

(The Golding Centre is situated within the Faculty of Theology and Philosophy of the Australian Catholic University and is named to honour Annie and Belle Golding and their married sister Kate Dwyer, women of the late 19th and early 20th centuries, whose activism was underpinned by wide reading and in-depth research. Writing and public speaking were integral to their efforts to promote political and social reform. All three women were committed Catholics.]

Editorial

Ongoing positive developments!

The most important development concerning the Golding Centre is that sufficient funds were available in the Centre's Investment Fund with the University's support to provide for the appointment of a Postdoctoral Research Fellow to take forward the mission of the Centre in promoting women's history, theology and spirituality. It is always helpful to remind ourselves and others why this is imperative: History is continually being drawn upon to inform social and political policies as well as theologies and spiritualities. Alas, mainstream history which is being drawn upon is mainly men's history and hence inadequate with the consequence that our social and political policies as well as our theologies are inadequate.

It is imperative that women work systematically to redress this situation and it needs to be done at the tertiary level. Traditionally men have been the scholars who determine the material which is passed on through school text books. Traditionally men have been the researchers and women the teachers, not having had the opportunity to do the research to balance the men's account of and interpretation of our shared human story.

It is to ACU's credit that, through its Associate Vice Chancellor, Professor Wayne McKenna, it has supported and promoted the Golding Centre's request for a postdoctoral fellow to promote the ongoing development of the Centre within the Institute for Religion and Critical Inquiry within the Faculty of Theology and Philosophy. It is instructive to remember that the first contribution to the Fund was made by the Australian Franciscans in 2003 when they donated \$10,000 to celebrate the 800th anniversary of the death of St Clare. In their covering letter they stated that they considered that the promoting of women's history, theology and spirituality was a pressing need in this stage of the Church's history

There followed modest and generous donations from religious congregations and lay women. Then co-founder of the Golding Centre and active supporter of numerous women and men in their doctoral and non-doctoral historical pursuits across Australia, Dr Rosa MacGinley pbvm, OAM, donated a significant amount from a bequest she had received from her brother. This increased the Investment Fund to the stage where the interest received was significant.

The advertisement for the position, which only ran for three weeks, resulted in nine applications. As this Newsletter is going to press interviews have not yet been held. The

appointment is for three years. The challenge now is to secure endowment for the for the Golding Centre for Women's History, Theology and Spirituality.

Proposed Major Research Project

There will be three separate concurrent but interrelated research projects undertaken with the central focus being on the relationship between men and women in general but particularly within the Australian Catholic Church. This will begin with an in-depth case study of the committed Catholic and high-profile social and political reformers Anne and Belle Golding and their married sister, Kate Dwyer, focussing especially on their relationship with religion, men, politics and institutional religion.

Along with this there will be undertaken an in-depth study of the Australian Bishop's official report of their research project on the participation of women in the Australian Catholic Church published in 1999 as *Woman and Man , One in Christ Jesus*. Both of these studies will be informed by a knowledge of Church, Australian and feminist histories as well as the work of Edith Stein, especially her work in the field of the psychologies of men and women and particularly her in-depth study of empathy, which is currently underway by an ACU doctoral student supporter of the Golding Centre.

These connecting in-depth studies will then be drawn upon to address current problems concerning leadership in the Australian Catholic Church in particular and in the wider community in general, focussing especially on the endemic problem of domestic violence.

Impending Retirement of Dr Rosa MacGinley pbvm OAM

While Rosa will remain forever as the co-founder of the Golding Centre and the one who provided a vital strategic gift to promote its ongoing life-giving existence, she is stepping back from hands-on involvement and is not renewing her Honorary Fellow status at ACU. Of course she will be there as a Life Friend to be consulted and give her opinion.

Rosa was a founding member of the Institute of Religious Studies (IRS) with Dr Carmel Leavey op in 1980. From 1992 to 1996 IRS organised biennial conferences and issued a biannual newsletter to a membership of approximately 80 consisting of academics, archivists and fellow travellers. By 1998 IRS was regrettably folding up owing to the impending retirement of Dr Leavey. Providentially, however, the establishment of a research centre focused on women's history, theology and spirituality became a possibility as a result of the Australian Bishop's inauguration in 1996 of a research project on the Participation of Women in the Catholic Church in Australia. When this possibility became a reality in late 2000 the eighty associates of IRS became the founding members of the Friends of the Golding Centre.

Rosa would have one of the earlier women religious to undertake doctoral studies in Australia and since then, apart from publishing many high quality histories of religious congregations, she has generously shared her expertise with both and men and women across the continent! We can never thank you sufficiently Rosa!

Catherine Fitzpatrick and the Choir of St Mary's

Cathedral Sydney

[Dr Kit Smith is a musician who has had a life-time history of working with Church choirs. Being passionate about the importance of singing in the liturgical life of the Church, Kit connects with considerable empathy back across the decades with musician Catherine Fitzpatrick, who served the Australian Catholic Church before it even had an officially appointed pastor.]

The Choir of St Mary's Cathedral Sydney is the oldest musical organization in Australia,¹ pre-dating the Cathedral itself, and it was founded by a woman, Catherine Fitzpatrick. The Choir is, therefore, a vital link with the earliest days of Catholicism in Australia, going back to the time when there were no priests available, and the Catholic faith was nurtured and passed on by mothers and fathers in their families.²

Catherine Milling was born in Ireland in 1785. She was a well-educated young woman and a fine musician, and became a Catholic school teacher in Dublin. She married Bernard Fitzpatrick, a postman who was found guilty of embezzlement in 1809, imprisoned and sentenced to death. Five days before the execution date, the sentence was commuted to transportation to New South Wales for life,³ and in the winter of 1811, Bernard was on board the *Providence* when she dropped anchor at Sydney. Also travelling on board her, as free passengers, were Bernard's wife Catherine, and their two little sons, John (b.1808) and Columbus (b.1810). The ordeal of the mother who had endured so much in order to stay close to her husband can only be imagined.

The family lived first at Sackville Reach, near Windsor, where Ambrose was born in 1814. The even tenor of Hawkesbury life, apart from the floods, was disturbed only by occasional trouble with the natives. Nevertheless, a combination of floods and country life in general apparently convinced Mrs Fitzpatrick that the Windsor district was not for her. She went to Parramatta for the birth of her last child, Michael, in December 1816, and when Hannibal Macarthur tried to force Bernard to send his boys to the Protestant Sunday School, Catherine defiantly removed herself and the children to Sydney.⁴ In 1865 Columbus Fitzpatrick wrote of his mother:

¹ The only institution which could have established a choir earlier is St Philip's Church but organised music was not introduced there until a later date. See Peter Meyer, *Organs and Organists of the Churches in the Parish of St Philip, Church Hill, Sydney* (Sydney: D.S. Ford, 1966).

² Edmund Campion, "A Tradition in Voice: Catherine Fitzpatrick," in *Great Australian Catholics* (Richmond, Vic: Aurora Books, 1997), 14.

³ Errol Lea-Scarlett, "The Fitzpatrick Family," *Journal of the Australian Catholic Historical Society* 2/1 (1966), 46.

⁴ *Ibid.*, 47.

My mother had been reared a strict Catholic in times of persecution in Ireland, and had imbibed all the prejudices of that time against Government schools. She therefore determined . . . to keep her children from schools where their faith might be tampered with, and as there were none but Protestant schools in those days, she was under the necessity of keeping us at home and teaching us herself. As religion was, in her opinion, of paramount importance, she taught us not only the catechism and church services, but also how to sing our hymns and vespers.⁵

Bernard was pardoned in 1818, and moved to Sydney where he became a member of the police force, and was later appointed a Crier and Court Bailiff at the Court of Requests in 1829.⁶ However, it seems that he did not resume residence with Catherine and the boys when he came to Sydney, and there is no record of further contact between Bernard and his family. In fact it would appear that Bernard had become of little account to them, and the education and welfare of the boys were now in the capable hands of Catherine. As a qualified school teacher she was able to educate her own family as well as operating a small school in the city.⁷ In those early years of New South Wales this was not an easy task for a mother who objected to non-Catholic schools. In addition, Catherine shared in the concern of a small Catholic community deprived of the presence of a priest. However, she was closely associated with the group of people who sheltered Father Jeremiah O’Flynn during his brief ministry in 1818, and was confident that the time would come when priests would be able to minister freely in New South Wales. In that expectation, therefore, she began to work with a gentleman named McGuire to train a choir to sing at Mass and Vespers in readiness for the time when a priest would be officially appointed to the colony.⁸

On 3 May 1820 Fathers Philip Conolly and John Joseph Therry arrived at Sydney on board the *Janus*. For a short time they celebrated Mass in the *Harp Without the Crown*, a hotel situated in Pitt Street, between Market and King Streets. Here, on 15 June 1820, a meeting chaired by Father Conolly discussed the building of a Catholic Chapel.⁹ Mr Maguire’s collaboration with Catherine had ceased by the time of the arrival of the first priests but the Choir continued. Although the few scant details of Father Therry’s first Mass in Sydney make no mention of music, there can be no doubt that the Choir performed on that occasion, particularly in view of what Columbus Fitzpatrick later recalled about the priest: “No man on earth loved music more than Father Therry did. He could not celebrate Mass in comfort without singing . . . when [he] came to the colony he was surprised and delighted to find a couple of boys able to serve at Mass, and a few good people who could sing the church

⁵ C. Fitzpatrick, “Reminiscences of Catholicism in the Early Days of the Colony” (To the Editor of *The Goulburn Argus*), *The Freemans Journal* (25 November 1865), 741.

⁶ G.M. Cashman, “A Catholic Who’s Who: From 1788 to Polding,” *Journal of the Australian Catholic Historical Society*, 6/1 (1977), 31.

⁷ Ibid.

⁸ Errol Lea-Scarlett, “Music, Choir and Organ,” in *St Mary’s Cathedral Sydney 1821-1971*, ed. P O’Farrell (Surry Hills: Devonshire Press, 1971), 157.

⁹ R.W. Harden, “Old St Mary’s 1821-1865,” in *St Mary’s Cathedral Sydney 1821-1971*, ed. P. O’Farrell (Surry Hills: Devonshire Press, 1971), 1.

services.”¹⁰ When the foundation stone of the cathedral was laid eighteen months later the Choir performed under Mrs Fitzpatrick’s direction. Her eldest son, John, was among the singers on that day and her other three sons, Columbus, Ambrose and Michael, were all later associated with the Choir.¹¹

The building of Old St Mary’s took many years, and until the church was roofed and furnished Mass was celebrated in the Elizabeth Street Courthouse, and later in St Joseph’s Chapel, a small building close to the rising church. In 1825 Catherine was able to find assistance and instrumental support from members of two regiments with Catholic bandmasters stationed in Sydney. Those bandmasters, Cavanagh and Richenberg, took turns at directing the music at Sunday Mass, and Richenberg was able to train the Choir also to sing with band accompaniment. These were military bands, not brass bands,¹² but the volume of sound which they created in conjunction with the Choir was enough to disturb any ecumenical good-will which may have been lurking in early Sydney, for it is recorded that the sounds used to penetrate the walls of nearby St James’ Church, much to the dismay of the organist and choir there. The Anglican clergy tried to abate the nuisance by reminding the bandsmen that they were allowed extra daily pay for playing in the Established Church, but not one performer was willing to go to St James’ even for money.¹³ Columbus Fitzpatrick later wrote, “ I well remember how poor Pearson the organist of St James’ used to look after having his Choir disturbed by one of our choruses, perhaps of a Christmas Day when our Gloria would be given with all the strength of our choir. Rich and poor, government officials and independent Protestants all came to hear the singing at the Catholic Chapel.”¹⁴

After the departure of the bands Catherine resumed direction of the Choir, acquiring during that time a distinction additional to that of being the only woman ever appointed to the charge of the Choir – she became the only Choir Director ever to be chased out during Mass by a priest. A dispute had occurred between Father Therry and his colleague, Father Daniel Power, and in this Catherine became involved on Father Therry’s side. That led to the event one Sunday in April 1829 when Father Power, having arrived during Father Therry’s Mass, went up into the gallery where Catherine and two of her sons were singing in the Choir. An argument took place and the priest finally turned the three Fitzpatricks out.¹⁵ This does not seem to have deterred Catherine in any way, and she continued to conduct the Choir until the early 1830s.¹⁶ Her Choir had sung at the laying of the foundation stone of St Mary’s Cathedral by Governor Macquarie in 1821, and became the Cathedral Choir, under

¹⁰ Fitzpatrick, “Reminiscences of Catholicism,” 741. The liturgical work of Catherine Fitzpatrick’s Choir thus began well before the laying of the foundation stone of Old St Mary’s.

¹¹ Lea-Scarlett, “Music, Choir and Organ,” 157.

¹² They included five or six clarionets, two bassoons, two French horns, two flutes, a violincello and a first and tenor violin.

¹³ Lea-Scarlett, “The Cathedral Choir – Historical Notes 1820-1970,” *Hosanna* (June 1971), 8.

¹⁴ C. Fitzpatrick, “Catholic Religious and Social Life in the Macquarie Era,” *Journal of the Australian Catholic Historical Society*, 2/1 (1966), 27.

¹⁵ J. Waldersee, “Father Daniel Power”, *Journal of the Australian Catholic Historical Society*, 2/2 (1967), 37.

¹⁶ Her successor was J. De C. Cavendish, musical director of the Theatre Royal, who also became the first organist of St Mary’s in June 1834.

Catherine's direction, when that building came into regular use in 1833. So they were ready for the arrival of the first bishop, John Bede Polding osb, in 1835.¹⁷

Unfortunately, the original music library of the Cathedral was destroyed in the fire of 1865, and there is no first hand evidence of what was performed during the 1820s and the 1830s, apart from a reference to 'Mozart's Mass.' This occurred on the occasion of the High Mass at which the new Bishop was solemnly installed in St Mary's in 1835. Without denying that Polding had a natural flair for good liturgical practice and was ardently devoted to music, it must be asserted that he was fortunate, as a missionary bishop, to find when he arrived in Sydney a commodious church and a very professional Choir.¹⁸ So it was that he was able to mark the formal assumption of his office with a High Mass, using a setting by Mozart – an occasion which, in the words of Columbus Fitzpatrick, "quite astonished the Bishop . . . [who] did not expect to hear Mozart's Mass sung in Botany Bay, and well sung, too."¹⁹ The identities of most of the early choristers have not been established, but of two at least we have positive knowledge. One was Mrs Mary Curtis, mother of a very famous Catholic family, who had joined in 1828 at the age of seventeen. Another member of the Choir was Charley Kelly who possessed a rare voice – that of a male alto – and was also the only paid singer in the Choir.²⁰

Catherine Fitzpatrick died in 1861, leaving not only a vital and enduring legacy in church music, but a family firmly committed to their Catholic faith and to the welfare of their country. A modern worshipper at St Mary's Cathedral will hear religious music, not as a concert piece, but as part of a living liturgy.²¹ In praying with the Cathedral Choir, the worshipper makes contact with a choral tradition now more than 196 years old, linking today's Catholic to the extraordinary work of a courageous and remarkable woman - Mrs Catherine Fitzpatrick.

Conference Notice

The Tenth Triennial Conference of the History of Women Religious (HWR) Santa Clara University, Santa Clara, California, June 26-29, 2016.

The Programme Committee invites proposals for papers that address the conference theme: ***Whither Women Religious: Analysing the Past, Studying the Present, Imagining the Future*** from academics and independent scholars drawn from fields of but not limited to history, sociology, literature, anthropology, theology, gender studies, visual and creative arts, material culture, religious studies and communication. Papers should explore questions related to the history of women religious or should analyse how studies from the past inform current debates and the planning of future endeavours. **Contact:** hwr2016@chwr.org

Golding 2015 Colloquia – Saturday, 18 April. See enclosed flier.

¹⁷ Campion, "A Tradition in Voice," 15.

¹⁸ Lea-Scarlett, "St Mary's Liturgy under Polding," *Tjurunga: An Australasian Benedictine Review*, (1978/15), 105.

¹⁹ Fitzpatrick, "Catholic Religious and Social Life," 25.

²⁰ Ibid.

²¹ Campion, "A Tradition in Voice," 16.

BOOK REVIEW

Susan Migden Socolow. *The women of colonial Latin America* (New York: Cambridge University, 2000, 2002, 2004, 2005).

Socolow's comprehensive research study on Spanish and Portuguese women in mission in the colonial context of Latin America from the 16th to the 18th century offers a refreshing contrast to the general concentration of male accounts of mission in regard to foreign cultures. This interesting and detailed work makes a substantial contribution to modern scholarship depicting religious women's social and public roles in ways rarely recognised in previous mission history. It provides an historic scenario linked with the major period of religious initiatives of Catholic women in France which directly impacted global Catholic mission expansion in the nineteenth century.

The study investigates the transplanting of the existing gender patterns in the originating patriarchal social organisations of the Iberian Peninsula. When the Crown and the Church of Spain and Portugal sought to establish Catholic settlements in the "New World" of the Americas, enclosed convents for dedicated female religious of the elite class according to the European monastic pattern formed an integral part of their vision for society. Nuns exercised leadership and responsibility in the convents which were self-governing institutions administered by an abbess or central religious leader. To these talents were added expertise in real estate and banking matters to their roles in normal convent administration.

From the beginning of the sixteenth century, and within a remarkably short time, convent establishments were set up by the aristocracy in the larger Spanish settlements. These were within twenty or thirty years of the original foundations. The first convent in Mexico City, Neustria Senora de la Concepcion, was founded in 1540 within nineteen years, and the first one in Lima within twenty-six years, of the conquest. In Mexico alone almost forty convents were founded in the 1600s. Under Portuguese rule, Brazil, with its initial scarcity of female settlers who were needed as wives, tolerated inter-racial marriages and alliances, and convents were not sanctioned until the late 1600s. Women wishing to enter religious life returned to Portugal to do so.

As in Europe, the nuns of the colonial aristocracy sheltered women in need and received young girls, including orphans, for education. In the centuries before the Enlightenment when there was little appreciation of female intelligence, ability or competence, these convents developed as female educational institutions contributing to female education, eventually including Indian women. In time Latin American women themselves founded convents and by the eighteenth century a multiplicity of the traditional enclosed female orders of European women could be found.

Besides these women in recognised solemn vow convents with their outreach in female education, there were others whose religious dedication was directed more specifically towards social concerns in versatile and flexible ways. These lay women (beatas), as in Europe, were usually unmarried women or older widows searching for religious expression outside of religious life and were often of more modest social standing than the nuns in the recognised religious orders. Among these groups were some in simple vows, living alone or in community, caring for orphans, visiting the sick and providing schools for poor girls. This category of uncloistered women focussing on immediate social concerns also included tertiaries of recognised religious orders. For example, St. Rosa of Lima in Peru, born of Spanish colonist parents and the first canonised saint of the Americas, was a member of the Third Order of Dominicans..

An analysis of gender in the dominant patriarchal colonial cultures is used in this publication to explore the various roles of women in regard to class and the complexities of race and ethnicity, including those resulting from intermarriage within the mix of strong indigenous cultures. This coverage also addresses questions of contesting gender roles during historic periods of change. In summary this book Socolow unpacks significant cultural influences on women and explains their roles as agents of social and religious change. It is an essential resource for scholars of colonial religious history.

Teresa A Flaherty, PhD ACU.

[Congratulations to Teresa Flaherty the Golding Centre's fifth doctoral graduate, her thesis being: "The history of the Sisters of Mercy in Papua New Guinea (1856-2006): Within the tradition of women called to Gospel discipleship and Christian mission."]

Conference Notice

Australian Historical Association Conference, "Foundational Histories", 6-10 July, University of Sydney.

The organisers challenge: "History abounds with metaphors of foundation: the foundations of knowledge or the discipline, as well as the foundational narratives of nations. These metaphorical foundations do not stand on solid rock, they can be unsettled, shifted and shaken. The AHA will do some gentle shacking in 2015, a year when, many Australians will celebrate the centenary of 'the birth of a nation' at Anzac Cove.

Suggested themes are wide ranging: # Traditions, myths and foundation stories;# War and other catastrophes # 100 years of Gallipoli: what are we celebrating? # Colonisation: foundation and disaster # The natural foundations of human history # Disciplinary foundations: does history have a core? # Teaching history: Is there a foundational history?

For more information see the Australian Historical Association website. [Contact: aha@anu.edu.au]

Letter from London

Autumn 2014

Welcome to Caroline Bowden our new correspondent from London!

Carmen now has a permanent position at Birkbeck University of London: an important step in developing new research projects and other initiatives as well as teaching students at every level. Her commitments are such that she is stepping back from direct involvement in the organization of HWRBI [History of Women's History, Britain and Ireland]. And we all wish her much enjoyment and success in her new roles. For the moment I am taking up some of the slack and just waiting for the right moment to step back and into a more recognizably retirement mode. Carmen has written in recent letters about approaching a new phase – we are still working out what it will look like!

Our website is in the process of reconstruction: Kimm Curran at the University of Glasgow is in the process of transforming it using WordPress software. It will make the process of updating and expanding it more straightforward. As with all digital projects the execution is more complex than it seemed originally so bear with us while it all happens.

At the same time Kimm organized a very successful conference in Glasgow at the end of August when the theme was “Nuns’ Literacies”. It was particularly pleasing to see a host of new faces, PhD students and predominantly medievalists: several of whom heard about us on Twitter and Facebook. I finally realized that I need to seek help on how to use these new media - never too late! Besides excellent academic sessions, the sun shone, the museums in the immediate vicinity gave much pleasure and first timers to Glasgow were duly impressed. It was interesting being in Glasgow at a politically significant moment just before the referendum.

Other happenings relating to members over the Summer include: Carmen's book *Contested Identities: Catholic women religious in nineteenth-century England and Wales* (Manchester University Press) appeared in paperback in April. Alana Harris' *Faith in the Family: A Lived Religious History of English Catholicism, 1945-1982*, (Manchester University Press, 2014) was launched at the Catholic Record Society Conference in Cambridge in July. Victoria Van Hyning gained her PhD from the University of Sheffield with a thesis entitled *Cloistered Voices: English Nuns in Exile, 1550-1800*. Her research focused on the Augustinian Canonesses at Bruges and Louvain.

A major step forward is a very significant new project now under way in Ireland which includes research on women religious together with coverage of lay women. The following

good news had been received:

Marie-Louise Coolahan has been awarded a European Research Council Consolidator Grant (Principal Investigator) for her project, RECIRC: The Reception and Circulation of Early Modern Women's Writing, 1550-1700. ... It will focus specifically on international correspondence networks, transnational religious orders, and the manuscript miscellany as a mode of textual transmission.

Dr Emilie Murphy who recently gained her PhD at the University of York was appointed as a Post Doctoral Fellow to work on the manuscripts of women religious within this project.

Earlier in October, the "Who Were the Nuns?" website was awarded the 2013 prize for Best Digital Scholarship, New Media, and Art in gender and women's studies from the Society for the Study of Early Modern Women (SSEMW). It was noted as a "collaborative venture which makes archival material available to scholarly communities". A colleague collected it in New Orleans just last Saturday on our behalf.

For the future: H-WRBI members Kathleen Sprows Cumming (Cushwa Center), Alana Harris (Oxford) and Carmen Mangion (Birkbeck) are holding (thanks to generous funding from Global Collaboration Initiative at the University of Notre Dame) an international conference in May 2015 in London entitled 'The Nun in the World: A Transnational Study of Catholic Sisters and the Second Vatican Council'. The conference programme will be out shortly and will be posted to the list and other places

Caroline Bowden [Queen Mary College, London]

Conferences

University of Taru, Estonia, 26-29 May, 2015: Old Religion and New Spirituality: continuity and changes in the background of secularisation

This might be an Estonian initiative but it is relevant to Australia. Noted aspects are:
#historical processes of secularisation, its specific features in different countries;
#combination of religion and nationalism; #changes in the traditional religious groups and churches in 21st century; # atheism and non-religion, their organised and individual manifestations; # new spirituality; # "new Age" and individual religiousness, mixed forms of organised and individual religion. Invited speakers come from St Mary's University, Twickenham as well as universities of Kent, Rotterdam (Erasmus) and Munster.

University of Queensland, 14-18 July, 2015. Australian and New Zealand Association of Medieval and Early Modern Studies 10th Biennial Conference

This is an open-themed conference in order to encourage the widest range of participation in the academic disciplines of medieval and early modern studies. Organisers welcome individual papers and full panels on themes from across the period 600 to 1800 that includes but is not limited to the disciplines of history, literary studies, music, art history, intellectual history, theology and religious studies, the history of emotions, political and constitutional

history, medicine, maritime studies, gender studies, law ...

Contact: anzamems2015@uq.edu.au

[This Newsletter is produced by the Golding Centre for Women's History, Theology and Spirituality.

Please address all correspondence to the editor, Dr Sophie McGrath rsm. Email:

sophie.mcgrath@acu.edu.au.]