

**SUBJECT:** Australian History

**ASSIGNMENT:** The Diocese of Maitland, its early beginnings.

**DUE DATE:** 25th Aug 1989

**LECTURER:** Margaret Henry

**CLASS:** Tues 1-3pm

**NAME:** Darryl Mackie

In the original planning for the township of Maitland there included plans for a church or a chapel on the site of King Street and Newcastle Road. The reasons for the church to be built on this location, was due to its close proximity to the gallows. The practice prior to the building of the church was that the priest camped there and awaited for the prisoner to be hung.<sup>1</sup> The small chapel, known as St Josephs was to play an important part in the history of the Catholic Church in Maitland, as the church was to be the first in the Diocese of Maitland.

St Joseph's church began construction in 1830 and became well known as being the first church built north of Sydney. Maitland by this time was developing and was regarded as the capital of an extensive, wealthy and fertile district. Due to Maitland's close proximity to Sydney and accessibility by river, Maitland became the centre of the business trade and a new jail settlement. Reasons why the church had been built there may have been due to its close proximity to the jail, but there may have been other reasons such as Maitland's reputation at the time.

"...reports of drunkenness, card playing or other demoralizing occupation to fill their vacant time." <sup>2</sup>

1. H Campbell, The Centenary of the Diocese of Maitland, 1866-1966 Newcastle 1966 p24

2. A Grocott, Convicts, clergyman and Convicts Sydney 1980 p109

The church was finished in 1830 and became a borough with little control coming from the Archdiocese of Sydney. With the expanding population coming into Australia, much of Archbishop Poldings time was spent on ministering and establishing new parishes in the colony. Being kept away from his role for extended periods of time and in the event of his sudden demise, there became a need for a co-adjutor to be appointed. Archbishop Polding wrote to Rome for the request of a co-adjutor to be appointed. As Rome was guided by the Archbishop on all matters relating to the new continent, the appointment was approved. <sup>3</sup> The new appointed co-adjutor, recommended by Archbishop Polding and approved by Rome was Charles Davis.

With Bishop Davis' appointment as co-adjutor Bishop there became a need for Bishop Davis to have a Diocese under his control. When the proposal of a new Diocese was put to Archbishop Polding the recommendation was the Diocese of Maitland. Maitland was chosen because, Newcastle had just been made the new Bishopric for the Church of England and Archbishop Polding did not want to be outdone. Other reasons for the choice was due to Maitlands close proximity to Sydney and that the Catholic population in Maitland was over thirty percent. <sup>4</sup>

3. M Sternbeck, "Will the Real Bishop of Maitland Please Stand Up?", unpub, Diocese of Maitland Archives, 1989, p4

4. Ibid p9

Pope Pius IX received and accepted the proposal and on the 25th June 1847 under the Pope's seal the Diocese of Maitland was established. With the formation of the Diocese, special conditions had been placed. The conditions were that the new Diocese was to only consist of the city of the same name and to have no other territory <sup>5</sup> and that the Bishop would have dispensation from residency in the Diocese. <sup>6</sup> With the special conditions set it created the opening for Charles Davis as Co-adjutor of Sydney, for his Diocese would consist only of the borough of East Maitland and there was no need for residency in the Diocese.

The Bishop of Maitland, Charles Davis arrived in New South Wales in 1848 to take up his role as the Bishop. Davis expected from the beginning that he was to take up residency in the new See of Maitland, yet the Archbishop maintained that residency was not the intention of the Pope in appointing him. <sup>7</sup> Bishop Davis took on his role as co-adjutor to Archbishop Polding with the right of succession to the Archbishop, making his position as Bishop of Maitland more of a title, for no time was ever spent in the See of Maitland.

5. Ibid p11.

6. Ibid p14.

7. Ibid.

Bishop Davis' task in Sydney, of which he was Vicar General was to see to the administration of the Diocese while Archbishop Polding concentrated upon the missionary aspect of his large Diocese. Other duties that Davis held was the running of St Johns College at the University of Sydney. With the substantial workload involved in running the Archdiocese, Davis had never been able to visit his Diocese and rarely left Sydney. Bishop Davis after six years in Australia succumbed to prolong attacks of illness from which he suffered. Bishop Davis was buried at the convent of the Presentation, Subiaco at the age of 40. 8

It is important that Bishop Davis be recognised as the first Bishop of Maitland, until recently he has been labelled the Titular Bishop of Maitland. Although Bishop Davis had never been able to visit or actually reside in the See of Maitland, the title and the Diocese was a fully controlled Diocese and not a Titular. When Pope Pius IX established the Diocese it was to have the full power of a Diocese, similar to the other Dioceses with exception of the special conditions set. 9

8. H Campbell, The Centenary .. p59

9. M Sternbeck, "Will the....."p11

Archbishop Polding received news of Davis' death while visiting Rome; instruction from Rome was to appoint an administrator to the Diocese. Archbishop Polding on return appointed Henry Gregory as the administrator, and for ten years the Diocese was under his control as administrator. In 1865 the Holy See appointed a new Bishop of Maitland, James Murray.

Bishop Murray arrived in Australia in 1866 to take over his new Diocese. Bishop Murray on arrival went directly to his Diocese to take up residency and therefore, can be titled as being the first resident Bishop of Maitland. On taking up residency in the Diocese, it was discussed with Archbishop Polding that the boundaries be extended. Until the change in boundaries the Diocese still only consisted of the City of Maitland. The territory of the Diocese of Maitland, by papal Brief in 1866 was extended to an area which encompassed most of north-east New South Wales.

The formation of the Diocese has had a vast history and it has only been until recently that the Diocese has established that Charles Davis was the first Bishop of Maitland. Due to the needs of the Archdiocese of Sydney at the time, Maitland's first Bishop was to spend his short life there. The Diocese of Maitland established in 1847 with the its birth from its only church, the borough of East Maitland.

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Taped Interview with Harold Campbell, Archivist, 17Aug89

Sternbeck M "Will the Real Bishop Of Maitland Please Stand Up?" Archives of the Diocese of Maitland.

Father Harold Campbell is currently the Parish Priest of Stockton and has been there since 1985. Born in Hayfield in 1929, most of his life was spent in the Hayfield area. Before his ordination to the priesthood, Father Campbell spent five years as an apprentice to the S.H.P. Accepted into the priesthood at the age of twenty for the Diocese of Maitland. Study for the Priesthood in those days consisted of, four years of Philosophy at Springwood College and three years Theology at St. Patricks College, Nandy.

During his Priesthood, Father Campbell has spent time at Krambach, Brunton, Cardiff, East Maitland and Maitland. During the time spent at Maitland, he became Archivist of the Diocese, having a keen interest in the Diocese's history. Other positions held have been the editor of the Sentinel, which was the Diocesan newspaper, and also director of the Propagation of the Faith, the raising of funds for the missions. From Maitland, Father Campbell spent time at Newcastle, Singleton and Morisset. Time was also spent at Cessnock and Merriwarr and near Stockton to where he is located now.

### SUMMARY OF INTERVIEW

Another of Father Campbell's roles in the Diocese is the Archivist for the Diocese. This role was to be a benefit in writing his book, BETWEEN DARRYL MACKIE and to celebrate the centenary of the Diocese of Maitland 1866-1966 and to celebrate the centenary of the Diocese of Maitland in 1966 to commemorate the centenary. Father Campbell has spent a great deal of time researching in the archives and was able to give a description of each Bishop. Bishop Davis was the official first Bishop of Maitland, but he never resided in or visited Maitland. Davis spent his six years in Australia as the Bishop of Sydney, and died in Sydney.

### REV FR HAROLD CAMPBELL

Bishop Murray had essential work in the Diocese of Maitland. Murray spent most of his time travelling around the Diocese by horse, administering to his priests and his people. Bishop Murray introduced the Dominican sisters to the Diocese with the sole purpose of educating young children in the Catholic faith. Bishop Dwyer was responsible for expanding the work of the sisters and establishing the Diocesan Education System which is still in use today, although, somewhat changed.

Bishop Steenson was responsible for bringing the National Eucharistic Conference to the Diocese, which was a huge event for this area and the Catholics contribution to the anniversary of Australia in 1939. Father Campbell has had the opportunity to serve under three of these Bishops, Bishops Steenson, Dwyer and Clark, and advised that each Bishop did their share of work in the history of the Diocese.

The future of the Diocese is going to be as important as its history as many of the parishes that were created throughout the history of the Diocese, are to be amalgamated due to the



Father Harold Campbell is currently the Parish Priest of Stockton and has been there since 1985. Born in Mayfield in 1929, most of his life was spent in the Mayfield area. Before his ordination to the priesthood, Father Campbell spent five years as an apprentice to the B.H.P. Accepted into the priesthood at the age of twenty for the Diocese of Maitland. Study for the Priesthood in those days consisted of, four years of Philosophy at Springwood College and three years Theology at St Patricks College, Manly.

During his Priesthood, Father Campbell has spent time at Krambach, Branxton, Cardiff, East Maitland and Maitland. During the time spent at Maitland, he became Archivist of the Diocese, having a keen interest in the Diocese's history. Other positions held have been the editor of the Sentinel, which was the Diocesan newspaper, and also director of the Propagation of the Faith; the raising of funds for the missions. From Maitland, Father Campbell spent time at Newcastle, Singleton and Morriston. Time was also spent at Cessnock and Merriwa and now Stockton to where he is located now.

Another of Father Campbell's roles in the Diocese is the Archivist for the Diocese. This role was to be a benefit in writing his book, The Centenary of the Diocese of Maitland 1866-1966 and to prepare for the celebration that was held in 1966 to commemorate the centenary. Father Campbell has spent a great deal of time researching in the archives and was able to give a good description of each Bishop. Bishop Davis was the official first Bishop of Maitland, but he never resided in or visited Maitland. Davis spent his six years in Australia as auxiliary to the Bishop of Sydney, and died in Sydney.

Bishop Murray however, did substantial work in the Diocese of Maitland. Murray spent most of his time travelling around the Diocese by horse, administering to his priests and his people. Bishop Murray introduced the Dominican sisters to the Diocese with the sole purpose of educating young children in the Catholic faith. Bishop Dwyer was responsible for expanding the work of the sisters and establishing the Diocesan Education System which is still in use today, although, somewhat changed.

Bishop Gleeson was responsible for bringing the National Eucharistic Conference to the Diocese, which was a huge event for this area and the Catholics contribution to the anniversary of Australia in 1938. Father Campbell has had the opportunity to serve under three of these Bishops, Bishops Gleeson, Toohy and Clarke, and advises that each Bishop did their share of work in the history of the Diocese.

The future of the Diocese is going to be as important as its history as many of the parishes that were created throughout the history of the Diocese, are to be amalgamated due to the

shortage of Priests. Father Campbell gives a very positive view; how he places his faith in what will happen in the future to the Diocese of Maitland, not to be pessimists for the Church will never die.

TRANSCRIPT OF INTERVIEW

BETWEEN

DARRYL MACKIE

and

REV FR HAROLD CAMPBELL

17th August 1989

**INTERVIEWER:** Today is the 17th August 1989. My name is Darryl Mackie and I am interviewing, the Reverend Father Harold Campbell at the Stockton Catholic Presbytery.

Father Campbell would you like to give a description of yourself and what it was like to be a young priest in 1952?

**FR CAMPBELL:** I was ordained in 1952, but I had gone to the seminary in 1944, after working with the steel works in Newcastle for about five years. And of course, it was a different life in the seminary then. But we were, in the latin days the church, everything was in latin, but life of a priest then of course was different to now. The mass was all in latin, the people read their version in english, it was christian english of course and the gospel, an epistle was read in english. And I think most of the old priests just had a book or two or three, I mean a book of ritual not the libraries some kept, a few books, in fact they were very very well educated and for a few, just the set prayers for weddings; just the set prayers for the anointing, was just a set prayer. Now there is much more diversity and that makes life more complicated and I suppose more difficult. The sermon this week is now different from last weeks subject because, he's got to talk to the people, a particular people not just a stereotype for everybody, you've got to fit the ceremony to the circumstances, the same with weddings, you fit the wedding ceremony to the circumstances of the couple being married. There was lots more house visitation I think, which is perhaps the strength of the church; and of course there were two or three priests in most parishes with each person having area, which you could visit all the people and get to know all the people. Now there is only one priest, where there (you<sup>ist</sup>) to be three. Curates were much more under the thumb of the parish priest; there was much more rigid sense of discipline, I suppose. But most of the young priests apart from visiting people also was engaged very much in running the younger sets as they called them, the youth groups, which graduated from younger sets to things like the YCW, which means Young Christian Workers, but now of course, that's most of that's gone out, they do have something called, Antioch, which is not nearly as (good). The younger set more was entertainment and dancing and picnics, the Young Christian Workers was more apostolic movement and training them to be leaders in society and leaders in church activities. Now the only thing that seems to be around for youth movement is this thing called Antioch, which is more social rather than apostolic. But the one of the problems now, is the average age of the priest is so much older. A young priest of 24, and I was never a priest at 24, I was 28 when I was ordained; they had a greater rapport with young people, whereas now a priest of 64 hasn't gone the same rapport with 18 to 20 year olds. I think that has made a lot of difference.

**INTERVIEWER:** Tell us about your earlier life and where you grew up?

**FR CAMPBELL:** Well I was born in Mayfield in 1924. When I was about four years of age we shifted to Cardiff. The depression hit in 1920-1928 dad lost his job with the railways for about nine months. Then, he was employed in a extra gang, which was a travelling gang which went around looking after railways. He worked at Carrington, up there what was called the dyke, which loaded coal onto the ships. Then we went to Cardiff, as I said when I was four and I went to Cardiff school at St Joseph's Convent until, I did the vestries as it was called to class then went to Marist Brothers Hamilton. And then, when I was about fourteen we shifted back to Mayfield. I suppose we'd better say that we were really Mayfield people. Dad had been on a farm in Ireland as a boy, his parents, but we were Mayfield at heart. We came back to Mayfield when I was fourteen and when on my sixteenth birthday I finished the intermediate; when I was fifteen and on my sixteenth birthday I was accepted as an apprentice at the BHP, which was privileged getting an apprenticeship. In 1940 I had worked as a paperboy on Mayfield tram (terminal) and as a florist in Hunter Street and then I was a butcher boy and then I graduated or whatever to the BHP on my sixteenth birthday and I was there until I was in my fifth year as an apprentice. And that's when I went to Springwood; accepted by Bishop Gleeson for the Diocese of Maitland. I had done mathematics and physics and english at night at Newcastle tech, to do a diploma entrance examination which was the equivalent to the leaving, but Springwood wouldn't accept that and they put me into first year when I went up there at the age of about twenty. The little kids of twelve, but I hadn't done any latin, course you didn't know latin in those days very much. But I did the leaving again in the next year and then I started the philosophy course for three years and then went to Manly and did the Theology course for four years I was ordained on the 19th July 1952 by Bishop Gleeson who was very much then an old man. He had known my grandfather and he wanted to make sure he ordained me. And my first appointment was Krumbach. I went there in December 1952, they always in those days sent an extra priest to Krumbach to do Forster and Tuncurry over the Christmas period. I was there until May 1953 where I was to go to Branxton, my main area was Greta. I was in Branxton and Greta from 1953 to the last day of December 1955. I had the experience of the big flood, the 1955 flood, Branxton was flooded, Greta wasn't and I also was in Maitland during the flood a lot. It was a tremendous event and devastating to the city of Maitland. Then I went to Cardiff back as a curate where I had grown up in the beginning of January 1956. I was there until about February 1958 and I went to East Maitland. Shortly after that I became editor of the Sentinel, which was the Diocese's newspaper. And then after three years in East Maitland I was transferred to West Maitland to the bishops house, and I became the director of the Propagation of the

faith, what it was called in those days. Going parish to parish each week preaching each Sunday of the year at a different place, to raise money for the missions. If only I'd had time and I had holidays I would have went to the missions to see what I was preaching about. And then I used to look after things like St Patrick's day which was a big event, and all processions like the feast of Christ the King in Maitland. And then I mentioned to Bishop Toohey that the Diocese was having a centenary and that we ought to do something, so he said alright do what you like and so I organised the Diocesan celebration for the centenary of the Diocese; and if I was going to organise people to all to come to Maitland I thought I better tell them what we were celebrating; a hundred years of the Diocese of Maitland. So I started writing a book and finally it was published in the book called the Diocese of Maitland Centenary 1866-1966. We had about 45,000 people in Maitland showground for it, with a high mass concelebrated by Apostolic delegate, Bishop Toohey and six other Bishops with 45,000 or 50,000 people, it was a tremendous event. (Then I don't know where I went, where did I go) I think I went to Newcastle as adm or administrator while father Troy was overseas, after it I had a small directory in Singleton and then to Newcastle, then to Morriset as parish priest, which I was appointed on my forty-fifth birthday. Add 45 to 1924 and you can work out the year (1969) and I was there for three or four years and I did up the church at Cooranbong, which was a beautiful old church. It had been let go to rack and ruin I suppose you could say, I was prudent on my predecessor. But I felt when I looked at the Church of St Patrick and St Brigid it certainly had a good style about it, I suppose. It was designed by the same architects who built Sydney Saint Patricks college, Manly, Sherrin and Henderson or some name like that. Anyway, we did it up and we called it the church of the pioneers. It was interesting Cooranbong, Mother Mary Mackillop who will probably be the first Australian saint, she had her nuns there and she had spent the night there which made them very consci<sup>ous</sup> of their history. And then I went from there back to being a curate, I was at Cessnock and Mayfield and I became parish priest of Merriwa on the feast of the Annunciation in 1977 and I stayed there until about 1985 when I became parish priest of Stockton and here I am.

**INTERVIEWER:** One of your past roles of the Diocese was archivist could you tell us about the early years of the diocese?

**FR CAMPBELL:** Well I'm still the archivist not past. What did I do as archivist? Well I collected everything I possibly could on the history which was scattered in all sorts of places I have at my own expense collected, gathered and had bound the Almanac of the Diocese of Maitland, which began in 1898 or 1900. Let me see this is volume, cannot see it on the front, it was sold for sixpence, came out once a year. It was about 80 pages it listed everything in the Diocese.

The first one ever published, it took the Australian Catholic Directory about 1850, earlier even, had been the Almanac of the directory of Sydney and the Diocese of Maitland. When Bishop Dwyer was secretary in Maitland he started publishing the Almanac of the Diocese of Maitland and family home annual. I after searching, assembled the complete thirty volumes and had them bound and that of course has a lot of history in it. It closed down when Bishop Gleeson started the Sentinel which was the Diocesan newspaper about 1931 or 1932 it began, and Father O'Donohue who was one of the older priests, that was back in history, he had been here along time, but he took that on at the end of his life, I suppose, interesting man. He preached at the centenary of Australia in 1889 in Maitland and he talked about the glories of Australia and especially Maitland. One of the things he said was, what wonderful soil in Maitland, if you plant a six inch nail in the soil, it will grow into a crowbar. That was the type of man he was, but he did start the Sentinel for a great number of years, and then I think Father Gerard Flatley took it on for 20 or 30 years. I took it on in about 1959 and went till about 1968, when I suppose finance fundamentally closed it down. It sold for sixpence and only came out each month, it was a great source of history because it had in the earlier days, we had writings on the history of the Diocese. With the Almanac as it was called commonly the family home annual and the Sentinel there was enough information to try and to gather the history of the Diocese, and with all the old documents I could find and letters in Maitland, I managed to put together the history of the Diocese. As such I might tell you what I wrote in the preface or foreword or something that I think has come true. I have endeavored to record the events or at least some of them, and to record them in such a way that others will see that there is a vast field only awaiting a plough to turn over the top soil, to find the rich sources and materials below, and I do flatter myself with such a interest in history of the Diocese, that it might come true with character.

**INTERVIEWER:** Description of the Bishops, the first one Bishop Davis.

**FR CAMPBELL:** The first Bishop, Bishop Davis theres some controversy but I think its really settled, he was Bishop of Maitland. Originally he was described as the titular Bishop of Maitland. He never ever came to Maitland, he was appointed by Bishop Polding as a co-adjudicator or an auxiliary, he spent most of his time looking after the clerical side of Sydney and running St Johns College at the University of Sydney and he died after six years. He was a very delicate man, a great musician, a very good singer and a very learned man. He never ever got to Maitland and died after six years in Sydney.

The original Diocese of Maitland consisted only of the borough of East Maitland, then nothing happened until Bishop Murray was appointed in 1865 and arrived in 1866. Bishop Murray (arrived) with two Bishop Quinns, one Bishop of Bathurst, one Bishop of Brisbane and the then later Archbishop of Sydney, Moran. The four of those were cousins and their uncle or near enough to their uncle was the Cardinal Archbishop of Dublin. And you might, some people say straight away, uncle was making sure his four nephews were bishops. But he was giving them a tremendous opportunity to do real missionary work and coming to Australia as a Bishop in 1866 was no "picnic". Murray rode, the Diocese on his horse, visited people and in a book I wrote on Merriwa, I traced his movements day after day and that could still be done really for 20 years if any one was keen enough. And of course he did the baptisms, he did visitations, he did all that sort of thing and he did it in very hard circumstances. He had one particular trade perhaps, he always stayed with the non-catholics. Some people say of course that non-catholics were the only ones to give a decent meal to him, others say, that he was spreading good will and he certainly did spread good will. I have met old men who said, my father told me about Bishop Murray, they were non-catholics, but he made tremendous impression on non-catholics. And really, you could easily say it was the forerunner, if not the start of the Ecumenical movement, at least the forerunner of the Ecumenical movement. He was succeeded by Bishop Dwyer who was an Australian, and his brother became a Bishop in Australia to, Bishop of Wagga. They had studied first at St Charles seminary in Bathurst and then Dwyer went to Ireland and then went to Rome as a student, and then came to the diocese; ran St John's College at Maitland, where Monte Pio is now, and then, became Bishops Secretary. And then became director of education in the Diocese; when Henry Parkes passed his ACT 1880-1883 at least, there was a Diocesan Education system set up and he became the director; and his father had been director of education in the Hunter/Newcastle area for the government, and he had an interest enough and his father undoubtedly helped him setting up the Diocesan system of education; and he became Bishop after Murray, and I remember his death as a child. In 1931 he died, Bishop Gleeson became his co-adjudicator in 1929, of course, I knew Gleeson well after years, he confirmed me when I was 10 or 11 and I knew him all my life. He was a redemptorist, he had known my family, my grandfather and all that sort of thing, and was a household word; and that was why he was pleased or told Bishop Toohey, I'm going to ordain the new young man. Bishop Toohey, thinking that Gleeson was too old and faint, but he didn't faint, I fainted, instead of the Bishop. But Gleeson was very zealous, not that others weren't. I think in the History of the Diocese, I said, he was the enthusiast, he promoted the 1938 National Eucharistic Congress in Newcastle, not many people remember it now, but it was a tremendous event; a couple of hundred thousand people in



Newcastle to march. The Catholics marched from the Sacred Heart Church at Hamilton, right up Hunter Street, around the town hall or Darby Street corner, then down King Street into Union Street and ended up at Newcastle No.1 sports ground; where there was an altar built. It was just a tremendous event. I have listed all the detail that I could gather in the book, you can find them yourself. But he was enthusiastic, and oh yes, I wanted to say there was a celebration of Australia in 1938 and the powers that were organising it invited the church, or the Catholic Church or the churches to become part in it. No one seemed very excited, I don't think, about it, and Gleeson said I'll take it on and that Newcastle Eucharistic conference in Newcastle in 1938 was the Catholic contribution to the one hundred and fifty centenary of Australia. Most people forget that was part of it; but it does not matter, whether they forget it or not. And then he was followed by Bishop Toohey who was secretary to the Archbishop of Sydney; the man chosen to go to Rome when the Cardinal of Sydney was made a Cardinal. He was the one who actually went with him and the Pope himself made Toohey, when he met him, a Monsignor. I did once at the Cessnock dinner club, they have up there an Anglican-Catholic dinner club, they don't meet very often but, they had once a year a special guest speaker and after the Vatican Council was over they invited Bishop Toohey as their guest speaker and I was given the task of introducing him. And I quoted from a letter I received from a nun in Ireland, which she said I met an Australian Bishop last month, I don't know whether you know him, his name was Toohey. His as tall as a gum tree and just as Australian. Well Bishop Toohey was delighted, a suitable introduction on the day because he was, very much Australian and he was very tall and gloried in it. You see Murray was Irish, Dwyer was Australian born and his parents were Irish and he grew up in a Irish Church. Gleeson was more an Australian than Dwyer, because, he spent so many years. Gleeson had been, he was Irish of course, and he was ordained in Ireland, he came to the Diocese of Maitland and after a time in the Diocese of Maitland, about twelve years, he joined the Redemptorist fathers. Then when there was a need for a Bishop to be made in 1939, the Pope chose him from the Redemptorists to go back to the original Diocese to which he belonged, and he gloried in that too. Toohey was really the first real Australian Bishop. Gleeson was Australian minded and Murray of course was very much Irish. Toohey was very much an Australian.

**INTERVIEWER:** Which Bishop would you say had the most effect on Catholicism in the Diocese, education and religious orders?

**FR CAMPBELL:** You would have to say Murray, I think, because it was in his time that the Public Instruction Act was passed and he had the task of setting up a system. But Dwyer I said that Murray set it up but Dwyer was the real architect of it, and became the director of education; so he

was the one. Murray was directing him more or encouraging him. Gleeson did tremendous work, there was a change in Bishop Toohey's time when the first trickle of government aid came and so that changed the whole complex of current education, I suppose. You can't say which one did the most I don't think, everyman is a man on the spot at that particular time and its like; who shovels out the most snow, the bloke with the shovel at the door, where theres snow there, he has to do it.

**INTERVIEWER:** Bishop Clarke released a pastoral letter last year (1988) about the future of the Diocese. How do you see the future of the Diocese?

**FR CAMPBELL:** The priests are getting older and theres not many young ones and well, we got to encourage young men to become priests. And I don't know, maybe its the world in which we live or I don't know why there has been such a falling off of vocations. But, perhaps the, I better not say the "J" curve, I never know what Paul Keatings talking about, but maybe we have turned around, if its whatever the curve is; because, I think worldwide the curve has turned; there has been a study to be an increase. I believe in Christ and he wont abandon his Church. I had a guest history Professor who once came in, Gentlemen I want to read you a letter and it was something like this, the children all disobeying their parents, young people don't obey their parents, the boys are going out at night, the girls are meeting boys, the boys are going out meeting girls, nobodies coming to Mass, the whole worlds a wreck, the Church is over, things are terrible. And he said, Gentlemen that letter was written in Morsay in the year 412 or 399, gentlemen don't be pessimists and I thinks, that's important. If you like there used to be a story they were digging up out there in the Kaldees, found a tablet and on it was written, that boys aren't obeying their parents, girls are playing up with boys these things have been going on since the year 1; and the Church is still going. There one generation away from distinction and yet its been going on for two thousand years. There's no need for pessimists, Christ said, I will be with you until the end of time and thats my thesis and thats where I stand.

**INTERVIEWER:** thankyou very much Father for the Interview.

*Glossary of Terms*

- Antioch - Youth group Activity comprising of Apostolic and social gatherings for youth aged between 18-25years
- Springwood - Training college for the education of Priests.
- Manly - Sometimes referred to as St Patricks, college for the training of Priests.
- Sentinel - Diocesan Newspaper.
- Propagation of Faith - Collection for work to the Missionaries.
- Co-adjudicator - assistant to the Bishop, taking part in many of his roles.

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Interviewer Darryl Machie .....