The Divine Word Missionaries and the Aglipayan Church in Abra, Philippines, 1909-22

The Deportation of the German SVD Missionaries during the First World War

The Image of the American Indian in the Discourse and Practice of the Royal Patronage in Spanish America

Australian Divine Word Missionaries Go to "the Missions": The First Recruits
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Go to "the Missions": The First Recruits

Although the Divine Word Missionaries were present in Australia since 1860 they did not begin recruiting Australians for the Society until after World War II. The Superiors both in New Guinea (Sydney being an out-post of the New Guinea Mission) and in Rome were not convinced that Australians could make good missionaries. However, after the losses in New Guinea during World War II both the Apostolic Delegate and the Superiors in Rome were anxious to recruit Australians. The first four who were recruited, after finishing their training, worked in the New Guinea Mission. Patrick Murphy was responsible for the early development of the Major Seminary. Michael Morrison developed schools of high standing. Raymond Cashmere served both in Australia and New Guinea. Peter O'Reilly was a man of many parts in the Missions. All but Peter O'Reilly who is still alive died at a relatively young age.

Founding an SVD Seminary in Australia

The story of Australians joining the Divine Word Missionaries in carrying out their mission task has its roots in 1898. That was two years after the SVD began working in New Guinea at the request of the German Government. When the Superior of the Mission, Fr. Eberhard Limbrock, was in Europe to attend the General Chapter of the Congregation, Fr. Arnold Janssen, the founder of the Divine Word Missionaries, gave him permission to establish a house in Australia for reasons of business and financial matters—a handy port of call for ships on their way to New Guinea.

Fr. Limbrock arrived in Sydney on the 29th of January 1900. By April of that year Cardinal Moran, the Archbishop of Sydney, asked the Divine Word Missionaries to take over St. Mark's parish in Drummoyne. This they did. The arrival of Fr. Peter Klein in Septem-

* Born 1932 in Chicago, ordination 1960, has been teaching Mission History for over forty years in the United States, Philippines, Vietnam and Australia. He has served as President of the Missionary Institute London (UK) and Yarra Theological Union (Australia). He presently lectures at Yarra Theological Union, Box Hill.
ber of 1902 brought a new energy and a stable presence to the SVD community and the parish.

On August 16, 1907, Fr. Klein became a naturalized Australian citizen and, thereby, the first Australian member of the Society. He worked tirelessly both for the parish and for the missions in New Guinea. At the end of 1917 the procurator’s office for the New Guinea mission in Sydney was closed. Two years later Archbishop Kelly of Sydney asked the Divine Word Missionaries to hand back the parish of St. Mark to the diocese. This they were willing to do, and by the beginning of November of 1919 the SVDs left Drummoyne and took up residence in Midson Road. On 8 September 1920 Fr. Klein had requested Fr. Moore of the Epping Parish to buy a property for the Society and the deed was signed on that day. Fr. Klein, even though he had become an Australian citizen, was seen by the government as a German national and so could not purchase land in his own name. He moved in with another priest and Brother, calling the new home “Arnoldy” after the name of their founder, and began to undertake the new purposes for the Society’s continued residence in Sydney: provide a place of respite for sick missionaries, be a house of hospitality for missionaries going to or returning from New Guinea, and begin to search out young Australian men who might be willing to join the SVDs in carrying out their missionary task. They also served in various ways the German immigrants who had come to Sydney.1

In January 1922 the house received its first two sick missionaries from New Guinea. They were but the first of many who would find welcome and care by the SVDs in Sydney, a tradition that continues down to the present day. The house would also become a transient “home” for missionaries either on their way to New Guinea or on their way to “home leave.” This too is a tradition that has come down to the present day. However, when it came to recruiting Australian young men to become SVD missionaries it was a much slower process. This was not the fault of the SVDs in Sydney; Fr. Klein was most anxious to get started with this task. However at this time Sydney was still an “out-station” of the mission in New Guinea, and the German Vicar Apostolic there was not convinced that Australians had the necessary qualities to be good missionaries and so did not support a program to recruit and train Australians for missionary work. The Superiors in Rome always supported the idea “in theory” but also suggested that the time was not “appropriate.”

1 The above material and much that follows is taken from a manuscript in the Province Archives by Paul Scott, SVD, entitled: History of the Australia Province 1900–1941.

In 1934 the first Australian to become a member of the Society of the Divine Word was a diocesan priest from Brisbane, Fr. Vincent Wheeler. Due to the fact that there were no SVD facilities in Australia for his novitiate, he was sent to the Society’s house in Techny, Illinois, U.S.A. Fr. Wheeler made temporary vows in 1937 and he was sent to New Guinea for a mission experience. However he was unable to last, living with the other members of the Society who continually spoke German which he did not understand. So in 1938 he was sent back to Australia to take charge of a mission display on New Guinea at a Mission Congress to be held in Newcastle. Once in Australia, he sought permission to start a mission house where future missionaries could be trained, but the then Superior General, Fr. Grendel, gave him permission only “to prepare the way.” He soon after left the Society.

However the seed had been sown. Fr. Arthur Malin, an American Divine Word priest stationed in the Philippines, came to the same Mission Congress in 1938. Fr. General Grendel wrote to him in Australia and appointed him to stay there to found a mission seminary. However Fr. Malin had gone back to the Philippines before the letter arrived. He wrote and asked the Superior General to reconsider his appointment to Australia – and he did; he left him in the Philippines. Fr. Klein continued to pursue the idea; however, World War II intervened.

The hope of establishing a seminary in Australia, that seemed to be continually thwarted by one thing or another over the previous forty-five years, took concrete form almost in the blinking of an eye. The Japanese invasion of New Guinea brought a great deal of destruction to the mission. In all, 110 missionaries – the two Bishops, 21 priests, 32 Brothers and 55 Sisters – lost their lives. Some of the New Guinea missionaries managed to escape to Australia and found work in parishes throughout Sydney as well as in Brisbane and other parts of the country. Others needed care and recuperation. A group of American SVDs who had been assigned to New Guinea in 1944, even before the war ended, were given special permission by General MacArthur, probably at the request of the Apostolic Delegate, Archbishop Panico, to come across on the US convoy that was destined for the Leyte invasion of the Philippines. When they landed in Brisbane Archbishop Panico, who was keen to rebuild the mission as soon as missionaries were allowed to return to the stricken land, greeted them with a further task – to help found the seminary at Marburg, outside of Brisbane. He believed that since the mission of New Guinea had suffered greatly now in two wars because the personnel in the mission were overwhelmingly German it was important to bring
in missionaries from other countries. The Americans, plus the survivors of the Dorish Maru disaster (when many missionaries were strafed and killed during the American attack on the ship) and other missionaries, got to work immediately.

A property and home which was called Woodlands was purchased, with the support of Archbishop Duhig of Brisbane, and developed first as a rest home for the evacuees from New Guinea. Then Brothers and the Fathers reconstructed and remodeled the hospitals into dormitories, class-rooms, chapel, and accommodation for students, as well as refurbishing and giving a general cleanup to the spectacular main building that had been built in the 1870s but had not been lived in for some years.

Because of their work in many parishes not only in Brisbane but also in Sydney the SVD became better known in the Australian Catholic Community. There was no one at this time appointed to recruit candidates for the missionary life. Nevertheless the personal contact of these missionaries with young men resulted in many of them wanting to become missionaries. The first eleven Australian candidates entered the Society in 1945, and thus Woodlands was transformed into the first Mission Seminary in Queensland. They entered while the building was still going on. Of these first eleven five were eventually ordained as SVD priests and two as diocesan priests. Between 1945 and 1960 a total of 55 students were enrolled there. 15 of these were eventually ordained, and all but two were given mission assignments outside Australia.²

At that time the SVD in Australia was still under the Superior of the New Guinea Mission. However in 1949 the SVD General Council in Rome decided that the two SVD houses in Australia — St. Arnold's rest home in Epping, Sydney, and St. Vincent's Missionary Seminary in Marburg — would be separated from the Region of New Guinea and put directly under the Generalate until an Australian Region could be established. In 1954, on 5 June, Fr. General Grosse-Kappenberg made the former territory of Australia an independent Region with Fr. Albert Auffinger as the first Regional. By this time four Australians had already been trained and assigned to mission work.

Since the Divine Word Missionaries did not have a seminary of their own in Australia where the recruits could be educated in the philosophy and theology needed for ordination, after they had finished their two-year novitiate training they were sent to the SVD Seminary in Techyn, Illinois, in the United States. Thus in 1948 the first "Aussie" SVDs set sail for the United States: Raymond Cashmere, Michael Morrison, Patrick Murphy, and Peter O'Reilly. This is a report on these first four recruits — the "first generation" of Australian SVD missionaries.

This report can only be a work in progress. Unfortunately there is no deposit of letters from or diaries by these men which might tell us what their experience was and what they accomplished. These very short biographies have been put together by consulting what has been available in print, personal reminiscences of living confreres who knew and worked with them, and letters to, from, or about these missionaries that are contained in Archives of the SVD Generalate in Rome.

Patrick Thomas Murphy, SVD (1927-1978)

Patrick Murphy was the first Australian trained by and ordained for the SVD. He was born in Sydney, N.S.W. in 1927. He went to St. Vincent's Seminary in Marburg, Queensland in 1945. After one year as a postulant and two years as a novice he was sent in 1948 with three other Australians to the Major Seminary at Techyn, Illinois, to complete his philosophical and theological education. Since he had done some studies before entering he was ordained a missionary priest in 1953, a year ahead of his companions.

He was first assigned to the English-Irish Region but never served there; he returned to Australia and his appointment was changed to "further study." He was an exceptionally bright person. In 1955 he went to Rome to study for a Degree in Theology at the Gregorian University. His doctoral dissertation was: The Motive of the Incarnation according to the Carmelites of Salamanca. After completing his doctoral studies (while in Rome he worked as a secretary at the Congregation of Propaganda Fide for five months) he was appointed Professor of Patrology at Christ the King Seminary in Manila. He taught there for one year before being assigned in 1959 to the College/Novitiate of the Divine Word Missionaries in Palda (Indore Region), India.

After the war the Superiors had decided to open a seminary and admit Indians to the Society. It was begun in 1961 in Palda with 4 candidates — 2 from Kerala and 2 from Sambalpur. It was to this community that Murphy was sent. He spent four years teaching in the Novitiate. It was not an easy time for him. He found a great split and even antagonism between the German and the Anglo missionaries, the Germans basically mistrusting the formation that was being

² Personal letter from Peter O'Reilly to Lawrence Nemser.
given to the new men by the English and Australian missionaries. On May 17, 1961 he wrote to Fr. Pung and thanked him for a copy of the letter sent to E. Mueller about his appointment as Director of Studies in Palma. "It goes without saying," he wrote, "that I shall try in every way to lend whatever cooperation I am capable of to the efforts of the Committee in drawing up a suitable syllabus." 

In 1962 Murphy was transferred by the Generalate to New Guinea for the purpose of developing the Major Seminary. In his Letter of Resignation as Rector of the Seminary Murphy writes: "Nine years ago the Society of the Divine Word assumed the responsibility of staffing and administering the Holy Spirit Regional Seminary serving the ecclesiastical jurisdictions of Papua and New Guinea as well as the Solomon Islands. At the same time Father Superior General Schuette sent me from India to New Guinea to be the rector of the new seminary. ... Early in 1963 I received my official Commission from the Sacred Congregation of the Propagation of the Faith and the seminary opened its doors at Madang." The Seminary was located at Kap near (Alexishafen) Madang. The Holy Spirit Regional Seminary was dedicated on May 1. Some of the young men came from as far away as the Gilbert Islands (Kiribati today).

On 8 June 1966 Fr. Murphy wrote to Fr. Superior General Schütte: "This is the year of our first ordination to the priesthood and so the year of fulfillment of our Regional Seminary; easily this will be the most important event in the history of NG for many years to come."

At the end of 1967 the Holy Spirit Regional Seminary was renamed Holy Spirit College and at his instigation was transferred from Kap to Bomana near Port Moresby in order to be near the University of Papua and New Guinea. That same year the director of the Theological Education Fund of the Commission for World Mission and Evangelism of the World Council of Churches, Dr. Charles Forman, visited the South Pacific and Papua New Guinea. He also visited the Holy Spirit Regional Seminary. A direct result of the Forman visit was the consultation in 1968 at Lai in the grounds of the Lutheran Mission headquarters. The topic was: theological education in the churches' seminaries of Papua New Guinea and the Solomon Islands. A broad spectrum of institutions ranging from the conservative evangelicals' institute through the mainline Protestant and Anglican schools to the Catholic Seminary took part. This led to the formation of the Melanesian Association of Theological Schools (MATS) in 1969. Murphy had the "honor" of becoming its first president. It was the beginning of his involvement in ecumenical activities in the South Pacific.

Beginning in October of 1969 there is correspondence between Murphy and Bishop Arkfeld of Wewak and Murphy and Karl Müller, the Assistant Superior General in Rome about his up-coming departure from the Seminary. Karl Müller wrote to say that the General Council would take his recommendations into consideration before appointing a new Rector. He wrote: "Of course it will not be easy to replace you as Rector of the Seminary. All concerned stated that you did a splendid job in the pioneering work there, but they also indicate that you yourself are feeling the strain and would welcome a change at this time." He also mentioned that his name was being suggested as a successor to Mack, the Regional, in Australia.

Murphy responded (18 November) that not all would agree with Müller's kind words about him. He then expressed his concern about the wording of the changeover; was it to be described as a dismissal, or a transfer, or a change, or a resignation on his part? He mentioned that his resignation had not even been talked about. He also mentioned that it had been suggested that he wanted a change, but he claimed no one ever talked to him about it - or about his future task. He, however, made it clear that he is was not at all open to being Regional in Australia. On 28 November Müller wrote to Murphy to say that the question about his resignation was overlooked and not a deliberate omission; he said it would be asked for when a replacement had been found. Müller expressed the hope that he would stay and help the new man. His own future would be considered by the General Council. On 8 December the Regional Bus wrote to Superior General Musinsky saying that he had the impression he had talked with Murphy and Murphy "emphatically expressed the wish to be relieved." He also talked with Murphy about his future work. The Bishops' Conference would like to set up a Secretariat and Murphy expressed an interest in that position. Bus thought this would also be a "face-saver" for Murphy. He added that Archbishops Copas and Noser and Bp. Schmidt were all in favor of such an appointment.

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Early in 1970, on 27 February, Regional Bus had to write to the Superior General that he had not received Murphy's letter of resignation. He added that there were complications (without mentioning them). He asked the Superior General not "to move on this till I can straighten them out." On 6 March 1970 Assistant Superior General Müller wrote to Murphy to say that the search for a new Rector seemed to have narrowed down to one man — Raymond Caesar. Murphy replied immediately on 13 March 1970 to say that he had not heard anything about Caesar. He added that there were some things he had to first clear up with Bus.9

In 1970 his resignation as Rector of the Seminary and President of the Theological School was accepted by the Generalate. He then found himself working full-time for the Catholic Bishops' Conference of Papua and New Guinea and the Solomon Islands, setting up the National Catholic Ecumenical Secretariat, even while continuing to lecture at Holy Spirit Seminary. He liaised with the churches of the islands as well as London, Australia, Geneva, and elsewhere.

Set up in 1967, the Melanesian Council of Churches received the Roman Catholic Church in Papua and New Guinea into full membership in 1972. Murphy was present on this historic occasion when, after heated debate there was only one negative vote to receive the Catholic Church into full membership. The Council speaks for the 7 member churches: the Anglican Church, the Evangelical Lutheran Church, the Wabag Lutheran Church, the United Church of PNG and the Solomon Islands, the Roman Catholic Church, the Baptist Church and the Salvation Army. The Evangelical Alliance, however, stayed apart. Thereafter Murphy took a very active part in the Council.

Because of his position in MATS he came to know many of those engaged in theological education in the Pacific. He later wrote: "It was through MATS that, after two years of careful and painstaking negotiations, religious studies became an accepted part of the Faculty of Arts degree program of the University of Papua New Guinea. The initiative for this was taken by a committee representing the Lutheran Church, the Anglican Church, the United Church of Papua New Guinea and the Solomon Islands, and the Catholic Church. The degree programs commenced in 1972, offering three lectureships in comparative religion, biblical studies, and the history of Christian ideas. Thus an ecumenical initiative succeeded in inserting into our young University an academic presence of Christianity." He was appointed secretary to the Churches' Council for University Religious Studies.

As a lecturer in Holy Spirit Seminary and especially the Secretary to the Catholic Bishops' Conference of New Guinea he was able to continue his involvement in theological education in the South Pacific. For example, in 1973 the Provincial Steffen wrote to the Superior General in April to say, "Fr. Patrick Murphy has had an invitation to attend the seminar in Manila from 18 to 21 June 1973 on 'Population in the Context of Integral Human Development.' His invitation relates to associate membership as theologian in the Melanesian Institute, and his position as adviser to the Bishops' Conference on matters of family planning." In 1975 he gave a lecture at the study institute of the South Pacific Association of Theological Schools in Suva, Fiji. This introduced him to the Polynesian world of the South Pacific. He afterwards became very involved with the Pacific Council of Churches when the Catholic Church was accepted as a member in 1978, taking on the role of coordinator for the PCC Church and Society Program which addressed justice issues. Shortly before his death he sent the following report to the Generalate which arrived only after his death: "I was sent by the general secretary of the Pacific Conference of Churches (P.S.C.) to Moscow, USSR, in response to an invitation issued by the Russian Orthodox Church to take part in the celebrations marking the 60th anniversary of the restoration of the Moscow patriarchate. The celebrations were held in Moscow and the Trinity St. Sergius Laura (Monastery) at Zagorsk from 25-29 May 1973."10

Murphy died on 12 December 1978 from brain damage due to a road accident in Port Moresby. He was just 51 years old. At his funeral in Port Moresby wonderful tributes were paid by all the Christian Churches on account of the great work he had carried out in five years, bringing the Christian Churches together: "that all may be one in Christ." After the funeral Fr. Walcott wrote to the Superior General about the funeral: "You may perhaps have heard that the funeral was attended by the Prime Minister, the Rt. Hon. Michael Somare, and several government ministers and that he was buried in a coffin covered in Tapa cloth in the manner of a Polynesian chief. He was the only expatriate working for the Pacific Conference of Churches and he was appointed by the entire assembly at a meeting in Port Moresby in 1976. There is no record of the number of people at his funeral Mass and burial, but someone counted 150 vehicles."11

9 SVD Archives in Rome, Mo-12, No. 27, 1970-1972.


Michael Edward Morrison, SVD (1927-1984)

Michael Morrison was born in Ipswich, Queensland, in 1927. He went to St. Vincent’s Seminary in 1945 at the age of 18. Like Patrick Murphy he was sent in 1948 to the United States (Techny, Ill.) to undertake his philosophical and theological education. He was ordained to the priesthood in 1954 in the United States. After ordination he was sent to the Madang District of New Guinea. His work as a missionary began in Uligan up the coast from Madang. Later (1957) he was made parish priest of Bundi, a mountainous parish between Madang and the highlands of New Guinea. It was a difficult mission and some others who were appointed there lasted only a short time. He was also appointed the Director of Education in the Archdiocese of Madang, a position he held for more than twenty years.

In 1958 he set up a primary boarding school (because of the distances involved he had to make it a boarding school) for the outlying village children. He tells the complete story of the founding of the school, its early years, and the visitation of the UN Delegation in an article entitled: “An Experiment in English,” *Arnoldus*, July-August 1962, pp. 147-153. In this article he makes the following points:

He had decided to do it differently from the government schools; he would start right off with English rather than spending a year or two on Pidgin English. He invited the villages to send boys; 50 boys responded. From these he chose 36 in the 6-to-8-year-old range; the others were refused because of “old age.” That same year he also admitted twenty girls. He realized that there would be difficulties if boys were educated but not the girls. He needed food to feed these 56 boys and 20 girls, and so he started gardens with the help of a lay missionary from Australia, Max David. In 1959 there were 69 boys and 31 girls in the school and it officially became known as *St. Francis of Assisi Native Boarding School*. It was registered in the category of Tertiary Primary School, 3rd Class, the highest rating that could be attained outside of a rating on the Australian syllabus. This rating was needed in order to get government financial help in school materials.

In January 1960 Morrison recruited Mr. and Mrs. B. J. Green from Melbourne, both trained teachers, for his school. With this professional help on hand the admission age was lowered to 6 and 7 years. The total enrolment for that year was 235, one-third were girls. In 1961 his parents joined the staff and the admission age was again lowered to 5 and 6. His pupils were doing so well that he wanted to send two of them to school in Australia, but the officials would not allow this. In 1962 the admission age was lowered to 5.

The total enrolment was 338, slightly less than half were girls. By this time the Bundi school had 14 teachers, 7 New Guineans and 7 lay missionaries (6 from Australia and 1 from England). In order to get stability in his teaching Institute he invited the Sisters of Charity from Sydney to come to his mission, and they did.

Since Australia looked after the Trust Territory of New Guinea for the United Nations, the UN decided to send a Visiting Mission every three years to see how things were developing. The report on mission schools in 1959 had not been very positive, and so the team was concerned to take a close look at them on this visit. When the four-man Mission accompanied by secretaries and the District Commissioner of Madang arrived in two planes at 8:15 on Monday morning, May 7, 1962, Bundians who had gathered at the airstrip heard Sir Hugh Foot say, “The Mission School here has made the Bundi area famous throughout New Guinea and so the United Nations decided to come and see it.” In saying good-bye to Father Morrison at the airstrip, Sir Hugh gave him a whack on the back and said, “Morrison, you have a fabulous school!” They approved of his method of starting with English immediately.

Morrison was also concerned about the limited diet the village people had. So he decided to import some Brahman cattle which he drove across the mountains and into the Ramu Valley. There he set up a cattle business for the people “to provide meat and milk for our boarding school, to provide infant food to babies who must be weaned to Sweet Potato, and to provide meat to people who are so deficient in protein ... that we hope to raise their living conditions. Cattle will in time also give a foundation for some economy.”12 (According to Wikipedia: Brahmins have a greater ability to withstand heat than European cattle. ... They are also more resistant to parasites and disease.)

To accomplish these projects Morrison wrote to the Superior General in Rome in 1961 asking for funds. The Secretary of Missions replied on 22 September: “We cannot grant all, but to enable you to begin we are asking Father Mission Procurator Nottebaum at St. Augustine’s to transmit to you DM 15,000.”13 But more funds were needed. So on 25 March 1965 he wrote to the Superior General asking permission to make a begging tour in Australia, Europe, and the United States, which was granted.

In 1967 Morrison was appointed as a member of the new Catholic Education Board. The Board was necessary since that year the Gov-

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Government Director of Education invited all the Mission Education Directors to a conference in Port Moresby. At the conference it was stated that all the mission primary schools should be closed and there should be only government primary schools. In response to this proposal the National Director of Catholic Education, Father Paul McVinney, SVD, and the National Catholic Education Board requested the Administrator of Papua New Guinea first to set up a Commission of Enquiry into Education in Papua New Guinea. The request was granted. The joint submission from the Catholic Education Board and the Anglican Education Board was considered the best program for education in Papua New Guinea. The Department of Education was therefore stripped of its control of all teachers and the National Teachers' Association was set up as an independent body. The mission schools remained open and all certificated teachers were free to teach in government or mission schools. Morrison played an active role on the National Catholic Education Board until his death.

In 1972 Morrison asked for home leave in 1973 and to go on a second begging tour. His Superior, Fr. Bus, wrote to the Superior General, John Musinsky, to ask for this on 9 October. Morrison also wanted to visit Rome, Switzerland, Germany, Holland, England and U.S.A. – later New Zealand. The purpose of this trip, the Superior wrote, was to report to the organizations which had funded Bundi and Brahman, both projects which were under the direction of Fr. Morrison, and to seek further support from these and other organizations for Brahman and for his parish in Madang, to which he was at that time assigned. He adds: "I presume the Generalate is aware of the amount of effort and work that Fr. Morrison, with the assistance from these organizations, has put into these places, and I would like to state that especially Brahman still needs a continued outside help for it to become a success. I feel that a personal visit by Fr. Mike to the Headquarters of these organizations would be beneficial and would most likely result in further support." Archbishop Noser added to this letter in his own handwriting: "This request has my full and unreserved approval. I am happy that he is willing to use part of his home leave for the work. If he had not offered to do so, I would have requested that he be given an extra two or three months just for this, because it is essential for the project."¹⁴

A response from the Generalate did not come immediately since they were in the process of moving their residence from Rome to Nemi. So on 6 January 1973 Morrison himself wrote to the Superior General to say that he would start his home leave March 1st – 2nd (his first in 17 years in NG) but that he had not yet heard anything about his proposed round-the-world trip to contact agencies supporting him. He wrote: "The Brahman agricultural project is doing well, and assuming a far greater importance with cattle projects being started along the Ramu Valley, and the general emphasis nationally on the development of the beef industry." He added that while in Rome he would like to contact FAO – in Switzerland CBS, Geneva, MVÖ Altenhein, Fastenopfer, Luzerne, and perhaps Zurich. If possible he would also like to visit Assisi for a day since St. Francis was the "patron of our cattle project." On 24 January permission was given.¹⁵

Two years later, on 8 June 1975, there is another letter from Morrison to Musinsky. In it he thanks him for the contribution by the Society to his four-wheel drive vehicle. He says: "One aspires to become independent of the airways – even our own airlines is three times the cost of road travel, and commercial airlines five times, and worsening. We can boat the Ramu in the dry season, but not the wet. Otherwise the road from Madang to the river, and from the river to Brahman is operational the year round." He then goes on to describe a project which he has undertaken. He writes: "In my spare time I have been collecting books and publications on PNG to start a reference library which he [Noser] has agreed to have named after him. So far around 500 books and current periodicals from their first number... however most of the pre-war written word is no more." Fr. Musinsky said the Generalate could not help with the building up of the library, but it could put a notice in Arnoldus Nato which was sent to SVDs around the world (10 February 1975).

In response to Musinsky's letter Morrison wrote on 25 February: "We are grateful for the ‘plug’ being offered in the Arnoldus Nato. The books we would find it impossible to get are those in the private libraries of old missionaries, or classmates of PNG missionaries, or in the various seminaries and SVD houses. The war destroyed everything here. I have had a letter from SANKT AUGUSTIN listing the publications they have at the INSTITUT, and assuring me a copy of each is in the mail. They offered the shipment at 50% discount, so I shall get a benefactor to cough up! There are also ‘rare’ books available in collections in Australia, and if I can get a bit of funding I shall try to get these in time. Maybe I can get a ‘priority’ from the regional’s grant-in-aid. I only wish I could stir up more interest here – there must be material scattered around the parishes."¹⁶ Morrison brought his energy

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to this project until his death. The library eventually became part of the library of Divine Word University in Madang.

In early June 1984 Morrison came to Sydney, not feeling well, and went to St. Vincent's Hospital. There the specialists informed him that he had severe cancer and he would not be returning to PNG. He lasted just eight weeks in St. Vincent's Hospital before he passed away on 8th August 1984, just 57 years of age.

**Father Raymond James Cashmere, SVD (1929-1977)**

Raymond Cashmere was born in Carlton, Sydney, in 1929. He joined Murphy, Morrison and O'Reilly at St. Vincent's Seminary in 1945 at the age of 16 and traveled to the United States with them in 1948. He was ordained a priest in Techny in 1954. After his ordination Cashmere was at first assigned to Rome but almost immediately the assignment was changed to Australia. For one year he taught at St. Vincent's Seminary, Marburg. In 1957 he was missioned to the Diocese of Wewak in the East Sepik Province of New Guinea where he carried out pastoral duties in the parish of Yangoru, about 5 miles west of Wewak. This came about rather quickly. On November 14, the Assistant Superior General, H. Kroes, wrote to the Regional Superior in New Guinea, G. Bernardino, to explain to him why he was not informed of Cashmere’s transfer to NG. He said it was never the intention of the Generalate to send him for good to NG, but only for the time being. *The proposal had been made by Father Regional Au- finger, who also contacted both Bp. Noer and Bp. Archbold as to which of them would be willing to accept Father Cashmere for a number of years. - Fr. Aufinger counted on getting a Father in return from the Mission. - Then suddenly the departure of Father Cashmere to NG became urgent in order to utilize his visa, and Father arrived in the Mission of Wewak without an official note, it seems, being sent to Fr. Fastenrath who was Acting Regional at the time.*

However, after only two years the new Regional in Australia, Fr. L. Mack, was asking the Superior General to transfer Cashmere again to Australia. On January 2, 1959, he wrote: *A letter of Fr. Cashmere of December 23 has just arrived. He states that Very Rev. Sup. Gen. told him personally in October that he is to return to Australia in case we wish to have him here. Judging from what I gathered from members and from Fr. Cashmere’s own letter mentioned above, he was discouraged at the time of his hasty transfer to NG. He writes: ‘I told Father General ... I was quite willing to return to Australia should he so wish.’ Father will soon be needed here; we expect four or five new Clerical Novices on February 2. Knowing Fr. Cashmere from Techny I am confident he will cooperate very well. Hence I would ask that Fr. Cashmere be transferred to the Australian Region as soon as convenient.” The Superior General on January 17 wrote to Fr. Mack: “Since Fr. Cashmere was only loaned to the Region of NG, there will be no need for an official transfer.” He suggests that Fr. Mack make the necessary arrangements with Regional Bernardino. He then adds: “I was glad to hear that you knew Fr. Cashmere well from Techny, and that you are confident of his cooperation. No doubt, you will need much cooperation on the part of the members of your Region for a happy solution of the many problems that face you. I am sure that with patience and kindness much will be accomplished.”

In 1959 Cashmere was asked to return to St. Vincent’s Seminary at Marburg, and again take up a teaching position. In 1961 he moved to Sydney and became the Rector of the House in Epping.

In 1964, after five years in Australia, he requested to return to his mission in the Diocese of Wewak, New Guinea. On his arrival there he was given the duty of preparing and teaching young Papua New Guineans who hoped to become priests in the Diocese of Wewak, at St. John’s Minor Seminary on Kairiru Island just off the coast from Wewak.

After ten years Cashmere was again requested to return to Australia and be the Rector of St. Vincent’s Seminary. He faithfully carried out this task but did not enjoy the best of health. In early June 1977 he was admitted to the Holy Spirit Hospital, Brisbane, for a major operation. A week later a blood clot developed and the specialists were unable to save him. He passed away on 9th June at the age of 47.

**Peter Joseph O'Reilly, SVD (*1925)**

Peter O'Reilly is the only one of the first group that went overseas for their theological training still alive. He was born in Haberfield, Sydney, NSW, in 1925. Before the end of the Second World War Father Aloysius Kasprus, SVD, was an assistant priest in the parish of Haberfield. He was followed by Father John Tschauer, SVD, a survivor of the “Dorish Maru” strafing. It was Father Tschauer who suggested to Patrick Murphy and Peter O'Reilly in 1944 that they consider joining the SVD and go to the new seminary at Marburg. So

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17 SVD Archives in Rome, Cam-Dom, No. 27, 1957-1959.

18 SVD Archives in Rome, Cam-Dom, No. 27, 1957-1959.
Peter joined the three others at St. Vincent's, Marburg, and then at Techyn. He was ordained a missionary priest in 1954 and missioned directly to the Diocese of Wewak, New Guinea in 1955. His first task on arriving there was to lay the terrazzo floor of the Cathedral. There is a whole story in that. Later he said that a missionary is asked often to turn his hands to many things. After an introductory time in a bush parish he came into Wewak and during 1956 he was appointed Director of Education for the Catholic Diocese of Wewak.

After the War, both in Wewak and Madang, the bishops were anxious to start religious congregations with indigenous vocations. Both bishops founded new congregations of religious women; Bishop Arkfeld also founded a religious order of Brothers. O'Reilly was asked to set up a school for young New Guinea lads who wished to become Sacred Heart Brothers.

Bishop Arkfeld, recognizing the competence of O'Reilly, quickly gave him many hats to wear. As well as Director of Education he was a teacher, Secretary of the Mission Land Trust for the restoration of Property Titles, Chaplain to the government High School at Brandi where Michael Somare, who later became Prime Minister of PNG, was doing his first year as a teacher, and chaplain to the European Hospital. In 1960 O'Reilly also became an Australian Army Chaplain with the rank of Captain. He served the Australian Army Engineers who were laying out the new Army Camp for the 2nd Battalion of the Pacific Island Regiment. He was also army chaplain to the Papua New Guinea Volunteer Rifles and chaplain to the 2nd Pacific Island Regiment at Moem Barracks, Wewak.

In 1957 O'Reilly introduced the Brisbane Mercy Sisters to Kunjingesi where they set up a Primary Teachers' College. This College ran for twelve years until in 1969 a new Teachers' College at Kaindi, Wewak, was established. The staff consisted of Queensland Christian Brothers, Mercy Sisters and Sisters and Brothers coming from the three other Dioceses of Aitape, Vanimo and Daru, as well as many lay-teachers. Student teachers from all provinces of Papua and New Guinea and the Solomons attended the College.

In 1967 O'Reilly became a member of the National Catholic Education Board representing the Dioceses of Wewak, Aitape, Vanimo and Daru. He played an active part on the Board, along with Morrisson, in winning the right for all mission schools to exist as long as they had qualified teachers.

In 1980 O'Reilly was asked to return to Australia and be the Rector of Divine Word Seminary in West Essendon, Victoria. In 1982 he was elected Provincial Superior. While Superior, O'Reilly saw the necessity to build a Divine Word Seminary in the vicinity of Yarra Theological Union, Box Hill, Victoria. The Divine Word Seminarians were traveling from Essendon to Box Hill, a considerable distance, each day. In 1986 a piece of land was leased on the YITU property and the foundations were begun towards the end of the year. The new Seminary was called "Dorish Maru College" in memory of the missionaries who had lost their lives in New Guinea during the Second World War.

After serving the Society in Australia he volunteered to go to the Mission of Kiribati for three years and educate the local seminarians, Sisters, Brothers and lay persons in the Kiribati Pastoral Institute in 1987. Since his return to Australia in 1990 he has carried out mission duties in Papua New Guinea, with the Aborigines in Santa Teresa Aboriginal Mission, south east of Alico Springs, and priestly pastoral duties from North Queensland to Tasmania. Although now over 80 years old he still does not talk about "full-retirement"!

Conclusion

The work of these first Australian recruits has certainly demonstrated that the European SVDs who doubted the ability of Australians to be good missionaries were wrong. They were well trained and became committed missionaries. Although being the first native Australian SVDs, they were generous in offering to go to missions outside Australia. The Superiors in Rome were delighted to see their willingness to volunteer for New Guinea because it was the New Guinea missionaries in Australia after the Second World War who introduced these young lads to the idea of mission and because of the special relationship that Australia had with New Guinea.

There is yet much to be added to this story. More sources need to be examined. Critical reports need to be evaluated. But hopefully the first faint lines of the picture of "Australian Divine Word Missionaries Going to "The Missions" have been drawn.

19 Unless otherwise indicated all this information comes from a personal letter sent to the author of this article by Peter O'Reilly.