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NEWSLETTER

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Australian Catholic Historical Society Inc. Program for August to November 2019

This information is correct as at 24 July 2019, but changes may occur.

Sydney Meetings

DATE	TOPIC	SPEAKER
18 August	<i>Fiction and the moral imagination</i>	Robin Hughes AO Writer and producer for radio and television <i>Formerly:</i> Chair, Council of the Australian Film, Television and Radio School <i>Latterly:</i> Pro-Chancellor, ANU (Canberra)
15 September	<i>Faith at "World's End": Father Angelo Confalonieri and the first Catholic Mission to Northern Australia</i>	Professor Mark McKenna: Department of History, University of Sydney
20 October		Professor M Isabell Naumann ISSM President: Catholic Institute of Sydney
17 November	<i>Disentangling the McGirrs of Colonial NSW</i>	Rev Dr Colin Fowler OP Formerly Parish-priest (2004-2013) and historian: St Bede's, Pyrmont. NSW

Location, time and contact: Sunday afternoons at 2.00pm (unless otherwise stated) in the Crypt of St Patrick's at Church Hill [Grosvenor Street], The Rocks. Admission is free and does not require membership of ACHS, but a donation is welcome. **Enquiries to: Dr John Carmody**, President ACHS: john.carmody@sydney.edu.au

Further information: ACHS website. [<http://www.australiancatholichistoricalsociety.com.au>].

ACHS 2019 Christmas Mass and Lunch

The ACHS annual Christmas Mass and Lunch will be held on **Saturday 14 December 2019 at the MacKillop Centre 7-11 Mount Street North Sydney. Mass: 11:45pm, Lunch 12:30pm. Cost: \$55.00 per person.**

A booking form is included with this Newsletter. The completed form and payment need to be received by Tuesday 19 November 2019. The forms and payment may be mailed to the ACHS PO Box or given to Helen Scanlon at an ACHS meeting. Other details re payment, request for dietary requirements, etc. are on the form.

Melbourne Meeting Monday 2 September:

Speaker: Val Noone. **Topic:** *"From Berlin to Beagle Bay: Daniel O'Donovan Irish Monk"*

Location and Time. Yarra Theological Union Study Centre, 29 Albion Street Box Hill. **Time:** 2:00 to 3:30pm. *"From Berlin to Beagle Bay: Daniel O'Donovan Irish Monk"*

Comment: This will be based on material from Val's April field-trip to Broome to interview Fr Daniel O'Connor.

Contact Matthew Beckmann, OFM. Email address: mbeckmann@franciscans.org.au

Sydney Meeting, Sunday 19 May 2019.

Presenter: Assoc. Professor Peter Cunich: Department of History University of Hong Kong.

Topic: *The cultural patronage of Archbishop John Bede Polding, 1834-1877*

The Australian Catholic bishops have seldom, if ever, been compared with the great ecclesiastical patrons of art and culture who were among the important agents of the Renaissance and Baroque movements in Europe, but Peter Cunich sees Archbishop John Bede Polding, first bishop of Sydney (1834-77), as a formative influence in the development of a cultural aesthetic in the colonial church in New South Wales. From his

early training as an English Benedictine monk at Downside during the Romantic period in England during the early years of the nineteenth century, when he imbibed nostalgic fancies about the glorious medieval past of his religious order and became acquainted with one of the leading 'Gothick' architects of the day, Henry Goodridge, to his later preference for the Gothic Revival style of A.W.N. Pugin, Polding

developed a passionate interest in what was considered during the 1840s and 1850s to be the most appropriate artistic idiom for the Catholic church in the far-flung British Empire. Throughout his episcopate, Polding attempted to introduce into the colonial church a love of good architecture, beautiful ecclesiastical ornaments, fine music, religious art, and books.

Much of this talk was concerned with the introduction of the Gothic Revival style of architecture by Polding into Catholic circles in New South Wales, especially after his visit to Europe in 1841-43 when he first came face to face with the work of A.W.N. Pugin. Polding returned to NSW with a portfolio of Pugin's architectural plans for churches which, over the next decade, were used in the construction of a number of important churches in his diocese, including St Benedict's, Broadway, in Sydney, St Francis Xavier's at Berrima, St Patrick's at Parramatta, St Augustine's at Balmain, St Charles Borromeo at Ryde, St Stephen's at Brisbane, and the extension to the nave of St Mary's Cathedral in the early 1850s. Polding lavished particular attention on the Benedictine monastery at St Mary's, which was to be the centre and powerhouse of his missionary abbey-diocese. Again using Pugin's designs for some of the monastic buildings, he sought to create a medieval monastic aesthetic in Sydney which was later criticised as being totally 'out of time, out of place' in colonial Australia, but this did not stop

him from embellishing the monastery with fine artistic works from Rome and elsewhere in Europe, and a spectacular monastic library which was one of the great cultural treasures of the colony. Gorgeous vestments, stunning stained glass, elaborate liturgies that thrilled Catholic congregations, and a profusion of beautiful objects were intended to bring the members of his flock closer to the ineffable truths of their faith.

Peter drew attention to the recent fire at Notre Dame in Paris and discussed the original St Mary's Cathedral that was also consumed by fire in 1865. Its replacement pro-cathedral later succumbed to another inferno in 1869 in which much of Polding's non-architectural cultural legacy was destroyed, robbing later generations of a proper understanding of the importance of his cultural patronage in the early-colonial Catholic church, even though the magnificent new St Mary's Cathedral was his creation. It was suggested that this legacy should now be re-evaluated, and that a first step in this process might be the production of an inventory of surviving artistic works associated with Archbishop Polding in order to demonstrate how he was the progenitor of a distinctive Catholic cultural aesthetic in the Australian church, before the Irish bishops of a later period introduced a less flamboyant and more restrained artistic style.

(Slightly amended summary provided by Prof Cunich)

Melbourne Chapter Meeting: Monday 3 June 2019.

Presenter: Dr Dianne Hall. **Topic:** *"Irish Catholics and Race in 19th century Australia."*

In the absence of Matthew Beckmann, the meeting was chaired by Claire Renkin who welcomed and introduced Dr Dianne Hall from Victoria University. Dr Hall's paper drew on research from her recently released book *A New History of the Irish in Australia*, co-authored with Elizabeth Malcolm. Using sources, including cartoons from contemporary newspapers, Dianne explored how 19th Century ideas

around race were used to explain Catholic difference and at the same time how Irish Catholics when they arrived in Australia made sense of the different groups they encountered, particularly Indigenous Australians and Chinese Australians. Questions and comments followed Dianne's richly-documented presentation and Dianne was thanked for her stimulating paper.

(Matthew Beckmann, OFM)

Sydney Meeting, Sunday 16 June 2019.

Presenter: Professor Irene Whelan Professor of History and Irish Studies Manhattan College Purchase, NY.
Topic: *'Pauper, Servus, et Humilis'?: The 'special destiny ethos' and Irish Catholic Identity in the 20th Century.*

The paper explored in great detail the concept held by the Irish everywhere throughout the 19th and 20th centuries of the special destiny of the Irish: that the Catholic Irish had been marked out by God to lead the world back to the truths of the Catholic Church. What they had suffered and endured during the rule of the English had elevated them to be "chosen people". This inspired the movement for Catholic Emancipation, following which church leaders encouraged education and the formation of new teaching orders for serving in both Ireland and in those countries where the Irish had spread in recent times, Australia, Canada and the USA.

Paul Cullen, Rector at the Pontifical Irish College in Rome influenced the appointment of Irish Bishops to every vacant diocese in the English-speaking world. His brilliant nephew Patrick Francis Moran's historical work had spread knowledge of the modern period, the period of the reformation and the Penal Laws. His work added to the previous church knowledge of St Patrick and the Celtic church to give a wholistic view of the history, from the glory of the evangelizing record in the early Christian period through the heroic record of resistance and suffering to the present imbued with a

sense of deliverance as well as expectation of a glorious future. These ideas strengthened the views of the Irish at home and abroad of having a destiny. At the same time, the traditional practices of the faithful were becoming more Romanised and the emergence and definition of an international Irish Catholic Empire, even a virtual or spiritual one gave real substance to Irish Protestant fears concerning the power of Rome. These fueled the anti-home rule movement as World War I loomed.

Patrick Pearse inherited both the apocalyptic mindset from Protestant tradition and Catholic understanding of destiny with emphasis on endurance and redemption through suffering. The Easter Rebellion 1916 and the following executions ignited strong feelings in Ireland and abroad. Professor Whelan detailed events in both the USA and in Australia that encouraged Catholic leadership, especially the role of Archbishop Mannix in support of de Valera in America.

Inspired, de Valera returned to Ireland and became the leader of the Fianna Fail (Soldiers of destiny) Party in

1932. In that year it was 1500 years since St Patrick arrived in Ireland. A huge Eucharistic Congress was held in Dublin to celebrate, with three out of four Irish attending. In Phoenix Park at the concluding event the *Panis Angelicus* was sung, the ideals of “pauper, servus et humilis” were a badge of pride setting them apart. Their destiny was to lead the world back to the eternal truths of the Catholic Faith. The enthusiasm led to de Valera’s party Fianna Fail gaining a clear majority in the next election. The combined cultural boost of the Eucharistic Congress and the political victory cemented Catholic identity in the new state and allowed the ethos of the “special destiny” to gain unrivalled ascendancy.

The next years saw Ireland becoming deeply religious, with the formation of many priests in the 1940’s and 1950’s. It also was a time of withdrawal from the influence of international ideas and a disavowal of any foreign influence on Irish intellectual culture. The special destiny drew an exclusionary curtain around the country that was not lifted for many years.

(Helen Scanlon Secretary)

Sydney Meeting, Sunday 21 July 2019.

Presenter: John Kennedy McLaughlin AM *Formerly:* Associate Judge Supreme Court of NSW

Topic: *“Humbly relying on the blessing of Almighty God”*: Patrick McMahon Glynn -- from Irish Lawyer to Australian Statesman.

Patrick McMahon Glynn was born in Gort, Galway, 1855, third of eleven children of the owner of a prosperous general store there. His early Catholic education with the Sisters of Mercy in Gort was completed as a boarder at Blackrock College run by the Holy Ghost Fathers in Dublin.

Glynn was articled as a solicitor before entering Trinity College, Dublin. Following graduation, he studied law at an English Inn in London and in 1879 was called to the Irish Bar. The next year he travelled to Melbourne where he had some relatives but found it difficult to be accepted as an Irish Catholic barrister in the Melbourne establishment. Fortunately, his Aunt Grace, a Josephite nun, recommended him to an Adelaide law firm and he was employed to work in Kapunda, then an important town to the North of Adelaide with a number of Copper mines. There were a number of Cornish miners in the town, but also a strong Catholic presence. His Aunt Grace had run a school there and in 1886 and he did well. He bought his own legal practice, became editor of the Kapunda Herald 1883-91 and was elected to the SA House of Assembly in 1887, but defeated in 1890. He supported free trade, payment for MPs, female suffrage, and the control and use of water in the rivers. He was re-elected to represent North Adelaide in 1895, lost in 1896, but reelected 1897 and 1899.

In 1897 he was one of ten SA delegates to the federal convention to discuss federation. He impressed other

delegates and headed the judicial committee which planned the draft Australian Constitution. There was a desire to have the preamble refer to God but no one could agree on wording. It was Glynn who formulated the words used in the title of this talk and these are there today in the Commonwealth of Australia Constitution Act.

Following federation, he was elected to the House of Representatives as a Free Trader in 1901 and remained in parliament until 1919. He served as Attorney-general under Deakin, Minister of External Affairs under Cook, Minister of Home and Territories in Billy Hughes Nationalist Party Government. Following his defeat, he resumed his legal work. There was also a brief mention of McGlynn being considered for appointment to the High Court of Australia, but there are indications that he was not interested and this did not proceed.

He had married Abigail Dynon in 1897, with King O’Malley as his best man. She died 1930, and Glynn the following year. He was survived by two sons and four daughters. A number of Glynn’s descendants attended the presentation.

An interesting questions and comments session followed the formal presentation. This included some discussion on the relative proportion of Catholics in each state at the end of 19th century, and the bias Glynn suffered in Melbourne compared to SA where there

were few Irish Catholics and little evidence of sectarian discrimination. Mention was also made of the Lutheran presence in South Australia. While Glynn tended to align with the conservative side of politics, not all of his private views and actions necessarily followed a similar orientation.

Catholic enrolment at Trinity College was also raised. Trinity had originally barred Catholics being enrolled, but that had ceased by the time Glynn enrolled.

However, the Irish Catholic Hierarchy required Catholics to obtain permission from their bishop to enrol at Trinity, but there is no evidence of McGlynn seeking or receiving such permission.

It was mentioned that the Australian Catholic University has established a PM Glynn Institute which will address public policy issues and develop proposals in response. *(Helen Scanlon Secretary)*

Rosemary Goldie's documents and papers

Dr Sophie McGrath rsm has asked the ACHS to publicise that Rosemary Goldie's documents and papers are now lodged in the Archives of the Veech Library, Catholic Institute of Sydney, 99 Albert St, Strathfield. They will be available to researchers. It is hoped that Rosemary Goldie scholars will emerge in Australia. Rosemary's Sorbonne University thesis, available on the internet. http://rosemarygoldie.com/documents/peguy_final.pdf
Contact email for Dr Sophie McGrath rsm: sophie.mcgrath@acu.edu.au

Congratulations

Sister Mary Margaret Shanahan RSCJ, an ACHS member, was awarded an Order of Australia Medal in the 2019 Queens Birthday Honours for service to tertiary education, and as a mentor of young students.

Exhibition. The Invention of Melbourne: A Baroque Archbishop and a Gothic Architect

Location: Old Treasury Building 20 Spring Street Melbourne

Dates: 1 August 2019 - 2 March 2020. Sunday to Friday 10am – 4pm (closed Saturdays) **Free Entry**

Information: 03 9651 2233

Focus: The Invention of Melbourne presents a rare opportunity to see some little-known treasures of gold rush Melbourne and to reflect on the careers of two remarkable men – James Alipius Goold, first Catholic bishop of Melbourne, and William Wilkinson Wardell, architect of St Patrick's Cathedral.

Next year marks 200 years since Fr John Therry and Fr Phillip Connolly arrived in NSW

Fr Therry and Fr Connolly sailed from Cork, on the *Janus* and arrived in Sydney in May 1820. Both priests were authorized by the Church and the Government. Fr. Connolly went to Van Diemen's Land in 1821. Father Therry's first Mass on Australian soil was on 8 May 1820.

A public meeting in June 1820 adopted a resolution to build a permanent church in Sydney town. Various locations were considered but a site proposed by James Meehan was selected and a title for the site granted in 1820. Meehan was a member of Fr Therry's organising committee and a deputy to the Surveyor General. Meehan also did the survey work for the site. Governor Macquarie laid the foundation stone for St Mary's Church on 29 October 1821. The site is now occupied by St Mary's Cathedral.

Knights of the Southern Cross

The Knights of the Southern Cross evolved from associations with different names but similar aims to counter the religious bigotry and discrimination encountered by Catholics at that time, particularly in seeking employment and promotion. On 7 July 1919 the name the Order of the Knights of the Southern Cross was adopted. Archbishop Michael Kelly of Sydney approved the name change on 19 August 1919 and accepted the invitation to be the Order's Spiritual Director. In March 2011 Cliff Baxter gave a presentation to the ACHS on the Knights of the Southern Cross.

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