

# RHesiS

newsletter of the religious history society

March 2006

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 main event for 2005 was the Society's involvement in the history Olympics, the July Convention of the International Historical Sciences, the world gathering of historians which happens every five years. Thanks to Hilary Carey (Dublin/Newcastle) and Anne O'Brien (UNSW) the Society had a strong presence with its panels on the themes of religion and memory held in memory of Patrick O'Farrell, the distinguished historian of the Catholic Church in Australia and of Australian-Irish relations, and Tony Cahill, who published extensively on Cardinal Moran, Sydney's long-serving second archbishop, and served for many years as editor of the *Journal of Religious History*. It is hoped that a special issue of the journal will be devoted to papers emerging from this conference while the papers more directly devoted to Patrick's and Tony's own biography and background will be published elsewhere (Bruce Mansfield's paper on the founding of the journal has appeared recently in *Quadrant* and John Gascoigne's on Patrick's and Tony's historiography will be published shortly in the *Australasian Catholic Record*).

The conference provided an opportunity for Australian religious historians to meet their international counterparts particularly at a well-attended reception hosted by the Religious History Society and the Association for the *Journal of Religious History*. One outcome of this is that we have joined the Commission Internationale d'Histoire Ecclésiastique Comparée.

At the moment plans are well-advanced for the Religious History Society biennial conference which, as is our practice, will be held in conjunction with the Australian Historical Association's major conference (details below):

'RELIGION AND EMPIRE'

THE BIENNIAL CONFERENCE OF THE RELIGIOUS HISTORY SOCIETY

HELD IN CONJUNCTION WITH THE AUSTRALIAN HISTORICAL ASSOCIATION

AUSTRALIAN NATIONAL UNIVERSITY, CANBERRA

4-6 JULY 2006

(For more details see: <http://histrsss.anu.edu.au/aha/index.html>)

Papers for this conference which deal with relations between religion and empire in any period have been welcomed. It is envisaged that the selected papers will form the basis for a

special issue of the *Journal of Religious History* and paper-givers are invited to send their articles to this journal for consideration subject to the usual refereeing processes.

The Religious History Society conference will take place on 5-6 July with keynote addresses by Professor Andrew Walls (Edinburgh and Princeton) and Professor Patricia Grimshaw (Melbourne).

A provisional program will be published (on the conference website, address above) by mid-February 2006

The theme of this Australian conference will complement the international conference 'Empires of Religion', being organized by Hilary Carey (University College Dublin) and Hugh McLeod (University of Birmingham) with Anne O'Brien (University of NSW) and Catherine Hall (University College London) as keynote speakers. This conference will be held on 20-21 June 2006. See the 'Forthcoming' section of this Newsletter for details concerning this significant international conference.

With all best wishes for the coming year and I hope to catch up with some of you at the Canberra 2006 conference.

John Gascoigne  
President, Religious History Society.

#### Journal of Religious History Editors' Report

The *Journal of Religious History* has received an ample quantity of high quality article submissions over the past year. We have processed 28 articles over that time. Of these nine were accepted, four were accepted with major revision, and two were not considered publishable in their current form, but re-submission encouraged. A further ten awaited readers' reports and readers, and three rejected. As it stands we have enough articles to cover all issues for 2006 and the first two issues of 2007.

We have at least two special issues in the offing. One will honour our departed colleagues, Tony Cahill and Patrick O'Farrell. Needless to say, the theme will be Australian Catholic history. The first issue for 2006 will be an unofficial and unsolicited 'special issue' on New Zealand religious history. Dr David Nash of Oxford Brooks University is preparing an issue on the theme of blasphemy.

Nicholas Doumanis (n.doumanis@unsw.edu.au)  
Nicholas Eckstein (Editors of the *Journal of Religious History*)

#### Some Words from the Newsletter Editor

As you will see there is much activity in the religious history field. We welcome warmly a new correspondent, Stuart Piggin from Macquarie University. We are pleased to have another contact in Western Australia: Kevin Long from Notre Dame Australia University. Please let me know of anyone who is well situated and sufficiently aware of the importance of religious history to society to contribute to our newsletter. It is good to note that Tasmania is with us again after regretfully missing last year; Richard Ely is formerly awarded the 2005 RHS Early Bird Correspondent Trophy!

From the following reports and notices it is evident that missions and politics are currently demanding the attention of historians in the field of religious history giving rise to some very interesting conferences both at home and abroad. . The fields of missions and politics of

course are inevitably inter-related as demonstrated recently in the CISH 2005 Specialised Theme section 'Christianisation: Adaptation and Appropriation from Antiquity to the 21st century'.

Sophie McGrath (Newsletter editor) Golding Centre, Australian Catholic University, Locked Bag 2002, Strathfield 2135, New South Wales, Australia.

### **News from New Zealand**

Religious history has received some attention in the NZ media over the last year, as religious events have achieved a degree of public prominence. So religious historians have found themselves called upon to explain diverse phenomena, including politics of the religious right, Pentecostalism, the Exclusive Brethren and the new pope. Meanwhile a pattern of conferences and links have brought closer liaison between those researching and writing religious history. Another day conference of the new Religious History Association of New Zealand is being held before the NZ Historical Association Conference on 24 November of this year, with papers from a cluster of younger scholars, while others are giving papers at the NZHA conference.

The denominational history societies generally flourish – there was a Pacific Methodist Conference, 'Weaving the Unfinished Mat', held in January with a large attendance. Dr Tim Cooper, whose thesis was on Richard Baxter, has been appointed to the Church History position at the Department of Theology and Religious Studies at Otago University. Dr Hugh Laracy has been honoured with the John Dunmore medal for services to Pacific History. The number of students doing PhDs on religious history topics continues to rise, although there is still sometimes a feeling that the religious history of New Zealand is not acknowledged by mainstream historians. A publication from University of Otago consultations in 2003, *The Future of Christianity: Historical, Sociological, Political and Theological* from NZ eds. John Stenhouse and Brett Knowles (ATF Press) is one of the best collections to emerge over recent years. There have been a number of monographs and many articles as well.

Peter Lineham, Massey University ([P.Lineham@massey.ac.nz](mailto:P.Lineham@massey.ac.nz))

### **News from Tasmania**

#### **Recent publications by Tasmanians on religious history.**

In this report from what used to be called the 'tight little island' I continue the practice of interpreting 'religion' in a broad way.

The *Companion to Tasmanian History*, published in April this year, will soon be followed by a CD-Rom version. The hard copy had well over 500 pages, yet space constraints were sometimes severe. The text and footnoting of some of the CD-Rom entries will be expanded considerably.

Alexander, Alison, 'Pentecostal or Charismatic Churches', in A Alexander (ed.), *The Companion to Tasmanian History*, Centre for Tasmanian Historical Studies, Hobart, 2005, p. 269 (hereafter, *Companion*)

'Philanthropy', in *Companion*, pp. 271-3

Andrews, Brian, *Creating a Gothic Paradise: Pugin in the Antipodes*, Hobart, Tasmanian Museum and Art Gallery, 2002

Boyce, Peter, 'Anglicanism', in *Companion*, pp. 17-18

Brock, Cynthia, 'Sacred Heart School (Launceston)', in *Companion*, p. 319

Chick, Neil, 'The Churches of Jesus Christ of Latter Day Saints', in *Companion*, pp. 75-6

Clark, Jane, 'St Mary's School', in *Companion*, p. 320

- Corbet, Andrew, '(Tasmanian) Assemblies of God', in *Companion*, p. 30
- Davidson, John, 'The Bahá'í Faith', in *Companion*, pp. 36-7
- Davis, Richard, 'Mercer, John Edward', in *Companion*, pp. 233-4
- Dwyer, Mary Elizabeth, 'Contributions to the Textual History of the Medieval Redactions of the *Visio Paoli*', PhD thesis, School of History and Classics, University of Tasmania, 2004
- Elias, Peter, *A Few from Afar: Jewish Lives in Tasmania from 1804*, Hobart Hebrew Congregation, Hobart, 2003
- Ely, Richard, 'Arthur, Sir George' in T Larsen (ed), *Biographical Dictionary of Evangelicals*, Inter-Varsity Press, Leicester, 2003, pp. 20-22
- 'Anzac Day', in *Companion*, p. 20
- 'Cheek, Stephen', in *Companion*, p. 71
- 'Religion', in *Companion*, pp. 472-477
- (with Jean Ely), 'Religion', in *Halsbury's Laws of Australia*, vol. 23, Sydney, Lexis Nexis, (Published January, 2004. Subject is law relating to religion in Australia, current as at December 2003)
- Farrell, Stephen, 'The Religious Society of Friends (Quakers)', in *Companion*, p. 306
- Freeman, Elizabeth, 'Male and Female Cistercians and their Gendered Experiences of the margins, the Wilderness and the Periphery', in L McAvoy & M Hughes-Edwards (eds), *Anchorites, Wombs and Tombs: Intersections of Gender and Enclosure in the Middle Ages*, University of Wales Press, Cardiff, 2005, pp. 65-76
- Gaggin, Edith (compiler), *Tasmanian Presbyterian Women's Mission, 1903-2003*, PWMU, Youngtown, Tasmania, 2003
- 'The Presbyterian Church', in *Companion*, p. 289
- Grube, Denis C, 'The law and Minority Groups in Nineteenth Century Britain', PhD thesis, School of History and Classics, University of Tasmania, 2004
- Haines, Mervyn, 'Theosophy', in *Companion*, p. 363
- Hart, Henry Hutchinson, 'Montgomery, Henry Hutchinson', in *Companion*, p. 241
- Howard, Adrian, 'Forgotten Landscape: Soldiers Memorial Avenue', *Tasmanian Historical Research Association. Papers and Proceedings*, vol. 52, no. 2, 2005, pp. 95-106
- Howell, P A, 'Catholicism', in *Companion*, pp. 67-8
- 'Rosary House Sisters', in *Companion*, p. 312
- Irvine, Rayleen, 'The Seventh Day Adventist Church', in *Companion*, pp. 328-9
- Julian, Roberta, 'The Reformed Churches of Australia', in *Companion*, p. 304
- Jordan, Renée, 'The Woman's Christian Temperance Union', in *Companion*, pp. 387-8
- Kalis, Helen, 'Greek Orthodox Church', in *Companion*, pp. 166-7
- Mann, Denis, 'St Patrick's College', in *Companion*, p. 321
- Mittelheuser, Chris, 'The First Church of Christ, Scientist', in *Companion*, p. 236
- Petrow, Stefan, 'The Salvation Army', in *Companion*, p. 321
- 'The Intellectual Life of Hobart: the Contribution of John Lillie, 1838-1856', *Tasmanian Historical Research Association. Papers and Proceedings*, vol. 52, no. 2, 2005, pp. 74-84
- Ransley, Jeff, 'The Society of St Vincent de Paul', in *Companion*, p. 341
- Ratcliffe, Patricia, *The Usefulness of John West: Dissent and difference in the Australian Colonies*, Albermar Press, Launceston, 2003
- 'Congregationalism', in *Companion*, p. 84
- 'West, John', in *Companion*, pp. 383-4
- Rimes, Julie, 'St Michael's Collegiate School', in *Companion*, p. 320
- Rimon, Wendy, 'Henry Reed', in *Companion*, p. 303
- 'Reibey, Thomas', in *Companion*, pp. 305-6
- 'Young Men's Christian Association' and 'Young Woman's Christian Association', in *Companion*, p. 393
- Roe, Michael, 'Nixon, Francis Russell', in *Companion*, p. 252
- Roy, Asim, 'Muslims', in *Companion*, p. 248
- 'The Indian Community', in *Companion*, p. 169

- 'Thinking over "popular Islam" in South Asia: Search for a Paradigm', in Hasan, Mushir & Roy, Asim (eds), *Living Together Separately: Cultural India in History and Politics*, Oxford University Press, New Delhi, 2005, pp. 29-61
- Rowsten, Laurie, 'The Baptist Churches', in *Companion*, p. 39
- Smith, Christopher, 'St Virgil's College', in *Companion*, p. 321
- Smith, Margaret, 'The Uniting Church in Australia', in *Companion*, p. 372
- Southerwood, Terry, 'O'Donnell, Thomas Joseph', in *Companion*, p. 257
- 'Willson, Robert William', in *Companion*, p. 386
- 'Young, Guilford Clyde', in *Companion*, p. 393
- Thomson, Rodney M, 'Canterbury, Odo of', in C Morris & B Harrison (eds), *New Dictionary of National Biography*, Oxford, 2004, vol. 9, pp. 947-950
- 'Eilmer', in *New Dictionary of National Biography*, vol. 17, pp. 1022-1033
- 'Malmsbury, William of', in *New Dictionary of National Biography*, vol. 36, pp. 348-351
- 'William of Malmsbury and the Latin Classics Revisited', in J Adams & T Reinhardt (eds), *Aspects of the Language of Latin Prose: Essays in Honour of Michael Winterbottom*, British Academy, London, 2005, pp. 383-393
- Books and Learning in Twelfth Century England: The ending of 'Alter Orbis'. The Lyell Lectures for 2000-2001*, Walker, Stevenage, and Los Altos Hills, California, 2005
- Vaudrey, Morgan, 'Done to Death: The Skeleton as a Representation of Death, England, 1200-1500', BA honours thesis, School of History and Classics, University of Tasmania, 2004
- Valentine, Barbara, 'City Missions', in *Companion*, p. 76
- Vertigen, Graham, 'Chiniquy Affair', in *Companion*, p. 74
- Wilson, Elizabeth, 'The Christian Brethren', in *Companion*, p. 75
- 'The Methodist Movement', in *Companion*, pp. 234-5

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## **News from South Australia**

### **Catholic Theological College**

The Friends of the Catholic Theological College in Adelaide has inaugurated an annual oration. The first of these was given on 8 November 2005 by Josephine Laffin, lecturer in church history at the CTC, on 'Matthew Beovich: The Movement, the ALP Split and the Vietnam War'. Matthew Beovich was Archbishop of Adelaide from 1939 to 1971. On both issues Beovich adopted a moderate position and refused to endorse the militant anti-Communism of B. A. Santamaria. The lecture, drawing on Beovich's private diaries, explains why he acted as he did.

The Catholic Theological College each year holds a one-day seminar for lay people on a different aspect of Catholic teaching, exploring its theological basis and the development of doctrine during the history of the church. The 2005 seminar, held on 15 October, was on 'The Pope in the Catholic Tradition'. Papers were given by members of the College staff:

Rev. Dr Michael Trainor: 'The New Testament background'.

Ms Josephine Laffin: 'The papacy through history'.

Rev. Philip Marshall: 'The pope, bishop of Rome: the theology of J. M. R. Tillard'.

Rev. Dr. Denis Edwards: 'The petrine ministry: the bishop of Rome in ecumenical perspective'.

## Recent publications

Brian Dickey, “‘We wanted the first one to be a winner’: urban church planting and the origins of ‘Holy Trinity Adelaide Hills’”, in Geoffrey R. Treloar and Robert D. Linder (eds), *Making History for God: Essays on Evangelicalism, Revival and Mission in Honour of Stuart Piggin, Master of Robert Menzies College, 1990-2004*, Sydney: Robert Menzies College, 2004, pp. 169-94. Also published as ‘We wanted the first one to be a winner’: *Urban Church Planting and the Origins of ‘Holy Trinity Adelaide Hills’*, Adelaide: Holy Trinity Church, 2005.

Andrew Dutney, *‘So Different So Quickly’: The Impact of Church Union on the Ministry*, Black Forest, SA: Uniting Church Historical Society, 2005.

John W. (Jack) Goodluck, *From Mission Law to Self-Determination: Confessions of an Agitator for Racial Emancipation*, Black Forest, SA: Uniting Church Historical Society, 2004.

David Hilliard, ‘Defending orthodoxy: some conservative and traditionalist movements in Australian Christianity’, in Geoffrey R. Treloar and Robert D. Linder (eds), *Making History for God: Essays on Evangelicalism, Revival and Mission in Honour of Stuart Piggin, Master of Robert Menzies College, 1990-2004*, Sydney: Robert Menzies College, 2004, pp. 273-92.

David Hilliard, *Popular Revivalism in South Australia from the 1870s to the 1920s*, 2nd ed., Black Forest, SA: Uniting Church Historical Society, 2005.

David Hilliard, ‘Unorthodox Christianity in South Australia: was South Australia really a paradise of dissent?’, *History Australia*, vol. 2, no. 2 (June 2005), pp. 38: 1-10.

Malcolm McArthur, *Where’s the Platform? Slices from the Story of South Australian Methodist Christian Education, 1904-1984*, Black Forest, SA: Uniting Church Historical Society, 2004.

Robert J. Rice, ‘Leonard Anthony Faulkner, the tenth Catholic bishop of Adelaide (seventh archbishop): the theological basis of his ministry’, *Australasian Catholic Record*, vol. 82, no. 3 (July 2005), pp. 305-21.

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## Australian Anglican History Seminar

This seminar, comprising historians who are researching and writing on the history of Anglicanism in Australia, meets annually for two or three days. The seminar was initiated in 1997 by the Rev, Dr Bruce Kaye who until 2004 was General Secretary of the General Synod of the Anglican Church of Australia. The regular meetings and interchange of ideas have given a significant boost to the study of the history of Anglicanism, and many of the papers given at the seminar have later been published in academic journals.

In 2005 the seminar met for the first time in Perth, at St George’s College, University of Western Australia, 17-19 September, to examine the role of Anglicanism in Australian public life. The following papers were given:

Ruth Frappell, ‘A self-made man in public life: George Merrick Long, “the digger bishop” and the first AIF Education Scheme’.

Margaret Geddes, ‘Some Australian Anglican women in the public domain’ [on Maida Coaldrake and Margaret Holmes].

David Hilliard, ‘Anglicans in South Australian public life’.

John A. Moses, 'Peter Bennie at All Saints', Wickham Terrace, and as editor of *The Australian Church Quarterly*, 1952-1963'.  
 Stuart Piggin, 'Surprised by Judge: an Anglican history professor and Australia's public life' [on Professor Edwin Judge of Macquarie University].  
 Michael Preston, 'Sir John Winthrop Hackett: the exemplary layman'.  
 Mavis Rose, 'Jessie Street: an Australian Anglican who dedicated her life to peace and social justice, especially the elimination of sexual and racial discrimination'.  
 Peter Sherlock, 'The "woman problem" in Anglican public debate, 1890-1978'.  
 Morna Sturrock, 'Some leading Anglican laymen and their bishop [Bishop James Moorhouse of Melbourne] in the 1880s'.  
 Robert Withycombe, 'Challenging the rich ruler: Australian colonial Anglicans and the politics of following Christ in care for the poor' [on Archibald Turnbull, a politically radical clergyman in Tasmania in the 1890s].

### **Charles Strong Symposium, Adelaide, July 2005**

In November 1885 the Australian Church was founded in Melbourne as a free and non-dogmatic religious fellowship. Its minister was the Rev. Charles Strong, formerly of Scots Presbyterian Church in Collins Street, who had been forced out of the Presbyterian ministry for what his opponents claimed were his unorthodox views. The new church was composed mainly of religious liberals and ex-members of Scots Church. Strong himself died in 1942 and the Australian Church continued in existence until it was officially dissolved in 1957. Its assets funded the Charles Strong Memorial Trust to further the study of comparative religion and the annual Charles Strong Memorial Lecture. Fifty years later, the life and thought of Charles Strong and the controversies in which he was involved will be re-examined at a symposium to be held in Adelaide in July 2006, prior to the annual conference of the Australian Association for the Study of Religions. This symposium, convened by Dr Norman Habel, will be held on the afternoon of Friday 7 July. Papers on different aspects of Charles Strong and the Australian Church will be given by Ian Breward, Donald Chambers, Anne Gardner, Norman Habel, David Hilliard and Paul Rule.

Dr David Hilliard ([david.hilliard@flinders.edu.au](mailto:david.hilliard@flinders.edu.au))  
 Flinders University

### **News from New South Wales**

#### **Macquarie University Centre for the History of Christian Thought and Experience (CTE)**

Established at the beginning of 2005, CTE's purpose is to conduct research into the origins and continuity of the Christian tradition and to foster research into Australian Christianity in the light of its background from ancient to modern times.

This research centre is a continuation of the Centre for the Study of Australian Christianity (CSAC) which was established at Robert Menzies College, Macquarie University in 1992. It is now located in the Ancient History Department of Macquarie University. Associate Professor Stuart Piggin is its Director.

CTE has a library of books on Australian Christianity, and a useful collection of books on European, British, American and Canadian Christianity.

The valuable and extensive archive, collected by CSAC, has been transferred to the Bible Society which is just one block away from the University at 5 Byfield Street, Macquarie Park, 2113 Phone: (02) 9888 6588. The archive's collection is focussed on Australian evangelicalism. It contains the papers of the Inter-Varsity Fellowship and the South Sea Evangelical Mission, and the personal papers of a number of prominent Australian Anglican

evangelical leaders, including Howard Guinness, Lance Shilton, Donald Robinson and Bernard Judd.

In 2005, CTE enrolled eleven postgraduates, working on the following research topics:

- 'Towards a History of the Holy Spirit with special reference to the creeds and twentieth-century developments'
- 'Augustine and Jonathan Edwards on the Holy Trinity'
- 'Holiness in Christian History'
- 'Typology in Augustine and Edwards'
- 'Revivals in Australian History'
- 'Developing a Museum on Australia's Christian Heritage'
- 'The Debate on the Nature of paedophilia in Ancient Greece'
- 'The interface of Reformed Epistemology with evangelical theology'
- 'From Clapham to Bloomsbury: The Decline of an Evangelical Dynasty'
- 'Strategies for Christian Ministry in Rural Australia'
- 'A History of the Performing Arts in Christian Worship'

CTE held a postgraduate seminar series in the second session of 2005. Topics covered included a number of the above topics, plus:

- Global Christianity: 2000 Years in the Making: The development, philosophy and purpose of the Centre for the History of Christian Thought and Experience
- Augustus and Jesus in Mark's Gospel
- Becoming more effective Teachers: What we can learn from the Apostle Paul
- Studying Religious Experience in History

CTE will have two visiting academics in the first half of 2006: Allison Howell, senior research fellow, Akrofi-Christaller Memorial Centre, Akropong-Akuapem, Ghana, and Professor Robert D Linder from Kansas State University

CTE is organising a *National Forum on Australia's Christian Heritage* which will be held in Parliament House, Canberra, on 18-19 June 2006. It will seek to explore ways in which Australia has been shaped by Christianity. The Forum will have four plenary addresses on

- Australia's Christian Heritage (1)
- Australia's Christian Heritage (2)
- Australia's Identity
- Australia's Jesus

The Forum will also explore Christian influences on

- Culture & Education
- Business & Commerce
- Law & Politics
- Social Services & the Family

Information on the National Forum will be posted on CTE's website:  
[www.anchist.mq.edu.au/CTE/](http://www.anchist.mq.edu.au/CTE/)

CTE's third project is the writing of a major study on the History of Australian Evangelical Christianity. Stuart Piggin and Professor Bob Linder have been working on this project for many years, and it is hoped that 2006 will see the completion of the manuscript for publication.



### **Macquarie Christian Studies Institute (MCSI)**

CTE (above) doubles as the Research & Development wing of MCSI, a joint venture with Macquarie University. It offers undergraduate and graduate courses to Macquarie University students. MCSI is sponsoring the visit of Tom Wright, Bishop of Durham, on 18 and 19 March 2006 and a conference on C S Lewis on 5 and 6 May. See MCSI website for details: <http://www.mcsi.edu.au/>

### **Society for the Study of Early Christianity, Macquarie University**

SSEC's annual conference in 2005 was on 'Sinners, Saints and Scholars'. Fifteen papers were given, including the keynote address by Dr Larry Hurtado on 'The Women at the Tomb: Sinners or Saints?'

SSEC's 2006 conference, on 6 May, will be on the subject 'Pioneers and Pilgrims' and will include a keynote lecture by Professor Larry Welborn.

SSEC will also hold nine evening lectures in 2006. Lecturers will include N T Wright, Tim Gregory, Larry Welborn, Alan Millard, Stephen Llewellyn, John Kilcullen and Pauline Allen.

For further information on SSEC, see the website:  
<http://www.anchist.mq.edu.au/doccentre/SSEC/SSEC.html>

### **Macquarie Ancient History Association**

Macquarie Ancient History Association (MAHA) offers summer school courses in biblical languages and other languages of use to historians of the early church. See its website: <http://www.ancienthistory.com.au/events.htm>

The annual MAHA lecture was given by Heike Behmer on 25 November 2005 on "'Where they used to worship Satan, they now worship Christ . . .': Late Egyptian Religion and the Rise of Christianity in Egypt".

Stuart Piggin ([stuart.piggin@humn.mq.edu.au](mailto:stuart.piggin@humn.mq.edu.au))  
Macquarie University

### **Religious History at University of New England (UNE)**

As usual, it has been a busy year for staff and students in the School of Classics, History and Religion at the University of New England. Members continue to research and teach in areas of religious history. Let me tell you about some specific examples of our activity.

Frank Bongiorno is giving a paper with the title, 'The Devil and Kaiser Bill: Victor Kroemer and the World Crisis of 1914-15' at the Second Trevenna Conference, Mars and Minerva: Intellectuals and War in Australia and New Zealand, Armidale, 4-6 February 2006. Kroemer (1883-1930) was a South Australian-born printer, socialist, clairvoyant and healer of German ethnic background (He would end the war with the much more British and imperial surname of Cromer.) After the outbreak of the war, Kroemer established an occult class in Adelaide which sought to understand 'the inner meaning of the World Crisis'. *Why This World Crisis?*, Kroemer's transcription of the teachings of a seer called 'Althea', was the result: it interpreted the war as a consequence of a lack of harmony in the solar system, and of the success of Lucifer, the God of Jupiter, in gaining control of the Kaiser. Frank also wrote the entry on Kroemer for the recently published *Australian Dictionary of Biography Supplement 1580-1980*.

Matthew Dillon and Linda Garland have published *Ancient Rome: from the Early Republic to the Assassination of Julius Caesar*, Routledge, London & New York (ISBN hdbk: 0-415-22458-6, pbk 0-415-22459-4; 803 pp. + vii ), 2005. This book includes a chapter on roman republican religion (pp. 109-172).

John Moses, Adjunct professor in History continues to work on Bonhoeffer and has been busy with presentations and publications this year. He presented the Key Note address: 'A Christian's Duty sixty years later: the relevance of Bonhoeffer's ethic of responsible action' at the University of Newcastle's ,Dietrich Bonhoeffer Memorial Conference held at St John's College Morpeth 15-16 April 2005. He published 'The Rise and Decline of Christian Militarism in Prussia-Germany from Hegel to Bonhoeffer : the End Effect of the Fallacy of "Sacred Violence"' in *WAR & SOCIETY* , Vol. 23, No. 1, May 2005, pp.21-40. John is preparing a book on Bonhoeffer called: "Gods' German Lutheran Revolutionary: Dietrich Bonhoeffer and the Nazi State 1933-1945". John will present the outline of the last chapter of the book later this year in a public lecture at the Uniting Church in Armidale on 'Bonhoeffer's "Israel" or Holocaust Theology'.

John also presented a paper entitled 'The Reverend A.P.B. Bennie and the Australian Church Quarterly 1952-1963' at the Anglican History Society conference at St George's College, University of Western Australia, 17-18 September 2005 (theme: Anglicans in public life) .

In June this year, Jennifer Clark delivered a paper entitled 'The Church Building and The Embodiment of Memory' at the 20<sup>th</sup> International Congress of Historical Sciences in Sydney 3-9 July 2005. In this paper she explored themes relating to the ways in which church buildings are perceived and linked to memory in the minds of individuals, the congregation and the community. These memories are often in conflict. This paper was part of a session organised by the Religious History Society. Jennifer is currently working on another piece relating to this topic, looking specifically at church closure and liturgy.

Jennifer Clark ([jjclark1@pobox.une.edu.au](mailto:jjclark1@pobox.une.edu.au))  
University of New England

The second annual conference of the Australian Early Medieval Association was held at the Australian National University from 14 to 16 September with the theme 'Text and Transmission'. There were 24 papers and 3 keynotes. The organizer was Chris Bishop ([Chris.Bishop@anu.edu.au](mailto:Chris.Bishop@anu.edu.au)). Many papers were historical in orientation and of these a number addressed religious issues. The papers will be published in the *Journal of the Australian Early Medieval Association (JAEMA)* and also in a volume edited by Chris Bishop to be published by Cambridge University Press.

The 29<sup>th</sup> Annual Conference of the Australian Association for the Study of Religion ('Ways and Means: Reinventing Studies in Religion for the Third Millennium') was held in association with the 9<sup>th</sup> Religion, Literature and Arts Conference ('Renewing Culture and Repositioning Religion in the Third Millennium') at the University of Sydney from September 30 to October 2. There were 5 keynotes, 3 book launches and 74 papers, of which many were historical in approach. A new organisation, the Australasian Association of Buddhist Studies also participated.

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University of Sydney

### **News from Queensland**

The University of Queensland's first Islamic Studies National Conference 'Islam and Society' was organized by Dr Renee Worringer and Dr Roxanne D. Marcotte (School HPRC) and

held at St John's College, 3-4 September 2004. This conference developed into an international event with the participation of scholars from Britain, Turkey, Malaysia, Indonesia, Brunei, and New Zealand.

The key note address was delivered by German-Syrian Bassam Tibi, Professor of International Relations at the University of Göttingen and Andrew D. White Professor-at-Large (Cornell University). Tibi is the author of numerous works on Islam in the contemporary world including *Challenge of Fundamentalism*; *Political Islam and the new World Disorder*, and *Islam between Culture and Politics*. His keynote address, 'Islam's Predicament with Modernity: between defensive-cultural response and cultural innovation in an uncertain age', provided an analysis of the challenge that Islam has and is still facing in its traumatic encounter with the West and modernity.

Members of local government and of the Muslim community from Brisbane and Sydney took part in the conference with some giving papers. The conference fostered a sense of dialogue with the Muslim community. The list of participants who presented papers, their affiliations, and abstracts of their papers can be found at:

<http://www.uq.edu.au/~uqrmarco/Islam.Conf.Sept.3-4.2004.htm>

Dr Sarah Ferber has been promoted to Senior Lecturer. With Adrian Howe she has published 'The Man Who Mistook His Wife for A Devil: Exorcism, Expertise and Secularisation in A Late Twentieth-century Australian Court' in Hans de Waardt, Juergen Schmidt, and Dieter Bauer (eds) in cooperation with Sonke Lorenz and H.C. Erick Midelfort, *Dämonische Besessenheit Zur Interpretation eines kulturhistorischen Phänomens/Demonic possession. Interpretations of a historo-cultural phenomenon*, (Hexenforschung 9) Bielefeld: Verlag für Regionalgeschichte, 2005, 281-292.

Dr Sarah Ferber with Adrian Howe has also published 'Delivering demons, punishing wives: false imprisonment, exorcism and other matrimonial duties in a late 20<sup>th</sup> century manslaughter case', *Punishment and Society*, 7, April 2005, 123-146. Sarah Ferber has been awarded an ARC Discovery Grant to continue her work on the History of Bioethics.

Professor Philip Almond will be joining the Centre for the History of European Discourses from January 2006. He has recently been awarded an ARC Discovery Grant to continue his work in Apocalypticism in English Thought. He has recently completed a book entitled 'The Witches of Warboys: An Elizabethan Story of Bewitchment, Innocence, and Guilt.'

Professor Wayne Hudson will be delivering a paper on April 27, 2006 in the Centre for the History of European Discourses' Seminar Series 'The History of Theory'. The title of Wayne's paper is 'Theory and Fact: The Case of Religion'.

Readers will be sad to hear of the death of Dr Ian Gillman, church historian and formerly Head of the Department of Religion at UQ. Ian died after a long battle with cancer. He will be especially remembered for his *Many Faiths, One Nation* (Collins 1988), and his *Christians in Asia before 1500*, Curzon, 1999, co-authored with the late Hans-Joachim Klimkeit.

Professor C Almond (p.almond@mailbox.uq.edu.au)  
University of Queensland

### **Australian Catholic History Conference**

This conference, organized by the Australian Catholic Historical Society (ACHS) and the Broken Bay Institute was held on Saturday 3<sup>rd</sup> September at Mt St Benedict Centre, Pennant Hills on 3 September 2005. Sixty-five attended with representatives from five states and the

ACT. The broad theme was 'The Catholic Impact on Australia'. The keynote address was given by Emeritus Professor Bruce Mansfield. In this he highlighted the validity of the work being done by contemporary historians of Catholic history who revisit areas worked on by past historians looking afresh at the available source material. He also emphasized the need to study one's subject in the context of its times.

During the day thirteen papers were presented in concurrent sessions. They ranged widely including papers on Cardinal Moran, Archbishops Guildford Young (Hobart), Matthew Beovich (Adelaide) and James Quinn (Brisbane); stories of Jesuit chaplains Bergin and Sydes who died on active service in World War 1; sectarianism; religious congregations work in orphanages; the pioneering work of Catholic lay women in the growth of professional social welfare in Australia; religious education for Catholic children in public schools.

The conference closed with a panel presentation by Rev Dr Tom Boland (Brisbane), Dr Katharine Massam (Melbourne) and Ms Josephine Laffin (Adelaide) on the question: 'Australian Catholic history – developing or declining'. At the conference dinner Dr Jeff Brownrigg gave an entertaining talk on the singer Amy Castles, whom the Catholic Church unsuccessfully promoted as a rival to Melba.

Most of the papers of this conference are available for \$15 on CD from the ACHS from Br John Luttrell, Broken Bay Institute, PO Box 125, Wahroonga 2076.

### **Forthcoming**

#### **Australian Catholic Historical Programme, Sydney 2006**

**(Unless stated otherwise the time is 2.30 pm and the venue is St Mary's Cathedral campus)**

##### **Sunday 12<sup>th</sup> February**

Annual General Meeting followed by Fr Ron Harden, history of St Mary's Cathedral Choir

##### **Sunday 12<sup>th</sup> March**

John Graham, history of St Patrick's, Church Hill.

##### **Sunday 9<sup>th</sup> April**

Visit to Australian Catholic University Campus, North Sydney, talk and tour of site.

##### **Sunday 21<sup>st</sup> May**

Br Christian Moe fsc, 'Hardly a Soft Landing: Early Years of the De La Salle Brothers in Australia'

##### **Sunday 18<sup>th</sup> May**

Professor Philip Ayres, 'Cardinal Moran'.

##### **Sunday 9<sup>th</sup> July**

Marie Crowley, 'The Parkes Carmelites'.

##### **Sunday, 13 August**

Br James McGlade cfc, 'James McAuley'.

##### **Sunday, 10<sup>th</sup> September**

Anne Stevens, 'The Hughes Family and the Great War'.

##### **Sunday 8<sup>th</sup> October**

Bus excursion to Marist Brothers' Centres, Mittagong, including talk by Br Anthony Butler fms (check earlier starting time)

##### **Sunday 12<sup>th</sup> November**

Perry McIntyre, 'The Convict Wives left Behind'

##### **Sunday 10<sup>th</sup> December**

Christmas Mass and luncheon followed by Anne O'Brien, speaking to her book *God's Willing Workers*

**Missiology, Science and Modernity: Interaction and Comparison of Protestants and Catholics, 1850-1939, 1-4 March**

KADOC, the interfaculty Documentation and Research Centre for Religion, Culture and Society of the Catholic University Leuven, Belgium, will hold a workshop 1-4 March 2006 at the Belgian Academy in Rome on 'Missiology, Science and Modernity: Interaction and Comparison of Protestants and Catholics 1859-1939'.

This conference aims to examine and discuss the historical roots and development of Missiology, Mission Science – a new academic discipline that emerged in theological faculties and missionary societies in Europe and the United States in the second part of the nineteenth and the beginning of the twentieth century. The theoretical and systematic study of the mission phenomenon started out as a Protestant enterprise. Founder and pioneer was the German Protestant Gustav Warneck (1834-1910), who established in 1874 the first missiological journal *Allgemeine Missionszeitschrift*.

In the beginning of the twentieth century, the young discipline was also picked up by the Catholics under the guidance of the German Church historian Joseph Schmidlin (1876-1944). After the First World War, missiology increasingly grew into an international discipline. This workshop will trace this history from a comparative and international perspective and look closer at the interaction between mission science and missionary practice by the way of some case studies.

The workshop will be divided into four sessions spread over four days:

Session 1. Introduction:

- \* Catholic missions and mission study
- \* Protestant missions and mission study

Session 2. Protestant Mission in the making. Development and features of Protestant missiology.

Germany, Anglo-Saxon World, Netherlands, France, Scandinavia.

Session 3. Catholic Mission in the making. Development and features of Catholic missiology.

Germany-Austria, Poland, Spain, Netherlands, Belgium. France, Italy

For sessions 2 and 3 scholars are invited to present papers on the development of Protestant or Catholic mission science in one of the above mentioned countries. Such papers may deal with general trends in the missiological history of a country and/or give a more specific point of view, such as the work and influence of an individual mission scientist, the history of a mission scientific journal, or the missiological contribution of a particular missionary society or mission scientific institute.

The point is also made by the organizers that since the history of missiological thinking remained until now a rather isolated and internal discipline with little attention to connections with larger social and ideological developments in Europe, each presenter is requested to incorporate the following three broader issues in her or his paper:

1. The interaction of missiology with science, in particular developing modern sciences such as positive theology (critical history and bible exegesis), anthropology, comparative religion, science, and linguistics. What kind of 'science' was missiology? Were mission scientists mainly engaged in descriptive mission history and bibliographical collection work, or did they focus more on mission theology and optimizing the missionary methods? Did mission scientists defend and rely upon

traditional theological and historical arguments, or did they integrate new scientific findings, which resulted in revised missiological theories. In other words, to what extent did they adapt to modernity? Did mission scientists have an open and self-critical dialogue with secular sciences, or did they have an open and self-critical dialogue only with secular scientific theories that apologetically suited them?

2. Since missiology saw the light in an **era of colonization and Western imperialism**, one can ask whether the emergence of the discipline should be interpreted as a theological justification of the colonial enterprise. On the one hand, some mission scientists defended colonization. On the other hand, many of them stood up for more respect and revaluation of non-Christian cultures and religions, and fought for democratic rights for aboriginal peoples. How did Protestant and Catholic mission scientists relate to those issues, and which factors determined their view point: the mission society to which they belonged, the affinity they had with the social-democratic movement in their homelands, the fact they had or did not have missionary experience themselves? How did mission scientists look to the 'other' and to what extent did they reserve to themselves the right to define the value of cultures and religions?

3. Finally all presenters are invited to give particular attention to the **differences and resemblances between Protestant and Catholic Missiology**, as the main perspective of the workshop is comparative. Were Protestant mission scientists more directly engaged in ethnological and linguistic research than Catholics? Was Protestant missiology more influenced by modernism? It would also be very relevant if we could trace the reasons for those resemblances and differences: were they mainly due to theological matters, to a different attitude towards modernity and science, or to a diverse structure of their Churches and missionary institutions?

The organizing committee also makes an appeal for papers for the fourth session, which will deal with the mutual influence between mission science and missionary practice. On the other hand, they want the workshop to explore in what way mission science was stimulated by and got its inspiration from the missionary fields. They would like participants to elaborate on the possible impact of particular missionary regions such as Africa and Asia, as well as on the First World War as catalyst factors in the development of missiology. On the other hand, the organizers will also make room for a few case studies that demonstrate the effect of missiology or a specific mission scientist on practical missionary policies and missionaries in the field.

Note: The languages for the workshop will be French or English and the proceedings of the workshop will be published.

**For information contact:**

An Vandenberghe email: [An.Vandenberghe@kadoc.kuleuven.be](mailto:An.Vandenberghe@kadoc.kuleuven.be)

or

Professor Jan De Maeyer email: [Jan.DeMaeyer@kadoc.kuleuven.be](mailto:Jan.DeMaeyer@kadoc.kuleuven.be)

Website: <http://kadoc.kuleuven.be/>

(Among the Advisory Committee are Giancarlo Collet, University of Munster and Claude Prudhomme, University of Lyon.)

**Reformation Studies Colloquium 5-7 April**

Reformation Studies Colloquium is the principal forum in Britain for historians of the Reformation period. This biennial conference is being held at Somerville College, Oxford 5-

7 April, 2006. The keynote speakers will be Lyndal Roper (Oxford University), Ronnie Hsia (Penn State University) and Margo Todd (Pennsylvania University), who will speak respectively on 'Luther and Biography', 'Dreams and Conversions in Catholic Missions in China in the 16<sup>th</sup> and 17<sup>th</sup> Centuries', and 'Enlisting the community: The laity in Scotland's urban reformations.'

For further information contact: Andrew Spicer ([aspicer@brookes.ac.uk](mailto:aspicer@brookes.ac.uk)); or Judith Pollmann ([j.pollmann@let.leidenuniv.nl](mailto:j.pollmann@let.leidenuniv.nl))

**Competing Kingdoms: Women, Mission, Nation and American Empire, 1812-1938**  
**27-27April**

This international conference will be held at the Rothermere American Institute, University of Oxford, 27-29 April, 2006. Conference organisers are: Kathryn Kish Sklar, Distinguished Professor of History and Co-Director, Center for Historical Study of Women and Gender, State University of New York at Binghamton and Harmsworth Professor of American History, University of Oxford, 2005-2006; Rui Kohiyama, Professor of Area Studies, Tokyo Woman's Christian University; Barbara Reeves-Ellington, Assistant Professor, State University of New York at Plattsburgh.

For more information see: <http://womenandmission.binghamton.edu/>

**Empires of Religion, University College Dublin, 20-21 June 2006**

This conference addresses the major theme 'Empires of Religion' in world history from colony to metropole. The organizers provide the following background comments to the theme:

Religion has traditionally accompanied the expansion, and the overthrow of empires but it is sometimes argued that religion was of little consequence to the British Empire. Yet, absent-mindedly perhaps, British religious cultures were seeded around the globe in the course of empire so that they endure as some of its most abiding artifacts, particularly in its settler societies of Australia, Canada, New Zealand, and South Africa. Attempts to establish Anglicanism as the faith of the empire and missionary efforts to propagate Christianity among native peoples are only part of this complex religious story. From the Catholic metropole in Dublin, Irish Catholicism expanded prodigiously. English and Welsh nonconformity, Scottish and Irish Presbyterianism, Orthodox Judaism, and even esoteric faiths such as Theosophy and Spiritualism, all have significant but little researched imperial histories.

There are many parallels between patterns of religious development in Britain and in some of the settler colonies: for instance the strength of Evangelicalism in the nineteenth century and of the social gospel in the early twentieth; the decline of Protestant church-going from around 1890, contrasted with continuing high levels of Catholic practice; the religious boom of the 1950s and the bust in the 1960s; and, most recently, the resurgence in Evangelicalism and Pentecostalism. This conference calls for papers which consider the many ways in which religion served, thwarted, transformed, mitigated and reinforced the bonds of empire in the colonised world during the nineteenth and twentieth centuries. We hope to attract speakers who will consider local colonial and metropolitan religious communities and bring together researchers addressing similar issues in different parts of the imagined British Empire. Themes to be considered include:

- \*Comparative and/or case studies of colonial religious cultures
- \*Religious discourses of support and challenge to the imperial ideal
- \*Roman and other religious empires from Dublin to Durban

**Keynote speakers**

Professor Catherine Hall, University of London, one of the world's most distinguished historians of gender, empire and the Victorian age.

Dr Anne O'Brien, University of New South Wales. who has researched and published extensively in the areas of social welfare, religious belief and practice, and history of women. Her groundbreaking book *God's Willing Workers: Women and Religion in Australia* was published by UNSW Press in April 2005.

**Conference Organisers:**

<<http://www.ucd.ie/history/personalpages/carey.html>>Professor Hilary Carey, History, University College Dublin: tel. +353 1 716 8354; fax. 353 1 716 8602; email: <<mailto:Hilary.Carey@ucd.ie>>

<<http://www.history.bham.ac.uk/staff/mcleod/index.htm>>Professor Hugh McLeod, History, University of Birmingham. tel: +44 121 41 45665; email: [D.H.McLeod@bham.ac.uk](mailto:D.H.McLeod@bham.ac.uk)

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**Conference of Quaker Historians and Archivists**

The sixteenth biennial conference of Quaker historians and archivists will be held at Guilford College in North Carolina on June 23-25, 2006. The organizers invite proposals for papers on any aspect of Quaker history. Send inquiries or submit a one-page abstract with vita to: Christopher Densmore, Friends Historical Library, 500 College Avenue, Swarthmore College, Swarthmore, PA 19081-1399; email: [cdensmol@swarthmore.edu](mailto:cdensmol@swarthmore.edu); ph (610) 328 8499.

**Anglo-American Conference – Religions and Politics, 5-7 July 2007**

This Conference to be held on 5-7 July 2006 is being organized by the Institute of Historical Research, University of London, Senate House, Malet Street, London, WC1E 7HU. It is seeking to address such questions as:

- \* What place does religious thought give to politics and political activity?
- \* How far in practice can the policies of governments be determined by religious agendas?
- \* How far does the impact of religious belief on politics differ from one religion to another and from one region of the world to another?
- \* Why and how far has religion been a source of conflict?
- \* How significant are one-issue religious groups in their political impact?
- \* In what ways has the impact of religions on politics changed over time?
- \* How far can religious change be an agent of political change

All enquiries to [Richard.Butler@sas.ac.uk](mailto:Richard.Butler@sas.ac.uk)

**Radical History Review**

The Radical History Review invites submissions of abstracts for a forthcoming thematic issue exploring the subject of religion and its historical relations to politics, culture and society. The journal editors especially encourage proposals for articles with interdisciplinary and transnational perspectives. They point out:

While historians of pre- and early-modern societies have long accepted that religion and politics were inextricably intertwined, the western liberal commitment to secular modernity has generally relocated religion out of the public sphere and into the private, in order to domesticate, tame, and depoliticize religious faith. Consequently faith and



belief appeared inaccessible to systematic historical analysis. Yet this version of a secular modernity was a form of western, post-Enlightenment myth-making.

The editors go on to argue with Peter van der Veer that religion has constantly erupted into the public sphere and was never fully relegated to an a-political private sphere beyond the reach of historical explanation. They hold that religious belief systems, practices, and conflicts have actively informed experiences of modernity in both the west and non-west; and that a critical perspective on the history of religion will attempt to comprehend the violence engendered by religious differences, from the medieval Crusades to the religious hostilities that erupted during Indian decolonization in 1947 to the contemporary antagonisms shaping everyday life in Palestine and Israel.

It is also pointed out that the political vitality of religion has not only manifested itself in destructive ways. A radical history must also account for the ways that religious institutions, practices, discourses, and commitments have provided sources for powerful critiques of modernity, the nation-state, the market, slavery, European colonial rule, and racial supremacy.

Finally the editors challenge:

How can scholars with a commitment to diversity, inclusiveness, and progressive change make analytic sense of the complex historical conditions, meanings, practices, and legacies of religion? How might the study of the history of religion (s) across time and space suggest ways to reconceptualise modernity and pre/postmodernity, and to rethink received historical categories previously associated with the development of secular modernity, such as public sphere, the private conscience, nationalism, colonialism, imperialism, and/or capitalism?

Possible contributors are encouraged to explore the following issues: religion and state violence; religious identity within transnational migrations and diasporic communities; the links between religion/secularism and political and/or social radicalism; gender, sexuality and religious belief; religion and secularism within civil rights movements; religious freedom and human rights; liberation theologies; missionaries and imperialism; the politics of religious iconography; faith-based organizing, charity and social welfare; the commodification of religion; tolerance /intolerance; 'religion' as a category of analysis in history, anthropology, sociology.

Also welcomed are submissions from scholars who teach religious history for inclusion in a projected special section entitled Teaching Radical History in which scholars will discuss their methodological, theoretical, and pedagogical frameworks , along with course syllabi and class experience.

**Procedure for submission of proposals and articles:**

Abstracts of 1-2 pages to be submitted by 15 March 2006 to [rhr@igc.org](mailto:rhr@igc.org). By 1 April 2006 authors will be notified whether they should submit their article in full. The due date for solicited, complete articles in 1 May 2006. All articles will then be put through the peer review process. Articles selected for publication after the peer review process will appear in Volume 99 of *Radical History Review*, scheduled to appear in Fall 2007.

### **Interesting!**

Robert H. Ellison, Professor of English at East Texas University is seeking contributions to 'A New History of the Sermon: The Nineteenth Century' to be published by Brill in 2009. Topics that have been proposed so far include:

The Tractarians' sermons and other speeches  
Sermons on Darwin  
The Victorian sermon as popular entertainment  
Cardinal Manning and the Catholic pulpit  
British missionary sermons  
American anti-dueling sermons  
American Thanksgiving Day sermons  
The Hicksite Rebellion and Quaker preaching  
Preaching and the Women's Christian Temperance Union  
American women and the right to preach

Professor Ellison is looking for offers of additional contributions on any aspect of preaching in Europe, America, and the British Empire. He is especially interested in essays that complement the above list, as well as papers on topics such as African-American preaching, eschatology and apocalypse. Essays should be 20-40 pages long and are due in the summer of 2007. Send all inquiries and expressions of interest to Robert H. Ellison, Professor of English, East Texas Baptist University, 1209 N. Grove St. Marshall, TX 75670 903 923 2282

<http://www.etbu.edu/nr/etbu/personal/faculty/users/rellison/>

### ***Religious Women's History: Breaking the Silence*, Rosemary Raughter (ed), Irish Academic Press, 2005**

The essays in this collection focus on the part played by religion in the lives of women of various Christian denominations from the eighteenth to the twentieth century. They uncover the histories of individuals and groups of women, who found in religion a means of self-expression, an obligation to public action, and in many cases an imperative to challenge the conventional understandings of the female role. In her introductory essay, Margaret MacCurtain considers the apparent conflict between the dictates of mainstream Christianity and the autonomy of its female adherents.

Other articles include bibliographical analyses of pioneering figures such as Methodist Eliza Bennis, Madeleine Sophie Barat, founder of the society of the Sacred Heart, and Mother Arsentus Morrogh Bernard of the Irish Sisters of Charity, as well as studies of the institutional care and missionary efforts of Catholic, Presbyterian and Salvation Army women in the United States, India and Ireland.

Literary representations of Religious women are discussed in an examination of nuns and single women in the novels of Kate O'Brien, while Eilean Ni Chuilleanain's 'j'ai mal a mes dents' is at once a celebration of her aunt, an Irish nun, who spent her life in a French convent, and a meditation on the significance of language. Finally, Maria Luddy outlines the potential for further study of women's religious faith and practice through the use of convent archives.

## **Society for Religious History – Office Bearers 2004 - 2005**

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### Interested in joining the Religious History Society?

Membership of the Society entitles you to a generously discounted subscription of AUD 68.00 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

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