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AUSTRALIAN CATHOLIC HISTORICAL SOCIETY
Founded 1940
Under the Patronage of
the
Archbishop of Sydney

GOLDEN JUBILEE CONFERENCE

8th SEPTEMBER 1990

held at

St Benedict's Hall,
Broadway,
Sydney

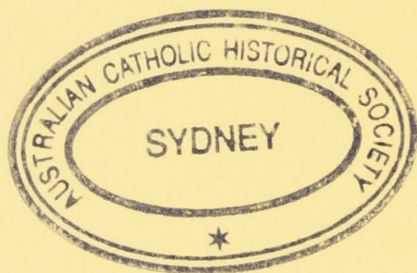
CONFERENCE PROCEEDINGS

Edited by Shirley McGlynn (member)
and
James Maher (member)

Published 1991

This publication is issued to those who attended
the Conference. A limited number of copies are
available for sale.

F.A.



From A.C.H.S. Feb. 1993

The Australian Catholic Historical Society
(Founded 1940)

Patron:

His Eminence, Edward Bede Cardinal Clancy
Archbishop of Sydney

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| Auditor: | Alice Minslow |

OFFICE

All Correspondence to Secretary
Australian Catholic Historical Society
P.O. Box A621, Sydney South, NSW 2000

Phone Enquiries:

- * Brian McAteer, President on (02) 948 1138 or
- * Mike Skennar, Secretary on (02) 759 6980

* Members 1991 Committee

Proceedings published 1991

AUSTRALIAN CATHOLIC HISTORICAL SOCIETY
GOLDEN JUBILEE CONFERENCE
SATURDAY 8th SEPTEMBER 1990
ST BENEDICT'S HALL, BROADWAY

- | | |
|---------------------------|--|
| 9.00 a.m. - 9.30 a.m. | REGISTRATION OF DELEGATES |
| * 9.30 a.m. - 9.45 a.m. | WELCOME TO DELEGATES SETTING THE THEME OF THE CONFERENCE "AUSTRALIAN CATHOLIC HISTORY - A REGIONAL PERSPECTIVE FROM EARLIEST BEGININGS TO 1939 BY THE PRESIDENT OF THE SOCIETY FR JOHN WILKINSON C.M. |
| 9.45 a.m. - 10.00 a.m. | OFFICIAL OPENING OF CONFERENCE BY THE PATRON OF THE SOCIETY HIS EMENIENCE EDWARD CARDINAL CLANCY |
| * 10.00 a.m. - 10.30 a.m. | THE AUSTRALIAN CATHOLIC HISTORICAL SOCIETY THE FIRST FIFTY YEARS by A E (Tony) Cahill |
| 10.30 a.m. - 10.45 a.m. | MORNING TEA |
| 10.45 a.m. - 11.30 a.m. | THE CHURCH IN THE PORT PHILIP DISTRICT/VICTORIA by Fr Frank Bourke C.M. |
| 11.35 a.m. - 12.20 noon | THE CHURCH IN VAN DIEMENS LAND/TASMANIA by Fr Terry Southerwood |
| 12.25 p.m. - 1.05 p.m. | THE CHURCH IN CANBERRA/SOUTHERN DISTRICTS OF N.S.W. by Fr Brian Maher |
| 1.05 p.m. - 1.45 p.m. | LUNCH |
| 1.45 p.m. - 2.30 p.m. | THE CHURCH IN THE SWAN RIVER DISTRICT/WESTERN AUSTRALIA by Fr Frank Bourke C.M. |
| 2.35 p.m. - 3.15 p.m. | EARLY SOUTH AUSTRALIAN CATHOLICS by Sr Margaret Press R.S.J. |
| 3.20 p.m. - 3.35 p.m. | AFTERNOON TEA |
| 3.40 p.m. - 4.25 p.m. | SIDELIGHTS OF THE CHURCH IN QUEENSLAND by Bro Leo J Ansell C.F.C. |
| 4.30 p.m. - 4.50 p.m. | SUMMING UP by Sr Rosa McGinley P.B.V.M. |
| * 4.50 p.m. - 5.00 p.m. | CLOSING ADDRESS by Fr John P Wilkinson C.M., President. |
| 5.30 p.m. - 6.00 p.m. | RECREATION/FELLOWSHIP |

6.00 p.m.

CLOSING CONCELEBRATED MASS WITH FR TERRY PURCELL, P.P. ST BENEDICTS AND
FR JOHN WILKINSON C.M. (PRESIDENT) AT ST BENEDICTS CHURCH, BROADWAY (The first
consecrated Catholic Church in Australia)

- * The paper by A.E. (Tony) Cahill was included in the special 1990 Golden
Jubilee Edition of the Society Journal published in April 1991. The
opening and closing address by Society President Fr John P Wilkinson C.M.
is not included.

CONFERENCE PROCEEDINGS

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OPENING ADDRESS BY THE PATRON OF THE SOCIETY
HIS EMINENCE EDWARD CARDINAL CLANCY
ARCHBISHOP OF SYDNEY

In the first place I would like to congratulate you on your Golden Jubilee. You carry your years very well. Jubilees are wonderful occasions. I am forever celebrating jubilees of priests, parishes, schools and churches. Recently I celebrated the 150 anniversary of the Little Sisters of the Poor. Celebrating anniversary's should not be neglected. They give us the opportunity to pause and reflect on the past. It is so important that we pause and pause frequently because we have so much to learn from the past - the trick is to learn from the past and not live in the past. I think it is probabby easier in reflecting on and studying the past to live in the past - we have to live in the present. We have so much to learn from the past - of the things we should do and should not do. There is great wisdom in the past and in fact this wisdom helps us to handle the present and plan for the future. This Golden Jubilee of the Australian Catholic Historical Society is of great importance as it gives you and it gives us the occasion to pause and to reflect on the past 50 years during which this society was operated and think of the contribution it has made and reflect on what would be missing without it. We would be very much the poorer, I think, if there had not been a Catholic Historical Society and although in comparative terms there may be too few of you in the Society, you do a great service to the church and to Australia in recalling, recording and interperiting the years that have gone before us and all to live in the present and prepare for the future. So again my very warm congratulations on your Jubilee, my thanks and congratulations to those of you who have made a concrete contribution to the recording of the history of the Church in Australia and I wish you every blessing in the years to come. Hopefully you will all be here for the Diamond Jubilee of the Society.

His Eminence then declared the Conference formally open.

THE HISTORY OF THE CHURCH IN VICTORIA
(with some reflexions on writing a history)

by Father D. F. Bourke C.M.

THE HISTORY OF THE CHURCH IN VICTORIA

(with some reflexions on writing a history)

by Father D.F. Bourke C.M.

You all remember your Horace and the immortal lines which I give in paraphrase: _

"There were other kings besides Agamemnon but they are all forgotten. No one sheds a tear for them. No Homer ever wrote about them as he wrote about Agamemnon!"

Our function, as I see it, is a serious one. We are custodians of the memory of important people. They live again, as it were, through our reminders. We can let the fancy roam in the Archives, and as each morning we turn the key to the strongroom we can imagine these dead men and women marching out and claiming attention. I am in the position of young Hamlet - the ghost appears and his message is: 'Remember me. Remember me!' And it was Hamlet himself, who has a few things to say to Horatio:

'O good Horatio
If thou didst ever hold me in thy heart
Absent thee from felicity awhile,
And in this harsh world draw thy breath in pain,
To tell my story.'

It is a responsibility, it is a privilege, to speak of Victoria. There are some things that are special in the history of the Church in Victoria and the first of all is the Goold Museum. Some of you will know personally Father Jack Keaney and perhaps Father Linane. Now the Goold Museum in my opinion is the best ecclesiastical museum in Australia. I am not saying the richest, I am not saying the one with the greatest potential. I am saying, as it now stands, it is a joy and an inspiration to visit.

Attached to the Museum is an Archives which itself has a romantic history of letters rescued from rubbish bins and similar incidents. It is quite true that good Archives accumulate good material. Once it is known that you will take documents that are important, once it is known that you will give them a happy home, people are glad to hand them over to you.

One other advantage is the Advocate's role in history. There is an index to the Advocate; I hope some of you have seen it. It is an indispensable instrument of research. A wonderful index. I have never seen the like. It was made by Father Hannan in his retirement. The seventeen volumes of index cover the first period of the Advocate from 1868 to 1900 and not only is it of enormous value to the history of Victoria, but other States and other Dioceses also are included in the Advocate index - even advertisements!

I do not think anybody who wanted to write a history of the Church in Victoria could really cover every part that has been preserved in documentation - it is of extraordinary richness. So for a researcher to try to cover the whole of Victoria is really too much. When it comes to history, all you ever do is summarise. What is the alternative? How many Religious Orders are there in one Diocese, or in one State, and how many famous Reverend Mothers? You cannot possibly give the list, or you'll end up with a telephone directory.

On the other hand, we are not exactly without resource. What I have tried to do is to summarise by statistics that at least cover the whole area, and then to single out one or two episodes, one or two parishes, one or two communities where certain typical things happened, and give the story of those single things which illuminate the whole sweep of universal statements. So that is what is true I think, of Victoria.

One final observation about all Archives. We sometimes have scholars who become prisoners of their own Archives and cannot see beyond them - beyond the walls, beyond the shelves, beyond the cabinets - and as we all know, most Archives have dark secrets, skeletons rattling away in cupboards. Now it is also true that when you have real trouble, a huge volume of paper is generated and preserved for safety's sake, but when everything is going well, nobody writes any letters. So the historian must break through that barrier of the Archive walls and see the real world outside - the world that never bothered to write to the Archbishop because everything was going well. It is a pity that those in authority don't pat us on the back daily or weekly or monthly to cheer us up. Such documents would sweeten our Archives, but they are uncommon.

I consider that outside the Archives are two very important groups of objects - stones - foundation stones and tomb stones. Foundation stones show what the Catholic people were prepared to build and pay for, and your tomb stones show the devotion of nuns, of brothers and priests and laity. I know it is grievous to see serried graves with little white crosses. There is one at North Rocks Cemetery - very beautiful - a whole row of graves that would make you weep. Sister so-and-so, aged 18, Sister so-and-so aged 25, 22, 26; all these taken in the bloom of their youth, and all that is left of them is a row of crosses. Some that were sent out for their health lived to 100; others did not. But these are individual triumphs of the Cross. Even if the whole world neglected the Faith, these practical souls did not, and dedicated themselves for years, even for half a century or more. When we were launching the book on the West, we were privileged by the presence of Sir Charles Court, who had a very intelligent appreciation of the book, and he said 'I've found one defect in the book; you don't speak about the nuns enough', and then he went on to defend me and said 'Well, of course, they themselves are so reticent when they speak about themselves, that you can't be blamed for not putting them in the book because all the good they did they did so silently'. So there's that side of it too. In the Archives you can have the handicap of being the prisoner and not seeing the broad world outside.

The history of the Church in Victoria depends a great deal upon the civic and political history of Victoria, but much more on the economic history of Victoria. That is specially the case with the Diocese of Sale. Sale, that part of Gippsland, was neglected because you could not get into it or out of it. I think we will find that the first priests who visited Victoria came across from the Monaro area down to the flats around Sale. But, having got into that district, the only way out was to go on to Port Albert, and it was easier to go on from Port Albert to Launceston than to go to Melbourne. The **geography** of Victoria has a great deal to do with the development of the Church in Victoria because the geography was a vital feature in the economic development and the spread of the population.

There are several other notable things about the history of the Church in Victoria. It did not have the long agonies that were the lot of the Church in Sydney. Even from the beginning, it was alive, vibrant, and making enormous progress. Even before gold, the western districts were all ready for flocks and herds. And much later, the cultivation of the potato and the onion explains how some clever Irish settlers saw the potentiality of this in Port Fairy (then called Belfast), Koroit, Warrnambool, and made little Irish settlements there. They were, if you like, economic settlements, not political settlements. They were mixed in with the non-Catholic population, but they were certainly Irish.

It was the same in the town of Kilmore. That district was most favourable to the growth of the potato, and as one Irishman prospered, he sent money to the rest of his family to bring them out, and so it went on.

Gippsland, however, was barred to most human access by the great Koo-Wee-Rup swamp, stretching from the spurs of the Dandenongs to the eastern shores of Westernport Bay. One hundred years ago, it was an impassable swamp; Gippsland developed last as a result.

The other important places depended greatly on gold, particularly Ballarat and Bendigo, and it meant that the population came in thousands and was fairly well off. Melbourne itself owed its prosperity ultimately to gold, although you would need a great deal of public spirit to be prepared to spend as much as the people did spend in their city.

The population had rapidly concentrated, and so it was far easier to deal with than the western plains of New South Wales, where the sheep and shepherds wandered with their flocks. With the concentration you could have a stronger finance and a stronger discipline, and Archbishop Goold was just the man for that.

He had a friendship with Archbishop Polding. They helped each other greatly. The fact that Polding was English and that he was Irish was quite irrelevant. Goold also was a priest under Polding before he became a Bishop and was Polding's own choice. Goold could see the mistakes that Polding fell into, particularly in his dealings with the laity, and Goold would never have that in his Diocese. So he was stern against faction makers, and when some of them presumed to correct him about his duties as a Bishop and when they presumed to write to Rome that he was slack in his duties, Goold reacted with very great strength and vigour. They wanted their names to be kept quiet, and Goold said 'Let's publish the names of these secret assassins.' More than that, he gave facts where they gave vague fancies.

Often you will find one of the most valuable documents in the Archives will be the Bishop's own account of his Diocese, his report for the Ad Limina visit to Rome. Goold went to Rome in 1852, knowing this coterie of malcontents left behind presumed to represent the Australian or Victorian laity. However, Goold took great care with his Ad Limina visit and his report in 1852. I have checked that with other sources of information available, quite independent sources, for example the statistics of Victoria at the time and the figures of the Schools Board, and in fact he could have claimed a higher number of schools if he had chosen.

4.

Another remarkable feature in his report was that he set out, in his business-like way, a whole set of questions for each Parish Priest to answer, as the number of churches he had, the number of people who came on Sundays, the material of which the church is built, the school, the size, the materials, the support it got, the number of children, and so on. These most detailed accounts of each parish were gathered together and signed by each Parish Priest. They are still to be found in the Archives of Propaganda.

Goold was most careful. When the group of laity complained, he had his answers perfectly. Rome seemed to recognise his strength and his straightforwardness, and took notice not only of what he was telling them about Victoria, but also used his services as far as possible in other parts of the Church. They wanted him to investigate things in Auckland, they wanted him to investigate things in Western Australia. He would not go to the West, but he thought it would be far better if somebody else was sent.

There are two distinct periods, I would say, in the history of the Church in Victoria. The first of these is up to about 1870, the second after the founding of the suffragan dioceses-Ballarat, Sandhurst (which of course we know as Bendigo) and much later, Sale. Up till that time, Goold had controlled the whole of Victoria alone and the population of Victoria was larger than the population of New South Wales. I would say that since 1851 and up until about 1890, the population of Victoria was greater than that of New South Wales - the Catholic population also.

Some Bishops, particularly those who were associated with Cardinal Cullen - James Murray of Maitland, Matthew Quinn of Bathurst, James Quinn of Brisbane and Timothy O'Mahoney of Armidale, could not understand how a population more numerous than theirs was controlled by one bishop alone. They attempted then to divide Goold's diocese into five. Goold, with his long and intimate experience of the whole of Victoria, complained indignantly to Rome: "Who has given these gentlemen the right to carve up my Diocese without my consent?" Polding agreed with Goold as they had similar experience. Eventually, when the time was ripe, Goold had two Dioceses created - Ballarat and Bendigo, but a little later, I think also against his wishes, Gippsland was made into a separate Diocese.

Now, once those Bishoprics had been established, Victoria was organised into three, and four self-sufficient areas, with clergy, churches, schools, religious, and reasonable communications each of these Dioceses became strong, particularly Ballarat.

There is a long story of the opening of the Mallee. Of course, the Mallee itself was considered a hopeless wilderness. At the town of Wycheproof there are remnants of a vermin-proof fence coming down from the Murray and stretching across to the South Australian border - excluding a huge area - the Mallee. Eventually, the Mallee was opened up for selection. As the people moved out to claim their own blocks, so the priests followed them. There is a wonderful account of what the Mallee really looked like from a buggy, written by Father Goidanich in his founding of the main parishes of the Mallee.

5.

There were so many prosperous parts in Ballarat that it had strength from the beginning. So too with Bendigo, officially called Sandhurst. And there was a special addition. The first priest who ministered in Sandhurst was the German, Father Backhaus, and he was not only an excellent priest but he was also a great financier. He had an eye to real estate and he made a fortune and put it aside for the service of the Church - the Backhaus estate - and that eventually became available for the Diocese.

But let me tell you a wonderful story about the Backhaus estate. I was surprised when I read it in the Archives in Rome. There was a clause in Backhaus's will that this was not to be available for any Bishop who was a member of a religious order. When this became known to Bishop Reville O.S.A. he immediately wished to resign and so frustrate Backhaus's intention. He consulted Archbishop Carr and Archbishop Carr agreed it would be a good thing - the estate was so rich. Archbishop Carr suggested he consult his clergy also, which Bishop Reville O.S.A. did; the clergy replied unanimously, "Do not resign! We do not care about the money. We want you as Bishop. We will find a way around the will" and so they did eventually, and Bendigo Cathedral, as we now know it 'a thing of beauty and a joy forever' was a result.

The wildest parts of Victoria and of Sandhurst are up in the mountains. It is quite a romantic story to see how the people and their priests all worked together. The priests would only visit every few months, but you had the lay helpers. One famous lady, Miss Murtagh, up in Granite Flat, was almost as good as a priest, and we have the letters from her parish priest, Father Heyden, back to her. Once he addressed her as: 'My dear curate'. She gave the children catechism, prepared them for First Communion, for the visit of the Bishop and for Confirmation.

There is the difficulty when you write a history of a State that the capital city takes over. So instead of writing about Victoria, you end up writing about Melbourne, which is not Victoria, but an important part of it. So too, with bishops. The first three bishops of Melbourne were excellent, some of them even of heroic stature.

Goold himself could compare with some of the best bishops we have ever had in Australia. Carr, his successor, was the perfect gentleman, the scholar, the controversialist, the most eloquent of bishops. He was so genial, such an excellent financier, that the diocese went swimmingly and people forgot their previous founding Bishop, Goold. Carr arranged for his coadjutor with right of succession - a very dramatic choice. It was, of course, Daniel Mannix of Maynooth, and he would eventually overshadow Carr.

So the danger is that if you write the story of Victoria, you will concentrate on Melbourne, and if you write the story of Melbourne, Archbishop Mannix is the only one people think about, and they have forgotten the two grand men before him, especially Carr, with his years of service. It was the geniality of Archbishop Carr, his gentlemanly conduct, his scholarship, that made his people very confident of him. On one occasion, when he was going on his Ad Limina visit, he gave an address in the Cathedral, taking as his text: 'I will give thanks to Thee in a great church, and will praise Thee in a strong people'.

And that is the other characteristic in Victoria, the strength of the laity from the very beginning. There is a reason behind it, I think, but I have no time to develop it.

Among the first premiers of Victoria was Sir John O'Shanassy, and he was the right hand man of the Archbishop. Another was the Government Statistician, William Archer; he was a member of the Education Committee; Dr. A.C. Brownless was later Chancellor of the University of Melbourne. These were immensely loyal, and exercised a powerful influence on the rest of the laity.

The best place to see this is in the Royal Commission of Education in 1881, the printed report takes up one thousand pages; three hundred pages of that thousand are devoted to "The Alleged Grievances of a Certain portion of the Population." There you see the Catholic laity of Victoria standing up unprompted, giving arguments that anybody could be proud to make - the injustice done to the Catholic minority, the disturbance in the minds of so many regarding the bigotry of the legislators, and a fixed determination not to yield, but if necessary to pay themselves for the whole of education.

So that explains the foundation stones, that explains the tomb stones. The rest you can find in the Archives and in the Index to The Advocate - and in much briefer form in the book already written on the Church in Victoria.

An edited version of a paper delivered by Father D.F. Bourke, C.M. M.A., M.Ed., D.Ph. at the Golden Jubilee Conference of the Australian Catholic Historical Society, 8 September, 1990.

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March, 1988.

THE CATHOLIC CHURCH IN NINETEENTH CENTURY TASMANIA

by

Father Terry Southerwood

The first priest to visit Van Diemen's Land (Tasmania) were two French explorers with the D'Entrecasteaux expedition in April 1792. Fr Ambroise Pierson and Canon Louis Ventenat, as official chaplains to the expedition, would have celebrated some kind of liturgy, probably the Mass, during the months they spent doing scientific work around the south coast of the island. Also, it was their task to see to the spiritual and moral health of the men (and one woman disguised as a man).

The second Catholic priest to live in Tasmania was Fr James Harold, an Irish convict sent to Hobart Town in 1805, barely a year after Lt-Governor David Collins had founded the European settlement at Sullivan's Cove on the Western bank of the Derwent River. Although the priest has no permission to celebrate Mass, it is likely he would have exercised a clandestine ministry, even a sacramental one, to fellow Catholic prisoners.

Fr Jeremiah O'Flynn, the well-known Irish Cistercian, celebrated the first publicly-recorded Mass in the colony, following his arrival in transit to Sydney. This was on October 21st 1817.

The story of the ministry of Philip Conolly, Australia's first Vicar-General and Tasmania's first permanently-appointed priest, is told in my book: Lonely Shepherd in Van Diemen's Isle, published in 1989.

Fr John Joseph Therry, who came to Tasmania as Polding's Vicar-General in 1838, did not intend to stay long, but only to patch up trouble caused by the quarrel between Fr Conolly and the so-called "Friends of the Roman Catholic Religion" over Church land and the chaplain's own personal property, claimed unjustly by the lay coterie.

However, assured of a Salary of 300 pounds a year, Therry decided to stay - and worked for six years, with great energy and enthusiasm among Catholic convicts, soldiers and the few free settlers in Tasmania. He fought valiantly for the rights of Catholic children to receive instruction in their Faith, struggled for religious freedom (unsuccessfully) for Catholic orphans, and built St Joseph's Church in Hobart Town.

My book, The Convict's Friend, on Tasmania's pioneer bishop (Robert William Willson) describes and analyses the impact of a very great man on the early Australian scene.

The rest of this paper will focus on the period 1866-1900 - the major part of the episcopate of Tasmania's second prelate, Bishop (later Archbishop) Daniel Murphy.

Bishop Murphy arrived in Hobart with his nephew, Fr Michael Beechinor, on April 17th 1866. Born at Belmont, Cork, on June 15, 1815, he was ordained from Maynooth on June 9, 1838. After twenty years as Vicar-Apostolic in Hyderabad in India, Murphy was appointed to the See of Hobart where he ruled for the next 41 years.

Murphy's greatest contribution to Tasmania was the introduction of Presentation Sisters from Ireland. His own sister, Mother Xavier Murphy, arrived in the colony with another nephew, Fr Daniel Beechinor, four professed nuns and five postulants, on October 30, 1866. They stayed at Richmond until their convent in Hobart was ready for occupation, on January 6, 1868.

The new bishop struggled against Abolitionists who advocated repeal of the 1862 Church Act whereby the Catholic Church received an annual grant of 3,466 pounds from public funds.

Murphy organised massive petitions against the State Aid Commutation Bill on the grounds that the abolition of such funding would bring serious evils to religion, education, and morality, under present circumstances in Tasmania. Instructed by Murphy, the Vicar-General, Fr Dunne, led a deputation of leading Catholics (Balfe, Hunter, Sheehy, Regan, Johnson, Bateman, Daly, Howard, O'Reilly, and Dr. Hall) to lobby the Colonial Secretary against change. After harsh public dissention the State Aid Commutation Bill was passed by both Houses of the Colonial Legislature in August 1868. The Catholic Church received a lump sum of 23,106 pounds in debentures, to be invested "for the permanent endowment" of the Church in Tasmania. The interest from this sum, however, was considerably smaller than the annual cash grants received for the past seven years.

Loyalty to the British Crown was engendered by this Irish prelate. With ten of his clergy he attended a reception for the Duke of Edinburgh in 1867 and was thanked by the prince for a loyal address. The following year Murphy preached in St Mary's Cathedral against the Fenian movement after the attempted assassination of Alfred by a Sydney Catholic Irishman. While assuring the Queen of his "strongest sympathies with the royal sufferer", he forbade Tasmanian Catholics to become Fenians.

Murphy's Lenten Pastoral for 1868 indulged in a long tirade against taking part in non-Catholic worship and the evils of mixed marriages. He admitted that some of the elder members of his flock openly violated the prohibition against "communicatio in sacris" and warned that they exposed themselves to "severe penalties".

The Bishop left Hobart on October 8, 1869 to attend the First Vatican Council in Rome. He penned a pastoral letter from the Eternal City, on February 11, 1870, assuring his flock that the Council would "extirpate the fatal errors of the day". He lamented that the Holy Father had been sacrilegiously "robbed of the largest and most flourishing provinces of his dominion" Pío Nono himself sent a message to Tasmanian Catholics, "among the most distant of his ten score millions of devoted children". Fr Dunne was ecstatic at "the signal happiness of receiving the message of affection and encouragement, so cheerily spoken to us by the Infallible Vicar of Christ".

On March 17, 1871 the Bishop arrived back from Rome. Joshua Moore's Prince's carriage, drawn by four greys, was waiting for him on the jetty. Teachers and children from the schools marched in front of the vehicle, followed by a large crowd carrying banners and flags. The Cathedral bell tolled as Murphy kissed a crucifix and mounted an episcopal throne hung with a portrait of Pope Pius IX. He told the people he had voted at the Council "as nearly all the bishops did". Although the Pope was now in distress in prison, he had not the slightest doubt that the pontif would be "restored to his sovereignty". On October 23, 1871 the beleaguered Pope himself wrote, thanking his Hobart bishop for defending "the outraged rights of the Church and of this Holy See". He was consoled by the loyalty of Murphy who had given him "delight and courage in our present troubles".

One of the most important meetings in the history of Catholic education in Tasmania, held in St Joseph's Church, Hobart, on September 22, 1872, drew up a petition for Government aid to be restored to Catholic Schools. The Anglican Church News supported the move, commenting that the Catholics had faith in their own cause and would carry the day. They wanted "more than intellectual discipline and polite literature in the training of youth".

On April 5, 1873 the Catholic Herald claimed that a massive spirit of intolerance existed in official quarters in Tasmania. The paper based this charge on the fact that of 342 bounty migrants brought to the Colony by the Government, only thirty were Catholics. The Immigration Board was chided for preferring German settlers to those from the British Isles. Somewhat

prejudiced itself, the paper noted: "They did not appear to be superior to our own English-speaking race in any desirable quality of body or mind, and (we) cannot even guess why these men from Germany were selected and sent to us, but on the simple and only grounds of their being Protestants".

The social inferiority of Tasmanian Catholicism was highlighted in the Press in May, 1873. Catholics, as a body, were poorer and less influential than others. Of the 200 magistrates on the island only five were Catholics, although almost a quarter of the total population belonged to the Church. Of the 64 coroners not one was a Catholic. Although "much below the influence that money gives", they were urged to use the ballot box to get their co-religionists into positions of political and civil influence. The official census of February 7, 1873 showed that 22,091 Catholics made up 22.24 percent of the colony's population.

Bishop Murphy encouraged the growth of a Catholic "establishment" class during the governorship of Sir Frederick Weld (1875-1880). Educated by the Jesuits and noted for "unpretentious piety", this weekly communicant, with his own private chapel at Government House, welcomed the higher clergy to his home. Despite residual bigotry in some areas, Catholics became more socially acceptable, even though only a few families (Mahers, Kelshs, Ropers, Hunters, Kellys, Balfes and Halls) were considered part of the establishment. The Catholic Governor and his lady frequently visited the Presentation Convent and patronised Church bazaars.

During 1875 the deterioration of the cathedral structure meant that it had become unsafe "for people to assemble within its walls". Many parishioners abandoned the church in its "dangerous condition" and it closed on May 28, 1876, to be demolished and rebuilt. Dr. E.S. Hall, the Bishop's Churchwarden, complained that up to 40,000 pounds "of the liberal contributions" of Tasmanian Catholics had been thrown away by mismanagement. Henry Hunter, the supervising architect must take some blame for the scandal. This cathedral which lasted only ten years surely must hold the world's record for such a brief life span.

The prelate who entertained royalty and became a favourite at Government House, has earned fame in the civil history of Tasmania for his role in helping to avert a minor civil war. The Governor sent a long report to the British Government which praised the bishop for intervening to prevent bloodshed during riots in Hobart caused by an apostate Canadian priest, Pastor Charles Chiniquy. On June 27, 1879 Bishop Murphy appealed to his people through the daily Press to keep away from the Town Hall where Chiniquy and his followers ridiculed his former beliefs, trampled on consecrated hosts and impugned the honour and chastity of Catholic clergy and women. Murphy wanted to avoid "rioting and bloodshed". Urgent measures, amounting to a state of virtual martial law, were taken to try to preserve the peace, as 250 special constables were sworn in to augment baton-armed rural and city police; volunteers were called out on military service; the artillery, 140 strong, marched through the streets with two 32 pound howitzers and five rounds of ball cartridge issued to each man; and the rifle regiment was also served with ammunition. The total volunteer force was 439.

At the Domain, where armed Catholics met to plan their assault on the Town Hall (70 Orangemen were stationed there), the Bishop made an impassioned plea to stop the inevitable riot. Many refused to heed him, but the majority accepted his call not to place their lives in jeopardy. He then blessed the crowd which dispersed after cheering the queen, the clergy and Ireland. Although 4000 gathered outside the hall, thanks to the bishop's intervention there was no bloodshed, although eight Catholics were charged with "riotously and tumultuously assembling together to the disturbance of the public peace, and unlawfully and with force, damaging a public building. Others were arrested for assaulting constables. A High Mass of reparation and triduum were held in St Joseph's Church to amend for "the atrocities committed against the divine Presence in the Holy Eucharist...by a wretched apostate".

Fr William Dunne, the Vicar-General, was savagely attacked in a pamphlet circulated during 1879 by Thomas Sheehy, a prominent Hobart solicitor. Dunne was accused of persecuting priests and "heartlessly domineering over them with a rod of iron". Eleven priests and a hundred laymen signed a statement defending the "devoted priest" who had worked in the colony for close on forty years. The assertions were condemned as petty, spiteful foul and calumnious".

In 1881 Hobart Catholics were scolded for failing to contribute towards "the decent support" of their pastors. The 5,500 Catholics of the city gave only seventy pounds in Easter dues for the support of four priests. Although State Aid had virtually ceased, many members of the Catholic community gave "but the merest trifle or nothing at all". While the clergy were inadequately supported, the debt on the cathedral stood at three thousand pounds.

Feelings ran high in the north of the island in July 1883 when Dean Daniel Beechinor alleged that the matron of the Launceston General Hospital burnt Catholic bibles and other devotional books. The cleaner, George Campbell, reported that he had seen her pour oil on the fire "as if to secure their destruction more effectively". The Dean produced three witnesses to this "outrage", but the matron replied that what she did "does not concern any servant in the hospital nor any priest outside it". The Tasmanian Catholic Standard, not to be outdone in bigotry, commented: "Of course every Catholic believes that the Protestant Bible is both adulterated and mutilated".

The Church became involved in politics during the 1880's. On August 25, 1886, priests at the two city churches announced from their pulpits that a meeting would be held in the rooms of the Catholic Young Men's Society "to take measures for promoting the return to Parliament of good and suitable men as our "future legislators". The meeting was held after vespers and, despite some "diversity of opinion", it was decided to support two Protestant candidates, G.P. Fitzgerald and Mr. Gellibrand.

By 1887 the number of Catholics in Tasmania reached 26,000, served by 24 priests and 37 nuns. Children in Catholic schools numbered 1,600. Four years later the Catholic population had dropped to 25,000 in 21 parishes. At this stage the diocese had one boarding school, four "superior" day schools and 19 small primary schools.

In July 1887 a "Catholic Defence Association" was formed to criminally prosecute the Rev. Charles Price, a Congregationalist minister in Launceston, for foul and malicious libel on convents". The reverend gentleman had publicly claimed that Catholic Convents were "abodes of vice".

Sister Francis Xavier Beechinor, Lady Superior of the Presentation Convent, Launceston, and niece of the Bishop, filed a criminal prosecution against the minister. Price swore an affidavit before the Chief Justice that he had "on all convenient occasions, exposed the errors of the Church of Rome" and that convents should be swept away because they had no right to exist in the British dominions. He was acquitted when he denied that his generalised charges applied to any convents in Tasmania.

Hobart was raised to the dignity of an Archiepiscopal See by Pope Leo XIII on August 3, 1888. The following month a cable from Rome intimated that the Holy See intended to make Launceston a separate diocese. A majority of the clergy objected when Murphy tried to make his nephew, Daniel Beechinor, Co-adjutor Bishop in Launceston. The Church was already too tightly controlled by the nepotism of the Murphy-Beechinor families. Beechinor himself wrote to the Cardinal Prefect of Propaganda, outlining his own qualifications for the post, but Kelsh translated a petition on behalf of the priests to block the episcopal appointment. The Editor of the Tasmanian Catholic Standard argues that the colony was too thinly populated to support two dioceses, adding: "It would seem more politic to keep 30,000 Catholics in one diocese than by the erection of a Northern See". Rome was urged to abandon the project.

The decade of the Eighties ended with a sharp controversy which split the small Catholic community when 14 of the colony's 22 priests publicly opposed their Archbishop. Murphy, advised by Dan Beechinor, tried to push through Parliament a Bill to amend the "Church of Rome Trustee Act". An Act as early as November 27, 1837 provided that Church property be vested in three trustees to be elected by a majority of seat holders in every parish. This was repealed on August 11, 1863 and the Bishop was empowered to appoint and remove trustees, but it did not give him the power to "dispose of any Church property by sale, mortgage or otherwise. Matthew Clarke, a young Launceston solicitor, at Beechinor's direction, framed an amendment by which the Archbishop would get what the priests considered to be "autocratic control" over all Church property administered by private trustees. Dean Beechinor denounced from the pulpit Catholics in Hobart who opposed the Bill which passed the House of Assembly but was rejected by the Legislative Council. In Hobart, a meeting of lay Catholics, headed by Edward Mulcahy, petitioned the Legislative Council, claiming that the Bill, although vitally affecting the interests of the Church, had been introduced "without the concurrence and assent of the general Roman Catholic body, either clerical or lay, having been obtained or even sought for". It was further claimed that at a meeting, organised by Beechinor in Launceston, "two poor ignorant men so greatly promoted the unanimity of the meeting by the exhibition of clenched fists to anyone who ventured to speak on the other side".

Patrick Delany, a scholarly ex-professor at All Hallows' College, Dublin, was appointed Coadjutor Archbishop of Hobart on August 1, 1893. He appealed to Rome to be "exonerated from accepting the proffered dignity, even though the briefs for his consecration had been despatched from the Propaganda". Delany was not happy with the nepotism in the diocese. However, his request was refused. On arrival at the cathedral he began a house-to-house visitation of the parish and found it to be in a "deplorable" state spiritually. He wrote a number of articles on social unrest in Fr. O'Mahoney's penny weekly, *The Monitor*, founded in Launceston on April 7, 1894. Delany was concerned that Catholic workers were particularly hard hit by the depression of the Nineties. He called for an unlocking of the land whereby vast properties in Tasmania were held by a few wealthy families.

When Daniel Murphy celebrated his golden jubilee as a bishop, the event, on October 25, 1896, was hailed as "unique in the history of Australia". Viscount Gormanston, the Catholic Governor, sat in the cathedral sanctuary, together with Cardinal Moran of Sydney, Archbishop Carr of Melbourne, Archbishop Delany, and four other bishops. Six priests came from other colonies and 17 from Tasmania. The walls were "draped in a very artistic manner by the ladies of St. Mary's Convent". At the time of his consecration, on October 11, 1846, Murphy was the youngest bishop in Christendom. When he celebrated sixty years as a bishop in 1906 he was the oldest prelate in the world.

Although the vast majority of his people were uninfluential workers in the towns and farm hands in the bush, the Archbishop moved easily in the rarified circles of "polite" colonial society. On the best of terms with a succession of Governors, three of whom were Catholics, he frequently graced Government House receptions and soirees. On one occasion he refused to shake hands with the Prince of Savoy in the drawing room at Government House. Savoy's Victor Emmanuel had invaded the papal territories.

Archbishop Murphy impressed scientists at the Australasian Science Association Congress, held in Hobart on October 1, 1892. The Astronomer Royal for Victoria, Professor Ellery, praised his erudite grasp of his subject in a paper entitled "Solar Phenomena and their Effects". He was elected a Vice-President of the Astronomical section of the Association and lectured in Brisbane in 1895 and Sydney in 1900 on the conservation of solar energy.

Murphy's main role in the developing pattern of Tasmanian social life focused on his struggle to promote a separate Catholic system of education when State Aid was removed from denominational schools. His success, due largely to Religious recruited from Ireland, ensured the ultimate maintenance of diversity in education within a pluralistic society. For him, a purely secular system of education was morally disastrous with the "shaking off of all control, a disregard for authority and indifference for religious practices".

In 1872, following the cavalier rejection of his petition to the Governor-in-Council and Parliament for justice in education, the determined Irish Churchman bared his political teeth, strongly urging his people (23 per cent of the population) to use their numbers to defeat any candidate for Parliament "not favourable" to their cause. His place in Tasmanian history is assured, for he stood firm at a crossroads in the colony's progress, leading a small, poverty-stricken flock to repudiate and challenge the values of a powerful secular-liberal State seeking to impose a monopoly in education. In effect, whether he fully recognised it or not, his refusal to compromise secured the ultimate survival of true literal values, for the State did not gain complete control over community education.

The decision to go ahead with a Catholic system of education by a struggling community of labourers, miners and rural proletariat, welded together a minority religious and social group willing to make tremendous sacrifices for a conscientiously held principle.

In the last two decades of the nineteenth century, Tasmanian-born and Irish-Tasmanian Catholics emerged as a significant factor in the development of patriotic, nationalist consciousness within the overall community. This nationalist sentiment assumed a sharper anti-British stance in the light of the mother-country's foreign policy and treatment of Ireland. A strong reaction followed attempts by a wealthy Anglophile section of the Tasmanian community to make the colony more like an English class-structured society. The Catholics, mainly unskilled workers and wage-earners quickly adapted to an egalitarian, democrat style which deplored the patronising attitude of Britian.

Emphasising the uniqueness of their own environment, Catholics in the 1880s and 1890s played a vital part in the rise of the Labor Party and were deeply involved in the radical class struggle in the wake of the collapse of the great strikes. In the prevailing mood of frustration which followed the sudden and unexpected economic collapse, Catholic workers and unionists channelled their energies into helping to shape the labour movement in the colony. Spurred on by priests such as O'Reilly, O'Regan, McKernan, the Murphys and the O'Callaghan brothers, the Irish-Tasmanians strongly opposed wealthy landowners and businessmen who favoured a policy of conservative attachment to Britian. With the Monitor as their organ, they provided much of the stimulus for nationalist feeling which developed as a reaction against "establishment" groups and their close links with Mother England.

Dean Beechinor advocated a system of land nationalisation while Fr. John O'Mahony supported the Protestant Labor-backed candidate in the elections of December 1893. Such clerical support for Allen McDonald was "the start of the participation by the Tasmanian Catholic community (in Labor politics) which was to have an important bearing on the Party's fate in later years.

Sociologically, Tasmanian Catholics started as outcasts in a strange land - with very few exceptions, convicted prisoners, concerned primarily with survival in a harsh penal climate. Apart from a minority of Irish priests, the later free settlers found no intellectuals and few political leaders. A feature of Catholicism within colonial Tasmania was its Irishness. The Catholic papers, little better than Irish nationalist organs, seemed more concerned with the plight of Ireland than anything else. Yet it was this Irish nationalism, as much as working-class status and common faith, which kept the Catholics united. They were numerous enough to stay together and develop a sense of identity, born partly out of feelings of social inferiority and partly from resentment towards a ruling clique - a landed, Protestant, pro-British upper class.

Towards the end of the century Catholic self-reliance and real emancipation began to stem from limited political triumphs of a religiously-motivated social group. Probably the most able Catholic Tasmanian in public life, Christopher O'Reilly, was elected to the House of Assembly in 1871. The popular red-headed Irishman, Giblin's first Minister of Public Works, laid the foundations in this portfolio "for well over a generation". The real ruler of the racially-mixed mining districts of the North-East, he was installed as a Knight of the Order of St Gregory on May 25, 1885.

O'Reilly's brother-in-law, John Donnellan Balfe, served as a member of the House of Assembly almost continuously from 1857 till 1880. An impressive speaker and journalist, he was assured by Bishop Willson in 1863 that by good judgement, in a comparatively short time, he would be raised to his "proper position". As one of the most striking figures in the early Parliaments, he orchestrated Giblin's success in his five-year period of ministry.

Such successful Catholics, however, were few and far between as the century came to an end. The more energetic and ambitious members of Murphuy's flock emigrated to greener pastures in mainland colonies and the Church stumbled through a period of slow decline. A bright ray was the promise made to the Archbishop during his third Ad Limina visit in 1892 of a band of young Irish student-priests to come and work in Tasmania at the conclusion of their studies. Their apostolate would bear fruit in the early years of the new century.

This is an edited version of Fr Southerwood's paper.

For full details of the earlier periods of Fr P Conolly and Bishop R W Willson you should read "Lonely Shepherd in Van Diemen's Isle - A Biography of Fr Philip Conolly" \$10.00 per copy and "The Convicts' Friend - Bishop R W Willson" \$30.00 per copy. Both books are available from Fr W T Southerwood, Catholic Presbytery, 275 Sandy Bay Road, SANDY BAY TAS 7005

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THE CHURCH IN CANBERRA A.C.T. & SOUTHERN N.S.W.

by

Father Brian Maher P.P.

Father Brian Maher P.P.

THE CROSS RAISED OVER THE SOUTHERN ROAD

The building of churches may not be an index of progress in Christian virtue, but taken cautiously, it can be a guide to the relative strengthening of Christian community life. As the colony of New South Wales expanded in wealth and population, so also did the Catholic faith become planted in the colonial soil. The major thoroughfare in the colony was then the "old southern road" often called the "old Argyle road" or the "Port Phillip Road". Catholic churches, chapels and schools soon began to appear on this southern axis linking Sydney and Melbourne. While some were only temporary slab chapels cum schoolrooms, others were handsome stone churches. They proclaimed to the new immigrants, settlers and the gold seekers who followed later, that Christ was here too in this strange southern land. The cross above each building spoke eloquently.

The following list of church buildings at locations along or close to the southern road shows that external evidences of religious adherence at "up-country" places did not lag far behind the big city centres. Temporary buildings are marked (t), and the year of opening indicated:

| | | | | | |
|--------------------|------|---------------|----------|-----------|----------|
| St, Mary's, Sydney | 1836 | Camden | 1859 | Yass | 1843 |
| Campbelltown | 1834 | Berrima | 1840 (t) | Goulburn | 1849 |
| Liverpool | 1841 | Sutton Forest | 1856 (t) | Albury | 1854 (t) |
| Appin | 1841 | Marulan | 1859 | Kilmore | 1849 (t) |
| Burraborang | 1843 | Bungonia | 1849 | Melbourne | 1845 |

It had been as late as 29 June 1836 before the St. Mary's Chapel at Hyde Park, Sydney, had been dedicated and opened. At the other extreme of the South Road, a chapel dedicated to St. Francis of Assisi was opened in Melbourne on 23 October 1845. Between Yass and Melbourne, the only Catholic assemblies were at a rough slab chapel in Albury (1854) and a rough school cum chapel at Kilmore (1849). An interesting reference to a Catholic chapel under construction at Jugiong (the reference may be mistaken for Yass) was made by Lady Franklin on her overland journey from Tasmania in 1839; her diary indicates there was a church being built in Jugiong in that year, but the existing church there can be traced only to the work of Father McAlroy in 1860.

An interesting episode along the old South Road has come to light in the diary of an immigrant woman for the months of February-March 1843. Sarah Davenport was travelling with her two children to join her relatives at the Ovens River. She was accompanying a quarrelsome family, Cunningham, from Jugiong towards Albury when :

an aged genteel man came up to us leading a lame horse as i perferred walking as the roads was so rough we soon got in conversation, this gentleman and me i soon saw thair was a kind of awe or restrain manefest among our traveling company, i could not tell why we chatted away upon religion history and other things till we camped at night at a farm house i think thair name was Redman the lame horse was put in the stable and the gentleman was put in the best parlour as we had traveled together all day i must go and have supper and my 2 little boys wich i did very willingly but i was surprised to hear them call him reverend it was the reverend Terry he traveled with us till mid day next day i was sorrey to part with his company as while [he] was with us thair was peace (1)

2.

This story brings to mind again that Father Therry had his grazing station near Billabong Creek (Holbrook district in New South Wales) a place redolent of early Catholic history. It was presumably near this area that Father Therry left the travelling party along the old South Road in order to inspect his grazing holding or to visit Catholic families along the way. In the years since 1838, when Father Therry was moved to Tasmania, he made several such unpublicised visits and his memory was certainly revered in the areas of the south.

FATHER THERRY'S MISSION IN SOUTHERN N.S.W.

From 1833-1838, Father Therry ministered to perhaps a thousand scattered Catholics in County Argyle and County Murray. The intensity and magnitude of this rural missionary activity deserves greater recognition. Even to-day, families in rural districts remember with pride that Father Therry visited their ancestors' homes, and baptised, married and buried them.

His turn to the south probably began with his meeting with Father Ullathorne. When Father Ullathorne arrived in 1833, Father Therry went rapidly to meet him and explained to him the factions in the city, the colony, and among the Catholic people. Father Ullathorne replied:

"No, Father Therry, if you will pardon me, there are not two parties. There were two parties yesterday. There are none to-day. They arose from the unfortunate want of some person carrying ecclesiastical authority. That is at an end. For the present, in New South Wales, I am the Church, and they who gather not with me, scatter. So there are no longer two parties. "

(2)

So Father Therry began to avoid the city area and concentrated up-country around Campbelltown. Already a church was in preparation at Campbelltown (opened 1834). His baptismal and marriage registers of 1833 show visits to Yass. In September 1835, Bishop Polding arrived and immediately appointed Father Therry as pastor at Campbelltown. From there he began an intensive pastoral visitation of southern New South Wales.

EXAMPLES FROM FATHER THERRY'S DIARY:

1833: 2 - 14 August he visited Bong Bong, Goulburn Plains,
Yass and Lake George

The first Mass was celebrated at Goulburn on 3rd August, 1833 in Matt Healy's Inn (that site is now the National Trust property "Riversdale"). That Mass could well have been celebrated, not in the present main building, but probably in the old stables.

1834: In January and August he made visits, each over two weeks, in the south.

1835: When Polding had arrived, following his appointment at Campbelltown, Therry did an extensive circuit through Goulburn, Monaro and Braidwood.

1836: 20 May - 18 June, he visited Bungonia, Molonglo, Goulburn and Bungendore.

: 23 October - 9 November, Goulburn, Yass, Gunning

3.

1837 : 27 February - 21 March: Goulburn, Yass, Bowning, almost up to Boorowa; back home for Easter.

: 25 - 26 April : Back down to Goulburn

: 4 June - 8 August: Lake George, Bungendore, Braidwood, Gunning, Yass, Goulburn (and through the modern-day Australian Capital Territory)

: 2 - 22 October: Braidwood, Goulburn.

1838 : 12 January - 4 March : before proceeding to Tasmania - Michelago, Maneroo, Goulburn

TOTAL : About six months on tour between September 1835 and March 1838.

His estate at Yarra-Yarra, or Billy Bong, later called Germanton, now called Holbrook, a grazing lease, was gazetted on 1st February, 1837, with 800 cattle, in the name of Rev. John Therry. A fuller account of this episode can be found in a very interesting book, Margaret Carnegie's "Friday Mount". (3)

On 27 August, 1838, Bishop Polding rushed to Yass to lay the foundation stone of a church. He wished to circumvent a local Catholic, Cornelius O'Brien and his brother Henry, from building a church on their land which had been arranged with Father Therry. He wrote:

"The trustees of the chapel, who are they? Their names have not been sent to me for approbation. I have not seen the plan, the specification. I only know by the public prints that a chapel is to be built there. All these particulars ought to have my sanction."

(4)

The church established by Bishop Polding in 1838 still exists and has been in continuous use; it opened, probably by 1841, certainly by 1843, as St. Augustine's, Yass.

When it came time to bless the foundation stone of Goulburn Church in 1841, the site chosen by Bishop Polding was considered unsuitable, very exposed and high on a hill. The local newspaper says Father Therry was expected to be there. Whether he was has not been established. The church was built on a new site.

THE MINISTRY OF BISHOP/ARCHBISHOP JOHN B. POLDING

Bishop Polding arrived September, 1835. He came, an Englishman nurtured in the Benedictine community, from an England which still did not have a restored hierarchy. He came as Vicar Apostolic, not as an Ordinary. He was not entitled to erect parishes with permanent pastors. He knew the English pattern of a country divided into 'missions' e.g. the "London mission" the "Birmingham mission", in which churches were called "chapels" and in which clergy had no stability of appointment. Furthermore, Bishop Polding had a vision of a Benedictine mission with an abbey centre, from which would go out missionaries to evangelise and to which they would return for spiritual sustenance. It is well known that the abbey was not completely successful in the colonial situation and that the concept of the "flying gang" of missionaries was impractical in the local conditions; but that is hindsight.

Bishop Polding established three 'missions' in the new southern districts of New South Wales :

| | |
|--------------------|------|
| Yass Mission | 1838 |
| Goulburn Mission | 1840 |
| Queanbeyan Mission | 1842 |

On this structure, with resident priests in the years indicated, a network of Catholic communities was organised, extending right down to the Monaro (then called Maneroo), up into the highlands and down as far as the Murray River. The Monaro Mission, based on Queanbeyan, served the South Coast of New South Wales and the highland/tableland regions (Maneroo).

The Yass-Goulburn Missions (sometimes called together Argyle) became the basis of the original Goulburn diocese in 1867, but the territories of Monaro Mission came into Goulburn diocese only in 1918, when the new territory of Wagga Wagga diocese was surrendered, at its south-west limits, by Goulburn diocese, which was canonically erected in November 1862. The agitations and anti-Benedictine movement of the years 1857-62 in Sydney and the colony, spelt the end of Polding's dream of the Benedictine Mission, but the terminology remained. It is noteworthy that as late as 1861, a pamphlet was published with the title *Rise and Progress of the Yass Mission*. (5) Some years ago, that very interesting pamphlet was reprinted in facsimile, and it contains, apart from a few potted biographies of the clergy - McAlroy, Bermingham, and Bishop Polding, the subscription lists of eight district churches which McAlroy and Bermingham founded. A parish history, titled *Memories of Yass Mission* (6) tells the story of that establishment at Yass and its connection with the country districts further out.

THE PASTORAL TOURS OF BISHOP POLDING

The excellence of Bishop Polding as a missionary Bishop can be discerned in the *Benedictine Journals of St. Mary's, Sydney*, and in the very useful study, *Bishop in the Saddle* by Barney Dowd, Sr. M. Gregory Forster, and Sheila Tearle. (7)

A selective examination of this article, supplemented by several other sources, isolates Polding's journeys in southern New South Wales. From August 1838 to July 1869, he made 23 separate visitations in the Southern districts, some over a few days, but also some over several months. This extraordinary achievement was compressed between visits to other areas in the west and northwest of New South Wales, to Moreton Bay, South and Western Australia, Tasmania and several journeys to Europe. A few interesting points are noted here:

"August 1838: I went to Yass on horse-back 190 miles in five days. I laid the foundation stone of a church of St. Augustine. I proceeded beyond the limits of the colony - at Mt. Bowning, for the first time I saw the native graves. So as the natives had taken the lower range, I selected the higher for the same purpose (i.e. he consecrated a cemetery). I reached the Jugiong Creek and for the first time beheld the waters of the Murrumbidgee, a beautifully clear English-looking stream. I cannot tell you the sensation with which I contemplated this river, the first I had seen meriting the name since I left England."

August 1840: Confirmation at Goulburn. A protestant boy climbed on the roof of the slab and bark hut serving as a church. He called to his companion: 'Come here, come here, and see a cove with the most comical hat you ever saw!'

February, 1848: Gundagai. 'On Saturday evening we began hearing confessions about 5 and went on till midnight'

5.

May 1850 : During the course of one day they were obliged to pass over the same river eleven times and on each occasion the water was higher than the girths of the saddle.

Wednesday, 24 February, 1858: At Albury: Songs and hymns were sung in their native tongue by German residents; Fr. Con Twomey, who had arranged this welcoming feature, singing along with them in German. "

In August, 1862, at Albury, in a letter to All Hallows College, Dublin, Con Twomey, the parish priest, writes:

"His Grace the Archbishop, in company with Father Hanly of Yass, visited Albury on the 18th June. Confirmation was given on the 22nd. On their arrival at the Church gate, which was at night, the German young ladies went in procession with lighted candles in their hands into the Church, which looked brilliant on the occasion. The Archbishop, after a short address, returned to rest; indeed he wanted it, as he had travelled 400 miles from Sydney to this town."

On the following Tuesday, Albury was again in the limelight, as the Bishop of Melbourne, who was on visitation throughout his diocese, came across the Murray to meet him - the Archbishop.

November, 1863 : Bishop Polding's Visit to Grabben Gullen

Mary Durack in Kings in Grass Castles ⁽⁸⁾ described this visit:

"A contemporary wrote of John Polding that 'no monk ever looked more of a monk than he with his benign, loveable countenance, the trailing, grey hair tumbling down his neck like snow, the deep-set blue eyes, the mouth showing power and patience and an almost terrible rectitude ...

For one memorable fortnight this venerable figure and his little retinue had made their headquarters with the Costello family of Tea-tree Station, near Grabben Gullen, and Catholic families for many miles around gathered to meet him and share in the religious rites and general festivities. Mass was celebrated daily on the homestead verandah; there was much delayed Baptising and Confirming of bush-born offspring and finally the presentation to the Costellos of a water-colour portrait of His Grace which hung ever afterwards in a place of honour in their home."

Sadly, later on, after the family had moved to Hillston, that portrait was burnt in a fire which destroyed their home.

Polding himself puts the November 1863 visit a little more definitively:

"The people had heard of my intended visit and came pouring out. You would wonder whence they came to meet and welcome me. We had a most happy time, engaged from morning till night, and more - the people so good, so simple, so fervent, quite amongst the mountains, beautiful fertile valleys intervening, quite as it were out of the world. I remained from Friday until Monday mid-day. We had 35 first Communions, nearly 60 Confirmations and upwards of 70 Communions..." ⁽⁹⁾

You can stand now on that site of the old homestead; it too was burnt by bushfire. The following year, the little country church, St. Mary's, was erected in Grabben Gullen, which is very dear to the local population. Many people still have these oral memories passed down, of the visit of Bishop Polding to their families.

THE SOUTHERN MISSIONS

Fathers Brennan and Fitzpatrick accompanied Bishop Polding to Yass in August 1838 and they stayed on with a peripatetic mission until Father Lovat arrived in November 1839.

Michael Brennan became the parish priest of Penrith and is buried in the churchyard there. Father Fitzpatrick became the administrator and Vicar General of St. Patrick's Cathedral in Melbourne.

When the former English Jesuit Charles Lovat arrived, he witnessed perhaps the most disastrous summer yet experienced in New South Wales. His diary was used by Dr Ullathorne to vindicate the Catholic chaplains who were receiving governmentsalaries, resulting from Governor Bourke's Church and School Act 1836. Father Hartigan (John O'Brien" was moved to say of Lovat in The Men of '38 that :

"In the four months of a scorching drought-parched summer he covered 1811 miles on horse-back or at the rate of 5433 miles a year. The Ancient Order of Boundary-riders bandy-legged from the saddle, and seasoned by the same agency would without debate hand over the Diploma of Toughness to this professor, who before his initiation had ridden nothingharder or rougher than a Chair of Theology." (10)

Fr James Alipius Goold, pastor of Appin, came to lend a hand by preaching a mission in the early 1840's. He came up from Campbelltown to Yass, preached his mission and set out for Queanbeyan 40 miles distant from Yass. He set out, I suppose, about 10 or 11 in the morning and at 10 o'clock atnight, rather famished and weary, he asked for further directions, to find he was still in Yass. He had gone around in circles; so, obviously out of his depth in the bush, they made him a bishop instead. He was chosen in 1848 to be the first Bishop of Melbourne. He went down in a carriage and four; some say it was the first overland carriage trip from Campbelltown through Berrima and Marulan, Goulburn, Yass, Albury, and so on. There are some very interesting observations of the local scene in his diary of that journey.

TRANSITION OF GOULBURN DIOCESE

The rural deanery of Monaro-South Coast was served by the Sydney Archdiocese until 1918, when it was ceded to the Goulburn diocese, thus ending the latter diocese's land-locked circumstance. The transfer of territory was occasioned by the creation of the new diocese of Wagga Wagga from the territory of the south-west of Goulburn diocese up to and along the Murray River. Fifteen parishes were then constituted as the new diocese under Bishop Joseph Dwyer. They were:

| | | | | |
|----------|----------|------------|----------|-------------|
| Albury | Coolamon | Henty | Junee | Narrandera |
| Balldale | Corowa | Holbrook | Leeton | Urana |
| Berrigan | Ganmain | Jerilderie | Lockhart | Wagga Wagga |

all of which had their early history within the diocese of Goulburn. In compensation was gained the rural deanery from Sydney, which included:

| | | | |
|---------|------------|-----------|------------|
| Araluen | Braidwood | Cooma | Moruya |
| Bega | Bungendore | Michelago | Pambula |
| Bombala | Cobargo | Milton | Queanbeyan |

Until late 1918 then, Sydney clergy were serving areas as remote as Bombala, over 250 miles from Sydney, and in many places in between. Bombala became known as a 'refuge of sinners' among the clergy. Recalcitrant priests from Sydney could expect to be exiled there, resulting in some unusual notes in the parish books and registers, e.g. 'Deo Gratias!' or 'Free at last' appended at their final book or register entries, suggesting how they felt about it.

After 1918, however, these coastal and Monaro parishes became an integral part of Goulburn diocese and, in particular, the parish of Queanbeyan was to occupy an important role, since it had responsibility for the care of the new Federal Territory, which was declared on 1 January, 1911.

The priests were then Father Matthew Hogan, parish priest; his assistant, Father Patrick Haydon, newly ordained, arrived Christmas 1912. Father Hogan returned to Sydney in early 1918, choosing to remain in the Sydney Archdiocese. Father Haydon stayed on and between 1912 and 1918 conducted much of the pastoral care in the work camps of the Federal Territory. He became part of its very fabric later, as the parish priest of Queanbeyan from 1918-1928, by which time the new city began to overshadow the parent parish of Queanbeyan.

The World War caused the development of Canberra to go into abeyance. When the new territory was transferred, it seemed that Bishop Gallagher of Goulburn showed very little interest or enthusiasm about it. He was old and sick, which may have been a contributory factor. On the other hand, Cardinal Moran, as early as 1903, before Canberra was even chosen as a site, had begun planning for a 'Federal Diocese'. This was a natural consequence of his involvement in the Federation questions before 1901 and thereafter. In a visit to Rome, he gained a commitment from the Congregation 'Propaganda Fide' to establish a bishopric in the future Federal Capital, wherever it would be.

It was fairly obvious that such a diocese would affect existing dioceses, such as Sydney, Goulburn, and possibly Bathurst. The Catholic Press reported (10 September 1903, p19) :

However, speculations are somewhat premature, but the inference to be drawn is that his Eminence will return with full powers to create the Federal Diocese at his discretion as soon as Parliament has settled the site. We see again the progressive spirit of Holy Church planning to meet the requirements of, and to grow with every country wherein she has set her standard. More than once in his addresses the Cardinal alluded to the creation of a Federal see.

In 1928 Father Haydon was made parish priest of Canberra. This was preceded by what we call the First Catholic Pilgrimage, when about 5,000 people arrived in Canberra from Sydney and Melbourne by train and car. On 30 January, 1927, a solemn High Mass was said on a site known locally by Catholics as 'Cathedral Hill' near the present Archbishop's House and Regatta Point, the present lakeside.

In the afternoon, they went down to the site we now call St. Christopher's parish, at Manuka, and Archbishop Kelly laid the foundation stone for the school cum chapel and the foundation stone for the convent was laid by Archbishop Mannix. An estimated 5,000 people assembled before noon for Mass, circled by hundreds of cars, and the proceedings were broadcast. 1927 had been a significant year for Canberra and many of the Departments had transferred from Melbourne.

In 1928, virtually the same crowd and collection of Bishops returned to Canberra on what we call The Second Catholic Pilgrimage. The Second Pilgrimage on the 26 February 1928, saw the opening and blessing of the school and convent, with again a Mass up at Regatta Point, 'Cathedral Hill'. Present were Archbishops Barry (Hobart) and Spence (Adelaide), along with Bishops Barry (Goulburn), J. Dwyer (Wagga Wagga), V. Dwyer (Maitland), Haydon (Wilcannia-Forbes), McCarthy (Bendigo), Foley (Ballarat) and Norton (Bathurst coadjutor).

Then in 1930, the Third Pilgrimage - a little more muted - the depression was under way; on 6 April, 1930, the foundation stone on the site of the proposed Cathedral dedicated to Our Lady Help of Christians was solemnly laid. The name 'Cathedral Hill' was not in official usage.

The months and years passed during the depression and there was no possibility of building that Cathedral and so Father Haydon went ahead and built a little parish church of St. Christopher. In one of the windows, presented by Mr Frank Forde, later Prime Minister for six or seven days, there is a statue of St. Patrick holding a model of the completed church in his hands - originally only half of it was built. IN 1973, Archbishop Cahill extended that parish church by doubling its size and adding a central tower, making it the Cathedral Church of the Archdiocese.

The Archdiocese was established in 1948, and for some years, Goulburn remained the residence of the Archbishop. Archbishop McGuire refused on personal grounds to go to Canberra. His successor, Archbishop Eris O'Brien gradually moved there by 1955 and made the little parish church of St Christopher his pro-Cathedral and then a co-Cathedral. When Archbishop Cahill consecrated St. Christopher's as his Cathedral Church in 1973, the old Goulburn St. Peter & Paul's Cathedral was demoted to a parish church. The grand designs of the Cathedral Church of Our Lady Help of Christians on the site of 'Cathedral Hill' near Regatta Point is still a dream on the drawing board.

An edited version of a paper delivered by Father Brian Maher B.Sc.Agr., P.P. Bungendore, N.S.W. at the Golden Jubilee Conference of the Australian Catholic Historical Society, September, 1990

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THE CHURCH IN WESTERN AUSTRALIA

1829 - 1939

by Father D. F. Bourke C.M.

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This history must take in four regions - Perth, Geraldton, Broome, New Norcia, and Kalumburu. It should also include the early history of the Northern Territory, but not the modern new Diocese of Bunbury.

The Colony of Swan River was founded in 1829. Catholics were isolated and few. In 1843, Archbishop Polding sent two priests - Father John Brady and Father John Joostens. After two months, Father Brady left for Rome. He stated that there were 4,000 Europeans and two million aborigines - an exaggeration. Rome created the Diocese of Perth on 6 May 1845, and John Brady as its first bishop. He returned to Perth in January 1846 with a party of twenty-four missionaries - priests, brothers, six Sisters of Mercy and seminarians.

The mission was primarily for the aborigines. He sent three missionaries to 'Port Victoria' - Port Essington - at the north of the Northern Territory. Five were sent to Albany and four to the north of Perth - New Norcia. In Perth, there were less than one hundred Catholics. The Sisters of Mercy opened a school.

PORT ESSINGTON : VICTORIA SETTLEMENT :

Father Confalonieri, from the Italian Tyrol, was sent to the Cobourg Peninsula. Darwin was unknown then, even under the name of Palmerston, but on the Cobourg Peninsula, the most northerly part of the north of Western Australia, there was a settlement of Marines, waiting for Chinese and Indonesian customers. This was Port Essington, with a city planned called Victoria. This has caused confusion amongst people who do not know a great deal about Australian history, confounding the "Diocese of Victoria" with Melbourne, when in fact to the Roman authorities, the "Diocese of Victoria" meant part of the Cobourg Peninsula.

There was, however, no Diocese there until 1848. There was a Vicariate Apostolic under Brady, who sent Angelo Confalonieri there with two catechists, James Fagan and Nicholas Hogan. Bishop Brady had sent them off without an adequate supply of money or any regular means of support and supply. They were forced to borrow money in Sydney to pay for their passage further north, and so left Sydney on 6 April 1846 on the schooner Heroine. They were shipwrecked at the Endeavour Straits. The two catechists were drowned, and all on board perished except the Captain and Father Confalonieri, who were rescued by the Enchantress and eventually landed at Port Essington.

The non-Catholic Commandant, John McArthur, took a most friendly and active interest in the Italian priest. He helped him to establish himself at Smith's Point. The missionary found seven tribes of natives in the district and made an effective map, which still survives in the La Trobe Library, Melbourne. He compiled a working vocabulary of the dialects and wrote a short prayer-book in the Iwajja dialect of the natives of Port Essington, which is still held in the Archives in Rome.

Bishop Brady did not send him any money. In 1847, the district was stricken with some deadly species of influenza, which almost destroyed some of the tribes. Father Confalonieri and the military surgeon Tilston assisted the natives as best they could. A soldier from the garrison, visiting him in June, 1848, found the missionary fever-stricken and alone. He was conveyed to the hospital but died there on June 9th. The Commandant wrote to Archbishop Polding in Sydney: "his remains were accompanied to the tomb by the officers and military with all the respect that was due to a man so highly esteemed". His grave is still to be found in the cemetery at Victoria, beside that of Dr Tilston.

ALBANY

The second group of missionaries were the Holy Cross Fathers. They were sent down towards Albany through the forests, looking for aborigines. They could not find very many and could not settle as they could not support themselves and they became quite ill from the cold winters. They had no means of hunting and not much talent for agriculture; they were forced to eat frogs in the swamps in Mollyalup and so they were really starved. They left for Mauritius, where they served Holy Church very faithfully until the end of their days.

NEW NORCIA

The two Benedictines, Rosendo Salvado and Joseph Serra, travelled about 100 miles north of Perth and settled in the place we now know as New Norcia. They lived with the aborigines and eventually began to teach them the elementary art of agriculture.

BISHOP BRADY

Within two years, the mission was practically extinct. The two Benedictines remained, but six missionaries were dead and seven had departed. The Society for the Propagation of the Faith had given Brady 144,710 francs and he could not explain how the money had been spent.

In February 1848, Brady sent Serra to Europe to bring back reinforcements and money. Serra was very successful, but was chosen by Rome to found the new Diocese of Port Victoria. Brady now sent Salvado to Europe to continue the quest for men and means; realizing his own incompetence in finance, he also requested a Coadjutor to control the finances and wipe out his great debts. Rome sent Serra as Coadjutor in temporalibus with the men and money he had collected, and Salvado was appointed to Port Victoria (August 1848).

Serra, bringing six priests, thirty-two brothers and abundant funds, reached Perth in December 1849. Brady let Serra pay his debts, but then refused to hand over the temporalities. He assembled a pretended Synod which declared Serra excommunicated. Brady set up Dominic Urquhart (an enemy of Serra) as his attorney-at-law and Vicar General, and on 8 February, 1850, departed for Rome to have Serra's appointment quashed. The Cardinals of Propaganda examined the matter, and within a month removed Brady from all administration in Perth, both spiritual and temporal, gave Serra full control, and ordered Urquhart to leave immediately (6 June 1850).

3,

Brady was summoned to explain the deficiencies of his administration; the Cardinals examined his dossier - 503 printed pages - and removed from him all powers in Perth. He was forbidden, under penalties, to set foot in Perth (3 October, 1851). He had not waited for this decision, but left Rome secretly in July, took ship in London and arrived in Fremantle on 17 December. He promptly went to law to claim the Church property, gathered a congregation around him, and commenced a schism. The people were confused about who was their lawful Bishop, and Serra's serious defects of character made him disliked.

At the orders of the Holy See, Archbishop Polding made a winter journey, bearing plenipotentiary powers. Brady was led to ask public pardon for his schism and to surrender the Church properties. He was to receive a pension and money for his fare to Rome. On 19 October, he left Perth for ever.

SERRA

Serra was now the Apostolic Administrator of Perth. With the aid of the band of volunteers who had come with him in the Ferrolana, he commenced a building programme around Perth. On 15 August 1853, Salvado reached Perth with further reinforcements, including a young priest from All Hallows, Father O'Neill. Serra did not permit Salvado to return to the aborigines at New Norcia, but kept him helping in the building programme. Shortly afterwards, Serra left for Rome where he tendered his resignation. Pope Pius IX, however, would not accept it, and he returned to Perth with further reinforcements.

It is plain from his actions, that he had abandoned the original purpose of the Mission of Perth - the evangelization of the aborigines. Salvado protested to Rome and Serra had to comply, but grudgingly and meanly. No matter what good qualities he might have, he alienated his people by the defects of his character; he was imperious, irascible and vindictive. He quarrelled with the laity and with the Governor. He treated the Sisters of Mercy tyrannically, and one after another, drove four excellent Spanish Benedictines out of his Diocese. Complaints were made to Polding and to Rome.

Rome decreed there was to be a separation of property between New Norcia and the Diocese of Perth, and that Salvado was not to be hindered in his work for the aborigines. Serra went once more to Rome to have this altered, but the Cardinals were resolute. Of his own volition, he resigned the administration of Perth and returned to Spain (7 January, 1862).

MARTIN GRIVER

Martin Griver, a Spaniard, had arrived in Western Australia in December, 1849. On Serra's resignation, he had been confirmed as Administrator Apostolic. In 1865, the Holy See looked for a Bishop from Ireland, but no one was found suitable and willing. In 1870, he was appointed Vicar Apostolic and received episcopal consecration in Rome during the Vatican Council. On the death of Brady, Griver was nominated Bishop of Perth in July, 1873.

Whether simple priest, Vicar Apostolic, or Bishop, Griver brought peace to a troubled Diocese. He provided churches and schools for the country districts and built the first portion of the Cathedral. He provided priests of many nationalities and a steady flow of Irish priests from All Hallows. With the assistance of the laity, he defended the civic rights of his people. The Catholic Record was founded in 1874, through the initiative and courage of Mr J.T. Reilly and of Father Matthew Gibney. In the time of Governor Weld, in spite of much opposition, a measure of justice was given Catholic schools. In 1868, the Sisters of Mercy took care of the Catholic orphan girls and in 1872 the boys were brought to the old monastery of Subiaco.

SALVADO

Salvado gathered at New Norcia the missionaries who had volunteered to serve the aborigines. He built the Monastery of New Norcia and established Benedictine regularity. He attracted many aborigines whom he trained to different trades. To ensure the permanence of his Monastery, he went to Europe. He was given the Escorial by the Queen of Spain, but was forced to leave by an anti-clerical government. He associated New Norcia with Montserrat, where his candidates would be trained; he took part in the first Vatican Council and returned to New Norcia. His work for the aborigines prospered.

GIBNEY

Bishop Griver chose for his Vicar General Matthew Gibney, a young Irish priest of energy and vision. He was spokesman on all Catholic matters. A great horseman, he visited the country districts and in 1878, sailed north to visit Roeburne and the district inland.

The Orphanage had been struck by lightning, and in 1880 he went to the eastern States to beg for money. In his travels, he came to Glenrowan on the day and at the hour the Kelly gang was making its last stand. He gave the last rights to a wounded Ned Kelly and fearlessly walked into the blazing hotel and gave the last sacraments to a dying civilian.

In 1885, he accompanied Bishop Griver to the first Australasian Plenary Council and there was chosen as Coadjutor. On Griver's death in November 1886, he succeeded to the See. Cardinal Moran came to Perth to consecrate Gibney as Bishop and remained ever after an admirer and staunch friend.

At Gibney's accession, the Diocese had 12 Churches, 11 Schools, 12 Clergy, 63 Religious, 1200 children in Schools, and 10,000 Catholics. The State was suffering recession.

The discovery of gold in enormous quantities, however, changed everything. In fifteen years, the population had increased fivefold. Within ten years, the Catholic population had trebled, within thirty years it had multiplied seven-fold. The development included the timber forests, the wheat-belt and the metropolitan area.

Gibney took a personal interest in the development of the missions to the aborigines in the North West. In 1890, he led a party of missionaries to Beagle Bay and with his own hands, grubbed out the first tree. With the assistance of Cardinal Moran, he obtained a community of Trappists for the Mission, and when they retired, the Bishop, accompanied by Daisy Bates, surveyed 10,000 acres so that it could be claimed for the Mission.

He was instrumental in having the new diocese of Geraldton established, and the first Bishop was his protégé, Father W.B. Kelly. The Pallotines were established at Beagle Bay.

ABBOT TORRES

Bishop Salvado died in Rome in December 1900 at the age of 87. His place in New Norcia was taken by the Abbot Fulgentius Torres. He assisted Bishop Gibney by taking over parishes near New Norcia, and these became a separate diocese in 1903. He established important boarding colleges in New Norcia. In 1906, he explored the Drysdale River area, in the far North West; there, in 1908, the Benedictines established a mission to the natives of the Kimberley, which later became Kalumburu. Torres died, prematurely aged, in 1914.

Catholic schools had enjoyed partial government support since 1871, but in 1895, mainly as a result of anti-Catholic feeling, the Education Act was changed. It now closely resembled the legislation of New South Wales. The Catholic people however rallied, and with the aid of religious congregations and of the Christian Brothers, supported their own schools. In 1896, there were 19 schools with 2,500 children; in 1909, there were 80 schools with 7,000 pupils. The Bishop introduced seven new religious orders to commence secondary schools.

The enormous material growth of the Diocese was financed mainly by the contributions of the faithful, and by the sale of land, but some expensive investments failed. Gibney's debts increased to such a degree that, after a financial investigation, Pope Pius X asked him to resign. He obeyed, but with reluctance, and in 1910 he retired to North Perth, where he died in 1925.

GERALDTON

The Diocese of Geraldton deserves a book to itself. In 1898, it was enormous. The people depended upon gold in the Murchison, upon pearling around Broome, and upon agriculture along the new railway from Perth to Geraldton. Bishop Kelly settled first in Cue, in the centre of the gold country, and then in Geraldton, where Father John Hawes built the first part of his Cathedral. The First World War brought hardship to the Diocese; many promising gold mines failed, and the pearling around Broome languished. Churches and schools had been erected, but the people to support them left the area. Bishop, priests, nuns, and laity made heroic efforts, and in 1920, there were 11 priests, 28 churches, 14 schools, 84 Religious, 845 school pupils. The Bishop died in 1921, and the area continued to decline until the young and energetic Bishop O'Collins arrived in 1930. After ten years, it was brought back to life.

After the resignation of Matthew Gibney, Patrick Clune C.S.S.R. was chosen for Perth. He was already famous for his eloquence, but his first task was finance. The debt stood at 204,000 pounds, but with the aid of a lay committee, approximately 130,000 pounds was paid off in four years, some by direct giving, but more by sale of property.

The Great War brought grief and hardship to the people of Western Australia. Archbishop Clune, as Senior Chaplain, visited the Australian troops at the Front. He was later used by the British Government in an attempt to make peace in Ireland.

In 1924, he commenced to appeal for funds for a new Cathedral, which was opened in May, 1930. At that time, it was the most beautiful building in Perth, but lack of funds left it only half completed.

Monsignor J.T. McMahon left his mark upon Perth and the rest of Australia by his "Bushies' Schemes" for the education of the children of the isolated settlements, and by his catechetics of the Sacrifice of the Mass.

6.

Archbishop Clune chose Redmond Prendiville as his Coadjutor, and he exceeded all expectations as an administrator. Prior to the Second World War, he gathered a splendid body of young and enthusiastic priests from Ireland, who then and later made possible the expansion of the diocese into its full potential.

Da mihi animas, cetera tolle! was the motto of the young Archbishop. May it still inspire the Church in Western Australia!

An edited version of a paper delivered by Father D.F. Bourke, C.M. M.A., M.Ed., D.Ph. at the Golden Jubilee Conference of the Australian Catholic Historical Society, 8 September, 1990.

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ISBN 0 959 6505 1 2.

THE CHURCH IN SOUTH AUSTRALIA

by

Sister Margaret Press R.S.J.

THE CHURCH IN SOUTH AUSTRALIA

Sister Margaret Press,rsj

Why is the South Australian Church the kind of Church community it is to-day?

The settlement of South Australia was planned in London, early in the nineteenth century, as a business venture, and that business venture was based on land sales. It was all to be very systematically carried out. The land was to be surveyed out in acre lots. City lots were to be sold at ten pounds per acre and in the country at something less than that.

The settlement itself was made in December 1836 with about 300 Catholics. For six years, there was no resident priest. Despite the pleading letters that were sent to Bishop Polding, they were for four years without Mass and the Sacraments, and then Dr Ullathorne, who was sent across by Polding, stayed only two weeks.

It was largely a British establishment. The Catholics were mostly Irish, with a sprinkling of English Catholics, including a man who could well be called the founder of the South Australian Church - a man called William Gerard Phillips. He was one of the very few Catholics who held an official position in the Colony and that was only as the assistant Storekeeper. Another Englishman was a lawyer, Henry Johnson, who helped to bring Adelaide Catholics together to reading and prayer - reading the scriptures and some of the pious works that were sent to them by Bishop Polding.

They also made an effort to collect money for a church building. They were spurred on to do this by the Anglicans and the Methodists having quite successful contribution lists and starting some noble-looking stone buildings. However, even with the help of some sympathetic non-Catholics, they could not raise more than fifty pounds, and so they met in the Phillips' house, a little four-roomed house where Ullathorne stayed during his two weeks in Adelaide. What he thought of staying in a four-roomed house with husband and wife and five children under the age of ten, he did not record, but one can only imagine the effect on the refined Ullathorne.

So, right from the beginning, you have this very early tradition of lay leadership and self help. It was quite like the Methodist tradition really, which has always been very strong in the country districts.

Many of the first Catholics were Irish farm workers; some of them displaced from their own small farms back in Ireland by landlords. There are some wonderful details of that in the Irish National Library, where you have letters from the landlords to their stewards to their bailiffs, saying: "Offer him ten pounds to go to Australia. The cottage must be thrown down"; so another farm was enlarged by enforced emigration of a small farmer and his family.

Some came to South Australia on free passages because landholders were permitted to bring two labourers on free passages. Others got a cheap passage by designating themselves as farm labourers. Among them, I noticed there was a quite well-educated chemist, who managed the ten pounds' passage and there is no record of his ever being employed as a farm labourer when he got here. Besides the occasional professional man or teacher on the ten pounds' passage, you had a community generally of lowly status. Ullathorne's words to Bishop Polding when he returned to Sydney were "The Adelaide Catholics were very poor, but very good."

The first Bishop appointed in 1843, but not consecrated until 1844, came in November 1844. He was a prudent man - Francis Murphy, Vicar-General in Sydney in Polding's absence. His special charge was St. Patrick's Church before the coming of the Marist Fathers. In view of Ullathorne's reports and subsequent information that had been given to Bishop Polding by Henry Johnson, the lawyer, Francis Murphy took a boatload of very useful supplies. The list of these is quite impressive. He persuaded one of the Sydney priests, Michael Ryan, to come with him as Vicar-General, so that there would be two clergy instead of one, and he also filched from that little school, St Brigid's, the school teacher and his wife, William and Anne James.

It is interesting to see the priorities in the list of things that he took. Not only church furniture, vestments and candlesticks and sacred vessels, but he took a good supply of church music, a small organ, and a supply of bibles and spiritual books. These bibles he kept on ordering. He must have distributed hundreds of them, and remember the small number of Catholics during his time in South Australia. A very interesting notion in the days when Catholics were not encouraged to read the scriptures. There must have been a bible in practically every Catholic household, given to them by the bishop or by a priest who was travelling around.

Murphy managed the thin finances very carefully, having been given a welcome lift by a donation of two thousand pounds, which was a small fortune, four town acres (that was important in that particular society) and fifty country acres. This was the present of an English convert philanthropist named William Leigh, who had intended first of all to fund the establishment of an Anglican diocese in the new settlement. He was received into the Church and so he changed his donation from the Anglican diocese to the Catholic one, giving rise to some hairy kind of legends that were in circulation in South Australia for quite a while, most of them without any basis, that Catholics had taken what was the right of the Anglican diocese. That is pretty well a dead issue now.

This donation of two thousand pounds providentially coincided with Murphy's arrival and that enabled him to build a church school, St. Patrick's, on what was called West Terrace at that time, and a funny little two-storey house, a bit like a butter box, but it is the nucleus of the present Bishop's house or parish house on West Terrace. It helped to support him, of course, and his helpers, but their fortunes never flourished.

The farm labourers, of course, had scattered out into the areas that were surveyed for farming, to the south and north of the Adelaide plain. The hills, as you will see from those yellow sheets, tended to confine the Adelaide plain to one side of the Gulf, just as, in Sydney, settlement is confined by the Blue Mountains.

In 1844, the year of Murphy's arrival, the official figures in the Government Gazette were 1,055 Catholics, and they constituted 6% of the population. The Anglican and Methodist figures made up more than 50%. So we have a Catholic community of low economic status and no public voice, in a State that had itself a very fragile economy and that has been true of South Australia right through to the thirties. That fragile economy which was dependent on rural industry in a State that was not particularly fertile except in certain districts. That has been true right up to the cut-off point in this conference.

3.

Even though conditions improved for some of the more industrious people, the Church fell into debt ever more deeply to the end of the nineteenth century. In South Australia, droughts and poor harvests always bring lean years to the whole State.

The state of Catholic finances was not helped by a succession of three bishops between 1857 and 1893 - Bishops Sheil, Geoghegan, and Archbishop Renolds. The three of them were, to put it kindly, financially inept. Instead of being able to reduce debts, they simply added to them. In Sheil's case, he seemed quite incapable of realising that spending money meant that you had to have money to pay the debts. Instead of paying debts, he ordered that more and more church works be done. In addition to this, Bishops Sheil and Geoghegan were absent from the diocese for two-thirds of the time that they ruled the diocese. Diocesan trustees either died or were sent on long leave.

Here again, whilst this happened, the voices of concerned laity were raised, both in local publications - that is, they not only had a Catholic paper that had been started by Julian Woods when he was in Adelaide, but they also had a bit of a rag called "The Irish Harp", which was the voice of the Irish population - a pulpit on Irish Politics, but it also expressed, sometimes quite intemperately, the view of some of the local Catholics, and "The Irish Harp" was very vocal in the time of Bishop Sheil particularly. Besides that kind of vocal protest, concerned laity met and eventually wrote a letter to Rome, asking that the affairs of the diocese be investigated. So it is an interesting development - that very early strong tradition of lay leadership, and it was good leadership, not just a rabble.

The second feature I would like to look at is the scattered nature of the settlement pattern, and this is the reason I have supplied a map which comes from the two volume Flinders Political History and Flinders Social History of South Australia, published within the last couple of years. James McAuley and Professor Manning Clark both agree that we are fashioned in part by the spirit of the place. That is not an original idea. We have a similar idea from the Marxist philosophy of history and another from the aboriginals.

Early McAuley lines speak of "blue-green gums ... a fringe of remote disorder." He goes on to become more specific :

"And there in the soil, in the season, in the shifting airs,
Comes the faint sterility that disheartens and derides.

Where once was a sea is now a salty sunken desert,
A futile heart within a fair periphery;
The people are hard-eyed, kindly, with nothing inside them,
The men are independent but you could not call them free.

And I am fitted to that land as the soul is to the body,
I know its contractions, waste, and sprawling indolence;
They are in me and its triumphs are my own"⁽¹⁾

McAuley could be pessimistic sometimes, but we get the idea.

1. Lines from Envoi: James McAuley Collected Poems. Copyright James McAuley 1971. Angus and Robertson, Publishers.

4.

The map does reveal some features which have been powerful in shaping the story of two South Australian dioceses, both of which have a very uneven settlement pattern because of their physical features.

Firstly, like Western Australia and the Northern Territory, South Australia has a strong sense of separation from the other States. This can bring about, if we like, self-reliance, initiative and independent development (I often think of the Tasmanians in these terms), but it also fosters conservatism. Church administration in the early pre-federation years experienced all of these - both initiative and conservatism. The Josephite foundation came out of such circumstances.

Secondly, the Archdiocese of Adelaide covers the section, if you look at your map, south of the Murray River, extending roughly from where the river turns south, across to the west coast of York Peninsula, and after 1941, it included the corresponding section of Eyre Peninsula, which is the further one. The rest of the State and the lower part of the Northern Territory, as far as Ayers Rock, forms the present diocese of Port Pirie, first named the diocese of Port Augusta in 1887. Quite a district!

The fertile farming areas are scattered. They occur in the mid-north, in the south-eastern corner, and the three peninsulas; that is, the one on which Adelaide itself is situated, the Yorke Peninsula, which I am told, contributes most of the basic material for manufacturing beer in Australia, and again on the fringe of the west coast. Now they determined the location of country towns, which you will see there, like Clare, Pekina, and Maitland - all of those are traditionally strong Catholic areas. The Riverland settlements came later, after World War 1, following Federal agreements about the use of the Murray waters. They are less Catholic, strongly Lutheran in the beginning, but since the postwar migration, they have become more Catholic, with many more Italian settlers there.

There was a line extending across the southern part of the map, which I have not included. It was called Goyder's line. That is important in South Australian history, because an early surveyor indicated the limit of the ten inch rainfall and warned people that farming beyond that would be impossible. A lot of adventurous farmers ignored that and went further north and went broke in the first drought which lasted three years. When they went broke, they moved; and it has been another characteristic of South Australian farmers, this shifting population.

In the mid-north, we have quite a number of deserted townships. Many of the farmers who went broke in the drought moved to a couple of places; some to Port Pirie and others to newly surveyed land on the west coast - that is, west of Port Lincoln and Eyre Peninsula. So that accounts for your humps of towns which are basically the centres of farming areas - mid-north, south-east, and the three peninsulas.

Mineral discoveries also determined some of the settlement pattern. They never had a goldrush. They did their best, but South Australia is not a goldmining State. Copper towns in the mid-nineteenth century brought Cornish miners who were Bible Christians mostly and they had strong Methodist communities in Moonta, Kapunda and Burra; what they called the copper triangle. But there were also strong Catholic elements in the last two; that is, at Kapunda and Burra. Not miners, but farmers who provided transport for the ore shipments and who were the inevitable publicans and shopkeepers.

Iron ore was also an extremely important element in giving birth to places like Whyalla, which has two parishes not one. It is a very rapidly growing place and it boosted the population of Port Pirie, where farmers came from the north to work in the smelters and on the wharves. These were set up by the Broken Hill Mining Company and have made Port Pirie the second largest town in the State and strongly Catholic. So here you again have a scattered settlement pattern.

The next thing that determined where people would live and where Catholics would go, was the transport of ore from Broken Hill, on the border there, to the port - Port Pirie or Port Augusta, but mainly Port Pirie, and it gave rise to the spine of the railway line which I have put in, from the New South Wales border to Port Pirie. The second one was built from Port Augusta to Kalgoorlie, known in local lore as the east-west line and the third was the north-south line which went up through Oodnadatta. They gave another kind of settlement pattern - along the spine of railway lines.

There was already a pattern there of narrow-gauge lines, following a government policy that no farming settlement was to have more than fifteen miles to transport produce to a port, to a river landing or to a railway siding. What is the importance of that? Remember the lowly status of Catholics generally speaking. So railway construction, labourers' work, located Catholic communities in towns like Peterborough and provided a special pastoral activity for priests of normal dioceses, who visited construction and fettlers' camps as the lines extended across the State. That is a very definite pattern of pastoral activity and a fascinating one.

The third bishop of Port Augusta, who was John Henry Norton, one of the first Australian-born bishops, lived at Peterborough and made regular trips along that line as it was being built not far from Broken Hill. He used to travel on the brake-van or on one of the fettlers' trolleys. He would stop where there was a camp, and his diary records, in an extraordinarily vivid way, how he would hear confessions in a tent at night and then, in the morning, at 5 o'clock (and 5 o'clock at that time in South Australia is even colder than here) he would celebrate Mass for the men in the tent. They would go off to work along the line and he would go along with them on one of the trolleys or borrow one and travel further to the next construction camp, and so on. The same thing happened with the east-west line and later on what we call the inland mission. I call John Henry Norton sometimes the 'bishop of railways' because it was the railways that located a deal of the pastoral activity of the time. The Catholic population therefore tended to occur in clumps rather than being evenly distributed.

The standard pattern which you can see from the map has always meant that travel, mobility and distance have characterised the pastoral ministry of South Australian priests and to a certain extent, Catholic practice. Families either waited patiently for the priest to make his annual or bi-monthly or monthly visit or they packed family, food and tent onto a dray and drove over rough country to have the children baptised or to approach the sacraments themselves. Marriages were often blessed post factum and many a child or adult was buried and prayed over by its grieving family. They did their best with catechisms and the prayer books that were left by a priest.

6.

Illness and death were the heritage of the first long dry summers in both city and country. Of the first 300 burials in the Adelaide West Terrace cemetery, the Catholic section that is, 130 were children under the age of seven. 100 were between seven and twenty, and the remaining adults averaged thirty-seven years of age. You needed to be tough to survive, and many of the young missionary priests died before they were thirty, including John Fallon, the first man ordained in the State. He had been taken over in that boatload by Bishop Murphy; a young Irishman, he came from Penrith.

When the early Bishops tried to recruit priests in the Irish seminaries, the word had already gone around that the isolation and climate of South Australia were hazardous for body and soul. Later, in 1924, when Andrew Killian came to the diocese of Port Augusta from Broken Hill, where his Bishop had described him to their Roman masters as 'a good bushman', these words occur in the middle of the Italian document that gives his life history. The Bishop had been unable to find an equivalent Italian phrase!

Killian organised three pastoral strategies to meet the needs, which he discovered as he drove from one end of the diocese to the other. He had a Fiat and he loved driving. He recorded his mileage and the number of places where he had called each day in his diary.

These were the three strategies :

1. Summer schools, based on the bush schools in Western Australia. These were held in Peterborough, Minnipa, Streaky Bay, and Hawker. Sometimes they included missions for the adults.
2. His second strategy was to centralise the diocesan fund, the forerunner of diocesan development funds. This was to help small communities to build their own churches, something that he saw as a very important focus for even the smallest groups. So if you go along some of those ghost towns, some of those tiny siding settlements along the South Australian railways, you will see some of these quite substantial small church buildings which the community would not have been able to build except for being able to borrow interest-free money from a diocesan fund. He saw it as important for them to have these buildings as some kind of religious and social focus within the communities.
3. His third strategy was to plan what has variously been called the inland mission or the outback mission. It was actually implemented by his successor, Thomas McCabe, and on that mission a priest cared for an almost limitless expanse. It was only limited by his ability to travel. It was described in the Catholic directories of the time at the end of the Port Augusta list of parishes, by a long list of homestead and railway siding names - about fifty of them - and used to end with the ringing phrase 'and wherever Catholics are to be found'.

Another feature, and this would be expected, was when Catholic action began to take off in 1939. It was obviously the National Catholic Rural Movement that was enthusiastically taken up in the Port Augusta diocese, with the west coast farmers earning great praise for their initiative and inventiveness in beginning things like co-operative credit unions and farming communities.

7.

Yet another feature of these scattered Catholic communities - to someone coming in from inter-state it is quite remarkable - is a strong network of intermarriage and relationship. It was inevitable probably in the past, when transport was less available. As someone explained to me, if you only had two horses you could not ride far to do your courting, so you did it close at hand - probably on the next neighbour's farm.

Its effect on the Church has been to contribute to a kind of coherence in the local church, particularly noticeable among the priests and religious, but also among the faithful in general. It has meant that priests and religious are much more familiar with the overall South Australian pattern than someone coming in from outside. This is something definitely to be noticed in the structure of the South Australian Church. It is quite remarkable that the present Archbishop comes from the bush from a place now known as Booleroo Centre, and the previous one, Archbishop James Gleeson, was a bush boy also, from Balaclava. Also worth mentioning is the high proportion of religious clergy. For instance, in 1905, the Catholic population was given as 53,000; it had become 14% of the total. Of these 53,000, 40,000 lived in or around Adelaide. Twenty-four of the fifty-eight priests in 1905, that is, almost half, were religious. There were 290 Sisters. Of course, South Australia is the home of the Josephite foundation, and that always guarantees a good number of those. There were 290 Sisters in 1905 and 19 Brothers. I like to point out that ten to one ratio even now and again and ask the rhetorical question "who has been carrying the South Australian Church all these years?"

The high proportion is no doubt due partly to the empty diocesan coffers and the persuasive powers of the early bishops. It gave rise to a kind of legend around clerical circles, repeated by the Bishop of Auckland (Cleary), when he was nominated as auxiliary bishop of Adelaide. He wrote imploring letters to anyone who would intercede for him in Rome to be let off that honour being thrust upon him. He pointed out that he had heard that there was no money in Adelaide; it couldn't even support the priests; they had to have two Missionaries of the Sacred Heart even looking after the Cathedral. It was a fact that two Missionaries of the Sacred Heart were living in West Terrace at the time; they were waiting for their presbytery to be built down in Hindmarsh. But that's the kind of stuff rumours are made of - isn't it?

In Port Augusta, only two orders of Sisters worked, and there were no religious, priests or brothers until the forties.

Another feature I ought to mention, is the strong spiritual influence of the Jesuits. For the first half century, they were responsible not only for educating candidates for the priesthood, among them Christopher Reynolds, first Archbishop of Adelaide, and Julian Woods himself, but they gave the only retreats and missions to the priests and religious. So if you look at that, even at a secondary level, Jesuit spirituality was being disseminated.

The Carmelite influence was also strong. They went to Gawler first, then to the Port Adelaide area at the turn of the century. They were also very powerful in promoting adult education of the kind I'll speak of in a moment.

8.

The Passionists chanced to be amongst the first clergy. There were three Passionists who failed to convert the aborigines at Moreton Bay. They left to go to Western Australia but they ran out of money when they got to Adelaide and they never left Adelaide. So you had three Passionists there very early on. Later, when their foundation was made again, their seminary was located in Adelaide and that added to the numbers of Passionists present there and valuable parish work.

This presence of a high proportion of religious clergy not only augmented the clerical numbers but it assisted with another South Australian characteristic; that is, from the earliest years, the young Catholics, mostly the young men, were organised in an energetic and perceptive way to join what they called literary and debating societies. They were really opportunities for these young men to learn to read and to write and to speak in public. It is fascinating to read the first accounts of their activities when they would write essays and read them to each other and learn to speak without something to refer to. In other words, those first priests were helping these young men to pull themselves up out of their illiterate and labouring status and try to get better employment. To use the sociological term 'social mobility upwards'.

These literary and debating societies continued in parishes and in the country until the advent of Catholic Action groups. Counted among their number were many parliamentarians who looked for their beginnings in the literary and debating societies and some of the first priests came from the Catholic community there, for example, the Denny brothers. Richard Denny was a priest of the diocese, and his brother Bill Denny was one of the early Attorneys-General. They were almost self-educated men. They in turn joined in the next phase of adult education, significantly offering lectures on Catholic doctrine and Catholic social teaching. Now this was in the twenties. The lists of the lecturers include many of the religious clergy that I spoke of - men like Wilfred Ryan, Jesuit, and Father McEvoy, Dominican founder of the Holy Name Society.

The literary and debating societies developed into other groups like the Australian Catholic Federation and the Catholic Guild for Social Studies, where the ability and apostolic zeal of speakers like Margaret and Paul McGuire continued in that tradition of lay initiative and adult education. The study and publicising of Catholic teaching and a sense of social justice has always been a strong strand in South Australian history.

Just briefly, let me mention two of the issues which have prevailed during the period under consideration. They are not peculiar to South Australia. Firstly, the sectarian strand, described by Michael Hogan. It had a local manifestation all the stronger, if you remember that strong Methodist component. Inevitably also, a strong Irish Roman tradition, with a British Colonial Westminster heritage; coming at it from two different directions. The earliest concerns with laws about marriage celebrants and the subsidies that were being paid to Churches gave way to questions of precedence.

The first Anglican Bishop, Augustus Short, was horrified when he got to Adelaide to find there was already somebody called the Bishop of Adelaide. In England, you were not permitted to do that; you have Vicars Apostolic and only Anglican clergy - Anglican bishops - had the right to be called a bishop of anywhere. Here, in Australia, when poor Bishop Short arrived, there was a man, Francis Murphy, calling himself, and being called, the Bishop of Adelaide.

It also of course had a manifestation - that absolutely inextricable problem of nationality and religion. Nationality Irish, German, British, and religious allegiance - Anglican, Methodist, Lutheran, Catholic. Catholics were accused of obeying an authority foreign to Mother England. Issues like conscription brought out the most vitriolic expressions of prejudice. These were continued in daily papers and from public lecture platforms. There were some wonderful lively stories of protests on both sides. When Billy Hughes went to Adelaide to speak on his conscription measures, the women stood in the audience and waved their umbrellas at him. One of the more vigorous ones, the wife of a well-known Catholic man in public life, actually hit him over the head with an umbrella, and another very well-known Catholic woman, Bessie Baker, the sister of one of the more prestigious members of parliament, took the hat around to buy her a new umbrella.

The other perennial issue was also common to all States, namely the education question. The effect of successive education acts was felt in every State, but the most eloquent and the most intransigent of votes in Parliament were reserved in South Australia for the vexed question of bible reading in school time and on school premises. In no other collection of parliamentary papers will you find the lengthy speeches, couched often in prose that is lifted straight out of some of the most forceful Old Testament proverbs. Not only the moral quality of the nation but also the stability and progress of the British Empire was claimed to rest solely on daily reading of the Bible. And despite the defeat of various bills that were introduced by convinced supporters of the Biblical Societies, the efforts continued until recent years and were invariably defeated in Parliament. In no other parliamentary papers have I seen the horror expressed by members of Parliament when one member bravely admitted - and this was in the nineteen thirties - that he didn't believe in God. One got the impression that they felt that a thunderbolt was immediately to come down on the South Australian Parliament.

Just four developments quickly; because of the individual gifts and the personalities of bishops since the turn of the century, especially John O'Reily, who was an import from Western Australia, and Matthew Beovich, who was from Melbourne, the financial status of the Adelaide and Port Augusta dioceses became stabilised, although they have never been exalted. In addition, better relationships have developed between heads of Churches, although, at individual and business level, anti-Catholic prejudice persisted until quite recent times. Banks and public service jobs were especially affected, and the two Catholic bodies, the Australian Catholic Federation and the Knights of the Southern Cross, worked hard towards reducing that discrimination.

In both dioceses, as I have said, the crippling debts were reduced by the assiduous efforts of the two Bishops, O'Reily and Norton, who engaged the assistance of willing lay people in both cases, but paradoxically, they both held and wrote the strongest views that church money must never be entrusted to laymen!

10.

The public image of the Church had always been presented with some distinction by men and women in public life. There were Catholic newspapers that I have mentioned, and rallies and gatherings and processions like the annual St Patrick's Day celebrations that kept the memory green as it were, not only in Adelaide but also in the country towns.

The National Catholic Education Congress arranged by Archbishop Killian in 1936, focussed attention on education issues at a national level in a manner that was made familiar by the Eucharistic and other congresses.

Finally, just an observation, that 1939, when war began in Europe, saw a slowing down in the numbers of Irish clergy, as wartime travel became hazardous. At the same time, local men have been trained at Manly and Werribee as well as at Propaganda.

1906 had seen the first Australian bishop in the State, John Henry Norton, of Ballarat; Norman Thomas Gilroy succeeded at Port Augusta in 1935, and Matthew Beovich, Melbourne born of a Croatian father and an Irish mother, was appointed at the end of 1939. Finally, in 1957, the first native-born South Australian became auxiliary bishop of Adelaide, the man who is now the emeritus Archbishop James Gleeson.

So these are the features I wanted to tell you about this afternoon; not so much a recording of events and places, but rather things that have made the South Australian Church the distinguished Church it is.

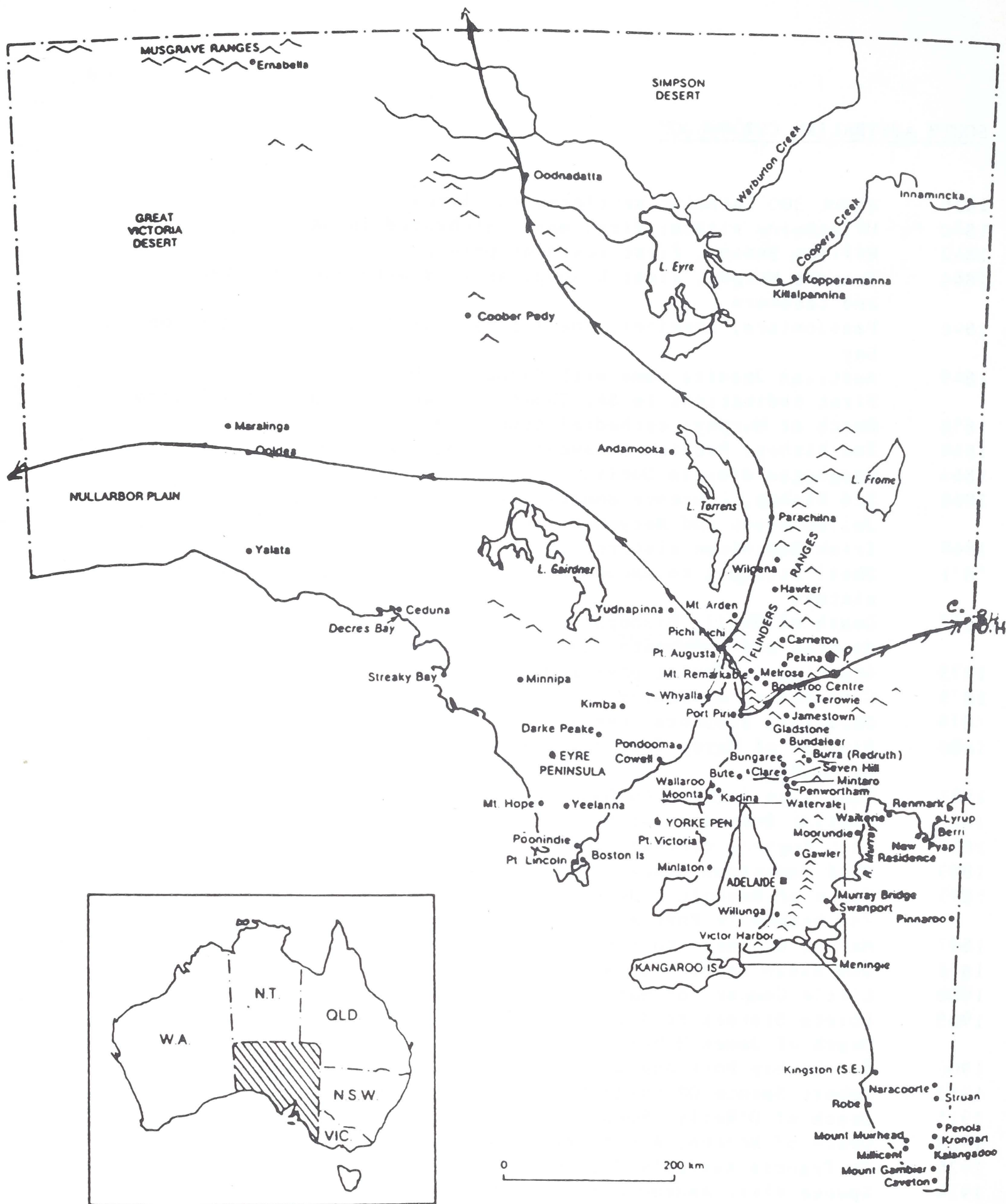
An edited version of a paper delivered by Sister Margaret Press, rsj, at the Golden Jubilee Conference of the Australian Catholic Historical Society, 8 September, 1990.

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Julian Tenison Woods. Sydney, 1979.



South Australia

SOUTH AUSTRALIAN CHRONOLOGY

- 1836 About 300 Catholic settlers, no clergy
- 1840 Ullathorne visits; first mass celebrated in SA
- 1842 William Benson, first resident priest
- 1844 Francis Murphy, first bishop, arrives with Michael Ryan and teachers
- 1846 Passionists, Lencioni, Snell & Pesciaroli come from Moreton Bay
- 1849 Austrian Jesuits come with German Catholics
First ordinations in SA: Thomas Caldwell OSB and John Fallon
- 1858 Death of Murphy; cathedral completed
- 1859 2nd bishop, Patrick Bonaventure Geoghegan OFM
- 1864 Geoghegan dies in Dublin
- 1866 3rd bishop, Laurence Bonaventure Sheil OFM
Julian Woods and Mary McKillop begin Josephite order
- 1868 Irish Dominican sisters arrive
- 1871 Sheil attempts to excommunicate Mary McKillop and disband sisters
- 1872 Death of Sheil; Bishops' Commission investigates affairs of diocese and exonerates Josephites
- 1873 4th bishop: Christopher Reynolds
- 1875 Cistercians at Gawler
- 1879 Christian Brothers open school in Adelaide
- 1880 Sisters of Mercy from Argentina/Dublin come to Adelaide and Mt Gambier
- 1881 Carmelite fathers to Gawler
- 1883 English Dominican sisters come to North Adelaide
- 1887 Port Augusta diocese created; 1st bishop John O'Reily
- 1889 Good Samaritan sisters to Port Pirie
- 1893 Death of Reynolds; John O'Reily Archbishop
2nd bishop in Port Augusta: James Maher
- 1897 Marist Brothers to Port Adelaide
- 1898 Dominican Fathers to North Adelaide
- 1900 Little Company of Mary take over Catholic hospital, N. Adelaide
- 1905 Loreto Sisters to Norwood
Death of James Maher
- 1906 3rd bishop Port Augusta John Norton
- 1913 Robert Spence OP coadjutor to Archbishop O'Reily
- 1915 Death of O'Reily; Spence 3rd Archbishop
- 1923 Death of Norton; Andrew Killian of Broken Hill 4th Bishop
- 1926 St Francis Xavier's Cathedral, Adelaide completed again
- 1934 Spence dies; Andrew Killian 4th Archbishop
- 1935 Norman Gilroy appointed 5th Bishop Port Augusta
- 1936 Adelaide National Catholic Education Congress
- 1938 Bishop Gilroy to Sydney
Bishop-elect John Lonergan appointed and dies
- 1939 Thomas McCabe 7th bishop Port Augusta
Death of Andrew Killian; Matthew Beovich 5th Archbishop

SIDELIGHTS OF THE CHURCH IN QUEENSLAND
by

Brother Leo Ansell C.F.C.

It has been my very great pleasure and privilege this year to have been very much occupied in editing and publishing the history of the diocese of Townsville, by Dr John Maguire. The author was until recently, lecturer in modern and medieval history at the James Cook University and prior to that at the University of Queensland.

Nationally the history of a remote country diocese would not normally create any more interest than that of a parish would in its own diocese - being circumscribed by the lives and works of people, and a series of events that would mean little to those not immediately concerned. However, for once at least, this is the exception.

I will even be rash enough to predict that "Prologue: a history of the Catholic Church as seen from Townsville 1863-1983" (1) will be regarded as a model for what diocesan histories should be. Professor Emeritus Brian Dalton of the History Department, James Cook University, states in his admirable Foreword:

It fully justifies the promise held out by its title: that it is not simply a history of one geographical province of the Catholic Church, but of the Church itself seen from that standpoint.

Apart from the breadth of its scope, one of the strongest appeals of this superb history is that it is about people - all those who make up the Children of God - black and white, male and female, sinner and saint, cleric and lay. It was partly the influence of this book and that of the many other fine histories of the mainline Churches that have appeared in the past decade, that caused me to choose for this paper a trio of clerics who were close to the people they served. One was a Prelate of the old school - entirely engrossed in the building up of the local church and thereby benefiting his flock - a true pioneer of whom there were many of the same mould scattered throughout the length and breadth of Australia in the nineteenth century. His name is Denis Fouhy.

The second, Edward Leo Hayes, was described by his first biographer (2) as "a priest for all seasons" - a simple country pastor who never lost the common touch and was at home with both prince and peasant. The last, Joseph Simon McKey, was one who served and loved all he came in contact with, particularly the poor - regardless of race or creed.

The lives of these three span 120 years and their apostolates of just on a century were spent entirely in the State of Queensland. By a strange coincidence they all died at the age of 77, and their priestly lives ranged from 54 years for the first to 48 for the other two who were both members of the work force before entering the seminary. The comparison of these lives points clearly to the growing pattern of the Australian Church as she emerged from the ghetto which had become her prison in the nineteenth and early twentieth centuries.

DENIS J. FOUHY

Denis Fouhy was born in County Cork, Ireland, in 1848 and after preliminary studies in St Colman's College, Fermoy, was sent to the Irish College in Paris. He was present when the victorious Prussian army entered in 1870 (as he was later in Germany when war was declared in 1914). His scholastic successes were described as exceptional and he was regarded as somewhat of a linguist. He was ordained at Cobh in February 1871 at the privileged age of 23 and having obtained permission, he left for Queensland, having been accepted for this mission by Bishop Quinn while he was studying in Paris. (3) The next half century saw him working for souls as far north as Charters Towers, then Maranoa in the west, before his final (and perhaps his most fruitful) years in Toowoomba.

In Charters Towers in the late '70s he showed himself to be a typical Irish pastor to his flock - untiringly zealous and fiercely protective when meeting with criticism from non-Catholic sources. He crossed swords (at least verbally) with the Rev. James Carson, the Presbyterian minister at the time, as both held the two extreme sectarian positions on Catholic schools - the former being easily angered by any criticism levelled at Catholicism, with the latter vowing "to stand firm against all Jesuitical designs and Romanising practices." (4) Peace was restored only after the two had left - which was for Fouhy in 1880. (5)

In the first quarter century he spent in Queensland, Denis Fouhy was an itinerant missionary in the Maranoa, headmaster of Quinn's school in Boundary Street, Brisbane, (6) secretary to the Bishop and finally Administrator of St Stephen's Cathedral which had been opened in 1874. The last twenty-seven years of his life were spent in Toowoomba and it is there he has left his most visible monuments.

He arrived on the Downs in 1898 and thus began the period of material growth in the parish of Toowoomba which has never been equalled by any one man since. Coupled with his considerable experience in administration he had extraordinary business acumen. He was a land speculator of no mean talent and had a flair for making very successful deals. Few priests in the history of the Australian Church have been his peer apart from the legendary Henry Backhaus of Bendigo fame. The main difference is that whereas Backhaus left one large monument, (7) Fouhy left several.

His first great work was to build the long-awaited boys' school. He lost no time in contacting Br Ambrose Treacy, the Provincial of the Christian Brothers at that time and their Australian Founder. After considerable correspondence and detailed discussion of plans, he was promised a community for 1899. (8) This promise was honoured and the school opened. It is still in existence today with a village of buildings added, but the original one very much in use. Brother Treacy later told a colleague that of the more than thirty foundations he made in Australia, that in Toowoomba was the easiest. Not least of the reasons for this happy experience was the calibre of the man with whom he had to deal - Denis Fouhy.

The next most pressing work to be faced was the replacement of the cramped convent of the Sisters of Mercy who had been living and teaching in make-shift quarters since 1873. This was tackled together with a separate school in brick to ease the congestion in the old church-school. The new convent, named St Saviour's was very grand with its two storeys and imposing entrance. (9) It was completed in 1904 and was followed by the new St Patrick's Primary School in 1913 and St Saviour's College (secondary department) in 1915.

In the meantime Father Fouhy had not forgotten the rest of Toowoomba. The first Holy Name Church-school was opened in Mort Estate in 1904. This was burnt down in 1919 (arson was suspected) (10) but it was quickly replaced the same year with the substantial building still in use as both church and school. The convent had been opened in 1916. Yet another church-school under the patronage of the Holy Angels was planned and erected on the Toowoomba Range and put under the care of the Sisters of the Good Samaritan. This was the foundation of the present day complex, renamed "Mater Dei" in the mid-1950s. It is now under lay administration. (11)

Monsignor Fouhy (he was raised to the dignity of Domestic Prelate by Benedict XV in 1917) was anxious that the people of Toowoomba should have the services of a Catholic Hospital. Accordingly he approached the Order that already had considerable experience in the nursing field - the Irish Sisters of Charity.

As soon as they accepted the offer he set about planning a suitable building. The first community arrived in 1920 and the foundation stone of the first wing was laid by Archbishop James Duhig in May, 1921. The building was blessed and opened by Archbishop Daniel Mannix (12) in November the following year and Denis astounded the crowd when the Archbishop revealed that their parish priest had given a personal donation of ten thousand pounds. This lavish generosity in the service of the Church was repeated time and again.

As the Christian Brothers' school was overcrowded by this time, he built the imposing building alongside the monastery, which is still in use by Primary classes today. On the opening day in 1921 he supplied the balance of the debt.

Toowoomba parish at that period comprised an area which today is occupied by at least five country parishes. After the turn of the century, the indefatigable pastor, in between building schools, was responsible for no fewer than seven new churches in: Crows Nest, Goombungee, Gowrie Junction, Oakey, Perserverance, Athol and Cambooya. The parishes that comprise these areas today are still independent, though some of the churches have now been replaced in brick.

When Monsignor Denis Fouhy died in 1925 it was the close of an era. (13) He was one of the last of those giants who had the pastoral care of areas as big as some dioceses today. They were Marthas -not Marys - by necessity, not necessarily by choice. Fouhy, according to his panegyrists, was a keen student of the classics. However, with his never ending round of business and buildings he would have had little time for reflective reading. He certainly filled the definition of what a mission priest should be as supplied by Bishop Higgins of Rockhampton in 1899:

...Priests who will remain in the presbytery, or even in the church, who will spend their time reading, even excellent as a taste for reading is, they will do good no doubt, but they will never rise to the level of that practical zeal which the interests of this Australian Church imperatively demand. (14)

EDWARD LEO HAYES - The Man and his Collection (15)

Towards the end of October 1967, a convoy of four loaded pantechnicons containing eighty large crates and some 400 cartons, wended their way down the Toowoomba Range en route to the University of Queensland, at St Lucia, Brisbane. (16) The twenty-five tonnes of material they contained were the results of seventy years of labour of a little, white-haired priest who at that moment lay dying in St Vincent's Hospital in Toowoomba.

Why was this collection so eagerly sought after by the University authorities and who was the man who had so generously deeded it to them a few weeks previously? (17) In order to answer both questions, I have come to the conclusion that a detailed sketch of the life of the Venerable Archdeacon Edward Leo Hayes must be given, as his personality and his collection were so closely intertwined. (18)

Edward Leo Hayes was born on 23 November, 1889 at Frederickton on the Macleay River, northern New South Wales, the second of eight children. His father, Edward Martin Hayes, was headmaster of the local Public School (19) for about thirteen years. His mother was born Brigid Mary Flannery. Both his parents and his environment helped greatly in the formation of the man he was to become. From his father he inherited an enquiring mind and life-long interest in nature and people, and from his mother a solid piety which expressed itself in his love for God and his fellow creatures - regardless of race, class or creed. His environment was a perfect setting for his first incursions into the study of nature - an interest which was to dominate his life. Here it was that he began his first collection - birds' eggs - and bought his first book at the age of seven.

Leo's father must have been a perfect companion for him in his formative years. Not only did he feed his son's insatiable appetite for knowledge, but he led the way in the pursuit of it by taking him on field expeditions and thus familiarising him with the fauna and flora of the district, as well as its historical landmarks. Leo's life-long interest in history dates from this time, and as his collections and knowledge grew with the years, the pupil surpassed his teacher.

In the brief notes on his life written by Father Hayes in 1967, the year of his death, he betrays to the reader the child-like wonder that developed in him as the mysteries of God's creation were unfolded during his boyhood years. (20) All knowledge was grist to his mill, and he describes the birds he encountered, the plants he discovered and the historical background of the river he explored. Even then research was in his blood and he was not content until he had fossicked out the origins of the river's name, that of Kempsey, the chief town, and the full history of the North Coast Steamship Navigation Company whose ships used then to ply their trade between the Northern Rivers and Sydney.

In 1902, My Hayes was transferred to Palmer's Island Public School on the Clarence River, and a further stage was reached in young Leo's education when confronted with new pastures and another river. Here Mr Hayes established an evening school for adults and turned part of the school grounds into an orchard. In both these projects Leo took a great interest. About this time, he became local correspondent for the "Macleay Advertiser", and supplied the newspaper with accounts of the district happenings.

When his father was promoted to the Gunnedah Superior Public School in 1905, Leo entered the workforce and obtained a position in the office of Bacon and Co., Auctioneers, at Gunnedah. Here he remained until he left for Toowoomba in 1908.

If the child is father to the man, one could see the future Leo in the interests and pastimes of the boy. His love of nature and books, his interest in the armed forces and his knowledge of war history all had begun to develop at this stage. His keen interest in the districts he had lived in, blossomed into his collection of local histories in later years, while above all, the deep piety and example of his mother led to his own vocation to the priesthood.

Another facet of his personality which endeared him to many, was his love for children. This must have found its origins in his youth when he had six younger brothers and sisters to entertain. In later years he became a veritable 'Pied Piper', so great was his attraction for children and theirs for him, regardless of age or creed. In the Hayes file in the Diocesan Archives there are numerous letters from children and adults who had written to him all their lives. I might add, Father Leo lacked Browning's 'Pied Piper's' other main characteristic - his height. One admirer described Leo as 'a mere gnome of a man'.

In 1905, the Downs Co-operative Association opened its first factory in Toowoomba, capital of the Darling Downs in Southern Queensland. The manager, Mr E.J. Wilkin, had come from Palmer's Island, so when he was in need of an office clerk he offered the position to Leo. So it was that in 1908 Leo came to the Downs for the first time, and he lived with the Wilkin family during his short stay. He and the eldest son, Lindsay, became firm friends as they were both studious and had much in common.

Early in his Toowoomba sojourn, Leo began to think of the priesthood as his future vocation, following on a conversation with Father Denis Fouhy, then parish priest at St Patrick's. However, it was not till 1911, at the age of twenty-one, that he was free to follow the call, and the next seven years were spent in the seminaries of Springwood and Manly, New South Wales, prior to his ordination in November, 1918.

During his period of training, he reaped the rewards of the studious habits he had fostered. He was awarded the Cardinal Ceretti prize for Dogmatic Theology (this was awarded only the once), and his success in debating and public-speaking paved the way for the work he was to do so well in later life as a lecturer.

Father Leo was first appointed to Ipswich, a coal-mining town about 35 kilometers west of Brisbane, and he stayed there until 1922. It was during this period that his earlier hinted-at Bower-bird instincts came to full bloom. The collection that was to become famous, really commenced here on the West Moreton coalfields. The surrounding districts were a veritable treasure-trove of geological specimens and the bank of the Bremer River yielded innumerable insects and plants.

I am not going to outline all the parishes Father Leo laboured in - suffice it to state that the main two were Crows Nest and Oakey (two small towns on the Darling Downs) (21) where he spent nearly forty years. My aim has been to depict the character of the man who amassed over a period of nearly seventy years what has been described as the largest private collection in Australia. Father Hayes was a Catholic and so was his collection. It included practically everything a person could collect in one lifetime, except antique furniture and machinery.

As can be gathered from the foregoing, his basic education was only primary before entering the seminary, although he never ceased to study after he left school as he was a natural student and an omnivorous reader. He gained no certificates, diplomas or degrees (his M.A. was honorary), (22) but his knowledge of literature, geology, entomology and ethnology was profound, to say the least. How he gained such a wide grasp of these subjects was a mystery, but that it was sound was proved by the fact that he was selected on three separate occasions to accompany the Royal Geographical Society of Australia (Queensland division), on its expeditions to the Carnarvon Ranges in 1937, 1938 and 1940, as geologist and ethnologist. His work on these expeditions was described by Mr Dan O'Brien (Gen. Secretary R.G.S.A.Q.) as of great value. He was awarded the Thompson Foundation Gold Medal by the Society for his contribution.

He was associated with many scientific and literary societies in Australia and abroad. Some of these of which he was a member were the Royal Geographical Society, the National Geographical Society of America, the Royal Australian Historical Society, the Western Australian Historical Society, the Royal Queensland Historical Society, the Queensland Field Naturalists, the New South Wales Catholic Historical Society, the Queensland Anthropological Society (foundation member), the New South Wales Anthropological Society and the Queensland Authors and Artists' Association.

I have referred to Leo's bower bird propensity. This may not do him justice, though this example may appear to prove it. He was visiting some friends in Maleny and while the evening meal was being prepared he went through the book shelves. He appeared in the kitchen with eight or nine volumes in his arms and said: "These books are now out of print. Do you mind if I take them for my collection?" His friend concludes: "I gave them generously, as I knew he loved books and collected a few everywhere he went."

The child-like pleasure he displayed when confronted with a rare book, or volumes he did not have, was contagious and I'm sure few would have had the heart to refuse him. People knew he wasn't interested in money - except to use it to help others, or buy books. Thus, a great part of his collection was acquired by gift or bequest. Some of his fellow priests left him their entire libraries, and as his fame as a bibliophile spread, Australian authors of both verse and prose sent him autographed copies of their works.

However, even though he was a man of small means, he bought many books and subscribed to magazines and periodicals throughout the world. He used to haunt the shops which specialised in rare books and Australiana - and some that didn't. As regards the latter, he was thirty years ahead of his time, so he got in on the ground floor and secured many a bargain before its growing popularity forced up the prices. He had a hunter's instinct when browsing. He didn't buy wildly (he lacked the means in any case), but he knew what to collect and when to buy. Of course, his trips to Brisbane and Sydney were rare at first, so he often had to order from a catalogue - a poor substitute when one is dealing with the second-hand market, and besides, the true book lover misses the pleasure of browsing and the exciting anticipation of alighting on a real treasure. Later as he became more widely known, his trips became far more frequent as invitations to lecture in the southern States became fairly common.

You may be interested to learn some of the gems of his book collection. There are some 25,000 items, comprised of books, pamphlets and periodicals. (I have seen newspaper accounts of the figure given as low as 20,000 and as high as 200,000, but the foregoing is the official tally from the staff of the Fryer Library of the University of Queensland, where his collection now reposes.) About 19,000 of these are Australiana. Father Hayes had a deep interest in early travellers and their written accounts. Therefore the collection includes journals and other eye-witness accounts of the voyages of Cook, La Perouse, Bligh, Flinders, Darwin, Amundsen and Ross, among others. It also contains rarer books, such as Marcoy's "Journey Across South America", Stedman's "Narrative of Five Years' Expedition Against the Revolted Negroes of Surinam" (1796), Valentia's "Voyages and Travels in India", and Duquesne's "A New Voyage to the East Indies in 1690 and 1691". Many of these are first editions or very early editions.

For history students nearer to home, there are some of the earliest accounts of the history of Queensland, including Leichhardt's "Journal of an Overland Expedition" (London, 1847).

This is a first edition of the explorer's account of his trip from Moreton Bay to Port Essington in 1844-45. It contains the three rare folding maps which are usually missing.

Among more modern works are: "The Golden Cockerel Edition (1937) of the Records of the First Fleet, compiled by Owen Rutter from the Public Records Office, London". A good example of fine modern printing, it is No. 176 of a limited edition of 375 copies.

"A Book of Woodcuts" by Lionel Lindsay (Sydney, 1922). This is a superb Australian book production. On Japanese vellum, it is entirely handprinted and limited to thirty-five copies.

The poetry section is large, with contributions from all major Australian poets and hundreds of minor ones, as well as the cream of English poetry. I'll mention just two gems and let Father Leo describe the first one for

himself. He is speaking to the editorial staff of the Sydney "Bulletin" in November, 1947. (23) He says (and his enthusiasm proves to be infectious, as always):

Look at this work. A Queensland woman did it. A Manchester woman really, but she's been in Queensland quite a while, now. I got her to do the work for me. It's in the manner of the illuminated manuscripts of the Middle Ages. See, black letter-work with pictured initial letters. One book contains my favourite Australian Poems, the other, English verse. Look at those tiny water colours. Less than an inch square, yet look at the detail. See, here's Mary Hannay Foote's 'Where the Pelican Builds'. Look at that little miniature. Isn't it a gem?

And here's Noyes' 'Highwayman'. Look at those pictures. See, there's the inn and the highway man riding up on his horse. See the soldiers? And the landlord's lovely daughter with the musket beneath her breast? Exquisite work.

And it certainly is. The two books are works of art. The covers are tooled leather with semi-precious stones inset (all collected by Leo.)

The other gem: In 1880 Henry Kendall published his third major volume of verse, "Songs from the Mountains". This contained a satire on a contemporary politician. Apparently politicians were more thin-skinned in those days for this victim threatened legal action, so the offending poem (called 'The Song of Ninian Melville') was replaced by a harmless one. Only twelve or fifteen copies of the complete volume escaped to the public before the change, and so are among Australia's rarities. Father Leo's copy, to the delighted surprise of the Queensland University staff, contains not the printed version of the famous poem, but the manuscript written by Kendall himself.

Considering Leo's great interest in and knowledge of Australian animals, birds, insects and plant life, you would expect to find books (and the best of them) on such subjects well represented in his library, and rightly so. They are there in profusion and of a quality, few, if any other private libraries could boast of.

Father Leo Hayes has been compared to G.K. Chesterton and St. Francis of Assisi and I submit that both comparisons are apt. His prose was concise and musical, even at times more akin to blank verse. Was he consciously ornate and lyrical? I think not. There was such poetry in the soul of the man that it had to bubble forth, even in surprising places. In writing to his bishop from Crows Nest in 1944, about parish matters (one paragraph), he continues without further preamble:

There is growing in the grounds of the Warwick presbytery a species of wild orange - the Osage orange - a native of U.S.A. - ranging from Arkansas to Texas, and called after the Osage Indians in whose territory it was first discovered. It is used as a hedge plant in the U.S.A. - as a wind break on the Darling Downs. The Indians used the wood of the tree in the making of bows for their arrows. The early explorers and settlers in the U.S. called this tree 'Bois d'arc' - hence the name 'Bow wood'.

In a previous letter (21/1/43), he wrote:

Today I heard the call of a channel-bill cuckoo (*Scythrops novae-hollandiae*) and on investigating, found it to be a young bird being fed by its foster parents - two currawongs or bell magpies. The word 'scythrops' comes from the Greek meaning 'sullen'. Certainly anything more sullen than a channel-bill cuckoo it would be hard to imagine. The raucous voice - rising to a scream - is a fearful interlude in the bush silence. The hugh bill resembles the bill of a toucan, but it is not the same colour, nor as long.

I'm sure bishops would be delighted to receive more of such letters these days.

After so describing only some of the collection's vast riches in literature, I must hasten to remind you that Father Hayes didn't just collect books (though they form the cream of the collection). In fact, they comprise only 25% of the whole, numerically.

Among the supplement, the manuscripts form the largest and most important section. There are approximately 30,000 and comprise literary manuscripts, lectures, notes, radio scripts, letters and personal documents. It took the Fryer Library staff (24) at the Queensland University ten years to catalogue them and the results are contained in a work of 250 quarto pages.

Items of special interest belonged to Dame Mary Gilmore (a personal friend of Leo's), Paul Grano, J. Howlett Ross, and especially A.G. Stephens. (25) This collection contains many of Stephens' working notes, manuscripts from contributors to the "Bulletin", and his own publishing ventures.

There are several interesting manuscripts of historical and biographical importance, including one of the noted priest scientist, Julian E. Tenison-Woods.

There are thousand so letters, among which are found the names of William Morris, John Galsworthy, Robert Southey, Upton Sinclair and Henry Lawson. And lastly, letters or official documents bear the names of John Dunmore Lang, Sir George Gipps, J.B. Chifley, Sir Robert Menzies and other Australian governors and politicians.

The rest of the collection is composed of:

Legal documents, dating back to early convict days;

Press cuttings - tens of thousand of them - many very old and rare;

Book plates - world wide in scope and including some rare items;

Postage stamps - a large accumulation (not mounted), including many British Colonial commemoratives and Australian First Day covers;

Bank notes and coins - ranging from ancient Greece to modern Indian States;

Pictures, post cards and greeting cards - including good etchings by Lionel and Norman Lindsay and others;

Maps - including many rare specimens. (This last collection brought members of General Macarthur's staff to Crows Nest during World War II in search of charts, otherwise unobtainable, on the Pacific regions. Father Hayes was able to supply several, which he did willingly and refused monetary compensation.)

I might mention in passing, that it was his greatest pleasure to share his treasures with others. A person who showed interest was his friend for life. He gave away many items throughout the years, particularly to children and thus fostered the preservation of the cultural wealth that we have inherited.

To continue:

Ferns from Several countries;

Old guns and pistols;

Early cattle bells, including one of the famous Condamine bells made from a saw;

Lastly, and by no means insignificant, there are his Aboriginal artifacts and the geological specimens (about four tonnes). The former, collected over many years, comprise hundreds of items and is now housed in the University Anthropology Museum, while the latter is located in the Department of Geology.

I have attempted to portray in the foregoing, something of the man behind the Hayes Collection. His great pleasure was to share his enthusiasm for it with others, especially children. In his prime, he, lectured throughout Australia (he was never long-winded or boring - he had a pleasant voice and he had the knack of leaving his audience wanting more), he was the guest of vice-royalty and the toast of the academic world, yet, he was happiest with an audience of children. In size he was closest to them, but his friendliness for all and ready word of encouragement, congratulations or sympathy were a byword, and he was ecumenical before most people knew how to spell the word. At his funeral a second service at the parish church had to be arranged to accommodate all the non-Catholics who couldn't get into the first one. I'm sure, as he looked down from heaven on his funeral cortege, he would have been especially delighted by the presence of a contingent (thirty strong) of 'gentlemen of the road' who had requested the privilege of paying their last respects to one who had ever been their friend in life.

If I seem to have partly ignored the priestly life of Leo Hayes, that was deliberate only to a certain extent, though not meant to underplay the work he did for God and souls by any means. It is simply that my aim has been to depict the personality of the man behind this extraordinary collection and try to answer the question, would Father Hayes have amassed what he did in another vocation? Certainly, it would not have been the same as regards content, no matter what size it reached, as it was only as a priest he would have received the bequests of other clerical libraries and the affectionate forbearance meted out by parishoners over his acquisitive habits. Lastly, it is highly likely because he was a priest that he received such generous treatment at the hands of Australian authors when it came to presenting autographed copies of their works. Undoubtedly, Leo Hayes as a priest, and his collection are firmly intertwined. To quote from a statement had on the occasion of the formal acceptance by the university of the Collection(26): "The Father Hayes Collection will stand as a reminder to all that the life of a priest can overflow beyond the sanctuary into every field of human endeavour."

JOSEPH SIMON McKEY

While Denis Fouhy was an extrovert and clerical entrepreneur, and Leo Hayes a child-like gnome for whom God's creation was a life-long wonder, my third subject, Joseph Simon McKey, was a unique mixture of the mystic whose personal holiness attracted all with whom he came in contact during the forty-eight years of his priesthood.

Born in 1904 into poverty and hardship in the tiny settlement of Rodgers Creek, south-west of Warwick on the Darling Downs, he never forgot his roots nor the example and teaching of his saintly mother. In fact, the memory influenced his whole life. (27)

From primary schooling in small country State schools and scarcely one year of secondary schooling at C.B.C. Warwick, he entered the workforce to help support his family. Throughout the next decade, while employed in farm work, house painting and in two cheese factories, he never forgot his desire for the priesthood, in spite of his poverty and poor academic background. (28) However, prayer overcomes many difficulties, so it was at the age of twenty-three, after some months' coaching by the Brothers at night school he entered Springwood on the first step of his long journey towards his goal. If his early life had been strewn with trials, they were only a foretaste of what lay ahead. Few are called on to carry the crosses Joseph McKey was asked to bear for his remaining 54 years.

His path through the seminary was anything but easy. He found study difficult - his many talents were more in the manual and artistic fields - but already he was showing signs of severe disabilities as regards his health. He was delayed being called to Orders for months, with, in the manner of that rigid age, no reason being given. Only in his diary did he reveal the agony he went through, though "Fiat" was always added, even if watered with his tears.

He was ordained by Bishop James Byrne on November 18th, 1934, in St Mary's, Warwick - the first ever to be ordained in that beautiful but unfinished church which had been opened only eight years earlier. (29) Then followed a short two years serving God's people in Stanthorpe, Chinchilla and Toowoomba, before the tuberculosis which had been threatening him, caused a complete breakdown. From that he never fully recovered. He was an invalid to some degree until his death 46 years later. (30)

Then began his strange apostolate. Joe was a deeply humble man who thought he was a failure as a priest and he had a fear of being a burden, financially and otherwise. Hence, apart from a few brief periods, he lived for the rest of his life in his mother's house in Warwick. This became his own when she died in 1948.

What was Fr Joe's apostolate and how did he support himself? When he was well enough (and he had periods of varying length of being comparatively so) he acted as chaplain to the Sisters of Mercy whose convent was nearby. Unlike many invalids, he was reticent about his ills, but always concerned about those of others. He became a "missioner extraordinary" - helping out in the parish schools as confessor, preacher and celebrant at their liturgies. (31) He visited the local Base Hospital frequently (in later years daily) and called on all patients who would see him, regardless of creed. His consolation and service to the dying became a byword - he even officiated at the obsequies of non-Catholics if a minister was wanting or sometimes assisted them if they were present.

His capacity for friendship was quite extraordinary. When I was writing his life in 1982-83 I contacted scores of people throughout Australia and overseas whose names I got from his voluminous correspondence. All, in their replies regarded Joe as their closest friend. Once he met a person even briefly, that person would want to continue the acquaintance. As a result his small house in Locke Street, Warwick became a Mecca to which visitors came from many parts of Australia and even New Zealand and from all walks of life - scientists, university professors, authors, media personnel, clergy and hierarchy, farmers and children. He was in fact, another "Pied Piper" to children of all ages. His candid, loving nature was magnetic, and in spite of his poverty and life-long temperance, his hospitality was lavish.

He supported himself like his Master, by the work of his hands - until he was persuaded to accept a parish stipend rather later in his life. His main two occupations were those of dental mechanic and watch repairer. This brings me to his uncanny manual ability, coupled with his thirst for knowledge which his apparent leisure gave him opportunity to pursue. In all he undertook he tried for perfection and sought the best teachers in each field. (32)

He became a scientist - in astronomy, seismology and botany. He not only built his own telescope (quite common) but he also built no fewer than five seismographs (quite uncommon). He became known internationally for his experiments and the records he amassed in the first two fields.

He was an artist - in photography, oils and water colours. He was a musician, playing the violin (he made several), piano, accordion and the bagpipes. He became well known as a piper in the Warwick Caledonian Band, as he had a deep but inexplicable affinity for Scotland. (33)

He was an historian. His large personal library contained many volumes on local, church, Scottish and war history. He wrote six local histories and published the last five at his own expense. All were on some aspect of the history of Warwick. He also wrote plays, short stories, essays and poetry. He could be said to have been a compulsive writer, always needing to put his thoughts down on paper. It is highly unlikely he ever discarded any of these efforts or any letters he received. When I was assembling his papers for his biography, they filled eight large cartons.

He was a life-long diarist and the fifty extant diaries are a barometer of the light and shade, pain, sorrow and joy of his life. They are also a proof, if any were needed, of how closely he walked with his God.

As a craftsman he worked in wood, metal and ceramics. As stated he was a dental technician, but also a watch maker as well as a repairer. He built musical instruments, sailing boats and rejuvenated old cars. He even gained his pilot's licence at the age of 69 years and made his last flight only a few months before his death. In all, he was associated with some twenty-five sciences, arts and crafts. He was not a dillatante, but moved on to yet another discipline as he grew older, became less unwell, and perhaps because his financial position improved. Apart from his last decade there were other stages in his life when this occurred. He was at last able to get a pension and he was the recipient of a few small bequests.

How can one sum up Fr Joseph McKey's life? Like Isaac Newton, he was a little child wandering on the seashore, picking up pretty pebbles here and there, but still yearning for the whole ocean of truth undiscovered befor him. In the words of his panegyrist, (34) his influence and memory will live immortally, "not with iron chisel and engraving tool cut into the rock forever, but incised into the living flesh of men, women and children" (35) who were privileged to come into contact with him during his life.

References

1. A Church Archivists' Society Publication, Toowoomba, Oct. 1990.
2. Shirley Bell, "A Priest for All Seasons", Brisbane, 1970
3. "The Age", Brisbane, 15 Oct., 1925.
4. D. Porteous in "Queensland Evangelical Standard", 10 June, 1875.
5. John Maguire, "Prologue: a history of the Catholic Church as seen from Townsville 1863-1983", p.21, C.A.S.T'ba Oct. 1990.
6. This is now St James' School, founded in 1868 and taken over by the Christian Brothers in 1893.
7. The Sacred Heart Cathedral, Bendigo, finished in 1977, was financed by the investments of the Backhaus estate.
8. C. Lambert & L.J. Ansell, "St Mary's College", DDIP, T'ba, 1989.
9. Owing to structural faults, this fine building was demolished and replaced in 1979.
10. The Christian Brothers' monastery and school was set on fire and badly damaged a fortnight later. The culprit was never discovered.
11. The Sisters of the Good Samaritan left Toowoomba in 1979.
12. Archbishop Duhig was in Rome on his overdue ad limina visit.
13. Mgr Fouhy was buried in his parish church, now St Patrick's Cathedral - the only one ever to receive that honour.
14. Higgins to Moore, 1 Dec. 1899.
15. "A Priest for All Seasons" was serialised in the "Catholic Leader" over thirteen weeks in 1970. A definitive life is awaiting an author.
16. The collection had been offered in turn to: a) the Diocese of Toowoomba, b) the city of Toowoomba, c) Pius XII Regional Seminary at Banyo, Brisbane. Only the U. of Q. showed real eagerness and worked determinedly to obtain it.
17. The university authorities in gratitude for the princely gift set up two "Archdeacon Leo Hayes Scholarships" - a post-graduate one now valued at \$12,000 p.a. for up to 3 years; a mature undergraduate one, valued at \$5,000 p.a. for the duration of the course. They are awarded again as they become vacant.
18. Fr Hayes was given the honorific "Archdeacon" by Bishop J.B. Roper in the early '50s.
20. Written at the behest of his early biographer, Shirley Bell, but he was too close to death to produce much of value.
21. Present day populations are c. 1000 and 2500 respectively.

22. Conferred 26 April, 1967, by University of Queensland, on "Father Leo Hayes, priest, educator, scholar and friend to scholars - degree of Master of Arts - honoris causa."
23. This nationally known weekly was the nursery of many of Australia's writers - both in prose and verse. L.H. was being interviewed for the famous "Red Page."
24. This is the section of the Central Library, devoted entirely to Australiana. It was a former Fryer Librarian who made the initial approaches to L.H. regarding securing his collection.
25. He may be described as one of the "Fathers of Australian Literature" because of his encouragement to embryonic writers, when editor of the "Bulletin" from 1894.
26. From the address of Fr Kevin Ryan, then assistant priest at Oakey, in reply to Sir Fred Schonell, Vice-Chancellor of the U. of Q. at formal acceptance of L.H.s collection, 30 Oct., 1967.
27. Fr McKey's diaries contain many entries concerning his mother and her influence, up to her death in 1948. His grief at her death was profound.
28. An unusual sport for one so gentle was amateur boxing, at which he became Champion on the Downs in his class. He later coached the seminarians until stopped by the authorities.
29. Fr Joe's love for St Mary's was life-long. He was originally to be ordained in Sydney (to his grief) but got a last minute reprieve.
30. He spent fifteen months in a spartan sanatorium in Leura, NSW. He seemed to be one of the few at the time who survived the ordeal.
31. His zeal as a confessor was such, he spent up to thirteen hours in the confessional before major feasts.
32. His tutors included university professors of both Sydney and Brisbane, and Australia's leading water colourist at the time.
33. His first book was the history of the Warwick Caledonian Society, of which he was a member for many years.
34. Bishop Edward Kelly MSC, DD., of Toowoomba Diocese.
35. Job. xix. 1-2.

SUMMING UP

Sr Rosa MacGinley PVB

A Reflection

The Australian Catholic Historical Society is indeed to be commended on the achievement of fifty years. Mr Tony Cahill's summary of its development and activities has alerted us to the personalities, with their high level of scholarship and competence, who shaped its origin and early growth and also to the range of material on Australian Catholic development which it has generated. This material, both held in its archives and published in its Journal, provides a valuable resource for scholars and researchers in general. Australia, I could not help reflecting, has come to a stage where highly specific research on the many facets of the Church's life and growth here can be brought together in a comprehensive way to develop a more interactive understanding of the whole. Perhaps, through the sponsoring of such research, we can come to develop a Centre for the Study of Australian Catholicism, which would serve as a focus and stimulus for Catholic studies across the country. Such a Centre has been established for some years now in the United States and has given a well directed impetus to Catholic studies within a broad context there.

While Australian Catholic development - in a country of comparable area - may not have the complexity of the U.S. experience, it is composed of variant and highly localised strands. It is a history which cannot be written from the perspective or confines of one capital city, or indeed of any of the capital cities, focal as each of these were. Our Conference today has brought this consideration convincingly before us and indeed merits commendation for the breadth of historical treatment invited in the various papers. The result has been a feast of condensed research on the part of acknowledged scholars in those regional studies on which the edifice of Catholic historical understanding in Australia must be built. Political ecclesiastical history has its necessary place, but rises out of the broad base of social history, that history 'from below' which pervades and gives meaning to the complexities in our past, with both the conflicts and the ultimate directions of growth. Fr Frank Bourke has spoken to us of his detailed research on both Victoria and Western Australia, with the differences which gave rise to the variant responses in each area, where for each there were both strengths and potential for conflict. Fr Terry Southerwood has given us a range of glimpses into the interesting story of Tasmania's Catholic development, a very early beginning with its own dynamics of growth. Taking the earliest spread of the Church from its initial establishment in the Sydney area, Fr Brian Maher has traced its growth in areas of great pioneering interest, the southern districts of New South Wales, including the Federal Territory. Sr Margaret Press has drawn on her extensive research into the Church in South Australia to pinpoint some focal factors of shaping influence in environment, population, context and economics. Brother Leo Ansell's paper dealt with three personalities - all associated with the Toowoomba area of Queensland - who have illustrated a range of aptitudes - financial, scientific, literary - which proved compatible with their committed ministry in the Church.

These researched papers have given us some idea of the diversity of personalities and of local conditions, with the very real restraints of time and place, by means of which the Catholic Church today, as its presence is experienced across Australia, has come to its present shape. This past is bearing us through the present into the future: we are confronted by the sheer breadth of endeavour - with its varying outcomes - and challenged to add our own shaping contribution.

The Australian Catholic Historical Society has set a precedent, with its own challenging possibilities, in creating this present forum.

AUSTRALIAN CATHOLIC HISTORICAL SOCIETY

The Society is a cultural organisation interested in all aspects of Australian Church History.

Membership consists of clergy, religious and laity and is open to all. It is one of the custodians of Australian Catholic heritage, and operates in conjunction with and in support of Diocesan Archives in New South Wales and St. Mary's Chapter Hall Museum, Sydney.

The Society is affiliated with the Royal Australian Historical Society and St Mary's Chapter Hall Museum.

The Society's main activities are the

- (i) presentation of Papers (Lectures on special topics)
- (ii) encouragement of Historical Research
- (iii) excursions to places of historical Catholic interest
- (iv) publication of Newsletter and Journal

The Newsletter is produced quarterly and the Journal annually and is free to members. The Journal has been produced annually since 1966 and most back issues to 1989 are available for sale from the Society at \$5 per copy. Please forward remittance to the Secretary, A.C.H.S., P.O. Box A621, SYDNEY SOUTH 2000.

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Full membership entitles members to attend meetings, stand for Council, participate in activities and receive Journal and Newsletter. Only one copy of Journal and Newsletter is sent to family and pensioner husband and wife membership.

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All enquiries, applications for membership and renewals should be directed to

The Secretary
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