

MILL HILL MISSIONARIES IN AFGHANISTAN
FROM 1879 UNTIL 1881
AND THEIR STAY IN QUETTA-BALUCHISTAN UNTIL 1883

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Historians, dealing with Catholic missions during the nineteenth century, never do mention an 'Afghan Mission' or a 'Vicariate Apostolic for Afghanistan' or a 'Vicariate of Upper India'. Yet, thirty-eight documents, discovered in the archives of the Diocesan Curia at Hyderabad (Sind), West Pakistan, inform us about this mission or vicariate, which was entrusted to the Mill Hill Fathers¹. More information was obtained from the archives of the Mill Hill Fathers at Mill Hill (London)² as also from the archives of the Curia of the Archdiocese of Karachi (West Pakistan)³. It is our purpose to make the Hyderabad documents known through a full publication of them. Since much concerning this venture is still unknown, we shall not be able to solve all the mysteries. It is our intention to stimulate further study, and we hope that others shall unearth more documents.

I

Some Observations concerning the Hyderabad Documents

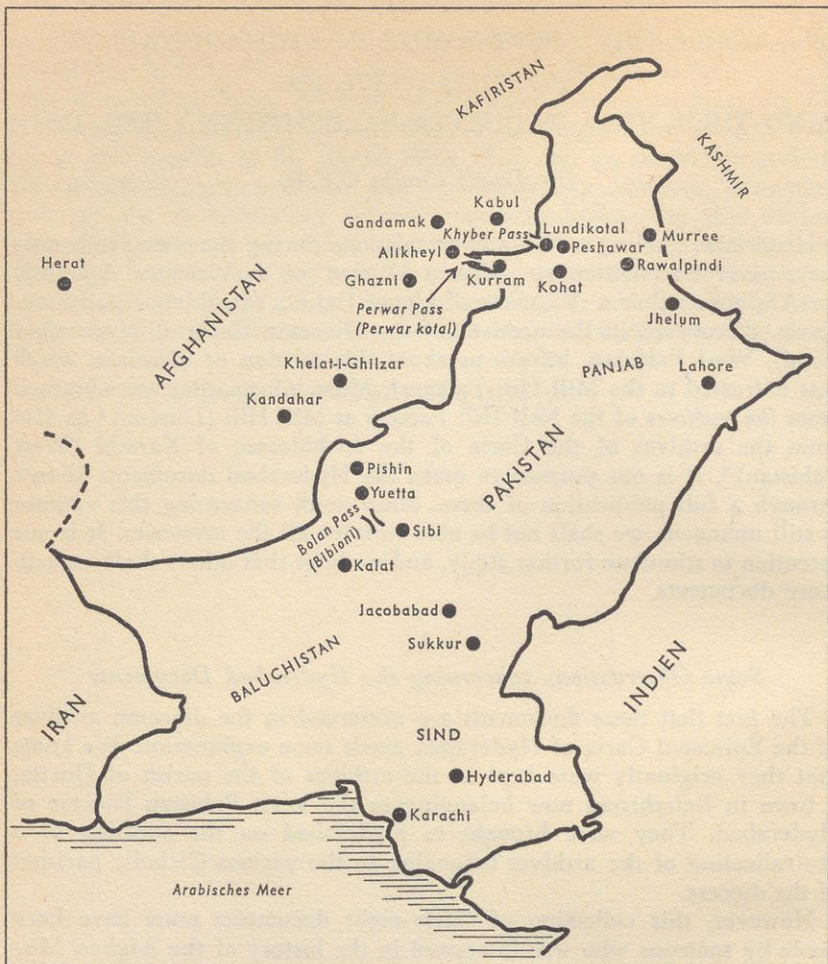
The fact that these documents are preserved in the diocesan archives of the Episcopal Curia of Hyderabad needs some explanation. We know that they originally were kept in the archives of the parish of Quetta, a town in Baluchistan now belonging to the West Pakistan Diocese of Hyderabad. They were brought to Hyderabad on the occasion of a centralization of the archives belonging to the various Catholic parishes of the diocese.

However, this collection of thirty-eight documents must have been made by someone who was interested in the history of the Afghan Mission. The collection contains letters written in various and sometimes distant places such as Jhelum, Kohat, Quetta, Perwar Kotal, Kabul, Kandahar, Bombay, Rawalpindi, Bibioni, Murree, Madras, Salford (England),

¹ The author is grateful to Fr. Dr. ELZEARIUS BONKE O. F. M., the then archivist of the Hyderabad Diocese, who handed the documents over to him for publication.

² Fr. Dr. J. THOONEN M. H. M. supplied us with this information for which the author expresses his gratitude. The archives of the Mill Hill Fathers contain many more documents concerning the Afghan Mission of which only those were used in this publication which can help us to understand the documents contained in the *Hyderabad Collection*.

³ Fr. Dr. LOUIS MASCARENHAS O. F. M. was helpful in providing us with some information preserved in these archives.



Mill Hill (London) and Rome. Moreover, a part of the letters is correspondence written between persons living outside the mission and these letters normally should not belong to the collection. Some examples may be given: the exchange of correspondence between the Vicar Apostolic of Bombay and the military authorities of that place, between the Vicar Apostolic of Bombay and the Superior of the Mill Hill Missionaries in England, between the Prefect of the Congregation of the Propagation of the Faith in Rome and the Vicar Apostolic in Bombay. For the time being it is not possible to explain this fact, but we may reasonably suppose that in the past someone had been trying to gather documents concerning this mission.

II

The British Policy towards Afghanistan during the Afghan Mission

The Afghan Mission is closely connected with the British policy towards Afghanistan during the last quarter of the nineteenth century. The British concluded a treaty with the Khan of Kalat which permitted them to occupy Quetta in 1877. Quetta holds a strategic position on the southern frontier of Afghanistan, as it controls the route to Kandahar in Afghanistan. During this period both Russia and England were trying to influence the Amir of Afghanistan to accept their respective advice in all external relations as also their help with money, arms and troops against an unprovoked invasion. It was the policy of the leader of the British government, Disraeli, to keep a firm hold on the Afghan affairs; and the occupation of Quetta was a first result of this.

The second move was to try to establish a British agent at Herat, a town deep in the Afghan territory, so that the government might be supplied with information regarding the Russian movements on the frontier. The Amir refused to comply and in the mean time his relations with Russia grew more intimate, which led to the reception of a Russian envoy at Kabul. When the British also wanted to send an envoy to that city, the Amir refused and appealed to Russia for help. This happened in 1878. A short invasion of Afghanistan by British troops followed, but the Afghans were deserted by the Russians. On May 26, 1879, the treaty of Gandamak was concluded and granted that a permanent British envoy should reside at Kabul, that the foreign policy of the country would be conducted on the advice of the British Viceroy in India and that the districts of Kurram, Pishin and Sibi would be ceded to the British.

However, when the British envoy reached Kabul, he was murdered on September 3, 1879, and this led to a revival of the hostilities. General Roberts occupied Kabul on October 7, 1879, and General Stewart held Kandahar. Suddenly, Disraeli was replaced by Gladstone as leader of the British government, and the new government decided to reverse the Afghan policy. A new Viceroy, Lord Rippon, was sent in 1880 to carry out the new policy. Before this could be done, the Afghans severely

defeated the British troops of Kandahar at Maiwand in July 1880. General Roberts made his famous march from Kabul to Kandahar and defeated the Afghan army. Finally, a treaty was concluded by which the new Amir, in return for an annual subsidy, agreed to have his foreign policy controlled by the Government of India and to give up claims to the districts of Kurram, Pishin and Sibi, ceded to the British by the treaty of Gandamak. The British left the country, but kept a garrison close by at Quetta. This confrontation between Afghanistan and England is known as the Second Afghan War⁴.

III

The Arrival of the Mill Hill Missionaries and the Status of the Afghan Mission

Before going into this subject a preliminary question has to be solved. The founder of the *St. Joseph's Society for Foreign Missions, Mill Hill*, the later Cardinal Vaughan, preferred that his foreign subjects with un-English or unpronounceable names modify their names if this could conveniently be done. Some members of the Afghan Mission complied with this wish, and therefore we find them signing their letters with adapted names. Father *Browne* is Father *Braun*; Father *Endhoven* is Father *van Eyndthoven*; Father *Rodger* (or *Roger* or *Rodgers*) is Father *Raatger*; Father *Allen* is Father *Aelen*. The question arises which names should be made use of in this publication? We think it better to use the adapted names, even if they were not always used consistently by the Fathers themselves.

A second preliminary note treats the quotation of the documents contained in the *Hyderabad Collection*. To limit the number of references we shall indicate in the text the writer and the date of writing so that the document referred to can be easily traced among the documents edited at the end of this publication. Documents not belonging to the *Hyderabad Collection* will be indicated in the notes.

The first time we hear about the Afghan Mission is in 1878, when in a document hailing from the Sacred Congregation of the Propaganda Fide at Rome and dated April 13, 1878, Fr. George Browne is mentioned as the *pro tempore* Superior of the Afghan Mission⁵. On February 4, 1879, Giovanni Cardinal Simeoni, the Prefect of the same Congregation, wrote to Mgr. Vaughan, the Superior of the Mill Hill Fathers,

⁴ Cfr. R. C. MAJUMDAR a. o., *An Advanced History of India*. Second edition revised (London 1958) 833—836.

⁵ *Archives of Mill Hill* (London), Mill Hill File, 19-A-3: «Ex Audientia S. Smi diei 13 Aprilis 1878: S Smus Dominus Noster Leo Divina Providentia PP. XIII, referente me infrascripto S. Congregationis de Propaganda Fide Secretario R. D. Georgio Brown, Presbytero Societatis S. Josephi SSmi Cordis apud Mill Hill, Superior pro tempore Missionis Afghanæ facultatem benigne concessit dispensandi pro Deo casibus in matrimoniis sive contractis sive contrahendis

that he was grateful for his willingness to send four missionaries to Afghanistan to provide for the spiritual needs of that country and that he would inform the Vicar Apostolic of Agra and the Vicar Apostolic of Patna in India of the arrival of the new missionaries so that the Capuchin Fathers could withdraw from this activity⁶. The first intention of sending the Mill Hill Fathers was to look after the soldiers of the British army, but this was not the only intention, as will be shown afterwards.

The first Mill Hill missionaries arrived around Pentecost Sunday, 1879. From several documents belonging to the *Hyderabad Collection* it appears that they were Frs. G. A. M. R. Browne and Endhoven, who went to the north (Kurram and Lundi Kotal), and Frs. J. Allen and Burke, who were appointed to the south (Quetta-Kandahar). As early as on July 9, 1879, Father Browne signed a letter and used the title: Superior of the Afghan Mission. Their main task was to be military chaplains, but on March 30, 1880, Fr. Allen wrote: „My work comes directly from the Sovereign Pontiff.“ On April 1, 1880, we read in a letter of Mgr. L. Meurin S. J., Vicar Apostolic of Bombay⁷: „Afghanistan has been assigned as a new Apostolic Vicariate to the Very Reverend Mr. George Browne as Provicar Apostolic, residing at present at Kabul.“ In his letter of December 13, 1882, Mgr. Meurin spoke again of the Vicariate Apostolic of Afghanistan. Mgr. Meurin looked after the financial interests of the Mill Hill missionaries and his attitude towards them was that of a real father; most of the letters contained in the *Hyderabad Collection* were written to him. His statement concerning the

super impedimento secundi consanguinitatis et affinitatis gradu. Contrariis etc. Dummodo ad S. Sedem tempus recurrendi non suppetat. Datum Romae ex Aedibus S. C. die et anno ut supra. Gratis quocumque titulo. J. B. Agnozzi, Secretarius.»

⁶ Archives of Mill Hill (London): «Illustrissimo e Reverendissimo Signore, — Le sono gratissimo dell' offerta che Ella ha fatto alla Propaganda di quattro missionarii da mandarsi nell' Afghanistan per provvedere ai bisogni spirituali di quel paese. Acceto perciò di buon grado la sua proposta, e L'avverto che Ella può fare la spedizione quando crede, e penso che quanto più presto so potrà effettuare, sarà meglio. Se poi Ella crede opportuno che i missionarii primo di recarsi nelle Indie passino per Roma, verranno qui provveduti di tutte le facoltà necessarie. Intanto io non mancherò di rendere avvertiti i Vicarii Apostolici di Agra e di Patna, che all'arrivo dei missionarii nuovi dovranno ritirarsi i missionarii cappucini che colà furono spediti per provvedere ai bisogni pressanti del momento. Intanto prego il Signore che La conservi lungamente, e La prosperi. — Roma, dalla Propaganda, li 4 Febbraio 1879. D. V. S. Affinissimo come fratello, Giovanni Card. Simeoni, Pref. o.» Illustrissimo e Reverendissimo Mgr. Erberto Vaughan, Vescovo di Salford. — J. B. Agnozzi, Segretario.

⁷ For the life of Mgr. L. Meurin S. J., see: J. H. GENSE S. J., *The Church at the Gateway of India 1720—1960* (Bombay 1960) 276—322. He was Vicar Apostolic of Bombay from 1867 until 1886.

Afghan Mission as being an Apostolic Vicariate is, therefore, not without importance.

The boundaries of the Vicariate do not seem to have been fixed in detail. Whether Quetta belonged to the jurisdiction of the Provicar Apostolic of Afghanistan does not seem to have been clear. In a letter of April 4, 1880, Father Browne defends the viewpoint that Quetta never did form a part of the Province of Sind (which he considered to be the extreme limit of the Vicariate Apostolic of Bombay), but that it was on the extreme north of Baluchistan and on the very border of Afghanistan so that he rightly could consider it to belong to his jurisdiction.

About the status of the mission as a part of the Indian missions there seems to have been some doubt too. In a letter to Mgr. Meurin of Bombay, dated July 15, 1880, Father Browne writes that one bishop of India objected to this. In the same letter he informs us that, „Propaganda, as I learn, has already christened our mission ‚the vicariate of Upper India‘, and is now considering its southern boundaries, viz. as to how much, if any, of the Punjab is to be included in it“, from which Father Browne feels himself allowed to think that „we are clearly within the pale of the Indian Missions“. It is not clear how the statement of Mgr. Meurin, that Afghanistan is an Apostolic Vicariate, can be brought into accord with Father Browne's knowledge that this country had become the Vicariate of Upper India.

The status of the mission changed with the fall of the Disraeli government in England. Father Browne writes on October 15, 1880, „From Rome I have as yet no definite information as to our future, except that we are to abandon Afghanistan.“ In 1881 Father Browne was trying to close the mission completely. In his letter of March 4, 1881, he pointed out, that only Quetta (which did not belong to the Afghan country) would be kept as a garrison-town by the British and that a military chaplain should remain at Quetta. But as it would not be good to station a lonely Mill Hill missionary at that place, Father Browne proposed that the Vicars Apostolic of the Punjab and Bombay discuss the matter. He was however, of the opinion that Quetta was more easily accessible from the Bombay Vicariate. The same question arose as to the town of Sibi, situated between Quetta and Sukkur. On March 13, 1881, Father Browne wrote to Mgr. Meurin of Bombay, that the chaplain of Sukkur (which belonged to Bombay) could visit Sibi also, and he expressed his view that the Vicar Apostolic of the Punjab, Mgr. Tosi, would not object to this. It is interesting to note that the Vicar Apostolic of the Punjab is mentioned here. Fr. Browne was of the opinion that Sibi was in Afghanistan but close to the borders of Baluchistan and he also thought that Afghanistan, Kashmir and Baluchistan had been added to the Vicariate of the Punjab (erected in 1880). He concluded this from his information that the General of the Capuchin Fathers had asked the Superior of the Mill Hill Fathers to take over Baluchistan. Whatever truth there may be in this information (it is true that in 1887 the Prefecture Apostolic of

Kashmir and Kafiristan was entrusted to the Mill Hill missionaries), it is certain that at that time Sibi no longer belonged to Afghanistan (as it was ceded in 1879 to the British) and it is also certain that it was a part of Baluchistan, which country was not entrusted to the Vicar Apostolic of the Punjab⁸.

The question concerning Quetta returned in 1881. It appears from a letter of August 23, 1881, that the General of the Mill Hill missionaries, Hubert, bishop of Salford⁹, was convinced that Quetta was still to be looked after by his Society, but it is also clear that he would have liked to hand the town over to the Vicar Apostolic of Bombay, who explained on September 15, 1881, that he waited for a decision from Rome in this matter. Slowly some more light is thrown on this question, for on October 9, 1881, the rector of St. Joseph's College at Mill Hill, Father P. Benoit, wrote to the Vicar Apostolic of Bombay, Mgr. Meurin, that a doubt had come up whether Quetta — being in Baluchistan — could be considered to come under the Afghan Mission at all „which it was in contemplation to erect as a permanent mission“. According to this statement we observe that the erection of a Vicariate Apostolic of Afghanistan does not seem to have been such a certain fact as was suggested by Mgr. Meurin. Again, whatever the truth might be, Father Benoit was right, for Quetta was never a part of Afghanistan (it was ceded by the Khan of Kalat to the British in 1877), and according to Pope Pius IX's Brief of March 8, 1854, it belonged to the Bombay Vicariate which there is described as: „limited on the north by the regions of Cabul and the Punjab.“ Cabul stands for Afghanistan¹⁰. The question concerning Quetta was finally solved by Rome in 1882, as becomes clear from the documents 35—38 in the *Hyderabad Collection*. In 1883 Fr. F. Hillenkamp S.J. of the Bombay Vicariate took over the charge of Quetta from Father J. Temme, who was the last Mill Hill missionary at Quetta¹¹.

The real status of the Afghan Mission remains a problem for us. We do not possess a definite proof for the thesis that it was a Vicariate Apostolic. But all the same, it is interesting to learn that from many sides there was a plan in that direction. It may also be supposed that the Mill Hill Fathers by accepting in 1887 the Prefecture Apostolic of Kashmir

⁸ For the statement in the last sentence, see: Fr. Dr. EMMERICH O. F. M. Cap., The Ecclesiastical Province of West Pakistan: *Neue Zeitschrift für Missionswissenschaft* 9 (Schöneck-Beckenried 1953) 55—56.

⁹ Hubert Vaughan, the later Cardinal Vaghan, founded the *Society of St. Joseph for Foreign Missions* (Mill Hill) in 1866.

¹⁰ E. HULL, *Bombay Mission History*, Vol. I (Bombay 1927) 477; Gense, *op. cit.* 299.

¹¹ *In the Land of the Sindhi and the Baluchi. A Report on Catholic Activities in Sind and Baluchistan 1935—1947, compiled by order of Rt. Rev. Mgr. Alcuin van Miltenburg, O. F. M., Ecclesiastical Superior of Karachi* (Karachi 1947) 102—103.

and Kafristan wanted to continue the work done in the Afghan Mission. Besides Fathers Browne, Endhoven, Allen and Burke, also Fathers Rodger (Roger or Rodgers), Jackson, Temme and Prenger served as military chaplains. Their adventures will be described later on when we deal with them individually. However, it should be observed that all of them strived after greater ideals than being only military chaplains. Three times the Superior, Fr. Browne, revealed his real mind. In his letter of April 4, 1880, he foresees the closing of the mission on account of the political changes in England, but he gives us the impression he was willing to start the work again by penetrating secretly into Afghanistan and ensuring for himself the much coveted crown of martyrdom. On July 15, 1880, he informs Mgr. Meurin that, „Whereas had the troops remained, I could have put another priest with each chaplain, whose duty it would have been to study the language and customs of the people thoroughly with a view to missionary labour among them.“ On October 15, 1880, he wrote: „I have had many prayers said for the conversion of this stiff-necked people in Europe and America, but God seems to delay the day.“

IV

The Members of the Afghan Mission

Personal data can be gathered from the archives of the Mill Hill Fathers at London, while details concerning the activities and movements of the missionaries can be taken from the *Hyderabad Collection*. We shall deal with each missionary individually, and so one will receive at the same time a survey of the short history of the Afghan Mission.

Father G. A. M. R. Browne — His real name was Braun; he was born of German parents in New York on August 26, 1836. He came to Mill Hill, London, on March 8, 1873 and was sent to Afghanistan on April 15, 1879. On October 15, 1881, he was recalled to Mill Hill and withdrew from the St. Joseph's Society on March 3, 1883¹².

Eighteen letters of the *Hyderabad Collection* were written by him. As Superior of the Afghan Mission he arrived in Jhelum on Friday before Pentecost Sunday 1879, and from there he sent his first letter to the Vicar Apostolic of Bombay, Mgr. L. Meurin S.J. Soon afterwards he must have gone to Peshawar, where he was detained due to the lack of necessary instructions from the Army Headquarters. All along the frontier cholera was raging; and while awaiting his appointment as military chaplain, he volunteered to go to Lundi Kotal to administer to the sick soldiers. He reached there on June 18, 1879. In the beginning of July he got his appointment as military chaplain to the troops stationed in Kurram, Ali Kheyl, and Perwar Kotal. On September 19 he left with the troops for Kabul, the capital of Afghanistan. On August 8, 1880, the British troops started withdrawing from Kabul towards Kandahar which,

¹² *Archives of Mill Hill* (London): Log Book I.

as he writes, has become a famous march. On October 15, 1880, he was in Bibioni in the Bolan Pass on his way from Kandahar to Sibi. In February 1881 Fr. Browne was in Rawalpindi, and he seems to have been completely broken down due to the fatigue of the campaign. He felt uncertain as he did not know what is going to happen and there is little work for him as a military chaplain. In Rawalpindi he fell sick and was ordered by the doctors to go to Murree for a change of climate. The decision about the future of the Afghan missionaries was delayed by the uncertain conditions in Madras, where bishop Fenelly had died, and problems had arisen in connection with a capable successor. Among others Fr. Browne was also mentioned, at least by the Vicar Apostolic of Bombay. He thought himself, however, unworthy of the dignity, and unable to cope with the difficult situation prevailing in Madras. In any case, the question was, whether he will have to go to Madras or to Mill Hill.

On April 23, 1881, he was still in Murree; he was now recovering but not yet allowed by his doctors to accept an invitation from the Vicar Apostolic of Bombay to be present at the blessing of a new church at Karachi. For some time nothing is known about Fr. Browne, till on August 23, 1881, the bishop of Salford, the Superior of the Mill Hill Fathers, wrote a letter to the Vicar Apostolic of Bombay and informed him of a report saying that Fr. Browne had become a Protestant and that he did not answer letters or discharge his duties. Mgr. Meurin of Bombay wrote at once that he could not believe such a thing, as Fr. Browne used to say Mass while he was staying with him from August 10—16; moreover, he had left a big amount of money in the hands of Mgr. Meurin to be sent to England. The facts are, probaly, that Father Browne could not stand any longer the strain of the situation, and that, after having recovered, he went to Quetta to hand over his charge (and the documents?) to Fr. J. Temme, who was stationed there, and left for Bombay in the end of July. He reached there on August 10 and left for England on August 16. Fr. Browne described his return journey in a letter to the Vicar Apostolic of Bombay, dated October 1881. He traveled via Rome, where he had an audience with the Pope, and reached Mill Hill on October 14, 1881.

From his letters he appears a man of great faith and confidence in God. He worked hard for his soldiers and did whatever possible for the sick. In all the garrisons he started Abstinence Societies to fight drunkenness among the soldiers. He suffered much from the difficult conditions of life during the campaign and from the climate, but most he suffered under the lack of priestly company. Father Burke (about whom more later on) had accused him of being harsh, unsociable and a drunkard. The Vicar Apostolic of Bombay wrote about Father Browne in laudable terms, but he admitted that he had a liking for spirits, a habit that was visibly unnerving him. The Vicar Apostolic also revealed that the Capuchin missionaries of Lahore spoke rather unfavourably of him. All this may be true, but quite understandable in the circumstances under which Fr. Browne had to live. The strain of the fatigues and the dangers of the

campaign, the state of uncertainty about his future under which he had been labouring for about a full year, the inertia to which he was condemned after the campaign was over, as also the repeated collapses of his health, explain to a great extent that he lost his balance. He was fully aware of this, and this must have been one of the main reasons that he longed so much to meet a priest.

Father J. Allen — His real name was John Cornelius Christian Aelen and he was born at Tilburg, Holland, on December 25, 1853. He came to Mill Hill on September 15, 1875 and was sent to Afghanistan on April 15, 1879. After the campaign he was sent to the Madras Mission in India, where he worked in the parish of Vepery from December 1880 up to 1889. In 1889 he was called back to Mill Hill, and in 1890 he founded the Mission-House at Roosendaal, Holland. In 1902 he was appointed Coadjutor cum iure successionis to Mgr. Colgan, archbishop of Madras. On February 2, 1902, he was consecrated bishop of Temisonium. In 1911 he succeeded to Mgr. Colgan as archbishop of Madras. As such he was succeeded by Mgr. E. Mederlet S. D. B. in 1928¹³. He died in Madras on February 10, 1929¹⁴.

In the Afghan Mission he acted as a vice-superior. He arrived at Bombay in 1879 together with Fathers Browne, Endhoven and Burke. He and Fr. Burke went to Quetta, where they got orders to join the troops in Kandahar. On March 31, 1880, he moved with the soldiers to Ghazni. On September 19, 1880, he was in Rawalpindi. On September 27, 1880, he was in Karachi, from where he left for Bombay¹⁵. The collection contains four letters in his script. From Rawalpindi he writes to Mgr. Meurin in Bombay, that his military career had come to an end, and that he was on his way to Madras, from where he would leave for Borneo, which, however, he never did reach.

He was much lauded by Father Browne, who considered him to be steady, hardworking, holy and on good terms with General Stewart and the soldiers.

Father Endhoven — His real name was John Christian van Eyndhoven. He was born on February 19, 1850, at Vianen, Holland, and came to Mill Hill on August 8, 1872. He was sent to India on April 15, 1879 and destined for the Telegu Mission (Madras), but on the suggestion of the Vicar Apostolic of Madras he was taken by Fr. Browne to Afghanistan. He began his mission among the soldiers at Lundi Kotal on June 30, 1879. At that place in the Khyber Pass he relieved Father Browne, who

¹³ Cfr. Z. D. H. Mgr. J. Aelen: *Het Missiewerk* 6 ('s-Hertogenbosch 1924) 65—68; *The Catholic Directory of India for the Year of Our Lord 1964* (Bombay 1964) 203.

¹⁴ For these details see also: *Archives of Mill Hill* (London): Log Book I.

¹⁵ *Archives of the Archdiocese of Karachi, West Pakistan, Diary of military chaplain*: „27-9-1880: Rev. Fr. Allen who has been military chaplain in Afghanistan arrived on his way to Bombay, remained some days with us and left on a troopship (31/X).“

had gone there on account of the cholera¹⁶. He died on July 18, 1879, less than three weeks after his arrival, probably also due to cholera. One of the letters of Father Browne is also signed by Father Endhoven.

Father Burke — Richard Burke was born on January 1, 1854, at Canandaigua, Nr. Rochester, U. S. A. He came to Mill Hill on March 31, 1874 and was sent to Afghanistan on April 15, 1879. After the campaign he returned to Europe and the U. S. A., where he served on the Mill Hill Negro Mission till 1892. He withdrew from St. Joseph's Society of Mill Hill and either joined the Josephites, which became an independent society for work among the American Negroes in 1893, or the Diocese of Washington¹⁷.

As far as his stay in the Afghan Mission is concerned, we learn from the *Hyderabad Collection* that he arrived there together with Father Allen in Quetta in 1879 and that he went with the troops to Kandahar. After the death of Fr. Endhoven, he was transferred to Lundi Kotal, but on his way to this new appointment he got a serious sunstroke somewhere between Sibi and Jacobabad. For about two weeks he was bed-ridden in that place. On September 18, 1879, he sent a wire saying that he had arrived at Lahore and that he was on his way to Lundi Kotal. He fell sick again and, after recovery, decided to leave this mission and to offer himself to the Vicar Apostolic of Hindustan for the Agra Mission. While going there he was stranded in Allahabad. On October 15, 1880, Fr. Browne informed the Vicar Apostolic of Bombay that Fr. Burke had arrived in Madras, „but I am afraid that his mental malady has not yet forsaken him“. This refers most probably to the letters Fr. Burke had written to Fr. Browne and others accusing Fr. Browne of being a drunkard, unsocial and harsh.

Father Rodger (or Roger or Rodgers) — His real name was Gerard Raatger and he was born on January 1, 1849, at Rossum (O.), Holland. He came to Mill Hill on September 29, 1875, and was sent to Afghanistan on October 1, 1879. After the campaign was over, he served on the Telegu Mission (Madras) until 1922, when he retired to his native land. There he died at Delden (O.) on November 1, 1932¹⁸.

Together with Fathers Jackson and Temme he was sent to the Afghan Mission in 1879. He was appointed chaplain to the troops in Kurram. Nothing is known about him from the Hyderabad-collection. In September 1880, he left together with Fr. Allen for Madras.

Father Jackson — Thomas Jackson was born on February 17, 1846, at Preston, Lancs., England. He came to Mill Hill on July 17, 1875 and was sent to Afghanistan on October 1, 1879. After the campaign he led the first band of Mill Hill missionaries to Sarawak and North Borneo as the first Prefect Apostolic of Mill Hill. He retired from the office in 1897

¹⁶ *Archives of Mill Hill* (London): Log Book I.

¹⁷ *Ibidem*

¹⁸ *Ibidem*

and spent the rest of his life as chaplain to the Mother House of the Franciscan Missionaries of St. Joseph at Patricroft, Manchester, England, and as a lecturer on mission work. He died there in April 1916¹⁹.

The *Hyderabad Collection* contains one letter written by Fr. Jackson. It appears that he was sent to Quetta but not as a military chaplain, because the garrison was too small. When Fr. Allen had left Kandahar for Ghazni, together with the troops, the military authorities allowed Fr. Jackson to proceed to Kandahar in March 1880. When the British troops were withdrawing from Kabul and Ghazni via Kandahar to Baluchistan, Fr. Browne met Fr. Jackson and he then wrote to the Vicar Apostolic in Bombay on October 15, 1880, „When I arrived at Kandahar I found good Fr. Jackson in the best of health and laus eius in ore omnium from General Primrose down to the provoost private. The Kandahar officers told me, one and all, that if somebody deserved the Victoria Cross he deserved six! . . . he is called by officers and men the hero of the Bombay troops“. Though the British troops had got orders to withdraw from Afghanistan, Kandahar was kept for some time, and, as Fr. Allen had already left, Fr. Jackson stayed on with the troops. In April 1881, he was back in Quetta, and on May 22 he wrote to the Vicar Apostolic of Bombay that he had got orders from his Superiors to proceed to Borneo, as soon as he would be relieved in Quetta. In June Fr. Temme came to take over and Fr. Jackson left immediately.

Father Temme — John Bernard Martin Temme was born on May 9, 1851, at Scharmede, near Paderborn, Germany. He came to Mill Hill on October 23, 1874, and was sent to the Afghan Mission on October 1, 1879. After his stay in that mission he went to the Telegu Mission in the South of India. He retired to his native Scharmede on account of illness and died there on October 5, 1929²⁰.

After his arrival in the Afghan Mission in November, 1879, he was appointed as military chaplain at Lundi Kotal. When the campaign was over, he was transferred to Quetta to take over from Fr. Jackson in June 1881. This is the information we find in the *Hyderabad Collection*. Elsewhere we read about his stay in Quetta, „Father Temme came to Quetta end 1880 or beginning 1881. His last funeral in Lundi Kotal (entered in the Quetta registers) was December 2, 1880; his first act of ministry recorded in Quetta, the funeral of Robert Keefe of the 61st regiment who died January 24, 1881. Fr. Hillenkamp S.J. took over officially on New Year's Day 1883. He arrived the 5th of January, Fr. Temme officiating for him till then“²¹. For some time Fr. Temme enjoyed the company of Fr. Prenger²².

¹⁹ *Ibidem*

²⁰ *Ibidem*

²¹ Cfr. the work referred to in note 11, p. 102.

²² *Archives of the Archdiocese of Karachi*, West Pakistan, *Diary of military chaplain*: „A father from Mill Hill arrived, Rev. B. to be a companion to Fr.

Father Prenger — Alexander Prenger too was a Dutchman, born at Millingen, Gelderland, on January 10, 1856. He came to Mill Hill on August 31, 1877 and was sent to Quetta, Baluchistan, on October 10, 1881, where he served as chaplain for the soldiers. After some time he was sent to Borneo and then recalled to Mill Hill to teach. He was sent to Borneo on May 13, 1892, where he died on March 15, 1902²³.

He was the last priest of the Society of Mill Hill to be sent to this mission. After quite an adventurous journey he reached Quetta on November 29, 1881. It is not known how long he stayed with Fr. Temme at Quetta, but surely he had left that town before Fr. Temme. One letter of the *Hyderabad Collection* is from his hand.

With the departure of Fathers Prenger and Temme the Afghan Mission had come to an end. After the failure of the Afghan Mission, the Society of St. Joseph for Foreign Missions (Mill Hill) decided to concentrate their efforts on their mission in Madras and on the newly acquired mission in Borneo*.

Jemme at Quetta." The military chaplain of Karachi, who noted this down, made some mistakes: Rev. B. should be Rev. P(renger) and Jenme should be Temme.

²³ *Archives of Mill Hill* (London): Log Book I.

* Im nächsten Heft bringen wir eine Erstveröffentlichung der *Hyderabad Collection*.