

**STEPHEN HENRY McDONOUGH**  
**(25.12.1838 – 23.1.1912)**

**A Pioneer Irish Priest in Queensland**

Rev. Dr. Chris Hanlon

*October 2021*



When he preached at Stephen McDonough's Funeral at St. Joseph's Cathedral on 23 January 1912, Rockhampton's Bishop James Duhig summed up the life of Fr. Stephen Henry McDonough as follows: 'His life was extremely simple and his faith was as childlike as it was strong, whilst his charity to the poor was well known.' He also noted that, at the time of his death,

McDonough had the longest term of service of any Queensland priest except Fr. Matthew Horan.<sup>1</sup>

Others, reflecting on the personal characteristics of the man, reached quite different conclusions. For them, his anti-royalist and anti-protestant sympathies were never far beneath the surface. As a son of ‘old Ireland,’ he did not take kindly to working alongside non-Irish priests.<sup>2</sup> Bishop James Quinn had already observed that the Irish would not work alongside the priests of other nationalities. His successor, Robert Dunne – then parish priest of Toowoomba – described to his sister-in-law Eliza Dunne the sort of thing that was going on.<sup>3</sup> Later, as Archbishop of Brisbane, Dunne would express himself in similar terms when writing to Propaganda’s Cardinal Giovanni Simeoni.<sup>4</sup>

Such inconsistencies, and others, must be addressed squarely if an adequate assessment is to be made of the careers of such pioneering Irish clergy, in the context of the 19th-century Queensland Church.

Stephen Henry McDonough was born at Feakle, Co. Clare, on Christmas Day, 1838, the son of Patrick Vaughan McDonough and Margaret (nee McNamara). His father was a medical doctor who practised at Ennis, Co. Clare. Two sisters – Mary Anne (Wood) and Margaret Agnes (Cleary) – later accompanied him to Queensland, where they married and had children.<sup>5</sup>

At the time of his death, it was commonly believed that his seminary studies commenced at an Irish preparatory college, from which he had passed on to the University of Liège, where he was ordained priest for the Diocese of Brisbane.<sup>6</sup> This attribution appears incongruous; not sitting well with several stances adopted by him after his arrival in Queensland (notably his attitude to non-Irish priests, his approach to the Education Question, and his method of undertaking pastoral care).

On reflection, it seems more than likely that the details of McDonough's seminary studies are the result of Bishop James Duhig's inflationary and eulogistic preaching on the occasion of one who was, after all, his longest-serving priest. (He did this sort of thing on other occasions.)

The difficulty has been able to be resolved due to the work of Fr. Denis Long. In his recent work *Pioneer and Early Priests*,<sup>7</sup> he refers to the work of the Vincentian, Kevin Condon, *The Missionary College of All Hallows 1841-1891* (1986).<sup>8</sup> On the Roll of All Hallows, Dublin, Stephen Henry McDonough, No.698, is listed as having entered the College from St. Munchin's, Limerick in 1860. He was ordained from there, for Brisbane Diocese, on 29 June 1865.

This information is significant in the context of McDonough's formation. St. Munchin's, Limerick, a venerable institution, was founded as a minor seminary, by Bishop John Young, in 1796; but it had closed in 1825.

It was re-founded by Bishop John Ryan in 1853. Ryan secured the administration of the Jesuits for the College on 10 March 1859; but by 1862, the College returned to administration by Limerick Diocese. What emerges from this chain of events would seem to indicate a degree of instability in the College administration at the time of McDonough's presence there.<sup>9</sup>

All Hallows College, on the other hand, presents a different picture. At the time of McDonough's residence, a series of Presidents held office there: Dr. Bartholomew Woodlock (1854-1861), Thomas A. Bennett (1861-1866), and Dr. William Fortune (1866-1891).<sup>10</sup> These men were much admired by Brisbane's Bishop James Quinn, desperate to recruit priests for his expansive Diocese, and the willingness of Stephen Henry McDonough to join up was readily accepted.

On 31 December 1865, Stephen Henry McDonough arrived in Moreton Bay aboard the 330 ft. long ship *Great Victoria*. He did so in the company of three other priests: Denis Joseph Byrne, Thaddeus J. Hogan and John O'Reilly.<sup>11</sup> Two weeks later, Bishop James Quinn wrote to Fr. Charles Frederick Murlay, priest of the Rockhampton Mission, advising him that he had appointed McDonough to the Maryborough Mission. Quinn advised Murlay that he had done so in case it should be necessary for McDonough to travel as far afield as Rockhampton.<sup>12</sup>

It had been Quinn's intention for McDonough to replace the venerable and much-loved Paul Tissot, A.A., as priest of the Maryborough Mission. This would allow Tissot to join his fellow Augustinian of the Assumption, Henri Brun, A.A., at Ipswich. This move would be in accord with the arrangement Quinn had reached with the Augustinians' founder, Fr. Emmanuel D'Alzon, before the Order's departure for Queensland.<sup>13</sup>

The disastrous result which ensued could not have been further from what the Bishop had intended. In the first place, when McDonough came to Brisbane at the end of September 1866, he presented a quarterly financial report for the Mission, which was both incomplete and inaccurate. (£6.10 had been deposited into the bank.) It was necessary to send Tissot back to Maryborough by the next steamer, to sort things out.<sup>14</sup>

Worse was to follow. When Tissot arrived in Maryborough, he found himself the object of McDonough's 'rash course' (Quinn's words) of attacking Tissot's administration 'from the altar'. Quinn instructed McDonough to apologise to Tissot; and not to speak to the laity in such matters. He also supported the beleaguered Tissot: 'I have written to him to obey you in everything till such time as I can make provision for him in some other Mission.' Alternatively, 'You may send him to Brisbane without delay.' It was Tissot's call to decide the matter.<sup>15</sup>

McDonough returned to Brisbane, where he fell under the influence of the extremist pro-Fenian priest, William John Larkin.<sup>16</sup> When Larkin left Brisbane diocese, under a cloud, for New Zealand, McDonough followed him, ostensibly to sell tickets for the All Hallows Convent Bazaar Committee. (£2,500 worth of tickets were provided for both him and Larkin.)<sup>17</sup> By the end of February 1867, the “insubordinate” behaviour of the two priests was causing alarm in the Wellington Diocese. James Quinn, who at the time was in Bathurst, N.S.W. celebrating the anniversary of death of the builder of Bathurst’s Cathedral, Dean John Grant, wrote to Wellington’s Bishop Philippe Viard, S.M. that, when Larkin and McDonough departed Brisbane, both had been instructed to obey Viard in all things.<sup>18</sup>

March 1868 found the two priests at Hokitika, a gold mining town in the Westland District of New Zealand’s South Island, 47 km (25 miles) from and within sight of Mt. Cook. There, on 8 March, Larkin conducted a “mock funeral” for three Fenians – William Philip Allen, Michael Larkin, and Michael O’Brien, known as “the Manchester Martyrs” – executed for the murder of a policeman in 1867. William Larkin was subsequently arrested, fined and sentenced to a month’s imprisonment. On completing his sentence, Bishop Viard signed his exeat and Larkin left for the United States. He never returned to Australia.<sup>19</sup>

As for McDonough, Quinn told him that he had asked Viard to send him back to Queensland; and on his return, he was to make a disciplinary eight-day retreat at the Marist's Villa Maria in Sydney. McDonough took his time complying. Quinn informed him that the inquiry he had convened to examine his case had determined that he deserved to be suspended for what he had done. He gave him a fortnight to prepare his defence and urged him: 'Open your eyes to your position'.<sup>20</sup>

James Quinn instructed McDonough to write to Wellington Diocese, apologising for any scandal he may have caused during his time in that diocese. McDonough refused. A second request produced some result, but Quinn determined that this was not good enough, and wrote himself to the Vicar General of Wellington, Fr. Petit-Jean, S.M., apologising on McDonough's behalf and thanking Fr. Petit-Jean for his forbearance.<sup>21</sup>

Desperate for priests, Quinn sent the pig-headed priest to his own Vicar General, Robert Dunne, then priest of the Toowoomba Mission, instructing Dunne to treat McDonough as one of his curates. McDonough went as administrator of the Warwick Mission, replacing Fr. John O'Reilly.<sup>22</sup> At this time, Bishop Quinn left Queensland for Rome and Vatican I. Yet the case of Stephen McDonough was still on his mind. On 6 September 1870, a fortnight before Rome fell to Italian troops, Quinn wrote to Dunne asking for news of McDonough.<sup>23</sup>

The year 1872, saw an expansion of McDonough's Warwick fiefdom, particularly in the Stanthorpe district. Having acquired a block of land there, in September he said Mass on the Church block, while on the Feast of the Immaculate Conception (8 December) he blessed and opened the first St. Joseph's Church.<sup>24</sup>

But, again, McDonough's argumentative nature got in the way. The issue, this time, was the Education Question. As on other occasions, McDonough's stance proved particularly damaging to what would become the Catholic position. His target proved to be none other than John Douglas, Member for Eastern Downs since 1866 in Queensland's Legislative Assembly.<sup>25</sup> When McDonough publicly clashed with Douglas and urged the latter to clarify his opinions, Douglas replied that he supported the National System, but wished to see non-vested schools protected as well.<sup>26</sup> Robert Dunne, as McDonough's religious superior, wrote to him admonishing him for engaging on debates over education in the newspapers. He also wrote to Bishop Quinn on the same date, informing him of the action he had taken.<sup>27</sup>

In mid-January 1874, McDonough's actions provoked a fresh scandal. He refused absolution to a Warwick mother, 'on account of [her] allowing her children to frequent schools in which they were not taught their religion'.<sup>28</sup> While not abandoning his own principles on the subject, James Quinn urged both parties to give serious consideration to their own behaviours.



On 13 May 1874, James Quinn blessed and opened the first stage of his Cathedral of St. Stephen. For the occasion, he brought together Sydney's co-adjutor archbishop, Roger Bede Vaughan OSB, a cross section of the Australasian Bishops, and a host of civic and church dignitaries. As the party moved in procession into the Cathedral, it was led by one who, bearing the Cross, surely presented a fitting image of the Church Militant: Fr. Stephen Henry McDonough.<sup>29</sup>

In March 1875, the spat between Stephen McDonough and John Douglas, over the Education Question, broke out anew. Quinn advised Dunne that, on education, Douglas held similar views to those of British Prime Minister, William Ewart Gladstone (1809-1898), which were not in harmony with the Catholic position. Quinn continued: 'You saw I suppose that McDonough attended Douglas's meeting and said something there. Deal with that act of imprudence, if you have not done so already.'<sup>30</sup> One can presume that Dunne carried out Quinn's wishes.

When Bishop James Quinn returned from Europe, he brought with him several Italian priests who, for one reason or another, had chosen to leave the Kingdom of Italy for missionary life in the Antipodes. Two of these were assigned to McDonough in Warwick. Here McDonough's unwillingness to serve with non-Irish priests surfaced once more. With the support of his housekeeper-sister, Margaret Agnes,<sup>31</sup> he determined to exclude the Italian priests from any effective say in the

running of the Warwick-Stanthorpe district.<sup>32</sup> Dunne always respected the seniority of McDonough, but this did not prevent his cautioning McDonough: 'I have always thought that that there is plenty of better work for the few priests that are here than quarrelling amongst themselves.'<sup>33</sup>

The first of the Italian priests, Benedetto Scortechini, quarrelled with McDonough and left the Mission to become Parish Priest of Logan. Girolomo Davadi was sent from Ipswich to replace him, in 1873. McDonough tried to bully Davadi into submission, complaining to Dunne about Davadi's attitude to duty. The next day, Dunne replied supporting Davadi. Faced with the continued opposition of McDonough, Davadi moved his residence to Stanthorpe.<sup>34</sup>

Meanwhile, life on the Warwick Mission continued under McDonough after its own fashion. A key area in Warwick, as it was in every Mission in the diocese, concerned the purchase and use of land. At first, Bishop Quinn preferred to deal with Fr. Robert Dunne concerning land deals at Warwick;<sup>35</sup> but on 10 October 1874, Quinn informed Dunne that McDonough had telegraphed the Rev. Mother at All Hallows, stating that a desirable house had been found for the nuns to use as a convent there, at a rent of £1 per week, and the agreement had to be signed immediately.<sup>36</sup>

On 29 October 1874, McDonough welcomed four Sisters of Mercy to a brick residence on the corner of Percy and Albion Streets, Warwick. They took over the lay-administered, non-vested school there -first established by Fr. John O'Reilly in 1867.<sup>37</sup>

The Convent having been established in Warwick, McDonough found himself reprimanded for his interference in the administration of the sisters' school. James Quinn reminded him of Diocesan Regulation No.15 on the subject. He is to 'abstain from all interference in the internal affairs of the Nuns' schools. The appointment and promotion of their own teachers, the regulation of classes and the affairs of their house, the priest has nothing to do with. He is saved all the trouble such things entail, and the business on the whole is much more satisfactorily done. It is the priest's duty to see that the children attend school, to act as patron, and to have a convent provided for the nuns.'<sup>38</sup>

One of the lay teachers of the non-vested school that had preceded the opening of the convent school was a Miss Mary O'Meara. Faced with the loss of her employment, she sought help from Bishop Quinn, who referred matters to McDonough, who did nothing for twelve months. James Quinn expressed his displeasure and ordered McDonough to send her to Brisbane. Having consulted Mr. McDonnell, Head Inspector of Schools, Department of Public Instruction, Quinn obtained for her a position

paying not less than £80 per annum under the Board, to commence work on 1 November.<sup>39</sup>

The list of people in Warwick dissatisfied with McDonough's behaviour was steadily mounting. The 'crunch' came when Mr. John O'Reilly, of Yandilla, complained about two prizes he had received in raffles at Warwick.<sup>40</sup> A cheque for £97.4.2 monthly returns was received from McDonough. The cheque was dishonoured by the bank.<sup>41</sup> From the beginning of 1876, McDonough was transferred to Cooktown,<sup>42</sup> replaced at Warwick by Fr. James Horan, who arrived on 26 February 1876.<sup>43</sup>

At the time, Cooktown was the seaport for the Palmer River Goldfields of North Queensland.<sup>44</sup> At the time McDonough arrived there, the town was in the northern part of the diocese, looked after by Fr. Giovanni Cani. By June 1877, things had changed again, with the creation of the Pro-Vicariate of North Queensland, staffed by Frs. Tarquinio Tanganelli, Luigi Fabris, and Cherubino De Romanis; Italian missionary priests. Bishop James Quinn instructed him to leave the part of the Cooktown Mission as far as the Normanby River to the Italians, who have the necessary Faculties to operate there. McDonough is to make his base at Bowen.<sup>45</sup>

He had scarcely done so when news reached him that Fr. Tanganelli was 'charged by his female servant with violently attempting to take improper liberties with her.'<sup>46</sup> Writing in his own defence, McDonough replied to

Quinn's request for details, McDonough informed the Bishop that, when he raised the matter with Tanganelli, the latter had replied that the whole thing was all in McDonough's imagination.<sup>47</sup> Nevertheless, an investigation by Giovanni Cani determined it was best to remove the Italian missionaries from the Pro-Vicariate, and they returned to Italy (via Sydney).

Bishop Quinn determined that a visitation should take place of the districts of Georgetown, Etheridge, the Hodgkinson and Port Douglas; but, in a telling remark, Quinn informed Cani: 'I intend to send Fr. Mulhall ... as you think it better that McDonough should not go.'<sup>48</sup>

In his own Mission at Bowen, McDonough was having fresh problems; this time the cause was over the removal of a house there. In vain did the ailing James Quinn urge him: 'Compromise if possible. Be sure to have public opinion with you in all you do.'<sup>49</sup> Quinn had decided to resolve the question of 'What to do with McDonough', by transferring him from Bowen to the mining community of Charters Towers. He advised Fr. Denis Fouhy, then parish priest of Charters Towers, that he should transfer Church lands there to the Diocesan Trustees. He told him of his transfer back to Brisbane. The monthly returns could be left until the end of April.<sup>50</sup> Finally, he suggested that Fouhy should leave town before McDonough's arrival.<sup>51</sup>

Bishop James Quinn died on 18 August 1881. Robert Dunne was consecrated his successor, in St. Stephen's

cathedral, Brisbane by Archbishop Roger Bede Vaughan, on Sunday, 18 June 1882.

By November that same year, Fr. Denis Fouhy, now Bishop's Secretary, informed Frs. John O'Reilly, James Horan and Bishop Dunne of some disturbing news – McDonough, thought to be going to Bishop Cani's St. Joseph's Cathedral in Rockhampton, has changed his mind and is coming with his sister Margaret Agnes to Brisbane instead.<sup>52</sup> They arrived aboard the *Elmang*.<sup>53</sup> Bishop Dunne had sailed for Maryborough the same day.

McDonough decided to remain at Dara until Bishop Dunne's return. Fouhy informed Dunne, via the *Ranleigh* that McDonough's debts from Charters Towers were heavy (£1,200), but this did not seem to worry him in the least. He expected to be forgiven 'without much difficulty' as he had in his possession the Title Deeds of the land on which the Charters Towers Convent had been built.<sup>54</sup> Meanwhile, McDonough's two sisters had obtained a complimentary rail pass for their brother, validated until 28 February 1883.<sup>55</sup>

McDonough stayed in Brisbane for about three months. By 29 March 1883, he had, it seems, decided to return to Rockhampton,<sup>56</sup> where he served at the Cathedral for the remainder of Giovanni Cani's episcopate (1883-1899) and that of his successor Bishop Higgins (1899-1905). In 1887, he accompanied Cani to the opening of Sacred Heart Church, Mt. Morgan.<sup>57</sup>

The period on either side of the turn of the century found him constantly on the move in the Central West of the Rockhampton Diocese with bases at Clermont (1891-1901), Barcaldine (1902-1903) and Emerald (1904-1907). A substantial element of his work in the West involved ministering to isolated camps of railway workers as they pushed the line ever westward. At various remote points along the line here-today-gone-tomorrow mining communities sprang up, where people hoped to ‘strike it rich’ in precious metals or gemstones buried in the midst of hostile living conditions. Ministering to such communities often involved difficult travel and uncomfortable night train journeys. As the years passed, the young Bishop James Duhig (1905-1912) could not fail to notice that McDonough’s health was becoming affected. He transferred him to live out the rest of his days in Mt. Morgan.

About a week before his death, McDonough became seriously ill. Duhig spent the Thursday and Friday at Mt. Morgan presbytery with him. McDonough died there at 2am on Sunday 21 January. Duhig observed that it was the feast of St. Agnes, and that the previous Christmas Day he had turned 74.<sup>58</sup>

The next day, Monday 22 January, Frs. Rowan and Grogan brought McDonough’s body from Mt. Morgan to Rockhampton by train. His Requiem Mass was celebrated in St Joseph’s cathedral on 23 January 1912: Ambrose Cassar OFM Cap. (Celebrant), Joseph Rowan (Deacon),

Thomas Grogan (Sub-deacon), Henry William Jones (MC) and Bishop James Duhig (Preacher). He was buried in Rockhampton's old Dawson Rd. Cemetery at the conclusion of the Requiem Mass. Duhig chose as for his funeral homily the text "Blessed are the dead who die in the Lord." (Rev.14.13).<sup>59</sup>

Fr. Stephen Henry McDonough had come to the end of his earthly life. In 1984, the Parish where he had been present at the laying of the church's foundation stone, and in whose presbytery he had died – Sacred Heart, Mt Morgan and Wowan – celebrated its centenary. In the booklet written to commemorate the event, McDonough's life was not even mentioned. This prompts the question: what is the legacy of that life?

Certain negative aspects of the man's character emerge from a study of his priestly life. He could be "insubordinate," often adopting a "rash course" of action (Bishop James Quinn's words). He could be stubborn and pig-headed, evidence of an argumentative nature, which could not compromise once he adopted a stance on a particular issue. More seriously, perhaps, he could not work with priests who were not Irishmen like himself; yet, in the Queensland context at the time, this was a common feature of priestly ministry.

He consistently failed in presenting his monthly financial returns on time, and with accuracy. Given the opportunity, he had a propensity of falling into debt; failings for which



he expected to be forgive “without much difficulty”; despite his being “very down-hearted” by the circumstances in which he found himself (Fr. Denis Fouhy’s words to Bishop Robert Dunne).

But, despite his failings, he could still begin again in another part of the State of Queensland. His priestly ministry was known from Warwick on the Darling Downs, to Cooktown in the Far North, to the railway camps of the Central West. When he came across people ‘at the end of their tether,’ he knew, from his own personal experience, the difficulties they were forced to live with (Bishop James Duhig’s assessment of him).

When the Lord came to call him home, he had the longest term of service of any priest of Colonial Queensland, except for Fr. Matthew Horan. Not many priests can wear that ‘laurel wreath’, even in today’s Church. May he rest in peace!



Back row from left - Fr. Tom Grogan, Fr. Joseph Mulcahy, unknown. Front row from left - Fr. Pierre-Marie Bucas, Fr. Stephen McDonough, Fr. Charles Murlay, (then) Bishop of Rockhampton James Duhig.

---

<sup>1</sup> Bishop James Duhig, of Rockhampton, as quoted in *The Advocate*, Saturday, 27 January 1912.

<sup>2</sup> Neil J. Byrne, *Robert Dunne: Archbishop of Brisbane (1830-1917)*, University of Queensland Press, St. Lucia, Qld, 1991, pp.78 and 104; Ignatius (Ian) Bonaccorso, *Davadi: Fruit, Wine and Religion*, Clark and Mackay Printers, Acacia Ridge, Qld, 2020, *passim* pp.56-81.

<sup>3</sup> Robert Dunne to Eliza Dunne, 1 March 1875, Brisbane Archdiocesan Archives.

<sup>4</sup> Robert Dunne to Cardinal Giovanni Simeoni, 24 February 1883, *Propaganda Oceania*, Vol. 13, p.1992.

<sup>5</sup> Denis M. Long, *Pioneer and Early Priests, Deceased or Retired by 1929*, Watson Ferguson & Co., Tingalpa, 2021, pp.138-139; *The Advocate*, 27 January 1912; Neil Byrne, p.78.

<sup>6</sup> See the obituary that appeared following his death in *The Advocate*, 27 January 1912.

---

<sup>7</sup> Long, *Pioneer and Early Priests*, 2021.

<sup>8</sup> Long, p.317.

<sup>9</sup> ‘St. Munchin’s College, Limerick’, *Wikipedia*, accessed 7 September 2021.

<sup>10</sup> ‘All Hallows College, Dublin’, *Wikipedia*, accessed 7 September 2021.

<sup>11</sup> Long, p.138; Helen Lucas (Townsville Diocesan Archivist) Memorandum, 6 July 2011.

<sup>12</sup> James Quinn to Charles Murlay 16 January 1866 (Hanlon edition 2021), Vol.6, no.72.

<sup>13</sup> Telegram James Quinn to Paul Elphège Tissot, A.A. 13 June 1866, vol.6. no.196; Quinn to Henri Brun, A.A. 22 September 1866, vol.6, no.298.

<sup>14</sup> James Quinn to Stephen McDonough, 3 October 1866, Vol.6, no.308; Quinn to Tissot, 26 September 1866, Vol.6, no.301.

<sup>15</sup> James Quinn to Paul Tissot, 16 October 1866, Vol.6, no.323. Identical thoughts are expressed, on the same day, in James Quinn to Stephen McDonough, where he was instructed to ‘obey Tissot in every respect’.

<sup>16</sup> Larkin had arrived in Brisbane in December 1862, as chaplain aboard the immigrant ship *Duke of Newcastle*. James Quinn had appointed him priest of the Drayton Mission, his first Mission on the Darling Downs, which extended as far as Roma. Larkin served there from 1863 to 1866, where he engaged in sectarian behaviour and contracted serious debts. After incurring ecclesiastical censures, he left the diocese around the end of 1866, for Wellington Diocese; supposedly to recoup his debts.

<sup>17</sup> James Quinn to McDonough 19 August 1867, Vol.3, no.191.

<sup>18</sup> James Quinn to Bishop Philippe Viard, S.M., of Wellington, 26 February 1867, Vol.7, no.12. Compare this letter with that which James Quinn wrote to Viard’s Vicar General, Fr. Petit-Jean, S.M., on 27 July 1868, Vol.3, no.180, reflecting: ‘I sent him to New Zealand to collect for our convent and he has never transmitted a single shilling’. In acting as he has done, McDonough has committed a “breach of trust.”

<sup>19</sup> ‘Hokitika’, *Wikipedia*, accessed 7 September 2021; Yvonne Margaret McLay, *James Quinn. First Catholic Bishop of Queensland*, Graphic Books, Armadale, Vic. 1979, p.172, note 211.

<sup>20</sup> James Quinn to McDonough, 30 December 1867, Vol.3, no.222. McDonough replied to Quinn on 30 January 1869, Vol.6, no.468.

- 
- <sup>21</sup> James Quinn to Fr. Petit-Jean, S.M. 8 July 1869, Vol.3, no.295.
- <sup>22</sup> James Quinn to Robert Dunne, 21 August 1869, Vol.3, no.299.
- <sup>23</sup> James Quinn to Robert Dunne, 6 September 1870, Vol.8, no.65.
- <sup>24</sup> Ignatius (Ian) Bonaccorso, *Davadi: Fruit, Wine and Religion*, Clark and Mackay Printers, Acacia Ridge, Qld. 2020, pp.54 and 57.
- <sup>25</sup> Byrne, p.99. Douglas, who was to serve as Premier of Queensland from March 1877 to January 1879, subsequently married Sarah Hickey (a staunch Catholic) in Bishop Quinn's private chapel at Dara, in 1877. 'John Douglas', *Wikipedia*, accessed 10 September 2021.
- <sup>26</sup> McLay, p.178, note 232.
- <sup>27</sup> Robert Dunne to Stephen McDonough, 31 December 1872; Robert Dunne to James Quinn, 31 December 1872.
- <sup>28</sup> James Quinn to Mrs. [N.], 15 January 1874, Vol.6, no.540.
- <sup>29</sup> James Quinn correspondence, Vol.3, no.472; Long, p.138.
- <sup>30</sup> James Quinn to Robert Dunne, 19 March 1875, Vol.3, no.517.
- <sup>31</sup> It is probable that Margaret Agnes McDonough, is the sister referred to, rather than Mary Anne McDonough (*pace* Long, p.138), for the reason that Mary Anne married Warwick's Town Clerk, Francis Barron Woods on 29 July 1873; a ceremony performed by Stephen McDonough, assisted by Girolamo Davadi. Bonaccorso, p.56; *Warwick Examiner and Times*, 2 August 1873, p.2. Margaret Agnes married Daniel Paul Cleary of Brisbane in 1889.
- <sup>32</sup> Byrne, p.78. Also Robert Dunne to Stephen McDonough, 3 March 1873, 17 July 1873, 12 December 1873; to Benedetto Scortechini, 30 January 1873; to Girolamo Davadi, 24 July 1876.
- <sup>33</sup> Robert Dunne to Girolomo Davadi, 24 July 1876.
- <sup>34</sup> Bonaccorso, p.60.
- <sup>35</sup> James Quinn to Robert Dunne, 10 January 1874, Vol.3, no.420; 4 March 1874, Vol.3, no.442.
- <sup>36</sup> James Quinn to Robert Dunne, 10 October 1874, Vol.6, no.578; 14 October 1874, Vol.3, no.487. The loser in the deal was Stanthorpe's Fr. Girolamo Davadi, who had plans of his own for a convent in that town. Reluctantly, Quinn informed Dunne that, once the convent in Warwick was in place, then the attention could focus on Stanthorpe.
- <sup>37</sup> Long, p.138. Another of McDonough's land transactions concerned the purchase of a property known as 'Murphy's ground'. Quinn first advised McDonough to purchase this land in early January 1875. Apparently, McDonough was taking his time, for

---

Quinn wrote again to him on the issue in mid-February. The outcome of the transaction is unknown. [James Quinn to Stephen McDonough, 2 January 1875, Vol.3, no.496; 16 February 1875, Vol.3, no.508.]

<sup>38</sup> James Quinn to Stephen McDonough, 23 March 1875, Vol.3. no.521.

<sup>39</sup> James Quinn to Stephen McDonough, 4 October 1875, Vol.12, no.42; 20 October 1875, Vol.15, no.39.

<sup>40</sup> James Horan (Bishop's Secretary) to McDonough. 13 July 1875, Vol.15, no.12. Details of the complaint are unknown.

<sup>41</sup> James Horan to Stephen McDonough, 8 February 1876, Vol.15, no.86.

<sup>42</sup> *Warwick Examiner and Times*, 15 January 1876, p.2; *Queensland Government Gazette* Vol.18, no.35, 5 April 1876, p.78; Byrne, p.78.

<sup>43</sup> *Warwick Examiner and Times*, 24 May 1905, p.3; Bonaccorso, p.81.

<sup>44</sup> 'Northern Development Cooktown and the Palmer River Goldfield', *The Townsville Daily Bulletin* 17 September 1952, p.7.

<sup>45</sup> James Quinn to Stephen McDonough, June 1877, Vol.12, no.206.

<sup>46</sup> John Walsh to Stephen McDonough, 4 May 1878, William H. Walsh to Stephen McDonough. 3 May 1878; James Quinn, *Letter Books*, Vol.14, nos.2 and 4.

<sup>47</sup> Stephen McDonough to James Quinn, 2 May 1878, Vol.14, no.3.

<sup>48</sup> James Quinn to Giovanni Cani, 27 January 1879, also 22 April 1879, Vol.13, nos.10 and 17.

<sup>49</sup> James Quinn to McDonough, 4 March 1880, Vol.12, no.323.

<sup>50</sup> James Quinn to Stephen McDonough, 2 April 1880, Vol.12, no.332. In the event, McDonough's returns for Charters Towers proved unsatisfactory (as usual). James Horan – writing on Quinn's behalf – expressed his displeasure. (James Quinn, *Letter Books*, Vol.12, no.354.)

<sup>51</sup> James Quinn to Denis Fouhy, 23 January 1880, Vol.12, no.311.

<sup>52</sup> Denis Fouhy to John O'Reilly, 9 November 1882, to James Horan 15 November 1882, to Bishop Robert Dunne 20 November 1882, 14 December 1882 (Hanlon edition 2018), Vol.1, nos.188, 193, 197, and 240.

<sup>53</sup> *Brisbane Courier*, 17 November 1882, p.4.

<sup>54</sup> Denis Fouhy to Robert Dunne, 20 November 1882, Vol.1, no.197.

---

<sup>55</sup> Denis Fouhy to Stephen McDonough, 30 January 1883, Vol.1, no.346; Stephen McDonough to John Murtagh Macrossan, 30 January 1883, Vol.1, no.347.

<sup>56</sup> Denis Fouhy to Miss Julia Hayes, 29 March 1883, to Sr. Raphael (Nora) Fouhy, 24 October 1883, Vol.1, no.452 and Vol.2, no.132.

<sup>57</sup> *Advocate*, 27 January 1912; Long, p.139; Parish webpage, accessed 14 September 2021. When the parish celebrated its centenary in 1984, Stephen Henry McDonough is not even mentioned.

<sup>58</sup> *Advocate*, 27 January 1912.

<sup>59</sup> *Advocate*, 27 January 1912.