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BAILY Michael, CSSR, *Small Net in a Big Sea. The Redemptorists in the Philippines, 1905-1929*; Cebu City, San Carlos Publications (University of San Carlos), [1978]; 8°, IV-120 pp., ill.

There is a particular interest in Father Baily's study of the early years of the Redemptorists in the Philippines. It was the Congregation's first venture into the Far East; there were pastoral problems quite peculiar to the Philippines; and it became necessary to modify certain attitudes towards both the apostolate and home life that had become almost sacrosanct. The author shows himself alert to the issues raised by his subject, and the result is a work that offers as much instruction as it does interest.

The Irish province sent a community to Cebu mainly because a warm-hearted provincial had responded after his own fashion to an appeal to help a people desperately in need of spiritual care. The parish of Opon on the island of Mactan occasioned distress from the start. The problems of the parish form the background of the period treated by Father Baily. There was a great deal of hardship, which in turn evoked a courage and endurance that made the foundation's survival and achievement the more commendable.

The troubles experienced are mainly traceable to that general reluctance, particularly strong in Ireland, to accept a parochial ministry. The struggle to introduce the popular missions to the Filipino people and to combine them with a conscientious, though unwilling, attention to parish duties provide the burden of the narrative. In developing the theme Father Baily shows the attitudes of those days, highlighting the very strong opposition of the General Government to the parishes. It is, in fact, an excellent illustration of that phase of the history of our Redemptorist ministry.

It is a lively account that does justice to the memory of the pioneers. The author shows his appreciation of men like Andrew Boylan, Matt O'Callaghan, Tom Cassin and Willie Byrne. They and their companions who guided the Opon foundation through its difficult early years are given the credit they deserve. There is much personal courage in the story, especially once the missions became accepted. The men faced hard journeys with most primitive transport — or none at all; they worked at visiting, preaching and hearing confessions from early morning until late at night; and they went from one laborious mission to another, often without even a day's rest.

Father Baily writes what he calls « a family history » and for that reason has chosen not to encumber his text with footnotes. (p. III) He has, however, carefully studied his subject, giving a list of his sources in his preface. The result is certainly both readable and accurate, as far as one can judge.

It is a welcome treatment of a most interesting little segment of Redemptorist history. The Philippines are the first Redemptorist foundation in the Far East, where during the present century the work has seen enormous growth. Further studies like Father Baily's of Redemptorist expansion in the lands of the Orient must surely be valuable as well as fascinating reading.

S. BOLAND

RUEF John J., CSSR, *Misiones Parroquiales CSSR, 1945-1976. Informe N. 2;* Roma, Secretariado General del Apostolado CSSR (offset), [1979]; 8°, XIII-269 pp.

This is the second of a series of three surveys being prepared under the direction of Father Ruef. The first was reviewed in an earlier number of *Spicilegium* (26 [1978] 242-243). As was explained by the earlier reviewer, the parish missions have had a most important formative influence on Redemptorist life and apostolic ministry. The years covered by the survey, that is to say the postwar period, have been long considered a time of crisis for the missions. The information brought together by Father Ruef's efforts should facilitate a sound evaluation of the extent of the crisis. After all, in many countries Redemptorists have long been considered among the foremost of the popular missionaries.

While it is obviously necessary for the sake of a collated survey that the reports collected be presented according to a formula, one might fear that such a pattern would inhibit the objectivity of the survey. This does not appear to have happened. The clear and concise report from the Lyons province, for example, is supplemented by an ample documentation; and the long report from Sao Paulo offers a great deal of valuable information presented with evident enthusiasm about the structure of the missions in that region, the plan of sermons and instructions and their content.

The material contained in the survey has been contributed by correspondents in the provinces of Naples, Lyons, Spain, Argentina, Sao Paulo and Colombia. A variety of cultures is covered in the reports, and naturally some variety in missionary practice is also observed. At the same time, one must remark that those who have compiled the various reports show a welcome common interest in the topic and all reveal a serious attempt at self-evaluation.

The first section of each report, the brief history of the missions since the war provides a useful means of estimating the gravity of the crisis experienced by the missions in recent years. Some reports speak of a reluctance manifested by parish clergy to invite missionaries to evangelise their people as they did in the past. It must be considered significant, however, that in Spain, the only country for which statistics are provided, there was a commendable peak in 1962 with 486 missions, after which the numbers gradually declined to 70 in 1976. Bare numbers like that do not tell the full story, of course, but it does seem that one should look closely at the sixties and seventies. The reports show that in recent years individual missions in the different countries occupy more time with preparation of the people and clergy of the parish and the follow-up period after the mission has been preached. Naturally, that has to reduce the total number of the missions.

Some of the reports speak of the problems of the missions today, and some of these are quite important. More than one report, for example, mentions the sharp decline in personnel available for the missions. And the report from Argentina, moreover, draws attention to a certain polarisation of attitudes to the missions, a phenomenon which must have been experienced in many countries, symptomatic as it is of a time of change.

The survey concludes with a contribution by Father Vincenzo Ricci of the Roman province. It is a brief but very informative essay on the history of the popular missions. As such it should prove a useful guide

to any assessment of the present position of the missions.

Father Ruef is to be commended for his industry and interest in assembling the two surveys which have so far appeared. The third volume which will complete the investigation, covering the most recent field of missionary work, namely Asia, promises much that will be of interest as well as of value.

S. BOLAND

CARRIERE Gaston, OMI, *Dictionnaire biographique des Oblats de Marie Immaculée au Canada*; Ottawa; Editions de l'Université d'Ottawa, 1976-1979; 8°, 3 vol. (350, 429, 485 pp.), ill.

It would seem, if we are to judge by the various biographical collections mentioned by Father Carrière in his introduction, that Canada is well furnished with such aids to the historical researcher. Though it is scarcely necessary any longer to justify such a publication by appealing to previous examples, it is gratifying to learn what a wealth of resources is to hand. The present work, treating the Oblates of Canada, is a welcome and extremely useful addition.

Canada has been well served by the Oblates; and that country must be happy to find so much information about men who have played an important role in its religious history. The contents, however, of the present work are of value to a public far wider than Canada. The Congregation, established at Montreal in 1841, spread not only throughout the country, but into the United States and as far afield as Africa and South America. The author provides tables showing the filiation of provinces of Canadian origin together with maps to illustrate the propagation of the Oblates in North America. Names which must be of interest and significance to the Church in so many regions are to be found in the three volumes.

Father Carrière has been generous in compiling his catalogue of something more than 1700 names. He has included Canadian Oblates, including those who came from other countries, provided they had reached ordination in the institute or, in the case of lay members, final profession. The work, consequently, has been one of extreme and meticulous labour. One might, in fact, wonder if the author may not have been too kind to his public.

The individual short biographical sketches are admirably concise, giving in a regular form information about the subject's origins and death with the places where he was stationed and other important events of his life. The author has paid careful attention to the dates he attaches to these details. There is no attempt to offer anything like a complete study of any individual. For further investigation the reader is referred to the bibliography available on the subject, this being offered in footnotes.

The third volume concludes with some very useful appendices. There is a list of places served by the Oblates in Canada, giving the names of Fathers and Brothers who have resided in each place. A further list gives the places of origin of Canadian Oblates. A more general bibliography is a most helpful final offering.

Father Carrière is certainly to be congratulated on an excellent production. On paging through this result of so much careful study and collecting of material one cannot but reflect how valuable similar collections by other religious are bound to prove themselves. And surely, it should

be most timely for Redemptorists to pay a tribute like this to the past achievements of their own men.

S. BOLAND

BARRETT Max, CSSR, *King of Galong Castle. The Story of Ned Ryan, 1786-1871*; n. p. n. d. [Sydney 1978]; 8°, 175 pp., ill.

In 1914 a decision of the New South Wales Court of Equity managed to unravel the complexities of the Will of the late Hon. John Nagle Ryan M.L.C., a document that had been very inexpertly drawn up by a well-meaning priest friend. This decision, which granted the Galong property to the Redemptorists, has remained an important one for the judiciary « by reason of the points of law decided in it » (p. 143). One of the important points of law that has subsequently frequently been invoked was the status of religious before the law. The decision assured to the Redemptorists title to over six hundred acres of the rich wheat and grazing lands of the New South Wales southern slops, and with them Galong Castle.

It was not entirely a fanciful name. The shopkeeper in tiny Galong township kept a treasured early photograph of the Ryan homestead on which he had scrawled « Galong Castle », the name by which the place was known in the neighbourhood. It was the home of the Ryans, whose scattered holdings about the Lachlan district almost defy rediscovery and which were the vast Ryan kingdom which Father Barrett has so diligently researched. The Ryans were renowned for their lordly hospitality to every passing traveller, no matter what his means or beliefs, be he swagman or hawker or miner or settler, all were welcome to shelter in the travellers' huts and to be sent on their way with their stocks of food replenished. The Ryan house was a favourite resting place for the pioneer clergy; and the man who wrote so nostalgically of them under the pen name of « John O'Brien » said of it that « no place in the whole country had a longer or closer association with our early southern Catholic history ». Among the many visitors beyond all doubt the one held in the greatest affection and veneration was Australia's first Archbishop, the lovable hard-riding John Bede Polding, whose memory is inseparably linked with Rosary Hill which he named and which looks down on Galong Castle.

The King of Galong Castle was Edward (Ned) Ryan. Condemned to death in his native Tipperary for his part in riots against military encroachments on property, his sentence was commuted into transportation for fourteen years. In 1830 on the expiration of his sentence he was a free man, and like many another in those adventurous years, he pushed out beyond the skimpy Nineteen Counties to which a harried government had tried at first to restrict settlement. Land could be acquired by government grant, by purchase at the rate of five shillings an acre or simply by squatting. Ned tried all three methods and established his « kingdom ». By 1848 he had his castle, to which at last, after a separation of thirty-two years, he brought from Ireland his wife and his two remaining children, Anastasia and John Nagle.

The story of the Ryans and their settlement in newly opened country is the sort of study that is attracting much valuable attention among Australian historians at present. After the dashing exploits of the explorers there is now being discovered the history of the development

of the new lands by men like Ned Ryan, a story of hardship, endurance and heroism and an ultimate success that laid the foundation of Australia's prosperity and, it used to be thought, of her national characteristics. To this study account of the Galong Ryans must be a valuable contribution.

Father Barrett confesses to having been early captivated by Galong, nestling on its rich green river flats within the embrace of its wide circle of granite hills, and by his discovery of relics of Ned Ryan, whose certificate of freedom is still preserved in St. Clement's Galong. His tracing Ned Ryan has been the work of years; and it is to his credit that his thorough research is presented carefully documented. His notes and his index should prove of value for other researchers in a field still new. He has produced a scholarly work that has the further advantage of an attractive presentation which is explained by his evident absorption in his subject.

There are some very useful maps of the squatting properties of the Lachlan. The illustrations, both in photographs and in delightful pen drawings, contribute to a really beautifully produced book. It should give pleasure not only to the scholar but to the general reader.

S. BOLAND

WILTGEN Ralph M., SVD, *The Founding of the Roman Catholic Church in Oceania, 1825-1850*; Canberra, Australian National University Press, 1979; 8°, XXII-610 pp., ill. - \$ A 24.50.

Father Wiltgen of the Society of the Divine Word has rendered excellent service to missiological and historical studies in this, the first account of the beginnings of Catholic missions in the vast region of Oceania. The year 1825 which he takes as his starting point saw the first Catholic venture into the Pacific with the establishment of the Prefecture Apostolic of the Sandwich Islands. It was entrusted to the newly founded Picpus Fathers, who were soon joined by the Marists, themselves not long in existence.

The extent of the missions and the magnitude of the task confronting the Church authorities appear vividly in the boundaries of the Prefecture Apostolic of the South Sea Islands founded in 1830: from Easter Island to New Zealand and from the equator to the tropic of Capricorn. It was, of course, principally ocean; but it was soon evident that the Pacific, so long overlooked, contained a surprising number of inhabited islands. To a large extent Catholic interest was stimulated by the quite extensive English and American Protestant missionary ventures in the region. They had been no less prompt than the traders to follow the voyages of discovery of Captain James Cook and the other great navigators of his time.

During the brief period of twenty-five years covered by the present study there was an extraordinary development. The second quarter of last century was a time of growth, not only for the many islands of Oceania, but for Australia, too, and New Zealand, which at this time received their first bishops. For the most part Father Wiltgen's history tells of the growing commitment of the New Picpus and Marist institutes to the foreign missions they had so generously undertaken. Their undoubted success in the Pacific was gained at a high cost. In 1843 Bishop Rouchouze of the Picpus missionaries was lost at sea together with the twenty-four

helpers he had recruited for his missions in Eastern Oceania and the entire crew of his new mission ship. The Marists had their martyrs who died like St. Peter Chanel at the hands of the Islanders as well as a great number who succumbed to disease.

The story is full of interest, not without its dramatic incidents, as when the Marists on New Caledonia found themselves besieged in their flimsy dwelling. The author does justice to his subject. He gives the reader the benefit of thorough research carefully documented and presented in a style that is clear and always eminently readable.

The narrative is principally in terms of the activity of the Sacred Congregation for the Evangelisation of Nations, which we used to call Propaganda. The author has thoroughly investigated its archives, calling on further material in the records, not only of the Picpus and Marist missionaries, but also in those of other religious institutes that concerned themselves in the missions of the Pacific. As a fortunate consequence, the history is gratifyingly objective, treating the anxieties, frustrations and hesitations of those engaged in the great venture as well as their triumphs. They did succeed against all odds, and yet they were so very human, as is evident from their correspondence. Bishop Pompallier, Vicar Apostolic of Western Oceania and later first Bishop of Auckland, appears as a very difficult character indeed, who sorely tried the patience of the venerable Marist superior and even succeeded in ruffling the diplomatic calm of the Cardinal Prefect. He claimed a disproportionate amount of the latter's attention.

A particularly pleasing feature of the work is the fine selection of illustrations and maps. The maps especially deserve to be commended. They are numerous enough to satisfy the most demanding, and they are either facsimile reproductions of those found in the archives or have been drawn according to information contained in the sources.

The principal value, however, of Father Wiltgen's excellent study is that it makes available to students and possibly to a wider reading public material about an important mission field not previously accessible.

S. BOLAND