

Fr. Charles Lovat
'Shepherd of Shepherds'
First Parish Priest of Yass NSW
1839 - 1849





Fr. Charles Lovat

'Shepherd of Shepherds'

Peggy Jones' article serialised in *Footprints Journal*
between November 1980 & May 1982

Expanded & edited 2018
Peter R Bindon & Anthony J MacQuillan ©
PO Box 67
YASS, NSW 2582
Australia
for
St Augustine's Parish, Yass NSW

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*Part view of Yass 1858 painting by John Grube (c.1837-1870).
Courtesy of St Augustine's Parish, Yass*

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*Aerial views of Lovat buildings - church, presbytery
& girls' school (adjoining the later Mt Carmel Convent) &
1956 St Augustine's Church and Lovat Memorial Bell tower.
gs_aerial_imaging@yahoo.com*

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‘Shepherd of Shepherds’
a saintly life

Fr. Charles Lovat

A handwritten signature in cursive script that reads "Charles Lovat R.C.C.".

Charles Lovat R.C.C.
(Roman Catholic Clergy)

First Parish Priest
of Yass NSW

by Peggy Jones 1923-2013

Designed & edited by
Peter R Bindon & Anthony J MacQuillan
Yass NSW
2018

Acknowledgements

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Peggy Jones, B. Theol., Melbourne

Photo courtesy of Olwyn Jones

The author of *'Shepherd of Shepherds - Fr Charles Lovat'* Evelyn Peggy Jones, née Moxham, 1923-2013, RN & Midwife, m. 1952 William Lewis Jones, 1922-1987, food scientist, company director and author of *Where Have All the Flour Mills Gone?* (1984), co-authored by Peggy Jones.

Mrs Jones was awarded the Bachelor of Theology in 1980 from the Melbourne College of Divinity. Her thesis was 'Shepherd of Shepherds' and this was subsequently serialised between 1980 and 1982 in *Footprints*, the quarterly journal of the Melbourne Diocesan Historical Commission.

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The Lovat Buildings



2018 aerial view of the Lovat Chapel and Presbytery,
first stages of which were completed by Fr Charles Lovat
early in his tenure as the first Parish Priest of Yass 1839/49

Image thanks to Greg Clifford
gs_aerial_imaging@yahoo.com



Fr. Mick Burke PP Yass
opening the restored
1841 Church
renamed
The Lovat Chapel
30 August 2013

Preface

I am extremely grateful to Peter Bindon and Anthony MacQuillan for their research and dedication in the production of a reprint of Peggy Jones' 1981 seminal work *'Shepherd of Shepherds'*, giving us an insight into the life of Fr Charles Lovat.

My appointment to Yass Parish presented me with the challenge of many old buildings in desperate need of repair and a dire financial position, barely meeting ongoing expenses of running the Parish. I needed help and direction. Having heard of Fr Lovat as the first Parish Priest of Yass, I decided to research his life and discovered he was one of the most important clerics in our story of early European settlement in Australia.

Having a strong belief in the 'Communion of Saints', I made a quick trip to Rookwood Cemetery in Sydney and after an hour, with help from the staff at the cemetery, I discovered his grave and decided to spend time in prayer there. During this quiet time at his graveside, I was gifted with a new hope for the future of Yass Parish and I can assure people some amazing blessings followed. I believe he is a saint enjoying the rewards of a good and faithful servant and the telling of his story only confirms my conviction.

Fr Charles Lovat was a humble man, a gifted academic with an extraordinary missionary zeal.

Fr. Mick Burke, PP

July, 2018

Familiar scenes for Fr Lovat on his rounds



Turning out the sheep at day break.
(Water colour by S T Gill about 1850)

NLA PIC Solander Box A46 #T255 NK6897/A



Typical squatter's hut about 1850, sketch by Peggy Jones

from 'King of Galong Castle' 1978 by Fr Max Barrett CSsR with permission

Introduction

It would be interesting for us (the editors) and perhaps for others to know what motivated Peggy Jones (1923-2013), née Moxham, to choose the English priest Charles Joseph Lovat as the subject of a thesis which she submitted as part of her degree in theology. Information about her life is almost as elusive as that for her chosen subject! In what is perhaps typical for records of female writers in the late 20th century, the principal sources of information we have consulted mention only her husband, William Lewis Jones, (1922 - 1987) who was a food scientist. His wife, although a co-author of at least one of his historical works, receives no acknowledgement in biographies to which we have had access.

Nevertheless, Peggy's biography of Charles Joseph Lovat as reproduced here, is meticulously researched and we have been unable to improve on her seemingly exhaustive efforts to delve into the life and work of an individual who was an important priest in the early period of establishment of the Catholic Church in Australia and more particularly, the consolidation of Catholicism in the south-west of New South Wales and the Yass region in particular. Much of what we see today in the Parish is the result of the hard work and dedication of Father Lovat.

He had accompanied Bishop Polding to Yass in August 1838 when the foundation stone of St Augustine's was laid. Two years later having already been appointed as the first Parish Priest for the region, Lovat was the inspiration behind the building of the original portion of old St Augustine's Church. When the next Parish Priest, Reverend McAlroy, erected a tower in 1859 on the old St Augustine's church built by Lovat, he wanted to install a bell in memory of the foundation priest of the Parish, but this task was left to McAlroy's successor, Dean Hanly. Clearly, these two priests felt that the strong foundations for the Parish, laid by Lovat were worthy of significant acknowledgement.

While it is true that there are still some unexplained mysteries in the life of this pioneer priest, there are also some enlightening and inspiring moments in his life both in Australia and before he arrived in Sydney to begin his ministry. These suggest that he was not a 'run-of-the-mill' priest. This can perhaps best be judged from an incident that he reported more than once and which he experienced on the death of his sister. While there are several well-authenticated reports regarding visions experienced by mothers upon the wartime death of their sons, there are few reports regarding the opposite occurrence. But Father Lovat recounted on more than one occasion how he

became aware of a ‘bright light’ that suffused the atmosphere of his room in Rome at the time that his sister died back in England. Not only do we think that this occurrence demonstrates a close family link that Father Lovat had with his parents and siblings, it is also an indication of his deeply spiritual makeup. In fact, it has become evident that in a spiritual sense, his influence may still be experienced. This is not such a strange situation because it is an acknowledged and often recorded happening between numbers of ordinary individuals and saintly personages no longer living. While the declaration of sainthood is a stringent and complicated process, what is suggested here, is the intercession of the deceased in temporal affairs, which is one of the requirements of saintliness.

In editing Peggy Jones’ series of articles for republication, we have decided to stick closely to her original text, but we did alter the way in which her footnotes were presented to make them more easily accessible. These now appear as endnotes to each chapter. In a few cases, we added new information or corrections to her text inside square brackets. We have also included new and relevant illustrations where they were available and summary outlines have been added to each chapter heading. Finally, an extensive index is provided to render the publication useful as a reference for future research.

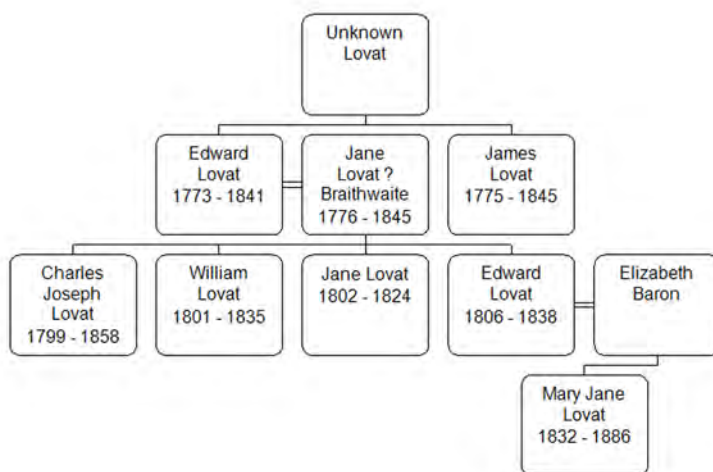
As we were, perhaps you too will be touched by the humility and dedication to the Faith exhibited by this somewhat obscure ex-Jesuit priest who contributed so much to the foundations of the Catholic Parish of Yass and who lived an inspirational life in his adopted land. We can but acknowledge and concur with the sentiments recorded on the bell erected to his memory,

**“In memoriam Ad Rev Caroli Lovat, Dec qui
ab hac luce migravit die 20 Junii AD 1858.”**
*In memory of the Rev. Charles Lovat, dec. who
departed this life on 20 June, 1858.*

Peter R Bindon & Anthony J MacQuillan

Yass 2018

Charles Joseph Lovat



***Lancashire Family History & Heraldry Society,
Pendle & Burnley Branch,
Monumental Inscriptions for Burnley, St Peter***

Jesu Mercy of your Charity Pray for the Souls of Edward LOVAT, who departed this Life on the 13th of March 1841, Aged 68 Years: of Jane LOVAT, His Wife who departed this Life on the 13th of April, 1845 Aged 69 Years: of Jane LOVAT, their Daughter, who departed this Life on the 2nd of January, 1824 Aged 19 Years: of William LOVAT, their son, who departed this Life on the 24th of January 1835, Aged 33 Years; of Edward LOVAT, their Son, who departed this Life on the 6th of January, 1838, Aged 32 Years: of James LOVAT, their Brother who departed this Life on the 17th of December, 1845, Aged 70 Years. On whose Souls may the Lord have Mercy, through thy Cross: Passion, O Jesu deliver them. Here lieth Also Charles LOVAT, their Grandson who departed this Life in the innocence of His tender years on the 9th of September 1831

Note: The editors engaged a professional genealogist in Preston, Lancs., J. E. Hamby; she found this valuable monumental inscription. However, searches for other data, including the origins of Edward and Jane Lovat, their birth and marriage data remain a work in progress (BMD Civil Registration in England and Wales only commenced in 1837).

Grandson Charles's parents may be Edward Jnr and Elizabeth.

Edward Lovat Snr. Death Certificate

FE 596406



**CERTIFIED COPY
of an ENTRY
Pursuant to the Births and
Deaths Registration Act 1953**

| Registration District | | Bumley | | in the County of Lancashire | | | | |
|-----------------------|--|-------------------|------|-----------------------------|---|--|------------------|------------------------------------|
| No. | When Died. | Name and Surname. | Age. | Rank or Profession. | Cause of Death. | Signature, Description, and Residence of Informant. | When Registered. | Signature of Registrar. |
| 208 | Thirtieth of March 1941 Bumley Wood Woburnham Eaves | Edward Lovat | 68 | Land Agent | Struck by the falling of a tree through a slipped foot | Henry Parker Present at Death Bumley Wood Woburnham Eaves | March 1941 | Superintendent Registrar Bumley |

Certified to be a true copy of an entry in a register in my custody.

Wicki Rogersen Deputy Superintendent Registrar
13th February 2018

Date

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WARNING: A CERTIFICATE IS NOT EVIDENCE OF IDENTITY.

Dean Charles Lovat Death Certificate

NEW SOUTH WALES

BIRTHS, DEATHS AND MARRIAGES REGISTRATION ACT 1995

REGISTRATION NUMBER

939/1858

DEATH CERTIFICATE

| Date and place of death | Name and occupation | Sex and age | Cause of Death Duration of last illness; medical attendant; when he last saw deceased | Name and occupation of father. Name and maiden surname of mother | Informant |
|---|--|------------------|--|--|---|
| 20 th June 1888 St Vincent's Hospital, Victoria Street Sydney | Charles Lovat Dean, Roman Catholic Church | Male 59 years | (1) Unknown, and Suppression (2) 4 months. (3) Dr. J. Williams M.D. (4) 18 th June 1888 | unknown | Certified by W. J. Williams M.D. 209 Macquarie St Sydney |

| Particulars of Registration | When and where buried; name of undertaker | Name and religion of Minister and names of witnesses of burial | Where born and how long in the Australasian Colonies or States | Place of marriage, age, and to whom | Children of marriage |
|---|---|--|--|-------------------------------------|----------------------|
| W. J. Williams M.D. 18 th July 1888 Sydney | 21 st June 1888 Sydney J. Curtis | John Brown Lapsed Roman | Continues | (1) _____ (2) _____ (3) _____ | |



Before accepting copies, sight unaltered original. The original has a coloured background.

REGISTRY OF BIRTHS
DEATHS AND MARRIAGES

SYDNEY 06 April 2018

I hereby certify that this is a true copy of particulars recorded in a Register in the State of New South Wales, in the Commonwealth of Australia

Donna

Registrar



**FATHER JOHN JOSEPH TERRY MEMORIAL PLAQUE
(St Augustine's Church, Yass)**

“FATHER TERRY (1790 - 1864) WAS A CORK DIOCESAN PRIEST WHO IN 1819 FOLLOWED THE THOUSANDS OF IRISH MEN AND WOMEN WHO WERE TRANSPORTED FROM CORK HARBOUR TO THE PENAL COLONIES OF BOTANY BAY AND VAN DIEMAN'S LAND.

KNOWN AS THE FELON'S FRIEND, HE WAS THEIR ADVOCATE, DEFENDER AND ADVISOR. HIS COMPASSION AND LOVE RESTORED THEIR DIGNITY, LIGHTENED THEIR PUNISHMENT AND GAVE THEM HOPE.

FATHER TERRY AND HIS CONVICT FLOCK WERE REGARDED AS THE FOUNDERS OF THE CATHOLIC CHURCH IN AUSTRALIA.

IN 1833, FATHER TERRY WAS THE FIRST PRIEST TO VISIT YASS AND CELEBRATED THE FIRST MASS IN THE DISTRICT IN AUGUST, 1833.

IN SEPTEMBER 1835, HE WAS MADE PASTOR OF THE CAMPBELTOWN AREA, WHICH INCLUDED YASS, WHICH HE VISITED UNTIL HIS TRANSFER TO HOBART IN 1838.”

PREAMBLE

by Peggy Jones, B.Theol,

printed in

Footprints, November 1980

The early priests who came to Australia were all pioneers in their field. They worked in gaols, among serving and ticket-of-leave convicts; among the confused and often illiterate free settlers pouring into the Colony; or in the outback, arduously journeying to isolated communities and individuals.

For the first thirteen years of our history no priests came to Australia. But in 1801 the Rev Mr Dixon, one of three priests implicated in the '98 rebellion in Ireland (the others were Frs Harold and O'Neill), was permitted to say the first Mass, under surveillance. Later official support for his ministry was withdrawn, but he continued unofficially, quietly, until his return to Ireland in 1808. A further twelve years elapsed before Mass was again publicly celebrated in 1820 by Fr Therry. This denial of spiritual support to Catholics here was not wholly related to penal laws, but was part of the oppression all Catholics had suffered since the Reformation. British law demanded that the Crown be represented by the Church of England, and any move towards recognising Catholicism was regarded with fear and suspicion.

Inevitably, a gulf widened between these two main religious streams. Those who most needed spiritual help were the illiterate Irish Catholics, nearly all of whom were convicts or ex-convicts. The gulf thus formed has affected Australian life to some degree ever since.

The Irish Cistercian, Fr Jeremiah O'Flynn, arrived in 1817 without authorisation, and began an active ministry. He was requested to leave the Colony by Governor Macquarie, as a disturber of the peace, but refused and was deported. However his role of Catholic priest had gained him wide support, and he left a great legend behind him, the authenticity of which is open to doubt. [ADB Vol. 2, 1967]

Government support for any denomination was poor, even for the Church of England. Yet Catholics and Methodism seem to have suffered similarly, perhaps because both cared deeply for the underprivileged. The O'Flynn affair alerted the Government to the needs of Catholics, and raised the hope that spiritual care would improve moral standards and have a stabilising social effect.

In 1820 Frs J. J. Therry and Philip Conolly arrived from Ireland; both had personal problems, yet each in his own way gave great service to the early Colony. Conolly left for Van Diemen's Land in 1821, remaining there until his death in 1839.

Fr Daniel Power died only four years after his arrival in 1826, and was followed by Fr Dowling, O.P. Fr Therry, however, was unable to work amicably with either of these priests or with Conolly¹ and Dowling went to Newcastle.

Appointed Solicitor-General in 1832, J. H. Plunkett, a Catholic, arrived from Ireland with the Irish Fr John McEncroe, who had been Vicar-General in America. Here was a man who could work amicably with all kinds of people, even Fr Therry.

In 1833, the Rev Dr William Ullathorne arrived as Vicar-General to the Colony. He was young, self-confident and efficient, and had realistic ideas on how Aboriginal missions should be approached. He worked systematically toward having more priests appointed to the Colony, realising this could best be achieved by establishing a Catholic hierarchy, for which a Bishop would be necessary. He pressed this point repeatedly with his English Benedictine superiors, until in 1834 Dr John Bede Polding, O.S.B., lately novice-master at Downside Abbey, was consecrated in London as Australia's first Bishop.

Dr Polding arrived in Sydney in 1835, a true missionary dedicated to the service of his fellow-man; but he needed more priests and sent Dr Ullathorne to Europe for recruits the following year. He hoped Ullathorne might be able to obtain Papal approval for his dream of establishing a Benedictine Monastery in Australia to train priests for the mission; and also that some Benedictine confreres might be persuaded to migrate to help staff the school. Papal approval was granted, but Ullathorne could not obtain the services of any Benedictines – mainly because they were needed in England to work with the Irish immigrants there. He did, however, engage ten Irish priests. Though Dr Polding preferred Englishmen, only one was available – the 37-year-old Fr Charles Lovat, who until recently had been a Jesuit professing theology at Stonyhurst College in Lancashire.

“John O'Brien” in “The Men of '38” wrote of Rev Michael McAlroy, a later successor of Fr Lovat's in the Goulburn-Yass area: “He lit the sanctuary lamps from the Abercrombies to the Victorian border”.² Fr T. J. Linane, in an unpublished manuscript of early priests says he [Lovat] is entitled to be called “Apostle of the Goulburn-Yass Region”. But “John O'Brien” calls him... “shepherd of the shepherds... No man ever left a more fragrant memory behind him”.³

[¹⁻³ see ‘References’ at the end of Chapter 1].

SHEPHERD OF SHEPHERDS

Fr. CHARLES LOVAT

Footprints

Quarterly Journal Melbourne Historical Commission 1980 -1982



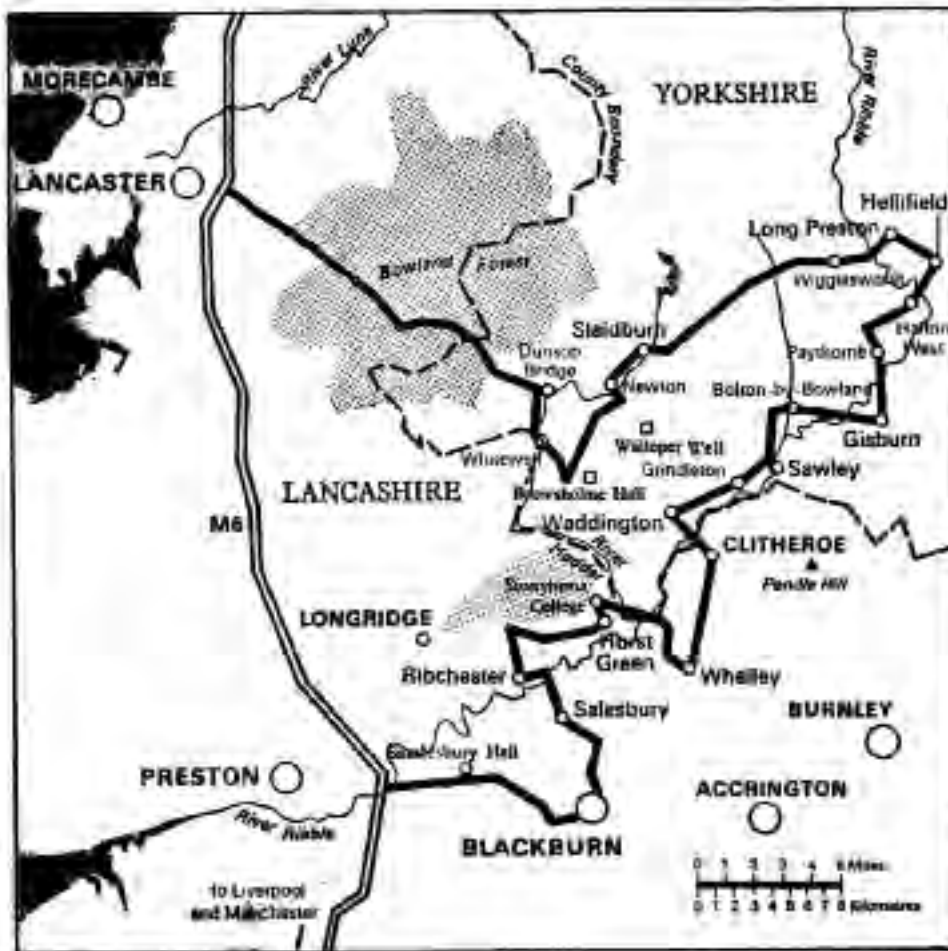
Burnley Ancient Market Place, Lancashire, England c.1800

(About the time Charles Lovat was born nearby. See lower right corner of map next page)

Sketch by Rev S. J. Allen © Trustees of Samlesbury Hall I

Lancashire

River Ribble catchment
from Long Preston to Preston



Note - Stonyhurst College is in the centre of the map.

Reproduced from August 1970 edition of IN BRITAIN
an article by Ronald Coulhard on 'Ribbersdale and Rowland'.

1

Charles Joseph Lovat birth (reg. Preston, Lancs.), 1799; goes to Sedgely Park School and then to Stonyhurst College with brothers William and Edward; extract from Burnley 1820 Census; Fr Charles Lovat becomes a Jesuit Priest; 23 years associated with the Society of Jesus and Stonyhurst College; Charles' father Edward Lovat land agent at Towneley Hall Estate, Burnley.

Footprints November 1980

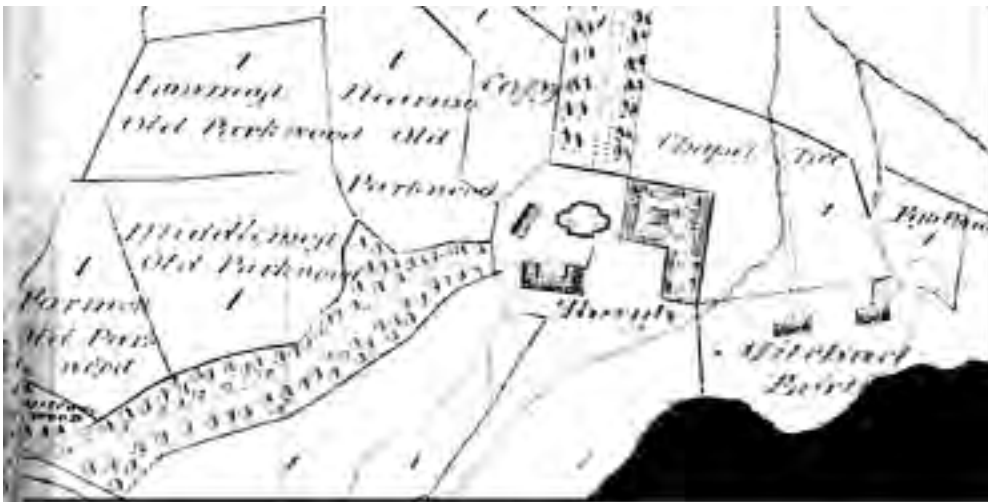
Charles Joseph Lovat, son of Edward and Jane Lovat, was born on 6 July 1799. His baptism two days later is entered in the register of St Mary's Catholic Church, Preston, Lancashire.⁴ His parents lived at Handbridge House, Burnley⁵ - some twenty miles away - so it is possible his father may not then have been steward to the Towneley Estate, as he certainly was later. Towneley Hall, its building dating from the fourteenth century, was the seat of an old Catholic family,^{5a} and stands half a mile south-east of Burnley. It is now administered by the Burnley Corporation, and open to the public all year round. It has a fine entrance hall.⁶

Jane Lovat appears to have suffered poor health; the Lord of Towneley enquired after her health in a letter to his steward, suggesting he give her nourishing food and wine from the estate resources.⁷ Edward Lovat died 13 March 1845, [1841] aged 69 [68] years;⁸ there are some small volumes hand written by him in the Burnley library.⁹ The family appears to have been connected with the well

known Scottish Frasers of Lovat, the family dividing at the Reformation; the Frasers became Protestant, the Catholics retained the Lovat name.

I like to think that Charles, for the first ten years of his life, was able to accompany his father on the estate, and enjoy the treasures of which the Hall was proud. His father was interested in mineralogy, and seems to have planned to publish an illustrated work on the mountains of the earth.¹⁰ A further influence on the young Charles, in Preston, would have been the remarkable local priest, Fr Joseph Dunn - a former Jesuit from Liege, who was active among Preston Catholics from 1775 until his death in 1827 at 81 years. St Mary's Chapel had been desecrated in 1768 and was not re-opened until 1815, but St Wilfrid's Chapel was opened for worship in 1793, in Chapel Street. The large-scale destruction in Preston late in the eighteenth century could account for the scarcity of records. Apart from his ecclesiastical fervour, Fr Dunn was renowned for being a patron of Clegg, the introducer of

Towneley Hall and Park



EDWARD LOVAT (1773-1841)

Edward Lovat Snr was land agent at Towneley from 1803 and planted many trees there, as recorded in his plantation book in 1836. This map was copied by Edward Lovat for Charles Towneley (1737-1805) in 1801. The map shows a path from the Hall to Causeway End, lower left.

The hall was the family home of the Towneleys for nearly five centuries, but is now owned and managed by the Burnley Borough Council, Lancashire, as a museum and tourist venue.

From The History of Towneley Park online.

gas, and he was responsible for the Preston Gas Company's formation in 1815. Preston was thus the first English town to use gas for public purposes; and Stonyhurst, with its old gasworks, and square gasholders was the first public building to be lighted with gas on that principle.¹¹

In 1809 Charles was sent to Sedgley Park School in Staffordshire with his brother William, where they were followed in 1815 by their younger brother Edward.¹² Sedgley Park, established in 1763, was a well known Catholic school. It was closed in 1873 by Bishop Ullathorne, and re-opened at St Wilfred's College, Oakmoor, near Cheadle, and still claims to be the oldest English Catholic school.¹³

There is a Census in Burnley Library of Catholics living in the area in 1820. The entry for Handbridge House is as follows:-

Edward LOVAT, age 55 (which doesn't agree with his age at death).

Jane LOVAT, age 46

Edward LOVAT, age 17

William LOVAT, age 25

Jane LOVAT, age 18

Ester LEE, age 29*

Peter SHARROCK, age 25*

* May be servants¹⁴

At this time Charles would still have been at Stonyhurst. Neither these records, nor Gillow [see reference 5] mention a brother Thomas. Yet Fr Lovat was said to have a brother Thomas in Australia.¹⁵ Thomas Lovett certainly came to Australia with his family in 1837, on the fever ship, "Lady Macnaghten", on which 14 adults and 53 children died between Cork and Sydney. The Mitchell Library lists the emigrants and their particulars from this ship; Thomas is stated to be from Tralee, and his wife Eliza (nee Prendiville) from Kerry. Thomas was a schoolteacher, and it seems his wife was also. They had six children.¹⁶



Stonyhurst College

(London Illustrated News 1871)

THE FAMOUS Stonyhurst

On 20 September 1813, Charles was transferred to the Jesuit College of Stonyhurst, near Whalley, Lancashire.¹⁷ The rector at this time was Fr John Weld, continuing this family's long association with the school.¹⁸

On the suppression of the Jesuits in France in 1762, the English Jesuits ([already] suppressed at home) moved their College from St Omer to Bruges in the Austrian Netherlands. At this time, Belgium was under Austrian control, the United Belgian Provinces seceding from the Empire in 1790.¹⁹ With the general suppression in 1773, they were welcomed to Liege

by the Prince Bishop, Van Welbruck, continuing there until they were once more suppressed by the invading French. The situation was saved by Mr Weld of Lulworth; he presented the Fathers with Stonyhurst, an Elizabethan mansion and estate built 1594 -1606, home of the Shireburn family until 1754, on the feast of St Ignatius. The earliest deed of the "Stanihurst" dates from the reign of King John; the first mention of a house is in 1373. An excellent description is to be found in A. S. Barnes' *The Catholic Schools of England*. The Welds of Lulworth were close friends of King George III.²⁰

Stonyhurst College opened there in 1794, and was celebrated for many years as England's only Jesuit College. The setting of Stonyhurst is beautifully described by Fr Henry Johnston, S.J. :-

"I spent nearly two years at Stonyhurst, studying philosophy, from September 1914 till June 1916. The church is part of the complex of buildings, but can be freely used by outsiders. The village is called Hurst Green. That part of Lancashire held on to the faith at the time of the Reformation, so the neighbourhood of Stonyhurst is - or was when I was there - largely Catholic."

Stonyhurst stands on the slope of Longridge Fell (about 400 feet above sea level) which runs from near the sea to just past Stonyhurst, where it falls, at what is known as Kemble End, abruptly to the Hodder, a river which comes down from the north, strikes the Fell, and swings around Kemble

End, and flows into the Ribble, which flows in front of Stonyhurst, south-west to the sea at Preston. There are miles of beautiful river scenery quite close to Stonyhurst²¹

The Stonyhurst prize lists for 1814 and 1816 show Charles Lovat won awards both years, the 1815 list is missing.²² Here he developed the interest in natural science he had inherited from his father.

The College had a natural history museum inspired by Charles Waterton, a former student, who became an eminent naturalist and who was at the school from 1808 -1830. This was the beginning of a time of great achievement in the field of science, especially astronomy, by the Society of Jesus in England.²³

So began Fr Charles Lovat's association of almost 23 years with the Society of Jesus and with the College of Stonyhurst, which contributed so much to his later renown as a versatile priest and English gentleman with a distinguished academic record.

REFERENCES

1. Patrick O'Farrell, *The Catholic Church and Community in Australia* (West Melbourne: Nelson, 1977), pp. 126, 153, gives the date as 1833, H. N. Birt, O.S.B., *Benedictine Pioneers in Australia* in 2 vols. (London: Herbert & Daniel, 1911. Melbourne reprint 1970), hereinafter referred to as "Birt I or II", p. 222 (vol. 1) publishes McEncroe's letter of 2 November 1832, describing the new colony in which he finds himself.
2. "John O'Brien", (Mgr P. Hartigan), *The Men of '38 and Other Pioneer Priests* (Kilmore, Vic.; Lowden Publishing Co., 1975). First published A.C.R. under the title "*In Diebus Illis*". The book is edited by Frs T.J. Linane and F. A. Mecham. (Hereinafter, *Men of '38*).
3. *Ibid.*, pp. 33, 35.
4. Fr T. Lovat, C.P., research letter from Lancaster, England, March 1978. The researcher states, "It is a pity the years 1803-13 are missing in the Preston St Mary's Register". Sponsors were Thomas Banks and Elizabeth Sharpie.
5. Joseph Gillow, *A Literary and Biographical History or A Bibliographical Dictionary of the English Catholics from 1534 to the Present in 5 volumes* (London: Burns & Oates, 1885), vol. IV, p. 333. (Hereinafter, *Gillow*).
- 5a. The Towneleys took an active and honourable part in Royalist and Catholic causes. *Kirk's Biographies* (London: Burns & Oates, 1969), p. 236.
6. *Historic Houses, Castles and Gardens in Great Britain and Ireland*, (London: Index Publishers, 1967) p. 36.
7. Research letter (undated). See ref. (4),
8. Gillow, *op. cit.*, vol. IV, p. 333. (This age does not agree with that on the Burnley Census, ref. 14). {Monumental Inscription Burnley St Peter 318}.
9. Research letter (undated), *op. cit.*
10. Gillow, *op. cit.*
11. *Ibid.*, vol. III, p. 142.
12. Gillow, *op. cit.*, vol. IV, p. 333. That William was older, agrees with the Census (ref. 14), but Preston St Mary's Register shows William's Baptism on 8 March, 1801. There is no entry for other children, but in the Burnley (Towneley) register (was this the Towneley Chapel?) is the Baptism of Mary Jane, daughter of Edward Lovat and Elizabeth Baron conj.; also the Burial of Edward Lovat, 10 January 1832, age 32. This age must be wrong if Charles' age is correct, and it does not agree with the Census. Edward died one month after his child's birth.
13. A. S. Barnes, M.A., *The Catholic Schools of England* (London: Williams & Norgate Ltd., 1926) pp. 102-6.

14. Researcher's material; Census of Roman Catholics in the Burnley area. Charles would have been at Stonyhurst, and seldom home. He went to Rome the following year. Edward Lovat Snr's, age of 55 here would make his age at death 79 years instead of 69. [Edward Jnr. was apprenticed to Sharrock a land surveyor. *Ancestry.com.au*]
15. Eris O'Brien, Rev, *Life and Letters of Archpriest John Joseph Therry* (Sydney: Angus & Robertson, 1922), p. 261, speaks of Thomas Lovatt (sic) teaching at Balmain. Also, p. 136, he speaks of the school being under the care of a "Mr Lovat, (sic) the brother of Dean Lovat of Liverpool", "John O'Brien" (p. 39), also mention them being brothers, as do descendants of Thomas' son John. But why is there no mention of him in the Lancashire records? He never went to Stonyhurst. And why did he not witness, or give details for his brother's death certificate? Regarding place of birth and time in Australia, the latter says "Unknown".
16. Mitchell Library Reference: A1267-15, *Report of the Board of Enquiry into the Emigrant Ship "Lady Macnaghton", 1837*. In a random search of 1837 newspapers, I found headlines in the *Sydney Monitor* of 27 March 1837 regarding this fever ship, which left Cork, Ireland on 5 November 1836 with 450 emigrants and crew. 3 children died on the trip out, and 14 adults. In the *Monitor* of 27 March and 19 April there are letters written to the Editor describing conditions during the voyage out, and under quarantine at Spring Cove. Of the five letters signed by passengers, four are signed by Thomas Lovett (sic). The "Mitchell" particulars are:-
No. 254: Thomas Lovett (sic); native place Tralee Coy; age 41; married; R.C.; able to read and write; teacher; no relatives in N.S.W.; ashore; healthy. No. 255: Eliza Lovett; native place Kerry Coy.; age 35; married; R.C.; able to read and write, etc.
Nos. 256-61: have details of children Mary 16, John 14, Elizabeth 13, Johanah 11. This is all very puzzling. But it refutes the claim that Fr Lovat brought his brother out later. They preceded him by nine months. (Letter in possession of Sisters of Charity, Potts Point, Sydney).
17. Gillow, *op. cit.*, vol. IV, p. 333. Also, Fr Francis Edwards, S.J., Jesuit Archives of the English Province, communication 11 July 1979 (hereinafter, JAEP); and Fr F.J. Turner, S.J., Librarian, Stonyhurst College, communication 12/7/1979 (hereinafter, Stonyhurst record). [S.J. Society of Jesus - 'Jesuits']
18. Barnes, *op. cit.*, p. 158.
19. *The Penguin Atlas of World History* (Harmondsworth, Eng.; Penguin Books 1974), p. 287.
20. Barnes, *op. cit.*, pp. 153-175.
21. Fr Henry Johnston, S.J.; communication 17/9/1979.

22. Stonyhurst record.

23. Martin Harney, S.J., *The Jesuits in History* (N.Y.:The American Press, 1941), p. 359.



“Woolloomooloo House” the residence of Bishop Polding when Frs Lovat and Murphy arrived in 1838 and where they both lived initially. Image part of a painting by Edward Charles Close 1818.

National Library of Australia nla.pic-an456384-s10

2

Notes about Thomas Lovett (sic) brother?; Charles' schooling in England; admitted to Jesuit Noviate; goes to Rome; his library; becomes Jesuit priest 13 July 1824; returns to Stonyhurst 29 October 1827, Adjutant Procurator, 6 September 1828 Professor of Natural Philosophy and 21 August 1832 Professor of Dogmatic Theology; April 1836 leaves Jesuits; engaged by Sydney Vicar-General Fr Ullathorne: English Vicar-General's testimonial; leaves for Sydney 18 July 1837.

Footprints February 1981

Acknowledgements and Comments: I am indebted to Mrs Ruby Spies, of The Entrance, NSW, (a descendant of Thomas Lovett's daughter Elizabeth), for copies of the death certificates of Thomas Lovett and his wife, Eliza, and also of their daughter Elizabeth and her husband Colin McLaren. (Elizabeth jnr. signed herself, at her marriage, "Eliza Lovet").

Eliza Lovett's maiden name is spelled variously: - Prendiville, Prendeville (on her death certificate), and Prendergast (on her daughter Elizabeth's death certificate).

The death certificate of Thomas Lovatt (sic) gives little information, but states he was born in Kerry, Ireland, in 1792. He died at 73 years, on 28 May 1865, in the Sydney Infirmary after a fall downstairs; there was a coroner's Inquiry. Eliza Lovat's (sic) death certificate states she married Thomas in Tralee in 1819 (so he would not have appeared on the "Burnley Census"). According to the ages given on the census, Jane and Edward Lovat would have been 18

and 27 years old respectively in 1792, which seems to indicate to me that Thomas and Charles "were" brothers. Is it possible that Jane and Edward emigrated from Ireland after Thomas' birth there? This could account for the absence of records in Lancashire prior to Charles' Baptism, though there are records of other Lovats in the Preston area. (For these Lancashire records I am grateful to Fr T. Lovat, C.P. of Sydney, a descendant of Thomas Lovett's son John.)

Eliza Lovat died in 1882, by which time, according to her death certificate, only four children were still living: - John, Elizabeth, James and Joseph (born 1839); four were deceased. She died in William Street, Paddington. Thomas Lovett's occupation is described as "late clerk in Chapel of Sacred Heart".

Having received his basic education at Sedgley Park School, Charles Lovat at the age of 14 years went to Stonyhurst College in 1813. Here he wore the "Sunday or holyday dress... plain coat of superfine blue

cloth, with yellow buttons, red cloth or kerseymere waistcoat." I wonder whether his parents observed the advice of the directors:-

"that the children should never be called home during the course of their education, as (the directors) have found that such avocations have often proved prejudicial not only to study and application but also to content and happiness".¹

In Charles' day the College played its own form of cricket with home-made balls and a "milestone" wicket. A run was "there and back" on a thirty-yard pitch. Sport was important in the life of Stonyhurst as also were theatrical productions, especially Shakespeare. A festival of plays took place each year during the Christmas festivities in the school until 1872. The emphasis on spirituality goes without saying; and I imagine some inspiration would have been engendered by the holy relics and treasures of the College, which included a relic of the Cross, and a Holy Thorn of the Passion.²

On 7 September 1817, Charles Lovat was admitted to the Jesuit Novitiate at Hodder, about two miles away,³ which became the Stonyhurst Preparatory School when St Mary's Hall was completed in 1830.⁴ He took his first (scholastic) vows in 1819, and began the study of philosophy.⁵ His record with the Society states "on Sep. 20, 1821, he went to Rome and studied Divinity".⁶ Here, he entered the Professed House, where discipline

is severe and the vow of poverty becomes a reality.

It seems unlikely that Charles went direct to Rome, since Gillow mentions a small volume, "*Observations upon France, Italy, and Rome, made on a Tour from England*". (Burnley, T. Sutcliffe, 1823), comprising two sections of letters, with a dedication on p.61 to John Witham, Esq., of Pheasantford, [coal-master] by Edw. Lovat, Sen., 10 May 1823.

These letters, addressed to his parents by C. J. Lovat, and not intended for publication, commence with one dated Paris, 4 October 1821 and close the first portion with that dated Rome, 28 October 1822. The second series are all dated from Rome, 16 March to 12 October 1823. Many persons are named and reference is made to events of the times interesting to English Catholics.⁷

It was necessary for Charles to go either to Ireland or Rome for ordination within the Society of Jesus, since at that time the Order was still suppressed in England and Jesuits could only be ordained there as secular priests, until the passing of the Catholic Relief Bill in 1829, a milestone in the long-drawn-out issue of Catholic Emancipation.⁸

Some time between 1820 (date of the "Burnley Census") and 1825 (his return to Stonyhurst) Charles received in Rome the distressing news of his mother's death [actually his sister's death, 2 January 1824, "John O'Brien" error *op cit.*]. This event must

have affected him deeply, although he would appear to have anticipated it in a strange way. "John O'Brien" says he used to tell in after years of a miraculous light which shone in his room when a student in Rome the night she died in England.⁹

About this time Charles Lovat had two small volumes (at least) bound. One, undated, without the binder's name, bound in a deep blue soft cover, was handwritten in Latin and titled "*Ad Metaphysicam*". It is six by eight inches in size, each page having a two inch folded margin. The paper is watermarked but undated.

A six by seven inch leather bound book on "*Perspective*", in English, handwritten with diagrams, was published by T. Sutcliffe (as in Ref. 30) but only Volume III is among his *ex libris*.

The volume is undated, but paper watermarked 1820. There are sections on "*Perspective*", "*Electricity*", "*Dynamics*" and "*An Introduction to the Doctrine of Fluxions*" - all with definitions. There is also an Appendix of astronomical observations, dated throughout 1821 from April to November, and calculations of the latitudes of Stonyhurst and Rome; a most scholarly work, with excellent diagrams.

Possibly at this time, also, he acquired several Italian publications, obviously secondhand by the Italian name beside, or covered by, the familiar green bookplate printed "Revd. C. Lovat", which is inside

the cover of all his books. These include works by Bartoli, Pinamonti, Segneri and Dolera; also an eighteen by twelve by four inch *Latin Vulgate Bible*, published in Louvain in 1740.¹⁰

On 28 May 1822, Charles Lovat received Minor Orders - Clerical Tonsure, Lector, Acolyte and Doorkeeper - from Cardinal Della Porta, then Archbishop of Damascus, at the Lateran Basilica. He received his Subdiaconate, Diaconate and Priesthood in the Society of Jesus on 27 June, 11 & 13 July 1824, from the Cardinal, Patriarch of Constantinople. Both certificates were dated 13 July 1824, and signed by the Patriarch of Constantinople.¹¹

Back in England in 1825 he was examined *Ad Gradum* at Stonyhurst¹² to establish whether he should take the fourth Jesuit vow of special obedience to the Pope, after which he was sent to the Society's Mission in Hereford as Curate.¹³

Fr Lovat returned to Stonyhurst on 29 October 1827, becoming Adjutant Procurator on 14 November, and Librarian the following February. He also attended to the congregation attached to the College Chapel, which included folk from surrounding villages as well as the boys, until September 1830. He continued to act as Confessor to the boys after his move to St Mary's, the newly opened Hall of Studies, which was nearby.

On 6 September 1828, Fr Lovat became Professor of Natural

Philosophy¹⁴ first at Stonyhurst until July 1830, then at St Mary's which became the Jesuit Philosophate, until 1836. The new College Church was built between 1832-6, in imitation of King's College Chapel, Cambridge, though on a lesser scale. In 1828-9 there were only 120 boys at Stonyhurst, compared with 214 in 1815. McClelland believes this to be the result of growing competition from other public schools and also the objections many had to the "niceties" of the Jesuits.¹⁵

The Sodality of the Blessed Virgin is part of the religious life of all Jesuit schools, the obligation of which is chiefly in the recitation of the Office in the special chapel each Saturday night or Sunday morning. Charles was made Prefect of the Sodality on 28 November 1831 and in the following February, soon after his brother Edward's death [January 1832], he was named Consultor of the College. He became Professor of Dogmatic Theology on 21 August 1832, taking up residence at St Mary's,¹⁶ in which position he appears to have remained until leaving Stonyhurst. He seems still to have been there on 1 January 1836 - date of the annual "Catalogue"¹⁷ - but on Tuesday, 10 May, two days after Pentecost, Charles Lovat was no longer a Jesuit. His official record simply states "May 10 - dismissed". Was this written in Latin? Fr McGrath of the Jesuit Archives in Dublin says:

"The English word "dismissed" has an overtone of blame. The Latin (*dismissus*) merely means "relieved from the obligation of his vows". [*Oxford Latin Dictionary: allow to escape / slip away; shake off / scatter / shed; release, set free*].

A letter from Fr Edm. Lamalle, S.J., Jesuit Archivist, Rome, 19 September 1979, says (my translation):-

"The Father General Jean-Phillippe Roothaan gave approval to the Father Provincial of England Fr Richard Norris, by letter of 23 April 1836, to give poor Fr Ch. Lovat his letters of dismissal, "*et quidem quam primum*" [and indeed as soon as possible], in keeping with the information conveyed. But the Father Provincial's letter exposing the case, and giving his reasons, has disappeared from the series of the Provincial's letters. It has had to be destroyed as this is the case with those (letters) which can do harm to a person's private reputation".¹⁸

May this not also be the case, where a letter can do harm to the organisation in whose possession it lies? There seems no way of discovering "why" he was dismissed - or whether, in fact, he left Stonyhurst at this time, though it seems probable. One is forced to speculate a little.

It seems unlikely that he was dismissed on grounds of doctrine; the Professorship in Dogmatic Theology

he held was not lightly bestowed, the orthodoxy of the Jesuit who held it would be unquestionable. And the testimonials Fr Lovat later presented to Dr Ullathorne were highly regarded.

The first mention I have found of Fr Lovat after his dismissal is by Dr Ullathorne writing from London to Dr Brown at Downside, on 27 February 1837:

“I have written to Mr Lovat to hold himself in readiness to start in a week or two for Sydney and am expecting a communication from Mr Whitaker and his Superior”.¹⁹

It was a further five months before he departed for Australia. Where was he? He was not on the “Stonyhurst Catalogue”, yet Dr Ullathorne expected to hear from his “Superior”. Who was Dr Whitaker? There was a Rev Robert Whitaker, Anglican Vicar of Whalley in which district Stonyhurst lies, at that time. Was he a friend of Charles Lovat’s? If so, the recommendation of an Anglican could have been of benefit in presenting his credentials for a colonial post.

Gillow’s statement, “He was always very delicate”,²⁰ could indicate that his health required a change of climate. A further suggestion is that the Church was suspicious of many scientific advances at this time, and that as a scientist, he may have

found restrictions placed on him incompatible with his conscience.²¹

K. T. Livingston suggests he may simply have been disenchanted with the halls of learning and sons of English gentry,²² but he was certainly not a Jesuit when he arrived in Australia, as this author claims, nor a Benedictine, as has been claimed elsewhere.²³ Both Fr Turner, S.J., Librarian at Stonyhurst, and Fr Edwards, S.J., Archivist of the English Province, stress that he may simply have requested to be relieved of his vows, and that no stigma is attached. I am grateful for these letters.

I wonder how Dr Ullathorne made contact with Fr Lovat at this time, and why he appointed an ex-Jesuit as President of St Mary’s Seminary, cradle of Dr Polding’s Benedictine dream.

[Was he simply responding to Ullathorne’s pamphlet?]

After his consecration as Bishop of New Holland in London on 29 June 1834, Dr Polding published an appeal in the “Catholic Magazine”, Birmingham, for funds to support Australian Missions, and specifically for his planned Benedictine Seminary in Sydney:

“A Seminary for the express purpose of educating clergy for this mission seems absolutely necessary, and this appeal is made in the hope that the statement given above, of the necessitous

conditions of our unfortunate countrymen in New Holland, will move the charitably disposed . . .”²⁴

Liverpool, some sixty miles from Stonyhurst, was the centre to which thousands of poor Irish were coming, seeking labour in the Midlands or transport overseas. Many, including several priests who ministered to them, died of fever in the process. Fr Dunn stated in 1817 that the total R.C. population had increased five or six times in forty years.²⁵ This gives rise to the possibility that the Lovats may have come from Ireland after the birth of Thomas in 1792, and before Charles’ birth in 1799. Here in Liverpool a few months later, Dr Ullathorne enlisted Fr Francis Murphy, the senior priest at St Patrick’s, who later lived in the Bishop’s House with Fr Lovat in Sydney. Had they become acquainted here? Could Lovat have worked in the Irish mission here with Murphy after leaving Stonyhurst? It seems possible, though Fr H. A. Johnston, S.J., points out that after his dismissal he would not have been able to exercise his priesthood until he’d found a Bishop to accept him.

In March 1836, “The Catholic Magazine”²⁶ also publicised the needs of the mission at Cape of Good Hope, and a letter from Fr Collier in Rome (10 December 1836) to Dr Birdsall tells of Dr Polding’s impassioned plea for two Benedictines to go to Norfolk Island.

He wrote:

“I have answered that I do not think it possible to fix two; The Jesuits cannot supply two...”

(A request to the Jesuits would not have been incompatible with Polding’s Benedictine ideals, since Ignatian Spirituality was widely used by Benedictine missionaries.) Did Fr Lovat decide to respond to this plea without Jesuit approval? Fr McGrath, S.J., of the Irish Province, believes so.²⁷ A further carefully worded plea came from the efficient Australian Vicar-General, in his pamphlet “The Catholic Mission in Australia”,²⁸ published in Liverpool late 1836. Here Ullathorne painted Norfolk Island as a paradise, contrasting the horrors of the penal system there.²⁹ On the back page, he listed centres where help for the mission could be sent. These included Fr Murphy of Liverpool, Dr Brown of Downside, and Rev J. Brownbill of Stonyhurst. And shortly after Lovat departed, Ullathorne wrote of the course of lectures he had just delivered:

“Ladies occasionally put their jewels on the plates... The Fathers of the Society of Jesus were particularly cordial in co-operation.”³⁰

I wonder did their co-operation extend to facilitating Fr Lovat’s dismissal, since there were no Jesuit missions in Australia then?

In any case, whatever the reasons behind his dismissal, they did not prevent Ullathorne from considering him a “find”, and no other priest was available with qualifications approaching Lovat’s. To Fr Heptonstall he wrote:

“Now, my dear friend, the great point is to get Mr Lovat off, and another with him, if possible ... If Mr Lovat goes, do not neglect to send them a stock of missals, vestments and Bibles, respectably bound for the people; Dr P. wants them urgently.”³¹

Next day, Lord Glenelg wrote from Downing St to Sir Richard Bourke, K.C.B.:

“Sir. - I have the honour to acquaint you, that the Rev Charles Lovat, having produced satisfactory testimonials signed by Rev L. B. Barber, acting in the capacity of Vicar-General in England to the Rev Dr Polding, as to his fitness to fill the office of minister in the Roman Catholic Church in New South Wales, I have authorised the issue to him of the usual allowance of £150 for his outfit and passage. I have ... etc. ... Glenelg.”³²

In Sydney, Dr Polding was preparing for Fr Lovat’s arrival:

“I have fitted up by means of the Australian funds the Chapel House for a school and Seminary on a small scale. As soon as Mr Lovat comes, whom Mr Ullathorne gives me reason to expect shortly, I shall open the Seminary.”

I wonder how Fr Charles Lovat felt at this time; excited as he embarked on a great new adventure? Did he experience profound sadness, knowing he was unlikely to see again his homeland? In any case - aboard the barque “Hindoo” of 310 tons, captained by J. M. Cameron, with a consignment of aerated water from Ruthin, Wales, and Spode earthenware - Fr Lovat, no longer a Jesuit, sailed out of Liverpool on 18 July 1837, for the Antipodes, never to return.³³

REFERENCES

1. Barnes, *op. cit.*, p. 163. Here Barnes quotes *The Catholic Directory of 1797*, "The original prospectus put forth by the 'Gentlemen of Liege' as the Jesuits, still under the suppression, then called themselves".
2. Barnes, *op. cit.*, pp. 168-172.
3. JAEP. [Jesuit Archives of the English Province] Stonyhurst Record. "In the list of admissions to the Noviceship apart from the notice of his admission there is a blank page with his name at the top" (Fr F.J. Turner S.J., Stonyhurst. Letter July 12, 1979.)
4. Omitted by author.
5. JAEP. [Jesuit Archives of the English Province] Stonyhurst Record.
5. JAEP. [Jesuit Archives of the English Province] Stonyhurst Record.
6. Gillow, *op. cit.*, pp. 333-4.
7. David Mathew, *Catholicism in England 1535-1935* 2nd Ed. (London: Jonathon Cape, 1938), pp. 172-6.
9. "John O'Brien", *op. cit.*, p. 25.
10. Archives of St Patrick's College, Manly; the Old Benedictine Library held there contains the *ex libris* of Fr Charles Lovat, all books are marked with his green bookplate, "Revd. C. Lovat". The *ex libris* contains no copy of the volume of letters edited by his father (see ref. 7).
A comprehensive description of those books written by Fr Lovat, and also particulars of the other nine volumes - some of which were already over one hundred years old when he reached Australia - is available from Mrs Peggy Jones, 24 Campbell Rd., Balwyn, 3103, or from Footprints Editor, Fr T. J. Linane [Outdated reference].
For help in compiling all the above information, I am deeply grateful to Mr Hans Arns and his staff; they assisted me during my visit in every possible way.
11. Duplicates of Fr Charles Lovat's Ordination Certificates; per favour Fr J. Keaney, Melbourne Diocesan Historical Commission.
12. JAEP.
13. *Ibid.*
14. *Ibid.*; on 28 November 1827, he was appointed Adjutant Procurator; 10 February 1828, he was appointed Librarian; and 6 September 1828, Professor of Natural Philosophy and Confessor of the scholastics. JAEP.
15. Vincent A. McClelland, *English Roman Catholics and Higher Education, 1830-1903* Oxford: 1973), pp. 3-4.
16. JAEP., *op. cit.*, 28 November 1831, Prefect of the Sodality; 4 February 1832, named Consultor of the College; 21 August 1832, Professor of Dogmatic

- Theology. Went to reside at the Seminary; Consultor of the House.
17. Letter, from H. Chadwick, S.J., Librarian and Archivist, Stonyhurst, to Mgr C.J. Duffy, 27 June 1965, Sydney Archdiocesan Archives.
 18. Since the Father Provincial's letter was destroyed, we cannot even discover whether it was addressed to Stonyhurst. The full text of Lamalle's letter is available from the writer, or Footprints editor, as in reference (10). I am grateful to Fr Lamalle. [Outdated reference].
 19. H. N. Birt, O.S.B., *Benedictine Pioneers in Australia* - 2 Volumes (London: Herbert & Daniel, 1911. Melbourne Reprint 1970), vol. 1, p. 346.
 20. Gillow, *op. cit.*, p. 333. Fr Lovat's death certificate gives asthma and emphysema as causes of death. It is possible he had always suffered from asthma to some degree.
 21. Fr Lamalle seems to discount this theory (see ref. 18). It is hard to believe there would have been Jesuit censure of scientific advances, given the Jesuit pre-eminence in this field. In 1820 the 20th General Congregation of the Jesuits examined the new system of education and its relevance to the Ratio Studiorum. One conclusion was this: "In the philosophical curriculum Aristotle was no longer accorded pre-eminence, the courses in mathematics and physics were strengthened, and courses in chemistry and astronomy were added to the curriculum. The professors of philosophy were urged to be in touch with scientific thought and to bring to the notice of their pupils the latest developments in that thought." (Martin Harney, S.J., *op. cit.*, p. 433).
 22. K. T. Livingston, *The Emergence of an Australian Catholic Priesthood* (Sydney: Catholic Theology Faculty, 1977), p. 10. Also, P. S. Cleary, *Australia's Debt to Irish Nation Builders* (Sydney: Angus & Robertson, 1933), p. 82, calls Lovat the "pioneer Jesuit" and "Irish".
 23. Ransome T. Wyatt, *A History of Goulburn, NSW*, p. 402. Also, copy of a letter from Miss I. M. Byrne to Mgr McGovern, 1961, "Mother... was a niece of Father Charles Lovat, O.S.B. [sic]." (Letter courtesy Mgr Duffy.)
 24. Cardinal Patrick Francis Moran, *History of the Catholic Church in Australasia* (Sydney & Wellington: Oceanic Publishing Co., 1876), p. 181.
 25. Gillow, *op. cit.*, p. 142, vol. III. Also, John Bossy, *The English Catholic Community 1570-1850* (London: Darton, Longman & Todd, 1975), p. 304, footnote, from Jesuit Archives of the English Province, Preston. The increase continued for a further thirty years.
 26. Birt 1, *op. cit.*, pp. 50-3. Fr Fergal McGrath, S.J., Jesuit Archives, Irish Province. Letter dated 30.7.1979. [S.J. Society of Jesus - 'Jesuits']
 27. Gillow, *op. cit.*, p. 561.
 28. Cardinal Moran, *op. cit.*, p. 168.
 29. Birt 1, *op. cit.*, p. 364. This extract from Ullathorne's letter is undated.

30. Birt 1, *op. cit.* p. 353.
31. *Ibid.*
32. *Ibid.*, p. 306.
33. *Colonial Times*, Hobart, 7 November 1837, pp. 363, 367. Latrobe Library.



Archbishop John Bede Polding O.S.B. (1794-1877)

"By Papal Briefs in 1834 Polding was appointed bishop of Hiero-Caesarea *in partibus infidelium* and vicar-apostolic of New Holland, Van Diemen's Land and the adjoining islands. On 9 April, 1842 elevated with the title of 'Archbishop of Sydney and Metropolitan of Australia, Van Diemen's Land, and the Gambier Islands, etc.'"

ADB Bede Nairn. <http://adb.anu.edu.au/biography/polding-john-bede-2557>

3

Leaves England on barque 'Hindoo' - arrives Sydney 12 December 1837; President, St Mary's Seminary 1 February 1838; lives with Bishop Bede Polding in 'Woolloomooloo House'; first visit to Yass 24 August 1838; Bishop Polding lays St Augustine's Church foundation stone 28 August 1838; Fr Lovat's relations with Yass Aboriginal elders.

Footprints May 1981

Having left England three and a half months earlier, Fr Charles Lovat sailed into Hobart Town on 2 November 1837.¹ The "Hindoo" [barque 310 tons, Master J. M. Cameron] remained there until 1 December. I would be curious to know how he spent that month. Neither Fr Conolly nor Fr Watkins have left relevant records, and Fr Cotham, preparing to open his Richmond Church on 31 December 1837, covered only the years 1846-1849 in his diary.² Captain Cameron apparently had little reason to trust his crew, according to a notice in the Hobart "Colonial Times" 14 November 1837:

"Captain Cameron of the ship "Hindoo", cautions the public against giving credit to any of the crew, as he will not be responsible for debts contracted by them".³

In late November or early December "Hindoo" sailed north from Hobart, arriving in Sydney on 12 December 1837.⁴

Nowhere are we given a description of Charles Lovat, the man - either his

appearance or habits. He is one of the few pioneer priests of whom we have no portrait. He appears to have been of a quiet, retiring nature, shunning publicity; and to have avoided conflict with others. Praising his ability, Dean John Kenny, assisting at the Seminary, wrote:

"He was a man of no ordinary abilities and attainments, and was well grounded in physical sciences and mathematics - a distinguished classical scholar and a sound theologian. He was the first, perhaps, who brought to the Colony a set of apparatus to assist in illustrating lectures on natural philosophy".⁵

This apparatus was called by "John O'Brien":

"the outstanding wonder of the age - the Magic Lantern Display - the first apparatus for projecting which had been brought to the country by Fr Lovat..."⁶

He also brought with him his sixteen volumes of theology notes,

and his library.⁷

In the “Australian Newspaper” of January 1838, this advertisement appeared:

“Seminary of St Mary’s, adjoining St Mary’s Cathedral. This institution will be opened *pro forma* on the 26th of this month. Studies will be commenced on the 1st February. It will be under the direction of the Right Rev Bishop. For terms and tickets apply to the Rev John McEncroe, Administrator, or the Rev Charles Lovat, President. Only a limited number of boarders will be received.”

The President was well acquainted with college discipline, and he soon made excellent regulations for both study and play.⁸

The original Seminary, says Dean Kenny:

“was formed in the Bishop’s House in Woolloomooloo - a large commodious residence with an extensive garden, and from 20 - 30 acres of lawn in front facing the bay. But the property was only rented, and belonged to the Reilly (sic) estate. The old house and garden have disappeared”.⁹

Woolloomooloo House, residence of Bishop Bede Polding, and Fr Lovat’s first Australian home, was one of Sydney’s most outstanding early buildings, with a colourful history. Bishop Ullathorne¹⁰ claimed

it was built for the “first Protestant Archdeacon”, but it stood long before Archdeacon Scott rented it. Built early in the century by John Palmer¹¹, ex-Royal Marine turned Government Storekeeper, on a grant of one hundred acres, bounded by Forbes, William, Palmer and Woolloomooloo (now Cathedral) Streets, it passed to the Lords Commissioners of His Majesty’s Treasury as their headquarters when the wealthy Palmer became bankrupt in 1810.¹² It had neither sewerage nor running water until 1844, and was demolished in the 1850s. Like the Archdeacon and other before him, Dr Polding paid rent of £170 per annum to the Riley family, who [had] acquired it in 1822¹³.

The Cathedral’s proximity to the house can be seen from the picture at the end of this chapter.

Woolloomooloo House [picture at the beginning of Chapter 2], was a long, low white residence, on the present southeast corner at a time when Woolloomooloo Bay reached up to where the old Sydney Eye Hospital now stands. Near this point there were even stepping stones crossing the stream which meandered down from its College Street source to the bay.¹⁴ Over the stones and up Woolloomooloo Street walked Fr Lovat to St Mary’s and the Seminary in the Chapel House behind [picture page 30].

A few days after the Seminary opened Dr Polding wrote to Dr

Brown, of Downside:-

“Mr Lovat, who lately joined us, is a great acquisition. He is much respected, and his services are most valuable as a preacher and confessor; his good conduct is everywhere admired. He has been as far as Bathurst to visit the hospital and to administer to the wants of Catholics. About 70 persons went to Confession - a large number, I assure you.”¹⁵

“John O’Brien” tells of Lovat saying Mass at Mrs Dillon’s Inn on this occasion - only the third priest to visit Bathurst¹⁶ This was quite a feat in itself, since the first mail service between Parramatta and Bathurst had only been pioneered five years before by James Watsford. That epic journey over Cox’s tortuous road is well documented at Mount York [sic].

Three weeks after his arrival in Sydney, Fr Lovat baptised Margaret Fleming in St Mary’s Cathedral. Sponsors were John and Sarah Lovatt (sic); which John Lovett was this?¹⁷

Fr Lovat soon became very much a part of the Catholic scene in Sydney. In the following year [1838] his name was often in evidence. With other clergy he signed the two addresses prepared on the death of William IV - one of congratulation to Queen Victoria, the other of condolence to the Dowager Queen Adelaide.

At a meeting of Catholics on 29 July 1838, to refute damaging statements made by Mr Justice

Willis, Dr Polding took the chair, and at the conclusion of his address a resolution was moved by Fr Lovat in the following terms:-

“That valuing peace as the greatest of all temporal blessings, and believing its preservation to be a sacred duty, we have studiously avoided giving cause of offence to anyone upon the subject of religion which was given to man to be a bond of union with his fellow man. For the same reason, when our doctrines have been impugned or misrepresented, we have not answered railing for railing, and we fearlessly appeal in proof of this assertion to the authorities of the Colony, and our brethren of every religious denomination. We deem it criminal to bear false testimony against our neighbour; and we consider, that to charge any body of Christians with doctrines by them disavowed, is a false testimony; it is a calumny deepening in guilt in proportion to the numbers maligned, and to the odiousness of the doctrines imputed. We consider that the charge of idolatrous worship against any body of Christians is most odious, for it strikes at the root of their faith and of their hope; it ranks them amongst the Heathen, their acknowledgment of the sole dependence on one God, the Creator of all things, is denied; their trust in the one Saviour Jesus Christ, is declared

to be a lie; their fitness for civilised life, which, as the experience of past ages proves, can only rest on these primary doctrines, is questioned. Moreover, that this charge of Idolatrous Worship, first brought against the Catholic Church for the purpose of misleading the ignorant, and since resorted to for the purpose of exciting party feeling and unholy prejudice, has been distinctly and repeatedly shown to have no foundation whatsoever in our belief or in our practice.”¹⁸

In this interesting resolution there may be discerned many insights into Fr Lovat’s character. He was a man of peace, as all his later life testifies; he had an ecumenical outlook, for he spoke of other denominations as “brethren”, he accepted them as Christians; and he was a man of no little courage, speaking out as he did.

A few weeks later, Fr Lovat paid his first visit to Yass - a taste of things to come! Yass at this time was already a thriving small town with several shops and a smithy; a third inn had just opened, Handley and Greece’s, and it, like Welsh and Neagle’s and Sarah Donnelly’s, dispensed Dunbar’s bottled pale ale.¹⁹ He accompanied Dr Polding, who laid the foundation stone for St Augustine’s, according to the following account:-

“On 24 August 1838, Polding arrived in Yass. He officiated in the service of the following Sunday, and

on the Monday (28th) blessed and laid the foundation stone for the Church of St Augustine. The event was said to be the first of its kind in this part of the Queen’s Domain.

When Fathers Lovat and Brennan were about to prepare the site for the ceremony they found it was occupied by a tribe of Aborigines as a camp site. Father Lovat had to be very diplomatic to induce Jacky King, the chief of the tribe, to vacate the ground. Fortunately, Jacky did this peacefully, encouraged by some gifts from Father Lovat”.²⁰

Later, on 4 October, Polding wrote to Dr Heptonstall:-

“I went to Yass on horseback, 190 miles, in 5 days, resting one at Goulburn (same horse). Here I laid the foundation stone of the Church of St Augustine on his feast day”.²¹

The wording of the above passage has caused controversy. Cardinal Moran claimed the ceremony took place on 28 August, feast of St Augustine of Hippo, but Birt claimed he was in error, and that the date was 26 May, feast of St Augustine of Canterbury. However, Bernard Dowd claims the letter is clearly dated 4 October. Birt also placed the ceremony at Goulburn, but there is no St Augustine’s there.²²

For Jacky King, this initial interaction with Father Lovat was of great significance. “John O’Brien” described the Yass ceremony in

his inimical style, with Jacky King emerging dressed as a priest, and claimed the incident set the precedent for the giving of blankets to the Aborigines each “Queen’s Birthday” (24 May).²³ But there is no doubt this priest deeply influenced Jacky and his wife Kitty from the following extract:

DEATH OF A NATIVE QUEEN

“Kitty King, the oldest female of the Yass Tribe of Aborigines, has passed away. Kitty King was the lubra of the late Jacky King and must have been 73 years of age. Over forty years ago she and Jacky King took the pledge of temperance from the late Dean Lovat, of Yass, which they kept faithfully to the time of their death”.²⁴

Settling into the pace of Colonial life, Fr Lovat seems to have taken up the challenge of the mission for which he was engaged with real enthusiasm; and to be making a success of it, according to Dr Polding’s letter (ref. 15). But alas, there were unseen, drastic changes ahead of him.

Due to Dr Ullathorne’s untiring efforts overseas, a party of eight priests left England on 19 March 1838.²⁵ Arriving on 15 July,²⁶ it included Father Francis Murphy, an Irishman from Maynooth, who had spent seven years at St Patrick’s Church, Liverpool [NSW], and who was later to become Adelaide’s first Bishop (see Chapter 2, ref. 29). Murphy moved into

Woolloomooloo House with Lovat and Polding, assisting the latter with administrative work at the Cathedral, and things seem to have run smoothly enough with this arrangement. Dr Polding wrote to Dr Brown from Sydney on 27 September 1838:

“My seminary consists of five ecclesiastics; four studying Divinity, one Philosophy; eight boarders, and eight day scholars. All the first are supported by my own funds at present, and notwithstanding all my care, without assistance I must get into debt, or break up my little establishment. This would grieve me much. I have struggled hard; all my savings have gone to its support. This has indeed been a hard year for me; so many recent arrivals of clergy, all of whom I have had to assist, not only by having them in my house, some for many weeks, whilst I was preparing places for them, but also with money. *Dominus providebit* [the Lord will provide]. I do not believe there is a more happy establishment than mine at present. The boys of all classes in our variegated community live each as brothers; all is harmony and peace. What a striking contrast from the years preceding”.²⁷

It is hard to reconcile the above happy picture with the discontent and worse of which Dr Ullathorne later wrote. But that gentleman was soon to return to Sydney, bringing in

his wake far-reaching changes for the Catholic Church in Australia, and for Father Charles Lovat in particular.

Acknowledgement:

I am grateful to the National Library

of Australia, Canberra, for drawing my attention to the records of Downside Abbey, now available at the State Library of Victoria through the Australian Joint Copying Project (AJCP mfm reels M995-999).



Sydney from Woolloomooloo, 1849 showing the bay and Woolloomooloo.

Painted from Tarmons by G. E. Peacock for Lt. Col. Mundy.

“Tarmons” was later St Vincents Hospital where Fr Lovat died in 1858.

State Library NSW V1/1849/3

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2. Letter, 12 December 1980, from Father W. T. Southerwood.
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4. *Sydney Monitor*, 13 December 1837, arrival of Hindoo, list of passengers includes Mr C. Lovatt (sic). (Latrobe Library.)
5. Dean John Kenny, *A History of the Commencement and Progress of Catholicity in Australia* (Sydney: F. Cunningham & Co., Steam Machine Printers, 1886), p. 119.
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7. *Ex libris* Fr Charles Lovat, Old Benedictine Library, Archives of St Patrick's College, Manly. See Part II., reference (10).
8. Dean John Kenny, *op. cit.*, pp. 119–20.
9. *Ibid.*, p. 120.
10. Archbishop W. B. Ullathorne, O.S.B., Autobiography: *From Cabin Boy to Archbishop* (London: 1896), p. 89. Archdeacon Thomas Hobbes Scott was a brother-in-law to Mr Commissioner Bigge.
11. Isadore Brodsky, *Sydney's Little World of Woolloomooloo* (Neutral Bay, Sydney: Old Sydney Free Press, 1966), p. 12. *Historical Records of N.S.W. Vol. IV*. Palmer suffered for his support of Governor Bligh.
12. *Ibid.*, p. 16. Tom Kenny, *Potts Point, originally Paddy's Point* (Sydney: J. C. Treloar, Printers, 1975), p. 13, states from *Historical Records of Australia Series 1, Vol. 8*, that Woolloomooloo House belonged to the Commissariat Department by 1813.
13. Brodsky, *op. cit.*, p. 26. The picture of Sydney in 1849 was painted by G. E. Peacock. Publication in Footprints by permission of Mitchell Library, N.S.W.
14. Brodsky, *Ibid.*, p. 10.
15. Birt 1, *op. cit.*, p. 317; letter dated Sunday, 28 January 1838 from Wollongong, Illawarra.
16. "John O'Brien", *op. cit.*, p. 122. Commemoration stone near William Cox's original road over the Blue Mountains, at Mount York.
17. The Baptism is in St Mary's Register, 1832–7. (Further details of the several who had the name of John Lovett can be obtained from the Editor of Footprints, Box 141, Torquay 3228.) [Outdated reference]
18. Mr Justice Willis had moved a resolution a few days earlier deploring the passing of the Church Act, which allowed Catholics government financial support. He also condemned what he called the idolatrous worship of Catholics.

The meeting of Catholics was held at St Mary's Cathedral on 29 July 1838, and reported in the *Australian* of 31 July 1838.

At the close of the meeting Fr Lovat moved "that the thanks of the meeting be given to our revered Bishop for his zealous and dignified conduct, and for the honour he has done us in the chair presiding over this meeting."

19. Paul MacGuire, *Inns of Australia* (Melbourne: Heinemann), 1952, p.159.

20. Bernard Dowd, Sr M. Gregory Foster, and Sheila Tearle, "*Bishop in the Saddle*", *Tjurunga* (1977-13), pp. 14-5.

21. Birt 1, *op. cit.*, p. 321.

22. Birt 1, *op. cit.*, p. 321.

23. "John O'Brien", *op. cit.*, pp. 36-7.

24. *Freeman's Journal*, October 3, 1883.

25. Birt 1, *op. cit.*, p. 363.

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Schoolroom at the rear of St Mary's Cathedral, Sydney

St Mary's Catholic Chapel and schoolhouse, Sydney, July, 1834, by Amelia C. Rushden

State Library of NSW ML1198

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Dr Ullathorne returns to Sydney with several priests and a party of Sisters of Charity; welcomed by Bishop Polding; Fr Lovat one of the welcomers; Ullathorne beset by problems and criticism; slanderous charges against Catholics in Sydney Press publicly countered by Ullathorne; Fr Lovat moves a resolution in reply; Fr Lovat transferred to Yass; Dr Ullathorne's health and resignation.

Footprints August 1981

On the last day of December 1838, summer sunshine welcomed Dr William Ullathorne on his return to Sydney from Europe after two years' absence. He was in poor health, but well-pleased to have secured the services of several priests and a small community of Sisters of Charity. The sisters were the first nuns to arrive in Australia, and a colourful report of their disembarkation is provided in the following extract from the "Early Sisters File":

"On the wharf an eager crowd was waiting to welcome the Vicar-General, his priests, and the nuns, all of whom had come, like the Crusaders of old, bearing on their standard their "*Deus Vult*", God wills it, to wrest a nation from the enemy.

"The ship being anchored at some distance from the shore, as soon as the sisters were lowered into the boat by a suspended chair to reach the land, all the men spontaneously arranged themselves along the bulwarks,

to show their respect, and in a low voice addressed them in the words: God bless you, ladies! God bless you ladies!" (Ullathorne).

The first to greet the new arrivals in the land of their adoption was naturally the gentle and courteous Bishop [Polding], and as they knelt in turn to kiss the Episcopal Ring, and receive a fatherly blessing, His Lordship addressed a few words of welcome to each, making them feel that to Religious, wherever the Church has a footing, there indeed is home. They were then presented to the clergy: Father, afterwards the venerated Archdeacon McEnroe; Father Goold, who became the first Bishop of Melbourne, and the Rev Father Charles Lovat, President of St Mary's Seminary, then in its early infancy".¹

It seems fitting that Fr Lovat should have been among the first to welcome those sisters, who cared for him in his last days at "Tarmons" (where they opened their St

Vincent's Hospital in 1857). For two weeks they resided with the Bishop, where they were "sadly tormented by mosquitoes"² - then they were settled at Parramatta by Dr Ullathorne, where he acquired accommodation to plan a school, church and mission, as well as ministering to those they prepared in the local Female Factory and gaols.

A large public meeting was held in St Mary's Cathedral after Mass on Sunday, 6 January, to welcome home Dr Ullathorne and the Sisters of Charity and also to raise funds for the completion of the Cathedral. Dr Ullathorne delivered a fitting oration.³

No sooner had the Vicar-General returned, than he was beset by problems and criticism on all sides. Despite the reassuring letters he had received from the Bishop while he was away, Ullathorne seems to have found the administration of the Diocese - always disrupted by Polding's missionary absences - in complete chaos on his return. Also, his outspokenness on the evils of transportation in his pamphlet, *"The Catholic Mission in Australasia"*, and before the Transportation Committee in London, had incurred resentment among many landholders, who saw a cheap source of labour disappearing.

It is necessary for us to take some time here, in order to understand subsequent events, trying to examine the background against which they occurred. We need to be aware of

the politics at play, and the different personalities and ambitions of those concerned; yet however we look at the evidence, we cannot help but believe that Charles Lovat was used to further the ambitions of others. He alone appears to us as the least ambitious of men.

In his "Autobiography" Dr Ullathorne writes:

"I had scarcely landed a day when I found myself the object of universal indignation, not only in the Colony, but in other penal settlements. Several other officials from the Colonies had given evidence on the convict system as well as myself, including the Chief Justice, Sir Francis Forbes; and they had spoken in language as plain as mine. But I was selected by the newspapers as the scapegoat for all".⁴

Such bitter attacks from all sides in addition to the diocesan problems and his own responsibilities were simply too much for him, and he appears to have been in a state of nervous exhaustion. Dr Polding wrote to the Archbishop of Dublin 4 March 1839:

"Dr Ullathorne's health, I regret to say, is very delicate.⁵ The strain of repeated criticism appeared to cloud his judgement at times, and he began to imagine animosity where it did not exist"

One of the unsatisfactory aspects

of the "Autobiography" is Ullathorne's reluctance to name many of the persons about whom he writes. On p. 144 he says:

"I had scarcely been half a dozen days on shore, when I found that the two priests whom I had sent out, both of mature age, residing with the Bishop, exercised great influence over him. One of these had chief charge of the Cathedral Mission (Murphy?), the other managed a school in the Bishop's residence (Lovat?)."⁶

In his depressed state, this domestic situation in the Bishop's house appears to have rankled with Ullathorne more than most things in 1839; perhaps it was not simply envy, remembering that he had formerly been the Bishop's right-hand man, his close confidant, but also his own personal need of a confidant himself.

Further slanderous charges against Catholics were published in the Sydney press by a writer using the pseudonym of "Philanthropes" on 10 April 1839.⁷ His vindictive accusations, inspired by the Profession of one of the Sisters of Charity, were followed shortly after by Bishop Broughton's stormy protest to the Governor, Sir George Gipps, concerning the dress worn by Dr Polding to the Queen's Birthday Levee on 24 May 1839.⁸

Consequently, a further General Meeting of Catholics was held at St Mary's Cathedral on 14 July to refute

attacks made on Catholics in general, and more specifically, to allow Dr Ullathorne an opportunity to counter those charges made against himself in particular. Once again, one of several resolutions was moved by Fr Charles Lovat.⁹

Seeing a continued deterioration in Ullathorne's health, and not knowing how to really help him, Polding was shocked when the Vicar-General stated his intention of returning to England. The great and gentle Polding was a superb missionary, and this activity, combined with his dream of a Benedictine Community in Sydney, tended to obscure the more pressing administrative needs. He saw Ullathorne, his Vicar-General, as an integral part of the dream, but the latter was far too involved in the routine work of running the Australia-wide diocese to share it. Polding finally consented to Ullathorne's plan for a redistribution of forces, in a final bid to retain his services. He wrote to Fr Heptonstall at Downside, 1 October 1839:

"My Vicar-General has, I fear, made up his mind to leave this country... How this grieves me I cannot tell you. I had arranged all, as I thought, so that I could visit my people without uneasiness. Thus I am disconcerted. I know not what I shall do. Poor Ullathorne's health is indeed sadly shattered... he imagines, I am sure groundlessly, that there is existing

against him a general prejudice.¹⁰

A few days later Ullathorne wrote to Dr Brown, also at Downside, his own feelings:

“Entre nous, I have had much to suffer from the Bishop’s weaknesses. I have twice entreated permission to give up my Vicar-Generalship, and twice resolved to return to my Order... The Government correspondence is in a scandalous state... the Bishop himself a continued prey to his own acute and morbid feelings, and his own house together with his person, so thoroughly under the despotic sway of the only two priests who do not cordialise with the rest (Murphy and Lovat?) ... I have insisted... a statement of accounts... that he live by himself, that all may have equal access to him. That once a thing is deliberated upon and decided, it shall be committed to execution, and not changed by the first fleeting whim or nearest influence. On these terms, at the public invitation, I consent to remain for the present. I take in hand the young Seminary, and the general business of the Church... and there are only one or two of our priests whose hearts will not be much lighter, one of these wants my place, but could never have it, for want of breadth of mind and freedom of temper, though otherwise a very good man and

most valuable missionary...”¹¹

In the same letter he criticised Fr Sumner by name, and also Mrs [sic] Aikenhead’s management of the Sisters of Charity [Foundress Mother Mary Aikenhead, Ireland?]. It seemed, almost, as though he felt a compulsion to rebuild and renew everything he touched according to his own convictions, irrespective of the feelings of others. Was there some *“bete noire”* of which we know nothing, gnawing at him, driving him, yet sapping all joy from his life?

Many writers have examined the events of 1839 in an attempt to explain Ullathorne’s actions, but the truth still eludes us. Murphy must be the priest mentioned in the references¹² - “a priest of six-priest power” Ullathorne described him in a letter to Polding from Liverpool.¹² Ullathorne’s description of him in the letter to Dr Brown fits the impression I have of Murphy from his own, later, letters as Bishop of Adelaide. Doubtless Murphy, also, was ambitious, since he did succeed Ullathorne as Vicar-General, much to the disgust of Fr John Brady, who felt himself overlooked for the post.¹³

Why was it Ullathorne was unable to get along with the gentle, scholarly Charles Lovat, for whom he had such high praise initially, and to whom he later paid such tribute in his “Reply to Judge Burton”? Was it jealousy of the reliance Polding had put on these two older priests in his absence, or did

he feel that they had usurped some of the power he needed? Was there, perhaps even more, a touch of envy, accentuated by his depressed mental state, for an indefinable trait that comes through in Lovat's character - a simplicity and humility underlying the outward English gentleman and classical scholar, seven years older than Ullathorne - something which engendered in him feelings of inferiority, determining him to assert authority?

T. L. Suttor, in discussing this period, sees both Murphy and Ullathorne in a bid for power. He says:

"Ullathorne thought Murphy's motive was ambition, an ambition which he thought must fail due to 'want of breadth of mind and freedom of temper', as he put it in 1867. But he was wrong to bracket him with Lovat in this way..."

Suttor adds a further thought concerning this time of conflict, suggesting there was an ideological dimension; that both Polding and Ullathorne saw the Seminary receding further and further from their Benedictine goals under the care of Charles Lovat.¹⁴ There was also pressure in other areas to favour Irish priests. Years later, W. A. Duncan charged in the "Freeman's Journal" that secular priests like Lovat, Lynch and Kenny, with parishes in the interior, had been deliberately passed over in favour of "yes men"

Benedictines.¹⁵

It always intrigues me that Ullathorne never criticises Lovat openly, or brings any evidence against him - he simply seems to ignore him, and then, in the reshuffle, has him removed as far away as possible. It would be in keeping with the ex-Jesuit's character and dedication that he would accept the move and go without complaint. Ullathorne wrote years later:

"When I had sent in my resignation, the Bishop of his own accord resolved to make a radical change in his surroundings. He sent off the two clergymen of whom I have repeatedly spoken, one (Lovat) into the interior, the other (Murphy) into the city, and asked me to come and reside with him... I undertook to direct the school, as well as the Cathedral work and my office duty. The school, however, proved too much with other occupations, and after a while it passed into other hands".¹⁶

One further piece of evidence came to light while perusing letters of this period exchanged between various priests and the Vicars-General, in the collection of the Melbourne Diocesan Historical Commission. There are many letters filled with just grievances, and many complaints against other clergy in this collection; in fact, the more clergy seem deserving of criticism, the more they are mentioned. Many

of the complaints appear petty, until we recall the isolation under which most of them lived. Most of the priests in the Colony are mentioned, but not Fr Lovat. Why not Lovat? Did he never complain? And had no-one a complaint against him?

In one letter only, of Ullathorne's to Fr Geoghegan on 8 November 1839, is he mentioned, and it is worth quoting an intriguing passage here:

"I feel obliged to you for your very kind letter and enquiries. That I have long wished for a life of greater retirement you are already, my dear friend, aware. The principal motive, however, which has induced me to leave so soon was of a very private nature, which, as it could not be stated without including the secrets of a third party, I am sure you will not be displeased with me for not mentioning.

Considerable changes have taken place in our Church arrangements. Mr Lovat has gone to Argyle, where he is Vicar Forane. Mr McGrath is to be on the same mission".¹⁷ [*Vicar Forane. Definition: An experienced priest appointed by a bishop to exercise limited jurisdiction over a specific part of a diocese. He is charged with the care of the sick clergy, presides at conferences, supervises clerical discipline and diocesan property as well as other similar matters.*]

Was there, then, a private reason for the Vicar-General leaving Australia? Had the reshuffle that ensued after Ullathorne's threatened departure produced positive results, we could excuse much; but even allowing for his state of health, it is hard to disregard the damage he caused. Not only did he wrest from Lovat the direction of the Seminary where he had been acquitting himself admirably, but Ullathorne had him removed to a part of the mission where his academic training was of no use whatever. Worse, in gratifying his own wish to be once more the only available person on whom the Bishop might rely, Ullathorne took over the Seminary himself in addition to his other duties. It reads as mere capriciousness in his "Autobiography" when he states, "The school proved too much with other occupations, and after a while it passed into other hands".¹⁸

It is difficult to understand why Lovat was not returned to the Seminary at this point, since Ullathorne left Australia, never to return, in November, 1840. With him went the Bishop also, to become Australia's first Archbishop on 9 April 1842, in Rome. The Seminary passed into the hands of Rev Patrick Farrelly, who had arrived as a student in 1838 with Frs Brady and Goold; he had studied logic, metaphysics and theology under Charles Lovat, and assisted him with the instruction of the younger students.¹⁹

In criticising here some aspects of Dr Ullathorne's administration, it would be wrong to overlook his great contribution to the good of the Catholic Church in Australia through his utter dedication and fine attention to detail. Birt says of him:

"If the Bishop was, as it were, the hands and feet and heart of the Catholic Apostolate, Dr Ullathorne was its head and brain".²⁰

Perhaps it is the inevitable tragedy of such administration that the good of some individuals is sacrificed for that of the whole cause.

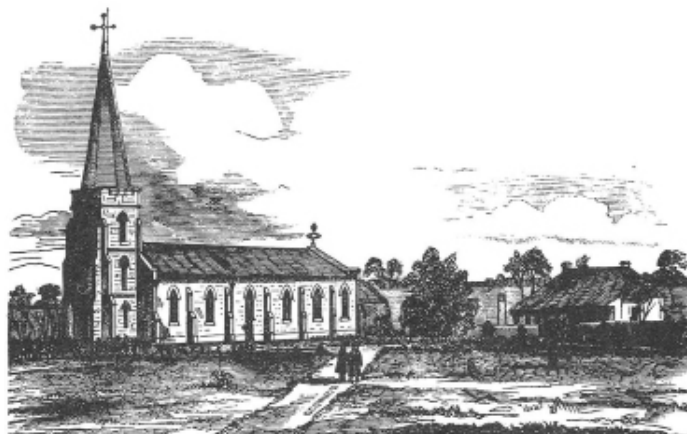
And what of the gentle, scholarly Fr Lovat? With Fr Brennan's move from Yass to Parramatta, where he replaced Dr Ullathorne, and Fr Fitzpatrick's transfer from Goulburn to Penrith, the late President of the Seminary inherited the whole of the Yass-Goulburn Mission, described so well by "John O'Brien":

"The district which the

Professor of Moral Theology was sent to administer stretched from Camden to the Murray, and from the Abercrombie and the Lachlan - the then borders of the Bathurst Mission at this time served by Frs O'Reilly and Slattery - to the Pacific Ocean. It comprised, therefore, the whole of the Diocese of Wagga, a great deal of the Diocese of Wilcannia-Forbes, and a part of the Diocese of Wollongong".²¹

"John O'Brien" says Lovat's move was intended to be only temporary, but it was the end of his academic career. Leaving behind him the comparative civilisation of early Sydney in late October 1839, he headed for the bush and the road south in the hottest and driest summer of Australia's history.

To Charles Lovat the command of his superior was the call of Duty and the call of Duty was the Voice of God. To him the Cause was ever more than the individual.²²



St Augustine's Church and Presbytery, Yass. Sketch by Dr Morgan O'Connor 1861
(Fr Lovat completed the presbytery (right) and first stage of the church early in his tenure 1839 -1849)

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2. Birt 1, *op. cit.*; letter from Dr Polding to Downside, 15/1/1839; p. 401. Polding added "The thermometer rose as high as 143°"! [Fahrenheit? Equivalent to 62°C. Officially the highest recorded temperature for the Sydney region was 47.8°C at Richmond in 1939.]
3. *Ibid.*, p. 389.
4. *Ibid.*, p. 397; quote from Dr Ullathorne's *Autobiography*, pp. 149, seqq. What "other penal settlements"? Only NSW was affected by his evidence to the Molesworth Commission.
5. *Ibid.*, p. 404. Dr Polding to Dr Murray, Archbishop of Dublin, 3/3/1839.
6. Archbishop W. B. Ullathorne, *Autobiography: From Cabin Boy to Archbishop* (London, 1896), p. 144.
7. Birt 1, *op. cit.*, p. 407.
8. *Ibid.*, p. 412.
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10. Birt 1, *op. cit.*, p. 436. Dr Polding to Fr Heptonstall, Downside, 1/10/1839.
11. *Ibid.*, pp. 438-9. Dr Ullathorne to Dr Brown, Downside, 18/10/1839.
12. *Ibid.*, p. 360. Dr Ullathorne (UK to Dr Polding (Sydney) 10.1.1838.
13. *Ibid.*, p. 496. Dr Polding to Fr Brady, 7.12.1840. Ullathorne's motive in leaving must have been more than ambition and power, since he subsequently turned down several colonial sees.
14. T. L. Suttor, *Hierarchy and Democracy in Australia 1788-1870* (Melbourne: MUP 1974), gives similar comment on p. 195.
15. *Freeman's Journal*, Lent, 1858.
16. Ullathorne, *Autobiography*, *op. cit.*, pp. 161-2.
17. Melbourne Diocesan Historical Commission, Alipius Goold Museum. Letter from Dr Ullathorne (Sydney) to Fr Geoghegan (Melbourne). The title "Vicar Forane" gave the holder added authority and independence.
18. See above, reference 16.
19. Birt 1, *op. cit.*, p. 314-5.
20. *Ibid.*, p. 500.
21. "John O'Brien" (Mgr P. Hartigan), *The Men of '38 and Other Pioneer Priests*. Ed; Frs T. J. Linane and F. A. Mecham (Kilmore: Lowden, 1975) p. 27.
22. *Ibid.*, p. 27.

5

Fr Lovat's vast new parish; arrives Goulburn 7 November & Yass 9 November 1839; covers 518 miles in 3 weeks; extracts from his diary quoted by Ullathorne in evidence: Goulburn, Co. King/Yass/Queanbeyan etc.; plans prepared for St Augustine's Church early 1840, part erected by 1841, completed 1843; church blessed by Bishop Polding 1844; Fr Lovat's Victoria visits 1843 and 1845 map.

Footprints November 1981

In the late spring of 1839 Fr Charles Lovat rode south from Sydney to take over his new parish, which, for the first three months, was to include the districts of both Yass and Goulburn. Spring grew into summer, the hottest and driest in Australia's history to date, and no tougher test of the Englishman's grit could have been devised than the tortuous path that lay ahead.

"John O'Brien", in characteristic style, conveyed the atmosphere of the dusty track out of Sydney to Parramatta and beyond. In that record summer the main rivers, including the Murrumbidgee, were only chains of waterholes, and water for domestic use was being carted on bullock sleds to sell in Sydney for fourpence a bucket. Through the blistering heat rode Charles Lovat... Past teamsters sheltering with their jaded panting oxen... past sullen chain gangs sweating in the glare... to meet the Southern Road which Major Mitchell had in part surveyed, starting from a mark on a fence a mile and a half from Parramatta.¹ So the journey

continued, past Liverpool (which he was later to know so well), to a vague bush track which passed Cross Roads four miles further on. Here the Conlon family owned for years the Cross Roads Hotel.² Conlons figure prominently in Lovat's life, both in Yass and Liverpool; were these the same Conlons?

He arrived in Goulburn on 7 November 1839 having travelled 125 miles from Sydney and taking one day to rest there, set out for Yass, which he visited only briefly about half a dozen times in the first three months. Intent on familiarising himself with his new parish in those first months, he stayed in neither Goulburn nor Yass long enough to arrange his own accommodation needs. He covered 518 miles in the first three weeks, and another 470 miles in December. His record is a statement of ground covered in the line of duty; no mention of heat, dust and flies, or mosquitoes at night, is made. The record is one of simple human endurance, with neither heroics nor self pity. Ullathorne himself recognised this,

and used the following extract from Lovat's diary in his "*Reply to Judge Burton*":

"GOULBURN:

A chaplain; a Church about being erected. The chaplain in transmitting his baptismal returns for the year, states that they were performed in five counties, whilst travelling over a space of 10,000 square miles. The chaplain's life is one of continued travel; and with a view of dissipating any impression made by Mr Burton's insinuation, is all he has to say on the subject, that the Catholic priest of Goulburn resides at Yass, 60 miles off, I shall give an extract from the Rev Mr Lovat's report of his missionary duties for three months, merely remarking that they are the first I light upon, and that the rest of the year's labours are of the same tenor."

This list is worth reproducing, to show the arduous life of a priest in those days; his bread was not eaten in idleness, nor was his scanty salary unearned.

"7th November, 1839, Goulburn, 125 miles from Sydney; 9th, Ryan's, 10 miles from Goulburn, 20 or 30 persons attend; 11th, Bungadore, 40 miles from Goulburn, 12 to 24 persons attend; 12th, Gundaroo, 20 miles from Bungadore, about 12 persons attend; 13th, Yass, 27 miles from Gundaroo, from 20 to 30 persons attend; 14th, Fitzgerald's, 25 miles

from Yass, about 12 persons attend. Same day to Jugion's Creek, Murrumbidgee River, 20 miles, or even more, from Fitzgerald's, about 20 persons attend; 15th, to Yass, 40 miles; 16th and 17th, at Yass; 18th, to Goulburn, 60 miles; 19th, to Mr Faithful's; and back, 20 miles; 20th-23rd, at Goulburn; 24th, Carey's, Lake George, 30 miles, 12 to 16 persons attend; 25th, Bungadore, 25 miles from Carey's; 26th, Molonglo, 14 miles from Bungadore, about 20 or 30 persons attend; 27th, Queanbeyan, 12 miles at least, about 20 persons attend; 28th, Yarralumla, Limestone Plains, 10 miles, about 6 or 8 attend; 29th, Yass, 40 miles at least, from Yarralumla.

2nd December, Gundaroo, 27 miles from Yass; 3rd, Goulburn, 45 miles from Gundaroo; 6th, Bungadore, 40 miles from Goulburn; 8th, Molonglo, 14 miles from Bungadore; 9th, Queanbeyan, 12 miles from Molonglo; 10th, Gap, Lake George, Carey's, 25 miles at least; 11th, Goulburn, 40 miles (about); 12th, Gunning, 30 miles from Goulburn; 13th, Yass, 30 miles from Gunning; 14th-15th, at Yass; 16th, Goulburn, 60 miles from Yass; 26th, Ryan's, 20 miles, there and back; 28th, Gunning, 30 miles from Goulburn; 29th, Yass, 30 miles from Gunning; 30th, Gundaroo, 27 miles from Yass; 31st, Ginnindery, Yarralumla, 40

miles from Gundaroo.

1840: 1st January, Yarralumla; and Queanbeyan, 10 miles; 3rd, Bungadore, 20 miles, and Goulburn, 40 miles; 5th, Macquirk's, in Georgiana, 40 miles from Goulburn, about 20 persons attend; 7th, Binda Vale, 12 miles further; 8th-9th, Macquirk's; 10th, to Hogono, to Richlands, at least 25 miles at Hogono, 12 at Richlands, 30 or 40 attend; 12th, Goulburn, 40 miles from Richlands; 19th, Gunning, 30 miles from Goulburn; 20th, Yass, 30 miles from Gunning; 21st, Geelong [Galong], Ryan's, E., 40 miles from Yass; 24th, Burrowa Plains, etc., 60 miles' journey, to and fro; 26th, Geelong, 25 to 35 persons attend; 27th, Mrs Russell's, 10 miles from Geelong, 12 persons attend; 28th, Fitzgerald's, 8 or 10 miles from Russell's; 29th, Jugion, 25 miles from Fitzgerald's; 30th, Gobaralong, on the Murrumbidgee, 12 miles from Jugion, 15 to 20 persons attend; 31st, Kilamacat, 15 or 16 miles up the Toomal, about 12 persons attend.

1st February, Bombala Plains, 15 miles at least; same day back again to Darbalara, about 25 miles, 6 persons attend next day; 3rd, Money-money Flat and Burburrowa, Canes, Port Phillip Road, 10 or 12 persons attend;

Trafte's, 8 or 10 persons attend; 5th, Fitzgerald's, 35 miles; 6th, Yass, 25 miles; 10th, Goulburn, 60 miles; 17th, 10 p.m. to Molonglo, 54 miles from Goulburn; 18th, 12 noon, to Goulburn, 54 miles, arrive at 12 midnight; 19th, Bamballa in Camden, 30 miles from Goulburn; 20th, by Mr Barber, Mr Shelley's, to Goulburn, about 35 miles; 23rd, Carey's, near Lake George, 30 miles from Goulburn." [Bamballa Station, County Camden, was on the road to Lake Bathurst, 101 miles from Sydney. Barber's Station was 107 miles from Sydney.]

COUNTY OF KING

Attended - from Goulburn or Yass.

YASS

A chaplain; church to be commenced; the chaplain's duties are of the same character, and to the same extent, as those of the chaplain at Goulburn; each takes the other's place when absent. Without this arrangement, such labours could not be performed. Mr McGrath has travelled as far as Twofold Bay. Communions in the two districts, in the course of three months, 102.

QUEANBEYAN

Attended from Yass and Goulburn.³

This journal makes no mention of the numbers of Masses said,

or Confessions heard; nor of the Baptisms which are entered in Fr Lovat's "Baptismal Register" - eight between January 11 and February 18 when Fr Michael McGrath⁴ made his first entry, on taking over [1841] the Goulburn end of the Parish. Father McGrath had been one of his students at St Mary's Seminary, being ordained in May 1839.

Twice in the first month Fr Lovat visited Carey's at Lake George, journeys which involved passing through Geary's Gap, a notorious haunt of bushrangers. The Gap was named after Daniel Geary, who had a hotel at Lake George and where it was rumoured rum was available.⁵ On one of these early visits, he was bailed up by the bushranger Doherty, or Doughty, who was reputed to be a desperate man. He commanded Fr Lovat to "hand over" at gunpoint, but the latter dared him to fire, and the bushranger, seeing he was a priest, let him go.

More dramatic was Fr McGrath's encounter with the bushranger William Westwood, better known as Jacky Jacky; happening by when three locals were attempting to arrest the man, the priest held him at gunpoint while the others took him into custody.⁶

Even with Fr McGrath lifting from his shoulders the Goulburn end of the Parish, the area for which he [Fr Lovat] was responsible extended south into Victoria, and included almost inaccessible alpine regions. There were mountains above the winter snowline, and here in summer Fr Lovat followed the lonely

shepherds with their sheep. "Shepherd of the Shepherds", "John O'Brien" called him; and in isolated valleys or on the out-back plains, he sought out his sheep, who included convicts, ticket-of-leavers, and squatters who fought off loneliness with alcohol and black women.⁷

Usually he was the first company they had had in weeks, so half the night would be spent yarning before he crawled under his blanket to catch a little sleep, head pillowed in his saddle. Again, I quote "John O'Brien":

"The Ancient Order of Boundary-riders bandy-legged from the saddle, and seasoned by the same agency would without debate hand over the Diploma of Toughness to this professor, who before his initiation had ridden nothing harder or rougher than a Chair of Theology."⁸

The township of Yass had changed little since Fr Lovat's first visit there in August 1838, when he and Fr Brennan had accompanied Dr Polding for the laying of the foundation stone of St Augustine's Church and the consecration of a Roman Catholic Burial Ground on 11 September. However, the first steps towards establishing a church seem to have been taken by Fr Therry from Campbelltown in 1836.

In January 1837 Miss Hanly and Miss Walsh collected between two and three hundred pounds from eighty landholders for the project - the best remembered names among the subscribers being Hamilton Hume and Fr Therry himself. Nothing further was done for a time and

Fr Therry on his few visits said Mass in the Courthouse.⁹

It was not until 31 March 1838, that a site of two acres in Meehan Street was surveyed by Assistant Surveyor Thomas Townsend, for the Roman Catholic Church.¹⁰ This was followed in August by the above-mentioned ceremony, and Fr Lovat's well-known meeting with the leader of the Wollabalooa [sic] tribe, Jacky King, who became his great admirer; and who with his wife, Kitty, took a vow of temperance from him.¹¹ On 16 March 1845, Fr Lovat baptised their son, Michael.

Fr Lovat had plans prepared for St Augustine's early in 1840, but they were lost in transit to Sydney. However, later that year he had a presbytery erected, in which Dr Polding stayed on a tour of the southern districts, and described it as "scarcely habitable". The presbytery, however, served for the wake of Trooper Conlon, "because there was nowhere else to wake him".¹² Trooper Conlon's son, Michael, was a staunch supporter of Fr Lovat's, and many of the facts used in "John O'Brien's" writings, and included here, were gleaned from a letter written to the "Freeman's Journal" by him on 3 October 1883. He felt that too much credit for the Yass Mission was being heaped on Fr Lovat's successors, and the real hero was being overlooked. Of the four Conlons - Rose, Michael, Mary and Thomas - there are some 27 entries in the "Baptismal Register" where at least one of them acted as Sponsor for Fr Lovat. I believe they were his

good friends.

By 1841 part of St Augustine's was erected - enough to cover the Sanctuary area for the celebration of Mass, and the preaching of a sermon. "John O'Brien" says it was a High Mass, but "Fr Lovat did the lot himself".¹³

Further efforts to complete the church were hampered by the severe depression which followed the drought, but little by little Fr Lovat struggled on with the building, using some ingenious ways of raising money, if we believe "John O'Brien".¹⁴ In any case, the Sydney Morning Herald of 15 November 1842, called for tenders to complete the church, advising that plans and specifications could be seen by appointment to the Roman Catholic clergy at Yass.¹⁵ The contract was secured by J. Walsh, of Yass, and the building completed in 1843.

The following year the Church was blessed by Archbishop Polding, assisted by Abbot Gregory, Frs Michael Kavanagh of Queanbeyan and Michael Brennan, recently transferred back to Goulburn from Parramatta.¹⁶

The Church was built of rubble stone, in a commanding position on the south side of the town. On 19 August 1848, the "Goulburn Herald" published a report on the danger of flooding in the town of Yass, stating that the town was built in a hole. In winter, people felt, there was danger of their homes, wives and children being washed away into the Yass

River, the only public building being likely to escape was the Roman Catholic Chapel which Rev Dean Lovett (sic) caused to be “built on a rock” standing high and dry above the level of the town.¹⁷

So much for Fr Lovat’s establishment of the Church’s tangible presence; but what of the spiritual dimension – his caring and sacramental outreach to people in far places?

When Fr Therry began his extensive ministry south of Sydney in 1820, this area already had a high proportion of Irish Catholics. The concentration in the Liverpool area began with early settlers who had been involved in the 1798 Irish Rebellion; one of these, James Meehan, became government surveyor of exploration parties organised by Governor Macquarie to open up the southern counties.¹⁸ In the wake of these journeys, the Liverpool Catholics followed south in large numbers, settling the country to Goulburn and beyond, radiating out to Bungonia, Queanbeyan, Yass, Galong and establishing themselves along the Port Phillip Road further south again. Others pioneered the high alpine country around Tumut and Kiandra. The Catholic landowners on their extensive runs formed a network of “Mass stations” where Fr Lovat visited as regularly as time allowed; and while new stations were being constantly added to his route, many had previously been regular stopping

places for Father Therry before him. Fr Lovat’s baptismal records read like a “Who’s Who” of early pioneering families in the district. He visited, to name but a few, the Balcombes at Queanbeyan, Careys at The Gap, John Dwyer at Bungadore, Henry (“Black Henry”)¹⁹ O’Brien at Douro, Wellmans at Barwang, Ned Ryan at Galong, and Taaffes at Muttama; names which live on to the present.²⁰

One of the early stopping-places which Fr Lovat continued to visit regularly over the years, and of which visits some records survive, was Edward (Ned) Ryan’s, property at Galong (spelled variously Gallong, or Geelong). As early as January 1840, he stayed from 21st to 24th en route for Burrowa, and made an overnight stop as he returned on the 26th. Here, as in many parts of his parish, he was the first regular clerical visitor, bringing the sacraments to those of the local Catholic flock who could be gathered together; on 26 January there were between 25 and 35 persons assembled.²¹

There are conflicting legends regarding the naming of Rosary Hill at Galong, some saying it was Archbishop Polding, others supporting “John O’Brien’s” assertion that it was Fr Lovat.²² Certainly an itinerant priest on horseback did not carry the large ornate beads reputed to be the first hung on Rosary Hill, and one of which survives at the Redemptorist Monastery now on the old Ryan estate! But I like to think

that Fr Lovat also hung his beads there after saying Rosary with the locals. He was at Galong in April 1845, to marry Ned Ryan's cousin, the widowed Roger Corcoran, to Catherine Russell. They had six children.²³

John O'Sullivan, of Goulburn, and his wife Bridget, daughter of Michael O'Dwyer, the exiled Wicklow Chief,²⁴ were old friends of Fr Therry's, and entertained Fr Lovat on many occasions. A few rare mentions of Lovat are to be found in their correspondence. On 16 August 1841, O'Sullivan wrote to Fr Therry:

"A rather strange circumstance happened at Yass lately. Mr Lovat mentioned it to us. A native black on the Murrumbidgee desired baptism and Mr L. deferred it on account of his age. He however persevered and got ill; when he requested someone to ask the priest to come to him he said "not the parson but Father Therry's brother." Mr L. did at length administer the sacrament to him and a short time after he died".²⁵

Another letter addressed to Fr Therry at Hobart from John O'Sullivan reads:

"...we have three clergymen here today, Mr Lovat, Mr Cavenagh (Berrima) - an excellent little man ordained abroad - and Mr Brennan. Mr Lovat has his Chapel or Church roofed in -

and has an excellent house and improved grounds there - Mr Cavenagh receives no stipend from Government and has a poor district".²⁶

Fr Therry owned a property at what is now called Holbrook - the most recent of its nine names.²⁷ But the Therry property of "Billybong" was several times listed in Lovat's baptismal entries, and he first said Mass there in 1843, baptising Mary Hart on 22 November on his way to Victoria.²⁸ On the return trip he baptised Mary Riley at nearby Kyeamba on the 27th, only five days later! Over the years Fr Lovat called several times at Billybong, and baptised Arthur Cunningham, son of Therry's manager, on 8 October 1845. Dr Dunmore Lang, the Presbyterian Minister who was often critical of Catholics, paid the Yass priest quite a tribute when he travelled south in 1845. A Mr Smith at Kyeamba asked Dr Lang to baptise his child, complaining that the nearest Presbyterian minister had stated that it was inconvenient for him to leave home. Dr Lang later wrote in his work, "*Phillipsland*" that -

"if the marriage of a Protestant minister is to prevent him from undertaking journeys of this kind, when there is a clear case of duty before him, as there evidently was in the instance in question, I must acknowledge that it furnishes a strong argument in favour of the

Popish doctrine of celibacy of the clergy... I could not help feeling ashamed and vexed exceedingly for the character of the body I belonged to, as a Presbyterian minister, when Mr Smith added, with much feeling, and with perfect truth, 'The Romish priests are the only clergy that seem to care about people in this part of the country. No minister of any Protestant denomination ever visits us'.²⁹

The first of Lovat's Victorian trips took place in late 1843, just as the great drought broke. Between the two baptisms mentioned above, there are five entries, the last of which, for Mary Jane Davenport, is clearly placed at the Ovens River on 25 November 1843. He crossed the river at Albury, saying Mass at "Belvoir", home of Charles Huon, whose brother, Paul, lived on the nearby "Woodonga" run.³⁰ Their father, Gabriel Louis Marie Huon de Kerrilleau, had fled France under the 1792 Terror. Some say Fr Lovat could not have crossed the Murray in flood, but the records speak for themselves. The Huon boys married sisters of Robert Brown, an innovative young man who, in the late 1830s, introduced a ferry service across the Murray at Albury. The ferry was a dug-out canoe built from an enormous redgum, and it ferried countless "sheep, cattle and horses" across the Murray, so why not Fr Lovat and his steed? It ran on a rawhide rope, and was crewed by the

Aborigine Merriman.

By the year 1842 Brown's "house of five or six rooms, of split timber, roofed with bark" had been replaced by a fine new house called "the Hume Inn", built for his bride.³¹ It did a thriving trade as inn, post office and as a church for Fr Lovat's Mass. Here, on 25 November, 1843, he baptised Frances Sarah, the daughter of Robert and Anne Brown. Sponsors were Paul and Mary Huon.³²

On the 1845 visit to Victoria, Fr Lovat penetrated further south, visiting families at "Moorbringa" and "Barneywater". At the last-named he baptised Michael Walsh, then four Lester children at "Moorbringa" and two Monks children at "Binigoe". There were two baptisms at "Oranah Creek" and then he was at Tarcutta, once more en route for Yass, and home. This coverage, with the map on page 47, gives only a sample of his conscientious work in his extensive parish. Lines on the map are drawn as the crow flies, but the route often wound endlessly by rivers, around mountains and across plains.

Tracing his movements by the lines on the map, we need to recall that some of the routes were followed countless numbers of times, day or night, and in all kinds of weather. Fr Lovat's spirit comes through in this extract from the chapter "John O'Brien" wrote on him:

"The drought had broken, and the floods had come — so down

REFERENCES

1. "John O'Brien" *op cit.*, p. 28.
2. W. Freame, *Early Days of Liverpool* (Liverpool Newsprint, 1916), p. 23.
3. Birt 1, *Benedictine Pioneers*, *op. cit.*, p. 447. I am inclined to think that Dr Ullathorne's praise of Lovat here was intended to make a point to Judge Burton, rather than to recognise Lovat's work.
4. Yass Baptismal Register.
5. Errol James Lea-Scarlett, "Gundaroo" (A Roebuck Book, 1972), p. 16.
6. "John O'Brien", *op. cit.*, pp. 52-3.
7. *Ibid.*, p. 33.
8. *Ibid.*, p. 30.
9. *Ibid.*, p. 36. *The Sisters of Mercy Centenary Programme at Yass* (1975), p. 19, gives the list of subscribers: "C. O'Brien, "Hardwick", £20; H. O'Brien, "Douro", £20; E. Ryan, "Galong", £20; E. Ryan, "Galong" £20; Hamilton Hume, £5; W. H. Broughton, £5; W. Dutton, £10; J. Moses, £10; Fr Therry, £5." A letter from the Colonial Secretary to the Surveyor-General 10-8-1837 read: "Dr Polding has stated in his letter of 16th ultmate that a subscription has been raised for building a Roman Catholic Chapel at Yass, I am directed by His Excellency the Governor to request that you will communicate with Mr Henry O'Brien on the subject and fix upon and report on the site." This extract per favour Archbishop's Office, Canberra, and A. G. Roche, Yass.
10. *Ibid.*, Townsend also laid out the City of Albury.
11. See *Shepherd of Shepherds* - Part III.
12. "John O'Brien", *op. cit.*, p. 37.
13. *Ibid.*, on p. 39 "John O'Brien" says that Lovat persuaded the authorities to allow ticket-of-leavers' fines to go into the building funds. * There was a general recession, and since St Augustine's was the only church being built in the south at this time, it seemed a reasonable proposition.
14. *Ibid.*
15. William Bayley, *Yass Centenary History* (Yass Council, 1973), p. 20.
16. "John O'Brien", *op. cit.*, p. 39.
17. William Bayley, *Yass Centenary History*, *op. cit.*, p. 28.
18. Patrick O'Farrell, *The Catholic Church and Community in Australia* (West Melbourne: Nelson, 1977), p. 20.
19. "John O'Brien", *op. cit.* p. 38.
20. Yass Baptismal Register.
21. *Ibid.*

22. Max Barrett, C.Ss.R., *King of Galong Castle* (Redemptorist Community, Galong; printed by O'Loughlin Bros., Lewisham, N.S.W., 1978), p. 101.
23. *Ibid.*, p. 73.
24. "John O'Brien", *op. cit.* p. 29.
25. I am grateful to Mr Frank Higgins, of Lavington, N.S.W., for discovering, and passing on to me, the contents of these two letters.
26. *Ibid.* Letter.
27. *Holbrook Information Booklet* (Thompson's Printing, Albury, 1978), p. 2.
28. The booklet states that Lovat said Mass at Therry's station "on 8 October 1843", however, 22 and 28 November 1843, or 8 October 1845, were more likely dates.
29. Margaret Carnegie, *Friday Mount* (Melbourne: Hawthorn Press, 1973), p. 133. On p. 134 she says "Father Lovat must have been the Romish priest to whom John Smith referred" - that seems certain. But she is in error when she adds, he arrived on the 'Hindoo' in 1839". The error would appear to be Eris O'Brien's, whose *Life of J. J. Therry* Miss Carnegie frequently quotes, and who gave the same year on p. 339.
30. Brian Carroll, *Albury - Wodonga Sketchbook* (Sydney: Rigby, 1977), pp. 40, 46, 52.
31. Paul MacGuire, *Inns of Australia* (Melbourne: Heinemann, 1952), p 163-4.
32. Yass Baptismal Registers. A few weeks later Lovat was back in Albury. There is a gap in the records from 10 -25 January 1844, when he performed one baptism on the Murray River - none en route. He could have taken a break at this time - perhaps with the Huons at Wodonga after his recent visit?
33. "John O'Brien", *op. cit.*, p. 33.
34. Dr Morgan O'Connor, *A Sketch of the Rise and Progress of the Yass Mission from its Foundation in 1838 to the Present Time* (Goulburn Chronicle Office, printed by Vernon & Mellon: 1861), p. 13. Quoted by "John O'Brien", *op. cit.*, p. 35.



On 8 September 1948 St Augustine's Presbytery was occupied by Bishop Guilford Young, Parish Priest of St Augustine's Church, Yass (Auxiliary Bishop in Canberra-Goulburn Diocese to Archbishop Dr T. B. Maguire): becoming, aged 31, the youngest Catholic bishop in the world. He built the new St Augustine's Church in 1955.

Presbytery after 1988 Bi-centenary restoration.



Rare image of outback priest on horseback.

From *Footprints* original scanned copy.

6

First school in slab hut; first teachers; SMH states Yass has both R.C. & Anglican clergy but “the people had no religious differences”; Anglican Minister becomes trustee for R.C. land in Comur Street; Fr Lovat on first Yass Hospital Board; Fr Lovat attends Bishop Francis Murphy’s consecration in Adelaide; Peggy Jones speculates how close Fr Lovat came to becoming a Bishop.

Footprints February 1982

The demands of Fr Lovat’s extensive parish at Yass must have been exhausting, physically, mentally and spiritually; yet he uttered no word of complaint to our knowledge. We have seen also, that in spite of these demands he was able to have the building of his church completed and blessed by 1844, and a reasonably comfortable presbytery which is still in use. In March 1844 the “Sydney Gazette” recorded that “there is a good R.C. Chapel in the principal street and the priest’s house is very pretty”.¹[See sketch opposite].

The first accommodation for a school at Yass was a slab hut which Fr Lovat had erected behind Quail’s Hotel (later the “Swan”) in 1846,² and in 1847 he had built a schoolhouse of local stone, which survived until recent years. These were said to have been built with his own personal funds.

The first teacher was a Mr Lacey, followed by Mr Gilchrist, Miss Moore in 1857, and Thomas Moore in 1858. The school was put in the care of Sisters of Mercy from Ireland

in January 1876, who called it Mount Carmel.³

Fr Lovat’s Church of England equivalent in Yass was the Rev C. F. Brigstocke, who administered his parish from Sutton Forest until his church was built, the present building being completed in 1850. The “Sydney Morning Herald” of 1839 said the district had R.C. and Anglican clergy but that the people had no religious differences.⁴

There are no records to show how Brigstocke and Lovat related to one another over those years, but I would be interested to know. There are records of both denominations giving to each other’s building appeals, etc., and in 1857 Brigstocke donated a guinea to Fr P. Magennis’ farewell testimonial.⁵ Brigstocke was a colourful character who was in conflict with local inhabitants many times, much to the embarrassment of his Bishop. On one occasion Bishop Broughton needed the ecclesiastical court to deal with him; Brigstocke had written to the press accusing Cornelius O’Brien, local magistrate,

of Sabbath breaking by “hallooing in chorus with his dogs in company with his assigned servants on a Sunday”, for which Brigstocke was convicted of libel.⁶ This was in 1842. On 12 January 1849, a marriage was celebrated by the Rev Chas. Fer. Brigstocke between Fr Lovat’s niece, Elizabeth Lovat, and Colin McLaren, of Bundarlo, Murrumbidgee, at Reedy Creek, Yass. Elizabeth was buried in the Roman Catholic Cemetery at Cowra when she died in 1901, being survived by her eight children.⁷ At the time of the wedding, Fr Lovat’s Baptismal Records show him to have been in or near Yass. Was there, perhaps, a reunion or celebration of some kind that day?

One move which Fr Lovat appears to have made in 1846, was a business deal on behalf of the Church involving considerable foresight, it is recorded that he purchased several building blocks in the main street of Yass, causing considerable controversy in 1870 when the Anglican Archdeacon of Yass took steps to claim the deeds of land. Here is the “Yass Courier’s” report of the affair:

An Archdeacon of the Anglican Church the Trustee of Valuable Land Belonging to the R.C. Church.

“An unusual and somewhat remarkable circumstance has come to light within the last few days in connection with some freehold property in the main

street of Yass. In the year 1846 five allotments of land in Cooma Street were, unfortunately for the improvement of the town, purchased by certain persons and handed over to the Catholic Church in Yass, the trustees of which were the late Mr Henry O’Brien and the late Mr William Hampden Dutton. We understand that no person was aware of what had become of the deeds of this property until in our issue of 15th ult. we copied from the Government Gazette a list of deeds which had never been claimed including those of the five allotments referred to. It is somewhat singular that the last surviving trustee of the land, Mr Cornelius O’Brien, died without succeeding trustees being appointed, and as the last mentioned nominated as his sole executor Venerable Archdeacon Lillingston, of the Anglican Church of Yass, it appears that under the Act the latter gentleman is the only person entitled to claim the deed of the land; in fact, though a high dignitary of the Church of England, he by one of those singular circumstances which sometimes arise is at the present moment the sole trustee of nearly the whole of the front of an entire section of land without exception the most valuable in the town, and which might within our own recollection have been disposed of at from £12 to £15



Extract of panorama painted in 1858 by Edward John Grube (1837-1870) ©
 St Augustine's Church (centre left) with Yass Hospital above, Royal Hotel (lower left) at corner of Meehan Street & Comur Street. 5 vacant blocks facing Comur Street referred to earlier in the text as held in trust for "R.C. Church" by O'Brien and Dutton. Later sold and *inter alia* now include Yass NAB Bank and Yass Post Office.

© St Augustine's Parish, Yass

per foot. A similar concatenation of events has probably never before arisen. We understand the Archdeacon has forwarded the necessary application for the deeds and we presume from the position he occupies he will be anxious without delay to get rid of the trusteeship that has so unexpectedly fallen to his lot. It is a thousand pities for the town the land was so tied up. Had it been otherwise it would have been occupied by fine buildings instead of forming as it now does an unsightly paddock in the very heart of Yass.⁸

Henry ("Black Henry") O'Brien's wife was active in the Church of England, which explains the Church's involvement with the deeds. Apart from land set aside for Church, School and Presbytery, for which Rev Patrick Dunne became trustee on 24 December 1872, the remaining blocks in Cooma and Meehan Streets were sold by Rev Dean O'Keefe for

£8 per foot. They were sold to The Commercial Banking Co. of Sydney; the Government, for a Post Office (66'); E. Howard (40'); Mr Casper of Goulburn (30'); and Mr Hertfort (45'); thus transforming the centre of Yass.⁹ Continuing this interest in the development of the Yass community until he left the district, Fr Lovat became a member of the first Hospital Board elected in 1849,¹⁰ as also was his friend and supporter, Michael Conlon.

During Fr Lovat's first two years in Sydney, when he lived in the Bishop's house at Woolloomooloo, his fellow resident was Fr Francis Murphy who had been working in St Patrick's Parish, Liverpool, England, while Lovat was at Stonyhurst. Murphy became Vicar-General on Dr Ullathorne's return to England, and later became Bishop of Adelaide. He was an efficient man, apparently, and his account books are preserved in Adelaide; they contain many small entries of interest, and like

others of his day, he often spelled "Lovat" in different ways! Fr Lovat's monthly stipend was £16/13/4, the same amount as each of the twelve priests listed on 5 December 1843. Sometimes small amounts were deducted from this salary, and in August 1843 an advance of £1/10/0 was sent to Yass. There was no charge for licences sent, but they are entered in the account book, eight going to Yass in September 1844. One page, which concludes with Murphy's salon booking for January or February 1845, to Adelaide at a cost of £16/10/00, also lists "Mary Lovat, St Francis Xavier". Fr Lovat had a niece Mary; did she work at St Mary's Cathedral as her brother John's daughter Elizabeth did years later? It seems this may have been a parting gift from the new Bishop, as there are similar entries on the same page. Two extracts from Murphy's letters read as follows:

Fifth of a list of names -

"Rev Charles Lovat performing duty at Goulburn to 31st December, 1840" - followed by: "Have each faithfully and diligently performed the several duties allotted to him in the district to which he has been appointed during the past year.

(Signed) F. Murphy,
Vicar-General."

"Reverend Sir.

"I am directed by the Very Revd. the Vicar-General to transmit to you the enclosed printed forms, and to request you will fill them up at your earliest convenience. These returns being required by the Government before the close of the ensuing month, you will have the goodness to forward them to me, so that they arrive in Sydney not later than the 20th of February.

I am also further directed to request you will at the same time send me a list of Vestments, Altar Furniture, etc. under your charge belonging to the Mission.

I have the honour to be, Reverend Sir, your most obedient servant.
(Signed) P. M. Stallard."

The above circular sent to 14 clergymen. Second on the list "The Revd. Chas. Lovat, Yass".¹¹

In 1844 Fr Lovat attended Fr Francis Murphy's consecration as Bishop of Adelaide - the first Episcopal Consecration held in Australia. The ceremony was held in Dr Murphy's own church, the newly opened St Patrick's, Sydney, on 8 September 1844 [actually St Mary's Cathedral, Sydney].

Almost immediately after, on 10 September, the first Provincial Synod of the Australian Church opened with all the special prescriptions carefully observed over the three day period.

Archbishop Polding was assisted by the Bishops of Hobart and Adelaide, and each of these was assisted by two theologians, Fr Lovat acting as theologian to Bishop Murphy.¹² A gap in the Yass Baptismal Records from 6 August to 26 September suggests that Lovat spent some weeks in Sydney at this time, in which case he probably met Bishop Pompallier of Auckland who arrived a few days after the Synod. Bishop Pompallier perused the Synod decrees, then inadvertently packed them and took them on a tour of the Pacific Islands! They did not reach Rome until taken there by Archbishop Polding in late 1846, or spring 1847,¹³ at a time when the names of Fr Lovat (referred to as "Dean" after the Synod) and Bishop Pompallier were strangely linked.

At some stage during 1845 or 1846, Dr Polding considered the possibility of creating Dean Charles Lovat a Bishop, or Bishop Coadjutor. This is an assumption which must be made in the light of later evidence, and since relevant information is so scanty, I quote from two intriguing letters written by John O'Sullivan of Goulburn to Fr J. J. Therry in Melbourne:

"Goulburn, October 21, 1846.

Dr Gregory left us this day, he visited Yass for the purpose I think of getting W. (Mr ?) Sorat (Lovat?) to go elsewhere. He did not meet this latter - he seeming anxious to see you and wishes in particular to avoid troublesome

people and of all things not to be led by a party as to join one. He appears to be sadly afraid of McNamara - he says also that he has been accused himself on account of sending you to that Mission... You will not, I am convinced, (be) involving yourself with any party or anything at Melbourne, if ever a man bought experience I think you are that man".¹⁴

Fr Lovat was at the Murrumbidgee River on 21 October 1846 returning to Yass from Tumut;¹⁵ it is possible he may have seen Gregory, if the latter was en route for Melbourne, and Fr Therry. The second letter suggests some sympathy between Lovat and Therry - perhaps because of Therry's admiration for the Jesuits?

"December 12th, 1846. The Revd. Mr Lovat returned from Sydney last week. He told us that the whole matter (comment on financial dispute between Bishop Willson and Fr Therry) was published in some numbers of the Tablet, for what purpose or by whom I cannot inform you, nor do I know if it is favourable or otherwise to you, but I suspect it is not as no doubt Dr W. (Willson) has been in correspondence with his English friends... Mr Lovat heard too that a party was getting up at Melbourne against you - and that Curr was at the head of it".¹⁶

Visiting Sydney so soon after

Gregory had sought him in Yass, suggests that there were important reasons for Lovat's journey. He performed two baptisms in Gunning on 10 November, and returned to Yass one month later.¹⁷ My own guess is that his trip concerned correspondence from Dr Polding who was overseas, having left Sydney the previous February. There are many gaps in the Bishop's letters at this time, and none appear to have survived which mention his suggestion of Lovat for Bishop, a proposition Polding put before De Propaganda Fide's Evangelization Congregation in early 1847. This episode is revealed in Fr Wiltgen's recent *Founding of the Catholic Church in Oceania*, a work analysing the human and political issues which made establishment of a Catholic hierarchy in the Pacific so complex.

A letter from Bishop Pompallier written on 1 May 1847, requesting to resign his post, and presenting a plan for the establishment of an hierarchy in Western Oceania, was presented to the Evangelization Congregation's General Meeting on 7 June 1847, together with an alternate plan proposed by Fr Colin, founder of the Marist Fathers. The Bishop had been a cause of considerable worry to Fr Colin on many occasions, so his plan included accepting the resignation, and creating Pompallier an honorary archbishop; with New Zealand receiving two, instead of

three sees. Consequently only Port Nicholson would need a new bishop. I now quote Fr Wiltgen:

"Colin had suggested that a British subject should be placed over Port Nicholson Diocese, Lambruschini explained. Pompallier was of the same view and had proposed that Father Goold of Sydney should be given that office. "However, Your Eminences might prefer to place him at Auckland instead and make Viard his coadjutor; or you might want to make him Viard's coadjutor". It was true that Goold at the previous meeting had been named the first Bishop of Melbourne, Lambruschini said, but the apostolic brief naming him to this office had not yet been dispatched and so he could still be assigned to New Zealand. At the moment, however, there was no other candidate available for Melbourne. A further possibility was to name Father Antoine Garin, a French Marist, the first Bishop of Port Nicholson, and then later have an English priest succeed him. Or perhaps Father Charles Lovet (sic) of Sydney, who had been at Stoneyhurst College in England, could be named for New Zealand. His name had been suggested by Polding as a second choice in case Goold might not be available for Melbourne.¹⁸ The Cardinals adopted four resolutions, of which

I quote number (3): The following candidates should be presented to the Pope for the two dioceses (Auckland and Port Nicholson). By no means should Bishop Pompallier be allowed to resign; instead, his titular see of Maronea *in partibus* should be dropped and he should be allowed to choose either Auckland Diocese or Port Nicholson Diocese. Further, he should receive Father Charles Lovet (sic) as his coadjutor with a titular see *in partibus*. Bishop Philippe Viard's titular see of Orthosia *in partibus* should be dropped, as also his office of coadjutor, and he should be placed in charge of that diocese which Pompallier does not accept".¹⁹

Despite the Cardinals passing the four resolutions, they were considered by Pope Pius IX on 27 June 1847, and in the light of later evidence, he decided against creating the two New Zealand Dioceses. Instead, Pompallier was kept in office as Bishop of Western Oceania despite his request to resign, with Viard as his coadjutor.²⁰

Fr Lovat, then, came so close to a Bishopric! Hoping for more information in this episode, I contacted Fr S. Boland, C.Ss.R., in Rome, who kindly rang Fr Wiltgen. I quote from Fr Boland's reply:

"I rang Fr Wiltgen, who recognised at once the case of

Lovat. He was able to tell me without looking up his notes that the reference he quoted was the only mention he could find of the name of Lovat, even in reference to the New Zealand dioceses. He could find no indication other than what he had quoted of Polding's intervention in the nominations. He was interested in this man of mystery, Chas. Lovat.

My own insignificant discovery was that Dr Thomas Grant, rector of the English College, wrote to Abp. Brunetti, Secretary of Prop., in the name of the English hierarchy to ask that at least one of the bishops soon to be named in New Zealand be either an Englishman or an Irishman".²¹

I am most grateful for Fr Boland's help here. So the mystery remains, and is all the more intriguing because of the scant evidence available. Was Dr Gregory's visit to Yass, then, concerned with these events?

Thus it would seem that the ability and learning of this distinguished scholar [Lovat] did not go entirely unrecognised, despite his removal in 1839 to the comparative isolation of Yass. The Divine Plan presents itself to our imperfect vision only in retrospect. It was not until late 1848 that Dr Goold was consecrated first Bishop of Melbourne, by which time the health of Dean Charles Lovat had already begun to fail. He was never to wear the mitre.

REFERENCES

1. Sisters of Mercy, Yass, "*Centenary Programme*, (1975), *op. cit.*
2. "John O'Brien", *op. cit.*, p.39. I have been unable to verify the letter of Peter A. Dunne which "John O'Brien" attributes to the "*Freeman's Journal*" [*F.J.*] of 7 February 1906, since no such issue exists. *F.J.* was published in 1906 on 3, 10, 17, 24 Feb.; the 24 February 1906 issue reports the "laying of the foundation stone of the Yass Convent School Hall for the Sisters of Mercy, by the Rev Dr Gallagher, D.D.", but no mention is made of Fr Lovat, or the early schoolhouse. Peter A. Dunne was Fr Lovat's altar boy at Yass, and became a regular contributor to *F.J.* in later years, giving his address as Fivedock. The school hall was completed the following year, and opened by Dr Gallagher on 3 November 1907. ("*Yass Municipal Centenary History*", p.78.)
3. Sisters of Mercy, *op. cit.*
4. "*Yass Municipal Centenary History*," *op. cit.*
5. "*Yass Courier*", 29 August 1857.
6. G. P. Shaw, "*Patriarch and Patriot; William Grant Broughton 1788-1853*" (M.U.P. 1978), p.156. Brigstocke's parish was created in 1839, and similar to Charles Lovat's in extent. This incident was reported in "*Sydney Morning Herald*" of 15 April 1842.
7. Elizabeth McLaren's Marriage and Death Certificates, per favour Mrs Ruby Spies, a descendant of Elizabeth's son, John.
8. "*Yass Courier*", 7 December 1870, as quoted by "John O'Brien". "*Yass Municipal History*" gives the purchase date as 1841.
9. Sisters of Mercy, *op. cit.*
10. *Ibid.* Michael Conlon was a true friend. He wrote to "*Freeman's Journal*", 10 February 1883, claiming to be Yass' oldest living native. With great spirit he contested Dr Morgan O'Connor's claim that until Fr Bermingham came to Yass the place had no history. His letter was a great tribute to Fr Lovat, and much has been written of him by "John O'Brien" and others, using Michael Conlon's letter. He stated "many persons were still alive who could testify that most of the work the Dean accomplished in Yass was at the expense of his own private funds," at a time of financial depression. (A copy of the Conlon letter was supplied per favour of Mgr Duffy, Sydney Archdiocese Archives.)
11. These extracts taken from photocopies of originals in the Archives of St Marys Cathedral, Sydney, were provided by Sr Mary Attracta, Catholic Archivist, Adelaide, who also generously allowed me to read Bishop Murphy's journals and account books. The name of Mary Lovett (sic) also appears in

Fr Lovat's Baptismal Records as Sponsor for James Dwyer, son of Laurence Dwyer, at Juildera, 28 October 1847.

12. Birt 1, "*Benedictine Pioneers*", *op. cit.*, pp.90-1.

13. *Ibid.*, p.92.

14. Per favour Mr Frank Higgins, who discovered and deciphered the letters.

15. Yass Baptismal Records.

16. See reference 14.

17. There is a gap in the Baptismal Records from 10 Nov. to 14 Dec.

18. Ralph M. Wiltgen S.V.D. "*The Founding of the Roman Catholic Church in Oceania - 1825 to 1850*" (Canberra : Australian National University Press, 1980), p.425.

19. *Ibid.*, p. 426.

20. *Ibid.*, p. 430.

21. Communication from Fr S.J. Boland C.Ss.R. Rome, 14 February 1980.



"Tarmons", Woolloomooloo, residence of Sir Maurice O'Connell 1845, acquired by the Sisters of Charity in 1855 for their convent and hospital.

By George Edwards Peacock. State Library of New South Wales [a140027 / ML 148]

7

Dean Lovat “perhaps the most learned man in the colony”; Archbishop Polding returns to Sydney, anxious about Lovat’s health; 1849 Dean Lovat moved to Liverpool Parish; subscribes to establishment of St John’s College, Sydney University; Freemans Journal publishes letters upon his retirement; moves to St Vincent’s Hospital; in May and June 1858 both Bishop Murphy and Dean Lovat die; his death notices in Sydney and Yass; the Lovat Memorial Bell, Yass, 1844.

Footprints May 1982

“... Dean Lovat - perhaps the most learned man in the colony ...”

(W. A. Duncan, “*Freeman’s Journal*”, 27 February 1858).

We have seen how close Father Lovat came to wearing a bishop’s mitre - either in Melbourne, or Port Nicholson, NZ, - a deserved recognition of his outstanding abilities. However, the honour was not to be his; Bishop Pompallier remained in office as Bishop of Western Oceania, with Bishop Viard as his coadjutor, and Dr James Alipius Goold was named as Melbourne’s first Bishop.¹

Fr Lovat remained quietly at Yass, covering his extensive parish with the same unassuming dedication he had given it since his arrival in 1839, but “the frame was weakened by the martyrdom of exposure to all weather and hard living”.²

Archbishop Polding returned

from overseas on 22 March 1848; and despite the appointment of the Right Rev Dr Goold as Melbourne’s first Bishop in July 1847, he was not consecrated until 6 August 1848, in St Mary’s Cathedral, Sydney.³ Again, a gap in the Yass Baptismal Records for August suggests that Fr Lovat could have been present at the ceremony, although there are indications that his health was beginning to fail at this time, and a letter written by the Archbishop suggests he was not at the Consecration.

Dr Goold left Sydney on 3 September, 1848 for Campbelltown, to farewell friends there, departing for the Melbourne trip on 15 September. Polding wrote Goold a letter, dated 20 September, addressed to him at Campbelltown, in which he says:

“I am very anxious about good Mr Lovat. I wrote to him some time since on the subject of his health. I have not received a reply. Let me hear Your Lordship’s opinion of

his state.”

This letter would have missed Dr Goold at Campbelltown, but it could have caught him further along the Port Phillip Road? His diary mentions spending two days in Yass, arriving on Tuesday, 22 September; but Lovat who baptised a child in Bowning that day, was in Tarcutta for one baptism on 24th, and four more on 26th back at Gunning. Strangely, there are no baptismal entries between 5 and 22 September. The Baptismal Record shows, however, that Dr Goold baptised four children on the 26th at Billy Bong and six at Albury on the 27th, suggesting that he and Lovat met up on the road somewhere. Lovat later returned to Yass, leaving the new bishop to lighten his load a little in the south. All Dr Goold's baptisms are entered in Lovat's hand.⁵

Dean Lovat's groom was apparently in Yass when Dr Goold passed through, according to “John O'Brien”, who describes the following incident:

“... a company of priests... set out with Dr Goold on his overland trip to Melbourne after the consecration in Sydney, on 6 August, 1848. The bodyguard seems to have gone no further than Yass, but Fr O'Connell continued on with the new Bishop to Melbourne.”

Peter Dunne, who was a recorder of old days, old ways, in “Freeman's

Journal”, was an altar-boy of Father Lovat when the cavalcade arrived at Yass on the Port Phillip Track, and recalls Fr O'Connell particularly, because he was a “jolly” priest, young and fresh-faced. He certainly was the hard-case of the party, and carrying out the role thereof coaxed Father Lovat's *omadhaun* of a groom [from Irish *amadán* for foolish person] to straddle one of the Bishop's team of four-in-hand, a meek enough individual in the traces but a nasty piece of work when mounted - an unhealthy bit of bush humour which even today brings down the house outback.⁶

Dr Goold did gain the distinction of driving the first carriage from Sydney to Melbourne, and was able to cross the Murray on a small punt, in place of the earlier dugout canoe!

Dean Lovat baptised John Pino at Yass River on Christmas Day 1848, the sponsors being his faithful friends Michael and Rose Conlon, it seems his last Yass Christmas was spent happily.

There are signs that his health was indeed cause for concern at this time; from mid-February 1849 Dr Gregory relieved him for three weeks, and on 9 April he was posted to the lighter parish of Liverpool. However, it was not until 20 July, when his replacement finally arrived, that he was able to leave Yass. His successor was Fr Patrick Magennis, who had formerly been one of his students at St

Mary's Seminary, Sydney. Magennis found a considerable easing of the Yass workload when in 1854 the Parish of Albury was established, and in 1857 there were two priests in Yass.

The foundation stone of All Saints', Liverpool, had been laid on 8 November, 1840 by Dr Polding, and the Church dedicated and blessed in July 1842.⁷ Here Dean Lovat continued to work as valiantly as ever, but the demanding years at Yass had taken their toll; his health continued to deteriorate. However, since he was no longer isolated at Yass, his wide academic background and his deep theological insights were able to be shared with those who sought him out in Liverpool. Also, he was much in demand as preacher and confessor.⁸ These special attributes and qualities were once more recognised in a public way in 1857-58.

On 21 June 1857 the Archbishop published a Pastoral [Letter] outlining plans to establish a Catholic College in Sydney University on the same lines as the existing Anglican College of St Paul's.

The government had offered a pound for pound sum towards this, not exceeding £20,000.⁹ The idea of the College, to be known as St John's, was discussed at a meeting reported in *Freeman's Journal* 1 August 1857; those present included Rev Mr Lovat. "Because of the inclemency of the weather, and the small number attending, it was not considered

justifiable to move resolutions".¹⁰ H. N. Birt reports a large meeting at St Mary's for the same purpose on Monday, 3 August. Those present included such distant visitors as Bishop Murphy from Adelaide, but not Charles Lovat.¹¹ On 15 August, 1857 *Freeman's Journal* published subscription lists totalling about £13,000; one guinea was donated by Fr Lovat.¹² In January the tussle began between two factions for the election of 18 fellows for St John's, those candidates proposed by the Archbishop being opposed with the backing of the *Freeman's Journal*.

Deeply involved in the journalistic preamble to the election was W. A. Duncan [Editor of the *Australasian Chronicle*], a convert from Scottish Presbyterianism, who had come to the colony in 1838 with Ullathorne (still in his twenties) as a school teacher.¹³ He was a man of remarkable intelligence and vision, with extensive editorial experience; he supported neither the Irish nationalists nor their opponents, consistently seeking to further issues of humanity and social concern in the community. On 27 February 1858 he addressed the following lines to *Freeman's Journal*:

"As a subscriber to St John's College, I beg to enter my protest against the manner in which it is proposed to elect the Fellows. The subscribers in this district are, as far as I can learn, indignant at the

mockery of an election, in which they are confined to the nominees of others who had no legal right to nominate, and I should not be surprised if they decline to vote for the gentlemen so nominated.

I hear moreover that the same feeling extends over the country northward, as far at least as Maitland, and as human nature is the same everywhere, it is but fair to conclude that disappointment extends also to the Southern country; especially when we see such men as Dean Lovat - perhaps the most learned man in the colony - and other eligible men of the South, left out of the list of candidates said to be qualified. I see the Walshes, also the O'Sullivans, the Grants, the Lynches, the Kennys, the Rigneyes, contemptuously omitted, nor do I believe that my own humble name would have added discredit to the institution, when compared with those of many whom your committee have drawn forth from similar obscurity."

Here, in part, is the Editor's reply in the same edition of *Freeman's*:

"His Grace the Archbishop most strongly insisted upon no one being elected who should not be able to attend regularly; and he advised the adoption by the Fellows when elected, of a by-law declaring a seat vacant on the absence of its possessor on

three consecutive meetings. And certainly the committee are in no way blameable for this particular rule; for only that the Archbishop wished the election of Dean Lynch, who happened to live beyond the bounds, even the word "advised" would not have been inserted.

As to the absence of the name of Dean Lovat, it was on the list as recommended by the committee; but was afterwards omitted and another substituted, why or how we cannot say..."¹⁴

It would not be difficult to hazard a guess as to how and why Lovat's name was removed from the list. By this time he must have been well aware of the decline in his own health, and the need to curtail his activities; it is possible his name was deleted at his own request. Just four weeks later, on 27 March, the *Freeman's Journal* published a testimonial to Lovat, on his retirement from the Parish of Liverpool:

**"TO THE REVEREND DEAN LOVAT,
&c., &c., &c.**

Dear and Reverend Sir, -

We, the undersigned inhabitants of Liverpool and its vicinity, have heard with feelings of deep and sincere regret the announcement of your removal from amongst us. We beg in the most earnest manner to convey to you a partial expression of that regret, and, also,

fervent wishes for your future health and happiness.

The endearing relations that have for a period of nine years existed between you and us; the peculiarly amiable and fatherly solicitude you have always manifested in our regard; the gentle and truly loving character of your ministrations; and, above all, the living example of your personal virtues, have so completely bound you to and identified you with us, that we cannot look upon your departure from amongst us otherwise than as a public loss and a private bereavement. These are the sentiments, not only of your own flock, but of many who, although differing from you in religious opinion, unite with us in bearing testimony to your truly Christian and gentlemanly qualities.

These few farewell words are shadowed with the additional gloomy reflection that your present impaired state of health - the result, we are all well aware, of your laborious apostolic life - is the cause of your present removal. We humbly hope and pray, however, that the good and merciful God, who has hitherto directed and blessed your career, will vouchsafe to spare you for many years to come to that Church which you have enriched by your labours and adorned by your many virtues.

We beg to tender you this purse as

a partial mark of these sentiments of gratitude and affection.

We have the honour to be,

Dear Reverend Sir,

Your ever affectionate servants ...”

The letter was signed by seventy-three men, including his loyal supporter, Michael Conlon. Three further names were added in the following week's edition of “Freeman's Journal”. Fr Lovat's beautifully worded reply expressed quite clearly the high ideals by which he had always endeavoured to live:

“My Dear Friends,

I thank you most sincerely for the sentiments expressed in your address. Whilst it may please Heaven to prolong my life, whether in sickness or in health, I hope to have no views before me but God's honour and glory, and the temporal and eternal welfare of my fellow Christians: my daily prayer is that no self-interested motive may ever actuate me in the discharge of the duties which I owe to both. To me it is a high honour, as well as a great reward, to possess the esteem, and deserve the approbation, of so many (of all denominations), of the worthy inhabitants of the town of Liverpool, and the surrounding districts. In reference to your generous offering, (though I should, in common with you, rather look in hope for a heavenly

reward for past labours) - I accept it with pleasure, as a record of your zeal for morality and religion, and of your attachment to one of God's anointed Ministers. Be pleased, gentlemen, to accept the feeble but truly heartfelt expression of my warmest affection and sincerest gratitude, and so convey it also to such of your and my friends as are not now present, and who concurred in honouring me with this address. May the blessing of God descend upon you all, and may his graces so enrich your and my souls that we may one day be found worthy to enter into those regions of which the great St Paul says:-

"That neither eye has seen, nor ear heard, nor has it entered into the heart of man to conceive, what God hath prepared for those who love him."

I remain, with sincere regard, your obedient servant.

C. LOVAT"¹⁵

A few days after this testimonial, the men's ward was opened, on 4 April at St Vincent's Hospital, which the Sisters of Charity had established the previous year at "Tarmons". This gracious old home, formerly owned by Sir Charles Nicholson, was handed over to the Sisters in March 1857; the first outpatients came on 25 August and the first women's wards of 8 and 9 beds, opened on 4 November 1857.¹⁶

With the opening of the two

men's wards, of three and eight beds, the whole of the larger rooms of "Tarmons" were devoted to hospital purposes. Fr Charles Lovat came to the hospital at this time, to remain there under the care of the Sisters of Charity, and yet ministering to others as Chaplain, until the time of his death.

On 26 April 1858 Dr Polding wrote to Bishop Goold in Melbourne of his wish for a meeting, adding:

"I shall write by this day's post to our dear friend the Bishop of Adelaide to invite him to spend the winter in Sydney, for I fear his precious life will be in danger if he remain in Adelaide. Should he consent, I should be strongly inclined to come down to Melbourne to meet and accompany him. Perhaps the Bishop of Hobart Town would also come... Write, my dear Lord, to the Bishop and press him to come. I hear that his health is in an exceedingly precarious state".¹⁷

Dr Polding duly went to Melbourne, as also did Dr Willson [Rt. Rev Robert William Willson, D.D. First Bishop of Hobart Town, 1842]; there they awaited Dr Goold's return from Adelaide where he had attended the funeral of the late Bishop, Dr Francis Murphy [died 26, funeral 28 April 1858 - buried in the unfinished St Francis Xavier's Cathedral] - Fr Lovat's early confrere at St Mary's Seminary. There are lengthy reports of Dr Murphy's obsequies in the *Freeman's Journal* of 12, 16 and 22 May. But in

the long account of the Dedication of Adelaide Cathedral in the 3 July 1858 edition, no mention is made of Murphy, the man whose dream the Cathedral had been. There had been many parallels in the lifespans of Murphy and Lovat, and shortly afterwards the Archbishop returned from Melbourne, where he had the news of Murphy's death on 28 April. Fr Charles Joseph Lovat had also died.

Joseph Gillow¹⁸ stated of Fr Lovat "he was always very delicate". For the last four months of his life he suffered the agonies of emphysema and asthma; the latter had probably affected his health all his life. He died at St Vincent's Hospital on Sunday, 20 June 1858. A death notice appeared in the *Sydney Morning Herald* of Tuesday, 22 June 1858 :

(P.1) "Of your charity, pray for the soul of the Very Rev Dean Lovat, who died at St Vincents Hospital, Sydney, on Sunday, June 20th.

"Pie Jesu Domine dona et requiem".

(P.8) "A solemn Requiem Mass, will be celebrated this morning, in St Marys Cathedral, at 8 o'clock, for the repose of the soul of the Very Rev Dean Lovat. The funeral procession will move from the Cathedral at 3 p.m".¹⁹

Only four days later, the same newspaper advertised a photograph of 23 portraits of Roman Catholic clergy from the "*Freeman's*" office. The list of names, unfortunately, does not include Dean Lovat's.²⁰

On Wednesday, 23 June 1858,

the *Freeman's Journal* published an obituary:

DEATH

"We regret today to have to record the death, at the age of 58, of the Very Rev Dean Lovat, who departed this life on Sunday, the 28th (sic - it was 20th) instant. He died at the Convent attached to St Vincent's Hospital of a painful disease of the heart, which he bore for several months with most exemplary patience and resignation to the Divine will. He went through his studies in one of the Roman Colleges which was conducted by the Jesuit Fathers with considerable *eclat*. He spent some years as Professor in the distinguished College of Stonyhurst, England, and discharged the duties of a zealous Pastor for some time in the English mission. He arrived in Sydney in 1837, and entered on his missionary duties in that city, and, from that time until his late illness rendered him no longer able to discharge the active duties of a zealous priest, he devoted all his energies to the sacred cause of religion. For upward of nine years he was the sole Catholic Pastor for the district of Yass, extending all the way to the Murray. His health being rather impaired, by long and incessant journeys through his extensive mission, he was removed to the less laborious one

of Liverpool, where he continued until the three months preceding his death, when the symptoms of the disease which proved fatal, rendered it necessary to return from the mission to be Chaplain of the Convent and Hospital of St Vincent, under the care of the Sisters of Charity, and from whom he received the most kind attention up to the moment of his death.

A solemn dirge was chanted for the repose of his soul, on Sunday evening; and High Mass was celebrated by his Grace the Archbishop, at eight o'clock on Tuesday morning, in the Cathedral. The same placid countenance that distinguished him through life was discernible, while his remains lay exposed from four o'clock on Monday until three o'clock next day, when they were conveyed to their last resting place, attended by his Grace the Archbishop and Clergy of the city, with several from the country districts. The funeral was headed by the office bearers and some members of the Guild, with a large concourse of the faithful. Thus closed the mortal career of this excellent Christian priest. May his soul rest in peace!"

An equally moving testimonial was published in the "Yass Courier" of Saturday, 26 June 1858:

"Death of Dean Lovat - Our readers will learn with feelings of profound regret that the venerable Dean Lovatt [sic] died on Sunday morning last at the Convent (St Vincent) of the Sisters of Charity, at Darlinghurst. Although some eight years have elapsed since the departed minister laboured in the district of Yass, yet was he constantly spoken of by the inhabitants as "the good and charitable Father Lovatt" [sic], and was regarded by all - and particularly by those of his own creed - with something like apostolic veneration and respect. To the exertions and liberality of the deceased is Yass indebted for the present Catholic Church and school-house, and the valuable grounds adjacent - and they will remain a lasting monument to his Christian zeal and philanthropy. A more worthily and generally respected ecclesiastic perhaps never descended to the tomb - equally venerated by persons of all religious persuasions. May he rest in peace!"

After such splendid panegyrics what else remains to be said? He was buried in the Devonshire Street Cemetery, where his remains were not allowed to rest in peace. They were exhumed on 6 March 1901, with those of many other pioneers, to make way for Central Railway Station.



St Vincent's Hospital, Sydney founded by the Sisters of Charity in 1857.

It has grown into one of Sydney's largest health care organisations.

Fr Charles Lovat died there in 1858, soon after its establishment

© Sisters of Charity, Sydney NSW

The re-interment took place at Rookwood, where a monument says in Latin:

*To the Memory of Rev Dean Bernard Daley, who died 1860, and the Rev Dean Charles Lovat, who died 1859 (this is an error), and whose mortal remains were removed to this place from Devonshire Street Cemetery AD. 1901.*²¹

In 1859 considerable extensions were begun on the Church of St Augustine in Yass. They were completed in July 1860, and blessed on Sunday, 9 September 1860. the celebrants being Frs McAlroy, Bermingham, and Kavanagh.

The Archbishop was unable to be present as planned because of the weather. McAlroy's sermon on this occasion was fully covered in the "Yass Courier" of 15 September 1860;

it was long, learned and theological, but made no mention of Lovat who did the ground work twenty years earlier.²² He had apparently proposed a bell be installed in the new tower to commemorate Yass's pioneer priest, and a subscription list opened to cover the cost.²³ The bell did not arrive in Yass until January 1868, whence it was carted from Sydney on a bullock dray by a Mr Davis for thirty shillings.²⁴ It was cast by J. Murphy of Dublin in 1867 and weighed 17 cwt.²⁵ The inscription reads:

*"In Memoriam Ad. Rev Caroli Lovat, Dec. qui ab hac luce migravit die 20 Junii A.D. 1858".*²⁶

There are various reports in the "Yass Courier" of the planned blessing of the bell by Bishop Lanigan of Goulburn, both before and after its

installation in St Augustine's turret on 1 May 1868.²⁷ Dates set were reported in the "*Couriers*" [Yass] of 19 February, 16 May and 5 August. On 8 August the "*Courier*" reported :

"The ceremony of blessing the Dean Lovatt memorial bell has been postponed for the present."

I can find no evidence that it was ever blessed, but I hope it was! Considerable local interest was aroused by the bell:

"As considerable curiosity has arisen as to the distance the sound of the Dean Lovatt Memorial Bell can be heard on a calm day, we may state that on Sunday last it was heard as far off as nine miles and a half. Our informant describes the sound as loud as that of a bullock bell".²⁸

The ringing was described by "John O'Brien":

"It boomed *The Angelus* ... the first time the sweet message of the age-old *Ave Maria* echoed in the valley of the Murrumbidgee. It was known as Fr Lovatt's Bell, and the present writer, who, alas, must own to being something of a patriarch, can remember how even thirty years afterwards 'Old Timers' would pause at their work when the deep notes resounded and say, "Bless yourself; there's Father Lovatt's Bell".²⁹

The bell was damaged, first by the

force with which it was rung at the end of World War I, then again when it was removed from old St Augustine's to be installed in the new church in 1956. It was sent to Sydney for repair, but was again damaged as it was fitted into the new 68 foot bell tower, after a further wait of four years for a 100 foot crane to lift it.³⁰ It remains there now, rung only occasionally, because it has a most unpleasant sound.

The bell, I feel sure, would have felt more comfortable in the smaller simpler church of 1844, which is now used as a chapel for the Sisters of Mercy at Mount Carmel after 1956. [The old church/chapel was restored by parishioners in 2013 and renamed The Lovatt Chapel by Fr Mick Burke P.P.].

As Father Lovatt's memorial, it [the bell] makes its protest against a progress which is too tied up with temporal glory, something this unassuming pioneer priest always shunned. The true glory, as Father Lovatt himself stressed, can only be perceived through God Himself:

"I have no views before me but God's honour and glory, and the temporal and eternal welfare of my fellow man".³¹

Fr Lovatt's brother, Thomas, and his wife Eliza, were both school teachers; they were conducting a school at Penrith in 1841.³² In 1839 a Thomas Levett was teaching at Richmond.³³ Thomas Lovett was teaching at Balmain in 1856.³⁴ In



1956 St Augustine's Church, bell tower & Lovat Bell

photo: AJM 2010

1865 he and his wife were living in William Street, Paddington; Thomas worked as a clerk at Sacred Heart Church [Darlinghurst], where in late May 1865 he fell down a narrow flight of stairs to the schoolroom, fracturing his leg.³⁵ He died on 25 May 1865 at the Sydney Infirmary, and was buried "in Sydney" on 30 May 1865.³⁶ Eliza died 11 December 1882, at home, and was buried at Waverley Cemetery.³⁷ Of the six children who accompanied them to Australia, Mary³⁸ and Elizabeth³⁹ have been mentioned in this history. John was married to Catherine Dorahy at Greendale (where they are also buried), by Fr J.

J. McLellan on 5 February 1852.⁴⁰ Fr McLellan later worked at Sacred Heart Church also.⁴¹ John lived at Pemberton near Mulgoa, and his daughter Elizabeth married John Alfred Byrne on 14 July 1883. This Elizabeth taught at St Mary's Cathedral, being there under Archbishop Vaughan when State Aid was withdrawn from Catholic schools.⁴² Several of the Byrne descendants were members of religious orders;⁴³ Lovats were also descended from Elizabeth's brother, Joseph Lovat, grandfather of Fr Terry Lovat, C.P.⁴⁴

REFERENCES

1. See Part VI, references 18 to 21.
2. "John O'Brien", *op. cit.*, p. 41.
3. Birt 1, *Benedictine Pioneers*, p. 116.
4. Cardinal Patrick Francis Moran, *History of the Catholic Church in Australasia* (Sydney and Wellington: Oceania Publishing Co., 1876), p. 729.
5. Yass Baptismal Registers.
6. "John O'Brien" (Mgr P. Hartigan), *On Darlinghurst Hill*, p. 41.
7. Birt 1, *op. cit.*, p. 473; 11 Birt, p. 48.
8. "John O'Brien", *op. cit.*, p. 41.
9. Birt 1, *op. cit.*, p. 238.
10. *Freeman's Journal*, 1 August 1857.
11. There are conflicting reports regarding the date of this meeting which *Freeman's Journal* covered on 11 August. Yass Courier of 8 August (p. 4) refers to "Public Meeting in St Mary's Cathedral, FRIDAY night", and lists 13 people present, including Rev Mr Lovett (sic), and Rt. Rev F. Murphy, Bishop of Adelaide, who arrived late. Birt 1 (p. 245) lists 25 names, but not Lovat.
12. *Freeman's Journal*, 15 August 1857.
13. Patrick O'Farrell, *The Catholic Church and Community in Australia*. (West Melbourne: Nelson, 1979) p. 66.
14. *Freeman's Journal*, 27 February 1858.
15. A photo-copy of this extract was provided by the National Library, Canberra. The presentation purse (according to "John O'Brien", *Men of '38*, p. 41), contained £120.
16. Isadore Brodsky, *Sydney's Little World of Woolloomooloo*, *op. cit.*, Part III., p. 59. See St Vincent's Hospital Reports in *Freeman's Journal* of 1 May, 14 July, 1858; 19 February 1859, the surgeon reported "the water is impregnated with lead - yet nothing is done". It seems Fr Lovat acted as chaplain in an unofficial capacity; the Sisters of Charity have no record of an official chaplain at St Vincent's at this time. It was usual to call the priest from Sacred Heart, Darlinghurst.
17. Birt 1, *op. cit.*, p. 247.
18. Joseph Gillow. See Part 1, reference 5.
19. The funeral was reported in the press consistently as taking place on Tuesday, 22 June 1858; yet Lovat's death certificate states that burial took place on 21 June. The scant information provided by the death certificate raises again intriguing questions regarding the relationship between Fr Lovat and Thomas Lovett, supposedly his brother. IF Thomas was his brother and apparently living fairly close (Balmain or Paddington?), one would expect

- him and his family to know of Fr Lovat's failing health, and residence at "Tarmons". Thomas surely would have known of his death and funeral which were prominent in the press. Yet particulars of death were registered more than a month later, the informant being his doctor; and "unknown" is entered under place of birth etc. - consistent with all other aspects of his personal life.
20. *Sydney Morning Herald*, 26 June 1858. A similar advertisement with the 23 names was published by *Freeman's Journal*, 3 July 1858.
 21. "John O'Brien", *op. cit.*, p. 42.
 22. For reports on extensions and their consecration, see *Yass Courier* of 13 & 27 August and 19 November 1859; 3 March, 4 & 11 July, and 5, 8, 12 & 15 September 1860.
 23. "John O'Brien", *op. cit.*, p. 42. I can find no report of this subscription list, but would be grateful for information about it.
 24. Sisters of Mercy, *op. cit.*
 25. *Yass Municipal Centenary History*, *op. cit.*, p. 119.
 26. "John O'Brien", *op. cit.*, p. 43. [*qui ab hac luce migravit - those who are of the light of day, he departed*]
 27. *Yass Courier*, 1 May 1868.
 28. *Ibid.*, 20 June 1868.
 29. "John O'Brien", *op. cit.*, p. 43.
 30. *Yass Municipal Centenary History*, p. 119. My thanks to Fr O'Hurley, Parish Priest at St Augustine's in 1980, who gave permission for me to climb the tower in order to inspect the inscription. I was glad to decline his offer!
 31. "John O'Brien", *op. cit.*, p. 41. *Freeman's Journal*, 22 March, 1858.
 32. *Catholic Directory for 1841*, Doc 79 (Sydney: MDCCCXLI pp. 20-32).
 33. Birt 1, *op. cit.*, p. 377.
 34. See Part 1, reference 15.
 35. *Freeman's Journal*, 27 May 1865.
 36. *Sydney Morning Herald*, 30 May 1865; *Freeman's Journal*, 31 May 1865. Death certificates provided by Mrs Ruby Spies.
 37. *Sydney Morning Herald*, 11 December 1882. Death certificate.
 38. See Part 1, reference 16.
 39. *Ibid.*
 40. *Freeman's Journal*, 5 February 1852.
 41. *Freeman's Journal*, date?
 42. Letter from Miss I. M. Byrne to Monsignor McGovern, 1961. Thanks to Mgr Duffy, Sydney Archdiocesan Archives.
 43. Letter from Sister Mary Augusta Byrne, 28 January, 1964; per favour Sister M. Genevieve, R.S.C. Archivist, Potts Point, New South Wales.
 44. Per favour Fr Terry Lovat, C.P.

AFTERWORD

My thanks to the large number of people who helped compile this history in so many different ways. It is only with their help that the life of this early Australian priest can be recognised in its real significance, emerging from the mystery that has surrounded him.

Peggy Jones. 1982



St Augustine's Church, Yass
Jesus Christ Crucified
Tom Bass 1956

© St Augustine's Parish, Yass



All facing Meehan Street, Yass: St Augustine's Parish churches: old and new,. Lovat Chapel (foreground), restored Mt Carmel complex with red roofs (right) and 1956 "new" church and Sisters of Mercy new convent across the road, (behind the spire).. gs_aerial_imaging@yahoo.com



St Augustine's 175th Anniversary Dinner in the newly restored Lovat Chapel (previously the old St Augustine's Church).

August 2013

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Page numbers in *italic* indicate illustrations. Page numbers in the form “29n18” indicate page and note number for chapter endnotes. “CL” in main headings is an abbreviation for Fr Charles Lovat when indicating family relationships for people with the same name.

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