The Pictorial History of the Catholic Church in Australia
UP TO 1776 ENGLAND SENT MOST OF HER CONVICTS TO NORTH AMERICA, BUT WHEN THOSE COLONIES BROKE FREE, ANOTHER PLACE HAD TO BE FOUND. BY 1787, IT WAS DECIDED THAT BOTANY BAY IN NEW HOLLAND SHOULD BE THAT PLACE. CONVICTS WERE SELECTED FROM AMONG THE GAOLS OF ENGLAND.

GIVE YOUR NAME AND RELIGION.

SMITH, CHURCH OF ENGLAND.

RYAN, CATHOLIC

MURPHY, CATHOLIC

TO THE HULKS

THEY'RE GOING TO BOTANY BAY.

MOVE ALONG!

3/16 OF THE 1044 IN THE FIRST FLEET WERE CATHOLICS. IN 1789, FATHER THOMAS WALSHEN PETITIONED THE BRITISH GOVERNMENT TO ALLOW HIM AND ANOTHER PRIEST TO GO TO BOTANY BAY.

THE APPLICATION IS REFUSED. BOTANY BAY IS TO BE A PRISON. THERE WILL BE ENOUGH TROUBLE WITHOUT POPISH PRIESTS.

EUROPE IN THE YEAR 1799 WAS PREPARING FOR WAR. IN THE TWO YEARS BEFORE, THERE HAS BEEN A REVOLUTION. THE PEOPLE HAD Risen UP AGAINST THE KING AND HIS NOBLES. MANY OF THEM WERE BEING PUT TO DEATH. THE GUILLOTINE WAS BEING USED OVERTIME.
In the years to come, Napoleon would lead his French armies against all the countries of Europe until only England and Russia were unconquered. Napoleon would even attempt to invade Great Britain, landing troops on the coast of Wales, whilst England was fighting for her life. She wanted no trouble in her colonies. Anybody who caused trouble would be sent to Botany Bay - as chained convicts with no rights, no liberty and as if they had no immortal souls.

Napoleonic Europe - 1793-1815.

- Area under French control.
- Independent states.
AND SO THE FIRST FLEET, THE SECOND FLEET AND THE THIRD FLEET SANK AWAY TO BOTANY BAY, CARRYING WITH THEM 1,372 CATHOLICS OUT OF A TOTAL POPULATION, IN 1792, OF 4,444. THE FIRST GOVERNOR, ARTHUR PHILLIP, REFUSED TO RECOGNISE "CATHOLICS," ALL CONVICTS HAD TO ATTEND "DIVINE SERVICE" AND "DIVINE SERVICE" WAS CARRIED OUT BY A CHURCH OF ENGLAND MINISTER.

THE REV. JOHNSON

COME ON. GET IN LINE. EVERYONE TO DIVINE SERVICE.

I'M A CATHOLIC. I'M NOT GOING.

WHY CAN'T WE HAVE A PRIEST OF OUR OWN?

KEEP YOUR MOUTH SHUT. GET IN LINE.

--- Notice ---
Government House,
Nov. 7th, 1791.

Every person will regularly attend Divine Worship.
The Commissary is to stop:
2 lb. MEAT WEEKLY FROM EVERY PERSON,
1 lb. MEAT WEEKLY FROM EVERY CONVICT (Male or female) WHO DOES NOT ATTEND DIVINE WORSHIP.

By Order, PHILLIP

--- In 1792 five Catholic emancipists went to Phillip. ---

WE ASK THAT A PRIEST BE SENT TO US, YOUR EXCELLENCY, WE ASK YOU SEND OUR PETITION TO THE BRITISH GOVERNMENT.

IMPOSSIBLE, THE LAW MUST BE OBEYED.

MORE AND MORE CATHOLICS WERE SENT TO BOTANY BAY - MOSTLY CONVICTS. THESE "CONVICTS" HAD COMMITTED CRIMES WHICH TODAY WOULD BE DEALT WITH BY A "FINE" OR A "WARNING." THESE ARE SOME OF THE "CRIMES" OF THOSE DAYS WITH THE PUNISHMENTS RECEIVED....
Of course, some of the convicts were complete rascals and often, by their bad example, they made "good" convicts into bad ones. In 1796 a few Catholics met in Sydney.

We cannot go to confession. We need a priest to marry us. And the dying! They need extreme unction.

I move we send a petition to Rome. The Holy Father will help us.

Meanwhile, the people in Ireland were being forced to 'revolt' by the terrible conditions they suffered under English rule.

How long can the people of Ireland suffer these conditions? How can we do anything? We're poor and have no weapons. Our only hope is to be free from England.
In 1798 a few hundred Irishmen demanded freedom from England.
In Wexford and other places, a few marched—singing songs, and
armed with primitive weapons.

"We are the boys of Wexford,
who fight with heart and hand,
to break in twain the galling chain
and free our native land."

But the 'rebellion' was crushed, all over Ireland men were hunted down, and
without any trial were sent to the 'hulks'—old, rotting ships anchored off
the shores of Ireland.

Come on, you popish rebel, it's Botany Bay for you!

Get along, you Irish scum!

We'll give you a land of your own, ha! ha!

No! No! Don't take him, what will be come of me and my children. Please don't take him.

Everywhere men and women were arrested
and cast into foul prisons.

Besides the gaols there were 'hulks' moored along the coasts,
where prisoners were herded together in dreadful conditions.

Out of every 10 in Irish gaols were Catholics.
AND SO A STREAM OF IRISH CATHOLICS FLOWED INTO BOTANY BAY, FROM ALL THE HULKS AND GAOLS. THEY WERE FIRST HERDED INTO SMALL LEAKY COASTAL VESSELS, FROM DUBLIN, LIMERICK, WEXFORD AND GALWAY THEY CAME - TO AWAİT TRANSPORTATION FROM CORK.

Dublin - 1798.

KEEP MOVİNG THERE, AND GET DOWN IN THE HOLD WHEN YOU GET ON BOARD. IT'S TOODRALADITY FOR YOU. ME BRAVE BOLD REBELS.


THE SMALL VESSEL SÄILED TO CORK.

In 1798, 452 Irishmen were landed in Botany Bay. In 1801, a further 5,849 arrived. By 1810, 6,449 Irishmen were exiled in Australia, 5,500 of them Catholics. Many were good men, believing only that their country should be free. Whenever William Davis was asked why he had been sent, he answered proudly, "I LOVE MY COUNTRY AND I LOVE MY CHURCH."

James Meehan, Michael Hayes and three priests were among those transported - Fr. Dixon, Fr. Harold and Fr. O'Neil.

ALTHOUGH BY 1803 MANY OF THE CATHOLICS IN BOTANY BAY HAD NOT SEEN A PRIEST FOR FIFTEEN YEARS, YET THEY CLUNG TO THEIR RELIGION DESPITE FLOGGINGS, STARVATION AND SOLİTARY İMPRİSONMENT.

GO TO THE CHURCH OF ENGLAND OR BE FLOGGED.

But I am a Catholic.

WHO'S THAT?

A CATHOLIC. THAT'S HIS SECOND FLOGGING FOR REFUSİNG TO GO TO THE PROTESTANT SERVICE.
William Davis, the blacksmith, was twice flung for refusing to go to a Protestant Service. He has now been put into a dark dungeon and it is feared he will lose his sight. All he says when questioned is, "I love the Church..."

**Sydney, 1802**

You will all be taken to the Protestant service to be held at Castlereagh this morning.

I won't go. I'm a Catholic.

**Later—**

You, John McCerman, have refused a lawful command. You will be put in the stocks for 2 hours, then the treadmill for 14 days.

**14 Days Later.**

As a doctor, I order that this man be taken to hospital at once.

He must be taught a lesson. If he is not suffering from dysentery he must receive 100 lashes right now. Do you hear? A further 100 lashes, that'll teach these Popish rebels.

The magistrate sent for the doctor.

That Catholic convict, McCerman, is too weak for more punishment.
By 1800 conditions had become almost impossible for Catholics. Many Irish people still spoke Gaelic—their native language. The authorities hated this language since plots and rebellions might be hatched without their knowledge.

**NOTICE**

Any Irish speaking Gaelic (Irish) will be punished.

1st. Offence—50 lashes.
BY ORDER.

If every convict, Catholic and Protestant, were made to go to the same church, they could easily be counted and checked. So...

In 1800 some of the convicts, many of them Irish, planned to escape. Fr. Harold heard about it.

**NOTICE**

Anyone refusing to attend divine service as ordered by the magistrate will be punished.

1st. Offence—25 lashes.
2nd. Offence—50 lashes.
3rd. Offence—transportation to Norfolk Island.
BY ORDER.

First of all we'll capture Stony Town, Father. Some of the guards are with us.

And then the ship "Buffalo" we'll sail her to China.

I say to Ireland, what say you, Father?

But the attempt was made. Five ringleaders were captured and Fr. Harold was called as a witness.

The court finds you five men guilty. You will each receive 500 lashes. You James Harold, sometimes called Priest—you will be forced to watch the floggings and made to place your hands on the wounds. You will then be transported to Norfolk Island.
Father Harold remained in Norfolk Island doing good work and starting the first school on that island of forgotten men. Released in 1810, he returned to Ireland, dying in Dublin in 1833. Only in recent years has his piety and devotion of this priest received full recognition.

Meanwhile Fr. Dixon demanded to see Governor King.

I am a Catholic priest. I wish to see Governor King. It is urgent.

Governor King at last gave permission.

Very well, then, Mr. Dixon. I will issue regulations covering Catholic services. But let me warn you — at the slightest sign of trouble, revolt, or riot, the regulations will be withdrawn.

Surely it will be good for the colony if the Catholics are allowed to practise their religion. Their bodies are yours, Governor — but their souls belong to God.

Government House, Sydney, May 1803.

Regulations
To be observed by The Rev. Mr. Dixon and the Catholic Congregations of this Colony.

1. Catholics will observe, with gratitude, that this liberal toleration proceeds from the piety and benevolence of our Most Gracious Sovereign.

2. Mr. Dixon will be allowed to say Mass once in 3 weeks, in rotation, at Sydney, Parramatta and Hawkesbury.

3. The Magistrate must strictly forbid any Catholics living at places where Mass is not being said from attending in the district where it is being celebrated. Police will be stationed at and about the places appointed for Catholic Service.

4. Mr. Dixon is hereby, conditionally emancipated.

King

Governor.
One of the few "free" Catholics was James Meehan, the Wexford Rebel, who, because he could "measure" was given a conditional pardon and appointed assistant surveyor. He built a small single-storey house in George St. (then called High St.) near where Argyle St. is today. Fr. Dixon lodged here and when the glorious news spread, crowds of Catholics made their way to Meehan's house.

Listen, all of you, it'll be a glorious day, but there's lots to be done yet. I want a few of you to give me a hand. You, Michael, and you, Bill and you, John. The rest of you be off. You'll hear the date in plenty of time.

We have no chalice, no vestments and no holy oils. What'll we use?

I can get some tin. Michael, the convict, was a tinsmith. Maybe he'd make some kind of chalice.

And so preparations were made for the very first Mass to be celebrated in Australia.

Father Dixon carried his own altar stone. From far away South America consecrated oils were ordered, carefully packed and despatched.

Chalice made of tin by a Catholic convict.
Then the great day arrived, on 15th May, 1803, in the small humble home of the ex-convict, James Meehan, the first Mass was celebrated, with guards stationed around the house and the congregation, mostly convicts, kneeling on earthen floors and spilling on to the unpaved roadway. Fr. Dixon held the Host high. Once more, after fifteen years of longing and desire, the Catholics of the new colony heard the words...

Agnus Dei - Domine non sum Dignus.
Agnus Dei - Domine non sum Dignus.
Agnus Dei - Domine non sum Dignus.
But the happiness of the Catholics was to be short-lived. In 1804 the Irish in N.S.W. once more rebelled and this time it took many troops to smash it.

Make way, there, make way. There's revolt at Castle Hill. Sound the alarm.

Sydney.

There's about 400 of them, sir. Some are armed. They're going to sack Parramatta. The settlers are in fear for their lives.

Government House.

Take troops, hunt them down. They shall hang for this.

Major Johnston quelled the rising, killing twenty and taking as many prisoners.

Catholics, all of them. That's what comes from allowing them to get together at mass.

We hung the leaders. Governor King, the rest are captured.

The following arms were taken from the prisoners:
- 26 muskets
- 1 fowling piece
- 4 bayonets
- 1 pistol
- 3 rapping hooks
- 2 swords
- 1 pitchfork
The Catholics were blamed and Fr. Dixon was believed to be in the "plot". They accused him of knowing about it through "penance". He was brought before the court.

Order that 30 of the rebels be picked out and lashed. This priest will have all rights and privileges taken away. The prisoners won't think so much of their priest after that.

Of all Europe, only England remained "free" from Napoleon. But the Catholics in England and Ireland were not free. There were many things they were forbidden to do; many jobs they were not allowed to hold. They could be "free" on conditions......

If the Catholics want to be free then we must make sure that their leaders, the cardinals and bishops - are loyal subjects. We will give freedom if the Catholic Church will appoint only those bishops of whom we approve.

Most English Catholics and almost all Irish Catholics would not agree.

Do you want our bishops appointed by the English government?

Never! No!

We must send someone to Rome. We'd rather die than give in.

Soon an Irish Catholic association was formed. Aid money was raised to send a messenger to Rome. He would ask the Pope not to agree to the demands of the British government. The priest chosen was Father Richard Hayes, a Franciscan.
Dublin Fr. Hayes was about to leave for Rome...


It was from his brother, Michael Hayes, who had been transported to Botany Bay in 1801—One of the Wexford Rebels.

Botany Bay
August 1836.

My dear brother,

I want to let you know of the terrible conditions the Catholics suffer under in this colony. There are 6,000 Roman Catholics in the different settlements. Many are bom down with slavery—discouraged for their own parishes and the rituals of their Church. Many with large families who are not baptized and are obliged to attend the Protestant Church on the Sabbath.

If not, punishment follows.

Later, in Rome, Fr. Hayes meets a fellow Irishman.

It's good to meet a fellow countryman so far from home. My name is Hayes.

I'm glad to meet you. My name is O'Flynn. It's many years since I was in Ireland.

Fr. O'Flynn had spent many years in the West Indies. He was a priest of great energy longing for fresh missionary fields. He told Fr. Hayes of his desire to go to new lands and Fr. Hayes immediately thought of Botany Bay—that land on the other side of the world where thousands of Catholics cried aloud for a priest.

Soon Fr. Hayes and Fr. O'Flynn appeared before the leaders of the Church.

This is what is happening, here are letters from my brother who tells with tears in his eyes of the terrible conditions of those forlorn Catholics now left without any priest.

I plead to be employed in the missions and to be allowed to go as missionary to New Holland where there are several thousands of Irish Catholics without the assistance of even a single priest.
Fr. O'Flynn's plea was granted. The Pope had long wanted to help those of his flock who, over the years, had petitioned his help. Now that Europe was at peace the time had come.

Soon Fr. O'Flynn returned to Great Britain. From Ireland he would raise money and gifts for New Holland and from England he would receive his permit from the Government to land at Sydney.

Dublin, 1816.

Fr. O'Flynn appeals for help for missions.

Mission to Botany Bay: gifts and money given freely.

Cork, Dec. 1816.

Fr. O'Flynn visits Irish gaols with Fr. England.

FEB. 1817. Fr. O'Flynn left Dublin.

Goodbye and thanks. I shall pray always for the people of this dear land.

London.

Don't forget to get your permit to land.

Take me to Skinner St. in Snow Hill.

Right away.
But bad news awaited Fr. O'Flynn.

Here's a letter for you, Rev. Sir.

Ah, good. It's my permit.

But Fr. O'Flynn would not give up. He could hear the cries of thousands of Catholics calling to him. He would not fail them.

Olive Silver Bell

Here is £200 - my fare. Can you take me?

He's inside.

I am looking for the captain of the "Duke of Wellington" sailing for Port Jackson by this evening's tide.

And so, without a permit, Fr. O'Flynn sailed for New Holland in the "Duke of Wellington."

England, April 13th, 1817.

Hobart Town.

Thank you for your welcome, Governor Sorrell.

It's a private ship. There's plenty of room. Have your luggage on board within the hour.

Madeira
Pacific Ocean

Next stop is Hobart Town.
FATHER O'FLYNN ARRIVED IN SYDNEY ON NOV. 9, 1817.

Sydney Gazette
November 13th, 1817.
Arrived on Sunday last from England.
The ship "Duke of Wellington".
Passengers:
Rev. Mr. O'Flynn,
Mr. William White,
Mr. Bernard,
Mr. Florence,
Mr. Muckle.

You will inform the Rev. Mr. O'Flynn that I wish to see him at once.

Have you any letters of authority from the government?

No. Others will be coming and I'm sure they'll have my permits as well as their own.

I'm having enough trouble with Mr. Marsden and his plots. You will have to leave the colony at once. You will not be allowed to say mass in public.

But the Catholics rallied to the support of their priest.

We beg of you, Lt. Coxe Erskine, to plead with the governor to let Fr. O'Flynn stay. This petition is signed by over 200 Catholic officers and soldiers of your 48th regiment.

A petition was even drawn up by non-Catholics and presented to Macquarie. Fr. O'Flynn wrote many letters to England, Ireland and Rome asking for help in his fight to stay and minister to his flock.
Mr. O'Flynn wrote often to Macquarie begging permission to stay. This letter from O'Flynn he signs it "Prefect Apostolic to the Holy See". What does it mean, Campbell? Is this man O'Flynn an ambassador to the Pope or what?

I'm not sure, your excellency. Perhaps we had better wait for the next despatches from England.

Meanwhile Fr. O'Flynn lost no time. The day after his arrival on Nov 10th, 1817, he celebrated mass in a private room and never permitted above nine or ten people to attend at one time.

That's William Davis's house. Fr. O'Flynn is lodging there.

He's off to Windsor soon to say mass there.

The home of William Davis, at Church Hill, was the main meeting place for Catholics.

But on Dec 12th, Macquarie made up his mind. The Papish missionary must go.

But O'Flynn obeyed the orders of One who was higher than Macquarie.

I place my trust in the protection of God and our Lord Jesus Christ who knows how and when to protect that church which he will never desert. I must conceal myself. My intention is to remain in hiding until I hear from Europe.


Sir, you are hereby commanded to leave the colony immediately aboard the ship you came by. The Duke of Wellington will sail on Dec 1st, 1818, and I have no need to tell you the punishment awaiting from your failure to obey this order.

Macquarie

Governor
For weeks Fr. O'Flynn hid—moving from place to place, hidden by Catholics, celebrating mass, giving the sacraments of penance and the holy eucharist, giving the church's blessing on marriages, baptising children and even confirming many, for he had been given special powers to give the sacrament of confirmation.

Wherever he went he gave aid to the old and poor, even taking them into his own lodgings and arranging for their support. Feb. 1st, passed and still Fr. O'Flynn was not captured. The troops were called out to track him down.

Where is he? He was seen out this way. Now speak up, man, or it will be the worse for you.
At last, on 15th May, 1816, Fr. O'Flynn was captured. He was celebrating Mass at William Davis' house on the corner of Harrington and Grosvenor Streets. He had just consecrated the host when the guards broke in.

I arrest you in the name of the law.

There he is.

Fr. O'Flynn had no time to consume the sacred host. His arms were pinioned and, protesting fiercely, he was dragged off and thrown into jail.

On May 20th, 1816, Fr. O'Flynn, closely guarded, was put on board the 'David Shea'.

This warrant is from Governor Macquarie. As captain of this ship, be sure you carry out his commands.

Warrant

Government House, Sydney, 19th May 1816.

Sirit my warrant and authority to you, the commander of the ship 'David Shea' to receive the body of Mr. Jeremiah O'Flynn from the custody of the jailer and chief constable of Sydney. On no account permit him to return on shore or to escape until your arrival in England, as you will answer to His Majesty's Sec. of State for the Colonies.
Mr. O'Flynn arrived back in England in Nov., 1818. Although a "prisoner" he was freed on landing and soon, through speeches, letters and meetings, he told the people of Ireland and England about the terrible conditions for Catholics in N.S.W.

House of Commons

I call on Lord Donoughmore.

Mr. Speaker, I wish to bring the attention of the Government to the conditions of Catholics in N.S.W. According to Fr. O'Flynn, lately and unjustly deported from that colony, there are thousands of men, women and children who have not one priest to attend the salvation of their souls. This is disgraceful and...

Cork Examiner
Catholics denied a priest.
Enquiry demanded into Govt. Macquarie's rule in N.S.W.
Fr. O'Flynn urges strong petitions.

Midland Post
Government gives in: Catholic priests to be permitted into N.S.W.

It was reported today that Lord Bathurst has agreed to allow Catholic priests to proceed to N.S.W. Lord Bathurst said that he had never been opposed to such a course but had insisted always that the priests must be educated, loyal....

Freeman's Journal
Dublin
Pope appoints new Bishop.
Bishop Slater, O.S.B., appointed vicar apostolic of Cape of Good Hope, Madagascar, Mauritius and New Holland. Bishop Slater will soon come to England to call for volunteers for missionary work in New Holland.

Meanwhile, in Cork, a young priest was on his way to a sick call.

Ye Olde Book Shoppe

They're convicts, Fr. Therry. They're off to the hulks and then Botany Bay.

What have these poor men done and where are they bound for?
Later, at the Bishop of Cork's residence.

Ah, it's Fr. Therry, come in. I'd like you to meet Fr. O'Flynn, who has just returned from Botany Bay.

I can't go back, Fr. Therry. But Bishop Slater is calling for volunteers. Why don't you go? They need priests so badly.

I just passed some of the poor devils.

That night Fr. John Joseph Therry wrote to Bishop Slater volunteering for the mission to NSW. Soon he was overjoyed to receive this letter.

Cork: 5th Dec, 1819.

Can you tell me which ship is the "Janus"?

Look, mother, I've been accepted.

I accept you, my dear Sir, with pleasure. Let me know in how short a time you think you will be ready to go out.

Edward.

Bishop of Ruspé.

We're not afraid for our bodies, father, but what about our souls?
BISHOP Slater had appointed another Priest, Fr. Conolly, as well as Fr. Therry, to go to V.S.W.-the two priests were to travel on the convict ship Janus, which carried a "cargo" of 125 women prisoners and 26 children. Unlike Fr. O'Flynn, they had permits—one from the Government and one from their Bishop.

LONDON.

I grant these facilities to be increased until their return, and that the whole of New Holland shall be a place of retirement, and that the island shall be called Van Diemen's Land. Go forth, then, beloved Brothers, speedily to cultivate the field entrusted to your care and solicitous for the welfare of the flocks of the Lord, and that your steps may ever be guided by the example of His GLORY...

Edward

BISHOP OF RUSPA

They arrived on Tuesday, 3rd May, 1820.

I'd better land first, Fr. Therry, I'll send for you when I've found lodgings.

The news soon spread that the two priests had arrived. William Davis, the now ageing blacksmith, hurried to Fr. Conolly.

It would be a great honour, Father, my house is yours.

Thank you, is there any place we can use as a chapel?

This is Fr. Conolly, John. He's looking for a place to say Mass.

It would be a great honour if you would use my home, Father.
Although Governor Macquarie could not deport the two priests, as he had Fr. O'Flynn, still he lost no time in laying down 'conditions' under which they must work.

**You shall not**
1. Celebrate mixed marriages.
2. Get my permission before you marry any one.
3. Send me a list on the first Monday of each month of those intending to marry.
4. Keep a register which may be inspected at any time.
5. Send me a report every 3 months on all marriages.

L. Macquarie, Government House, June 6th, 1820.

**You are to keep away from all orphans. All orphans are being brought up according to the Church of England beliefs.**

Fr. Conolly

**Mass will be allowed only on Sundays and Church of England Holy Days.**

**Mass must be held at the same hour as Church of England worship.**

No meeting of more than 5 Catholics is allowed unless notified beforehand and permission is granted.

**Marriage**

**Baptisms**

**Converts**

**Orphans**

You may baptize only those children whose parents are both Catholics.
Mr. Conolly and Fr. Therry said Mass on 7th May and 8th May at John Reddington's house in Pitt Row. Fr. Therry stayed with William Davis and very soon he heard an extraordinary story.

It was in this very room that Fr. O'Flynn was captured. He was saying Mass at that altar.

Had he consecrated the Host?

Yes, Fr. Therry. He had. But we lit a lamp which has never gone out since and we guarded it with our lives.

Is the Host still here then?

No, Father, you see that bit of a hill? That's Bunker's Hill.

Yes, there's a house built on it.

Davis took Fr. Therry out into the street and they walked up the muddy road to the house on the hill.

It was about a year and a half after Fr. O'Flynn was taken away, Nov., 1818. A French ship sailed into the harbour. The captain's name was Frecinet and he lodged in this house.
William Davis then told Fr. Therry what happened. This was his story.

Sydney - Nov. 1818.

Bill, Bill. Open quietly. It's me, James.

I heard that there's a priest in that house. He's with that French captain.

Wait till I get a coat.

The two men waited, watching the house. After a while the French captain and another man came out.

Begging your pardon, captain, but we've heard there's a Catholic priest in Sydney. I'm a Catholic.

Who are you, sir?

I am a priest. My name is Fr. De Quellen.

Davis then told Fr. De Quellen about the consecrated host and how Fr. O'Flynn had been taken away before he could consume it.

I will celebrate mass tomorrow morning. I'm afraid since we are guests of your governor, that it must be in private.

It will remain a secret. Perhaps I will be permitted to serve?
The first thing to be done was to plan a church. The judge advocate gave permission for a meeting in the court house.

I am happy to tell you that Mr. John Thomas Campbell, theprovost marshal, has agreed to become our treasurer.

I move that a committee be set up to choose a site for our church.

I move that John Piper, Robert Jenkins and Francis Williams be asked to collect subscriptions from the non-Catholics of the colony.

Very good.

Hear! Hear!

Excellent.

We should pass a vote of thanks to those Protestants who have helped and are willing to help.
Very soon the news of the arrival spread to all the settled parts of New Holland. This map shows the colony as it was in 1820.
EARLY IN 1821, FR. CONOLLY AND FR. THERY DECIDED THAT THEY SHOULD SEPARATE.

BUT THE SHIP WAS BLOWN BACK TO SYDNEY BY A VIOLENT STORM.

THANK GOD YOU ARE SAFE. MYSELF WILL BRAVE THE JOURNEY TO VAN DIEMEN'S LAND, YOU MUST STAY HERE.

AS YOU COMMAND, I HOPE YOU WILL HAVE BETTER LUCK THAN I DID.

WHEN I COME BACK, MAYBE A CHURCH WILL BE BUILT. I'LL PRAY FOR YOU EVERY DAY.

GOODBYE AND GOOD LUCK, MY DEAR FR. CONOLLY.

WHEN THE SHIP RETURNED TO CIRCULAR QUAY, FR. CONOLLY WAS THERE TO MEET IT.

SO FR. CONOLLY SAILED AWAY, LEAVING FR. THERY IN CHARGE OF N.S.W.
From now on Fr. Therry was to have little rest. His parish was vast and many cried aloud for his help, comfort and solace. This was a typical week.

**Sunday**
- Mass at Sydney.
- Mass at Parramatta.

**Monday**
- Descendit super...
- To Parramatta to attend five dying men in hospital.

**Tuesday**
- Visited factory at Parramatta.
- Then on to Liverpool.

**Wednesday**
- Baptised an aboriginal child.
- Wednesday afternoon.
- Dunsbury Curran.
- Parramatta.
- Liverpool.

**Thursday**
- Visited hospital.
- Sydney.

**Friday**
- We would like our children baptised, father.
- Mass for subscribers to the church.

**Saturday**
- Heard confession at Dempseys.
Late in August, one year, Fr. Therry received an urgent call.

Sydney

Father Therry! Wake up! Father Therry! A man is dying!

He's a convict, father. He's been badly hurt. He needs to confess. He knows he is dying.

Father Therry dressed quickly and mounted his horse.

Dawn came. A river in flood barred his way.

We must keep going.

No boat could live in the river. The horse was too frightened to enter and swim. On the far side, through the rain, Fr. Therry saw a man.

I'm a Catholic priest. I must get across. Throw me a rope.

The man tied the end of a rope to a stone and hurled it across the river. Father Therry then tied the rope around his waist.

Pull me over in the name of God, and keep pulling.
AND SO, BRUISED AND DIZZY, HE CLIMBED UP THE OTHER BANK. HIS CLOTHES WERE HEAVY WITH WATER. THE RAIN PELTED DOWN.

I MUST BORROW YOUR HORSE, A MAN IS DYING.

GLADLY, FATHER.

I KNEW YOU'D COME, FATHER. I JUST KNEW YOU WOULDN'T FAIL ME.

MEANWHILE FR. THERRY NEVER LOST SIGHT OF HIS GREAT DREAM.

WE MUST BUILD A CHURCH. IT MUST BE A CHURCH WORTHY OF WHAT THIS CITY WILL ONE DAY BECOME.

BUT OUR PEOPLE ARE SO POOR, FATHER. THEY MAY BE POOR IN WORLDSY GOODS, JAMES, BUT THEY ARE RICH IN SPIRIT AND THE GLORY OF GOD.

MR. THERRY ASKED GOVERNOR MACQUARIE FOR A PLOT OF LAND ON WHICH TO BUILD A CHURCH.

ALL RIGHT, MR. THERRY, YOU CAN TELL THE DEPUTY-SURVEYOR THAT YOU MAY HAVE SOME LAND FOR A CHURCH.
Mr. Therry wanted it in the western part of the settlement.

At Mr. James Meehan's Office.
(He was Deputy-Surveyor)

I have a spot all picked out here, Father. It will be one of the grandest sites in one of the grandest cities in the world—someday. I'm sure I can get the Governor to agree.

The place was rocky and sloping and well outside the city. It was unclaimed bush very near to the new convict barracks nearby was a 'stockade'—a place for temporarilly holding prisoners or to put lost dogs, pigs or other animals. All around it were 'short cuts' to the old south head road where escaped prisoners and bushrangers hid from the military. It was the most undesirable section of the settlement, but Fr. Therry was glad to have it. Like Macquarie, he had faith and belief in the young settlement—he had 'dreams'—and today that 'undesirable' plot of ground is the finest, in all Sydney.

When the land had been granted, Fr. Therry made appeals for money. All kinds of offerings poured in from all over the Colony.

Although a Protestant, I would like to give this £20 towards your chapel.

Thank you, Mr. Campbell.

List of Donors:

- Lachlan Macquarie, Governor: £21
- £5 from Lt. Gov. Erskine.
- Frederick Goulburn, Colonial Secretary: £20
- Sir John Jamison, £10.
- Justice Field: £5, Darcy, Wentworth: £10
- John Piper: £10, Major Oruitt, £5
- John Oxley: £5, Edward Wollstonecraft: £5
- William Davis: £50, Mrs. Davis: £50.

Mr. John Ready will give a coin in calf as a subscription towards the Catholic chapel at Sydney.
12th July 1822.
I agree to the above.
J. Ready

I promise a pair of lucerne.

I give a dozen sheep willingly.

Among those who supported Fr. Therry was John Macarthur, he was most angry that the good, kind Fr. Therry had his allowance stopped by the Governor. He wrote to Edward Wollstonecraft offering help in the form of money and, more important, the use of his name to a petition for Father's re-instatement.

Please accept these silver candlesticks.
After six months, £638.12.6 had been collected; by the end of 1822, it had climbed to £1,329.10.10, and two years later a further £1,276.18.4d had been donated. Gradually Governor Macquarie began to see that Fr. Therry and himself were alike in many ways - they were both dreamers, pioneers, believers in the future of Australia and dedicated to the welfare and happiness of the people under their charge.

It would be a great honour, Governor Macquarie, if you would lay the foundation stone.

I would be most happy to do so, Mr. Therry.

Monday, 29th October, 1821.

This silver trowel is presented to you by the Catholics of New South Wales, Your Excellency.

I shall keep this trowel as long as I live, in remembrance of this day, and I wish you and your flock every success.
Even among his own supporters, Fr Therry had to fight hard for his beloved church.

In years to come this church will be a cathedral; we must build for the future, here - I've made a sketch.

A wooden church is sufficient.

It shouldn't be in Sydney at all. Parramatta will be the future capital.

I suggest a small church, we haven't much money.

Hear, hear. We can build bigger later.

Let's hear Fr Therry.

Fr Therry's original rough drawing of the church.

Meanwhile his parish was getting larger every year. Pioneers were pushing out over the ranges and across the plains - Murrama-Bidgee, Western Port, Liverpool Plains, Port Macquarie and Moreton Bay. Epidemics were sweeping the colony - mumps in 1824, fever in 1825 and "epidemic catarrh" (influenza) in the same year. The hospitals were overcrowded, ill-equipped and insanitary. There were no schools for Catholic children, the gaols still cried aloud for his presence and road gangs had to be visited. He lived more and more in the saddle - riding fantastic distances through forests and over mountains comforting the dying, saving mass in tents or humble homes. He still had no home of his own but was living in the first temporary chapel, John Reddington's house at 75 Pitt Street.

By 1824 there were two Catholic schools.

Josephian School near St. Mary's.

But the teacher at the Parramatta school was forced to retire - he was staving.

To Colonial Secretary.

I hope your compassion will be excited and that you will request the Governor to add to the £7.15:14 per year which he has ordered to the Hyde Park School master.

J.J. Therry.
But on 19th Dec., 1838, Governor Darling arrived in N.S.W. very soon an age of persecution for the Catholics of the colony set in and Père Therry, was proclaimed an outcast—prohibited to lead his flock, to attend the sick and dying, to enter the gaols alone, without pay, scorned, he would have to fight for the souls of over 11,000 Catholics. It would be seven years before real help came.

Do what you will—i cannot go, who will tend the vineyard of the Lord if I leave?

You are no longer recognised, you can't go in.

I am recognised by God. I am going in, kill me if you wish.

You are only a citizen like anyone else, stay out.

There are Catholic children in there, they have a right to their own catechism and books.

You're not allowed to marry anyone, do you hear?

The weeds began to grow among the foundations and in the walls of St. Mary's. the government refused to help.
ARE YOU MR. THERRY FORMERLY PRIEST?

Well, whatever you are, this is from the Governor.

I am Father THERRY, CATHOLIC PRIEST.

ARE YOU MR. THERRY FORMERLY PRIEST?

WELL, WHATEVER YOU ARE, THIS IS FROM THE GOVERNOR.

I AM FATHER THERRY, CATHOLIC PRIEST.

But not all the Protestants of N.S.W. were against the heroic priest. W.C. Wentworth had started a newspaper called 'The Australian.' In it, he pleaded for freedom for Catholics. To him, Fr. THERRY took the letter from DARLING.

WHAT ARE YOU GOING TO DO?

I DON'T KNOW. I REALLY DON'T KNOW, WHAT IS YOUR ADVICE?

HERE—TAKE THIS CROWBAR, BREAK DOWN THE DOOR IF THEY ARREST YOU. I WILL DEFEND YOU.

And so Mass went on each Sunday. Two schools were kept going, one at Sydney and one at Parramatta. The teacher, Bridget Dwyer, was paid 2/- per week for each child attending.

Meanwhile at Bathurst, Oct. 26th, 1830:—
Bathurst at that time consisted of six brick cottages, two mud houses occupied by the military and the police, a hospital and a convict establishment. There were three inns.

The bushrangers have been seen at King's Plains. This time we'll get them.

Flour was 100 a ton. It took 6 months to obtain goods from Sydney; postage was 1/- a letter once a week.
Ten bushrangers were caught

YOU HAVE BEEN FOUND GUILTY OF BUSH-RANGING AND THE KILLING OF A
CONSTABLE. YOU WILL ALL BE HANGED
ON THE PUBLIC GALLOWS.

I AM A CATHOLIC. I WANT
TO SEE A PRIEST
BEFORE I DIE.

The prisoner's name was Ralf Entwhistle.
News was brought to Fr. Therry at Parramatta.

There's no need for guns. The bush-
rangers will not harm me, nor will
the Aborigines. You're sure you've
packed my oil stocks?

Yes, Father

Fr. Therry set out on the
long trip over the mountains.

1830 was the third year of drought.
The land was parched, stock dying.
Fr. Therry made his way over the
mountains, along rarely used trails,
stopping now and then to comfort
lonely shepherds. There were
120 Catholic men and women in
Bathurst who had never seen a
priest for years. As he rode in
they came out to welcome him.

I will say Mass to-morrow.
Meanwhile let me through,
good people. I must go to
Ralf Entwhistle. Show me
the way to the barracks.

LONDON - 1829.

WE MUST RING OUT THE GOOD NEWS WE HAVE WAITED AND STRUGGLED FOR THIS DAY FOR ALMOST 300 YEARS.

UP UNTIL THAT TIME NO CATHOLIC COULD BECOME A GOVERNMENT OFFICIAL. THIS EXPLAINS WHY THERE HAD BEEN NO CATHOLIC GOVERNORS IN THE COLONIES, NO CATHOLIC JUDGES, NO CATHOLIC SERVANTS. NOW THIS BARRIER WAS REMOVED. WITHIN THREE YEARS TWO VERY STaunch CATHOLICS CAME TO N.S.W. — NOT AS CONVICTS, NOT AS PRISONERS OR SOLDIERS, BUT AS REPRESENTATIVES OF THE GOVERNMENT.

BEFORE LEAVING ENGLAND THE TWO MEN APPEALED TO THE BRITISH GOVERNMENT TO ALLOW MORE PRIESTS TO GO TO N.S.W. THEY WERE SUCCESSFUL. IN 1832, FR. MCENCROE LANDED IN SYDNEY.

ROGER THERRY
No relation to
Fr. Therry
COMMISSIONER OF THE COURT OF REQUESTS.

Fr. McEncroe.

JOHN HUBERT PLUNKETT
SOLICITOR GENERAL.

SOMETHING FAR MORE IMPORTANT FOR CATHOLICS HAPPENED LATE IN 1830. GOVERNOR DARLING WAS LEAVING.

THEY SAY SIR RICHARD BOURKE, THE NEW GOVERNOR, IS A FINE MAN. EVERYONE WILL GET A FAIR GO.

I'M NOT SORRY TO SEE THE LAST OF HIM.
Meanwhile in England on the road to Bath, a very famous health resort...  

In the coach was Dr. Polding, O.S.B. He was novice master of Downside, a famous Benedictine monastery. With him were five young men—all under training for the priesthood, except one. The exception was Fr. Ullathorne.

How's the pain, Mr. Ullathorne?  
Still with me?  
We'll soon be in Bath. We'll consult a doctor there.

Later—

I'm very interested in what you say about N.S.W.  
They are crying aloud for priests. But you're not thinking of volunteering, are you, Fr. Ullathorne?

Thanks for your help, Dr. Polding.  
Well, you should soon be well again, Fr. Ullathorne.

Fr. William Ullathorne did volunteer. Soon he was in London, visiting old book shops, where he bought over a thousand books on theology, canon law, and the sacred literature. Then one day he was sent for by Bishop Morris.

You sent for me, Bishop Morris?

Yes. I was hoping to take you with me to Mauritius. However, there seems to be some trouble in N.S.W. Fr. Therry is not recognized by the government. There are arguments about Church lands and the British government has asked that someone with full authority be sent to the colony. I propose to appoint you vicar-general for Australia.
London - Sept. 16th, 1832.

Well, there she is, Fr. Ullathorne. The "Sir Thomas Mundy." She looks a sound ship.

It's due to arrive in Sydney in February next year. Good-bye, dear brother Heptonstall. Pray for me and I will write to you often.

On its way from London to Sydney, the ship put in to Hobart in Van Diemen's Land. There Fr. Ullathorne met Fr. Conolly who had lived in Van Diemen's Land as the only priest, since 1821.

There's our church. The Catholics are wretchedly poor. We have no school and no presbytery. There are over 7,000 Catholics scattered throughout the island. We need help badly, Fr. Ullathorne.

I will see what can be done.

There was a new governor - Sir Richard Bourke. He was living at Parramatta.

Sydney - Feb., 1833

Welcome to Australia, Fr. Ullathorne.

Thank you, Mr. M'Leod. Could you take me to the governor? I must present my introduction.

That is St. Mary's and there is St. Joseph's Chapel. We've been twelve years getting it that far.
Hugh Byrne took part in the Irish Rebellion of 1798. He came as a free man and settled in Campbelltown. He was a first cousin of Michael hygiene. He died in 1841. His wife lived until 1872, aged 98.

St. Thomas of Canterbury at Lewisham, (formerly Petersham) was begun in 1851 and opened in 1854. In the nearby cemetery almost all the pioneer Catholic clergy and laity were buried.

St. Patrick's, Church Hill. Oldest Catholic Parish Church in Australia. It was built on land given by William Davis and Father Keneally its beloved Parish Priest.

Michael and John Cathedral, Bathurst. Built in 1861.

St. Benedict's, Broacha. Begun in 1885, the gold rushes delayed the work of Father Corish in very closely associated.
THE YEAR 1822:

NED RYAN OF GALONG CASTLE, HIS HOME IS NOW THE HEADQUARTERS OF THE REDEMPTORIST ORDER.

Cathedral of SS. Peter and Paul, Goulburn. This was first chosen as the headquarters of the Diocese of Goulburn but later Goulburn was preferred.

St. Augustine's, Balmain. The first mass celebrated there was said by Fr. O'Connell, the first Australian priest. Father Therry died there in 1854. The name of Dr. John Forrest, first rector of St. John's College, will always be associated with St. Augustin's.

Sacred Heart, Darlington. The parish church of an area stretching from South Head to George's River was the Church of the Sacred Heart, Darlington. Monsieur Carroll's name will forever be associated with this church.

Pro-Cathedral of St. John, Maitland. Maitland was the first area to be made into a separate diocese in N.S.W.

Bishop James Murray, First Bishop of Maitland.
The meeting was held at St. Joseph's Chapel.

I wonder what Dr. Ullathorne will do?

Fr. Therry will be there.

And Fr. M'Enroe.

I hear there's likely to be trouble.

I don't think so. Dr. Ullathorne is a fine man.

It's time we all agreed, we want our church finished.

The pioneer priests of Australia, Frs. Dixon, O'Neil, Harold, O'Flynn, Therry, Conolly, Power, and M'Enroe fought a long and hard fight for survival. Now, if they could have seen into the future, their work was to be crowned with success. The seed had been well and truly planted. Now it would begin to grow, straight and true, tended carefully and lovingly by those early Catholics and their devoted priests and bishops.
Australian Catholic
Time Line
and Notes
<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
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<tbody>
<tr>
<td>1787</td>
<td>Fr. Thomas Walsh applied to come with the First Fleet.</td>
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<td>1788</td>
<td>The First Fleet sailed.</td>
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<td>1806</td>
<td>Michael Dwyer sent to Australia.</td>
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<td>1808</td>
<td>1811 Catholics denied.</td>
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<td>1809</td>
<td>Nov 1808: Ft Dixon pardoned, returned to Ireland.</td>
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<td>1810</td>
<td>1810: Lt. James Macpherson went to Ireland.</td>
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<td>1823</td>
<td>Gov. Macquarie laid foundation stone of St. Mary's Cathedral in 1821.</td>
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<td>1829</td>
<td>Nov 21st 1829: Judge Roger Therry, first Catholic official arrived.</td>
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<td>1830</td>
<td>24th Jan: 1st Catholic Services at St. Joseph's Church.</td>
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CATHOLIC TIME-LINE

1796

11th Jan 1800
Fr. James Harold arrived in Sydney as a convict on the "Mercer".

1802

1st Catholic marriage May 5th 1803
1st Mass May 15th 1803

1799

18th Feb 1800
Fr. James Dixon another prisoner arrived on the "Friendship".

1814

Official services of priests till 1820.

1817

Aug 3rd 1817
Fr. O'Flynn arrived

1818

1819

Nov 19th 1819
French ship "L'Uranie" arrived in Sydney.

Later wrecked in Falkland Islands.

1832

June 13th 1832
Fr. J. M. Ennroe & Attorney-General Plunkett arrived.

1835

Feb 15th 1833
Fr. Ullathorne, O.S.B. arrived.

1838

Mar 1821 Fr. Conolly went to Tasmania.

See Volume 2 for continuation.