f: He arrived back with Blum from a tour of inspection at 11 a.m. on 9 Nov, "and I invited Fr. Blum and Fr. Arand, whom we had met on the way, to eat my first breakfast with me in the new house. Besides, Frs. Scholl, Hilger and Buettgens, who had in the meanwhile moved into the house, were also there. During my absence my desk and iron locker had been moved over. Fr. Steger had decorated the door of my room and of the dining room, and so it was that in all silence we began using our new home. [...] The move to the new house has already caused me a bit of extra work

7. As far as you are concerned, I have heard with joy that the machines ordered in Europe by Br. Eustochius have all landed safely in St. Michael's. I believe that they will now help to make it easier for the Most Rev. Fr. Prefect to build, and more easily take care of all his needs.[5]

8. May God the Holy Spirit bless you all, dear Brothers. I entrust myself to your devout prayers, as well as the other two congregations which the Lord has put me in charge of. I rejoice with you that the Lord has chosen you to work alongside and under the direction of the Rev. Fathers to lay a solid foundation upon which I hope the mission will grow ever more beautiful and full of hope.

With many sincere wishes,
Your spiritual father
who loves you in the Lord,
Arn Janssen

132

Steyl, 1 January 1906
(6 aa 3)

Dear Fr. Jérôme,

1. Before the end of last year, I received with joy what seems to me to be your first detailed report, dated November 8, 1904. I shall put it into my files as the story of your arrival and first activity over there.[1]

2. I sincerely wish you every success in your pastoral work on

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and will cause still some more, because I must try to put everything into a permanent orderliness. However, the whole exercise turned out much better than I had expected." Repeating almost word for word section 6 [of this letter], was AJ's letter to the SVD community in Rome, Steyl, 31 Dec 1905, 21.536. – More news: priests' conference, 50.046: Thursday 9 Nov 1905, and record of letters for 1905, 50.039, 8-9. Nov 1905.

[5] See letter 125, footnote 6 and letter 127, footnote 4.

Letter 132: To Fr. Jerome, Steyl, 1906 Jan 1, 63.405 Ms/K. Jerome's answer to AJ, Bogia, 8 Nov 1904, 63.404.

[1] Jerome, 8 Nov: In the first weeks after his arrival on 21 Dec 1903 in Tumleo, he went on supply to Regina Angelorum [Walman], St Anna, and Ali Island. - The date of his arrival was really Dec 20, 1903. See letter 133, footnote 1, and the departure record of the SSpS. The SVD departure record book has the wrong date of 21 Dec.

the station assigned to you, and which is dedicated to the Holy Spirit.[2] It must be an inspiration for you to honor this heavenly Spirit all the more devoutly and gives you a kind of right to his heavenly aid and grace for your work there.

3. Besides, this station is so well situated and has shown such good results healthwise.[3]

4. You already have a large plantation there [4] and a wonderful herd of cattle.[5] On top of all this you have fairly good connections with the hinterland.

5. You will find yourself most useful as soon as the Gospel begins to find acceptance there and you can turn many little black-haired tots into good children of our heavenly Father.

6. I kindly invite you to write a nice detailed article about mission life for the *Stadt Gottes* or *Missionsboten.* Perhaps it would be even better if both you and Fr. Girards, whom I also greet, were each to write an article and send it to me. Then I'll choose one for the *Stadt Gottes* and another for *Missionsboten.*[6]

7. If found suitable, perhaps one could also be used for the *Kalender.*

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[2] On Feb 10, 1904, he set out on the trip to Holy Spirit Hill in Bogia.

[3] Jerome, 8 Nov: "It has a wonderful view far out to sea, to a volcano which is momentarily active, and to a magnificent plantation [...] Since I have not yet had any fever in Bogia, I was able to break myself in without any difficulty."

[4] Jerome, 8 Nov: "Fr. Girards has charge of the plantation; some 10,000 coconuts have been planted, and the rubber plantation this year also has something like 10,000 trees. These latter are growing well, the first have to contend with more hindrances but gradually the seedlings are peeping through the meter-high grass. Their main enemy is a certain kind of rat which chews off the succulent stems, so much so that the replanting process costs more nuts and problems than the original planting."

[5] Jerome, 8 Nov: "The herd of cattle is multiplying wonderfully; we have already reached the stage where we have fresh milk every day – which in New Guinea is something extremely rare. For the most part we supply our own and the Monumbo station with fresh meat from the herd."

[6] Jerome's letters seem to have often wandered into print: SMB 31, 1903/04, 183-186: Emil Jerome, "Erste Fahrten und Erlebnisse in Neuguinea". – 35, 1907/08, 60-62 "Troestliches und Betruebliches" from a letter about Bogia.- 36 1908/09, 126 Reproduction of a letter of 8 Sept 1908 about Juo (St Peters) and St Paul (Boikin) on the coast opposite Juo. – 37, 1909/10, 172-174 and 184-186, Jerome, "Die Missionsstation Jou und ihre Bewohner". - Girards had not written that much. He occupied himself more as a photographer. Girards to auf der Heide, Bogia, 10 Nov 1905, 25.099-101: thanks for the photographic [darkroom] equipment.

May the Lord bless you, dear Fr. Jérôme, and help you to please his heavenly Spirit ever more and more. With friendly greetings and sincere best wishes for the new year to all the people living there.

Your spiritual father in the Lord,
A.J.

133

Steyl, 1 January 1906
(6 aa 4)

Dear Father Doehre,

1. Two years ago I received a letter from you dated 14 December 1903 which described your trip and safe arrival.[1] Perhaps one of your letters has been lost or is still en route. I won't wait for it to arrive before sending you my wishes for a successful and blessed new year.

2. I have heard, dear confrere, that the Lord has blessed your activity there and I am happy about this. Hopefully it will continue that way. Strive to do as much good as you can and in all things remain a loyal son of the Society.

3. I recommend myself and the two congregations entrusted to me to your prayer.

May God the Holy Spirit bless you!

With many sincere greetings,
Your spiritual father in the Lord,
Arn. Janssen

Letter 133: To Fr. Doehre, Steyl, 1906 Jan 1, 62.839 Ms/K

[1] Doehre to AJ. 14 Dec 1903, 62.837, was written en route. According to Doehre's letter to AJ, Berlinhafen 21 Dec 1903, 62.835 the arrival was on Dec 20 (at any rate here the wrong date 21 November). The same date of arrival is also found in: Limbrock's letter of 18-22 December 1903, 35.258f.

Steyl, 1 January 1906
(6 aa 5)

Dear Fr. van den Hemel,

1. I thank you kindly for your letters of January 1 and July 1, 1905.[1]

2. I am happy that you like it there and that you have gotten yourself qualified to serve the mission as a surveyor.[2]

3. Please continue to work in that way. Show yourself everywhere to be a loyal son of the Society and influence others to be the same.

4. I wish you success and blessings during the new year. I also pray that God may preserve you for many years in the mission there.

5. Please stand by Fr. Limbrock loyally and help him in all his problems and projects.

6. All goes well with your sister, Sr. Augustine and I herewith send greetings from her.[3] She is the duly installed superintendent in the infirmary and as such has conducted the November examinations for her nursing students. But all joking aside, she is a really good Sister.

With many sincere greetings,
Your spiritual father in the Lord,
Arn. Janssen

Letter 134: To Fr. van den Hemel, Steyl, 1906 Jan 1, 65.448 Ms/K. The last sentence of section 6 about "all joking aside..." was added in AJ's own hand.

[1] The two letters are no longer extant.

[2] See letter 107, footnote 12.

[3] See letter 95, footnote 3.

135

Steyl, 2 January 1906
(6 ab 1)

Dear Fr. Erdweg,

1. Your last letter was dated June 11, 1904 and informed me of the death of Br. Gallus on May 17 and of Sr. Evangelista on May 19.[1] Those were two hard blows, but God was gracious and merciful and followed their afflictions with blessings.

2. The Prefect Apostolic is now in St. Michael's in the eastern part of the mission, where he is building a new station along with the sawmill. You are his representative in the west at St. Joseph (Tumleo).[2] I believe you take pains to be of one mind with him and cooperate toward the same goal...as you had also done before - to my great satisfaction. I believe that the colonization projects which the Most Rev. Prefect Apostolic is carrying out will be of great importance for the future, and people will honor him as the founder of the mission in more senses than one.

3. Would you please remember to send on the necessary reports which were clearly prescribed in the *old rule*, and are also prescribed in the *new one*. Please don't delay, but consider it as one of your duties.[3]

4. I wonder whether the Most Rev. Prefect is still suffering from the quarrel he had had with the two priests who have left there. If not, then you should decisively take his side in the matter. Fr. Klaffl has been well behaved for a longer time now. We have placed him with the Sisters at Eichgraben. It became necessary to move Fr. Wegener from there because he could not do the work anymore.[4] But please don't say that you have this information from me.

Letter 135: To Fr. Erdweg, Steyl, 1906 Jan 2, 62.964 Ms/K. Erdweg's answer to letter 120 to AJ, Tumleo, 1 May 1906, 62. 965f. – According to the 1905 Journal, 50.039 two letters were sent to New Guinea on Jan 2: to Sr Martha as answer to her letter of 25 May 1904, and to Sr Veronica as answer to her letter of 11 March 1905.

[1] Erdweg to AJ, 11 June 1904 62.659. See letter 92, footnote 10.

[2] The station St Joseph was on Tumleo.

[3] Co 1891/149, 1d: Every six months the provincial councilors were to report to the general. - Co 1905 had no clear prescription about this.

[4] Wegneer to AJ, St Gabriel's, 23 Dec 1905, 15.594-597. – See letter 116, section 14 and letter 144 section 14. – Erdweg, 1 May: " What your Reverence wrote to me about Fr. Klaffl comes to me as no surprise. But also in the religious life, a conclusion must follow from certain premises".

5. Please go to some pains, along with your fellow superiors, to see to it that the *new rule* is put into practice, and also see to it that the Sisters observe theirs too. Sometimes in the missions, people tend to let some observances easily slip into disuse. Speaking at table when one should not, is a case in point. Please don't do that.[5]

I send my sincerest new year wishes for success and God's blessings upon all who live in your houses there.

With sincerest love,
Your spiritual father in the Lord,
A.J.

136

Steyl , 15 January 1906
(6 ap 1)

Dear Fr. Buschhoff,

1. Thank you for your letter of November 21, 1905.

2. I am happy that you arrived safely and are already zealously at work on Sek Island helping to bring a group of children to the knowledge of the good Lord.[1]

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[5] Erdweg, 1 May: "The order as prescribed in the rule for days and weeks and months and years, we follow here in general as you do in Europe; naturally we cannot conform in all the smallest details with what you do in Europe, and yet our Rev. Prefect expects that as far as is possible we imitate our confreres back home.

Letter 136: To Fr. Buschhoff, Steyl, 1906 Jan 15, 62.702. Ms/K Buschhoff's answer to AJ, Alexishafen 21 Nov 1905, 62.700f.

[1] Limbrock to AJ, Alexishafen, 30 Dec 1905, 35.173: "About 1 km east of St Michael lies the village and island of Sek with about 200 souls. For many weeks now Fr. Buschhoff goes over there almost every day and teaches school. One notices that the presence of the Protestants helps a lot. Though the Protestants are on Siar Island and only came to Sek once in a while, the people know about schools and their usefulness. That makes our work much easier." – Buschhoff, 21 Nov: "Since the government would not give us permission to buy land on which to build a church and school, we tried to further our plans for the time being by renting a house with about 20 metres of land around it for five years, [...] Of course we lacked the most essential teachiing aids in the school. First I got some rulers and an adding machine. Then (as a professional cabinet

3. I am glad that you have arrived at St. Michael's while it is still being built.[2] That will be highly instructive for you. There you also have, from daily contact with the Most Rev. Prefect Apostolic, a good opportunity to learn much. I have known him for a long time and I esteem him. From a certain point of view, he has received many talents from the good Lord which seem to be of special use in Wilhelmsland; others have not received these. With their help, he is making the mission very indebted to him now in its beginning, and he is laying a solid foundation on which others can easily build.

4. If some people perhaps think that he is showing a bit too much interest in the laying out of plantations, it is very doubtful whether he can be faulted on this point, where the following particulars must be taken into consideration:

a) Workers' wages are low at the moment. In time that will change. When he hires them, he also has to keep them occupied.

b) Because he hires workmen from the entire coastal region, between there and Tumleo, the mission has become known and loved. On the one hand this prevents the Protestants from firmly settling in our area, and on the other hand it prepares the way for setting up new stations of our own.

c) In addition, because of its work force, a station tends to be safer from attack by local natives.

d) The old Benedictine monks christianized Germany with the help of large tracts of land, property with which they had encircled their monasteries. They tried to gather the Germans scattered around the countryside into small villages built around the monastery. It is well known how, for example, St. Boniface set up a monastery of this type at Fulda in the deepest and wildest forest.

e) Furthermore, by means of plantations, which within a few years will be bearing substantially, Fr. Limbrock intends to supply the

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maker) with boards from opened boxes and crates I made a blackboad with a stand. For the moment we lack a teacher's desk and school benches. The school was able to open on the 13th of this month. I started with 10 pupils. [...] At the moment their number has risen to 21. [..] Departing from the practice common on the stations roundabout of letting the children for the first half year learn only prayers, right from the beginning I introduce them to the important subjects of any elementary school."

[2] For the beginning of the station see letter 122, footnote 2. For Buschhoff's arrival see letter 124, footnote 8.

finances for his entire mission. These will also guarantee him the possibility of footing the high cost of evangelizing the interior of the country.

f) By keeping large herds of cattle he can feed his missionaries better and lessen the need of importing expensive tinned foods. With better food he can make his staff more resistant to tropical infections.

5. Until now the setting up of new stations was particularly expensive because of the necessary timber. You can be sure that as soon as the sawmill starts producing, Fr. Limbrock will not hesitate to take possession of more points on the map.

6. That he has until now remained on the coast is wise since the coastal places are easier of access. And in this regard one must take into consideration the moves of the Protestants. Once the necessary work along the coast has been accomplished, he plans to penetrate the interior.

7. He is especially planning to settle at all points on the coast where there is a harbor. These are very valuable in the beginning. And later much more attention will be paid to them. He is trying to cultivate large tracts of land in these areas. The arable land around a harbor is the most valuable and the first to be brought under control.

8. I am writing this in order to support the work that Fr. Prefect is doing. So I would be happy if you could pass these lines around to the other missionaries. As far as I can judge from all the reports that have come in, he has accomplished a great deal in a short time. Even people who do not especially like him, had to admit this. They even conceded that in all this, no other priest has come close to him in comparison.[3]

9. To what great pains he has gone comes out in one of his letters, which I now quote.[4] "In setting up a station I never spared any cost to find what I thought was the very best location. I studied books and took notes from any books I could get hold of about setting up a station. The building material was often spread far and wide, and to find it was no easy or pleasant task. Even in my travels, I always kept my eyes open and spoke to others on this subject. And before I chose a spot for a station, I would wander for weeks and months over mountain and valley, jungle and grassland, often climbing and sometimes crawling Many times I came back home with my clothes in tatters, muddied from head to foot, bruised and bleeding. But I never shunned such exertions because they

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[3] See letter 124, section 7.

[4] Quotation from Limbrock to AJ, Alexishafen, 14 Aug 1905, 35.166f.

are indispensable for getting to know possible locations here in the jungle, and then after considering all the circumstances, with the Lord's help, to be able to choose a spot best suited for a station."

10. Later on he writes, "Even though in this way I tried to set up the best stations possible, I have very seldom gotten any recognition; on the contrary, on many occasions I had a chance to practice humility." One can always find those who criticized whatever he did or did not do, and remarked that things could have been done better.[5]

11. God allows such things to happen to test the humility of superiors and help them gain a richer reward in heaven for their troubles. In that regard, of course, this sort of treatment is useful. But on the other hand it is regrettable, because it easily hinders the talents of a superior, and reduces his close cooperation with his subjects. In such circumstances his word and example will not have the effect upon them that they would otherwise have.

May God the Holy Spirit bless you!

Greeting you sincerely in his love,
Your spiritual father in the Lord,
Arn Janssen

137

Steyl, 16 January 1906
(6 aq 5)

1. Trip. 2. the letter to Fr. Buschhoff

Dear Fr. Jérôme,

1. I thank you kindly for your very informative letter of September 1, which arrived in the last days.[1] In spirit I took the trip with you

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[5] For the complete text of the quotation as in footnote 4, see letter 124, footnote 5.

Letter 137: To Fr. Jerome, Steyl, 1906 Jan 16, 63.406 Ms/K

[1] Jerome's letter of 1 Sept is no longer extant. – See letter 132, footnote 6.

through the mission and took note of several things you wrote about.

2. With you I rejoice over the progress which you have reported about and what you had to say about individual confreres.

3. It seems to me that there are some doubts locally about the Very Rev. Prefect's activities in regard to the laying out of the plantations. But I am too far away to be able to judge these matters in detail. It is quite usual for all human attempts to have some imperfections attached to them.

4. I don't know if this is the case there; but it should not deter one from completely supporting the essentials of a good project.

5. I feel sorry that in his endeavors the Apostolic Delegate has found less understanding from others than I had hoped for.[2] Consequently, a genuine cooperation with him, as a respected superior, seems somewhat hindered. Regarding this topic, allow me to enclose the copy of a letter I have written to other missionaries, since I don't have the time to compose a new one. I would be very grateful if you would pass those lines around to the priests in Bogia and Monumbo, so that they can see what I think about all those matters which are being questioned.[3]

6. It made me happy to hear all the good things you have to say about Br. Ferdinand.[4]

May God the Holy Spirit bless you, dear Fr. Jérôme. Keep honoring him in a very childlike way, because you live on a station named after him.[5]

In sincere love,
Your spiritual father in the Lord,
Arn Jansse

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[2] See letter 136, sections 9 and 10; also letter 124 footote 5.
[3] It can only be about letter 136, especially section 4. See letter 138, section 5.
[4] Compare letter 112, footnote 1.
[5] Holy Spirit Hill in Bogia.

138

Steyl, 18 January 1906
(6 as 3)

Best wishes. In letter (6 ap 1) to Fr. Buschhoff

Dear Fr. Schlueter,

1. I don't know whether I have ever written to you in New Guinea. If not, then, dear Fr. Schlueter, it was not because of any sort of aversion or lack of affection, but just simply an oversight. I have always rated you very high in my estimation and the thought that you would be able to develop some great project.

2. I received a letter from you, dated March 20, 1904, reporting on your first activities in Wilhelmsland. Did perhaps another similar annual report get lost? Anyway I won't wait for that one, but rather comment on the one you sent.[1]

3. I've heard that you are working very diligently at Queen of Angels station as the successor to Fr. Vormann II and have good results to show. I wish you continued success and thank the Lord for you.

4. Today Fr. Wegener arrived here from St. Gabriel and tomorrow we shall begin various conferences that have to do with our *new rule*.[2]

Letter 138: To Fr. Schlueter, Steyl, 1906 Jan 18, 64.572 Ms/K.

[1] Two letters to AJ lie before Schlueter. The first from Tumleo, 6 March 1903, 64.570: that is, three months after his arrival on 8/9 Dec. 1902. and Schlueter's to AJ, Sydney, 20 April 1904, 64.571: a report abour his activities and as an enclosure a report on the possibilities of buying a sawmill. See letter 90, footnote 4.

[2] Blum, *Diary*: 7 Jan 1906: "In St Gabriel people are pressing with force for a general chapter. Fr. Wegener is not able to cope with the situation in St Gabriel." – 31 Jan 1906: "On Jan 18 Fr. Rector Wegener came from St Gabriel's in order to take part in the meeting of the general councilors. Up to the present they have had 11 meetings without much success. It is hard to achieve anything. In St Gabriel people have completely confused Fr. Wegener. He insists on a vote for a provincial, new provincial councilors, a procurator general, an assistant general and admonitor. He talks about things he hears about but unfortunately does not understand. Fr. Koesters has him completely on a leash. The whole plot in St Gabriel is aimed at deposing the superior general. It is evidently clear that we do not have any more provinces. For a province must be set up by the generalate and approved by Rome. That is not the case with us at all. If Rome were left to decide, the priests in St Gabriel would be silenced." - 28 Feb 1906 "Fr. Rector

5. During the past days, I have written to Fr. Buschhoff about some of my ideas concerning the activities of the Most Rev. Prefect Apostolic. Perhaps it would be good if the Fathers in the Western district know that I am not against the activities of your zealous Prefect as far as I am able to judge them from this distance. Therefore I am sending along a copy of my letter for you.[3]

6. May God the Holy Spirit, whom you wish to honor together with his Immaculate Spouse, bless you and make you a zealous missionary, who also supports the mission with his practical talents. Both kinds of work are necessary, because supernatural things presuppose the natural ones and are based on them.

With heartiest greetings,
Your spiritual father in the Lord,
Arn. Janssen

139

Steyl, 29 January 1906
(6 ad' 1)

Preparation for vows.

Very Rev. and dear Fr. Prefect,

1. I have in mind to compose a rather detailed circular letter regarding the preparation for perpetual vows. But since tomorrow will be the last chance to send mail to you, I have to content myself with a rather incomplete version.[1]

Wegener was here from 18.1 to 14.2. In this time there were 21 meetings of the General Coiuncil with much talking and few results. The only tangible results were the times for conversation and two letters to Rome [about the question of dividing provinces]."

[3] See letter 136.

Letter 139: To Fr. Limbrock, Steyl, 1906 Jan 29, 69.176 Ms/K. Limbrock's answer to AJ, Alexishafen, 3 Dec 1905, 35.171.

[1] According to *Journal* 1904, 50.040, Information on the outer leaf says the ship left Naples for Hongkong on 1 Feb. Since in those days mail actually went that fast, the letter surely reached the ship. – Enclosed was not only the letter to auf der Heide mentioned in section 2, but most likely also the circular letter: "To the Rev. superiors of our houses in which Brothers are being prepared for final vows and to the Rev. Fathers who are obligated to involvement in that duty.", Steyl, 28 Jan 1906, 11.335. The text is

2. So I am sending you the enclosed copies from Fr. auf der Heide of January 25; you can take the most important points from them.[2]

3. At the same time I kindly remind you to make good use of this important opportunity to give the Brothers and Sisters in question a chance to take part in a good preparation for their perpetual vows.

4. At the same time, I am enclosing a prayer that is used here by the Sisters. Give some thought as to whether or not it could also be used by the Brothers. It is a rather deep prayer; but on the other hand it also gets right down to the essential point of striving for perfection: "dying to self".[3]

5. Would you also consider this point: we must educate young men in the spirit of sacrifice, then all will be well. If in our education we never arrive at this point, then the whole operation remains questionable.

May God the Holy Spirit enlighten you and strengthen you!

In sincere love,
Your confrere in the Lord,
A.J.

140

St. Gabriel, 24 February 1906
(6 by 2)

The sawmill. Correspondence with Fr. Wilhelm Schmidt.

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found in Hartwich's *Briefwechsel Janssen-Freidemetz* p 243. – Besides another letter went along which is no longer extant: AJ to Limbrock, 27 Jan 1906, *Journal* 1905, entered under (6 ab' 6) with the themes: Fr. auf der Heide, spiritual occupations, Gottfried, Wunibald, Sylvester, Ferdinand. From this letter AJ cites a long quotation with the date 28.01in letter 154, section 6.

[2] Auf der Heide to AJ, Steyl, 25 Jan 1906, 23.273, 82.827 and 82.660. At the beginning AJ wants auf der Heide to describe the method he follows for the Sisters. For the text of the request and the answer, see Hartwich, *Briefwechsel Janssen – Freinademetz,* pp 244f.

[3] The "Dying to Self". The prayer most probably concerns the "Litany for Humility", which is also called "The Golden Key to Heaven". See AJ, *Briefe nach Suedamerika,* Vol..IV, Nr 705, footnote 4; AJ *Letters to USA,* No. 136, footnote 6.

Letter 140: To Fr. Limbrock, St Gabriel's, 1906 Feb 24, 35.183 Ms/K. Limbrock's

Rev. and dear Apostolic Prefect, Fr. Limbrock,

1. I received your letters of December 30 and 31, 1905. I thank you kindly for them as well as for your petition to Governor Hahl, and the article from the South Sea. I cannot say yet whether I can use it right now or not.[1]

2. Thank God that the sawmill is running well.[2] Please try to come to the aid of the mission with it. I pray that all the patrons of the Society bless its activity and keep from it all accidents and harm.

3. But you already want a full gutter saw, even though you still have a lot of debts. Please be content with what you already have received and wait for the rest.[3]

4. I think that you made a wise move in trying to set up a station near Friedrich-Wilhelmshafen as soon as the ship schedules were changed.

5. Fr. Schmidt complained that you have not written him in a long time.[4] Are you afraid that you are in his bad books? That fear, I believe, is ungrounded.

6. Today 46 priests were ordained. Tomorrow, Sunday, is first Mass day for them. I myself gave them their retreat, as I have done in the past. And I have taken great pains to tell the *ordinandi* to take to heart all that I hold to be important. May God bless this effort!

7. The departure ceremony will be as it was last year. I am able to inform you for your consolation that, because we have had a good year, we shall again be able to give 30,000 Marks to your mission. I won't always be able to do that.

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answer to AJ, Alexishafen, 30 Dec 1905, 35.173; the same from the same place, 31 Dec 1905, 35.175.

[1] With Limbrock's letter of 31 Dec were the following enclosures: Limbrock to Hahl, Alexishafen, 8 Dec 1905, 34.366-370, and "To the editors of the *Koelnische Volkszeitung* in Cologne." 35.174: An essay about the hardships which the changing of the shipping schedules of the North German Lloyd has brought upon the mission.

[2] See letter 125, footnote 6.

[3] Limbrock, 30 Dec: "If we already had a gutter saw, we could in the shortest time cut the timber we need for ourselves, and also be able in the next years to produce between 10 and 20,000 cubic meters for sale. [...] For that reason the machinery we set up here is not money thrown away, as some of our wise 'saviors of the mission' in Europe have prophesied in various ways."

[4] Fr. W Schmidt sought correspondents for the *Anthropos* magazine.

May God the Holy Spirit bless you and grant you success.

In sincere love,
Your confrere in the Lord,
A.J.

141

St. Gabriel, 20 March 1906
(6 cu 1)

1.Br. Robert's and Br. Leodegar's perpetual profession approval. 2.Insuring our properties there. 3. Whether to send another priest.

Dear Fr. Klein,

1. Herewith my answer to your letter of January 29.

2. Brothers Robert and Leodegar may be admitted to perpetual vows. Take care that they are well prepared and that everything proceeds according to the *rule*. I believe that you have received the new vow formula from Steyl in good time and have inserted it into its proper place in the text of profession.

3. Concerning the question about the title of ownership, I received a copy of the enclosed letter from Fr. Blum on March 5.[1] With regard to it, I ask whether it is really necessary to send another priest to

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Letter 141: To Fr. Peter Klein, Steyl, 1906 March 20.

[1]Blum to AJ. Steyl, 5 March 1906, Lit. Conf V, 452f: "The title of ownership does not, as we had believed, [see letter 118, footnote 3] stand in the name of the Mission Press, but of Fischer and Fey, and now in Klein's name alone. The Mission Press cannot own property there, a point which Fr. Fischer had not made clear to us." Nor had he gotten any more clarity from Klein's writings. And now he has received the following information from Fr. Linckens, MSC, of the Hiltrup missionaries: Orders and Congregations possess no corporation rights. Two or three members can conduct valid business, but only when they act together. They also have the right to replace deceased members with others, without thereby running into problems or entailing extra costs. That is how all the property of the Sacred Heart Missionaries in Australia is registered. And so another priest or a third person, who can also be a Brother, should be sent to Australia. Then Fr. Klein should get a draft agreement from either a solicitor [lawyer] or from the Sacred Heart Missionaries. After that the whole matter can soon be put in order.

Sydney so that the title of the property there can be in the name of two priests and one Brother. This would be better, of course, than if it were only in the name of two Brothers and one priest. But this would not be absolutely necessary if either Br. Leodegar or Br Robert seem to be absolutely dependable.

4. I remind you that until now you have never suggested anything like that. In any case I don't like to send a priest to a place where he is superfluous.

5. On February 24 we had the ordination of 46 priests. At the moment I am in the midst of the difficult task of assigning them.[2] May the Lord help me!

Sincerest greetings
in the love of the Holy Spirit,
Your spiritual father in the Lord,
A. Janssen

6. Later on I noticed that I still have your letters of September 28 and December 9, 1905; so I better answer them, too.

7. You are keen on working for the conversion of the Protestants[3] and tell me the following: "In the presence of Fr. Loerks and Fr. Fey, as they were taking leave of the Cardinal, his Eminence asked me to work earnestly for the conversion of the Protestants in Drummoyne. And a bit later he explained in a priests' conference that the Council was also taking a closer look at the question of the conversion of the Protestants, as is taking place in North America. For my own part, I will continue to pray and to acquaint myself better with the conditions of these heretics who are almost without religion. The Protestants here are already telling our Catholics that the German Fathers are different from the Irish priests, and don't antagonize the people as much."

8. I presume that Cardinal Moran did not say that in fun, as others have, but in strict earnestness. If this is so, then it is an invitation from your religious superior, and I will gladly add my priestly and paternal blessing to it. Naturally, you are not to do anything rashly; if you do, you will have to bear the responsibility for it yourself.

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[2] AJ departed Steyl on 14 Feb. and arrived in St Gabriel on 16 Feb. He returned to Steyl on May 9.

[3] See the term Protestant in the Glossary.

9. I pray that God the Holy Spirit may grant you the grace, strength, and intelligence for this difficult task and generously repay your efforts. The most difficult part of the operation demands that you proceed with great caution and take care to be on your guard against anything extraordinary. If the Lord , who seemingly wishes you to be active in this regard, gives you the insight and blessing, then all one can do is wish you success from the bottom of one's heart.

In sincere love,
Arn. Janssen

142

St. Gabriel, 31 March 1906
(6 cf' 1)

Very Rev. and dear Fr. Prefect,

1. I received your esteemed letters of January 29 and 31, together with your distress signal regarding the defective connections, plus a copy of your letter of December 8, 1905 to Governor Dr. Hahl.[1]

2. I have compiled a letter for the Colonial Office and added to it a copy of your cry for help. I sent it all to Prince Franz von Arenberg, asking him to be so good as to present it at the Colonial Office, and for his own part to back it up urgently. We hope and pray that it will have success. I think this is a much better way of handling the matter than to bring it all out into the public.[2]

3. I am happy that the steam engine has been set up and is running well. May it contribute to the progress of the mission.

Letter 142: To Fr. Limbrock, St Gabriel's, 1906 March 31, 35.184 Ms/K. Limbrock's answer to AJ, Alexishafen, 29 Jan 1906, 35.176; the same 31 Jan 1906, 35.177.

[1] See letter 140, footnote 1.

[2] See letter 109, footnote 5. – Limbrock 29, Jan.: He quotes from a Sacred Heart Missionary's letter to him. 'Modesty is an asset, but a person gets ahead without it! If you don't defend yourself with all your might, people will just let you sit there.' "Unfortunately that is so true [...] If the ships from Hongkong don't want to make stops because people imagine that they must make good use of their time and thus remain competitive, then why don't people try to find a sufficient replacement in good time? Why are we in the German colonies put into an awkward and embarrassing situation and even abandoned to hunger?" In the Dutch territories the ships of the North German Lloyd often give themselves much time for the landing and unloading of cargo, but not in German-New Guinea.

4. It will certainly be good to occupy the most important spots on the coast, paying special attention to their possibilities as harbors or to any other advantages they may have.

5. I have no objections to setting up a station in Dallmannhafen [Wewak] or St. Anna [Aitape].[3] I cannot judge the situation from this distance. You yourself know what is best to do. I pray that the Lord will bless everything that you start.

6. The guidelines which you suggest under #7 in your letter of January 31, seem to me to be the right ones.[4] It would also be good for you to recommend yourself daily to the Queen of heaven and seek her protection.[5]

7. Hopefully you received my letter of February 24.[6] Also the 30,000 Marks which we have allocated to your mission - and which you received at the same time as that letter. I have to attach one condition to the sum, just as it is done for the other missions. You may make use of 1/3 of the amount as you wish; as for the other 2/3, you must submit applications explaining just what the funds will be used for. Please inform your missionaries about this grant to the mission.

8. As far as incurring debts is concerned, please try to be careful. Because there have been complaints that you are too free with your spend-

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[3] Limbrock, 31 Jan: "As soon as the means and the number of usable (unfortunately many are not too usable here) Brothers in any way allows it, we must finally put up a station in Dallmannhafen [Wewak]. For years people there have wanted us to come to them. Perhaps it is from there that we can make our earliest contacts with the interior.

[4] Limbrock, 31 Jan: Section 7 states: "Far be it from me to suggest fear or great concern. Nor is it in any way helpful to set out for New Guinea with a great deal of distrust or timidity. On the other hand we should always show great confidence, love, and patience toward the natives. But despite it all, it would be narrowminded, as far as I see it, to close one's eyes completely to their easily arousable temper and wild, bloodthirsty flare-ups and banish horrible surprises completely from the realm of possibility. As far as I am personally concerned, I hardly ever think of fear and, thank heavens, I am able to keep fairly calm in all situations. Personally I would find it hard to hesitate for a minute to volunteer for an inland posting. But if as a leader and superior I must be responsible for others, then it would seem right to me to await God's further guidance in this delicate matter, so that I could more easily be answerable to the Almighty."

[5] Limbrock, 31 Jan: Despite all the kind-heartedness of the natives, they keep breaking out into unforseeable spasms of anger, hot-headedness, and violence. "Thank God, until now it has gone well with us. We pray daily to the Queen of Angels for this intention: to be preserved from all dangers." The murder of 10 Sacred Heart Missionaries and Sisters shows the dangers we have to reckon with. See SMB 32, 1904/05, 42-44, Fr. Kleintitschen, MSC, *Die Bluttaten auf Neupommern.*

[6] See letter 140.

ing. We must adhere to our fundamental principle that the foreign missions may spend their own monies, but not dip into our deposit in Steyl. If you wish.....[text missing in the copy][7]

9. Fr. Schwager calls attention to the following point: "If Fr. Limbrock has all his letterheads printed with *Mission of the Holy Spirit*, then he should add underneath, *Society of the Divine Word;* otherwise, it is unavoidable that people will think of us as the Fathers of the Holy Spirit who are working in the New Guinea mission. As a matter of fact, I have seen just this in a colonial news release. One cannot expect the colonial officers to pay attention to all these differences, especially when, as in this case, it is hard to determine which Society actually works in which given area."[8]

10. Dr. Hespers received your annual report and had it printed. As you know, I expressed my misgivings about one section that appeared in it. But I found out to my great relief, that Dr. Helpers did not let that part be printed. I believe that it would have harmed you quite a bit in the eyes of the missionaries.

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[7] Probably AJ wrote some text here in his own hand, but left it off the copy.

[8] Two kinds of stationery were used: a) One with the letterhead: "Catholic Mission of the Holy Spirit/in Kaiser-Wilhelmsland" and b) One with a letterhead showing an almond-shaped seal with the text: "Catholic Mission of the Holy Spirit – German New Guinea, S.V.D." inscribed along its outer edge. Around it on the outside is a twirled scroll with the words: "May the holy triune God live in our hearts." Within the almond is a dove with outstretched wings as a symbol of the Holy Spirit, under which is an open Scripture with the text from Joel 2, 28: "I shall pour out my Spirit upon all flesh". Beneath that is an outline map of German New Guinea-Australia, bisected by a scroll with the text: "Veni Lumen Cordium" - While form b) was used for all mail within the Society, form a) was for mail sent to the outside.- In many publications one gets the false impression that the Holy Spirit Mission is an independent mission operation alongside the SVD. Actually it was only an SVD province – or the SVD mission dedicated to the Holy Spirit. That misunderstanding came about not without the fault of the missionaries themselves. Since Limbrock used form (a) in his reports to the *Kolonialblatt* and other administration departments, the confusion was easily understandable especially among the non-Catholics. Starting from the annual report of 1902/03 p 99 the name: 'Catholic Mission of the Holy Spirit' began to be used. From here it spread to the other publications. In 1908 it was worded more exactly: "Report of the Catholic Mission of the Holy Spirit, SVD, in German New Guinea." See: "Memorandum concerning the development of Trust Territories in Africa and the South Seas in 1907/08." Appendix: 'Mission Reports' p. 80. – The DKL in various articles uses sometimes, "Mission of the Holy Spirit" (Kaiser-Wilhelmsland 15) and then correctly, "Society of the Divine Word" (German New Guinea 19 and 20, The Prefecture Apostolic of Kaiser-Wilhelmsland). But one finds this same mix-up in more recent publications. For example, In the index volume of *Encyclopedia of PNG* there are: "Mission of the Holy Spirit" and "Mission of the Divine Word" along with "Society of the Divine Word."

11. May God the Holy Spirit bless and support you in all of your difficulties, and may he grant your precious mission genuine progress in all things. In all your difficulties, please put your full trust in God and consider them as so many thorns among which the roses grow.

12. In conclusion, the good news that Bishop Berlioz of Hakodate in northern Japan visited here and asked us to set up a college in one of the large cities of his diocese. We might get involved on condition that the bishop eventually cede part of his diocese to us.[9]

13. May the Lord God grant both of us unsurpassable patience and help in all our sufferings and problems.

With hearty greetings,
Your confrere in the Lord,
A. Janssen

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[9] Blum, *Diary*, 31 March 1906: "On 17.3 Msgr. Berlioz, bishop of Hakodate (Japan), at the suggestion of Msgr Schoepfleuthner of Vienna, paid a visit to St Gabriel's. He was accompanied by the superior of the Viennese Franciscans, Fr. Mauritius von Fedrigotti, a former officer. Msgr. Berlioz was assigned by the Propaganda to look for religious who were building up colleges in Japan, so that the Protestants would not be so much ahead of the Catholics. The Monsignor invited Fr. Superior General to build a college in Sendai. On 23.3 the bishop wrote in this connection that a piece of property, of about 66 acres, was available for 13,260 francs. A villa stands on this property. We could begin there and perhaps later be assigned to some part of the diocese. Fr. General wrote about it to Steyl on 26.3, and the councillors in Steyl gave their consent, *servatis servandis*, on 29.3. For some time now we had the plan to look for a field of activity for ourselves in Japan. Now we were not sure how to go about it. Some were of the opinion that we should do this through the bishops of Austria and under Austria's protection. Because of this, a letter was sent to Cardinal Gruscha in 1905 and another to the committee of the Austrian bishops in Vienna in 1906. But the present development seems to probably be better. "No good work has ever been accomplished and no soul saved through the hierarchical bureaucracy. God's grace does not make use of this way." Berlioz visited St. Gabriel once more on March 27. The result of the negotiation is recorded in AJ, in his letter to the general councilors, St. Gab. 27-28 march 1906, 28.964-968, After another visit of the bishop (letter 148 section 8) an interim report was written in: AJ letter to the reverend superiors of our missions and houses in Europe: Our new mission in Japan, 16. Aug. 1906, 11.345-357. The text is found in Hartwich, Analecta 44, 148-152.

St. Gabriel, 19 April 1906
(6 dt 2)

Most Rev. and dear Prefect Apostolic,

1. I gratefully acknowledge the receipt of your letters dated:[1] February 8, 10, 12, 18 and 19.

2. I am sorry that a good man like you has to suffer so much unpleasantness from so many sides. But don't let this give you any grey hair. When people talk very much, they themselves don't put much importance on what they say and think. On my own part, I'll see if I can find a good opportunity to swing things to your advantage, just as I have done in New Guinea itself.[2]

3. I find many instructive points in your letters, and so I am trying to study them thoroughly. I also use red and blue markers to highlight what your topics are, so I can come back and easily find them later. I use red to denote the general subject written about, and blue to point out catchwords for individual topics.

4. It thrills me that Fr. Vormann I has developed in such a way that he is a source of joy to you.[3] It is necessary for a superior not to give up too easily. He must bear the unpleasantnesses of the moment with patience, try to act in all fairness, and expect very much help from the Lord in the future.

5. It seems to me that if in the past you have had much to put up with, then you will also reap some joys in the future, especially when the

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Letter 143: To Fr. Limbrock, St Gabriel's, 1906 April 19, and Heiligkreuz, 21 April 1906, 34.373f Ms/K. Answer to the main theme of 10 Feb, 12 Feb and 19 Feb (see footnote 1).

[1] Limbrock to AJ, Alexishafen , 8 Feb 1906, 35.178 (fragment): Theme: mission procurator auf der Heide; the same from same place, 10 Feb 1906, 35.179: Theme: Br. George and duties of a missionary; the same from the same place, 12 Feb 1906, 35.180f. Theme: defense against accusations, teaching German; the same, Tumleo, 18 Feb 1906, 35.182. Theme: mission procurator auf der Heide; the same from the same place, 19 Feb 1906, 34.372. Theme: density of population and language problem.

[2] See letter 136, section 4, letter 137, section 5 and footnote 3, and letter 138, section 5.

[3] Limbrock to AJ, Alexishafen, 13 May 1908, 34.402-404 confirms that Vormann is "a thoroughly good character". – Limbrock had given over to him the central area of Monumbo and Bogia.

Fr. van den Hemel, Imperial Land Surveyor,
at work with indigenous helpers

Grave of Fr. Josef Reiter: Died 5.9.1907; Age 32: Ordained 1905;

Departure for New Guinea 1906

fruits begin to develop on the stems you have planted. Remember this word of Holy Writ: "Those who go out weeping, bearing the seed for sowing, shall come home with shouts of joy, carrying their sheaves."[4]

6. In everything try to perfect yourself as much as you can, also in your dealings with the procure, a matter about which I want to write in particular.

7. You praise the Sacred Heart Missionaries in Neupommern (Rabaul) for their zeal, flexibility, and blessed success and then you add the following remark,[5] "But I myself have not managed to learn much from them. Their congregation still bears very much the stigma of youthfulness and has been active only in isolated areas. Because of this, I have the impression that their establishments and organization have remained poor in ideas." Could you spell out more clearly just what you mean by this? You will surely start by saying, "Here in the South Seas, we all suffer from the same problem: all our missionaries are young and isolated."

8. What you report about the introduction of German classes, interests me very much.[6]

9. You write that "not a single other mission of ours can in the slightest be compared with ours, as far as the diversity and difficulty of demands that are made on us and others is concerned, and unless we get away from these, we cannot do a decent job." You are speaking here in the superlative. Do you think that what you say is true of all your missionaries? People write to me from all our missions, using the same kind of expressions, though not in the superlative,[7] to convince me to send

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[4] Psalm 126, 5.

[5] Quotation from Limbrock, 12 Feb.

[6] Limbrock, 12 Feb.: "I have consulted with several people about the introduction of German here and Your Reverence has clearly agreed with this [see letter 63, section 7]. But as this idea was about to be translated into reality, one or the other confrere attacked the idea strongly. [...] At first people prophesied with condescending smiles or even with ridicule that teaching German would not work. But then along came the Sisters and took the matter in hand, and because of their more open and dedicated efforts, got ahead better; thereby silencing the critics more and more." But the fact must be admitted that the introduction of German also caused him many a problem. "In all things one of the most difficult tasks is to find the the right way to do something. I found that out here, too. I have written to all sorts of people, and above all else I have ordered and studied all sorts of specialized books on the subject. Because I for one cannot manage to just shake something out of my sleeve. [...] Even today good progress in the schools costs me many a worry, much time and effort – all of which hardly meets the eye."

[7] Limbrock, 10 Feb, He wrote at this juncture literally, "I dare to insist that not

them only the very best missionaries. For one thing, I am definitely convinced that the mission there makes great demands on its leader. These you must try to meet as best you can.

10. At any rate, your duty does not restrict itself to converting and teaching but also includes matters that are necessary for life and livelihood.[8] Such as "building houses, roads, bridges and boats, running ships and plantations, raising cattle, plus plying trades like sawmilling, etc." I am fortunate that Divine Providence has put a man in charge of New Guinea, who from his youth was a tradesman with practical talents,[9] who to the best of his ability tries to do justice to all these needs with energy, consideration, and diligence.

11. You wrote that Fr. Schlueter had counted 650 souls in Walman instead of 500, and also Yakamul seems to have been rated too low.[10]

12. You say your stations represent two dozen languages.[11] That is an unusual amount.

13. You are thinking of first settling in the best spots along the coast. I think that is very wise. I agree that Dallmannhafen [Wewak] is one of them. Is it from there that you are going to penetrate into the interior? God help you to do it in the right way.[12]

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a single one of our missions except in the broadest sense can compare itself with us.....And because of that only the best and most talented is just good enough for our mission: that is the only correct conclusion to arrive at."

[8]Limbrock, 10 Feb.: Among the things one cannot get away from entirely, are duties such as: "building houses and bridges and roads, the construction of wharves, making trips by ship and sailboat, managing plantations, cattle raising, and on top of all that, occupations like: carpentry, woodworking, tailoring, shoe repair, stone masonry, housekeeping, medical work, etc., etc. Add to that the learning of many languages."

[9]Limbrock had studied to be a mechanic and blacksmith. In Steyl he not only worked as a mechanic and blacksmith while doing his studies, but he even headed those departments. Because of these activities, he was dispensed from paying tuition plus room and board.

[10]Limbrock, 19 Feb: "We have nothing more reliable and exact about the other tribes. But we are getting more and more clear indications, to say nothing of proofs, that the interior is by no means uninhabited but on the contrary densely populated. And the people from the interior are at least as well talented as coastals."

[11]Limbrock, 19 Feb: "For Christmas 1905 at our station in Tumleo no less than 15 languages were represented, and they were as different as Dutch is from German. If we tally up the languages spoken at our six stations, we arrive at the tiny sum of two dozen."

[12]Limbrock, 19 Feb: If we do occupy the coastal areas, the interior will not be forgotten. Dallmannhafen [Wewak] is best suited for making contacts with the interior.

May God the Holy Spirit enlighten, strengthen, and bless you.

In sincere love,
Your confrere in the Lord,
A. Janssen

P.S. Holy Cross (Silesia) April 21.

14. On arriving here at 5:21 yesterday afternoon, I received a condolence message that Fr. Holthausen had died.[13] So that means that since the last Chapter, five elderly, seemingly indispensable confreres have gone:[14] my brother, Fr. Reinke, Fr. Eikenbrock, Fr. Breidenbach, and Fr. Holthausen. So you see, I myself am not short on crosses. But I have kissed the hand of the Lord which struck me, and with his help have clung to him in trust. But please pray for me. If you have to struggle, remember that I also have no lack of spiritual struggles.

15. It seems that Fr. Holthausen died of diabetes; he had a count of 10% at the end. In January, February and March of 1905, I also had traces of sugar in my blood. But since then they have completely disappeared. The symptoms returned in February 1906 and have remained.[15] The founder of the teachers' college in Vienna, Dr. Kaspar Schwarz, has been suffering from the same sickness for 15 to 20 years. It ends in a painful coma, which is accompanied by ulcers, like those which Fr. Holthausen had on his back.

A.J.

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[13] AJ to Wegener, Blum, auf der Heide, Heligkreuz, 21 April 1906, 63.377: "Yesterday afternoon on arrival at the station in Neisse at 5:21, I received the very sad news of the death of good Fr. Holthausen. May the Lord grant him eternal rest, which he has merited by his piety and zeal, and may He repay him for all the good which he has done for the honor of the divine Majesty and for the good of our Society. [...] It is good that the three of you are still alive. Would you faithfully stand at my side now more than ever, as the times become stormier and the more united the generalate must be." See: biographical information: Holthausen.

[14] Johannes Janssen (+ 14 April 1898), Josef Reinke (+7 July 1901), Bernhard Eikenbrock (+30 Sept 1901), Adolph Breidenbach (+1 Aug 1902), Johannes Holthausen (+20 April 1906).

[15] See letter 109, footnote 8. – AJ to the general councilors, St Gabriel, 25 Feb 1906, 15.603: "The situation with my health is such that my passing of sugar has disappeared." Blum's *Journal* for 31 May 1906 says, "Fr. Superior General's sugar percent was 6. If only we will not have to face a catastrophe!" AJ to Medits, Steyl, 19-22 May 1906, 31.179f: "I must reckon with the state of health I have recently arrived at with my sugar at 5% sugar, whereas formerly it was much less. How that came about, I don't know. But now I am beginning to take better care of my health, and Brother says that my

Holy Cross, 21 April 1906
(6 dv 3)

Most Rev. and dear Prefect Apostolic,

1. I am continuing to answer your letters of February 8, 10, 12, 18, and 19 - but especially the ones dated February 8 and 18, where you express yourself about the procure.[1]

2. You have spoken openly and freely about the procure. I have lifted what I thought was appropriate from the letters and have shared, or soon will share, them with Fr. auf der Heide. For example, the request that not all trunks be addressed to Friedrich-Wilhelmshafen.[2]

3. In general, though, I am not going to make myself the messenger of only complaints, which in this form can only produce an unfavorable effect.

4. Allow me, good Fr. Prefect, to call your attention to this point: you really have good will and have achieved much. Despite that, though, you have to try to be more sensitive in your dealings with others. In that way you will make your work easier.

5. In Steyl they pack and send out about 1,000 boxes a year. That means more than three a day. Now it is unthinkable that either Fr. auf der Heide or his chief of office staff, the good and dedicated Brother

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sugar is starting to go down. Well, whatever God wills! Fr. Holthausen died of this ailment in April. He had 10% sugar. [...] Please tell me the name of the sanatorium in Austrian Silesia where you had been, and tell me the name of its director. I want to see whether I can follow their treatments right here at home, since I cannot go there at the moment. Last evening I used a compress and it did me a lot of good. In the large Kneippbuch they advise only water applications for diabetes, and no compresses. Were there also some people there suffering from this sickness, and what was done for them?"

Letter 144: To Fr. Limbrock, Heligkreuz, 1906 April 21, 34.375-377 Ms/K. Limbrock's answer to letter 144 to AJ: Friedrich-Wilhelmshafen, 7 Sept 1906, 35.262f.

[1] For instructions regarding the letters, see letter 143, footnote 1.

[2] Limbrock, 8 Feb: "Roundabout July of last year Fr. auf der Heide wrote that from then on he wants to have all crates and boxes simply addressed to Friedrich-Wilhelmshafen, including those which are meant for Tumleo and Monumbo. Such a general rule is, of course, nice for Steyl. But here it will make much more work for us than separate packing in Steyl. Finally that condemns us to more expenses and shipping delays that will spoil some of the things shipped, while our confreres in Monumbo etc are left to suffer need."

Heinrich,[3] who slaves away in the mission procure until late at night, should stand by personally while the boxes are being packed.

6. Brother has two helpers, but they are young and inexperienced boys who are not too talented. He has to work with them and take pains to train them, for the Lord has not given us any better ones and we have to have a bit of patience with them. You must also do the same. All goodness must be cultivated with patience until such time as the Lord sends us more people and more gifted ones. This is the way I have to operate; and that is the way you too must follow.

7. In such circumstances you must from the outset expect mistakes and clumsiness as something self-understood, and you should not comment bitterly about them. The same thing has happened to me, too. In fact, I would have been justified by lack of time from forwarding the letters directly on to Fr. auf der Heide. But I did not, thank heaven.

8. If you find mistakes in packing, the best is to take a piece of paper and write on it: "Courteous requests to the packing room Brothers (give a date)." Then ask Fr. auf der Heide to make some copies of it and pass it around. Next, he can then paste all these suggestions on a bulletin board hanging in the packing room. This is necessary or else they will be forgotten. In this way you attain your purpose more successfully and don't disappoint people. If errors occur, for which the procurator is responsible, then you must, as the old saying has it: "*ridendo dicere verum*" (tell the truth with a smile on your face).[4] That is how one teaches without repelling. How easily you can say: "The following oversights were noticeable; would you please give them your attention." Or it could be: "I have called your attention to this before, but I cannot take it amiss that you, under the pressure of much work, overlooked it." Or else: "Perhaps one of your helpers has overlooked this..."

9. But you must take care not to offend Fr. auf der Heide or Br. Heinrich.[5] The latter is making a great sacrifice for the missions. In the world he had been a confidential secretary with a very good position. He does everything for the mission that he can. I dread to think of what would happen if he broke down or found that the annoyances were just

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[3] Fischer, *Missionsbrueder*, pp 51-54: Br. Heinrich, Heinrich Paul (1873-1921).

[4] The quotation goes back to Horace (Satires 1,1,24f) from H.G.Reichert *Unvergaengliche lateinische Spruchweisheit*, St Ottilien, 1983, p 198f; Buechmann *Gefluegelte Worte*, 1959, p 90; Renzo Tosi, *Dizionario delle Sentenze Latine e Greche*, Milano 1993, Nr 304.

[5] According to the meaning, the 'nicht' (not) must be left out of the sentence grammatically; but AJ was using a Latin rule.

too much for him.

10. With much patience and tolerance, but with a diligent use of good suggestions, you must try to bring your procure to the state where in the course of time it can perform all of its operations more professionally.

11. When Fr. auf der Heide wrote to you that there was no usable timber there, that is something I would clearly not have written in his place.[6] But perhaps he had that information from a trustworthy source.

12. You have a great ability to say things both tellingly and bluntly, when you want to, but do you think that this is always in accord with the spirit of Jesus Christ? He did not directly confront St. Peter with his denial but just asked him three times, "Simon, son of John, do you love me?" The pious zealous apostle took it as a reference to that denial. But that type of reprimand inflamed his love for the divine Savior all the more.[7]

13. From your letters I see that some of the confreres have offended you very rudely. But in spite of that you must forgive them from your heart, for it says in the Scriptures:[8] "(He promised) .. that he would save us from our enemies, and from the power of those who hate us." So you should make use of them as a means of humbling and perfecting yourself. The more you do that, the more the Lord God will come to your own help.

14. As far as Fr. Klaffl is concerned, he worked with the Sisters at Eichgraben for a longer time. But then he had to give up the post since he and the superior could not get along together, and he also left a few other things to be desired. So now for some weeks, he is sitting around here again with nothing to do. What an embarrassment for him! As a result he has toned down quite a bit. That is the way our priests will in time change their opinion of you, if that has not already happened.[9] Please pray for him so that in time he may gradually start listening to reason.

15. You write:[10] "So that the Rev. Confreres in St. Gabriel can

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[6] Limbrock, 8 Feb: "He overestimates himself in some regards. When he, for instance, makes the remark that here we don't have a real sawmill, because there is no usable timber around, then he declares that we are ill-advised wastrels and dreamers, and feels that he himself, on the contrary, will be the savior of this mission."

[7] John 21,15.

[8] Luke 1, 71.- He uses the opposite meaning of the text.- See also AJ's *Briefe nach Suedamerika* Vol II, n 189, footnote 7, and Vol IV, n 697, footnote 6.

[9] Compare letter 107, footnote 8.

[10] The quotations from sections 15-17 are not verifiable. That leads to the con-

keep up to date and hold the reins in their hand, as they think, new missionaries are repeatedly and urgently encouraged to write detailed reports about the real conditions in the mission, where everything is supposed to be so topsy-turvy. And in the following letters such criticisms are always repeated, as if this were self-understood as being the best procedure and the right thing to do." If that is happening, I am very sorry to hear it and on the first appropriate occasion I shall not hesitate to speak my mind about it.[11]

16. You add the following about those who do this: "In my opinion these people lack the necessary experience which nothing can replace. It seems to me that their modesty and humility could well be a bit deeper. All too easily such people believe that they understand everything and have to be everywhere - as if they were in all departments of government the secretary without whom nothing can happen." I would be interested in finding out who these people are, what reasons they give for their griping, and how widespread their influence extends, so that I will be standing on solid ground when I think it appropriate to make a general remark about the matter. In the meantime keep up your courage and trust in the Lord God.

17. You write further as follows: "What would parish priests say if their new assistants, shortly after being introduced into their work, were to say openly that they had orders to compile for their seminary professors and canonists a report on conditions in the parish or something similar, and make suggestions for promotions?" Has any of your priests ever told you openly of having received such an order in St. Gabriel's?

18. As a follow-up to my former letter, I would like to remark: I have written a letter to the acting Director of Colonies, Crown Prince of

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clusion that they were taken from the no longer existing section of the letter of 8 Feb.

[11] Priests' Conference, 50.046, St Gabriel's, 1 May 1906: "I have received a letter from one of our superiors in the missions from which I must quote two sections. I don't know whether and to what extent what is being complained about is proven or not. If it is, so are his complaints. Therefore the following information: He writes [an unintelligible communication] [The date 18.02 is really meant to be 8.02 since 18.02 has been completely received and deals only with the mission procure. On the other hand, letter 8.02 stops with section 11. The original letter probably had more excerpts.] He makes the following remark about the way things were handled: 'What would.....if with us.' [Compare section 17.] I repeat, I am not making any kind of judgement about if and what happened here. If something like that did happen, this simple remark should suffice to bring it about that it never happens again." Letter 146, III, section 5 refers to this. – The quoted section is not used in Rohner's *Priesterkonferenzen.* Instead he finds a parallel on p 28 of the year 1907, which refers both to St Gabriel's and to Limbrock.

the Hohenzollern,[12] asking him to represent us with the German Lloyd. It deals with the sailing schedules which you had sent me, and it was to precede my letter to Prince Franz von Arenberg with the request that he present it at the Colonial Office with his recommendation. Just as I was about to mail the letter, I read in the newspaper that there were negotiations in the Chamber and that the above-mentioned Prince, by a motion of the Government, was to be promoted to Secretary of State, but that the Central party took a very hostile attitude against the motion. Hence, it was a very unfavorable moment. So I had to delay. In the meantime the Prince has, in spite of the Centrists, become Secretary of State. Now I will present my request as soon as I can. But I cannot do it through Prince von Arenberg since he is ill, and is said not to be in Berlin.[13]

With sincere love,
Your confrere in the Lord,
A. Janssen

145

Steyl, 13 June 1906
(6 fn 5)

Venerable and dear Sisters,

1 This afternoon I looked up your former letters about your two stations (Bogia and Monumbo) and have reread them. It was a great pleasure to do so, and so I want to make use of the first free time I have to send you all an answer.

2. First of all greetings to the two superiors, Sisters Martha and Veronica.[1] The first entered on November 28, 1891 and took part in our second investiture on March 25, 1893. Since so many of that first group have already died and there are only four left in Steyl, she is one of our oldest Sisters. For that reason I think that the Sisters should pay all the more attention to her example and words.

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[12] Prince Ernst of Hohenlohe-Langenburg (1863-1950) was in November 1905 named successor of the director of the colonial affairs section of the Foreign Office. On 5 Sept 1906 he was at his request relieved of this position. DKL,II, 71.

[13] See also letter 142, section 2.

Letter 145: To the Sisters in Monumbo and Bogia, Steyl, 1906 June 13, 25.107 Ms/K.

[1] For appointments see letter 123.

3. I also greet Sr. Veronica. I believe that all goes well with both her and Sr. Martha.

4. Next I thank the authors of the letters, Sisters Philomena and Anselma, and I would like to ask them to send another report of their various activities and write it in such a way that, wherever possible, it might be used in our publications.[2]

5. I wish success to Sisters Veronica, Anselma, Eustachia, and Lina, who on August 11, 1905, were the first Sisters to move from Monumbo to Bogia. As the pioneers in setting up that community, I wish to remind them to be aware of the fact that by their good example they lay a proper foundation for those who are to follow.[3]

6. Unfortunately, I am not sure that I know the names of the Sisters in Monumbo, but I greet them all just the same and wish them the richest blessings of the Holy Spirit.

7. May the Holy Spirit unite you all in love and make you good capable servants.

8. Feast of Corpus Christi, June 14. This was the first time we had the Corpus Christi procession on the grounds of the new convent. Fr. auf der Heide celebrated the High Mass. Four of us carried the Blessed Sacrament: Frs. Wegener, Steger, Scholl and I.

9. Some 240 retreatants took part in the ceremony. The procession was really nice and moved along reverently. The altars were erected very tastefully. Mother Theresia is still in Bochum for her foot problem. So I asked her Assistant General to write down a more detailed description of the ceremonies, which could then be sent to the missions.

10. I pray that God the Holy Spirit may strengthen you more and more in all good, and bless you in all your works. May you all be good and faithful daughters of his and of the Congregation.

Your g.V.i.H, *[= your spiritual father in the Lord]*
A.J

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[2] See SMB 30, 1902/03, 62 Sr. Philomena: "Notiz ueber die Naehschule in Tumleo". SMB 103f From the letters of Sisters Martha and Philomena: "Die Anfaenge der Schwesternniederlassung in Monumbo."–At the priests' conference on 15 Dec 1902 in Steyl, AJ spoke of Sr. Philomena's report "about the Sisters' beginnings in Monumbo." Rohner, *Priesterkonferenzen*, p 166.– 31, 1903/04,118f. From a letter from Sr. Philomena about "Schule und Schulkinder in Monumbo". (School and school children in Monumbo)

[3] SMB 33, 1905/06, 117-119, Sr. Eustachia: i.e. a new mission station for the SSpS Sisters in Bogia.

146

Steyl, 22 July 1906
(6 gw 1)

[Part I]

1. The question of unity. 2. About newspaper articles.
3. New purchases of May 22. 4. Eustochius and death notices.
5. Shortage of Brothers. 6. Reports on perpetual vows.
7. Your complaints about the young priests. 8. Some new topics.

Dear Fr Limbrock,

1. I have received your esteemed letters of April 21, 22, and 24, as well as of May 18, 19, 20, 21 and 22. I'll try to answer as many as I can.[1]

2. The question of contact between your stations is really an important one and it would be good to do what you can about it. But at the moment I have some second thoughts about going ahead with our idea because the present time does not seen to be the appropriate one, because of the attack on the Colonial Office by Mr. Erzberger.[2] For such important matters it is best to await the 'favorable moment'. Otherwise, one only gets a negative answer. A "no" once received, makes it very hard to get a "yes" later on.

3. So you wish to proceed publicly and openly against this decision of the Government... If your article is put together skillfully, it will not be so bad. But it must be very cleverly done. And that means it should:

4. By no means presume that the readers know your conditions in New Guinea, e.g., how many workers you have on your stations and

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Letter 146: To Fr. Limbrock, Steyl, 1906 July 22, Part I: 34.378-380 Ms/K; Part II: 69.178 Ms/K, Part III: 70.041 Ms/K.

[1] Limbrock to AJ: 21.04 = Tumleo, 21 April 1906, 35.185; 22.04 = same dateline 22 April 1906, 69.177; 24.04 = same dateline, 23 [!] April 1906, 35.187; 18.05 = Alexishafen, 18 May, 35.188; 19.05 = same dateline, 19 May 1906, 25.106; 20.05 = same dateline 20 May 1906, 35.'89; 21.05 = same dateline 21 May 1906, 70.038; 22.05 = same dateline, 22 May 1906, 35.190.

[2] Matthias Erzberger (1875-1921) was a member of parliament from 1903, opposed the setting up of a federal Colonial Office and defended the SVD-Togo missionaries against their local officials.

plantations. On the contrary you yourself must introduce them to the conditions.[3] You will succeed better if you take a more human point of view and describe the long coastline to the northwest, its importance for the future and the development of the whole colony, the colonializing ideas that are being challenged, the civilizing process that is enfolding. Tell all this with a certain reserve or a balanced openness, as the case may warrant. You could also mention the trouble you have taken, of the hopes you have had, of the support which you found in the beginning, and then of the disappointments, problems, and irregularities which cropped up later. Here you can go into more detail and turn your whole report into a feature article - something like Silvio Pellico did when he wrote about his captivity in the Austrian jails of northern Italy. His article did not contain any barbs of criticism, but rather an air of patience in suffering. It was exactly that point of view, which brought about the article's great success, and called forth a universal antipathy against Austria.[4]

5. If in this way you get the ear of those circles in Berlin, Hamburg and Bremen, which are totally devoid of any interest in the missions, then later on you can make use of sharper weapons to underline some religious or legal standpoint.

6. If a person openly attacks the Government, it will only meet him when it feels compelled to. In general, though, as Dr. Helpers has often told the missionaries, the standpoint of the Government is this: If someone wants something from us, he has to come privately; if someone attacks us, then the doors close.

7. On April 23 you report: "We are now raising about 25,000 coconut palms, some 20,000 rubber trees, and about 1,500 Hevea rubber trees. They are all of different ages. The coconut palms are about 10 meters apart, and the rubber trees, 5 meters apart, so that we have a total of some 300 hectares under cultivation in various places." That is very good; bravo! May the mission reap much benefit from them.

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[3] Compare with the recommendation in letter 127, section 2.

[4] Silvio Pellico (1789-1854) an Italian poet and freedom hero. The goal was the removal of the Austrians from northern Italy. In 1820 he was arrested. The capital punishment that was imposed upon him was commuted to 20 years of imprisonment From 1822-30 he was imprisoned at Spielberg, a citadel in the city of Brunn. In 1832 his famous book *Le mie prigioni* appeared. The book was intended to show that the most difficult situations can be borne by the strength of faith and religion. The book became well known beyond Italy, and treasured to the extent that the event portrayed was considered a greater setback to Austria than a lost battle. *Enciclopedia Italiana,* vol XXVI,Rome, 1935, pp. 633-635 (E Bel).

8. On May 19 you wrote as follows: "At the moment a whole new era is commencing here. A hitherto unknown movement has taken hold of the people's souls, a draught (draft) of wind has blown through all the tribes on the coast and partially also through the souls of the inland peoples. All are beginning to open up to western Christian ideas. That is showing itself in the rapid increase of recruited laborers. The Neu Guinea Company is making good use of our settlements and projects. The last 'Siar' [official recruiter] in our area signed up over 150 laborers on one trip. In this way, it has become much easier for us to get laborers. Now it is also easier to get students for our central schools, as long as we can move around easily and often. In Tumleo, for example, we have a goodly number of students from Murik, which is some 30 nautical miles west of the mouth of the Empress Augusta River [Sepik], and more than 100 nautical miles from Tumleo. If we had no Sisters, we would not be able to teach such students sufficiently."

9. That is good news, indeed. May they prove themselves in the future, and may they not lack the blessing of the Holy Spirit.

10. It is probably with a reference to all this, that you write on May 22: "In the conviction that if your Reverence were here and with your very own eyes saw our circumstances as they really are, you would surely approve of these machines and would press forward by all the ways and means in your power to order them as soon as possible. We have all pooled our intelligence and wisdom and unanimously decided to order the following machines, to complete our setup: *1)* a gang saw with an inside frame measurement of 650 mm from the Esterer company in Altoetting; *2)* a planing machine from the Kirchner Co. in Leipzig - one which in a single operation can dress all four sides of a plank as well as tongue and groove it, along with a machine for sharpening its blade. *3)* a lathe from Wohlenberg in Hannover, where the Sacred Heart Missionaries also bought a good lathe. The total cost for landing all that equipment here would be about 10,000 Marks. I plead and hope for God's and your Reverence's gracious blessing on all this."

11. Those are large orders. Now that you are used to running into debt, you are getting bolder and it seems to me that I just cannot go along with this automatically. That you would need the planing machine and lathe is quite clear, but the need for a second gutter saw is not so evident. It seems to me that you should have at least gotten our permission and waited to see whether or not we were prepared to advance you the requested sum. Despite all the good will that until now I have shown you, I cannot fail to give you a serious admonition. Don't go and do what others do: when they begin to run up debts, they keep getting bolder.

12 Herewith my sincerest condolences over the death of good Brother Eustochius.[5] He was a wonderful Brother who by his many exertions in setting up and running the sawmill has done a great service to the mission there. May he rest in peace!

13. Would you be so kind as to have the priests, Brothers, and Sisters there give out the necessary notification of the death of a priest, Brother, or Sister and have someone collect them into a small booklet, so that the remembrance of the dead does not fade away but keeps alive. As soon as you get a typewriter down there, you can very easily, with its help, make many copies of any report. Would you see to it that two copies of a death notice remain in the mission, and that a rather detailed one can be sent here. From it we shall be able to judge how much can be published.[6]

14. As far as the shortage of Brothers goes, it is really an unfortunate situation, but I personally have always spoken in favor of doing everything possible for the missions. Fr. Blum is of the same mind. We hope at the first opportunity to be able to send you two new carpenters.

A.J.

[Part 2]

Steyl, 22 July 1906
(6 gw 1)

About the promotion of Brothers in Kaiser Wilhelmsland.

1. As far as the promotion of Brothers to vows is concerned, last year I sent you - along with copies of the constitutions in German a copy of a printed yellow page,[7] which I also enclose here. Then later, on May 16, 1906, I sent you something more detailed, namely, an ordinance of

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[5] Br. Eustochius died on 22 June 1906 in Hongkong on his way to Europe for health purposes.

[6] SMB ran an obituary for practically all who had died outside of Europe. Sometimes it is only a description of one's last illness or of a fatal accident.

[7] See letter 129, footnote 1.

the Generalate concerning the report that was to go out before the actual promotion to vows. I presume that you have received one; but just to make sure, I'll send you a sample of it - if I can still find one.[8]

2. In any case, you should have reports from the various houses where the people in question are known. And in this regard the reports are not to come only from superiors but from others who should also have a say, so that the decision of approval or of warning does not depend on the vote of one person. Nor does it suffice if these votes or reports come only from the house where the person is now living. One also asks people with whom they have lived a longer time.

3. All of this material is coming to you. Combine it all as needs be and add your own vote to the reports. Include information about birth, entry into Society, other vows, and activity engaged in. All of this is best entered on the large sheet of paper which I am sending along.

A.J.

[Part 3]

Steyl, 22 July 1906
(6 gw 1)

Your complaints about young priests. - Some new items

1. As far as your complaints about young priests are concerned, I regret that the expressions you used were not a little more restrained. Your report as it now stands before me gives an impression of being exaggerated. In such matters, a greater restraint in expression and in criticism is highly commendable; otherwise, the whole report is easily tossed aside in the belief that it was written while one was upset.

2. If you have to use strong language and expressions, it is good

[8] The generalate's ordinance of 16 May 1906 regarding the prerequisites [for taking vows] no longer exists, but is entered into the Journal of 1905 under this date. Perhaps AJ had sent the last copy to Limbrock. It would not have differed essentially from the circular letter entitled "To the reverend superiors and SVD officials, who are taking part in the screening of students and Brothers," Steyl, 18 Nov 1906, 11.359-364.

to apologize by saying yes, that they are strong but unfortunately, they had to be used.

3. Furthermore, you seem to have spoken about almost all the priests at St. Gabriel. If you do that, you will immediately find open opposition. I wouldn't do it that way, but tone down my language. Then the whole matter is better accepted. In an emergency when you do use rather mild language, you could put a little asterisk alongside it and add for the benefit of my eyes: "Actually I should have used a stronger expression here." As a matter of fact, complaints have come in from other missions, too.

4. Because of the importance of the matter, I would like to ask you for a new version of the material.[9] I make it a point not to mention from which mission the complaint comes, but naturally, I cannot prevent others from expressing suspicions when the language is too harsh.

5. In the conferences to priests after Easter, I have spelled out the essentials of your letters concerning requests for reports from the young priests going out to the missions.[10] But I added this remark: "I don't know whether the complaint expressed is targeted at one priest or at more. I presume it is at one, without pointing out the individual. So I thought it best to expose the matter to all, and let each one take from it what concerns him. At any rate it would not be proper if what was described in the letter actually happened that way. I have to leave the last point open. But I do believe that the information given was not without foundation. Later on a priest came to me and named someone who had been pointed out by all the others.

6. As far as news is concerned, I have the following to announce:

(a.) Fr. Bodems is the fourth general consultor.[11]

(b.) Fr. Esser is the rector of St. Gabriel.[12]

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[9] The accusations against the newly ordained priests and their professors at St Gabriel's is explained in: Limbrock, 21 May (footnote 1).-AJ made a collection of no longer extant letters of Limbrock's for his "Collegium Practicum" [practical sermon material] 50.054, counting backwards p. 50-52: here he names especially those dated 12.12.06 and 7.11.06. – At any rate AJ took the points in question very seriously; for example, in his letter to mission superiors, St Gabriel, 14 April 1906, 71.706: concerning the correct introduction of newly ordained priests and in his letter to the generalate, Steyl, 14 July 1906, 71.710: Complaints from the missions about the defective education of the priests. Here he quotes at length from the letter of 21 May.

[10] See leter 144, section 15 and footnote 11.

[11] After Fr. Holthausen's death a new election was necessary.

[12] Concerning appointments in St Gabriel's, see J.Alt, *Geschichte St Gabriels*,

(c.) Fr. Bock is the spiritual director and work supervisor of the Brothers in St. Gabriel.

(d.) Fr. Richarz is the assistant prefect of the students.

(e.) Fr. Koesters received an appointment for China. In his place Fr. Lux was appointed temporary prefect of scholastics under the direction of Fr. Gier. I just noticed that Fr. Koesters has been asking for an appointment to the Chinese mission for a long time.[13]

(f.) A Japanese mission is in the plans, but the decisions regarding it have not yet been finalized.[14]

In the love of the Holy Spirit,
Your confrere in the Lord,
A.J.

147

Steyl, 9 September 1906
(6 ii 4)

1. Your fainting spell on August 1. 2. Is there not always help from Wilhelmsland? 3. Fr Fey. 4. Your lawyer. 5. Nightly rest.

Dear Fr Klein,

1. Herewith I am answering your letters of March 31, April 23, and August 2. I myself last wrote you on March 20.[1]

2. It upset me to hear from your letter of August 2 that you had had a fainting spell which, though it did not rob you of your conscious-

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pp 123-131.

[13] The suspicion arose despite this not solitary remark, that Koesters had been transferred for disciplinary reasons because of his intrigues connected with the rule of 1905. See Bornemann, "P.Arnold Janssen und P Josef Koesters" in *Verbum* 9, 1967, 97-136; and more material in letter 100, footnote 2.

[14] See letter 142, footnote 9 and letter 148, section 8.

Letter 147: To Fr. Peter Klein, Steyl, 1906 Sept 9, AP-Australia, Ms.

[1] See letter 141.

ness, left you unable to work for some hours. Perhaps this came about because you are continually exerting yourself too much. I will, therefore, consider whether or not I can send you an assistant after Easter.

3. I am happy that you are unusually active and that it seems that the Lord is blessing your work. Continue on quietly but be careful not to overdo it.

4. Can't you make some agreement with Fr. Limbrock so that you always have with you a priest who is on a six months' holiday? In this way you would be getting someone who could at least help you with saying Mass, distributing Communion, and administering the last rites and baptism. Every three to five years, Fr. Buecking [in Togo] sends all his priests, Brothers, and Sisters to Europe for half a year.

5. I notice that your thoughts are noticeably taken up with building a church. But you had better not be thinking about that before you have paid off all your outstanding debts and have gathered a tidy little sum before you start building.

6. On August 12 Fr. Fey pronounced his perpetual vows here, and before that he willed all his possessions over to the Society and named Fr. Blum administrator of them. At the moment he is doing supply work at Einathen near Aachen. Perhaps in the future, he will be going to St. Wendel, where he can daily hear the confessions of the priests and pilgrims.[2] He is a very good person. His two brothers and one sister are all unmarried and had all agreed that he should will all his property over to the Society.

7. You write: "The climate here is very good. We have good meals and I sleep seven hours each night." Keep it up, especially with regard to the night's rest. I would even advise, that now since you have had a fainting spell, you extend your nightly rest to 7 ½ hours.

8. It is disturbing that the lawyer (please always include names) who was handling your affairs [3] has taken his life with strychnine and that the officials who now hold his documents, have not been able to return the ones belonging to you. From this you see that one cannot put too much trust in lawyers. The best is to keep originals of all documents in your own hands and give them the copies. Have you done that?

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[2] Pilgrims have as their immediate goal the chapel of St Wendel in the Wendel valley, and thereafter climbed up to the mission house.

[3] See letter 141, footnote 1.

9. I send greetings to your two good Brothers and thank Br. Leodegar in particular for his letter of April 29. May they both proceed to prepare themselves well for their perpetual vows. In advance, I already send them my best wishes for the richest of blessings from the Holy Spirit on that day and I also recommend myself and our two congregations to their prayers.

With hearty wishes,
Your spiritual father in the Lord,
A. Janssen

148

Steyl, 13 September 1906
(6 in 1)

Dear Fr. Erdweg,

1. Thank you for your warm and detailed letter of May 1. It has given me an overview of the entire mission which you have visited.[1] I am copying a few points from the letter in order to recall them better.

2. I see that the following are in Tumleo: Fathers Erdweg, Loerks, Doehre and Puff ; plus Brothers Cletus and Canisius; and Sisters Ursula, Veronica, and Josephine.

Fr. Wortel and Br. Gottfried, who is here momentarily, are stationed at St. Anthony's [Ali].

Br. Ferdinand is at St. Anna [Aitape].

Frs. Schlueter and Averberg and Br. Clarence are in Walman.

3. Hearty greetings to all these priests, Brothers, and Sisters who belong to your deanery. Greetings also to the newcomers: Sisters Cherubina, Deogratias, Pacifica, Valentine, and Chrysostom.[2]

Letter 148: To Fr. Erdweg, Steyl, 1906 Sept 13, 62.967 Ms/K. Erdweg's answer to AJ, Tumleo. 1 May 1906, 62.965f.

[1] Erdweg, 1 May: "Last January I travelled with the 'Raphael' and was also at St Michael's with the Very Rev. Prefect. On the way we went ashore at Monumbo and I asked Fr. Vormann to come along, for we had to consult with Very Rev. Fr. Prefect about the 'Raphael'. We could only sail back to St Joseph's [Tumleo] with Very Rev. Fr. Prefect in the middle of February. That was the first opportunity to sail since Dec. 8 of last year.

[2] Erdweg, 1 May : The occupations of the Sisters: Cherubina – seamstress and

4. The arrival of Br. Gottfried was especially gratifying to me, because I then had the chance to find out a few things which I wanted very much to know.[3]

5. I am happy that you are carefully looking over the *rule*. Both you and Fr. Vormann want to know more about the duties and rights of the house superiors.[4] Please pray that everything that is still lacking in the *rule* may in time find a place in it.

6. I am especially interested in the sawmill and the setting up of St. Michael's [Alexishafen]. From week to week, I also await news about the setting up of a station in Dallmannhafen [Wewak], which should be much easier now that the sawmill is working.[5]

7. I hope that the mission there will from year to year blossom in both the religious and material sense. It is, of course, going to take a little time yet before the number of Christians reaches a thousand . But I hope that this will also happen.

8. At the moment we are planning to start in Japan. From August 13-15, the pious and dedicated Bishop Berlioz of Hakodate came here from their seminary in Paris and offered us a part of his diocese in the northwestern section of the island of Nippon. It consists of three provinces. We would be expected to set up a school in each province. I hope that Rome will approve of it all. There is a great interest in Japan in our European houses.[6]

With many sincere greetings,
Your spiritual father and confrere in the Lord,
A. J.

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printer; Deogratias – teacher; Pacifica and Valentine – alternately in the sewing room, the kitchen, and laundry; Chrysostoma – shoeshop.

[3] Brs. Gottlieb and Eustochius had left on their trip to Europe, on which the latter died in Hongkong. (Letter 146, part I., section 12 and footnote 5)

[4] Erdweg was superior of the western sector (Tumleo, Ali, Walman and its four villages, and St Anna), and Vormann oversaw the middle sector (Monumbo and Bogia). – Erdweg, 1 May: "We came here as young priests and had hardly any idea in Europe of conditions here; now we have been here a longer time and live in the land of forgetfulness, where a person forgets what is past sooner than at home, and so such an introduction into the proper administration of our office is very desirable; under certain conditions and regarding certain points it is absolutely necessary for the listeners so that along with God's grace they may produce fruitful results for themselves and other confreres."

[5] Things were easier especially because after the setting up of the sawmill it was much easier to get timber for construction. Besides, the sawmill brought about a not unimportant saving of money.

[6] See letter 142, section 12, and footnote 9.

149

Steyl, 14 September 1906
(6 io 2)

1. New Sisters. 2. Report before final vows.
3. Your successes. 4. Bishop Berlioz.[1]

Dearest Sister Superior,

1. Thank you for your esteemed letter of April 18 and for news of the joyful day you had prepared for Sisters Magdalena, Philomena, and Veronica.[2]

2. Your wish for three new Sisters, including one who is a trained teacher, is well on its way to fulfillment. All we have to do now is wait until the next priest travels in your direction.[3]

3. I am happy about your success with the children. Combine zealous prayer with your dedicated work and keep an attentive eye on the little ones, and I am sure that God will bless your efforts.

4. It pleases me particularly to hear that two young boys and two young girls have shown the ability and desire for further education. Incidentally how many Christian couples do you have there? They and their children are the hope of the mission. So give them some special attention.

5. Thanks be to God for having given you an untiring love for work and with it, good health. Please perform your duties with generosity, love, and trust in God. If you run into problems, bear them quietly

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Letter 149: To Sr. Valeria, Steyl, 1906 Sept 14, 82.848 Ms/K. The copy was meant for Fr. auf der Heide.

[1] The theme, Mission in Japan, (letter 142, section 12 and footnote 9, and letter 148, section 8) was not treated in the letter in its present form.

[2] Valeria, 18 April, no longer exists. – The Sisters mentioned had pronounced their perpetual vows on Easter Sunday, 15 April. Srs. Veronica and Philomena were stationed in Monumbo, Magdalena in Tumleo. Information from Erdweg,1 May (letter 148). – According to the Journal for 1905, under 14 Sept. (6 io 1) a letter of congratulations and of thanks for mail received went off to the three Sisters.

[3] On 23 May 1907 eight Sisters will leave Steyl for New Guinea. Departure book. – Limbrock to AJ, Alexishafen, 19 May 1906, 25.106: Once we have enough timber, nothing will prevent the opening of more Sisters' convents: "Here in St Michael's one is longingly awaited, as well as one later in St Anna and another in Regina Angelorum

and wait for the time when you can speak about them. Much is gained by patience and trust in God.

6. Sister Josephine wants to make her perpetual vows next year.[4] If she is the only one in line to do so, when will the others be due? Since the prescribed spiritual exercises cannot be held for one sister alone, it would be good to combine Sisters belonging to courses adjacent to one another into one combined exercise. In a case like that I can shorten, by dispensation, the time in temporary vows for those in the last group, and the ones in the first group would have to keep renewing their temporary vows. Would you be so kind as to talk over this matter with your other superiors. You yourself can present the requests that look good, and then add to them the dates when the temporary vows for each Sister would be expiring.

7. It is necessary that you make all these preparations about nine months ahead of time. Any Sister who feels called to give an opinion on a candidate, should do so. Eventually all this comes to you and your consultors, and from them to Fr. Prefect; and then after all the relevant opinions have been screened, they are sent on to Steyl, preferably to Mother Superior Theresia. After she has added her opinion, she sends the decisions on to Fr. auf der Heide and to me.

8. As far as the Sisters, who are unsure in their vocation are concerned, it is of utmost importance that preferably more people give their carefully thought-out judgment about them. It is also desirable to scrutinize other cases in the same way, in order that, if an admonition has to be given, it may prove beneficial.

(signed) A. Janssen

(Walman)." During the year we are reckoning with two new stations. For the moment six Sisters will suffice for them. "Sisters in this mission are of extraordinarily great importance. And it seems to me that they have a much better spirit than, for example, our young priests in general, and so they exert a blessed influence, even though much is still to be desired. Furthermore, the good Sisters can dedicate themselves more to education, for which they have more patience and perseverance, prepare themselves with more zeal, and so achieve more and better results than most priests do. And right here in this country, schools are very important. For it becomes ever clearer and more evident that the people here, especially the youth, are well talented and able to be educated. Some of them show an astounding desire to learn as soon as they begin to see the usefulness of education."

[4] Sr. Josefine was in Tumleo, according to letter 148, section 2. She made her first profession in Steyl on 10 June 1900. She will make her final profession together with Srs. Christophera and Anselm on 3 Oct. 1909 in Alexishafen. Departure book.

150

Steyl, 28 October 1906
(6 kc' 1)

Suggestions

Very Rev. and dear Prefect Apostolic,

1. I have received your esteemed letters of June 13, and September 6, 7, 8, 9, 10, and 14 and will gradually try to answer them all.[1] Before all else, I wish to make a few suggestions to you that I think necessary. I hope you will not take them amiss, keeping in mind that I myself have done a thing or two to raise your status.

2. I find that a superior must go about his work with great caution. It is not enough that he means well in all he does; he must also take into consideration other matters, if he wants to succeed.

3. I know a superior who has all the best of intentions. Yet, I keep on finding out more and more that practically all his priests and Brothers are against him. The good man in question keeps writing to me to appoint someone else in his place.[2] I wish very much that matters will not go the same way for you as they are for him. I will try with this letter to help the situation a little. One confrere writes to me as follows:[3] "A depressing atmosphere hangs over this mission. No one wants to speak one's mind freely about this state of affairs, and keeps postponing writing to Your Reverence from one boat to the next."

4. Everybody, from the first to the last, greatly admires your piety and striving for perfection. It must really be hard to work with such patience, and to keep on doing your duty the way you do.

5. Your success in external matters seem to be acknowledged by everyone. But you fail in one regard.

Letter 150: To Fr. Limbrock, Steyl, 1906 Oct. 28, 34.385f Ms/K

[1] Limbrock: 13.6 = unknown; 6.9 = Friedrich-Wilhelmshafen, 6 Sept 1896, 34.381-383; 7.9 = same dateline, 7 Sept 1906, 35.262f; 8.9 = Alexishafen, 8 Sept 1906, 34.387: statistics about the state of the plantations; 9.9 = unknown; 10.9 = Alexishafen, 10 Sept 1906, 35.194; 14.9 = Alexishafen, 14 Sept. 1906, 34.384.

[2] Most probably Fr. Peil is meant, the superior in the USA.

[3] The quotations cannot be verified. AJ probably did not enter the letters concerned in the archives. – Limbrock to AJ, Alexishafen, 25 Jn 1907, 35.100: "I don't doubt in the least that the good priest confrere who wrote to your Reverence about the

6. Your approach to others is such, that it does not inspire love or confidence; I would almost say that it is repellent. Most people - in fact, almost all of them - who have had anything to do with you have a great fear of you and everyone of them, even the school children, seem to prefer leaving your station rather than visiting it.[4]

7. Another report goes as follows: "A short time ago one of our older missionaries, who is very highly respected by all the confreres told me that almost every time he hears that the Rev. Prefect is coming, his heart trembles in fear. Anything the visitor notices on the station that is not exactly to his liking will immediately be censured, even in the church and in the most offensive way and often in the roughest language.....without first informing himself about the matter in question, or taking into consideration the position of the accused person in the presence of the others."

8. He continues, "Besides, I have also experienced that there is a lack of trust and especially of courage, to bring up difficulties that require a solution because for the most part they are not solved, and the complainer is rendered so speechless that he prefers to keep silent. Some dissatisfaction also arises from a poor administration at the procure and the relationship between the priests and Brothers; theoretically the priests rank above the Brothers, but in reality they do not."

9. I have no intention of making the above-mentioned comments my own; but I think you should know about them. Kindly permit me, then, to share my thoughts about how one might go about avoiding unpleasant situations.

10. I would consider it a mistake for you to openly deny that they exist. Love and trust cannot be forced on anyone, but must be sought with the help of God's grace and an appropriate behavior. The human heart is strange: it does not allow itself to be won over except by toler-

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prevalent atmosphere, truthfully said what he thought. It seems to me that I will only be carrying water to the Rhein if I multiply words over this matter." Limbrock to AJ, Alexishafen, 16 Feb 1907, 35.201-203, disagrees thoroughly with the accusations.

[4]Limbrock to AJ, Alexishafen, 12 Feb 1906, 35.180f: "The truth of the matter is this. One or the other young priest was fond of children, played with them, etc. Our wild youngsters from the bush are in the beginning a bit rough and coarse. I willingly agree that not everyone would consider it dangerous and improper to play along in the games of such children. For my own part I can't imitate that. [...] For by it I sink, and the children don't gain anything [...] In general I remember that in all my postings I have had a lot to do with children but nowhere have I found it proven that they looked upon me as some sort of evil spirit once they got to know me a bit."

ance, love, and friendliness.[5]

11. A superior must be able to see and hear much without letting it be immediately noticed that he has taken in the situation and is not happy about it. It is much better for him to wait for an opportune moment to make some appropriate observations.

12. As far as your remarks on arrival are concerned, the best is to show your joy at being there again, and then converse in all love and friendliness with the confreres.

13. Make the rounds with the person in charge of the station, that is a good way to see what is going on. But when you see things that need to be corrected or improved, don't complain about them right on the spot, in the way described in the text above.

14. Perhaps on the following day you could remark something like, "Dear Fr. NN, may I say something about what I noticed on my rounds yesterday?" Or you could remark, "Why do you do things in that way? Wouldn't it be better to do them like this?" Or you could leave behind a memo of what you would like to see changed. The friendlier you are when you are doing all this, the more success you will have.

15. Very Rev. and dear Fr. Prefect, would you be so kind as to try to act according to these suggestions just once? Leave out of your speech and tone of voice everything that sounds harsh and offensive. I believe that in this way you will not only be winning the support of your subjects but also be more pleasing to the Holy Spirit. Then people will find you more approachable and you will be able to cope better in all situations.

16. In conclusion, just one remark. All that I have written above refers mainly to your position as a religious superior. At any rate I meant to be writing to you only in that context...

Warmest greetings with all my love,
A.J.

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[5] See letter 87, footnote 6.

151

Steyl, 10 November 1906
(6 lk 3)

About the introduction of Teaching Brothers

Very Rev. and dear Fr. Prefect,

1. I answered your September letters on October 28.[1] This is a continuation of my answer.

2. You wrote to me some time ago about Teaching Brothers and now again on October 14.[2] I think I have answered and told you before that you have every right to call in Teaching Brothers, and I will in no way stand in your way.

3. It is quite another matter to know how you would go about working with them. It is understandable that Teaching Brothers take over schools in a cultured country like China. But the situation is a bit different in a place like New Guinea, where they would be entirely dependent on you, and they might perhaps lay down conditions that would include being entirely supported by you. Before you start, you must consider well the conditions they might make. Have you already asked the School Brothers about this?[3] What did they answer? Do you know what conditions we made with them in China? To which Congregation of Brothers are you turning? The Belgian one which is in Yenchowfu? Or the French-German congregation founded by Lasalle?

In sincere love,
Your confrere in the Lord,
A.J.

Letter 151: To Fr. Limbrock, Steyl, 1906 Nov 10, 35.196 Ms/K. Limbrock's answer to AJ, Alexishafen, 14 Sept 1906, 34.384. Limbrock's answer to AJ regarding letter 151, Alexishafen, 18 Feb 1907, 35.204.

[1] See letter 150.

[2] Limbrock, 14 Sept: "The good Sisters who have given so much service in the process of developing our schools, cannot properly teach and educate the more mature and grown-up young men. [...] In the meantime I have an assurance that the Little Brothers of Mary (PFM, Marists) are ready to send us some Brothers." He begs for consent and "paternal blessing on this decision and its imminent implementation." – Limbrock, 18 Feb: He was very happy "for this mission because your Reverence wished to declare yourself in agreement with this plan, and I also willlingly take this opportunity in the name of this mission to declare to you our sincerest thanks."

[3] Limbrock, 18 Feb: "For some years now I have been in occasional correspon-

152

Steyl, 10 November 1906
(6 lk 4)

1. Your plantations and cattle. 2. Society property.
3. Stations in the interior.

Very Rev. and dear Fr. Prefect Apostolic,

1. On September 8 [1] you sent me a layout plan of your plantations, which I have read with great interest.

2. According to your figures you have at present 284 hectares or 1,136 Morgen with 28,650 coconut palms; 61 hectares with 26,350 *Ficus elastica* rubber trees and 4 hectares with 1,500 *Hevea brasiliensis* rubber trees in St. Anna.[2] In St. Anna you also have 700 *Castilloa elastica* rubber trees. So you have a total of 28,550 rubber trees covering 70 hectares of land.

3. All in all you have 346 hectares under cultivation, of which 180 are in Bogia,[3] 55 in Monumbo, 54 in St. Anna, 19 in St. Michael, and 38 in Tumleo and Ali. Unless I am wrong that is only one-sixth of your property with five-sixths left to cultivate. But I suppose that you do not want to cover the entire area with plantations.

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dence with the School Brothers of Arlon (The Little Brothers). True, there were long periods of silence between the letters because there was no urgency from either side. After the lapse of about a year, I received a letter from the secretary of their Superior General stating that he thanked us for the trust we placed in their Society and he hoped that in the not too distant future he would be able to send us some personnel. Some months ago I requested a list of conditions that would come into question on their part. – These Brothers of Arlon in Belgium have been in Samoa for some years and so they are more or less acquainted with tropical conditions. [...] The School Brothers are professional teachers and educators, are trained for that and have more time than our priests, because even their rules are geared to that type of life. In short, then we won't have to do what the School Brothers do. Finally our missionaries will reap many benefits from the better methods of education used on individual stations."

Letter 152: To Fr. Limbrock, Steyl, 1906 Nov 10, 35.197 Ms/K

[1] See letter 150, footnote 1.

[2] Statistic of 8 Sept: In St Anna 200 and in St Michael 500, totalling 700.

[3] The statistics give only 130 hectares. AJ added to that: "now 180."

4. Your herd of 100 cattle and 20 horses also makes me happy. How many pigs do you have?[4]

5. And now comes the negative side: your debts, about which many have complained to me. You could dull the tip of their complaints if you were to do something for the Society. It has provided you with personnel, money, and many loans.

6. You know right well that if someone is named bishop, then the major superior must also be taken care of, and he must have a residence, just as the one in Detja in China.

7. To be sure, you have proven yourself a loyal son of the Society. But you remember how it was in China under Bishop Anzer, and what was decided at the last general chapter.[5] A person also has to think about the future.

8. The regional superior must have the possibility of gathering all his confreres at his house for their annual retreat. So it should be a worthwhile site, with beautiful surroundings and be easy of access.

9. In order to answer the regional residence question well, a person has to look into the future: where are we going to make our first stations in the interior? Both the bishop and the religious superior must have a center from which each can easily get into the interior.[6]

10. There are two ways into the interior: the Sepik River and the Ramu. Which do you prefer? If I remember correctly, I have read that the shores of the Sepik are considered unhealthy, while those of the Ramu are healthy and contain a larger population. What is your opinion on the matter? Do you have any appropriate books with which to inform yourself on the subject? Here we do not have any.

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[4] Limbrock to AJ, Alexishafen, 16 Feb 1907, 35.201-203: Things are going very well with the cattle and horses. But pig farming hardly pays for itself. "If it does not get any better, an early end to the experiment is unavoidable, though it will make our kitchen much poorer."

[5] The decisions are a kind of set of statutes for the missions, by which the relationships between the religious and diocesan superiors are regulated, as well as those between their properties. The negotations regarding all that took place in the last month of the chapter, April 1898: 7.965-976. At the chapter Limbrock was a member of the senate, and in this capacity signed the protocol.

[6] Limbrock to AJ, Alexishafen, 25 Jan 1907, 35.100: St Michael must in any case become the headquarters of the mission superior. "But perhaps it could very well also become the central station of the SVD. In my opinion it has many advantages and would be well worth considering." But AJ could also choose Bogia or Dallmannhafen for that purpose.

11. This is not to say that we are now to stop setting up stations along the coast, because these do actually have the advantage of being more easily accessible. For that reason it might perhaps be wiser to occupy the best places along the coast first.

12. What is the situation about the planned station in Dallmannhafen [Wewak] and what are your plans for the near future? Perhaps, after all, it might be wiser to start at least one station in the interior in the near future. I feel that such a move would be greeted with joy by the confreres.

May God the Holy Spirit bless you!

Sincerest greetings,
Your confrere in the Lord,
A.J.

153

Steyl, 12 November 1906
(6 lm 1)

1. The mission procure. 2. Mass stipends. 3. The question of debts. 4. Pleasantness of speech.

Very Rev. and dear Prefect Apostolic,

1. I am writing to you today about your esteemed letter of September 7 concerning the mission procure. I have read it through carefully, underlined the main points in red and blue, and held two meetings with Fr. auf der Heide about them.[1]

2. In the first place I regret that you have not written to your mission procurator in five years. As he told me, he had at that time written you a sharply worded letter - but would write much more mildly if he had the chance again. In the meantime, he has written you fairly

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Letter 153: To Fr. Limbrock, Steyl, 1906 Nov. 12, 35.264-266 Ms/K. Limbrock's answer to AJ regarding letter 153, Alexishafen, 13 Feb. 1907, 35.272-274.

[1] Limbrock to AJ, Alexishafen, 7 Sept 1906, 35.262f. – Compare also letter 144.- Limbrock, 7 Sept: he left it to the good judgement of AJ, to inform Fr. auf der Heide about anything in this letter he wishes to know."

often on occasions of feast days, deaths, celebrations and congratulations and proven his interest to the extent that his time and circumstances allowed, but has never received a direct answer from you. Nor has he ever received a direct thank you note for the great demands which the mission there puts upon his procure.

3. In years gone by, people at the procure worked to the best of their ability; but because of lack of personnel, some matters were taken care of rather inefficiently. But in the meantime, matters have improved decidedly since he has received a more and better qualified staff. In the beginning he had to do almost everything himself. Then he got a priest assistant who, despite his good will, was of little help because of complications in the matter for someone untrained. Later he received some Brothers but lost them because they either left or were of no use to him. For the last three years he has had Br. Henry,[2] who with much dedication and generosity has been handling procuratorial affairs with such professionalism, that the Lord must be especially thanked for him. He is particularly taken up with finding sources of supply which are good but not too highly priced. I'm afraid, though, that this Brother is straining himself too much and working too late into the night. In any case, even if here and there his work is a bit less than perfect, he deserves the greatest thanks and recognition.

4. Both he and Fr. auf der Heide have been working at compiling appropriate circular letters that contain requests for support and are being sent out to benefactors. This is done before the New Year and before the departure of the missionaries and Sisters, in order to help defray their travel expenses.

5. He thinks that the justifiable complaints concern earlier days and are not necessarily about the procure. For clothing material, for example, people often turned to Fr. Steger.[3] In taking care of orders - you might not know this but others do - Fr. Steger, despite all his good will, is rather slow. So one has to take both sides into consideration and lay some of the blame on Fr. Steger as well.

6. What a gigantic service the Mission Procure renders! About 1,000 rather large boxes have been sent to the missions. Two carpenters work uninterruptedly just putting them together. What a colossal task it

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[2] See letter 144, footnote 3.

[3] Jakob Steger (1859-1911) besides his duties in the Brothers' quarters, was also responsible for the linen closet and the sacristy. AJ to Schlaghecken, Steyl, 12 March 1904, 18.898-900.

sometimes is for the Procure just to get the objects that belong in each box. So, I beg you to be considerate in your judgements. People in the procure know of Fr. Limbrock and they shy away from his scoldings and so they try their utmost to keep him contented. So try your best to approach them with good will and keep them in a good mood.

7. You yourself admit that mistakes have been made.[4] If this was not expressed too much in letters in the past, it will be in future. Fr. auf der Heide assures me that your mission is in no way handicapped but, as a matter of fact, is way ahead in more things than you could ask for. And so it is that the general mission money is almost equally distributed between China, Togo, and you. But by right a mission is owed more by the number of the priests it must support. More "fat" stipends are sent to your mission than to the other two. You yourself admit that in the annual report for 1904 the sum of 4,449.04 Marks for 2,300 Mass stipends was credited to you. That is almost 2 Marks for each Mass. That is very much, since stipends for one dollar such as one gets in North America, are very rare. But we do get many for 1 Mark from dioceses where the normal stipend is only 1 Mark.

8. Whenever a benefactor wanted to donate a larger sum of money to a mission, the procurator recommended New Guinea whenever he could.

9. Concerning the charge of 3% duty on your debts, he is bound to do that. Because you sometimes placed more orders than could be covered by the money you had in reserve at the procure. At times like this he had to come to your aid with money borrowed from missions, like China for example. And it was not right for him to withhold the interest rightfully due to them. On the other hand he helped you because he covered the taxes you owed from the general mission funds, with the remark that they were being entered as income...and so actually cost you nothing.

10. As far as our sending you Mass intentions is concerned, it seems to me that it is urgently necessary for you to break your silence, and settle the matter through an exchange of mail. Perhaps there is a letter about this on the way to Fr. auf der Heide, who told me that he has made a temporary rule and has asked you to clarify the matter by No-

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[4] Limbrock, 7 Sept: "Admitting a mistake is the first and most necessary precondition for any improvement, no matter how long it takes. Where a mistake is not acknowledged as a mistake, but on the contrary is attributed to others when the possiblity arises, this shows that good will is lacking as well as the possibility of improvement, and unavoidably a deteriorating process sets in as well as other damages."

vember 1. You must remember that he has the first responsibility for Mass intentions which he sends out or disposes of. He believes that the Masses, according to papal decree, must be celebrated within a month. So he can give you intentions only when they can be taken care of within that prescribed time. Make some arrangement with him about how many Masses a month he can ascribe to each one and help him to carry out the pertinent rule in a good and orderly fashion.

11. He informed me that some missionaries wrote to him that they celebrate 17 Masses each month from the list indicated by the mission procure. Others, on the other hand, had expressed themselves as undecided. Still another had asked you how many Masses he must celebrate in this way, and you had just shrugged your shoulders. Hence, this awkward subject, with which so much responsibility is connected, has so much uncertainty connected with it.

12. Then you wrote to me that you had let him know that you had to decline the responsibility for some of the failures.[5] Why did you do that? Don't you know any other way, than the one indicated, to comply with the intentions within one month? It is your business to provide your missionaries with instructions on what to do when in individual cases they are unable to celebrate the indicated 17 Masses. It is impossible for the procure to sort that out from this distance.

13. I am writing all this to you not to put the blame on you, but only to give you an opportunity to sort out the matter, in case it has been wrongly understood.

14. I complained to Fr. auf der Heide because he had written to you: "So that's the way it went over all the years." He promised me he would not say that again and would try his best to re-establish good relations with you.

15. It is very risky for you to keep making big orders without having the money to pay for them. They don't do that from China or Togo. The procurator could refuse to fill your orders because he doesn't have the money. But, to the best of my knowledge, Fr. auf der Heide has never done that. You owe him thanks for that. And it would be more than proper that you do not just thank him through me, but that you thank him

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[5] Limbrock, 7 Sept: He had to deny the responsibility "because here in these wild countries a person is put into impossible situations by all kinds of obstructions that make it impossible to keep to such a mathematically circumscribed law. And besides, because one is also alone, one has no confrere to whom he can give the remaining Masses to be celebrated within the prescribed 30 days."

in your own words.....but without annoying him by the way you usually do that.

16. You have written to me as follows: "It should not be allowed that our orders be altered or completely disregarded at the mission procure." I agree with the first part of the statement. As far as the second one goes, I agree with it, too, insofar as we are dealing with ordinary items which are clearly needed. If, however, we are dealing with more expensive items, then the procurator, of course, has the right to make suggestions and also call attention to your current substantial deficit, or he can have recourse to me and ask whether he is allowed to fill the order in question.

17. With regard to debts, you formerly made reference to Argentina. It is true that Argentina formerly received a rather large loan from us, but that did not come from the mission procure. It came from this house itself, and only on condition that they pay interest on it. The first case was in Buenos Aires where for the development of the mission, they had to buy some indispensable adjoining property that cost about 100,000 Marks. Later a church was built on this property, not at our expense, but mostly from the donations of the faithful.[6]

18. The second case was explained to you by Fr. Becher at the last general chapter. He promised to enter all the money into his books as a mortgage at an interest rate of 4 to 5%. But the country's interest rate was higher and the difference went to the mission which needed it to support various projects. This method of operations was approved by the procurator of our house, and I agreed. I cannot, however, recall how large the pertinent sum of money was. Since then, as far as I can remember, Argentina has never taken out any more loans.[7]

19. As far as our kindness in extending your credit is concerned, I don't think you have anything to complain about. And I don't think you do complain. But I must ask you to take great care that other missions do not find out about this. For I would really not be in a position to extend them the same credit. I should also like to remind you that Fr. auf der Heide had much to do with preventing even more admonitions from coming to you. So you should try to maintain friendly relations with him.

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[6] Regarding the building of the Holy Spirit church in Buenos Aires, see: AJ *Briefe nach Suedamerika,* Vol III, Nr 502, section 6, and footnote 9.

[7] Concerning the question of the Argentinian debt, see: AJ, *Letters to South America,* Vol I, Nr 128. - AJ, Memorandum for 25 Jan 1907, 8.107a: From the beginning Wilhelmsland received the following: "From us in round numbers 158.000 Marks; through us 392.000 Marks." – See also letter 167, footnote 5.

Grave of the Right Reverend Eberhard Limbrock, SVD
in Sydney, Australia - Born 23.05.1859 - Died 31.05. !931
Prefect Apostolic and Founder of the Catholic Mission in
Northern New Guinea

New Guinea Crucifix

20. As far as managing the general mission finances goes, until now I have had no complaints. But since you have now brought up the matter, I have forwarded to you the above-mentioned communications from Fr. auf der Heide and will keep that point in mind and wherever possible, in consultation with my general consultors, give you more guidelines on the matter. Whether you will gain as a result, I have my doubts, as I mentioned above.

21. Please forgive the above-mentioned communications, Very Rev. and dear Prefect Apostolic. I shall most certainly no longer come to the aid of Fr. auf der Heide, unless it is necessary. On the other hand your stand in this matter was somewhat unfavorable since you had not written to him in quite some time. I do know that formerly he complained about your letters and their lengthy accusations. Now you have gone to the other extreme and don't write to him at all. As I see it, neither of the two ideas was a very good one. The first one agrees with the complaints which I have received from New Guinea, and passed on to you.[8] I would like to ask you to pay special attention to this point. You are otherwise such an able mission superior and devout priest, whom I treasure highly and have often defended. You must therefore in future work at changing your method of approach, which in your lifetime has certainly brought you much disagreeableness. If you don't succeed completely in it, then ask those you deal with to be patient with you.

22. In general keep moving ahead slowly. Since the mission procure has been requested by China to pay back its loan of about 90,000 Marks, I am going to propose to the Generalate that this sum not be debited to the mission procure but to the mission house as creditor. We will then have to consider whether we shall not be obliged to collect interest from all sides annually. In any case, we would then be free to give away whatever we can.

May God the Holy Spirit bless you and make you an ever more perfect servant of the Lord.

With all my love and sincerest greetings and best wishes for your approaching name day. [9]

Your confrere in the Lord
A.J.

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[8] Complaints about Limbrock were communicated to him for example, in letter 150.

[9] See letter 70, footnote 2.

154

Steyl, 3 December 1906
(6 mc 1)

Promotion of Brothers to vows.

Very Rev. and dear Fr. Prefect Apostolic,

1. I just saw on my calendar that the ship for Hongkong-New Guinea departs Naples on December 6. So I have checked through my mail to see whether I still had some letters which are unanswered.

2. In September you sent five letters, of which I have answered three: (lk 3), (lk 4), (lm 1).[1] I believed that I had answered them all but found that I had not even completely read the one dated September 18. I think I had been interrupted while reading it. So I am sitting right down to take care of the matter.

3. In its second half, this letter concerns itself with admission to and preparation for perpetual vows. In order to answer it well, I have to check your letters to me and my answers to them. I'll report on what I have found.

4. On December 3, 1905 [2] you wrote as follows: "A group of Brothers like Gottfried, Wunibald, Sylvester, and Ferdinand have had their first and second vows expire, so far as I know. In order to be on the safe side, the request for admission to perpetual vows at the proper time was sent to Steyl. But until now I have received no positive answer."

5. I answer to that as follows: it is only since the promulgation

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Letter 154: To Fr. Limbrock, Steyl, 1906 Dec 3, 69.180f Ms/K.

[1] See letters 151, 152, 163. – Limbrock's letters to AJ: Alexishafen, 6 Sept 106, 34.381-383; same dateline 7 Sept 1906, 35.262f; same dateline 10 Sept 1906, 35.194; same dateline, 14 Sept 1906, 34.384; Monumbo, 18 Sept 1906, 69.179; same dateline, 20 Sept 1906, 35.195. There were six letters. Add to them the report about the plantations of 8 Sept 1906, 34.387.

[2] Limbrock to AJ, Alexishafen, 3 Dec 1905, 35.171. The date of the answer is recorded as 27.01.06, and 3.12.06. The Journal for 1905 lists 27 Jan 1906 (ab' 6): to Limbrock (answer to 3 Dec) 1) Fr. auf der Heide; 2) intellectual works; 3) Gottfried, Wunibald, Sylvester, Ferdinand. – Texts from this letter would be quoted in letter 137, section 6, but under the date of 28.01, which could be attributed to the difference in dates between dictating the letter and transcribing it.

of the *new rule* on 5 October, that a person pronounces perpetual vows after six years in temporary vows.[3] At that time the Brothers themselves wrote in, asking to be admitted to perpetual vows. Since that did not suffice,[4] a yellow slip was inserted into the German rule books which were sent out in November or December. I am enclosing a copy of that here. On the inserted slip it says that a Brother's application to take final vows is not enough, but that it must also contain a report from the superior of the house where he lives and of the religious superior of the mission. At the same time there was a reference to #190 of the Constitution, where it says: "In order to admit members to perpetual vows, the General must have the backing of a majority of votes in the general and provincial council. In addition to that, all superiors to whom a member has been subject are to be heard because they are in a position to make the best judgments. Among these can also be one or more individual Brothers when it is a question of admitting a Brother to vows."

6. In my letter of January 28, 1906 I wrote the following:[5] "8. I believe that you have admitted Brothers Gottfried, Wunibald, Sylvester, and Ferdinand to the six-month preparation for perpetual vows. Please report to me about this by sending me a summary of just what you are doing in this regard. 9. With regard to the vote of the general council concerning perpetual vows, you will hopefully have received along with the little German rule book also an enclosed slip of paper in German. From that you can see that a rather complete personal report must be sent in. This must come, for example, from the superior of every house where the Brother concerned had lived for a longer period of time. This superior is also to consult with other Brothers under whom the Brother concerned worked, and others who know him well. All of this information goes to you and after you have added your own remarks, you are to send it on to us. 10. All of this is important (1) to keep out undesirables. (2) And to use this occasion of admission to perpetual vows as a very appropriate time to give a fatherly admonition, which can be of great help to the person concerned in times to come. I beg you to look into all this."

7. After that, in your letter of April 22, 1906 you did not send a more detailed report about the Brothers concerned.[6] But you did say that

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[3] Formerly it was nine years (3 times 3 years). – The change would not be known in New Guinea, since the new rule, written in German, was sent there only shortly before Christmas 1905. See letter 125, footnote 8.

[4] See letter 129, footnote 1.

[5] See letter 139, footnote 1.

[6] Limbrock to AJ, Tumleo, 22 April 106, 69.177: "As far as I know, there was

you would be having problems with the six-month preparation, and drew my attention to the fact that in 1903 only 50 days were required.

8. In my letter of July 22, 1906, I again reminded you that I needed a more complete report about the Brothers concerned. At that time I did not add any more details about the time of preparation except to say that the six-month preparation is laid down by the rule and I would not dare to remove it after the Holy See has approved it. I can, however, in virtue of Constitution # 31 reduce the time of probation and will do so if it is necessary. You can also handle the matter in this way: since a time of preparation is prescribed but nowhere are there any details about it, you could also, according to need and circumstances, assign certain prayers to be said and readings to be made. For example, during the probation period you could assign a certain amount of time after breakfast for prayer and reading, or attending a Mass that is being said; or you could also assign a similar time for it in the evening.

9. Of course all that alone will not suffice, so you must see to it that a very special preparation is arranged immediately before renewing their vows. If the situation in the mission does not allow for more, then between 30 and 50 days would suffice - but there must be a period of preparation. Best would be a six-month preparation along the lines that I have just suggested. This would then do away with the need for a three-month dispensation.

10. You write again about the matter on September 18 and I see that we have not gotten any farther in the matter, because you do not want to begin with the preparatory time until a person has been accepted. But now I am in straights because the reports demanded by the rule have not yet arrived from New Guinea. I will lay the matter before my consultors, who will be arriving soon, and we shall do whatever we can under

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enclosed in the letter a notification for Br. Sylvester stating that he could be promoted to perpetual vows. Brs Gottfried and Wunibald have asked for the same permission, but as far as I can remember, no such permission has arrived from Steyl. What is to be done? Br. Ferdinand has also written about that. For him came a delay of one year with a warning. I informed him about this and he accepted it in good grace. In the meantime he has been transferred to St Anna. [...] Since he indirectly already has the admission to perpetual vows, because he was delayed only because of some incidents, I presume that on the part of your Reverence now nothing stands in his way for pronouncing his perpetual vows. In any case I ask you in your goodness to agree to give him another chance. For if every step forward is going to be bogged down with so many conditions and formalities, then the daily work routine for our small number will gradually become too complicated and intolerable. In friendly goodness would you please send ahead the permission for the two other Brothers [Gottfried and Wunibald]."

the circumstances.[7]

11. I must urgently remind you of the following: it is absolutely necessary that you get yourself a notebook where you enter all important information about every priest and Brother... [8]

.....It is important that you add your own personal remarks to all reports; after weighing the judgments of others, the matter should be brought to the point where we can then make our important decisions.

18. Rev. and dear Fr. Prefect, please excuse all these observations. I don't make them willingly. I have, as you must admit, tried to oblige you. But at the same time, I had to inform you about what you had to do with regard to promotion to vows. Hopefully all will go well the next time.

In sincerest love,
Your confrere in the Lord,
A.J.

155

Steyl, 15 January 1907
(7 ap 2)

1. Recuperation where? 2. Heart Apparatus. 3. Fr. Peil.

Dear Fr. Klein,

1. Since I have not heard from you for a long time, it was a real pleasure to get your letter today, dated December 11.

2. You write that Fr. Limbrock has informed you through Fr. Loerks that no more people will be coming there for recuperation, but

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[7] General council meeting, 3 Dec 1906, 8.128: Brothers Wunibald, Sylvester, and Ferdinand were promoted to perpetual vows. "All three received unanimous acceptance, but with the condition that at the next scrutiny in New Guinea, no objections arise against them." Signed by: AJ and Blum.

[8] At least two typewritten pages of text are missing.

Letter 155: To Fr. Peter Klein, Steyl, 1907 Jan 15, AP-Australia, Ms

only on business visits. Unless I see that in writing, I would doubt it.

3. I hope that all is still well with you. The last report about your fainting spell naturally worried me.[1] Is it perhaps some ailment like the one that attacks good Fr. Hilger quite often and renders him unconscious for a while. But his friend and consultor, Fr. Buettgens always has a hasty remedy. He uses a heart apparatus, lays its coils on his chest in the area of the heart, then places a container with water a bit higher than the chest, for example on a night table. He then sucks the water out through the opposite end of the hose; it travels through the windings of the aluminum spiral tube and cools the area around the heart by flowing down into an empty container where, because of the law of communicating tubes, it will continue to flow until all the water has passed into the lower container. After he does this one, two, or three times, Fr. Hilger's eyes begin to open again and the fainting spell is over. Surely such a heart apparatus must be obtainable in Sydney in some medical equipment supply house. You could then show the Brothers how to operate it so they can come to your aid if need be. Or you could lie in bed and experiment with the equipment yourself.

4. Fr. Superior Peil does not feel happy about his work in North America. He has handed in his resignation and we might have to give in to his wish, which is also supported by others.[2]

Best regards to the Brothers

In sincerest love,
Your spiritual father in the Lord,
A. Janssen

156

St. Gabriel, 14 April 1907
(7 do 2)

1. Fr. Wendel. 2. New missionaries for New Guinea.
3. Show projects to Fr. Visitator Bodems when he comes.
4. Report wanted on conversion of Protestants.

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[1] See letter 147, section 2.
[2] See Alt, AJ *Letters to the USA*, Nr 152: 16 Jan 1907

Letter 156: To Fr. Peter Klein, St Gabriel's, 1907 April 14, AP-Australia, Ms

Dear Fr. Klein,

1. Would you kindly read the enclosed letter for Fr. Wendel and then give it to him sealed. Next, would you be so kind as to report to me more in detail about him. As I hear, he likes it there. That surely could not have its reason only in his "happy leisure", or in being able to study zoology more thoroughly.[1]

2. Five missionaries have been appointed for Wilhelmsland. I hope that they will bring joy to Fr. Limbrock.[2]

3. When Fr. Bodems eventually comes for the visitation, you can explain your plans to him.[3] He can then report about them to me. But I cannot promise you that anything will come of them.

4. You wanted to start converting the Protestants. Please share with me in your next letter how much progress you have made in the matter.

5. Give my best regards to Brothers Robert and Leodegar.

6. May God the Holy Spirit bless you and sanctify you along with all who are entrusted to your care. How long have you been there now? In the meantime you must have become a venerable pastor who

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[1] Compare with letter 167, footnote 12.

[2] AJ wrote to Limbrock on 13 April (Journal 1905), asking whether he would take Fritz Vormann back to the mission. That no other topic was treated in the letter is explained by: AJ to the general councilors in Steyl, St Gabriel, 13 April 1907, 70.068. – According to the Journal of 1905, the news about the new priests came only on 20 April. The letter no longer exists. The names of the five New Guinea missionaries were: Max Lohmiller, August Becker, Peter Brenner, Phillip Jaeschke, and Franz Kirschbaum. The first two sailed from Genoa on May 26 with Brothers Cantianus and Beda; the last three also sailed from Genoa, with Br. Frumentius on July 21. - AJ to the general councilors in Steyl, Rome, 16 July 1907, 70.073: due to the forced recall of three missionaries from Togo [see Mueller,*Togo,* pp.177-181 the idea was expressed of re-appointing one of these three toTogo. "The answer was negative because each had specific grounds for going to [New Guinea]. Fr. Kirschbaum had studied general linguistics and was meant to work in that field. Fr. Jaeschke was devoted to microbiology and had specialized in it, which would be important for inspecting the blood of those suffering from fever. Fr. Brenner is the kind of jack of all trades which Fr. Limbrock is anxiously looking for, and he is interested in boatbuilding, for which he will have a good opportunity. "

[3] Because he was making a visitation in the USA, Bodems was away from Steyl from 1 Dec 1906 until 4 Aug 1907. – At this point the plan of a visitation to Australia does not come up. Perhaps Bodems was to journey from the American west coast to Japan and South Shantung, and then to New Guinea and Australia. In which case one of the general councilors, which Bodems was since 25 June 1906, would have gotten to know all the countries of operation outside of Europe except Togo, for he had already visited South America.

has lost some of his youthful qualities.

7. Due to an urgent request from Bishop Marschall,[4] I have sent Fr. Fey to Schwarzau near to Wiener-Neustadt, where he is helping the pastor.

Sincerest greetings in all love,
Your spiritual father in the Lord,
A. Janssen

157

Bischofshofen, 11 May 1907
(7 el 1)

1. Visit with Cardinal Moran. 2. Preference for Missionaries of Africa (White Fathers). 3. Sports Club for boys. 4. St. Rupert.

Dear Fr. Klein,

1. On March 14,[1] I answered your letter of January 6, and today I am referring to those of January 11 and March 18. You report about your visit with Cardinal Moran and about the esteem in which our priests and Brothers, including Fathers Fischer and Fey and Brother Theodulph, are held by the people. Do you perhaps know what has become of the latter and whether or not he reached his goal of the priesthood. If you do, please let me know.[2]

2. The fact that Cardinal Moran has allowed the Missionaries of Africa [White Fathers] of Lyon, and not Fr. Doehre, to preach and take up collections in all his churches, shows that we do not stand on such good terms with him.

3. I would like to hear more about the St. Vincent Sports club for boys, of which you are the director.

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[4] Auxiliary Bishop Marschall of Vienna (1840-1911) often ordained the seminarians in St Gabriel, also those to the priesthood mentioned in letter 141, section 5. – About Fr. Fey, see letter 16, section 9.

Letter 157: To Fr. Peter Klein, Bischofshofen, 1907 May 11, AP-Australia, Ms.

[1] See letter 156.

[2] See letter 162, section 11.

4. I am momentarily at our latest establishment, St. Rupert, near Bischofshofen, which in the last few years has made much internal and external progress. Enclosed is a snapshot of the mission house. Show it to Fr. Wendel and the two Brothers, too.

5. From here I am planning to travel to Rome shortly, and then I'll return to Steyl via St. Wendel's. I ask you to pray especially that the Lord may bless my work in Rome.[3]

Warmest greetings,
Your spiritual father in the Lord

6. I am in favor of your holding on to the parish in Drummoyne. For the rest, try to keep on the best terms with the diocesan priests under the circumstances. But protect yourself from the spirit of the world.

7. What you have written about the destructive influence of the spirit of the world in the parishes of Religious Orders is a warning to us to be on our guard. Later on you write: "I have had a second entrance with a doorbell built to the rear house so that people from the church, school, or business houses don't just barge in." Am I to understand that

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[3] AJ to the general councilors, Rome, 14 June 1907, TR XVII, 74v-75v: "I Left Bischofshofen on Wednesday, 12 June at 10:45 by ordinary train which made it possible to interrupt our journey and overnight in Villach, near the Italian border. After we celebrated Mass there, at 7:15 we continued by fast train and arrived in Rome today at 7:30 [...] Immediately after arrival here I recommended myself to the martyrs of Rome, said Mass in their honor, and asked Fr. Buettgens to do the same. They will help us from above and make the hearts of those in high places do what is best for the honor of God. I don't want anything but that." Matters concerned were about our constitutions, interference with the province problem, the recall of three missionaries from Togo, the taking over of the Indian missions in Paraguay, the Negro missions in the USA, our work in the Philippines, more involvement in Santiago/Chile, and working along with the minor and major seminary of Nepi/Sutri. – Blum, *Diary* for 30 June 1897: "Fr. Superior General arrived in Rome on 14 June. There they (Msgr Doebbing, Fr. Peter and others) persuaded him to manage everything privately until the next general chapter. I gave that advice to Fr. Superior General already in January. We, or more exactly Fr. General has himself to blame for the whole problem. If he had not feared for his "potestas univeralis", and not avoided a provincial, and if we councilors had had more courage and less human respect and told Fr. Superior General already in autumn 1905 that without a provincial it won't work, then we would have been finished with our work here in Rome a long time ago. A cult of persons is not good. It is not yet clear how Fr. General will make out in Rome. With Propaganda he has dealt only with trifles like the Philippines and the Negro missions. – He wants to sort out the problem in Togo with Rotenhahn (Prussian representative at the holy see.),which means he wants to talk it over with him. The whole matter has actually been settled over our heads." – AJ stayed in Rome until the afternoon of 24 July.

you have two main entrances and allow people to use one sometimes, and another at other times? In another place you write, "Once Br. Robert and Fr. Wendel were sitting in the garden and up came half a dozen 12 to 16-year-old girls and asked how Fr. Wendel's fever was and how Br. Robert's chickens were doing. One cannot be rude to them. Many times I myself have had to take part in the conversation, give them the desired information, and then lead the kind little ladies to the garden gate. On feast days, people send us sweets for our table. Yes, I admit, these are little microbes which tend to infect the soul."

8. I gather from that information that you do not approve of the above situation and that you admit there is a bit of danger in it. And so it is your responsibility to break off contact as best you can. Would you please report on this in your next letter?

A. Janssen

158

Bischofshofen, 14 May 1907
(7 eo 2)

Dear Br. Calixtus,

1. In the last few days, I received your esteemed letter of March 3. I am answering it as soon as I can because I appreciate you taking the trouble to tell me so many interesting and instructive things about Bogia.[1] But I beg you, unless it is necessary, don't bother to answer this letter until next year; otherwise, I get too many letters to answer.

2. I am copying somethings from your letter and putting them in my letter file where I can easily find and reread them.

3. There you live 130 meters above sea level, and now have 60,000 coconut and rubber trees. Within one to two years, 2,000 of your rubber trees can earn 1.50 to 1.75 Marks for every ½ pound of rubber. And in your fenced-in paddock of 130 hectares, you have 76 head of cattle and 6 horses. You are also raising sorghum, some of which is used

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Letter 158: To Br. Calixtus, Bischofshofen, 1907 May 14, 62.705 Ms/K. A copy was sent to Blum and Schwager, the editor of SMB, on orders from AJ, according to his record.

[1] The letter of 3.3 no longer exists. It could have been passed on to Schwaeger. The present letter, according to section 2, was to take the place of the original.

to feed the horses, and also some fruit-bearing trees like mango.

4. You have 100 hens in your poultry house. The entire property consists of 1,300 hectares. You have 92 hired help, who are managed by Fr. Averberg and yourself. There is a Catholic Chinese from South Shantung who is helping you. The whole native population at Holy Ghost Hill is 130, including the girls who are with the Sisters. There are another 200 inhabitants in the surrounding villages. The main food of all these is sweet potatoes grown at St. Anna.

5. Unfortunately, for two years in succession you have had a dry season of from six to seven months, which the area to the West did not experience. Despite that you were able to maintain the station, cattle, and all personnel.

6. Don't give up in your struggle against the mosquitoes. In Lome they have all but disappeared. There it was forbidden for water to be kept in any kind of containers, either in cellars or pantries where it was less than a meter deep. Here the mosquitoes lay their eggs. As a result, the little larvae move about in all directions but cannot reach the surface of the water and die, since it is more than a meter deep. Perhaps you could do something there in Bogia to diminish the puddles of water around the station. Please call this to the attention of Fr. Girards, to whom I send greetings.

With sincere greetings in all love,
Your spiritual father in the lord,
A. Janssen

159

Bischofshofen, 20 May 1907
(7 ev 1)

1. Your letters from Manila and Hongkong. 2. My trip to Rome.
3. What of a procure in Kowloon? 4. In praise of your zeal.
5. St. Rupert's and its setting.

Very Rev. and dear Fr. Prefect,

1. Friendliest greetings from St. Rupert, our new foundation,

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Letter 159: To Fr. Limbrock, Bischofshofen, 1907 May 20, 35.209 Ms/K A copy went

where I spent the feast of Pentecost this year.[1] I know that you honor and love this great Father of Love and Dispenser of Grace, to whom you have dedicated your mission. Keep on honoring him and he will bless you and your mission even more.

2. On May 16, I answered your letter of April 2;[2] today, I am answering both the one from April 2 and April 20, which you had written to me from Hongkong.[3] From those two letters I recognize your love for the Society and your wish to help it. I am convinced that you will continue on in this frame of mind which the Holy Spirit will grant you. On May 12, I wrote a letter to the generalate, to whom I am going to forward your letters from Hongkong. As far as I can judge the generalate is well disposed to starting a mission in the Philippines.[4]

3. Since I hope to be able to travel to Rome in the coming week, I'll bring up this matter there. Actually, though, I have so many other things that concern our rule which will call upon my time.

4. I read with great interest the procuratorial matters in your letter of April 20.[5] I believe that the Japan-Sydney line, with all the ports along its route, is going to become important in the future. But I was surprised that you wanted to have a procurator in Kowloon, just across from Hongkong. I have no comment to make on the whole idea as yet.

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to Steyl to the general councilors. – According to the *Journal* of 1905 'ev' refers to the 21st. The letter was entered under this date.

[1] The date of Pentecost in 1907 was 19 May. – Arrived on 30 April from St Gabriel's. Departure for Rome on 12 June.

[2] *Journal* of 1905: "16 May 1907 (eq2) Limbrock (2.4): 1) Thank you for the pains you took in Manila and with Bishop Doherty; 2) Fr. Blum's complaints and the reasons for them; 3) Procure – warning." The letter no longer exists. Limbrock to AJ, Manila, 2 April 1907, 63.229-235.

[3] Limbrock to AJ, Hongkong, 12 April 1907, 33.236f; same dateline by same author, 20 April 1907, 63.897/1.

[4] AJ to the general councilors, Bischofshofen, 12 May 1907, 32.240: "Seemingly Fr. Limbrock went there to try to influence matters on his part that we get a mission in the Philippines. I myself had thought of asking him to do that but it seems to have fallen into the background, because since we have started a mission in Japan, the Philippines for the moment took a back seat, and for my part I doubted whether Limbrock would undertake such a journey. [...] If you agree, we would have a good opportunity to make a decision on this matter when I come to Rome."

[5] Limbrock, 20 April: He spoke with the Vicar Apostolic of Hongkong, and asked him whether he had any objections to the SVD opening a procure in Hongkong. He replied that he had nothing against such a plan. In the back of his head Limbrock actually had the idea that with the help of a good dependable procurator the SVD could make some investments in Hongkong or other East Asiatic cities. Especially in the area of residential apartments and rented flats many missionary orders have easily and safely acquired funds for their work

For my part I am always happy when you casually find out from different people how trade is developing along this route and then inform me about it. For my part, I remember having read one or two years ago that of all the harbors in the world, Hongkong ranks second in the number of its ships and total of its tonnage.

5. I am enclosing a photograph of this house I am now living in, so you can get an idea of its setting. We live 600 meters above sea level here. In a big circle around us are peaks which are 1,300, 1,800, 2,000, 2,400, and even 2,900 meters high. Besides that, we are looking right into the Salzach Valley; we see Bischofshofen with its houses and churches clearly before us, and we can see all the way to Schwarzach, from where the new Tauern Express will go to Italy via Gastein and Trieste. Our railway station at Bischofshofen is an important central point and will become even more so. Of course, any settlement in the mountains is very expensive; but it is also beautiful if the area is carefully chosen. In your travels kindly show the picture to the priests, Brothers, and Sisters and have it bring them friendly greetings from me.

May God the Holy Spirit bless you and help you with his grace to become more and more the master of the souls of your subjects. The way to achieve that is, as you know, by showing proper kindness and goodwill in our dealings with others.

A. Janssen

160

St. Wendel, 6 August 1907
(7 hf 4)

Dear Fr. Vormann,

1. Your letter of May 16 reached me here. I thank you for your many zealous activities and also for the nice report which you sent me. You have expressed yourself so completely and in such detail, that a person gets a good idea of how things look there at the moment.[1]

2. You still have some things to complain about; but that is inevitable because personal self-betterment is a hard chore, which requires

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Letter 160: To Fr. Franz Vormann, St Wendel, 1907 Aug. 6, 64.919 Ms/K

[1] The report is no longer extant. See letter 164, section 7. – It could be that in the report there is something about Franz Vormann, *Diary*, in: SMB 34, 1906/07, 89-92, 134f, 153f, 169f, 183-186.

not only exertion but also time. I am quite content with your striving and I think the Lord is, too.

3. The dedication to the Holy Spirit on Pentecost Sunday, which the Most Rev. Prefect Apostolic has prescribed for all the stations this year, will surely bring more blessing upon them. The blessing is already quite visible in what has been accomplished so far.

4. Warmest greetings to your co-workers: Fr. Scharfenberger, Br. Protasius, Sr. Martha, who has written to me, and also to the others who are engrossed in their work - especially Sisters Philomena, Christophora and Wunibalda.

5. Sr. Martha wrote:[2] "May the jackass keep on dying, so long as the soul keeps on being decorated with virtues." It is good to hear that Br. Protasius keeps plodding along so steadily. During the coming year, I would like to ask him to send me a complete report of all the occupations he is involved in.

6. Please keep on moving ahead with courage; kiss the hand of the Lord when he sends you problems. Do the best you can and all else will be added unto you.[3]

Warmest greetings with all my love,
Your confrere in the Lord,
A.J.

161

St. Wendel, 9 August 1907
(7 hi 2)

Dear Fr. Klein,

1. I received your esteemed letter of July 29 as well as the one from Fr. Wendel, dated May 26. Sincere thanks for them both and please pass around my warmest greetings to everyone there.

2. I am happy to know that both of you are hard at work and take pains to do much good. May the Lord bless your work ever more and more.

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[2] Sr. Martha's letter to AJ is no longer extant.
[3] Compare Matthew 6,33; Luke 12, 31.

Letter 161: To Fr. Peter Klein, St Wendel, 1907 Aug 9, AP-Australia, Ms

3. Would you please explain the parish visits more clearly, which you usually make. Are your visits from house to house? How often do they occur and what procedure do you follow? Or are the visits only to specially chosen families? How do you go about these? And how long do they last? Is food and drink usually served?

4. Fr. Wendel also writes about these parish visits. So I have reason for wanting to know more about them. It is a point which is important for other places and so I would like to be thoroughly informed about them so that I can properly assess their advantages or dangers.

5. During this past summer I was in Rome for about six weeks, the last eight days with Bishop Henninghaus.[1] I'm planning to return to Steyl next week.[2] With reference to this trip to Rome there will be something appearing in the next *Nuntius*.[3]

With warmest greetings,
Your spiritual father in the Lord,
A. Janssen

Sincerest greetings to Brothers Robert and Leogard.

I prayed for all of you at the tomb of St. Peter and received the blessing of the Holy Father.[4]

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[1] To the general councilors, Rome, 17 July 1907, XVIII, 3v-3r. "Bishop Henninghaus arrived here this afternoon at 1:30. He came all alone and dressed in black. About 6 o'clock we rode to Propaganda." – AJ to H. Esser, Rome, 20 July, 1907,15.793: "It gave me great joy to see him [Bishop Henninghaus].When he came to the top of the stairs, he knelt down to receive my blessing. But then I said that that would not go, and knelt down myself to ask for his blesssing." Compare this with *Analecta* 29, Nr 586. – In the same under number 875 Hennighaus says: "On the trip from Rome to St Wendel, which I made with him in 1907, he was unusually concerned with sparing money on such things as paying porters. He carried along his lunch for the journey, just as very ordinary people do."

[2] AJ arrived back in Steyl on 14 August.

[3] There was no report in *Nuntius SVD*.

[4] Most probably this refers to the papal audience on 30 June. About that, see "Report about the papal audience of 30 June": AJ to the general councilors, Rome, 1 July 1907, 6.404-606 (TR XVII, 165). See *Verbum* 2, 1960, 113-119.

162

Steyl, 12 October 1907
(7 km 3)

1. Please enumerate. 2. The Boys' Clubs and their Protestant.
3. House visitation. 4. The side entrance to the house.
5. Enlargement. 6. Fr. Fey in St. Wendel.
7. Sent 1,000 Marks to Fr. Blum. 8. Br. Theodulph in Adelaide.
9. Dances in the school for parish purposes.
10. Gotti's answer of September 29 to the letter sent April 14, regarding the acceptance of Drummoyne.

My dear Fr. Klein!

1. I last wrote to you on May 11 and August 9.[1] Today, I am answering your letters of May 22, July 3 and 21, August 12, and also Fr. Wendel's of August 31.

2. Please precede the various topics in your letters with numbers; then I can answer them in an orderly way.

3. You state that you are taking care of boys, even Protestant ones, who are cooperative; that your local boys' club has twice as many Protestants as Catholics; and that you are founding youth clubs. Since I cannot assess the situation from this distance, I will reserve judgment. But I am inclined to believe that you are doing the right thing. Proceed carefully, however, so that there will be no negative side-effects.

4. I do believe that you have some quality about you that pleases people and attracts youngsters to you. God has surely given you this gift so that good may come of it. I am also pleased that not only Catholics but also Protestants like you in a good way. If it should turn out that this brings about conversions, may the Lord be praised.

5. As far as family visits are concerned, I am in favor of them if

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Letter 162: To Fr. Peter Klein, Steyl, 1907 Oct. 12, AP-Australia, Ms.

[1] 11.5 = letter 157; 9.8. = no longer extant; but entered into the *Journal* 1905 with the additional remark "(Wendel 26.5)" It could be Wendel's complaint about too little work (as later in letter 167, section 17 and footnote 12, and in letter 169 section 6), but was certainly about the visits (see section 5).

they are pastoral visits; but not if they are merely social visits, especially in homes where there are young ladies. I think it best that you follow our rule about not eating or drinking on occasions like that.[2] Since you are forbidden to do this anywhere, no one will take offense at it. Fr. Wendel must be even more careful. I was just wondering if it would not be better for Fr. Wendel to let you handle this sort of thing. He does, however, complain that he needs more to keep him busy. Could you take care of that? I wrote to you back on August 9 about parish visits and asked for further particulars.

6. As far as a side entrance to your house is concerned, if one is at all necessary there, just let it be for now. Why don't you just forget about an extra door? In Germany almost all the houses have only one door, and one is not disgraced by having groceries carried through it to the kitchen. Or are your furnishings so elaborate, perhaps too elaborate for religious? If so, it might be well to counterbalance that somehow.

7. As for enlarging your house by building an addition onto the back of it, that has now been done. In future, though, don't build anything else without first asking me about it. You have to keep in mind the additional taxes. How much tax did you have to pay before the addition was built on, and how much more must you pay now? In general, though, I acknowledge the interest you have in looking after your needs.

8. You write: "One's view gets more mature as the years move on." I am happy about that, because now I will not have to put on the brakes as much as I did in the first years.

9. Fr. Fey returned from his parish work in Austria very scrupulous and downcast [3] and met me in St. Wendel. There he recuperated well and is now doing an important service in the confessional there, which priests and pilgrims honoring St. Wendelinus use every week.

10. If Fr. Rector [Blum] has deducted an annual fee of 1,000 Marks from you.[4] He did right; for you must try to pay off your debts. You write further: "I'm not getting any stronger; I feel that already." Is that detectable to some noticeable degree? But you are still so young.

11. So Theodulph is a waiter in Adelaide! Is he still a good man and does he let you hear from him once in a while? Let me know if you have British civil rights. You write as follows on July 21: "The school is

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[2] Constitutions 1905/100 forbid it only when no good reason exists.

[3] See letter 156, section 7.

[4] Most probably general procurator Blum is meant, for he also had the title of rector of Steyl.

not wholly private property, but special dances, boys' club meetings, concerts, etc. are held there for parish purposes." As far as the last two are concerned, all right. But I could hardly believe my eyes when I read that you also hold dances for parish benefit. I presuppose that nothing evil happens there. But I wonder if a pastor himself should be managing dances to benefit the parish financially. Zealous priests with good judgment, like the Cure d'Ars and others, have striven to do away with dancing while you, the pious zealous Fr. Klein, is promoting it. How can I explain that to myself?

12. Enclosed is a copy of Propaganda's letter of September 26 in which, in answer to a letter of April 15, the procure at Drummoyne was agreed to.[5] Did you perhaps send that letter of April 15 to Propaganda? The last part of Propaganda's answer is unclear to me. It seems that the Cardinal complained about our poor English. Would you kindly talk the matter over with him a bit more, and find out whether he really did express the wish to get someone else for the place, or whether it was just a misunderstanding on the part of Propaganda.

13. Thank you again for having informed me clearly on matters. In this way we get to understand each other better, and know whether things are going well or not. .

May God the Holy Spirit bless you!

In sincerest love,
Your spiritual father in the Lord,
A. Janssen

163

Steyl, 12 February 1908
(8 bm 4)

Very Rev. and dear Fr. Prefect,

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[5] Propaganda to AJ, Rome, 26 Sept 1907, 35.948, Protocall # 78247. – The request is quite noticeable in Blum's letter to General Procurator Friedrich in Rome, Steyl, 11 April 1907, 35.948/1: "According to a decree from Propaganda on 7.12.1901, now a permit is necessary from the Holy See for every new branch set up by a religious community. Fr. Klein has written to all sorts of places to get this permission. He wrote to Fr. Limbrock, to Cardinal Moran, etc. Would you please get him the belated permission for our property in Drummoyne near to Sydney, and also inform us about what is planned there."

1. Just as I was getting ready to go to St. Gabriel tomorrow,[1] I received your three letters of December 7 and I am answering them forthwith.[2]

2. Concerning your double offer to the Hiltrup Missionaries [MSC)], I hope to have some time before my trip to talk to my consultors about it.[3] As far as your wishes about appointing missionaries is

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Letter 163: To Fr. Limbrock, Steyl, 1908 Feb 12, 34.395f Ms/K. According to the *Journal* the sequence of the letters for Feb 12 was changed: 4 was changed to 2.

[1] AJ to the superiors in Europe and to superiors in the missions, Steyl, 11 Feb 1908, 11.383: "I hope, God willing, to begin my trip to St Gabriel on the 12th of this month and to arrive there on Saturday evening of the 15.2. I plan to conduct the retreat for the priests who are going to be ordained on the 23, and sometime after Easter – after I have visited Heiligkreuz, St Rupert's, and St Wendel's – I plan to return to Steyl. During that time I recommend to the prayers of all the members of the Society, the priests to be ordained as well as their first appointments." The travel plan for the trip according to the *Journal* of 1905, 50.039, p. 44 and *Priester-konferenzen,* 50.046, p 94: departure, Friday 14.2 at 5:45 a.m. Left Venlo at 6:48 via Gladbach and Cologne to Mainz. Arrived at 12:34 and departed at 13:40. Arrived at Dieburg at 14:45 and departed at 16:04. [Here a visit with his brother Juniper, OFMCap]; continued over Wuerzburg and Passau. Arrived in Vienna on Saturday, 15.2 at 7:30 a.m.; thence to the teacher college. In the afternoon about 16:30, arrival at Moedling. Begin retreat at 18 hours.- Companion on the journey was Fr. auf der Heide. In a post script to AJ's letter to the general councilors, he wrote, St Gabriel, 18 Feb 1908, TR XVIII 14f: greetings to Fr. Sandkamp: "How is he? Can he come soon?" – Sandkamp to Blum, St Gabriel, 21 Feb 1908, 17.918. "I arrived here yesterday morning at about 11 after having spent the night at the teachers college. I was just sitting at table with Fr. Rademacher when we felt a strong earthquake, about which you surely know from the newspapers." The second secretary, Fr. Stolte, had remained in Steyl. – The second companion on the trip was Fr. Reidick. Blum's *Diary* for 29 Feb 1908. – Departure from St Gabriel took place on 23 June. The return trip to Steyl began on 25 Sept. The time between those two dates AJ spent at Bischofshofen [St Rupert's] and St Wendel.

[2] Limbrock to AJ, Alexishafen, 21 Dec 1907, 70.074. (personnel wishes); the same author from the same dateline, 22 Dec 1907, 34.393f (plans for exchange of mission areas with the Sacred Heart Missionaries [MSC]); the same author from the same dateline, 27Dec 1907, 25.126 (Sisters' wishes).

[3] Limbrock, 22 Dec: Since in his opinion there was a strong swing toward Christianity showing itself, the eastern section of Kaiser-Wilhelmsland should be offered to the Sacred Heart Missionaries, and in a counter-move we should apply for a part of Dutch New Guinea adjacent to our territory in the north. "That would be a neatly enclosed chain of missions for: Dutch New Guinea, British New Guinea, German East New Guinea, Neu Pommern [New Britain], and the Marshall and Gilbert Islands. That would be wonderful for the Sacred Heart Missionaries. [...] On the other hand it would not be unfair to imagine that the Sacred Heart Missionaries cede a part of their Dutch New Guinea mission to the Society of the Divine Word, since it is way too big anyway." That exchange would be advantageous to both societies. Limbrock's strongest motive was by the acquisition of advantageous sites and the opening of mission stations with schools to prevent further expansion of Protestant missionaries, and even to hinder that. – Limbrock mentions: AJ to Limbrock, 20 April 1907 (du 3) rejects any partition of the

concerned, in general I can only send those who want to go there.[4] If I did otherwise, I would be exposing those sent to the great danger of dissatisfaction, and both of us to the danger of many complaints. I try to send good missionaries, but it is impossible to send you only first-class ones, who can as soon as possible become superiors; because that is the ideal for all missions, and they try to substantiate their needs with many reasons.

3. With regard to those who are not yet superiors, the following can be said:

(a) No superior in the world finds people for his staff who are already trained, but he himself must gradually try to get them to the point where they are able to be put in charge.

(b) Someone once told me: "The Lord perfects superiors by means of imperfect subjects." I would not put too much weight on that saying, but I do consider it true for the most part.

4. In order that subjects become better people, the superior must try to influence them in the proper way, and ask the good Lord to bless him and give him wisdom. When mistakes occur, he should not react immediately, but learn to bear things with patience. Then later on, at some proper opportunity, he should call the attention of the erring one to his mistake with love and seriousness.

5. You write about Fr. Schmidt:[5] "Fr. Schmidt is a good honest priest with many praiseworthy characteristics; he is as docile as a child, and just as helpless...and therefore useless." Please don't be so rash in your judgments. In his day you described Br. Protasius as entirely useless, but later I found that he is now providing us with excellent service.

6. During their years of study, we take great pains to get rid of

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mission for the time being. According to the *Journal* for 1905 that was Limbrock's answer and confirmation.See: 12.2., 13.2., 16.2., 18.2., 20.2., 21.2., 22.2., 23.2., 25.2., 28.2. with the following table of contents: "1) Whether to buy property on the Huon Gulf; 2) stay there and keep on working in hope; 3) plans for the future; 4) more about the new priests." - There is a second letter: AJ to Limbrock, 20 April 1907 (du 4) with the following contents (according to the *Journal*): acknowledgement of receipt of letters of: 18.2, 19.2., 20.2., 21.2., 24.2.; contents: 1) whether a printer or not; 2) Petits freres von Arlon [that is the congregation in Belgium]. – See letter 151, footnote 3]; 3) 3,000 H (hectares) @ 1 Mark; 4) Doehre and Vormann; 5) auf der Heide."

[4] Limbrock, 21 Dec: The new ones must be "capable dependable people. Since I already have quite a few here to whom for this or that reason, I cannot and may not entrust the management of a station."

[5] Quotation from Limbrock, 21 Dec, about Fr. Joseph Schmidt.

the uncalled and to promote those with a vocation along the lines of the necessary knowledge and virtue. There have been times when we have failed here or there in our training, but it seems to me that it is getting better all along, as you yourself admit.

7. The Lord did not give us a qualified staff right from the start either; we had to struggle along and try with time to better ourselves more and more. That is the way you have to do it, too. You must remember to keep saying: "I have put my trust in you, Lord, and I shall never hope in vain."[6]

8. I don't hold it against you, but rather praise your efforts to get talented people, as when you asked for Fathers Richarz, Grentrup and Berhausen.[7] And so neither should you take it amiss when I don't send you the ones I am unable to. I have enough generosity to rob myself of some of my talented people and send them to the missions, but I just cannot do everything that is demanded of me. Europe is the center and I have to have enough qualified staff in order to produce more of the same.

9. And so Fr. Richarz cannot be spared as yet from our geology course. I wrote to him asking whether Fr. Klaes, who was supposed to go to China, couldn't go to New Guinea instead, and I received a negative answer backed up with valid reasons.[8]

10. I'll see whether or not I can send Fr. Grentrup later. I cannot promise this now because for the moment he is indispensable.

11. I am sure that you have heard that the good Joseph, whom

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[6] The last verse of the "Te Deum".

[7] Limbrock, 21 Dec: For at least a few years Richarz could continue the studies of the late Fr. Reiber. Fr. Grentrup has finished his studies in Rome "and should keep up his longing and desire for New Guinea." Fr. Berhausen would be absolutely necessary in order to finally bring some order into the bookkeeping.

[8] AJ to Richarz, Steyl, 26 Jan 1908, 64.397: I have already thought about whether it would not be good for Fr. Klaes, when he departs for the missions at Easter time, to be sent to New Guinea rather than China, so that there he could complete Fr. Reiber's research and then later, if necessary, he could go on to China. What do you and Fr. Kreichgauer think about that?" – Richarz to AJ, St Gabriel's, 3 Feb 1908, 64.398: After consultation with Kreichgauer we propose the following: "a) It seems that in China quick research in the field of geology is more important than in New Guinea, because, for the moment, China is being overrun by Americans and Germans, who have first chance at what is the most interesting. b) Fr. Klaes has specialized in the study of petrography, and has familiarized himself only most superficially in other fields. [...] In New Guinea his first concern would be a study of sedimentary rock formations. And so Fr. Klaes would still have to make some basic specialized studies, which would require still more time."

you had sent along with Fr. Doehre, died of tuberculosis on February 1, after he had also contracted influenza in addition.[9] Fr. Doehre had left him for a long time with the Sisters in the hospital at Wettringen in Westphalia. At his own request, he was then removed from the hospital at the end of January and died here in the generalate. Boniface (also of New Guinea) remained almost always in St. Gabriel.

12. Fr. Reidick has become our regional superior in Europe; and Fr. Craghs, the rector of Steyl. Both are still here and all important matters have been discussed with them.[10]

13. Day before yesterday, I had a conference for the priests in the mission house and I asked them whether they would not be willing to make one mortification at meals in the best interest of good relations between the priests and Brothers. They generously did. From now on they will receive no beer at table in the evening; but they will every day at noon - except on Wednesdays and Saturdays. In this way we wish to put the priests on a level with the Brothers, and also to remove a stumbling block from the road of these good confreres.[11] This rule does not hold for the students.

14. Bishop Henninghaus is still in Europe, but will soon depart. He had a half-hour audience with Emperor William and Chancellor Buelow, who both received him graciously.[12] On January 28, Fr. Freina-

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[9] Blum, *Diary*, 29 Feb 1908: "On 1.2. Joseph Apo from Tumleo, whom Fr. Doehre had brought along from New Guinea, died. On 4.2. I buried him. I think it would be better to leave such children in their home country."

[10] Blum, *Diary*, 29 Feb 1908: "On 7.2. Fr. Rector Reidick and Prefect Craghs arrived from Heiligkreuz. After many discussions on 10.2 Fr. Reidick was chosen provincial and Fr. Craghs rector of Steyl; Fr. Schmitz, rector in Heligkreuz, and Fr. Buecking, rector in St Rupert's; councilors were also chosen. Deo gratias. The 10th of February is surely a day of blessing for the Society of the Divine Word."

[11] Background information : Constitution 1905/11 says: Omnes sub eadem disciplina vivant et in eodem cubili victu vescantur." The German rendering of that was: "All should live by the same rule and (if possible) take their food in the same dining room." Blum, *Journal*, 29 Feb 1908: "On 6 February the long anonymous letter of July and December1907 from the Brothers, was read out in the general council. To some extent it is justified. Anonymous letters are, however, always reprehensible. Alongside the justifiable there is a lot that is untrue and worth discarding. The writer cannot, however, be corrected. One who writes an anonymous letter is always a coward and a cad."

[12] Concerning the bishop's European trip see H. Fischer, *Augustin Henninghaus, 52 Jahre Missionar und Missionsbischof. Ein Lebensbild*, Steyl 1940, pp 295-300. – Blum, *Diary*, for 13 March 1908: "This afternoon at 3.30 I travelled to Venlo with Bp. Henninghaus. With the train at 4.55 he travelled from Venlo to Rotterdam and on to North America. There for a few weeks he has some business matters to look after, have a look at Techny, and then via San Francisco and Japan return home to China. [...] Bp

demetz died. I shall write his obituary in the *Nuntius.*[13]

May the dear Lord deign to make you perfect and holy. May God the Holy Spirit bless you.

Your confrere in the Lord,
A.J.

164

Steyl, 13 February 1908
(8 bn 2)

Very Rev. and dear Fr. Prefect,

1. Last night after I had let your letter circulate, I called the general consultors together for a more detailed discussion about the sharing opportunity. They are not against the suggestion made by you. One difficulty is, of course, that Dutch New Guinea does not belong to the Hiltrup, i.e. the German province of the Missionaries of the Sacred Heart (MSC) but to the Dutch Province.[1] I would prefer the following: if we want to bring the matter to a successful conclusion, then we must approach both the German and Dutch provinces with a more exactly worded request, to change the request later on will cause problems. Then there is also the idea of extending our coastal missions to the West, perhaps having a cutoff line going from the southern point of Geelvink Bay to the southwest of Kaiser Wilhelmsland. I would for brevity's sake give this

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Henninghaus was in good spirits and during the entire time of his stay with us edified us very much."

[13] No obituary appeared in the *Nuntius.* Bishop Aug. Henninghaus wrote a longer eulogy and assessment of his pro-vicar in SMB 35, 1907/08, 103-108 and SG 3, 1908, 314-316. 348-351. Short articles appeared later in SMB 35, 1907/08, 119 and MK 1909, p 93.

Letter 164: To Fr. Limbrock, Steyl, 1908 Feb13, 34.397-399 Ms/K. Limbrock's answer to AJ, Alexishafen, 22 Dec 1907, 34.393f.

[1] H. Linckens, MSC, *Die deutische Provinz der Missionare vom Hlst Herzen Jesu, Denkschrift zum silbernen Jubilaeum 1897-1922,* Hiltrup 1922: At the end of 1894 the MSC decided on a branch in Germany. Fr. Linckens was empowered to bring that about.The community in Hiltrup, in Liefering near Salzburg, and the mission in New Britain combined to form one province in 1897/98 with Linckens, who had taken out German tcitizenship, as its head. All mission mail from the German colonies had to pass through him. On the feast of Pentecost, 21 May 1899, the first missionaries were sent out from Hiltrup to New Britain.

area a name which is already in Streit's *Atlas*, namely, Tanamera.[2] I would also divide the coast into East and West Tanamera and call the whole project the Tanamera Question. But then one asks whether making a request like this would be prudent. Perhaps the safest way to go about it, would be to gather more information about the land we are talking about. According to Streit's *Atlas* there does not seem to be any Catholic or Protestant missionaries in that area. According to other atlases, there are government stations, which are perhaps serviced by ships. That is an important point because if our missionaries would be without connections, they would be completely cut off or dependent entirely on our own shipping facilities.

2. There is another question which will have to be solved; I'll call it the peninsular question. It concerns the two areas on the other side of Geelvink Bay. As I see it, the Protestants have four settlements there. The question then is whether it would be wise to get in their way. I would like to call your attention to the following points.

3. Bishop Drehmanns confided to me that the Dutch government allows the Dutch priests to be of service to the Catholics, but they are not allowed to make any conversions. A Jesuit missionary who had worked in Dutch West Indies told me of a similar situation there. One wonders whether or not that directive is still strictly followed nowadays. If so, then the situation would be very awkward and uninviting. And all the more so, since we would not be able to send only Dutch missionaries there.[3]

4. But the matter would have some importance to us because a short time ago we acquired the rights of ownership to the "Catholic missions" and we have begun to print and disseminate that information here.

5. Then we must ask whether that part of our territory, taken over by the Protestants, has much that is attractive about it. So that we can understand one another better, I shall name the entire area behind the miter cliffs with which it ends, the Miter Territory. They call it Finschhafen, Huon Gulf, etc.; it lies 146 degrees east. Fr. Streit writes about the Finsch coast as west of Tumleo; isn't that a mistake?[4]

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[2] Fr. Karl Streit, *Katholischer Missionsatlas*, Steyl 1906, Map number 23.

[3] Regarding the taking over of "Katholiken Missien" see Fischer's *Arnold Janssen*, p. 201; *Vita-AJ*, pp 430f.

[4] That was no mistake. See DKL, vol I, p 626: Finschhafen was on the east coast and the Finsch coast was the name of the western coastal region of Kaiser-Wilhelmsland. Both were named for the explorer Friedrich Hermann Otto Finsch (1830-1917). – by rights it should say: "east of the 147 parallel." According to the *Times Atlas*,

6. As I see it, in the middle of this Miter Territory, there are already 8 Protestant stations. Won't the Hiltruper decline when we give them an offer like this? All of these points must be given in detail so that we are well informed before we sit down to negotiate. Furthermore, the Maclay coast also belongs to the Miter Territory and seemingly there are no Protestants there. Would it not be better for you to establish a presence at two or three places in that area and leave the Protestants in the Huon Gulf alone? If you leave that territory to them, then they will not have a pretext to press on into your territory. But if you have once set foot on the Maclay coast, then you are master of the area. Then you have something that you can offer to the Sacred Heart Missionaries and not force them into a situation of starting in an area without a station. If they don't take the bait, there always remains a chance for us to do what we want with it. You write as follows: "I cannot remove the older missionaries." Why couldn't you send an experienced missionary along with a younger one? In new appointments, often the appointee is not quite up to the task he is assigned to, but he will gradually become so under the guidance of his superior - even if that entails making a few blunders along the way. In any case, a person should not go too far ahead. But then there is the saying: "If God gives someone a job, he also gives him the intelligence that goes along with it." In Europe we have now also begun to hire new people. And in China, you could and must have observed how often that happened and turned out well. Pardon all these observations, dear Fr. Prefect, which I thought were necessary. As Prefect you yourself must know what you have to do. In dealing with Rome, a person easily finds success if he has prepared everything well. On the contrary, the people there don't like to proceed in such complicated matters immediately by decree.

7. With reference to Fr. Vormann I, last summer I received a report from him of which various sections were read aloud and found to be very inspiring.[5] He seems to be in good spirits and in your good graces again. In any case, he is next to you in age and rank and would certainly feel honored if you were to send him as a pioneer to the Maclay coast. I notice that that coast land also has the Ramu River in its hinterland, which makes the coast land of special importance to you. Besides, it is right on the road between Friedrich Wilhlemshafen [Madang] and the stations of the Neuendettelsauer [Lutheran] Mission, with which the government would always maintain good connections. You would surely benefit from that. Incidentally, I would not have recommended Fr.

Finschhafen has a longitude of 147.51 degrees.

[5] See letter 160, footnote 1.

Vormann for the job if, in any way, I thought you consider him unsuitable.

8. As far as the Sisters are concerned, it is best if you refer anything about them to Fr. auf der Heide, since I have left almost all matters concerning them in his hands. He told me about the two Sisters there whose health is failing, but who were quite healthy here, saying that he might transfer them to America.[6] It would be better for you to get further particulars about the matter directly from him.

9. The following were named consultors to Fr. Rector Craghs at Steyl:[7] Frs. Heinrich Mueller, Steger, Handrup, and Schwager. Fr. Craghs chose Fr. Handrup as his assistant. How is it with your SVD consultors down there? What would you think best: two consultors in Tumleo, and two in St. Michael (Alexishafen); or four spread around the territory? Have you taken care that in every house there is an assistant rector and also, if necessary, a second consultor? I pray that God the Holy Spirit may enlighten, strengthen, a make you holy.

In sincere love,
Your confrere in the Lord,
A.J.

165

St. Gabriel, 18 February 1908
(8 br 1)

Dear Fr. Limbrock,

1. As far as contacting Fr. Vormann II is concerned, I waited until I came here on February 15. Today I had the opportunity of speak-

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[6] Limbrock to AJ, Alexishafen, 27 Dec 1907, 25.126: "I find myself really obliged to send two of the last arrived Sisters (Electa and Polycarpa) back to Europe. New Guinea is no hospital. No matter how good the two named Sisters are, here they are only a burden. [...] Hale and hearty Sisters who are also sturdy, useful, understanding, well-educated, sound in body and soul, who with love and tenderness and yet with resoluteness take hold of the problems and accomodate themselves to our numerous and sizeable challenges, and thereby grow in humility and genuine piety – those are the kind of people we need here." – Polycarpa returned to Steyl in 1912, where she died in 1962. Electa died in New Guinea in 1916.

[7] The appointment of the rector and his councilors followed the suggestion of the regional, who had just been elected in the meeting immediately preceding on 10 Feb 1908, 8.138v.

Letter 165: To Fr. Limbrock, St Gabriel, 1908 Feb 18, 64.935 Ms/K. Limbrock's an-

ing with him personally.[1]

2. Following Fr. Gier's advice,[2] I read out to him the accusations which were contained in your letter of October 13, so that he would have a chance to speak to each of them.

3. He answered your remark in paragraph 2 by saying: the well-known big story about him, from the beginning of his stay in Europe, was that he had met Fr. van den Hemel and his companion in Naples[3] and had spoken about you in a manner which he now regrets very much.

4. To paragraph 3: he remarked that immediately after their arrival, "At first I was very aloof and accused them very little." Perhaps his remark that "Fr. Superior is very friendly, etc." refers to that time. But later on there was no lack of accusations aimed at both of them.[4]

5. The expression in paragraph 6: "For a single statement that is meant to be humorous, he himself sacrifices his best friend" was called into question by Fr. Gier. He thought that there could be no talk of sacrificing or something of the sort which would necessarily have brought about a rift. Because of that I did not accuse him of anything.

6. He admitted that he outwitted Fr. Wegener, not because he considered all the rules as penal laws, nor because he took his vows without a real vocation.

7. *(#10)* Fr. Gier judged that his character had been fairly well described, as Fr. Vormann himself would have agreed. I myself, however, thought he was being judged too harshly. As for example in these critical words: "His annoying carelessness, his superficiality and changeableness, combined with his love of liberty unfortunately all too often cancel out all the good hopes one has for him."

8. *(#4)* "In the last weeks and months Fr. Vormann II allowed himself such freedom and excesses, to say the least, that one third or one fourth the amount would have been enough to bring about what hap-

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swer to AJ, Tumleo, 16 Oct 1907, 64.933. The coded date 'br' actually means 17 Feb. The letter is also entered into the *Journal* of 1905 under this code. It is quite possible that the letter was dictated on that day.

[1] Concerning this trip to St Gabriel, see letter 163, footnote 1.

[2] Probably, Fr. Giese, the head of the teacher college in Vienna, is meant; it was there that Vormann II was involved in education. In two places AJ had entered the ideas of Giese. This also holds for sections 6 and 7.

[3] On the trip, the ships with the returning Vormann II and Klaffl and that of the departing van den Hemel and fellow travellers were anchored in the Naples harbor at the same time.

[4] The accusations could well have taken place mostly by word of mouth.

pened on October 3, 1903." He admitted that this was true.

9. He also admitted that the jungle there had its own special dangers, but now he thought the conditions were much better and different, and that he himself had learned a lot.

10. He regretted especially that he had been with Fr. Klaffl; otherwise, he would not have gone astray as much as he actually did. At that time his elder brother was also somewhat against you. Then, too, his younger brother had been sent back home, and that hurt him very much.[5]

11. At that time I did not hand the letter you had written over to him, for two reasons. First, because it seemed to me that your admonitions would have had little effect on him, because they lacked the correct tone to influence a person like him. And secondly, you overrode my right to send him back and then added so much that it would now be hard for me to be able to do that. I told him that you had written to me and had added an enclosure for him. However, I personally thought it better to correspond with you in the meantime, before he arrived here.

12. We'll just have to wait and see what is going to happen to him now. It seems that at the teacher training college he was surrounded by people whom one does not impress with jokes and small talk, and who now and then told him off. I hope that he is satisfied for the moment with what I have told him and is content with further probation. His heart and soul are still in New Guinea [6] and he praises your progress with the help of the plantations you have laid out. If he cannot go back there, he would like to go to the Philippines. However, I told him that that was not possible because I could not send an older priest there and put him under [a younger superior]; that just would not work.

13. As he informed me, he has written to you again.[7] For the time being, I will take back my request for his return until I have more proof that it is practicable. If you write to him; you may refer to this letter but don't hint that you had written a letter to him in October 1903, which, at the time, I believed was not wise to forward to him.

With best wishes,

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[5] See letter 47, footnote 10.

[6] Vormann II to AJ, Vienna, 8 Nov 1907, 64.934: "As your Reverence knows, I am very strongly pulled back to my former mission work, and because of that my thoughts are more with the New Guineans than here in the teacher college. I seem to be like a little bird that is kept in a cage against its will."

[7] The same (Vormann) eight months ago asked Limbrock to take him back again but received no answer.

Your confrere in the Lord,
A.J.

166

Bischofshofen, 30 June 1908
(8 fe' 1)

To the first priests to open the station on Yuo on January 20, 1908;
as well as to all the Brothers there.

Dear Frs. Schlueter and Jérôme! Dear Brothers!

1. It was with joy, dear Fr. Schlueter, that I received your esteemed letter of February 24 with the report about your last tasks in Walman and your first ones at St. Peter's, Yuo Island.[1]

2. Dear Fr. Jérôme, it was a pleasure to receive your letter as well as a copy of Fr. van den Hemel's fine map of the area.[2]

3. I am not too hasty in answering letters from the mission which really don't need an answer. Unfortunately, my time does not allow me to. But this time I am making an exception because the news, about matters that have to do with setting up a new station, is of special interest to me.

4. I seems that the two of you are living together very harmoniously [3] and that you are both ready for the many tasks that New Guinea

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Letter 166: To the priests and Brothers on Juo, Bischofshofen, 1908 June 30, 64.573 Ms/K.

[1] SMB 36, 1908/09, 43-46. Schlueter, "Stationsgruendungen der Mission in Deutsch-Neuguinea." - Here Juo is meant; it is a coral island about 30 hectares in area, situated in the greater bay of Dallmannhafen [Wewak]; it consists of three villages and about 350 people. It is about 45 minutes away from the mainland [by canoe]. Schlueter arrived on the island with Limbrock at 10:45 p.m. on 31 January. The station was dedicated to St. Peter. – Schlueter's letter is no longer extant.

[2] The letter and map are no longer extant. The preparation of the map will be reported in Schlueter's essay. SMB 36, 1908/09, 126 Jerome, 8 Sept 1908: he arrived on the island on the morning of January 14 along with Br. Wunibald, who returned to Tumleo 11 days later. Schlueter took care of building the chapel and school.

[3] Jerome: On 8 May Schlueter moved over to the mainland to set up the station at St Paul's, Boikin, and get it going. But he took sick and had to return to Tumleo soon after.

asks of its missionaries. If besides that, you have zeal, contentedness, and the spirit of sacrifice - which your letter seems to indicate that you do have - then you have very important virtues which will make you a good example for others.

5. I note with joy that to the east you have the island of Bam [Muschu],[4] to the north the volcanic island of Kairiru, and to the West the island of Karasau....and that this circle of islands, together with the adjacent mainland, make for one of the most beautiful spots on the coast. Thank the Lord for giving you such a nice place to work in and see to it that before long the people of Yuo and the adjacent mainland become Christians. May God the Holy Spirit and St. Peter, whose feastday we celebrated yesterday, assist you both.

6. It was pleasant to learn that St. Peter's [Juo] is 100 nautical miles from Monumbo and 70 from Tumleo.[5]

7. You don't seem to be afraid of your "frequent earthquakes". You have an extinct volcano,[6] 1,000 meters high, to the north and on the mainland mountains that are 1,400 meters high. That is quite different from the mountains at St. Gabriel. But in the St. Rupert area, ours are even higher: to the south I have a mountain over 1,800 meters high and to the west one of 1,200 meters. In the north, the Hagen range rises to 2,000 meters and the Tennen range to 2,200 meters. The flat cliff faces of both ranges to the north are really extraordinary.

8. May God bless you two dear confreres and priestly sons of mine and help you to do good work for the Lord, just as St. Paul had done,[7] so that you too may enjoy a great reward in heaven, just as he does now.

In sincerest love,
Your spiritual father in the Lord,
A.J.

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[4] The island of Bam [sometimes called Bieng] which is further from Juo than Tumleo is, cannot be meant here, where we are dealing with islands that are within sight. Probably Muschu Island is meant. [Translator's note: In fact, on the island of Muschu is a village called Bam, which actually faces Juo and can be seen from there.] Boikin is on the mainland just opposite Juo.

[5] Schlueter (footnote 1) mistakenly said it was: 130 km west of Tumleo and 200 km east of Monumbo. One must exchange the words east and west.

[6] That is the island of Kairiru, formerly called D'Urville.

[7] The patron of the station on Juo was St. Peter.

167

Bischofshofen, 11 July 1908
(8 gl 1)

Very Rev. and dear Fr. Prefect,

1. Thank you very much for your esteemed letters of May 13, 14, and 15.[1] At about the same time that your letter arrived, Fr. Erdweg met Br. Canisius and the two native New Guineans here in Europe.[2] May Fr. Erdweg's health improve and in the money matters, may he attain the success you had hoped for.

2. Since Fr. Erdweg came after Fr. Doehre and Bishop Henninghaus, he will not have an easy time. Bishop Henninghaus is a very eloquent man, much inclined to win sympathy for himself. In addition, there is that great natural interest in the famous Chinese mission with its overwhelming past cultural and historical background, which is still flowing down into the present. He spoke wherever he could but complained how hard it was to collect money and how little came of it all. So the prospects are not entirely good, yet despite it all, the matter is able to go ahead better than anyone ever believed it would.

3. I believe that you were forced to send Fr. Erdweg away because of his health. Otherwise, you would have preferred to wait.

4. As far as Br. Canisius is concerned, I have to ask you later on to speak out more clearly concerning the matter, even if you don't like to, because in the end it must be said.[3]

Letter 167: To Fr. Limbrock, Bischofshofen, 1908 July 11, 35.218f Ms/K

[1] Limbrock to AJ, Alexishafen, 13 May 1908, 34.402-404; the same from the same dateline, 14 May 1908, 35.213f; the same from the same dateline, 15 May 1908, 62.716.

[2] Blum, *Diary* for 31 July 1908: "On 7.7 Fr. Erdweg came back home with Br. Canisius and two black boys from New Guinea. Fr. Erdweg put up the two boys with a good Catholic family. That is good. Because they don't fit into our houses, and even less so as travellers."

[3] Limbrock, 15 May: Erdweg would explain everything verbally. – Limbrock to AJ, Alexishafen, 14 Nov 1908, 62.716/1: "And so the good Brother will be well tested and given a fresh start there, so that he can again take good root and gain strength anew in virtue and the practice of the spiritual life." Then nothing would stand in the way of his return to New Guinea. – On 24 Feb 1910 Canisius "passed his Master's certificate for running small ships." (Canisius to Blum, Papenburg, 24 Feb 1910, file 27) and then sailed back to New Guinea with the missionaries of 1910.

5. As far as the two boys are concerned it would be good to explain your reasons for letting them come, in order to protect yourself against eventual criticism. Boniface has been as good as gold at St. Gabriel's, working in the carpenter shop there. Joseph, to the best of my knowledge, has always accompanied Fr. Doehre; how much, I really don't know. But he was a bit of a hindrance for Fr. Doehre because of his bashfulness and speaking ability. I would have expected much more success for the good-hearted man.

6. As far as the question of a missionary using money he has obtained through his own efforts for the upkeep of his own station, you need a standard norm, especially if ideas and/or criticisms about it come from other missions.

7. As I gather from your letter, the complaining missionaries in Europe have been told by mail, that their superior means it well and so they should be patient and understanding. I would have preferred to have you enter into more details...and one more point: when you wrote those lines, were you thinking of me, too? If so, with regard to what matter?

8. I have received several daily order programs from there, but they had neither your signature nor remarks on them, and so it was hard for me to react to them. If you wish, I can return them to you as soon as I get back to Steyl.

9. The inquiry about Society consultors was not arbitrary, but necessary because they are prescribed by our rule. Your administration was thereby in no way being blamed.[4]

10. I believe, dear Fr. Prefect, that you do have some problems, but they should not keep you from losing your courage. The Lord often allows that to happen to people to make them more perfect. You are not alone in that situation, but share it in common with all superiors. As far as your activity with plantations is concerned, you are getting more recognition than you think you are. But you cannot hold it against the generalate if it is an enemy of unauthorized bills being sent to Steyl to be paid.[5] What you are doing in this way, could also be done by anyone

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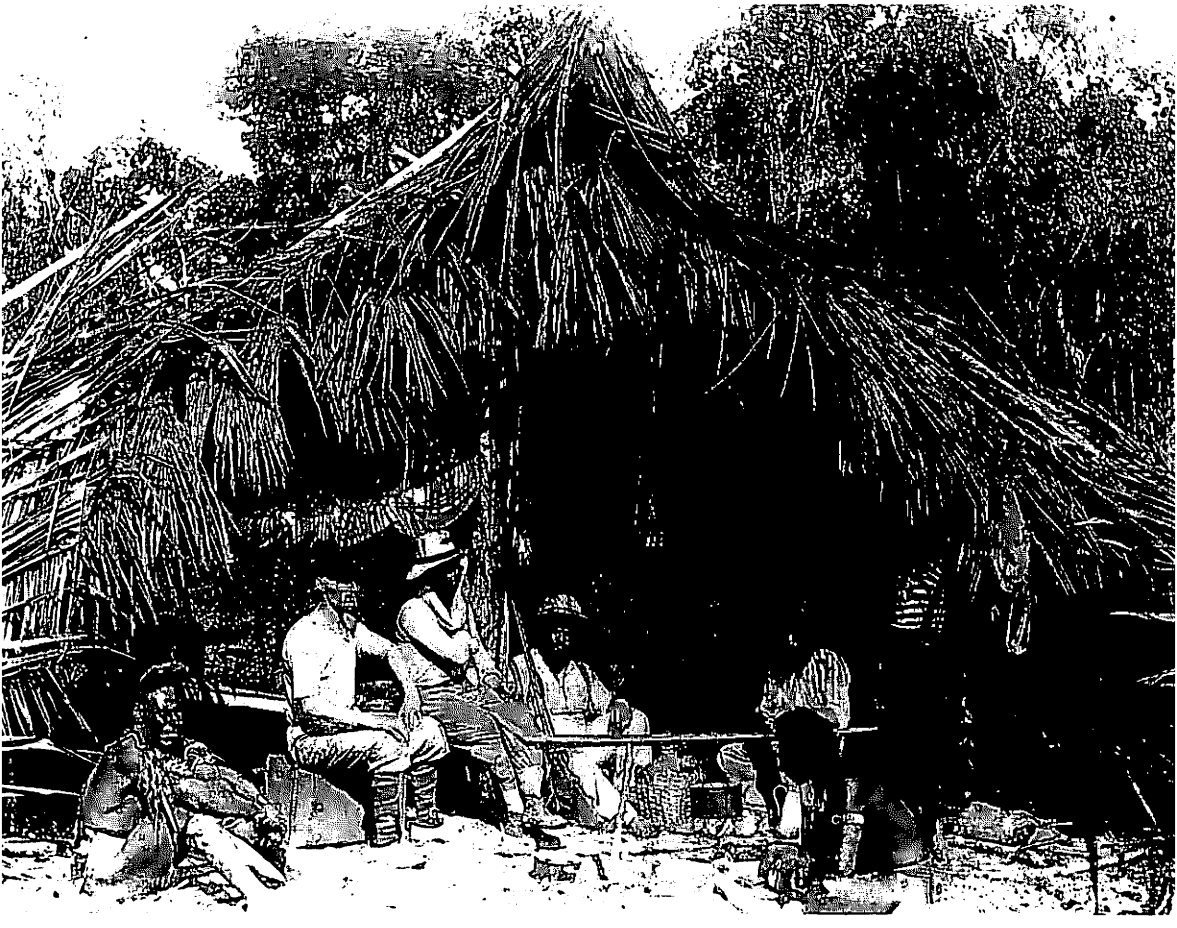
[4] See letter 164, section 9.

[5] An example: auf der Heide to AJ, Steyl, 20 Aug 1907, 35.277: "At noon today a bill for 10.000 Marks arrived debited to the account of the Wilhelmsland mission.The amount is payable at latest tomorrow. [...] The Wilhelmsland mission is already indebted to me for 128.000 Marks." Financial manager Blum wrote onto the letter: "Payment in advance 10.000 on 22.8.07."- On this day there was a general councilors' meeting where the question was discussed: whether Limbrock's bill should be paid as a loan from the Steyl Mission House or not. Cf General council meetings, 8.106.



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else...and then where would it all end?

11. You can see from the tolerance that we have shown until now, how much your mission is carried and supported by us. But this remark does not give you any kind of right in the future to continue the practice. It was, I believe, at my suggestion that Fr. Schwager selected your mission as the topic of his speech at the mission convention in Wuerzburg. That has now been printed in the 1909 calendar and I don't doubt that your mission will win many friends through it.[6]

12. Now you are going ahead with the plan of evangelizing the eastern zone of your mission and separating it from the rest.[7] But I don't think it is going to be easy to do either of those two things before you have a well-situated station in that area. Next, you request a sizable sum without tying it to any promise on your part: such as cutting back on your expansion of plantations, which cost you so much money.

13. I must have written to you on another occasion about your new missionaries, even if I did not name them by name. I have taken care of you to the best of my ability.[8]

14. In Fr. Rauch you are getting a procurator who will be very concerned with thrift. He has worked for many years with a company and is now being further trained by Fr. Berhausen in the theory and practice of running a procure. I cannot as yet assess how he is progressing.[9]

15. Fr. Hesse taught for many months at Holy Cross and along with others enjoyed the pedagogical lectures combined with demonstration teaching courses given by Fr. Johann Schmitz, who is quite an expert in these matters, as you know. That is as much of Fr. Hesse's prepa-

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[6] Friedrich Schwager, *Mission unter den Papuas*, a sermon at the Catholic Day in Wuerzburg, 26 Aug 1807, in MK 1909, p38-42.

[7] See letter 163, footnote 3.

[8] In the year 1908 three priests, four Brothers, and four Sisters went to New Guinea.

[9] Limbrock to AJ, Alexishafen, 20 Feb 1908, 70.081: "It becomes ever clearer that we need a real procurator here in the mission. For years this we have felt this bad situation in the most painful way. This point has become part of our life. Even an approximately sufficient orderliness has been until now completely out of question, and that is most certainly not as God wills it." AJ to the general councilors, St Gabriel 12 April 1908, 70.085: "Fr. Josef Rauh, who before entering Steyl worked in a business house for four or five years, and possesses an unusual knack for buying things cheaply, would be very welcome to Fr. Limbrock, who is continually asking for a procurator." Perhaps it is advisable to let him get a practical introduction under Fr. Berhausen in St. Gabiel's. – See letter 170, section 11. – Fr. Josef Rauh died on 2 May 1909 in St Mary's hospital in Duesseldorf.

ration for school work as I could manage for him right now.[10]

15 [!] Fr. Koesters has practical talents; he was formerly a rope maker and wanted to learn how coconut fibers were usable. I have often reminded him of this, and he seems to have a great interest in it. But I don't know how far he has succeeded in producing anything yet.[11]

16. Excuse me, good Fr. Prefect, if I have upset you in any way by this letter. What I said I was forced to say of necessity. I managed to have most of your debt covered by Steyl. I shall continue my efforts in this regard when I get back there. But I cannot promise what results I'll have.

17. Fr. Wendel wrote and complained [from Australia] that there is not enough work for him there. He wants to do something else. Fr. Klein praises him very much. Couldn't you use him?[12]

18. For the rest, I wish you success and the grace to thank God when difficulties come up.

19. Frs. Schlueter and Jérôme wrote to me from Juo and told me of the setting up of their station. I answered them immediately [13] and sent their letter on to Fr. Schwager. Could you not find the time to send

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[10] AJ, 12 April (footnote 9): "Paul Hesse. He is believed to be capable of developing the education sector. Fr. Limbrock wants to set up a technical school for training locals as craftsmen, so he needs 3 Brothers (a tailor, a shoemaker, a cabinet maker), and he also wants 6 Sisters (of whom two or three should be teachers).They should have a half year's preparation in one of our training centres."

[11] AJ, 12 April (footnote 9): "Fr. Bernard Koesters: was specifically asked for. He seems to want to give over to him the responsibility for and management of the plantations there." Bernhard Koesters. *Nationale* 112.192: After his primary school he worked for a year and a half as a weaver. – In AJ, 12 April, the fourth missionary, Josef Winter, who was not mentioned by AJ, was characterized as follows: "Fr. Josef Winter. Fr. Limbrock wants to have his Black school children make throw rugs and such things out of coconut husks. Fr. Winter has been in an orphan asylum where the children made similar things out of rags. He enjoyed that and would gladly do the same kind of work in Wilhelmsland. Naturally he would need some training in Europe, which Limbrock already hinted about."

[12] According to Wendel's letter to AJ, Drummoyne, 18 Sept 1908, 65.009, AJ had written him on 27 July and offered him Japan as a new place of work. But he declined. "The conditions at St Mark's [the parish in Drummoyne] are such at the moment that it would be tragic to leave; Fr. Klein is not feeling well and needs a rest. So I'll try to do my best here, until God decides something else in the circumstances." He had been sick in New Guinea and examined by a doctor. From experience he knew his continuation there would only be a long drawn out illness, so the Prefect Apostolic insisted that he leave the mission, and advised him to travel to Sydney, there to await further instructions from Europe.

[13] See letter 166, footnote 1. – SMB 36, 1908/09, 43-46, Schlueter,

something for our Steyl magazines from your pen? I think that would be most useful.[14]

20. My illness got worse in St. Gabriel.[15] I took leave of some priests[16] and Brothers[17] and gave them a little holy card with a few words from my hand. I told them that I might come back and live a few more years, but I just did not know.

21. I have been sitting here since June 24 in the healthful air and surrounded by gorgeous mountain scenery. Since the doctor wanted me to be in the woods a lot, they stretched out a tent roof in the little wooded spot right next to the house, and under it put a table with drawers, where I spend almost the entire day.[18] Fr. Regional Reidick and my secretary

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"Stationsgruendungen der Mission in Deutsch-Neuguinea (auf der Insel Juo, Station St Peter; am Festland Boikin, Station St Paul." In the same periodical, p 126, "Gruendungsgeschichte von Juo", from a letter of Fr. Jerome's of 8 Sept 1908; 37, 1909/10, 172-174. 184-186 Jerome, "Missionsstation Juo".

[14] SMB 36, 1908/09, 25f Limbrock, "Aus dem Jahresbericht der Mission in Deutsch-Neuguinea" ; in the same periodical 157f Limbrock, "Schultaetigkeit".

[15] AJ to Medits, Bishofshofen, 22 July 1908, 31.181: "Dear good friend. For the last 24 hours I have been here at St Rupert's and I want to report to you about my health. It has, probably as a result of the bronchitis that I had during Lent, taken a noticeable turn for the worse, as a result of which acidosis has set in, and that is worse than diabetes. Such people can live on up to another six years, but they can also go into a diabetic coma, which in a short time and with a certain amount of pain can bring on the end." – See below under section 23.

[16] His farewell talk: a conference given to the priests of St Gabriel's on Friday, the 19, and Monday, the 22, of June 1908, 15.814-819.

[17] *Erinnerungen an Arnold Janssen,* Nr 1087: Gilbert: "In 1908 while he was still staying at St Gabriel, we Brothers again had a personal confidential talk with him. As we were leaving the room, he embraced each of us, so all the Brothers reported."

[18] AJ to Brother Gerhard Janssen, Bischofshofen, 20 July 1908, 51.095: "I have been here since June 24. The doctor has prescribed that I should spend much time in the fresh air especially of forest and mountains, and so in a little woods right alongside the house here they have spread out a tarpaulin as a roof, and placed under it a table with some drawers that can be locked, and so when the weather allows, I spend the whole day here just as I am doing now. I am dictating this letter while it is raining. So I sit here among the birches and spruce and from two sides look down upon a little valley. After supper I stroll here in the garden near the house, say some Breviary, and gaze to the north and south at the majestic mountains that raise their peaks in the distance." AJ, 22 July (footnote 15): "Since the doctor told me to get a lot of fresh air especially in the woods, they have set up a tent roof in the little woods adjoining the house and furnished it with a table and some chairs. And so I spend my whole day there, unless cold weather or wind keeps me away. All around it is a nice path which I can use for praying my rosary or my Breviary. Here my condition has bettered itself a bit because of various medications, so that my blood sugar is now low, but my acidosis has not at all disappeared. I ask the good Lord to allow me the time and strength to put things in order and do the things that still have to be done. That is still quite a lot. I am planning, when I am

Fr. Sandkamp came with me. Early this morning Fr. Stroehl came to give his nerves a rest. They are still waiting for Fr. Kuensken and Fr. Schwager. The doctor has advised the latter to take the water cure and enjoy the mountain air. That means that Fr. Blum is again weighed down with the care of the Brothers.

22. Fr. Craghs is in Antwerp for a hernia operation.

23. For the moment diabetes is the least of my problems. Fortunately my sugar has sunk to .5; while in St. Gabriel it was between 2 and 4. Dr. Schwarz, the founder of the teacher training college, who has diabetes himself, has sent me a very good book about it written by Noorden,[19] from which I have learned many important lessons. The most dangerous thing for me is that for the last few months I have Acidosis, which will not disappear too easily. At the moment they tell me that I have to eat a lot of fatty foods plus between 50 and 70 grams of white bread daily.

26.[!] We must thank God for this beautiful property,[20] which will surely become more valuable as time goes on. At Easter time, Fr. Schmitz was transferred from here to become rector at Holy Cross. Fr. Buecking replaced him. Fr. Craghs became rector of Steyl.[21] Fr. Schwager

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back in Steyl, to give some of my jobs to others so that I can save my stength for only what is necessary.

[19] C. von Noorden, [1858-1944] *Die Zuckerkrankheit und ihre Behandlung*, 1895, 1901. – *Diary* 1905, under 7 July 1908: "Excerpts from Noorden for my diet."

[20] See AJ, *Briefe nach Suedamerika*, Vol IV, Nr 802. – AJ, 20 July (footnote 18): "Here we are 600 meters above sea level, with mountains around us rising to 1,200; 1,800, 2,000 and 2,400 meters. The view toward the Salzachtal and Bischofshofen is also very beautiful. Particularly awesome are the bare limestone summits of the Hagen and Tennen Mountains which lie before me. They are like majestic cathedrals that tower to the heavens. Big and small clouds of all shapes and colors often move in and out among them. The mountain peaks have the unusual names, like: the high throne, the devil's horns, smoke corner, the tall pillar, the high head."

[21] The book called *Anstellung der Oberen* : 10 Feb 1908, Wilhelm Craghs as rector of Steyl (named at the same time as Reidick was for provincial); 25 Feb: Johann Schmitz as rector in Heiligkreuz, and Hermann Buecking as rector of St Rupert's, Bischofshofen. – The appointment, acceptance, and length of tenure are kept necessarily separate. The date of Easter 1908 was 19 April. – AJ to Blum, St Gabriel's, 2 April 1908, TR XVIII, 26: " I asked him [Buecking] to come to St Rupert in the beginning of next week, so that Fr. Schmitz could at the end of the semester on 10.4 travel from there to St Gabriel and Heiligkreuz. When Fr. Craghs is to come to Steyl must be decided later." – AJ to the General councilors, St Gabriel's, 22 April 1908, TR XVIII, 39: "Fr. Schmitz is still here. I asked Fr. Reidick to telegraph us when he considers his arrival [at Heiligkreuz] probable. Whether or not Fr. Cragh's trip to Steyl will be delayed by that, I don't know. But after all, it's not so bad if he comes a few days later." – AJ to the General councilors, St Gabriel, 27 April 1908, TR XVIII, 40 f: "Fr. Schmitz left here

became the spiritual director and work supervisor of the Brothers.[22]

25.[!] Keep up your genuine trust in God, the Holy Spirit. But strive also to be correct in all your dealings, even if sometimes it goes against your grain.

Sincerely greeting you in all love,
Your spiritual father and confrere in the Lord,
A.J.

168

Bischofshofen, 13 July 1908
(8 gn 4)

Dear Fr. Erdweg,

I send you friendly greetings and a welcome with this letter, and I thank you for your lines of June 28, which ended up correctly in my hands.[1]

Greetings as well to your traveling companion, Br. Canisius, who had also written.[2]

Thanks be to the Lord that the typhoon near the Philippines, which brought you into great danger, did however miss you.[3]

People in Steyl noticed that immediately after the two New Guineans arrived, who accompanied Fr. Doehre, two more came. I'm sure you know the reasons which motivated Fr. Limbrock in all this. It would be well to share them with me so that in case I have to, I can defend the Most Rev. Prefect.[4]

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early in the morning of 25.4 and arrived there [Heiligkreuz] on Saturday afternoon (25.4)." – Blum *Diary* for 30 April 1908: Craghs arrived in Steyl on 28 April.

[22] By that appointment Fr. Blum was to be relieved, but only apparently; for Schwager took sick and often had to take time off for recuparation. Besides Schwager became intensely involved in the plan to publish a mission magazine. AJ to Blum, St Gabriel's, 1 June 1908, 64.653: "I don't want Fr. Schwager to work himself to death." – See section 21 above.

Letter 168: To Fr. Erdweg, Bischofshofen, 1908 July 13, 62.970 Ms/K. Erdweg's answer to letter 168, Steyl, 22 July 1908, 62.071.

[1] Erdweg to AJ, on board the "Buelow", 28 June 1908, 62.968.

[2] Canisius to AJ, on board the "Buelow", 30 June 1908, 62.969

[3] Both reported that the center of the typhoon was only from 6 to 8 nautical miles away and they could no longer completely evade it.

[4] Erdweg, 26 July: Originally two sick Sisters were to travel along. In order to

May the Lord restore you to good health and grant success to your projects.

Sincerely yours in all love,
Your spiritual father in the Lord,
A.J.

169

Bischofshofen, 24 July 1908
(8 gy 3)

Dear Fr. Klein,

1. Herewith my answer to your letters of March 15 and May 11. Your first letter gave me much joy and I immediately informed my brother Juniper. I am sure the contents will give him even more pleasure.[1]

2. Thank you for your sympathy and prayers concerning my sickness. During Lent I had rather severe bronchitis, which made it necessary for me to drop some of my practical conferences to the newly ordained priests; my diabetes has gotten worse, so that in addition to the retention of sugar, acidosis has also settled in.[2]

3. I have been here since the June 24 and I feel better in many respects. In the little woods near the house they have hung up a tarpaulin, and have placed a table underneath it so that I can spend much time outside in the open air. I can also work outside.

4. At St. Gabriel I told them that I might possibly return once more, but my sickness had become so noticeably worse that I doubted whether I could make it. So I took leave of each priest and Brother personally and gave each one a little holy card as a memento.

5. Fr Regional Reidick is with me. Next week we'll travel on to

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squelch all gossip the two boys were to go along. Then when the two Sisters stayed back, he did not want to disappoint the two lads. Now he is thinking of getting them some teacher training in Europe, which they could later put to good use back home. " Shortly after our arrival the two boys were housed with a relative of mine, a good young teacher, who was to see to it that something useful would be made out of them."

Letter 169: To Fr. Peter Klein, Bischofshofen, 24 July 1908, AP-Australia, Ms

[1] Klein to AJ, Hartly, 19 Nov 1908, 35.949: A Capuchin was a guest in the house in Drummoyne. Since Br. Juniperus, the brother of AJ, was himself a Capuchin, that would have pleased him, especially when a word of praise was said of him.

[2] See letter 167, section 20f and 23 and the pertinent remarks.

St. Wendel's; and from there back to Steyl.[3]

6. Fr. Wendel wrote me his first letter, dated May 28, and from it I see that he is not satisfied because he does not have enough work to do.[4] Let me have your thoughts on this matter.

7. I thought to myself: why doesn't he go back to New Guinea, to which he had been originally appointed? He is now healthy. He gave me no reasons. But you probably know more about all this than I do.

With sincerest love and warmest greetings,
Your spiritual father in the Lord,
A. Janssen

170

Bischofshofen, 26 July 1908
(8 ga' 1)

Most Rev. and dear Fr. Prefect,

1. Herewith my answer to your letters of May 20 and 30.[1]

2. In your letter of May 29 you really sang a lamentation as if you had received from me all the leftovers; missionaries who were unfit for the other missions.[2] I must most definitely deny this. God is my witness that I try to look after your mission as best I can. Naturally, I cannot force those to go to Wilhelmsland, who don't want to go there. If I did, there would be problems both for you and for me. But often when candidates opted for Togo, and only a few for New Guinea, I tried successfully to convince them that they were more suited for New Guinea than Togo and urged them to accept an appointment to New Guinea.

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[3] See letter 172, footnote 2

[4] See letter 167, section 17, and footnote 12.

Letter 170: To Fr. Limbrock, Bischofshofen, 1908 July 26, 70.113 Ms/K

[1] Limbrock to AJ, Alexishafen, 29 May 1908, 70.112. The same from the same dateline, 30 May 1908, 35.215.

[2] Limbrock, 29 May: "Of couse, I cannot demand only first class people. – But for too long now, we have, as I have said, gotten too many of poor quality, unreliable people. They are piling up. And now what to do with them? [...] Unfortunately it is still almost self-understood that the doctors and talented people have to go to South America. That brought about the not always considerate agitation of our confreres there." For more quotations from Limbrock of 29 May, see sectons 5 and 7.

3. Also in my mission conferences at St. Gabriel, I never spoke more favorably of any other mission than yours. I hope that I have succeeded in doing some good in this respect. Naturally, I am not answerable for all the talk of the priests down there, and even less for the gossip of the students here.

4. In that category belong statements like the following: "So and so is stupid and poorly talented, so he will surely get to New Guinea." That would be no reason for me to send him there. But it can well happen that a person opted for New Guinea, because he believed that is there, where he could best succeed. I cannot oppose someone like that, whose practical talents may well exceed his theoretical knowledge.

5. You write: "For work among the uncivilized and cannibals, the most stupid, the most uneducated, the most handicapped are still far too good. That was the general impression which clearly emerged at the general chapter of 1897/98." I don't know what others said, but I did not say that. You should not use expressions like "being driven to the wall" or to "relegate people to a starvation diet" in such a way that they imply that it was all my fault. The Lord God knows that I - and the same holds for all general consultors - have always had the best of intentions toward New Guinea. We did far more for your mission than our duty called for. If we had asked ourselves whether we could not have had more success elsewhere with our limited resources, we would have on occasion acted quite differently.

6. You most probably arrived at these strong expressions because you sometimes reacted to appointments by exclaiming: "Golly, why don't I have more qualified people?" and you did not believe you could find a person suitable for some special position. But others have the same problem. These same complaints come from the other missions too.

7. You write: "We are the laughing stock of the Europeans around us. We have so many people and have set up so few stations. But if we set up stations with unsuitable personnel, we make the missionaries on them unhappy, and we harm both the mission and souls. The expenses and exertion entailed are then useless; they even harm us." I would agree with what you say, if you really do not have appropriate staff there. But in matters like these one can easily deceive oneself. There are people who are neither serious nor settled enough until they become superiors. But once one is a superior, he feels more responsibility and shows new talents. Once the archbishop of a very successful and good Catholic diocese told me: "If you only knew what a task it is for us to find a suitable candidate for a rather difficult see once it becomes vacant."

8. Some years ago I wanted to appoint someone as a prefect. All the consultors were against him. They said he was unsuitable. Then I said, "I must have one; tell me of a better choice." They all kept silent. I succeeded with a lot of trouble to have that person appointed temporarily. He did very well and was later appointed superior of a more important and difficult house. In such cases I always say: "Divine Providence knows our needs and cares for his children. So there must be someone out there, who is able to cope with the need which we now have." Please try to think along those same lines and the Lord will give you confidence.

9. Your second letter of May 30, gave me some misgivings. It was never clear to me that you wanted to build a house for the Society, but only a central house[!] for the mission. The plan for it was presented to the Generalate once or twice before and we said: "Fr. Limbrock can build that house himself. Why is he coming to us about it? He must know what he is doing for his mission."[3] I thought I had written to you in this same vein. But as soon as I get back, I will check all the letters that have gone from here to you and put the entire matter before the generalate. Now I am very confused about the whole idea, for as you well know, we kept asking you to assign one station to be the Society's station. But by that we did not mean only a house, but everything that goes with it, as was the case in Detja [China]. However, as far as I can remember, we never came to any agreement on that. And now you come along and say: "I am now going to build the Society house, and the Society is going to have to pay for it. I also expect that the Society will pay for the accessories that will be needed in the construction. In my need for some of this, I have, as a matter of fact, ordered over a 1,000 Marks worth of windows from Sydney, and still they are not good enough." I'm just writing this off the cuff at the moment. When I get to Steyl and hear what the generalate has to say, I'll have some definite answers.

Heartiest greetings with all my love,
Your confrere in the Lord,
A.J.

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[3] Limbrock, 30 May: "On the 24 June 1907 I sent your Reverence Fr. Schlueter's plan for a house that is supposed to serve the purposes of the Society here in St Michael's. I sent it for your attention and approval. And I added the remark that no answer is equivalent to approval. Until today, 30.5.08, I have received no answer. For this reason we have presupposed your approval and except for a small unimportant alteration, have just laid the foundations and will soon proceed with further construction." It is meant to be a house with from 33 to 36 single rooms, each between 10 and 12 square meters in

P.S. 10. Br. Beda requests permission to pronounce his perpetual vows.[4] Fr. Girards recommends him. But one vote is missing, and without it we cannot proceed. I would like to remind you again, that all such requests must first go to you, because Steyl requires it, and you must add your and your consultors' judgment to it. As the rule prescribes, there should be a ballot where white and black balls are used in the voting.

11. Concerning Fr. Rauh,[5] the specialist in Duesseldorf, Dr. Sauerbier, explained that he may not return to the tropics for a year. His heart, lungs, stomach, etc., are all healthy. But that his nervousness affects his stomach and causes the frequent bowel movements. The nerves could settle down within the year, and then he could return to the tropics. That is why I cannot send him now.

171

Bischofshofen, 1 August 1908
(8 ha 1)

Dear Fr. Lohmiller,

1. I have read with great interest your esteemed lines of May 18. Thank you most kindly for all the information you have shared with me. Because of it I am now in a position to answer the question which you asked me the last time.

2. I gather from your letter that your recent desire of becoming a Benedictine has again been knocking at the door of your heart. In St. Gabriel you volunteered for New Guinea, but because of medical reasons you first went to St. Wendel's. You write as follows about that: "The same sort of thoughts went through my mind already in St. Windless, and at that time I considered them just temptations and handled them accordingly. That was why, Very Rev. Father Superior General, I did not inform you of any of these doubts or restlessness, which I have

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size. One must reckon with a total cost of 30.000 Marks and more. – Limbrock to AJ, Alexishafen, 29 June 1908, 35.217: According to the calculations of Fr. Schlueter one must reckon with between 50 and 60.000 Marks. "These 60.000 Marks for the construction of the Society house are recommended to your Reverence's generosity and sense of pride."

[4] Br. Beda made his perpetual vows only on 11 May 1911.

[5] See letter 167, section 14, footnote 9.

Letter 171: To Fr. Lohmiller, Bischofshofen, 1908 Aug 1, 63.929 Ms/K. Lohmiller's

had even here. As far as I can remember, while I was in St. Windless I confided in Fr. Bodes about these and received some appropriate advice. I never thought that these ideas were still in my soul when I received my welcome overseas appointment and followed it with joy."

3. I have asked myself whether or not God's finger is showing itself in all this. If he wanted you to be a Benedictine, it is quite probable that you would not have so happily and freely followed your call to the missions, because by doing so you were running the risk of being estranged from your real calling. I am suspicious about why your guardian angel has just at this time recalled the desire of becoming a Benedictine so strongly, if you were really meant to be one.

4. You write that recently these ideas of becoming a Benedictine have resurrected "with such intensity and persistence that in all seriousness I asked myself whether this was just a temptation or a genuine call from above. Therefore I felt obliged to inform the Rev. Prefect Apostolic about it all."

5. Force is something which very rarely accompanies the workings of divine grace. More often, it affects people with a certain calmness and peace. The evil spirit, on the other hand, tends to influence people with a certain amount of pressure and great powers of persuasion. That is why it is good to meet these ideas with a certain amount of skepticism and keep on praying to the Holy Spirit to dissipate the fog and grant you the correct insight and discernment.

6. Perhaps the enemy has noticed that you have made an impression on the Blacks and in this way is trying to lead you astray. If until now the Lord has not scattered the fog, even though it is causing you suffering and was not meant to take you away from God, then he most assuredly has his holy reasons in it all. Here are some:

(a.) It is God's will that every person suffer and struggle - and that also holds for you.

(b.) If you wish to be a good educator, then you must learn certain things from personal experience, and this is one of them: Often ideas and temptations are hidden under the guise of good, and can oppress people. And yet, these ideas do not come from God but from the enemy.

7. And now something about your previously mentioned doubts. Don't let yourself be too upset by them. For the present, don't listen to them at all. Just calmly let them fly by. In time God's will for you will become clearer.

8. You write as follows about your activities: "The children on

our station are developing in an astounding way by the light and grace of the Holy Spirit. Thank God. For some time now, they have been going to confession and communion every eight days; they also take the first Friday and third Monday very seriously. Here a person can easily tell from externals in the children and adults, especially from the look on their faces, whether they are baptized or not." Those are really wonderful results. Keep up your courage; you are really in a nice spot, where with God's grace you can do more good for his honor and the salvation of your neighbor, than you could somewhere else.

Warmest greetings with all my love,
Your spiritual father in the Lord,
(unsigned)

172

Bischofshofen, 1 August 1908
(8 ha 3)

Dear Brother Baldomar,

Thank you for your letter of March 19; I read it with great interest. You sent me 18 large pages describing the sawmill and all that went into setting it up at St. Michael's.[1]

As if personally involved, I read about the difficulties you had to overcome and how primitive the beginnings were. It will be a pleasant memory for you, with the Most Rev. Prefect and Brothers Sylvester and Eustochius to have lived in the second house erected there, to have laid all the plans for the sawmill, to have transported it there, set it up, and gotten it running.

I can well imagine how the local people all looked on as the large crates arrived, all filled with iron machines. Thank God that all went well and that it is now running successfully for the honor of God and the advancement of the mission. By now, you must have furnished the mission with a whole row of sawn timber houses. Please keep up the

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answer to AJ: Tumleo, 18 May 1908, 63.922-928.

Letter 172 : To Br. Baldomar, Bischofshofen, 1908 Aug 1, 64.937 Ms/K. The original copy had the name wrongly written as "Waldomar."

[1] Baldomar, 19 March, is no longer extant. – About the sawmill see letter 127, footnote 4 and letter 129, footnote 2.

good work; be a good example for others to follow, and cheer them up when unfriendly flies and insects buzz around their heads and try to make them dizzy. May everyone there stand loyally by their superiors. That is the best medicine there is for the soul.

Since you have sent me so much good news from down there, I am sending you a photograph of this house and its surroundings in return. I have regained my strength here and within the next days, I'll be returning to Steyl by way of St. Wendel's.[2]

Sincerest wishes with all my love,
Your spiritual father in the Lord,
A.J.

173

Bischofshofen, 1 August 1908
(8 ha 4)

Dear Brothers,

Thank you for your friendly letters of May 23 and April 27, which I read with great joy.[1] I congratulate Br. Sylvester for having made a beginning in St. Michael's [Alexishafen], and for having lived in the first house with its palm thatched roof, as well as the second one with a corrugated iron roof. Br. Baldomar sent me a long report of it all, and from it I have been able to gather many details of the whole operation.[2] I notice from your letter that St. Michael's was opened by the Prefect Apostolic on May 22, 1905 and that on the next day he celebrated the first Mass there.

Dear Br. Clarentius, I rejoice to see that you were at first in Walman and now you work in Tumleo. I notice your versatility in operating

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[2] Departure from Bischofshofen on Thursday, 6 Aug. via Salzburg, Neuburg on the Danube, Ingolstadt, Wuerzburg and Mainz. Arrival in St Wendel, 7 August. At 21 hours priest conferences, 50.046, p. 97; Rohner, *Analecta SVD* 49, p. 179f. Continuation of the journey: *Journal* 1905, 50.039, p. 64: Departure from St Wendel, 25 Sept [Original: wrong date of 25:8], via Cologne to Steyl. Arrival on the same day.

Letter 173: To Brothers Sylvester and Clarentius, Bischofshofen, 1908 August 1, 64.526 Ms/K

[1] Sylvester to AJ, Tumleo, 23 May 1908, 64.525; Clarentius to AJ, Tumleo, 27 April 1908, 62.726f.

[2] See letter 172.

as infirmarian, chemist, photographer, organist, sacristan, housekeeper, and dentist. May each of these occupations earn you a special decorative star on your heavenly uniform. But there will also be a much greater reward for having done God's will in all this. That even the government officials come to you for their dental work, is a great honor to you. I also thank you for all the other information you sent.

May God the Holy Spirit protect and bless you both. I greet you both and recommend myself to your devout prayers.

In sincerest love,
Your spiritual father in the Lord,
A.J.

174

Steyl, 28 September 1908
(8 ic' 1)

1. Report of trip. 2. Importance of unity. 3. Means for it. 4. Condolences for the deceased Sr. Deogratias. 5. Admonitions for brides-to-be about love of their husbands and patience. 6. Flowers in a vale of tears.

Dear Sister Regional,

1. Thank you for your esteemed letter of April 27, which I received a short time ago.[1]

2. I have read the report of your visitation of the stations [2] with great interest and I hope that you used the time of your stay in each place to do much good there.

Letter 174 : To Sr. Valeria, Steyl, 1908 Sept 28, 25.169 Ms/K. Most of the correspondence with the Sisters was handled by Fr. auf der Heide. And so it happened that only a few of AJ's letters to the Sisters are extant; and vice versa.

[1] Valeria to AJ, Tumleo, 27 April 1908, 25.155-160. The letter was finished on 29 April at the earliest. (footnote 4)

[2] Valeria 27 April: She wrote the report at the request of AJ. She was in doubt whether she should disturb AJ in the middle of his burden of work. Her visitation began in Tumleo, then she stayed three weeks in Monumbo. There followed five weeks in Bogia. From there she went on to St Michael and then via Ali back to Tumleo. A new visitation report, or report of her trip, was approved by auf der Heide on 22 July, as his letter to her dated 8 Oct 1908, 25.170 reported.

3. It is naturally most important that peace and unity reign on each station, for then the holy angels live there and the Sisters help each other to ease the burdens of religious and mission life. But if there is dissension, then the evil spirits live there and they try to stir up matters all the more. The Holy Spirit does not find a haven of grace there.[3]

4. All must cooperate to establish domestic peace: the subjects through obedience to the superiors, and the superiors by treating the subjects well.

5. For this reason one must avoid all cutting words; and if it becomes necessary to scold someone, the superior must do it in the way St. Vincent taught. Nor should the superior be upset if she has to bear with the rudeness of her subjects. Offer such sufferings up for the subjects, so that they may make progress in perfection, which the Lord repays by helping them to see how improperly they have acted. If they acknowledge this, then the superior must approach them in a very friendly way and often remind them that Sisters are expected to learn how to bear patiently with the imperfections of others.

6. I send my deepest condolences for the loss of good Sister Deogratias.[4] I am happy to see that the christianization of the country is making such good progress.

7. See to it, as best you can, that the girls who marry, make their husband happy by their diligence, love and patience. Then he will remain faithful to them and not think about consorting with other women. Try to encourage them when problems come their way, to confide them to their confessor; or if they are ashamed to do so, to unburden themselves to one of the good Sisters, who must inspire them with courage, trust in God, and patience.

8. Time and again repeat to them the truth that this earth is a vale of tears because people treat one another so badly. Through the grace of the Church, through humility and patience, this earth gets plants from paradise, which adorn this valley of tears and make it easier to live in.

With friendliest greetings in the love of the Holy Spirit.

A.J.

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[3] Valeria, 27 April: In Monumbo and Bogia there was disunity among the Sisters, in no small way brought on by the ineptitude of the superiors. Peace was restored through warnings and transfers.

[4] Valeria, 27 April: Sr. Deogratias (Franziska) Simonis died on 29 April 1908. She drowned in the sea at a school picnic. – Reports: Valeria to auf der Heide, Tumleo, 22 May 1908, 80.856; Excerpt from a letter of Br. Clarentius, 80.857; SMB 35, 1907/08, 186.

Steyl, 3 October 1908
(8 kd 1)

Rev. and dear Fr. Prefect,

1. I arrived here eight days ago[1] and met with the generalate about matters contained in your letters dated: May 30, June 29, July 22 and 25, August 13, 14, 15 and 19. All letters were first seen by the consultors.[2]

2. Fr. Franz Mueller was appointed to the Philippines after he left Togo at the suggestion of some people high in the Government.[3] With the aid of some books that had come into our possession, we studied the province of Abra and found that its bishop had offered us some highly unsuitable places to work in. There was no central station and the others were without church or presbytery. When we presented him with some specific questions, he offered us eight parishes instead of six - all of them of much better quality. I informed him that the middle of Lent is the time for giving appointments to our newly ordained. Unfortunately, he answered my letter of January 9 only on April 9...and so his answer was not at hand by the end of March or the beginning of April, as I had requested. When the answer finally came in May, we thought that he was no longer interested in us, and so Fr. Mueller was assigned to the Indian missions in South America.[4] After the letter of April 4, Fr. Witte, who was due in the course of the year to leave the Togo mission, was consid-

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Letter 175 : To Fr. Limbrock, Steyl, 1908 Oct 3, 28.958-960 Ms, 35. 282f Ms/K. Limbrock's answer as given in footnote 2.

[1] See letter 172, footnote 2. – *Erinnerungen an AJ,* Stolte, Nr 793. "On 25 Sept.1908, Fr. Janssen arrived back in Steyl from St Wendel's. His secretary Fr. Sandkamp had already come a few days before, because he was not feeling well. He then gave up his post as secretary and I again began to write for Fr. Superior." – Blum Tagebuch 30 Sept 1908: "Fr. Superior General and Fr. Regional came back home on 25.9."

[2] Limbrock to AJ: 30.05. = Alexishafen, 30 May 1908, 35.215; 29,06. = same dateline 29 June 1908, 35.217; 22.07 = same dateline 22 July 1908, 33.212f; 25.07 = same dateline, 25 July 1908, 35.220; 13.08 = on the ship Manila, 13 Aug 1908, 35.280; 14.08 = same dateline, 14 Aug 1908, 34.405; 15.08 = same dateline 15 Aug 1908, 35.281; 19.08 = same dateline, 19 Aug 1908, 33.214. – Omitted: Limbrock to AJ, Alexishafen, 13 June 1908, 35.216 with the announcement that the steamship sank with its cargo on June 1, and with a reference to "some sort of pastoral publication for the missions", about which he, Limbrock, had written something in 1898. See letter 35, footnote 11.

[3] The "advice from on high" came from Berlin and was supported by Propaganda in Rome. See Mueller *Togo* pp. 177-181; and *Vita-AJ*, pp. 462-464.

[4] See AJ, *Briefe nach Suedamerika,* Vol. IV, nr. 783, 787 and 788.

ered for the Philippines. Dougherty thanked us kindly and his successor Bp. Carroll added that he agreed with the preferential treatment we had been given. I don't know how the whole affair will end yet, because in Togo they are making moves to keep Fr. Witte, whom they are unwilling to give up.

3. Following your suggestions, we are considering appointing Fr. Erdweg to be the Society's main superior there.[5] We have no objections if you wish to name Fr. Vormann your official representative for the missions east of Friedrich-Wilhelmshafen. We shall then extend specific support to this part of the mission. You will probably do the same, since it remains under your overall jurisdiction and so you will be supporting it with your decrees, guidance and staff.

4. The financial state of your mission was also reviewed. It stated that you have 5,000 workers. If that number is exaggerated, please furnish us with some exact details. You yourself assess your property as worth one million Marks, which increases annually by 100,000 Marks. Add to that the herd of 200 cattle, 13 buffaloes, and 30 horses - which are worth from 40,000 to 50,000 Marks.

5. Your work on the plantations is generally well acknowledged, but we think its value is far in excess of what you show in your official figures.

6. On June 21, 1907 you had 3-4,000 hectares. Since you acquired another 1,000 in St. Anna and 1,000 in St. Michael's (Alexishafen), this means that you now have 5-6,000 hectares, which had cost you 5-6,000 Marks. Last year 500 hectares were under cultivation. The number of your workers would be between 800-900.

7. You would best know what the income is per hectare. Formerly, it was 500 Marks in the coconut plantations. In the rubber plantations, which have four times as many trees per hectare, the income would then be 1,000 - 1,500 Marks.

8. Those figures show that you have looked out very well for the mission. If all of this is income bearing, then your successors, who will undoubtedly be bishops, may be gravely tempted to build a grandiose villa and then, from the regular and consistent income from these estates

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[5] Only on 30 May 1911 was Franz Vormann, and not Erdweg, appointed Regional. *Nuntius SVD* I, 127. – Limbrock to AJ, Alexishafen, 14 May 1908, 35.213f: He requested urgently that "good Fr. Erdweg not be sent elsewhere until Your Reverence has made him or someone else the superior of the SVD here and of the mission. It is of no use, and even harmful, that I am still here."

you have laid out for them, live luxurious lives. Is that what you want to happen?[6]

9. It is clear that you are going to need very much money for future stations to the east and in the interior. It will not be too long before the vicar apostolic of Wilhelmsland will have over a million Marks at his disposal annually.

10. You cannot deny that the Society has generously supported you during the past years. Judging from its number of Christians, we would have to rank your mission far behind China and Togo. But we have made it almost an equal to them. Besides, we have sent you more missionaries than we were obliged to. Naturally, they were not all of first class quality, but neither were those sent to other missions. But among those we did send were many talented and dependable ones, and we hope that in the future there will be more of them. In any case the ones there now stand up very well when compared with the Togo missionaries.

11. Since Fathers Fritz Vormann and Klaffl were so troublesome to you, we have kept silent about their return [7] and have not demanded that you take them back to the mission. We ourselves preferred to carry the burden which has developed through them.

12. I have already told you before that when you laid the plans of a central house before us, we could not recognize from them that they were meant as a Society house. Hence, you answered that you did not need any permission to build the house. If even at that time, it was meant to be a Society house, there were many matters about it that had to be sorted out. You know about Detja in China. There they have a house for the Society, a large park around it, plus a large farm. That is the way it must also be in New Guinea, since just one house alone cannot serve both purposes. In addition, a plan must also be developed concerning the Society and diocesan superiors. We must know where, according to your plan, the Society superior is to reside. If both are to reside in the same place, one wonders what purpose that would serve. In any case, each will need his own house and furnishings.[8]

13. I have often reminded you that you yourself combine two offices in one person. Therefore, you must not only look after the mission but also the Society. Since you have not done that until now, you

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[6] See section 14.

[7] See letter 77.

[8] Limbrock to AJ, Alexishafen, 30 Dec 1905, 35.173: Already at this time Limbrock had asked when, where, and how the SVD central station was to be built.

must begin now to make amends for this omission.

14. Fr. Blum informed me that you had written him a letter in which you said much about the perils of wealth. The same can be said for mission superiors. Don't believe, dear Prefect Apostolic, that we possess untold sums of money. In Europe, we have to feed over 1,000 students and some 500 Brothers. Until now, the only place which is self sufficient outside of Steyl is Holy Cross [Silesia]. St. Gabriel, St. Wendel and St. Rupert have cost us close to 300,000 Marks in the last years. Besides that, we have tried to support the missions as best as we could. We have seen, though, that much more is necessary. That holds good for China, Togo, Japan, and also your mission in its present condition. We would have gladly given 100,000 Marks more, if we had it. In these circumstances, we have turned our attention to that fruitful plantation in your mission. And that not for our own benefit, but for the benefit of all our other missions. That is why I advised Bp. Henninghaus to visit you on his way back to China and try to get something for his mission.

15. We are fostering the desire of owning plantations there, not for ourselves but for the benefit of all our overseas missions. We want to spread that last idea very widely so that everyone knows the purpose of our plantations. In China, Japan, and Togo we still have to build many houses and churches and take care of numerous personnel. That is why money is urgently needed, and that is why Bp. Henninghaus has gone to such great pains to beg for it.[9] It is really hard to collect from 50,000 to 100,000 Marks, and that is by far not enough. You have now between 5-6,000 hectares invested for the mission. Perhaps the new Society superior will also be able to buy land and lay out plantations. If so, then it might not be necessary for you to hire between 500-600 workers. Thus you would save money and be able to spend it on ships, etc.

16. As far as the overhead planer and crosscut saw are concerned, we are allowing them to be ordered according to your wishes and the more detailed orders that we have here. We shall charge it all against next year's budget. We shall also try to get Holy Cross to lend you 100,000 Marks again.

17. We cannot go any further with the plans for a Society central house there until more details are worked out between the mission and the Society. In this matter, we are awaiting some suggestions from you.

18. With regard to the plantations for the missions, I want to remind you that years ago, according to the witness of a fellow traveller,

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[9] About the bishop's European trip see letter 163, footnote 12.

you had already then spoken of plantations as being very profitable and suggested that I also set up some later on.

19. The idea of naming a Society superior was in no way aimed against you. On the contrary, I believe that if you and Fr. Erdweg work together loyally, as the past has given every reason to show that you mutually bolster each other's authority, then you will both have much more influence on the priests and Brothers. That is the case today in China, where Bp. Henninghaus and Fr. Vilsterman work together very well, just as the bishop and Fr. Freinademetz had done.[10] Also in Togo Fr. Kost is the Society superior alongside Fr. Pro-prefect Schoenig,[11] who was forced upon us by Cardinal Gotti, under pressure from the administration, and despite all opposition.[12] We are more than satisfied with both your zeal and enthusiasm, but when the time comes for a vicar apostolic to be appointed, then there must automatically also be a second superior. You have handed in your resignation repeatedly, but it was never accepted. That shows very clearly what we think about you; and if we have now begun to talk with you about setting up a Society superior, it is because he is necessary for purchases and plantations. If we purchase only a thousand hectares of good land in one spot, we can generate a good income with it for our various missions.

20. While we are on the subject, could you think over the following points:

(a.) How many missions will we acquire and have to staff in the next 50 years? We must already plan for that now.

(b.) You want us to set up missions east and west of there, even in Sumatra and Borneo. How much money will all that cost? We do not have the means to do all that, and therefore, we must concentrate on New Guinea, where we are able to generate more income than we need for our own mission.

(c.) Finally, I appeal to your mission zeal, which is so well known to me, and which has shown itself again in the suggestions your last letters contained.

With many sincere greetings and in all love,
Your confrere in the Lord,
A. Janssen

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[10] After the death of Fr. Regional Freinademetz on 28 Jan 1908, Theodore Vilstermann was named his successor, 10.06.1908. See Generalate's book of protocol.

[11] Mueller, *Togo*, pp. 199-206: "The separation of the two authorities".

[12] See *Vita-AJ*, p. 461f.

176

Steyl, 15 November 1908

Rev. Father Prefect,

I hereby wish to inform you that for the last 14 days I have been rather sick. Since October 31 it has been impossible for me to celebrate Mass and on All Souls' Day I received Extreme Unction. Now I am unable to work any more, since I have become too weak, and my hands refuse to do their job. I am in complete agreement with God and am ready to accept from his hand whatever he has prepared for me. I am completely resigned to his holy will and I praise him every hour in time and eternity. He may do with me whatever he wishes; he will always find me to be his faithful servant, and I pray continually that his most holy will may come to fulfillment in me.

I have received the priests of the mission house in groups and taken my leave of them. And now, I send you my final farewell message and ask you to continue working as zealously in the vineyard of the Lord as you have always done and to continue giving your missionaries a good example. If you do all that, then God's blessing will always be present in your work.

Greet all the priests, Brothers, and Sisters who work under you and tell them that I thank them for all the love and devotion they have shown me, as well for all the prayers they have offered up for me. Ask them to remain truly loyal children of the Society, serving it in humility and obedience, and to persevere in their vocation, so that they may fight the good fight and be found to be loyal workers in the Lord's vineyard.

You will probably want to know more details about the progress of my illness. On the Friday before All Saints my hand was already so weak that I could no longer write. Now I cannot do anything at all with

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Letter 176: To Fr. Limbrock, Steyl, 1908 Nov 15, 321f Ms/K. - From 31 October 1908, AJ was no longer available. His *Journal* 1905's last entries for 30 October some very clear signs of weakness. Because of a stroke, partial paralysis had set in. See F Bornemann, *Nachrichten ueber Krankheit und Tod unseres Stifters,* Rome, 1969, pp 131 (= *Analecta SVD* 10). Besides the letters which were written by AJ in these weeks, see also AJ, *Briefe nach Suedamerika*, Vol IV, Nr 815, remarks about the letter, and AJ, *Letters to the USA*, Nr 197, remarks about the letter. - In this letter 176 there is noteworthy memory loss, but it is also enriched with remembrances of various messages of condolence about his illness, and also with two anecdotes about the recently deceased Fr. Schlueter (11 Sept 1908); a contradiction, if the letter was supposed to have been genuinely written by AJ.

it. Then my eyes became dim and now I can read only with great difficulty. My memory is also slipping badly and it has become most difficult for me to express my thoughts to any extent. But I thank the Lord that I am still at ease and grateful that he has not put some heavier cross on me.

Many bishops have sent me notes of sympathy: like Bp. Dingelstad of Muenster, Bp. Drehmann of Roermond and Cardinal Fischer. I have answered them all. Cardinal Gotti and Cardinal Vives y Tuto expressed their sympathies via Fr. Friedrich. The Holy Father also sent me his apostolic blessing along with a plenary indulgence.

My brothers from Goch have also been here to visit me. At the moment Br. Juniper is still here.

I extend to you my sincerest condolences for the bitter loss you have suffered in the death of Fr. Schlueter. He was a good priest whom I valued very highly, and I am all the sadder that he was taken away from you and the mission. His father was here in Steyl for the retreats this past summer and told us how his son, as a boy, had made a boat out of left-over pieces of tin which he had found, and that he actually sailed across a river with it. As a boy he had also built a chapel....which showed him as a practical future missionary. In New Guinea he did all kinds of work and Fr. Erdweg was full of his praise. He told us one day at table how Fr. Schlueter had slept through the whole Sunday, and when he awoke on Monday he thought it was Sunday. We all had a good laugh over that.

In conclusion I extend to you all my last priestly and fatherly blessing. I entrust myself urgently to your prayers in life and in death, that the Lord may find in me his faithful servant.

Sincerely greeting you in all my love,
Your spiritual father in the Lord,
(signed) Arn. Janssen

177

Steyl, 17 November 1908

Dear Fr. Klein,

Since the feast of All Saints I have been deathly sick. For many

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Letter 177 : To Fr. Peter Klein, Steyl, 1908 Nov 17. AP-Australia, Ms; AG 329f. – See

years I have had a lingering illness which has now come to a head. My condition is so serious that I can no longer celebrate Mass and on All Souls Day Fr. Assistant General [Blum][1] gave me the anointing of the sick. I am still able to be out of bed most of the day, but at my advanced age, I must seriously think of death, which can overtake me at any time.

Therefore I have decided to take my leave of everyone and also of you, dear Fr. Klein, as well as from Fr. Wendel and the good Brothers Robert and Leodegar. You can well imagine how much I am thinking of all my good confreres in these days, whom I love as children in the name of the Lord. I wish them all the richest blessings of God's grace for all their toil and troubles and I ask the Lord to bless them and his angels to protect them all the days of their life. In these days of trial, I rejoice in the thought of those good children of mine, whom I dearly love. You especially, Fr. Klein, have brought me much joy by being so loyal to the Society, just as the others who are with you have so honorably been.

I also entreat you to continue working in the future in the field entrusted to you. Even if it produces some thorns and thistles, keep sowing good wheat, and if God's grace is not wanting, it will produce its hundredfold. The devil will surely sow weeds among the wheat; but wisely tear them out, so that you do not pull out the wheat with the weeds. That is what the Lord himself taught us to do,[2] and everyone who wishes to succeed in doing his work, must follow his rules. Go and do likewise and the Lord will help you succeed.

Remain ever loyal children of the Society which has trained you; keep its rules faithfully, even when you are not being observed, for only obedience and humility are of any value in the eyes of God.

In conclusion I give all of you my priestly and fatherly blessing and I recommend myself to your pious prayers. I promise to do the same for you and remain in the love of the Holy Spirit,

Your spiritual father in the Lord,
(signed) Arn Janssen

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remarks to letter 176.

[1] Fr. Blum. He had many jobs and therefore many titles.

[2] Matt 13,3-9. 18-30. 36-43.

Appendix 1

Biographical Profiles

The following brief biographical profiles of the members of the two Divine Word missionary congregations in Steyl are drawn from the SVD and SSpS personnel registers, contemporary newspapers, and obituaries in the SVD's and SSpS's internal publications *(Arnoldus, Nova et Vetera, Missionskronik, Totengloecklein).* In order to make a judgment on the data contained in the obituaries, one has to take the character of the article into consideration. Normally, however, important details are obtained in them about where the person concerned had worked and what type of work the person had performed.

In the event of the person having more than one surname, the first one is regarded as the usual one. The baptismal name of Brothers and Sisters is placed in parenthesis.

In the case of members of the Divine Word missionary congregations, the place of birth is usually followed by the name of the diocese in which it was then situated. The data in question may not coincide with the data today as a result of the division of dioceses or as a consequence of the territorial readjustments following both World Wars. In the case of dates of death, only the place of death is indicated; or, if this is unknown, the country.

(SVD) or (SSpS) indicates that the person in question later left the Society. In these cases, data on the person's subsequent life and date of death are usually omitted.

In the case of personalities from Church and State referred to in the letters, the relevant data was taken from the reference works cited below, where further literature may also be found. No research was conducted on the secular priests mentioned in the letters.

Abbreviations for SVD Mission Seminaries

Hgk. = Heiligkreuz Mission Seminary, Neuland near Neisse in Silesia
St Aug. = St Augustin Seminary for Missionary priests near Bonn
St Gab. = St Gabriel Mission Seminary, Moedling near Vienna
St Rup. = St Rupert Mission Seminary, Bischofshofen near Salzburg
St Wend. = St Wendel Mission Seminary, St Wendel/Saar

Abbreviations for countries, dioceses, and cities

Aug. = Augsburg
Brsl. = Breslau
Frb. = Freiburg im Breisgau
Mstr. = Muenster
NG = New Guinea
Osn. = Osnabrueck
Pdb. = Paderborn
PNG = Papua New Guinea
Rgb. = Regensburg
Rmd. = Roermond
Rttbg. = Rottenburg
Sp. = Speyer
Wzb. = Wuerzburg

Abbreviations for biographical data and SVD career

* = born
\+ = died
A. = release from vows/resignation from the Society
Bp. = bishop
Br. = lay Brother: the religious name is always given first and it is on it that the alphabetical order is based
E. = entry (as pupil, Brother candidate, postulant or priest) into one of the Mission seminaries
Ebp. = archbishop *(also Archbp. or Abp.)*
Fr. = Father
L = left the Society
lit. = literature
ord. = ordination
Sr. = Sister = the religious name is always given first and the alphabetical order is based on it
Tit. = Titular (bishop or archbishop)

Biographical Profiles

Abel, SVD, Fr. Wilhelm Ignatius. * 04.12.1853 Rossbach/Fulda - + 28.10.1909 Steyl. 1875-1880: German College in Rome. Doctorate in philosophy. 1880-1884: secondary-school teacher and lecturer in philosophy. 1884-1885: teacher at the Dominican seminary at Venlo. 1885-1886: teacher at the Benedictine mission school in Reichenbach.

E. 1886 Steyl: 1st vows 1888; perpet. vows 1898; ord. 1888 Rmd. 1886-93: in charge of printing press. From 1888 to his death, editor of the *Stadt Gottes* and the *Michaelskalendar* - Lit: SG 33, 1909/ 10, 134-136 with picture; MK 1911, 82-86 with portrait.

Aloysiana, SSpS, Sr (Maria) Bischopink. * 30.11.1882 Oberelspe/Pdb. - + 14.09.1923 St Michael/NG. E. 1802 Steyl; 1st vows 1904; perpet vows 1911. 1908 to NG. The last four years teacher at the catechist school in Wewak. - Lit: *Totengloecklein* Nr 8, 89f.

Altemoeller (SVD), Fr. Gerhard. * 11.06.1860 Vellern/Mstr.-+ 18.04.1937 Kettlasbrunn/Austria. E. 1892 St Gab.; 1st vows 1893; perpet vows... ord. 1893. 1893 to Togo L. 1907: transfer to Vienna archdiocese. Lit: Mueller *Togo,* index.

Andrea, SSpS, Sr (Gertrud) Hegemann. * 07.08.1854 Roedder bei Duelmen/ Mstr. - + 09.05.1931 Steyl. In Steyl from 1886 as servant girl. Belonged to the first four postulants. 11 vows 1894; perpet vows 1902 Hinojo. 1895 to Argentina as foundress and superior. After the general chapter in 1909/ 10 was kept back in Steyl because she was the only person who had lived through the entire development of the Society (Neuss, *Missionsschwestern , 59*). General consultor 1910-22. - Lit *Totengloecklein* Nr 19, 20-33 with portrait.

Anna, SSpS, Sr (Theresia) Sicke. * 20.07.1850 Lippstadt/Pdb. - + 24.10.1904 Steyl. E. 1879; 1st vows 1894; perpet vows 1901. She was the first of the four "servant girls" with whom Fr. Janssen founded the congregation of the Missionary Servants of the Holy Spirit in 1889. - Lit. SMB 32, 1904/05, 46.

Anselma, SSpS, Sr (Maria) Rupp. * 05.11.1876 Huelzweiler/Trier. - + 10.04.1920 St Anna/NG. E. 1899; 11 vows 1901; perpet vows 1909. 1903 to NG. Worked in the house and in the garden on various stations. Lit.: *Totengl6ecklein* Nr 4, 21f.

Anzer, SVD, Bishop Johann Baptist. * 16.05.1851 Weinrieth/Rgb. + 24.11.1903 Rome. E. 1875 Steyl; 1st and perpet vows 1876; ord 1876 Utrecht; 1879 to Shantung/China with Fr. Joseph Freinademetz; consecr bishop 1886 Steyl. - Lit.: SMB 31. 10-3/04, 60-62, 76-78, 8891, 105-108 with photos; F Bornemann J.B. *Anzer, bis zur Ankunft in Shantung in 1880*, Rome, 1977, p 80 *(Analecta* SVD 38); *Vita JF,* Register; Hartwich, China 1; Rivinius, *Weldicher Schutz, index;* NDB I, 1953, 321f (Heinrich Kroes); BBL 1, 1975, 196f; LThk 1, 1993, 797f (K.-J. Rivinius).

Auf der Heide, SVD, Fr. Hermann - See Heide, SVD, Fr. H auf der.

Augustine, SSpS, Sr (Leonie) van den Hemel. * 25.05.1871 S. Kruis/Breda. - + 28.08.1910 Steyl. E. 1893; 1st vows 1895; perpet vows 1903. Trained in Essen as a nurse. Originally intended for New Guinea, but stayed in Steyl to train Sisters in nursing work. Sister of Fr. Constantine van den Hemel (SVD).

Averberg, SVD, Fr. Theodor. * 12,12,1878 Everswinkel/Mstr. - + 31.07.1973 Everswinkel. E. 1896 Steyl; 1st vows 1901 St Gabriel; perpet vows 1904; ord 1905. 1905 to NG. 1909-13 was in Europe because of health. Studied methods of rice and cotton growing. 1913 returned to NG. Active in Mugil and Danip. 1925 returned to Europe. 1943 in concentration camp at Dachau. After the war was a house chaplain in Luenen and Everswinkel. Publications: Sack, *Bibliography*, p. 52.

Baierlein, SVD, Fr. Joseph. * 21.02.1868 Dembsen/Posen. - + 23.03.1940 Rybnik. E. 1892 Hgk (first "student" in Hgk.); 1st vows 1900 St Gab.; perpet vows 1902; Ord. 1903. 1903 to Argentina; changed name to Marianski. 1932 back to Poland: did pastoral work. 1935 in Chludowo in the house of the clerical novices. Finally as chaplain in an orphanage in Rybnik.

Baldomer, SVD, Br. (Henry) Stiene. * 23.12.1875 Lohe-Baem/Mstr. - + 06.02.1944 killed in air attack on transport ship "Yorishime Maru". E. 1902 Steyl; 1st vows 1904; perpet vows 1911. 1905 to NG 1919 to Europe. 1927 to East NG. Machinist on the "Stella Maris".

Barnaba, SSpS, Sr (Sophia) Zierkel. * 05.04.2877 Dansenberg/Sp - + 06.02.1944 in air attack on transport ship "Yorishime Maru". E. 1905 Steyl; 1st vows 1907; perpet vows 1913. 1908 to NG. Before her entry she had been trained and worked as a qualified nurse. She worked as one in New Guinea, first in Ali, then in St Michael. She died in an air attack on a Japanese prisoner-of-war ship along with 34 other SSpS Sisters. - Lit: *Totengloecklein, Unsere Kriegsopfer Vikarial Ostneuguinea,* 1944/45, 8-10.

Bartholomaeus, SVD, Br. (Johann) Kubitza. * 06.02.1877 Lublinitz/Brsl. - + 17.03.1943 on Japanese cruiser "Akikaze". E 1899 in Hgk; 1st vows 1904; perpet vows 1908 Hgk. Was a shoemaker by trade. 1908 to NG.

Becher, SVD, Fr. Heinrich. * 11.12.1857 Morsbach/Koeln. - +19.05.1916 Sta. Anita. E 1879 Steyl; 1st vows 1888; perpet vows 1913 Sta. Anita; ord. 1889 Steyl. 1889 to Argentina with Fr. Loecken. 1889-1898 first local and regional superior. 1891-1900 almost continually pastor in Crespo. 1897-98 participant at the third general chapter in Steyl. 1900

founding of the colony of Sta. Anita in Entre Rios. For his work there he received from Tsar Nicholas II a high medal of honor. - Lit. SMB 44, 1916/17, 75f with photo; 51, 1923/24, 119121 with photos.

Becker, SVD, Fr. August I. * 14.03.1882 Gonsenheim/Mainz. -+ 03.04.1959 Aspley/Australia. E 1903 St Gab; 1st vows 1903; perpet vows 1906; ord. 1907. 1907 to NG to 1944. Abundant educational work. 20 years pastor in Pro. Set up a printery on Tumleo Island. 1944 rescued at Hollandia and sent to Australia. House chaplain for SSpS in Aspley. 1947-5 5 rector in Epping. Then returned to Aspley. Lit: StMChr 1960, p 200.

Beckert, SVD, Fr. Johannes Baptist. * 04.08.1864 Rinschheim/Frb. +13.02.1927 Hgk. E 1880 Steyl; 1st vows 1889; perpet vows 1898; ord. 1890 Steyl. Was sent as an architect to USA 1900, was at Steyl in 1901; 1901 to Argentina/Brazil/Chile. 1909 definitive appointment to Argentina. 1916 pastor and procurator in Sta. Anita. 1920 delegate to the fifth general chaper. After that he remained in Steyl as the chief architect of the Society. Is the brother of Br. Ludwig B, SVD, Br. Venantius (Franz Karl) B. (SVD: 1888-94) (1874-1943) and Sr Scholastika (Theresia), SSpS. One sister was a Mercy Sister in Wue. - Lit: Nuntius SVD I, 519; SMB 54, 1926/27, 178-279 with photo; St Chr 1927, 36f.

Beda, SVD, Br. (Franz) Marx. * 20.04.1880 Grotenpfuhl/Brsl. - + 09.05.1944 Hollandia/Dutch New Guinea. E 1900 Hgk; 1st vows 1903; perpet vows 1911. 1907to NQ -AJ to the general consultors in Steyl, Heiligkreuz 9 April 1907, 70.075:Br. Beda: "Was a farmer in the world, and gardener at Heiligkreuz for 5 years, in the kitchen for 2 years as substitute for the chief cook Br. Beatus. Also worked in the butcher shop and learned how to slaughter. Also knew how to cut hair, prided himself on some knowledge of shorthand; at home with his father he had done customary masonry work, including arches and plaster work; was sent by Fr. Rector Weber to a course in Proschkau to learn fruit and vegetable raising; he played the clarinet, cornet, and flute - since his father was a musician." Because of rheumatism he sat immovable in a chair and survived the strafing of a Japanese transport ship on 5 Feb 1944, which was meant to bring the missionaries to Dutch New Guinea.

Bergmeier, SVD, Fr. Andreas. * 24,06.1875 Reisbach/Rgb. -+04.10.1912 Steyl. E 1891 Steyl; 1st vows 1899 St Gab; perpet vows 1901; ord. 1902. 1903 to Togo. 1905 returned to Steyl. Brother of Br. Maximilian (Josef) Gergmeier, SVD, (1872-1956). - Lit: Korrespondens 1912/ 13, 151f

Berhausen, SVD, Fr. Heinrich. * 14.02.1873 Ehrenfeld/Koeln. -+16.03.1909 St Gab. E 1893 Steyl. 1st vows 1900; perpet vows 1902; ord. 1903 St Gab. Attended the business academy in Vienna. Taught in the teacher training college in Waehring and worked in the finance office at St Gab.

Blum, SVD, Fr. Nicholaus (II superior general). * 04.03.1857 Lammersdorf/ Trier. -+ 29.10.1919 Steyl. E 1876 Steyl; 1st vows 1882; perpet vows 1891; ord. 1883 Rind. Except for a bit of teaching, he always worked in administration: as procurator, work superviser, vice rector of Steyl, business manager, general administrator after the death of Arnold Janssen, superior general (1909-1919). Two journeys to SVD overseas territories: Togo (Oct 1911 - Jan 1912) and USA (May 1912 - Aug 1912). Lit: Fischer *Getreuen,* 3-164 with photo; p 64a; *Vlta AJ* Register; Analecta SVD 54, 25-26; Analecta SVD 29, Nr 1379.

Bodems, SVD, Fr. Johann Baptist. * 03.03.1867 Wehr/Koeln - +20.04.1927 Steyl. E 1882 Steyl; 1st vows 1890; perpet vows 1900; ord 1892 Steyl. From the winter semester of 1893/94 in St Gab. teaching especially the sciences, and became first rector of St Wend. 1899-1906. The first general visitation to South America 1901-03 and of USA (from the end of 1906 until spring 1907). 1906 general consultor. At the general chapters of 1909/10 and 1920 elected assistant superior general. 1912-14 general visitation of South America. - Lit: Nuntius SVD 1, 517-519; SMB 54, 1926/27, 177-179 with photo; St Chr 1927, 6771 with photo.

Breidenbach, SVD, Fr. Georg Adolf * 07.06.1858 Wuestenhof-Thier/Koeln - O 1.08.1902 St Gab. E 1881 Steyl. 1st vows 1890; perpet vows 1899. ord. 1891 Maastricht. - Rome 1891-1893 doctorate in philosphy and theology. In St Gab taught moral theology 1893-94. To Hgk as prefect of studies. 1901 St Gab as novice master of the first course and after the death of Fr. Eikenbrock he became rector and general consultor. - Lit: HB 29, 1901/02, 187; *Vita-WG,* p 425 and footnote 63.

Brenner, SVD, Fr. Peter Josef * 10.02.1871 Siegburg/Koeln-+15.08.1924 Siegburg. E 1895 Steyl; 1st vows St Gab; perpet vows 1906; ord 1907. 1907 to NG business manager at St Michael's, then pastor at Juo. Lit: *Bibliotheca Missionum, Vol XXI,* p 518. 1914 returned. During the war was chaplain at the hospital in Siegburg. From 1922 was the first rector of the new house in Wengerohr. Lit: StChr 6, 1924, 78f. 103.

Buecking, SVD, Fr. Hermann. * 07.11.1863 Essen-Borbeck/Koeln - +10.06.1931 Mstr. E 1880 Steyl; 1st vows 1889; perpet vows 1899

Adjido; ord. 1890 Steyl. 1894 to Togo. Prefect Apostolic of Togo 18961907. 1908 Steyl. 1909-1920 general consultor. 1930 rector of college of studies in Mstr. Took part in general chapters III, IV, and V Lit: StChr Neue Folge 1932, 500-504; Mueller *Togo*; index with photo after p 560, 7 Bildtafel; J.H. Basten - Fr. Bornemann, "Fr. Hermann Buecking, Missionar in Togo and Novizenmeister in Steyl" in: NeV 1965, 2046-2071.

Buschoff, SVD, Fr. Heinrich. * 17.19.1873 Lippborg/Mstr. - +02.09.1916 drowned. E 1893 Steyl; 1st vows 1901; perpet vows 1904; ord. 1905. 1905 to NG. Before his entry he trained in cabinetmaking. Worked in St Michael, on Sek Island, from 1910 to his death in Mugil. - Lit: SMB 44, 1906/07, 106-108 with photo.

Calixtus, SVD, Br. (Anton) Oosterholt. * 22.07.1867 Zwolle-Groenlo/ Utrecht - +16.02. 1942 Flores. E. 1891 Steyl; 1st vows 1894; perpet vows 1902; 1896 to Togo; 1899 return to Steyl. 1903 to NG 1910-11 back to Steyl. 1913 from NG to Indonesia. Active in agriculture.

Canisius (SVD), Br. (Johannes) Hautkappe. * 12.07.1874 Delwig-Borbeck/ Koeln -+ ... E 1889; 1st vows 1893; perpet vows 1902. 1896 to NG. Worked as a mechanic and as captain of the mission ship. 1908-10 in Steyl. 1922 to USA. Left 1934.

Cantianus (SVD), Br. (Julius) Heller. * 12.11.1882 Breun/Koeln. - + ... E 1899 Steyl; 1st vows 1902; perpet vows 1909; 1907 to NG. 1909 returns to Europe. 1910 to Togo. Left 1912.

Cherubina, SSpS, Sr (Gertrud) Frings. * 17.09.1877 Koeln/Koeln. - + 19.02.1915 at Regina Angelorum station. E 1899 Steyl; 1st vows 1901; perpet vows 1909. 1905 to NG. Ran first printing press. From 1908 to her death at Regina Angelorum. - Lit.: SMB 43, 1915/16, 124 with photo.

Christophora, SSpS, Sr (Christina) Einzmann. * 02.12.1876 Bruchsal/Frb. -+09.12.1956 St Michael/NG. E 1897; 1st vows 1899; perpet vows 1909. 1901 to NG. Worked mostly as housekeeper, often was superior of a house. 1944-46 in Australia for recuperation. Is the sister of Sr Annetta (Anna), SSpS, (1894-1944) also in NG. Photo of both of them in Kasbauer's *Aus grosser Drangsal,* before p 49. Lit: *Totengloecklein,* Nr 19, 4-6.

Chrysostoma, SSpS, Sr (Justina) Wehner. * 24.09.1880 Stangenroth/Wzb. - + 11.02.1931 Bogia. E. 1901; 1st vows 1903; perpet vows 1910. 1905 to NG. 1907 house superior in Tumleo; afterwards at St Michael and Bogia. Worked in the shoe shop. Lit: *Totengloecklein* Nr 19, 4-6.

Clarendus, SVD, Br. (August) Petri. * 16.09.1882 Wesel/Mstr - + 05.02.1917 Koblenz. E 1901 Steyl; 1st vows 1904; perpet vows 1911. 1905 to NG Professionally trained upholsterer and sattler. Before departure took a special course in nursing, dentistry, pharmacy, and photography. (From AJ's letter of 1 Aug, 1908.) In Tumleo and Alexishafen active in teaching and managing of the boarding students. *Bibliotheca Missionum, Vol. XXI,* p 512; Sack, *Bibliography.* p 153 and 208. 1914 on leave in Europe; could not return because of outbreak of war. Military service. Died of pneumonia. Lit: H. Fischer, *Missionsbrueder, pp* 247-255.

Cletus, SVD, Br. (Johann) Egbers. * 14.07.1871 Teglingen/Osn.- + 28.08.1950 Steyl. E 1893 Steyl; 1st vows 1896; perpet vows 1902. 1902 to NG. Worked as a carpenter. 1932 returned to Europe.

Colling, SVD, Fr. Michael. * 28.09.1864 Dinkelbach/Trier - + 06.07.1933 Steyl.. 1880 Steyl; 1st vows 1888; perpet vows 1903 Crespo; ord. 1888 Rind. Doctorate in theology in Rome. 1891-94 in St Gab. 1894 to Argentina. 1898-1912 provincial. 1916-22 rector of the La Salta major seminary. 1922-24 rector in Buenos Aires. 1924-32 general consultor. Lit: St Chr Dritte Folge 1933, 2f, 45f.

Coupp, MSC, Vicar Aposolic Louis. * 26.08.1850 Romorantin/Blois. - +20.07.1926 Douglas Park/Sydney. ord 1874. MSC 1880. 1884 to Oceania. 1885-86 pastor and head of mission procure in Sydney. 1886-88 missioanry on Yule Island. From 1888 in Neupommern (New Britain), 1889 Vicar Apostolic there and 1890 titular bishop of Lerus. 1923 resignation and transfer to Douglas Park/Sydney. 1925 titular archbishop. Publications: *Bibliotheca Missionum, vol XXI,* p 2882-91; Sack, *Bibliography,* p 72f. - Lit: P.B.Mertens, MSC, "Missionary Arhbishop Louis Couppe, MSC, +" in: Hiltruper Monatshefte 43, 1926, 267271. - Georg Boegerhausen, MSC, in *Pioniere der Suedsee. Werden and Wachsen der Herz-Jesu-Mission von Rabaul zum Goldenen Jubilaeum 1882-1932,* Hiltrup-Salzburg, here pp 172-179. - NCE IV, 1967, 390 (J. Lauwera). - BBKL 11975, 1142.

Craghs, SVD, Fr. Wilhelm. * 05.11.1866 Walbeck/Mstr. - + 18.06.1935 Saffig. E. 1877 Steyl; 1st vows 1888; perpet vows 1898; ord. 1889 Steyl. 1900 St Gab. 1901 prefect in Hgk. Rector in Steyl 1908. 1911 rector of Hgk. From 1917 onwards almost continuously vice rector of Steyl. Brother of Sr Dominika (Maria) SSpS (1872-1910). - Lit: ZeH 229-231.

Deogratias, SSpS, Sr (Franziska) Simonis. * 31.10.1872 Malstatt/ Trier.+29.04.1908. E 1901 Steyl; 1st vows 1903; perpet vows ... 1905

to NG She drowned in the sea at a school outing. Report: Valeria to auf der Heide, Tumleo, 22 May 1908, 80.856; section of a letter from Br. Clarentius, 80.857; SMB 35, 1907/08, 186.

Dold, SVD, Fr. Franz. * 30.03.1865 Villingen/Frb. - +26.04.1944 Freiburg im Br.E 1887 Steyl; 1st vows 1892; perpet vows 1901.1893 St Gab; 1894 appointed to Ecuador and then to Argentina with a short visit to the two German-speaking colonies in Brazil; 1895 Brazil; delegate to the III general chapter in 1897/98 in Steyl (but prevented from coming due to illness). 1900/01 Superior of the Roman college. After that he remained in Germany, from 1921 onwards chaplain in various institutions and hospitals. Is a brother of Fr. Placidus (Johann Ernst Karl) D.OCR (1866-1955) and Sr Franziska (Maria) D, SSpS (1872-1900).

Doehre, SVD, Fr. Johann. * 01.07.1867 Dortmund. - + 14.04.1927 Geilenkirchen. E 1891 Steyl; 1st vows 1900 St Gab; perpet vows 1903; ord 1903. 1903 to NG. Returned in 1908. Until his 24th year he worked as an apprentice shoemaker, in the last years at the family of the later Fr. Heinrich Stolte, SVD.

Drehmanns, Bishop Josef Hubert. * 16.04.1843 Roermond/Rmd.- +05.08.1913 Roermond. ord. 1855. Teacher in the minor and major seminary. 1900 Bp of Rmd. A fatherly friend and benefactor of Steyl's. - Lit: SMB 41, 1913/14, 6 with photo.

Eduard, SVD, Br. (Wilh.) Irlenbusch. * 26.11.1867 Heid/Koeln. +11.05.1905 Tumleo. E Steyl; 1st vows 1901; perpet vows ... 1903 to NG. Founder of the St Anna plantation. Publication: "Gruendung der Missions-Plantage St Anna." in SMB 31, 1903/04, 72-74 and in: Gott will es, 1904, 79-81; letter in SMB 1905/06, 21. *Bibliotheca Missionum, vol. XXI,* p 446. Sack, *Bibliography,* p 94. Lit: SMB 33, 1905/06, 21f with photo; H. Fischer *Missionsbrueder,* pp 235-246.

Eikenbrock, SVD, Fr. Bernhard. * 20.03.1854 Wadersloh/Mstr. - + 30.09.1901 St Gab. E 1878 and again in 1883 Steyl; 1st vows 1885; perpet vows 1892; ord. 1878 Eichstaett. Clerical novice master. General consultor. Delegate to the III general chapter 1897/98. Rector of St Gab. - Lit: HB 29, 1901/02, 43-46 with photo. Fischer *Getreuen,* 371-408 with photos: 384a.

Electa, SSpS, Sr (Gertrud) Nievelstein. * 18.08.1880 Grevenich/Koeln. +16.05.1916. E 1903 Steyl; 1st vows 1906; perpet vows 1912. 1907 to NG. - Lit: SMB 44, 1916/17.

Erdweg, SVD, Fr. Josef Matthias. * 18.01.1870 Vinn/Koeln-+15.12.1925 Rabaul/NG. E 1889 Steyl; 1st vows 1893; perpet vows 1902; ord.

1895 St Gab. The mission appointment for Ecuador could not be finalized. 1896 to NG 12 years on Tumleo. 1908-1910 recuperation leave in Europe. 1910-18 in Alexishafen, then in Wewak. 1920 to Australia for health reasons. From 1924 again in Tumleo. Went to Rabaul for health reasons and died there. Publications: *Bibliotheca Missionum* Vol XXI, p 363f; Sack, *Bibliography,* p 96f. - Typed manuscript of a catechism left to Fr. Jakob Blaes (18981975), now in the archives of the Missionswissenschaftlichen Institutes in Sankt Augustin. - Lit: SMB 53, 1925/26, 196f; St Chr Neue Folge 1933, 648-655.

Erlemann, SVD, Fr. Heinrich. * 05.03.1852 Wadersloh/Mstr. -+30.05.1917 Daetja/China. E 1875 as first student. Prior to that had studied and practiced cabinet making. 1st vows 1883; perpet vows 1894; ord. 1884 Roermond. 1886 to South Shantung. Belonged to the opposition against Bp Anzer. 1900-04 in Europe. 1904 returns to China. Regional consultor. Architect for the mission. - Lit: SMB 47, 1919/20, 91f with photo (A. Henninghaus). See also 1 rta-.IF and Hartwich, *Styler Missionare in China, I-III,* also the index.

Eustachia, SSpS, Sr (Elizabeth) Wirtz. * 22.06.1878 Boosberg-Schlebush/ Koeln.+ 12.12.1933 Lela on Flores. E 1900 Steyl; 1st vows 1902; perpet vows 1910. 1905 to NCB Taught. 1914 returned to Europe for health reasons. 1922 to Dutch Indies (Indonesia). Lit: *Totengloecklein* Nr 23, 14-17.

Eustochius, SVD, Br. (Franz) Tigges, * 05.10.1864 Elbinghof-Wurmbach/ Pdb.- + 22.06.1906 Hongkong. E 1892 Steyl; 1st vows 1894; perpet vows 1904. 1894-96 in Hgk. 1896 to NG Worked as a trained cabinet maker and carpenter. All buildings in the first years were built under his supervision. Year and a half leave in Europe 1904/05. On return sets up a sawmill. But soon had to make another trip to Europe. Died in Hongkong on the return trip. Uncle of Brothers Pontianus (Ludwig) Henneke, SVD, and Tolentinus (Josef) Henneke, SVD, (1880-1928). - Lit: HB 34, 1906/ 07, 10f with photo; H. Fischer *Missionsbrueder,* pp 206-214.

Evangelista, SSpS, Sr (Ludmilla) Ihler. * 01.04.1865 Lindenberg/Mstr. - + 19.05.1904 Tumleo. E 1897 Steyl; 1st vows 1899; perpet vows... 1901 to NG. The first SSpS to die in NG.

Ferdinand, SVD, Br. (Aloys) Nienhaus. * 12.10.1868 Hoxfeld/Mstr. - +26.09.1927 St Michael. E. 1894 Steyl; 1st vows 1896; perpet vows 1907. 1899 to NG. As a trained agronomist, he was engaged in setting up and running the plantations in Monumbo, Bogia, St Anna, and Boikin. Lit: H. Fischer *Missionsbrueder,* pp. 218-227.

Fey, SVD, Fr. Jakob. * 20.08.1851 Aachen/Koeln. - +18.02.1924 Steyl. ord. 1878 Rmd. for the archdiocese of Cologne. 1878-81 assistant priest in the diocese of Regensburg; 1881-82 chaplain to Sisters in England; teacher in Steyl; E 1897 St Gab; 1st vows 1898; 1899 to Australia; 1905 Steyl; perpet vows 1906. Nephew of Klara Fey, foundress of the Srs of the Holy Child of Jesus.- Lit: St Chr 1924, 47.

Fischer, SVD, Fr. Hermann. * 13.09.1867 Bedingrade/Koeln -+ 18.10.1945 Haan. E. 1886; 1st vows 1894; perpet vows 1904 Steyl; ord. 1897 St Gab. to Hgk; teacher and specialist in building and construction. 19091920 editor of "St Michael Kalendar", of the "Stadt Gottes", and founder of the children's magazine "Der Jesuknabe". 1915 director of the printery. 19201932 general consultor. Author of many missionary, religious, and ascetical articles, and also of historical writings about the Steyl missionary organizations *(Saemann Gottes, Mutter Maria Michaele, Getreuen, Miss ionsbrueder, Augustin Henninghaus).* - Lit: H.Fischer *Im Abendrot. Erinnerungen eines Schreinergesellen, der Priester and Schriftstelder wurde,* Haan 1941, pp 159 (manuscipt); Analecta SVD 29, Nr 1455; NDB V 1961, 188f (H. Kroes); Inquisitio historica, pp 459-461.

Fischer, (SVD), Fr. Josef * 12.06.1870 Caternberg/Koeln. - + ... E 1887 Steyl; 1st vows 1893 St Gab; perpet vows ... ord. 1894 St Gab. 1897 to USA. 1900 to Australia. Left 1903. Transferred to the diocese of Belleville, IL.

Florentine, SSpS, Sr (Adelheid, Huberta)Aretz. * 14.03.1838 Breyell/Mstr. - + 09.04.1919 Steyl. E 1898 Steyl; 1st vows 1900; perpet vows 1907. As a trained teacher, until 1914 she trained student Sisters as teachers. Lit: *Totengloecklein* Oct 1919, 3-5.

Freinademetz, SVD, Blessed, Fr. Josef * 15.04.1852 OiesBrixen. - + 28.01.1908 Daetja. Studied in Brixen. ord. 1875. assistant priest 1876-78. 1878-79 in Steyl. 1879 to China with J. B. Anzer. From 1882 in South Shantung. perpet vows 1886. From 1900 provincial. 19.10.1975 beatified with Arnold Janssen. - Lit: *Vita-JF,* there in Appendix 11: Freinademetz literature: pp 763-805; Hartwich, *Index to Vita-JF,* Rome, 1977, pp 135 (= Analecta SVD 39); same author (editor) *Korrespondenzzwischen zwei Seligen,* Rome 1978 (=Analecta SVD 46); same author, *Steyler Missionare in China, Bd l und II,* index; Rivinius, *Weltlicher Schutz,* index; Reuter, Jakob, *Das Schrifttum ueber Arnold Janssen und Josef Freinademetz. Eine Bibliographie,* Rome 1990, pp 92 (= Analecta SVD 68; BBKL II, 1990, 117f.

Fridolina, SSpS, Sr (Maria) Voekt. * 10.02.1857 Hargolingen/Frb. - + 19.02.1926 St Michael/NG. E 1894; 1st vows 1896; perpet vows 1904; 1899 to NG. 1899-1906 the first superior. - Lit: *Totengloecklein* Nr 11, 109-111.

Frumentius, (SVD), Br. (August) Jennewein. * 14.12.1880 Gerbertshaus/ Rttb. - + . . . E 1896 Steyl; 1st vows 1899; perpet vows 1906. 1907 to NG. 1916 returns to Europe and leaves.

Galla, SSpS, Sr (Rosa) Fiedler. * 16.03.1880 Kirchworbis/Pdb. - + 20.08.1938 St Michael/NG. E 1904 Steyl; 1st vows 1906; perpet vows 1912. 1907 to NG. Worked in house and garden. - Lit: *Totengloecklein,* Nr 32, 27f.

Gallus, SVD, Br. (Gerhard) Hake. * 21.03.1872 Wesuwe/Osn. -+17.05.1904 Bogia. E 1900 Steyl; 1st Vows 1902; perpet vows ... 1903 to NG.

Genovefa, SSpS, Sr (Maria) Gordeyns. * 15.04.1884 Etien-LeurBreda. + 11.02.1915 St Michael. E 1905; 11 vows 1907; perpet vows 1913. 1908 to NG. - Lit: SMB 43, 1915, 123f with photo.

Georg, SVD, Br. (Gerhard) Roelfing. * 09.12.1862 Dingden/Mstr. - + 23.05.1955 Steyl. E 1889; 1st vows 1892; perpet vows 1901. 18921901 in St Gabriel. 1901 to NG 1912 returned to Steyl. Worked in the garden. - Lit: Arnoldus 1955, 232.

Gier, SVD, (III Superior General) Fr. Wilhelm. * 25.12.1867 Kronenburg/ Koeln.- + 18.11.1951 Steyl. E 1880 Steyl; 1st vows 1889; perpet vows 1898; ord. 1891 Vienna. - 1892-1920 in St Gab: prefect of minor seminarians (1892-1897), master of clerical novices 1898-1914. Prefect of theologians 1914-1917. Provincial 1917-1920. Superior general 1920-1932; resided in Steyl until the end of 1928, then moved to Rome. Assistant general 1932-1943. 1943 Switzerland. 1948 Steyl. - Lit: *Vita-WG;* Analecta SVD 29, Nr 1467.

Giese, SVD, Fr. Heinrich. * 01.10.1863 Stockei/Pdb. - + 19.06.1937 Wien. E 1880 Steyl; 1st vows 1889; perpet vows 1898; ord. 1889 Steyl. 1898 studies in Rome. 1891 St Gab lectures in Dogmatic theology. 1904 director of the Catholic teacher college in Wien-Waehring. Lit: ZeH 248-259; Alma Motzko, *P. Heinrich Giese. Ein Lebensbild nach den Aufzeichnungen seiner Freunde,* Moedling bei Wien pp. 120.

Girards, SVD, Fr. Friedrich. * 06.05.1875 Weidingen/Trier. -+30.12.1935 Bogia. E 1895 Steyl; 1st vows 1898; perpet vows 1900; ord. 1901. 1901 to NG. Publications: *Bibliotheca Missionum, Vol XXI,* p 510; Sack, *Bibliography p.* 118.

Gottfried, SVD, Br. (Matthias) Laubach. * 02.12.1861 Niersbach/Trier. - + 20.02.1936 Steyl. E 1891 Steyl. 1st vows 1894 St Gab; perpet vows 1907. By trade a wheelwright. In SVD worked as a cabinetmaker in Steyl, St Gab, and Hgk. His first appointment was for Ecuador but it could not be finalized, so he went to NG in 1897. 1906-09 home leave in Europe. 1923 to Sydney, 1924 back to Steyl. Active in promotion work. Publication: *Bibliotheca Missionum, Vol. XXI,* p 524. Lit: ZRH 293-296.

Gotti, OCD, Cardinal Girolamo Maria (Antonio Giovanni Benedetto).* 29.03.1834 Genoa. - + 19.03.1916 Rome. Entered the Discalced Carmelites. ord. 1856. Professor of philosophy in the Order's high school and for nautical mathematics at the cadet school in Genoa. At the first Vatican Council he was an adviser to his Order's general. 1872-81 was procurator general of his Order in Rome. 1881 became general of his Order. 1887 reelected. 1892 titular archbishop and inter-nuntio in Brazil. 1895 Cardinal and prefect of the sacred penitentiary. 1899 prefect of the congregation for bishops and religious. 1902-16 prefect of Propaganda. - Lit: HB 29, 1901/02, 185 with photo; SG 19, 1896, 220 with photo; Metzler, *Praefekten-Sekretaere,* 52-55.

Hahl, Albert. * 10 Sept 1868 Gern/Niederbayern - +25.12.1945 at Gern. After legal and economic studies he entered the colonial section of the Foreign Affairs department in 1895. From January 1896 to Dec 1896 he was the State attorney in Herbertshoehe (New Britain). 1899 he was assistant governor of the Carolines, Marianas, and Palau Islands. Nov 1902 was named governor of German New Guinea with the exception of Samoa. May 1914 end of colony. Main thrust of his activities was the promotion of the economic and cultural development of German New Guinea. For that purpose he made many exploratory expeditions throughout the area. After the first World War with the expropriation of the possessions of the Neu Guinea Kompagnie, he became the director of its operations in Venezuela and Cameroons. Publications: *Deutsch-Neuguinea 1936; Gouverneursjahre in NG 1937.* - Lit: NDB VII, 1966, 495 (N Fischer).

Hansemann, Adolph von, * 27.07.1826 Aachen. -+9.12.1903 Berlin. "One of the most renowned and successful bankers of Bismarck's time." From 1880 onwards active in German colonial politics. Founded the Neuguinea-kompagnie. From 1891 until his death, a member of Foreign Affairs. - Lit: NDB VII. 1966, 625f (E. Achterberg). Here there is, however, no reference to his colonial activities.

Hansen, SVD, Fr. Hermann. * 15.01.1877. Heede/Osn. - + 01.06.1953 Hinojo. E 1896 St Gab; 1st vows 1899; perpet vows 1901; ord. 1902. 1903 to Chile. 1911 to Argentina. Until 1951 in Misiones. Then chaplain in a hospital in Hinojo.

Hedwig, SSpS, Sr (Anna Franziska) Karzer. * 13.03.1868 Sarlowitz/Brsl.- +13.10.1943 refugee camp in Gayaba bush. E. 1903 Steyl; 1st vows 1905; perpet vows 1912. 1907 to NG Was the cook on varioius stations. Lit: *Totengloecklein* Nr 40m 31-33.

Heide, SVD, Fr. Hermann auf der. * 07.09.1865 Essen/Koeln.- +21.01.1930 Steyl. E. 1881 Steyl.1st vows 1890; perpet vows 1899; ord. 1892 Steyl. 1891-1896 was prefect of Brother candidates. From the end of 1893 to the beginning of 1907 director of the printery. 1892-1899 secretary to Arnold Janssen; from 1899 his private secretary. From 1902 his confessor. For many years from 1896 spiritual director of the Brothers. 1893-1930 mission procurator. 31.12.1903 named general consultor, taking the place of Fr. Breidenbach. Then re-elected at the IV general chapter of 1909/10. Was in the generalate until 1920. 1906-1922 general director of the SSpS Sisters, and until 1930 of the cloistered adoration Sisters. Publisher of the jubilee book: *Die Missionsgesellschaft von Steyl. Ein Bild der ersten 25 Jahre ihres Bestehens,* Steyl, 1900, pp 608. Half brother of Fathers Heinrich Pierlo, SVD, (1868-96) and Ernst Pierlo, SVD. Lit: SMB 57, 1929/ 30, 147-149 with photo; Analecta SVD 29, Nr 1484.

Hemel (SVD), Fr. Konstantin van den. * 17.09.1873. St KruisBreda. - + ... E. 1894 Steyl; 1st vows 1900 St Gab; perpet vows 1902; ord. 1903. 1903 to NG. Certified cartographer for the German administration. 1914 went to Indonesia. Left society in 1919 in the USA. Brother of Sr Augustina (Leonie) v.d.H, SSpS (1871-1910). Publications: *Bibliotheca Missionum, Vol XXI,* p 498; Sack, *Bibliography,* p.135.

Henninghaus, SVD, Bishop August. * 11.09.1862 Menden/Pdb. - + 20.07.1939 Yenchowfu. E. 1879 Steyl; 1st vows 1884; perpet vows 1894 China; ord. 1885 Rmd. 1886 to China. 1904 Successor of Bp Anzer. (+24.11.1903). - Lit: H. Fisher, *Augustin Henninghaus, 25 Jahre Missionar and Missionsbischof Ein Lebensbildd,* Steyl, 1940, pp 409; SMB 67, 1939/40, 9-11, 46-48,76-79; Karl Josef Rivinius, *Traditionalismus and Modernisierung. Das Engagement von Bischof Augustin Henninmghaus auf dem Gebiet des Bildungs- und Erziehungswesen in China (1904-1914),* Nettetal, 1994.

Heriberta, SSpS, Sr (Katarina) Joeris. * 25.02.1877 Karken/Koeln. - + 19.03.1943 Murdered by Japanese on the "Akikaze". E 1903 Steyl;

1st vows 1905; perpet vows 1912. 1907 to NG, House superior in Tumleo, in St Michael and Kairiru. Lit: *Totengloecklein, Unsere Kriegsopfer, Vikariat Mittel-Neuguinea,* 9-11.

Hesse, SVD, Fr. Paul. * 25.09.1882. Gross Amensleben/Pdb. - + 28.04.1937 Madang/NG. E. 1898 Hgk; 1st vows 1904 St Gab; perpet vows 1907; ord. 1908. 1908 to NG. Publications: *Bibliotheca Missionum, Vol XXI,* p 520. Taught in the central school in Alexishafen and in the training of catechists in Wewak and Alexishafen.

Holthausen, SVD, Fr. Johannes. * 07.02.1853. Hinsbeck-Buscherend/Mstr.- + 20.04.1906 Steyl. E. 1875 Steyl; 1st vows 1881; perpet vows 1891; ord. 1881 Simpelveld. 1884-92 taught Moral Theology in Steyl, 1892-93 in St Gab for morals and catechetics, in the novitiate: "the Lives of the Saints." Clerical novice master. 1893 until his death, Brothers' novice master in Steyl. At the second general chapter on 29 March 1891 was chosen to the generalate, where he remained until his death. -Lit: HB 33, 1905/06, 130-132 with photo. "Fr. Johannes Holthausen (1853-1906), Drifter Generalrat SVD" in *In Memoriam,* published by Fr. Bornemann, Rome 1972 (=Analecta SVD 20), 159-207; same author *Zwoelf Aufsaetze,* Rome, 1980 (= Analecta SVD 53), 23-26.

Janssen, SVD, Blessed Fr. Arnold (memorial day 15.01). * 05.11.1837 Goch/Mstr. +15.01.1909 Steyl. On 08.09.1875 in Steyl/Holland (diocese of Rmd) founded the Society of the Divine Word (Societas Verbi Divini, SVD); on 08.12.1889 founded the Congregation of the Servants of the Holy Spirit (Servae Spiritus Sancti, SSpS); on 08.12.1896 founded the Congregation of the Servants of the Holy Spirit of Perpetual Adoration (Servae Spiritus Sancti de adoratione perpetua, SSpS -PA.) Beatification on 19.10,1975. Brother of Fr. Johannes J., SVD. - Lit: H. Fischer, SVD, *Arnold Janssen, Gruender des Steyler Missionswerkes. Ein Lebensbild,* Steyl 1919, pp 493; Sixta Kasbauer, *Ein Mensch unter Gottes Meisel. Arnold Janssen, Gruender des Steyler Missionswerkes,* Steyl, 1937, pp 421 (Edit 2, 1959, pp 379); *Vita-AJ; Dictionnaire de Spiritualite, VIII,* 1974, 150-153 (F. Bornemann); NDB X, 1974, 341 f (Heinrich Kroes); book of illustrations: (1st edtion) *Ersaete Gottes Wort. Ein Bildbuch um LebenArnold Janssens unterMitarbeit von Bernward Mankau, gestaltet von Franz-JosefEilers,* Kaldenkirchen 1962, pp 118;(second expanded edition) *Er saete Gottes Wort. Arnold Janssen 1837-1909. Bilder and Dokumente zu seinem Leben.* Published by Franz-Josef Eilers and Heinz Helf, Nettetal 1982, pp 104; Reuter, Jakob, *Das Schrifttum ueber Arnold Janssen und Josef Freinademetz. Eine Bibliographie,* Rome, 1990, pp 92 (= Analecta SVD 68).

Janssen, SVD, Fr. Johannes Ev. * 15.10.1853. Goch/Mstr. - + 14.04.1898 Steyl. E. 1876 Steyl. 1st vows 1877; perpet vows 1880 and 1885; ord. 1876 Rgsbg. Teaching, educational, and editorial work until 1888 in Steyl. 1878-86 director of the printery. 1888-89 first superior of the the St Raphael's college in Rome. 1889-1898 first rector of St Gab. Took part in the first three general chapters. 1885-98 general consultor. Author of many ascetical books and prayer books. Brother of Fr. Arnold J. SVD (see there). - Lit: Fischer, Getreuen,285-367 photo on p 288a. F Bornemann, article on "Janssen Jean" in: Dictionaire de *Spiritualite, vol* VIII, Paris, 1974, 153£ Elmar Pitterle, *Die Spiritualitaet des Priesters* im *Leben und in den Schriften des Johannes Janssen* SYD (1853-1898), Rome, 1980, pp 72 (=Analecta SVD 47). HB 25, 1897/98, 60-64 and 72. Photo: 69. SG 21, 1898, 344 with photo.

Jaeschke, SVD, Fr. Philipp. * 23.03.1882 LangenbielaulBrsl. - +24.10.1911 Siau. E. 1895 Hgk; 1st vows 1903 St Gab; perpet vows 1906; ord. 1907. 1907 to NG. Was the first priest in Aissano (Sissano) - near the Dutch New Guinea border. Lit: Korrespondenz 1912, 208. SMB 39, 1911/12, 139: photo.

Jérôme, SVD, Fr. Emil. * 01.02.1876 BatzendorUStrassburg - + 08.11.1911 Hongkong. E. 1895 Steyl; 1st vows 1900 St Gab; perpet vows 1902; ord. 1903. 1903 to NG. Publication: *Bibliotheca Missionum, XXI* p 446f; Sack, *Bibliography,* p 148. Lit: SMB 66, 1938/39, 188f

Josefa, SSpS, Mother (Hendrina) Stenmanns. * 28.05.1852 Issum/Mstr.- + 20.05.1903 Steyl. E 1884; 1st vows 1894; perpet vows 1901. Was in Steyl as a servant girl from 1884. Belonged to the first four postulants. Co-foundress of the Congregation of the Servants of the Holy Spirit, the Steyl mission sisters. The first superior until 1891. Superioress of the Sisters 1898-1903. - Lit: SMB 30, 1902/02, 160, 176f with photo; *Neuss, Missionsschwestern,* 277- 283; Volpert, Maria *Stollenwerk und Josefa Stenmanns;* same author, *Dienen;* same author, *Dienende Liebe.*

Josephine, SSpS, Sr (Maria) Steiger. * 09.01.1868 Lendersdorf/Koeln. - + 20.02.1941. E. 1898 Steyl; 1st vows 1900; perpet vows 1909. 1903 to NG Worked mosly in education. - Lit: *Totengloecklein,* Nr 40, 28-31.

Kayser, Paul. * 09.08.1845 Oels in Schlesien. - + 12.02.1898 Leipzig. After studying law he became an assessor in 1872. Through 1875-80 was a recorder in Berlin. 1880 privy councillor in the defense department and later a head counsellor in the department of foreign affairs. 1890 director of the colonial affairs office. 1896 resigned for health rea-

sons. Settled in Leipzig. Judgment of HB: "he had always shown devotion and good will to the Catholic mission [... J not only out of political motives, but out of personal conviction." Kayser was a Jewish conveert to Protestantism. - Lit:HB 25, 1897/98, 48. (Reprint in Heide, *Jubilaeumsbuch,* p 248*). Koloniallexikon, Vol II,* p.257.

Kirschbaum, SVD, Fr. Franz. * 13.02.1882 Lehmkuhle/Mstr. - +06.08.1939 St Michael: plane crash with Fr. Weyer. E 1895 Steyl; 1st vows 1903 St Gab; perpet vows 1906; ord. 1907. 1907 to NG. In 1913 he opened the Sepik River area with a station at Marienberg. Promoted the introduction of Pidgin English as the language of evangelization. Publications: *Bibliotheca Missionum, Vol XXI,* p 523. - SMB 7, 1939/40, 27: photo. Report of the air crash: SMB 40f.

Klaffl, SVD, Fr. Johann. * 18.07.1874 Oberaudorf/Muenchen.- +19.08.1943. E 1888 Steyl; 1st vows 1895 St Gab; perpet vows 1898; ord. 1898. 1899 to NG. 1903-09 in Europe. Publications: *Bibliotheca Missionum, XXI,* p 447; Sack, *Bibliography,* p 152f 1909-17 in Togo. After internment to USA 1921.

Klein, SVD, Fr. Peter Karl, * 18.02.1873 Udenbreth/Koeln. - +25.04.1941 Sydney. From 1888 with the White Fathers in France, became a member during years of philosophical and theological studies. SVD: E 1899 St Gab; 1st vows 1900; perpet vows 1901; ord. 1901. 1901-02 teacher of English and French at St Gab. 1902 to Australia as procurator for NG mission, and as founder of SVD in Australia.

Koch, SVD, Fr. Jakob. * 19.05.1875 Grafenhausen/Speyer. - +24.01.1949 Wien. E 1891 Steyl; 1st vows 1897 St Gab; perpet vows 1899; ord. 1899. Studied at the Minerva in Rome. 1902-03 secretary to Arnold Janssen. From the winter semester of 1903/04 professor of moral and pastoral theology in St Gab. Compiler of *Weggleit. Durchs Erdenleben Gott engegen.* - Lit: Arnoldus 1949, 101-105.

Kopp, Prince Archbishop George. * 25.07.1837Duderstadt/Hildesheim.- + 04.03.1914 Troppau. ord. 1862; 1872 canon of cathedral and vicar general in Hildesheim; 1881 bishop of Fulda; services lèading to the settlement of the Kulturkampf; great influence with the government in Berlin; 1887 Prince Archbishop of Breslau; 1893 Cardinal; from 1910 president of the Fulda bishops' conference; 1906 Prussian knighthood; concerning his relationship with the SVD see *Vita AJ* index. - Lit: Christoph Weber, *Kirchliche Politikzwischen Rom, Berlin, Trier 1876-1888. Die Beilegung des preussischen Kullturkampfes,* Mainz 1970. same author: *Quellen und Studien zur Kurie and zur Vatikanischen Politik unter Leo XIII Mit Beruecksichtigung des Hl.*

Stuhles zu den Dreibundmaechten, Tuebingen 1973, also index.- Gatz, 400-404 with photo (Erwin Gatz). - NDB XII, 1980, 570-572 (Norbert Conrads). BBKL IV, 1992, 501506 (Barbara Wolf-Dahm).

Kost, SVD, Fr. Theodor. * 16.02.1863 Altenbochum/Pdb. - +25.11.1934 Rome. After teacher training, he entered Steyl 1891; 1st vows 1895; perpet vows 1907; ord. 1897 St Gab; 1899 to Togo; 1911-14 regional of the German region; 1914-1917 provincial of Holy Spirit Province with headquarters at St Gab. 1917-19 rector in St Wendel. 1919-32 general consultor. 1929-32 general visitator for all extra-European areas. 1932 secretary general. At the end of 1933 again general consultor (after the naming of Fr. Schoppelrey as vicar apostolic). Delegate at three general chapters: 1909/10, 1920, 1932. - Lit: Nuntius II, 115118; ZeH 27f 37-41.

Koesters, SVD, Fr. Bernhard. * 05.10.1875 Neuenkirchen/Pdb.- + 31.05.1901 Bogia. E. 1895 Steyl; 1st vows 1904; perpet vows 1907; ord. 1908. 1908 to NG. - Lit: SMB 37, 1909/10, 26, photo: p 25.

Koesters, SVD, Fr. Josef. * 27.09.1870 Altenrheine/Mstr. - +06.08.1922 Puoli/China. E. 1887 Steyl; 1st vows 1893; perpet vows 1902; ord. 1894 Wien. 1895 in Steyl as teacher. 1897-98 studies in Rome for doctorate in theology; superior of the college. 1898 professor in St Gab, prefect of students, then of the theologians. Misunderstandings regarding the rule of 1905. 1906 to China. 1912-14 promotional visit to USA. - Lit: SMB 50, 1922/23,91-92 with photo; F Bornemann, *P Arnold Janssen und P Josef Koesters,* in Verbum 9, 1967, 97136.

Kreichgauer, SVD, Fr. Damian. * 01.05.1859 Rockenhausen/Sp. +10.03.1940 St Gab. E 1892 St Gab; 1st vows; perpet vows 1903; ord. 1895 St Gab. 1895 Rome. still in the same year, back to St Gab for lectures in various natural sciences. After World War 1, taught in the Order's minor seminaries: 1922-23 Steyl, 1927-28 Geilenkirchen, 1928-31 Steyl. In between times 1923-27 at St Gab and from 1931 on, continuously at St Gab (in the Arnoldheim in Kaltenleutgeben). Multiple publications about purely scientific and borderline issues between science and theology, plus articles in the magazine *Anthropos.* Before his entry into the SVD, he studied natural sciences in Wuerzburg and Muenchen. 1885 received degree at Wuerzburg. 1886-89 in Paris as assistant in the International Bureau of Weights and Measures. 1890 called to the National Physical-Technical Institute in Berlin, as assistant to Helmholtz. Lit: Albert Voellmecke, "P. Damian Kreichgauer, SVD," ZeH 330351. photo: 330; Johann Kraus, "P. Damian Kreichgauer, SVD, 1859-1940" Kaldenkirchen 1962, pp 134 *(Veroeffentlichungen des*

Missions priesterseminars St Aug. bei Siegburg, Nr 9); same author: "Hidden Greatness. The Spiritual Profile of Fr. Damian Kreichgauer" in Verbum 5, 1963, 369-379; OeBL IV, 1969, 244 (J. Kraus); P. Damian Kreichgauer, in: StMChr1960/61, p 191.

Kunigundis, SSpS, Sr (Maria) Vedder. * 04.07.1881 Mellen/Pa. - + 17.03.43 killed by the Japanese on the ship "Akikaze". E; 1st vows; perpet vows. Worked in education and as house superior. Sister of Fathers Josef V, SVD (1874-1908) and Franz V, SVD (1876-1954) and of Sr Thoma (Theresia) V SSpS (1868-1933). Lit: *Totengloecklein, Unsere Kriegsopfer, Vikariat Mettel-Neuguinea, 3-6.*

Kuensken, SVD, Fr. Johann Baptist. * 31.03.1868 Lippramsdorf/Mstr. - +13.07.1922 Hgk. E 1881 Steyl; 1st vows 1889; perpet vows 1898 Steyl; ord.1890 Koeln.1890-91 taught at St Gab. To Steyl to teach the natural sciences. Teacher and religious instructor (while belonging to St Gab) at the Norbertinum boarding school in Moedling near Wien. 1910-11 rector of St Rupert's. 1911 to Hgk as teacher. 1914 novice master of the Brothers in Hgk. - Lit: St Chr 1922, 63f.

Ledochowski, Archbishop Cardinal Mieczylaw Halka Graf von.* 29.10.1822 Klimontow - + 22.07.1902 Rome. Studied in Warsaw and Rome. ord. 1845; 1851 auditor at the nuntiature in Lisbon; 1856 apostolic delegate to Colombia; nuncio in Brussels 1861-66 also titular bishop; 1866 Archbishop of Gnesen-Posen; during the Kulturkamp 187476 removal and imprisonment; 1875 Cardinal; 1876 expulsion from Prussia; administered it from Rome. 1883 entered secretariate of State; 1886 resignation as bishop of Gnesen-Posen; 1892 prefect of Propaganda; 1893 reconciliation with Prussia; his niece, the Blessed Maria Theresia Ledochowska, founded the St Peter Claver sodality in 1894. - Lit: Gatz, 437-440 with photo (Erwin Gatz) NDB XIV, 1985, 45f (Bernhard Stasiewski); Metzer *Praefekten-Sekretaere,* 51 f; HB 19, 1891-92, 47. photo: HB 22, 1894/95, 84; BBKL IV 1992, 13351341 (Barbara Wolf-Dahm).

Leo XIII Pope, 1878-1903, Gioacchino Vincenzzo Pecci. * 02.03.1810 Carpineto/Anagni, - +20.07.1903 Rome. Studied in Viterbo and Rome. ord. 1837; 1843-46 nuncio in Brussels; 1846 bishop of Perugia; 1853 Cardinal; 1877 was camerlengo in the curia; 1878 elected and crowned pope. - Lit: LThK VI, 1961, 953-956 (R. Aubert); BBKL IV, 1992,1451-1463 (Ekkhart Sauser).

Leodegar, SVD, Br. (Anton Georg) Schmitt. * 24.06.1868 Machtilshausen/ Wzb. - + 06.01.1954 Epping-Sydney. E 1899 St Gab; 1st vows 1902;

perpet vows 1906; 1902 to Australia. Worked in kitchen, garden, and sacristy. - Lit: Arnoldus 1954, 102f photo: also on the inside cover.

Leonarda, SSpS, Sr (Elisabeth) Lentrup. * 08.03.1874 Ahlen/Mstr. - +22.06.1937 New Hampton, IA. E 1895 Steyl; 1st vows 1897; perpet vows 1904 Techny, IL. 1901 to USA. first superior and foundress of the convent of the missionary Sisters. Until 1931 provincial superior. Sister of Sr M Alfonsa (Anna) L. SSpS perad. (+ 16 March 1974 in 96th year of life). Two others entered the Franciscans. - Lit: *Totengloecklein,* Nr 29, pp 9-20.

Limbrock, SVD, Fr. Eberhard. * 23.05.1859 Ahlen/Mstr. - +31.05.1931 Sydney. E 1877 Steyl; 1st vows 1883; perpet vows 1893 Steyl; 1883 sent to China as deacon; ord. 1886 Tsinanfu/China. 1886 director of seminar in Puoli. 1893/94 went to Europe. Admonitor of Bp Anzer, 1896 from China to NG as first religious superior and prefect apostolic of Kaiser Wilhelmsland. Took part in the third general chapter 1897/98, and the fourth in 1909/11. 1911 withdrew as provincial superior. 1914 resigned as prefect apostolic and resignation accepted by Propaganda on 9 Sept. 1914. 1917-1930 founding and development of Boikin station. 1930 to Australia for health reasons. Died there. Publications: *Biblitheca Missionum, Vol XXI,* p 367; Sack *Bibliography,* p 173-176. - Lit: Hartwich, *Steyler Missionare in China,* Volt, index: Limbrock, E.; St Chr Neue Folge 1931, 319-321; in the same: 1932, 390-392; SMB 59, 1931/32, 163 with photo; Analecta SVD 54/2, 383-390; F. Bornemann "Everhard Limbrock" in Verbum 5, 1963, 157; J. Alt "Eberhard Limbrock" in StM-Chr 1995/95, 37-44.

Lina, SSpS, Sr (Anna) Lindung. * 02.10.1879 Kleinsassen/Fulda. - + 23.03.1953 Steyl. E 1901 Steyl; 1st vows 1903; perpet vows 1911; 1905 to NG. 1913 return to Steyl because of health. - Lit: *Totengloecklein* 1953, 4-7.

Linckens, MSC, Fr. Hubert. * 29.01.1861 Wijlre/Rmd. - + 05.10.1922 Hiltrup. ord. 1886. Led MSC to Germany and founded the mission house at Hiltrup. Publication: *Bibliotheca Missionum, XXI,* p 458f; Sack, *Bibliogaphy,* p 176-178. H. Linckens, MSC, *"Die deutsche Provinz der Missionare vom hlst Herzen Jesu. Denkschrift zum Silbernen Jubilaeum 1897-1922"* Hiltrup, 1922, p 63.

Lohmiller, SVD, Fr. Max. * 06.05.1878 Goefngen/Rttb. - +04.10.1911 aboard "Prinz Ludwig" near Genoa. E 1899 St Gab; 1st vows 1902; perpet vows 1905; ord. 1906. 1907 to NG. Died on return trip. - Lit: SMB 39, 1911/12, 138. 140 photo p 46.

Loerks, SVD, Vicar Apostolic Josef * 24.03.1876 Hanselaer-Kalkar/Mstr.- + 17.03.1943 killed aboard "Akikaze". E 1892 Steyl; 1st vows 1897 St Gab; perpet vows 1899; ord. 1900. 1900 to NG. 1928 prefect apostolic of Central NG 1931 apostolic administrator, 1933 vicar apostolic with episcopal consecration in St Aug. Publications: *Bibliotheca Missionum, Vol XXI,* p.524. - Lit: Ralph M. Wiltgen, *Death of Bishop Loerks.* Special edition in German: *Aposteltod in NG Der Tod von Bischof Loerks und seinen Gefaehrten,* 1966, Steyler Verlag St Aug., pp 75.

Lux, SVD, Fr. Anton. * 01.05.1874 Wellenhof-NeulandBrsl. - +13.02.1959 St Gab. ord. 1900 Rome at the Germanicum. 1902 graduated with degrees. E 1903 St Gab; 1st vows 1904; perpet vows 1907. 1904-05 at teacher college in Wien-Waehring.1905-21 St Gab. professor and educator. 1921-32 St Rupert: Brothers' novice master, spiritual director and rector (1929-32). 1932-41 Spiritual director of the Brothers in St Gab during the confiscation of the Franciscan Monastery in Maria Enzersdorf. 1845-59 confessor in St Gab. Brother of Sr Armella (Clementine) Lux, SSpS, (1876-1908). - Lit: Arnoldus 1959, 147f.

Magdalena, SSpS, Sr (Katharina) Wagner. * 20.05.1875 Lieg/Trier. - +29.08.1957 Esperanza/Argentina. E 1896 Steyl; 1st vows 1898; perpet vows 1906. 1902 to NG, First 20 years on Tumleo. 1922 to general chapter in Steyl. Thereafter worked in Argentina as an English teacher. In Crespo manager of the farm. Because of constant malaria attacks, retired to provincial house. Sister of Sr Coelestine (Elisabeth) Wagner, SSpS (1871-1954). - Lit: *Totengloecklein,* Nr 55, 95-102.

Martha, SSpS, Sr (Bernardina) Sieferding. * 25.01.1864 Horstmar/Mstr. - +17.05.1914 St Michael/NG. E 1891; 1st vows 1894; perpet vows 1904; 1899 to NG, belonged to the first four SSpS Sisters sent to NG. The first superior in Monumbo. - Lit: SM13 43, 1915/16, 122f with photo.

Moran, Patrick Francis, Cardinal Archbishop of Sydney. * 16.09.1830 Ireland. - + 16.08.1911 Sydney. Studied at the Irish college in Rome. ord. 1853. Rector of the college 1856-66. Returns to Ireland. Secetary to his uncle, Cardinal Paul Cullen. 1872 suffragan bishop. 1884 bishop of Sydney. 1885 Cardinal. he "built the Church on the Irish model. He founded the first seminary, expanded the Catholic education system, insisted on strict ecclesiastical discipline and at the same time strove to rouse the Irish Catholics out of their ghetto to a new self-consciousness and integrate them into Australian society." (John

d'Arcy May, LThK 1, 1993, 1276). His involvement in social justice earned him the reputation of being a socialist.-Lit: NCE IX 1967, 1134, (J.G.Murtagh).

Mueller, SVD, Fr. Franz. * 11.02.1868 Gonsenheim/Mainz. - +21.05.1847 Buenos Aires. E 1888 Steyl; 1st vows 1893 St Gab; perpet vows 1902; ord. 1895. 1895 to Togo. Under pressure from the German government, he was recalled from Togo. Foreseen as the founder of the mission in the Philippines, but his appointment was changed. 1908 sent to Argentina; founder of the Indian mission in Paraguay in 1910. 1925 to Argentina. 1925-28 rector in Buenos Aires (Mansilla). Provincial consultor. Head of the printery. Toward the end of his life lost his sight and suffered severe illness. - Lit: K. Mueller, *Togo* (Index of persons) for the time he was in Togo. - "Argentinischer Volksfreund", 18. June 1947, p 5f (with photo). (Theodor Hassel).

Nicetius, (SVD), Br. (Josef) Fuss. * 24.07.1885 Niedersfeld/Pdb.- + ... E 1904 Steyl; 1st vows 1907; perpet vows 1913. Was a tailor by trade. 1908 to NG. 1912 returned to Europe and left..

Padberg, SVD, Fr. Franz. * 03.05.1873 Medebach/Pdb. - +29.05.1903 Bogia. E. 1889 Steyl; 1st vows 1897 St Gab; perpet vows 1899; ord. 1900. 1900 to NG Publications: *Bibliotheca Missionum, Vol XXI,* p 436; Sack, *Bibliography* p. 202. - Lit: SMB 30, 1902/03, 118-120; 31, 1903/04, 24-26.

Pacifica, SSpS, Sr (Margaretha) Schmitz. * 15.07.1880 Roes/Trier. - + 25.07.1913. E 1901 Steyl; 1st vows 1903; perpet vows 1910. 1905 to NG Lit: 41, 1913/14, 111f with photo.

Paschalis, SSpS, Sr (Anna) Klein. * 21.04.1882 Costenbach/Trier. - + 17.06.1940 Boikin/NG. E 1902 Steyl; 1' vows 1904; perpet vows 1911. 1907 to NG. Was among the first Sisters in St Michael. Taught there and later at Boikin, on Tumleo for 12 years, then again in Boikin till her death.- Lit: *Totengloecklein,* Nr 36, 13-17.

Peil, SVD, Fr. Johann Baptist. * 30.04.1856 Lommersum/Koeln - + 08.02.1936 Steyl. E 1880 Steyl; 1st vows 1889; perpet vows 1901 Shermerville; ord. 1890 Steyl. 1897 to USA as first superior. 1909 St Gab; 1924 Steyl. Lit: ZeH 181-187.

Perpetua, SSpS, Sr (Maria Margaretha) Hanfeld. * 08.07.1879 Quendorf/ Osn. - + 17.03.1943 Killed by Japanese on the "Akikaze". E 1901 Steyl; 1st vows 1903; perpet vows 1911. 1908 to NG. Did housework and gardening. Lit: *Totengloecklein,* Unsere *Kriegsopfer, Vikariat Mittel-Neuguinea, 6-9.*

Petry. SVD, Fr. Karl. * 27.09.1865 Bendorf/Trier. - +07.05.1925 China. E 1879 Steyl; 1st vows 1889; perpet vows 1902; ord. 1890 Steyl; 1890 to China. From 1900 always in Tsaochowfu. - Lit: St Chr 1925, 187f; Hartwich, *China I, II, Ill,* index.

Pfad, SVD, Fr. Leopold. * 12.04.1873 Morsleben/Pdb. - + 15.19.1960 Fatima/Port. E 1889 Steyl; 1st vows 1894; perpet vows 1897; ord. 1897 St Gab. 1897 to Brazil. From 1910 onwards was always in the provincial administration either as consultor or provincial. 1939 generalate in Rome. 1948 Switzerland (spiritual director of the scholasticate of the Marianhill Missionaries in Brig: Amoldus 1948, 62)1950 to Portugal; 1951 rector and assistant regional in Tortozendo; 1956 Fatima. 1920 and 1932 as province representative at the V and VI general chapters, 1947 at VII as general consultor. Brother of Br. Eucharius (Paul) P. SVD (1875-1954). - Lit: StMChr 1962, 202.

Philomena, SSpS, Sr (Klara) Herzog. * 03.02.1873 Bocholt/Mstr - + 17.09.1935 St Michael/NG. E 1896 Steyl; 1st vows 1898; perpet vows 1906. 1901 to NG. Was a teacher at Tumleo and Monumbo. 1912-35 in administration of the region: assistant regional, regional superior, again assistant. Publication: Sack *Bibliography* p 211. - Lit: *Totengloecklein* Nr 26, 612.

Polycarpa, SSpS, Sr (Maria) Meyer. 8 21.07.1877 Freihauserhof/Sp. - + 26.03.1962 Steyl. E 1903 Steyl; 1st vows 1905; perpet vows 1912. 1907 to NG. 1912 returned to Steyl. 1914 to Austria, worked as a nurse. 1928-41 in the Netherlands province; then back to Steyl. - Lit: *Totengloecklein,* Nr 60, 1 If

Pontianus, SVD. Br. (Ludwig) Henneke. * 05.02.1876 Fredeburg/Pdb - + 06.09.1923 Driburg. E 1901 Steyl; 1st vows 1903; perpet vows 1911; 1905 to NG. Active as a trained carpenter. Director of sawmill at St Michael. During his leave in Europe in 1914 the world war broke out. After the war did not receive clearance to return to NG. Director of the carpenter shop in Driburg. Brother of Br. Tolentinus (Josef) H, SVD (1880-1928), nephew of Br. Eustochius (Franz) Tigges, SVD. - Lit: H. Fischer, *Missionsbrueder,* pp 256-259.

Poepping, SVD, Fr. Heinrich. * 11.12.1871 Coesfeld/Mstr. - +06.05.1946 Rhede.E 1888; 1st vows 1896; perpet vows 1898; ord. 1898 St Gab; 1898-1900 special studies in Rome; 1900-06 taught at the seminary in Sutri. Worked in Steyl and St Aug. Delegate of W. German province at V general chapter 1920. Chaplain at the side of Doctors Bergmann (father and son) psychiatrists in Kleve. 1930-36 extraordinary confessor to seminarians at St Augustin.

Protasius, SVD, Br. (Johann) Schwers. * 29.06.1863 Nordbrock/Mstr. - + 04.11.1946 Steyl. E 1891 Steyl; 1st vows 1894; perpet vows 1901. 1901 to NG. 1929 returned to Europe.

Puff, SVD, Fr. Andreas. * 05.09.1879 Hagendorf/Rgb. - +19.10.1938 USA. E 1891 Steyl; 1st vows 1900; perpet vows 1902; ord. 1903. Teacher in St Wendel. 1905 to NG On 9 Sept 1914 named apostolic administrator. 1917-1922 apostolic administrator of East and WestWilhehnsland. 1928/29 leave in Europe. 1933 start of mission work on the Middle Sepik. 1938 already sick on a promotion tour in USA, where he died. Publications: *Bzbliotheca Missionum XXl,* p 495; Sack, *Bibliography* p. 216. - Lit: ZeH 307-328 with photos. SMB 66, 1938/39, 189.

Reiber, SVD, Fr. Josef. * 09.04.1875 Hofen-Spaichingen/Rttb.- +05.09.1907 NG. E 1893 Steyl; 1st vows 1901 St Gab; perpet vows 1904; ord. 1905. After special studies in geology to NG in 1906. Died on a geological expedition. Publications: *Bibliorheca Missionum, XXI,* p 479; Sack, *Bibliography* p 221f. - Lit: SMB 35, 1907/08, 62.

Reidick, SVD, Fr. Johann. * 18.09.1863 Gerschede-Borbeck/Koeln. - + 04.08.1920 Vallendar. E 1885 Steyl; 1st vows 1893; perpet vows 1902; ord. 1895 St Gab. 1905-08 rector of Hgk; 1908-11 first regional of Europe; 1911-14 rector of Steyl; 1914-20 St Aug. - Lit: St Chr 1920, 103 f.

Robert, SVD, Br. (Josef) Goosen. * 11.03.1877 Eikelerbroeck/Pdb. - + 31.07.1926 Chicago. E 1893 Steyl; 1st vows 1896; perpet vows 1906; 1901 to Australia. in between times in NG; worked in the kitchen, church, and garden. 1910 to USA, where he worked as a magazine salesman. Lit: StChr 1926, 91 f.

Scharfenberger, SVD, Fr. Wilhelm. * 03.08.1878 Hamback/Sp. - + 03.02.1912 on a ship before St Michael. E 1893 Steyl; 1st vows 1901 St Gab; perpet vows 1904; ord. 1905. 1905 to NG. Worked in Monumbo. Publication: Sack, *Bibliography,* p 232. Lit: Korrespondenz 1912, 212f. SMB 39, 1911/12, 139: photo.

Schleiermacher, SVD, Fr. Christian. * 25.12.62 Stolberg/Koeln. - + 22.03.1900 Leming/NG. E 1884 Steyl; 1st vows 1894 St Gab; perpet vows ... ord. 1896. 1897 to NG. Publications: *Bibliotheca Missionum, Vol XXl,* p 384; Sack, *Bibliography,* p 238. -Lit: HB 27, 1899/1900, 136f

Schlueter, SVD, Fr. Theodor. * 29.05.1876 Koblenz/Trier. - +11.09.1908 PNG. E 1895 Steyl; 1st vows 1899 St Gab; perpet vows 1901; ord.

1902. 1902 to NG. Publication: Sack, *Bibliography,* p 240; *Bibliotheca Missionum, Vol XXI*, p 449, - Lit: SMB 36, 1908/09, 154f.

Schmidt (SVD), Fr. Josef * 24.12.1880 Letmathe/Pdb. - + 09.02.1960 Duisburg. E 1894 Steyl; 1st vows 1902 St Gab; perpet vows 1905; ord. 1906. 1906 to NG. Publications: *Bibliotheca Missionum, Vol* XXl, p 529. 1911 returned to Europe. In 1926 left.

Schmidt, SVD, Fr. Wilhelm. * 16.02.1868 Hoerde/Pa. - +10.02.1954 Fribourg/Schweiz. E 1883 Steyl; 1st vows 1890; perpet vows 1899; ord. 1892 Steyl.Teacher in Hgk. Studies in Berlin. Professor in St Gab. 1938 Moved to Froideville. Founder of periodical *Anthropos* and of the institute of the same name. For publications about NG see: Sack, *Bibliography,* p 242f. - Lit: Fritz Bornemann, *P. Wilhelm Schmidt, SVD, 1868-1954,* Rome 1981 (= Analecta SVD 59.)

Schwager, (SVD), Fr. Friedrich. * 28.03.1876 Altenhaben/Pdb. - + 08.05.1929 Redfield, SD. E 1889 Steyl; 1st vows 1896 St Gab; perpet vows 1898; ord. 1899 St Gab. 1899-1908 teacher in Steyl. 1900-09 editor of "HB" (under him the name was changed to *Steyler-HB*, then to *Steyler-Missions-Bote.* The main founder of the Schmidlinbacked *Zeitschrift fuer Missionswissenschaft.* 1919-23 secretary general of the conference of superiors. 1923 to USA. 24.01.1925 joins the German Congregationalists. 1925 marries and is accepted into the teaching staff of Redfield College.- Lit: Karl Mueller, *Friedrich Schwager - Pionierkatholischer Missionswissenschaft,* Nettetal 1984, pp 207 (= Studia Instituti Missiologici SVD, Nr 34).

Seigerschmied, SVD, Fr. Cyrill. * 09.05.1877 Idria/Laibach. - +05.12.1918 Madrid. E 1893 Hgk; 1st vows 1899 St Gab; perpet vows 1901; ord. 1902. 1903 to Brazil. 1912 to Mozambique. 1916 internment and expulsion. From Lisbon to Spain doing pastoral work. Two brothers were diocesan priests. - Lit: SMB 39, 1911/12, photo p.79; 48, 1920/21, 92 with photo; St Chr 1919, 44.

Spoelgen, SVD, Fr. Nikolaus. * 10.02.1875 Mariaweiler/Koeln. - +02.03.1901 Leming. E 1889 Steyl; 1st vows 1896 St Gab; perpet vows 1898; ord. 1899. 1899 to NG. Publications: *Bibliotheca Missionum, Vol XXl,* p 417; Sack, *Bibliography* p.255. - Lit: HB 28, 1900/01, 130.

Stark, SVD, Fr. Theodor. * 21.03.1869 Haltem/Mstc - + 12.04.1897 Crespo. E 1889 Steyl; 1st vows 1889; ord. 1892 Rome. 1895 Argentina seeking cure for TB.- Lit: HB 24, 1896/97, 72; SG 21, 1898, 62 with photo.

Steinhuber, SJ, Card Andreas. * 11.11.1825 Uttlau/Passau. - +15.10.1907 Rome. 1845-52 studies in Rome. ord. 1851 Rome; religion teacher in Muenchen, pastor in Passau. E. 1857; 1859-67 Professor in Innsbruck; 1867-80 Rector of the Germanicum; from 1873 consultor at the Curia; 1893 Cardinal (in petto), 1894 in the consistory; 1896 prefect of the congregation for the *Index.* Arnold Janssen often went to him for advice.

Stenz, SVD, Fr. Georg M. * 22.11.1869 Horhausen/Trier. - +23.04.1928 Techny IL, USA. E 1887 Steyl; 1st vows 1891 St Gab; perpet vows 1901 Steyl; ord. 1893 St Gab. 1893 to South Shantung. Belonged to the opposition against Anzer. 1900-04 in Europe. Then returned to China. Worked mostly as an academic and publicist. Lit; Stephan Puhl, *Stenz, SVD (1869-1928). Chinamissionar im Kaiserreich und in der Republik,* Nettetal, 1994.

Streit (SVD), Fr. Karl. * 05.08.1874 Dittersbaechel/Leitmeritz. - + 31.05.1935 Maria Enzerdorf. E 1893 St Gab; 1st vows 1895; perpet vows 1898 Steyl; ord. 1898 St Gab. 1898 teacher in Steyl; 1899 director of record of members; 1903 generalate statistician and cartographer; *1906 Missionsatlas;* 1913 St Gab; 1913 *Atlas Hierarchicus* (edition 1, 1929 second edition) 1920 joined the diocese of Klagenfurt, but soon settled down in Maria Enzerdorf in the vicinity of St Gab. Further close cooperation with *Anthropos* and also as a cartographer. Buried in the St Gab cemetery. - Lit: St Chr Band 5, 1935, 76.

Sylvester, SVD, Br. (Adam) Litzenburger. * 05.06.1874 Erfweiler/Sp. - +20.06.1957 Epping/Sydney. E 1892 Steyl; 1st vows 1895; perpet vows 1907. 1901 to NG, Worked in his professional trade as cabinet maker and carpenter. Brother of Fr. Nik. Litzenburger, SVD, (1876-1905). - Lit: Amoldus 1957, 108-110; St MCh 1960/61, 70f.

Symphorianus, SVD, Br. (Rudolf) Suchsland. * 28.08.1885 Elberfeld/ Koeln. - +06.02.1944 in the aerial attack on the transport ship "Yorishime Maru". E 1904; 1st vows 1907; perpet vows 1913. Worked as cook and baker. 1908 to NG Lit:

Theodulph, (SVD), Br. (Peter) Schmitt. * 27.02.1874 Wiesbach/Trier. - +... E 1892 Steyl; 1st vows 1894; 1893 St Gab; 1896 to NG; Worked as tailor and cook. Left 1900 in Sydney to become a priest. The date of birth was removed from his baptismal registry in the parish of Wiesbach, Trier diocese. The book on SVD Brothers, Nr 431 gives the date as 25.04.1874.

Theresia, SSpS, Mother (Margarethe) Messner. * 09.07.1868 Antholz/ Brixen. - +04.12.1940 Steyl. E 1891; 1st vows 1894; perpet vows

1901. 1894 novice mistress; 1900 assistant to Mother Josefa. 1903-22 superior general; under her jurisdiction were the 50 mission stations and the Sisters' first convents in Europe. Visitation journeys until World War I to USA, China, Japan, NG, and Philippines. After the war visitation to Brazil and Argentina. 1922-34 general consultor - Lit: Sr Sixta Kasbauer, SSpS, *Gottes Kraft in schwachen Haenden. Lebenshild and Lebenswerk von Mutter Theresia, Margareta Messner, SSpS,* Steyl 1951, pp 359 with photos; *Totengloecklein* Nr 34, 1-29, with photo.

Tobias, SVD, Br. (Bernhard) Bertels. * 10.07.1883. - +15.11.1910 St Anna/NG. E 1902 Steyl; 1st vows 1905; perpet vows ... 1906 to NG., Direction of the plantation at St Anna. - Lit: SMB 38, 1910/11, 78 with photo; H. Fischer *Missionsbrueder* pp.265f.

Tollinger, SVD, Fr. Franz. * 24.02.1867 Sillhoef-Wilten/Brixen. - + 16.05.1963 Juiz de Fora. E 1893 St Gab; 1st vows 1894; perpet vows 1904; ord. 1889 Brixen. 1895 with Fr. Dold to Brazil; parish work until 1899 in Tyrol/E.S. After departure of Fr. Dold to the III general chapter, he became assistant superior to 1903. pastoral work 1899-06 in the state of Paraná. 1904-05 secretary to the bishop of Curtiyba.1906-16 in Juiz de Fora. 1927-42 in Biririca/E.S. also in Rio de Janeiro. 1952 to Juiz de Fora. Brother of Sr. Hildegard (Rosa) T, SSpS (18641907). - Lit: Amoldus 1949, 132f (diamond jubilee of ordination); 1963, 198; St MChr 1965,190.

Ursula, SSpS, Sr (Gertrud) Sensen. * 18.03.1869 Wetten/Mstr. - +13.05.1932 Wewak. E 1894; 1st vows 1896; perpet vows 1904; 1899 to NG. Worked in the house, garden and sacristy; then first superior in Ali 1906-07; from 1907 first superior in St Michael, later in Bogia. St Anna, and Tumleo. - Lit: *Totengloecklein* Nr 21, 1-10.

Valentine, SSpS, Sr (Rosa) Steinkeller. * 26.09.1880 Goldrain/Trient - +06.02.1944 at the strafmg of the troop ship "Yorisime Maru". E 1902 Steyl; 1st vows 1904; perpet vows 1911. 1905 to NG "For Most of her 39 years in the country she was house superior on various stations." - Lit: *Totengloecklein, Unsere Kriegsopfer, Vikariat OstNeuguinea., 6-8.*

Valeria, SSpS, Sr (Maria) Dietzen. * 27.03.1872 Tarforst-Irsch/Trier. - + 10.06.1917 St Michael/NG. E 1894; 1st vows 1896; perpet vows 1904; 1899 to NG. From 1906 onward provincial superior. 1901/10 participated in general chapter in Rome. Did school work. Publications: "Aus dem Leben der Missionsschwestem in Neu-Guinea" in HB 28, 1900/01, 911.26-29.113-115. Sack, *Bibliography,* p 267.

Sister of Sr Ehrentrudis (Kath.) D., SSpS (1884-1944, in NG from 1913). - Lit: SMB 45, 1917/18, 38f with photo.

Veronika, SSpS, Sr (Elisabeth) Koenig. * 14.02.1873 Langenholthausen/Pdb - +04.04.1957 Steyl. E Steyl; 1st vows 1898; perpet vows 1906. 1903 to NG. First superior in Bogia 1905-06. Was a nurse. 1913 to Steyl accompanying Sr Lina and for her own recuperation. During the war worked in the hospital in Rhoendorf and in Vienna taking care of typhus patients. 1920 to Steyl. 1922 to Baexem in the Dutch province. 1943 to Steyl. - Lit: *Totengloecklein* Nr 55, 5-8.

Vincentiana, SSpS, Sr (Elise) Katzfey * 15.08.1884 Euskirchen/Koeln. - +08.08.1949 Ulingan/NG. E 1904 Steyl; 1st vows 1906; perpet vows 1912. 1907 to NG Was stationed at Monumbo, St Michael, and on Ali. Was a nurse but also worked in the laundry and sacristy. 1944 interned on Tumleo, then in Dutch New Guinea. 1944-47 in Australia. Then returned to Ali. - Lit: *Totengloecklein* Nr 47, 92-96.

Vedder, SVD, Fr. Franz. * 28.03.1876 Mellen/Pdb. - +30.07.1954 Ponta Grossa. E. 1890 Steyl; 1st vows 1899 St Gab; perpet vows 1901; ord. 1902. 1903 to Brazil. Did pastoral work, finally at the hospital in Ponta Grossa. Brother of Fr. Josef V, SVD (1874-1908) and of Sr Thoma (Theresia) V, SSpS (1868-1933) and Kunigunda (Maria) V, SSpS (1881-1943).

Vormann, SVD, Fr. Franz. * 02.09.1868 Billerbeck/Mstr. - +10.09.1929 St Gab. E 1884 Steyl; 1st vows 1892; perpet vows 1902; ord. 1893 St Gab; 1896 to NG. Delegate of PNG at the IV general chapter 1909/10; 1911-19 Regional; interned for a time in New South Wales (Australia) during the World War; called to the general chapter of 1920; 1920-26 provincial of the East German province with residence in St Gab; 1926 assistant provincial; Brothers' novice master and spiritual director of the professed Brothers in St Gab. Brother of Fr. Friedrich Vormann, SVD. Publications: *Bibliotheca Missionum, Vol XXI,* p 418; Sack, *Bibliography,* p 217. - Lit: Nuntius I index; St Chr Neue Folge 1929, 46f,; *Um Seelen 2,* 1929/30, 48f.

Vormann, SVD, Fr. Friedrich * 09.04.1874 Billerbeck/Mstr. - +18.04.1948 Villa Calzada/Argentina. E 1887 Steyl; 1st vows 1896 St Gab; perpet vows 1898; ord. 1899. 1899 to NG. 1903 returned to Europe. 1909 to Togo. 1922 to Misiones, Argentina. Pastor in Puerto Rico until 1935. 1935-43 in San Miguel, Prov of B. Aires. 1943 in Buenos Aires. Publications (about NG); *Bibliotheca Missionum, Vol XXI,* p 377; Sack, *Bibliography* P 273. - Lit: Arnoldus 1949, 43f

Wegener, SVD, Fr. Hermann Josef * 18.10.1850 Polsum/Mstr. - + 29.06.1920 Steyl. E 1876 Steyl; 1st vows 1877; perpet vows; 1880 ord. 1876 Eichstaett. Editor of *KleinerHerz-Jesus-Bote.* Prefect of studies and general consultor. 1902-06 rector of St Gab. 1909 general consultor for life. After Arnold Janssen the most important person in Steyl.Uncle of Br. Materius (Wilhelm) W, SVD (1881-1969) and Ephrem (Otto) Wegener (SVD) (* 1897, entered 1897, left 1906), and of Sr Michaele (Adolfine) Toennies, SSpS-PA. (1862-34), Maria Constantia, SSpS-PA (1874-1937) and Magdalena (Maria) Huthmacher, SSpS (18601895). - Lit: Nuntius SVD 1, 403-405; SMB 48, 1920/21, 9f with photo. Fischer, *Getreuen,*167-281 photo: 208x,2

Weig, SVD, Fr. Johann. * 04.09.1867 Pleystein/Rgb. - + 13.07.11948 Tungchenn /South Shantung. E 1878 Steyl; 1st vows 1888; perpet vows 1897; ord. 1891 St Gab. 1888-91 studies in Rome for doctorate. 1891 to China. 1907 to Japan. Founder of the mission there. In 1909 at the IV general chapter was elected a general consultor (until 1920). 1910 13 general visitator for the Far East. 1922 returned to China. He worked mostly in the Tsingtao area. Nephew of Bp Anzer and cousin of Fr. Karl Weig. - Lit: Johann Weig, *Chronik der Steyler Mission in Tsingtao 1923-47,* published by R. Hartwich, Rome, 1980, pp. 310 (=Analecta SVD 46); Life-Obituary: Amoldus 1949, 151-156; *Vita JF* and Hartwich, *Steyler Missionare,* plus index.

Wendel, SVD, Fr. Jakob. * 03.05.1881 Dudweiler/Trier - + 24.02.1920 Meridian MS, USA. E 1893; 1st vows 1902; perpet vows 1905; ord. 1906. 1906 to NG. To Sydney because of health. Publications: *Bibliotheca Missionum, vol. XXI,* p. 498.Transferred to USA in 1910, did mission work among Black Americans. - Lit: *Amerikanisches Familienblatt und Missionsbote* 19, 1920, 127 with photo. 157f (Al. Heick)

Wenzeslaus, SVD, Br. (Nik) va Kuyk. * 23.11.1972 Oudewater/Harlem. - +24.02.1910 Friedrich-Wilhelmshafen. E 1899 Steyl; 1st vows 1902; perpet vows 1908. For many years an SVD magazine salesman in Holland. Otherwise worked in the dairy and at cheese making. 1908 to NG. - Lit: H.Fischer *Missionsbrueder,* pp 260-264; Obit. in SMB 37, 1909/10, 140 with photo.

Weyer, SVD, Fr. Jakob. * 05.07.1881 Thalheim/Limburg. - +06.08.1939 Alexishafen. Killed in plane crash with Fr. Kirschbaum. E 1895 Steyl; 1st vows 1902 St Gab; perpet vows 1905; ord. 1906. 1906 to NG. Worked mostly in the Alexishafen area. Was rector. Regional 1828-36. Pro-vicar of Bp Wolf, SVD (1876-1944). - Lit: SMB 67, 1939/ 40, 27: photo. Report of the air crash in SMB, 40f.

Winter, SVD, Fr. Josef * 06.11.1881 GleiwitzBrsl. - +30.05.1909 Monumbo. E. 1896 Hgk; 1st vows 1904 St Gab; perpet vows 1907; ord. 1908. 1908 to NG. Did parish work and school work. - Lit: SMB 37, 1909/10, 25f with photo.

Wortel, SVD, Fr. Heinrich . * 26.08.1863 Laren/Utrecht. - +04.07.1926 due to a riding accident. E. 1893 Steyl; 1st vows 1899 St Gab; perpet vows 1901; ord. 1902. 1903 to NG. - Lit: SMB 54, 1926/27, 179 with photo.

Wunibald (SVD), Br. (August) Rindfleisch. * 16.04.1896 OberlandBrsl. - + ... E. 1893 St Gab; 1st vows 1896; perpet vows 1907. 1899 to NG. Left 1913.

Wunibalda, SSpS, Sr (Adelgundis) Nick. * 28.12.1873 Winternam/Mstr. - +29.05.1939 St Michael/NG. E. 1901 Steyl; 1st vows 1903; perpet vows 1910. 1905 to NG. Active as a cook, in the orchard and garden. Manager of the farm in St Michael. - Lit: *Totengloecklein,* Nr 32, 31-34.

Xaverius, SVD, Br. (Franz) Cramer. * 17.04.187 Soest/Pdb. - +23.06.1902 Monumbo. E. 1890 Steyl; 1st vows 1893; perpet vows ... 1899 to NG. Worked on the plantation. By trade a shoemaker. Letter published in SMB 30, 1902/03, 26. - Lit: H. Fischer *Missionsbrueder,* pp 215-217.

Appendix II

List of missionaries sent to New Guinea and Australia

Priests:

Nr.	Name	Born	Depart.	Remarks
1	Limbrock, Eberhard	1859	1896	From China; 1st Prefect Apostolic
2	Vormann, Franz	1868	1896	1920 to Europe
3	Erdweg, Josef	1870	1896	
4	Schleiermacher, Chr.	1862	1897	+ 1900
5	Klaffl, Johann	1874	1899	1903 Europe, 1909 Togo, 1921 USA
6	Fey, Jakob *	1851	1899	1906 Europe
7	Vormann, Friedrich	1874	1899	1903 Europe, 1909 Togo, 1922 Arg.
8	Spoelgen, Nikolaus	1875	1899	+ 1901
9	Fischer, Josef *	1870	1900	From USA, 1903 left
10	Padberg,Franz	1873	1900	+ 1903
11	Loerks, Josef	1876	1900	1928 Prefect Apostolic
12	Girards, Friedrich	1875	1901	
13	Klein, Peter *	1873	1902	
14	Schlueter, Theodor	1876	1902	+ 1908
15	Wortel, Heinrich	1863	1902	
16	Doehre, Johann	1867	1903	1908 Europe
17	v.d.Hemel, Konstant.	1873	1903	1914 Indonesia, 1919 left
18	Jerome, Emil	1876	1903	
19	Puff, Andreas	1879	1905	
20	Scharfenberger Wilh.	1878	1905	
21	Buschoff, Heinrich	1873	1905	
22	Averberg, Theodor	1878	1905	1925 Europe
23	Reiber, Josef	1875	1906	+ 1907
24	Schmidt, Josef	1880	1906	
25	Wendel, Jakob	1881	1906	1910 USA
26	Weyer, Jakob	1881	1906	
27	Lohmiller, Max	1878	1907	
28	Becker, August	1882	1907	
29	Brenner, Peter Josef	1871	1907	1914 Europe
30	Kirschbaum, Franz	1881	1907	
31	Jaeschke, Philipp	1882	1907	
32	Koesters, Bernhard	1875	1908	+ 1909
33	Winter, Josef	1881	1908	+ 1909
34	Hesse, Paul	1882	1908	

* =Australia

Brothers:

Nr.	Rel. Name	Family Name	Born	Depart.	Remarks
1	Canisius	Hautkappe, Johann	1874	1896	1922 USA
2	Eustochius	Tigges,Franz	1864	1896	+ 1906
3	Theodulph	Schmitt, Peter	1876	1896	1900 left *
4	Gottfried	Laubach, Mathias	1881	1897	1920 Europe
5	Xaverius	Cramer, Franz	1873	1898	+ 1902
6	Wunibald	Rindfleisch, Aug.	1869	1898	1913 Europe
7	Ferdinand	Nienhaus, Aloys	1868	1898	
8	Robert	Goosen, Josef	1877	1901	
9	Georg	Rolfing, Gerhard	1862	1901	1912 Europe
10	Protasius	Schwers, Johann	1863	1901	1922 Europe
11	Sylvester	Litzenburger, Adam	1874	1901	
12	Leodegar *	Schmitt, Anton	1868	1902	
13	Cletus	Egbers, Johann	1871	1902	
14	Calixtus	Osterholt, Anton	1867	1903	Togo, Indonesia
15	Eduard	Irlenbusch, Wilh.	1867	1903	+ 1905
16	Gallus	Hake, Gerhard	1872	1903	+ 1904
17	Pontianus	Henneke, Ludwig	1876	1905	
18	Clarentius	Petri, August	1882	1905	
19	Baldomer	Stiene, Heinrich	1875	1905	
20	Tobias	Bertels, Bernhard	1883	1906	
21	Cantianus	Heller, Julius	1882	1907	1909 Europe
22	Beda	Marx, Franz	1881	1907	
23	Frumentius	Jennewein, August	1880	1907	1916 Europe
24	Symphorianus	Suchsland, Rudolf	1885	1908	
25	Bartholomaeus	Kubitza, Johann	1877	1908	
26	Wenzeslaus	van Kuik, Nik.	1872	1908	
27	Nicetius	Fuss, Josef	1885	1908	1912 Europe

* =Australia

Sisters:

Nr.	Rel. Name	Family Name	Born	Depart.	Remarks
1	Fridoline	Vokt, Maria	1857	1899	
2	Martha	Sieverding, Bernard.	1864	1899	
3	Valeria	Dietzen, Maria	1872	1899	
4	Ursula	Sensen, Gertrud	1869	1899	
5	Philomena	Herzog, Klara	1873	1901	
6	Magdalena	Wagner, Katharina	1875	1901	
7	Christophora	Einzmann, Christina	1876	1901	
8	Evangelista	Ihler, Ludmilla	1865	1901	+ 1904
9	Josefine	Steiger, Maria	1868	1903	
10	Veronika	Koenig, Elisabeth	1873	1903	
11	Anselma	Rupp, Maria	1876	1903	
12	Cherubina	Frings, Gertrud	1877	1905	
13	Eustachia	Wirtz, Elisabeth	1878	1905	1913 Europe
14	Deogratias	Simonis, Franziska	1872	1905	+ 1980
15	Wunibalda	Nick, Adelgundis	1873	1905	
16	Lina	Lindung, Anna	1879	1895	1913 Europe
17	Chrysostoma	Wehner, Justina	1880	1905	
18	Pacifica	Schmitz, Margaretha	1880	1905	
19	Valentine	Steinkeller, Rosa	1880	1905	
20	Kunigundis	Vedder, Maria	1881	1907	
21	Paschalis	Klein, Anna	1882	1907	
22	Heriberta	Joeris, Katharina	1878	1907	
23	Hedwig	Karzer, Anna	1868	1907	
24	Poycarpa	Meyer, Maria	1878	1907	1912 Europe
25	Electa	Nievelstein, Gertrude	1880	1907	
26	Galla	Fiedler, Rosa	1880	1907	
27	Vincentiana	Katzfey, Elise	1884	1907	
28	Perpetua	Hanfeld, Maria	1879	1908	
29	Aloysiana	Bischopink, Maria	1882	1908	
30	Genofeva	Gordeyns, Maria	1884	1908	
31	Barnaba	Zierkel, Sophia	1877	1908	

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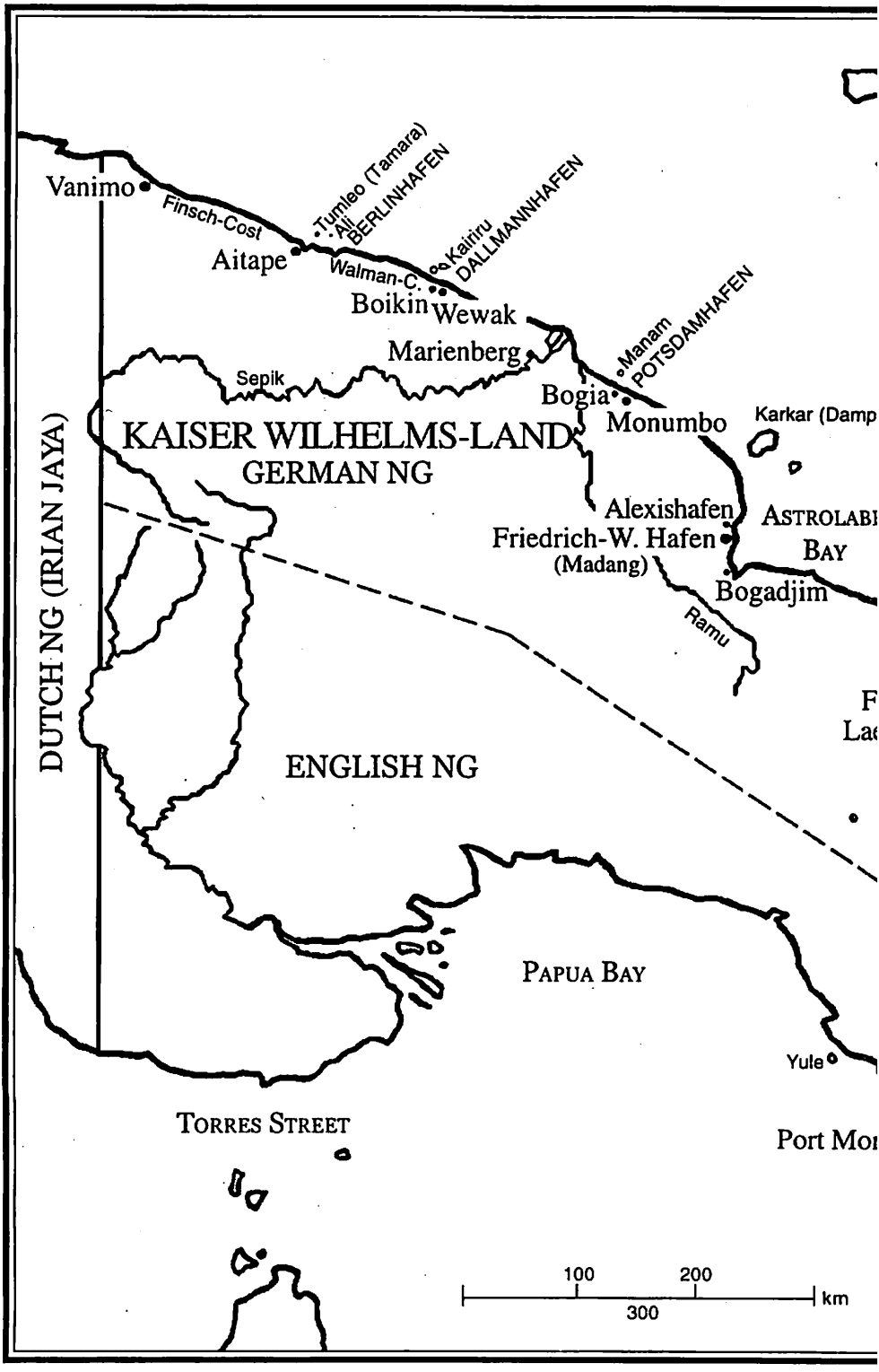
Vanimo
Finsch-Cost
Tumleo (Tamara)
Alt. BERLINHAFEN
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Walman-C.
Kairiru
DALLMANNHAFEN
Boikin
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Marienberg
Manam
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PAPUA BAY
Yule
TORRES STREET
Port Mor
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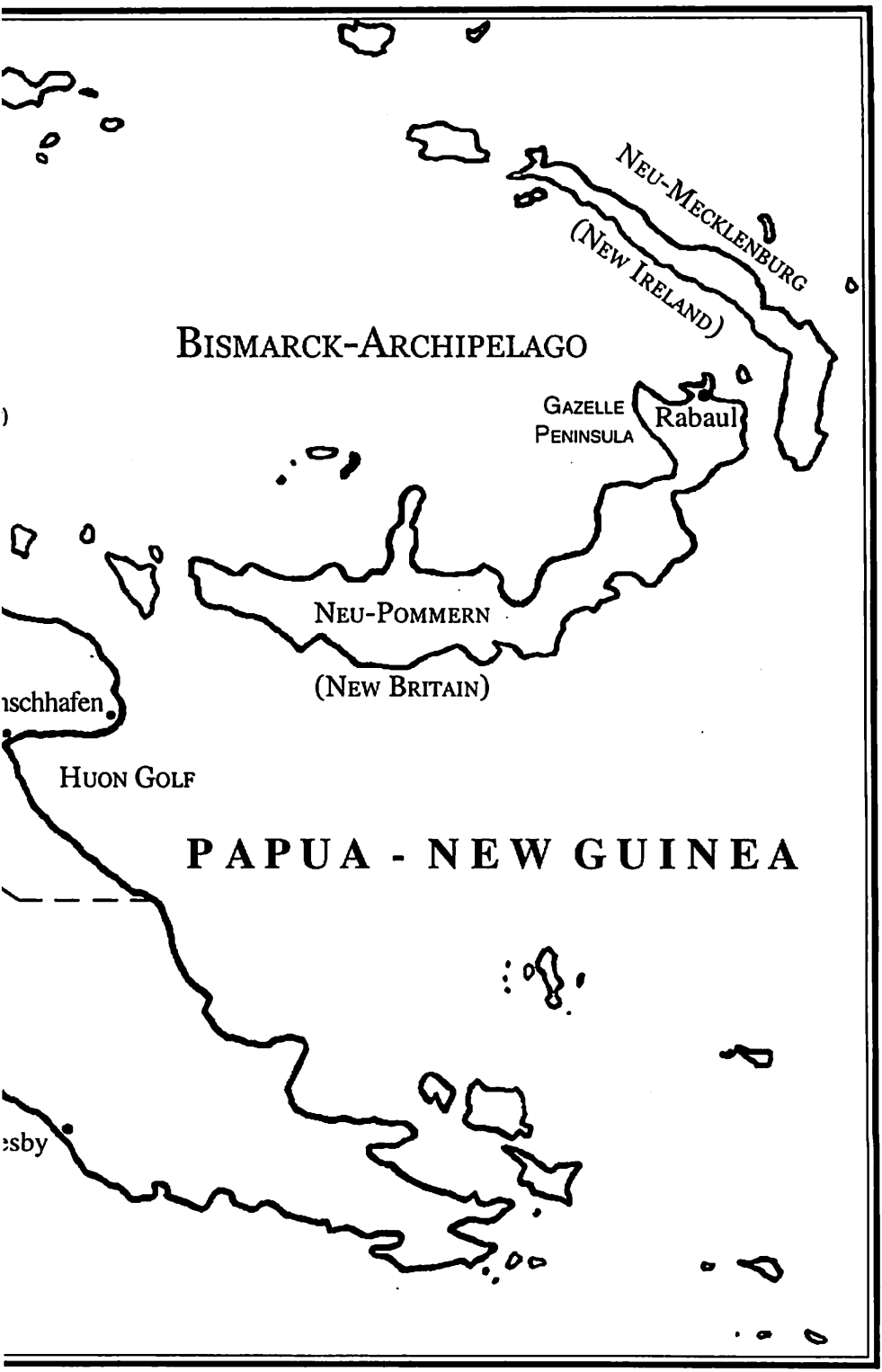
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