

aspettando in un momento favorevole, che possano ancora portare il loro frutto, ma cessò dall'estrema riserva, che sulle prime si era imposto affine di non urtare la morbosa suscettibilità del sovrano" (p. 93). Il sultano aveva espresso il desiderio che il papa difendesse l'onore dell'impero ottomano accusato — diceva — di provvedimenti disciplinari crudeli e ingiustificati contro gli Armeni che suscitano un calunnioso scandalo nelle potenze cristiane. Il Soderini nel suo manoscritto sull'Armenia riporta la lettera ufficiale di Leone XIII° al Sultano in data 20 giugno 1896. Il papa non fa mistero dei suoi sentimenti di rammarico e di dolore per quanto avviene nell'impero ottomano. "Ci hanno conturbato ed afflitto gli eccessi commessi in questi ultimi tempi in alcuni dei Suoi domini a danno delle popolazioni cristiane, il numero considerevole delle vittime; lo stato miserando di tante famiglie rovinata ed i pericoli di nuove stragi alle quali sovente la professione stessa della religione cristiana fornisce occasione e pretesto. Vostra Maestà ben vede che tale spettacolo, se innanzi al mondo civile e alle Grandi Potenze d'Europa è cagione di preoccupazione e di incertezza, al nostro cuore di Padre della cristianità non può non riuscire assai triste e doloroso... La supplichiamo a volere ... opporre efficace rimedio a sì anormale situazione migliorando la sorte delle popolazioni cristiane del suo Impero e facendo sì che la professione della religione cristiana sia libera dovunque e non venga fatta segno a violenze e rappresaglie" (p. 110). La risposta del Gran Sultano è datata esattamente a un mese di distanza dalla lettera del papa, cioè al 20 luglio 1896. Soderini, che la riporta fa notare che c'era già una risposta pronta del segretario del Sultano. Ma Abdul-Hamid non era soddisfatto del tenore della risposta preparata dal suo segretario e volle esprimere con maggior franchezza il suo disappunto. Trattene la prima redazione e fece scrivere senza ambagi: "Poiché Vostra Santità mi manifesta il suo desiderio di veder adottate misure per la sicurezza di una parte dei miei sudditi cristiani che, secondo quanto le è stato riferito avrebbero sofferto per gli incresciosi incidenti che si sono verificati ultimamente in alcune province del mio Impero, credo doverle fornire in proposito alcune notizie esatte, tali da ristabilire i fatti sotto il loro vero aspetto... I numerosi atti e scritti che si trovano in possesso del mio governo si riferiscono a preparazioni e consumazioni di delitti, a mene rivoluzionarie e a conciliabili sedizioni, che nessuna religione, nessun culto può tollerare, essendo tali da ristabilire la verità anche con maggior evidenza, credo di doverli trasmettere a Vostra Santità affinché voglia prenderne cognizione, affidandoli al suo Delegato Monsignor Augusto Bonetti che si reca a Roma latore di questa lettera" (pp. 113-115).

Ritengo lodevole l'iniziativa di Padre Ruysen di mettere a disposizione dei Lettori questo testo del Soderini che giaceva inedito nell'Archivio Segreto Vaticano. Conoscere la storia sia pure cruenta attraverso le fonti di prima mano ci fa crescere nel sapere e nell'umanità.

V. Poggi, S.J.

PATULLI TRYTHALL, Marisa, *Edmund Aloysius Walsh: la Missio Iraquensis*. Il contributo dei Gesuiti Statunitensi al sistema educativo iracheno (Edmund Aloysius Walsh: the Missio Iraquensis. The Contribution of the American Jesuits to the

Educational System of Iraq), Accademia Angelica Costantiniana di Lettere Arti e Scienze – Supplement to Studi sull'Oriente Cristiano, n. 14/2, Roma 2010, pp. xi + 445.

This lucid and well documented study began as a doctoral thesis which was defended at the Pontifical Oriental Institute in Rome. It was highly praised by the thesis supervisors who urged that the work be published in its entirety. The author, Marisa Patulli Trythall, promptly did so, perfecting and enriching the book. The work concerns the American Jesuit, Father Edmund Aloysius Walsh, who was born in Boston in 1885 and died in Washington D.C. in 1956. A man of great gifts, Walsh founded and directed the School of Foreign Service (dedicated to preparing students for diplomatic service) at Georgetown University in 1919.

In 1922 Pope Pius XI placed Walsh in charge of the Papal Relief Mission for the famine in Russia — a mission which Walsh directed until his return to the United States (1924). He was also charged with watching over the Bolshevik government's treatment of Russian Catholics. He attended the trial held in Moscow of the Catholic Archbishop Jan Cieplak who had refused to consign the Church's precious sacred vessels to the government. Cieplak, along with his Vicar, was condemned to death for anti-revolutionary behavior. Walsh telegraphed the news of this sentence to the most important international press agencies thereby provoking a unanimous reaction of indignant protest. While the government executed Vicar Mons. Budkiewicz immediately, the Archbishop's life was spared and he was later freed in an exchange with a communist prisoner held in Poland.

In 1926 Walsh conceived the CNEWA (Catholic Near East Welfare Association) and for the next 5 years was its president. In 1929 Pope Pius XI sent Walsh to Mexico to aid in the mediations between the Catholic Church and President Portes Gil which resulted in a bilateral agreement (*Arreglos*).

In 1931 the Jesuit Father General and the Jesuit Provinces of the United States were prepared to send a handful of men to Iraq to establish an educational institution in response to the urgent demands of the Chaldean Catholic Church. This *Missio Iraquensis*, however, was subject to a preliminary explorative expedition to be carried out by an American Jesuit who could study the matter on location in Iraq. The selection for this reconnaissance mission was made between three proposed candidates. The first, judged with the absolute superlative "aptissimus", was Father Walsh. The second and third candidates were classified as "aptior" and "satis aptus". Walsh left the United States in March of 1931 bound for Iraq to study the project. He returned to Georgetown in May of the same year.

In 1942 Walsh was appointed as Expert Consultant to the "Geopolitical Division" of the United States Department of War. In the years 1945-46, he was consultant on the staff of the United States Chief of Counsel at the *Nuremberg War Trials*. Among other duties he was charged with gathering the testimony of Karl Haushofer, the father of geopolitics and the man who formulated the concept of *Lebensraum* (living space) which was adopted by the Nazis to justify their violent appropriation of a larger territorial space. Walsh, though convinced of Haushofer's

guilt, was curious to meet him and hear his reasoning at first hand. Walsh was to secure Haushofer's written admission of responsibility and, eventually, to petition for the mercy of the court. Haushofer, however, could only acknowledge his full responsibility and, like so many others of the Nazi hierarchy, chose suicide rather than to face the Nuremberg trials.

In 1947 Walsh was member of the President Truman's "Advisory Commission on Universal Military Training". He would also serve on the "Academic Advisory Board" of the U. S. Merchant Marine Academy. In 1947 and 1948 he lived in Japan, then under American military occupation, where he studied the educational and religious situation. In 1949, together with Prof. Leon Dostert, he founded the "Institute of Language and Linguistics" as a division of Georgetown University's School of Foreign Service. In 1950 he was appointed to President Truman's "Committee on Religion and Welfare in the Armed Forces". In 1951 he was appointed by the Board of Regents of New York State University as a member of the "Committee on International Understanding". He was also elected member of the "Visiting Committee on Languages" by the Massachusetts Institute of Technology (MIT).

Given such a multifaceted biographical panorama, one understands why the author is convinced that Walsh's life and work merit greater understanding. That is why she has undertaken a vast research in numerous archives on both sides of the Atlantic gathering an imposing patrimony of original, first-hand documents, in most part never before published. Gifted with a historical sense, she recognizes that it is impossible to write true history using secondary sources which do not agree with the primary sources. She has the honesty and wisdom to affirm at the beginning of her book: "The American Jesuit Edmund Aloysius Walsh is the chief protagonist of the story which I will recount." Then adds quite correctly: "I do not pretend to study him in all his undertakings". She selects, rather, a crucial undertaking of Walsh and, as an historian, places the protagonist within its geographical, chronological, political, cultural and religious context. She continues: "My primary aim is to affirm that Walsh's work was absolutely essential to the establishment of Baghdad College". The book's clear argumentation is coherent with this choice.

The first chapter recounts the protagonist's biographical data as drawn from original source documents. The second chapter discusses the religious and political history of Iraq — from the Ottoman Empire to the year 1931 — the year in which Walsh sojourned in Iraq. It outlines the educational projects proposed by the Congregation for the Oriental Churches, by the Apostolic Delegate of Mesopotamia and by the Bishops, priests and Catholic intellectuals of Iraq. The third chapter reflects on what could be done by the *Missio Iraquensis* to make the Catholic scholastic system more efficient. Reports regarding education in Iraq — prepared by Columbia University and by the British Adviser to Iraq, Lionel Smith — already existed. Walsh had them all in hand and they are reproduced among the useful documents gathered in the Appendix at the end of the book.

The fourth chapter contains the directives issued by the Congregation for the Oriental Churches regarding higher education for Catholics in Iraq. The fifth and

final chapter is dedicated to Walsh's stay in Iraq. On the scene, he studied the local situation making note of the contrasting opinions in preparation for the *Missio Iraguensis* project. The Catholic clergy of Iraq was preoccupied by the negative influence which both the government's public school and the private orthodox and Protestant schools had on the Catholic students. The response from Rome, however, was that it was sufficient to create a large boarding dormitory in Baghdad which would remove the Catholic students from this influence, at least during the hours in which they were not attending these schools. Walsh, on the other hand, did not believe that a boarding dormitory was the most urgent problem to resolve. Observing the Catholic school system in Iraq, he noted the complete lack of a College — i.e. a preparatory high school for University. Walsh approached the clergy and notable Catholics, government personnel, the Ministry of Education and King Faisal I. He weighed the instructions of the Roman Congregation for the Oriental Churches and of the Apostolic Delegate of Mesopotamia regarding Catholic schools in Iraq. He knew the opinions of the Apostolic Delegate, the Frenchman Berré, who accepted the proposal of a high school but wanted to entrust this to a Canadian order which would teach French as the international language while Walsh believed that English would be more useful in a country which had been under a British mandate. Walsh, drawing his conclusions from this mass of information and his own observations, wrote up a practical project for a preparatory College. Subsequently he took his leave and began the trip home. As he had done while traveling to Iraq and as he had promised the Pope he would do upon his return trip, Walsh went to Rome where he was received in a private audience by Pius XI. The Pope understood Walsh's conclusions, approved the project and blessed it. Marisa Patulli Trythall discovered, however, that Walsh's direct recourse to the Pope (essentially bypassing the Congregation for the Oriental Churches) would provoke jealousy and criticism among various Prelates or Cardinals. Candidly she cites documents in which ecclesiastical authorities view Walsh distrustfully from the height of their religious office.

When Walsh conceived the Catholic Near East Welfare Association and put it to the test with his first fund raising drive among American Catholics, he asked for one dollar per person and that the donors supply their address. The result was stunning: one million dollars. Yet after five years, Walsh was removed from his position as president of the CNEWA which passed to the Cardinal Archbishop of New York. Why? Ms. Patulli found a good answer in a document located in the Archives of the Pontifical Oriental Institute. In a private meeting held in Washington between the Apostolic Delegate, Pietro Fumasoni Biondi, and Father Walsh, the Apostolic Delegate declared that he categorically did not approve that money destined to the coffers of the Sacred Congregation of the Propagation of the Faith should, instead, finish in the pockets of Arabs or Russians. The defenestration of Walsh, then, could well be traced to the conflict of competence between two Vatican Congregations: the Congregation of the Propagation of the Faith and the Congregation for the Oriental Churches.

The preparatory college, which Walsh had conceived and promoted, Baghdad

College, opened its doors on September 26, 1932. There were 4 American Jesuits to run it and 350 candidates applied to attend. Only 103 students were admitted. The number of Jesuits, lay teachers and students grew rapidly. Walsh continued to occupy himself with his creation and with the financial problems which its rapid growth entailed. He founded the Iraq American Educational Association — an association between Baghdad College and eight Jesuit Universities in the United States. He searched for money and fellowships from religious and lay institutions. His death in 1956 came a year after the Iraqi Ministry of Education gave permission for the establishment of an American Jesuit led University with four faculties — economy, commerce, science and engineering. In 1957 Al-Hikma University was composed of 38 Jesuits, 29 Lay professors and 760 students.

“At the end of this path — concludes the author — we can affirm that the solution adopted by Walsh to satisfy the Iraqi Catholic requests to the Holy See maintains its validity after almost eighty years.” Walsh never returned to Iraq, but, in the year of his death, there was already a modest building on the Baghdad College campus by the name of al-Hikma University (University of Wisdom) which, with the growth of its student body, would be transferred to another location with larger and more imposing buildings. The American Jesuits were expelled from Iraq in 1969 and had to abandon the College and University. The government took control of both institutions. Ms. Patulli sees signs of hope and peace on the horizon, however. She notes that the students who frequented Baghdad College and al-Hikma University before 1969 continue to hold bi-annual reunions, recalling their debt to their Jesuit teachers, and that the students who frequented these institutions following the government’s seizure in 1969, have asked to be included in these reunions.

Naturally, during her extensive research, Ms. Patulli gathered a substantial amount of original source material relating to Father Walsh’s other missions for the Vatican. She has put this to use in a number of articles. The first, published in *Studi sull’Oriente Cristiano*, Vol. 14/1, 2010 (Accademia Angelica Costantiniana di Lettere Arti e Scienze) and written in English, deals with Walsh’s mission to Russia and is entitled *The Little Known Side of Fr. Edmund Walsh: His Mission to Russia in the Service of the Holy See*. The second article, dealing with Walsh’s contribution to the Church State negotiations, which ended Mexico’s Cristero Rebellion, will shortly be published in issue number 158, a. LXXX/2011, of *Archivum Historicum Societatis Iesu* (Fordham University Press). This article, *The Little Known Side of Fr. Edmund Walsh. The “Arreglos”: The Settlement of the Religious Conflict in Mexico, 1929*, is also written in English. A third English article, *Pius XI and American Pragmatism* — drawn from a paper given by the author during the Conference, *Pius XI and America*, held on October 29-30, 2010, at Brown University, Providence, RI, will be published in the Acts of that Conference by the John XXIII Foundation for Religious Studies, Bologna. A fourth article, *Edmund Aloysius Walsh, SJ, e la Missione Papale di Soccorso alla Russia (1922-1924)* (in Italian), will be published in June 2011 in “Frammenti di un discorso unitario” — a series

of publications sponsored by the “Studi storico, religiosi e antropologici” of the Faculty of Human Sciences, Rome University “La Sapienza”.

V. Poggi, S.J.

VELIPARAMBIL, George, *Kerala Sabhacharitam*, Carmel International Publishing House, Trivandrum 2010, pp. 234, Rs 190.

The author of this new book spent the prime of his life in professional journalism as editor of a leading Malayalam daily *Kerala Times*, to which he dedicated his energies from 1962 till 1992 but which was handed over to an untimely death soon after his retirement. The present work is the fruit of a long labour of love which had its beginnings in his seminary days, when church history started to stir his heart. The retired priest Monsignor George Veliparambil has now the satisfaction of presenting to the wider world in a concise volume a great amount of material he gathered over very many years. He has written in elegant Malayalam prose, which some may compare to the English of Edward Gibbon, to give an idea to outsiders.

The title means *Kerala Church History*, but the inside title is not so broad in its sweep with its restrictive addition in brackets (*Latin Catholics*). The book is divided into three unequal parts. Part one (pp. 1-29) starts with the foundation of the Church by Jesus Christ, runs through persecutions, Charlemagne, Middle Ages, Protestant Reformation, New Beginning (French Revolution to the Second Vatican Council). The Slavs and the Orthodox East are overlooked. Part two (30-62) deals with the Church in India, beginnings, dark ages, the Synod of Diamper, The Coonan Cross Oath, Padroado and the Church in Kerala. Part three (63-226) takes up the bulk of the book and is dedicated to the Latin Church in Kerala or “Latin Catholics,” thus justifying the addition of the hesitant subtitle. This Latin focus is brought to the fore again by two appendices: 1) The Latin dioceses in Kerala, which are ten in number (157-210) and 2) The Anglo-Indians (211-226), a short but very informative study. As a whole the work shows considerable power of condensation.

At the beginning there is a long, twenty-eight page presentation or foreword by the historian Prof. Dr. John Ochanthuruth (alias K. J. John), in which it is suggested that the present book may be used as a textbook of church history in religion classes. In the preface the author disclaims such attribution for the present book, which is not so intended. He denounces the partisan nature of much church history in Kerala. And the foreword also recognizes: “There is need for an approach that is free of false pride and unaffected by prejudice” (xvii). Textbooks in church history for the formation of the young have to be prepared with great care. They must be free of polemics, serene and not perpetuate the traditional Latin-Syriac polarisation. Unfortunately in the past church history in Kerala has often been partisan, intent on the glorification of one’s own community or Church on the basis of caste or group while denigrating others. This recalls the pre-Vatican controversies in the West, Catholics versus Protestants and Catholics versus Or-