



AUSTRALIAN CATHOLIC HISTORICAL SOCIETY INC  
(UNDER THE PATRONAGE OF THE ARCHBISHOP OF SYDNEY)

# NEWSLETTER

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## ACHS 75<sup>th</sup> Anniversary Mass

This year the Australian Catholic Historical Society celebrates the 75<sup>th</sup> Anniversary of its founding. This will be celebrated at a High Mass at St Mary's Cathedral, Sydney.

**Date and time.** Sunday November 15<sup>th</sup> 10:30 am

**Location:** St Mary's Cathedral, College Street, Sydney.

**Celebrant:** Archbishop Fisher, Archbishop of Sydney and Patron of the Society.

## August to December 2015.

*(These details are correct as at 25 July 2015, but may change due to unforeseen circumstances).*

Date	Topic	Speaker
16 August	<i>William Booth and Henry Edward Manning: true Political Economy.</i>	Mr John Cleary. Presenter and Producer Religion Department ABC Radio, Sydney.
20 September	<i>Nostra Aetate and fifty years of interfaith dialogue – changes and challenges.</i>	Dr Patricia Madigan OP. Executive Director: Dominican Centre for Interfaith Ministry, Education and Research, Strathfield
18 October	<i>In Good Faith: Providing religious education for Catholic children not attending Catholic schools in NSW - 1880-2000.</i>	Dr Ann Maree Whenman. Lecturer in Religious Education Australian Catholic University, Strathfield.
15 November	<b>10:30am ACHS 75<sup>th</sup> Anniversary Mass. St Mary's Cathedral Sydney.</b>  <b>2:30 pm Presentation:</b> <i>Political machinations and sectarian intrigue in the making of Sydney University.</i> (Crypt St Patrick's Church Hill).	Celebrant: Archbishop Fisher.  Presentation by: Assoc. Professor Julia Horne. University Historian University of Sydney.
5 December (Saturday. Booking required).	<b>Annual Mass and Christmas Lunch</b> at Mary MacKillop Centre Mount Street North Sydney. Cost and booking details to be advised. Mass: 12:00pm. Lunch: 12:30pm. (Booking form enclosed)	Speaker: Professor Greg Craven. Vice-Chancellor Australian Catholic University

**Meetings are held at 2:30 pm on Sundays, in the Crypt Hall of St Patrick's at Church Hill [Grosvenor Street], The Rocks. Enquiries:** Dr John Carmody, President ACHS: john.carmody@sydney.edu.au

## ACHS June Melbourne meeting

Date	Topic	Speaker
7 September 2:00 pm	<i>The Australian Bishops at Vatican Council One</i>	Dr. Peter Price.
2 November 2:00 pm	<i>The impact of WWI on the Catholic Church in Australia</i>	To be advised

Location: Seminar Room, Dorish Maru College, Yarra Theological Union, 100 Albion Road, Box Hill. Enquiries: Dr Larry Nemer. [nemerlarry@gmail.com](mailto:nemerlarry@gmail.com)

## Advance notice of 2016 ACHS Conference

**Theme:** *To and from the Antipodes: Catholic missionaries over two centuries*

**Date:** Saturday 24 Sept 2016 **Venue:** Peter Cosgrove Centre, ACU North Sydney, with an evening reception on Friday 23 Sept. Call for papers and details early 2016.

### Changes to the ACHS James MacGinley Award for Australian Catholic History

The ACHS Council has decided to broaden the eligibility criteria for applicants for the award. As well as students and recent graduates, entries are also invited from other persons who are in the early stage of a career as a Catholic historian. Entries close on 31 October. Please see the ACHS website for more information

### PRESIDENT'S MESSAGE

I wonder if there is a deep, but unacknowledged, guilt festering in the Australian psyche about how we Europeans usurped this land in 1788: if that seems long ago, just consider how short a time it is compared with the 40 000 or so years of human habitation here.

Last year I reviewed a book about the Australian experiences of the then-famous "hot" German band called the Weintraub Syncopators who were playing here when World War II began and were interned. They were Jewish, but that didn't much matter to our ill-informed security "services". So they were packed off to the Tatura camp, with its stifling summers and freezing winters, where the Australian authorities let Nazi sympathisers run the camp.

During the past few weeks I have been working on an article for the *Australian Dictionary of Biography* about a Berlin-born Jewish classical musician who managed to get out of the Sachsenhausen camp and reach Australia. He, too, was packed off to Tatura but eventually joined the Australian army. In due course, he became very significant in the ABC and concert life here. My own first professor at UNSW came to Australia from Prague, with his family, to escape Hitler: in due course, he became a towering figure in Australian medical science.

To leave that horrendous Nazi *regime*, many Jewish refugees needed the help – often the *paid* help -- of people who would forge documents and arrange railway and other transport for them. Today, we'd glibly vilify them as "people smugglers".

That sad story of people fleeing tyranny and social helplessness was almost a fixture in the twentieth century, as it had been 300 years earlier during the "Thirty-Years War", a religious upheaval which Brecht depicted so touchingly in *Mother Courage and her Children*. Really, persecution has been a constant throughout human history. It is still going on relentlessly in our own century, yet this Australian nation of migrants seems to want to demonise those who are fated to relive those horrors of times past. Worse, we send them to our own concentration camps – appalling institutions of the kind which the British devised during the Boer War and the European Fascists later deployed on a vast and murderous scale. Now they seem lamentably appealing to Australian politicians. What does that tell us about ourselves? How will future historians tell this story?

(John Carmody)

### Sunday 21 June 2015 Sydney presentation by Fr Michael Kelly SJ (Executive Director: Union of Catholic Asian News, Bangkok). *The many faces of religious persecution in Asia.*

This was an extremely illuminating talk and this summary will not do it justice. Fr Kelly's initial point was that religious persecution takes many forms, differing across, as well as within, the many countries of Asia, ranging from exclusion from employment opportunities to brutal repression. Religious persecution is intrinsically tied to social, political and historical factors. Even where religious freedom is officially supported the actual treatment of people may be determined by their ethnicity or socio-economic position, an example being the (Muslim) Rohingya people in Myanmar. Brought to Burma as bonded labourers by the British in the 1850s they were hated by the local people. In their case religion is secondary to their ethnic difference as the reason for persecution. A similar situation is found in Sri Lanka, Tamils are

persecuted because they are Tamils, not because they are Christians.

Social and political factors are also very significant in the persecution of Christians in the communist countries of Asia (China, Nth Korea and Vietnam), where there is no tolerance for any potential threats to the social and political order. In China surveillance of Christians is routine and has increased, in line with scrutiny of the populace generally (there are 40 million surveillance personnel). 'No publicly identified Christian is allowed space to act independently.' The restiveness in churches is part of increasing social agitation, although this is not homogenous across the country. Protestant Christianity is a threat because it goes hand in hand with demands for multi-party democracy, particularly in the north. Fr Kelly

questioned how long surveillance and control can be maintained in the face of the rapid growth of Christianity amongst the Chinese people.

The exact numbers of Christians in Asia is not known (apart from the Philippines and Timor L'Este which have majority Christian populations). The churches know but will not disclose the figures because of the fear of a backlash if numbers have grown. Officially

the statistics have not changed in ten years. (By 2030 it is estimated that China will have the greatest number of Protestants of any country in the world.)

Fr Kelly also outlined the three 'starts' made by Christianity in China commencing in the seventh century, and discussed the situation of the Bishop of Shanghai, which was taken up in the discussion following the talk. (Dr Lesley Hughes)

**Melbourne Chapter meeting Tuesday 1 June 2015 Presentation by Dr Donna Denning Merwick**  
*Fragments of Spirituality; Fragments of the Protestant Reformation.*

Dr Donna Denning Merwick presentation was based on her most recent book *Stuyvesant Bound: An Essay on Loss Across Time* (2013, Univ. of Pennsylvania Press). She considered three brief episodes in the life of Peter Stuyvesant, the Dutch governor of New Netherland, pointing out that "his letters and reports allow us to travel with him halfway up the Hudson River (North River) and back to Manhattan Island (New Amsterdam) in 1658."

Upriver, he was called upon to quell an outbreak of violence between Dutch settlers and Munsee natives. His narrative touched on aspects of his spirituality. Donna quoted references to the festive calendar and suggested what it might mean for the faith lived at that time.

She touched on material which referred to a small Long Island Dutch Calvinist community's efforts to establish and maintain a firm relationship with God. She talked of Calvinistic practices rather than of Calvinism and mentioned the routine calling upon the

presence of divinity to mind in public performances, gestures, individual and group dynamics.

Finally she mentioned his efforts in New Amsterdam in 1658: to find suitable ministers for the settlers. His letters and reports shed some light on the demands put upon Calvinist magistrates such as Stuyvesant by the complex and long process which the untested institutionalisation of the Protestant Reformation required of them. Edification was a crucial part of the practice and nurturing of their belief, and so there was anxiety around the quality of serving ministers and the importance of public policy in support of ordinances requiring days of prayer and thanksgiving.

The discussion that followed not only sought further information but also raised the point of how often spirituality is not considered in the writing of history because it is deemed to be too much connected with feelings. (Fr Larry Nemer)

**Sunday 19 July 2015 Sydney presentation by Dr Christopher Cunneen. *How an Irish Catholic became an army officer at Waterloo and in the Australian Colonies before Catholic Emancipation.***

Dr Cunneen was Deputy General Editor of the *Australian Dictionary of Biography*. Currently he is an Honorary Fellow specialising in political and social history and biography at Macquarie University. He edited the *ADB Supplement* (published 2005) and is now helping to update ADB articles published in volumes 1 and 2, 50 years ago. His current task was a basis for his talk to ACHS members. The theme of his illustrated presentation was how Catholics could rise to the higher ranks of the British military despite obstacles such as the Penal Laws, which in theory barred them from holding public office.

Pope Clement XIII recognised George III as legitimate British monarch in 1766, but Penal Laws remained in force until the French Republic declared war on Britain in 1793. Because of the need for soldiers, Catholics were permitted to serve in the Irish militia and then transfer to the British regular army. By the early 19<sup>th</sup>

century, over 90,000 Irish, many of them Catholic, served in the ranks. Although Catholics were permitted to hold commissions in the Irish militia, only a small number of educated Catholic gentlemen managed to obtain them. Army authorities simply bypassed the Test Acts, by not requiring officers to take the oaths of allegiance.

An example of such an Irish Catholic was Peter Bishop. With the support of his patron John Doyle, who was sympathetic to Catholics, Bishop initially served in a militia regiment in Cornwall. In 1803 he transferred to the regular army, became a Captain in the 40<sup>th</sup> Regiment in 1812 and served in the Peninsular War and at Waterloo in 1815. His wife died in 1819 leaving a baby daughter. In 1824 Bishop arrived with his regiment in NSW. After serving at Moreton Bay, the Illawarra and Hobart, he returned to England in 1829. In the same year, the Catholic Emancipation Act was passed by the British parliament.

In 1834 Major Peter Bishop remarried and soon assumed the name Patrick Bisshopp. Unknown when the current entry was written, this new research permits his life to be followed until his death in 1846. He lived with his wife in Royal Leamington Spa where

he was a benefactor for the local St. Peter's Church. Information on his life reflects the change in circumstances of Catholics during his life-time and enables the entry in the ADB to be updated.  
(Vince Crow).

### Some Anniversaries: Bathurst, Maitland and Armidale

2016 is an auspicious year in the history of the Church in New South Wales. It will be the 150<sup>th</sup> anniversary of the installation of the first resident Bishops in the Diocese of Maitland and Bathurst. The Diocese of Maitland already existed as a titular see (1847) along with the Archdiocese of Sydney and the Diocese of Goulburn (1862 but leaderless until 1867) but in 1865 the boundaries of Maitland were extended and the Diocese of Bathurst created. Both bishops were consecrated in 1865 but Bishop Murray in Maitland and Bishop Quinn in Bathurst did not arrive until 1866. Armidale followed in 1869. The bishops were all "Cullenites", with Bishop Quinn joining his brother James (Brisbane) and a cousin, O'Mahony, joining them in Armidale. All devoted to the development of an Irish model of church as opposed to Polding's plans.

A year of celebrations, culminating in the re-opening of the first Cathedral, St John the Baptist, on the anniversary of Murray's installation 1<sup>st</sup> November, will be held in Maitland. Efforts will be made to encourage all those who can trace their ancestry back to the Churches of Maitland-Newcastle to participate in these events. More details later. (Michael Belcher)

### Report on celebrations in Bathurst Diocese from Fr Tim Cahill

We are progressing well with our 150th celebrations of the erection of Bathurst Diocese. On Friday 19 June there was an Ecumenical Service, on Saturday (the actual 150th anniversary) there were various events including Cathedral tours, displays, and social events. On Sunday a 'High Mass' celebrated by the Apostolic Nuncio, several bishops and clergy. Other events are planned up to November next year which marks the 150th of the arrival of the first bishop (Matthew Quinn) on 1st November 1866. <http://www.bathurst.catholic.org.au/?i=4613&the-catholic-diocese-of-bathurst-celebrates-150-years> (Fr Tim Cahill).

### An article of interest

ACHS Councillors Dr Janice Garaty and Dr Lesley Hughes, together with Dr Megan Brock, rsj have recently had published an article titled "Seeking the voices of Catholic Teaching Sisters: challenges in the research process". The purpose of the article is to encourage historical research on the educational work of Catholic Sisters in Australia which includes the Sisters' perspectives, with each author canvassing the challenges, limitations and ethical considerations of her research. The article appears in the *History of Education Review* (2015), Vol. 44, Issue 1, pp.71-84.

### Articles for ACHS Journal

The Society's Journal welcomes submissions for the next issue, which will appear in January or February 2016. If you have ideas for an article you might write, please discuss with the editor, James Franklin, [j.franklin@unsw.edu.au](mailto:j.franklin@unsw.edu.au)

### ACHS Program of Speakers

Dr Carmody has indicated that many people he approached to give presentations at ACHS Sydney meetings have been eager to do so; however suggestions for possible speakers and topics are most welcome. Speak to Dr Carmody at a meeting or email him: [john.carmody@sydney.edu.au](mailto:john.carmody@sydney.edu.au)

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