

# Mt Kosciuszko Centenary Mass 2013





**The Hon Tony Abbott MHR**  
**Leader of the Opposition**  
**Federal Member for Warringah**

Message from the Leader of the Opposition, the Hon Tony Abbott MHR

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**KOSCIUSZKO HERITAGE**  
***K'Ozzie Fest 2013***

I am pleased to send my best wishes to everyone attending *K'Ozzie Fest 2013*, the Seventh Kosciuszko Festival.

The Festival is an opportunity to recognise the many contributions Polish Australians have made to our country, including the naming of Mount Kosciuszko by Sir Paul Edmund de Strzelecki in honour of General Thaddeus Kosciuszko.

It is also a chance for the wider community to enjoy Polish culture and I congratulate Kosciuszko Heritage for their work in promoting Polish history and heritage across the country.

Since 1788, Australia has been an immigrant society. Successive waves of newcomers eager for a better life have enriched our culture and added a heroic dimension to our national story.

I am sure everyone will enjoy *K'Ozzie Fest 2013* and the chance to celebrate the history of the highest mountain in Australia, while enjoying the great events and performances on offer.

Yours sincerely

A handwritten signature in blue ink, appearing to read 'Tony Abbott'.

TONY ABBOTT

5 February 2013



# **Mt Kosciuszko Centenary Mass 2013**

Souvenir Booklet

A Tale of Spiritual Heritage of Mt Kosciuszko

**Centenary Mass celebrations**  
a part of  
**K'Ozzie Fest 2013 Dreamlights Festival**

Edited by Ernestyna Skurjat-Kozek

Kosciuszko Heritage Inc.  
Sydney 2013

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The celebration of the first Mass at the summit of Mount Kosciuszko on 23<sup>rd</sup> February, 1913 was an historic milestone for the Catholic Church and for Australia. From the highest point in the land prayer and worship was offered to One True God who has blessed our country so abundantly.

It was quite an occasion, with my predecessor Archbishop Kelly and the Bishop of Maitland, Bishop Dwyer in attendance and a congregation of a couple of hundred. It was a tribute to the faith and devotion of all involved, and especially those in the local community.

While I cannot follow Archbishop Kelly and join you for the Centenary Mass, I am with you in prayer and spirit and delighted that Bishop Julian Porteous can represent me. I offer my warmest greetings and good wishes to all those attending.

I am immensely grateful to the organisers of the 2013 K'Ozzie Fest celebrations for making this centenary Mass a feature of the program. I hope the festival will be a happy and successful occasion for all involved, and especially for the local community, and for Polish Australians, who are honoured by the naming of our highest mountain after one of Poland's great national leaders.

May the centenary celebrations of the first Mass at the summit of Mount Kosciuszko bring blessings and peace to all who take part, and to our country.



+ George Card. Pell

✠ George Cardinal Pell  
Archbishop of Sydney

## INTRODUCTION

When I learnt that General Kosciuszko, the renowned international freedom fighter also composed music, I was stunned. The existence of his polonaises and a waltz were obscured by history and resurfaced only recently.

When I heard these pieces being performed by Monika Kornel in the Sydney Conservatorium of Music my imagination was provoked: how could I use them to promote Kosciuszko in Australia?

A chance conversation with Graham Wood of The Sydney Windjammers ensemble and a flamboyant idea was hatched: “Kosciuszko music played on Mt Kosciuszko - in front of TV cameras”.

On February 17<sup>th</sup>, 2007, with the “blessing” of the *National Parks and Wildlife Services* we gathered on the summit for a memorable concert “*Kosciuszko Music on Mt Kosciuszko*”. How tough was it logistically to organise such a performance? Lucky for us at this time a building company Fairidge was installing ultra-modern toilets on Rawson’s Pass (the highest loo in Australia). With their help we transported all our equipment, instruments and amplifiers by lorry from Charlotte Pass to Rawson’s Pass, only a kilometre and a half from the summit. The builders left us a wheelbarrow and bade us farewell for the rest of our hike. Guess who did the hard work?

It was Rev. Fr Michal Gutkowski, a Jesuit from Poland who was visiting Polish scouts in Australia at that time.

At the summit the concert featuring the *Sydney Windjammers Band*, *Lajkonik Folkloric Ensemble*, a Sydney singer the late John Hospodaryk, a singer from Canberra Slawek Kazan, and a local musician Paul Dion, had a surprise ending. Fr Michal Gutkowski and a fellow Jesuit priest, Andrzej Migacz concelebrated a Mass on the summit boulders. Until a year and a half ago we believed that this Mass was unique and historic. We were convinced it was the very first Mass ever celebrated on the roof of Australia. How wrong we were!

### **The very first Mass**

In July 2011 photographer Bogumila Filip, pianist Krzysztof Malek and I were in the Snowy region searching for a suitable new venue for our annual Kosciuszko Festival. At Moonbah, on the outskirts of Jindabyne, accompanied in the middle of no-where amidst fields and pastures by local parish priest Fr Peter Miller, we “stumbled” on historic and heritage listed little St Thomas church. We were thrilled with the discovery but were caught in the ambience and conversation of the moment to immediately notice how wrong we were!

Back at our lodge viewing the photographs Bogumila had snapped of the church interior, I was astonished to see a photo of a memorial plaque commemorating the first Mass on the summit celebrated by Archbishop Michael Kelly a long time ago. Oh, so we were not the first to build the spiritual dimension of Mt Kosciuszko?! Krzysztof leaned over the laptop and perused the details – ‘Hey boss’, he exclaimed, ‘that Mass was celebrated on 23rd February 1913, which means we will have a centenary in about a year and a half.’

So that’s how *K’Ozzie Fest 2013* came to be and we are here today with Most Rev. Bishop Julian Porteous celebrating this Centenary Mass with a special blessing from the mountain to all of Australia.

### **Mt Kosciuszko’s spiritual dimension building up**

It would be worthwhile writing it down for posterity that neither our Mass in 2007, nor the one in 1913 were the only spiritual events which took place on the summit. There must have been many more. And we happen to know about some of them. On 27 February 2008, on the occasion of the World Youth Day the Papal Cross had been handed over to the Wagga Wagga diocese right on Mt Kosciuszko.

It also came to our knowledge that on 10<sup>th</sup> December 2011 during Polish scouts’ “Strzelecki” expedition a Mass was celebrated at Wilkinson Valley by Fr Andrzej Kolaczowski. We have also learnt that Fr Francis Kolencherry of the St Christopher Cathedral in Canberra gladly took groups of young people to the mountain as they loved praying under the sky. And let’s have it on record that a priest from Poland, Fr Wieslaw Wojcik, TChr, celebrated a Mass on the summit on 15<sup>th</sup> April 2012, during Sixth *K’Ozzie Fest*.

**Ernestyna Skurjat-Kozek**  
**Director, Kosciuszko Festivals**

[http://www.zrobtosam.com/PulsPol/Puls3/index.php?sekcja=1&arty\\_id=3958](http://www.zrobtosam.com/PulsPol/Puls3/index.php?sekcja=1&arty_id=3958) - A brief history of General Kosciuszko’s encounter with the Windjammers  
[http://www.zrobtosam.com/PulsPol/Puls3/index.php?sekcja=47&arty\\_id=2230](http://www.zrobtosam.com/PulsPol/Puls3/index.php?sekcja=47&arty_id=2230) – The story of Kosciuszko and His Polonaises

## BEFORE THE 1913 MASS

The parishioners of Jindabyne and Moonbah held a large and enthusiastic meeting after the celebration of Mass on Saturday last, Very Rev. J.J. Norris, P.P., V.F., presiding. Arrangements were made to prepare for the celebration of Pontifical High Mass on the summit of Mount Kosciusko on Sunday, 23<sup>rd</sup> inst., at which his Grace the Archbishop will preside.

A strong committee was formed, and the Very Rev. Father Norris as chairman, and Mr George Barry as honorary secretary and treasurer.

On Monday Father Norris proceeded by motor to join the ecclesiastical party at Mt Kosciusko, accompanied by the Very Rev. Father O'Reilly, C.M., President of St. Stanislaus' College, Bathurst, who arrived in Cooma on that date.

*Source: FJ Thu 13/2/1913 p 16.*

### **Pontifical Mass at Kosciusko.**

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## **Historic Religious Ceremony --- Pontifical Mass at Kosciusko**

### **ARCHBISHOP KELLY'S DISCOURSE**

Bright and beautiful weather favoured the unique religious ceremony of Pontifical Mass on the summit of Mt Kosciusko on Sunday last. The occasion was one which will long linger in the memories of those who were fortunate enough to be present when his Grace the Archbishop delivered his impressive address. The celebration aroused the greatest enthusiasm in the southern parts of the State and for weeks beforehand the Very Rev. Fr Norris and his committee were perfecting their plans so that every comfort and convenience would greet the stream of visitors to the roof of Australia – Mt Kosciusko. On Thursday and Friday vehicles and horsemen kept filing beyond the Hotel at Kosciusko, which, the over 5000 feet above the sea level is still over 17 miles from the summit. Indeed, in estimating the magnitude of the work done, it had to be borne in mind that the nearest Catholic home to the summit is 13 miles distant. There were seventeen motor-cars – most bearing religious banners. A contingent of the Cooma Hibernians, carrying in their car both an Australian and Irish flag, reached the summit on Sunday morning. But several parties, numbering over 70 in all has camped overnights between Bett's Camp and the summit.

Exactly at 10,30 on Sunday morning the Archbishop's party, comprising his Lordship Dr Dwyer (Bishop of Maitland), the Very Rev. M.J. O'Reilly (President St Stanislaus College, Bathurst), and the Very Rev. H. McDermott (St Patrick's Seminary, Manly) reached the platform in front of Mr Wragge's observation hut 7328 feet above sea level and were received with enthusiastic cheers by the the Very Rev. Fr Norris and the concourse assembled. His Grace presided at the Pontifical Mass which was celebrated by his Lordship Dr Dwyer in a tent erected for this purpose and handsomely decorated. The Very Rev. H. McDermott was the assisting priest. Many received the Holy Communion and all remained for the benediction of the Blessed Sacrament, with which the function concluded.

### **The Archbishop's Address**

His Grace the Archbishop took for his text :-Mat., 5,v. 1-2., "And seen the multitudes He went up to a mountain, and opening his mouth He taught

them.” He said: Beloved Brethren, this scripture is now fulfilled in your ears. These heights of our fair land find us assembled, as a upon hallowed ground, that we may sanctify ourselves in the faith of the Gospel of the Lord Jesus Christ, offering with due devotion the homage of that unbloody sacrifice left us in commemoration of our redemption and listening to the address of one ordained and sent by our divine teacher, as he himself had been sent by His Heavenly Father.

**To Kosciusko** the scientist comes intent on deciphering the most ancient records or evidences of our geology. Here, too, we meet the modern tourist bent on enjoying the best views of the surrounding scenery. Not so in our case. We come as Moses of old to commune with God, upon the Law of Human liberty, impressed originally by our Creator upon a human heart; we come as Disciples of Christ to learn from Holy Church in our own day and for our own nation the true spirit of that law of life.

Therefore, shall this ground be now hallowed by our religious exercises and first by a joint profession of that formulary of our faith which, coming to us, from the days of Apostles, has hitherto illuminated our paths through life, which inspires the hope of a blessed eternity.

### **The Apostles’ Creed**

We now recite together and aloud beginning with the sign of the Cross: “In the name of the Father,” etc; “I believe in God”,etc.

The “Ten Commandments” which all must fulfil, both in the letter and the spirit which when loved are sweeter than honey, which shed the light of righteousness upon our ways, which give to little ones true wisdom, which shall stand in all their binding power, in all the momentous sanction, though Heaven and Earth should pass. First: I am the Lord, etc. (through the Decalogue, repeated aloud).

**Summarising** the principle prescriptions of the Law we propose for self examination for popular ? reform and for natural well being the following items;

The individual practice of religion, of chastity, of justice and of mutual charity, to these, each one is bound most absolutely by Christian baptism.

On these heads each one is amenable to divine judgement, to everlasting rewards or everlasting punishments. The weak are not excusable; let them seek out opportune help in the Sacraments of spiritual strengths and healing. Lest them come to the Saviour's fountains: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction. By such graces even the bruised, reed shall be re-got ; by such grace every virtue will be made to germinate and to bear fruit in all sanctification; by such graces even the frailty of our nature may be elevated to the heroism of the Virgin and the martyr.

“Do not err, brethren, neither fornicators, nor the effeminate, nor the unjust shall possess the Kingdom of God. “Blessed are the clean of heart, and who-soever shall look upon a woman to lust after her hath already committed adultery in his heart.”

**The Christian Family** we behold invested divinely with needed safeguards and elevated by sacramental privilege to the blessed conditions of holiness, of happiness, and of reproduction of the children of God, heirs to his Kingdom, and co-heirs with Christ.

Divorce, “a vinculo” that is from the bond of marriage is anti-Christian, anti-social. For the unwise it set a snare among people it acts morally, as virulent cancer does in a mortal body. But who is to save? The Catholic Church, by the doctrine and grace of her Founder, who through the that Church founded on and kept in unity by the Chair of St Peter at Rome, lives, reigns and governs throughout all generations; past, present and future. Into this fact look diligently all ye who live by reason, not prejudice. Search the centuries; number the hundreds of millions of Catholics in every age, uncompromising with divorce, despite sacrifice all kinds – property, liberty, reputation, live itself.

Say not that conjugal fidelity surpasses the power of most men. No, the Christian is never tempted beyond his strength if he but practice his religion as his taught by Holy Church. Whence, we ask, the happiness of consecrated virginity, immaculate yet surrounded by temptation? “Go thou and do likewise,” according to your condition. Yes, and detract not against human liberty by a plea against the unity and inseparability of Christian wedlock. Divorce is the abuse of liberty; divorce is contrary to genuine conjugal love, disastrous to its offspring.

**What, now, of the State** to which the family stands as the necessary unit of existence? What of order? What of concord? What of the duties of citizen

ship i.e. patriotism in its true signification? What of civilisation in general? We answer: "Seek first the Kingdom of God and all these things will be added to you." Again, "Fear God and keep His commandments, for this are all man." Or, again: "Blessed are the people whose Lord is their God."

**Here consider** our own nation or Commonwealth. History keeps the record of past empires for our warning; history attests the folly of statesmen or the people who say in their heart: "There is no God".

Do we suffer those who ignore God in our legislation? Those by whom plurality of political votes is set against the principles of parental duty? Of civic justice? Of religious liberty? Ecclesiastical jurisdiction in matters appertaining to divine institutions and eternal salvation? Well, let me instance. Suffice just at present – the monopoly of education usurped by our States, the attempted exclusion of genuine Christianity from the school-life of all our children; the penalisation of the religion of our homes and of our worthy ancestors.

**And we declare** in the names of Church and country, in the names of religion and patriotism, in the names of cultures and civilisations, in the names of liberty and equality, that by the power of popular Christianity the evil spirit of secularism has to be exorcised in Australia. Let the light of the Law of God as it shines in the Fourth Commandment guide us children, parents and rulers in the all important functions of true education. In the home of Nazareth Christ "advanced in wisdom, age, and grace, before God and men."

**Other social questions** - the care of the destitute, the relief of the suffering, the rights and duties of labour, the administration of Law, the requirements of defence, etc. – may not be overlooked on this occasion. All, however, are provided for, in the Law of God, acknowledged, understood and observed. Yes, we claim assuredly to hold the secret of cordial co-operation between all classes and only key to the happy condition of social rest and of peaceful plenty.

**Religious discord** will vanish as other evils, before such popular opinion as recognises the right of individuals and of parents to determine their personal and domestic relations with the Almighty. On our part, we impugn no man's conscience; we know that liberty and sincerity must have full play in the profession of any creed; we leave judgement to Him who discerns the secrets of our hearts but we wish that all should come to the knowledge of the truth.

**Concluding** our exhortation, let us repeat; may blessing descend this morning from these heights upon Australia and all her people, like that blessing which Patrick from the western mountain that bears his dear name invoked upon the Irish race. May the Lord be their God; may Christ be their ruler; may Heaven after a favourable judgement, be their eternal home.

### **Bishop Dwyer's Remarks**

His Lordship Dr. Dwyer congratulated Fr Norris and the people of Monaro, who had done so much to achieve the singular success of the celebration. He felt himself indebted to them for a privilege he esteemed highly. That day, by celebrating the Holy Sacrifice on Kosciusko, he realised how he had helped to fulfil the prophecy of Malachy, that Sacrifice would be offered in every place. The thought was one to fill them with joy and excitement. Their faith gave them a sacrifice – a true and real sacrifice – and they might easily conceive of the Australian continent that day as the altar on which that sacrifice was offered. They should feel proud of the faith that provided the only sacrifice the world now knows. That day he had offered Mass first, as in a duty bound, for his diocese, and then very especially for Australia, for her rulers and her people – for her rulers, that they might govern righteously in the fear of God; and for her people, that that might live in the observance of the laws both of God and of the country. He had no better wish for his hearers on that occasion than that those of the faith should always fulfil their duty towards the Holy Sacrifice and that those who were without faith in the Mass should be blessed by coming to that saving faith.

The Very Rev. Fr Norris, the originator of the celebration and the Very Rev. Fathers McDermott and O'Reilly, OM, also addressed the gathering which included Sir Francis Suttor and many members of other denominations.

Transcript from *Freeman's Journal* 27/2/1913 page 25



*Gathering for Mass on Mt Kosciusko - 1913*



## **A BRIEF BIO OF ARCHBISHOP MICHAEL KELLY**

Dr Michael Kelly was born in Waterford, Ireland on 13<sup>th</sup> February, 1850. He was one of 13 children born to James Kelly, a master mariner of Camlin Woods, New Ross and Mary Kelly (nee Grant) of Kilkenny.

**Education:**     **Early**  
 Christian Brothers College, Waterford  
 Classical Academy, New Ross

**Priesthood**  
 St Peter's College, Waterford

### **Early Career**

Kelly was ordained on the 1<sup>st</sup> November, 1872 and shortly after appointed to the House of Missions at Enniscorthy, Wexford, at the request of the Bishop of Eras. For the next 19 years he engaged sincerely and wholeheartedly in the cause of temperance in Ireland proving his capacity for work, organisational ability and leadership skills in service for the House.

In 1891 he left Ireland when he was appointed Temporary Rector of the Irish College of Rome assisting ailing Archbishop Tobias Kirby whom he succeeded after his death in 1895. Dr Kelly became fluent in Italian and brought financial stability and order to the College. Pope Leo XIII recognised his abilities and on the 20<sup>th</sup> July, 1901, assigned him as Coadjutor Archbishop of Sydney with the right of succession to Cardinal Moran. Kelly became the fourth Archbishop of the Metropolitan See of Sydney after Moran's death, on August 16<sup>th</sup>, 1911. Eighteen months later, on the 23<sup>rd</sup> of February, 1913, Archbishop Kelly celebrated the first Mass at the summit of Mt Kosciuszko.

### **Character and Accomplishments as Archbishop of Sydney**

In the 29 years he served as Archbishop, Kelly was a role model of piety, moral rectitude and devotion to the Faith. Personally he was a person of strong moral fibre, upright character and a constant advocate of temperance. In his writing and preaching Dr Kelly showed deep concern about the spiri-

struggle between good and evil; encouraging humility and not pride; calmness over anger; self-restraint instead of gluttony; benevolence rather than greed. Kelly would often state “I can only enunciate the general principles; it is for the individual to apply them.”

Archbishop Kelly abhorred the absence of God, religion and moral compass in public schools. Cognisant of the consequences of sectarianism, he campaigned tirelessly for State Aid to Roman Catholic Schools but legislation in favour of it did not pass until 1963 under the Menzies Liberal Government, 23 years after Kelly’s death. During his tenure, however, he had a fine record of funding and building schools, convents, orphanages, charitable institutions and churches. He raised the sum of £370 000 for the completion of St Mary’s Cathedral in 1928 and shortly after Archbishop Kelly’s death in 1940 the Cathedral had finally become debt free.

Dr Kelly successfully organised the International Ecumenical Congress of 1928 which at that time was the most spectacular event in the history of the Roman Catholic Church in Australia. The recently completed St Mary’s Cathedral was consecrated at the opening of the Congress. In the next year the Archbishop received world-wide acclaim for the success of the Congress.

### **Criticisms**

Patrick O’Farrell’s entry in the Australian Dictionary of Biography (ADB) attacks Archbishop Michael Kelly stridently and is so packed full with pejorative adjectives that the author’s objectivity and balance comes into question. In the ADB’s short bio, Kelly is described as extremely cautious; politically inept; had nothing original to offer; had sombre Puritan vision; showed stiff pomposity; had a stilted habit; had a reputation for insensitivity and tactlessness; was unsympathetic; suspicious; inability to cope; inept and unnecessarily narrow; out of touch.

O’Farrell never fails to put a negative slant on anything the Archbishop ever did. For example it is interpreted that: “His piety. . . . was narrow, austere and rigidly disciplined, emphasizing mortification.” And in regard to Kelly’s self-restraint it is concluded that: “What emerged . . . . came across to others as a colourless evisceration of personality, as chill remoteness and inhumanity.”

To what extent are these criticisms valid? Anyone interested would have to do a lot more of their own research before making their decision on this

is, those between Roman Catholics and a partner of another religion which in Kelly's time actually involved the marriage of a Roman Catholic with a person of Protestant Faith. At his ordination as Archbishop at St Mary's Cathedral Kelly asserted that "In order to prevent apostasy and adultery, I will never once sanction a mixed marriage without having a dagger driven through my heart, because I would be signing the death warrant of the faith of future generations, the offspring of mixed marriages."

It is true that at the time being against mixed marriages was the norm in Australia. In fact Catholic-Protestant enmity was extremely bitter and intense over most of Australia's history, only waning from the 1960's onwards. Since 1869 Australia's Bishops banned the marriage of Catholics to other Christians, especially those of Protestant faith. Exceptions were rarely granted and would only occur if the non-Catholic partner pledged to follow strict Church guidelines. In 1924 when the State Government proposed legislation to make this Canon law illegal, Archbishop Kelly threatened to lead all his priests into prison rather than abiding such a law if it were ever enacted. Common as the belief was at the time, one would expect that people such as Dr Kelly with the intelligence, experience and ability to reach the level of Archbishop could foresee that none of the commonly held fears of the consequences of mixed marriages were valid and would take the lead in having the Canon law overturned.

Nevertheless, taking everything into account, one can conclude that the length of service and the accomplishments of Archbishop Kelly were exceptional.

Jan'y '13	Jan'y '13
Presided by Fr. Gleason C.M.M.	Lucas 25. Manly.
attended by Presider.	5.30 - 21.30. No Ad. con:-
Sat 25. M. Marys	10.0 - 12.0. Confession & S. Chap.
5.30 - 22.30. No Ad. con:-	12.15 - 12.30. Lucas Convent
7.0. Chas. of Retreat. Holy Ch.	19.0. Fr. Manly.
15.45. L. S. D.	
Sun. 26. M. Marys	Wed 29. Manly
6.20 - 22.30. No Ad. con:-	16.0 - 23.12. Madonna
10.30 - 11.20. Cath. Fed.	Conc. pro. con:-
Consec. of Chalice	Thurs 30. M. Marys
15.0 - 18.15. Convent	5.30 - 21.30. No Ad. con:-
(New Convent. & School. L.S.D.)	9.15. Fr. S. D.
	10.0 - 10.24. Evening
Monk 27. M. Marys	15.0 - Chas. pro. S. D.
5.30 - 21.30. No Ad. con:-	Thurs 31. By S. D. - Convent
16.50 - 17.30. Visit to S. N. from N. H. P.	5.30 - 22.15. No Ad. con:-
St. Antony	20.25. Sep. for Convent - Ch. of S. D.
By M. Marys	V. A. M. M. D. M. D. M. D.

## ARCHBISHOP KELLY'S 'COOMA' MANUSCRIPT DECIPHERED

At the beginning of each entry Archbishop Kelly writes the date and next to that where he is at. For example, on Monday 27 January, he writes: Mond 27, St Mary's. On Thursday 30 he writes he was at St Mary's and an entry for that day is: 10.0-10.20 - leaving. Friday 31, he writes – Sydney-Cooma. An entry for that day also says – 20.25 Dep for Cooma – Bp of Maitland, VRN McDermott.

Notes by Jo Robertson  
Sydney Archdiocesan Archives

## ARCHBISHOP KELLY'S 'SUMMIT' MANUSCRIPT DECIPHERED

On Friday 14 he writes K. We presume this is Kosciuszko given the minimal entries that he writes and the small diary pages. On Sat 1 Feb he writes 'Kosciuszko'. He said mass at 7.45 at Brigidine Convent that day, 10.15 he makes a comment about Jindabyne, and arrives K at 14.00hr. The rest of the entries refer to Kosciuszko as K. The entry for Sunday 23 February talks about the Mass at the "Summit of Mt. K" Bhp Maitland celebrates, O'R & M,D spoken and assisted – Mass and Benediction. Thursday 27 he writes that he is at Queanbeyan and at 15.0 "K. To Cooma".

Deciphered by Jo Robertson  
Sydney Archdiocesan Archives

Feb '13	Feb '13
10.0 - 15.30 Rosminian Summit	Let. to. Mogan S. Ryan.
- Bp. Maitland. W. P. 10.0. 11.0.	
Summit. B. for sum. 2.0. 7.0. 8.0.	Let. to. K.
Thurs. 18. 10.0. 11.0. 12.0. 13.0.	6.0 - 21.30. M. 10.0. 11.0.
Cloudy to summit.	
	Let. to. Williams. M. 10.0. 11.0. 12.0. 13.0.
Thurs. 18. 10.0. 11.0. 12.0. 13.0.	
6.0 - 22.0. M. 10.0. 11.0. 12.0. 13.0.	Let. 22. K.
	6.0 - 21.30. M. 10.0. 11.0. 12.0. 13.0.
Let. to. M. Maitland. K. 10.0. 11.0. 12.0. 13.0.	
Wed. 19. 10.0. 11.0. 12.0. 13.0.	Let. to. Cooma. M. 10.0. 11.0. 12.0. 13.0.
6.0 - 21.30. M. 10.0. 11.0. 12.0. 13.0.	
	Summit. 23. K.
Let. to. M. Maitland. K. 10.0. 11.0. 12.0. 13.0.	6.0 - 21.15. M. 10.0. 11.0. 12.0. 13.0.
Thurs. 20. 10.0. 11.0. 12.0. 13.0.	9.0 - 14.0. M. 10.0. 11.0. 12.0. 13.0.
6.0 - 21.30. M. 10.0. 11.0. 12.0. 13.0.	g. M. K. 10.0. 11.0. 12.0. 13.0.
	Maitland Celebrates. M. 10.0. 11.0. 12.0. 13.0.
	Spoke 2.0. 3.0. 4.0. 5.0. 6.0. 7.0. 8.0. 9.0. 10.0. 11.0. 12.0. 13.0.
	and Benediction.

### A BRIEF BIO OF BISHOP PATRICK V. DWYER

Most Rev Dwyer was born in Albury on 21<sup>st</sup> August, 1858, to William Dwyer, schoolmaster, and his wife Anastasia (nee Dormedy) both of Kilkenny, Ireland. He died of coronary vascular disease on 28<sup>th</sup> March, 1931, and is buried at Sacred Heart Church, Campbell Hill.

**Education:**    **Early**  
                       Various Denominational Schools  
                       **Secondary**  
                       St Stanislaus College, Bathurst  
                       **Priesthood**  
                       Clonliff College, Dublin  
                       Irish College, Rome

Bishop Dwyer was ordained a priest at Rome for the Diocese of Maitland on 4th September, 1882.

#### Early Career

In Maitland Dr Dwyer became Secretary to James Murray, Bishop of Maitland and was appointed as diocesan examiner of Schools in the diocese, holding the position for the next seven years. In 1888 he became President of Sacred Heart College, West Maitland.

#### Later Career

Patrick Vincent became the first Australian born member of the Catholic hierarchy when he was appointed Coadjutor Bishop of Maitland on June 6<sup>th</sup>, 1897 being consecrated titular Bishop of Zoara by Cardinal Moran.

On James Murray's death, Dr Dwyer became Bishop to the See of Maitland on July 9<sup>th</sup>, 1909. In tribute to his mentor he founded the Bishop Murray Memorial Orphanage at Campbell's Hill in 1912. In fact during his time as Bishop of Maitland he was able to fund the building of churches, schools and convents in the See.

Bishop Dwyer was the secretary of The Council of Bishops of the Province, first director of the Holy Family Confraternity of Men and strongly supported The Priests Eucharist League of Australia. Dwyer was highly respected for his scholarship in history, biography and architecture and was

considered to be the leading authority of the Catholic Church liturgy in Australia. He was concerned in the spiritual wellbeing of churchgoers and was not frightened to express himself politically if he believed that wellbeing to be threatened.

Although he believed himself to be an Irish-Australian, he sent priesthood candidates to study at St Patrick's College, Manly, rather than to Ireland as was the practice previously. However, when his health began to deteriorate he asked that Irish born Edmund Gleeson be appointed as his Coadjutor. After his death in 1931 he was survived by his brother, Joseph Wilfred, Bishop of Wagga Wagga who had also studied for the priesthood in Dublin and Rome, and his half-brother, Francis Aloysius, who was a Supreme Court Judge of NSW.

### **A BRIEF BIO OF FRANCIS BATHURST SUTTOR**

Francis Bathurst Suttor was born on 30<sup>th</sup> April, 1839, at Bathurst to William Henry Suttor, pastoralist, and his wife Charlotte (nee Francis). He was educated at the Kings School Parramatta before returning home to help manage Brucevale, the Bathurst property his father had taken up in 1821.

Five years later he took up his own land in the Wellington and Bathurst region and became a very successful breeder of sheep and horses, winning many awards for his stock at various Agricultural shows. A line of horses he bred from a Cleveland Bay sire proved to be excellent coaching horses and this breed became the mainstay of famous carriers Cobb & Co and many others. His ability as a pastoralist was highly respected and he served as President of The Royal Agricultural Society of NSW, The NSW Sheepbreeders Association as well as The Stockowners Association of NSW.

He stood as a 'free trade' candidate for the seat of Bathurst in the 1875 State election. He was elected and went on to win twelve of the seventeen elections he contested for the seat. Over his political career he served as Minister of Justice, Post Master General, Acting Secretary for Mines, Minister for Public Instruction and Acting Colonial Secretary.

After resigning from the Legislative Assembly in 1900 he was appointed to the NSW Legislative Council and was its Vice President in the Lyne Government. In 1903 he was knighted and became the President of the Legislative Council remaining as its President until his death on the 29<sup>th</sup> April, 1914. He was given a State Funeral and lies at rest in the Anglican section of South Head Cemetery.

**KOSCIUSKO. A WINTER ASCENT**  
**by Rev. W. Fisher**

*If thou wouldst view Kosciusko aright  
Go visit it by the pale moonlight.*

Strictly speaking, we did not view Kosciusko by moonlight, but it was the moon light that made our visit to the summit possible, and I may be pardoned for adapting Scott's well-known lines, to serve as a peg whereon to hang our tale.

At the end of June I found myself enjoying a week's holiday at the Hotel Kosciusko, amidst surroundings of snow and ice, ski and skates, that one does not usually associate with an Australian winter. Since the snow had fallen no visitor had made the trip to Betts' Camp, so, finding a kindred spirit in the person of Dr. A. T. Chapple, with whom I had foregathered on the ice on the afternoon of my arrival at the hotel, I decided with him to attempt the journey to Betts' Camp, and, conditions being favourable, to make a dash for the summit of Kosciusko. Accordingly, on the morning of Wednesday, June 25, we strapped on our rucksacs and cameras, shouldered our ski, and started from the hotel, one might say without undue exaggeration, with flags flying and band playing, and the encouraging cheers of the assembled house party. The snow on the track to Daner's Gap was hard frozen, so we decided to walk the first mile and a half uphill, not yet being experts in the gentle art of herringboning and side-stepping as expounded by authorities on ski-running.

At the top of the Gap we fastened on our ski, and started on the run down the track. The sky was overcast, and the clouds were hanging low over the hills. A warm thawing wind followed us, and the snow was inclined to be sticky. The doctor had donned the orthodox gum boots, which suited the ski very well, and made the pace in front. I had put on an old pair of climbing boots, with putties, thinking they might prove useful, as they did, at later stages. But the heels were not adapted for ski straps, and I had some trouble in keeping them properly in place. However, we pushed on steadily, if slowly, till about 1 o'clock, when we halted to do justice to the excellent burden thoughtfully provided by the hotel. Then photographs were taken, and we set forward again.

Light snow was now falling, and the outlook was not too promising, as we faced the last rise, with the Perisher and the Paralyser, not exactly names of

good omen, on either hand. A fairly easy run down brought us to our haven of refuge, Betts' Camp, where Mr. and Mrs. Trafford gave us a warm welcome, and saw to the comfort of the inner and outer man. On thinking over our programme, for the next day it was borne in upon us that twelve hours would be a fair time allowance for the ascent and return, allowing a reasonable margin for unforeseen delays. At daylight from 7 a.m. to 5 p.m. gave us 10 hours, the only thing to do was to take advantage of the moon, which was now in her last quarter, and might give us a couple of hours light before day-break. So at 4 a.m. on Thursday I turned out and inspected the weather and the track. There had been no heavy fall of snow such as we feared, and there was sufficient moonlight to enable us to travel in safety.

Though the hour was so early, Mrs. Trafford insisted on cooking us a substantial breakfast, and after the usual delays with recalcitrant ski, we got away soon after six. The clouds had again gathered, and it was a weird experience stumbling along by the light of the waning moon, with the morning star greeting us as we topped the first rise. It was impossible to miss the track, unless thick fog came on, as it is well defined by large poles at hundred-yard intervals, so we went steadily on up to Charlotte's Pass. The snow hereabouts was deeply drifted over the track, and formed an inclined plane, along which it was no easy matter to make our way. Sideslips were frequent, and the loose snow clogged badly under the skis. At the top of the pass the doctor, who proved the more expert with the ski, very nobly made an exchange, and gave me the lighter and more manageable pair.

After the change we made better going till we reached the Snowy River, of which there was no sign except a dip in the snow-covered plain. We now started on the ascent to Dead Horse Ridge, and presently discovered that the snow was harder, and that it was possible to walk on it, with only an occasional break through the top crust. Accordingly I discarded the skis. We could now see Mount Etheridge looming through the mist, and just before we reached the summit of the ridge a watery sun appeared, the clouds dispersed, and we went on our way rejoicing. As we skirted the slopes of Mount Etheridge a magnificent sight met our view. The sun shone brightly. Etheridge with its curiously-shaped isolated rocks, each covered with a mantle of snow, looking like some enormous sea monster, was on our left.

In the gap above Lake Cootapatamba stood the shelter hut, and in front towered Kosciusko, in his dazzling mantle of white, with Wragge's hut and the cairn standing sharply out on the summit, and every outline showing up with

marvellous distinctness against a sky of the deepest blue. Away on the right was Townsend, and the valleys were filled with cloud and mists, which came rolling up from the south-east through the gaps in the hills. But soon our old enemy the fog had us in his grip again. The slope became steeper and steeper. The ski had to be left behind. Hitherto we had always been able to see our line by the poles on the track. But just before the steepest pinch we were left with no landmark at all to guide us. The shelter hut was swallowed up in fog, and no friendly pole beckoned us on. A couple of ice-axes at this point would have given us a welcome feeling of security, which was sadly lacking, and a slip might have had serious consequences. Perhaps, it was a merciful providence that hid the depth- below from our sight. However, keeping as straight a line as possible, we persevered, and soon found ourselves on the level ground before the shelter-hut.

This was standing like a miniature fort, entrenched, with a moat and rampart of snow. The door was open, and snow lay inside in places two or three feet deep. It was now 11 o'clock, and we felt we had earned a meal. Fortunately there was wood, an axe, and a billy. With perseverance a fire was lighted, and hot tea rewarded our efforts. Refreshed and rested we set out for the summit, which we reached after an easy climb in about half an hour following the track. About half-way up we again got above the mists, and looked out on as fine a cloud effect as can well be imagined.

All the ranges within view showed up distinctly, and along the valleys flowed the mists, "*rolling in foaming billows.*" At the summit we found Wragge's hut, almost covered with snow, and the interior hung with icicles, making a most beautiful picture. Photographs were taken of the hut and the cairn, though operations were much hampered by the moisture condensing on the lens and turning to ice at once.

On descending we took the straight line for the shelter-hut, and reached it in 10 minutes; and at 1.30 started back for Betts' Camp. We safely negotiated our nasty traverse, picked up the ski, and followed our tracks to Dead Horse Ridge. The mists had now cleared away, and from this point on till our arrival at the hotel next day we enjoyed the clear blue sky and the keen, frosty air that gladden the hearts of the mountaineers. We had a splendid run on the ski to the Snowy, and with conditions more in our favour made good time to Betts' Camp, which we reached about 5 o'clock, tired and hungry, but feeling that our strenuous efforts of the early morning had met with their reward.

Next day we were up early and away about 8.30. There was a hard frost, and we enjoyed a most exhilarating time with the crisp snow crunching under our feet, and reached the hotel in good order and condition just before noon, after a truly Alpine experience such as I had not thought possible in Australia. However changeable the weather may be and however bad the cold you may get from it may be Chamberlain's Cough Remedy will quickly cure it.

*The Sydney Morning Herald, Saturday, 12 July 1913, page 5*

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Mt Kosciuszko Observatory 1897. Bernard Ingleby wearing the striped beanie is standing on the right. There is his St. Bernard dog sitting in front of the person standing next to Bernard Ingleby. The dog 'Zoroaster' (*Zorry*) gets a mention in some of the articles written by team members. Clement Lindley Wragge is standing 3<sup>rd</sup> from the right and is standing in front of the Thermometer screen. Photo by Charles Kerry, Tyrrell Collection, courtesy of National Library of Australia, no: vn515868.

## LONG TIME BEFORE THE FIRST MASS

### Mount Kosciuszko Meteorological Observatory

1897-1902

[Content for this booklet was obtained from two sources (1) The Canberra Historical Journal , New Series No. 20 of September, 1987 in an article titled "Wragge's Summit Station" - The Mount Kosciuszko weather observatory, 1897-1902 which was written by author Matthew Higgins who at that time was a member of the staff of the Historical Research Section of the Australian War Memorial. (2) Information was also obtained from numerous newspaper articles saved by the National Library of Australia, on its Trove digitised newspaper site. Prepared by Adrian Ingleby, grandson of Bernard Ingleby.]

Clement Lindley Wragge (1852-1922) the Queensland Government Meteorologist was a renowned meteorologist, an energetic and dynamic man who was respected for his timely warnings regarding bad weather throughout Australia. In 1895 he co-ordinated the setting up of an observatory on the summit of Mount Wellington, Tasmania and he reorganised the structure of the bureau throughout the colony of Tasmania.

He supported the hypothesis that a high-level station working in conjunction with a sea-level station would deliver data supporting accurate weather forecasts over large portions of the continent. He received financial support from respected Adelaide businessman Robert Barr Smith and set about planning to set up a temporary Arctic tent observatory on the summit of Mount Kosciuszko.

In April, 1897 Mr Wragge corresponded with Mr Carsten E. Borchgrevink FRGS in regard to the forthcoming British and German Antarctic expeditions and he was keen to be in a position to assist them with observations in the Australasian section.

Transport arrangements for the expedition were arranged by Charles (*Chas*) Henry Kerry a native of Bombala who was a professional photographer in Sydney. Charles Kerry had a distinct love of the Snowy Mountains and was a ski enthusiast known to the local people, drovers and mountain guides.

A party of 14 men, 18 horses including a dray loaded with equipment left

Jindabyne on 02.12.1897. Bad weather struck several kilometres short of Old Betts Camp where they set camp which they christened, "Wragge's camp." The party arrived at the summit at 1.45pm on Saturday, 04.12.1897 where, "The jubilant Wragge and his companions saluted the stone cairn, and drank Kerry's health." Tents were erected just before an easterly gale started howling across the main range.

### **Inaugural team members**

Clement Lindley Wragge ( <i>Leader</i> )	Charles Henry Kerry ( <i>Transport</i> )	Edgar L. Fowles ( <i>Brisbane Bureau</i> )
Mr Frank Wilkinson ( <i>Daily Telegraph Journalist</i> )	Lieutenant Pocock ( <i>Qld Defence Force</i> )	Captain Charles Iliff ( <i>Oversee/Cape Moreton mariner</i> )
Bernard Ingleby ( <i>First Observer</i> )	Basil de Burgh Newth ( <i>Second Observer</i> )	Clement Egerton Wragge ( <i>Merimbula station</i> )
James Spencer ( <i>Mountain Guide</i> )	Maurice (Murray) Napthali ( <i>Drayman</i> )	

The three members of the arctic tent observatory, Iliff, Ingleby and Newth remained on the mountain taking meteorological readings until the weekend of 12.02.1898 when a terrific storm with winds of 160 kph ripped apart the provisions tent. The 3 men collapsed their arctic tent and retreated to Jindabyne. The storm had swept the whole of south-eastern NSW and caused the loss of the brigs "Amy" and "Malcolm" just north of Wollongong. The men returned to the observatory a few days later.

The New South Wales government decided to support the project by financing the construction of a hut and the ongoing maintenance of the observatory. The desire to open the area up to tourism played a part in that decision. The observatory hut was designed by architect, G. D. Cochran of Cooma and constructed by brothers Arthur and Herb Mawson and D. McArthur of Cooma. The original design was for a hut built of stone however due to the cold weather in April, 1898 mortar could not be used as it would freeze. Timber was therefore used and stones were stacked up against the walls for protection from the winds and bad weather.

Once the hut was built Captain Charles Iliff returned to Brisbane and Ingleby

and Newth were joined by a young man, Harold Ingemann Jensen who later became a noted geologist. Ingleby brought with him two St. Bernard dogs he named “Zoroaster”(Zorry) and “Buddha.”

The low-level station at Merimbula was overseen by Armstrong L. Munn a Merimbula businessman and Clement Egerton Wragge (son) was in charge of the station. An observatory was also set up in Sydney at either Glebe Point or Manly being operated by George Arthur Buchanan (later Dr.).

The Kosciuszko observatory functioned until June, 1902 when the N.S.W., Government withdrew funding. The Tourist bureau took over the hut after it closed as a meteorological observatory but sadly it burnt down on Christmas Day, 1914. It is suspected that it may have been struck by lightning following the demise of the lightning conductor pole.

Work in the observatory on the summit of Mount Kosciusko at times was arduous and dangerous especially in winter. Readings were taken every 4 hours day and night no matter how bad the weather. In winter the rostered ‘observer ’ would have to leave the hut via a ‘hatchway’ on the roof (built later by Newth) as the hut was covered in snow during winter. The observer would tie a rope to his body and connect it to the hut while he walked or crawled to the instruments to take readings. This was done in all weather including during gale force winds.

There were no means of communication from the observatory and the statistics were telegraphed to Brisbane every 4-6 weeks. An observer assisted by a mountain guide would trek to Jindabyne Post Office 28 miles distant for that purpose and to pick up mail. When caught in bad weather the risk of death was ever imminent and over the 4 years that the observatory operated, on numerous occasions observers caught in fog, wind and rain had almost perished. Observer Basil Newth is quoted as saying, “*Man proposes and God disposes on Kosciuszko.*” In times of fair weather the observers snowshoed to Cootapatamba lake, Mount Townsend and Blue Lake and “Zoroaster Ingleby” always joined in the fun running in the snow and playing with his fellow meteorologists. On more than one occasion when observers were desperately lost in fog ‘Zoroaster’ found a way safely back to the hut with his observers. The fact that no observer died during the 4 year period of operation is a miracle.

The hut on Kosciuszko was well known attracting visitors from around Australia and from overseas. John Henry Maiden, Government Botanist and Di

rector of the Botanic Gardens, Sydney with William Forsyth (Superintendent of Centennial Park) and Professor Arthur H.S. Lucas did a 10 day expedition (2<sup>nd</sup> trip) to the mountain to complete a botanical survey in June, 1899.

During that expedition they interacted with Observers Newth, Burcher and Carr and at one point Mr Lucas was lost in fog on Kosciuszko feared dead. The newspapers reported his presumed death, however, he in fact found his way to the Kosciuszko observatory hut and survived.

Donald McRae a drover and later professional photographer spent a lot of time on the mountain and interacted closely with the observers. He took many photographs (glass plate) of the observers and of the Kosciuszko scenery. In July, 1899 he did a trip to the observatory *unaccompanied* carrying a camera, plates and mail. This was probably the first recorded solo winter ascent to the summit of the mountain. He later retired to Wagga Wagga.

Other Kosciuszko Observatory contributors during its operation:

#### **Observers**

Clement Egerton Wragge (son)	Rupert Lindley Wragge (son)	Robert Leslie Burcher (son)
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Mr Carr	Philip Sydney Whelan	Murray L. Allen
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Mr Harding	Frank Davies
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#### **Mountain Guides**

C. Spencer (the young Spencer)	Mr Harris	Mr R. Hain	Mr Collins
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#### **Bullock Team Drivers**

Jack Adams & Albert Williams

#### **Sheep camps**

Mr Crisp – Spencer's – McGuffick's Hut – Moonbah saw-mills

**Father John Milne Curran F.G.S.,**

*(1859-1928)*

Father Milne Curran in 1871 studied in the Bathurst Diocese and became an enthusiastic student of geology making infrequent visits to the diocese until 1882. In 1891 he was awarded the bronze medal and a prize of 25 pound by Mr H. C. Russell of the Royal Society of N.S.W., for his paper on "The Microscopic Structure of Australian Rocks." In 1892 he was a Lecturer in Geology to the Technical Educations Department.

**Priest's 21 hour trek to save injured skier**

The Sydney Morning Herald of 04.02.1899 reported a remarkable accident in regard to Mr Golly a grazier who was hurled over a snow-drift. "Mr Golly whilst skating on snow-shoes (ski's) was precipitated over the side of a snow-drift and he received some terrible injuries. He was with difficulty carried up to the (Kosciuszko) observatory. Father Milne Curran after rendering first aid started from the summit for help reaching Jindabyne (28 miles) after a trying night's experience, he having been 21 hours in the saddle. He speaks in the highest terms of the humanity of the staff at the observatory."

*National Library of Australia – Trove digitised newspapers–  
<http://trove.nla.gov.au/ndp/del/article/14198556>*

It is possible that Father Milne Curran was on the mountain in connection with his interest in and his study of geology. Twelve months earlier in January, 1898, Father Milne Curran read his paper titled, "Notes of a Geological Reconnaissance on the Mount Kosciusko Plateau" to the Science Congress conducted by the Australasian Association for the Advancement of Science at the Sydney University complex. Clement Wragge also attended the same congress when in Sydney on his way back to Brisbane from Mount Kosciusko. Father Milne Curran's paper was detailed in the Sydney Morning Herald on 12.01.1898. <http://trove.nla.gov.au/ndp/del/article/14158875>

The State Library N.S.W., has a photograph titled, "Observatory – summer – an accident" The photograph shows 10 men standing in front of the observatory hut and 4 of them are holding a stretcher to their shoulders with a man lying on it. It is likely that the photograph is related to Father Milne Curran's brave trek to get assistance for Mr Golly and that the man on the stretcher is Mr Golly and the other men in the photograph are two of the observers from

the observatory and the other 8 men are those who responded to assist from Jindabyne.

### **High Mass Celebrated on Mount Kosciusko**

Pontifical Mass was celebrated on Sunday, 23.02.1913 on the summit of Mount Kosciusko. Delightful weather favoured the big celebration.

For weeks it had been looked forward to and arrangements which were in the hands of Father Norris of Cooma and an enthusiastic committee were so elaborate in detail that nothing but bad weather could have marred the function. For a couple of days beforehand vehicles and horsemen kept filing beyond the hotel, which though over 5000 feet above sea level is still 17 miles from the summit. The nearest Catholic house to the summit is 30 miles distant. There were 17 motor cars most bearing religious banners. A contingent of the Cooma Hibernians carrying in their car both an Australian and an Irish flag reached the summit on Sunday morning. But several parties numbering over 70 in all had camped overnight between Betts Camp and the summit.

The weather was delightful and at half-past 10 the Archbishops' party reached the platform in front of Mr Wragge's observation hut 7,328 feet above sea level. With Archbishop Kelly were:

Father Norris	– Cooma
Dr. Dwyer	– Bishop of Maitland
Father McDermott	– St. Patrick's College, Manly
Father O'Reilly	– C.M., of St. Stanislaus College, Bathurst

Pontifical Mass was celebrated by Bishop Dwyer assisted by Father McDermott in a tent erected for the purpose and handsomely decorated, Archbishop Kelly presided.

Archbishop Kelly said taking as his text Matthew v., 1-2, "And seeing the multitude, he went up to the mountain and opening his mouth he taught them." The scientist said his Grace, "Came to Kosciuszko to decipher the past history of their planet from the most ancient of geological records. The tourists came to enjoy the bracing atmosphere and the glorious panorama there unrolled before them. As for themselves, they came, like Moses of old, to commune with God. They came to learn from the Church in their own way the true spirit of the law of Christ by which alone they could be saved, and that they might be in thorough harmony with that teaching they would recite altogether with him that most venerable of all the creeds, which took

them back to the time of the Apostles.” He went on to emphasise those points of the Christian law which were most essential for the welfare of the individuals and of society and more particularly for Australia, chastity, justice mutual charity and respect for the sanctity of oaths.

The Bishop of Maitland congratulated Father Norris and the Monaro people who had done so much to achieve the singular success of the celebration. He felt himself indebted to them for a privilege he esteemed highly. By celebrating the holy sacrifice on Kosciuszko he realised how he had helped to fulfil the prophecy of Malachy that sacrifice, should be offered in every place. The thought was to fill them all with joy and exultation.

Father Norris, the originator of the celebration and Fathers McDermott and O'Reilly also addressed the gathering which included Sir Francis Suttor and many members of other denominations.

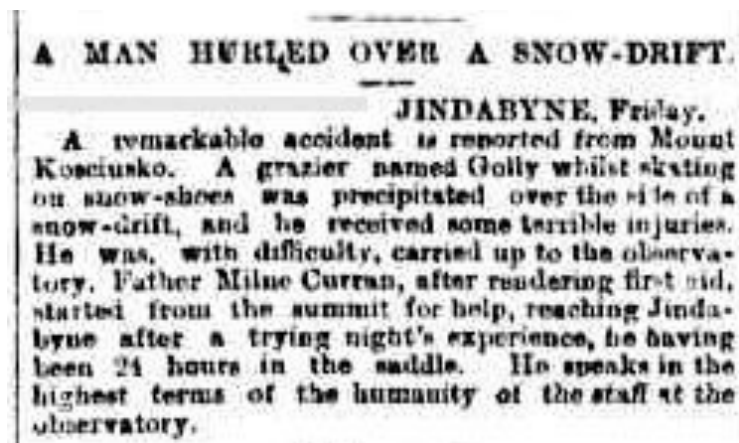
Many received Holy Communion at the Mass and all remained for the Benediction of the Blessed Sacrament with which the function concluded.

*National Library of Australia – Trove digitised newspapers*

<http://trove.nla.gov.au/ndp/del/article/45204785>

*Barrier Miner, Broken Hill N.S.W., 28.02.1913*

*Written by Adrian Ingleby, grandson of Bernard Ingleby*



From *The Sydney Morning Herald*, 4th February 1899 p. 10



**Observatory in winter.** Michell Library, State Library of NSW. Call no. PXA 473/3. Photo no a6957005u. Two men are shown, one is standing on the roof of the Observatory Hut which is covered in snow. To the right of him is the lightning conductor pole then the access-egress "hatchway." The second man is standing at the Stevenson's Thermometer Screen located to the right of the Observatory Hut. Note: The "Hatchway" was built in June, 1899 by observers Basil de Burgh Newth and Robert Leslie Burcher. Therefore this photo is circa 1899. Ref: <http://trove.nla.gov.au/ndp/del/article/3695011#part121527>.



**Mt Kosciuszko Observatory 1897.** Bernard Ingleby wearing the striped beanie is standing on the right. There is his St. Bernard dog sitting in front of the person standing next to Bernard Ingleby. The dog 'Zoroaster' (*Zorry*) gets a mention in some of the articles written by team members. Clement Lindley Wragge is standing 3<sup>rd</sup> from the right and is standing in front of the Thermometer screen. Photo by Charles Kerry, Tyrrell Collection, courtesy of National Library of Australia, no:



**Observatory Summer Accident.** Michell Library, State Library of NSW. Call no PXA 473/2. Photo no a6957004u. 11 men in all. 4 men are standing to the left of the lightning conductor pole. 4 men are standing to the right of those men, each holding one corner of a stretcher to their shoulders. A man is lying on the stretcher. 2 men are standing to the right of the stretcher bearers next to 3 horses. It is believed that the man with the beard to the far right of photo is Mountain Guide – James Spencer, he looks very similar to a person so identified in an NLA photo from Mathew Higgins article “Wragge’s summit station” published in the *Canberra Historical Journal of September*, 1987 (page 5 top photograph). Note: There is no hatchway on the roof of the observatory in this photo. Basil de Burgh Newth built a hatchway on the roof to allow easier access egress in winter, he did is in June 1899. (Trove article 3695011#pstart121527). Therefore this photo is pre-June 1899.



**Cootapatamba Drift in winter.** Michell Library, State Library of NSW. Call no. PXA 473/12. Photo no a6957017u. A man on skis is standing in the snow wearing a beanie and a dog similar in build and appearance to a “St. Bernard dog” is sitting nearby. It is believed that this man is Bernard Ingleby as he is tall and lean like Bernard, and he is wearing a “beanie.” The dog may be his St. Bernard dog “Zoroaster.”

**WYD CROSS & ICON ON MT KOSCIUSZKO**  
**27<sup>th</sup> February 2008**

**St Patrick's Parish and the school has been preparing for the coming of the WYD cross and icon for about six months. We all knew February was going to be very busy. The 22nd February was the arrival of the cross in Cooma and the 27th February the date for the hand over to the Wagga Archdiocese on the summit of Mount Kosciuszko. Having been aware that the cross had been to amazing places all around the world I was really keen to be on top of Mount Kosciuszko for this event.**

We gathered together 28 keen year 9/10 students who really wanted to do the walk and be part of this historic event. I was able to hire a mini bus and with the support of a parent and another teacher we set off yesterday morning at 7.00 a.m. The weather report wasn't promising but there was no turning back. We arrived in Thredbo at about 9.00 and caught the chairlift to Eaglesnest and immediately started walking as we had to be at Rowson's Pass by 11.30. There was lots of other students and teachers on the track. They had come from Pambula, Bombala, Canberra, Sydney, Young, Wagga, Cootamundra, Goulburn, Tumbarumba, and of course Cooma. The air was bracing. Too cold for a T-shirt!

When we arrived at Rowson's Pass, the cross was already there as well as Bishop Mark from Canberra and the Wagga Bishop. Jindabyne Parish had made signs signifying the fourteen stations of the cross. Young and old then carried the cross from station to station, up to the summit of Kosciuszko. There was a wonderful feeling of excitement, adventure, prayer and community.

We were really fortunate with the weather as large white puffs of cloud drifted over the mountains casting shadows on distant ridges. The sun was out and it was breezy but we were on top of the world! Blue mountains stretched out all around us. We were all able to gather on the summit which was fantastic. Prayers were said for unity and world peace and some beautiful readings from the book of writings that travels with the cross and icon, were also read out.

I couldn't help but think of the history of the mountains, the aboriginal people, the early explorers, Strzelecki, the stockmen, Snowy workers, and visitors that have come to Mount Kosciuszko. It was a great feeling to be present.

Following the ceremony we trooped back down to Thredbo-6.5 km. round trip on foot 13kms for the day. I love walking so it was an ultimate work day for me! It really was a wonderful day; one that will stay long and vivid in the memory of all who attended.

**Paul Mackay**  
**Religious Education Coordinator**  
**St Patrick's School, Cooma**

A memorable handover at Mt Kosciuszko. From left: Archbishop Mark Coleridge and Bishop Gerard Hanna. More photos from WYD (by Sue Wallace, Sabina Kovats & Paul Mackay ) in the colour insert of the booklet.



# Centenary Mass on Mount Kosciuszko

## Saturday, February 23<sup>rd</sup> 2013

### Homily by Bishop Julian Porteous

Jesus, we are told by St Matthew, went up the mountain, sat down and preached to his disciples. It was this setting that was chosen by the Lord to give his most important teaching – the Sermon on the Mount.

Mountains feature often in the life of Jesus. He withdrew to them often in order to pray. After the feeding of the five thousand he withdrew to pray while he sent his disciples back across the lake. St Luke tells us that he spent all night in prayer in the mountains before he named his twelve disciples. It was on Mount Tabor, quite a high mountain in Galilee, that he was transfigured. He withdrew to the Mount of Olives after the Last Supper to pray prior to his arrest and passion. It was on calvary hill just outside Jerusalem that Jesus was crucified.

The heart of the city of Jerusalem is Mount Zion on which the temple was built. This was the mountain to which Abraham went with his son Issac to offer sacrifice to the Lord. It was the most important place of pilgrimage for the Jewish people; pilgrimages that Jesus himself made many times beginning in his childhood. The pilgrims would sing, “Come, let us go up to the mountain of the Lord” (see Isaiah 2:3).

At the natural human level what do mountains offer us? They are places of solitude. On top of a mountain there is a sense of quiet, of reflection. The top of a mountain offers great vistas and one can be filled with awe at the distances that open up before our eyes. We gaze out over the magnificent panoramas that lie before us. On the mountain top one is often captivated at the beauty of nature stretching out before us. Reaching the top of a mountain one is content to pause, to gaze out on the scene, to bask in a moment of splendour and amazement. Mountain tops move the human spirit.

Climbing a mountain can be a test of our energy, our endurance and our determination. Reaching a peak can be a moment of exhilaration in the achievement of a goal. We have been tested and we have overcome. There can be the sense of triumph. Climbing mountains has always been an attraction for people. If it is there it must be climbed. I love bushwalking and most walks I have done have involved a mountain. It is one of the great aspects to bushwalking – even if I now find the climbs a little more arduous.

Today we have gathered on the highest peak in Australia firstly to commemorate a similar gathering of some 200 people on this day in 1913, one hundred years ago. A Mass was celebrated here and a homily was delivered by the Archbishop of Sydney, Michael Kelly. It is claimed that this was the first Mass celebrated on this pinnacle. There is no reason to doubt this claim. So today we commemorate an historical moment.

The mountain is named Kosciuszko, an unusual name for a location in Australia with its aboriginal and Anglo-Saxon heritage. On 12<sup>th</sup> March 1840, the explorer, scientist and surveyor, Paul Strzelecki climbed this peak, declared it at the elevation of 6,510 feet as the highest peak in Australia, and chose to name it after the great Polish patriot, Tadeusz Kosciuszko.

The name has given Australia a link with Poland and with the nineteenth century struggle for liberty and democracy in which he was deeply involved. It is a link which echoes our own respect for freedom and the recognition of the right of the people to engage in the political process. Australians have a strong spirit of egalitarianism and of self-determination. In this we stand with the spirit of men like Kosciuszko.

On this mountain today with the variety of streams to our thought let us take the moment in this Mass to do what the crowds did as described in the Gospel today; let us sit for a moment at the feet of Jesus. Let us listen to his words on this mountain and hear what they say to us about our lives and about our country.

The Lord opened his preaching and teaching with the well known and much loved words, "Blessed are the poor". Kosciuszko devoted his life to freeing the serfs from the poverty imposed on them by their landlords. While we are aware of the existence of poverty in our own land we know that poverty can take many forms.

On this mountain before this vast and beautiful display of nature we can sense our own smallness, our own poverty, in the greater scheme of things and this is salutary. Being exposed on a mountain away from the technological and material devices that soften and protect our lives we can sense the fragility of human life. Today we can declare before God that we are so small in the midst of the greatness of nature and in the vast cosmos. In this sense we are poor, and to know and acknowledge our poverty can be a source of blessing. The opposite – being excessively self confident – can be very dangerous in life and certainly on this mountain.

Next the Lord teaches, "Blessed are the gentle". Here where the wind sings and nature blooms we know that we are not the masters of the environment but rather humble beneficiaries of its beauty and fecundity. Looking out on the splendour before us we are moved to be deeply respectful of something

which is at once majestic and fragile. While nature is powerful it is also fragile. We know we must tread gently over this ground. In our moments of silent reflection we touch the inner spirit in each of us which is gentle and respectful of nature and of human life. We are urged to treat nature as a gift and to ensure that we do not damage it so that future generations will not experience what we are able to experience. So too we want to treat human life as sacred from the moment of conception to its natural end.

Then the Lord says something which is mystifying on face value: "Blessed are those who mourn". Here we can recall Tadeusz Kosciuszko. He carried in his heart the sufferings of his people. While he responded by armed struggle for liberty, there is also a path to find comfort and consolation through turning to God. For those who know sorrow in their life there is a blessedness that comes with touching the Divine. God is love. Being drawn towards God is being drawn towards the source of love and love softens sorrow and tends the wounds of the heart. On this mountain today in a country blessed with freedom and opportunity we remember those who do not enjoy what we are privileged to enjoy in Australia. Long may our country be free and offer justice to all.

Knowing the reality of injustice in this world the Lord promises, "Blessed are those who hunger and thirst for justice". Kosciuszko's service to his country was inspired by the sufferings of his fellows. Not only the pain associated with foreign domination and the complete partition of his beloved fatherland, but also his acute sense of the injustice in the fate of the serfs. He had a keen sense of justice and fought all his life for freedom and opportunity. He has been universally admired for his absolute dedication to serving the needs of others. Today as we salute him for his unrelenting efforts for justice, we recall all who struggle with pure hearts for the rights and freedoms of others.

Each of the eight beatitudes in the Sermon on the Mount can resonate with us as we celebrate this Mass today. These words of the Lord are the Magna Carta for Christianity. It is fitting that they are read today on this the highest peak in Australia. May they not only resonate in our hearts, but may they resonate in the hearts of all Australians. May all Australians know the profound truth and the inner freedom it brings by embracing the Christian way of life.

May the soul of our nation be stirred by the truth of these teachings of Christ that we may be a people whose spirit is great and generous. May all who visit this peak and pause to gaze out on the beauty of nature and the vistas before them be moved in spirit to desire that a true humanity flourishes in our land.



Organisers of the event discussing logistics with Bishop Julian Porteous on 25th October 2012. Photo Puls Polonii.

## **A BRIEF BIO OF BISHOP JULIAN PORTEOUS**

Most Rev Julian Porteous BTheol DD VG was born in Sydney on 5th June 1949 and baptised in Rose Bay Parish. He is the eldest of five children, having two brothers and two sisters.

### **Education:**

#### **Early**

Melbourne, Singapore, Parramatta

#### **Secondary**

Oakhill College, Castle Hill

#### **Priesthood**

St Patrick's College, Manly

Bishop Porteous was ordained a priest at St Mary's Cathedral for the Archdiocese of Sydney on 7th September, 1974.

### **Early Career**

#### **Assistant Paris Priest**

Kingsgrove, Manly, The Entrance, Woy Woy, Mona Vale

#### **Administrator**

Parish of Annandale

#### **Parish Priest**

Dulwich Hill

Bishop Porteous worked with Covenant Communities responsible for fostering consecrated life for men and women

### **Later Career**

Rector of the Seminary of the Good Shepherd 2002 to 2008

Named by John Paul II as Auxiliary Bishop of Sydney in July 2003

Ordained by Cardinal George Pell at St Mary's Cathedral on 3 September 2003

Assigned the titular See of Urusi, Tunisia

"Gratia et Veritas" - "Grace and Truth" (John 1:17) is the motto Porteous chose. Grace is the work of the Holy Spirit bringing about the grace of conversion and the nurturing of faith. Truth is also the gift of the "Spirit of Truth" (John 14:17) who enlightens the mind.

He has been actively involved in evangelisation, particularly among young people. Porteous has organised a number of evangelisation rallies – Jesus Christ at Manly Oval (1983), Jesus Christ at Belmore Oval (1984) – to reach out to young Catholics. He was instrumental in establishing the Pastoral Training School (now called "Summer School"), which, since 1984, has formed thousands of young Catholics in their Catholic faith and in the pastoral skills necessary to contribute to the Church's evangelising ministry. He has been an advocate of the New Evangelisation called for by Pope John Paul II and has organised two colloquiums on the New Evangelisation and, in 2009, organised a Congress on the New Evangelisation. As patron of Family Life International he led the Day of the Unborn Child March on Palm Sunday, 2010.

Bishop Porteous supports the Manhattan, Westminster and Canberra Declarations which express the united Christian positions of Catholic, Evangelical, Eastern Orthodox and Anglican leaders about the sanctity of human life the dignity of marriage as the conjugal union of husband and wife, and the rights of conscience and religious liberty. These declarations are statements of unified Christian commitment to defend the traditional values and laws that protect human dignity and maintain the wellbeing of society. The signers of the declaration state that they “will not comply with any edict that purports to compel our institutions to participate in abortions, embryo-destructive research, assisted suicide, euthanasia, or any other anti-life act; nor will we bend to any rule purporting to force us to bless immoral sexual partnerships, treat them as marriages or the equivalent, or refrain from proclaiming the truth, as we know it, about morality and immorality and marriage and the family.”

### **Published Works**

*Manual of Minor Exorcisms*, Catholic Truth Society, 2012.  
Paperback: 80 pages.

A guidebook written for the use of priests to help them in their Ministry dealing with issues of spiritual affliction involving minor exorcisms as distinct from situations requiring the formal Rite of Major Exorcism.

***Prayers for Those in Spiritual Affliction***, Catholic Truth Society, 2012. Paperback: 40 pages.

A booklet for lay readers giving them an explanation of the situations and circumstances in which they can utilise the Church-approved prayers in matters involving spiritual affliction.

***Become What You Are: Growing in Christian Character***, Modotti Press 2012. Paperback, 220 pages

This book explores the nature of the human person. By drawing on Christian traditions, it discusses the ways in which individuals can build a healthy and happy life fulfilling what God has intended us to become as a faithful imitation of his Son. It offers guidance in how individuals can cope with the forces at work in modern times that erode the traditional patterns of human life – the family, the understanding of masculinity and femininity, our view on the nature and use of our sexuality.

***After the Heart of God: The Life and Ministry of Priests at the Beginning of the Third Millennium***, Taylor Trade Publishing 2011. Paperback: 154 pages

A practical book about the priesthood that discusses the identity, character, human reality, pastoral orientation and the spiritual life of priests in terms of challenges they face going into the 3<sup>rd</sup> Millennium.

***Streams of Grace***, Modotti Press, 2011. Paperback, 250 pages

The reader is given a tour of the great spiritual awakenings which have revitalised the Church through the ages. It describes the morphing creativity of the Holy Spirit acting in fresh and surprising ways to meet the challenges of the times.

***A New Wine & Fresh Skins***, Gracewing, 2010. Print on Demand (Paperback): 184 pages.

Bishop Porteous examines the rise of lay ecclesial movements and discusses how they offer many a chance to come closer to God as well as help combat the constant challenge for the Church today in an increasingly secular world.

***New Evangelisation: Developing Evangelical Preaching*** Edited by Bishop Julian Porteous, Connor Court 2008 Paperback: 144 pages

Contributors to the proceedings of the third Colloquium on the New Evangelisation held in Sydney, Australia, in April 2008.

- Archbishop Mark Coleridge - Archbishop of Canberra & Goulburn
- Fr Ken Barker - Missionaries of God's Love, Canberra
- Shayne & Shanelle Bennett - Net Ministries, Brisbane
- Bishop Julian Porteous - Episcopal Vicar for Renewal & Evangelisation, Archdiocese of Sydney
- Fr Anthony Robbie - Lecturer Church History and Theology, Parish Priest
- Robert Falzon - Men Alive, Brisbane

The Colloquium focused on the question of evangelical preaching, including an emerging charism, against the background of the new ecclesial movements in the Church.

***St Brendan's a journey: the story of an Australian Catholic parish 1898-1998***, St Brendan's Parish, 1997. Paperback: 93 pages



Sunset over Mt Kosciuszko. Photo Puls Polonii

**MY MOUNTAIN KOSCIUSZKO**  
**Lyrics by Ursula Lang**  
**music by John Hospodaryk**

**My mountain Kosciuszko, is YOUR mountain too,  
It's a mountain for all Aussies, and visitors too,  
Whatever you do and whatever you believe,  
It's a mountain that reminds us that we're lucky to be free!**

It's a mountain which unites us  
And excites us from within  
It's a place where no-one cares about the colour of your skin

This mountain invites us, in a very special way  
It's the spirit of Kosciuszko that lives on to this day!

When the snow has all melted  
And the sun warms the rocks  
When the pretty mountain flowers show off their coloured frocks,  
and turn their rounded happy faces up to the endless summer skies  
Touched by the gentle wings of a heavenly host of butterflies  
And the water trickles joyfully into the many mountain streams  
The chilly winter winds are no more than a hint of gentle breeze.

That's when you grab your sturdy shoes and the trusted old backpack  
A snack or two and water and you head off up that mountain track  
Right up to the summit where you'll sit an hour or two  
Where you'll leave behind your troubles and your dreams are part of you.

So say it - KOSCIUSZKO!  
Sing it - KOSCIUSZKO!  
Go up to Kosciuszko  
You'll be surprised at what you see!  
So shout it KOSCIUSZKO!  
KOSCIUSZKO, KOSCIUSZKO  
It's a mountain that reminds us that  
We're lucky to be free

## CAUSE WE FROM YOU — CHIEF

**First award at the Kosciuszko Festival 2008 Music Competition**

**Lyrics Tadeusz Buraczewski, music Lech Makowiecki**

We spread around the world  
That's our choice  
And Poland will always be  
Wherever a Pole took her with him  
You set out many times as well  
To show the world  
Wherever freedom needs to be fought for  
Poles will always be there

Chorus: Cause we from you – Chief.  
As in homeland song,  
Cause we from you – Thaddeus  
Were born!  
Cause we from you – Chief  
As from our Godmother  
All!

From a country that lost its freedom  
You – from Poland – general  
Her torch carried to all your brothers  
Across the ocean

The 1980 began  
With God and Honour  
Then in Gdansk and Szczecin  
You were our role model.

Chorus: Cause we from you...  
And our Pope at Wawel Castle  
At your grave  
Poland – light of Christianity  
Christ of Nations!

We won't let Europe  
Put us in its 'melting pot'  
And this will be seen from everywhere  
From the top of Kosciuszko Mountain

Chorus: Cause we from you...

*Translated by Sabina Swierczek.*

## ERNESTYNA SKURJAT-KOZEK

A retired SBS Radio journalist, editor of the Polish Internet Magazine in Australia [www.pulspolonii.com](http://www.pulspolonii.com), director of annual Kosciuszko Festivals in Jindabyne, author of a book *“Shrine of Our Lady of Mercy of Jasna Gora. Berrima Penrose Park”* (1991), co-author and editor of *“Mountain Whispers. The Mound and Mount Kosciuszko Festival 2008 Anthology”* (2008), editor and co-author of *“Paul Edmund Strzelecki and His Team. Achieving Together”* (2009), co-editor of *“The Best of Human Nature. Strzelecki’s Humanitarian Work in Ireland”* by Felix Molski (2012).



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Winner of the first Chopin Competition organised by the Kosciuszko  
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"Zayazd" ensemble from Gdansk, Poland  
"Claribel" Clarinet Quartet from Lublin, Poland  
Krzysztof Malek - pianist from Sydney  
Olivia Kiardal - young star from Sydney  
Theatre Group Scena 98 from Perth  
The Kowalski Sisters - sopranos from Sydney  
Folkloric Ensemble LOWICZ from Melbourne  
Folkloric Ensemble LAJKONIK from Sydney  
Polish Scouts from Melbourne & Sydney  
Polish Didgeridoo Man with his LASER SHOW

Detailed program at [www.kosciuszkoheritage.com/dreamlights](http://www.kosciuszkoheritage.com/dreamlights)



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