

*St Bede's
Church
Appin*

M. Holmes 1997

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INTRODUCTION

This book comes as a result of research for my studies in Local and Applied History in 1995. This was mainly an exercise to describe a church, but I feel that these stories and history I have found are also the Church. It may be used as part of a history of Appin or for family histories that contain some of this heritage. On my visits to St. Bede's, I have often met others also drawn there and discussed with them their research.

M. Holmes

PREFACE

It is recorded in the Sydney Herald of 18 December 1837, that 'The Foundation of the Roman Catholic Chapel was laid at Appin last week by Bishop Polding.' No date was given. Father John Joseph Therry, the first officially appointed Catholic Chaplain to the colony, thus began in that same year, the construction of the Appin Catholic Church. Since its final completion in 1841 it has had a long and checkered history.

One of its proudest claims is to be the oldest Catholic Church on the mainland in continuous and exclusive use as a church. On 27 February 1978 the National Trust classified the church and adjacent cemetery as 'one of the finest Regency Gothic churches to have been built by the Roman Catholic Church in Australia. The interior is remarkable for its intactness.'

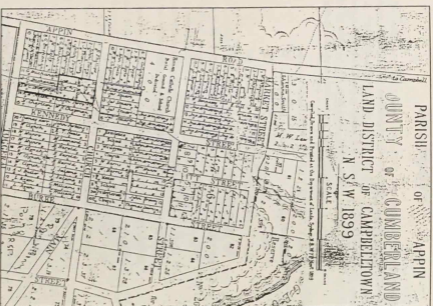
It is with great pleasure therefore, that I welcome this booklet as a further addition to the recording of the history of St. Bede's - a history rich in tradition, not only of the physical building itself, but also and most importantly, of the faith and commitment of its Pastors and people, both past and present.

May this booklet be not only a source of information, but of inspiration, especially for those who come after us.

Father Christopher G. Sarkis
PARISH PRIEST

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This Parish map of Appin shows the location of the Roman Catholic Church, Burial Ground and School. It also shows that the grant for these purposes was four acres in size and bounded on the North by King Street and on the West by Appin Road or Main Street as it was often known.

ST BEDE'S CHURCH

St Bede's Church is a Roman Catholic Church in the small town of Appin 14 km south of Campbelltown. The church is the oldest Roman Catholic church on the Australian mainland that has been used continuously.¹ Governor Lachlan Macquarie named Appin in 1811. Its name commemorates a small coastal village in Argyllshire, Scotland, the birthplace of Macquarie's wife, Elizabeth. William Broughton who received the first grant of land in 1911, named his property Lachlan Vale to honour Governor Macquarie. Andrew Hume who arrived in Australia as an instructor in agriculture, was another to receive an early grant, as were Andrew Hume, John Oakley and William Sutton.²



MAP SHOWING LOCATION OF APPIN
- M. HOLMES 1987

In these early years Appin was a farming area. As the land to the south was opened up, the road south from Liverpool was constructed. During the 1820s the majority of those who lived in Appin were emancipists many of whom were Irish. In these early years cattle and sheep were being raised in the Appin District. Some farmers grew wheat, barley, corn and vegetables. Later rust prevented the growing of wheat and farmers turned to growing oats for hay and also turned to dairy farming.

The plan for the township of Appin was approved by the Governor in June 1834.¹ Soon after this the movement towards the establishment of churches in the town was begun for both the Roman Catholic and the Anglican communities. Both churches have similarities. They are small, built in similar external shape, constructed of dressed sandstone and both continue to be architectural landmarks today. Later there was also a Congregational Church built but it no longer remains.

In 1848 it is recorded that Appin had 25 houses and 125 inhabitants, but the population began to fall off by the 1870s when only 123 names are listed in the Post Office directory for the whole Appin district.²

EARLY HISTORY OF ST BEDE'S

Prior to the building of St Bede's Church Father John Bede Sumner was appointed to Appin Parish as its parish priest in 1835, though he was not ordained until 1836. He lived in Campbelltown at the presbytery with Father Goodall. However mass was celebrated at Appin on Gordon's Farm and a Roman Catholic school opened in Appin in 1836 with Michael O'Rourke in charge. In 1838 mass was being celebrated in a cottage built for this purpose by the District Constable.³

It was Father Therry who made the decision to build a church at Appin and by 1837 he had collected more than £150 in donations for this purpose. On 4 February, 1837 an agreement was signed by James Cotter to carry out the building of the church. The rate of payment was to be five shillings per perch. This included one shilling and sixpence for quarrying the stone and three shillings and sixpence for laying the stone.⁴

Bishop Polding laid the foundation stone and dedicated the church in December of the same year. The building was referred to by Polding in a letter dated November 16, 1837:

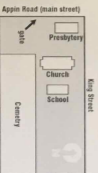
I have not received the particulars respecting the Church to be built at Appin, or the list of subscribers, or the names of the Trustees recommended by you to me, which would enable me to make application to the Government. The

Ground plans I was to have today. I fear it will be too late for this day's post. As soon as this is forwarded, the men can commence operations, and lay the Foundations to a certain extent. The weather, to the great joy of the country, will continue unfavourable to travelling. I think, therefore, considering the circumstances, it will be preferable to defer the ceremony of laying the Foundation Stone, till the Tuesday in the week following the next. If the arrangements suit your convenience, be so good as to give notice of the postponement to the people.⁵

The church was first dedicated to the Immaculate Conception by Father Therry, but the name was later changed, most likely by Bishop Polding, to St Bede's.⁶ It is not certain why the name was changed. However, when Father Therry was sent to Tasmania soon after work on the building was begun, Bishop Polding took charge and changed some of the plans for the church that Father Therry had drawn up. The most likely reason for the name change is that Bishop Polding wanted to dedicate it to St. Bede, the founder of the Benedictine Order to which he belonged. Father Sumner was also of this order and both he and the Bishop included the name Bede, in their names - John Bede Sumner and John Bede Polding.

The main structure of the church was completed by 1841. However the church was not officially opened until 8 October, 1843 as Bishop Polding had been overseas.⁷

The land on which the Church, presbytery, school and cemetery were built is most likely the four acre grant promised by the government

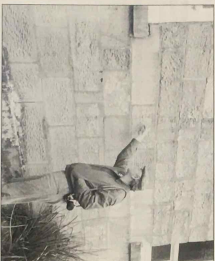


SKETCH SHOWING LOCATION OF PRESBYTERY, SCHOOL, CHURCH AND CEMETERY - M. HOLMES 1995

At the end of 1843 Dean John Grant was transferred from Darlinghurst Gaol where he was chaplain, to be the Parish Priest of St Bedes. In 1845 the presbytery was built on the church land to the west of the church on the corner of Main Road and King Street. Until this time both Father Sumner and Father Grant lived at the Campbelltown presbytery during their respective terms.

MATERIALS

St Bedes Church is built of fine sandstone which is believed to have been quarried locally near where the Bulli Road crosses Kings Falls. A close study of the construction of this stonework indicates that it was laid in two stages by different tradesmen. The second stage commences with the window level, the blocks of sandstone in the first stage were edged and much smoother in finish than the second stage which are much rougher and generally smaller in size.



SHOWING THE DIFFERENCE IN THE TWO LOTS OF STONE LAYING

- M. HOLMES 1995.

The roof of the church is now of slate while that of the tower is corrugated iron. From an earlier photograph we are able to tell that the roof was originally of shingles for both. It is not known when it was changed to slate but this most likely occurred early this century. However this earlier photograph also shows that there was a wooden bellry tower with a cross above the present tower. Observe that relatively little has changed with the exception of the window panes and the removal of the wooden tower.



LEFT: ST BEDES
AS IT IS TODAY
-M. HOLMES 1995.

RIGHT: ST BEDES IN
EARLIER TIMES WITH
THE WOODEN TOWER.
C. 1920
- FROM TOM SWANN
COLLECTION,
CAMPBELLTOWN &
AIRDS HISTORICAL
SOCIETY



The internal stone walls are plaster rendered and painted white. The interior roof timber is of cedar whilst the timber floor is of blackbutt. The floor timbers are very hard. In recent years when an effort was made to sand the floors they proved too hard for the sanding machinery which just ran along the top and could make no impression on the blackbutt.¹¹ The window sills also of timber are now painted brown. The windows are all of a tubby semi-transparent glass with the exception of the circular window in the tower. The skirting board is also painted brown. The timber of the pews and kneelers has been stained. It is probable that the timber for this furniture, the window sills and the architraves is of Baltic pine for much of this was used around this time.

Builders

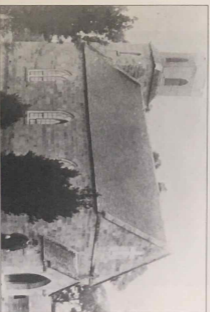
William Murphy was the mason for the first stage of the building. He signed a workman's receipt for £13 on account of Appin Chapel dated November 1, 1837.¹² He was apparently paid off some time after Therry left the area. In 1842 he signed a retrospect receipt that he had received £99/13/- from Therry. A Hugh Murphy was later employed by Polding but in view of the difference in work it is felt they were not the same person though both signed with a cross.

William Murphy built the first stage up to the sill level. Above this the courses are reduced in height and rougher in texture. This new stage marks the work by masons Michael O'Shea, Hugh Murphy, Daniel Connors and William O'Brien who were employed by Polding on a piece-work system.¹³ They were hired in 1840.

The roofer and glazier was Thomas Slater who was paid £229/3/- on August 15, 1842. On March 11, 1843, Edwaid Whittle was paid £77/10/- for flooring, skirting, sanctuary floor and platform, Sanctuary railing. Another carpenter, Robert Leslie, was paid £22/10/- for unspecified work. These payments were made by Fr. Goold, the parish priest in Campbelltown.¹⁴

STYLE

St Bede's, Appin, has been described as *the perfect extant example of Regency Gothic detailing*.¹⁵ This is another example of the architecture of churches planned by Father John Joseph Therry. Therry liked the Latin cross plan with an *'apsidal east'* end and in the churches he designed he also included more windows than was usual. That he used these is put down to his Irish background as it was considered that Irish churches were behind the times compared with English churches. It is thought that he may have been influenced by a church in his native town that was being Gothicised at the time he left Ireland in 1920.¹⁶ The following photograph is an early one taken while the wooden bellry was still on the tower.



AN EARLY VIEW OF ST BEDES C. 1866
- ST. JOHNS CAMPBELLTOWN

The pointed arches on the doors and windows, the burge bouted gables and the crenellations on the bellry shown in the photograph, are features of Gothic architecture - a term that has been used when referring to the pre-Victorian phase of the Nineteenth century Gothic Revival.¹⁷

The following photograph shows the church as it is today. The tower now has a low pyramidal spire where formerly on top of the tower there was a wooden stage with a crenellated top and large bellry windows. In the bell tower there is also one circular stained glass window. On the outside it has a grill over it for protection. This stained glass window was only added about fifteen years ago during the time Father Tom Whitty was parish priest. The window is not new but in keeping with the style of the church. Formerly it was of a bubbly type of glass like the rest of the windows.



ST GERES AS IT IS TODAY. NOTE THE CIRCULAR STAINED GLASS WINDOW AND THE CROSS HOLLOWED INTO THE STONE.

- M. HOLMES 1996

The tower itself is the square Norman structure but the roof is in keeping with Romanesque architecture. However the wooden structure of the bellry tower was quite out of keeping with the rest of the building.

These changes to the tower are the only structural changes that have been made to the church, and those were made because of cracks in the tower. The bell is still housed in the tower and is still in use. It is a beautiful Dublin made bell and the rope is in the base of the tower behind the altar screen. The crack in the tower may have resulted from the mining subsidence as much of Appin has been affected by the coal mining there.



THIS VIEW OF THE TOWER SHOWS THE CRACK THAT HAS DEVELOPED AND THE SLIGHT LEAN IT NOW HAS.

- M. HOLMES 1996.

The tower in this church is unusual in that it holds the sacristy in the eastern end of the church. The sacristy is in the base of the tower behind the altar screen that shields the altar. One is able to enter the sacristy by using the side steps into the tower or by passing through the curtain of the altar screen.

There are two buttress footings at the ends of the south side and four between these that do not come between the windows as one would expect. One is actually under a window. This indicates that the original plan was changed after construction had begun and that the church was originally designed to have buttresses. Among the Thierry papers a loose piece of paper with a plan of a church was found. By comparing this plan with the extant building it would appear to be the original plan for St. Bebes.¹⁸ However the original length of 60 feet has been compressed to 50 feet.

This plan is typical of those of Thierry. He had designed the church with five windows on each side of the building with two windows at the west end and an east tower. (Note that though references were made to the east tower and the west porch in actual fact when checked with a compass for direction, these are closer to North and South and not East and West.) The five windows were later reduced to three on each side. There are two smaller pointed windows in the tower that are fitted with louvers and another window in the lower part of the tower on the North side. In the porch are two small windows.



THE PLAN FOUND AMONG FR. J. J. THIERRY'S PAPERS.



The changes to windows and buttresses occurred when Father Thierry was transferred to Tasmania soon after construction had begun on the building. The Colonial Architect, Mortimer Lewis, inspected the building when it was almost two metres high. However he condemned the work as being slovenly and unsubstantial and it was almost entirely rebuilt. The footings for the

south-side buttresses still exist. With the rebuilding Bishop Polding changed the windows and buttresses on the plans and he also added a west porch.¹⁹ Above the main entrance, a stone is set into the stone of the porch gable inscribed

J. P. EPLUS
A. D. 1841

This would appear to indicate that the building was completed during 1841. J. P. refers to John Polding and EPLUS to his position as Bishop (fisherman). This inscription also tells us that Polding had not been made Archbishop at this time.



THIS VIEW SHOWS THE INSCRIPTION ABOVE THE ENTRANCE IN THE PORCH GABLE
M. HOLMES 1985

On the exterior of the church are also some crosses. On the tower a cross has been carved out of the stone of the tower. The two crosses on the porch end are different. There is one raised above the peak of the gable of the porch and another constructed in the stonework of the gable of the church proper.

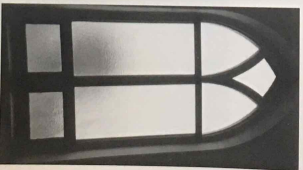
When inspecting the stonework of the church it is easy to identify two stages of building. The second stage of the laying commences with the base of the windows. The first blocks of stone used have been edged while the second lot tend to be smaller in size, more roughly finished and generally unedged. The second stage shows a much inferior standard of work.



THE INTERIOR OF ST BEDES LOOKING TOWARDS THE ALTAR IN THE TOWER END
- M HOLMES 1995

The interior of the church is in its original state as regards structure. The ceiling features an ogee²⁸ curve as it comes to rest near the walls. The ceiling is of cedar with boards running the length of the church and cedar ribs across it. The wooden bosses of cedar are also curved. The roof is very high pitched and the roof timbers support the battens that support the present slates on the roof. This photograph allows the ogee curve and the curved bosses to be seen.

As already mentioned the windows are Gothic in shape. The glass is of a bubble type that is semi transparent. (see appendix II) There are wooden sections as shown in the illustration and the window is set so that it lines up with the outside of the building leaving a wide sill on the inside of painted wood. Over the windows on the inside are hood moulds²⁹ with the stops of these featuring heads. These are fairly crude in design but were possibly meant to represent angels or may be apostles. The doors of the church also feature the Gothic shape. However the inner doors separating the porch and the nave do not open right to the top of the pointed part. The part that opens has rectangular doors. The doors are all wooden.



ABOVE RIGHT:
THE GOTHIC WINDOWS FEATURED IN THE CHURCH
- M HOLMES 1995

RIGHT:
THE CRUDE HEADS FOUND AT THE ENDS OF THE WINDOW HOOD MOULDS
- M HOLMES 1995



The altar screen behind the altar is constructed in Gothic style featuring the pointed arches in wood with a red velvet curtain. The pointed curves are again repeated on the wall beside the altar.

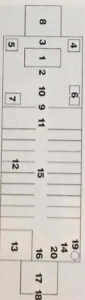


THE ENTRY INTO THE NAVE
NOTE THE FOLLOWING: CRUCIFIX, CONFESSIONAL,
WALL HANGING TO POPE PAUL II, HOLY WATER FONT,
STATIONS OF THE CROSS, STATUE OF JESUS, CHAIRS
- M. HOLMES 1995

The Roseleen D'arcy memorial is just below the wall hanging of Pope Paul II. This view of the interior shows just how high the ceiling is in comparison to the height of the door. It also shows that this door leads to the main front door of the porch. The confessional would appear to have been added later than the original building.

FEATURES AND FURNISHING

The following plan of the interior of the church positions the furniture and the various features of the church.



FLOOR PLAN OF THE CHURCH

- M. HOLMES 1995

1. ALTAR 2. STEPS TO ALTAR 3. ALTAR SCREEN 4. STATUE OF MARY
5. STATUE OF JESUS 6. SANCTUARY CHAIRS 7. LECTERN 8. SACRISTY IN
- BASE OF TOWER 9. ALTAR RAILS 10. SANCTUARY 11. NAIVE 12. PEWS
- AND KNEELERS 13. CONFESSIONAL 14. CHAIRS 15. AISLE 16. NAIVE
- ENTRY DOORS AND STEPS UP FROM PORCH 17. PORCH 18. ENTRY DOORS
19. STATUE - JESUS 17 20. HOLY WATER FONT

Orientation

References in documents refer to the east tower and the west porch, the northern side and the southern side. However when checked with a compass it would be much more accurate to say that the aisle follows a north-south orientation.

The Nave

The nave has the pews and kneelers on each side of the central aisle. There is space between the first pews and the altar rails. Another space behind the last pews accommodates the confessional on the left side of the door and the font on the right side. There is also a small statue in the corner and two

wooden chairs. At first I thought the statue might be St. Bede but the parishioners say not. The floor of the nave is of blackbutt left exposed under the pews and kneelers but covered with red carpet at the rear of the church and the aisle and the front. Fluorescent lights have been added to the church. There is no pulpit in the church now - only the lectern. There is no special seating for the choir.

NOTE THE
PEW END
BRASS NAME FRAME
KNEELER
BLACKBUTT FLOOR
PEW NUMBER
AISLE CARPET
- M. HOLMES 1995

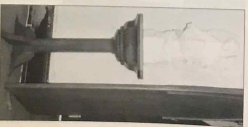


* **Pews and kneelers** - On either side of the aisle there are nine pews making a total of eighteen pews each with a kneeler. There are no side aisles as the pews reach to the wall on either side. The pews are numbered with those on the right hand side being the odd numbers and those on the left the even numbers. Both the pews and the kneelers are of wood with the ends of the pews reflecting the Gothic shape of the windows. On the rails of the

pews are small brass frames. These were for family name cards for those renting the pews. These are the original pews and kneelers. They have narrow seats and very upright backs.

* **Stations of the Cross** - These are coloured pictures depicting the Way of the Cross and framed in wooden frames and placed around the walls of the church.

* **Font** - The original baptismal font is still in the church but is now used as a holy water font. A shell with an Angel holds the water. The stand of the font is wooden. It actually has a central opening with a hole in the floor through to the ground under the building. The font may still be used for baptisms but mostly these days a basin is used at the front of the church.



ABOVE: BAPTISMAL FONT - NOW USED AS STAND
FOR HOLY WATER FONT - WITH ANGEL
- M. HOLMES 1995

Sanctuary

The Sanctuary is divided from the nave of the church by the altar rails which are one step up from the nave of the church. There are three red carpeted steps up to the altar.²² These are rather steep. Between the steps and the altar rails is wooden flooring. To either side of the altar steps are two saints holding statues. On the left hand side is the statue of the Sacred Heart of Jesus while on the other side is Mary with the infant Jesus. Attached to the altars screen behind the altar is a board with the numbers of the hymns to be sung.

In the photograph of the sanctuary note these features: altar, steps, altar rails, statue of Mary, altar screen, vases of flowers, sanctuary bell, candlesticks, missal stands, crucifix, sanctuary lamp, hymn board and the step up from the nave.

THE SANCTUARY
- M. HOLMES 1995



* **Altar** - The altar is still the original altar though it has been repainted. It is of wood painted white. It is covered with a white altar cloth on top of which is a red cloth. Three panels are present on the front of the altar. The two on either side feature the sign IHS (Jesus Hosanna Spiritus). In the centre is a circular picture of Jesus holding the host. His halo is symbolic in that it forms the cross.

* **Candlesticks** - There are two on the altar and two on each of the stands supporting the statues at the front of the church. These candlesticks are of brass. The Easter Candle is to the right side of the sanctuary. There are vases of flowers on the side tables near the statues.

* **Vases** - On each table supporting the statues there are two vases and also two on the Altar. The two silver vases near the statue of Mary were donated by the Brouke family as a memorial.

* **Stand** - A small stand to hold the Missal stands on the altar with the missal on it. There is another stand on the floor to the right of the altar. These appear to be of brass.

* **Sanctuary lamp** - The sanctuary lamp is in brass and is a very fine example of rare craftsmanship. An earlier photo of the interior shows a second lamp but on my recent visit it was not in the same position.

RIGHT BEAUTIFUL BRASS
SANCTUARY LAMP
- M. HOLMES 1995



* **Bells** - To the left of the altar is the bell for use during service. It appears to be brass but may be bell metal. The rope for the tower bell may be seen behind the altar screen. It comes through the wooden ceiling of the tower through a hole. Where the timbers meet in this ceiling there is a wooden 'crown of thorns'.

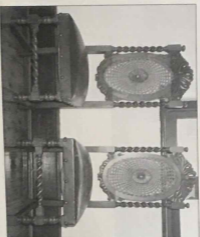
* **Tabernacle** - A small tabernacle is located at the back of the altar. This tabernacle is white with a gold curtain.

* **Crosses** - Above the door for entry to the nave on the inner side, is a crucifix that parishioners say is the original one given to the church. It is mounted immediately above the door. Another crucifix is mounted on the altar screen behind the altar. Each of the stations of the cross also have a small wooden cross.

* **Altar rails** - Unlike many churches that have had the altar rails removed, they are still present in excellent condition. They are beautifully carved in cedar and reflect the Gothic arches. The gate is usually kept open.

* **Lectern** - The lectern may be seen on the left hand side when facing the altar. It has a stand to hold the bible or missal or other material to be read.

* **Sanctuary Chairs** - There are two sanctuary chairs to the right hand side. These are antique and have carved wooden backs.



ANTIQUE CARVED WOODEN SANCTUARY CHAIRS - M. HOLMES 1985

The Tower

The base of the tower behind the altar screen serves as the sacristy, or vestry, for the priest to prepare himself for the celebration of the mass. It may be entered by the steps into the tower from outside or through the altar screen. On what is known as the east wall is a circular stained glass window, just below the window is a picture of Jesus. If one stands in the sacristy and

looks directly above the following may be seen. Note that the rope from the bell comes down through the ceiling. Also at the intersection of the ceiling timbers is the Crown of Thorns.

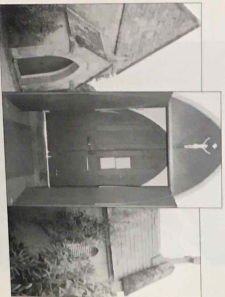


LOOKING UP INTO TOWER FROM SACRISTY NOTE THE STAINED GLASS WINDOW, BELL ROPE, CROWN OF THORNS AND THE CEDAR CEILING. - M. HOLMES 1985

The bell now housed inside the tower, was originally in the wooden belfry at the top of the tower. Apparently last century the bell was used to gather fire-fighters of Appin in an emergency. It was also used when someone was lost in the bush. It served to let them follow the sound and so get back to safety. One Catholic girl apparently complained to Father Whitty that its Sunday tolling woke her from her sleep. His response was that this was the general idea and not merely to interrupt her sleep but to terminate it.²³

THE PORCH

The floor of the porch is of sandstone flagging with a step up to the entrance to the nave. There is a small window to either side of the porch.



VIEWS OF THE PORCH

RIGHT: THIS SHOWS THE PORCH WINDOW. THERE IS ANOTHER ON THE OTHER SIDE. NOTE ALSO THE CROSS ON THE PORCH GABLE AND THE SLATE ROOF.

CENTRE: THE PORCH LOOKING THROUGH FROM THE NAVE TOWARDS THE ENTRY DOOR. THE CHAUCIUS IS THE ORIGINAL ONE. THERE IS A STEP DOWN TO THE SANDSTONE PORCH FLOOR.

LEFT: VIEW SHOWING ENTRANCE DOOR

M. HOLMES 1995.

THE FOUNDATION STONE

It is recorded that the foundation stone was laid in December 1837 by Bishop Polding.²⁵

A foundation stone is not visible. There is very little information regarding it. Father Tom Whitty had written in some notes that he thought the foundation stone might be near the Sacristy steps but that he had been unable to find it. Parishioners told him of a tradition that the foundation stone had been laid near where the old water tank had stood near the sacristy steps.

Father Whitty also tells of a conversation with Jack Bourke. In 1980 Jack Bourke and Vic Jackson told him that there was a tradition handed down that stone foundations were under the nave carrying the heavy beams. A central one of these was the foundation stone and was situated near the porch under the wooden flooring. Vic went under the building but found nothing.

However, the present Parish Priest, Father Chris Sarkis, told of a parishioner's report of another attempt to find the foundation stone. They found what they think is the foundation stone under the building in the sacristy near the door from the porch to the nave. However it is not accessible to the general public as it necessitates crawling under the flooring from the tower end.

MEMORIALS

There are very few memorials inside the church. As mentioned already are the two silver candlesticks near the statue of Mary. They were donated by the Bourke family as a memorial. At the back of the church is a recent memorial. There is a memorial plaque to Roseleen Marie D'Avis. It is below the tapestry of Pope John Paul II.

Outside on the stone above the porch door is the stone engraved J.P. EMUS A.D. 1841. There were also memorial gates donated to St. Bede's Church in 1941 by Mrs Hewitt of Killara.

Other important memorials are of course, the headstones in the cemetery.



TOP LEFT: THE ROSALEEN D'ARCY MEMORIAL.
TOP RIGHT: STONE ABOVE PORCH DOOR.
BOTTOM: RELATIVE POSITIONS OF CHURCH AND CEMETERY.
M. HOLMES 1995

THE CEMETERY

Headstones in the cemetery date from 1830s to the present day. There was a fence dividing the cemetery from the church. Part of the post and rail fence is shown in the photograph. In the far end of the church block of land was some unconsecrated land. Within the bounds of the fences the land was consecrated.



NOTE THE POST AND RAIL FENCE NEAR THE ENTRANCE TO THE CHURCH.
ST. JOHN'S CAMPBELLTOWN, DATE UNKNOWN.

In 1978 Father Whitty removed what he called the Eastern fence to allow for extension of the cemetery. He states that he planned to have the land consecrated to the boundary of the property.²⁵ This area is now cleared and being used as a cemetery. However this land whilst unconsecrated was the site of some burials.

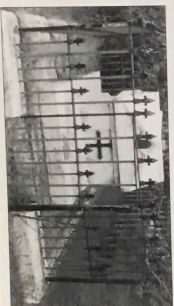
A very prominent tomb in front of the porch of the church is a special memorial. It is the grave of Father Muegmus who was parish priest from 8 December 1861 until his death on 20 April 1866. He is the only priest buried in this cemetery. The inscription is written around the monument in Latin. The writing is very difficult to read in places due to moss and lichen. On the grave of Father Patrick Muegmus is a plaque to commemorate Father Luke Hand another parish priest of St. Bede's. He died while away from the parish visiting in Barbours.

*Quod Sicut Mortalia hic reponantur. rev. Patrick Magennis
Hujusce (?) ecclesiae S. Dedat per annos IV Presbiteri
Missionarii. Exanti Obui die XX Aprilis MDCCCLXVI
anatho LV Cujus annuae Proprietate Deus.*

A later brass plaque gives the translation in English -

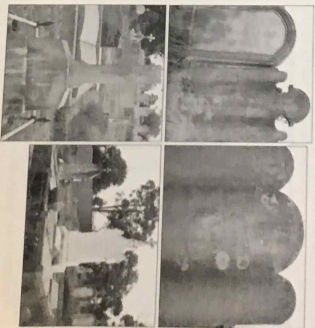
*The Rev. Patrick Magennis Missionary Priest
For Twenty-five years
Died April 20th 1866
On whose soul Sweet Jesus Have Mercy*

APRIL PARISHIONERS REMEMBER ALSO
FR LUKE HAND
WHO WROTE P.P. OF APRIL
DIED AT WATKINS 4-10-1857
13 YEARS M.S.C. 4-10-1901



THE GRAVE OF FR. PATRICK MAGENNIS, PALING OF MILLED IRON WITH CAST
IRON FINALS SURROUND THE MARBLE MINI MAUSOLEUM. ALSO A CLOSE UP OF
THE MEMORIAL PLAQUE TO FR LUKE HAND ON THE GRAVE OF FR. PATRICK
MAGENNIS. M. HOLMES 1995

The following photographs show some of the variety of headstones to be found in the cemetery.



1. UPRIGHT SANDSTONE SLAB IN SIMPLE 19 CENTURY STYLE
ANTHROPOMORPHIC STYLE ON RIGHT
2. ORNATELY CARVED MARBLE HEADSTONE (NOTE SPILLING)
NOTE OTHER SIMPLE HEADSTONES ON SHELL FAMILY PLOT
3. SANDSTONE CALVARY CROSS FOR JAMES MOORE. BEHIND IS
GREY GRANITE SLAB AND LEOGER STONE WITH CROSS
4. HEADSTONE SURPLY INSCRIBED IN SANDSTONE FOR WILLIAM
CARBERRY ERECTED BY HIS FATHER, NICHOLAS

Two of the very old headstones are those of Thomas Malloy who died in 1834, aged 25, and of his wife Honora, who died in 1868 aged 63. Though many years separate their deaths their matching headstones are both simple upright slabs of sandstone of anthropomorphic style. Their red colour is due to algae. From the inscriptions we learn that they were both natives of Clonmel.



HEADSTONES OF HONORA (LEFT) AND THOMAS MALLOY - M. HOLMES 1965

The fact that many of the early settlers to Appin came from Ireland, is reflected on many other headstones in this cemetery. Some other examples of Irish nationality are shown on these headstones.

- * John Smith was born in the Parish of Skilree, near Ballydeob, Cork, Ireland. His grave is surmounted by a flat sandstone slab with the inscription on it.
- * Elizabeth Byrne, Catherine O'Rourke, John Poland, Mary and Edward Haughey were natives of County Down, Ireland.

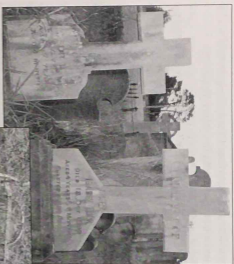
- * Dennis Hallahan was a native of Butterfins, County Cork, Ireland whilst his wife, Margaret, was a native of Castel in County Tipperary.
- * Patrick Moore came from County Kildare.
- * Henry Mulholland came from Machra in County Derry.
- * Malachy Ryan came from Bortisoleigh in the County of Tipperary. His headstone is also of sandstone and the inscription is becoming difficult to read.

We become aware of tragedy in the lives of these parishioners. Edward Callaghan was accidentally killed at the Nepean Waterworks on 10 November, 1882, aged 32 years. There are graves of two who were accidentally killed at Cataract in 1906. They are Matthew Dowling and James McCue (see page 31). This was during the construction of the Cataract Dam. In more recent times there have been deaths associated with the Appin coal mines. The war affected this community also, and in the cemetery are graves of ex-servicemen. Among them is Flight Lieutenant P. C. Lysaght who died, aged only 39, in 1948 shortly after the Second World War.

Another headstone that tells of tragedy is that of George Joseph Humphries, the son of George and Catherine Humphries who was accidentally shot on 25th December, 1882, aged only 23 years - a tragedy for Christmas Day.

There are a number of headstones that tell of a husband dying and leaving a wife and nine or more children. Both Timothy Fahey in 1880 and James Fahey in 1885 died leaving a wife and nine children. William Lynch in 1868 died at 46 leaving a widow and nine children. He was also the Grandfather of John Barkley Haydon who worked as a gardener at the State Nursery in Campbelltown for thirty years until it closed in 1930. John is buried in the family grave with his grandfather.

Some of the graves of young children tell of great sadness. Many of the graves of young children in this cemetery are in graves without headstones. One can feel for William Garberry who mourned his infant son who died in 1842, aged 5 months. He erected the sandstone memorial for him (see page 31). There are the two Luck children - Victor aged two and Mary Isabella aged four whose simple inscribed marble cross was erected by their aunt.



ABOVE: THESE MARBLE
CALVARY CROSS
HEADSTONES
MARK THE GRAVES OF
THE LUCK CHILDREN.
RIGHT: THE GRAVE OF
ETHEL FRANCES FAHEY -
M. HOLMES 1995.



The grave of Ethel Frances Fahey has the inscription on a flat marble slab surrounded by concrete and surmounted by a cast iron fence. It is simply inscribed. This grave like some other children's graves seems to use only part of the site for the surrounds of the headstone. This emphasises that it is the grave of a young child.

One headstone over by the south fence seems to be by itself. It is for a Clifford Ross who died in 1921, the son of ____ & M. Lewis. It does not appear to receive the care that the rest of the headstones do. It is the only headstone right up against that fence.

Another grave, that of John Henry Johnson, is a simple cement Calvary cross that has been inscribed by hand. From the inscription we can only guess that he worked at Cordaux Dam and possibly died there accidentally at the age of 29. A simple wooden cross marking the resting place of Mrs Mary Darcy, tells only that she died August 1981.



CROSSES MARK THE GRAVES OF (LEFT) JOHN HENRY JOHNSON AND
(RIGHT) MARY DARCY. M. HOLMES 1995

On some of the headstones there are names at the base that would appear to be the monumental mason. These names include P. Murphy 104 Liverpool Street Sydney; W. Pritchard, Pictou; E. W. Rose; Woods & Comly Sydney; and Sheel.

Of the burials in unconsecrated ground, one is possibly of an Irishman who had been working at Cataract Dam. He was with a group of workmen who had been drinking and as the result of a brawl was murdered. Because he was Irish it was presumed he was a Catholic and so he was buried at St.

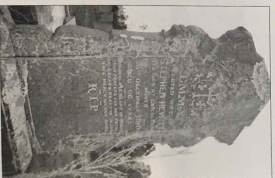
CHURCH RECORDS

Bedes. However his name is not known. Another burial is reported to be of a man, possibly a Fahey, who was a bit eccentric and took his own life. It is also possible that a bushranger, by the name of Frank Burke, who was hanged in Appin, was buried in the unconsecrated ground at St. Bedes. There are probably graves of some lapsed Catholics who died unrepentant.²⁰ These graves are thought to be near the tall Gum tree just east of the former north east corner of the cemetery.

The cemetery has been extended to allow for new graves. As yet there is no columbarium for housing the ashes of those cremated. The graves in this cemetery are like those in many others in that they symbolically face to the east. Though there is quite a variety of headstones in the cemetery, they are mostly simple headstones. Many only give the details of those in the grave. A number have verses from the bible, some mention a tragedy, some have the IHS symbol, and still others have Latin phrases such as *Resquiescat in Pace*.

Many of the headstones bear crosses, either the Celtic Cross or the Calvary Cross, as a sign of faith. A number also have the shamrock on them indicating that the person was Irish.

RIGHT: THIS HEADSTONE
ELABORATELY CARVED IN
MARBLE SHOWS THE
SHAMROCKS ON IT. IT
MARKS THE GRAVE OF
EMMA HEWITT WHO DIED
AT MANTO IN 1910.
M. HOLMES 1996



The records of baptisms, burials and marriages are not all available. In fact the early records could not be found for a time. Then the first register of burials for the Appin Parish was given to Father Whitty in 1979 by Father Rheinberger, Parish Priest of Picton. This register was then sent to the diocesan archives at Wollongong. This register gives the name, abode, when buried, age, ship's name, quality or profession, and by whom burial was performed. Ship's name refers to the ship that brought them to Australia. This column is rarely filled in with the ship's name but occasionally has the word 'native' which denotes birth in the colony.

Appin was a Catholic parish from 1836 to 1903. Then because of its dwindling population, St Bedes was made an outstation of Picton Parish from 1903 to about 1930. Then it became part of St Johns Parish in Campbelltown until 1977 when Father Whitty became Parish Priest of Appin Parish. St Bedes again became part of Campbelltown Parish on the death of Fr. Tom Drake about 1985. In the early part of 1995, St. Bedes joined the newly formed Rosemeadow Parish containing southern suburbs of Campbelltown.

A search for the records was made at Picton and at Campbelltown. At Picton there are only very few records of burials. At the time investigated, St Mary, 1954. Some entries were found but most of them do not have headstones.

Then in 1991 eight registers were found stored in the Picton district. These were transcribed and then indexed into four separate small indexes and placed on a computer database known in their complete form as The Catholic Records Index.²¹ These records also include some entries that were not included in the N.S.W. Register of Births, Deaths and Marriages Indexes. Six of the registers are for marriages, one for burials and one for baptisms. They cover a number of places in the district including Appin. Also found were a number of loose documents including items such as parents permission for marriage, and declarations by the priest that there were no impediments to marriage. These have also been compiled into an Index.

The registers are not always complete - one register had only one marriage recorded in it. These early entries were often made by a priest who was

travelling through a large area by horseback. He made his entries into the register after he arrived back from a trip, transcribing the details from his notebook. These registers cover periods from 1840 to 1943 varying for baptisms, burials and marriages.

These details are of the clergy who were responsible for the Appin Parish. St Beles had some famous priests in the Annals of the Australian Church.²⁹

- * Father John Joseph Therry was the first priest officially appointed to Australia.
- * Father John Beale Sumner was the first priest to be ordained in Australia on 12 May, 1836. He came to Australia with Bishop Polding and was appointed to Appin in 1835. Later in 1857 at Wollongong, he was made Dean. He died in 1871 at Subiaco.³⁰
- * Father John Grant was transferred from his Chaplaincy at Darlinghurst Gaol in 1943 to take charge of Appin Parish.³¹
- * Father Luke Hand was Parish Priest from 15 April, 1856 to 4 October, 1857. He died while attending a conference in Bathurst and became the first to be interred in the Priest's tomb there. A memorial plaque for him has been placed on Father Magennis' grave in 1981.³²
- * In 1858 the Rev. J. Maher became Parish Priest.
- * Father Patrick Magennis completed 25 years of Missionary work, his last place being Appin where he arrived in 1862 and died 20 April, 1866. He is reported to have had to wait for ordination because Bishop Polding was overseas. Fr. Magennis was a big strong man with black hair. He had a bright biting wit and a hot temper.³³
- * Dean O'Connell was the first Australian to be ordained to the priesthood. He was Tasmanian and came to Appin on the death of Father Magennis.
- * Father Tom Whitty became Parish priest in 1977 travelling from the Monastery at St. Mary's Towers, Douglas Park.
- * Father Tom Drake was parish priest of Appin after Fr. Whitty.
- * Father Chris Sarkis became the parish priest of Rosemeadow in 1995 and with the forming of this parish, Appin became part of it, again removing St Beles's from Campbelltown parish.

NOTE: two other priests served for a short time after Fr Drake.

OTHER CHURCH BUILDINGS

It is still possible to see where the presbytery once stood as some rubble is still in the ground though it has been cleared up. In 1977 there was a pile of rubble mostly hidden under vegetation that was all that remained of the early presbytery. Father Whitty had this cleared. The building had been of weatherboard with a stone verandah. It was built in 1845. For some reason after Father Magennis died there, the priests did not live in the presbytery, but had a house, called Appin Lodge, off the Bullfin Road. The local blacksmith and his wife lived in what had been the early presbytery with the forge on the other side of the road.³⁴

A report was compiled telling of the need to build a school at Appin. It was to have separate divisions for boys and girls. It was agreed that four acres of land should be given to a number of towns for the purpose of establishing a chapel, school and presbytery.³⁵ A Roman Catholic School was opened in Appin in 1836 with Michael O'Rourke in charge.³⁶ It was a weatherboard building with the clergyman's stable and hayloft at one end. This school stayed open until August, 1875 when it closed. During its time the number of students ranged up to 40 students. There was also an Anglican school and these two schools were run by the Denominational Schools Board. The Anglican school closed prior to the Catholic one. In 1868 the new Public School was opened. It seems that since Appin was a predominantly Catholic town it was too small to support two schools adequately. Consequently the Catholic School closed.³⁷

Today the only building other than the church on the land is a toilet block about where the school had been.

SOME EARLY PARISHIONERS

From a study of the cemetery and information from publications, the following details of some of the early parishioners can be made known. There are still many more stories that could be told.

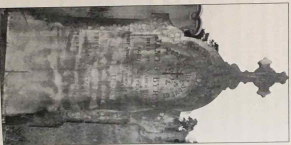
Many names found in the cemetery are still names of those who live in Appin today. Bouckes still live at Blossom Lodge. Apparently it was a Patrick

Bourke who came to Appin from Ireland in the mid 1840s to settle on a farm he named *Blossom Lodge*. He left the farm as a young man and obtained a house and property in the Main Street. He remained a bachelor and lived there for the rest of his life earning his living as a cattle dealer. He also ran a small pig farm a short distance from the town.

Lawrence D'Arcy and his wife Ellen were granted 190 acres that he named *Spring Valley*. There are still D'Arcys at Appin at the garage on the corner of Appin Road and the Bulfinch Road.

A large number of people by the name of Byrne are to found in burial records at Appin. James Byrne had received a grant of 200 acres. His wife Susan was a general storekeeper at the turn of the century and also kept the Post Office for a time. Elizabeth Byrne came from County Down in Ireland.

THIS HEADSTONE MARKS THE GRAVES OF JAMES AND SUSAN BYRNE - M. HOLMES 1995



Michael Brennan had an early grant of 50 acres between Windmill Hill and Appin. He died in 1855 aged 76. Nicholas Carberry, the father of baby William who died in 1842, bought the Union Revival Hotel which was formerly the Appin Inn, from William Sykes. He held the licence until 1842 when it was transferred to William Rixon.

John Dwyer died in 1844 at the age of 68. He had been Constable in 1823 and had received a grant of 100 acres near Marquandale. When he was appointed he was given two constables to assist him. His son, John, was on

the committee of the Roman Catholic School in 1873 and had eight children. Timothy Fahey worked on the Sydney Water Canal as a stone mason. He often helped to run town functions. He had a large family as did some of the other Faheys. He was a brother to Elizabeth Stanton who was known as Granny Stanton. She was the mother of ten children all of whom she reared successfully. She was a great support to anybody in trouble. One of her many accomplishments was making blackberry wine. She gathered the fruit on the banks of Ouseedale Creek, close to her home. She died in 1874 at the age of 60.

Malachy Ryan died only days before Granny Stanton, also at the age of 60. He was a native of County Tipperary in Ireland. In 1824 he was the Chief Constable at Appin but was dismissed from office when a brawl broke out at the Union Hotel and a man by the name of Lynch was killed.

Michael O'Rourke was the first teacher at the school. He died in 1849, aged 76. Thus he must have been over sixty when he opened the school.



LEFT: THE HEADSTONE OF MICHAEL O'ROURKE (Rourke) IN SANDSTONE SHOWS THE CLASSIC REVIVAL STYLE WITH THE IDEA OF A GREEK TEMPLE



RIGHT: THE HEADSTONE OF MALACHY RYAN - M. HOLMES 1995

Read this headstone of Charles Cooney and be aware of many facts about him. He was a native of County Caven in Ireland and died at 46. When we read the verse inscribed we know his death was sudden. Charles had a sister, Bridget who was the wife of William Keeshen. Bridget is buried in the same grave.

HEADSTONE OF CHARLES COONEY -
M. HOLMES 1995



CENTENARY CELEBRATIONS*

On Sunday, 21 September 1941, St Bede's Church celebrated its centenary. Many former parishioners travelled to be present. Among the honoured guests were descendants of the pioneers who built up the church. A solemn High Mass presided over by Right Reverend Monsignor P. A. Doherty who was assisted by the Very Reverend Monsignor Toohy and Rev. Father Bartley, was celebrated at 11am. The Celebrant of the Mass was Fr. McHugh of Campbelltown, with Fr. Collier as deacon and Fr. Gleeson as sub-deacon. The master of ceremonies was J. Mulhern. The choir consisted of the Dwyer family, Waratahs, poppies and azaleas decorated the sanctuary and altar. During the Mass, Fr. McGovern gave an interesting and inspiring discourse. He also read a list of the names of the first subscribers in the building of the church 100 years before.

Later that day a dinner was held in the local hall where over 100 were present for the meal. Mr. Albert Dwyer, aged 81, of *Kildare Farm*, was the oldest parishioner present. He gave a speech telling of incidents that happened over the years. Ninety-seven years earlier his parents had been married at St Bede's by Fr. Grant. All of their children were baptised and confirmed at the church. He spoke of his clear recollection of Fr. Magennis from 77 years earlier. During his schooldays, Dean O'Connell was in charge of the parish and lived in the cottage in the school grounds. His teacher was Mr. O'Halloran. Another speaker was Mr. Barkley Haydon, who at one time was the Superintendent of the State Nursery at Campbelltown. The Parish Priest gave special thanks to Mrs. Hewitt for the donation of the memorial gates. The centenary birthday cake was rather unique. Mrs. Le Petit made it as a replica of the church and adorned it with one hundred candles.

THIS PHOTOGRAPH IS OF THE
CAKE MADE AS A REPLIC OF ST.
BEDES FOR THE CENTENARY
CELEBRATIONS IN 1941.
PHOTOGRAPH LENT BY
MARGARET PENSEN.



IN CONCLUSION

On 27 February, 1978 the National Trust classified St. Bedes, Appin and the adjacent cemetery.³⁸ The reasons given by the Trust for the listing were, *One of the finest Regency Gothic Churches to have been built by the Roman Catholic Church in Australia, the interior is remarkable for its intricacies.*

APPENDIX I SAINT BEDE

Saint Bede was known as 'The Venerable Bede'. He lived between 672 and 735 most of which was spent in the north of England in the County of Northumberland. At the age of seven he went to the monastery at nearby Wearmouth where he began his education. At first he studied under Benedict Biscop who founded the monastery of Jarrow where he lived after Wearmouth. This was the beginning of his monastic life spent studying the scriptures and observing the discipline of daily life in the monastery. He himself said 'and the observance of the mosaic discipline and the daily charge of singing in the church, it has ever been my delight to learn or teach or write.'

His learning covered two branches of church studies - ecclesiastical history and sacred scriptures. In his great historical work, *The Ecclesiastical History of the Race of Angles*, he gave an account in Latin, of Christianity from the beginning until his own day. This is the foundation of all our knowledge of early British history. As a scripture scholar he was careful and critical. As well as a scripture scholar he was also a writer of science philosophy and music.

Bede typifies the best traditions of monastic scholarship devoted to the church in the service of God. It was not until Bede was thirty that he was ordained a priest.

What did he do to earn the title of Saint? This was due to his disciplined sanctity of his life and not for his learning. He was given the title 'Venerable'. He was canonised in 1899 and his Feast day is on 27 May. ²⁰

JOHN BEDE POLDING

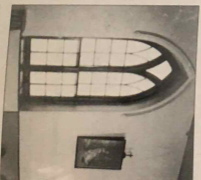
John Bede Polding was born in Liverpool, England in 1794 and ordained in 1819. It was in 1835 that he arrived in Sydney, Australia. He consecrated St. Mary's as his cathedral in the following year. In 1842 he became Archbishop of Sydney. During his time in the church he saw the priesthood in Australia grow from eight to twelve dioceses with 135 priests. Within its administration

there were schools, a hospital and the College of St Johns within the University of Sydney. He died in 1877 ²¹ Both John Bede Polding and John Bede Summer, the first priest of Appin Parish, belonged to the Benedictine order.

FATHER JOHN BEDE SUMMER - ST JOHNS CAMPBELLTOWN²²



APPENDIX II WINDOWS



The photograph shows the detail of the original window panes in St Bede's Church. No date is at present available for when the windows were replaced in the style that they exist today. However it would appear that it was about 1950 as other photographs in the Ivor G. Thomas Collection feature the new style. These photographs are all dated circa 1950.

WINDOW IN ST BEDE'S CHURCH - CIRCA 1950 BY DR THOMAS FROM CAMPBELLTOWN & AROUND HISTORICAL SOCIETY

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1. Through a Catholic historical journal, *Forerunner*, a survey was conducted to find the oldest Catholic church in the country to determine and evaluate its use as a church. After all claims had been submitted and sorted out, the oldest, St. Lawrence, judged that St. Peter's of Agropo was the oldest Catholic church on the mainland in settlements and exclusive use as a church. Father Whitty discovered this information during his time in Parish Priest.
2. Bayly, William A., 1974, *History of Campbelltown*, Campbelltown City Council.
3. *Ibid.*, p. 19.
4. *Ibid.*, p. 43.
5. *Practical, Modern, Campbelltown, Canada, Agropo: Survey and Report on Nineteenth Century Buildings and Sites*, Campbelltown City Council, Nov., 1973.
6. Bayly, *op. cit.*, p. 84.
7. This information is included in notes written by Father Whitty during his time in Parish Priest. It is also noted by Dr. Joan Kerr in her M. A. thesis on *The Development of the Catholic Parish in N.S.W.* and her last dissertation thesis *One Hundred Years of Church Architecture in NSW*.
8. O'Brien, Eric, *Life of the Archbishop J. J. Therry*.
9. Father Therry had a special love for the Virgin Mary - which comes through in his naming of churches he built. Father Whitty mentions this in his notes.
10. This has been mentioned in the work by Dr. Joan Kerr.
11. Father Whitty with all his effort to clean up the surface of the floor.
12. Therry, J. J., "Papers", Antiochian Archives, St. Mary's Cathedral, Sydney.
13. Kerr, *op. cit.*, p. 139-140.
14. *Ibid.*, Note 139 for page 139.
15. Kerr, Joan, *The Development of the Catholic Parish in N.S.W.*, unpublished M. A. Thesis, University of Sydney 1975, Vol. 1, chapter 5, section 5, "The Church art and its consequences: The Catholics", p. 137.
16. Kerr, Joan & Broadhead, James, 1980, *Catholic Taste in the Colony of New South Wales*, The David Hill Press, Sydney, p. 56.
17. *Ibid.*, p. 8.
18. Kerr, *op. cit.*, p. 137.
19. Kerr & Broadhead, *op. cit.*, p. 60.
20. As object is an early study up of shaped corners concave curves - a decorative moulding with a cross - section. Almyer, Richard, Irving, Robert & Reynolds, Peter, 1981, *A Practical Guide to Identifying Australian Architecture*, Angus & Robertson, Sydney, p. 241.
21. These are also referred to as label moulds of label course and is a projecting moulding along the top of a doorway or window (usually) to divert the water running down the wall face away from the opening. *Ibid.*, p. 200.
22. Father Whitty with a survey about these typically Therry - inspired and design to save space on the small sanctuary. One Sunday morning coming out to order Mass, Father Whitty stopped at the steps and looked on his face. A worried mother came to him after mass to ask if her altar boy was, had stopped him. He then had the steps carpeted.
23. From Father Therry Whitty's notes.
24. The event was recorded in the *Sydney Herald* of 18 December, 1837, on page 2.
25. This is written in some unpublished notes of Father Whitty's dated 8 September, 1977.
26. This information was told to Father Whitty by parishioners and is written in his notes.
27. Vincent, Les, *The Catholic Record Index*, 1967, 1962.
28. From notes made by Father Whitty.
29. O'Brien, John, *The Story of St and Other Pioneer Priests: References to other made by Dennis James in "Agropo" in the RALPH Journal*, Vol. 25, p. 340.
30. This is mentioned in O'Brien's book and also in the notes made by Father Whitty.
31. This information was told to me by Jim Munro of Campbelltown & Archdiocesan Society.
32. O'Brien, *op. cit.*, pp. 10, 27, 40, and 105-6.
33. This information was written in Father Whitty's notes and he records that he was given some of the information by a parishioner.
34. This information comes from a report by the Vicar General, Ellendore, in 1837, that was to be sent by each colony to Rome.
35. The New Inquirer Magazine of March 1977 had a small statement in it that gave this information.
36. These notes are found in the Agropo Public School History, published by its Community in 1968. This was under a third history but it gave details of early education in Agropo.
37. This information is compiled with the assistance of the following book: Percival, S., *Centenary of Agropo N.S.W.*, Campbelltown & Archdiocesan Society, Campbelltown, 1962.
38. The account of the Centenary celebrations is taken from the newspaper report of the celebration in *The Catholic News* of 9 October 1961.
39. Bernard, Kevin, "Church of Mary From Town 1387", in *Campbelltown Canadian Church*, 1968, p. 128.
40. Magagnoli, Margaret (Editor), *Churches: Biographical Dictionary*, Chambers, Edinburgh.
41. *Ibid.*, p. 1173.
42. This photograph was featured in *St John the Evangelist Parish Campbelltown*, (28) *Parish*, Page 2, published by St John the Evangelist, Parish in 1984 to celebrate their Bicentenary.

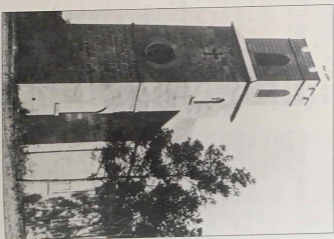
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AN EARLY VIEW OF ST BEDE'S CHURCH
- ST JOHN'S COLLECTION