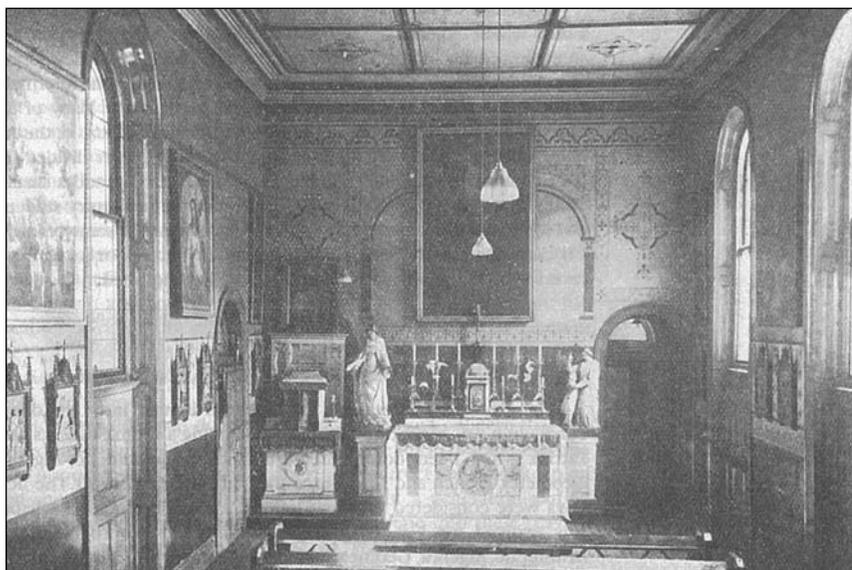




Archbishop's Residence, St Patrick's Cathedral. Note the chapel, between the house and the tower, joining the residence to St Patrick's College.
Photo by Eric Skewes c1970.



Goold's "Little Pilgrim" statue in situ in the chapel he shared with St Patrick's College. At 1920, this is the earliest photo known.
Taken from *More Than a School: A history of St Patrick's College, East Melbourne 1854–1968*. By Michael Head and Gerard Healy.

footprints

JOURNAL OF THE MELBOURNE DIOCESAN HISTORICAL COMMISSION

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Goold's *Little Pilgrim* statue from his chapel that he shared with St Patrick's College. This rare statue is French and made of plaster. It is in the Goold Museum.

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Editor of this issue: Rachel Naughton

Kindly note

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Front cover image: Goold’s ‘Little Pilgrim’ statue.

Back cover image: Goold’s ‘Little Pilgrim’ statue in situ in the chapel he shared with St Patrick’s College. Taken from *More Than a School: A history of St Patrick’s College, East Melbourne 1854–1968*. By Michael Head and Gerard Healy.

The Archdiocese is committed to the safety, well being and dignity of all children and vulnerable adults.

***FOOTPRINTS* 50 YEARS 1971–2021**

Footprints is 50 years old this year. In our December issue we will celebrate its history and the people who have made it happen for the last 50 years.

EDITORIAL

This June issue, focussed on Christian pilgrimage, was inspired by the *Little Pilgrim* statue that we believe was purchased by Bishop Goold for his chapel that his official residence shared with St Patrick's College. We talk about the meaning of the Stations of the Cross in the pilgrimage context. We also have a wonderful article by David Schutz on the Aussie Camino – the MacKillop-Woods Way. Father Nicholas Pearce has walked the Spanish Camino many times and he contributes an article. Rachel Naughton writes about her experience of the Camino. Overall, we look at the reasons why people walk pilgrimages, their importance prior to the Reformation and their increasing popularity today.

Danny Cusack, an Australian ex-pat living in Ireland, has written an interesting and perceptive story about Father James Timmons who came to the attention of WWI Prime Minister Billy Hughes' Counter Espionage Bureau.

Finally we acknowledge the great contribution that Father Tom Linane has made to the history of the Archdiocese through his Priests A–Z. The Index that he created for it is about to go online for the convenience of researchers.

Rachel Naughton
Editor of this Issue



Scallop shell from Galicia.
Note the Cross of St James.

THE LITTLE PILGRIM

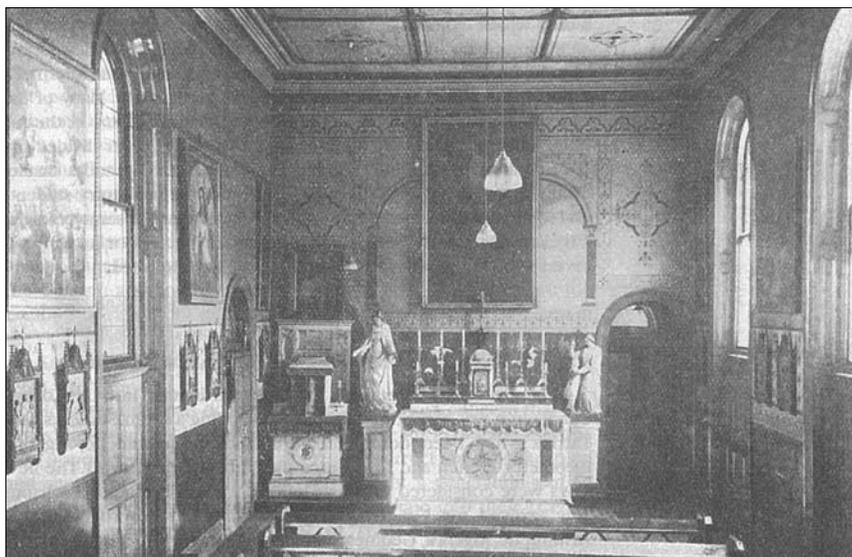
Rachel Naughton



This rare *Little Pilgrim* plaster statue is French from the 19th century. The child represents all of us. He is garbed as a pilgrim with his short cloak on which are the scallop shells. These were specifically the symbols of the Santiago de Compostella pilgrimage across Spain. But they have come to represent pilgrimage generally. The child has his water gourd tied to his belt. He is guided and supported by his Guardian Angel. Note the tender and trusting way that the child's hands rest on the Angel's – the trust of faith. The Angel points towards the direction in which they are headed – to heaven. This reminds us of the words of St Augustine of Hippo in North Africa, that we are travellers away from God and are on a journey to return to our homeland, heaven. This is the Pilgrimage of Life.

We have not yet been able to verify if it was Goold who chose the *Little Pilgrim* for his chapel that he shared with St Patrick's College. Until we know this for certain, we can only assume that the *Little Pilgrim* was Goold's. Goold was a very balanced man, ideal for Victoria as its founding bishop. He was grounded, practical and business like. But he also had a heightened sense of the artistic. He did purchase some small sculptures but is not known to have purchased any plaster statues. Perhaps the *Little Pilgrim* was the one exception. It is the subject of this statue and its rarity that makes it unique and the belief that Goold himself may have selected it for his Palace/School chapel. Goold's unflinching taste was demonstrated in everything he bought or built. Overall, everything he did was towards building the faith in his flock and for the greater glory of God.

By 1858 Goold had built St Patrick's College and the adjoining Episcopal residence. The chapel links the two buildings together. The Jesuits ran the College from 1865 until its sad closure in 1968. One of the Jesuits who was a student there at the time, tells us that the chapel was used as a space for quiet reflection by the priests who worked at both centres. Goold used the word Palace to describe his official residence from the Italian word Palazzo. This indicates a place of administration as well as a residence. It was certainly all of both.



The *Little Pilgrim* in Goold's chapel c1920.

WHY PILGRIMAGE?

Rachel Naughton

The focus in this edition is Christian pilgrimage although all of the World's other great Religions have their pilgrimage traditions also. Pilgrimage gives travel an added dimension. It removes it from what could be an indulgent experience to something above and beyond ourselves. Pilgrimage is part of our search for God and our innate desire to find meaning. St Augustine wrote, 'Our hearts are restless until they rest in Thee.' In Medieval times, pilgrimage was associated with penance for one's sins and the sins of others. This remains the same today.

To quote from the 2021 Harvest Journeys online brochure:

'Travel provides the opportunity to disconnect from everyday. It gives us time away, time to pause, time with ourselves and others, and time to explore and experience life in a new place, at a different pace. With every destination comes new possibilities, new encounters, new friends, new memories.'

'Everything already exciting and extraordinary about travel is enriched when on pilgrimage. There is something that stirs in the heart of each pilgrim; a quiet voice that tells us there is something more to this life and this world than what we experience through our senses. For centuries Christians have gone on pilgrimage not just to visit a place and admire its nature, art and history, but to seek and immerse ourselves in the presence of God. Pilgrimage gives us an opportunity to seek what our spirit longs for. This is not just travel; it is travel with purpose and faith that bears lasting fruit.'

CHRISTIAN PILGRIMAGE

Rachel Naughton

In his *Sacred Tracks: 2000 Years of Christian Pilgrimage*, James Harpur writes that the Magi following the Star of Christ, were the first Christian Pilgrims.

Incidentally, the relics of the Three Wise Men themselves were said to have been brought from Persia by the Emperor Zeno or possibly by St Helena. In the fifth or sixth century, they were carried to Milan by St Arascius and the Basilica of the Kings was built in their honour. Their final move to Cologne took place in 1162 by the Emperor Barbarossa. The relics have been placed in a Reliquary or Shrine behind the High Altar. It is regarded as the most remarkable example of the Medieval's goldsmith's art extant. Built between 1180 and 1220, the Reliquary is largely the work of Nikolas Von Verdun.

When Cologne Cathedral reopened in 1948 on the 700th anniversary of its foundation, the Reliquary with its precious relics was removed from its wartime hiding place and escorted or watched by 500,000 people as it returned to the Cathedral. It symbolised the triumph of Faith and Heritage.

Harper also refers in his book to the long Pilgrimages of the Jewish people such as that of Abraham and the Exodus. The catacombs attracted early and devout Christian visitors. Early ascetics in the Middle East did also. Sites in the Holy Land were popular until it fell to the Moslems. Some of Ireland's great Saints travelled around Europe as pilgrims, converting the locals and establishing monasteries as they went.

St Brendan the Navigator (486–578) was an early inspiring Irish pilgrim. He and his monks set off in a leather Irish curragh with a sail. The sailors saw wondrous things on their journey. Re-enactment historian, Tim Severin, in his 1976 *Voyage of the Brendan*, recreated Brendan's journey and proved that he could have reached Nova Scotia, Canada, before he turned around and returned home.

Pilgrimages were made to the tomb of St Cuthbert of Lindisfarne who died in 687. The monks removed his body from Lindisfarne in 793 after the Viking invasion and carried it as far as Durham, before burying it again in 995. Pilgrimages also were made to the tombs of St Benedict

of Italy and St Boniface of Germany from 754. The Monastery of Cluny in Burgundy greatly assisted pilgrimages on the road to Santiago de Compostella. By 1000 AD, the great cathedrals with monasteries attached were being built throughout the Christian world. Many acquired precious objects that would be venerated for a 1000 years. Items such as the cloth that wiped the face of Jesus on His way to the Crucifixion was claimed to be held at St Peter's in Rome. Other items belonging to Mary were held elsewhere. To this day they remain sites of pilgrimage.

The ownership of relics gave rise to some fierce and barbarous acts of stealing or cutting body parts from saints before their bodies were buried. St Catherine of Sienna's head was stolen from her body. It can now be seen on display in Sienna Cathedral. St Thomas Aquinas, St Jerome and St Augustine all wrote that it was natural to venerate the bodies of saints. On the other hand, some satirised this devotion.

Pilgrims often had to have permits to prove that they had the permission of their bishop and family before departing. They often garbed themselves in pilgrim's clothing – cloak, hat, cloth bag and boots. Many made the pilgrimage to Rome, the headquarters of Christianity. Many went to Canterbury, Walsingham and of course to Santiago de Compostella. Monasteries and convents housed pilgrims as did hostels or hospices also.

The Reformation saw the destruction of the beautiful monasteries of the British Isles and the commandeering of the cathedrals for the new religion. Shrines were destroyed and pilgrimages maligned as part of the old religion. But even with the emergence of the Age of Reason, the pull of the saints, their relics and their shrines never completely disappeared, especially in the Catholic world. The English 'Grand Tour' became a form of secular pilgrimage for the wealthy to Europe particularly to Italy, as part of their education.

Pilgrimage enjoyed a major revival with the apparitions of Mary from the 19th century. The most popular of these have been The Miraculous Medal apparitions in Paris 1830–1831, La Salette, France 1846, Lourdes France 1858; Fatima, Portugal 1917, Garabandal, Spain 1961–1965. The most recent has been Medjugore, Bosnia/Croatia from 1981. Mary's message at all of them has been similar. Repentance, turn towards God and pray for the world. This has always been the universal message of pilgrimage.

THE STATIONS OF THE CROSS

Rachel Naughton

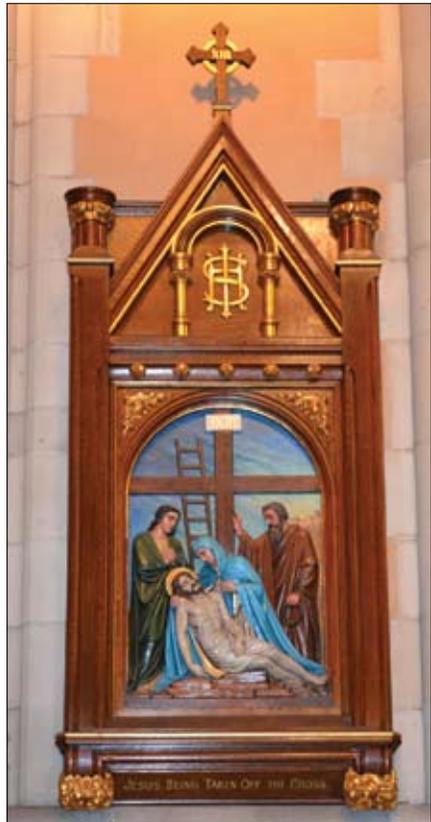
Some information has been taken from the Harper Collins
Encyclopedia of Catholicism 1995.

The Stations of the Cross are installed in every Catholic Church and chapel. The idea developed after the Holy Land was closed to Christian Pilgrimage after the defeat of the 3rd Crusade against Islam in 1192.

When the Franciscans took over custody of the Christian shrines in the Holy Land in 1342, they saw it as part of their mission to propagate devotion to these places. Soon, in Western Europe, a series of shrines erected to commemorate Christ's Passion became common place.

For a time, there was considerable variety in both the number and the subject of these stations. The current number of fourteen first appeared in the Low Countries in the sixteenth century, becoming standard by the eighteenth century with a series of papal pronouncements. Churches could offer a pilgrimage of *The Way of The Cross*. Participants can focus their prayers on representations of the fourteen scenes of Christ's passion. Modern liturgists have fostered the addition of a fifteenth station to include the Resurrection.

Station number 13 in St Patrick's Cathedral. Jesus is taken down from the Cross at Golgotha, Jerusalem. Goold purchased these Stations for the Cathedral in the mid 1860s.



AN AUSSIE CAMINO? WALKING THE MACKILLOP-WOODS WAY

David Schütz

Originally published in *Kairos* 8 June 2014

'Oh, how I wish we would only remember that we are but travellers here.' St Mary MacKillop (17 November 1866)

Camino. My Spanish-English dictionary defines this word simply as 'way, road, journey'. It's a word that describes both the road you take and the journey you make at the same time.

It is the word most familiar to us from 'The Camino' or, to give it its full title, 'El Camino de Santiago', (the Way of St James), a 1000 year old pilgrim trail leading from France to Santiago de Compostela in Spain. Every year, thousands of people travel to Spain from all over the world, including Australia, to walk this pilgrimage, which was given increased publicity through the 2010 film 'The Way' starring Emilio Estevez and his father Martin Sheen. Some do the Camino for spiritual reasons, many for the physical challenge, and some simply as a form of extreme tourism.

But what if you can't afford the time or the money to travel to Spain? Well, thanks to the inspiration and effort of a small group of Melbourne based Catholics, we now have our own 'Aussie Camino', which follows a section of a route marked out as the MacKillop-Woods Way, named after our own Australian saint, Mary MacKillop, and the co-founder of the Sisters of St Joseph, Fr Julian Tenison-Woods. The Aussie Camino extends from Portland in Victoria, where St Mary's family lived and where she began her teaching career as a lay teacher, to Penola in South Australia, where she began the teaching order of the Sisters of St Joseph with Fr Woods.

Luke Mills, a teacher at St Francis Xavier College in Beaconsfield, walked the MacKillop-Woods Way for the first time with his brother and two friends in 2013. He made contact with Sister Claire Larkin, the Chairperson of the Mary MacKillop Centre in Penola who told him about her contact with Sean Deany, who had been mapping out and travelling by bicycle various routes around Australia associated with St Mary and Fr Woods. From there the idea grew of holding full organised

pilgrimage and, with the help of fellow teachers and friends in the Focolare Movement, the first ‘Aussie Camino’ took place during the Easter holidays this year.

On Saturday April 5, 32 pilgrims met for a commissioning mass and registration at the Mary MacKillop Heritage Centre in East Melbourne. From there we drove to Portland, where we attended the Vigil Mass and had dinner together in Mac’s Hotel. The next day we began walking, following the Great South West Walk along the coast to Cape Bridgewater, then (bussing about 60km of coastland between Lake Bridgewater and Lake Mombeong) making our way to Nelson and across the South Australian border to Port MacDonnell, then north to Mount Gambier and Kalangadoo. We finally reached Penola seven days later, where we joined the locals for the celebration of Palm Sunday.

The shortest day involved walking 20kms; several days were over 35kms in length. My GPS measured the total distance just under 235km. Some members of the group had walked the Spanish Camino, and declared that this was a tougher route by far; although we stayed at night in school camps, hotels or caravan parks, the distances were much longer and the terrain more demanding. Thanks to a dedicated backup team with a four-wheel drive and a trailer, we didn’t have to carry anything other than what we needed for the day. Just as with the Spanish Camino, we had pilgrim passports that were stamped in every lodging place, and received a ‘credential’ Certificate at the conclusion of the Camino. Not all of the original 32 pilgrims made it all the way, and not all of those who did walked the full distance, some taking ‘rest days’ or shortened portions of the journey.

At this point in time, it would take a very fit and determined pilgrim to walk the way without backup support. The vision for the future of the Aussie Camino is that it will be held around Easter each year, open to all who wish to join it, but in the future we hope that it can be developed in a way that will enable pilgrims to walk the trail independently.

On the night before the final day of the pilgrimage, a patron of the pub in Kalangadoo asked me, ‘Why are you doing this?’ I replied that there were 28 pilgrims staying at the pub that night who probably had 28 different reasons. As with the ‘real’ Camino in Spain, some do it for spiritual reasons, others for the sheer physical challenge or the adventure of walking along the beautiful coastline and through Australian countryside. For myself, it was a part of my Lenten discipline.

I used the time to draw closer to God in prayer and meditation as well as a time to literally ‘get away from it all’ and to reflect on the current state of my life and relationships. Along the way I entered into many different conversations with fellow pilgrims, hearing their stories and sharing my own. Although I valued the time that I spent walking alone, the Camino is not just about the road you walk, but also the people you walk with.

In Penola, manager Claire and the others at the Mary MacKillop Centre expressed their joy in receiving their first group of walking pilgrims. I like to think that this is just the start of a great tradition, and that the MacKillop-Woods Way will grow in popularity and that pilgrims will still be walking the Aussie Camino in 100 years time!

If you google ‘Aussie Camino’ you will find more information from my own journal.





FINDING THE WAY

Fr Nicholas Pearce

**Father Nicholas is Senior Chaplain Youth,
Young Adults and Campus Ministry
for the Archdiocese of Melbourne**

“To go on pilgrimage is not simply to visit a place to admire its treasures of nature, art or history. To go on pilgrimage really means to step out of ourselves in order to encounter God where he has revealed himself, where his grace has shone with particular splendour”.

– Pope Emeritus Benedict XVI

Camino days generally start early, around 6am; it is important to try and get a good 10 kilometres under your belt before breakfast and before the heat of the day sets in. It was these early morning starts that were my favourite part of the day, with only the moon to guide you as you make your way in the quiet of the morning chill. As the Camino route takes you westward through the north of Spain, the sun always rises behind you and the warmth on the back of your legs is the first sign to stop and turn around, so as not to miss another amazing sunrise that signals the beginning of a new day and a new opportunity to move forward, towards not only the goal of the Camino, but life itself. What struck me as each new day commenced was that the simplicity and routine of life on the Camino quickly became hypnotic, as the rhythm of your walking, the slower pace of life, and the simplicity of relying on only what you can carry on your back, allows you to focus and pray with a clarity that is hard to find when surrounded by the busyness and noise of ordinary life.

Each new day brings with it new challenges, new scenery, new people, new soreness. Each new muscle niggle, blister or strain was a reminder that both on the Camino, and in life, we all walk with our own crosses, some visible to the eye, and others known only to the individual. In addition to these solitary crosses, there were shared sufferings also: the steep hills, the blazing sun or the snoring roommate, things that affected us all. No matter what the pain, shared or individual, the Camino reminded me that the suffering only makes sense when we remember that Jesus Christ became man for us, and freely chose to suffer and experience pain for us, so that our own suffering would have a purpose. I would

often try to imagine the heat He felt during the 40 days He spent in the desert, being tempted, but never giving in. I would often wonder how many blisters He would have had, after his many journeys proclaiming the kingdom, and of course how many nights of broken sleep whilst sharing a room with 12 snoring apostles after a long day. As I would readjust my pack for the hundredth time in a day, I would think of the weight of the cross He carried for me; as I stumbled on a rock on my way down a hill, I would think of how He picked himself up after each fall and continued onto Calvary on my behalf. This would not make my pain any less, or take away my suffering, but it would strengthen my resolve, and encourage me to continue on, remembering that He did all of this out of love of me and that although He does not take our suffering away, He does share in it, and He shows us through His own suffering, that we too will triumph if we courageously follow in His footsteps.

“Pilgrimages, a sign of the condition of the disciples of Christ in this world, have always held an important place in the life of Christians. Their pilgrimage was a process of conversion, a yearning for intimacy with God and a trusting plea for their material needs. For the Church, pilgrimages, in all their multiple aspects, have always been a gift of grace.”

– Saint John Paul II

Pilgrims who walk the Camino de Santiago are encouraged to carry with them a rock or stone from their home country – a symbol of their own sinfulness and the extra weight we all carry around, as a result of our bad choices. At the highest point of the Camino, Cruz de Faro, pilgrims leave their rock behind at the foot of the ancient cross, a sign of relinquishing their sinful past and their preparedness to recommence again on the journey of holiness. In the days leading up to this, we stayed with a small community of Benedictine monks, praying before the Blessed Sacrament, chanting the Divine Office and, most importantly, receiving the sacrament of Confession, making this symbolic act of placing our rock down a concrete reality through the grace and forgiveness that Jesus offers us all in the sacrament of Reconciliation.

As with much of the Camino, the walk to Cruz de Faro surprised me, as it was a lot easier than what I was expecting. We too often forget that the hard work of redemption has already been done for us by Jesus and that the forgiveness and mercy we seek is always easier than what we

expect. As I cast my stone beneath the cross, I renewed my commitment to my own Christian mission and to my service as a priest, praying that my own inadequacies and deficiencies would not hinder the good work that God wishes to achieve through me, and I gave thanks to God for the wonderful gift He has given each one of us in his Son, who offers us all the grace we need, if only we are willing to seek it out. As we walked on, buoyed by our experience, we then faced three tough days of walking on pretty challenging terrain. Whilst the forgiveness of Christ is easy, the way to sanctity is something that we must work at, each and every day. Holiness is achieved through persistence, and perfection is reached only when we are willing to learn from our mistakes and to work hard at improving ourselves. With God’s grace, we must pick ourselves up when we fall, and start again each and every day, for our journey will only be complete, and the work over when we receive our reward in heaven.



On the way to Santiago.









WALKING A LITTLE CAMINO

Rachel Naughton

Harvest Journeys really began in 1988 when Philip Ryall, aged 23, experienced ‘a personal faith encounter’ while visiting the Holy Land. At a time when pilgrimage was not a common Australian practice, Philip began offering opportunities for grace-filled travel experiences based on the ancient concept of pilgrimage. In this way, Mr Ryall has made a major contribution to the awakening of religious pilgrimage for Australians.

Over recent years I have had the great privilege to visit many special places such as the Rue de Bac of the Miraculous Medal, the chapel where the Sacred Heart appeared to Sister Margaret Mary, Lisieux, Lourdes, Fatima, Nevers, Padua, Rome, Assisi and Pietrelcina, followed in the footsteps of St Paul in Greece and Turkey and many other holy sites. All of these tours have been inspiring and faith enriching and all were with Harvest Pilgrimages, now called Harvest Journeys. They were within a spiritual framework with daily Mass and prayer together.

In 2016, I went on a fully walking pilgrimage. It was well organised with pre-booked accommodation and pre-arranged dinners and sometimes lunches. So the daily life stresses were removed. For busy people with limited time or other limitations, it was ideal. Our Pilgrimage was with an American company, 206 Tours. It was Harvest Journeys in Australia who arranged for us to join this pilgrimage.

When walking, the place or destination becomes of lesser importance than the process of getting there. Just to walk each day becomes the goal. Our Camino was not a long pilgrimage but it was still a challenge for us. Our journey took 6 days, with 5 days of walking and a day’s rest in the middle. There were a group of us, with 6 Americans as well as Father Leo McDowell from Montana, Quico, our Spanish guide, Davey our Spanish bus driver who took our luggage each day and us two Aussies. The distance was approximately 130 km.

We officially started in Sarria. But first we visited the village of O’Cerebro for Mass in the ancient church with its Baptismal font from the 9th century. There was a lovely wooden statue of the Madonna and also one of St Francis of Assisi who walked the Camino in 1214. We walked 5 km from Foncebadon to the famous iron cross. There I laid my

stone, quietly declaring that my Pilgrimage mission was for the healing of all relationships amongst my family, loved ones and friends, including that with their Heavenly Father.

We left Sarria on a Monday, 17 October, bright and early after Mass at the Carmelite Monastery Chapel. We also said the Rosary immediately after setting off before we began to naturally spread out at our own walking paces. Father led us in the Rosary. The hill immediately out of town was hard work. We walked 22km on that first day as we headed for Portomarin. We walked past and enjoyed valleys, farm houses, stone walls, chestnut and apple trees. The corn was being harvested and there were wild herbs and blackberries beside the road. Along the way we saw cattle, some sheep and a few horses. We were among the first of our group to reach Portomarin and sat to enjoy a glass of cider with Father Leo. Quico expressed surprise as with one other exception, we were the oldest in the group. He thought we'd be the slow ones.

On Tuesday we walked 25km to Palas de Rei. We began with Mass in the Knights Templar Church, an awesome experience. It was built like a fortress. During the day, Phillip and I stopped for a break in a lovely cemetery full of crypts. Today my first blisters appeared. It is the downhill walks that are creating blisters on my two middle toes. We walked through forest glades with a stimulating and rather mystical beauty. We walked at a steady, comfortable pace together, enjoying being in the moment and were the first in.

On Wednesday we walked 29 kms to Arzua. The walk was harder today so we stopped at delightful cafes for breaks. They appear here and there, seemingly in the middle of nowhere. They stamped our pilgrim's passports. These passports have been required by Church authorities since the 13th century as proof of having walked the Camino. Phillip ate too much octopus at lunch. We were offered a ride but we felt good walking and enjoyed the experience together.

At Arzua we stayed for two nights to have a day's rest on Thursday. We celebrated a group member's birthday. Phillip went to a concert of local music which, although Basque, sounded Celtic. He said the music and the dancing were superb.

On Friday we walked 24km to Arca de O Pino. On the way, we encountered the grove of eucalyptus trees and felt welcomed by nature. A lovely experience. My two middle toes were now bleeding so I have them well wrapped each day with band aids. A week later I would lose both

toe nails. We walked at a steady pace behind the lead group. Ruth Anne and Peggy were now into their stride and walking the entire section. All of the churches seem to be restored and cared for. During our journey we acquired some scallop shells to tie to our bags. This shell, often found on the shores of Galicia, through which we were passing, has long been the symbol of the Camino de Santiago.

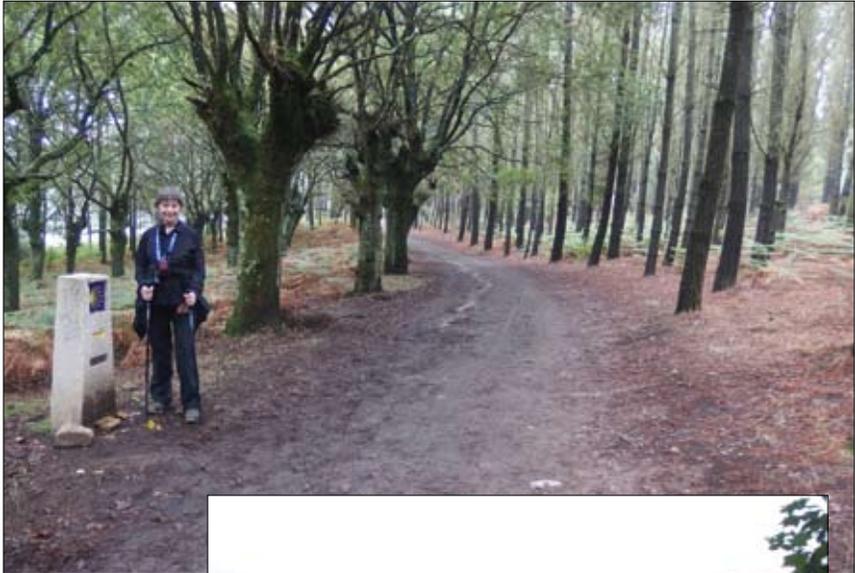
On Saturday we walked the final 22.5 km to Santiago. It was still dark as we set off so we used a torch for the first half hour. Ruth Anne and Peggy led us along. There was a lovely misty rain. The weather has been wonderful. We all met near Monte del Gozo. We had Mass in the San Marcos chapel and then walked for an hour before a final lunch together. We did not usually meet up for lunch, only at the end of the day. As we walked along through the streets, we could see the towers of Santiago Cathedral in the distance. It was an exciting moment. We walked into the city and went straight to the Cathedral. Then we headed for the office to register and receive our pilgrim's certificates.

We stayed in an old converted Franciscan Monastery, now called the San Francisco Hotel. The monks continue to live in a smaller section. The 'chapel' is huge, bigger than many cathedrals. We couldn't get into the Fado Concert because it was booked out so we went to an Irish Session nearby with some of the others and stayed until midnight.

On Sunday, we were back at St James, as we waited with great anticipation for our Chaplain, Father Leo, to emerge as a concelebrant for the 10am Mass. Afterwards we watched the performance of the famous Botofumeiro. Eight men in dark red liturgical cassocks with capes, plus one Captain, swung the Botofumeiro. They were clearly experts and swung it so high that it was close to the huge ceilings of the Cathedral and it swung the full length of the nave, a trajectory of 214 feet. In only a minute and a half, the Botofumeiro reaches 68km per hour. What an extraordinary sight. We did a guided tour of the Cathedral and its Museum and surrounding buildings. The age, history, beauty, magnificence and size of everything was jaw dropping.

We had a final meal with our wonderful group, professing vehemently to all stay in touch! We did for a few e-mails until daily life took over again. One thing I did regret is that I hadn't allowed in our initial plans to continue the pilgrimage, even by bus, out to Finisterre to throw a stone into the Atlantic Ocean as a natural conclusion. But that was a small thing in our overall experience.

Walking the Camino was unlike anything I'd ever done before. The closest experience was walking long distances as a child and young person, moving mobs of sheep for my father. As you walk along, your body is proceeding with its normal regular activities – your heartbeat, your breathing, your walking pace, even the clacking of your walking poles are all in a soothing unhurried rhythm like a little symphony. And your mind rests in the presence of God midst the surrounding natural beauty balanced by the evidence of ancient rural industry. For future walks, I may write some walking poems that I can sing as I step along. Because this is what the walking pilgrimage was all about for me – simply being in the moment but aware of a greater, loving presence.



Rachel at a Camino sign post.





With Fr Leo.



Inside the Knights' Templar Church.

Knights' Templar Church
Portomarín.





The spire of St James in the distance.



The Franciscan Monastery Chapel, Santiago.



San Francisco Hotel,
the old Monastery,
Santiago.



Phillip and Rachel
Naughton.



The Camino Certificates.



MEATH-BORN PRIEST VICTIM OF AUSTRALIAN WARTIME CENSORSHIP: THE STORY OF FR JAMES TIMMONS

Danny Cusack

Danny Cusack is a Western Australian-born historian who has lived mostly in Ireland since 1985. He currently resides at Kells, Co. Meath. In 1984 he completed his Masters thesis at Melbourne University on a history of the *Australian Catholic Worker* newspaper (1936–76). He has written extensively on Irish-Australian topics.

During the 1914–18 War strict censorship conditions prevailed in Australia. One person who fell foul of the military authorities in this regard was the Meath-born priest Fr James Timmons, then based in Victoria. Documents which I happened to stumble across in the National Library of Australia in Canberra in 2000 reveal that in March 1918 the military censor had intercepted a letter from Timmons to a friend in Melbourne, one Frank McKenna, a strategically placed public servant. With this letter Timmons had enclosed the clipping of a contemporary article from the *Meath Chronicle* highly critical of the behaviour of the British authorities with respect to Meathman John Daly, a soldier returned to his family ‘a raving lunatic’.

Kells native

James Timmons was born in 1886 into a staunchly Parnellite farming family at Fordstown, about five miles south of Kells, in County Meath, the eighth of nine children of Patrick Timmons and Julia Teeling.¹ The next eldest brother (born 1884) had been christened Patrick Joseph Parnell. The eldest brother Michael (born 1873) became a priest and served in Liverpool but died of peronititis at the age of 52. A sister Margaret (born 1880) became a nun. As Sister St George she emigrated to Melbourne where she served with the Little Sisters of the Poor at Northcote and outlived James.² James’s parents and several family members and relations lie buried in the nearby Girley graveyard.³ Several descendants still live in the locality.

The house in which Fr Timmons grew up was located about half

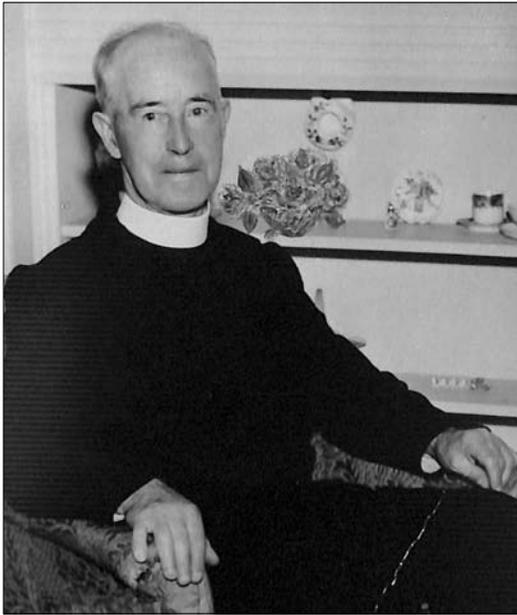


Figure 1: Monsignor James Timmons.

Catholic Diocese of Ballarat Archives Collection.

a mile along the road towards Cortown and Moyagher from Fordstown cross. Its stone remains are still visible at the site. In an adjoining house lives a grandnephew Kenneth (Kenny) Timmons, a carpenter/contractor turned property developer. Another grandnephew, Kenny's brother Terence (Terry) lives at Fordstown cross from where he runs a car sales and valeting service. Their sister June Corcoran runs the convenience store next door, directly opposite Bray's public house. The Timmons family are related to the well known Carolan family of the Rockfield Road Kells.⁴

James Timmons was ordained at All Hallows College Dublin in 1912 and volunteered to go to serve in the Ballarat diocese which covers much of the western part of the state of Victoria. He spent the remaining 48 years of his life serving in various parishes in this largely rural diocese, the last twelve in the town of Ararat in north western Victoria. In 1954 Fr Timmons was made a monsignor. He died on St Patricks Day 1960 in his 74th year.⁵

The Parnellite influence doubtless helped fashion the strongly nationalist outlook displayed by Fr James down under. It was with brother Patrick Joseph Parnell he stayed at Fordstown when, after twenty years in Australia, he made his first trip home to Ireland in 1932 for the Eucharistic Congress.⁶

Censor's letter

Herewith is the letter from the military censor to the Australian Prime Minister of the day:

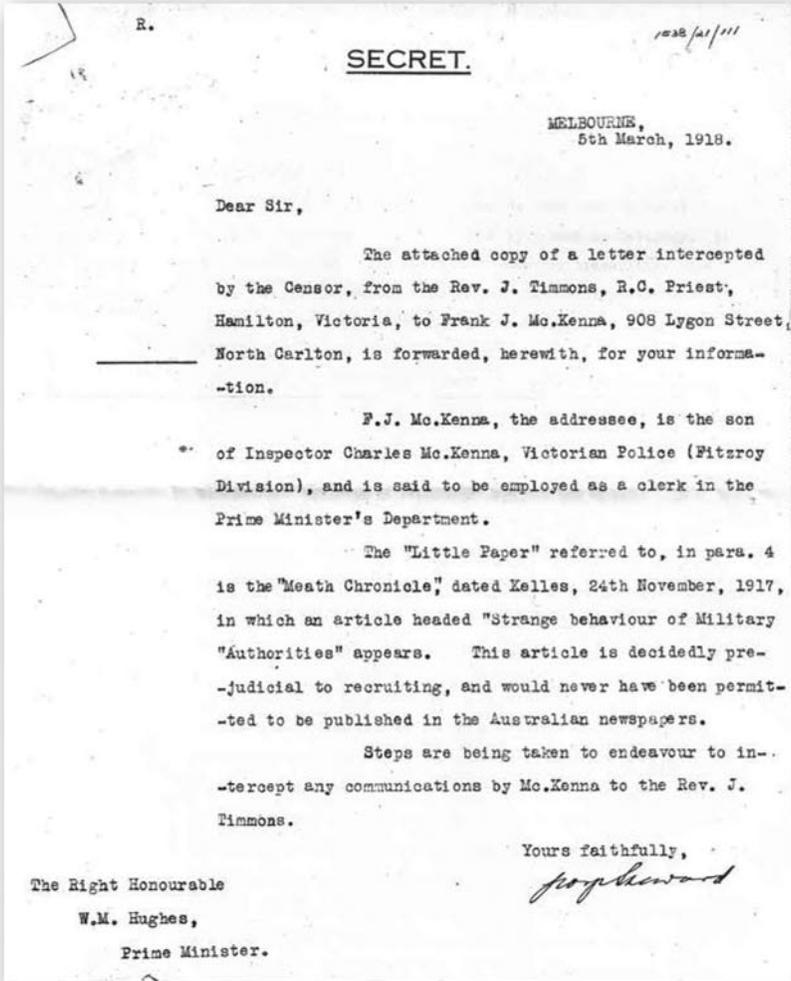


Figure 2: Letter from military censor, George Charles Thomas Steward to Australian Prime Minister, William Morris Hughes.

Hughes Papers 1538/21/111, National Library of Australia

Transcript of letter

SECRET

MELBOURNE,
5th March 1918

The Right Honourable W.M. Hughes,
Prime Minister.

Dear Sir,

The attached copy of a letter intercepted by the Censor, from the Rev. J. Timmons, R.C. Priest, Hamilton, Victoria, to Frank J. McKenna, 908 Lygon Street, North Carlton, is forwarded, herewith, for your information.

F. J. McKenna, the addressee, is the son of Inspector Charles McKenna, Victorian Police (Fitzroy Division), and is said to be employed as a clerk in the Prime Minister's Department.

The "Little Paper" referred to, in para. 4 is the "Meath Chronicle", dated Kelles [sic], 24th November, 1917, in which an article headed "Strange behaviour of Military Authorities" appears. This article is decidedly prejudicial to recruiting, and would never have been permitted to be published in the Australian newspapers.

Steps are being taken to endeavour to intercept any communication by McKenna to the Rev. J. Timmons.

Yours faithfully,

GCT Steward

Major George Charles Thomas Steward was head of the Counter Espionage Bureau which he had founded in 1916. A branch of British M15, it was Australia's first secret service. Its agents pursued International Workers of the World (IWW) and Sinn Féin activists.⁷

Raving Lunatic

The article referred to in the letter appeared prominently on page one of the *Meath Chronicle* of 24th November 1917 and is headlined STRANGE BEHAVIOUR OF MILITARY AUTHORITIES and sub-titled RATOATH SOLDIER SENT HOME TO HIS FAMILY "A RAVING LUNATIC".

The article begins:

The following report by Dr D.J. O'Reilly, M.O., for Ratoath Dispensary District, was read at the last meeting of the Dunshaughlin Board of Guardians: – "I beg to report that John Daly, of Southern Ratoath, who had to be sent to the Mullingar Asylum on the 5th inst., was recently discharged from the Army, "This unfortunate man was a dangerous lunatic when he was sent home by the military authorities to his wife and child without any further notice than that he was suffering from nervous breakdown. I consider such treatment for a man who has met with affliction while fighting for his country is a perfect disgrace. I would ask the Board to have this case investigated and to use the strongest possible measures to bring the Military Authorities to a sense of their duties in such cases".

The *Chronicle* then reported how Dr O'Reilly had elaborated to the meeting at some length on the Daly case, stating that Daly's father and only two brothers were also soldiers.⁸ According to the doctor, when Daly was returned to his family from the front he was a 'raving lunatic' who had wanted to 'murder his wife, the priest and him [O'Reilly].' He attributed the man's condition to the stress of three years of military service. O'Reilly concluded heatedly that every male person in the man's family had served in the army only for the authorities 'to treat him like a dog'.

Fr Timmons to Frank McKenna

Herewith is the offending letter with which the *Meath Chronicle* article had been enclosed:

Father Timmons was apparently a family friend of the McKennas and had recently returned from a short visit to Melbourne – 'Town' as he calls it. He is writing from Hamilton, a large town in western Victoria, where he is based as parish priest.

1888/18/108

COPIE OF LETTER FROM J. TIMMONS, HAMILTON, VICTORIA.
 TO- FRANK J. MCKENNA, 908 LINDSEY STREET,
 ST. CATHARINE.
 Dated 26th February, 1916.

Dear Frank,

I am back once more and settled down to quiet country life again. I had a good trip back on Saturday. It was pleasant and cool and an ideal day for travelling. The Dean and Fr. Zelman had both gone to the country when I got back. They were good enough to leave the 100 Messes in Hamilton to me on Sunday.

I had a good chance of a rest on Saturday night and Sunday afternoon, so I am feeling none the worse for my week's diversion in Town. I enjoyed my time in Town and I feel that the change has done me good. You must be completely knocked out after your strenuous week. I don't know how you kept going with only a few hours sleep at night or sun-bathing rather. I feel I cannot thank you sufficiently for your kind
 I must
 to me.

Figure 3: Letter from Fr James Timmons to Frank McKenna.

Hughes Papers 1538/21/112-4,
 National Library of Australia

1888/18/108

(1)

this land when all others were against them.

I hope you got this little paper safely as I am sure it will prove interesting to you and your pals in the office who are the right colour. You will see by the papers how the Military Authorities have acted with the man who fought for the Empire. He was sent home to his wife and child a raving lunatic, and he might have murdered them both. Doesn't their action confirm the view of the man who gave the reasons why Irishmen should enlist.

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 every speech.

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1888/18/108

(2)

Stoneyhurst College and I said "No", but I said it was a good place to send a young fellow to get the Imperial spirit instilled into him in his youth so that he could ever after love the Empire.

This man is a type of Irishman and Catholic who criticises the Archbishop and calls his disloyal.

Well, Frank, I am rambling away on politics etc. and might not know where to stop. It is time to ask after Xillian and your household. I hope Xillian is enjoying that little book. I am enclosing a souvenir of my ordination which I promised to send him. Tell him I hope to see him moving around the house next time I go to Town.

Don't forget to thank your mother and Father for the trouble they went to on my account. I was very pleased I got the chance of seeing through the Newman College. It is well your Father was with me or I would have sealed the fence, and Joe Sullivan would have sent me into Kingston Down in a jiffy. I hope you are feeling well and have made up for all the sleep you lost last week.

I have not been to Locrann yet, but I expect to be out that way on Saturday, and will give them some news. Give my kind regards to Abbray through Jim, O'Shea and Mr and Mrs Cohen.

I shall send out the "Days of Ireland" later on when I have time to copy it out.

Again thanking all your people,
 I am,
 Yours sincerely,
 J. TIMMONS.

TRANSCRIPT OF LETTER FROM- J. TIMMONS, HAMILTON, VICTORIA.
To- FRANK J. MCKENNA, -908 LYGON STREET, NTH. CARLTON.

Dated 26th February, 1918

Dear Frank,

I am back once more and settled down to quiet country life again. I had a good trip back on Saturday. It was pleasant and cool and an ideal day for travelling. The Dean and Fr Phelan had both gone to the country when I got back. They were good enough to leave two Masses in Hamilton to me on Sunday.

I had a good chance of a rest on Saturday night and Sunday afternoon, so I am feeling none the worse for my week's diversion in Town. I enjoyed my time in Town and I feel that the change has done me good. You must be completely knocked out after your strenuous week. I don't know how you kept going with only a few hours sleep at night or morning rather. I feel I cannot thank you sufficiently for your kindness in taking me around to different places. I must also thank your father and mother for their kindness to me.

How is the Mission getting on? I suppose you are attending it regularly every day. You will all be in the odour of sanctity when you are finished. I am sending a paper to you which contains another speech of De Valera. You will notice that he endorses the remarks of Australia's democrat [Archbishop Daniel Mannix of Melbourne] and calls it a trade war. Some Imperialists at home try to make out that De Valera and his followers are anarchists and criminals, and want to wreck the Catholic Church, but he proves they are pure and high-souled Nationalists and quotes three famous prelates who have defended them. I added Dr Mannix's name to those of Archbishop McHale and Dr O'Dwyer, as he stood up for the Sinn Feiners in this land when all others were against them.

I hope you get this little paper safely as I am sure it will prove interesting to you and your pals in the office who are the right colour. You will see by the papers how the Military Authorities have acted with the men who fought for the Empire. He was sent home to his wife and child a raving lunatic, and he might have murdered them both. Doesn't their action confirm the view of the man who gave the reasons why Irishmen should enlist. "Then you are a fighting hero, when you come home disabled they treat you as dirt". No truer words were ever spoken.

I see they are trying a new move with recruiting. You ought to go into camp, Frank, and come out in a few weeks as a Recruiting Sergeant, and I will guarantee you can get plenty of recruits, especially around Killarney and Koroit.⁹ I will go ahead of you and give them reasons why Australians should enlist similar to those which show why Irishmen should enlist, and you are sure of making a good few ten bobs.

I had a long talk with a so-called Irishman last evening, and he told me he came from Town last week, after spending ten weeks in St Kilda – a democratic centre, you will admit.¹⁰ He told me he met some Catholics who were with the Archbishop [Mannix], and a great number of splendid Catholics who would willingly pay his fare back to Ireland. I soon found out that this so-called Irishman was a conscriptionist and against his Grace for the stand he took before Dec. 20th.¹¹ The argument soon started and I opened fire on him. He admitted to me very soon that his father was a Doctor, and all his relations uncles etc. held positions in the British Army. He himself was educated in an English College, Stonyhurst, run by the Jesuits.¹² He asked me if I knew Stonyhurst College and I said “No”, but I said it was a good place to send a young fellow to get the Imperial spirit instilled into him in his youth so that he could ever love the Empire.

This man is a type of Irishman and Catholic who criticise the Archbishop and call him disloyal.

Well, Frank, I am rambling on about politics etc. and might not know where to stop. It is time to ask after Killian¹³ and your household. I hope Killian is enjoying that little book. I am enclosing a souvenir of my ordination which I promised to send him. Tell him I hope to see him moving around the house next time I go to Town.

Don't forget to thank your mother and father for the trouble they went to on my account. I was very pleased I got the chance of seeing through the Newman College.¹⁴ It is well your father was with me or I would have scaled the fence, and Joe Sullivan¹⁵ would have sent me into Kingdom Come in a jiffy. I hope you're feeling well and have made up for all the sleep you lost last week.

I have not been to Loooranna¹⁶ yet, but I expect to be out that way on Saturday, and will give them Town news. Give my regards to Moroneys through Jim, O'Sheas and Mr and Mrs Cohen.

I shall send out the “Marys of Ireland” later on when I have the time to copy it out.

Again thanking all your people,

I am,

Yours sincerely,

J. TIMMONS

At the time of Timmons's writing to Frank McKenna the would be recipient was an employee of the Prime Minister's Department living at North Carlton, a well-known inner suburb of Melbourne, at an address in Lygon Street, a prominent thoroughfare, part of which forms the eastern boundary of the Melbourne General Cemetery.

McKennis

Frank's parents Charles Joseph McKenna (1863–1942) and Mary Teresa Cullen (1868–1942) were both born in Australia. In 1918 Charles was an inspector with the Victorian Police Force in the nearby suburb of Fitzroy. Both Frank's paternal grandparents Charles McKenna Snr (1830–1917) and Rose Anne Farrell (1824–1902) were born in Ireland, in County Armagh. After marrying at Tandragee in 1850 they emigrated to Melbourne three years later. Both were buried in the Melbourne General Cemetery.

The fact that Frank's father was a police inspector and that Frank himself worked in the Prime Minister's Department would doubtless have heightened the concerns of the authorities, alert to and suspicious of the influence of potentially disloyal Irish-Australian Catholics, especially those holding such responsible positions.

In the third paragraph of his letter Timmons endorses 'Australia's democrat' [Archbishop Mannix] and the latter's famous reference to the then current conflict as 'an ordinary trade war'. He links Mannix favourably with the more nationalistically-minded Irish bishops of the time – John McHale (Tuam) and Edward O'Dwyer (Limerick).

The next paragraph contains reference to 'you and your pals in the office who are the right colour'. This is obviously a reference to their political positions *vis-à-vis* the war, conscription and Irish national interests. Since the office in question was in the Prime Minister's Department the allusion could only have served to trigger alarm bells with the censor.

The following paragraph contains a reference to recruiting and was clearly written tongue-in-cheek, with more than a hint of sarcasm. Killarney and Koroit are two heavily Irish-populated locations in south-western Victoria with which Timmons would have been quite familiar.¹⁷ They are situated in the diocese of Ballarat. Significantly, the Killarney polling booth returned a 195–0 NO vote in the conscription referendum of December 1917.

A lengthy paragraph then addresses the question of the type of Irishman whom Timmons and Mannix – and those of their general persuasion – clearly regarded with a certain contempt: the type who modelled himself upon and endeavoured to conform to the norms and expectations of the Anglo-Protestant establishment. Although unnamed, the individual mentioned would typify this kind of Irishman: of solid

middle-class professional stock, English-educated, pro-imperialist, pro-conscriptionist and almost certainly conservative in politics.

The letter concludes on an informal note with Timmons engaging in familiar chit chat about people within the predominantly Irish-Australian Catholic circle of mutual friends of himself and the McKennas. It is doubtful that the priest would have foreseen that a letter to a family friend enclosing a seemingly harmless article from an Irish newspaper would elicit such a heavy-handed response from an ever vigilant Australian censor.

Varieties of Irish-Australian Political Catholicism: Mannix and Co. v The Rest

Timmons's letter – and the ensuing heavy-handed response by the authorities – has to be read in the political context of Australia at the time. Under wartime conditions the increasingly authoritarian Hughes Government had become progressively less restrained in its curtailment of basic civil liberties. Furthermore, just a few months previously, in December 1917, the government had lost a second referendum for the introduction of conscription for overseas service, by an even larger margin than at a previous attempt in October 1916.

A leading and highly influential proponent of a NO vote on both occasions was the Cork-born Archbishop of Melbourne, Dr Daniel Mannix (1864–1963).¹⁸ In this he was in stout opposition to Prime Minister 'Billy' Hughes and his government. William Morris 'Billy' Hughes (1862–1952) – also known as 'The Little Digger' – had been born in London to Welsh parents and emigrated to Australia aged 22. In 1915 he became Prime Minister in the wartime Labor Government. However, following the defeat of the first conscription referendum in October 1916 Hughes and a number of fellow Labor MPs were expelled for supporting conscription in contravention of party policy. Hughes then led the Labor dissidents into coalition with the opposition conservatives forming a National Government for the duration of the war. Hughes remained as Nationalist Prime Minister until 1923.

During the conscription referenda campaigns it suited Hughes to proclaim the Archbishop as his nemesis because Mannix echoed the opposition to conscription of the organised labour movement. Hughes was also pandering to anti-Irish and anti-Catholic prejudice. In the prevailing climate of the time the Australian authorities would have been extremely sensitive to the potential influence of an obvious Mannix sympathiser

as Fr Timmons, all the more so given the fact that the aforementioned letter reveals him to be both a staunch anti-imperialist and supporter of de Valera and Sinn Féin.

Something of the sensitivity – even paranoia – of the authorities at the time may be gleaned from the fact the following month (April 1918) a letter passed between Australian security officials advising the recipient to keep the Irish Jesuit Fr Albert Power¹⁹ who was visiting Australia at the time ‘under observation’. The writer commented that Power was ‘an eloquent speaker’ who had ‘great influence’ and, significantly, that ‘the object of his visit to Australia was uncertain’.²⁰

Just a year later Power would return to Australia to become rector of Newman College Melbourne, an appointment made at the instigation – even insistence – of Archbishop Mannix. Whatever about Power’s own nationalist or republican credentials any association of him in the mind of the authorities with Mannix (of whom he was a confidante) could only have served to fuel suspicions. Ironically, Power had replaced his colleague Fr James O’Dwyer SJ²¹ who had served as interim rector of Newman College for its first year and a man whose pro-imperialist sympathies would certainly have given the authorities no cause for concern.

As already intimated, Fr Timmons’s letter serves to underline the lack of homogeneity amongst the Irish in Australia – clergy included – when it came to political matters. Rather, a diversity of opinions and outlooks was evident. Timmons and Mannix, for example, were of a strongly nationalist bent.²² Others such as the aforementioned Fr O’Dwyer, first rector of Newman College, were of a different breed. There was of course a multiplicity of positions in between. Many of the Catholic Irish working-class would have identified with Timmons and Mannix. Professional middle-class fellow countrymen and co-religionists would have displayed more divided loyalties; some would have identified with the likes of O’Dwyer.

The Australian authorities were at times inclined to lump all Irish-Australian Catholics together. This episode involving the censorship of correspondence demonstrates how hyper-sensitive they were in war-time to the baneful influence of the likes of Mannix and Timmons.

Postscript: John Daly, a discarded volunteer

Lest he become merely a footnote to our story, the sad case of John Daly, the subject of the ‘offending’ *Meath Chronicle* article,²³ deserves some elaboration. He is a classic example of a vulnerable person from a relatively disadvantaged background who enlisted in the military, primarily for economic reasons. Then, having been employed by the war machine, he was effectively discarded when psychologically destroyed and no longer of any use. To that extent Daly could be said to have been a victim of the social and economic order into which he was born. The 1914–18 War of course claimed thousands of others like him.

John Daly was born in 1885 the eldest of eleven children (seven of whom survived) into a poor labouring family at Rathnew Co. Wicklow. His father Christopher and both grandfathers were agricultural labourers. Christopher was illiterate and literacy levels in the rest of the family were low.²⁴

John himself worked from an early age as a labourer. At some stage between 1911 and 1914, by then in his late twenties and no doubt seeking employment, he found himself in the farmlands of south Meath. It would appear that one of more of his brothers followed him. In June 1914 Daly married Elizabeth Manning, whose own father was also a labourer, at Dunboyne. The 29 year-old Daly is recorded as a pensioner/labourer, the implication being that he already suffered some kind of incapacity.²⁵ However, notwithstanding any ‘pre-existing condition’ on his part, just three months later John and brother Robert (two years his junior) enlisted together. Both served in the Second Leinster Regiment. Sadly, Robert was later killed in action, sometime during the twelve months leading up to the November 1918 ceasefire.²⁶

If the *Meath Chronicle* is to be believed then a third brother also served. This was possibly Christopher Jnr who was arrested in April 1914 for drunkenness and creating a disturbance on the public road near Clonee.²⁷ As we have already seen, the same article reported that John Daly was discharged from the army in November 1917. The relevant court document confirms that amongst other things he was charged with attempting to murder his wife Elizabeth.²⁸ At the time of this episode Daly was still only 32 years of age. A daughter Mary-Anne had been born to the couple just six months previously.²⁹ Daly’s subsequent incarceration in the Mullingar Lunatic Asylum – for how long we do not know – may help explain why he and his wife apparently had no more children.

Daly was however discharged at some stage and sufficiently reconciled with his wife to go back to her. Given that he was able to live at home without being institutionalised we can presume that he and Elizabeth managed somehow. Almost forty years after his original confinement Daly died, aged 72 years, in March 1957 at Belgree near Dunboyne. Elizabeth survived him by almost exactly nine years and died at the same address in March 1966.³⁰ We can only speculate as to whether the couple managed in later years to salvage some fragments of contentment and happiness from the ruins of their earlier lives.

Endnotes

- ¹ It would seem however that James's father Patrick had only taken up farming about five years before his son's birth. For the births of his first five children (1870–80) Patrick is recorded as 'road maker'. Thereafter, for the remaining four children (1882–89) he is recorded as 'farmer'. Patrick's father Michael Timmons is recorded in the Griffiths Valuation c1851 as leasing House, Offices and Land at Fordstown. It would appear therefore that although had Patrick grown up in a farming family he had to wait some years before being able to acquire land and farm for himself.
- ² The other siblings were Bridget (born 1870), Eliza (born 1875), Mary Anne (born 1877), Thomas (born 1882), James (born 1886) and Terence (born 1889).
- ³ Including James's brother Patrick who died in 1950.
- ⁴ Fr Timmons's eldest sister Bridget (1870–1949) married James Carolan (1846–1927), merchant and land surveyor, of Market Street Kells. Their son Very Rev. Patrick Carolan (1900–1950) served as a priest in South Australia at the same time as his uncle James was serving in Victoria. Patrick's elder brother was noted republican activist Bernard 'Benny' Carolan (1894–1984) who married Kitty Connell (1916–2015) from Canon Street Kells. Some of their seven daughters, all grand-nieces of Fr Timmons, still live in the town. The nationalist/republican pedigree of the Carolans and Timmons's is reflected in the politics of both Fr Timmons and nephew Benny.
- ⁵ Margaret Shea (ed), *Seed Time and Harvest: the History of the Catholic Parish of Ararat 1858–1988* [Compiled by the Brigidine Centenary History Committee] (*Ararat Advertiser*, Victoria, Australia, 1988), pp. 47–8.
- ⁶ *Ibid.*
- ⁷ Steward (1865–1920) was born in London and emigrated to Australia in 1892. Together with his espionage work he doubled as official secretary to several Governors-General of Australia.

- ⁸ I can find no evidence that Christopher Daly Snr ever served in the British forces. John Daly had five brothers not two.
- ⁹ Koroit is a small town while Killarney, a few miles to the south, a mere hamlet. Both are situated approximately half way between the large town of Warrnambool and the much smaller seaside town of Port Fairy (originally called Belfast) in the Shire of Belfast, about 180 miles south-west of Melbourne. This district of rich farming land was settled in the mid-late 19th century by emigrants from Munster (predominantly Clare and Tipperary). Names such as Lane, Gleeson, Bourke, Mugavin and O’Toole were and are common. Many of these early Irish settlers became potato farmers; others turned their hand to dairying. Historically, this has been conventionally regarded as the ‘most Irish’ area in Australia.
- ¹⁰ St Kilda is a well-known bayside suburb located just a few miles south of the Melbourne Central Business District. Nowadays it is a socio-economically and culturally diverse location, popular with young Irish backpackers.
- ¹¹ A reference to the conscription referendum held on that date in which Archbishop Mannix was a leading advocate of a NO vote. This referendum was defeated by an even bigger margin than the previous one fourteen months earlier.
- ¹² An elite college founded in 1593 on the Stonyhurst Estate in Lancashire, it was all-male until 1999. Ironically, in view of Timmons’s disparaging remarks, its alumni include noted Young Irelander Thomas Francis Meagher (1823–67) and Easter 1916 martyr Joseph Mary Plunkett (1887–1916). Timmons would however be correct in his general characterisation of the college as a bastion of the imperial establishment.
- ¹³ Killian is probably a brother of Frank McKenna.
- ¹⁴ A Jesuit-run residential college attached to the University of Melbourne. It is located in Lygon Street, a short distance from where Frank McKenna was living in February 1918. The college was officially opened the following month by Archbishop Daniel Mannix whose initiative it very much was. The first rector was Tipperary-born Fr James O’Dwyer SJ, brother of the infamous Sir Michael O’Dwyer, Governor of the Punjab at the time of the massacre at Amritsar in April 1919. Founded as an all-male college, Newman became co-educational in the 1970s. Designed by the Canadian architect Walter Burley Griffin, it is renowned for its distinctive and stately neo-Gothic architecture. The present author was resident here in 1983–84 as a postgraduate and tutor.
- ¹⁵ Almost certainly a reference to Cork-born Patrick Sullivan (1864–?), an inspector in the Victorian Police Force at this time. He served for a period in the nearby Fitzroy Division where Frank McKenna’s father Inspector Charles McKenna was also based for at time. The ‘Joe’ nickname could be linked to Australian slang for a policeman which goes back to the licence hunts on the goldfields in the 19th century and the way diggers

[gold miners] used the cry ‘Joe’ to warn others of a police raid. Inspector Sullivan was said to be a formidable figure who ‘always got his man’. His son Thomas Sullivan was a medical student at Newman College in 1918. This lends further weight to my suggestion: as well as being friendly with the McKennas, Timmons would surely have known the Sullivans. The McKenna and Sullivan families in turn would have been familiar to one another – and probably friendly – through the Irish/police/Fitzroy connection. I am indebted to Frances O’Neill of Melbourne for establishing the probable identity of ‘Joe Sullivan’. Frances and her sister Brenda Niall co-authored with Josephine Dunin *Newman College: a history 1918–2018* (Newman College, Melbourne, 2018) commissioned for the college’s centenary. I am profoundly indebted to Mary Doyle of Fitzroy, Melbourne, for her extensive research on the McKennas on my behalf and to her husband Val Noone for his helpful comments on the draft of this essay.

- 16 A small town north-east of Melbourne.
- 17 See footnote 9.
- 18 Following a lengthy career as a clerical academic at Maynooth Mannix was transferred to Australia as coadjutor archbishop of Melbourne in 1912. He succeeded Archbishop Carr as archbishop in 1916 and died in office in 1963, four months shy of his 100th birthday.
- 19 Albert Power SJ (1870–1948) was rector at Newman College Melbourne (1919–23). He had previously served as rector of Riverview College Sydney (1900–6) and professor (later rector) at Milltown Theological College Dublin (1908–18).
- 20 National Archives of Australia.
- 21 James O’Dwyer SJ (1860–1925) had served as rector of Xavier College Melbourne (1908–17).
- 22 Unlike the outspoken high-profile Mannix, Timmons seems to have been of mild disposition. When I mentioned my discovery of the documents in the National Library in 2000 to the late Professor John Molony of Canberra (who had been a priest contemporary of Timmons in the Ballarat diocese) he responded ‘Oh, Jimmy Timmons, a quiet inoffensive fellow’, or words to that effect.
- 23 *Meath Chronicle* (24 November 1917), p.1.
- 24 *Census of Ireland* 1901 and 1911.
- 25 IrishGenealogy.ie (Civil Records). Daly’s address is given as the townland of Portmanna, north-east of Dunboyne; Manning’s as the adjoining townland of Caulstown.
- 26 National Archives of UK (Kew, London) WO372/5/156573. John’s number was 7700 and Robert’s 7701. Since no mention of Robert’s death is made in the *Meath Chronicle* article of 24 November 1917 we must presume that it occurred after that date (and before the ceasefire of 11 November 1918).

My thanks to Peter Connell and Henry Cruise for providing advice and assistance regarding the military records at Kew and the court records for Co. Meath.

- 27 Petty Sessions Order Books (Meath) CSPA 1/3878 (29 April 1914). The incident occurred on 5 April 1914. There are several Christopher Dalys recorded as serving in the British forces during the war. Unfortunately we cannot ascertain which if any was John and Robert's brother.
- 28 Petty Sessions Order Books (Meath) CSPA 1/3878 (6 November 1914). Daly was tried before a Special Court. The incident occurred on 30 October 1914. Daly had threatened to shoot both his wife and a local man Samuel Laycock. Daly's address is given as Sutherland, a townland located north of Ratoath (and just south of the village of Curraha) and not "Southern Ratoath" as suggested by the *Meath Chronicle*.
- 29 IrishGenealogy.ie (Civil Records). The couple's address is given as Caulstown, the wife's home townland.
- 30 *Ibid*. The home address in both cases is given as Belgree, a townland adjoining the Meath/Dublin border east of Dunboyne, and proximate to the townlands of Caulstown and Portmanna. With the exception of a brief spell at Sutherland north of Ratoath it would appear that Daly spent all of his time in Meath domiciled in the district located between Dunboyne and Ratoath.

PRIESTS ABEL TO ZUNDOLOVICH (A–Z)

Rachel Naughton

This resource is a set of files on every priest who served throughout Australia and was ordained prior to 1900. The files are accessed by an Index. The resource was the hard work of Father Tom Linane, a priest of the Ballarat Diocese who died in 1991. Father initially started the Index doing paragraph histories. By the name Dixon, he could see that he was running out of time to get it completed. So he created shorter paragraphs. Then he completed the Index with single line entries. The Index has now been scanned and will soon be on the Archdiocese website. The scanning of the files will be next, although that will be a much bigger job. The Index is available for sale on CD at \$50 each.

Father Tom Linane 1910–1991

With acknowledgment to the Eulogy delivered by Bishop Mulkearns at Tom Linane's funeral, in St Patrick's Cathedral Ballarat 1991.



Father Tom Linane, founding Editor of *Footprints* 1971–1991.

Father Linane was born on 30th September 1910 at Wallace in the parish of Gordon. Gordon was, at that time, part of the Archdiocese of Melbourne. In the 1970s it was attached to the Diocese of Ballarat. Tom attended Wallace State School, St Michael's Springbank, St Alipius Ballarat East and St Patrick's College Ballarat.

In March 1929, Tom went to St Columba's College Springwood to commence studies for the priesthood. From there he went to St Patrick's College Manly. Tom was ordained in St Patrick's Cathedral Ballarat on 25 November 1934. He served in Colac as well as in Bega for the Goulburn Diocese in 1936. He also served in Stawell, Mildura, Nhill, Horsham, Terang, Hamilton and Coleraine.

From 1942 to 1948 Tom was Assistant Archivist for the Ballarat Diocese. He became Director of the National Catholic Rural Movement 1943–1956. He urged the setting up of Migration Committees in parishes to welcome post war migrants. In 1954 he proposed the Land Settlement Scheme.

