

when evaluating the author's works" (p. xv). Knowing his philosophy gave me considerably more understanding about what he develops in his chapter on the Cuban Revolution. Farber believes that the Castro revolution was Bonapartist in the way Marx described the rise of Louis Napoleon in France. Both gained control without being directly supported by any single class; instead, both remained above the classes and obtained support from several sources. This could occur because no particular class was strong enough to exercise power over the other classes. Whether or not I agree with his position, I must admit that Farber's work is one of the few serious treatments of how and why Castro seized power to be published in recent years.

R.W.G.

IN MEMORIAM

REVEREND MAYNARD GEIGER, O.F.M. (1901–1977)

Maynard Geiger was born in Lancaster, Pennsylvania, on August 24, 1901, the son of Joseph and Catherine (Kray) Geiger. Young Joseph came to Los Angeles a dozen years later. There he was enrolled in Holy Cross School and later Loyola High School. In 1919, he entered Saint Anthony's Preparatory Seminary, at Santa Barbara, as a clerical candidate for the order of Friars Minor.

At the time of his investiture with the Franciscan habit, July 15, 1923, young Geiger was given the name "Maynard," which has since become a familiar entry in library card catalogues around the literary world.

Upon completion of his philosophical studies at Saint Elizabeth's in Oakland, he was ordained to the priesthood by Bishop John J. Cantwell on June 9, 1929, at Santa Barbara Mission. Between 1933 and 1937, Geiger took advanced courses in history at the Catholic University of America and it was during those years in the nation's capital that his proto-publications appeared, dealing not with California, but with Florida. His doctoral thesis was *The Franciscan Conquest of Florida*.

After finishing his graduate work in Washington, Father Geiger's interest turned westward. His imprint, however, remained indelibly impressed on Florida's annals and authorities in that field conceded that the meticulous Franciscan had "accomplished an undertaking of great importance for historical scholars interested in Spanish Florida." His work was formally recognized, ten years later, with bestowal of the Cervantes Medal by the Hispanic Institute.

Soon after returning to Santa Barbara, Father Geiger was appointed mission archivist, in which position he organized and augmented the vast quantities of original manuscripts and documents that Father Zephyrin Engelhardt and others had accumulated over the decades. The first tangible result was a *Calendar of Documents in the Santa Barbara Mission Archives*, which historians and other scholars greeted as "an outstanding contribution to the study of California mission history." Since 1947, Father Geiger's

energetic efforts to update the archival relevancy have tripled its quantity of holdings. The initial collection has been enriched with an additional 8,000 pages of transcripts relating to the Serra Cause alone.

Inasmuch as a well-written life is almost as rare as a well-spent one, special attention must be given to Geiger's monumental biography of Fray Junípero Serra. Between 1941 and 1958, he traveled 100,000 miles through Europe and the United States locating, photostating and collecting materials in 150 public and private libraries and archives. His personal involvement in the subject never compromised the friar's impartiality and he unswervingly treated Serra with less sentiment and more objectivity. In Geiger's opinion, the role of chronicler is one of utmost importance for it is he who makes available the basic sources. "There is no substitute for documents: no documents, no history, and I might add, no chroniclers, no documents."

The works of Maynard J. Geiger are now and will long remain among the truly significant contributions to the field of American ecclesiastical history. The subtitle of his Serra biography, "The Man Who Never Turned Back," also characterizes the self-effacing friar who spent the long hours of seven days a week, for over forty years, slowly but ever so accurately grinding out the story of the Franciscan spiritual conquest along the world's Pacific Slope.

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