Chapter X

THE DRY STICK OF TRANSJORDAN (1932-1945)

The summer of 1939 placed an unexpected and serious burden on the seven-year-old Baghdad Mission. One of its members was designated for the new work outside the Iraqi borders. At that time the mission was under its second superior (both of the mission and of Baghdad College), Fr. Francis J. Sargeant. He was a Boston native, a graduate of Boston Latin School, a two-year student at Boston College who entered the Society at Poughkeepsie, New York, in 1919. He had previous mission experience having been a regent at the Ateneo de Manila from 1926 to 1929.

When Fr. William A. Rice, the first superior, had been called upon to serve as acting apostolic delegate in Mesopotamia in succession to Msgr. Antoine Drapier, O.P., Fr. Sargeant had been appointed vice-superior on March 19, 1938. On the elevation of Fr. Rice to be Prefect Apostolic of Belize, Honduras, and Titular Bishop of Rusicadensis, Fr. Sargeant was appointed full superior on February 2, 1939.

The personnel of the mission had grown from the original two who arrived on March 9, 1932 and the four who established the school that autumn. Two of the pioneer priests (Fr. Rice and Fr. Coffey) had gone. In addition to Fr. Edward F. Madaras, and Fr. John A. Mifsud (later simplified to Miff), there were six more: Fr. Joseph A. Merrick (1933), Fr.

There were five regents (invariably referred to in Iraq by the title of "Father"). Of these, in 1939, two (Edmund V. Cheney and Sidney J. MacNeil) were third year regents. Thomas F. Hussey and John J. Williams (both destined as later superiors of the mission) were in second year, and a third, Richard J. McCarthy, the last rector of Al-Hikma, was a first year regent. Three former regents were then in theology at Weston: William J. Casey in third year, Joseph P. Connell in second and Michael J. McCarthy in first.

Two non-New England priests had served in the mission. Fr. John J. Scanlon of the undivided Maryland-New York Province was there from 1933 to 1935. Fr. Augustine C. Wand of Missouri served from 1934 to 1936.

Moreover, there had been two brothers assigned to the mission. In 1936, Br. Francis J. McGuiness had come, but returned, due to illness, in a few months. At the same time came Br. John Servas who remained two years. Some years were to elapse before the arrival of Br. Italo A. Parnoff (1947-1967) and Br. Lawrence J. Foley (1954-1957) and (1966-1967). The first of these supervised the growing fleet of student busses; the latter was infirmarian (and a good one) in the community as well as to the poor of mud village.
By the summer of 1939 the College (as the five-year secondary school was known) had its own campus in the Sulaikh area of northern Baghdad. This property had been acquired after efforts to acquire a site in the much more Christian southern area had proved too expensive or too red-taped. After using rented school structures first in the heart of the old-walled city and later in the much further north, the Jesuits in the year 1937-1938 had seen the appearance of a classroom building on the new campus with many of its date-palms, but few of its orange trees remaining.

The classroom structure was the gift of an anonymous benefactress. She gave this money and other sums of money through Fr. Joseph A. Gschwend, S.J., of the Missouri Province, who was then the editor of the magazine Jesuit Missions. Prior to her death, her benefactions made possible a residence dormitory and a goodly sum toward a chapel and faculty residence. Until it was used, this money was banked in the United States and the interest added to the capital or expended for regularly recurring needs of the mission. While this provision had been made for a school building, the faculty lived dispersed in nearby rented houses, and this arrangement lasted until 1944.

In the summer of 1939, a steady and healthy growth of the community was anticipated. The assignment of Fr. Joseph J. Austin Devenny effected a change in the office of principal. He replaced Fr. Francis W. Anderson who had held this post since Fr. Sarjeant's appointment as superior in 1935. For 1939-40, Fr. Anderson was to be free for a period of intensive Arabic
study. Four new regents arrived (Clement Armitage, Francis X. Cronin, Joseph F. Fennell and George F. Hoyt) to replace the two departing regents. Three veteran regents (Hussey, Williams and McCarthy) remained. Yet these expectations for steady growth and serious study of Arabic were jarred by a sudden announcement that increased the function of the mission outside of Baghdad College.

On July 15, 1939 Fr. General Ledochowski urgently wrote to Fr. Sarjeant without first dealing with the N.F. Provincial and his consultors. A man must be detached from the mission and sent as a supervisor of Union Schools in Transjordan. What had precipitated this summary action was a letter to Fr. General from Eugene Cardinal Tisserant, Secretary of the Congregation for the Eastern Churches. An American Jesuit was to serve for a year as school supervisor in Transjordan of Union Schools. These were schools recently amalgamated in several places of schools (Latin and Greek) otherwise and hitherto conducted separately by the Latin Patriarch of Jerusalem and the Melchite Bishop of Transjordan. To allay the fierce hostilities between these groups as well as to conserve on structures and staff, the notion of joint rather than separate schools had been devised. The principal author of the plan was Msgr. (later Cardinal) Gustavo Testa, the Apostolic Delegate to Egypt, Palestine and Transjordan.

The blue-prints for the school supervisor were definite but, in the circumstances, utopian. Preferably the priest should be fluent in Arabic, a quality with which the Baghdad Mission was
not equipped. French would suffice since it was the language of leading ecclesiastics. But it should be added that most often church figures were Italian.

As to French, only Fr. Sarjeant had command because of his three years of study of philosophy (1923-1926) at the scholasticate (Immaculate Conception) in Montreal. Fr. Sarjeant informed Fr. James H. Dolan of the General's instruction on August 19, 1939. But it was from Fr. General that he was instructed to forward three names to be studied by him and by the Sacred Congregation. Because of his own knowledge of French, Fr. Sarjeant submitted his own name. But he gave preference to two other members of the mission -- Fr. Edward F. Madaras and Fr. Francis W. Anderson. His preference was clearly the latter whom he praised for his impressive appearance, poise, prestige and perspicacity. He regretted the loss of Fr. Anderson because he had been a fine teacher, capable administrator and, particularly, as the one man who could be freed that year for intensive Arabic study. When Fr. General only late in November, 1939 indicated the decision, the choice had been of Fr. Anderson. As the supervisor he was to replace Fr. Geoffrey de Bonneville, a French member of the Near East Vice Province, and the nephew of its vice-provincial, Fr. Christopher de Bonneville.

Since so much of the 1939-1945 and 1945-1947 narratives will center around the work in Transjordan of Fr. Anderson, some background is helpful. Born on June 4, 1900 in Charlestown, Massachusetts, he had his grammar school training with the Dominican Sisters in St. Catherine of Genoa's parish school.
His secondary education was at Boston College High School. On completing its course, he entered the Society on September 4, 1918 at Woodstock-on-Hudson, the subsidiary noviceship (1917-1923) of the Maryland-New York Province. His year constituted the second group to enter for the full two years at that novitiate with Fr. Lawrence J. Kelly as novice master and Fr. Gerald A. Dillon as minister, socius and teacher. Thus he was part (and a notable part) of the fabulous or infamous Yonkers crowd which left for weal or woe its mark not only in New England with three provincials (John J. McEleney, William E. FitzGerald, James E. Catheran) but also on the Maryland-New York province through such administrators as Fr. Edward B. ("Dcc") Bunn, Fr. John J. Killeen, Fr. Edward B. Rooney, Fr. William J. Schlaerth.

From Yonkers, Anderson went via Hudson River Day Boat to Poughkeepsie. Here the juniorate had such teachers as Fathers George F. Johnson, Joseph A. Hogan, William T. Tallon, Arthur J. O'Leary and William F. X. Dolan. While the members of his year were divided between Woodstock and Weston for the first two years of philosophy, Frank made his at Weston. He then joined others at Woodstock for third year with Fr. Charles Lamb for ethics and that "tough old rooster," Fr. William J. Brosnan, for natural theology and the possibles.

With the initial formative years completed, Mr. Anderson had a standard three year regency (1925-1928) prior to studying theology at Weston (1928-1932). His first regency assignment was freshman classical and vernacular literature at
Boston College in the first full year of Fr. James H. Dolan's long term as a province superior (1925-1951). For whatever the reason, perhaps similar to the change of Fr. Joseph A. Sullivan in 1927 from Boston College to Holy Cross, Fr. Anderson was changed to Boston College High School where he taught Latin, Greek and English to fourth year students for two years. One of these students was later at Holy Cross and gave this writer an insight on Frank Anderson as a pedagogue. This young man had drifted through three years at B.C. High. His idyllic existence came to an end when he had Frank as his class teacher. He had then learned discipline and the strong beginnings of the art and desire of study. He could never be grateful enough to this teacher who had changed his life, and prepared him academically and spiritually for college and law school years after 1927. This lawyer and public official in his native city continued the praises of Fr. Anderson, to him Mr. Anderson — that strange bond of a name that connects appreciative youth with the everlasting misters of their formative years.

There is still a hiatus between Fr. Anderson's four years in theology and the consummation of his volunteering for the Iraq Mission. For two years after theology (1932-1934), he taught classics as an elective to philosophers for whom, beginning in 1932, Fr. William J. McGarry had arranged to have an annual elective three hours a week. Thus they could accumulate eighteen upper-division credits in one discipline as an aid for entering a master's program.
Fr. Anderson’s full-time assignment of three hours a week in a cycle system was a waste of a talented teacher. He could have taught at Boston College and commuted once or twice a week to Weston as many did later (Fr. David W. Twomey, Fr. William L. Johnson, Fr. James L. Burke) or brought the students to B.C. as did Fr. Albert F. McGuinn. During this time of teaching Fr. Anderson was one of a group of young Turks -- himself, Fr. Vincent J. Gookin, Joseph T. Murphy and Joseph R. N. Maxwell -- who made Fr. Minister Joseph R. ("Happy") Hurley understand that they too were fathers and entitled to the privileges allowed to the older faculty fathers in Fr. Minister’s backroom.

Tertianship followed in the Ancient Abbey in Tronchiennes, Belgium, along with Fr. Maxwell. On his late August return to the States, Fr. Anderson learned of his assignment to Iraq. Now four years and some months later, he was to serve the church in the near East outside of Iraq. He first had to make his annual retreat occasioned by his late appointment and by his assistance to Fr. Devenny who, new on the job, had to cope with later applications arising from the impossibility of students going to Europe for study in war conditions, and also with substantial curriculum changes announced late but authoritatively by the Iraq Department of Education.

By December 8, Fr. Anderson was ready to leave Baghdad to visit concerned officials in Damascus, Jerusalem, Amman and Cairo. He was to replace a Jesuit Fr. G. de Bonneville called to military service. This French Jesuit had an excellent command
of Arabic. After his noviceship but prior to his study of philosophy and theology, he had followed a four-year course in Arabic from the age of twenty in Bikfaiya, Iraq.

The first stop of his forty-year-old replacement was at Damascus when he met Msgr. Vincenzo Gelat, the acting Vicar General in that area of the Apostolic Delegate, Msgr. Testa who normally resided in Cairo. He also conferred there on December 19 and 20 with Fr. C. de Bonneville, the Vice Provincial of the Near East Mission of the Lyons Province, who was the uncle of the younger Fr. de Bonneville. The vice provincial, even prior to Fr. Anderson's arrival, had corresponded with Fr. General and arranged that the New England Jesuit be attributed to the Near-East vice-province rather than to the Iraq Mission. This early arrangement was counter to what Fr. Sarjeant had supposed.

As a result Fr. Anderson, while he had his expenses cared for during his stay in Jordan, had to pay for room and board when he stopped, as he often did, at the Biblical in Jerusalem. This house forwarded Fr. Anderson's bills to Baghdad College, thus adding to the tension caused by his early attribution to the vice province. Most of Fr. Anderson's time in Amman, which was his headquarter residence in Transjordan, were spent in a hospital convent where he said Mass for the sisters whenever he was home and where the sisters treated him very well. In later years he also said a regular Sunday Mass at a British camp near Amman for which, after initial difficulties, he was supplied transportation and a salary.
In connection with this attribution of Fr. Anderson to the vice province, its members noted that the vice provincial seemed to expect the ordinary business of the assignment to be discussed with him. Fr. Anderson made clear that the Sacred Congregation had placed him under the supervision of the apostolic delegate. Nor did Fr. Anderson even experience any cura personalis from the vice province, although Fr. Fernandez, in charge of the Biblical, does appear from the diary to have been a helpful host. It was Fr. Sarjeant who wrote to Fr. Anderson and, on two extended occasions, came to visit him. Any protests on the arrangement vis-à-vis Fr. Anderson and the vice province came too late for Fr. General to give them any reconsideration.

Although Fr. Anderson had believed he was to confer on the nature of his work with his predecessor in Damascus, circumstances forced him to have the meeting in Beirut. At this meeting, Fr. de Bonneville expressed surprise that the task was one for only one-year's duration. From an earlier meeting with Cardinal Tisserant, to whom he had presented a report on the previous year, Fr. de Bonneville knew that the union, despite its difficulties, was to continue. Moreover, Fr. Anderson would find that his tasks would be much broader than merely supervising Union Schools. Thus there was assurance of a broadened period of time and a broadened function. These meetings were held on the final days of 1939.
On January 7, 1940 a visit to Cairo was sought to interview Msgr. Testa. A prompt trip was not in the cards. On January 23, Fr. Anderson was informed through Monsignor Silvio Oddi, one of the delegate's secretaries, that he would soon be in Jerusalem and would visit Fr. Anderson. On February 8, Msgr. Paul Salman, the Greek Melchite Bishop of Transjordan, returning from Cairo, informed Fr. Anderson by a letter from Msgr. Testa that the secretary could not come as previously promised. Father Anderson should, however, without more formality begin his contacts with Transjordan accompanied, presumably where possible, by Fr. G. de Bonneville and keep the Delegate posted on developments.

However, no documentation on Fr. Anderson's position was forthcoming to show to the ordinaries involved, as Fr. G. de Bonneville had recommended. Even Msgr. Salman, whom Fr. Anderson had visited on January 18, when Salman was about to set out for Cairo, had ever known of Fr. Anderson's appointment. He had never even heard of Fr. Anderson. Likewise, on January 24, while still expecting credentials from Cairo, Fr. Anderson visited the Latin Patriarch of Jerusalem whose Latin schools in Transjordan were involved. The patriarch was away in Rome, but his vicar informed Fr. Anderson that the patriarch had never learned of Fr. Anderson's appointment.

After discovering such ignorance about himself and his function, Fr. Anderson tried by correspondence to break the silence. On February 18 he wrote the Msgr. Testa for documentary evidence of his work. He received no answer. the matter was
even more complicated because, as late as October 1939, the delegate had appointed (aware or unaware of the plans of the Sacred congregation) Msgr. Gelat, the Latin Vicar General at Amman, and Msgr. Salman as directors of the Latin and Greek schools respectively and no cancellation had since been made. On February 24 Fr. Anderson visited Msgr. Gelat and learned of no cancellation of his post. Msgr. Salman did, however, give Fr. Anderson a letter of commendation to his priests announcing the new post as an inspector under Salman as director.

Then for the remaining weeks of Lent, from February 27 to Easter, Fr. Anderson inspected schools and was personally well-received by pastor and teachers. However, he was informed that he had but unofficial standing and the delegated authority of Msgr. Salman. Thus when he came to visit Salt, a town of 25,000, he had a letter to show to the Greek priest, but none for the Latin priest. On his way there he experienced what he was to experience many times. A conveyance promised for 2 P.M. had not arrived at 5 P.M. So some special and more expensive car had to be obtained for what was a one-hour ride. Both school visits went well but all had to be contracted into Wednesday since Thursday was the weekly holiday, and Friday, the first Friday with no school.

With the temporary arrival of Fr. Geoffrey de Bonneville, a visit was made to Ma'am, a town without radio or telephone and where relations between Greek and Latin priests extend socially but not educationally. The next town, Medale, was visited on foot over muddy roads. Then they went back to
Amman and Fr. de Bonneville departed for his own work in Damascus.

After more than a three-hour wait for a car, Fr. Anderson moved on to Kerak where the Latin pastor was an outsider. Kerak was used as a center to visit Ader and Samar Kich as well as its own schools. So on March 10, Fr. Anderson was back at Amman. Here in addition to writing his own reports, he wrote on request a begging letter to Archbishop Moses E. Kiley of Milwaukee stressing the name "Moses" as a form of touch. No reference appeared in the detailed diary of the outcome.

The next visits were to Naour, Zarkha with the road to Fouhecs impassable. This brought him up to the Friday before Palm Sunday when he returned to Amman and then set out for Jerusalem. For such visits some exit permits as well as entrance visas were required. There were many periods of waiting at the Allenby Bridge outside Jerusalem where passengers and goods and permits were checked with many hold-ups due to one or more travelers missing some required documentation.

After making the most of the sites, and the special altars of Jerusalem during Holy Week and Easter, Fr. Anderson, on April 1, sent by a visiting priest a request to the apostolic delegate for his needed credentials prior to resuming his visits. To his surprise this priest, a Fr. Brunct, telegrammed on April 2 that Msgr. Testa suggested that Fr. Anderson come to Cairo. Obtaining visas then slowed down action. Finally, on April 8, he could set out by train and arrived in Cairo, on April 9. He stopped at the Victoria Hotel which had been recommended.
The rector of the Holy Family Church, where he said mass, made an appointment with the delegate at 4 P. M. The conference lasted two hours and was in the words of the diary "warm." Nevertheless, he received an invitation to dinner in a few days at which the presence of others precluded business. He was sent home in the delegate's car. One of the secretaries told Fr. Anderson that Msgr. Testa liked the large picture, but wished to avoid details.

On his visit on the day of the dinner, Fr. Anderson left his report and hoped for an early reaction. When Msgr. Carlo, a secretary, asked when Fr. Anderson was planning to leave Cairo, the latter realized that his business was finished. But he replied that he would return when the report was finished. The next day he was called and instructed not to come that day and to await a call before returning. So Fr. Anderson waited. He wrote more and more of his school visit impressions and conclusions.

Finally, on April 11, he was called to confer with the secretary and shown sub secreto a plan for his future actions. This document labelled Fr. Anderson as an inspector, not a director. The delegate declared there was no difference in these terms. Fr. Anderson found his rapport good with Msgr. Carlo. Hence, the next day the delegate gave him three hours and, in a good mood, promised to clarify the position of Fr. Anderson with both Msgr. Gelat and Msgr. Salman. In a pleasant mood as he rode back to Holy Family with Fr. Anderson, Msgr. Carlo remarked on how stout he himself was getting. Fr. Anderson
agreed and suggested less spaghetti and some horse-back riding -- foolishness one could expect from an American.

On April 19, letters on official position were ready for Fr. Anderson with copies for Msgr. Gelat and Msgr. Salman. No copy of whatever was written to the Latin Patriarch was supplied to Fr. Anderson. All of this data could easily have been granted the previous January. On his return to Jerusalem, he had a visit from Fr. Sarjeant on April 23. On his arrival in Amman on April 29, he conferred with Salman and, on the 30th, with Gelat, and found the first very sympathetic to his view. Fr. Sarjeant remained until April 30, when he went to Jerusalem.

From May 3 to May 26, Fr. Anderson visited a variety of schools in the north: Madaba, Hosm and Shatana by horse; Eiden and Sarch both by horse; Irbed by auto; Taihe, Rafid, Orga, Jdetta, Jutr-Abel, Kharyina, Inbe, Hoan by horse; Aglier, Fara, Khirbeh, Anjara and Jerach. Then came the return to Amman.

A great amount of what is known of Fr. Anderson's views on the schools has come from a long report which Fr. Sarjeant wrote after his extended discussion with Fr. Anderson. Much of the hostilities between members of the rites was tribal and ancestral, and the Union Schools while designed to allay such hostility only exacerbated it. The problem with the enforced union was an effect not a cause of these quarrels. In towns where the union had been insisted on, total attendance at the Union School had declined, and half the drop-outs had registered in Protestant or government schools. So deep-rooted was the hostility that parents preferred these schools to the Union.
In one town where the required union never took place, there was no diminution of the number of students in the separate Catholic schools. In one school the Melkites had forced out the Latin pupils and threatened violence if they were returned. Fr. Anderson honestly believed the union should be discontinued. It was difficult, too, to explain the rationale of the union to parents who were nomads. Fr. Anderson found sympathy for his views from Fr. Fernandez, S. J., Acting Superior of the Biblical in Jerusalem, and Fr. Paschall, O. F. M., Rector of the Terra Santa College there.

Another factor working against Union Schools was the opposition to them of the ordinaries involved. The Greeks tended to insist on a school next to their church so that altar boys would regularly be available, and even in Union Towns set up their schools near their church. Pastors who defied regulations were backed up by their bishops. The Latin priests, who were almost unanimous against Union Schools, complained that the Vicar General (Gelat) of His Beatitude had a mother who was a Melkite and hence too yielding of the rights of the Latin Patriarch. On the whole, the Latin clergy was well-trained, but insistent on its views of the general welfare. The Greek clergy, less well-educated, were less opposed personally, but Msgr. Salman was strongly opposed. Strangely, all gave lip service to the union and looked forward to a visit to Transjordan of the apostolic delegate who had never been there since once on a pilgrimage in 1921.
From the time he finished his first visit to northern Transjordan in the spring of 1940, Fr. Anderson, without any official change in union policy, continued his work and other related tasks until February 1943. His daily diary gives much light on his activities. He seems always to have been supplied the funds for the teachers, but no pleading of teachers and backings of the Inspector could ever induce the patriarch particularly to increase their wages. He would consider increases in salaries for the priests.

There was an endless scramble for satisfactory teachers. Some were found in Orthodox people. Catholics threatened to join the Orthodox if their demands were not met. With the advent of war many drifted to forms of higher paying jobs in war work. If discharged for incompetence or laziness, they along with their kinfolk badgered Fr. Anderson for their old or some new teaching posts. Some were found to be guilty of moral offenses. It was a rare time when all the teaching positions were all filled. Pleas for changes from one place to another plagued Fr. Anderson who could be adamant.

All this deployment of teachers plus other jobs forced much journeying on Fr. Anderson's part. He seemed perpetually going from Jerusalem to Amman and back, all of which required exit permits and visas, brief in time-length. These two places, while not far apart, were in two separate countries. An auto with five or seven passengers might be arranged for a fixed hour and leave several hours later and this was standard, not occasional procedure. Often he was overcharged in payments. It
was rare that required stops for inspection at the Allenby bridge outside Jerusalem did not effect long delays while some one passenger had trouble with the officials and the rest had to wait until formalities were clarified.

Fr. Anderson experienced the poor relations between some Latin and Greek clerics. One cleric invited to a get-together on Pentecost evening pleaded off due to the burden of his extended Pentecost prayers. They consisted in several games of tic-tac-toe.

It was not surprising that, as a result of his travels, especially by walking and horse-back riding, Fr. Anderson had an inflamed knee. Also, it appeared that, for the first time, he was bothered by a liver disorder which affected his sleep and his equanimity.

Fr. Anderson was partially fortunate in two pieces of work that came his way. Since he so often lived in the Italian Sisters Hospital in Amman, he had a nice room and meals when his schedule permitted them in return for an early morning Mass and frequent Benedictions and Expositions of the Blessed Sacrament. In return, too, he listened to troubles at home and with other groups.

As the war progressed, a camp outside Amman needed a Sunday chaplain and a Saturday confessor. At first his reception was cool and he paid his own transportation, but with time a staff car called for him on most Saturdays as well as Sundays. He kept an account of his congregation in numbers, confessions and communions. He was often not edified.
In view of the frustrations, misunderstandings, grumblings, badgerings (even a threat on his life) from his first arrival in Transjordan in early December 1939, it is not surprising to reflect on the words which Fr. Anderson heard from Msgr. Testa when he was finally able to track him down in Cairo six months after his arrival: "You must have many sins for which to repent, if your superiors send you to Transjordan." These words, perhaps uttered in a facetious way, were true of the price paid by Fr. Anderson's clinging to God.

At first it was only a rumor no bigger (even less big) than the hand of a man that was the forerunner of a change in the Cairo delegation which led to Fr. Anderson's February 1943 appointment as secretary there to a new apostolic delegate. On July 9, 1942, there was a rumor that Msgr. Testa was to go to Rome. In another month the rumor cropped up again. On August 18, 1942, at the Biblical, Fr. Anderson learned that the delegate had left for Rome on August 8 without leaving any form for school inspection work.

On August 21 he learned that a Britisher by the name of Edmund was to be in charge in Palestine and another Britisher was to head the work in Cairo. Since both replacements of the Italian Msgr. Testa were British, Fr. Anderson suspected that England had a hand in the departure of Testa who could not return at least to Egypt since no visa was granted him. This double-handed appointment, if ever planned, came to naught when Msgr. Arthur Hughes, a White Father and a British subject, announced his own single appointment to replace Msgr. Testa.
Msgr. Salman, who seemed to have been at odds with most everyone, was delighted.

At first no change in Fr. Anderson's work followed. When Fr. Anderson called to see him, Msgr. Hughes was cut but it was learned that he had made a fine impression at dinner on Sunday October 18 at the Piblical. Finally, on October 23, Fr. Anderson met Hughes at his office and learned that Fr. Sarjeant had requested, in the final days of Msgr. Testa, the recall of Fr. Anderson to Baghdad. Hughes made it evident that a removal at that time would be most inauspicious. In a few days Fr. Sarjeant arrived at Amman and he agreed that an immediate severance from the work would be untimely.

From November 12 to 20 Fr. Anderson accompanied Hughes and one of his secretaries, Msgr. Oddi, on a tour of the missions. This was more than Msgr. Testa had ever done. Later that month he was asked by Oddi to prepare a detailed report on the schools to be sent to Rome. In writing this report, Fr. Anderson pointed out the harm done in not retaining the good teachers because of the constant refusal to increase teacher's salaries. Hughes also gave the news that the British wished with his aid to have the Italian Latin Patriarch exiled, but Hughes declined to cooperate.

The next two months from late November, 1942 to January 26, 1943 were times of sorrow and tension for Fr. Anderson. He participated in the Solemn Mass for Fr. General Ledochowski held in the Church of the Polish community in Jerusalem — at this Mass all possible groups and nationalities were represented.
Earlier on December 7, he had learned by delayed telegram that his sister Margaret had died on December 3. Letters from Baghdad stressed the volume of work there and the tension among the men. Much of this arose from the obsolescence of ten-year old busses.

Fr. Anderson also confided to his diary on January 24, 1942 how more difficult it was becoming to prepare an organized sermon for his army group. On this particular Sunday because of a snafu due to a new officer in charge, there was no arrangement for a Mass and hence no sermon. On January 26 while at Amman a telegram from Msgr. Hughes summoned him to Cairo. It read: "Please leave school supervision Transjordan for one month Monsignor Oddi and please arrange come immediately stay temporarily delegation here will explain when arrive. Greetings" Hughes. So the first intimation at a change came with this sentence of odd grammar.

The journey began, but had its complications. On arrival in Jerusalem he obtained an early exit permit. But obtaining a visa for Egypt was more complicated. He wired the delegate to expedite matters from Cairo. When he saw Msgr. Oddi at the delegation's headquarters in Jerusalem, the latter was ignorant of the change and of his being left in charge of the inspection work. Finally on January 30 approval came.

Now the floods on the roads held Fr. Anderson up at Salt and forced him back to Amman. There he got a telegram from Hughes asking for reports plus statistics which fortunately were available in Amman. On February 6 he left for Jerusalem, called Msgr. Oddi on the phone and learned that his documents might be
subject to censors. Also, at Jerusalem he obtained his visa at the Egyptian Consulate. By luck his manuscripts took only a brief time for censorship and then Msgr. Oddi went with him to the Jerusalem station for the train to Cairo.

On his arrival on February 10 he learned he was to be Secretary for English Affairs. The British had preferred one of their own natives, but Msgr. Hughes had held out and obtained an English-speaking American. At least the British were pleased that there was one less Italian secretary in the legation. It is at this juncture that Fr. Anderson stopped writing in his daily diary lest any confidential matters be betrayed. His writings from that time consist of official Society letters and of a carefully preserved series of letters which he wrote every few months to his one surviving sister, Agnes.

It is important to note that with his position as English Secretary, Fr. Anderson was expected to visit Transjordan briefly twice a year for school work. It was because of this small amount of time that could be given to this aspect of the work that the Sacred Congregation for the Eastern Churches sought additional aid vis-a-vis the schools. This leads the narrative to its second section on Transjordan with some new and some old cast of characters.

Before this second problem of Transjordan arose in 1945 in Baghdad, a letter should be noted which Msgr. Hughes wrote to Cardinal Tisserant on December 23, 1944, for the Cardinal's attention and for the major Superior of the Society at the time, Fr. Vicar Norbert de Boynes. A second copy had gone to Fr.
Sarjeant who supplied a copy to Fr. Zacheus Maher. For Fr. Anderson, it expressed appreciation for the performance of a most necessary task. He was commended for his efficiency, for his far-sightedness, cheerfulness, obedience, erudition, friendship and unimpaired good humor. His only fault was his disinterestedness in himself.

This commendation was in sharp contrast to the threatening note which Fr. Anderson had received dated March 3, 1941. A disgruntled applicant had written to Mr. Anderson:

I am the youth you had stabbed me in my heart. So I wrote this letter to remind you that I made up my mind to murder you in the first chance, and in the nearest [sic] time. Believe me that you will not know the person whom he decides to kill you.

I am obligated to do this adventure until to revenge from you as such as in this suitable condition because you had destroyed my future, and hope for a false accusation.

Now you have a chance to save your life. It is better to you to appoint me in the nearest time, because I am sure there is a vacancy.

I suppose that you know me without writing my name. This is the last alarm.

M. D.