RHesiS, for those without a copy of Liddell and Scott to hand, is the classical Greek word for speech or declamation.

The Religious History Society exists for the following objects:

- to promote the study of all fields of religious history
- to encourage research in Australian religious history
- to improve means by which the long-term supporters and individual subscribers of the Journal of Religious History can enjoy a more direct involvement in the work of the Journal.

**Religious History Society – President’s Report 2009**

This has been an important year for the Religious History Society. In December 2008, the Society experimented with a new format for its regular meetings. Since our first meeting in Sydney in 1998, the Religious History Society has held six conferences in association with the Australian Historical Association on themes which have ranged from ‘Millennium’ (1998) to ‘Religion and Globalization’ (2008). These meetings have drawn the widely scattered members of the Society together and also attracted strong interest from the mainstream participants in the AHA’s biennial conference. From 11–13 December 2008, the Society held its first workshop in association with the University of Newcastle’s Research Group for Religion and Intellectual Traditions (RECER) on the theme: ‘Church and State’. This was held at the Newcastle City Hall and featured keynote addresses by Frank Lambert of Purdue University and Stewart Jay Brown of the University of Edinburgh. The first day was devoted to issues of church and state in the old world with the second day devoted to the colonial and post-colonial approaches particularly in Australia. The papers have now been edited for publication with a major introduction by Hilary Carey and John Gascoigne and will be published, probably in 2010, by Brill. I hope this will be a precedent for more focussed workshops under the Society’s sponsorship in the future.

While the Religious History Society has been celebrating its tenth anniversary, the Association for the Journal of Religious History, established by a group of historians at the University of Sydney in 1959, has been celebrating its fiftieth. Moves are now afoot to bring the two organisations together, enlivening Australia’s national scholarly organisation for the study of religious history. You can see the first step in this direction in the present issue of RHesiS which has been edited by Anna Haunton, the executive officer of the Journal of Religious History.

There will be an opportunity for more discussion about the shape of the Society at our next meeting to be held in Perth, in association with the biennial conference of the AHA, from 5-9 July 2010. It is exciting to know that Prof. Andrew Porter, the world’s foremost authority on religion and imperialism, will be our keynote speaker. I look forward to seeing you there.

**Hilary M. Carey**
**RHS President**
Colonial Religion

Religious History Society Meeting in Association with the AHA Biennial Conference, 5 – 9 July 2010.

The University of Western Australia, Perth Western Australia

As has been its practice since its foundation in 1998 the Religious History Society will be sponsoring the visit of Professor Andrew Porter to deliver a plenary address for this stream within the biennial Australian Historical Association Conference. The conference will provide the occasion for a general meeting of the Society and discussion of its future direction. Please contact Associate Professor Rowan Strong, R.Strong@murdoch.edu.au for further information.

The Society welcomes submissions on all aspects of religious history. Papers on colonial religion — which will be the subject of the keynote address — are particularly welcome. The issues which it is hoped to address in relation to colonial religion include: the nature, shape, and concerns of settler religion; contrasts, continuities, and changes between metropolitan and settler religion; indigenous religious encounters; denominational colonial missions; the churches’ relations with colonial and/or metropolitan governments; churches as agents or critics of empire; theologies of mission, settlement, empire; and gender and colonial religion.

A special issue of the Journal of Religious History is planned around the conference theme of Colonial Encounters, which will include the keynote paper from Professor Andrew Porter, and others after being accepted by the usual refereed process.

Submissions for the 2010 biennial meeting of the Religious History Society in association with the 2010 AHA should be lodged directly with the AHA conference organisers.

Please visit the AHA website to respond to the Call For Papers:
http://www.ahareviewinghistory.com/papers.html

Submissions close 31 March 2010.

The format of papers will be: 20 minute presentation plus 10 minutes for questions. All presenters are required to be members of the AHA.

Religious History Society plenary speaker, Professor Andrew Porter

Professor Porter held the Rhodes Chair of Imperial History in the University of London from 1993 to 2008. From 1979 to 1990, he edited the Journal of Imperial and Commonwealth History. He has published widely and is frequently invited to speak abroad. Professor Porter’s main interests lie in the history of Britain’s empire since the late eighteenth century, in its growth, its decline, and in the consequences which these developments have had both for the British themselves and for other peoples around the world. His most recent publication Religion versus Empire? British Protestant missionaries and overseas expansion 1700-1914 (Manchester University Press, 2004) was awarded the Biennial Reese Memorial Prize in 2006 for a wide ranging scholarly work in the field of Imperial and Commonwealth history. Professor Porter has also explored imperial themes for wider audiences, editing and contributing chapters to The Oxford History of the British Empire, Vol. III: The Nineteenth Century (Oxford University Press, 1999), and the Cambridge History of Christianity, vol. 8: c.1815-1914 (Cambridge University Press, 2006) among others.
Journal of Religious History Editor’s Report

2009 was a successful year for the Journal of Religious History. Carole Cusack and Christopher Hartney completed their second year as editors and Julie Smith as review editor, on July 1st. Anna Haunton continued in the role of editorial assistant. In February Professor John Gascoigne hosted an event to celebrate the Journal’s 50th Anniversary, bringing together past editors, members of the Association for the Journal of Religious History and current team.

The Journal attracted many submissions throughout the year and the first ever special issue on a religion other than Christianity appeared (Vol.33, Issue 2, edited by Judith Snodgrass on Buddhism). The relationship between JRH and Wiley-Blackwell continues to be strong; the production team moved to Singapore and our new production editor is Kym Ng. We thank our previous production editors Elizabeth Watkin and Elizza Wilson (at Wiley-Blackwell Melbourne office) and the supporting team of Rose Williams and Nick Melchoir for all their hard work.

Correspondents’ Reports

NEW ZEALAND

Historians of religion have been increasingly active in New Zealand. The Religious History Newsletter, now in its 22nd number and available online at: http://researchspace.auckland.ac.nz/handle/2292/1961 shows the extent of work underway. Te Ara online Encyclopaedia has commissioned a wide range of articles about religion in NZ for its online encyclopaedia, and a wonderful new resource, Papers Past, a service of the national Library, like Matapihi, an index of photographic resources, is putting a huge range of resources at the hands of historians.

The religious History Association of Aotearoa New Zealand met just before the main historical Association’s conference in Palmerston north in November and heard nine papers, while there were several streams devoted to religious history at the NZHA. A conference on the history of the Maori church (focusing especially on Presbyterian work) took place at the University of Otago earlier in November. The New Oxford History of New Zealand has a revisionist chapter on religion by John Stenhouse which marks a rehabilitation of religion’s place in general history. The retirement of Allan Davidson from St John’s College and Auckland University’s School of Theology is a milestone. Dr Nicholas Thompson has replaced him at the School of Theology.

New Zealand Mission and Maori Church:

There has been notable work on the transcription of Marist letters in an ongoing project linked with Charles Girard. Peter Oetli’s work on Riemenschneider has been issued, and Diane Strevens’ fine work MacKillop Women. Jessie Munro has issued an edition of Suzanne Aubert’s letters. A highly critical study of Samuel Marsden was issued

Denominational Studies:

A new history of the Anglican Diocese of Waiapu has been issued, and a history of the diocese of Auckland and another of the Diocese of Nelson are in progress. The Auckland history, edited by Allan K. Davidson, promises to break much new ground. Nicholas Reid’s life of Cardinal Delargey was a particularly thorough history, and Carmel Walsh, Diana Strevens and Wayne Facer’s account of the early years of Auckland Unitarians. Research material on Baptist, Presbyterian and Anglican biographies is now widely available online. Noel Cox has written a book on the constitution of the Anglican Church. Nineteenth Century NZ Church
Twentieth Century NZ Church:
A thesis by Stuart Lange on evangelicalism has broken new ground on this subject. Toby
Powell’s thesis on Conservative Christianity in NZ 1970-2006 from the University of Auckland
was also acclaimed, and an article has appeared in the NZJH. Phil Cooper’s

Other Religions:
Hugh Kemp’s thesis on Buddhism (Victoria University of Wellington)

Correspondent: Peter Lineham, Massey University Auckland Campus

VICTORIA

As I compile this list, Melbourne is making religious history not simply researching or writing it.
Several thousand delegates have arrived to participate in discussions about global issues and to
find specifically faith-based approaches to solving them. Many of those included in this
summary of the work of Victorian scholars for 2009 have been involved with the Parliament
preparations, and will be presenting during the conference.

Current Projects (including Grants)

Dr Joanna Cruickshank et al
2009 saw the formation of the ‘Deakin Religions and Belief Systems Network,’
connecting scholars from disciplines across the university who study religion. Co-
ordinated by Joanna Cruickshank, the Network is linked with the Alfred Deakin
Research Institute and will promote conversation and cooperation for scholarly projects,
conferences and publications. Papers from a successful day conference on Missions and
Modernity in 2008, organised by the Missions History cluster in the School of History,
Heritage and Society at Deakin University will form the basis of a special edition of
Itinerario, to be published in 2011.

Prof. Patricia Grimshaw, Dr Andrew May, Monash University, and Dr Joanna
Cruickshank, Melbourne University (now Deakin University)
ARC Grant: 2007-2009: Faith, Gender and Cultural Exchange: Australian Missions in
Comparative Perspective, 1820-1940.

Dr Catherine Kovesi, Melbourne University is working on the second edition of her
monograph, Pitch Your Tents on Distant Shores: A History of the Sisters of the Good

Dr Katharine (Kate) McGregor, University of Melbourne
ARC Discovery Grant 2007-2009: Islam and the Politics of Memory in Post-
Authoritarian Indonesia.

Dr Mark R. Lindsay et al
The Theological Colleges conducted a series of conferences and seminars throughout
2009 including “After Darwin” (21-23 July) Keynote speaker: Dr Christopher Southgate
(Exeter University); “Calvin’s Legacy” (21 August) Keynote speaker Prof. Elsie
McKee; “Interfaces: Baptists and Others (15-18 July 2009) ; “Contemplation in a world
of action – the Franciscan way” seminar (14 May 2009).

Ass. Prof. Andrew May is completing a history of Welsh missionaries and British imperialism
in north-east India in the mid 19th century (Manchester University Press, forthcoming)

Prof. Constant Mews, Prof. M Ariff, Professor M Skully, Dr AR Ghouse, Dr D Bakar and
Prof. A Saeed, Monash University
ARC Linkage Grants 2003-2009: Religion, Finance and Ethics: Islamic and
conventional perspectives on shared principles, practices, and financial institutions and
instruments. By linking together specialists in finance, banking and religious history, with the Muslim Community Cooperative (Australia), this project explores communication and mutual benefit between international Islamic finance and conventional Western finance.

**Prof. John Murphy, University of Melbourne**
ARC Linkage grant (2006-2009): The face of the poor: a history of poverty through the eyes of the St Vincent de Paul Society. This PhD project is conducting research in a unique collection of minute books of parish level groups of the St Vincent de Paul Society in Victoria over the 20th century

**Prof. Charles Zika, Prof. S. Broomhall & Dr J. Spinks, University of Melbourne.**
ARC Discovery Grant, 2009-12: “Reading the Signs: disaster, apocalypse and demonology in European print culture, 1450-1700.”

**Prof. Charles Zika, University of Melbourne**
ARC Discovery Grant, 2009-12: “The Living Dead: witchcraft and apparition in European culture (3rd to 18th century).”

**Dr Megan Cassidy-Welch, University of Melbourne**
ARC Grant 2008-2010: “Crusade, displacement and the aftermath of war in medieval France.”

**Nathan Wolski, Monash University**
Dr Wolski held an international conference on the Zohar, with the top Zohar-scholars in the world, in July 2009 at Prato, Italy. The Zohar is the most important work of the Kabbalah, dating from the 13th century.

**Salih Yucel, Monash University** is nearing completion of a biography of Ibrahim Dellal (tentative title of the book, "The Struggle of Ibrahim") to be published in July 2010 by Tughra Books in New Jersey, USA. This is part of his project to document memories of post-WWII Muslim immigrants in Australia.

**Publications, Books**

**Bailey, G.** Ganesapurana Part II: Kridakhanda (Harrassowitz Verlag: Wiesbaden, 2008).

**Cassidy-Welch, Megan and Peter Sherlock,** eds., Practices of Gender in Late-Medieval and Early Modern Europe (Turnhout: Brepols, 2008).

**Cruickshank, Joanna,** Pain, Passion and Faith: Revisiting the Place of Charles Wesley in Early Methodism Pietist and Wesleyan Studies Series (Lanham, MD: Scarecrow Press, 2009).


**Journal Articles/Sections of books/Proceedings**


- “Grief and memory from Agincourt to the Treaty of Troyes, 1415-1420”, in Andrew Villalon and Donald Kagay, eds., The Hundred Years War II: Different Vistas (Leiden: Brill, 2008): 133-50.


―Preaching to the Mobs: Space, Ideas and Persuasion in Renaissance Florence:‖, in Nancy Van Deusen and Lenny Koff (eds.), *Mobs* (Leiden: Brill) [forthcoming].

―You cannot sell liberty for all the gold there is’: Promoting good governance in early Renaissance Florence’, *Renaissance Studies*, (Early view, 14 October 2009): 1-26.


“Medieval Magicians as People of the Book”, in Imagination, Books and Community in Medieval Europe, ed. G. Kratzman (Melbourne: Macmillan Art Publishing, in association with the State Library of Victoria) [forthcoming].

Encyclopaedia Entries


Supervision of Completed Higher Research Degrees

Peter Howard:
- Peter Price, “Intellectual Orthodoxy and Political Stability: English Liberal Catholicism and the Politics of Papal Infallibility, 1848-1878”" (PhD).

Constant Mews:

Charles Zika:

Melbourne College of Divinity:
- Catherine Connelly, ‘Brigid: Bridge Between Worlds. A Feminist Examination of the Significance of Brigid as Irish Saint and Goddess in Contemporary Australian Women’s Spirituality.’” (MA)
- Elizabeth Murray, “The Implementation and Impact of the Reformation in Shropshire, 1545-1575.” (MA)
- Peter Hansen, “The Virgin Heads South: Northern Catholic Refugees in South Vietnam, 1854-64”(PhD)
- Carmel Posa: "The Theology and Spirituality of the Body in the Writings of Heloise of the Paraclete.” (PhD)
Higher Research Degrees in Progress

- Sue Angelatos: “Piety and propaganda at the venerable English College, Rome.” (PhD Melbourne)
- Miriam Benedikt [Michael Fagenblat]: “Anti-Christian polemic in Midrash Psalms.” (PhD Monash)
- Peter Caroleane: “Biography of the Reverend John Bulmer, Missionary at Lake Tyers.” (PhD Melbourne)
- Kirstie Close: “The influence of the Methodist Church on Fijian Independence.” (PhD Deakin)
- Julie Davies [Charles Zika, Megan Cassidy Welch (Assoc.)]: “Science in an Enchanted World: the impact of scientific development on understandings of magic and the occult in seventeenth-century Europe.” (PhD Melbourne)
- Fiona Davis: “A Social History of the Maloga Mission and the Cummeragunja Community” (PhD Melbourne)
- Julianna Grigg [Megan Cassidy-Welch]: “Transition, development and nationhood in early 8th century Pictland.” (PhD Melbourne)
- Keith Hallett: “The Reverend George Brown as Pacific Methodist Mission Administrator” (PhD Melbourne)
- Laura Juliff [Megan Cassidy-Welch, Assoc.]: “Byzantine responses to the Bogomil heresy.” (MA Melbourne)
- Jasmine Norrie [Megan Cassidy-Welch]: “Prostitution in late-medieval England.” (PhD Melbourne)
- Janine Luttick [Michael Fagenblat]: “Anti-Judaism in progressive NT exegesis of Jewish purity laws” (MA Monash)
- Christine Macleod: “Eusebius of Caesarea and the Church History: A Secular Study” (MA)
- Helen Merritt [Megan Cassidy-Welch]: “Popish Plot informers and the experience of authority in early modern England” (PhD Melbourne)
- Celia Scott: “Sanctity and gender in early Irish hagiography.” (PhD Melbourne)
- Kathryn Smithies [Megan Cassidy-Welch]: “The social and historical context of the 12th-13th-century French fabliaux.” (PhD Melbourne)
- Celia Scott [Megan Cassidy-Welch, Assoc.]: “Sanctity and gender in early Irish hagiography.” (Melbourne)
- Damien Williams: “A history of the National Council of Priests in Australia” (PhD Melbourne) Scholarship part-funded by the National Council of Priests.
- Alison Ware [Megan Cassidy-Welch]: “The wages of sin: a study of lay concepts of guilt in late-medieval England.” (PhD Melbourne)

Seminar & Conference papers / other activities (2009)

- “Early Modern European History and Religion since the 1970s”, San Francisco Theological Seminary, San Anselmo, April 2009.
- “The Biblical Witch of Endor in Medieval Illustrated Manuscripts”, ANZAMEMS Conference, University of Tasmania, December 2008; & Medieval Round Table, University of Melbourne, November 2009.

Correspondent: Stephanie Rocke, Monash University

QUEENSLAND

Publications for 2009, University of Queensland

- “King James I and the Burning of Reginald Scot’s *The Discoverie of Witchcraft*: The Invention of a Tradition, ‘Notes and Queries* 56(2009), pp.209-213

Correspondent: Philip Almond, University of Queensland

SOUTH AUSTRALIA

Publications

Vicken Babkenian: ‘A humanitarian journey: the Reverend James Cresswell and the Armenian Relief Fund’, *Journal of the Historical Society of South Australia*, no. 37 (2009), pp.61-75. [Cresswell was an Adelaide Congregational minister who played a leading role in the Armenian relief campaign in 1922-23.]

Colonel Light Gardens Uniting Church History Book, 2008 (Daw Park, SA: Colonel Light Gardens Uniting Church, 2008).

Colonel Light Gardens Uniting Church: Personal Profiles of the Congregation of the United Church at Goodwood Road (Daw Park, SA: Colonel Light Gardens Uniting Church, 2008).

Bill Edwards: ‘An epic of the ordinary: the Uniting Church and Aboriginal missions’, Uniting Church Studies, vol. 15, no. 1 (June 2009), pp.33-50. [Includes a survey of Aboriginal mission work undertaken by the Moravian and Presbyterian churches.]


Josephine Laffin: ‘What happened to the Last Judgement in the Early Church?’, in Peter Clarke and Tony Claydon (eds), The Church, the Afterlife and the Fate of the Soul (Studies in Church History, vol. 45), (Woodbridge, Suffolk, Boydell & Brewer, 2009), pp.20-30.


Christine J. Lockwood: “‘We are here to round up Nazis’”: the military raid on Immanuel College and Seminary in World War Two’, Journal of the Historical Society of South Australia, no.36 (2008), pp. 75-90.


David Salkeld; St Peter’s Catholic Church, Normanville: from its foundation to the celebration of its sesquicentenary, 1858-2008 (Normanville, SA: St Peter’s Catholic Church, 2008).

Trevor Schaefer: The Light on the Hill: Brougham Place Uniting Church, 1859-2009 (North Adelaide: Brougham Place Uniting Church, 2009). [This church, founded as Brougham Place Congregational Church, was for many years one of the principal churches in Adelaide. Many of its members and ministers have been prominent in the wider community, notably James Jefferis, minister in 1859-77, 1894-1901.]

Other news

Dr Josephine Laffin, lecturer in church history at the Catholic Theological College, spent 2009 on an outside studies program at Cambridge University, based at St Edmund’s College. In April she gave a paper at the Menzies Centre for Australian Studies at King’s College London on ‘The perils of piety and politics: Archbishop Matthew Beovich, B.A. Santamaria and the Split in the Australian Labor Party’. In July she attended the Ecclesiastical History Society’s summer conference at Durham on the theme of ‘Saints and Sanctity’ and presented a paper on Mary MacKillop, ‘A saint for all Australians’. This will appear in Studies in Church History, vol. 47.
**History of Anglicanism in Australia**

**Australian Anglican History Seminar, Canberra, 2009**
This was held in August 2009 at St Mark’s National Theological Centre in Canberra. The seminar has been held annually since 1997 and has stimulated a large number of publications on different aspects of Australian Anglicanism, notably Bruce Kaye, Tom Frame, Colin Holden, Geoff Treloar (eds), *Anglicanism in Australia: A History* (Melbourne University Press, 2002).

**Papers were given by:**

- **John Beer**, on the contribution of the Rev. Dr P.A. Micklem [rector of St James’, Sydney, 1917-37] to Australian Anglicanism
- **Brian Fletcher**, on Australian Anglican hymnody
- **Tom Frame**, on the Moorhouse Lectures and Anglican intellectual engagement
- **Michael Gladwin**, on early Anglican clergy in Australia
- **Bruce Kaye**, on the influence of Bishop G.A Selwyn [Bishop of New Zealand, 1841-67] in Australia
- **Brian Roberts**, on the origins of the Bush Church Aid Society

The next seminar will be held in Melbourne in 2010.

**Forthcoming conference**

‘From Augustine to Anglicanism: Anglicans in Australia and Beyond’, Brisbane, 2010
This conference on the history of Anglicanism will be held at St Francis Theological College, Brisbane, from 12 to 14 February 2010.

In the 150th anniversary of Anglicanism in Queensland, the conference is for postgraduates and scholars exploring the historical and theological expressions of Anglicanism in Australia and abroad.

Major themes for papers will include art and architecture, gendered actions, liturgy and music, church and empire, the English Reformation, Queensland Anglicanism, Anglican expansion, missions in the Pacific, cultural frontiers, church politics and colonial education.


There will be a report on this conference in the next issue of RHesiS.

**Major publications**

**The Brisbane Anglican Companion**
To mark its sesquicentenary in 2009, the Anglican diocese of Brisbane has published a volume which sets a new path in diocesan histories. Instead of a narrative history as initially proposed, it was decided to produce a substantial and illustrated collection of essays by many authors covering every aspect of Anglican church life over the last 150 years: bishops and archbishops, prominent clergy and lay people, parishes, church organisations and religious movements. This was published as; Jennifer Harrison (comp. and ed.), *The Brisbane Anglican Companion: A Dictionary of the Diocese of Brisbane, 1859-2009* (Brisbane: Corporation of the Synod of the Diocese of Brisbane, 2008). It is accompanied by a comprehensive index compiled by Barry Greaves. Obtainable from the Diocesan Registry, GPO Box 421, Brisbane, Q 4001.

This is the first major reference work to describe the history, beliefs, practices and organisation of religions in Australia as they have impacted on and been influenced by Australian society. The 800-page volume comprises three parts. The introduction comprises five essays on the history of religion in Australia (Hilary Carey), defining religion and spirituality (Gary Bouma), the social role of religion, geographical distribution and ethnic origins (James Jupp). The second part is the encyclopedia proper with entries of varying length, by recognised scholars in the field, on all religious groups whose adherents comprise more than 0.1 per cent of the Australian population, as well as many others that have achieved public prominence. Anglicans and Catholics, as the two largest religious Christian denominations, are the subject of multiple articles, dealing with their theology, history, government and other topics, and there are articles on each of the Orthodox churches. In the final section are thirteen essays on debates and issues involving religion in modern Australia. These include belief and disbelief, and fundamentalism (James Jupp), religion, state and politics (Marion Maddox), non-Christian religions (Abe Wade Ata), religious school systems (Geoffrey Sherington), welfare work and charitable organisations (Shurlee Swain), women and religion (Hurriyet Babacan) and young people and religion (Philip Hughes). There is also an extensive bibliography.

Correspondent: David Hilliard, Flinders University

UNIVERSITY OF NEW SOUTH WALES
Religious History at UNSW

Publications

Kama McLean: “Seeing, being seen, and not being seen: Pilgrimage, tourism an layers of looking at the Kumbh Mela”, Crosscurrents, September, 2009, pp 319-341
Anne O’Brien: “‘Wandering about in sheep-skins and goat-skins: destitute, afflicted, tormented’: religion, welfare and 'problem populations' in Australia”. Macquarie University, Histories on Wednesday Seminar, March.

Conference and seminar presentations

John Gascoigne: “Darwin and the British Tradition of Natural Theology” Darwin and the Church Conference, St Paul's College, University of Sydney, November.
Barbara Hendrischke: Discussant at the 2009 International Conference on “New Approaches to the Study of Daoism in Chinese Culture and Society”, jointly organized by the Centre for Studies of Daoist Culture, the Chinese University of Hong Kong and the Ecole Française d’Extrême Orient, Hong Kong, November 26-28.
“Interpreting Laozi section 54”, The First International Summit on Laozi and Daoist Culture, Beijing, November 5-6, 2009.
Anne O’Brien: “‘Wandering about in sheep-skins and goat-skins: destitute, afflicted, tormented’: religion, welfare and 'problem populations' in Australia”.
Anne O’Brien: “‘Wandering about in sheep-skins and goat-skins: destitute, afflicted, tormented': religion, welfare and 'problem populations' in Australia”.

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Commissions

John Gascoigne has been commissioned to write chapters on the teaching of science at the British Protestant Dissenting Academies for a new history of the Dissenting Academies, 1660 to 1871 (Cambridge University Press).

Teaching

Julie Kalman is proposing a new minor in inter-religious studies to the Faculty of Arts and Social Sciences, to replace Jewish studies.

Religious history continues to play an important role in Asian Studies at UNSW. Courses taught by Mina Roces cover Hinduism, Buddhism, Islam, Shamanism in Korea and Catholicism in the Philippines, with a particular focus on how religion defines the feminine.

Correspondent: Anne O’Brien, University of NSW

MACQUARIE UNIVERSITY

The following report is not exhaustive of all the research being done on religious history at Macquarie University. It would be greatly augmented, for example, by the list of postgraduate students who are doing research on religious history.

Publications already published and forthcoming


Mark Evans: entries on the history of Christian music in Australia/New Zealand and in the Pacific Islands for the Lion Companion of Christian Music. The volume is due out in 2010, edited by Tim Dowley.


- Preaching the New Birth and the Power of Godliness and not insisting so much on the Form: Recent studies of (mainly English) Evangelicalism,’ Journal of Religious History, 33.3, September 2009, pp.366-76

Stuart Piggin with Peter Lineham: ‘Christianity in Australia and Oceania c1800–2000’, in Blackwell Companion to World Christianity, Edited by Lamin Sanneh and Michael J. McClymond (Blackwells, forthcoming)

John Potts: A History of Charisma (Basingstoke: Palgrave Macmillan 2009)


Public Lectures and Conference Papers

Marion Maddox: 'Evangelical Timewarp: It's just a jump to the left' presented at the States of Belief conference, Sydney University, February 2009

Marion Maddox did a series of 3 public lectures in October, in Adelaide (the Pilgrim Symposium on Religion and Public Life), of which one was about history. It was called Guillotining God?

Ian Tregenza will be giving a paper titled 'William Temple and E.H. Burgmann on Church, State and Nation’, at the 'From Augustine to Anglicanism' conference in Brisbane, Feb 12-14, 2010.

Research Papers:

Stephen Chavura is working on two Religious History projects:-

1. Notions of the secular in Colonial Australia.
2. Presbyterian and Separatist thought and the rise of modern political ideals.

Mark Hutchinson

1. Historical Consultant, CCCU Project ‘History and Sociology of Protestant Missions from the Global South’, Prof. Paul Freston, Wilfrid Laurier University, Canada (Chair); Manila, Philippines, May 2005; Seoul, Korea, June 2006, chapter submissions 2009.
2. (with Prof. John Wolffe, Open University, UK), Cambridge Short History of Global Evangelicalism.
3. Hunter Valley millenarianism
Gunner B. Mikkelsen

2. (with Sam Lieu), "China and the Ancient Mediterranean World". This involves research on religious texts (ARC DP grant).

Postgraduate Completions

Supervised by Mark Hutchinson

- M Baghos, Consummation or Chaos in the World to Come? A Comparative Analysis of the Impact of Eschatology upon the Historiographies of Father Georges Florovsky and Professor Norman Cohn. (2009) (BTh Hons)
- Tracy Barrell, Mission & Transmission in Cassian, MTh research essay (2009)

Supervised by Stuart Piggin

Christine Dixon, The Concept Of The Heart In The Theological Thought And Experience Of Augustine Of Hippo And Jonathan Edwards, PhD, Macquarie University, 2009 (awarded posthumously)

The attached photograph was taken at the awarding of Christine Dixon’s posthumous doctorate. The Department is now offering a medal in Chris’s honour. The award will be made to a PhD candidate within the Department of Ancient History for a thesis in the field of the history of Christian thought, experience or practice.

From Left to right: Archbishop Harry Goodhew; Jeremy Clarke; Bec Clarke and Kyla (Chris’s daughters); Roy Dixon (Chris’s husband); The Chancellor, Michael Egan; Professor Alanna Nobbs; Associate Professor Stuart Piggin; Professor Edwin Judge.
Divining the Past: dialogues between Christianity and history

A conference hosted by the Evangelical History Association
Friday 23 July 2010 at the University of Sydney [venue TBC]

Divining the Past is a conference dedicated to the exploration of relationships between Christianity and History. How has the Christian tradition informed the theory and practice of history? How important is history to the belief and expression of Christianity? And how have Christian people, groups, movements, ideas and experiences been significant in past centuries? The conference aims to bring together a variety of perspectives on these questions. It is open to scholars associated with theological colleges as well as universities. Students doing original research in history are especially encouraged to participate.

The EHA invites proposals for papers on any aspect of the relationship between Christianity and History. We particularly welcome papers with an historiographical or theoretical focus, or that engage with the following topics:

- Religion and politics
- The church in society
- Evangelicalism in Australia
- Christianity in ancient history
- Christianity and universities.

The keynote address will be given by Robert D. Linder, Distinguished Professor of History, Kansas State University [TBC]. The program will also feature a panel on the theoretical and methodological links between Christianity and the discipline of history.

Please send abstracts of no more than 250 words to Dr Meredith Lake (meredithelake@gmail.com) by 31 March 2010.

CENTRE FOR THE HISTORY OF CHRISTIAN THOUGHT AND EXPERIENCE

The Centre has 16 students enrolled for postgraduate research on religious history. The Centre’s seminars in 2009 included papers from the following visitors:

- Fr Doru Costache, "St Andrew of Crete's Great Canon: Lenten Insights into Genesis 1-3"
- Dr Geoff Treloar, 'Narrowing and Broadening in Evangelical Theology 1900-1914' and 'Evangelicals and Society, 1919-1940: A Great Reversal?'
- Professor Robert D Linder, ‘Australian Evangelicals and the Great Depression’
- John Aitcheson, ‘The Gregorian Chant: a living folk tradition of prayer and praise’
- Michael Gladwin, 'Flogging parsons or blogging parsons? Anglican clergygmen and Australian cultural and intellectual life, 1788-1850' and ‘“College puppies we want none of”: Recruitment of Anglican clergygmen for the Australian colonies, 1788-1850’

Correspondent: Stuart Piggin, Macquarie University
**SYDNEY**

**2009 – STUDIES IN RELIGION, UNIVERSITY OF SYDNEY**

**Introduction**

Studies in Religion at the University of Sydney had a productive and successful year in 2009. The recommendations of the Review of the department that took place in 2008 were gradually implemented, with curriculum reform and some staffing changes. Dr Christopher Hartney’s position became permanent, and from 1 January 2010 Dr Edward Crangle and Dr Paul Fuller (both Buddhist Studies scholars) will re-locate to the School of Languages and Cultures, to join Indian Subcontinental Studies.

Another innovation in 2009 was that in Semester 2 Studies in Religion was privileged to have Professor James L. Cox (Edinburgh) contributing to its programme. Professor Cox was participating in a teaching exchange and Carole M. Cusack was teaching in Religious Studies at New College, University of Edinburgh in his place. This report lists staff and student conference papers and academic publications, other staff distinctions, PhD graduations and thesis topics, Honours graduations and thesis topics, conferences that the department was involved in, recipients of prizes, and postgraduate and research seminars presented in Studies in Religion in 2009.

**Staff Conference Papers and Panels**

**Dr Edward F. Crangle:** 'Centre-of-the-Centre: Efficacy in Buddhist Meditation,' International Conference on East Asian and Buddhist Meditation Traditions, National Tsing Hua University (NTHU) and Dharma Drum Buddhist College in Taiwan. Co-organisers of the conference were Dharma Drum Buddhist College, the University of Oslo, Norway, and Gakushuin University, Japan.

**Carole M. Cusack:** 'Alternative Spiritualities in Australia', 31 October, Alternative Spiritualities Conference, National University of Ireland, Maynooth, October 30-31.

- 'The Church of All Worlds and Pagan Ecotheology: Uncertain Boundaries and Unlimited Possibilities', British Association for the Study of Religion (BASR) conference, Bangor University, 7 September (keynote lecture).


- VIIth International Congress of Manichaean Studies, Sept. 8-12, Chester Beatty Library Dublin. He is leading a panel with Jason BeDuhn (Northern Arizona Uni) and Paul Dilley (Penn State Uni) presenting on the Dublin Kephalaia Codex project (recipient of ARC Discovery Project 2009-2012 and National Endowment of the Humanities funding in the USA).


- ‘A Reconstruction of Mani’s Book of Mysteries,’ Twenty-Sixth ARAM Conference on Mandaean Studies, Oriental Institute, Oxford University, 9-11 July.

**Jay Johnston:** "Towards a Typology of Drawings of Spirit-Beings in Mandaean, Gnostic and Ancient Magical Texts," Twenty-Sixth ARAM Conference on Mandaean Studies, Oriental Institute, Oxford University, 9-11 July.

**Staff Publications**


**Staff Distinctions**

**Edward F. Crangle:** Charter for Compassion

In 2008, Karen Armstrong won the TED Prize, an annual award to three outstanding individuals. This honour led to the collaborative generation of a Charter for Compassion that works towards the construction of a peaceful and harmonious global community: [http://charterforcompassion.org/about](http://charterforcompassion.org/about)

The Screens Sydney conducted a video interview of Edward F. Crangle on 12 November 2008. His contribution to the Charter for Compassion can be viewed now at the following website: [http://charterforcompassion.org/stories/19](http://charterforcompassion.org/stories/19).

Edward F. Crangle has been appointed to the Editorial Board of the recently established *Dhammachai International Research Institute (DIRI) Review*.

Edward F. Crangle has been appointed to the interim committee to oversee the management and development of the facilities and 16+ hectares property of the Maitreya Meditation Retreat (tentative title) situated in the beautiful Kangaroo Valley.

Carole M. Cusack has been appointed to the Editorial Board of the recently established *Alternative Spirituality and Religion Review*.

Carole M. Cusack has been appointed editor (with Liselotte Frisk, Dalarna University, Sweden) of a new journal, the *International Journal for the Study of New Religions* (published by Equinox). She already edits (with Christopher Hartney) the *Journal of Religious History*. 

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Chris Hartney’s textbook *Cambridge Studies of Religion* (Jon Noble, contributing editor) was entered for the Australian Publishers Association Awards (2009) in the ‘Secondary Single Title’ category, and won first prize. According to the citation:

“The judges were unanimous in selecting this title as a winner in this category. The text impressed the judges with the sensitive way it provided access to diverse subject matter and the pedagogical support provided to support learning and teaching. The effective design elements enhance the functionality and readability of the text.”

This confirms the textbook’s place as a breath of fresh air for HSC Studies in Religion. It explains the curriculum from a distanced and academic perspective rather than simply as a collation of believers’ apologies for their faith. The first edition is sold out and it is being reprinted.

Chris Hartney, as visiting professor of religions at Dhaka University, presented the keynote address at the ‘World Peace Through Religious Co-operation’ Conference at the University of Dhaka, Bangladesh on the topic of ‘Syncretism and Global Religion.’ His Excellency Zillur Rahman, President of the Republic of Bangladesh was in attendance.

Jay Johnston has been invited to join an international group of scholars working on the figure of the angel, directed by Professor Madeleine Scopello, (Director of Research, Gnosticism, CNRS University of Paris, Sorbonne).

Jay Johnston has also become a member of BAHAR: Research Group on Bodies, Health and Religion (Cardiff University, Wales).

Jay Johnston has become a member of the Post-Kantian Philosophy of Religion Research group, University of Sydney.

**Departmental Conferences**

25-27 February, University of Sydney: ‘States of Belief’ (keynote speaker Raphael Liogier, director of the Observatoire du Religieux and professor at the Institut d'études politiques d'Aix-en-Provence). Professor Liogier’s keynote address was proudly sponsored by the Association for the Journal of Religious History as part of the Association’s 50th anniversary celebrations.

This symposium sets out to analyse the way that religiosity has reconfigured itself under the conditions of modernity and particularly in the contemporary context. It addresses the following questions: What are the different states of faith today? Following what common patterns are they to be observed? Along what lines is faith expressed today? What is the relation of religion to reason and science? The symposium will investigate philosophical and historical themes and provides an opportunity to celebrate the approaching 50th anniversary of the *Journal of Religious History*.

**Studies in Religion Postgraduate and Research Seminars 2009**

Tuesday 3 March:

Tuesday 17 March:
* Professor Bill Foley (Linguistics, University of Sydney): ‘Buddhist Meditation Practice and the Third Turning of the Wheel of the Dharma’.

Tuesday 31 March:
* Mike Clark (PhD candidate), ‘The Hebrews Code: Ambiguity and Meaning in the Epistle to the Hebrews’.
Tuesday 21 April:
- Morandir Armson (MPhil candidate) ‘Chasing Shadows: The Challenges Inherent in the Study of Populist Occultism’.

Friday 24 April:
- Judi Loach (Cardiff University): ‘From Physical to Mental Spaces: Richeome’s “Spiritual Painting”’.

Tuesday 28 April:
- Mehmet Ozalp (PhD candidate), ‘Reconciling the universal Will of God and the human free will in Islamic Theology.’

Tuesday 19 May:
- Merrilyn Mansfield (PhD candidate), ‘Priests, Your Cultic Service is Over: Re-reading Isaiah 40:2.’

Tuesday 2 June:

Tuesday 28 July:
- James L. Cox (University of Edinburgh), ‘The Invention of God in African Religions’.

Tuesday 11 August:

Tuesday 18 August:
- Pheroza Daruwalla (PhD candidate): ‘Zoroastrianism, Diaspora and Pilgrimage.’

Tuesday 25 August:
- Ian Weeks (University of Melbourne), ‘The Shape of God’.

Tuesday 8 September:
- Paul Terracini (PhD candidate), ‘The Social Gospel Movement in Twentieth Century Australia.’

Tuesday 22 September:
- Lauren Bernauer (PhD candidate), ‘Massively Multiplayer Online Research Pro-Gect: The issues with studying an evolving and enormous online game.’

Tuesday 6 October:
- Andrew Buchanan (PhD candidate), 'A new Aluk: contextualising Hebrews 9-10 in Toraja, Indonesia.'

Tuesday 20 October:
- Elisha McIntyre (PhD candidate), ‘Humour and Religion.’

Tuesday 3 November:
- Stanley Ng (PhD candidate), 'The Better Righteousness and Levirate Marriage of the Matthean Genesis: From Genealogy to Community.'

Honours and Postgraduate Graduations in Religion, 2009

The 9.30 graduation ceremony on Friday 8th May was a particular success for Studies in Religion. The following students graduated PhD:

Julian Droogan, with a thesis entitled ‘Archaeology and the Materiality of Religion’;

Andrew Wearring, with a thesis entitled ‘The Manichaean Church: Its Name and Identity in the Roman Empire’;

Milad Milani, with a thesis entitled ‘The Secret Persia’;

David Kim, with a thesis entitled ‘The Thomasine Logia: The Genesis of a Jesus Tradition’; and

Shannon Hughes, with a thesis entitled ‘Transcendence and Social Transformation: Paradigms of Hablun Minallah and Hablun minannas in Indonesian Religious Literature of the New Order Period.’

Phramonchai Saitanaporn, with a thesis entitled: ‘Buddhist Deliverance: A Re-evaluation of the Relationship between Samatha and Vipassanā.’

Chanida Jantrasrisalai, with a thesis is entitled: ‘Early Buddhist Dhammakāya: Its Philosophical and Soteriological Significance.’
Studies in Religion also congratulates Indian Subcontinental Studies doctoral graduate (who has a Bachelor of Arts (Honours) in Studies in Religion):


Finally, Religion congratulates its four 2008 Honours students who all graduated with First Class degrees and all commenced PhDs in 2009:

- Elisha McIntyre
- Zoe Alderton-Flett
- Paul Terracini
- Johanna Petsche

Honours Theses Completed in Religion, 2009

Ellice Grien, 'Ecstatic Expression: Religious Presence in the Traditional Music and Dance of Aceh'

Camilla Crossing, 'Is Fundamentalism New? A critical discussion with reference to the selected works of Sayyid Qutb, Walpola Rahula and Frantz Fanon'.

Ashleigh Barbe-Winter, 'Secular Humanism: A history of values and political influence'.

Jacinta Byrne, 'Paperbark Palimpsests - Engagement, Identity and Intersubjectivity'.

Jason Napiorkowski, 'The Religion of Australian Football; Its Symbols, Rituals and Values'.

Student Prize Winners in Religion, 2008 (Awarded 2009)

Cale Hubble, G. S. Caird Scholarship II
Jacinta Byrne, G. S. Caird Scholarship II
Paul Terracini, John Cooper Memorial Prize (Postgraduate)
Carly Barton, John Cooper Memorial Prize (Undergraduate) (Shared)
George Ioannides, John Cooper Memorial Prize (Undergraduate) (Shared)
Ellice Grien, John Cooper Memorial Prize (Undergraduate) (Shared)
Elisha McIntyre, Rachel McKibbin Prize

Correspondent: Associate Professor Carole M. Cusack

TASMANIA

Report (filed April 2009) relating to religious history — 2008 to March 2009

Items accessible in national or international journals are not usually accompanied by compiler’s comments. Usually, when items are local to Tasmania and unlikely to be accessible beyond Tasmania, a brief comment is added.


This is Hobart’s eastern shore: specifically, the area bounded by Cambridge, Kangaroo Bay and Clarence Plains. Footprints tends to refer to physical remains, or memories of these. A serious effort is made to synoptically link perceptions of decay and progress. On the ecclesiastical side, only the Church of England and Congregationalists are noted.

When Lloyd Robson switched to top rhetorical gear, his most vituperative indictments in respect to Tasmania’s history was perhaps ‘the northern nonconformists’ — and not least in respect to the years covered by Bailey’s enterprising and solid study. So far, among those who would have been called ‘nonconformists’ in the English context, there has been a remarkable historiographic concentration on only one species — the Congregationalists. See, for instance, studies by Hutchinson, Roe, Ely and Ratcliffe. Bailey shows convincingly that, in her chosen period, Launceston’s Wesleyans were, arguably, equally challenging and rewarding as subjects of research.


This thesis began as a doctoral degree which was completed at the University of Melbourne in 2004.

Why is this noted here? Partly because Bird is an Arts graduate of the University of Tasmania, and partly because some of the subject matter relates to religion. Lyons, a Catholic in good standing with his church on conventional behavioural criteria has a reputation, first in the Tasmanian House of Assembly and then in the federal House or Representatives, as a politician who rarely offended Protestants, yet, on the whole, pleased Catholics. The latter, though, were given little more to be gratified by than the mere spectacle of ‘their boy’s’ high civic standing and large family. Bird, on my reading, impressively observes the creative discipline of letting documents speak for themselves. The biography is not, exactly, a case study of melioristic religio-political culture, but meliorism is what it presupposes.


Approaches its Tasmanian centenary. The first meeting is inferred to have been in 1911. 1913 was the first recorded meeting, when draft rules were adopted. By 1828 the state group gained official recognition as the Christian Science Society, Hobart. Fifteen ‘Practitioners’ are listed in 1926. By the mid-1930s the group possessed the two familiar Christian Science signifiers — a Hobart church building and a Reading Room. The Depression was not depressing for this group, which in 1936 ran a fortnightly radio programme. By now there was a Launceston group, as well, and, soon after, groups in Burnie and Devonport.

Facilitating expansion, loans from beyond Tasmania are mentioned. The Hobart group is also set in a commercial context, some members being personally associated with Cadbury-Fry at
Claremont, Mather’s store, and Fullers Bookshop. The booklet is organizationally iliterate, but remains ‘in house’, being opaque on distinctive Christian Science rationales and worldviews. Still, there's the Reading Room for that.


Takes the account from the start to the end of Loyal Orange Institution in Tasmania. Davis hunts documentation meticulously, and does a fine job in face of the fact that internal records of the lodges seem not to have survived.


This extensive reminiscence are secular, in the sense of being almost unbrokenly this-worldly. A structural feature explains noting these reminiscences here. They begin with a brief and contextless history of the Motton Anglican and Methodist churches.

Duncan, Tricia: St. David’s Anglican Church, Cooee. (Burnie: 2007)

This once busy and handsome principal church of the Emu Bay Anglican Parish was consecrated in 1932. The short booklet suggests a once busy organizational life, although, at the time of writing, St George’s in Burnie was about to become the main place of worship in the parish. This is another case of the down-sizing and rationalization, evident in several denominations in Tasmania. An element here — which may help explain the impressive neatness of the booklet — is that the Cooee church is and remains on the Historical Register.

Edman, Penelope A.: Around the Kitchen Table with the Missionary Sisters of Service: a portrait of the spirit and heart of this Tasmanian-bred, Australian grown congregation of religious women, the Missionary Sisters of Service. (Tasmania: 2008) 275 pp.

The exhuberant title should not deter those with missiological as well as historical interests. ‘Home mission’ is a term endemic in the history of Protestantism in the 19th and 20th centuries, signifying the challenge of bringing religious amenities to believers or hoped-for believers in localities too remote to sustain settled churchly supply.

This was also, in form, the problematic which defined missionary challenge to a small group of Catholic women in Launceston in 1944, encouraged by a priest recently arrived from Yea in Victoria, who called themselves the ‘home missionary sisters of Our Lady’. Their command idea was service in otherwise ill-served remote and outback localities. In 1947 Propaganda Fide authorised the group to ‘live in a society of religious women in community without vows’. In 1950 this became ‘with vows’; and the name changed to the more Rome-flavoured ‘missionary Sisters of Service’. The sisters are now active in most Australian states.


The writer is an Anglican. What is of special interest is the relish is expressed for a perceived moral economy.


O’Connor, the Catholic whom Governor George Arthur regarded as a congenial and trusted associate, remains through his Vandemonian life an important locator in ‘placing’ Roman Catholicism in the civic and economic life of the colony.

Gulson, Lesley: Landscape Conservation management Plan: St Patrick’s church, Colbrook: Churchyard and environs. (Hobart: 2007)

St Patrick’s was constructed from a Puginesque scale model brought by the Roman Catholic bishop, Robert Willson. Gulson’s management plan is well illustrated, and historically literate.

For the historian there is a generic problem. how far has historical significance (of course, itself a problematic concept) been swallowed up by ‘heritage significance’.


The principal heading offers a strong interpretative challenge to those who would seek to understand Robinson and Plomley. Among contributor’s are Ian McFarlane, Cassandra Pybus, Patrick Brantlinger and Henry Reynolds. Religion, Robinson’s and that of others, while among subjects considered is not, interestingly, among the numerous ‘subjects' listed in the catalogue of the State Library of Tasmania. Perhaps this is a case where denotation and connotation would have been uncomfortably diffuse, yet, perhaps, not irrelevantly so.

Heazlewood, Ivan: Sesquicentenary of the Wesleyan Chapel at Whitemoor. (Tasmania: 2007) (No pagination)

A fluent and slightly grandiloquent booklet produced for an occasion. The circuit had been formed in 1848, and the original chapel built in 1857. (Hence the sesquicentenary!) This building also functioned in the nineteenth century as a school and small library, and so wider themes are alluded to. The absence of documentation in 2007 is a pity, but somewhat remedied by the publication, by the same author in 1998, of History Notes on the Westbury Methodist circuit. The author, local to the area, is better known for erudite writings on the history of sheep breeding in Tasmania.

McFarlane, Ian: Beyond Awakening: the Aboriginal tribes of north-west Tasmania. (Hobart: 2008)

Noted here for McFarlane’s discussion of Robinson’s motives in the ‘Friendly Mission’. This is, in the author’s words, a study of Robinson’s ‘metamorphosis from evangelical conciliator to commercial opportunist.’ (p. 162)

The lurid title is understandable for marketing, but ambiguous, ‘Hell’s Gates’ — the entrance of Macquarie Harbour, as distinct from the long closed penal station — is alive and well, made safe for more than a century by the engineering masterpiece of the training wall.

The book, however, is a good one, charting with clarity and sensitivity some documented religious dimensions of the experience and inter-relations of prisoners and their minders in the station. Maxwell-Stewart’s earlier studies of convict tattoos as evidence are used to good effect.


Written to coincide with the local church’s centenary, and largely bases on documentary material collected some decades ago by Hugh Hiscull.

'Community' has, perhaps, special connotations here. Since 2003 this parish has been one of a set of communities served by a single priest.

Nickols organized the Hiscull material fluently, adding reminiscences of others. The book is also well illustrated.

**Peart, Kim:** *Winged Effigies on Old Gravestone: their origin and meaning.* (Hobart: 2007).

Investigators of inscriptions on gravestones sometimes have trouble, nowadays, avoiding bumping into each other. This modest effort, occasioned by visits to Tasmanian burying grounds, should not be overlooked. If Peart may sometimes be wrong, he is interestingly so.

**Rowston, Laurence F.:** *The Home Mission Presents it Story.* 6 pages of text with chronological overview and many photographs. (Hobart?) (n.d.)

A brief but meticulous overview of the Tasmanian Baptist denomination’s outreach beyond established parishes.

**Sargent, John R.:** *St Mark’s, Bellerive: Reflections: looking forward; looking back.* (Hobart.) 275 pp. (n.d.)

Bellerive is a Hobart suburb. Diffuse, yet in sum an informative reflections on aspects of Anglican Christianity on Hobart’s eastern shore. The author is a well-known local historian associated with the church in question.

**Sykes, Keith J.:** *Gentle in Manner, Resolute in Execution: a brief biography of Simon Leslie Brown, founding headmaster of Scotch College, Launceston.* (Launceston: 2007).

An aura of institutional piety is perhaps connoted here, but serious research is also evident.


An autobiography of Father Terry Southerwood, of Launceston, who combines pastoral and scholarly vocations in customary energetic ways. As a pastor he mixes empathy with, occasionally, telling truths to power (sometimes ecclesiastical); as a scholar he is, without question, a prolific contributor to Tasmanian religious history, and also to Catholic transnational missiological history. Some regard Southerwood’s biographies of Philip Conolly and Robert Willson are his best work.


The exhibition presented most of the manuscripts and printed books to the 1580s held by the University of Tasmania. Also exhibited is one item is held by St David’s Cathedral, and eight by the State Library of Tasmania. Many of the items now held in the library of the University of Tasmania came to it from the library of Christ College, University of Tasmania, itself originally, of course, a foundation of the Church of England in Tasmania. Some University Library items were donated to it by Robert Dunbabin, professor of Classics at the University of Tasmania, and some were a gift to the University by the noted Buddhist scholar (who retired from Ceylon to northern Tasmania) Frank Lee Woodward. Most displayed items shown from the State Library of Tasmania were gifted to that library by Sir William Crowther. Representative portions of exhibited items are reproduced in impressively clear photographs. Annotations are by R.M.Thomson.

Report (filed January 2010) relating to religious history — March 2009 to December 2009

When items are published or produced in Tasmania a comment is sometimes made.


Keesing, Ann (compiler) & Johnstone, Philippa (research): Churches of Penguin and surrounding districts, (Penguin: Penguin History Group, West Pine, c 2009), pp. 41. Illustrated. Focus is on buildings — chapels, churches – which mostly are or were Anglican, Catholic, Baptist, Uniting (Methodist).


"Probably the most indefatigable prince that ever existed": a rational dissenting perspective on Frederick the Great,' Enlightenment and Dissent, vol. 23, 2007, pp. 85-130.


St. Stephen's Anglican church is part of what is now called, in an increasingly popular projectile idiom, the 'North West Network Area.' Some internet-savvy parishioners assembled this history as part of what is called an 'unofficial trial' website. This is far from the first history of the Wynyard Anglican Church, but it is the best so far. Earlier histories of the church and parish are acknowledged and made use of, not least its most immediate and charmingly old-fashioned predecessor — A brief history of St Stephen's Wynyard and thrifty recipes from parishioners Sue Jacobson (1995)

The internet version can be obtained by keying in 'Anglican Church Wynyard Tasmania history'. The Home Page makes clear that some person or persons from Willow Books publishing produced the entire Home Page, including the history, as an 'unofficial' contribution to the work and witness of the church. One wonders how far this kind of quality lay-sponsored and 'unofficial publication' reflects a serious option for Tasmanian churches in the future.

The Wynyard situation may not be typical, and this may be worth emphasising. The church's Homepage refers to the demographic of that part of north-west Tasmania as unusual in two striking ways: the average age is high, and the area has been popular for retirees with educational qualifications beyond the norm. Are 'New Tricks' busy here? Willow Books, as reference to the internet makes clear, also produces extensive genealogical material and with comparable care. One might call this keenness, but does that overstate or patronise? The church Homepage, however, reflects fond and unfussy attention to detail in conveying an old-fashioned message.


The energetic fourth bishop of Tasmania is set in a domestic as well as missionary context.

Rowston, Laurie: Reports lodged in the State Library of Tasmania, catalogued generically as 'Church News'.

Rowston is 'honorary historian' of the Baptist churches of Tasmania, and author, so far, of more than half a dozen conventional Tasmanian Baptist local church histories. This year, wearing his 'honorary historian of the Baptist Union' cap, he lodged thirty-two spiral binders in the State Library of Tasmania which hold considerable research interest, clearly for him and probably for others. Each binder contains material relating to the history of an individual Baptist church, or a spatially linked group of churches or preaching stations. In each binder is (1) a list of all pastors for the church or group of churches, and (2) copies of extracted parts of Baptist and other (often secular) serial publications relating to that particular church or set of churches. This material has pertinence for, among other matters, his Master's research noted below.

Rowston's compilation (an effort of five years) should be seen in context. Other Tasmanian denominations have newsletters or news-sheets of some kind which have been lodged, serially, in the State Library; but it would be a safe guess that this usually reflects efforts by individuals involved in producing and circulating these, and/or initiative by librarians. Personal combing of the State Library catalogue by keywords shows much variation. Deposits relating to the Church of England/Anglican Church are moderately common, and sometimes long-running. However among erstwhile nonconformists — Methodists, Presbyterians, Congregationalist, Uniting — newsletters are moderately rare, and for Presbyterian churches specially so. A striking exception to this dismal picture (from a certain point of view) is the relative frequency of Congregationalist newsletters in the Huon/Channel area. Not surprisingly, the genealogically-focused Church of Latter Day Saints is a keen producers of serial newsletters. Production of newsletters is strikingly rare for Catholic congregations, but there are exceptions, for instance, the Sandy Bay/Taroona area.

All this, product though it is of merely a cursory catalogue trawl, is food for thought for historians interested, as the compiler of this report is, in cultural dimensions of religion and the religious dimensions of culture — although of course many variables may be involved. The compiler wonders whether part of the explanation may relate to an interpretative concept he floated in the article ‘Religion’ in the 2005 *Companion to Tasmanian History* – the relative strength until recently in the Tasmanian Church of England/Anglican Church of the laic command-idea of community as parish. In this context Rowston's initiative remains striking.

**Theses in process:**

Of forty-one postgraduate theses undertaken in the School of History and Classics four are on topics principally or partly relating to religion.

* Ball, Patrick: Gambling in Elizabethan England. (Doctoral thesis. Principal supervisor: Michael Bennett.)

• **Rowston, Laurence**: The contribution of C H Spurgeon's students to the formation of the Baptist Union in Tasmania. (Master's thesis. Principal supervisor: Tom Dunning.)

• **Wilson, Elizabeth**: International and interdenominational trends and influences in Australian evangelicalism. (Doctoral thesis. Principal supervisor: Stefan Petrow.)

**ARC funded research relating principally or in part to religion**

‘Memory and memorial: uses of the past in English history, c. 1100 1500’.

**Michael Bennett**, assisted by **Elizabeth Wilson**, investigates the ways in which medieval England remembered its past. A major part of the project is an inventory of historical materials available within England during this period: their existence, location, and, to some extent, usage.


**Elizabeth Freeman**, assisted by **Anthony Ray**, examines the different ways the Cistercian monastic order encouraged the female religious life, using the example of Cistercian nuns in England as a case study.

**Correspondent**: Richard Ely, University of Tasmania

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**Australian Catholic University**

The report of the Australian Catholic University (ACU) does not fit neatly into any one state report since it is a university with campuses in three states and one national territory. Formerly, it was mainly ACU’s Centre for Early Christian Studies, which produced newsworthy research and publications and, when RHesiS newsletter editor, I placed these in the Queensland report since the Director of the Centre was resident on the Brisbane campus but, happily, more newsworthy material is being generated on other ACU campuses and we now have a report that can stand alone.

**Centre for Early Christian Studies**

2009 was another year of successful collaboration between members of the ACU Centre for Early Christian Studies and colleagues around the world, especially in Asia. Members of CECS in collaboration with a team of Japanese scholars (Kazuhiko Demura, Miyako Demura, Shigeki Tsuchihashi, Satoshi Toda and Jun Suzuki) have been awarded a grant of $50,000 for two years by the Japan Society for the Promotion of Science (JSPS) for their project “Joint Studies in the Perspectives on Poverty in an Era of Crisis–Testing Some Social Models of Early Christianity”. The ultimate purpose of this project is to build sustainable networks by supporting researcher interaction between the two teams. The Japanese research team will complement the Centre’s ARC-funded project “Poverty and Welfare in Late Antiquity”, which finished in mid-2009. In 2008 and 2009, a Korean project on "Poverty and Riches in the Later Roman Empire", led by Prof Wonmo Suh, which also complements the Centre’s project on Poverty and Welfare in Late Antiquity, was funded by the Korean government. In March 2009, **Prof Pauline Allen** delivered five public lectures in Japan and South Korea.

**Prof Johan Leemans**, Professor of Early Church History and Patrology at Katholieke Universiteit Leuven, Belgium, was a guest of the Centre as ACU’s Distinguished Honorary Research Fellow in July-August 2009, and gave an entertaining public lecture at McAuley Campus on Gregory Nyssa's preaching on love for the poor.
A conference on "Letter-Writing" in the New Testament and Early Church was convened by Prof Miyako Demura of the Asia-Pacific Early Christian Studies Society (APECSS) at Tohoku Gakuin University in Sendai, Japan, in September 2009. The keynote speaker was ARC-Research Fellow Dr Geoffrey Dunn, on the letters of Pope Innocent I.

Prof Pauline Allen and Dr Bronwen Neil will receive funding of $262,000 for three years (2010-2012) for their ARC Discovery Project "Crisis management in late antiquity: the evidence of episcopal letters".

On 7-10 July 2010, ACU’s St Patrick’s Campus will host the sixth conference on Prayer and Spirituality in the Early Church, on the theme "Politics and Religion". Registration details and the call for papers can be found on the web at prayerspirit.com.au.

Books published in 2009 by members of CECS


Johan Ferreira: Old Testament Hebrew: Essential Vocabulary, Grammar and Syntax for Exegesis

David Luckensmeyer: The Eschatology of First Thessalonians, NTOA 71 (Goettingen: Vandenhoeck & Ruprecht).


Our online offerings in biblical languages continue to expand. ACU now offers online courses in OT Hebrew, NT Greek and Ecclesiastical Latin. Please contact Bronwen Neil (bronwen.neil@acu.edu.au) for further details.

Publications


Rosa MacGinley (Golding Centre for Women’s History, Theology and Spirituality) has published Ancient Tradition – New World: Dominican Sisters in Eastern Australia 1867-1958, Strathfield, NSW, St Pauls Publications, 2009). This study includes a summary account of the early thirteenth century emergence of the Dominican Order and its later Irish background. It was from Ireland that the sisters came in 1867 to establish the first Dominican foundation in Australia, at the invitation of Bishop James Murray of Maitland. The rapid expansion of the Dominican missions is vividly depicted, as is the sense of early colonial pioneering. In spite of
an alien and often harsh environment, the sisters responded in extraordinary and innovative ways to local needs. Ultimately, a sense of belonging, “an assertion of their own colonial identity,” emerges.

The thesis of Pauline Shaw, the first Golding Centre doctoral graduate, was accepted for publication as *Elizabeth Hayes: Pioneer Franciscan Journalist*, Gracewing, 2009. Anglican Elizabeth Hayes travelled through many countries and many occupations to become Mother Mary Ignatius of Jesus, foundress of the Missionary Franciscan Sisters of the Immaculate Conception. On her way she was active in the Oxford Movement, the romantic religious revival of the nineteenth century, missionary life in the West Indies, the Franco-Prussian War, the American Western expansion, and the turbulent Rome of Pius IX. Always inspired by St Francis of Assisi and adapting his spirit to the needs of the age, she pursued an apostolate of the Press in the era of newsprint. Even apart from her passionate religious life, her story is an exciting picture of vibrant nineteenth century Western life. It is located in the literary culture of the time, secular and Christian, including contemporary journals that formed opinion in Europe and America and featured such contributors as Bridgett, Brownson, de Vere, Dickens, Dupanloup, Faber, Hecker, Lacordaire, Montalembert, Newman, Rosmini, Ullathorne, and Vaughan.

Janice Garaty, the second doctoral graduate from the fledgling Golding Centre has successfully presented her thesis: “The History of Holy Cross College, Woollahra, 1908 – 2001: a micro-study of the history of Catholic education in the Archdiocese of Australia in the twentieth century.” It is available on line.

**Conference Report**

**Australian Catholic Historical Society Conference: Catholics in Australian Public Life**

This conference was held at the Catholic Institute of Sydney (CIS) on 12 September 2009. Well organized, it brought together a large group of Australian historians with a special interest in the history of Catholics in general and the Catholic Church in Australia in particular. On the whole there was strong evidence of in-depth, contextualized research in progress, if not completed.

The Conference was opened by Rev Dr Gerard Kelly, the Principal of CIS, who pointed out that it needed to be noted that theologians depended upon history and he, personally, was grateful for the hard work of historians. In his usual generous, life-giving style, Edmund Campion, in his keynote address reminded us that we were “all children of Patrick O’Farrell”. He went on to celebrate the numerous publications that had followed O’Farrell, building upon his work, critiquing it, where necessary correcting it, and opening up new fields of research.

The papers in the parallel sessions ranged widely. Some featured Church men like Father Daniel Power, the official Roman Catholic Chaplain from 1827 until 1830, who has been overshadowed by Father Therry; Cardinal Moran as he emerges from women’s history; Cardinal Freeman as Catholic priest and Australian; and Monsignor J.F.McCosker in relation to social policy.

Missionary activity in Australia was highlighted by papers on German missionaries in Queensland and the relationship between the Sydney Archdiocese and the establishment of the Catholic Mission on Palm Island, North Queensland;

High-profile lay Catholics were given significant attention in papers such as those focusing on the four Judges - Therry, Faucett, Madden and Real; the politician Caldwell in relation to multiculturalism; Henry Clement Hoyle MLA, NSW; trade unionist Hugh Mahon – political activist from Ireland, Australian politician and influential lay Catholic in Victoria; the charismatic William Bede Dalley, politician and first Australian appointed to the Privy Council; Hugh Taylor of Parramatta, 19th century politician and poor man’s friend; Charles O’Neill, engineer, NZ parliamentarian and founder of St Vincent de Paul Society in NSW;
Also given attention were the complexities of lay Catholic life such as that in the 19th century concerning, especially, Church regulations regarding marriage and education of children in Catholic schools; social justice and the liturgical movement in Australia featuring the South Australian layman Paul McGuire; and the history of Catholics in the Liberal Party. Not particularly successful but interesting and entertaining people also received attention as in the person of Christopher Covney, “frustrated colonial artist”.

The final panel session on Meddlesome Catholics featured Michael Costigan who highlighted prominent players in the Catholic Press in Melbourne from the 1940s to the latter part of the 20th century; and Clara Geoghegan who spoke with much insight on the life and times of Caroline Chisholm.

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Words from the Editor

To ALL correspondents, a big THANK YOU for your cooperation in pulling together your respective reports despite the short time-frame and busy schedules. If you have any suggestions/ideas for our next (2011) newsletter please contact me at the address below:

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