Andrzej Paweł Bieś

Leon Rogalski, S.J.: Portrait of a Polish Migrant Chaplain as Depicted in His Letters from Australia. Kraków: Ignatianum University Press, 2020 (Polish version: *Leon Rogalski SJ duszpasterz polskich emigrantów w listach z Australii.* Kraków: Wydawnictwo Naukowe Akademii Ignatianum w Krakowie, 2020). Pp. 132. Pb, 9.00 zł.

Leon Rogalski (1830–1906) was a Polish Jesuit priest sent to Australia at the end of 1869 to take pastoral care of his compatriots living there. Arriving at Sevenhill in Spring 1870, he started working among the Poles while also ministering to German- and English-speaking Catholics in the area. Because the Poles were quite numerous, in 1871, he organized a small center for them consisting of a chapel, library, and schoolroom. The center was situated a few miles from Sevenhill at a site now known as Polish Hill River. Rogalski remained connected with this place practically for the rest of his life, exercising there his priestly ministry and teaching children not only catechism, but also reading and writing Polish. He of course worked elsewhere, e.g. Sevenhill or itinerant ministries. The present book is dedicated to him and his activity in Australia.

The first Poles arrived in Australia at the beginning of the nineteenth century; a greater immigration started a few decades later. At the same time, Rogalski—who entered the Jesuits in 1861 as a diocesan priest (ordained in 1855 in the Archdiocese of Lviv, today in western Ukraine)—was sent to join a new mission initiated by Austrian Jesuits in 1848. Rogalski was a member of the Province of Galicia, then part of the Austro-Hungarian empire. For that reason and also because of his linguistic skills, his superiors selected him for the mission.

As the title indicates, this publication is based on Rogalski's letters. Indeed, the editor of the present book frequently interrupts his narrative with long quotes from the Jesuit's correspondence. This technique, in a sense, allows the protagonist to speak directly to the reader as the author provides only necessary complementary information. Thus, this publication is a hybrid of a monograph and a critical edition from which a reader learn much about a little-known episode in Jesuit, Australian, and Polish history.

Twenty letters are quoted and listed at the end of the volume. Some had already been published in several periodicals; the others are preserved in the Archives of the Southern Polish Province of the Society of Jesus in Cracow. Their recipients were Rogalski's brother Jan, a diocesan priest; his religious superiors, the provincial Michał Mycielski and his socius Wilhelm Merkel; and the Jesuit editors, Józef Hołubowicz, Władysław Czencz, Marcin Czermiński, of the periodical *Misje katolickie* in which many letters were published. After

more than a hundred years and because of the journal's relative inaccessibility, a reprinting was justified. Bieś had earlier commemorated the hundredth anniversary of Rogalski's death, in a series of articles in *Tygodnik polski*, a Polish periodical in Melbourne. Now comes the present book in its two linguistic versions: English and Polish one.

The author focuses on the Australian chapter of Rogalski's life. Born into a poor noble family from the area of Ternopil' (today in Ukraine), he studied at the Jesuit college in his hometown. In 1851, he followed his older brother into the diocesan seminary in Lviv. After ordination, he worked in parishes in Skala-Podil's'ka and in Lviv itself; in 1859, he became military chaplain during the Austro-French war and served in northern Italy. Rogalski entered the Jesuit novitiate in Stara Wieś (south-eastern Poland). He later studied for three years in Ternopil' and Innsbruck. He ministered in Ternopil', Stara Wieś, and Łańcut (south-eastern Poland) between 1866 and his 1869 departure for Australia.

Bieś summarizes early Polish emigration to Australia and Jesuit presence there. The author follows Rogalski chronologically. The long journey of the missionary from Liverpool to Melbourne lasted three months. A letter after his arrival describes his first steps, first challenges, and first achievements. Rogalski willingly recalls important events in the life of the Polish community, e.g. visits of the ecclesiastical dignitaries such as the bishop of Adelaide Christopher Augustine Reynolds in 1883, and the primate of Australia, Patrick Francis, Cardinal Moran in 1888.

As often in the case with the missionaries, his letters usually sought financial assistance. He delineated the mission's needs: liturgical vestments, altar supplies, missals, prayer-books, catechisms, but also manuals to teach children Polish. Some letters detail his many activities: in 1888, he heard more than seventy-three thousand confessions, distributed the same number of Holy Communion, delivered almost ten thousand sermons and conferences, baptized 460 people, buried ninety-six people, blessed fifty weddings, travelling all together thirty-six thousand miles (p. 90 of the Polish edition).

Some letters included observations about the flora and fauna in addition to reports on the native inhabitants, geography, and the weather of the country, all of which were so different from his native Poland (pp. 97–104 of the Polish edition). The numerous photos reproduced in the book, photos both old and contemporary, help the reader visualize the people and places discussed in the text.

The mission survived Rogalski's death and endured into the first half of the twentieth century despite a shrinking Polish population as the Poles moved elsewhere: the school lasted until the 1920s, and the chapel until 1950. Polish

Hill River became a church-museum in 1980 with various souvenirs from the past and hosting occasional religious or cultural events. Fr. Rogalski would be happy to know that he had successors: several Polish Jesuits worked in Australia during the last century serving the Polish Catholic community: currently four of them are based in Melbourne.

Robert Danieluk

Archivum Romanum Societatis Iesu, Rome, Italy

arsi-danieluk@sjcuria.org

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James E. Kelly

English Convents in Catholic Europe, c. 1600–1800. Cambridge: Cambridge University Press, 2020. Pp. viii + 225. Hb, \$99.99.

English Catholics established twenty-one religious houses for women on the continent in the late sixteenth and seventeenth centuries. To this total could be added one community that survived from pre-Reformation England and Mary Ward's Institute that sought to adapt the Jesuit way of proceeding to women. The idiosyncratic followers of Mary Ward, subjected to furious attack as proxies for English Jesuits who were blamed for misleading these innocent women, were officially suppressed in 1631. They survived, however, in Munich, St. Omers, and Liège, but for all practical purposes play no role in this monograph because Ward's Institute "deservedly spawned a whole research sub-section of its own" (7). Between 1600 and 1800 when the majority of the houses were closed because of the wars of the French Revolution and the inhabitants sought refuge in a more tolerant England, nearly four thousand women, overwhelmingly English, belonged to these congregations. The girls educated in these communities numbered in the hundreds. Until Caroline Bowden and James Kelly pioneered the "Who Were the Nuns?" project, most of the nuns were unknown, shadowy figures floating and obscured by a grille. The project, in a phrase of David Cressy, "dislodged from obscurity" the nuns by removing the lattice to reveal the lives and spiritualities behind it.

The Society of Jesus and especially the English mission/province play major supporting roles in the monograph. Kelly frequently notes the importance of the Jesuit network for the transfer of aspirants and funds from England to the continent, and subsequent correspondence between the nuns and their families. In 1598, the mission's Jesuit superior Henry Garnet estimated that English Jesuits had aided the transfer of twenty candidates