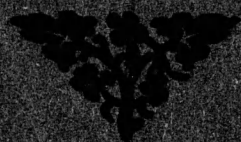
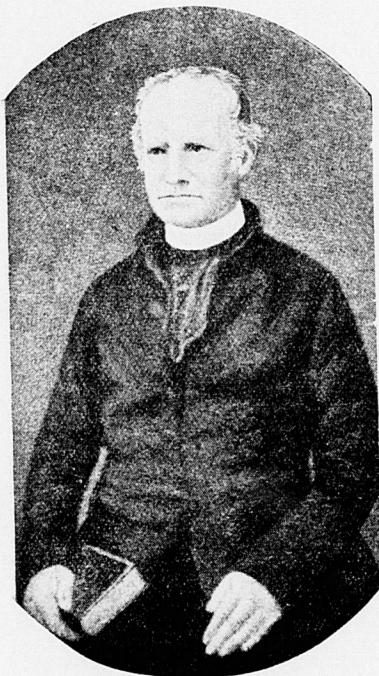


Old St. Mary's,

SYDNEY.

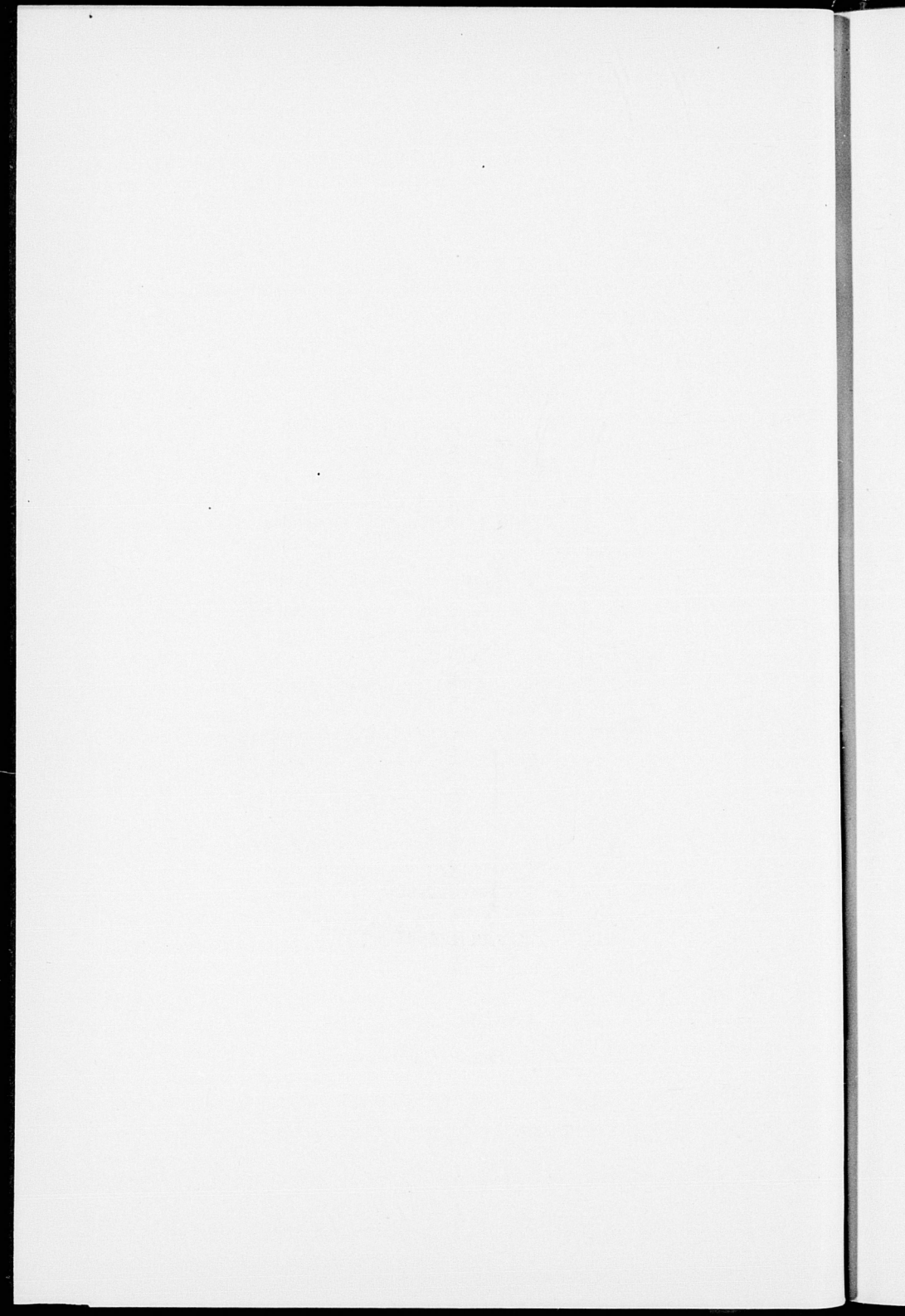
By J. P. McGUIR.





FATHER TERRY.

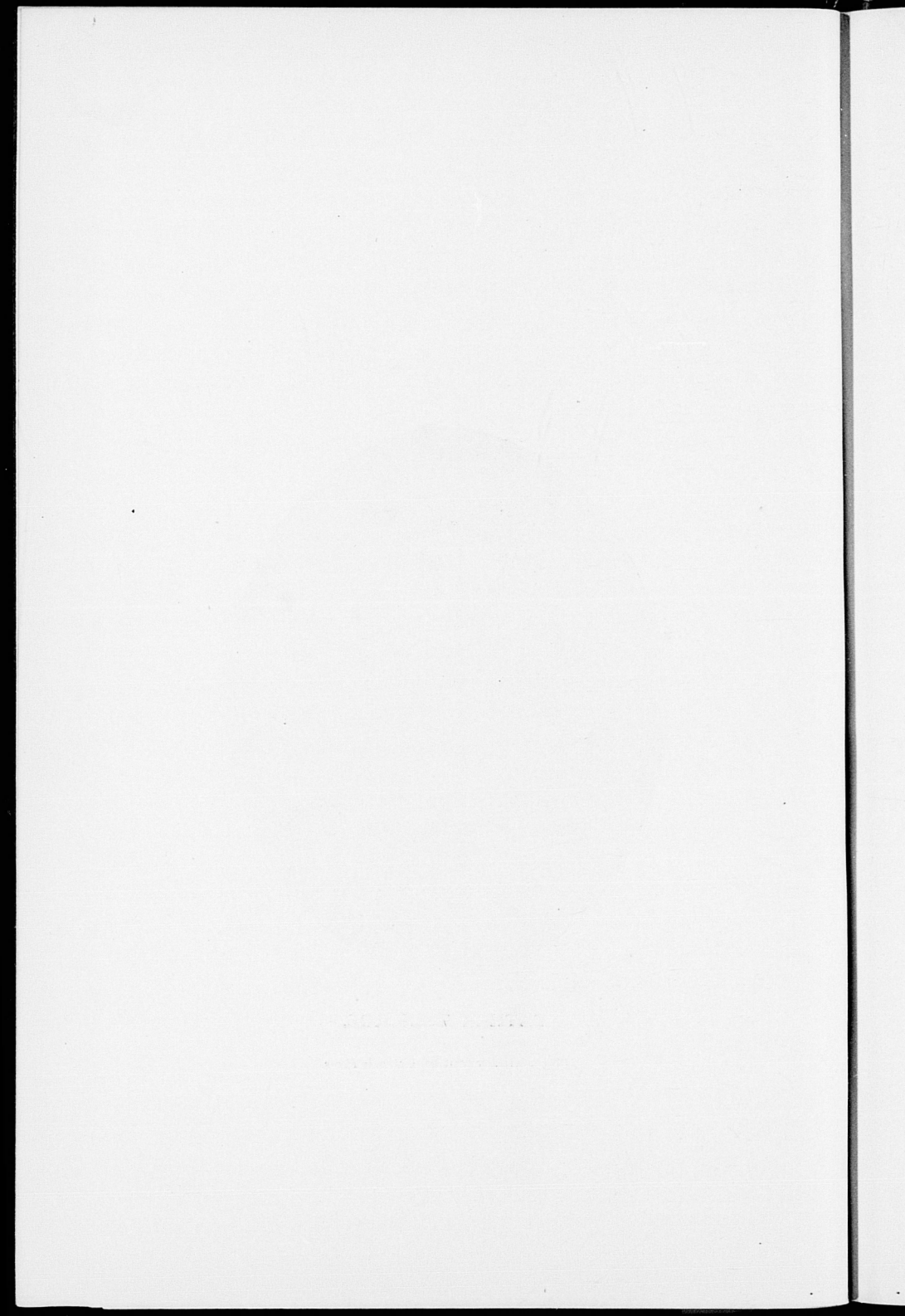
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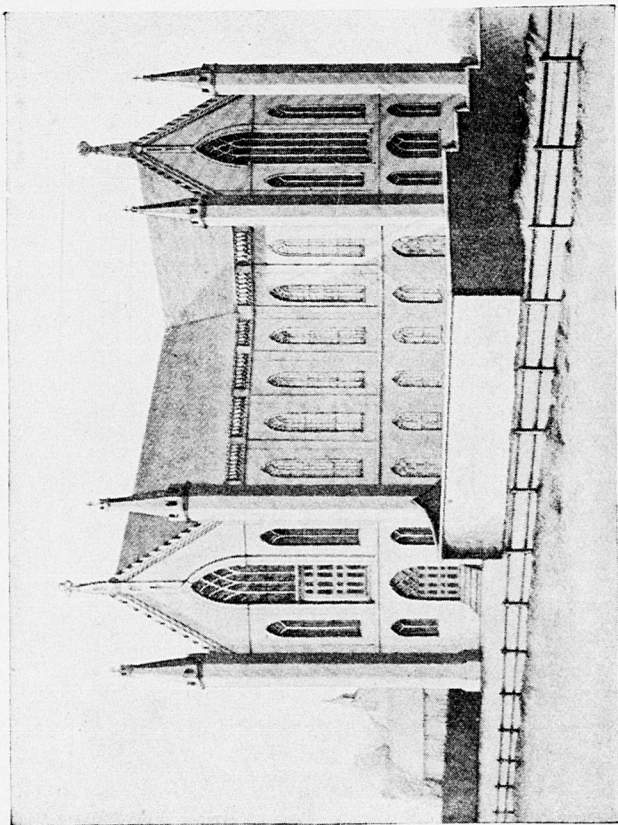




FATHER McENCROE.

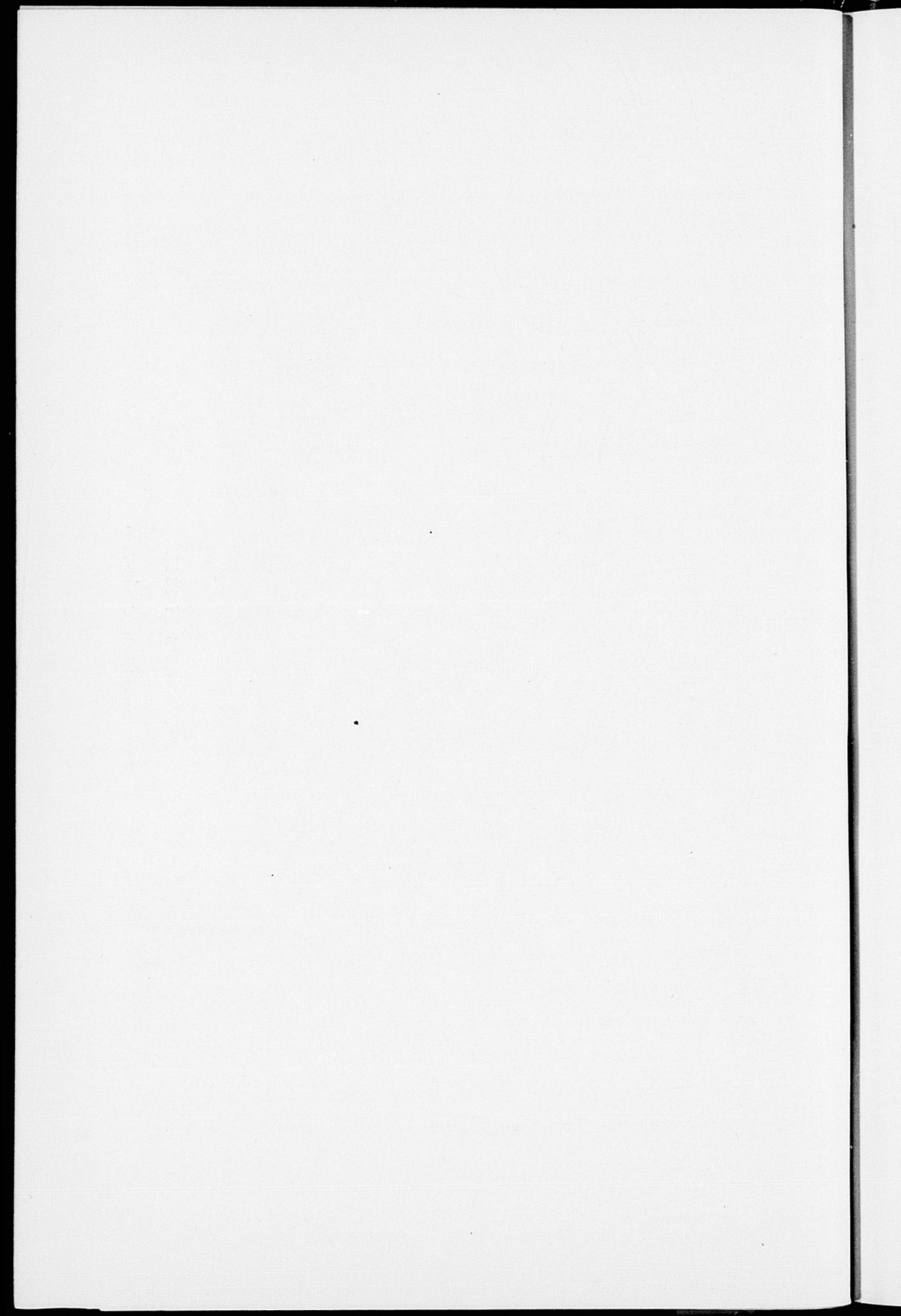
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ST. MARY'S IN 1845.

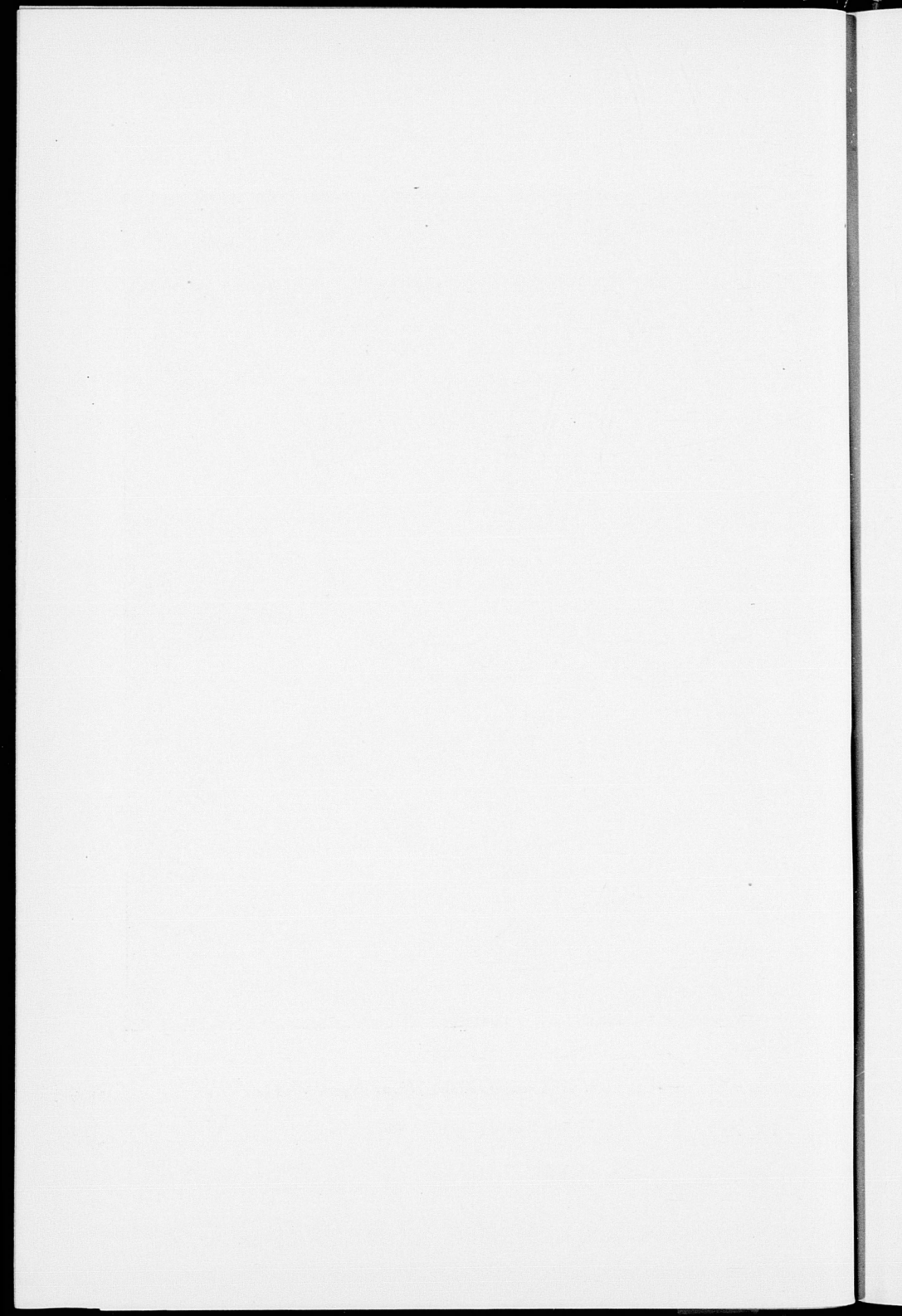
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Dr. ULLATHORNE (Vicar Apostolic)

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ARCHBISHOP POLDING.

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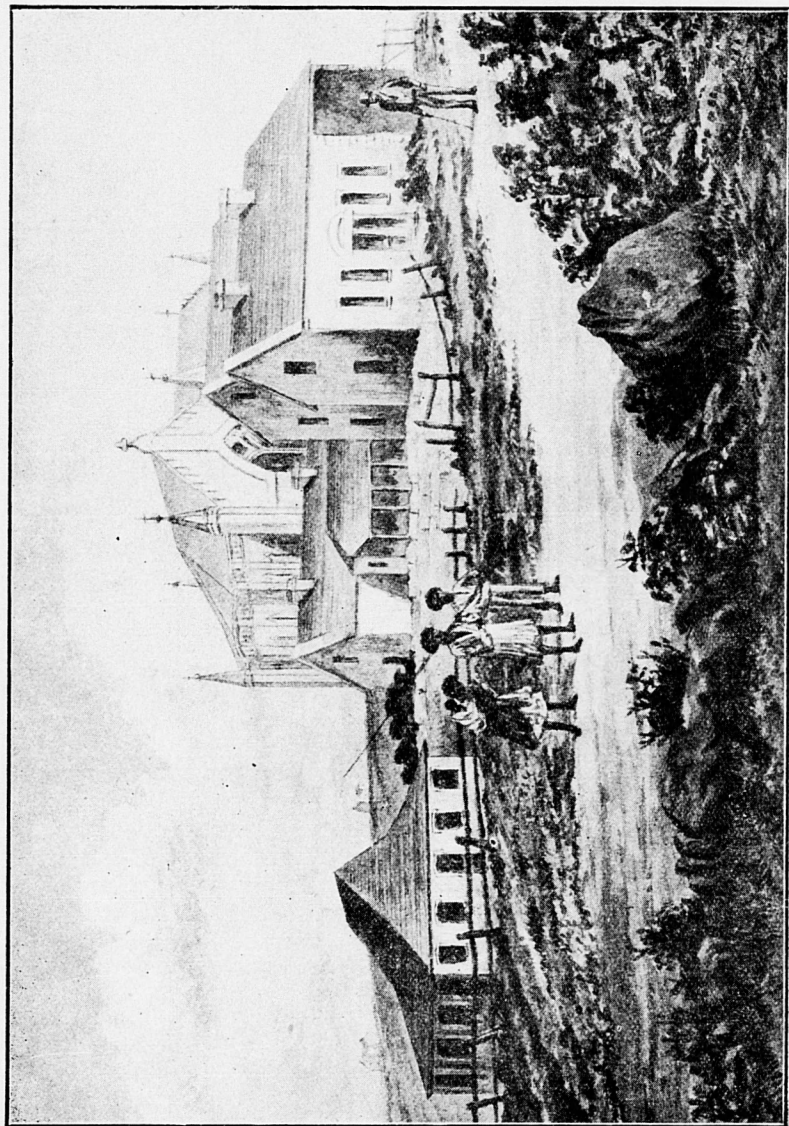


OLD ST. MARY'S, as it would have appeared when completed.

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From a painting in possession of the Rev. W. H. H. Yarrington.

OLD ST. MARY'S.

The view is looking south from St. Mary's Road. The building on the right in the foreground was the Presbytery, behind it is St. Joseph's Chapel, and the gable end, the roof of which alone is visible behind the Chapel, was the west gable facing College Street. The transept in the centre of picture was the north transept, and to the left of that the apse on the east side is visible. The long low building below these was the old Presbytery, and the building on the extreme left of the picture, in the foreground, was the school house.

Old St. Mary's.

[Cathedral — Sydney]

BY J. P. MCGUANE, J.P.

"Peace to its ashes; honour to its memory."

LESS than fifty years ago, within the memory of many in this room, old St. Mary's Cathedral represented all that was endearingly Catholic, not only to the Sydney communion, but to those of the faith throughout Australia; to-day not a stone rests upon another to mark its site. Now that it is contemplated to complete the new cathedral, the time is opportune for historic remembrance of the vanished structure.

The only reference to old St. Mary's in the proceedings of the Australian Historical Society is on page 85, vol. 1, where it is stated "That the Roman Catholics on October 21, 1821, induced Governor Macquarie to lay the foundation stone of old St. Mary's Chapel." Of course the date should be October 29, and the word "induced," which has a subtle meaning in this connection, and is probably a misprint, might give place to the word "invited."

The story of old St. Mary's Cathedral, like that of any other Christian church, is sweetly sacred, as its hallowed associations embrace all that is formative and quickening in Australian Catholicism. Having an antiquarian trend, the subject must be treated from its elementary stage. Passing over the arrival of Fathers Harold and O'Neil, the one in 1799, the other in 1800, both alleged to be participants in the Irish rebellion of 1798, we come to the futile efforts of Father Dixon to introduce Catholicity into New South Wales.

Tradition hath it that the first religious offices of the Catholic Church, of course I mean Roman Catholic, were celebrated privately, about the end of June, 1802, at the residence of William Davis, Harrington Street, by the chaplain of the *Geographe*, one of Baudin's surveying ships. Personally I am strongly of opinion that the earliest divine service in New South Wales was on Saturday, the 26th, or Sunday, January 27, 1788, when one Abbe Monges, of the La Perouse expedition, would give a thanksgiving mass and offer prayers for the recovery of Father Le Receveur, chaplain of the *Astrolabe*. The Abbe was attached to the *Boussole*. La Perouse dropped anchor at 9 o'clock on Saturday morning at Botany, and in all human probability mass was said on shore on that or the following morning.

The Rev. James Dixon, deported on the charge of being an Irish insurgent, arrived in 1800, and received permission on April 12, 1803, from Governor King, to exercise his holy functions. Eight days afterwards an Order was issued convening all Catholics to muster at Government House, Parramatta, to hear under what regulations they would be allowed to publicly worship God. These regulations, of which there were seven, bristling with restrictions, were published on April 21. It was a joyous, though small congregation that assembled in James Meehan's house, Sydney, to hear mass on May 15, 1803. On the succeeding Sunday mass was held at Parramatta, and on the 29th at the Hawkesbury. By giving three days' notice service was held alternately at these three principal places. It was alleged later on that Catholics met to propagate sedition and take advantage of their opportunity to meet in numbers. Consequently, Father Dixon was silenced by an Order in 1804, after eleven months' evangelising. The home authorities meanwhile found that he was an innocent man, and offered him a passage to England. It is dreadful to think of the hell within hell that an educated mind suffers when forced to mingle with all that is loathsome in humanity, especially when in dire poverty. This drove Father Dixon from Sydney in 1808 by *The Brothers*. His co-religionists considered him pusillanimous in his apostleship, and uttered his own words *Non relinquam vos orphanos*.

Prior to the arrival of the first accredited priests, and at Father Dixon's suggestion, some five and twenty Catholics had formed themselves into a confraternity for the recital of prayers, habitually meeting at the home of James

Dempsey in Back-Soldiers' Row, now Kent Street, or at that of John Reddington, in Pitt's Row.

On August 3, 1817, the Rev. W. J. O'Flynn arrived by the *Matilda*, under authority from his church, as Prefect Apostolic of New Holland, but without credentials from the home government, an act almost equivalent to premunire. He had power to bestow confirmation. Macquarie, though an autocrat, was not a bigot; therefore his acrimonious mandate, which compelled the reverend father to quit Sydney, was due to the fact that New South Wales was a penal settlement, and had to be governed accordingly. Indeed, it is just a hundred years ago when the Church of England at Parramatta had to ask Macquarie for permission to open a Sunday School. New South Wales was an unwall'd prison, and everything had to be done under discipline. Pending the result of a petition for the Governor's sanction to officiate, the priest dwelt in concealment among his flock, and when arrested in Mr. Davis' house, while saying mass, was placed in confinement, probably on military parole, until the next ship sailed for England. This deportation deprived the Catholics of their visible succor within the region of religion, and greatly aggrieved Catholic consciousness, both here and at home.

Before leaving Sydney Father Jeremiah Flynn, so he wrote his name, deposited a consecrated wafer at the house of Mr. W. Davis in Charlotte Place, which then became a house of prayer, a spiritual nexus. Two years later the host was consumed by a French priest visiting Sydney.

On Father Flynn's return to Ireland he frequently conversed with his brother priests, in the City of Cork, about the lamentable lack of religious assistance among the Roman Catholics at Botany Bay, where the voice of a people was calling for a priest. Sympathy was excited, and the Rev. J. J. Therry, then in his thirtieth year, determined to offer his services on the Catholic altar of Australia.

Pleadings of Roman Catholics for priestly administration were voiced in the House of Commons in 1819, and responded to, at Earl Bathurst's instigation, by the appointment of two chaplains at a yearly stipend of £100. The Revs. Joseph Therry and Philip Connolly arrived accordingly by the *James* or *Janus* on March 3, 1820, and were anything but cordially welcomed by Governor Macquarie when presenting their credentials. Macquarie was

in one of his fits of bad temper. He warned them against making converts; forbade the celebration of mass, except on Sundays and Church of England holidays, and required notice of any service. But there was another ugly interdict; they were forbidden to interfere with the religious instruction of Catholic orphan children then under the sole management of the Church of England. This interference with the rights of a clergyman acting under authority was unwarrantable and rightly disregarded.

Service was first held on May 7, 1820, in a temporary wooden building on John Reddington's premises, in Pitt Street. At the same place on May 15, a preliminary meeting was held respecting church accommodation. Then an inaugural meeting for the erection of a Catholic Church in Sydney was convened, under Government sanction, at the Sydney Court House, on June 30. It was held at noon, the Rev. Father Conolly being chairman. Enthusiastic support was proffered by all classes of the community, members of the Church of England displaying conspicuous liberality in the undertaking, not many names of repute being absent from the published subscription lists. Macquarie promised to provide a sum from Government funds equal in amount to the public collections. Thus old St. Mary's originated.

The first committee consisted of the Rev. Fathers Conolly and Therry, James Meehan (Assistant Surveyor of Lands), Wm. Davis, James Dempsey, Edward Redmond, Patrick Moore, Michael Hayes, and Martin Short.

At that time Dr. Slater, Vicar Apostolic at Mauritius, and uncle of Dr. Polding, was our first Roman Catholic Bishop; he was succeeded by the Right Rev. Dr. Morris.

Father Conolly, then resident at Parramatta, owing to incompatibility of temper between the brother priests, went to Van Diemen's Land in March, 1821, and died there in 1839.

According to Commissioner Bigge's report, there were 59 houses of stone, 221 of brick, and 773 of wood belonging to private individuals in the Sydney district, independent of 9 houses constructed of stone, 18 of brick, and 4 of wood belonging to Government. In the town there were 219 married couples and 357 houses. In and immediately around the town the population was 12,079. This was in 1821.

Let us remember that James Meehan, then known as Jimmy Main, an Irish political offender, was assistant

surveyor to Surveyor-General Grimes. He was a good Catholic, and did not let his religion lie "like a misplaced milestone." When the site for a future chapel was under consideration he suggested that the land at the north-east corner of Hyde Park would be suitable. In this the priests and committee ultimately agreed, although the land was rocky and had a decided slope eastward. The proposition was respectfully submitted to Macquarie, who, knowing the ground was of little value, acquiesced in the proposal, and an area of 2a. 1r. 5p. was, in effect, granted. It was a square block, and not in an enviable position. It was unreclaimed bush, away from the town proper, and in unpleasant proximity to the new convict barracks, a neighbouring stockade, and the "cuts" or bush ways, to Old South Head Road. After-years have proved the wisdom of this selection, and among a hundred beautiful sites that Sydney can present to-day, the consensus of opinion grants that the position is unique, both from the harbour and land point of view. At a meeting held in the Prince of Wales Theatre, July 7, 1865, Archdeacon McEncroe told how the site was obtained. The late W. Davis asked Father Therry many years ago why he did not erect a church in the western portion of Sydney, and Father Therry told him that he could not get any land to build a church upon in that part of the town, because a person in the Survey Office, a Catholic, well known as Jimmy Main, opposed it. When Father Therry applied to him for a piece of land to build a church in the western part of the city Jimmy Main told him that if he built a church there, he would have all the poor in the city paraded before the Governor as he was going to church at St. Phillip's, and that he had better go and look for a piece near the prison barracks at Hyde Park.

Commissioner Bigge refers to the beginning of St Mary's in these words: "A subscription was commenced by the Catholics of New South Wales, prior to my departure, to build a chapel at Sydney, and Governor Macquarie had promised to give them an allotment of ground for the purpose. I observed that although some difference of opinion arose among the Catholics themselves respecting the situation of the allotment and the preference that had been given to the town of Sydney, yet a very liberal disposition was manifested by them to defray the expense of the work, and it also met a still more liberal encouragement from the higher classes of the Protestants."

Rumour whispered, with every appearance of truth, that when the land was roughly measured, Pat Moore turned to Jimmy and said: "Arrah, Jemmy, don't be mane by name and mane by nature over a bit of land; sure an extra yard or two'll make no difference." and that is probably how the grant of a couple of acres grew into 2a. 1rd. 5p. Land had little value in those days. Many an Irish Catholic, when free to return to his native land, passed over to Father Therry whatever property he possessed in the colony, which eventually made the priest a rich man.

The deeds of the land were not issued until 1834. Father Therry, without documentary proof, claimed more land, and the Government had to initiate legal proceedings before he would give up his permissive occupancy of an extra area. From time to time this area has been increased and adjoining land encroached upon. In 1847 an area of 1ac. 0rd. 10per. at the corner of St. Mary's Road was granted for school purposes, the angle enclosed being rounded off. Governor Gipps, in his own handwriting, considered the retaining wall was most unsightly and the grant would lead to improvement.

About the same year 35per. at the bend to the main entrance, on which the old belfry stood, was granted, and 1rd. 15per. was added in November, 1870, for a girls' school.

It may be incidentally mentioned that the first Catholic School was opened in 1822 by Thomas Byrne, in a portion of the New Court House, Castlereagh Street. Here also Catholics met for divine service from 1821 up to the year 1834, when St. Mary's became available. The school is the primary foundation of the church, and Mr. Byrne was educationally equipped for his position. He was also the first teacher at Hyde Park Chapel School, and was followed by Jeremiah O'Brien, and John Dwyer, afterwards Father John Dwyer. Other teachers were Messrs. O'Byrne, Charles and John Kevin, and Callachor, before being priested.

At first it was intended to lay the foundation stone of St. Mary's on November 1, 1821, the Feast of All Saints, and Governor Macquarie was, of course, invited to perform the interesting ceremony. The day proved inconvenient for him, so, in that year of mystical numbers, Monday, October 29, was chosen. Punctually to time, and accompanied by his staff, Macquarie entered the enclosure, where a fairly large gathering of Catholics

and numerous Protestant friends had assembled. Reference to the ceremony may be found in the official *Sydney Gazette* of November 3, 1821, and as it records the genesis of Catholicism in New South Wales, it has historic interest. "On Monday last," the paper remarks, "the first stone of the first Roman Catholic Chapel in this part of the world was laid in the presence of a vast assemblage of respectable persons, who were anxious to witness so important and interesting a ceremony. The site chosen for the erection of this edifice, which is intended to be spacious as well as handsome, lies to the east of Hyde Park, the front of the chapel facing the town. The spot in every way appears extremely eligible, and there can hardly be a doubt entertained but that the structure, when completed, will join with the other superb buildings in that attractive end of the town, in affording additional and consistent beauty to the rapidly-improving Australian capital. His Excellency the Governor performed the grateful ceremony, for which purpose a very handsome trowel was provided by Mr Clayton, which was adorned with an appropriate inscription. St. Mary's Chapel was the designation which this intended place of worship received from His Excellency." There is nothing in those words to show that the site was thrown at Catholics.

On behalf of his people Father Therry read the following address: "In presenting to your Excellency this humble instrument (which under-valued as it may be by the supercilious and unscientific, will not be condemned by any who have studied and patronised, as your Excellency has done, the science and useful arts) we, the Catholics of this colony, cannot refrain, on so auspicious an occasion, from expressing our most sincere and heartfelt gratitude to your Excellency for having deigned to honour us by personally laying the first stone of the first Roman Catholic Chapel attempted to be erected in this territory. As a worthy representative of a benevolent King, you, by this act of condescension, give an illustrious example, which will prove to be not less beneficial to society than meritorious to your Excellency.

"You will have the merit of laying the firm foundation of a moral edifice of unanimity, mutual confidence, and fraternal love, and of more strongly cementing the respect and affection of all persuasions and parties in this country to our Sovereign, to yourself, and to each other. In the temple which you now commence, prayers shall be frequently offered to the Throne of God, to invoke upon

yourself and your amiable family the richest blessings of heaven, and we venture to predict that, while it shall continue to be appropriated to the sacred use for which it is intended, neither the name nor the virtues of your Excellency shall at any time be forgotten."

This laudatory, not to say superfine, language was in vogue at that time. Tradition says that His Excellency wiped the trowel with his own handkerchief and put the trowel in his bosom, saying, "You must know, Father Therry, that although I never laid the stone of a Catholic Church before I am a very old mason [meaning that he was a Freemason], and I shall keep this trowel as long as I live in remembrance of this day, and I wish you and your flock every success in your pious undertaking."

Young Columbus Fitzpatrick was the principal acolyte on the occasion; he served mass in the morning, and held the silver trowel in the afternoon until the time of presentation.

Pat a'Beckett, in his "Recollections of Two Cardinals," tells us how he was coached in his altar duties by Cardinal Vaughan on his way to Highgate. "Step off with the left foot and look up," was one of his instructions. "Divide when you get to the altar steps, and bow together, taking time from the right," was another. We can easily imagine poor Father Therry giving in his anxiety some such coaching to his altar boys on that memorable day.

Who drew the design of the Church and acted as clerk of works? It may have been either Mr. Greenway or Mr. Kitchen, both advertised architects. I do not know. It is said that Macquarie smiled when shown the ground plan, at its ambitious design. In any case he had a rival in the building line. The structure, as proposed, was considered excessively disproportionate to the requirements of a population that gave no promise of early expansion, nor was it designed commensurately with subscriptions obtainable from a congregation notably poor. Even at Christmas in 1828 the dues amounted to only £28. Such an undertaking evoked disapprobation from his own flock, and unkind comment from other well-wishers. But Father Therry was not down-hearted. Like a strong swimmer in a turbulent sea he faced all opposition. He did not look heroic; he was small and frail in stature, soft in speech, weak in health, and somewhat crotchety, yet he was of courageous disposition. His volunteering for the mission in New South Wales proves this; his written records are punctuated with the

words: "I have done my best; God does the rest." He left no scholarship behind him; yet he had knowledge without literary distinction. He had unction, inasmuch that he won respect from many fair-minded non-Catholics, such as Major Mitchell, J. T. Campbell, and S. Moore, besides winning Macquarie's tolerance. But he essentially lacked that sense of humour so natural to Irish priests. Among his correspondence is a letter received on the afternoon of the ceremony from the Governor, which concludes with "wishing yourself and your brethren of the Roman Catholic Faith every blessing and prosperity in this world, and every Heavenly blessing in the next," thus reciprocating the Father's benediction of the morning. A further proof of Macquarie's goodwill is given in a letter written from the ship in which he was sailing, assuring Father Therry in these words: "I will not fail to move Earl Bathurst on my arrival in England to instruct Sir Thomas Brisbane to extend some further assistance towards completing the Roman Catholic Chapel at Sydney." He also personally contributed twenty guineas towards the building fund.

For the first time the Sydney public saw a Catholic priest in his vestments at this imposing ceremony. I have no detailed account of the procedure, but it may be accepted that a preliminary mass was said; that the dedication hymn beginning with the words: *Sed illa sedes Coelitum* was chanted, and that during the blessing the verse from Isais: "Behold I will lay a stone in the foundation of Zion, a tried stone, a corner stone, a precious stone, founded in the foundation," was voiced by the priest.

During the first ten years of building, Father Therry and his committee had an unenviable time through lack of funds. John Thomas Campbell, provost-marshal, accepted the treasurership, and donated £20, a large sum in those days. From time to time the work was retarded, once through the withdrawal of willing workmen by the superintendent of convicts. This gentleman, Timothy Lane, was noted for his severity. On one occasion his daughter was compelled to intercede for a prisoner undergoing a flogging, when he furiously ordered her to be stripped to the shoulders, and branded with tar.

In a time of great need Father Therry humbly petitioned to be allowed a "few persons victualled from the store," or for "the use of one team of bullocks for any

limited period that may please His Excellency, and such material as can be given without inconvenience."

Up to December 4, 1822, £1276 18s 4d had been expended and £1183 3s 5d collected. This was a good commencement. Up to August 1824, no less than £2602 4s 2d had been collected without Government aid, so far. Then came the promised pound for pound grant, which was suspended in 1827, and work came to a standstill.

Among the Therry papers is a memorial signed by twenty-six magistrates asking for a Government grant of money towards the building. Upon Wentworth's signature being sought, he replied in the following letter:—"Mr. Wentworth presents his compliments to the Rev. Mr. Therry, and has to express his regret that he cannot sign the Memorial, although he approves of the prayer of it, and thinks that a portion of the colonial funds could not be better applied than in completing the Catholic chapel. The Memorial should be addressed to the Government, with the advice of the Legislative Council, and should so run throughout. Mr. W., upon principle, can never put his hand to any document which admits upon the face of it that the Governor has of his own authority any right to dispose of one farthing of the public money even for the most sacred purposes. Mr. Therry will therefore perceive Mr. W.'s reason for withholding his signature is not any hostility to the Catholic cause, but a mere desire to be consistent, not only in his public principles, but also in his public acts.

Courthouse, June 24, 1822."

This instances Father Therry's want of ceremonious formality with his relations with Government. The memorial was accordingly re-worded, and proved successful in its suit.

Governor Brisbane dealt generously with Father Therry, as expected, and removed such restrictions as Macquarie had imposed. Tradesmen were not plentiful, and the good priest necessarily wanted the best. He also had to override the Colonial Architect's objection to the largeness of the design; "The Catholics," said this gentleman, "will not require such a building for a hundred years." This was in 1823. In 1923 you may hide the old church of that day in the new cathedral.

I have previously referred to the suspension of the Government subsidy in 1827. This was apparently due to Father Therry's having inadvertently used the word "qualified" instead of "unqualified" in denoting respect

for Archdeacon Scott when protesting against an order forbidding interference with the religious instruction of Catholic orphans. For this he was removed from his chaplaincy, a penalty which was not revoked until 1839, when he was reinstated by the home authorities. During his suspension he continued his duties without State aid. He was permitted only to attend dying Catholics. William Charles Wentworth was ever ready when occasions demanded to smoothen the priest's troubles. Fearing compulsory removal from the colony he stated his case to Wentworth, who consoled him with the words: "Have no fear; I defy the Governor to send you out of the country." The Governor was Darling, and Wentworth had his axe on him.

Father Daniel Power fortunately arrived in 1826, receiving £150 per annum, and took charge of St. Mary's on January 3, 1827. In response to a request, Government invited tenders, on March 12, for the roofing, flooring and putting in of doors and windows of the church. This made prospects brighter, for it was a large order.

The advertisement reads:—"Persons willing to complete the covering of the roof, build four piers, and lay the flooring of the Catholic Chapel, Hyde Park, are requested to transmit their tenders for the same to the office of the Chief Secretary, by 12 o'clock on Thursday, June 28 instant, endorsed "Tender for roof and flooring, Catholic Chapel." Payment will be made monthly to the extent of 75 per cent. of the value of the work actually performed upon the certificate of the Colonial Architect, at whose office a plan and specification of the work may be seen."

Upon the completion of this contract it became possible to celebrate mass within the building. St. Joseph's Chapel was thereat opened on October 29, 1829, by Father Donnelly, an excellent preacher. As the interior of the building was open to workmen, it is doubtful whether any permanent altar or benches had as yet been provided for.

Mr. Commissioner Roger Therry arrived by the *Guildford* on November 4, 1829. When he and his wife attended chapel it was noticed that Mrs. Therry was the first lady seen to wear a bonnet within the building. But this can scarcely be true, as Daniel Cooper's and Mrs. Rickards' shops were considered equal to anything in London—by those who had never seen London.

Towards the end of 1830, the Surveyor-General had a new plan, Larmer's, of Sydney, prepared, on which the subdivisions of Woolloomooloo were shown, and College Street, Woolloomooloo Street, and St. Mary's Lane or Road were defined.

Father Power, in his thirty-eighth year, was the first Catholic priest to die in the colony since its foundation, excepting, of course, Father Le Receveur. His death occurred on March 4, 1830. The remains were removed from Devonshire Street Cemetery to a vault in the present St. Mary's; his altar tomb may be seen just south of the cathedral.

One matter of high importance occurred on January 18, 1830, when the Legislative Council adopted the British Act for the relief of Roman Catholics.

Let me mention incidentally that on September 11, 1831, the Rev. C. V. Dowling, arrived and went direct Newcastle, where he said his earliest mass in an old store. Occasionally he visited St. Mary's, and delivered very impressive sermons, filled with patriotic lore.

Commissioner Therry was a very live Catholic, the man of the moment. Through his influence, largely, the Council was induced to vote £500 in aid of the building, conditional upon a like amount being contributed by the public.

As St. Mary's approached completion, pathways from western Sydney were trodden by church-goers across Hyde Park, nearly as we see them to-day. Until 1830 the Park had many bare patches, not a tree for shelter, nor a seat for comfort. It was then enclosed with a three-railed fence, tree-planting commenced, and a few rustic seats were set up. To the east of Boomerang Road was a garbage tip, and the valley was chequered with cow paddocks.

Up to 1831, no less than £5900 had been expended on the building and Catholics were pleased to hear "that excepting the castellated stables belonging to Government House, the most imposing edifice in Sydney is the Catholic Chapel."

In response to a memorial, Governor Darling allotted eight artisans to help complete the building. Subscriptions began to be raised for purchasing an organ.

Father McEncroe arrived in 1832, and on July 29, a large meeting in connection with the Catholic Church was held in the temporary church, Castlereagh Street; its object was to have Father Therry restored to his spirit-

ual function, also for the promotion of Catholic education, and for extra clerical assistance. Father McEncroe was chairman. Father Therry, said he, was removed from his position for publishing a letter in the *Australian*, in which he sought to provide religious education to young Catholics, and for protesting against Catholic children being made to abandon their faith as a condition precedent to being admitted into the public institutions established for education in the colony. Commissioner Therry's style as a speaker may be gauged from the published account of his speech on this occasion. One of his daughters entered Subiaco, and was received as Sister Scholastica.

Friends of the church perceived that Father Therry's disagreement with colonial authority was bad policy, and this led to the appointment of Dr. Ullathorne as Vicar Apostolic. There was considerable dissension among Catholics when he arrived by the *Sir Thomas Munro*, on February 18, 1833. One party desired to complete the edifice according to its original design; another considered that a less pretentious building would meet their wants. The doctor was only twenty-seven years old when he landed in Sydney. Without any warning he walked straight to St. Mary's presbytery and introduced himself. Now, he is a poor priest who does not think ahead, and endeavour to anticipate. During that night, Father Therry, we may assume, in the session of pillowed thought, had been considering what was best for the Church in the changed circumstances. Next morning, while endeavoring to explain matters, the following colloquy took place: "Sir," said he, in a constrained manner, "There are two parties among us, and I wish to put you in possession of my ideas on the subject!" The doctor replied: "No, Father, Therry, if you will pardon me, there are not two parties." Therry's quick, sensitive nature impelled him to respond: "What can you know about it? You have only just arrived, and have had no experience!" "Father Therry," said the doctor, with gravity, "Listen to me. There *were* two parties yesterday; there are none to-day. They arose from the unfortunate want of some person endowed with ecclesiastical authority, which is now at an end. For the present in New South Wales, I represent the Church, and those who gather not with me scatter. So now there is an end of parties." This dictum of authority was accepted and Father Therry practically deposed. Dr. Ullathorne, an imposing personality, proceeded to Parramatta to consult with Sir Richard Bourke, who was ill in bed,

but gave him audience, and read his patent of authority. "The fine old soldier," writes the Vicar-General "was one of the most polished men I ever met. In his younger days, he had been a good deal under the influence of the celebrated Edmund Burke, and was a man of extensive information, as well as experience. Though not a Catholic, he had a great respect for the Catholic religion, and had many Catholic relatives and friends. He received me with kindness, and soon we understood each other."

As his Majesty's Catholic chaplain in New South Wales the Vicar-General had a stipend of £200 per annum; a pound a day when travelling on duty, and his voyage and outfit at a cost of £150.

Addressing the congregation on March 3, he announced the powers vested in him, suspended all building work, and convened a meeting of Catholics in a fortnight's time. At this meeting they were asked to elect by ballot three gentlemen to assist himself, Father Therry and Father McEncroe, as trustees of the church and lands. Mr. Plunkett, Attorney-General, Mr. Therry, Commissioner of Requests, and Mr. Murphy were chosen. Things began to move rapidly.

Dr. Ullathorne writes: "By Christmas night we began to have the services and devotions in a more becoming manner. The congregation became large, and communicants were much increased." This was because the young and handsome doctor flashed a new light on old doctrine. He was no mere mass-saying priest; Catholics quickly recognised in him an eloquent preacher, a central figure, one of whom they were proud, and an acquisition to the colony. He was a born controversialist, and soon was known as "The Agitator General," a bit of thunder to clear the Catholic atmosphere. He had a voice, says an old Oscotian, as thrilling as Allelulias on an Easter Sunday; and a pen whose lance was as forceful as the Rev. M. J. O'Reilly's, of Bathurst, is to-day.

Father Therry's health demanded rest; perhaps he was piqued. He retired to Bunker's Hill for awhile; then he visited Van Diemen's Land, where he remained as local head of the church, until relieved by the Right Rev. Dr. Wilson. He resumed his duties at Campbelltown, a large parish at that time, where he was known as the "priest in his gig," because he was constantly travelling, and so often met on the road "bailing up" for subscriptions towards his church. He would say mass

at Windsor, ride to Sydney for midnight mass; next morning drive to Liverpool and then to Campbelltown, for his latest mass. He sent collectors to Mauritius and Calcutta for assistance to build St. Mary's.

After attending the levee at Government House in honour of her Majesty, Queen Victoria, he presided at a meeting of his own parishioners to establish a guild of St. Mary and St. Joseph. Towards midnight he complained of a cold, which grew rapidly worse. He thereupon sent for his friend and colleague, Father McEncroe, but ere they met again in life the venerable founder of St. Mary's died at Balmain on May 25, 1864, leaving £2000 towards completing the edifice.

It may here be mentioned that the surplice or clergyman's fees in those days were fixed—marriage by license, £3 3s for the clergyman, 10s 6d for the clerk, and 5s for the sexton; marriage by banns, free persons, 10s 6d, no extras. Christenings, according to one's means, the clerk got 1s. Churchings, free persons only, clergyman 1s, clerk 6d, sexton 6d. Funerals, free persons only, clergyman 3s, clerk 1s, bell 6d, grave digger 2s 6d.

In 1813 Macquarie assessed the marriage fee at £4 4s, so that the Colonial and English fees should correspond.

In June, 1833, Governor Bourke made provision in the estimates of revenue and expenditure for the year 1834 for five Catholic clergymen, allowing to each a stipend of £150 per annum; and at the same time devoted the sum of £800 for the support of the Catholic Schools. In expectation of the immediate arrival of the bishop at the head of a number of ecclesiastics, the lay members of the committee of St. Mary's begged his Excellency to increase the sum of £150 that had been voted for the maintenance of his Lordship, and he immediately made the amount £500 per annum.

The Bishop of Exeter, in a letter to the *Standard*, December 2, 1839, blamed Bourke for recommending the resolution of the Legislative Council to this increase. Lord Aberdeen and Bourke were accused of disloyalty to their church in their acquiescence. Bourke's reply was characteristic and crushing.

Now, Dr. Ullathorne, having a seeing eye, had been paving the way for the induction of a Catholic Bishop to Sydney, a consummation which eventuated on January 29, 1834, when the Rev. John Bede Polding, given in

the early press as Paulding, was consecrated in England, Bishop of Hiero Caesarea, the Vicar Apostolic of New Holland and Van Diemen's Land, a position held by the Bishop of Mauritius prior to May 2, 1834. He at once set to work collecting assistance for the advancement of his church at the antipodes. While he was working at home, strenuous efforts were made in Sydney to entirely roof the church, the want of which threatened its dilapidation. A meeting was convened for February 25, at which a strong committee was formed, consisting of Messrs. A. Byrne, J. Dempsey, W. Davis, A. Higgins, D. Lee, J. Leary, R. Murphy, M. McQuade, J. H. Plunkett, T. Quinn, E. Redmond, W. Reynolds, T. Ryan, R. Sullivan, M. Short, Roger Therry, the Reverends J. J. Therry and McInroe, with M. C. Conolly as secretary.

In June of 1834 a metaliphone, or melaphone, subsequently known as a seraphine, was presented to the church and played upon by Mr. Cavendish, late of the Theatre Royal. Extreme non-Catholics broadly hinted that it was derogatory to church service, and inconsistent with Christian religion to allow anyone connected with a theatre to take part in sacred music. St. Mary's choir soon became noted for its vocal excellence, a prestige it has sustained.

Bishop Polding, aged 41 years, arrived in Sydney by the *Oriental*, on September 13, 1835. When Dr. Polding left England he was accompanied by the Revs. J. V. Corcoran, Clement Fisher, and J. A. Cotham; sub-Deacons Sumner, Spence and Gregory; catechists J. Kenny and Harding, and a boy, J. Gorman. Father Fisher died on the voyage. Mr. Spence was a brother of Lord Spencer and became a convert with his brother Ignatius in 1830. Father Corcoran, with Messrs. J. B. Sumner, and John Kenny were stationed at Hobart. It may be mentioned that the Rev. J. V. Corcoran, was afterwards settled at Windsor, and met with a premature death through the wheel of his gig passing over his head and neck, when the vehicle was upset in a rut on University Hill, on August 4, 1837.

Dr. Polding was installed at St. Mary's on Sunday, September 29, 1834. High mass was celebrated before an immense gathering of all denominations, curious to witness so unique a ceremony. The Bishop, of course, preached. Mrs. Chester, an English singer, took the solos.

Catholics presented their bishop with a carriage and horses upon his arrival, and prepared for his residence a large cottage recently occupied by Dr. James Bowman, Commissary Palmer's old dwelling in Woolloomooloo. It stood near St. Kilda House, and had good grazing land.

When dedicating a volume of sermons to Bishop Polding, in 1842, Dr. Ullathorne says:—"You were my first, my constant, and my best instructor in the spirit of religious life. It was you who early inspired me with that missionary spirit which counts self as nothing in pursuit of the salvation of immortal souls." A great tribute from pupil to teacher.

His Grace and two clergymen officiated at Sydney, which then contained about 6000 Catholics, and was divided into five districts for convenient working. From October, Catholic prisoners received religious instructions through ecclesiastical students. St. Mary's, by Pontifical rescript, was recognised as a monastic cathedral, with its Benedictine monastery. A regular choral recitation of the divine office at canonical hours was entered upon. The Bishop intoned the matins, some postulants received the habit, and appointments for a choir and monastery were made.

Under the presidency of the Rev. Charles Lovat, who arrived in 1837, a Catholic ecclesiastical seminary was opened at the Bishop's residence, thus early extending the ambit of activities into the Church's "emblem of the higher life." This institution was transferred to St. Mary's in 1838. Father Lovat had been a Stonyhurst Professor of Physics, and Moral Philosophy. He brought with him the necessary apparatus to assist in illustrating his lectures. He was assisted by two theological students from Waterford College—Messrs. Walsh and McGrath. The father was appointed a chaplain, and ministered at Goulburn during 1839. St. Felican's was the name given to the school when opened for lay students on February 1, 1838. He was then assisted by the Rev. Mr. Kenny and Mr. Boyle. The school entrance was known as "Pretty Gate." St. Felican's subsequently became a side chapel to St. Mary's. When the church quitted the school in Castlereagh Street, on January 1, 1844, it brought over 170 boys and 156 girls to its own schools.

In 1836 there were three Catholic schools in Sydney, one for boys and girls in Castlereagh Street, and two

in Kent Street North. At the instigation of Dr. Ullathorne, six male and four female teachers arrived in 1837.

Dr. Polding's first confirmation was at St. Mary's on Sunday, February, 28, 1836.

On May 9 of that year, Charles Sumner was ordained at St. Mary's. He had the honour of being the first priest so elevated in Australia. Abbot Gregory was the second priest so ordained, March 17, 1837.

In a letter dated March 6, 1836, Dr. Polding asked for six additional clergymen. In his official return that year, his establishment in New South Wales consisted of:

"In Sydney, one chapel at Hyde Park, capable of containing 2000 persons. It is generally attended on Sundays by a congregation of from 1500 to 1800; there is one chaplain, the Rev. J. McIncroe, with a salary of £150.

"In Parramatta, Rev. J. Sumner, chaplain, £150, one church, capable of holding 500; ordinary congregation, from 200 to 300.

"In Campbelltown, Rev. John Joseph Therry, £150; church capable of holding 450; ordinary congregation 250.

"In Windsor, Rev. J. V. Corcoran, £150; church being erected to contain 1000; ordinary congregation 250.

"In Maitland, Rev. C. V. Dowling, £150; church accommodation 450; ordinary attendance 250.

"In Wollongong, no chaplain; church capable of containing 250."

In the estimates for 1837 provision was made for the salaries of six more Catholic chaplains, expected in the same year, at the rate of £150 per annum. And as a crowning act of enlightened liberality the means for the foundation of a Catholic orphan school were amply supplied, the total sum of £2400 being granted within two years. The Church Act came into operation on July 29, 1836.

St. Mary's was dedicated on June 29, 1836, with great religious ceremonial by Dr. Polding. This was, as you know, the date on which it was destroyed by fire in 1865, synchronal also with the date of his consecration in 1834. There were more people within the building on the day of dedication than there were Catholics in Sydney when its foundation was being laid. Father

Therry was very fond of opes, so the old Cathedral had 60 opes or windows outlined in stone.

"There, near gently, bending slopes,
Soft the distant prospect opes,"

was literally true fifty years ago.

The original building was of brick.

Governor Bourke evinced much sympathy with the early struggle of the church, and made grants up to the end of 1836, totalling £1200. The cedaring of its roof was not completed until 1837. Macle hose says it was certainly the most expensive building in Sydney.

The Act of Council, July 29, 1836, effaced all distinctions among religious denominations in the public and official affairs of the colony; so the Catholics petitioned on August 16, for a Catholic Orphan School, the want of which had been persistently urged, and for which £800 had recently been granted. This school stood at the north end of Kent Street. In June, 1837, it was removed to Waverley House—Levy's Folly.

So great was the anxiety to complete St. Mary's that church building at Campbelltown and Parramatta was abandoned for a while, and the music-loving public of Sydney was appealed to. A monster bazaar was held in the concert room of the Royal Hotel; a doll worth a penny was raffled for a pound; a calf worth £5 was disposed of in twenty shares of one pound each, and so on.

Could we re-build old St. Mary's, brighten its wonted gloom with lighted lamps, and fill its space with a thousand spectators, we might revive the night of September 19, 1836, made memorable by the introduction of oratorio to Sydney, when "The Creation" and "The Messiah" were produced to provide a fund for the purchase of an organ at a cost of £700.

This sacred music celebration was originated by Brother Spencer, musician and choirmaster, and Mr Cavendish, who had control of this supreme undertaking. Brother Spencer played the seraphine or harmonium then in use for church music. The overture to the first part was from "Joseph,"; the second part opened with the overture to "Zara." Mrs. Chester sang "With Verdure Clad," Miss E. Wallace, "I Know That My Redeemer Liveth," and Mrs. Rust sang brilliantly. Mr Rhodius, a French singer sang "He was Despised." Messrs. Gordon-vitch and Spencer took other leading parts. The oratorio

was not given in its entirety. The Hallelujah Chorus was also grandly given. The chorus consisted of 50 singers from St. Mary's Choir, the Choral Association, and the Philharmonic Society. The orchestration was provided by the Philharmonic Society and the 4th Regiment, or King's Own band. In response to this regimental concession more than one hundred of the military were admitted free to the gallery. The festival commenced at 7 o'clock. Tickets cost 10s 6d. Over 300 guineas were netted. Vincent Wallace, the great composer, conducted, and the Deanes played first and second violins. And again in 1841, Isaac Nathan, in musical circles, Hebrew Melody Nathan, the musical historian to George IV, arranged an evening of sacred music and song within the cathedral. Selections from Handel, Mozart, Haydn, and his own compositions were rendered. Mrs. John Bushelle, the Misses Nathan (2), Miss Strickland, Miss Anne Winstanley were the lady singers; Messrs. Bushelle, Morgan, Goherty, Boyce, Rigby, Allen, Falchon, Derby Kelly, and Wye were the gentlemen. Boys from several Sydney churches assisted the chorus. Tickets to nave 15s., for western end 10s. There were about 14,000 Catholics then in Sydney.

On June 30, 1851, St. Mary's newly formed choral society, Mr. Isaac Nathan conducting, gave a grand performance in the hall of St. Mary's seminary at its opening.

On August 15, 1857, Madame Anna Bishop organised a performance to aid the building fund. On such occasions the altar was hidden by a screen and a platform erected. In the presence of Governor and Lady Denison and many notable persons, the "Stabat Mater," portions of the 12th Mass, and selections were rendered. Prices were 10s., 7s 6d and 5s. Madame Bishop, accompanied by Mr. Sneider on the flute, sang the "Gratias Agimus," by Guglielme. Mesdames Sarah Flower, Guerin, Bridson, and Miss Flora Harris, associated with Messrs. M. Laglasse, F. and J. Howson, Farquharson, Fisher and Banks, were the singers. William Cordner was organist. He arrived in 1854, and died July 25, 1870.

Such operatic artists as Lucy Escott, Rosalie Durand, Georgia Hodson, Mrs. Banks, Madam Carandini (formerly Maria Burgess), Henry Squires, Farquharson, Fred Lyster, Armes Beaumont, and John D'Haga sang on special occasions, often to give the clergymen a musical treat.

I may be permitted to quote from the census taken on September 2, 1836, to show how Sydney was grow-

ing. Its population consisted of 12,111 males, of whom 6794 were free; 7618 females, 4744 of whom were free; 19,729 altogether. Since 1833 the increase was 3497 persons. The population of the town had about doubled itself since 1828. The parish census gave for St. Philip's, 4045 males, 2510 females; St. James's, 3400 males, 1808 females; St. Lawrence's, 2036 males, 1451 females; St. Andrew's, 2630 males, 1894 females.

Dr Ullathorne returned from Europe by the *Francis Spaight* in 1838, accompanied by three priests and five sisters of charity. The nuns took up their residence at Parramatta.

What the priests called an Irish invasion took place on July 15, 1838, when Father Geoghegan arrived by the *Cocilia*, accompanied by eight priests from Maynooth. They were the Rev. Fathers Rigney, Murphy, O'Reilly, Mahoney, Lynch, Brennan, Fitzpatrick, and Slattery, whose careers are outside the purpose of my paper. It may be mentioned, however, that Dr. William Bernard Ullathorne returned to England in 1840, became bishop, then Archbishop of Birmingham, and died at the advanced age of 83. His main study in Sydney was to reply to all criticism levelled at the church, and relieve Dr. Polding of that unpleasantness. Ullathorne had a magnetic personality, a manly sense of justice, a vivid presentment in address, and was one of the three men of mark in the brilliant days of Manning, Newman and Ullathorne. The Oscotians, of Oscot College, were proud of him; his beautiful letters to nuns sailing for Australia heartened them to face the unknown.

The bell-tower was erected in 1842. It stood immediately behind the bishop's house, at the northern corner. Prior to January 1, 1844, when the first peal of bells rang from the tower, it might be said that:—

"The sound of the church-going bell
These valleys and rocks never heard;
Never sighed at the sound of a knell,
Never smiled when a Sabbath occurred."

Up to this time the vacant land north of the church was used as a yard for the horses, gigs and buggies of those who travelled long distances to attend mass.

Dr. Polding visited Rome in 1842, and while there he was, on April 10, created archbishop, and this elevation empowered him to ordain bishops as well as priests. When

he returned by the *Templar* on March 9, 1843, associated with priests, acolytes and brothers, numbering 18, bitter hostility was expressed against his new powers, of ordination, which enabled him to "institute any Episcopal See or Sees within the Diocese or Province of Australia." I would refer to page 93, vol. I, of our journals for more information on this unpleasantness.

During the bishop's absence New South Wales experienced financial difficulties; 1300 men, having 3000 women and children dependent on them, were out of work. In 1843 two banks closed. Carriages imported under better conditions were sacrificed, and sold for common hackney coaches. In eleven months there were 609 insolvencies. Between 1842 and 1844 there were 1638 cases of sequestration, representing in their liabilities three and a half millions of money. In 1844 Sir George Gipps commenced building the Customs House, so as to find work for the starving people. St. Mary's building fund suffered accordingly; but, at lower rates of pay, employment was given to many in distress. The bishop's garden was enlarged, and quince trees, whose sticks bore fruit on many a boy's pants, were cared for.

On September 8, 1844, the Right Rev. Dr. Murphy (for some time parish priest of St. Patrick's, Sydney), was consecrated first bishop of Adelaide by Archbishop Polding. A little later a provincial synod—the first in the history of the Australian church—was held in St. Mary's Cathedral. The sessions were on October 10, 11, and 12, 1844. There were only three prelates present—Archbishop Polding, Bishop Murphy (Adelaide), just consecrated, and Bishop Willson (Tasmania). Bishop Pompallier, of New Zealand, arrived too late to assist in the synod. The records tell us that Father John Rigney and Father P. Hallinan were present with some thirty other priests.

Let me give an instance of priestly influence. There would probably have been trouble in Sydney on July 13, 1846, when a number of Irishmen met, ostensibly to play at hurling or hockey, but really for other reasons. Dr Gregory walked over to Hyde Park, where they had assembled, and induced them to return to their homes. Upon being admonished the leaders said, "they had only met to discuss the Irish question."

In 1848, Dean O'Connell, O.S.B., was ordained priest, the first Australian promoted to that dignity.

In 1847 St. Mary's was a very plain building. Fowles describes it as "a vast and lofty pile, in the pointed Gothic style of architecture, extremely plain, and devoid of ornament, yet imposing from its situation and magnitude; the interior, however, still remains uncompleted. Beneath the church foundation a hall has been excavated and fitted up as private apartments for religious students, etc. The Church having been erected on rising ground, these apartments are on a level with the gardens on the east side, whilst the floor of the cathedral is a little above the level of the street on the west. On the north side have been erected cloisters (of a much more ornamental character than the church itself), connecting the private residence of the archbishop and priests of the cathedral. Adjoining the latter is a very elegant and beautifully finished private chapel of his Grace the Archbishop; the windows are of stained glass, and the seats of the finest cedar, richly and elaborately carved and polished. Opposite the entrance to this chapel is the library, well stored with valuable books. Descending the hill at the back of the cathedral we come to the school; a building erected about four years since; it is in perfect keeping with the cloisters, and deserves a better position than the one it occupies. It is capable of holding about 500 persons." The school here referred to was not the seminary.

When the Archbishop again visited Rome in 1848 he induced a large number of priests and Benedictine sisters to throw in their lot with him. The nuns were settled at Subiaco, Parramatta, and were the second religious order in Australia. They founded the Magdalene Refuge in Pitt Street south, which was taken over by the Good Samaritan Order in 1856. And let me say here that whatever opinions Catholics had of Sir Henry Parkes later on, they loudly cheered him at St. Mary's seminary on February, 1855, when he made the speech of the evening on behalf of the sisters of charity.

Again, in 1854, Dr. Polding made his third visitation; he returned with an accession of religious workers. His fourth visit to the Holy Father was in 1865, when he returned with more recruits. While attempting in 1870, at the great age of 75, to take part in an Oecumenical Council at the Vatican on the question of Infallibility, he had to return from Aden.

Dr. Polding died at the Sacred Heart Presbytery on March 16, 1877, and was honoured with a public funeral.

As a single instance of Dr. Polding's zealousness, also of his horsemanship, I may relate that in July, 1852, he rode from King George's Sound to Perth, 200 miles, through a barren and uninhabited country, midst rain and storm, in the prosecution of his religious duties, and this after a boisterous passage to the Sound.

Bishop Frodsham, of North Queensland, tells us in the *Cornhill Magazine* of some humours in a colonial bishop's experience. But he does not out-humour the story Father Athy delighted in telling in connection with Archbishop Polding. They were both travelling to Maitland via Wiseman's Ferry, where they broke the first day's journey. Old Solomon Wiseman had been thinking. "I don't like it," he muttered. "Don't like what, Sol?" "This here bishop and priest coming here without their wives. Other clergymen"—"But, Sol," someone broke in, "Bishops and priests of the Catholic Church never marry." "Never marry, oh, tell that to the blacks; if they never marry, where from do they get their little bishops and priests tell me now!" The burst of laughter following brought Father Athy on the scene. When he heard the story, it was too good not to let the Archbishop share in it.

For many years, since 1847, the mother Church had been undergoing enlargement or improvement.

Even in 1862 Archbishop Polding was appealing for funds to "complete our cathedral." Its massive bell tower and ornate front, whose statuary was the loving work of Pere Gourbeillon, known to the laity as Father John, among the priests, jocularly, as Father little John, was then completed. This portion of the beautiful ruin will be preserved in the front of a new building to be erected in Cathedral Street. At the time of destruction the dimensions of the old church were 165 feet in length by 96 feet in extreme breadth. It could hold 3000 people. The ceiling, which in places touched the roof, was of groined, polished cedar; the ironbark pillars supported it were cased in moulded cedar.

Its height to wall plate was 47 feet, to summit of groining 61 feet. A library and reading room was beneath the sanctuary. The dormitories, private rooms and studies for clergy were beneath the church. The whole structure had cost about £50,000, raised with many a heartache and some self-sacrifice. The library of nearly 6000 volumes was removed to Lyndhurst College in 1857, five years after the Benedictine College was established. Prout, the

great artist, gives us a beautiful picture of the interior of St. Mary's at this time.

The entire space underneath the church was excavated and divided into rooms, with a corridor ten feet wide running down the centre. The rooms were 15 feet high, and were partially lighted by windows-opening in the external wall below the floor, and partly by squares of thick glass framed in the flooring of the church itself. It had been originally proposed to erect a separate building for the accommodation of the clergy, and a few courses of stone for such a building had been actually laid in the garden, near the belfry, but in 1846 or 1847 the Vicar-General, Dr. Gregory, got the excavations completed, and the rooms formed as described. The library and reading room were eventually turned into a parochial school for girls.

To the north of the cathedral was a mass of buildings used as reception rooms, offices, and dwellings of the Archbishop and clergy, etc., which remained uninjured by the fire. Among these was the chapel of St. Joseph—the oldest Catholic chapel in the colony—which was used for marriages, baptisms, and ordinations, when restored to its dignity as a chapel.

The following condensed reports taken from the *Sydney Morning Herald*, of August, 1851, will show some of the efforts of the Catholic community of over 60 years ago to complete old St. Mary's:—

"At a meeting held on August 17, 1851, resolutions affirming the necessity of enlarging and completing the cathedral were adopted. The Archbishop was in the chair. The principal speakers were the Bishop-Coadjutor, Archdeacon McEncroe, the Attorney-General, Messrs. Sconce, J. R. Brennan, Costello, Daly, Murphy and Curtis. The money raised to be vested in three trustees. The sum of £380 was collected at the meeting. Father Therry's name was frequently referred to as the founder of the church, just 30 years ago. The main building was to be lengthened 51 feet. To this was to be added a chapel 47 feet 5 inches by 64 feet, a tower 18 feet square, and a baptistery 61 feet square. The height of the tower and of the spire—technically termed a broach spire—was to be 200 feet; the bells were to be hung at an elevation of 90 feet, to which access was to be given by a turret staircase. The foundations of the proposed extensions had already been laid."—(*S.M.H.*, August 19, 1851.)

"At the laying of the foundation stone of the extension of St. Mary's on August 25, 1851 (Monday), there were present at the celebration of the mass, His Grace the Archbishop, the Bishop Coadjutor, Archdeacons McEncroe, Deans Coffey and Magagnotto, the metropolitan and district clergy, the brethren of St. Mary's Priory, and the principal laity. Donations amounting to over £500 were laid upon the stone."—(*S.M.H.*, August 26, 1851.)

Old St. Mary's had its treasures in tabernacle and altar; in its throne of carved oak, costly church furnishings; an organ worth £2000; statues, paintings, vases and precious relics. It was not only a house of God, but a great architectural adornment to Sydney, and its historicity must be kept infrangible.

Catholics were heavily called upon in their subscriptions for the seminary, then for the Lyndhurst College, next towards erecting St. John's College; nevertheless, St. Mary's had to be completed, and, in sentences resonant with soft vowels, with velvety voice and rounded consonants, the Archbishop made appeal upon their purses in 1861. Father Bede, who prided in paying off church debts, was specially appointed to gather the golden harvest. Fathers Corish and Sheridan undertook to collect sufficient money to complete the tower and spire. Sermons of such extracting force were given, and so generously yielded to, that, without cessation, the edifice was completed within three years up to the stage of being capped by spire and massive cross. Catholics and others returning from the gold fields were generous supporters.

Meanwhile, Brother Oliver might be seen on Sunday mornings, seated in his chair, with twenty, or even five and twenty boys on each side, giving instructions in altar duties. From the beginning to the end of the mass they were practised, and specially rehearsed for all grand ceremonies. It is very doubtful whether any function within the present cathedral compares with the pictures made by those altar boys as they went through their ceremonial.

The Right Rev. Bishop Davis arrived on December 8, 1848, as co-adjutor. He devoted his attention to church music and higher education. He died at Maitland in 1854, and is buried at Subiaco as a Benedictine. Dr. Gregory, Abbot of the Benedictines, returned to England in 1861.

Workmen engaged upon the demolition of old St. Mary's Cathedral, preparatory to the laying of the new foundation stone on June 8, next, unearthed a brass plate, 6 by 4 inches, bearing the following inscription, translated from the Latin:—

To increase the worship of the Most High God.
In honour of the Most Holy Virgin Mother of God.

The Fathers and faithful
determined to enlarge the old structure, similarly
dedicated.

The Most Illustrious and Most Reverend John Bede, Archbishop of Sydney, the Most Illustrious and Most Reverend Charles, Co-adjutor Bishop of Maitland, a number of priests and Benedictine Brothers assisting, a large concourse of people being present, laid the foundation (corner) stone on August 25, 1851, Pius IX being Pope, Victoria ruling as Queen over all Britain.

Charles A. Fitzroy, Knight,
Governing in our gold-bearing Australia,
Whom may God preserve safe and undisturbed.

The foundation stone laid by Father Therry in 1821 has not yet been found.

Coming now to its last hours, in the mellow quietude of that night of June 29, 1865, I cannot do better than quote with material abbreviations, from several old journalists. "Few visitations have been more suddenly startling than the burning of St. Mary's Cathedral. At sunset it was the grandest building in Australia. At midnight it was a Dantesque ruin. It was on the festival of Saints Peter and Paul, a day of solemn observance among the faithful; mass was said in the morning, the Benediction of the Blessed Sacrament was given by Fathers Woolfrey and Garavel in the evening. Thomas Bank, jun., was then organist. When the congregation left all lights were extinguished, except the Sanctuary lamp, which hung above the altar steps. Nothing unusual was observed until just before nine o'clock, when a Mr Grogan, on his way homewards, saw flames within the building. At once he rushed to the Priory, and with spent breath informed Father Garavel of the startling fact. Father Woolfrey and other priests attached to the cathedral were at St. Benedict's Church, celebrating a solemn dirge for the soul's repose of the late Father Corish. Father Garavel rushed to the Sanctuary and removed the Blessed Sacra-

ment. He had barely time to do so, as the High Altar and its surroundings were aflame. At once it was painfully evident that neither the cathedral nor its valuable contents could be saved. Flames were eating their way to the cloisters, and towards St. Felician's Chapel. The atmosphere became acrid, unbearable, fumitory. Yet holy relics were saved, and chalices, missals, altar furniture and vestments worth £2000 were rescued from the Sacristy and St. Felician's Chapel. Important records [from some of which my notes have been taken], valuable historical documents belonging to the Archbishop, his plate and furniture were hastily removed from imminent destruction to the belfry, or heaped about in the garden, under police protection."

Within half an hour the whole roof, including the massive iron work in the new part was aflame; shingles, burned like matchwood; the polished cedar ceiling and covering to the supporting beams, added fuel to the fire. The rafters of the roof, skirted with flame, vividly outlined the stately structure. Captain Heselton, of the steamer *You Yangs* (from Melbourne), saw the reflection from off Port Hacking, and said it would be visible twenty miles at sea. So great was the mass of burning material that the building was illuminated throughout the night. The slated portion of the roof could not resist the blaze. Although three fire engines were present, their services were of little use till 11 o'clock, as the main from which they worked at the corner of King and Macquarie Streets was of little use. About that hour J. H. Thornton found a fire plug in the Bishop's flower garden, and this saved what was known as the bishop's house, simply a large cottage with adventitious additions. The cloisters by this time had been burned, and saved the school between the Church and Bishop's residence.

Scarcely were the flames visible in the city before assistance from all quarters, from all denominations, from the police—Constable Grace and Detective Malone were first, and from marines from the French man-of-war, was offering itself to limit the fire and save property. Such an awe-inspiring spectacle, the greatest fire Sydney had hitherto beheld, attracted, it is said, 30,000 spectators, whose faces betrayed sad emotions, while the grief and consternation of many Catholic onlookers were written in their tears. Yet in this fiery dissolution the hovering spirit of St. Mary may have consoled them in the words:

'Thou hast called me thy angel in moments of bliss,
And thy angel I'll be 'mid the sorrows of this.'"

For has she not again revealed herself in a new St. Mary's! Within four days of the fire, Mr. Smedley, the artist, painted an impressionistic picture, now rather valuable.

Neither the cathedral nor anything within was insured. Happily no lives were lost, but Anthony Brady, blind and poor, a centenarian, slept in an outhouse, and was with difficulty rescued by James Ryan, a subsequent sacristian.

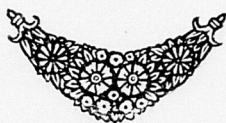
The inquiry into the circumstances of the fire terminated on August 1, when the jury returned the following verdict:—"We find that on the night of June 29 the cathedral of St. Mary's was destroyed by fire. We have no positive evidence to show how it originated. We are, however, of opinion that those in charge of the censer were careless in scattering the burning charcoal before the service terminated, some of which fell between the flooring boards behind the altar, of which occurrence the cathedral authorities were not informed."

Others attributed the blaze to an escape of gas, newly laid on, which was flamed by the Sanctuary lamp.

With old St. Mary's there have passed away the old priests. Dean Sumner, Abbot Gregory, Dean Coffey, Dean O'Connell, Dr. Norbert Quirk, Archpriest Sheehy, Dr. Sheridan, Fathers John Dwyer, Gourbeillon, Athy, Cornish and Roche, Benedictines. Among secular priests are Fathers Kenyon, Powell, Luckie, Keating, Newman, Forde, Birch, O'Farrell and Woolfrey.

Some few days after the fire Archbishop Polding, addressing the assembled faithful, used the following words: "Our dear old cathedral of St. Mary's is in ruins. About the building were many sweet memories, sacred thoughts which may not be uttered, associations of those that are no longer amongst us mingling with those that still are with us. These, these, my friends; of these what shall we say? It has associations which can never be destroyed. There does exist a unity between the past and the future. There are those still living who were present when the foundations of St. Mary's were laid. The memory of the good Father Therry has not yet faded away. There are other memories also connecting the past with the present, and which will connect them with the future. Resurrection is not a creation. and though St. Mary's now

lies lowly, as it were, in her tomb, yet she shall rise again more glorious and more stately than heretofore. In the meantime those sweet thoughts and sacred memories shall remain undecaying within our breasts. Though always dear to us, they are now more dear than ever we thought until this calamity befel us. Those sacred thoughts and sweet memories will remain when we shall see the new building rise; they will entwine themselves about each stone of it, and hallow to our minds the glorious structure. Not one link of the connection between the former St. Mary's and the future St. Mary's will ever be broken."



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My thanks are due to Mr. T. Donovan for pointing out two or three mistakes in the paper on "Old St. Mary's." With other of his suggestions I am at issue. Advantage is taken in this memo to correct some minor errors.

Regarding "the first religious offices," p. 151, line 1, I find in the *Historical Records* that Thomas Tynan, Simon Burne, Joseph Morley, John Brown, and Mary Macdonald presented a petition to Governor Phillip, dated November 30, 1792, urging him on returning to England to secure a Roman Catholic priest for the Colony. These and other co-religionists met in prayer when opportunity offered, and thus, in the absence of other channels, projected the tradition referred to by me. Mr. Donovan's emphatic "No!" unwittingly denies Father Dixon's celebration of Mass, and, by implication, any exercise or private sodality. There is a little volume extant which describes the vestments and the simple chalice worn and used by Father Flynn in those early days, when Mass was offered secretly. Mr. Donovan says the year should be 1819 or 1820, not 1802. When Father Therry arrived March 3, 1820, tradition ceased, and publicity in church affairs became established.

Exception is taken to my supposition that the Abbé Monges very probably offered a Mass on shore at Botany Bay on Sunday, January 26, 1788. Why is it "all but impossible?" To my mind it is catholically probable, considering the objective of the French expedition. Pioneer priests are wont to do the "all but impossible." Although too late to hoist the tricolour at Botany Bay, yet a want of wood and water, the sick priest's desire to die on land, a burning curiosity, an eagerness for European news, and other reasons which one may visualise, would have impelled an immediate landing. A few paddle strokes and men were ashore.

The spelling of W. J. O'Flynn is objectionable to Mr. Donovan, although it is copied from the records. As par. 2, page 152, gives the Reverend Gentleman's correct signature, surely the comment is superfluous.

Father Therry was not urged, as alleged, except in response to his own feeling. He was impetuous. Dr. Slater supported the missionary zeal of the young priest,

and influenced Government on his behalf. Other Irish priests were eager to visit their exiled co-religionists. Mr. Donovan's correction of par. 3, p. 152, "urged by Dr. Slater, Bishop of Mauritius and New Holland" wants verifying.

Par. 3, p. 153. Perhaps Mr. Donovan is correct in stating that Dr. Slater was a cousin, not an uncle, of Dr. Polding.

Par. 4, p. 155. The first teacher's name is questioned. When preparing the article on Old St. Mary's I had the receipts and vouchers for quarterly payment of salaries before me. The other names are quoted from reliable sources.

Par. 1, p. 160. Mr. Donovan avers that it was Dr. Ullathorne who requested Government to invite tenders for roof, etc., on March 12, 1827. He says the year should be 1833. Dr. Ullathorne was not in the colony in 1827. See p. 162. My authority is the *Sydney Gazette* of March 13, 1827, No. 1310, Vol. xxv.

The advertisement referred to by Mr. Donovan appeared in the *Sydney Gazette*, December 21, 1833. It asked for carpenters, joiners, and other capable men for the Catholic Church, Hyde Park, and not St. Joseph's Chapel, as he claims.

Commenting on par. 3, same page, Mr. Donovan contends that this chapel was a separate building, 100 yards from the church; that it was available for Christmas Day, 1833, and that Father Dowling, not Donnelly, gave the sermon. Dr. Ullathorne says the church, St. Mary's, was made available on that day. The Rev. Mr. Dowling did not arrive until September 11, 1831. I refer to what occurred October 29, 1829. St. Joseph's altar, or chapel, was within the main structure; the priest's house was less than 50ft. away. It was there Father Therry received Dr. Ullathorne. Read what the Rev. Doctor tells us in par. 3, p. 163. The building foot-noted as St. Joseph's Chapel in the picture bears no cross. It was a large building to erect when the mother-church was crying for funds. As a matter of fact, it did not exist in 1833. What is equally relevant, the church had no claim to the land in that year. Paragraph 3, p. 160, should remain unaltered.

Pars. 1 and 6, p. 161, in reference to Woolloomooloo-street and Boomerang-road, will be verified in the Lands Department.

Please read patristic instead of patriotic in line 20, page 161, and in lines 15 and 16, p. 162, Vicar-Apostolic read Vicar-General. In p. 166, line 35, St. Felician's should be St. Felician's. Read "and Vicar-Apostolic" in second line, p. 165.

"The original building was of brick"—the pamphlet wrongly states—on page 168. The author pleads guilty to the verbal inversion; it was of stone.

Dr. Roger Oldfield, when describing a walk through Sydney in 1828 (p. 328, South-Asian Register), says:—

"Eastward of this Park without trees is the Catholic Chapel, and a view of Port Jackson, with its numerous bays and woody shores. The Gothic edifice, though a plain structure without the usual architraves, fretwork, moulding, and sculpture, is a surprising piece of work, standing where it does. We see in some of the lovely parts of England and near modern vulgar towns some matchless Gothic buildings remaining, but passing by them we know that they were giants of the earth formerly. . . . When the settler beyond the Blue Mountains, the ridge of which we can discern from here, brings his grown-up boy to Sydney to see a ship; he also comes with him to look at the Catholic Chapel, and the conversation which ensues conveys instruction to one and pleasure to both. This building begun in 1820, and now roofing in, is in the form of a cross, having at each corner octagonal buttresses rising above the roof with high pointed caps, ornamented with turrets. These, and a circular projection in the transept for the altar, constitute the principal decorations, yet the whole has a fine effect, and by moonlight, but that the stone is fresh, you might fancy it to be some old abbey."

Par. 3, p. 170. Mr. Donovan says the bell-tower stood in front of the Bishop's house, 100 feet distant. Which front? There was a flower garden in front. Pictures of the fire show the tower 100 feet north of the dwelling. The Rev. Mr. Yarrington's historic little painting shows a buggy shed and servants' quarters. The tower stood at the corner facing the prison barracks.

Mr. Donovan strikes out the last two lines of those referring to ordination (page 170). He misses the point. At that time there was a controversy over the institution of new bishoprics in New South Wales by a power not vested in or exercised by the Church of England. This explains without further dilating why the few words used in my text are necessary. All Bishops may consecrate Bishops now-a-days, but Dr. Broughton at that time was not so empowered.

The word "not" in the last line of par. 1, p. 172, should be struck out, and, in line 27, p. 178, Dr. Cornish should read Dr. Corish.

My quotation in par. 4, p. 174, is taken from the *Sydney Morning Herald*. The dimensions of the chapel and baptistry are queried, but as they were "to be added" in an additional building or annex the figures should be accepted.

Par. 5, p. 175. Bishop Davis died at St Mary's Presbytery, Sydney. Maitland is wrong.

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