

revives a tired snatch of Christmas carol in the middle as a desperate last resort – and unfocused and over-private in its satire.

The two zany tracks of the record – Ringo's 'Yellow Submarine' and John's 'Tomorrow Never Knows' – share a similar brand of withdrawal, the first into children's fantasy, the second into orientalism. 'Yellow Submarine' is an excruciating self-parody of a holiday camp sing-song, deliberately blatant and banal, with mocking music-hall repetitions from John of

Ringo's atrocious singing. 'Tomorrow Never Knows' combines an experimental sound-distortion with distillations of some of John's more high-powered reading: 'Turn off your mind, relax, and float downstream/It is not dying; lay down all thought, surrender to the voice/It is shining that you may know the meaning of within/It is being . . .' Whether this or 'Eleanor Rigby' sets the pattern for the next LP remains to be seen.

TERRY EAGLETON

HIERARCHY AND DEMOCRACY IN AUSTRALIA, 1788–1870, by T. L. Suttor. Pp. 344. *Melbourne University Press*, London and New York: *Cambridge University Press*, 1965. 65s.

The theme of this excellent book is indicated by its sub-title, 'The Formation of Australian Catholicism'. It is the story of how an original Benedictinization by Archbishop Polding, O.S.B., of Sydney gave way to a Hibernicization under which the Catholic Church in Australia took its definitive shape. In Professor Suttor's account this process is pictured as growth through years of conflict, in particular between 1840 and 1865. The pioneer priests and the first bishops quarrelled – often publicly. The hierarchy came under attack in an age of enthusiasm for democracy when 'public opinion campaigns sought to give the laity and lower clergy a say in church government. There was a chain reaction, moving from Adelaide (1848) to Hobart (1849) to Perth (1849–51). There was trouble in Victoria throughout the fifties, a climax in Sydney between 1856 and 1860, and an epilogue in Queensland 1861–3' (p. 6). Although this struggle did not bring a transfer of power from the hierarchy to clerico-laic committees, it did help to determine that Australian Catholicism would be largely Irish, secular and proletarian and not English, Benedictine and middle-class. Accompanying the conflicts was a full and critical press publicity, to say nothing of recurrent outbursts of sectarianism.

As a setting to the Church's internal crisis was the challenge of secular liberalism, that modern autonomy sanctioned by religious agnosticism. In the Australian struggle between liberty and dogma the lack of institutionalized traditions and the emphasis on adaptability 'favoured the liberty-progress religion' (p. 245). The conflict embodied itself in the education issue. A neutral, secular State system of schools emerged. Catholics rejected this manifestation of secular liberalism and with enormous generosity built up their own privately-supported schools, staffed by an army of Irish nuns and

brothers. There were too the Sisters of St Joseph, founded by Melbourne-born Mother Mary McKillop who many hope will be Australia's first canonized saint. By her schools for the poor she set to work to construct an Australian Church from the ground up.

With a noble Christian humanity which he preserved despite exhausting troubles Archbishop Polding is the hero of the book, even if Professor Suttor will not call him that. But he was a tragic hero. His vision of a genuinely Australian Church led by educated men remained unfulfilled. Polding's school, Lyndhurst Academy, sent on thirty-five of the first forty-five Catholics to graduate from Sydney University and half of all its Bachelors of Arts up to 1877. But it had to close that year, the year too of Polding's own death. The rise of an intellectual laity was retarded and after early promise the Church remained in a prolonged immaturity.

Professor Suttor is never afraid to seek the pattern and point the moral. Here and there his judgment causes discomfort. Not all would be happy with his comment on Bishop Geoghegan, the first priest in charge at Melbourne and the second bishop of Adelaide: 'as a Franciscan . . . he appears to have been a model of that broadmindedness his brethren have been slow to achieve, trust in human reason and in St Thomas Aquinas' (p. 135). One might also question the reflection that the Syllabus of Errors was a 'drastic intervention' which 'had been necessary to wake Catholics up' (p. 247). Newman stands for the fact that another response to secular liberalism was possible. But all in all Professor Suttor has given us a fine, readable study which provides a well-argued interpretation of the formation of Australian Catholicism.

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