

RHesiS

newsletter of the religious history society

March 2004

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

The 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.

Some words from the president

The Religious History Society, founded in 1998, is a relatively new organisation, but it seems we are not so new that we can not have reason to mourn the passing of senior members of our discipline. In recent weeks, we have noted the passing of two early members of the Association for the *Journal of Religious History*, Tony Cahill (1933-2004) and Patrick O'Farrell (1933-2004). We also lament the death of Ken Cable, one of the four founding co-editors of the *Journal of Religious History*, earlier in 2003. We include brief obituaries for both these three fine scholars in this newsletter.

The work of the Society has benefited greatly from the work of our new committee, especially Sophie McGrath as newsletter editor and Judith Godden as secretary. As subscriptions to the journal continue to rise, so have memberships of the society. This newsletter presents a busy program of your activities around Australia in the past year. Religious historians can be found at most Australian universities and they would appear to be a productive lot.

Planning is now well underway for the third biennial conference of the Religious History Society which is meeting in Newcastle in July of this year. We have been fortunate to be able to invite two keynote speakers on this occasion. Professor Ronnie Po-chi Hsia, Edwin Earle Sparks Professor of History and Religious Studies at Pennsylvania State University, will present a paper on 'Dreams and Salvation: A Comparison of Dream Narratives in Christian and Buddhist Conversions in Late 16th and Early 17th Century China.' Charles Zicka, of the University of Melbourne will open our conference with a discussion of the visions of Christoph Haizmann. The final program has yet to be finalised, but we can promise a dynamic range of contributions on topics which vary around the theme but include: Charismatic and Pentecostal traditions in the twentieth century; Dysgenic visions of Christian Britain – Anglican responses to the rise of birth control; Visionaries and martyrs – fashioning sanctity in early modern English religious communities; Religious confraternities in eighteenth-century Paris; Orientalist visions of Buddhism - 'Truth' and the theosophical enlightenment of the west; The vision of John Milbank; Abiezer Coppe – visions and biblical allusions; Heavenly visions – Otago colonists; concepts of the afterlife; A vision of life, death and the afterlife in 1635; Re-visioning history in a sixteenth-century convent, and more!

We look forward to meeting members of the Society at our forthcoming conference.

Hilary Carey
RHS President.

some words from the newsletter editor

As you will note, many more correspondents have responded to the call for news and we do appreciate their cooperation in making the newsletter more informative and interesting. I would like to exhort each member of our Society to alert me to any relevant happening – publication, conference et al – in our special area of interest. Just send an email or snail mail when convenient and I will file it away – every bit helps. There is certainly a growing recognition of the importance of religion in the lives of people down the ages and hence its centrality to the understanding of numerous aspects of general history. This was most evident in the Conference of the International Federation for Research in Women's History, which I attended at Queen's University, Belfast in August 2003.

The publishers of the *Journal of Religious History* have offered to mail out the Newsletter with the March issue of the Journal. It seems a splendid idea. Please let me know if you do not find this satisfactory for some reason.

Dr Sophie McGrath
The Golding Centre
Australian Catholic Univeristy
Locked Bag 2002
Strathfield 2135
New South Wales
Australia
Ph. +61 2 9701 4129; Fax +61 2 9701 4129
Email: s.mcgrath@mary.acu.edu.au

News from New Zealand

New Zealand religious historians have been significantly active this year. For a list of publications readers are referred to the *NZ Religious History Newsletter* produced by Dr Allan Davidson and others at St Johns College in Auckland.

At a day conference held preceding the NZ Historical Association's meeting in Dunedin in late November, eight papers were presented to an audience of some 25 academics and others. Four were by scholars who have recently completed PhDs: Dr Ali Clarke spoke on the observation of Easter and Christmas in Presbyterian Otago; Jennie Colman on Gaelic-speaking religious groups in NZ; Dr Kevin Ward on the impact of the Charismatic Movement in NZ; Dr Nicholas Reid on the Catholic Bishops of Auckland, Henry Cleary and his successor James Liston and their conflicts, (at the NZHA conference Reid spoke on another aspect of Liston, the subject of his doctorate); Yvonne Wilkie on the Presbyterian Archives of which she is the curator; Malcolm Prentis from Australia spoke on John Enright, an Australian Catholic priest who became a protestant minister and visited New Zealand; Dr Chris van der Krogt spoke on attempts to exclude Catholics from secular sports competitions in the 1920s; and Dr Laurie Guy spoke on A. H. Dallimore, a colourful preacher and healer in early 20th century Auckland.

At the NZHA conference that followed papers were presented by: Peter Lineham on Presbyterian contributions to economic debate in the 1930s; John Stenhouse on missionaries and anthropology; Katie Pickles on a comparison of the campaigns for the canonisation of Suzanne Aubert in New Zealand and Mary McKillop in Australia; and Hugh Morrison on the Bolivian Indian Mission, which was founded in NZ.

At the World War One history conference in early November Allan Davidson and Peter Lineham presented a joint paper on 'The churches and war and death'.

A large tide of theses is currently being written; and are listed in the October issue of the *New Zealand Journal of History*.

Dr Peter Lineham, Massey University
P.Lineham@massey.ac.nz

Tasmania

The subject of this report is Tasmanian historical writings from 1997 to 2003 on the subjects of religion (in the sense of beliefs, worldviews and linked practices), churches (in the generic sense of buildings or places used for religious ceremony and/or worship), and religious bodies (associational and institutional).

Tasmanian historical writings on such subjects broadly means writings on religion by persons with some current link to Tasmania. The term includes, but of course is not limited to, writings about religion in Tasmania. Thus it includes Professor Rodney Thomson's medieval work. The term does not, however, cover work by someone now living in Tasmania which was published *before* that person came to Tasmania. (The reference is to Dr Elizabeth Freeman.) Her non-Tasmanian (that is pre-2002) publications are, nevertheless, listed below, distinguished by an asterisk. They are added to the list because they help convey a useful sense of the *current* range of Tasmanian interests in religious history.

Once upon a time, the History Discipline in the School of History and Classics at the University of Tasmania was named the History Department, and it retains — perhaps through stubbornness, inertia, and continued access to daysprings of the world of learning — some of the ethos and collegiality of the best of the bodies which ran under the old-fashioned name.

Only a fool disparages amateurs, as such. Some of these have significantly enriched study of the history of religion in Tasmania. Genealogically focussed studies come to mind, but are far from the only source of enrichment.

In this report I cast a net back to 1997. A report on Tasmanian, and Tasmanian's, researches in the field of religious history which I sent to the Newsletter some time back must now be assumed to have fallen into a black hole. A good deal, as it happens, has been published over those half dozen years; and very likely some of this has escaped notice by members of the Society.

Histories of individual Tasmanian church buildings and congregations are here noted only if, in my (fallible) judgement, they might be of interest to non-Tasmanians.

[Note: *THS*, below, means *Tasmanian Historical Studies*, the annual journal of the Centre for Tasmanian Historical Studies, which forms part of the School of History and Classics; *PPTHRA* means *Papers and Proceedings, Tasmanian Historical Research Association*.]

Tasmanian publications:

- Alexander, Alison, 'A Turning Point in Woman's History? The Foundation of the Woman's Christian Temperance Union in Australia', *THS*, vol. 7, no. 2, 2001.
- Blackler, Stuart, 'Henry Bodley Bromby, Dean of the Woeful Countenance', *PPTHRA*, vol. 49, no. 4, 2002, pp. 237-251.
- Blake, Philip, *John Youl, the Forgotten Chaplain: A Biography of the Reverend John Youl (1773-1827); First Chaplain to Northern Tasmania*, Philip Blake, Launceston, 1999.
- Boyce, James, *God's Own Country? The Anglican Church and Tasmanian Aborigines*, Anglicare, Tasmania; Social Action and Research Centre, 2001.
- Catchpole, Henry, *The Mercy Ministry in Burnie: A Brief Account of the Life and Work of the Sisters of Mercy over the 100 years since their Arrival in 1900*, H Catchpole, Burnie, 2000.
- Clarke, Luke Joachim, "'Lost to all humanity": Suicide, Religion, and Murder Pacts in Convict Van Diemen's Land', BA (Hons) thesis, History, University of Tasmania, 2002.
- Dinnen, Stewart, *Grace, Grit and Glory: A Historical Sketch of St Andrews Kirk, Launceston, 1850-2000*, Launceston, St Andrew's Presbyterian Church, c 2000.
- Edwards, Kerry, 'The Reverend William Bailey: A Wolf in Sheep's Clothing?', *PPTHRA*, vol. 47, no. 2, 2000, pp. 130-135.
- Ely, Richard, 'Australian Federation, Religion, and James Bryce's Nightmare', in *Intellect and Emotion: Perspectives on Australian History; Essays in Honour of Michael Roe*, jointly published by Centre for Australian Studies, Deakin University, and Centre for Tasmanian Historical Studies, University of Tasmania, 1998, pp. 151-170. (*Intellect and Emotion* was also published under separate cover as Issue no. 16 of *Australian Cultural History*.)
- 'The Religion of John West: Orthodox Protestant, Deist, Athiest, or What?', *Lucas: An Evangelical History Review*, nos 25 & 26, 1999, pp. 46-74.
- 'Andrew Inglis Clark on the Preamble of the Australian Constitution', *Australian Law Journal*, vol. 75, no. 1, 2001, pp. 36-43.

- 'Church and State', in G Davison, J Hirst & S Macintyre, *The Oxford Companion to Australian History*, Oxford University Press, Melbourne, 1998, pp. 124-126.
- 'Churches', in H Irving (ed), *The Centenary Companion to Australian Federation*, Cambridge University Press, Cambridge, 1999.
- 'Inglis Clark's Religious Liberalism', in R Ely with M Haward & J Warden (eds), *A Living Force: Andrew Inglis Clark and the Ideal of Commonwealth*, University of Tasmania, Centre for Tasmanian Historical Studies, 2001, pp. 113-139,
- 'Protecting Commonwealth from Church: Clark's "Denominational Education" and Beyond', in R Ely with M Haward & J Warden (eds), *A Living Force: Andrew Inglis Clark and the Ideal of Commonwealth*, University of Tasmania, Centre for Tasmanian Historical Studies, 2001, pp. 113-139.
- 'The Poetry of Inglis Clark', in R Ely with M Haward & J Warden (eds), *A Living Force: Andrew Inglis Clark and the Ideal of Commonwealth*, University of Tasmania, Centre for Tasmanian Historical Studies, 2001, pp. 113-139.
- Review of Marion Maddox, *For God and Country: Religious Dynamics in Australian Federal Politics*, Canberra, Commonwealth Parliamentary Library, 2001, in *Uniting Church Studies*, vol. 8, no. 2, 2002, pp. 75-80.
- Freeman, Elizabeth, *Narratives of a New Order: Cistercian Historical Writing in England, 1150-1220*, Turnhout, Brepols, 2002.
- 'What Makes a Monastic Order? Constance Berman's *The Cistercian Evolution* and Issues of Methodology in the Study of Religious History', *Cistercian Studies Quarterly*, vol. 37, no. 4, 2002, pp. 429-442.
- 'Models for Cistercian Life in Jocelin of Furness's *Vita Waldevi*', *Cistercian Studies Quarterly*, vol 37, no. 2, 2002, pp. 107-121.
- *'Beautiful Lands and Wastelands: Medieval Monastic Communities and the Correct Use of Space', *Lateral: A Journal of Textual and Cultural Studies* [La Trobe University Melbourne], no. 3, 2000. Archived at <<http://www.latrobe.edu.au/www/english/lateral/index.html>>.
- *'The Medieval Nuns at Watton: Reading Female Agency from Male-Authored Didactic Texts', *Magistra: A Journal of Women's Spirituality in History*, no. 6, 2000, pp. 3-36.
- *'Wonders, Prodigies and Marvels: Unusual Bodies and the Fear of Heresy in Ralph of Coggeshall's *Chronicon Anglicanum*', *Journal of Medieval History*, vol. 26, no. 2, 2000), pp. 127-143.
- *'Meaning and Multi-Centeredness in (Postmodern) Medieval Historiography: The Foundation History of Fountains Abbey', *Parergon*, ns, no.16, 1999, pp. 43-84.
- *'Aelred of Rievaulx's *de Bello Standardii*: Cistercian Historiography and the Creation of Community Memories', *Cîteaux: Commentarii Cistercienses* [Pontigny, France] no. 49, 1998, pp. 5-28.
- *'The Many Functions of Cistercian Histories, using Aelred of Rievaulx's *Relatio de Standardo* as a Case Study, in Erik Kooper (ed.), *The Medieval Chronicle*, Proceedings of the 1st International Conference on the Medieval Chronicle, Driebergen/Utrecht, 13-16 July 1996, Amsterdam-Atlanta, GA: Rodopi, 1999, pp. 124-32.
- Killalea, Anne, 'Frontier Religion in Tasmania: Explaining the Success of the Christian Brethren in Tasmania', *THS*, vol. 5, no. 2, 1997, pp. 100-124.
- Jordan, Renée, 'White Ribboners: The Woman's Christian Temperance Union of Tasmania', BA (Hons) thesis, History, University of Tasmania, 2001.
- Lord, Alison, 'The Impact of Merovingian Christian Women: The Effect of Women's Contributions to Christianity and Female Monasticism', BA (Hons) thesis, History, University of Tasmania, 2002.
- McGrath-Kerr, Naomi, 'Women, Christianity and Merovingian Gaul', BA (Hons) thesis, History, University of Tasmania, 2002.
- Malham, Rosalie, Norman, 'Anglo-Norman, Saint: Edward the Confessor, 1066-1399', BA (Hons) thesis, History, University of Tasmania, 2001.
- Maxwell-Stuart, H & Duffield, Ian, 'Beyond Hell's Gates: Religion at Macquarie Harbour Penal Station', *THS*, vol. 5, no. 2, 1997, pp. 83-99.
- 'Skin-deep Devotions: Religious Tattoos and Convict Transport to Australia', in Kaplan, Jane (ed.), *Written on the Body: The Tattoo in European and American History*, Reaktion, London, 2000.
- Moore, Timothy, 'The Clerical Role of the Rev. Samuel Marsden', BA (Hons) thesis, History, University of Tasmania, 1999.

- Muller, John, 'The Rise and Decline of the Islamic Syncretist Tradition in South Asia, with Special reference to Bengal: A Historiographic Study', BA (Hons) thesis, History, University of Tasmania, 2002.
- Powell, Michael, 'Khippan Vayama: Strive Earnestly: Cultural and Religious Themes in the Life of F L Woodward', PhD thesis, History, University of Tasmania, 1999.
Manual of a Mystic: F L Woodward: A Buddhist Scholar in Ceylon and Tasmania, Karuda Press, Canberra, 2001.
- Ray, Anthony, 'Constructions of Sanctity in Merovingian Gaul,' BA (Hons) thesis, History, University of Tasmania, 2000.
- Read, Kenneth, *They Came to Preach and Prosper: A Brief History of the Geeves or Jeeves Family in Tasmania & Australia, 1842-1998*, Hobart, K J Read, 1998 (pp. 415).
- Reeves, Kristelle, 'Crèche or Catalyst? Sunday Schools in Van Diemen's Land', BA (Hons) thesis, History, University of Tasmania, 2002.
- Ross, Lynette, 'The Bells of Port Arthur', *THS*, vol. 7, no. 1, 2000.
- Rowsten, Laurence, *Yesterday, Today & Tomorrow: A History of the Burnie Baptist Church, 1899-1999*, Burnie Baptist Church, Burnie, 1999.
- Scott, Preben, *The History of the Church of Jesus Christ of Latter Day Saints; Tasmania 1854-2001*, P V Scott & D A Woolley, Ulverstone, 2001.
- Smith, Desmond, 'The White Horse Inn: Cambridge, Lutheranism, and Subversion in the 1520s', BA (Hons) thesis, History, University of Tasmania, 1999.
- Southerwood, W T, *Catholics in British Colonies: Planting a Faith Where No Sun Sets — Islands and Dependencies of Britain till 1900*, Minerva Press, London, 1998.
- Thomson, Rodney [entry], 'William of Malmsbury', in M Lapidge, J Blair, S Keynes, & D Scragg (eds), *The Blackwell Encyclopedia of Anglo-Saxon England*, Oxford, 1998.
A Descriptive Catalogue of the Medieval manuscripts in Worcester Cathedral Library, D S Brewer, Woodbridge, 2001.
The Bury Bible, Boydell, Woodbridge, 2001.
England and the 12th Century Renaissance, Aldershot, Brookfield, USA & Ashgate, Variorum, c 1998.
[Thomson, Rodney] & Winterbottom, Michael (eds), *William of Malmsbury: Saints' Lives: Lives of SS. Wulfstan, Dunstan, Patrick, Benignus and Indract*, Clarendon Press, Oxford, c 2002.
William of Malmsbury, Revised edition, Woodbridge, 2003.
- Wilson, Elizabeth, "'Totally devoid of sensationalism": Mrs Baeyertz, the Jewish Lady Evangelist from Melbourne', *PPTHRA*, vol. 49, no. 3, 2002, pp. 153-166.

Dr Richard Ely, University of Tasmania
Email: r.g.ely@utas.edu.au

News from South Australia

Catholic Theological College, Adelaide

Following from its successful seminar in February 2002 on 'Encountering Thérèse', the Catholic Theological College in Adelaide held another one-day seminar on 25 October 2003 on 'Mary in the Catholic Tradition'. More than 160 people attended. The following papers were given by members of the College's teaching staff:
Rev. Dr Michael Trainor, 'Mary in the Bible'
Ms Josephine Laffin, 'Mary through history'
Rev. Dr Denis Edwards: 'Mary in contemporary theology'
Rev. Dr Anthony Kain, 'Mary in liturgy and prayer'.

Uniting Church (Synod of South Australia) Historical Society

The Society continues to hold two meetings each year, supplemented by occasional visits to historic churches and other places of significance in the Adelaide region. It also publishes a regular newsletter. In 2003 the Society bought the property of a former Church of Christ (the congregation having disbanded) at Black Forest, an inner southern suburb of Adelaide. This is being equipped as the Uniting Church History Centre, housing both archives and a library, to be formally opened in April 2004. It will be a valuable resource for students researching the history of the Methodist, Presbyterian, Congregational and (1977-) Uniting churches in South Australia.

Postal address:
Uniting Church History Centre
44A East Ave
Black Forest
SA 5035
Email address: ucshist@senet.com.au
Web site: <http://historicalsociety.unitingchurch.org.au>

Recent lectures:

April 2002: Kevin Secomb, “‘The Excitable Little Pastor’: The Ministry of Rev. J. Day Thompson in the North Adelaide Primitive Methodist Church (1892-1898)’.

November 2002: Pauline Payne, ‘Helping Hand Aged Care: Developing a Service, 1953-2002’.

April 2003: Brian Blackburn, ‘Nunyara: Highlights of 101 Years’.

November 2003: Paul Barreira, ‘Bereavement and Memorial Notices as Counterpoint to Devout Enlistment, 1914-1918’.

These lectures have been published by the Society and are available from the Uniting Church History Centre. A list of the Society’s publications that are available for sale is on its Web site.

Recent publications on the religious history of South Australia:

Brian Dickey, *Giving a Hand: A History of Anglicare SA since 1860*, Adelaide: Anglicare SA, 2003.

Josephine Laffin, ‘The Archbishop of Adelaide at Vatican II’, *Australasian Catholic Record*, vol. 80, no. 3 (July 2003), pp. 319-33.

Pauline Payne, *Helping Hand Aged Care, 1953-2003: A History*, Adelaide: Helping Hand Aged Care, 2003.

Robert Rice, ‘Patrick Bonaventure Geoghegan, the second Catholic bishop of Adelaide: his theological emphases compared with those of his predecessor Francis Murphy’, *Australasian Catholic Record*, vol. 79, no. 2 (April 2002), pp. 214-27.

A history/biblical studies publication from South Australia:

Robert Crotty, *Beyond the Jesus Question* (Flaxton, Q’land, Post Pressed, 2003) Robert Crotty is an Adjunct Professor at the University of South Australia. He has for many years taught Biblical Studies and Studies in Religion at Yarra Theological Union (Melbourne), the United Faculty of Theology (Melbourne University) and the University of South Australia.

Some other helpful publications on Australian religious history

William W. Emilsen and Susan Emilsen (eds), *The Uniting Church in Australia: The First 25 Years* (Melbourne: Melbourne Publishing Group, 2003).

Colin Holden, *Church in a Landscape: A History of the Diocese of Wangaratta* (Melbourne: Melbourne Publishing Group, 2003).

Bruce Kaye (ed.) *Anglicanism in Australia: A History* (Melbourne, Melbourne University Press, 2002). Along with the book a web based reference collection has been developed: The Anglican in Australia Sources Site:<http://www.anglican.archive.org.au>

Tess Livingstone, *George Pell* (Sydney: Duffy & Snellgrove, 2002)

Australian Anglican History Seminar, Brisbane 2003

These seminars have been held annually since 1997 at various locations, mostly in the capital cities. They were initiated by Dr Bruce Kaye, general secretary of the General Synod of the Anglican Church of Australia. The purpose was to provide a forum for scholars working on the history of Anglicanism in Australia, who until then were widely scattered and without a regular opportunity to discuss and connect their research with others in the

same field. The principal outcome so far has been the planning, writing and publication of the first full-scale history of the Anglican Church in Australia, to which twelve historians from the seminar contributed chapters. As noted above, this was published in 2002 by Melbourne University Press: Bruce Kaye, Tom Frame, Colin Holden and Geoff Treloar (eds), *Anglicanism in Australia: A History*.

This year's seminar, held in Brisbane at Anglican Church Grammar School, was on the theme of the Anglican laity in Australia. Keynote papers were given by Dr David Hilliard (Flinders University), on 'A short history of lay Anglicanism in Australia', and Dr Peter Sherlock (University of Melbourne), on 'Lay Anglicans in Australian political life'. Other papers were given by Dr Brian Dickey (Flinders University), Rev. Dr Paul Robertson (Newcastle), Dr Mavis Rose (Brisbane), Dr Ian Walker (University of New South Wales) and Professor John Tonkin (University of Western Australia). These opened up many new areas for discussion and research, such as the ways in which lay Anglicans (rather than the clergy) shaped the church, lay piety, and the distinctive contribution of lay Anglicans to Australian political life, community organisations and the provision of social welfare services. Some of these papers will eventually be published in academic journals.

National Queer Spirituality Conference, Adelaide 2003

This conference, the first of its type in Australia, was held at the University of Adelaide on 21-23 November 2003 as part of the annual gay and lesbian cultural festival 'Feast'. The object was to explore spirituality from a 'gay, lesbian, bisexual, transgender, inter-sex and queer' perspective. It drew some 130 people, from all over Australia and from a variety of religions including Christianity, Buddhism, Judaism and paganism. Papers and workshops, in three or four parallel sessions, covered a diversity of topics, from the re-examination of biblical passages referring to homosexual behaviour, recent debates on homosexuality within the Uniting Church, the history of the Rainbow Sash Movement and 'queer Christianity' to shamanism, tarot, concepts of evil, transgender rites of passage, and sexuality and spirituality in traditional Aboriginal society. The conference was notable for its linking together of academic study, alternative spiritualities and personal stories. It is proposed to hold a second conference, during Feast, in 2005.

Dr David Hilliard (Flinders University)
David.Hilliard@flinders.edu.au

Queensland

Publications from the University of Queensland:

Professor Michael Lattke:

Review of Schenke, H. M., Bethge, H. G. & Kaiser, U.U. (eds) *Nag Hammadi Deutsch*. 1. Band: NHC 1, 1.v,1. In: *Theologische Literaturzeitung* 128 (2003) 409 - 412.

Review of Lim, T.H. et al (eds.) 'The Dead Sea Scrolls in Their Historical Context'. In *Bibliotheca Orientalis* 60 (2003) 181 -186.

Review of Baum, A.D. 'Pseudepigraphie und literarische Falschung im fruhen Christentum.' In *Theologische Literaturzeitung* 128 (2003) 754 – 756.

Review of Vermes, M. 'Hegemonius, Acta Archelai' (The Acts of Archelaus). Translated by M.V. with introduction and commentary by S.N.C. LIEU with the assistance of K.Kaatz. In: *Theologische Literaturzeitung* 128 (2003), 867 – 869.

Dr Rick Strelan:

'Outside are the Dogs and Sorcerers (Rev. 22:15)', *BTB* 33 (2003) 148 – 157.

'Elizabeth, Are You Hiding?' (Lk. 1:24)', *JTS* 54 (2003) 154 -147.

'Paul's "Arons" Again (Acts 19:12)' *JTS* 54 (2003) 154 – 157.

'Going In and Out: Israel's leaders in Acts', *JBS* [<http://journal of biblical studies.org>] 3:1 (2003).

Dr Roxanne Marcotte

'How Far Reforms Have Gone in Islam', *Women's Studies International Forum* (New York, USA), Vol.26.2 (2003): 153 – 166.

Professor Philip Almond:

'Western images of Islam, 1700 – 1900', *Australian Journal of Politics and History*, 49 (2003), 412-424.
Demonic Possession and Exorcism in Early Modern England, (Cambridge, Cambridge University Press, 2004)

News from the Centre for Early Christian Studies, Australian Catholic University, Brisbane Campus.

Publication of Volumes 5 and 6 of the Early Christian Studies (ECS) Monograph series:

D. Van Slyk, *Quodvultdeus of Carthage: the Apocalyptic Theology of a Roman African in Exile*, ECS 5 (Sydney: St Pauls, 2003.)

B.Neil and P.Allen, *The Life of Maximus the Confessor Recension 3*, ECS 6 (Sydney: St Pauls, 2003.)

B.Neil, G.Dunn and L.Cross (eds) *Prayer and Spirituality in the Early Church 3: Liturgy and Life* (Sydney, St Pauls, 2003) May be ordered from: early.christian@mcauley.acu.edu.au.

A West Pacific Rim Patristics Society was launched in August at the International Patristics Conference in Oxford. The newsletter of the Society can be read on the new website of Centre for Early Christian Studies.

The North American Patristics Society is holding its seventeenth annual meeting at Loyola University, Chicago, May 27 – 29, 2004. Enquiries: jgoehrin@mwc.edu

The Canadian Society for Patristic Studies annual meeting will be held at Winnipeg sometime between 29 May – 6 June 2004. For exact details see the website: <http://ccsr.ca/csps/>

Professor Philip Almond,
University of Queensland, email: palmond@mailbox.uq.edu.au.
Dr Bronwen Neil
Centre for Early Christian Studies, Australian Catholic University, Brisbane Campus
Email: b.neil@mcauley.acu.edu.au

New South Wales

From Rei Kimura (kimura@singnet.com.sg)

Rei Kimura is the author of the book on the Japanese cult, Aum Shrinrikyo entitled: *Aum Shinrikyo – Japan's Unholy Sect*. Concerning it he writes: 'On the 26th of March 1995, sarin gas was released in a Tokyo subway station crammed with morning rush hour commuters and all hell broke loose. In the aftermath of anguish, death, painful injuries and broken lives, the deadly action was traced back to a cult called Aum Shinrikyo. What lay behind this ferocious lashing the cult had given to the orderly uncluttered society Japan was so proud of? Tsutsumi Sakamoto, a Yokohama lawyer took up the challenge of finding answers to these questions and one cold, gray November morning in 1995 the young attorney, his wife and ten month old son disappeared without a trace.' Kimura's research on the Aum Shrinrikyo cult led him to Australia, where the cult's founder, Shoko Asahara, had purchased a farm to test sarin on animals.

The book is available from: Tower Books Pty Ltd, Unit 2/17 Rodoborough Road, French's Forest, NSW 2086; Ph 61 2 99755566; Fax: 61 2 99755599; email: miker@towerbooks.com.au

The Golding Centre within the Australian Catholic University

The Golding Centre for Women's History, Theology and Spirituality was established within the Australian Catholic University in 2003 after a two-year foundation period as a Project.

The genesis of this Centre is to be found in the growing awareness of the need within the Church for in-depth socio-religious analysis and historical research, following the large-scale review of the Church during the Vatican Council of 1962-65. Within the Australian context this led to the establishment of the National Catholic Research Council and the undertaking by the major superiors of religious institutes in the 1970s of a National Research Project on Religious Life. From the latter research project there emerged in the 1980s the Institute of Religious Studies. This along with the Bishop's 'Research Project on the Participation of Women in the Catholic Church in Australia' (1996 -1999) provided the immediate wider Church context for the establishment of the Golding Centre for Women's History, Theology and Spirituality. (A more detailed summary history is provided on the Golding Centre website noted below.)

This Centre, though based in the discipline of history, is multi-disciplinary and situated within the ACU Institute for the Advancement of Research with outreach to the various appropriate Schools within the University faculties. The Centre presently consists of a three member Centre Team with the members based on the Queensland, New South Wales and Victorian main campuses with outreach to the other campuses. Apart from having active support from a number of staff within ACU, the Centre has a large group of Friends in the wider community ranging across academics, archivists, and interested fellow travelers. The aim is to develop the Centre so that it is truly a community of scholars, which encourages and produces high quality research, which in turn contributes to the development of more authentic histories, theologies and spiritualities to inform decision making in both the wider community and the Church. The first major research project of the Centre Team is 'The Catholic Community and Woman Suffrage in Australia'.

The Centre is named to honour Annie, Kate and Belle Golding. Born on the goldfields of Tambaroora in New South Wales they all began their working lives as pupil teachers. Belle went on to enter the Public Service and become the first woman Factory inspector in NSW; Kate married fellow teacher Michael Dwyer; and Annie moved through the teaching service to become a school principal. Throughout their lives they were actively involved in public affairs especially woman suffrage, and educational and social reforms. They informed their activism with wide reading and contributed to current debates through the written and spoken word. Annie Golding's paper on 'The Industrial and Social Condition of Women in the Australian Commonwealth' presented at the 1909 Australasian Catholic Congress included a comparative statistical analysis of the wages of men and women in New Zealand and Australia. This paper was picked up in the 1970s by the women historians Kay Daniels and Mary Murnane and included in their documentary history: *Uphill All the Way – A Documentary History of Women in Australia*, published by the University of Queensland Press in 1980.

Sophie McGrath

s.mcgrath@mary.acu.edu.au

Golding Centre website: <http://dlibrary.acu.edu.au/research/whits> (The Centre may also be accessed through the Research section of the ACU corporate website: <http://www.acu.edu.au>)

Book Review

Mark Hutchinson, *Iron in Our Blood: A History of the Presbyterian Church in NSW, 1788-2001*. Sydney: Ferguson Publications/Centre for the Study of Australian Christianity, 2001, xvi+534 pp., illus, index, ISBN 0 949197 90 4, RRP AUD\$40.00.

Iron in Our Blood is a social and intellectual history of an important part of the Australian community and of its religious life. Hutchinson comes as a sympathetic and insightful outsider, with the outsider's ability to see the wood and not just the constituent trees. While telling the story of the vigorous institution builders, common life and a thoughtful though latterly somewhat confused people, the book tackles head-on the misconceptions of Presbyterianism common in Australian history writing. He also tackles Presbyterian misconceptions about their own colonial history as well as building on earlier work by Bridges, Ward and others. The result is a stimulating re-thinking of the internal dynamics of and external influences on, the Kirk as well as the contributions of Presbyterians to Australian life. There are also astringent insights into the inevitability of change in human-built structures, not to mention sin. The chapter titles alone are arresting, even confronting to insiders.

Emeritus Professor Bruce Mansfield says in the foreword to the book:

The genre [of denominational histories] has one great difficulty and a number of special temptations. The difficulty is that many of the most interesting things about a denomination's history are not peculiar to it but straddle various denominations and countries: theological movements and controversies, cultural influences and confrontations, even organisational dilemmas ... The crux for an author is to recognise the porosities (to use Hutchinson's expression) for the movement of ideas and cultures, while defining the denominational matrix in which influences and ideas are caught and reshaped. Throughout this book, there is a consistent, and largely successful, effort to hold these things together (p. x).

There is another problem, raised at a meeting to commemorate the centenary of Presbyterian federal union, held at United Theological College in 2001. It is this: where do we 'Presbyterians' who followed our church into the Uniting Church fit? Should this be a history of the continuing rump backwards or a history from the Presbyterian founders forwards? Does it, in other words, explain the present day Presbyterian Church to itself and/or ignore the mainstream of the pre-1977 church because it allegedly 'departed' (whether in spirit well before 1977 or legally in 1977)? Well, Hutchinson tries to have his cake and eat it too. In the last couple of chapters this leads to some puzzling explanations of why the continuing rump has been as it has since 1977. Hutchinson does recognise and highlight the danger signs and divisions well before 1977, and some of these divisions continued in both churches after union though differently and the continuities and causation are to say the least fractured. Of course, pursuing this on Uniting assumptions would also face a similar, equally thorny but almost opposite problem. It's a little like a Rugby historian's being tempted to ignore either League or Union after 1908. One wonders whether the author refrained from making 1977 a significant structural break in his history on historical or some

other grounds. If anything, although the continuities are strong between the pre- and post-1977 PCAs, for good or ill, the continuing church has been less continuous of pre-1977 Presbyterianism in some significant ways than the Uniting Church.

Bruce Mansfield asks whether the author 'does not, towards the end, retreat onto a theological base-camp and put in jeopardy the socio-cultural insights that have given the bulk of his work its distinctive character' (p. xi). The answer is yes, partly as a reflection of what has actually happened to the continuing church and this is interpreted by reference to shifts in global issues, secularizing processes and Mol's sociology (pp. 400-404, 419). However, the author does tend to pay greater attention to the dominant party line post-1977 than to the 'silent majority' in the parishes. (This is offset somewhat by giving that dear old heretic Ernie Vines an honourable mention in the last chapter, no doubt an offence to the dominant party.)

However, to go back to the beginning, we should express appreciation for Hutchinson's exposition and testing of the 'Ebenezer myth'. Some will find fault here, but the pre-Lang period has always been ignored or distorted. It is also good to see Scots Presbyterian Commissariat officer William Wemyss acknowledged. Another strength is the reference to parochial activity within the broader context, although it is rather spasmodic and some might quibble about the later predominance of North Sydney, St Stephen's, Ashfield and Epping in these discussions. Glebe was a powerhouse once; Lindfield-Killara, Eastwood and Hurstville had their moments; and country influences such as the Ross family of Holbrook and the Camerons and Sinclairs of Glen Innes miss out here, except in endnotes. Clive James, of course, wrote unreliably on Kogarah. (Is it coincidence that they mostly later moved into union?)

Hutchinson boldly analyses the entanglements of the various Scottish, British, colonial, Presbyterian, Protestant and Christian traditions amongst the people of whom he writes. He paints on a broad canvas, attempting to balance the social and theological contexts with narrative dynamics and biographical details. He attempts to weave laymen and women into the story, using family papers, diaries and interviews (though the latter are of a badly skewed sample, post-1977).

Hutchinson's treatment of the meaning and significance of secular education in the latter half of the nineteenth century is intelligent in confronting the usual easy assumptions by Barcan, Austin and others about the meaning of, and what was behind the push for, 'secular' education. In this section, Hutchinson highlights the Presbyterian contribution to nation-building at its height but on the verge of decline. The 'capture of the education market', as Ken Knight once put it, is clearly demonstrated for New South Wales.

The discussion of the Angus affair is placed in multiple international and local, social and ideological, contexts. The association of liberal theology with conservative politics, conflicts over the place and nature of evangelism, the fallout from the Great War and shifts of wealth and power within the laity all come into play, with the Angus case a symptom rather than the main game. (One minor error is the statement that Angus was an alumnus of Princeton Seminary; significantly, he obtained his PhD from Princeton *University*.) Hutchinson seems to accept Susan Emilsen's negative view of Ronald Macintyre; personally I think he is more misunderstood than Angus. For what it's worth, I think Hutchinson is pretty right about that other heretic, Peter Cameron, in the 1990s. The latter was convicted not just because the 1993 Church was different from that of 1939; it was also because Cameron was a less pious and attractive heretic than Angus.

Bruce Mansfield notes this sentence on the post-1945 Church: 'When Presbyterians could not agree on a creed, and the legality became all, all matters were necessarily fought out as issues of polity'. This is indeed a profound and resonant insight. There are more. 'The spiritual significance of the balance sheet' is the cheeky but sadly appropriate title of the chapter which deals with, *inter alia*, the advent of stewardship and Billy Graham's 1959 Crusade. 'The prospect of renewal through division, and unity through bureaucracy' in 1977 (not 1975 as the author says; p. 356) came out of a Church 'marking time' (p. 360).

The political involvements of Presbyterians are treated with consistency and some perceptiveness. Hutchinson carefully identifies the specific aspects of politics influenced by Presbyterians rather than simply observing the over-representation of them in Parliament. Characteristically, the often held portfolios related to land and education. The author explains well the rupture of radical politics and conservative theology amongst Presbyterians between the 1880s and 1940s; it might surprise many middle class Presbyterians to think it was ever otherwise. Mind you, plenty of Presbyterians who immigrated after the Great War were Labor supporters, something reflected in the proportion of Labor MPs of Scottish birth from the 1930s, but not in sufficient numbers greatly to affect the general trend in Presbyterian voting patterns.

The full panoply of Hutchinsonian tropes is deployed here, but only once each and to good effect. They add freshness and stimulation of thought. I particularly liked 'the whale in the Sydney evangelical bath-tub, Sydney Anglicanism'. The text is peppered with real people, often speaking with their own voices. We must be grateful for the retention of 60 pages of endnotes, though there is only one endnote per paragraph, so that many are so long that it is frequently hard to find the precise reference for which one is looking. The international comparisons are valuable but cuts to the excessive discourse and reference detail in many endnotes may have provided space for separating the notes. With a 36 page bibliography, a modified Harvard system within footnotes might also have saved space. There are also some slightly odd omissions,

including many parish histories (admittedly mostly slight and turgid but often valuable for what they do and don't say. On the other hand, five parishes' and two Presbyteries' records are listed).

Hutchinson has done what has been done so seldom in Australian religious history - written a major denominational history with scholarship, sympathy and insight. While no book is perfect, this book sets a new standard and promises much for the future of Australian religious history (Mark Noll, Wheaton College).

The words of the cautious Mark Noll are not misplaced. Whatever else one says, Mark Hutchinson is to be congratulated on a fine piece of research and writing. We now have useful, recent one volume histories of Methodists and Presbyterians in New South Wales and an Australia-wide work on the Congregationalists. The present title shows the book's colours far more than the prosaic *The Methodists*. Some thought of racism or triumphalism when they heard of the title, *Iron in our Blood*. They need not have worried. It is perhaps weakened by trying to be all things to all persons, hence criticism received from different quarters of the theological compass. However, it is more wide-ranging in its spiritual, intellectual and social anchors than the other two denominational histories, and offers much whatever you are looking for in such a history.

Malcolm Prentis (Australian Catholic University, Strathfield Campus, NSW)
m.prentis@mary.acu.edu.au

Sydney based Australian Catholic Historical Society

Programme for 2004

Sunday 8 February 2.30 pm, St Mary's Cathedral

Annual General meeting followed by 'Challenges – Motor Missionaries who set out to bring to all children the Good News of Jesus', paper presented by Sr Mary Hugh sgs

Sunday 14 March 2.30pm, St Mary's Cathedral

'Bishop Torreggiani and the Diocese of Armidale', Fr Patrick Colbourne ofm

Sunday 18 April 12 noon

Visit to Loreto Kirribilli, including Mass at 12 noon, picnic lunch and tour by archivist.

Sunday 16 May 2.30, St Mary's Cathedral

'The History of the Matthew Talbot Hostel in the Archdiocese of Sydney', presented by Pat Flynn.

Sunday 13 June 2.30pm, St Mary's Cathedral

'Some Catholics in the *Australian Dictionary of Biography*', Dr Chris Cunneen

Sunday 11 July 2.30pm, St Mary's Cathedral

'Serving the Australian Bishops in their promotion of social justice and human rights: 1987 – 2004', Dr Michael Costigan.

Sunday 8 August 2.30pm, St Mary's Cathedral

Thirteenth Gavin Cashman Memorial Lecture: 'That Other State Aid Question: Assistance to Charitable Homes', Peter Quinn (doctoral candidate at University of Sydney)

Sunday 12 September 2.30pm, St Mary's Cathedral

'The Reception of Vatican II in Australia in 1965', Dr Richard Lennan.

Sunday 10 October

Excursion to St Michael's Wollambi, including Mass, picnic lunch and talk.

Sunday 14 November

2.30pm, St Mary's Cathedral

'Australia's Fenian Scare: the Attempted Assassination of Prince Alfred, Duke of Edinburgh, on Clontarf in Sydney in 1868', Dr Keith Amos

Sunday 12 December

Christmas Function: Mass at 12 noon at St Mary's Cathedral, followed by lunch. Guest speaker: Errol Lea-Scarlett on 'Earthquake, Wind and Fire – the writing of parish history.'

Victoria

Cambridge University Press in 2003 published Judith Brett's *Australian Liberals and the Moral Middle Class: From Alfred Deakin to John Howard*. Judith teaches politics at La Trobe University in Melbourne. Her book provides, among other things, an interesting analysis of the great sectarian divide between Protestants and Catholics that was significantly influential in twentieth Century political life in Australia.

Dr Jill Blee, Research Fellow at the Australian Catholic University, is preparing for publication her book: *From the Murray to the Sea: A history of Catholic Education in the Ballarat Diocese*.

Dr Katharine Massam, a professor of church history at UCA Theological Hall within the Melbourne College of Divinity, is preparing for publication her book on the Benedictine Missionary Sisters of New Norcia.

Forthcoming Conferences and Exhibitions

ANZATS Conference

The 2004 ANZATS Conference will be held at Queen's College, Melbourne from 5 - 9 July. The theme is 'The Glory of God: Humanity Fully Alive.' Key note speakers: Dr Paul Nadim Tarazi, a biblical scholar from St Vladimir's Seminary, New York, and Bishop Hilarion, Russian Orthodox bishop of Vienna. Papers from members are invited and need not be on the conference theme. Presenters will be allowed 20 minutes for their presentation and a further 20 minutes will be devoted to questions and discussion. Abstracts of and proposals for papers should be sent to Professor Christiaan Mostert, Uniting Church Theological Hall, Ormond College, Parkville, 3052, Australia or email cmostert@vic.uca.org.au

The 10th Colloquium of Gregory of Nyssa

The 10th Colloquium of Gregory of Nyssa will be organized by the Centre for Patristic, Medieval and Renaissance Texts (University Olomouc – University Brno – Czech Academy of Sciences Prague), from Wednesday to Sunday, 15 –19th September 2004 in Olomouc.

Contact details: Dr Lenka Karfikova, Director of the Centre.

Email: karfikl@volny.cz

Eva Pobezalova, secretary

Email: centrum@cmfnw.upol.cz

<http://centrum-texty.upol.cz>

Exhibition: Crown and Veil: The Art of Female Monasticism and associated Colloquium

This exhibition will be shown from 17 March – 26 June, 2005 in the Exhibition Hall of the Federal Republic of Germany in Bonn and the Ruhrlanmuseum in Esse. It is dedicated to all forms of female religiosity from the early Middle Ages until the Reformation. The focus is on works that were made by and for nuns and canonesses. Special attention will be paid to the world of women in medieval art, be it as artists, patrons or, collectively, as an audience.

The Exhibition will present the artistic production by and for medieval nuns and canonesses both in relation to its diverse functions (piety, liturgy, instruction, ceremony) as well as in terms of its content (iconographic traditions, knowledge, theology, norms, genres) and formal dimensions. The chronological span of the exhibition extends from the sixth to the sixteenth century.

A colloquium is scheduled in association with the Exhibition from 18 – 22 May, 2005 in Bonn and Essen. For more information see the website: <http://www.h-net.org/announce/show.cgi?ID=135911>

Some Interesting Publications from America and Canada

Harvey Hill, *The Politics of Modernism: Alfred Loisy and the Scientific Study of Religion*, Catholic University of America, 2002.

James A. Morone, *Hellfire Nation: The Politics of Sin in American History*, Yale University, 2003.

Mark Noll, *America's God: From Jonathan Edwards to Abraham Lincoln*, Oxford University Press, 2002.

Debra A. Myers, *Common Whores, Virtuous Wives: Free Will and Christian Women in Colonial Maryland*, Indiana University Press, 2003.

Myra Rutherdale, *Women and the White Man's God: Gender and Race in the Canadian Mission Field*, University of British Columbia, 2003.

John Arnold Schmalzbauer, *People of Faith: Religious Conviction in American Journalism and Higher Education*, Cornell University, 2003.

Obituaries

Kenneth John Cable (1929 – 2003)

Kenneth John Cable, AM, university lecturer, consultant historian and prominent Anglican layman, died on 5 September 2003, aged 74. He is survived by his widow Leonie, two daughters and four grandchildren, but he lives in the memory of countless students and colleagues worldwide.

Ken's early career was studded with prizes. Dux of Sydney Boys' High at 16 and top of the state in History at the 1945 Leaving Certificate, he took First Class Honours and the University of Sydney Medal in History in 1950. He spent two years as a junior lecturer there before being awarded the Giblin Fraser travelling scholarship. At King's College Cambridge (1952-6) he was much influenced by his teachers, Christopher Morris and Sir Geoffrey Elton. He returned to lecture first at the fledgling UNSW and then from 1958 at Sydney University, where he became senior lecturer in 1964, associate professor in 1968 and head of the department of History in 1987. He retired in 1989.

He lectured in British History, beginning with the British segment of the large first year course in early modern European history and subsequently he taught courses in Australian and urban history; indeed he could (and did) lecture on almost any topic. The lectures were always thoroughly prepared and delivered with a dry and witty humour, though in his early years his nervous mannerisms betrayed the strain of addressing hundred of students piled into steeply tiered lecture theatres. I well remember that as a fresher in Lent term 1959 I inscribed across my lecture notes his then style and title – 'K. J. Cable, Esq., M.A. (Syd. et Cantab.)'. Those were the days before cosy familiarity between staff and students.

His most significant body of published work appears in the *Australian Dictionary of Biography*, where he was a member of the editorial board and NSW section editor. His articles – 75 all up, spread over all the 16 published volumes of that work, and more will appear posthumously – include Anglican bishops, clergy and lay persons, cricketers and professors and administrators of the University of Sydney. Each is a little gem: succinct, fastidiously accurate, witty at times and knowledgeable. He might be described as the ideal miniaturist – even to his handwriting. In March this year he was awarded the *ADB* medal for long and distinguished service. His reply on that occasion was brilliant: a clever and largely *ex tempore* mix of reminiscence, good stories and penetrating comment. His projected histories of Sydney University and the Anglican Church in Australia never appeared, though in 1987 (with Stephen Judd) he published *Sydney Anglicans*. His eye for detail is especially evident in his card index of over 11 000 Anglican clergy who served in Australia since 1788, undertaken first in collaboration with the Revd Noel Pollard, then with Leonie his wife.

Most of his later work as a consultant historian is unattributed. He was a fine historical geographer and this field became his speciality after his retirement from the university. He always said these were his happiest and most fulfilling years. He rescued many a deficient conservation management and local environment plan, not least those for South Sydney Council and the Prince of Wales hospital, where he was often a patient. He revelled in biography – that was one of his listed hobbies in *Who's Who* – and his biographical sketches and chronologies for the Duke of Hamilton's *Mary Queen of Scots* (1991) make up over half the book.

Ken gave his time and knowledge generously to everyone, especially his research students. His advice as a postgraduate supervisor was always to the point; as an examiner he was fair and meticulous. He spent much time on committees, including the councils of St Paul's, the Anglican College at the University of Sydney, the Board of Studies in Divinity at that university (chairman, 1976-86), St Catherine's School Waverley, the NSW Parks and Wildlife Service, the Heritage Council, the Royal Australian Historical Society (president 1977-82) and the Society of Australian Genealogists. He was long the 'scribe' (the organizer and inspiration) of that dining club for orthodox, intellectually minded churchmen, known as The Heretics. For his public service in the heritage field, he was honoured in 1982 with the AM. As a committee member, he exercised a great facility for summarizing a discussion – and getting in the last word!

A committed Anglican and a high churchman, Ken played a very straight bat (and he loved his cricket) in the party squabbles which beset his church. He periodically published updated editions of his history of his parish church, St James' King Street; he was at the end the senior fellow of St Paul's College, and at various times held

a seat on Sydney synod. For years he taught Australian church history at Moore College, where generations of Sydney clergy sat at his feet. He spoke often at area deanery meetings and parish and diocesan conferences.

Ken was blessed with a capacious memory, a ready turn of phrase and a gift for public speaking. His well of common sense and his ability to adopt a dispassionate view, made him a trusted advisor in many fields, academic, ecclesiastical, even personal. His advice was never sought in vain.

Most importantly Ken was one of the four foundation editors of the Journal Of Religious History in 1960 and he was a vital member of the editorial board until he resigned from Sydney University in 1989.

Dr Ruth Frappell,
Past President, Royal Australian Historical Society,
with special thanks to Joseph Waugh, NSW Law Reform Commission.

Patrick O'Farrell

VALE: PATRICK O'FARRELL (1933-2003)

On Christmas Day 2003 the University of New South Wales lost one of its most distinguished scholars with the death at the age of seventy of Patrick O'Farrell, Emeritus Scientia Professor, School of History. Though Patrick had long been afflicted with health problems (particularly since he suffered a stroke in 1977) his death came as a surprise. He always had seemed to bounce back in the past — his strong will and determination to get on with the job of being an historian seemed to enable him to surmount such difficulties, even to the point of learning to write with his left hand after his stroke.

Patrick was one of a select group of Australian historians to make a distinctive mark on the subject by drawing attention to a major theme hitherto insufficiently noticed. His books and articles have highlighted the distinctive contribution made by the Irish to Australia and, by doing so, has expanded our appreciation of the extent to which issues of cross-cultural relations have always been a part of our history.

His path to the field of Irish-Australian relations was an indirect one. Born in Greymouth, New Zealand he grew up strongly conscious of his identity as part of the Irish diaspora — it is an experience captured with great grace and poignancy in his *Vanished Kingdoms* (1990), an innovative work (which Patrick considered his finest) that weaves together history and autobiography. He graduated with a BA and MA from Canterbury University, Christchurch and it was there that he met Deidre, his wife and, in many important respects, his collaborator. It was she that did much to sustain his scholarly career particularly after his stroke. Family life with Deidre and his five children (all UNSW graduates) was very important to Patrick forming the rock on which much of his life was based. Another fixed point in a turning world was a strong Catholic faith though this Patrick combined with a strong propensity to criticise the short-comings of the Church — and, indeed, of all other institutions, not least universities.

Academic distinction at Canterbury led to a scholarship at ANU and the study of Australian labour history followed by appointment to a lectureship at UNSW in 1959. Given the important role of Irish Catholic Australians in the labour movement it was not a large shift to turn to the history of the Australian Catholic Church and, in 1968, he produced his widely acclaimed *The Catholic Church in Australia. A Short History 1788-1967*. It was a work that revealed his gift for writing with panache, conviction and an eye for human foibles. Increasing preoccupation with the Irish background to Australia led to visiting positions at both University College and Trinity College, Dublin and two works on Irish history, the title of one, *Ireland's English Question: Anglo-Irish Relations 1534-1970* (1971) captured Patrick's ability to look at old problems in new ways. But the latter part of his career was dominated by the quest for an understanding and evaluation of the Irish contribution to Australian life. The result was a series of works which captured from different vantage points the experience of Irish-Australians: among them, *The Irish in Australia* (1993), which won the NSW Premier's literary award for non-fiction.

Patrick wrote, as he lived, with flair, colour and with strong opinions. There was nothing bland about his work or his approach to issues of concern within the university or the larger community. He always believed strongly that the best history is a branch of literature and this helps to account for the appeal of his work to a wide audience which reached beyond the academy. His last major work, *UNSW. A Portrait* (1999), amply displays these qualities with its determination to make the institution's history vital and alive. It was commissioned for the fiftieth anniversary of the foundation of the

university and, though Patrick's strong affection for the institution at which he spent his career is evident, it avoided the stolidly reverential tone that can afflict such official histories.

Patrick's contributions to the fields of Irish and Australian history were acknowledged by UNSW with his promotion to a personal chair at the early age of thirty-nine and, subsequently, to the first Scientia professorship to be held in the Faculty of Arts. His standing within Australian university life also received recognition through his election to the Australian Academy of the Humanities in 1976. Though retired he remained active in the profession and was at work on a book on the history of Australian sectarianism when he died — characteristically Patrick was at work until the end.

Acutely conscious of the disregard of religion by Australian historians, Patrick was one of the founding fathers of the *Journal of Religious History* and continued to serve on its Editorial Board to the time of his death

John Gascoigne
Head, School of History
University of New South Wales

Tony Cahill

A.E. Cahill (1933-2004)
Editor of the *Journal of Religious History*, 1986-1995.

Anthony E. Cahill was the second editor of the *Journal of Religious History*, serving as joint editor with the foundation editor, Bruce Mansfield, in 1986 and 1987 and remaining at his post as sole editor until 1995. He was also review editor from 1978-84. During this period, the journal established itself as a major international journal in the field of religious history attracting the broad range of contributions across the spectrum of chronological, geographical and intellectual traditions which the founders of the journals had been keen to encourage. Over all these articles, Tony exercised his concentrated attention, eye for detail, and unfailing editorial courtesy. In one of his early issues, Tony worked his magic on my first publication, a version of my fourth-year honours thesis. I was as delighted by the appearance of this first article as any young historian is entitled to be, assuming that the faultless formatting of the references, the tidy flow of paragraphing and sentences, and the correct appearance of a muddle of languages and fonts, had appeared by the mechanical magic of the printing press. Not until taking over from Tony as editor of the journal in 1996 did I come to appreciate his skill at turning author's dross into published gold. In an age prior to electronic databases, and a direct link to the libraries of the world in every academic office, Tony would personally walk the shelves of Fisher library, doggedly tracking down stray references, checking dubious statements of fact, and minimising the challenges to an author's vanity by direct questioning of the references. Schooled in the older convention that the contribution of an editor should be invisible, Tony's contribution to the journal was most evident to those who benefited from it, his authors.

Through his work for the journal, Tony supported an extraordinary breadth of reading and scholarship. He seemed to have a working knowledge of everything relevant to the journal, or at least a commitment to mastering it in sufficient detail to shepherd an article into print. The weight of Tony's learning is well reflected in the stylish review of the entire field of Australian religious history published which he co-authored with J.D. Bollen, Bruce Mansfield and P. O'Farrell and which was published by the journal in 1981. He also prepared exemplary entries for the *Australian Dictionary of Biography* on Cardinal Moran, a perennial enthusiasm, Archbishop Roger Vaughan and others.

Tony was a gifted teacher and had the easy familiarity with twentieth-century European history which stemmed from his decades of experience in the classroom. His shouldering of an immense burden of junior undergraduate teaching load at the University of Sydney was something that he did not accept easily, but seemed nevertheless unwilling to avoid. It may be that Tony would be happiest to be remembered as an academic teacher and editor and would be keen to argue that the ranking of university teachers solely on the merit of their published work was a contradiction in a teaching institution. It was certainly as an editor and teacher that Tony seemed to be most comfortable and committed. It was certainly as an editor and teacher that Tony seemed to be most comfortable and committed.

Tony contributed to the development of the professional rise of the academic study of Australian Catholic history, the envy of other denominational historians. His friend, Patrick O'Farrell, was there first, of course and taking up a lively position ever at odds with the perceived consensus. But Tony wrote a series of perceptive studies of Cardinal Moran, published variously in the *Journal of Religious History*, the *Australasian Catholic Record*, and in some occasional papers over a period of 40 years. This long series of published articles chart the contradictions and complexities of a significant figure in Australian

history. In the paper which he contributed to the festschrift for Bruce Mansfield, which he edited, Tony referred to Pieter Geyl's depiction of the 'endless argument' of history writing, in which each generation produces their own version of its past. In Geyl's case, he was writing about Napoleon, but Tony went on to discuss the way in which Moran's profile had risen and fallen with national fashion. There have been many projected biographies of Moran, by Father Maurice O'Reilly and Bishop Eris O'Brien, as well as that always anticipated by Tony himself. Tony certainly felt bemused by attempts to elevate Moran to the status of Great Australian. But he was also not entirely happy with O'Farrell's characterization which saw him as a clerical pragmatist. Rather Tony saw Moran as a skilled politician who had both ideals and goals, a strong sense of social justice, and a justified ambition to set his mark upon his adopted society. 'Religion from Rome, politics from home' as Moran liked to quip.

Tony was a modest scholar, but modest perhaps in the sense of someone who would have appreciated more spontaneous recognition of his talents. A tall and powerful man who had been struck down with polio as a schoolboy, he seemed to maintain an unspoken rage about what the disease had done to him and the indignities and lack of independence which were its inevitable consequence. When finally forced by the ravages of post-polio syndrome to make use of a wheelchair, he seemed to be relieved, and said to me that in some ways it gave him more freedom. I know Tony meant to refer to a more physical independence, but I suspect he may also have referred to the final acceptance which it allowed him of his disability.

As the ranks of the founding members of the Association of the Journal of Religious History dwindled, Tony continued to demonstrate his loyalty to the Editors who succeeded him by continuing to attend annual meetings of the Association. On the last occasion he was in his wheel chair. He was a true friend of religious history, and the Society will miss him.

Hilary M. Carey
Newcastle, NSW

Society for Religious History – Office Bearers 2003 - 2004

President: Dr Hilary Carey, Department of History, Newcastle University, NSW 2308, Ph +61 2 4921 5209; fax+ 61 2 4921 6940; email: Hilary.Carey@newcastle.edu.au

Convenor, Constitution Committee: Dr Bruce Kaye, Anglican Synod

Secretary: Dr Judith Godden, University of Sydney

Treasurer: Assoc.Prof. John Gascoigne, University of New South Wales

Newsletter Editor: Dr Sophie McGrath, Australian Catholic University

State and International Correspondents

* New South Wales:

Dr Jennifer Clark, Department of History, University of New England, Armidale NSW 2351; ph: + 61 267 732127; email: jclark@metz.une.edu.au

* New Zealand:

Dr Peter Lineham, Department of History, Albany Campus, Massey University, PB 102 - 904, North Shore MSC, Auckland, New Zealand; ph: +649 443 9687; fax: +64 9 443 9640; email: P.Lineham@massey.ac.nz

* Queensland:

Professor P. Almond, Department of Studies in Religion, University of Queensland, Brisbane 4072; ph: +61 7 3365 2154; fax: +61 7 3365 3071; email: P.Almond@mailbox.uq.edu.au

* South Australia:

Dr David Hilliard, Department of History, Flinders University, GPO Box 2100, Adelaide SA 5001; ph: +61 8 201 2225; fax: +61 8 201 2566; email: David.Hilliard@flinders.edu.au

* Tasmania:

Dr Richard Ely, Department of History and Classics, University of Tasmania, GPO Box 252 – 281, Hobart; fax: +61 3 6226 2392; email: r.g.ely@utas.edu.au

* United Kingdom:

Dr David Nash, History Department, Oxford Brookes University, Gypsy Lane Campus, Headington, Oxford OX3 0BP United Kingdom; ph: +44 1865 483584; fax: +44 1865 484082; email: dsnash@brookes.ac.uk

* Victoria:

Dr Peter Sherlock, History Department, University of Melbourne, Victoria 3010; ph: +61 03 8344 4079; email: Sherlock@unimelb.edu.au

* Western Australia

Dr Bill Leadbetter, Community Services and Social Sciences, Edith Cowan University, 2 Bradford Street, Mount Lawley WA 6050; ph: +61 8 9370 2910; email: w.leadbetter@cowan.edu.au

Interested in joining the Religious History Society?

Membership of the Society entitles you to a generously discounted subscription to the *Journal of Religious History*, published three times a year. Further information about the Society can be obtained from the following website: <http://www.newcastle.edu.au/history/rhs/index.html>

Religious History Society

membership form

Name:

Title: Department:

Establishment:

Street:

Town:

County/State:

Country: Post/Zipcode:

Phone:

Fax:

Email:

Institutional affiliation (if any):

Field of research/interest:

.....

Reason for joining the Society:

.....

PAYMENT

Please make payment to Blackwells' website: <http://www.blackwellpublishers.co.uk>, where there is facility for online payment by credit card in a variety of currencies.

Please return this form to: Dr Judith Godden, Secretary, Religious History Society, Faculty of Nursing, 88 Mallett St, Camperdown, 2050, ph. +61 2 9351 0526; fax 61 2 9351 0649; email: jgodden@nursing.usyd.edu.au
