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NEWSLETTER

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ACHS Program for August, September, November and December 2013.

A full program for 2013 was published in the November 2012 Newsletter.

(These details are correct as at 1 August 2013, but may change due to unforeseen circumstances).

August 18	Spying for the Holy Office: a Sydney story	Emeritus Professor Fr Edmund Campion. <i>Latterly: Catholic Institute of Sydney.</i>
September 15	'You just did your best, that's all, and hoped for the best.' The Sisters of Mercy and Catholic education in far Western NSW.	Dr Megan Brock RSJ. Sisters of St Joseph, Lochinvar, Consultant psychologist
October 20	"Captains of the soul": chaplains in the Australian Army, 1913–2013	Dr Michael Gladwin. School of Theology, Charles Sturt University [Canberra]
November 17	The Passing of the English Christendom and the future of the Anglican Communion	Rev. Dr Bruce Kaye. Editor: <i>The Journal of Anglican Studies</i>
December 7 (Saturday) 12:00 pm	Christmas Lunch. Venue: MacKillop Centre North Sydney Cost: \$50. Enquiries:Secretaryachs@gmail.com	Speaker: Fr George Connolly. Topic: Catherine Connolly, Governess, Wife: a Catholic Family, Carcoar, 1868. Bookings will be required. A booking form will be mailed to members with the November Newsletter.

These meetings, but not the Christmas Lunch, are held at 2:30 pm on Sundays, in the Crypt of St Patrick's Church Hill [Grosvenor Street], The Rocks. There is bus transport along George and York Streets. Railway stations are Circular Quay and Wynyard. The Circular Quay ferry terminal is nearby. Enquiries may be directed to: Dr John Carmody, President ACHS: john.carmody@sydney.edu.au

2013 James MacGinley Award

Those connected with universities and degree awarding colleges, or with students, are asked to encourage students to submit an entry for the 2013 James MacGinley Award. The Award is intended to promote study and research of Australian Catholic History by tertiary students. Further information is on the ACHS website.

Sunday 19 May 2013. "Left-footer" linguists: the contribution of Catholic clergy to the documentation of Australian languages. Dr Michael Walsh.

Dr Michael Walsh is a Senior Research Fellow, AIATSIS Centre for Australian Languages, Indigenous Social and Cultural Wellbeing; Honorary Associate, Dept. of Linguistics, University of Sydney and Consultant Researcher, Rio Tinto/Mitchell Library Project: Re-discovering Australian Languages. His research has focussed on the Top End of the Northern Territory over the last 40 years and includes extensive studies of Aboriginal languages and language use

among indigenous Australians. Dr Walsh gave a very detailed account of the involvement of Catholic missionary clergy with Australia's indigenous peoples and the associated contribution they made to documenting Aboriginal languages.

Dr Walsh began by explaining the origins and meaning of the term "Left-Footer"; suggesting that in Northern Ireland, Scotland and the north-west of England, Catholics were often called 'left-footers', based on the

supposed tradition whereby *Protestant* farm-labourers dug with the right foot on the spade, whilst *Catholic* ones did so with the left.

Dr Walsh then addressed the main focus of his presentation which was rich in detail. He listed many of the missionary efforts of Catholic clergy starting with the trip to Stradbroke Island in 1843 by Archbishop Polding and Passionist priests, Frs Snell, Pesciardi, Lencioni and Vaccari. This was followed soon after by the establishment of the Benedictine mission in New Norcia WA in 1846.

There were many other clergy and religious orders that set up missions to Aboriginal Australians including, Jesuits, Trappists, Missionaries of the Sacred Heart and Passionists. He also mentioned the works of a number of individuals who specifically made an effort to record aspects of Aboriginal languages. These included Fr Angelo Confalonieri (Iwaidja and Garig), Dom Rosendo Salvado (Yuwat; Balardung, Juet and Balardong), Fr Alphonse Tachon (Niol Niol), Fr Nicolas Emo (Nyulnyul), Fr Henry Rensmann (Nyulnyul), Fr Duncan McNab, and several others including a brother of St Mary of the Cross, Fr Donald Mackillop.

Dr Walsh showed some examples of the work they produced, including Fr Kevin McKelons's translation of The Hail Mary and Act of Sorrow into Kukatja. He

also drew attention to the work of the Jesuits in the Daly River area and the "Grammatical description of an unnamed language ..(including) ... phonology; morphology and syntax; word-lists; general dictionary of approx. 330 items...".

A number of more recent efforts were mentioned by Dr Walsh, including the work by the MSC's at Port Keats (Wadeye), Sr Teresa Ward OLSH (Clan and family groups of Murrinh-patha, Murrinh kura thipman, Murrinh kura-Ngankiwumerrri, Murrinh Nyuwan, Murrinh Ke, Marr Jabin, Murrinh Amor. Marringarr, Murrinh Mentherr, Murrinh Emi, and Murrinh Bathemarl) and work focusing on the North Coast of NSW by Brother Steve Morelli who worked with the Gumbaynggirr people and Brother John Giacon who worked with the Gamilaraay.

Dr Walsh concluded by mentioning several areas needing further research. He added an interesting postscript. "The Church deserves congratulations for allowing clergy the time [in some instances, many years] to document Australian Languages. Just to give an example: Fr Anthony Peile SAC must have worked pretty much full time for at least 10 years on the Kukatja language and culture; for a non-cleric, with salary and on costs in today's currency this would leave no change out of \$1,000,000". (Geoff Hogan - Editor)

Sunday 16 June 2013: Emotion in the letters of the twelfth-century lovers, Heloise and Abelard. Dr Jennifer Carpenter.

Dr Jennifer Carpenter is a Lecturer in History in the Faculty of Arts & Sciences at the Strathfield Campus (Mount Saint Mary) of the Australian Catholic University. Her research expertise lies in medieval religious and women's history. Her recent work has included the history of emotion in the Middle Ages.

In 2012 the Genesian Theatre approached the ACHS to suggest a speaker for a seminar the theatre was to hold in connection with its forthcoming production of George Bernard Shaw's play *St Joan*. The Society suggested Dr Carpenter, who delivered an excellent presentation on the life, qualities and circumstances of St Joan of Arc and the processes leading to her eventual canonisation. Another speaker at that seminar was Ken Healey, who also spoke at our Christmas lunch in 2012.

Dr Carpenter began by introducing us to Abelard and Heloise. Peter Abelard (b 1079) was of noble family in Brittany, a renowned scholar, philosopher and teacher. Heloise (b 1101) was brought up by her uncle, Canon Fulbert of Notre Dame in Paris. She was clever and given the best education of the time. Abelard became her teacher in Paris, they became lovers and, after her

son was born, Heloise's family forced them to marry against their wishes. They did not live together, and chose to enter religious orders; Heloise eventually became an abbess.

Their early life is known from a manuscript by Abelard "A History of My Calamities" written, it is thought, to shore up his reputation as a scholar and Christian. The manuscript also contains a group of love letters written subsequently, when Heloise was abbess. These are in Latin and are thought to be only a selection made some time after their deaths. Dr Carpenter also explained that a large selection of letter extracts collected in the 15th century by a Cistercian monk to illustrate how to write a letter are now thought to be letters of Abelard and Heloise from the period of their early relationship.

Abelard rejected stoicism, believing that people should express love and compassion. He thought emotions were morally neutral and that one should judge the morality of intention, not that of emotion. (Helen Scanlon).

Sunday 21 July 2013. “Catholic pioneers of the Maitland region between 1800 and 1830: a pre-Institutional Church community”. Dr Michael Belcher.

Dr Belcher has strong associations with the Maitland area. He has held positions within the University of Newcastle, The Diocese of Maitland-Newcastle and ABC Radio in Newcastle. His family has been linked to the area for many generations. He pointed out that there would be a good amount of statistical and other data in his presentation, but that he would try to link in some individual stories and also give an indication of how Catholics, in the area at that time, lived their Faith.

Initially Dr Belcher gave a geographical and historical overview of the area which in the 1820's was known as Wallis Plains, now the Maitland region and the Paterson and Williams River areas. By the 1830s Newcastle had closed as a penal settlement and most of the river flats had been taken up by large landholders who destroyed the ability of small landholders to gain a foothold. Only about 1600 people lived in the area. Of these 612 were Catholics, of whom 88% were men, about 60% were convicts and about 80% were Irish. The implications of these imbalances were important in terms of economic wellbeing, job prospects, marriage prospects and work for children. Single females married quickly after arrival to the best prospect, regardless of religion, and this led to many anomalies and tensions caused by conflicts in the civil status of partners (when a convict male married a non-convict female,

for example). Dr Belcher mentioned many points related to children. One was the conflicting status of children and their convict parents and the complexities of government intervention in the care of children they considered to be at risk. Examples drawn from reconstructing the lives of individuals and families were used to illustrate these points.

For Faith to truly flourish you need community and leadership. This group of Catholics lacked both. They were spread out over a large area with small groups restricted to each large landholding and a more substantial but still small number in what is now Maitland. For most of the period the Penal laws that restricted the faith in England and Ireland applied along with even more restrictive local convict regulations. They also came from a nominally Catholic Ireland that exhibited none of the hallmarks of the conforming and devotional post Famine Ireland with which we are more familiar. There were no lay men or women with the ability to lead and the clergy, when they arrived in the 1820s, were too distant and too flawed to provide effective leadership. The first priest to arrive in the area was in the mid-1830s. For many Catholics a baptism, a marriage, a burial, an education and any form of care even if provided by the Established Church was better than none.

(Michael Belcher and Geoff Hogan)

Apostolic Delegation in Australia

Tom Campbell, an ACHS member in Canberra, has sent a note to remind us that April next year marks the centenary of the establishment of the Apostolic Delegation in Australia. The decree by Pope St Pius X was dated 15 April 1914. On 25 April 1914 this was published by Cardinal Merry del Val, Papal Secretary of State. The first Apostolic Delegate, Bonaventura Cerretti, was appointed to Australia, Tasmania and New Zealand on 5 October 1914. He arrived in Sydney on Monday 8 February 1915. Rockleigh Grange in North Sydney had been acquired as the site for the Delegation, but Cerretti was initially accommodated in the Cardinal's Palace in Manly.

In 1919 the Delegation's sphere of interest was extended to include the island missions of Oceania and the Melanesian Islands. The Sandwich Islands were excised in 1922 and placed under the USA Delegation, and the island of Guam removed to the delegation in the Philippines. Cardinal Gilroy, as a young priest, served at the Apostolic Delegation from 1924 to 1930.

Tom is currently working on a paper looking at the de-Irishing of the Australian church and suggests that the establishment of the Apostolic Delegation was a part of that process, after the Irish-born Cardinal Moran offered to act as a Papal Legate/regional representative for this part of the world. The Pope declined the kind offer and created the Delegation.

On March 5, 1973 Pope Paul VI issued a decree which changed the Apostolic Delegation to an Apostolic Nunciature and the Nuncio transferred his residence to Canberra. The last Apostolic Delegate and first Nuncio to Australia was Archbishop Paro Thus this year marks the 40th Anniversary of the establishment of the Apostolic Nunciature in Australia.

Rockleigh Grange, which housed the Apostolic Delegation, has interesting historical connections. The site was purchased by William Carter, a barrister and future Registrar General of New South Wales, who passed ownership onto his daughter, the wife of the artist Conrad Martens. Martens had settled in Sydney after travelling with Charles Darwin on the *Beagle*.

The original Rockleigh Grange, a gothic style sandstone building, was built on the site by Martens who lived there with his family from 1844 until he died in 1878. Martens was a devout Anglican and a church warden at St Thomas' North Sydney. He carved a font for the church from local sandstone and is believed to have been associated with the design of the original church building. When Darwin published *On the Origin of Species* in 1859, while not agreeing with its thesis, Martens wrote a congratulatory letter to Darwin. Rockleigh Grange was substantially rebuilt when owned by F.B. Larke. The last occupant, before it was acquired by the Catholic Church, was the Hon. John Hughes, M.L.C who made further changes.

Hughes and his extended family were prominent upper-class Catholics. He was connected with St Vincent's Hospital and St Canice's Darlinghurst. He died in 1912.

The property became a Catholic Teachers' College in 1978. In 1991 it became the Vice-Chancellery Building at the North Sydney (MacKillop) Campus of the Australian Catholic University.

In recent years ACHS members have visited the former Apostolic Delegation building and the Cardinal's Palace and have also had a presentation on the Hughes family. (Tom Campbell and Geoff Hogan)

ACHS Melbourne Chapter meeting: Monday, 26 August 2013

The newly-formed Melbourne Chapter of the Australian Catholic Historical Society will hold its initial gathering on Monday, 26 August, from 2:00 to 3:30 pm in the Seminar Room of Dorish Maru College (on the campus of Yarra Theological Union) 100 Albion Road, Box Hill, Victoria. A paper will be offered by Dr. Katharine Massam on "Writing a Missionary Vocation: Spanish Benedictine Missionary Women in Western Australia". If you plan to attend or need further information please contact Dr Larry Nemer: (03)8892 2603 or nemerlarry@gmail.com.

History of the Brigidine Sisters in NSW.

Those with connections to the Brigidine Sisters may be interested in a recently published book written by an ACHS Councillor, Dr Janice Garaty. In this work Dr Garaty covers many details of the establishment of the Brigidine Sisters in NSW. She tells the story of six sisters who arrived in Australia from Ireland in 1883 and established a school in Coonamble in the north-west of NSW. By the turn of the century communities were established in Cooma, Cowra and Cundletown. Dr Garaty discusses some of the qualities and features of the schools they established and of the many individuals, Brigidine sisters and others, who were a part of the story. A review of this book was published in the 14 July 2013 edition of the *Catholic Weekly*. [*Janice Garaty: Brigidine Sisters in New South Wales, UNSW Press, Sydney NSW. (2013)*].

Daniel O'Connell: the first Australian-born Catholic Priest.

In the 21 July 2013 edition of the *Catholic Weekly* there is an article outlining the life of the first Australian-born Catholic Priest: Daniel Vincent Maurus O'Connell OSB. This is a reprint of an article published in the Winter 2013 edition of *The Swag*, written by Peter J Wilkinson. Daniel O'Connell was born in Hobart on 16 January 1825 of Irish immigrant parents. He was professed into the Benedictine Order in Sydney on 8 April 1845 and ordained by Archbishop Polding in 1848. He held a range of appointments, including being the first Rector of St John's College at Sydney University. He returned, on loan, to Tasmania in the 1890's and died in Launceston on 12 September 1901.

Archbishop Adrian Doyle retired as Archbishop of Hobart.

Archbishop Adrian Doyle has retired as Archbishop of Hobart. Bishop Julian Porteous, currently an Auxiliary Bishop of Sydney, has been named Archbishop of Hobart and will be installed on 17 September 2013. We pray that God will bless Archbishop Doyle in his retirement and Archbishop Porteous in exercising his duties.

Obituary

Sheelagh Scahill died recently. Sheelagh and her husband Greg, who is still an ACHS member, frequently attended ACHS functions and were solid supporters during John Luttrell's time on the Council. RIP.

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