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**THE GREEN SASH**  
**VOL 13 ISSUE 1 FEBRUARY 2006**

Newsletter of the Patrician Brothers' Inner Sydney Schools Old Boys' Association

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We enter our 13th year of publication. We thank God for our good health and pray, with His help, we will continue into the future. Our goal is to celebrate the bi-centenary of the foundation of the Patrician Brothers in 2008 with a special issue of THE GREEN SASH. There are two years to go; only eight more issues. But Edward MacLysaght, from County Clare, or as the Irish so beautifully express it, 'a Clare man', who wrote a number of books on 'Irish Families' and 'The Surnames of Ireland', published his valedictory book at the remarkable age of 94 years. In comparison we are but youngsters.

**ONE HUNDRED AND TWENTY YEARS AGO**

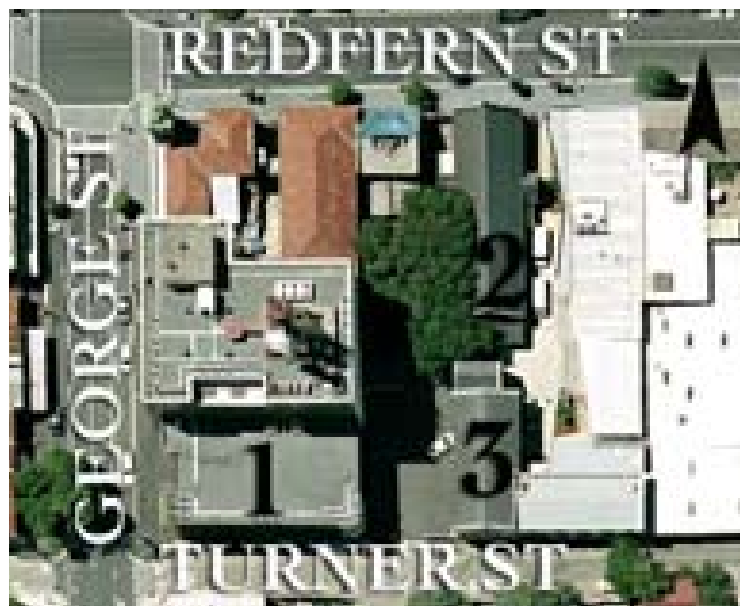
**THE REDFERN FOUNDATION**

It was in the country Dioceses of Maitland in 1883, Bathurst 1884 and Goulburn 1884 that the Patrician Brothers first taught in NSW. But in the Archdiocese of Sydney it was to the church-school in the suburb of Redfern in the parish of Waterloo the Brothers first came in 1886.

Redfern Community, comprising Brother Ignatius Price (Superior), Brother Albert Hanley and Brother Sylvester Harmeý staffed the first Patrician Brothers' school in Sydney.

'The Freeman's Journal' of January 16, 1886 reported under the heading, 'Patrician Brothers at Redfern'. 'The Cardinal Archbishop has been fortunate in securing the services of several Brothers of St. Patrick for the Archdiocese.... for on Monday next [January 18, 1886] the Patrician Brothers who have been placed in charge of the church-school of St. Vincent de Paul, Redfern by His Eminence, will open the new building. It is a good step to have the Brothers so close to the city as a commencement and we are sure the Patricians will have the best wishes of the whole community'.

2011 Aerial



Redfern is only a few kilometres south of the centre of Sydney.

1. Is the location of the monastery built in 1904.
2. The Brothers' first classrooms were a part of the church built in 1886. Two rooms at the southern end of the building. Still there today.
3. The Brothers' school from 1888 to 1962. Just the single two-storey building.

The school is now part of an Aboriginal Health Centre.

In 1890 the parish of St. Vincent de Paul, Redfern was created, separating from the parish of Waterloo.

Redfern Community survived the Depression of 1892 and the Great Depression of the 1930s. Times were always grim but these years would have been the hardest of all. In those years school fees would have been close to non-existent. The Community would have been reliant on the charity of parishioners.

Redfern Community from its foundation in 1886 to the withdrawal from Waterloo and Redfern schools at the end of 1963 [[Redfern school in 1962, Waterloo school in 1963]], gave 78 years of service to the families of Redfern and other suburbs. The pupils came from as far afield as Botany [by tram] and Bankstown [up to the late 1930s – by train] and provided the Brothers who taught at Waterloo [1908-1963], together with those who taught at Forest Lodge from 1892 to the opening of the Blessed Oliver Plunkett Monastery at Forest Lodge in May 1923.

Following the Brothers withdrawal from the Bathurst Diocese which began in 1924 at Bathurst and Dubbo and finally at Orange in 1928, the schools of the parishes of Redfern, Forest Lodge and Waterloo; or as they were called with affection, St. Vincent's/St. Vinnies, St. James/St. Jimmy's, Mount Carmel/Mounty assumed greater importance. Other than these, there was the mother house, Holy Cross College at Ryde.

Therefore, the Redfern foundation is of special significance. It was the well that sustained us all. It was from Redfern Community that Granville was founded in 1942 by Brothers Joseph Tierney, Gerard Histon and Vincent Budin. Granville Community in turn, reached out to the schools/colleges of Blacktown (1952) by Brothers Gerard Histon, John Thompson and Basil Downey, Fairfield (1953) Brother Kevin Samuel, Liverpool (1954) Brothers Joseph Tierney and Ignatius Barrett and Sefton (1961-1964) Brothers Celestine Mulhall, Cyril Boland and Basil Downey.



This photo above was taken in 1890 at Redfern. Certainly Br Stanislaus Bergin to the right and it could be Br Columba O'Reilly to the left. This photo taken just two four years after the Brothers' arrival in Redfern and two years after the opening of the building behind them. They are looking north towards the church. You can see the entrance to the school building over to the far right. The boys were dressed up to perform as a choir on the occasion of St Patrick's Day; note the shamrocks.

The adjacent photo was probably taken in the 1980s, the school being used as an Aboriginal Health Centre. You can see the church at the right with the 1886/87 classrooms at the back. You can certainly spot the similarities between the building above and the one to the right.

The Sisters of Mercy established a school on the same site in 1902. They remained until the mid 1970s when they donated their property for the health centre.

The writer paused to think of those families with whom he and his brothers grew up, such as McMahon, Eves and Alleyne. They have a common background. The families lived in Glebe for generations. John Victor (Vinegar) McMahon, b.1901, Athanasius James (Jack) Scott II, b.1902, Thomas Raymond (Bluey) Eves, b.1905 and John Placid (Jack) Alleyne, b.1909. All were pupils of the Patrician Brothers at Forest Lodge, as were their sons and, in the case of 'Vinegar' McMahon, his grandsons. These families have an association with the Patricians that began during 1909-1917, some 89-97 years ago. It goes back to when the Brothers teaching at Forest Lodge were members of Redfern Community. No doubt there are other Forest Lodge, Redfern and Waterloo alumni with similar long term associations. They are ties that bind.

Your joint editors are in awe that they and so many others living still were taught by Brother Baptist McGrath who arrived in Sydney in November 1888, to become a member of Redfern Community. When he was a member of Bathurst Community his pupils included Ben Chifley [1885-1951], who was Prime Minister from 1945 to 1949.

**CATHOLIC  
PRIMARY SCHOOLS  
REPORT  
FOR  
YEAR 1922**

**Archdiocese of Sydney**

So reads the cover of a report handed to the writer by Alan Ruff, alumnus of Forest Lodge, at the Mass/Luncheon in October 2005. We include extracts of the report together with Diocesan Examination results for that year. Redfern Community achieved outstanding results at all three schools. Students then generally left school aged 14 years. The Diocesan Examination was held at the end of Year Seven.

March 7th, 1923

My Lord Archbishop,-

I entered on my duties as Diocesan Inspector in October of last year. From that time until the end of the year I was almost entirely occupied with the Diocesan and Commercial Examinations. I received valuable hints from Father Troy and Father Meaney, and I was ably assisted by Mr. Davis in this work, the extent of which appears from the following figures:- Entries for Diocesan Examination, 458; papers examined, 2,748. Entries for Senior Commercial Examination, 226; papers examined 678; entries for Junior Commercial, 458; papers examined 1,368. The total number of entries was 1,140, and the total number of papers examined was 4,784, indicating a considerable increase on previous years.

I humbly beg your Grace's blessing for our devoted Religious Teachers, for the children in our schools, and for the further progress of Catholic Education in the Archdiocese.

I have the honour to remain,

Your Grace's Obedient Servant,

PATRICK J. CROWLEY

Mr. Inspector Davis in his report to the Diocesan Inspector, Rev. P.Crowley, advised:-

'During 1922 I examined the secular work of 75 schools with a gross enrolment of 18,511 pupils...In a few places, as many as 200 pupils are taught in one large room, and in others the furniture is most unsuitable.'

On page 11 of the report appeared:-

Results of Diocesan Examination

Held in November, 1922

PRIZES FOR AGGREGATE MERIT: 10 POUNDS

BOYS

1st	Delaney, Vincent	Redfern	568
2nd	Conroy, Francis	Mt. Carmel	514
6th	Donovan, James	Forest Lodge	488

Each of the above students received a prize of 10 pounds.

The results indicate the high standard achieved. The Brothers at the three schools, all members of Redfern Community, were:

Redfern – Brothers Austin O’Connell (Superior), Clement Howlin [part year, holiday to Ireland], Serenus Quann [part year], Basil Cassidy, and Fidelis Downes, Waterloo - Brothers Finian Byrne (HM), Evangelist Hanratty and Cyprian Fitzpatrick, Forest Lodge – Brothers Cyril Boland (HM) and Joseph Tierney.

It seems that the appointment record for the year may be incorrect. Brother Fidelis Downes perhaps should be shown at Forest Lodge?

We have written of our three schools previously but let us refresh our memories of our own times, the Brothers who taught us and those who came before and after them and remember them in our prayers. How better to honour the memory of the Brothers who for 82 years devoted themselves to the Catholic education of the families of the three parishes and many from those surrounding them. It is a chapter that ended 39 years ago with the closure of Forest Lodge school in 1967. Yet as part of our life it seems as though it was only yesterday.

Let us also recall those who taught us in our earliest years and set us on the path of our Catholic education; particularly the Sisters of Mercy at Redfern, Erskineville, Waterloo and Rosebery, Sisters of Our Lady of the Sacred Heart, Botany, Sisters of the Good Samaritan, Forest Lodge and Sisters of St. Joseph, Camperdown.

### **Requiescant in Pace**



And here's a photo taken in the same spot as the 1890 photo with Br Nicholas Duffy and his 5th Class of 1939.

### **PASSINGS**

It is with sadness we record the passing of the following alumni:

Alan George of Mascot, alumnus of Redfern, passed away in 2005 in his 78th year.

Noel Ison, of Lalor Park, alumnus of Forest Lodge, passed away July 9, 2005 in his 80th year

Fred Baz of Mona Vale, alumnus of Redfern, passed away January 6, 2006 in his 96th year.

John Wilson of Kogarah, alumnus of Redfern, passed away November 28, 2005 in his 80th year.

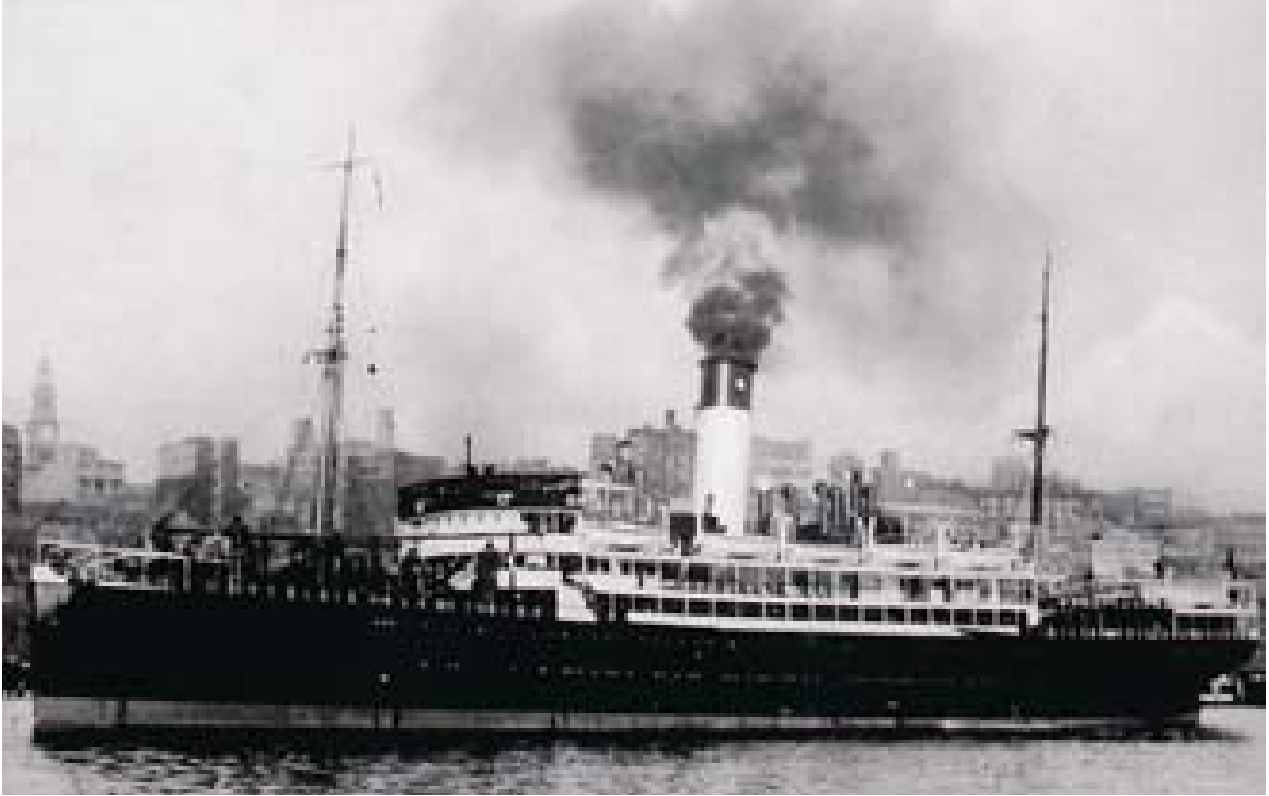
John Smith of Forest Lodge, alumnus of Forest Lodge and classmate [see photo page 6], passed away March 28, 2004 in his 74th year. John was a well known pacing trainer and driver.

We join with their families in mourning their passing.

### **Requiescant in Pace**

***From Melbourne by Steamer***

Our joint editors, Kevin Scott and Kevin Hilferty, were talking about Glebe. Kevin Scott remarked his family had come to Glebe in 1880. Kevin Hilferty said he had been born in Melbourne and had travelled to Sydney as a child on a coastal steamer. "Write about it for The Green Sash," Kevin Scott said. So here it is.



The steamer Canberra, which brought the Hilferty family from Melbourne to Sydney in 1936. The tallest building on the skyline is Sydney Town Hall.

Times were tough in the mid-1930s. If a man was offered a job he took it, even though it meant settling his wife and two small sons 1,000km away from family and friends. So it was with my father, Jack Hilferty. He was a skilled tradesman but there was no work in Melbourne for boilermakers. In Sydney there was a job for him, so the decision was easy.

He had learned his trade in the Glasgow shipyard of John Brown, Clydebank, but when he completed his apprenticeship aged 20 in 1916 he enlisted in the Royal Navy as a stoker. He saw a lot of action and carried to his death fragments of German shrapnel in his forehead. He spent a year after the war on minesweepers clearing the vast minefields laid by Britain and Germany in the North Sea during the conflict.

Then he went to sea again on merchant ships and eventually came ashore in Sydney and found work on the construction of the Harbour Bridge. The State Government agency responsible for the Bridge was the Main Roads Board, a heavily Masonic organisation. It is hard to credit today, but Catholics found it almost impossible to get jobs in such places. My father and one of his Glasgow workmates knew the Masonic grip and phrases so the Main Roads Board bosses assumed that they were Scots Masons. They were able to recommend for jobs scores of Catholics who would otherwise have been denied them.

My mother, Phyllis George, who had grown up on a family farm in Gippsland, was working as a waitress in Sydney when she met my father. They went to Melbourne to marry but the great depression was biting. At one stage my father had an offer to install the machinery on a gold dredger in North



Kevin reading at an Old Boys's function in 2008 and at another with Br Charles & Matthew in 2010

Queensland. But he had to find his own way there by “jumping the rattler” on freight trains. For much of these hard times my mother was the family breadwinner, while my father cared for my younger brother Jim and I in our little house in the Melbourne suburb of Carlton. When I began to speak I had a distinct Glasgow burr.

My father got a job in Sydney on the Harbour Bridge maintenance team and sent for us to join him; I was five and Jim was three. We travelled third class on the coastal passenger steamer Canberra.

The Canberra was one of a fleet of passenger ships which traded around the coast. Built in Glasgow for Howard Smith Ltd, she was launched in 1912, a coal-burning ship of 7,700 tons and cost 186,000 pounds.

Her regular run was from Melbourne to Sydney, Brisbane, Mackay, Townsville and Cairns and return, with passengers and general cargo. She could carry over 400 passengers: 170 in first class, 180 in second class and 60 in third class.

I can't remember much about the voyage but I recall a kindly cabin steward who gave us some fresh fruit in cardboard boxes and suggested we keep the boxes by us that winter night. As the ship passed through The Rip at the entrance to Port Phillip and turned into Bass Strait we were all violently seasick into them. I remember sitting on the deck the next day watching the beaches and headlands as we steamed north and our arrival the following morning at Erskine Street Wharf (now buried under the glass and concrete restaurants and apartment blocks of King Street Wharf).

My father had taken two rooms in a large house in Mansfield Street, Glebe with a gas ring outside on a landing for cooking. A few months later my mother rented a three-bedroom terrace house not far away in Avona Avenue and some years later she bought it; this was to be the centre of our family life for half a century. Previous tenants had chopped up some wooden internal doors for firewood – a common trick in those days. Unemployment was high and there was considerable hardship.

Looking down on our house from the higher side of the Avenue was Strathmore, a sad reminder of an era when Glebe was the Point Piper of its day. It had been a grand three-storey bluestone mansion, with elegant rooms, a handsome veranda and an east wing. A curved driveway from Glebe Road gave access to carriages and gardens and orchards dropped away in terraces to Blackwattle Bay.

One of the early Glebe landowners was George Boyce Allen (1800-1887), stepson of a convict. In 1831 he bought 91 acres of land from the old St Phillip's glebe and on part of it he built a two-storey mansion, Toxteth Park. The land included the site of Harold Park raceway. With his son Sir George Wigram Allen he founded in 1847 the law firm Allen Allen and Hemsley (now Allens Arthur Robinson).



Sir George Allen and his mansion as it stands today as a part of the St Scholastica College campus.

Sir George Wigram Allen, a solicitor, wealthy businessman and MP for The Glebe, was one of the early owners of Strathmore. Visitors to the Allen family homes arrived by ferry or steam launch at Glebe Point wharf where they were met by a horse-drawn carriage. Sir George sold Strathmore after his father's death and moved into Toxteth Park, adding another storey and a tower. The mansion is now St Scholastica's.

The family members left their mark on Glebe in street names: Allen and Boyce Streets and Wigram Road. But even by this time the detached houses of the middle class and the cottages of the working class were moving into the big estates; the terraced houses in Avona Avenue were built between 1900 and 1906.

The next owner of Strathmore was Sir Andrew Garran, a journalist and lawyer who became editor of the Sydney Morning Herald. He sold the property for 2,000 pounds to the Church of England and it became a girls' home.

Two more old Victorian mansions stood between Strathmore and Forsyth Street, Avona and Tress-Manning. By the time we arrived the Church of England housed homeless and unemployed in all three properties. Those in Strathmore were a very rough lot and there was much wife-beating and other forms of violence. For a few years after the homeless departed Tress-Manning became the Charlton Boys' Home but all three were eventually demolished to make way for home units.

At the beginning of 1936 I had started school at St Brigid's, North Fitzroy, so my mother enrolled me in the kindergarten class at St James' Superior School, conducted by the Sisters of the Good Samaritan. There I met Kevin Scott and Noel Sara, who were to become lifelong friends and stalwarts of the Alumni; our teacher was Sister Imelda Mary (Callaghan).



The above photo taken in 1937 is of 1st Class, The Good Samaritan Sisters' Superior School, Forest Lodge.

Faces recalled are all from the left. It is sad that so many faces are forgotten but a lot of families moved between suburbs in those very hard pre-World War II years.

Top Row – 2nd Bill Gilbert, 3rd Frank McManus (RIP), 4th Gordon Grant,  
3rd Row – 5th Kevin Hilferty, 8th John Smith (RIP), 9th Clarence (Tony) Baker,  
2nd Row – 1st Cecil Murtagh, 4th Len Fordham, 5th Raymond Miles,  
1st Row - 3rd Kevin Scott, 5th Charles Murphy (RIP), 7th Noel Sara.

In 1939 we all moved into third class conducted by Brother Fidelis Downes in the Patrician Brothers School then located in Bridge Road. We called this kindly man Fiddlesticks. He had the bizarre habit of taking snuff and it was an honour to be sent to the tobacconist to buy it for him.

Glebe was a working class suburb and St James, Forest Lodge, was a busy parish, staffed by Monsignor Doherty and two curates. There was an almost tribal sense of community built around St James and the many organisations that flourished there: the Holy Name Society, the Sacred Heart Society, the Children of Mary, St. Vincent de Paul, the Hibernians, the CYO, the Legion of Mary and the Catholic Scouts and Cubs. Also in our parish was the church-school of St Ita's in St John's Road above Wentworth Park.

We were loyal to our parish, schools, the Balmain football team, Australia and the Labor Party. The ladies always wore coats and hats to Mass and devotions while the men, mostly blue-collar workers, wore suits. We all sang loudly, our favourite hymn being *Faith of Our Fathers*.

By today's standards, life was hard but we tolerated it because we knew no better. My mother cooked meals on a coal-burning stove. She heated water for washing in a copper in the laundry, lighting a fire beneath it of scrap wood. The copper also provided hot water for baths, carried to the bathroom in buckets.

The milkman came every day in a horse-drawn cart, pouring bulk milk from a dipper into our billy. The iceman arrived every second or third day to put a block of ice into our ice-chest. We also had regular deliveries of coal, which we stored beneath the house. There were lots of hawkers in the streets; one sold clothes-props cut from bush timber to hold up clotheslines (there were no Hills Hoists then!); his street call was "Clo-Prop! Another sold fresh rabbits for the pot and advertised his presence with a loud call of "Rabbit-O."

Other hawkers came on foot, lugging their heavy sample bags. One was a Chinese man who sold clothing while the Rawlings representative offered his range of jellies, essences, spices and flavourings.

Every Monday morning, a man from R W Stone, Real Estate Agent of Bridge Road and Ross Street, came to collect the weekly rent of 25 shillings. My mother bought some items that made life easier through time-payment, such as a chip heater for the bathroom, a gas stove and a large radio so we could listen to serials and the war news. Our bedrooms had gas brackets for gas lighting, but we only used them during electricity blackouts. Noel Sara's family lived in a gas-lit house in Cottenham Street.

Times were still hard and I wonder just how many parents were able to send their children to school with the modest fees of a few shillings a week tied in the corner of a handkerchief.

After Sunday Mass (mornings only) we looked forward to a traditional roast lunch but the rest of the day was very dull (unless it was summer and we went to the beach by tram). Shops were shut from noon on Saturday until Monday morning. Pubs did a big trade on Saturday afternoon (as did the SP bookies in a nearby back lane) but they shut their doors at 6 pm. They remained shut on Sunday, as did the movies.

We lived in Carlton and in Glebe long before these suburbs became trendy, with good restaurants and coffee shops. The only places that sold hot food in Glebe Road were fish and chip shops and hamburger joints. We rarely had coffee at home but when we did it came in a bottle labelled Coffee and Chicory (Camp brand) which my mother mixed with boiling water.

Jack tried to rejoin the Navy when World War 2 broke out but was persuaded he would be more useful to the war effort in the Garden Island naval dockyard. The war took the young men of the parish into the armed services. The appearance in the street of a telegram boy on his bicycle was dreaded: the messages they carried too often told of a family member's death in action, wounding or capture. For others, the war meant job opportunities, especially in building and repairing ships around Balmain and at Cockatoo Island.

Troops heading off to the war zones were assembled at Ingleburn then put on trains which travelled along the goods lines to emerge from the tunnel near the Wentworth Park viaduct below Monkey Hill. Here their families waited to greet them; bearing cardboard signs with someone's name, number and unit and decorated with streamers in the unit colours. The trains steamed on to the wharf at 20 Pymont from where a fleet of ferries took the men out to the *Queen Mary* or *Queen Elizabeth* moored in Athol Bight. They always sailed at night, slipping away into the darkness unobserved.

The Brothers did not allow the war to interfere with our education. In 1940 we moved into our handsome new school in Woolley Street and our old school became the parish hall then years later the Aboriginal and Torres Strait Islander Dance Theatre. It now houses the offices and lecture rooms of the NSW Institute of Health Sciences.

Our teacher in Term 1 of Year 4 was a young Irishman, Brother Alphonsus Feeney, who died from stomach cancer in 1947; an Australian, Brother Ignatius Barrett replaced him for the rest of that year.

Our other teachers over the years were Brothers Norbert Phelan, Rodan Bergin, Cyril Boland, Baptist McGrath and Nicholas Duffy; while Brother Cyril was ill, Brother Aloysius Hannigan taught us for several months. We got to know most of the Patricians as they moved between schools or we competed in sports against Mount Carmel, Redfern or Granville or took the long tram ride out to Holy Cross College.

My brother Jim followed me to St James; during his school years his best mate was Ian Lovegrove, now known to us as Brother Patrick. The school day began and ended with prayers; at noon the sexton rang the large bell in the grounds of St James and we joined in the Angelus. We gave our spare pennies to the Missions. The Brothers taught us Religious Knowledge, Latin, French, English, Mathematics 1 (algebra and arithmetic), Mathematics 2 (geometry and trigonometry), business principles, history and geography. When classes ended the Brothers often walked around the parish, visiting families of their pupils.



St James,  
Forest Lodge,  
1892 - 1940,  
looking  
towards  
Bridge  
Street.

Brother  
Alphonsus  
Stephen  
Feeney  
1916 - 1947.



Apart from an occasional reference to John Bull, the Brothers' Irishness never intruded into their teaching. When the dominant influence in Australian life was the British Empire, they sought to foster in us a sense of Australian nationalism. We never called in song on God to Save the King; instead we sought His blessing on Our Lovely Morning Land. I cannot recall ever seeing a flag in the school.

I have always been grateful to the Brothers for teaching me Latin and French because these showed me how to use English with economy and accuracy. They also helped me to quickly learn other languages later in life. Brother Baptist was a gifted teacher of French; he insisted that I spoke French with him in school or on a tram coming back from an excursion.

One such excursion, unthinkable today, was a visit to St Mary's Cathedral in March 1940 to join a long file of schoolchildren passing by the open coffin of Archbishop Michael Kelly. This was my first sight of a dead body. I remember the robed and mitred corpse with a large episcopal ring on the right hand.

In those years Latin was the language of the Church. I became an altar boy; tips for serving at Nuptial or Requiem Masses supplemented my pocket money. The liturgy for the great feasts, the High Mass, Missa Cantatas and Benediction and the Forty Hours Devotions brought some colour into the lives of parishioners.

It was common in Glebe then to buy day-old chickens at Paddy's Markets for a penny each, house them in a makeshift pen or turn them loose to roam the back yard to live on kitchen scraps for a few months then kill them for Christmas dinner. One year my mother offered Brother Rodan a shoebox full of cheeping chicks; he gladly accepted them and the chickens pecked their way through the monastery garden until they vanished at Christmas.

There were only 12 boys in my Intermediate class – the birth rate during the great depression had been very low. At the end of 1945 nine of us sat for the Intermediate Certificate examination in the Paddington Town Hall and suddenly school was over. My subsequent career path led me into newspapers (beginning as a copy boy aged 14) then into news and communications across the world.

I was married in St. James in 1960 to Joan Colahan from Tully, North Queensland, whom I had met in London. Our first three daughters were born while we were living in a flat above a shop on the corner of Forsyth Street and Glebe Road. Then we bought a house in Denistone parish and had another three children and in time 12 grandchildren.

The Requiem Masses for my parents were celebrated in St James, for Jack in January 1975 and Phyllis in September 1985. I retain a strong affection for St. James.

• In September 1947 I had my last glimpse of the SS Canberra. She was being towed stern first down the Harbour on her way to Singapore to be broken up. But her new Greek owners had other plans. They refitted and renamed her and put her on the emigrant run between Scandinavia and North America then on the Caribbean trade. She plied the oceans until she was scrapped in 1959, almost 50 years after she was launched. As Jack Hilferty often said, they built very good ships on the Clyde.



Kevin and Joan receive a blessing from East Denistone Parish Priest Fr Roberto Castillo on the occasion of their Golden Jubilee of marriage in February 2011.

Kevin Hilferty

### **HINDSIGHT IS A WONDERFUL THING**

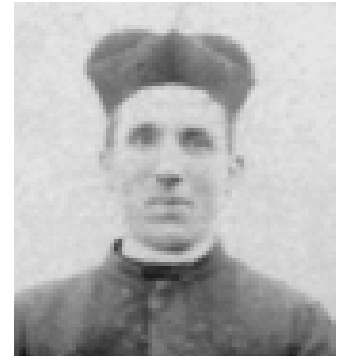
Over the years the writer has accumulated a number of notebooks filled with scribbled transcriptions from the State Records of NSW and State Library of New South Wales. One such scribbled entry from *The Freeman's Journal*, copies of which are on microfilm in the State Library, recently caught his eye.

Brother Paul O'Connor recorded in his writings that Brother Bernard Ryan [photo] had returned to Ireland on March 25, 1907. There is no reference in either the Irish or Provincial appointment listings of his departure from the Province. Brother Bernard simply did not appear in the listings in 1908 reappearing in 1911. However, the following appeared in *The Freeman's Journal* of February 27, 1908.



‘Reverend Brother Bernard of Holy Cross College, Ryde who recently returned to Ireland after the death of his brother, Mr. Eugene Ryan of Sydney is now at Mountrath College, Queens Co. [Co. Laois]. Brother Bernard spent last Christmas under the old rooftree at Turraheen, Co. Tipperary – his first Christmas in the homestead for 22 years. By late mail we learn that the father, Daniel Ryan, has since died at the age of 95. One daughter a nun and a sister died in America, where three daughters, one a Sister of Charity survive. Two sons are prosperous citizens of Chicago. There were altogether 13 children in the family.’

The above confirms Brother Bernard Ryan’s return to Ireland in 1907. However, the vessel and date of his return to NSW is yet to be identified. He does not appear in the Victoria immigration records in 1908-1911.



This entry in The Freeman’s Journal and reference to Mr. Eugene Ryan, (ex Patrician Brother Eugene John Ryan, who arrived in September 1884 and left the Order in 1895) [photo] strengthens the writer’s opinion that Brother Eugene was responsible for a great deal of the very favourable coverage of the Patrician Brothers in The Freeman’s Journal during those years. It seems he was well known to the then Editor, J. Blakeney and its columnist, ‘The Flaneur’. More will be written of ‘The Flaneur’ in our next issue.

Eugene Ryan’s funeral in 1905 was one of the largest seen in Sydney. He is buried in Waverley Cemetery. The writer accompanied by his wife, Rhonda, and TGS reader and long time friend Betty Spillane who knows well the Catholic grounds of the cemetery visited Eugene’s grave in 2000. He is buried two rows up from and immediately in line with the 1798 Irish Memorial. The shadow cast by the rising sun on the Irish Memorial falls upon Eugene’s tombstone.

Brother Bernard Daniel Ryan first arrived in NSW in June 1891. Other than the years mentioned above, he laboured in the Province until his return to Ireland in 1931, aged 64 years. He was called to his eternal reward on April 18, 1951, in his 85th year, at Ballyfin, Co. Laois, Ireland.

**Requiescant in Pace.**

## THE YEAR OF 1798

In 2004, Bernadette Farrugia, a constant supporter, her five brothers being Redfern alumni, forwarded to the writer a booklet entitled *Sydney 1798 Memorial – Tomb of a man who fought an empire* by An tAthair Micheál Ó Súilleabháin (Father Michael O’Sullivan). It is treasured.

The booklet describes the memorial raised in Waverley Cemetery; who it commemorates, the history of the proposition, the design and construction, the plaques - who and what they commemorate, the rear wall and the ‘1798’ names together with other relevant information. Over 70 photographs assist in giving the reader a greater understanding of the memorial and those it commemorates.



If any of our readers are interested in Irish history, a visit to Waverley Cemetery to view the memorial will be an enjoyable experience. Indeed viewing this historic cemetery set in an amphitheatre fronting the ocean makes for a most pleasant outing.

To make your visit even more enriching why not have a copy of the booklet with you. It is published and distributed by the author, address 6/55 Gladstone St., Kogarah, NSW, 2217. Phone 02 9588 1158. Cost including package and handling is \$20.

**SHRINE OF OUR LADY OF MOUNT CARMEL, WATERLOO.**

Your Committee received a note of congratulations from Father John Knight regarding the success of the Annual Mass. Enclosed was a card, the contents of which we wish to share with our readers.

**ANNUAL PILGRIMAGE**

**IN HONOUR OF OUR LADY OF MOUNT CARMEL**

**Sunday, May 21, 2006 - Noon**

**Assemble at the front of St. Mary's Cathedral for blessing of pilgrims and departure to the Shrine of Our Lady of Mount Carmel, Waterloo.**

**FEAST DAY MASS**

**Shrine of Our Lady of Mount Carmel, Waterloo**

**Sunday, July 16, 2006 – Solemn Mass 10am.**

**Principal Celebrant, Bishop Julian Porteous**

**PRAYER**

Our Lady of Mount Carmel, glorious Queen of Angels,  
channel of God's tender mercy to all,  
refuge and advocate of sinners,  
with confidence we come before you asking you to obtain for us,  
(pause to mention request silently).  
In return we promise to have recourse to you in all our  
trials, sufferings and temptations  
and we shall do all in our power to encourage others to love and reverence you  
and to invoke you in all their needs.  
We thank you for your many blessings  
which we have received from your mercy  
and powerful intercession.  
Continue to be our shield in danger, our guide in life,  
and our consolation at the hour of our death.

AMEN

**Monthly Devotion**

Votive Mass of Our Lady of Mount Carmel – First Saturday of the month at 10am  
(except January & July)

***Exposition of the Blessed Sacrament & Benediction***

First Saturday of the month at 4pm – 4.45pm

For further information contact Father John Knight,  
Our Lady of Mount Carmel Presbytery, 2 Kellick Street, Waterloo  
PO Box 7152, SSBH, Alexandria, 2015.  
Tel: 9698 2869 Fax 9318 1061 - Email: mountcarmel@tpg.com.au  
All are encouraged to recite the prayer daily.

### COMBINED ANNUAL MASS & LUNCHEON

The Mass was an outstanding success with our largest attendance. The Luncheon immediately following the Mass was a most pleasant function. Committee members never stopped smiling.

The decision to combine the Mass with the Luncheon was considered the only alternative to cessation.

It was the general opinion of all that combining the Mass and Luncheon at a central venue was a sensible approach to overcoming the transport problems, particularly as we are all growing a little older. One Brother, bless him, described combining the Mass with the Luncheon as a 'master-stroke'.

In Year 2006 we look forward to a large attendance in celebration of the Redfern foundation 120 years ago.

### LOSING IT

A treasured record went astray and so an ongoing search took place over several days. Eventually that which had been lost was found, but the search uncovered a letter that also had been 'lost' and of which the writer previously had not reported. The letter is reproduced below:

St. James' Parish,  
2 Woolley St  
Forest Lodge, 2037

February 12, 1998

Dear Editor,

I read with interest the December [1997] edition of THE GREEN SASH – having just found it under a pile of paper on the desk. On page 2 it mentions both Frs. Bernard Callachor and Edmund Athy. In St. James Church there is a stained glassed window given by Fr. Athy in memory of Fr. Callachor.

Father Callachor's great grand nephew was also a Fr. Bernard Callachor, ordained for Sydney in 1962, appointed to Brighton le Sands, and from there he went into the RAAF full time as chaplain. He died just a few years ago with cancer. Fr. Bernard Callachor osb must have had a hobby of making mini chalices, Standing about 6 inches tall, they could be dismantled and practically carried in your pocket – there is one here in the safe at St. James, and another in the Cathedral archives.

The marvellous brass lectern in the Cathedral was given by Fr. Callachor osb.

All of the above might be trivia – but I can get the chalice out and show the assembled brothers on May 17 at the Mass.

Yours sincerely

Father Lex Johnson

Editor's Note: Monsignor Alexander (Lex) Johnson [1941-2002], parish priest of Forest Lodge 1992-1999. Then appointed P.P. Earlwood to 2002 when in turn appointed P.P. Mascot. He was buried in Macquarie Park [Northern Suburbs] Cemetery on April 18, 2002. Prior to appointment to Forest Lodge, Father Lex was Dean of St. Mary's Cathedral.

Fr. Bernard Callachor, OSB, was the celebrant at the marriage of the writer's grandparents, Athanasius James Scott [born on the Feast of St. Athanasius, May 2, 1859, at Estate Hotel, corner of Crown & William Streets, Darlinghurst] of St. James' parish, Forest Lodge and Mary Teresa Keane [born c.1864, at Binghamstown, Co. Mayo, Ireland] of St. Thomas a'Beckett parish, Lewisham. They were married at St. Fiacres's, Leichhardt on June 14, 1893. Among the writer's family papers is the original of a dispensation from the calling of the banns dated Octava Junii [June 8] 1893 and signed, 'Patritius F. Card. Moran' [Patritius Franciscus Tituli S. Susannae S. R. C. Presbyter Cardinalis Moran Archiepiscopus Sydneyensis]

The writer inquired of a number of priests of the need for this dispensation. But those he asked had no knowledge. The Freeman's Journal of August 15, 1891 published 'New Catholic Regulations, The Decrees of the Diocesan Synod, St. Patrick's, Manly, in relation to Marriage (among other matters) – 'The marriage ceremony should be performed by the pastor of the district to which the partners belong. It is only in exceptional circumstances, the sanction of the pastor is to be presumed, that the ceremony may be performed by clergy of another district.' It seems the writer's grandparents chose Father Callachor to be celebrant. Was this the reason for the dispensation? Father Hugh Bernard Callachor, OSB, was parish priest at Forest Lodge, December 1882-August 1891, then went to St. Fiacre's, Leichhardt and later died at St. Francis Xavier's, Paddington on August 17, 1898.

### Requiescant in Pace.

**Since 1859, four generations of Family Scott have been under the protection of St. Athanasius.**

### RESULT OF GUESSING COMPETITION

The first edition of THE GREEN SASH issued in January 1994. Paul Blair of Neutral Bay, alumnus of Forest Lodge, was the winner. Our congratulations to Paul and we thank all who participated.

### STATEMENT OF RECEIPTS AND PAYMENTS

#### For the Year ended December 31, 2005

2004	Receipts	2005	Payments	2005	2004
\$			\$		\$
955	Bank Balance brought forward	328			
	Function Contributions				
1660	and Donations	2980	Function Costs		
			The Catholic Club	1575	1442
			Annual Mass –		
			Donation to OLMC, Waterloo	100	-
			Guessing Competition	100	100
			Donation - St. James, Forest Lodge	-	40
			Morning Tea – Annual Mass	-	40
2	Bank Interest	3	Donation –		
Memorial	Father Victor Doyle (RIP)	50	-		
			Postage & Stationery	538	536
			Photo Reproduction	25	131
1662		2983		2388	2289
			Bank Balance carried forward	923	328
2617		3311		3311	2617
	Bank Balance brought forward				
328	January 1, 2006	923			

Kevin Athanasius Scott

Honorary Treasurer

January 1, 2006

Comment: The Committee is pleased to report that the Association ended the year with a surplus of \$923.

Last year we sought your help; the response was beyond our wildest expectations. We received a total of \$1010 from February through to July. Each and every donation was acknowledged in writing. The Committee expresses its heartfelt thanks to all for this statement of appreciation of our journal, THE GREEN SASH.

The above financial report for year 2005 shows that we began the year with only \$328; some \$500 odd short of anticipated costs. Again we express our thanks for your support to our efforts which allowed the Association to make a donation on your behalf towards the reinstatement of the Bell, in memory of Father Victor Doyle (RIP), at the Shrine of Our Lady of Mount Carmel, Waterloo

Our budget for the year 2006 is detailed immediately below and the anticipated expenditure, which includes upfront costs for the Mass & Luncheon is, but for \$52, in hand. The Committee approaches the coming Annual Mass & Luncheon on Sunday October 8, 2006 confident of a record attendance in celebration of the Redfern foundation 120 years ago. The Catholic Club, situated in the Sydney CBD has proved to be our most successful venue.

### BUDGET 2006

Mass/Luncheon	Postage & Stationery	Photos	Total
\$375	\$550	\$50	\$975

**AND A HAPPY ST. PATRICK'S DAY TO ALL**

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**THE GREEN SASH**  
**VOL 13 ISSUE 2 MAY 2006**

Newsletter of the Patrician Brothers' Inner Sydney Schools Old Boys' Association

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PATRONS	OFFICE BEARERS	EDITORIAL COMMITTEE
Father John Knight (Waterloo) Father Colin Fowler, OP (FL)	President Kevin Hilferty Secretary Kevin Scott Treasurer Kevin Scott PROVINCIAL Brother Aengus Kavanagh, fsp	Kevin Hilferty Kevin Scott  www.patricianbrothers.com

**ANNUAL MASS & LUNCHEON**

**SUNDAY, OCTOBER 8, 2006**

**THE CATHOLIC CLUB, CASTLEREAGH STREET, SYDNEY**

**Mass at Noon – Luncheon 1.15pm.**

The years have gone by. When these events were first held those attending were in their 50s – 80s. We are now generally in our 60s – 90s. A goodly number have sadly gone from our midst. May they rest in peace. During this time our numbers have ebbed and flowed. Somehow others come forward to fill the gaps. Last year we had one of our largest attendances.

The decision to continue is difficult, the alternative – to cease, is unthinkable. So the difficult becomes easy!

The Committee has booked the Auditorium of The Catholic Club for a repeat of last year's spectacular occasion.

This year we celebrate the arrival in 1886 of the Patrician Brothers to Sydney, in the suburb of Redfern, then part of the Parish of Our Lady of Mount Carmel, Waterloo. It marks 120 years of Patrician schools in Sydney.

With supreme optimism, the Committee looks forward to an attendance to equal the years we celebrate.

Every endeavour is being made to facilitate your attendance. The Catholic Club is centrally located within easy walking distance from trains at Town Hall Station and bus services on George, Castlereagh and Elizabeth Streets. Lifts operate from the rail platforms, also from the main concourse to George Street.

The luncheon will be a three course meal of entrée, main and dessert. Your Committee endeavours to keep the price to the minimum. Should you have any problem in forwarding payment it can be arranged to be made on the day at the venue.

Please mark the date on your calendar.

**SHIPPING RECORD OF PATRICIAN ARRIVALS**

In the February 2005, Volume 12, Issue 1, we included a list of the Brothers who came to NSW from Ireland and India. Included in the listing were Brothers Dominic Bourke, Louis Carroll and Ligouri Higgins shown as arriving on the *SS Garonne* on October 21, 1886. This information had been established from the Victoria immigration records. Regrettably the writer had failed to check the State Records NSW to confirm the information. A recent visit to the State Records NSW established that the Messrs. Bourke, Carroll and Higgins on that vessel were not those we seek. Mea maxima culpa.

Therefore the Brothers unidentified to vessels are; Brothers Dominic Bourke, Louis Carroll and Ligouri Higgins in 1886, Brothers Jerome McAuley and Joseph McDonnell in 1892, all from Ireland; also Brother Peter Gaynor in 1895 and Brother Aloys Curley in 1912, both believed to have come from India.



Aloysius Curley in 1911. The other is Mathew Gaynor brother of Peter Gaynor, we do not have a photo of Peter. Both images above taken from the same Coonoor, 1911, photo. Aloysius left the Brothers, Mathew died a Patrician in 1942.

With the exception of Brother Aloys Curley, who was in the Province for only six months before being returned to Ireland, the remainder all made an important contribution to Catholic education in NSW and the writer is keen to complete the record. However they have not been identified in the Public Records of Victoria Immigration or State Records NSW Shipping Record of Unassisted Passengers.

Brothers Bourke, Carroll, Higgins and McAuley were first appointed to Goulburn, Brother McDonell [[McDonald]] to Bathurst and Brother Gaynor to Redfern.

History demands that in the coming weeks the writer will once again visit the State Records NSW to scan the years 1885-1886, 1892-1895 in one last endeavour to find their arrival.

## **RECOLLECTIONS OF MY SEARCH FOR CLOUNTYMWEENAGH, CO. CLARE**

### **INTRODUCTION**

**In the recesses of my mind lurked the words, "We have no relations by the name of Scott!"**

From my knowledge of my family the statement seemed reasonable. I knew that my grandfather, Athanasius James Scott (born 1859) had an elder brother, Stephen Francis Scott (born 1856), who died a bachelor and that my father Athanasius James Scott (II) (born 1902) was an only son, his siblings being five sisters. The eldest, Zita (born 1894) had married Arthur McNally, Mary (known as May, born 1896) had died a spinster in 1917, a large photo of May had adorned the wall over the dining room mantel-piece until we removed the wall-paper circa 1948, of Catherine (known as Kathleen, born 1898) I knew nothing, Agnes (born 1900) married John Higgins and Dorothy (known as Doll, born 1906) married Charles Kirkland.

That was the extent of my awareness of the family Scott when I started work on the family history in the late 1970s. It did not cross my mind that Athanasius James Scott (I) could have had another brother - until a cousin, very confidentially, made the remark, "Aunty Dorothy said there was a younger brother!"

What did I find? My grandfather also had two sisters and a younger brother! The younger brother was Joseph Michael Scott (born 1864), known to his family as Joseph Bede Scott, probably his baptismal name, under which he married. He with his family had lived at 18 Charles Street, Forest Lodge, less than a quarter of a mile (400 metres) from the family home at 34 Hereford Street, Glebe. "We have no relations by the name of Scott." Apparently my mother believed this to be so as Joseph and Mary Scott had both died prior to my parents' marriage and in all probability my mother had no knowledge of them, knowing only of my father's sisters.

Today I find I have, outside our immediate family, a number of relations by the name of Scott and they, because I sought them under the name of Joseph Michael Scott have discovered their lineage. Their efforts in tracing the Scott line had been frustrated by seeking Joseph Bede Scott of whom no record of birth is held the NSW Registry.

The sisters were Frances M.T. Scott (born 1857) who in 1877 married Charles G. Young and later resided at Dick Street, Blandville Point (now known as Henley) and Mary A. Scott (born 1862), who entered the Sisters of the Good Samaritan as a postulant in January 1883 and was professed in January 1887. Known in religion as Sister Mary Zita she taught music at Balmain. She died on March 27, 1897 aged 35 in the 14th year of her religious life. Sister Mary Zita is buried at Rosebank College, Five Dock, NSW. (Archivists of the Institute of the Sisters of the Good Samaritan of the Order of St. Benedict.)

During my school years, I always was envious of those with Irish names, to mention a few; Alan Cain, Kevin Fordham, Eric Leahy (pronounced Lee-hee), Les McMahon, Frank McManus, Charles Murphy and, best of all, Cecil Murtagh. I always had thought 'at best the Scott's are from Scotland, at worst they are from England'. These thoughts were dispelled in the late 1970s when to my joy I discovered that my great-grandparents, Michael Joseph Scott (born 1820 at Scariff, Co. Clare) and Mary Julia Digan (born 1824 at Clountymweenah, near Mountshannon, Co. Clare) had proudly inserted the following Notice in the Sydney Morning Herald of July 5, 1852:

"Michael Scott and Mary Digan of 132 Princes street married, by special licence, on July 1, 1852 at St. Mary's Cathedral. Both of Sydney. Both natives of Co. Clare, Ireland."

I stumbled across the above information in a book of extracts from the Sydney Morning Herald held in the State Library of NSW.

So began my search for my forebears. In 1987 the call to visit Ireland and see from where they came could no longer be ignored.

## THE JOURNEY

On October 6, 1987 I left Sydney's Kingsford-Smith Airport by Qantas 747 bound for Frankfurt, Germany. My destination was Ireland. At Frankfurt I joined a connecting flight with Finnair to Helsinki for an overnight stay. Why did I choose to go to Helsinki? Well, while having a convivial with a solicitor friend of mine and discussing my proposed trip he suggested, 'Kevin, why don't you do a side trip to Helsinki, Finland, it won't cost you anything.' I responded, 'Roy, why would I want to go to Finland?' He replied, 'Kevin, look around this club, how many of those here do you think have been there?' Roy's argument was compelling.

I stayed at the Olympic Hotel, no doubt built for the Olympic Games held there in 1952. My observation of the people of Helsinki is simple. The young are handsome, intelligent, courteous, and generally speak English well. But an overnight stay does not give one the confidence to comment on a country and its people.

The next day I flew, again with Finnair, to London. Arriving at Heathrow, I joined a stream of polyglot travelers from all points of the globe shuffling towards the Customs Hall. So much for my British connections on my mother's side – they counted for nought. However, those who were members of the EU, strolled through the Customs Hall without a sideways glance at the rag-tag foreigners.

I will not dwell on my overnight stay in The Berkeley Arms, a pleasant hotel in Middlesex, London except to report that the cabbie took the longest route known to man to the hotel. The next day I took the hotel's courtesy bus to Heathrow and was amazed just how near the airport I had been. But it has ever been so.

My travel agent had made the most grievous oversight; my flight to Dublin was aboard British Airways. What am I doing arriving in Dublin aboard British Airways? I was horrified. To add insult to injury it was the first time I was forced to pay for a beverage on any aircraft since leaving Sydney. But I was somewhat mollified when I noticed that a great number of my fellow passengers were Irish.

What a difference was the Customs Hall at Dublin in comparison with Heathrow, London. An orderly procedure following the arrow 'NOTHING TO DECLARE' led me to freedom. I was being treated as if I belonged there; whereas in the 'mother country' there was no sign of any joy - let alone welcome, even though I was only passing through.

In Dublin I stayed at a fine hotel, "The Montrose" at Stillorgan, which everyone else pronounced as Stil-arr-gon. It was within walking distance, perhaps a little over a mile (1600m), of Donnybrook, a salubrious suburb housing the various foreign Consuls General to Ireland. I took the opportunity to go to Mass at Donnybrook, a lovely church. I was very impressed when following each collection, a tall young priest in soutane and biretta immediately appeared to take charge of the funds and just as quickly disappeared. He took no further part in the proceedings.

I then bussed into the city and wandered down to the Busarus - the bus depot - and found myself on a half-day tour of Dublin with CIE. The tour guide could well have come straight from the Abbey Theatre. It was a wonderful experience, full of history and humour.

The next day I returned to the bus depot and picked up a bus to visit Brother Rodan Bergin (R.I.P.) at the Patrician Brothers Novitiate, Mount St Joseph, Tullow, Co Carlow. The trip was perhaps of 50 miles. Even though I was clad in a winter singlet and shirt, jeans and jacket, winter socks and boots and on my head a warm cap which I had purchased in Dublin, to me it was bitterly cold at Tullow. I suffered severe cramps in my ribs so I purchased a scarf for warmth. It was then I noticed young children wandering around in T shirts and realized that my blood had not yet thickened.

I required a 'comfort stop', so I dropped into a small bar at the top of the town square. I felt that having had the use of their facilities good manners demanded that I partake of a Guinness. One half of the counter was devoted to the sale of alcoholic beverages, the other to canned groceries, the sale of which seemed to have ground to a halt.

At the time, other than mine host, there was only one other person in the 'hostelry' – a man, perhaps in his 60s, who was less than five feet (150cm) in height. He stood looking directly ahead of him, deep in thought. Between the first two index fingers of the left hand was a lighted cigarette perhaps 12 inches (30cm) or so away from his chest; before him on the counter was a small glass of ale. He never moved. He neither drank nor smoked. He just stood there – motionless, staring into a void. Perhaps he held that pose for five minutes or longer. It was as though I was looking at a carved wooden American Indian outside a cigar store such as we used to see in western movies. Then, as if called, he took a puff of his cigarette and in one fell swoop picked up the glass in his right hand, swallowed the ale - and was gone! One moment he was motionless, the next he was a man of action.

I began to think I might have been in the company of one of 'the little people'.

I enquired as to how to get to the Patrician Brothers. Locals indicated I had only a short walk. But that was to the local Patrician Brothers' school. Mount St Joseph was perhaps a mile (1600m) with another walk from the gate

to the main house. I was joined on the walk by two young boys who dismounted from their bikes to converse with me. I mentioned I had been taught by Brother Rodan. Both declared their fathers had also been his students. Their company helped the time to pass and make the walk more enjoyable. I had a few Australian dollar coins with me and to their delight rewarded the boys with them.

I spent some time with Brother Rodan who welcomed me with open arms, amazed at the six footer (180cm) who, in the Intermediate Class (9th grade) of 1945 and aged 13 years, was only five foot (150cm) and five stone (32k), "you were such a weed of a boy!" In 1946 Brother Rodan would not allow me to play in the 6 stone 7 lb (41k) rugby league team. I did manage to get a game following his departure on holiday to Ireland in May – but the lads of the De La Salle school at St. Peter's, Surry Hills, proved that Brother Rodan's decision was extremely wise. A bruised and battered wreck, my football career came to an abrupt end.

It was grand to spend the time with Brother Rodan who vividly recalled the students and people of Forest Lodge

The next day I was booked on a four day tour with CIE which included an a tour of Dublin, an overnight stay and entertainment at the Burlington Hotel, a fine establishment located within walking distance of the heart of Dublin. The next morning our tour headed for Shannon Airport in Co. Clare by way of The Curragh in Co. Kildare, Roscrea and Nenagh in Co. Tipperary and Limerick in Co. Limerick. We stayed overnight at Shannon Airport in Co. Clare with entertainment at Bunratty Castle. It was a night of feasting and enjoyment of fine singing and dancing. The next day we proceeded on to the Ring of Kerry and overnight at Tralee. The bus then proceeded to Cork where I left the tour, which was returning to Dublin. I stayed at the Metropole Hotel and wandered the city of Cork during the afternoon.



Kevin Scott with Br Rodan Bergin in 1983.  
In Kevin's arms is Stephen his son.

[[PATRICIAN PLACES OF INTEREST IN TULLOW, 2011]]



1. The first house and school of the Patrician Brothers, 1802.
2. The Tullow Catholic church (1805) with Delany Museum (2007) and Brigidine convent (1807) adjacent.
3. Once Patrician school and novitiate (1825)
4. Patrician primary school (1911).
5. Once Mt St Joseph's (1924 - 1994)
6. St Patrick's Cemetery where the Brothers from Mt St Joseph's cemetery were reburied in 1994.
7. Once the location of the Generalate.(1976)
8. Playing field named after a Patrician Brother Br Leo Slattery in 1966.
9. A current Patrician residence.
10. A current Patrician residence (1994)
11. Cheshire Home.
12. Tullow Square where Fr Murphy was executed by the British as a rebel in 1798 just ten years before the foundation of the Brothers.

The next morning I trained from Cork to Limerick Junction, where, after an hour's wait, I picked up a connecting train to Limerick city. I arrived about noon to find that the bus for Scariff was to leave at 4:30pm. So I strolled through the city of Limerick. Finally aboard the bus to Sixmilebridge, connecting with a bus from Shannon Airport, I reached Scariff about 6.00pm, in the dark. The bus-driver stopped outside the Clare Lakelands Hotel which, thank heavens, had a vacancy.

### THE SEARCH

Here I was. I had never left home alone in my 56 years. I was a bit shy with strangers. My younger brother, Paul (R.I.P.) could enter a bar and in five minutes know everyone in the place. I could be there five days and hardly know a soul. How things would change!

After settling in I went to the bar. A young girl by the name of Uta was serving - her parents had come from East Germany. I inquired where I would find someone who might know of the Scott family who had lived in Scariff. Uta replied, "one of the old ones will be in soon." That was how I met John Jones (R.I.P.), retired national school-teacher, who befriended me. It was as though I had known John all my life.

I told him I was looking for Clountymweenagh, any Scott who might still live in the area, and perhaps a grave. John suggested I should walk about a mile beyond the town to Moynoe where I would find a graveyard and on my return meet him in "Johnny's Bar" in Market Square.

Clountymweenagh, is a townland of Inniscalthra, county of Clare, Ireland.

*Inniscalthra, a parish, partly in the barony of Tulla, county of Clare, and province of Munster, but chiefly in Leitrim, county of Galway, and province of Connaught, 4 miles (N.E.) from Scariff containing 2198 inhabitants. It takes its name from the celebrated Inniscalthra (Holy Island) in Lough Derg by which it is bounded on the south and east; and comprises about 9000 statute acres, of which 2500 are arable, 4500 pasture, 1900 bog and waste and 100 woodland Much land has been reclaimed since 1820, and there is a large portion of mountain land under pasture. In the R.C. divisions it forms part of the union or district of Clonrush and has a chapel at Mount-Shannon.*

*"Topographical Dictionary of Ireland-Lewis"*

At 9:00am the next morning I set out on my "mile walk". One mile, another half; had I taken the wrong direction? I'll walk to the next turn in the road. There it was, on the roadside on my left. I looked over the low stone wall and the first grave I saw was "Michael Cleary, aged 4 years, of Clounthy". I strolled through the little cemetery. McMahon, Purcell, Scanlon, Scott and many more familiar names I had known in Glebe. I headed back to Scariff.

As I approached "Johnny's Bar", I saw just the eyes and the top of a head peek over the curtain on the window of the bar. I entered to find John Jones waiting for me, and with him, mine host Johnny Moloney (R.I.P.). I had my skimpy family history with me and Johnny asked; "What is it you wish to find?" I replied, "I want to find Clountymweenagh". Johnny admonished me, "Promise me, that and no more." Turning to John Jones, he said "John, take Kevin to see Maura Melody."

Maura conducted a bar a little further along the street.



**Maura Melody wearing the writer's Akubra hat at Scariff, October 29, 1987.**

Note: The night before his departure from Scariff, the writer presented the Akubra to John Jones.



**From Right: Johnny Moloney (Chairman of Clare County Council), Jack Minogue (1917 team), John Jones and Harry O'Meara at the Centenary Dinner. Photo from 'The Crooked Ash - The History of Scariff G.A.A. Reproduced by kind permission SSHC.**

We entered the bar to find Maura behind the counter. John explained the reason for our visit. I said "I had heard Clounthy no longer exists." "Sure, but it does. I was born there. Have you a car?" "No." was my reply.

Turning to her husband, Maura said, "Jim, I am just driving Kevin out to Clounthy, will you look after the place?"

Into Maura's car, and out to Clounthy. As we drove by the graveyard Maura showed reverence with the Sign of the Cross, both hands off the steering wheel. A visit to Maura's brother, the father of the boy whose grave I had seen, and Maura's mother (Delia Cleary (R.I.P.), nee Flannery) and family, then to a relative by the name of Flannery. My great, great, grandmother, Mary Digan (nee McNamara) born 1792, daughter of John & Margaret McNamara (nee Flannery) may explain the Clounthy connection.

It seems there are two Clounthys – Clountymweenagh, which I am told is 'the meadow next to the house of the Munster person' and Clountyconnaught.

Upon our return to Scariff, John Jones suggested another graveyard "about a mile away" at Tomgraney.

"Is it as far as the mile I walked today?" I asked. "No" replied John "it's shorter." It was a bit over a half a mile (800 metres).

Among the staff at Clare Lakelands Hotel was 'Tom, the Kerry man' who looked after the cellar and bar and Tony, the cook. Tom made arrangements for a friend to take Tom, Tony and myself to Inniscalthra on Lough Derg, part of the River Shannon on October 26.

*Inniscalthra, Inniskeltair, or Holy Island, an island [of almost 50 acres] in that part of the parish of Inniscalthra, which is in the barony of Tulla, county of Clare, and province of Munster, 4 miles east of Scariff. This island, which is also called the "Island of the Seven Churches", is in Lough Derg, between the counties of Clare and Galway. St Camin, who died about the middle of the seventh century, founded an abbey or church here, which was afterwards called Teampul Camin. In 834 the island was ravaged by the Danes from Limerick, and in 1027 the great Brien Boromhe [Boru] rebuilt the church. St. Camin, the founder of the abbey, is said to have written a commentary on the Psalms, which he collated with the Hebrew text. St Coelan wrote a life of St. Brigid in Latin verse; and Corcran, the most celebrated ecclesiastic of Western Europe for religion and learning, was abbot in the early part of the eleventh century. Here are the remains of seven small churches, which display considerable elegance of design. Here is also an ancient round tower in very good preservation, which is likewise called the Anchorite's Tower, from St. Cosgrath, an Anchorite, having lived and died in it in the tenth century. This island is a favourite burial-place, and is much visited by pilgrims. It contains about 25 acres of very rich land, and in its vicinity are Red Island and Bushy Island.*

*"Topographical Dictionary of Ireland -Lewis"*

We set out later than expected. I sadly cannot recall the name of the young man with the boat which was about a metre in width at its widest point. It was built along the lines of a large canoe and powered by an outboard motor, accompanying us were a lass and a dog.

It was calm weather when we set out. We walked over the island, on which were a number of unroofed churches, a confessional fashioned out of large stone slabs, a tower, all still standing and a stone well together with a number of burial sites and gravestones. There were also some cattle that had been brought to the island to graze. I took photos on the isle and one of my four fellow intrepid travelers and the dog.

Perhaps we stayed too long for on our return journey the sun was setting, a wind had come up and the water was choppy. I was warm for I was wearing my Drizabone overcoat. It was now dark and the water was much rougher. The master of the boat was counting the waves and cutting the motor on the seventh wave and restarting immediately it went past. I had no idea of the direction we were taking as the boat had to head into the waves. Tom and Tony, sitting together directly ahead of me, started reciting the Rosary. I admit I too was a bit worried and joined them. How the driver did it I will never know but all of a sudden we were at the point from which we had set out. Our prayers had been answered!

I was most thankful to Tom and his friend. It was an experience I shall never forget.

On Saturday night I went to Mass at the Church of the Sacred Heart of Jesus, which had been re-constructed in 1880. There is a most beautiful grotto to Our Lady in the grounds on the left of the church. It was raining. I had my Drizabone coat and Akubra hat, but Uta insisted I take her umbrella to protect my hat. I fancy it was almost 7:00pm as I walked up the hill to the church. The bell was pealing and the parishioners, happily standing outside in the rain, filed into church. I joined them in the queue.

I decided to sneak into the back row but discovered that the last two rows were already filled! So, I took a seat halfway down the church, placing coat, hat and umbrella about me. Quickly the church filled.

To Communion. Recitation of "O Sacrament Divine". Mass is ended.

We filed from the church. As I went out the door, a man a little over five feet (150cm) in height and perhaps in his sixties said to me. "Ah, you're a grand man. I hope you don't mind, but when you were at Communion I tried on your hat!"

Small in stature, he may have been. But, within himself, he was a big man. Each day, he cycled to his farm, which he worked. Each morning, before leaving, he carried his wife down the stairs and sat her at the front of the shop, and on his return each evening carried her back. I cannot recall his name, but he lives in my mind's eye.

I spent more than two weeks in Scariff and it was suggested I should visit Jack Scott (R.I.P.) at Bodyke. My instructions were to walk to Tomgraney and turn right past the church and Hassett's bar. [The only other 'Hassett' I had heard of was Lindsay Hassett, outstanding Australian cricketer in the 1930s -1950s]. I arrived at Bodyke after a 3\_ mile (5.6km) walk, which took perhaps an hour, called at Slattery's bar and purchased six bottles of stout. My directions were astray and I was unable to find Jack's home.

What to do with the stout? It was too far to carry it back to the hotel at Scariff, so I set it to the side of the road and walked on. What remorse I suffered. If something goes wrong the Garda (police) will have no trouble in tracing me. The Australian with the hat bought it! Little did I need to worry. A few days later Seamus Treacey (R.I.P.) dropped me at Jack's home, where I spent a couple of enjoyable hours. Walking back to Scariff I checked where I had left the six bottles. They were gone. John Jones had said. "Kevin, don't worry about it, they won't be there long".

My visit to Ireland was one of the great thrills of my life. I returned home via Rome. I left Dublin Airport aboard Aer Lingus to London connecting with Alitalia to Rome. I stayed at the Napoleon Hotel, which seemed to me to be a converted monastery.

The next morning, Sunday, on the Feast of All Saints I went by train to the Vatican and St. Peter's Basilica to find that Pope John Paul II was celebrating the Mass and beatification of three servants of God; Arnould Jules Reche [1838-1888] of the Institute of the Brothers of Christian Schools [known here, I am told, as the De La Salle Brothers], Ulrica Francesca Nisch [1882-1913] of the Sisters of Charity of the Holy Cross and Blandina Maria Maddalena Merten [1883-1918] of the Ursulines of Mount Calvary. The Basilica was packed with Catholics, and I guess others, from all corners of the world. At the end of the ceremony, the Holy Father walked up the main aisle and turned left. He paused to bless a child in its mother's arms. I was standing immediately behind them. I was so close I could have reached out and touched His Holiness.

What better way to end my journey of discovery.

The following day, November 2, 1987 I boarded Qantas 747 for my flight home.



Back home in Sydney, I wrote to both Maura Melody and John Jones. From memory it was March 1990 that I decided I would 'phone John Jones at Maura's bar on St Patrick's Day. It was to be a surprise.

I rang Maura and lined it up. On the Thursday, I called Maura for a final check on times only to hear that John was not well, 'But he'll be here on Saturday'.

I called, but my dear friend John had passed away and was buried that St Patrick's Day in the graveyard at Moynoe 'about a mile away'.

In February, 1997 Johnny Moloney died suddenly and, I trust, peacefully in front of the fire at his home in Scariff, aged 83 years. Johnny also rests in the graveyard at Moynoe.

To this day, my correspondence with Maura and Jimmy Melody has continued.

It was on April 28, 1997 that the postman p-u-t-t-e-r-e-d by and stopped at our letterbox. Inside was a letter from Maura Melody [reproduced below]. It contained conclusive evidence of the Digan family at Clountymweenagh. The photos mentioned in the letter duly arrived.

18-4-97

Poulagower

Scariff

Co. Clare

Hello folks,

Hope you are all well. At last I have secured the information which I think will be of interest to you. We had 2 landlords owning the whole side of the townland. One was Wakely and he owned all at the right hand side of the main road adjoining the Lough Derg. Hilbert owned all on the left. Wakely had 100 hundred acres taken from Durack, Flannagan, McNamara and Digan. Digan owned 2 fields which had 12 acres. When I get a camera ready, I'll take pictures of it.

Now these people must have been evicted for non-payment of rent. Those 12 acres that belonged to your folks of long ago were given to a Ryan man who sold it to a man from Portumna. Geoghegan bought it 6 weeks ago from this guy.

I have been to Geoghegan and secured the enclosed account. It's not too clear but as you can see they had to pay 17/- twice a year. That was a lot of money to try and rear a big family.

According to papers you sent me it is between 1826-1852 they had all left Clountymweenagh.

Too bad we did not know this when you were here. You were only \_ mile about from where they came from, quite close to where you turned off the road to my mother's place.

I enclose 2 maps. I wrote in red on one just to point out to you exactly where those two fields were. It's on the brow of the lake all covered over with bushes and trees now. Fancy after all those years finding your ancestor's place.

Maura.

The 'enclosed account' referred to in the third paragraph of the above letter is shown below:

Diocese of Killaloe. Parish of Innis Caltra

Tilliable [not sure of this word]

Townland	Name of Occupier	Quantity in Detail	Rent Paid
		A. R. P.	£ s d
Clounty Mina	Pat Digan	12 - -	- 17 -

Maura Melody had ended my search! My heartfelt thanks to Maura, and also to John Jones (R.I.P.) and Johnny Moloney (R.I.P.) who lead me to Maura.

Patrick Digan passed away in Clountymweenagh, on date unknown prior to 1853, when his widow Mary Digan (nee McNamara) and the remainder of her family arrived in Sydney to join her two daughters Margaret L. Digan & Mary Julia Scott who had arrived together in Sydney some date immediately prior to July 1852.

It is of interest to note that upon arrival in Sydney on June 8, 1853, Mary Digan (nee McNamara) declared her age to be 49 years. Five years later the following death notice appeared in the Sydney Morning Herald on April 19, 1858:

“Digan – At her residence Bathurst Street west, Mary, widow of the late Patrick, architect, granddaughter of the late John McNamara, M.D. of O’glenoloe, county of Clare, Ireland, aged 66 years, leaving a large family to deplore their loss.” \*”O’glenoloe” should read Ogonnoloe

**In loving memory of all the departed.**

**Requiescant in Pace.**

### **SOME FORMER PATRICIANS**

Some of the Brothers who came to NSW in the very early years found that the life was not for them. Upon leaving the Congregation they generally disappeared into obscurity. But we know that at least two of them retained their name in religion in the world to which they returned. Eugene John Ryan and Xavier Timothy Dwyer both chose to continue to be known as Eugene and Xavier. Of Xavier all that is known is that in 1905 he then lived at Mandurama, a country town 171 miles (275km) west of Sydney and 38 miles (60km) south-west of Bathurst. No record of Xavier Dwyer’s death has been found in NSW.

As to obscurity, in the case of Eugene John Ryan [1864-1905] nothing could be further from the truth.

Eugene John Ryan became a well known Sydney hotelier, Justice of the Peace, educator and teacher of the Gaelic [Irish] language, promoter of the sport of hurling and an ardent activist for Irish Home Rule. His funeral held in July 1905 was one of the largest then seen in Sydney. The Freeman’s Journal reported, ‘The street in the vicinity of Mr. Ryan’s late residence (Ryan’s Hotel, now the Hotel Clare [rebuilt circa 1939] on Broadway) was crowded and when the cortege started there was at least 4000 persons present and this number was considerably augmented en route to the [Waverley] cemetery, where 5000 were present.’

During the years 1886-1895 the Patrician Brothers enjoyed an excellent coverage from ‘The Freeman’s Journal’ leading the writer to wonder who was the conduit from the Brothers to the journal?

This writer is of the opinion that Brother Eugene Ryan was the Patrician’s unofficial ‘public relations officer’ and such is supported by the following article that appeared in “The Freeman’s Journal” of July 1, 1893.

*Brother Eugene [Ryan], the headmaster of the Patrician Brothers College at Armidale paid a flying visit to Sydney during the past week and it should go without saying that his happy face and cheerful manner secured him a warm welcome from old friends and new acquaintances. Brother Eugene dropped into the Freeman’s office and when asked admitted with charming frankness that the college was “doing splendidly”.*

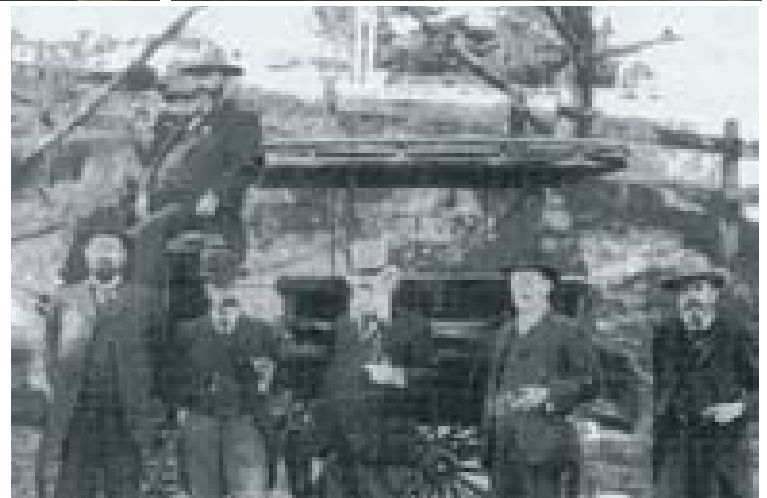
Eugene John Ryan from Clonoulty, Co. Tipperary, arrived in NSW as Brother Eugene Ryan aboard the *SS Rome* on September 4, 1886 and served at Maitland to December 1888 and at Armidale from 1889-1893. In late 1893 he was appointed as 3rd Assistant Councillor to the Provincial, Brother Ignatius Price and consequent of that appointment was transferred to the Redfern Community at Ryde. A new Provincial and Council were appointed in September 1894. Brother Eugene was not reappointed as a Councillor. He left the Order circa February 1895.

Eugene Ryan is not only recorded in ‘The Freeman’s Journal’. He is also mentioned in “The Irish in Australia” by the late Patrick O’Farrell (published by New South Wales University Press, ISBN 0 86840 146 3) in a reference on p.178, a photo of Eugene and of his grave on p.188, [which appears on the following page], a group photo in which Eugene is named on p.223 [[incorrectly dated in caption, maybe 1901 but not 1881]], and also appears on p.239, though unnamed, in a photo of ‘the group gathered to form the committee to organize the Michael Dwyer reburial and the 1798 commemoration, 1898’. Patrick O’Farrell was regarded as ‘the doyen of Irish-Australian historians’.

This writer corresponded with Patrick O’Farrell with reference to Eugene Ryan and the closing paragraph of his reply dated February 5, 2001, states:

*Given the usual fate of ‘spoiled priests’ at that time, ex-religious were viewed differently? Or was it that Ryan’s remarkable personality overcame the prejudices of the day? Whatever, he was a person of singular achievement.*

- By letter dated June 3, 2003, Patrick O'Farrell, Emeritus Scientia Professor of History, The University of New South Wales, authorized this writer 'to have photographed, for private circulation in a newsletter, the photographs on Eugene Ryan on p188 of my The Irish in Australia Sydney 2000 (and previous editions), the source to be so credited.'



Eugene (second from left) with Maitland community in 1885; \*the classic portrait photo (remember he died when he was just 41 years of age); his grave in Waverley Cemetery; his hotel on 20 George Street west, Broadway, (demolished) actually next to the Toth's brewery; the Gaelic School (still standing) he established on the corner of Cleveland and Regents Street, Chippendale, just a few hundred metres from the Brothers' Redfern school; \*and Eugene "riding shotgun" with a group of friends c. 1901.

[Two '\*'] Reproduced from *The Irish in Australia* by kind permission of the author, Patrick O'Farrell, (R.I.P.)

## THE FLANEUR

The Freeman's Journal issued weekly and published a regular column 'ACTA POPULI', under the nom de plume of 'The Flaneur'. The columnist's name was not published. This writer noted the attendance of 'Flaneur' as a mourner at the funeral of Eugene John Ryan.

'Flaneur' attracted the writer's interest. Who was he? I approached my co-editor, Kevin Hilferty, who in a past life had been Editor of The Catholic Weekly, of which The Freeman's Journal was the forerunner. Kevin replied, 'I recall we tried to identify him without success.' But the report of Eugene Ryan's funeral had identified him as 'John I. Hunt'. John Ignatius Hunt [1846-1912], is identified as 'Flaneur' by Australian Resources of Literature. The writer has, as yet, not been successful in finding any further information. A copy of his death certificate is required and we will report on our research in the next issue

But was the contact at **The Freeman's Journal** the Editor, Mr. J Blakeney or its columnist, 'Flaneur'? A closer reading revealed, 'Amongst others who sent messages of sympathy were J. Blakeney ("Freeman's Journal") [Editor] and John I. Hunt ("Flaneur") [Freeman's Journal, columnist]. This indicates both were well known to Eugene Ryan.

"Flaneur" is French, derived from the verb, *flâner*, to stroll; Le Flâneur, a stroller, but more loosely described as a detached pedestrian observer of the metropolis, 'a gentleman stroller of the covered city shopping streets' and again as 'a shopper with no intention to buy, an intellectual parasite of the arcades'.

While watching Channel SBS one night perhaps 12 months ago a program 'Flaneur' was telecast. It related to a person who haunted the boulevards and arcades of Paris and reported on his observations. How did I fail to record the date and my recollections of the program? Paris must have innumerable arcades. Readers will recall when Sydney had the Imperial, Piccadilly, Royal, Strand and Sydney Arcades and a number of others that do not come to mind.

Of these, only the Imperial and Strand Arcades survive today. Yet the city business district is full of unnamed arcades, but they are interwoven into the complex development of the city structures.

This writer can start from Martin Place Railway Station and emerge from the bowels of the earth by way of escalators and arcade into the MLC Centre on the corner of Martin Place and Castlereagh Streets and exit from the Imperial Arcade at Castlereagh Street or Pitt Street Mall - David Jones at the corner of Elizabeth and Market Streets or its sister store on the corner Castlereagh and Market - Myers Store at George and Market - QVB [Queen Victoria Building] at York, Market, George or Druiitt Streets - Town Hall Railway Station - Pitt Street north and south of Park Street - George Street either side of Park - George Street beyond Bathurst Street - or proceeding through the Town Hall Arcade [a development of recent years] exit on the corner of Bathurst and Kent - or Druiitt and Kent Streets without ever venturing onto any street. The distance from Martin Place Station to the other extremity, Bathurst and Kent Streets is 1/2 mile (800m).

The buildings are simply connected by street bridges, basements, holes in walls and wide tunnels under the streets - you don't realize you are in a tunnel. It is all just one huge interlocking arcade - a rabbit run. The message is, don't stand waiting at street lights, do the rabbit run - and there is so much more to see.

So if you should see the writer idly strolling in the Strand Arcade, or on the rabbit run - tap him on the shoulder, and say, Hallo, 'FLANEUR'!

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## PASSINGS

It is with sadness we record the passing of Eric King, alumnus of Forest Lodge, on April 28, 2006, in his 74th year.

We join with Eric's family in mourning his passing.

Requiescat in Pace.

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**THE GREEN SASH**  
**VOL 13 ISSUE 3 JULY 2006**

Newsletter of the Patrician Brothers' Inner Sydney Schools Old Boys' Association

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**ST. MARY'S CATHEDRAL FROM 1821 TO TODAY**

Perhaps it was more than ten years ago that a book on the history of St. Mary's Cathedral was given to this writer. Of all places it occurred in the bar on the ground floor of the NSW Masonic Club located on Castlereagh Street, Sydney. Neither he, nor the giver was a member of 'the Craft'. It just so happened that both were social members of the Club, as similarly many non Catholics were members of The Catholic Club, situated no more than 100 yards along the street. Indeed times had changed. It was a membership enjoyed with a number of colleagues for nigh on 20 years.

There is no copyright shown in the book. Was this an oversight or was it purposely not applied? Whatever the reason, the contents of the book may be freely quoted. The following extracts give the reason for the book and an overview of the contents:

This book was published to commemorate the 150th anniversary of the laying of the foundation stone of the first St. Mary's Cathedral by Governor Lachlan Macquarie on 29th October, 1821.

Edited by the noted historian Professor Patrick O'Farrell it provides a history of the construction, financing and major events connected with Old St. Mary's, destroyed by fire in 1865, and of the present building. It also contains a detailed description of and guide to St. Mary's Cathedral in 1971.

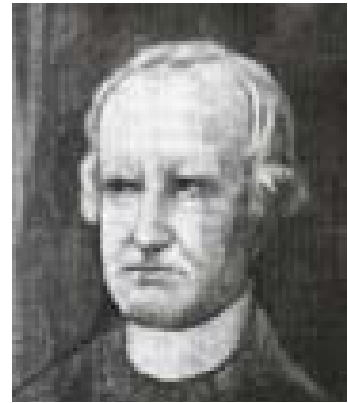


Cardinal Gilroy introduces Archbishop, later Cardinal, James Freeman as his successor as Archbishop of Sydney, at a press conference in the crypt of St. Mary's Cathedral, July 27, 1971.

In the foreword, Cardinals Gilroy and Freeman say the 150th anniversary is one of great religious and historical significance. Religiously it signifies the passage of a century and a half of Catholic life in Australia, beginning before a church building existed, but from 1821 radiating outward to all Australia from the site on which now stands the present magnificent Cathedral building.

### OLD ST. MARY'S, 1821-1865

On May 3, 1820, Fathers Phillip Connolly and John Joseph Therry [photo] arrived at Sydney aboard the *Janus*. For a time they celebrated Mass in the *Harp without the Crown*, a hotel in Pitt Street, between Market and King Streets. Here, on June 15, 1820 a meeting chaired by Father Connolly discussed the building of a Catholic Chapel. It was resolved to hold a public meeting in the Court House on June 30 at 12 noon. This Court Room, in the wing of Old Sydney Hospital, Macquarie Street – now Parliament House – was later used regularly for Mass in the early 1820s. At this meeting, chaired by Father Connolly, a committee was elected “for the management, conducting and selecting a site for the building”; and a subscription fund opened.



As half the Catholic population were convicts and practically all the rest impoverished ticket-of-leave men, gifts were small – many in kind rather than money; the committee also looked to the Protestant population for financial support.

In November 1821, Father Therry acknowledged publicly, in a letter to the *Sydney Gazette*, the Catholic indebtedness to the Protestant help.

The site for St. Mary's provided by the government was uncleared bushland near the convict barracks and was square measuring 2 acres, 1 rood and 5 perches in area. Father Therry and the Catholic community were unimpressed by it, and would have preferred a site closer to the main settlement at The Rocks.

On October 29, 1820 Father Therry blessed the foundation stone and the Governor laid the stone. Wiping the silver trowel presented to him for the occasion, Macquarie remarked: “You must know, Mr. Therry, that although I never laid the first stone of a Catholic Church before, I am a very old Mason (Freemason); and I shall keep this trowel as long as I live, in remembrance of this day, and I wish you and your flock every success in you pious undertaking.”

Father Therry was the basic designer as well as principal fundraiser. He was just 30 when he arrived in Sydney and went on to lead a long, productive and turbulent life, regularly clashing with Governors and colonial officials and, when Bishops arrived in later years, with them as well. At one time he was for 12 years the only priest serving the Catholics of Sydney. His main problem was that his concepts of financial administration were chaotic.

Up to the August, 1824 £2602 had been collected. In September 1824 a Government pound for pound subsidy to the Cathedral building fund commenced but this was stopped three years later. In 1825 Father Therry was relieved of his Government chaplaincy and it fell to Father Daniel Power who had arrived from Ireland on January 3, 1827 to ask for Government assistance.

Fathers Therry and Power were soon at loggerheads. They shared the Court House for Mass, but the conflict became so sharp that Therry erected between the Presbytery and School house (already built on the Cathedral allotment) a small chapel dedicated to St. Joseph. For this he used part of the money raised for the Church.

After Father Power's death in March, 1830 the Government had to deal again with Father Therry, and he now received more kindly treatment. His letter to the Colonial Secretary of September 20, 1830 seeking assistance had been favourably answered and he wrote to thank the Governor for “the loan of such Carpenters, Stonemason, and Sawyers as can be conveniently spared, to enable me to finish and secure the walls and roof of the Chapel, and also with the use of a Government team to draw some heavy timber to the chapel ground from the harbour”.

The changed attitude of the Government was in part due to the exertions of Roger Therry, Commissioner of Requests, who arrived in the Colony in the latter part of 1829. He was the first man of real standing whom the Catholic people had had in government, and for the next 40 years he was a firm friend of Father Therry and an indefatigable worker for the building of the Church. In December 1831, Governor Bourke arrived and proved to be an able and liberal administrator. 1832 brought by the same ship, Father McEnroe, an experienced missionary, and John Hubert Plunkett, Solicitor General for the colony. The Catholic Emancipation Act of 1829 also had its beneficial effect on NSW. McEnroe wrote to Dr. Murray, Archbishop of Dublin, in November 1832: “The sum of £1500 has been subscribed within the past month for the completion of our beautiful church, built chiefly through the exertions of the Rev. Mr. Therry. I have an arduous mission in Sydney with a Catholic population of 5000 souls.” About the same time Governor Bourke voted £500 towards the roofing and flooring of the church.

The following years were hard, no government assistance, the source of private contributions dried up by the years of long drought which brought a serious economic depression to the Colony. But Father Therry celebrated the first Mass in the Chapel on December 5, 1833. “By Christmas night 1834, the church was completed.”

On September 13, 1835, Bishop Bede Polding [photo] arrived in Sydney and one week later, the Most Rev. Bede Polding, O.S.B., took possession of his Cathedral church. After the solemn entry, Te Deum and Reading of the Papal Bull, High Mass was celebrated. Dr. Polding later described the church as he saw it on his arrival – “the bareness of the nakedness of the walls, its roof just sufficient to protect the altar, and the congregated multitude around it from the elements, its generally desolate appearance by reason of its unfinished state”.



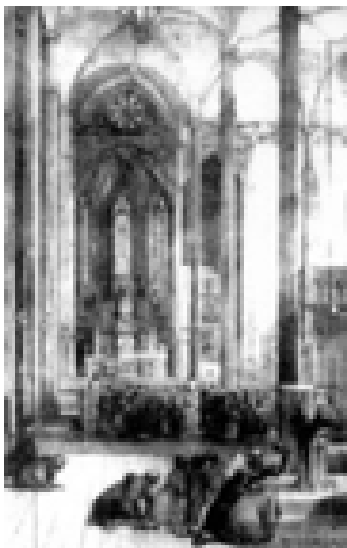
The Bishop immediately set about finishing the Cathedral, shouldering the debts of his predecessors. Whatever his opinion of Therry's business ability, Polding appreciated the disabilities under which the pioneer laboured. He showed his gratitude for what had been achieved by providing (between clergy and himself) the annual salary which the Government had withdrawn for Therry, and by promising that during his lifetime a weekly Mass would be offered for Father Therry in St. Mary's Cathedral. On his part Therry retained a lively interest in St. Mary's, as the correspondence between him and the Bishop amply shows. Even amid his pecuniary difficulties in Tasmania, Therry had a fine tabernacle sent for the main altar, and contributed in 1840 £500 to the building fund, while in 1858, as Parish Priest of Balmain, he gave £2000 towards the Cathedral extensions.

The Cathedral was dedicated on June 29, 1836. July 10th of that year saw the launching of a new building fund: sixpence per person per month, or a half-crown (2/6d) per month for a family. Towards the end of 1836, the Bishop commenced an appeal for a pipe organ. Into this appeal went £500 from the bequest of James Doyle and the profit of 300 Guineas from the Oratorio presented in the Cathedral on September 21st that year. It was the first oratorio sung in Australia: an assortment of sections of Handel's "Messiah", Hayden's "Creation" and other religious works.

In 1836 the usual Sunday congregation numbered between 1500 and 1800. In St. Joseph's Chapel the Bishop "every day attended the confessional" and sometimes was "delayed on Saturdays till near midnight". In March, 1838, the *Sydney Gazette* reported that "the roof is nearly finished and on completion of the plastering, this spacious and handsome edifice will afford ample and convenient room to the large number of Christians who report to this church."

On the Feast of the Epiphany, 1839, Dr Ullathorne, just returned from Europe, brought with him to the Cathedral for the High Mass of thanksgiving the new arrivals: three priests, three students, and five Sisters of Charity. The novelty of seeing religious Sisters in the Colony assured an overflow congregation

Retreats for convicts were a regular part of the Cathedral life and extremely fruitful of spiritual good. At Polding's request the Catholic convicts (who remained aboard hulks for about a fortnight after their arrival from England before being assigned) were brought twice daily to St. Mary's for ten days. In the mornings they assisted at Mass and the Bishop addressed them. They were then divided into groups according to their condition, or the length of time since they had approached the sacraments, and were systematically catechised for a couple of hours morning and afternoon. All made a general Confession and Communion and were confirmed if necessary. Between 1836 and 1841 some 7,000 convicts made this retreat. Because of the advice and spiritual help given them, the effect on the convict morality was remarkable, not even one of these men ever came to the scaffold (execution was for numerous offences). They were ever ready to see the visiting chaplain, kept up pious practices privately when no priest was available, and influenced lax Catholics to return to the faith.



In September, 1840, a remarkable procession left the Cathedral with some 10,000 people taking part in it. The terminus was Church Hill where the foundation stone of St. Patrick's was laid. On November 15, 1840, the Bishop confirmed, celebrated High Mass and preached. The next day after "Prayers for a Journey" recited at 11.30am he left the Cathedral and, accompanied by several thousand Catholics, walked to the Quay to board the brig *Orion* for Europe to solicit aid for his diocese. He left some 20,000 Catholics, 14,000 in Sydney alone. He returned as an Archbishop. Late in January 1841, the new pipe organ built by Bevington and Sons of London arrived and in July the first Australian performance was given of Beethoven's Mass in C. At Christmas, Mozart's Twelfth Mass was sung. (Drawing: Inside the old St Mary's, by J.S. Prout)

The Holy week ceremonies of 1843 had 24 priests and students in attendance. In a letter to Father Therry, dated April 4, 1843, Archbishop Polding wrote: "I am in daily expectation of eight bells of St. Mary's: the largest weighs nearly 30 cwt. What a delightful thing it will be to hear the Angelus announced. The tower I will set about and also the lengthening of the Metropolitan Church so soon as I have the funds. The plan of the tower, which must be built with

great skill by reason of the continued vibration of the bells, I will receive very shortly from Mr. Pugin, the celebrated architect." In another letter the Archbishop wrote: "We have six old ringers, who talk mighty big – all Protestants, of course. The money was raised at the Archbishop's suggestion by issuing 300 cards at £1 each. In return for the donation "any young lady or gentleman who would present three cards to the Treasurer should be entitled to a peal of bells on the day of his or her marriage." Polding blessed the bells on December 28, 1843, and the first peal in Australia was rung on New Year's Day, 1844.

Construction moved on to that of building extensions. An interior painting executed by Prout in the 1840s [see following page] shows a good deal of the floor area free of pews. Ullathorne explained: "Half the space is clear of seats, that the people may stand and kneel more closely, and yet it is not infrequent to find some 200 people outside unable to obtain entrance." With people accommodated in the gallery and packed in the nave it was possible to cram close to 2000 into the old church [cathedral], but it must not have been convenient or comfortable in a structure only 110 feet long and about 45 feet wide in the nave. The width at the transepts was 96 feet.

About 1848 the Chapel of St. Felician was added to the Cathedral as an extension to the left side of the northern transept. It housed the relics of the third century Roman Martyr which had been brought to Sydney by Dr. Ullathorne.

Dr Polding was absent from Sydney from 1846, returning on March 22, 1848, with a number of Benedictine priests and nuns. He ordained the first Australian student for the priesthood, Maurus O'Connell, O.S.B., a few months later, and in June administered Confirmation to nearly 700 persons almost half of whom were converts

The fast increasing population made the enlarging of the Cathedral urgent. On August 17, 1851 it was resolved that the main building was to be lengthened 51 feet. To this was to be added a chapel, 47ft. 5ins. by 64 ft. square (left of entrance), a tower 18 feet square, and a baptistery 16 ft. square. The height of the tower and the spire – technically termed a broach spire – was to be 200 feet; the bells were to be hung at an elevation of 90 feet, to which access was to be given by a turret staircase. The foundations had already been laid. On August 25 the foundation stone of these extensions was laid.

For some time in 1852, the bells were silent due to lack of ringers, but by December "their joyful sound" was being sent out once again "through the length and breadth of the city." And apparently to make up for past silence, on Christmas night after the Bishop had celebrated midnight Mass "some of the [Benedictine] brethren proceeded to the bell tower where they remained until three o'clock treating the citizens to some remarkably good ringing!"

In 1861 several of the Cathedral clergy undertook to collect sufficient money to raise the tower and spire, and the following year Dr. Polding directed that each year on the Fourth Sunday of Lent in every church in the dioceses a collection be made for this purpose. Within a couple of years the tower had been taken to about 50 feet; it was capped by a short and temporary spire surmounted by a brass cross. But the tower was still short of the bell chamber and so the bells continued to be rung from the 1843 belfry.

On Wednesday, May 25, 1864, Father Therry died suddenly at the Presbytery, Balmain. Throughout the following day his body lay in the Parish Church; at 5pm a hearse, followed by a large crowd of parishioners, took the casket to the Cathedral. It was placed in the middle of the transept "under the chandelier", covered by a purple stole. "On either sides of the coffin were three lighted wax tapers on black candlesticks, and the whole of the sanctuary and the pulpit were hung with black cloths." At seven o'clock a solemn dirge was chanted in the presence of the Archbishop and assembled clergy and a packed congregation. "The church was open during the whole of the night, and the members of the Holy Guild had the privilege granted them of watching the body." At eleven o'clock on Friday morning Matins for the dead were chanted and a solemn Requiem was sung. The panegyric was delivered by Father McEnroe. On Saturday the funeral cortege left the Cathedral at 11 o'clock for the Devonshire Street Cemetery. On his death bed Father Therry had expressed a wish that £1500 be given from his estate to the Cathedral.

By this time, the Cathedral was nearing completion. A new façade replete with stone statues and ornately carved gables looked onto College Street. To the left of the main entrance there was a door giving access to the side aisle, to the right stood the unfinished tower. The length of the building was 165 feet 9 inches and its extreme breadth 96 feet. The interior walls were 47 feet high, and the height of the ceiling was 61 feet at its apex. This vaulted ground [the projecting solid angle formed by the meeting of two vaults] ceiling was of polished cedar, as was the casing of iron-bark pillars that supported the vaulting. The roof of the older section was shingles; the newer section was slate. Two rows of windows opened the walls in the Therry building and some were in stained glass. The newer section had clerestory windows in the nave and long windows in the aisles. Behind the bell tower was the baptistery. In the southern transept was the gallery in which the valuable pipe organ resplendent in its Pugin case, the seven niches of which were occupied by three-foot statues of Saints. The Archiepiscopal Throne of carved oak faced the altar on which rested the tabernacle donated by Father Therry. Artificial illumination was provided by the newly installed gas-light.

To the left of the Sanctuary and in a room exterior to the main walls was the chapel of the Blessed Sacrament. Further still to the left was the Sacristy. Outside the northern transept was the Chapel of St. Felician, and between it and the sacristy began the cloisters which joined the church and monastery. The church could accommodate comfortably 2000 people, and had cost some £50,000.

On the Feast of Saints Peter and Paul, June 29, 1865, Benediction was given at the usual evening hour and the church closed shortly after. About 9pm, a passerby saw flames inside the building; he immediately raised the alarm. The only priest at home, Father Garavel, removed the Blessed Sacrament, but not without considerable risk. Three fire engines attended but were not of much help as water pressure was inadequate. By 9.30pm the roof was ablaze, and a half-hour later the roof timbers collapsed. From his quarters in the church basement blind Anthony Brady, 102 years old and retired sacristan, had to be led to safety. The storerooms in the crypt contained about £1,000 worth of church furniture and ornaments, and the Episcopal jewellery; all were lost. Fortunately it was possible to rescue the vestments, plate and documents from the sacristy and the relics of St. Felician. The cause of the fire was never determined.



Drawing of Church in 1849 showing College Street



Here drawing of St. Mary's in 1860s

### **FATHER TERRY AND THE FINANCING OF OLD ST. MARY'S**

Had the old St. Mary's been completed in a manner that befitted its ambitious beginning, it would have ranked as one of the wonders of colonial achievement. As it was, the wonder is that the project showed viability at all. It had been conceived in haste; it was constructed in spasms. From the start, there had been no proper plans. In no time at all, funds began to run short and, as the years went by, estimates spiraled, both of how much had already been spent and how much was still needed to finish it. The final cost became anyone's guess; there were many who doubted it would ever be finished at all. Between the laying of the foundation stone and any stage approaching completion, decades would elapse; it was the largest building of its kind in the Southern Hemisphere, and hostile critics were prepared to argue that it was far bigger than the Catholics of Sydney would need in a century.

Worse still, many Catholics virtually turned their backs on the project while it was still unfinished, and made plans for building St. Patrick's at Church Hill, situated in a more socially prestigious position and more thoroughly an Irish institution.

The coming of the English Benedictines to St. Mary's undoubtedly played some part in producing this situation, but it was far from being the only factor conducive to a waning of Catholic interest in the project. Firstly, there was the time element: it is difficult to keep interest and subscriptions up for ten, 15 or 20 years, for a project with a history of grinding to a halt for long periods at a time. As newcomers arrived, they grew accustomed to the makeshift arrangements of the Courthouse and the sense of urgency no longer existed as it had been in the days when there was not only no church but no priests either. There was the very important aspect of prestige already suggested; Catholics with any wealth or influence at all were for the most part emancipated convicts; a natural characteristic of any emancipists, Catholic or otherwise, was to assert themselves, and to show that they were as good, probably better than those who had previously called the tunes. St. Patrick's was on land supplied by one of their numbers (Henry Davis); it was in a fashionable part of the town; they could build it quickly – and what's more pay for it – with their own money, without asking the favour of the government. St. Mary's represented the reverse of all this. It was on government-granted land; some of the funds had been the gift of the Government (and then hard to extract); it was symbolically adjacent to the convict barracks; it was a structure they simply could not afford themselves, and was seen as a standing humiliation. Father Therry had ceased to be identified to the scheme. Moreover when the Benedictines came, he was at last evicted from the Chapel house that had become his castle, left Sydney for Campbelltown, and was finally sent to Hobart. Despite Therry's continued interest in St. Mary's, it stood as a constant reminder of his own failure as well as that of his emancipist congregation; he might not have seen it in this light, but they probably did – a reminder of 15 years of expensive misdirection, culminating in a Benedictine takeover and the expulsion of their hero.

The question men had asked in 1820 was evidently still not satisfactorily answered in the 1860s; was it too large, too ornate? The very scale of the building made it necessary to try and have all its features on a similar grand scale; in 1836, Father McEnroe was quite definite that it was the most expensive building in Sydney. Twelve years later another writer described the lofty pile as being extremely plain and free from ornament on the outside, but unfortunately the same on the inside, where richness of fittings was called for by the grandeur of the edifice. At the same time he described the stained glass windows and the "seats of the finest cedar, richly and elaborately carved and polished". Even if there had been other factors drawing men's interest away from completing it – factors such as the unpopularity of the Benedictine experiment, the rival attraction of the nationalist-inspired St. Patrick's and Therry's disappearance from the Sydney scene – it is likely that the dream would never had been fulfilled on the scale it had begun. It was not another chapter in a success story; it had caused endless worry to Therry for decades; he and it together in turn passed the worry on to others, and its completion, if ever, would have been an anti-climax. It stood therefore as a sad witness to the endless struggle between ambition and achievement, between ends and means, and to the extent to which faith and reason were unequally balanced in Therry's personality.

From the beginning, Australian Catholic Church buildings proclaimed a challenge which was an irritant to the society of the time: their apparent presumption was all the more offensive because of their evident appeal to the Catholic people. These people were a minority of inferior social and economic status, yet in their choice of location and grandiose design of their churches they sought to overshadow any rivals. They wrote their message plainly enough on the horizon for all to see that their inferiority in the lands from which they had come was to be a thing of the past, and that now the glory of the Celt and the Roman would shine anew under the southern sun.

This was the attitude that lay behind the firm policy of Father Therry in contrast to that of Father Connolly: the practical, commonsense proposal to put up quickly a place of worship adequate to house the congregation appealed to those who attended the first meeting to open a Chapel subscription in June, 1820. But not to Father Therry – and he was in a position to insist on his will.

Yet in considering what followed the destruction of Father Therry's Cathedral in 1865, it is necessary to return again to the motivation of grandeur (which critics might confuse with grandiosity) to aim as high as their dreams elevated them rather than as low as their resources indicate.

The immediate need after the fire was for church accommodation: a temporary structure was erected in the Cathedral grounds and the new churches already being built at Kent Street (St. John the Evangelist), Ultimo (St. Bede's) and Waterloo, (Mt. Carmel) were hurried on to provide alternative space for the St. Mary's congregation.

To be continued.

### PASSINGS

It is with sadness that we record the passing of the following alumni;

Brian Anderson, alumnus of Forest Lodge, of the Intermediate Class of 1940, in his 81st year, on February 5, 2006. Brian had a career on stage and screen. Many will recall him in the English series 'Z Cars' and 'Softly, Softly'. In Australia he was a member of the cast of 'Gallipoli' and 'Phar Lap' ["The Odd Angry Shot", "The Chant of Jimmy Blacksmith", "The Fourth Wish", "Archers Adventure"] and the TV series, 'Homicide', 'Matlock' and others. The writer recalls Brian regularly appearing at the annual school concert in the 1940s in support of the Brothers.

Roy Lovegrove, alumnus of Forest Lodge of the Intermediate Class of 1946, in his 76th year, on July 2, 2006. Roy spent a lifetime in the grocery trade. On leaving school he started with Oram's at Pyrmont, which was taken over by Franklin's. Roy ended his career as Area Supervisor of Franklin's at Coff's Harbour.

Patrick Casey, alumnus of Forest Lodge of the Intermediate Class of 1940, on March 17, 2006, in his 81st year. The Casey family operated the Busy Bee Café on Glebe Point Road just down from the Glebe Public School. In those days it was probably the only café in Glebe.

We join with their loved ones in mourning their passing.

**Requiescant in Pace.**



Brian Anderson, 2004



Roy Lovegrove, 2006



Pat Casey, 1940

### 1886 REVISITED

This year our Annual Mass & Luncheon has a special significance. It is an occasion to celebrate the arrival of the Patrician Brothers to the Church-School of St. Vincent de Paul in the then Parish of Our Lady of Mount Carmel, Waterloo on January 18, 1886.

One hundred and twenty years have passed since the opening of St. Vincent's, Redfern, which marked the beginning of the Patrician labours in the city of Sydney. The history of the Patricians at Redfern from 1886 and the establishment of Holy Cross College, Ryde, in 1891 are indelibly linked with Patrick Francis Cardinal Moran, who was also involved in Redfern Community providing Brothers to teach in the Parish of St. James, Forest Lodge in 1892.

It was Redfern Community which, from 1908, provided the Brothers to Our Lady of Mount Carmel, Waterloo to its closure in 1963. Again, it was Redfern Community who provided the Brothers to the Parish of Granville in the Congregation's first step westward. In turn, Granville Community reached out to Blacktown, Fairfield and Liverpool in the western and south-western suburbs of greater Sydney.

The spirit of the pioneer Brothers of the 1886 Redfern Community, and all who followed them, still breathes in Patrician Colleges.

We, their ex-students, are all part of the history. So come along and join with us at The Catholic Club in the city on Sunday, October 8, 2006. Mass is at Noon followed by the Luncheon at 1.15pm. Entry to the Auditorium will be available from 11.30am. All are assured of a warm welcome.

Booking details will be included in the September issue of *THE GREEN SASH*.



Redfern monastery on the corner of George and Turner Streets. It was built in 1904, nearly twenty years after the Brothers started teaching in the church-school immediately behind this monastery. One would imagine this photo was taken not too long after its opening. Must be summer as most windows are open. On the left of the monastery were terrace houses and on the right, across Turner Street, was the fire station. You can see the school in the background. The boy leaning against the wall is a classic; he also gives an idea of how high the monastery wall was.

**BROTHERS KNOWN TO HAVE BEEN MEMBERS OF REDFERN COMMUNITY, 1886-1963**

Barrett	Ignatius	[1924-1925, 1926MC, 1928-1930, 1931-1939MC, 1944-1950MC]
Beattie	Livinus	[1925]
Bergin	Rodan	[1932-1937MC]
Bergin	Patricius	[1906-1909]
Bergin	Stanislaus	[1891, 1896-1897, 1900-1901, 1904, 1906]
Boland	Cyril	[1916-1917, 1919-1922FL, 1938-1943]
Bourke	Dominic	[1893-1898FL]
Brennan	Thomas	[1913, 1915FL-1916FL, 1917, 192727MC, 1935-1936MC, 1938-1950MC, 1951-54, 1956-58, 1960-1962].
Brosnan	Vincent	[1895, 1897-1898, 1900, 1902]
Budin	Vincent	[1939-1940, 1941MC]
Byrne	De Sales (n)	[1912]
Byrne	Finian	[1911-1915, 1919FL, 1921-1922, 1926-1927MC, 1932MC, 1933-1935, 1936-1937MC, 1939MC, 1941MC]
Cassidy	Basil	[1903-1904, 1907-1910, 1911MC, 1912-1914, 1917, 1918- 1920MC, 1921-1922, 1923MC, 1924, 1928-31, 1932-1935MC, 1936-1938, 1940-1942]
Comerford	Xavier	[1949-1951MC]
Connaughton	Fintan	[1961MC]
Corbett	Malachy	[1946]
Corbishley	Cuthbert	[1900-1901]
Corcoran	Xavier	[1897]
Curran	Columba	[1928-1929MC, 1931MC]
Darcy	Laserian	[1910/11]
Delaney	Aloysius	[1946-1949MC]
Downes	Fidelis	[1918MC, 1919-1922, 1926-1927MC, 1930-1938, 1944-1953, 1954MC, 1956]
Downey	Basil	[1951, 1960MC]
Duffy	Nicholas	[1938-1940]
Dwyer	Xavier	[1895]
Egan	Gerald	[1950-1956MC]
Eviston	Alphonsus	[1896-1897, 1898-1900FL 1902- 1904, 1908MC, 1909-1910, 1911MC, 1912-1914, 1917-1919, 1945-1946]
Feeney	Alphonsus	[1939-1944]
Fitzpatrick	Cyprian	[1921-1923MC]
Gallagher	John	[1946]
Gaynor	Peter	[1895]
Guidera	Joseph Malachy	[1953-1960MC]
Hanley	Albert	[1885-1886]
Hannigan	Aloysius	[1907-1909, 1915FL, 1916-1918, 1923-1927, 1928MC, 1945-1947]
Hannigan	Ignatius	[1904, 1906-1910FL, 1918-19FL]
Hanratty	Evangelist	[1922-1924, 19255MC, 1928MC, 1931-1936, 1937-1938MC]
Harmey	Sylvester	[1886] Also known as 'Harney'
Healy	Oliver	[1926-1927, 1928-1931MC, 1938-1940]
Hickey	Regis	[1907]
Higgins	Ligouri	[1889, 1900]
Histon	Gerard	[1939, 1940-1941MC]
Howlin	Clement	[1900, 1906-1907, 1908FL, 1909-1912, 1913FL, 1914-1916, 1919, 1922-1923, 1926-1927MC]
Hume	Patrick	[1941, 1942-1943MC, 1944]
Hunt	Thomas	[1911MC]
Kealy	Bernignus	[1920]
Keating	Callistus	[1960-1963MC]
Keenahan	Colman	[1908-1911]

Kennedy	Bernard	[1955-1956, 1957-1959MC]
Kenny	Regis	[1913FL] resided at Ryde
Larkin	Aemelian	[1959MC, 1962-1963MC]
Lee	Anthony	[1899]
Lee	John	[1892, 1894, 1902, 1904, 1910, 1912-1913, 1915MC, 1916-1917, 1918MC, 1919]
Long	James	[1902-1903FL, 1904]
Lovegrove	Patrick	[1952-1953MC, 1954, 1957-1959MC]
McAuley	Jerome	[1894-1899, 1902, 1907-1912, 1913FL, 1914]
McCahill	Eunan	[1924-1925]
McCarthy	Austin	[1947, 1949-1950MC, 1951-1953]
McDermott	Francis	1926-1931, 1932-1938MC]
McDonald	Joseph	[1899] Also known as 'McDonell'
McGovern	Xavier	[1939-1941, 1942-1950MC]
McGrath	Austin	[1888, 1910-1915, 1917FL lived at Ryde, 1918-1920FL, 1921-1922, 1924-1929 1930MC, 1931]
McGrath	Baptist	[1888, 1900-1918]
McGree	Lactean	[1954-1955]
Mulhall	Celestine	[1949MC, 1952-1954MC]
Mulhall	Philip	[1960-1961MC]
Murphy	Laurence	[1938, 1942-1943MC]
O'Connell	Austin	[1908MC, 1909, 1910MC, 1911-1915, 1917MC, 1919-1922]
O'Connell	Laurence	[1920FL, -1922FL]
O'Connor	Paul	[1942-1943]
O'Mahoney	Patrick	[1894-1896] Also known as 'Mahoney'
O'Meara	Cronan	[1952MC]
O'Neill	Dominic	[1888]
O'Reilly	Columba	[1890]
O'Toole	Bernard	[1892-1893FL/1894, 1900FL, 1902, 1904, 1906-1907, 1926-1940]
Phelan	Austin	[1916, 1940-1944, 1954-1959]
Phelan	Norbert	[1929-1930]
Price	Ignatius	[1885-1886, 1892-1893]
Quann	Serenus	[1920-1921, 1923, 1926-1929, 1930MC, 1941-1944MC, 1945-1962]
Rickerby	Dominic	[1894, 1906]
Ryan	Bernard	[1892FL, 1903, 1913FL]
Ryan	Eugene	[1894]
Ryan	James	[1891, 1892-1893]
Savage	Raymund	[1923]
Shaddock	Martin	[1962-1963MC]
Small	Albert	[1914, 1915MC, 1916-1919, 1920MC, 1921, 1924MC, 1927MC, 1928-1929]
Stenning	Baptist	[1951-1952MC, 1953]
Thompson	John	[1951MC]
Tierney	Joseph	[1921, 1922FL, 1929-1931MC, 1932-1937 1940-1941MC, 1948-1953]
Tobin	Majella	[1951-1955]

The writer was under the impression that St. Vincent's, Redfern closed at the end of 1963, when Redfern Community comprising Brothers Callistus Keating, Aemelian Larkin and Martin Shaddock were withdrawn. However, the Provincial Archivist, Brother Stephen Sweetman, has advised that the three Brothers mentioned were teaching at Mount Carmel, Waterloo. Brother Serenus Quann, in 1962, is the last Brother recorded teaching at St. Vincent's, Redfern. Brother Serenus is shown as a member of Forest Lodge Community in 1963. Therefore, it is evident that Redfern closed at the end of 1962 and Waterloo in 1963. The writer expresses his thanks to Brother Stephen Sweetman for bringing this important information to his attention.

Pause for one moment to think – in 1886 the Patricians came to teach at Redfern in the Parish of Waterloo. On their departure in 1963, 78 years later, it was in the Parish of Waterloo the Brothers of the Redfern Community last closed the classroom doors.

# **PATRICIANS BROTHERS OF FOREST LODGE COMMUNITY, 1923-1967**

Brothers teaching at Forest Lodge were members of Redfern Community from 1892 to May 1923 when the Blessed Oliver Plunkett Monastery opened and Forest Lodge Community was established.

Barrett	Ignatius	[1930, 1940-1943, 1951-1953] Resided at Ryde 1941-1943
Bergin	Rodan	[1938-1949]
Boland	Cyril	[1923-1937, 1942-1943, 1953-1960]
Bourke	Dominic	[1893-1898]
Brennan	Thomas	[1928-1931, 1937, 1964-1965]
Bulfin	Bernard	[1962-1963]
Byrne	Finian	[1923]
Carty	Raphael	[1959]
Connaughton	Fintan	[1954]
Corbett	Malachy	[1952-1955]
Curran	Columba	[1928-1930]
Delaney	Aloysius	[1950-1955]
Downes	Fidelis	[1924-1925, 1939-1943]
Downey	Basil	[1949-1951, 1954-1958, 1960-1961, 1965]
Duffy	Nicholas	[1945-1946]
Eviston	Alphonsus	[1925-1927]
Feeney	Alphonsus	[1939-1940]
Grealy	Augustine	[1953-1954, 1961-1967]
Guidera	Joseph Malachy	[1952]
Hannigan	Aloysius	[1943-1944]
Hanratty	Evangelist	[1927]
Healy	Oliver	[1931-1937]
Higgins	Peter Iranaeus	[1967]
Histon	Gerard	[1956-1957]
Johnson	Peter	[1952 from May]
Keegan	Macartan	[1931-1937] Founder, Glebe District Hockey Club – Dec 20, 1932.
Kennedy	Bernard	[1959]
Kennedy	Felix	[1953]
Larkin	Aemilian	[1960]
McCarthy	Austin	[1952 to May] ill – replaced by Brother Peter Johnson
McDermott	Francis	[1925]
McGrath	Austin	[1928, 1932]
McGrath	Baptist	[1936-1944]
Mulhall	Philip	[1962]
O'Connell	Patrick	[1962]
O'Connor	Paul	[1944]
O'Leary	Pius	[1946-1951, 1956-1962]
O'Meara	Cronan	[1950-1951]
O'Toole	Bernard	[1936, 1938, 1942]
Phelan	Anthony	[1962]
Phelan	Norbert	[1923, 1928, 1938-1943, 1945-1947]
Quann	Serenus	[1951-1952, 1963-1964]
Samuel	Kevin	[1959-1960]
Savage	Raymund	[1925]
Stenning	Baptist	[1954-1955]
Tierney	Joseph	[1923-1924, 1926-1928]
Tobin	Majella	[1946-1949]



St Oliver's (Plunkett) Monastery, Forest Lodge, 1928. Standing at the back from left to right is Thomas Brennan (aged 39) and Joseph Tierney (27). Seated are Norbert Phelan (33) and Cyril Boland (40). The school is not over the fence at this time - that did not happen until 1940 - but down Pyrmont Bridge Street about two hundred metres.

You are invited to refresh your memory of those who taught you. Perhaps you recall only 'Brother Joseph' and are not aware of his surname. The listings will assist you in identifying the Brothers.

AN IRISH BLESSING

May the road rise to meet you,  
may the wind be always in the hollow of your back,  
may the sun shine warmly on your face  
and the rains fall softly on your fields  
and, until we meet again,  
may God hold you in the hollow of His hand.

[[Some of the Forest Lodge Brothers not so often mentioned.]]



Evangelist Hanratty  
1927



Raphael Carty  
1928



Fintan Connaughton  
1954 (2011)



Columba Curran  
1928



Alphonsus Feeney  
1940



Felix Kennedy  
1953



Aemilian Larkin  
1960



Kevin Samuel  
1959



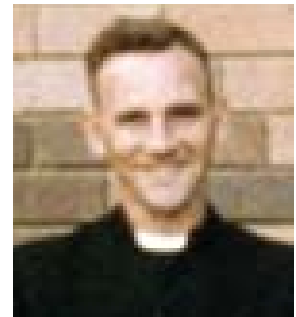
Patrick O'Connell  
1962



Paul O'Connor  
1944



Aloysius Delaney  
1950



Joseph Guidera  
1952

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**THE GREEN SASH**  
**VOL 13 ISSUE 4 SEPTEMBER 2006**

Newsletter of the Patrician Brothers' Inner Sydney Schools Old Boys' Association

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PATRONS	OFFICE BEARERS	EDITORIAL COMMITTEE
Father John Knight (Waterloo) Father Colin Fowler, OP (FL)	President Kevin Hilferty Secretary Kevin Scott Treasurer Kevin Scott PROVINCIAL Brother Aengus Kavanagh, fsp	Kevin Hilferty Kevin Scott  www.patricianbrothers.com

**50TH ISSUE**

We celebrate a milestone in reaching the 50th issue of *The Green Sash*. There will many other Old Boys' journals which have achieved this figure and beyond. But in most cases their colleges/schools would still be operating. How many, if any, commenced more than a quarter of a century after the closure of their schools and continued for the next 13 years? We are of the opinion that we are unique. Of course, this could not have been achieved without the loyalty and support of our readers.

Our circulation quickly grew to more than 200 which have been maintained. Over the years nigh on 600 hundred pages have been compiled; 11,000 copies have been folded, enveloped, addressed and posted. Costs including postage, stationery, reproduction of photos, etc., have been in excess of \$7,000 – all of which has been provided by you, our readers. Your response to an appeal for support has always astounded your Committee.

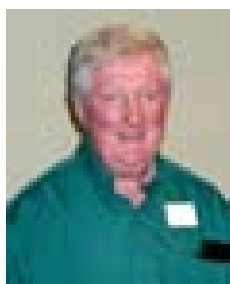
Throughout we have been supported by the Brothers, the Principals and staff of Holy Cross College who have reproduced our journal at no cost. Without this wonderful support and encouragement we could not have continued. The standard of our journal has been subject to the editorial control of classmate Kevin Hilferty, journalist and a past editor of *The Catholic Weekly*. Kevin also has had a career in public relations. His contribution has been immeasurable.

For the writer, *The Green Sash* has never been a burden, indeed he has received his own personal rewards. He has obtained an extension of his education in English expression, computer skills, archival research and a greater understanding of history. But more importantly, it has made him aware of the history of the Patrician Brothers in the Australia and which he has wished to share with the readers. Previously his knowledge had been centred on our parish schools of Redfern, Forest Lodge, Waterloo, Granville and Holy Cross College, Ryde and the later movement to the western and south-western suburbs of Blacktown, Fairfield and Liverpool. Many, including this writer, would have had no knowledge of the Patrician Brothers' involvement in the country towns of Maitland, Armidale, Goulburn, Albury, Wagga Wagga, Bathurst, Dubbo and Orange from 1883 through to the late 1920s and also of the pioneer Brothers of those very early years.

Through *The Green Sash* the alumni and friends have helped in creating a collection of data which will be of assistance to the Provincial Archivist.

The *Green Sash* grew out of the revival of the Old Boys Association in 1992. It had been dormant for more than 25 years. There were three men responsible for this revival, renamed the *Patrician Brothers' Inner Sydney Schools' Alumni*; Eric Leahy (President), Les McMahon (Secretary) and Noel Sara (Treasurer). With the support of the then Provincial, Brother Peter Ryan, they rallied a group of fellow alumni to assist in holding an Annual Mass and Luncheon. We owe a lot to those men for their courage. There is much we would have missed over these past 14 years.

On behalf of all, we express our heartfelt thanks to Eric, Les and Noel.



Kevin Scott



Kevin Hilferty



Eric Leahy



Les McMahon



Noel Sara

ANNUAL MASS & LUNCHEON

SUNDAY, OCTOBER 8, 2006

The Catholic Club, Castlereagh Street, Sydney

Mass at Noon – Luncheon at 1.15pm

Father John Rivett has graciously consented to celebrate the Mass. Many will recall Father Rivett at Forest Lodge from May 1962 to December 1965.

This year we celebrate that 120 years have passed since the opening of the first Patrician Brothers' school in Sydney at the church-school of St. Vincent de Paul, Redfern in the then Parish of Our Lady of Mount Carmel, Waterloo.

Full details appear on the last page of this issue. Your Committee cordially requests your attendance.

The Committee is concerned that some may not have a cheque account and find the transmission of funds deeply worrying. Please do not let that stop you coming along. This year we are extending an invitation to anyone with this problem to elect to pay on the day. All that is necessary is to return the completed booking slip with the election noted. We look forward to welcoming you on the day.

For the sake of the writer's sanity and wellbeing, he urges the prompt return of your booking slip.

Remember, for catering purposes, bookings are essential.

**ST. MARY'S CATHEDRAL FROM 1821 TO TODAY.**

(Continued)

Compiled from *St. Mary's Cathedral, Sydney 1821-1971*.

In our last issue we told the story of Old St. Mary's destroyed by fire in 1865. We continue with the story of its magnificent replacement.

The day after the fire a public meeting was held and resolutions were passed expressing determination to raise the funds for a new Cathedral of much grander proportions and nearly £6,000 was subscribed in the room. A further meeting was held in the Prince of Wales Theatre on July 6, 1865 and the Building Fund Committee came into existence with a promise of support of the whole population of Sydney. By July 8 subscriptions had reached £16,000.

Archbishop Polding then asked William Wardell, architect, to prepare plans for a magnificent Cathedral. In a letter to Wardell of October 10, 1865 Polding included: "And now for the design itself of our new Cathedral. I have little to say beyond this, that I go to the architect of St. John's College of the University of Sydney to ask him for something that shall again be an honour to himself and Catholics of the Diocese. I leave all to you and to your own inspiration on the matter, I will not even say that your conception will be restricted to the Gothic style of any particular period. Any plan, any style, anything that is beautiful and grand, to the extent of our power."

Wardell's reply from Melbourne on October 20, 1865 promised that the first instalment of plans would be delivered as soon as possible. The proposed cost of £100,000 to £120,000 was given as a general guide, and not being a limit: indeed he stated that he was quite sure the Church would cost a lot more than that. "I have already given," he wrote, "considerable thought to the question of adopting the style of the 13th or 14th century. I believe these to be the best suitable to the climate, and in all other respects desirable. You must be prepared for a comparatively costly work, owing to the fact that the foundation will be of a most unusual depth." The first contract was let to a Mr Loveridge for £6,357 and construction was commenced in 1866. The bank book of the building fund showed that up to June 30, 1866, an amount of £21,894 was placed on credit.

On January 21, 1868, the archbishop reported: The Cathedral foundations are nearly completed. We are preparing for the next contract which will be for £25,000 at least. We have £19,000 in hand. It will cost £300,000 to complete it. The blessing of the foundation stone took place on December 8, 1868. By 1871 the walls all around were 23 feet high, but a debt of £3,000 hampered the progress of the work.

On December 16, 1873, Roger Bede Vaughan arrived in Sydney to take up the position of coadjutor bishop. On January 13, 1874, Archbishop Polding appointed Dr. Vaughan sole Vicar General and Administrator of the temporalities of the archdiocese, with full powers. The building was now in Vaughan's hands, and he was occupied for the three years prior to Polding's death in 1877, mainly in arranging for the various stages of the contract for the new Cathedral. At the time of Polding's death the height of the walls was 39 feet, including all the arches and piers of the nave, choir, transepts, organ chamber and chapel. The cost of the works to date was £53,540; there was a credit balance of £3,028.

In 1878 a new contract was signed for £21,000 and the new Archbishop and the building committee set themselves the task of raising £5,000 a year. At the end of the year the Chairman advised Archbishop Vaughan, that Mr Wardell says that for £40,000 the Cathedral could be made quite fit for all the purposes for which we should want it; and that in so short a space of two years. This scheme was adopted.

By October, 1881 work on the cathedral was sufficiently advanced to allow the Building Fund meeting to be held in the new, gaslit, structure. A crowd of 4,000 packed into the new building, and Vaughan made a ceremonial entry while the choir, positioned in the half-finished aisle sang, 'Ecce Sacerdos Magnus' [Behold the great Priest].

But the major public use, before it began its life as a Cathedral was the month-long Ye Fayre of Ye Olden Tyme which Vaughan opened on Easter Monday, 1882. The interior of the future Cathedral was turned into what 19th century Sydney Irish, spurred on by a 19th century Englishman [Vaughan], thought a 16th century English market place looked like. To stallholders and ticket sellers in Elizabethan dress, and maypole dancers, their imaginations added black minstrels, Punch and Judy and a fortune teller at a gypsy encampment. Not all the stallholders and assistants kept to the prescribed century: Queen Elizabeth, Lady Jane Grey, Mary Queen of Scots, Anne Boleyn and Anne Hathaway all had imitators, but Marie Antoinette and Dolly Varden strolled in from another century. The Fayre was undoubtedly Vaughan's in conception and execution. When broaching the idea to a meeting of senior priests he referred to the New York precedent of 1879 when, before a cathedral opening, the new St. Patrick's was used by Cardinal McCloskey as a site for a fair. It is not clear whether Vaughan took the whole idea from St. Patrick's fair in New York, or whether he gave it prominence as a respectable precedent mainly to impress his conservative-minded priests. For cathedral building purposes it was a great success: gross income was £7,768, net profit £5,752.

The dedication of St. Mary's and the opening was fixed for September 8, 1882. It was on this occasion that the joy-bells rang out for the first time. All the bells bear the following in bas-relief church text: 'Presented by the Most Reverend Roger Bede Vaughan, Archbishop of Sydney, 1881', and in addition to this each has a name of a saint or a sacred motto:

No. 1, St. Francis

No. 2, St. Benedict

No. 3, St. Patrick

No. 4, St. John the Baptist

No. 5, St. Joseph

No. 6, Ora pro nobis

No. 7, Mary, the Mother of God

No. 8, Nomen Jesu Christi

At the final meeting of the Building Fund, held in the Cathedral in April, 1883, the announcement was made that £102,763 had been expended on the various works since the foundations were laid in 1866. Archbishop Vaughan left for England in 1883 and died there in August. Prior to his departure the Building Fund had a deficit of £992 which was paid by Vaughan himself and he left Sydney in April 1883 believing his cathedral was debt free. In fact very few of the remaining promises had been honoured, and it was not until early 1885 that the Building Fund was free of debt for work done in 1880.

Writing of Archbishop Vaughan's involvement in the building of the Cathedral, Monsignor C.J. Duffy observed, 'Some comment on Vaughan's aptitude for this mission as well as his mental attitude to the task may serve to pay him the honour due to his outstanding leadership and intellectual nobility. One is reminded of a parallel to St. Paul comparing the roles of the various agents carrying out divine designs: Therry, Polding and Vaughan planted, Moran and Kelly watered, God gave the increment.

"On the surface Archbishop Vaughan's ten years in Sydney seemed constantly beset by stormy vicissitudes: incessant confrontation with Parkes and the government working up to apparently disastrous defeat represented by the 1880 Education Act; endless antagonism from fellow Bishops led by O'Quinn of Brisbane; awareness of a serious heart ailment; the mounting day-to-day problems of a growing diocese.



Ye Fayre of ye Olden Tyme, St. Mary's, Easter 1882

"Yet in contrast to these appearances, a reader of Vaughan's correspondence and published work is amazed at the peace of mind showing through the mind of the Archbishop, as if in reality and deep down he had not a care in the world. His concentration on the development on Sydney's Cathedral would suggest it was his sole concern, almost a 'divertimento'. To raise funds he encouraged the usual round of bazaars, concerts, soirees – constant attendance at which was a penance – he presided at regular meetings of committees, and found time to sit down at his desk with pen and brush to write some 2,000 personal appeals for donations, adorning them with sketches, artistic, whimsical and gay. It is not surprising that Cardinal Moran's History of the Catholic Church in Australasia emphasises this very point about Vaughan's career: "In nothing perhaps were the efforts of Dr. Vaughan more successful than in carrying on the erection of the grand Cathedral of St. Mary's. To every appeal he made, the faithful of the Diocese responded most generously. But the appeals were not restricted to his diocese or to New South Wales. He wrote thousands of letters to those who were noted for their generosity in all the Australian colonies, and it was seldom that an ungenerous response was received."

"This lay generosity, so basic to all stages of the Cathedral undertaking, deserves clear and complete acknowledgement: no words can overdo the praise of Sydney and New South Wales for their part in the building of the Cathedral and for the spirit that animated them either as members of building committees or generous donors, large or small. Indeed to focus one's attention on the history of the vast Cathedral enterprise is to move some way towards correcting a serious unbalance in the historical evaluation of the relative importance of the laity in Sydney – and elsewhere.

"...The student of the building of St. Mary's will encounter a group of laity distinguished by their quality, ability and achievement – those who were building a church of stone, and a church of loyal, religious human beings. Like the noisy critics, these men also thought, spoke, wrote and took part in conferences, committees and discussions. In a positive, not a negative way, these men won respect and attention – and without doubt moulded the policy of the church to no little extent "

Patrick Francis Moran arrived in Sydney on September 8, 1884, aboard the Liguria which had laid to, off Sydney Heads for 24 hours so that he could arrive on the Feast of the Nativity of Our Lady. He came to a vacant See as Archbishop in his own right. Also unlike Vaughan, he arrived in the early afternoon and had a clear view of the scale of the building achievement of his predecessor. A bishop's entry to his See is above all signified by his entry into his cathedral: on the steps of the College Street western entrance his brief of appointment was read and then the Archdiocese was formally handed over to him. After processing into the Cathedral he first went to the sanctuary to take his 'seat', and then to the pulpit to express the authority that accompanied him.

Moran was confronted with many claims on both his time and energy, and on the financial resources of his archdiocese. He explained to Rome that he had not given up the job of completing what he described as 'the most beautiful cathedral of our time'.

In June, 1885, he left hurriedly for Europe in response to a cabled directive. By the time he returned as a cardinal, in November, he could see the first instalment of the view from a ship entering Sydney harbour which Vaughan had often spoken of but never lived to see: the northern end of the gable of the cathedral. At the First Australian Plenary Council which followed his return, and at which he presided as the apostolic delegate, he blessed the completed northern window as a memorial to Vaughan.

At the end of May, 1887 the Building Fund held its first annual meeting since Vaughan's departure. It was adopted to complete, as a centenary memorial, the northern part of the cathedral down to the central tower. The contracts agreed to – stages six and seven – involved a liability of almost £30,000. In 1890 the completed, permanently roofed, northern area was dedicated, but only half the total cost had been paid off. When Moran addressed the 1893 Building Fund annual meeting he was concerned to stress that they 'were not going to sleep over St. Mary's', and to stress also that there were other pressing building commitments such as the completed Manly seminary and St. Vincent's hospital as well as parochial works. But the treasurer had to report that they needed an overdraft of £8,000 to meet contractual obligations. Against a background of [Australia's first] economic depression, the Building Fund's income remained depressed and its liabilities remained high at £6,800.

Following the 1896 annual meeting, Moran sent a letter to the Sydney clergy advising he planned a new drive to clear off the remaining debt and again resume building to complete the central part of the cathedral.

Moran had decided to organise a major new fund raising effort on the basis of local parish bazaars that would culminate in a Grand Australian Fair. In September and October he went the rounds of all the city and suburban districts presiding at – if not actually inaugurating – meetings of local ladies' committees. It was Moran's own suggestion that vacant land at the cathedral itself be the site for the Fair. At the southern end of the site of Old St. Mary's a special hall of timber and iron was built, with a more temporary annex, at a cost of £1,880. Together with the annex, connected internally by arches, it covered an area larger than that of Sydney Town Hall, 'larger than that of any other roofed in public place in N.S.W.' This 'Cardinal's Hall' became the main centre of Catholic social activity until its demolition in 1912-13 to clear the ground for the completion of the nave and southern façade.

The Grand Australian Fair was opened by Moran on April 7, 1897. Like Vaughan's Fayre it relied on a basic arrangement of stalls (24) supported by ladies from particular districts or groups of districts. In dressing, the ladies had less scope for individuality than in 1882: they wore uniforms which were supposed to relate to the theme of the stall. Unlike 1882 there was no fortune teller, but new features included the 'best dressed character doll' and the 'most popular priest'. The Fair was an even greater financial success than the Fayre. By the end of the first week Fair income had already balanced the Building Fund's overdraft. The gross receipts were £14,287 and the net profit £13,279.

Moran now proceeded with a contract to complete the central tower area at a cost of just short of £30,000. The Fair had to be considered a beginning rather than an end. On April 21, 1899, Moran was present to see the last finial added to the central tower, 'the Cardinal's Tower'. However the Building Fund now required a £5,000 overdraft.

1903 was the fiftieth anniversary of Moran's ordination as a priest. He hurriedly left for Rome following the death of Leo XIII, though too late for the conclave that elected Pius X. On his return he suggested that the aim should be to clear the debt on the cathedral of £11,000, which against a background of about £220,000 spent since 1868 was, he suggested, 'comparatively trifling'. In 1904 another Jubilee Fair was held providing a net profit of £16,604. An Art Union was conducted which produced a profit of £1,835. The Building Fund was left with a balance of £4,000 over its liabilities. Free of debt the cathedral, dedicated to Our Lady, Help of Christians, was consecrated on September 2, 1905, and as it was incomplete at the time special permission for its consecration was obtained from Rome. The consecration was a five hour private ceremony, followed by public celebrations the following day at the opening of the Third Plenary Council.

There was a short respite following these endeavours. In 1910 at the age of eighty Moran prepared for another Fair; another jubilee was conveniently available, his 25 years as a cardinal. Late in November, 1910 Moran could write to a family friend in Ireland that £63,000 had been raised in four months. He was, as Archbishop Mannix wrote to the same friend, 'adding record to record into the very evening of his life'.

At Moran's death in August, 1911 the Building Fund had £41,195. The addition of promised amounts brought the total to £75,470.

At the Month's Mind for the dead cardinal the visiting bishops had resolved that the 'tribute best suited to perpetuate his memory' would be completion of the cathedral.

A few months before his death Moran declared that St. Mary's, unlike the cathedrals of the old world, was 'the gift of the poor'. Of the almost a quarter of a million pounds spent on the cathedral while Vaughan and Moran were in Sydney, very little came from large individual gifts. The largest gift was from a priest, Dean Leonard who bequeathed most of his estate, £7,000. When Vaughan inquired among the priests in 1877, a veteran replied from one of the relatively favoured suburbs: 'Few Catholics possessed of property; by no means generous; the servant girls liberal'. 'The poor have been our church-builders in the past', the editor of the Catholic Press J. Tighe Ryan, reflected, 'they will be our church-builders in the future'.

St. Mary's, Vaughan told the 1878 the annual Building Fund meeting, 'will speak to the world when we are dead and gone, not only of the faith of our people, but the growth of our people's faith'.

The chapter closes with this observation: A history of the Catholic people of this period should include the history of their building of a cathedral. Equally it should be part of a biography of either Vaughan or Moran. It speaks to the world of their faith

The last foundation stone was laid by Archbishop Kelly on June 8, 1913.

Archbishop Michael Kelly set about the completion of the remainder of the cathedral including the front façade and towers. From Cathedral Street a flight of 37 steps leads to the main entrance and, at each side, flanking the promenade are bronze statues of, to the west, Cardinal Moran and, to the east, Archbishop Kelly.

By 1928, St. Mary's Cathedral had cost £700,000 of which £300,000 had been expended during the episcopacy of Archbishop Kelly and there remained a debt of £70,000.

Archbishop Kelly born at Waterford, Ireland on February 13, 1850, arrived in Sydney on November 9, 1901 as coadjutor Archbishop of Sydney. He succeeded to the See following the death of Cardinal Moran on August 16, 1911 and his term as Archbishop lasted longer than all his predecessors. During his administration, numerous churches, convents, hospitals and schools were built, beside seven colleges for students of Religious Congregations. The Ecclesiastical Seminaries at Manly and Springwood were extended, as was St. John's College within Sydney University, Sancta Sophia College for Women was built and St. Mary's was completed with the exception of the spires. Altogether, he spent more than £12 million on Church properties. Is it any wonder the Archbishop earned the soubriquet of 'Kelly, the Builder'?

St. Mary's Cathedral, the Mother Church of Australia, Cathedral of the Cardinal Archbishop of Sydney, is in the centre of the area bounded by Hyde Park and St. James' Station; Queen Square with the Law Courts and Government Offices; the Domain; and Cook and Phillip Park. Of recent years, Cathedral Street fronting the Cathedral has been closed. The Cathedral steps now face a plaza making for a more peaceful and open approach.

The principal measurements of St. Mary's are:

Length outside building overall	350 ft
General width	80 ft
Lengths of transepts	130 ft
Width of transepts	80 ft
Height of nave above floor	96 ft
Height of central tower	152 ft
Height of front towers and spires to be	245 ft
Height of stone groining to Aisles	37 ft

The remains of the Pioneer Priests and the preceding Archbishops of Sydney (except Archbishop Kelly) were transferred from the Chapel of the Irish Saints to the Crypt in October, 1946, when the remains of Archbishop Vaughan arrived from England.

The Archbishop Kelly Memorial Chapel is located in the Crypt directly under the Baptistry where his remains rest. Archbishop Kelly died at the Archbishop's House, Manly on March 8, 1940. The first Mass was celebrated in the Crypt on March 8, 1942 – the second anniversary of his death.

Most Reverend John Bede Polding, D.D., O.S.B., the first Archbishop of Sydney was born on November 18, 1794 at Liverpool, England. He arrived as Bishop of Sydney April 5, 1842, and Archbishop of Sydney on April 10, 1842. He retired on January 10, 1874 to Sacred Heart Presbytery, Darlinghurst where he died on March 16, 1877 and was buried in Petersham Cemetery. His remains were exhumed on March 17, 1901 and re-interred by the Altar of the Irish Saints and finally in the Crypt in 1946. At the northern end of the Crypt is the Polding Altar which is fashioned from the tomb in which Archbishop Polding's remains were buried in Petersham Catholic Cemetery until they were transferred to the Chapel of the Irish Saints. This Altar was sponsored by the Australian Holy Catholic Guild of St. Mary and St. Joseph, the Friendly Society founded by Archbishop Polding in 1845.

Most Reverend Roger Bede Vaughan O.S.B., was born on January 9, 1834 at Courtfield, Herefordshire, England. He succeeded as Archbishop of Sydney on March 16, 1877. While on a visit to England he died at Liverpool, England on August 18, 1883 and was buried under the sanctuary of the Ince Blundell church. In 1887 his remains were transferred to St. Michael's priory where they rested until brought to Sydney and interred in St. Mary's Crypt in October 1946.

His Eminence Patrick Francis Moran was born on September 17, 1830 at Leighlinbridge, Ireland. He arrived in Sydney on September 8, 1884 as Archbishop and was created Australia's first Cardinal receiving the Red Hat on July 27, 1885. Among the many works standing to his credit are: the foundation of St. Patrick's Ecclesiastical College, Manly, the substantial progress of building operations on St. Mary's Cathedral, and the foundation of the Sacred Heart Missionary College at Kensington. Other institutions founded were: Little Sisters of the Poor, Westmead Home, Ryde Mental Home, Lewisham Hospital, Mater Misericordiae Hospital, St. Joseph's Hospital (Auburn), The Hospice for the Dying, and Baullkham Hills Orphanage. Cardinal Moran also wrote 'The History of the Catholic Church in Australasia'. He died at the Palace, Manly, on August 16, 1911.

The remaining prelate interred near the Polding Altar is Right Rev. Henry Charles Davis, D.D., O.S.B., the first Bishop of Maitland and Coadjutor Archbishop of Sydney, 1847-1854. Dr. Davis arrived in Sydney at the end of 1848. He died at St. Mary's in 1854 and was buried in the Benedictine Cemetery, Subiaco, near Rydalmere, Sydney. His remains were exhumed and re-interred in the Cathedral Crypt on August 25, 1945.

Other Archbishops have been interred in the Crypt since 1971:

His Eminence Sir Norman Thomas Gilroy, born in Sydney on January 22, 1896, succeeded to the Archdiocese of Sydney on March 8, 1940 and was created Cardinal on February 18, 1946, the first Australian born member of the Sacred College. Cardinal Gilroy was responsible for the return of Roger Bede Vaughan's remains from England, the construction of the Archbishop Michael Kelly Memorial, the completion of the Crypt and the re-interment of all within the Crypt in 1946. He was created Knight Commander of the British Empire in 1969, the first Cardinal to be knighted since the Reformation. He resigned as Archbishop on July 9, 1971. Cardinal Gilroy died on October 21, 1977.

His Eminence James Darcy Freeman KBE, born in Sydney on November 7, 1907, He was promoted to Archbishop of Sydney on July 9, 1971 and was made Cardinal on March 5, 1973 and created Knight Commander of the British Empire in 1977. He resigned as Archbishop on February 12, 1983. Cardinal Freeman died on March 16, 1991.

Immediately east and west of the Polding Altar are the vaults into which are the remains of the Pioneer Priests; Venerable Archpriest Therry, Father Daniel Power and Venerable Archdeacon McEnroe.

Venerable Archpriest John Joseph Therry was born in the city of Cork, Ireland in 1790. For many years Father Therry was the only priest labouring on the mainland of Australia arriving in Australia on May 3, 1820. Besides the erection of Old St. Mary's, Father Therry's attendance on the growing population, convict and free, involved prodigious efforts. He saw the colony develop until it had its own Bishop and clergy, then he worked in Van Dieman's Land (Tasmania) from 1838 to 1846 and again from 1848 till 1854; and in Port Phillip (Victoria) during 1846 and 1847, enduring many vicissitudes. Finally he returned to Sydney in 1854; he was appointed to the charge of St. Augustine's, Balmain, in 1856 and was given the title of Archpriest in 1858. He died on May 25, 1864, in his 74th year.

Father Daniel Power was stationed at Waterford, Ireland, where he volunteered for the Australian mission in 1825. He was given the title of 'Missionary-Apostolic' on November 5, 1825. Father Power left Ireland in 1826 and on January 3, 1827, he was given the Government appointment as Chaplain in place of Father

Therry, who had been suspended by the Government. Because his health had been impaired prior to his arrival in the Colony, Father Power was constantly infirm and resided for the most part at Parramatta, where he died on March 14, 1830.

Venerable Archdeacon John McEnroe was prominent in the Church in NSW for 36 years. He was born in Ardsalla, near Cashel, Co. Tipperary, Ireland in 1795. In 1831, he accepted at the request of the Archbishop of Dublin, the appointment of additional chaplain for New South Wales. In 1832 he reached Sydney and was most zealous in his ministrations. His unswerving independence, sterling friendliness and fearless courage, combined with tactful and cheerful co-operation, endeared him to all. In 1839 he went to Norfolk Island for two years. When Bishop Davis died in 1854 during the absence in Rome of the Archbishop and the Vicar-General, the clergy chose Father McEnroe as Diocesan Superior. Later he was most energetic in promoting the erection of Episcopal Sees in Australia. Archdeacon McEnroe died on August 22, 1868 and in his last moments was consoled by the presence of all the Bishops of the ecclesiastical province meeting at that time to arrange a Synod. He is buried in the same vault as Archpriest Therry.

All that remained to be done to complete Wardell's design was the erection of the two spires and this work was completed by Cardinal Clancy.

Edward Bede Cardinal Clancy AC was born at Lithgow on December 13, 1923 and was appointed Archbishop of Sydney on February 22, 1983. His reception and installation took place in St. Mary's Cathedral on April 27, 1983. The spires were completed in 2000 under his leadership. St. Mary's had taken 134 years to complete. Other works include renovations to the Cathedral estimated at \$18 million, and the transition from St. Patrick's College, Manly to the new Seminary of the Good Shepherd, Strathfield.

Archbishop Clancy was elevated to the Sacred College of Cardinals and received his Red Biretta on June 28, 1988.

On March 26, 2001, Cardinal Clancy's resignation was accepted by Pope John Paul II, having exceeded the age limit of 75 years. His retirement took effect on May 10, 2001.

The present Archbishop of Sydney, His Eminence George Cardinal Pell oversees the ongoing necessary renovations and maintenance of St. Mary's Cathedral, the Mother Church of Australia.

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The writer acknowledges that the above article has been collated from 'St. Mary's Cathedral, Sydney 1821-1971' and beyond that date from the Catholic Archdiocese of Sydney website [www.sydney.catholic.org.au](http://www.sydney.catholic.org.au)

'St Mary's, A Living Cathedral – A Pilgrim's Guide', an exciting booklet of 40 pages, 22cm x 22cm, in full colour, is available at the Cathedral Store at a very reasonable cost. The front cover is adorned with an inspiring photo of the Cathedral at night, ablaze with light. The writer was so thrilled he immediately sent the first copy he obtained to a friend in Ireland.

### **ANNUAL MASS & LUNCHEON**

Last year the attendance at the Mass & Luncheon thrilled the Committee. The Catholic Club has proved to be a popular venue. It was our largest ever attendance to the Mass and to the Luncheon since 1993.

The Luncheon will consist of a set menu of an entrée, main course and dessert with coffee/tea at \$27 per head. Sadly, the caterer has had to increase his prices this year. It is our first increase since 1998.

The Committee seeks your early booking. Please do not delay returning the booking slip.

This year we are extending an invitation to anyone who has a problem with the transmission of funds to pay on the day. All that is necessary is to return the booking slip with the election completed. Please join with us.

Train travellers are strongly advised to use Town Hall Station as Museum Station only allows exit to Liverpool Street on Sundays. The writer speaks from personal experience.

**Should you be worried by stairs please note that lifts operate from Town Hall Station platforms and also from the concourse to George Street.**

V13, I4 - September 2006

**MINI GUESSING COMPETITION**

In which Year was 'Old St. Mary's destroyed by fire?

1. 1856
2. 1865
3. 1869

PLEASE TICK YOUR SELECTION/S AND COMPLETE THE DETAILS ON THE REVERSE.  
The result will be announced at the Luncheon and will be published in the February 2007 issue of  
THE GREEN SASH.

**ANNUAL MASS AND LUNCHEON**

**THE CATHOLIC CLUB**

**CASTLEREAGH ST, SYDNEY - BETWEEN PARK AND BATHURST STREETS.**

in the

**GROUND FLOOR AUDITORIUM**

**SUNDAY, OCTOBER 8 – MASS AT NOON - LUNCHEON AT 1:15pm.**

**\$27.00 PER PERSON. Drinks will be to your own account.**

**The bar will be open immediately following the Mass.**

Entry to the Auditorium will be available from 11.30am.

When forwarding your reservations please provide the CHRISTIAN and SURNAME of the members of your party. Spouses, etc. are invited to join with us. Remember, bookings are essential.

We look forward to the company of Father John Rivett together with the Provincial, Brother Aengus Kavanagh and fellow Patrician Brothers.

If you can afford to do so, please donate to our Guessing Competition.

Your support is deeply appreciated.

MAKE CHEQUE PAYABLE TO: Patrician Brothers' Alumni.

Please do not make cheque to 'Order', that is, do not cross out 'Bearer'.

POST TO: Kevin Scott, 34 Ferguson St., Forestville, 2087

If you do not have a cheque account you may deposit cash direct to our account number

2102 1001 6639 at any Branch of the Commonwealth Bank

**THEN POST THE RECEIPTED BANK DEPOSIT BUTT**

**TOGETHER WITH THE COMPLETED FORM BELOW.**

Alternatively, you may elect to pay on the day. Please complete the election on the booking slip.

PLEASE CUT ALONG THE LINE.

I /We accept the invitation to attend The Catholic Club, Sydney on Sunday, October 8 next

CHRISTIAN NAME	SURNAME	ADDRESS	Ph
1. _____	_____	_____	_____
2. _____	_____	Cost \$27 per head	= \$
3. _____	_____	Donation to Competition*	\$ _____
4. _____	_____	Total	\$ _____

# # Kevin, Please note I/We elect to accept the invitation to make payment of \$\_\_\_\_\_ on the day

I regret I am unable to attend; however I wish to make a donation to the Guessing Competition.

I enclose a donation of \$5\* to select one or \$10\* to select any two of the three shown on back hereof.

**\*PLEASE MARK YOUR SELECTION/S ON THE BACK OF THIS SHEET**

\*Please record the Guessing Competition butt in the name of \_\_\_\_\_

Address \_\_\_\_\_ Post Code \_\_\_\_\_

DO NOT DELAY YOUR RESPONSE. PLEASE DO IT TODAY.

OUR THANKS.

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**THE GREEN SASH**  
**VOL 14 ISSUE 1 FEBRUARY 2007**

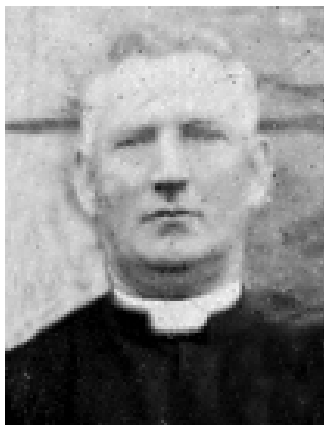
Newsletter of the Patrician Brothers' Inner Sydney Schools Old Boys' Association

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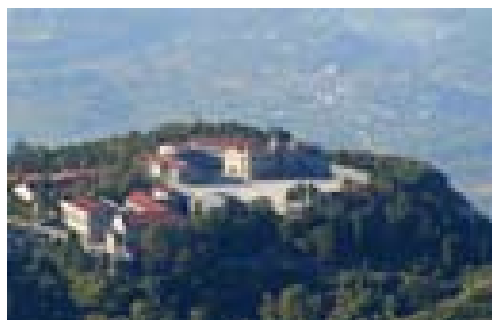
**BROTHER MACARTAN MICHAEL KEEGAN (RIP) 1885-1941**

**Founder of the Glebe District Hockey Club**



A recent inquiry from Harry Wark, honorary historian of the Glebe District Hockey Club regarding its forerunner, the St James' Sports Club, stimulated the writer to look further into what is known of Brother Macartan Keegan. This writer's first article on Brother Macartan was published in the July 1996 issue of THE GREEN SASH following the receipt of correspondence from the Congregational Archivist in Ireland, Brother Linus Walker, which included the following obituary by Brother Boniface Carroll:

"Michael Keegan was born at Bowling Green, Galway City, Co. Galway, Ireland on January 3, 1885. He was educated at the Patrician Brothers' Primary school nearby and at St. Joseph's Seminary, Nuns' Island. Having passed the Public Examinations of the Intermediate Board of Education he became a Pupil Teacher with the Brothers at Lombard Street Monastery School, Galway [City] and after qualification took a post as Assistant in a National school at Drogheda, Co. Louth.



"After two years he resigned to join the Patrician Brothers. He entered the Brotherhood, on September 1, 1906 at Tullow, Co. Carlow, taking the name in religion of Macartan [a 5th century Irish saint, friend and disciple of Saint Patrick and uncle of St. Brigid.] Professed on August 15, 1908, Brother Macartan, in September 1908 and in the company of two other Brothers, sailed for India via Genoa. He made his Final Profession on January 7, 1912. In India he had spent his time mainly at St. George's College, Mussorie in the Punjab and had, at one time, been selected in an All India Hockey team.

"Brother Macartan remained in India until April 1926, when he returned to Ireland for vacation.

"He was then appointed Principal of the Secondary School at Mallow, Co. Cork where Brother Macartan remained for two years before his transfer to Australia in November 1928."

[The Bowling Green (otherwise known as Saunder's Lane) was immediately to the rear of the Brothers' Monastery, Lombard Street, Galway. The fact that the boy attended Primary School at Nun's Island, where a small fee was payable indicates that his parents were slightly better off.

The term National School indicates a Primary School in connection with the Government's Commissioners for National Schools, Ireland; that is, receiving State Aid. *The Congregational Archivist in Ireland, Brother Linus Walker, included these comments by way of explanation.*

Recent photos of Mussoorie (top) and Mallow. Mussoorie is close to 2000 metres above sea level.



Brother Macartan Keegan arrived in Sydney aboard the Otranto on February 14, 1929. He was first appointed to Holy Cross College, Ryde, where, in 1929, he raised two teams to compete in the hockey competition.

## EVOLUTION OF THE GLEBE DISTRICT HOCKEY CLUB

### Holy Cross College Hockey Teams

#### 1. The Seeding

The Holy Cross College Annual of 1929 devoted pages 47 and 48 to a report headed:

#### HOCKEY

This year, for the first time in the history of the College, hockey was introduced due to the Rev. Bro. Macartan, who arrived this year from India where he took an active interest in the sport. Upon his arrival he was anxious to see how Holy Cross would like the game. Inside a month he had two teams playing regularly in competition, and for a new club the results were remarkable. The 'A' team won 21 of its 26 games. [As there are no photos of the teams the following comments are included.]

#### 'A' TEAM

**Frank Page**, goalie: never misses a shot unless it is unstoppable; was unfortunate to miss his place in the State team.

**J. Connolly**, left full back: an excellent captain; a hefty, hard hitting player, sound in tackling and clearing and possessed the qualities of an inter-State player.

**Harry Johansen**, right full-back: a heady player and a good tackler. No one but a 'suicidist' gets in front of Harry when he executes one of famous "stoves".

**N. Fox**, left half-back: especially skilled in tackling, a good man when things do not look too rosy and an expert "stover".

**Ray Walsh**, centre half-back: was tried in a number of positions before he came to rest at centre-half, where he used his head and stick to advantage.

**F. Bailey**, right half-back; good tackler and quick on his feet.

**P. Maher**, forward: the team's best forward, a fast man and an exceptionally good shot. In one match scored five goals.

**Jack Ryan**, forward: fast man and a hard man to tackle; seems to have a special knack in getting maimed.

**R. Browne**, forward: very heady forward who can manipulate his stick uncannily; most difficult to tackle.

**Basil Bates**, forward: fast and tricky player who netted some rather remarkable goals.

**Bro. Macartan Keegan**, forward: was always good for a goal or two, but he devoted most of his time in keeping his forward line in order and in helping them by his vast experience to grasp the finer points of the game. He was always in the thick of the battle and once an opponent became accustomed to him he never failed (afterwards) to tackle in the orthodox manner.

The 'B' team, owing to their lack of weight, was not nearly so successful, but put up a few great fights, winning nine of its 17 matches. The side's win over North Sydney was its most creditable performance. The team's best performers were E. Reardon, S. Wanless, T. O'Donnell and R. Richardson. [Sadly the names of the remaining team members were unrecorded.]

Brothers at Holy Cross College in 1929: Brothers Celsus Daly (Superior & Provincial), Canice Grimes, Aloysius Hannigan, Evangelist Hanratty, Macartan Keegan, Baptist McGrath, Austin O'Connell, Fintan O'Neill, Bernard Ryan.



**In the 1930 Holy Cross College Annual Report, hockey was moved forward to pages 38 and 39 and was prominently headed:**

### **H O C K E Y**

In the Metropolitan B Grade Hockey Competition the College entered two teams – ‘A’ and ‘B’. This was only the second year of competition for the College, yet such was the progress since Brother Macartan introduced the game in 1929 that we saw both ‘A’ and ‘B’ teams in the Semi Finals. The ‘A’ team won the Minor Premiership going through the season undefeated. In the Grand Final the ‘A’ team defeated Cheltenham by four goals to nil, thereby gaining the Premiership for 1930. It created two records; in its unbroken line of successes and in the number of goals – 83 to 10 against. During the season the team played 18 matches which resulted in 17 wins and a draw.

#### **‘A’ Team**

**Frank Page**, goalie: let only ten goals past him this season.

**R. Walsh**, full-back: captain and an excellent fullback; his tackling and clearing tactics were outstanding.

**Harry Johansen**, full-back: vice-captain, also an excellent fullback, combined terrific hitting powers with the cunning of a snake, literally worming his way through the opponents.



**Macartan Ryan**, right half-back: ex-hurley player from Ireland, whose speed and tackling did much towards the team’s success. [Photo]

**Macartan Keegan**, centre-half and coach: employed the knowledge of the game which he learnt while playing in India. Always a hard player and was usually at his best when the team was hard put.

**K. Seaton**, left half-back: good worker, known for his excellent clearing; an exponent of the push stroke.

**K. McNamara**, right-wing: fast and always on the ball when passed to him and although not a high scorer his excellent centring resulted in many goals.

**Jack Ryan**, inside-right forward: gained many goals for the team, known as the one-handed player scarcely ever using both hands on his stick.

**P. Maher**, centre-forward: best centre in the competition, scoring 61 goals for the season.

**H. Connolly**, inside-left forward: newcomer to the game this season, aggressive with great skill and ability.

**Basil Bates**, left-wing: very fast, continually tricked his opponents.

Note: Brother Macartan Joseph Patrick Ryan arrived from Ireland aboard the Maloja on January 23, 1930 and was at Holy Cross College from his arrival until his death on June 18, 1934, aged 28 years.

#### **‘B’ Team**

The ‘B’ team was unlucky in not making the finals of the second division. Among the outstanding performances of this sturdy little team were: 10-Nil win over University Union, 3-1 over the strong City team and decisive wins over Randwick and St. George.

**J. Barden**, goalie: the large man of the team.

**J. McDonnell**, right full-back: midget of the team whose size belied his ability, great tackler and clearer.

**T. Mulhearn**, left full-back: excellent full-back and hard hitter.

**W. Ireland**, left half-back: captain and a great hitter.

**R. Richardson**, centre half-back: tricky player; always on the ball, excelling in defence.

**P. Dalton**, right half-back: well merited his place in the team.

**V. Skinner**, winger: used all the tricks of the game.

**Will Kelly**, inside forward: vice-captain, an excellent goal-getter, with greatest numbers of goals to his credit.

**B. Franklin**, centre-forward: small in build but great goal scorer, started movements with good results.

**R. Garforth**, inside-forward: good goal scorer.

**A. Rowe**, winger: very fast with good judgment for the centres.

## ST. JAMES' SPORTS CLUB

### 2. The first blossom

In August 1929, several young ex-students of the St. James' School for Boys, conducted by the Patrician Brothers in the Parish of Forest Lodge, in the suburb of Glebe, formed the St. James' Sports Club. Its President was Jack Dwyer and Jack Taylor, Secretary. It cost two shillings and sixpence (25 cents) to join and sixpence (5 cents) a week for continuing membership.

Though initially a cricket club, the former pupils of St. James exhibited considerable organizational skills to embrace a variety of sports – cricket, tennis, rugby league, soccer and athletics. Non-Catholics were welcomed and many took up the invitation. The Committee was very 'savvy'. Glebe Public School, known to the locals as the 'GPS', produced some outstanding sportsmen. [For those unaware of the connotation of 'GPS' such relates to the elite Greater Public Schools, comprising Sydney Grammar School, Sydney Boys' High School, Shore - Sydney Church of England Grammar School, The Scot's College, Newington College, St. Ignatius' College, St. Joseph's College and The King's School.]

In 1931, Brother Macartan was transferred to Forest Lodge Community. St. James' School for Boys was then located on the corner of Pyrmont Bridge Road and Rosebank Street, Glebe. The Brothers' monastery was at 165 Pyrmont Bridge Road between Rosebank and Woolley Streets. That year the Forest Lodge Community comprised Brother Cyril Boland (Superior), Brother Finian Byrne, Brother Thomas Brennan and Brother Macartan. In July, Brother Oliver Healy also came to Forest Lodge. John Campbell, alumnus of Forest Lodge (1933-1940 Intermediate) recalls that Brother Macartan taught the 4th Class.

Upon arrival Brother Macartan became aware of the St. James' Sports Club. He agreed to captain-coach a team in the Metropolitan Hockey Association 'B' Grade competition of 1931. It would seem to this writer that Brother Macartan's success at Holy Cross College would have influenced the Committee's decision to embrace the then blossoming sport of hockey. Interestingly the Metropolitan Hockey Association in Sydney had been created on April 1, 1931, with Brother Macartan Keegan one of its Vice-Presidents. The team played in yellow shirt with a blue V and white shorts, the colours of the St. James' Sports Club. St. James' Sports Club won the Metropolitan Hockey Association 'B' Grade Premiership in 1931 earning the Club promotion to Reserve Grade in 1932 in which it again was successful.

This writer has no knowledge of the records of the teams matches other than that both won their respective Premiership. Brother Macartan was captain/coach of the 1931 side with Bill Bourke (vice-captain). In 1932 Brother Macartan was non-playing coach with Bill Bourke (captain) and Tom Pearce (vice-captain).

The next step was to enter the A Grade competition but it was necessary that the Club represent a district. It was resolved that by fielding both A and B Grade teams the Club qualified for district status.

## ST. JAMES' SPORTS CLUB

### 'B' Grade Premiers, Metropolitan Hockey Association, 1931



Back Row: Roy Pearce, Tom Barklmore, Walter Batty

Second Row: Edward McGrade, John Quinlan, George Gold, Mick Cummins, Jim Burt, John Taylor, Tom Pearce

Front Row: E.'Ted' Mockler, Brother Macartan Michael Keegan (Captain), Stephen McCormack, Bill Bourke (Vice-Captain), Jack Ryan.

Note: Bill Bourke was an alumnus of Holy Cross College, Ryde.

### **ST. JAMES' SPORTS CLUB**

Reserve Grade Premiers, Metropolitan Hockey Association, 1932



Back Row: Jim Burt, Mick Cummins, Jack Ryan, John (Jack) Taylor, E. (Ted) Mockler, Greg Walsh, Tom Barklmore

Second Row: John Quinlan, Bro. Macartan Keegan (Coach), William (Billy) Bourke (Capt.), J. Denis ('Doc') Donovan (Sec.), Tom Pearce (Vice-Capt.)

Front Row: Mick Dunn, Stephen McCormack, George Mockler.

### **GLEBE DISTRICT HOCKEY CLUB**

#### **3. The full flowering**

The Glebe District Hockey Club was founded on December 20, 1932 at a meeting held in the hall on the ground floor of the St. James' School for Boys, with St. James' Sports Club providing all the membership. The President was E. Mockler, J. "Doc" Donovan, (Secretary) and J.W. Taylor, (Hon. Treasurer). It was moved and carried "that the club colours shall be blue and gold, that is, gold shirt with blue V and blue trousers [shorts]."

The colours were changed to maroon shirt with a white V both back and front with white shorts and maroon socks with white border at the top before the commencement of the 1933 Hockey season in April. "Maroon was the colour worn by all teams that had represented the Glebe District. The Bulletin magazine referred to the Glebe Rugby League thus: 'the Glebe men, known as "the butchers", wearers of the gory coloured guernsey' and on another occasion, the men from Glebe who wear red and live near the abattoirs. Up to 1915 there was an abbatoir at Glebe Island, which was a big employer of local people. The blood from the slaughtered animals flowed into Rozelle Bay turning the water a crimson, maroon colour. Legend has it that this maroon coloured seawater of White, Rozelle and Blackwattle Bays provided the inspiration for the choice of maroon for the playing strip for the teams representing the Glebe District."

After the St. James' Hockey Club became the Glebe District Hockey Club the sporting activities of the St. James' Sports Club were confined to rugby league, soccer, athletics, cricket and tennis.

Brother Macartan continued his association with the Glebe District Hockey Club as Patron up to his return to India in November 1937. He left behind a tradition that is embodied in the following examples:

"His determination to instill the creed of 'no train, no game'; together with his general enjoyment and love of the game."

"As a young player in the 1960s, I remember the late Lenny Needham, a Glebe stalwart through and through, frequently telling us in the half-time team talks that what we needed for success in the second half was more 'Punjab'. This expression had been handed down the line, from Brother Macartan to subsequent generations of hockey players."

“The Brother Macartan Keegan Cup is a trophy donated to honour the Founder of our Club. It is awarded to the Under 11 player who the Junior Committee feels has demonstrated the qualities Macartan Keegan instilled into Glebe teams. Quality coaches who have followed in his footsteps have preached it ever since, i.e., to play an unselfish team game, always support your team mates, never give up but at the same time accept defeat graciously and realise the only dishonour in being beaten is when you have not given of your best.”

Now returning to Brother Boniface Carroll: “In November, 1937 Brother Macartan returned to India, going first to St. George’s, Mussoorie [Uttar Pradesh] and later to Lahore, Punjab [modern Pakistan] where he died from blood pressure [hypertension] on April 12, 1941.”

Some 10,000 players have competed with Glebe teams. In 2006 the Glebe First Grade team won the competition for the 27th time and the Club Championship for the 29th. During the 2006 season the Club fielded five Womens’ teams, seven Mens’ Senior teams, a Mens’ Veterans’ team, eight Junior teams and had 48 registered Minkey players. Minkey is played every Saturday at Jubilee Oval, Glebe, and is for the players eight years and under.

It is important that a sporting Club maintain a record of its endeavours throughout its history. In 1994, “A History of the Glebe District Hockey Club to 1993” was published by the Club. Reproduced below is part of the Foreword:

“...Sport is many things to many people, but there is no doubt that it has a central position in most societies throughout the world. Max Solling and Harry Wark have captured and recorded the pleasures, aspirations, hopes, disappointments and delights of the ordinary people of an ordinary suburb and their hockey club. The subject material, dealing with the history of the Glebe District Hockey Club, is handled in a sensitive and informative way, and the delights and despairs of the hockey players of Glebe make absorbing reading... This book helps redress the lack of information and the little prominence given to the aspirations of the average Australian sportsperson and the hundreds of small sporting clubs around the nation. It chronicles the commitment of one generation to its succeeding generations and reaffirms the devotion and commitment which human beings can have each for the other given the necessary structure through which to operate.

“We, the Glebe District Hockey Club, are delighted with the book and congratulate the authors on a painstakingly thorough history of the best hockey club in Australia

Geoff Paterson  
President of the Glebe District Hockey Club  
Sydney 1994”

### **Club Championships**

1948-1953, 1956, 1958, 1961-1962, 1964-1968, 1972-1978, 1980, 1982, 1989-1990, 1995-1997, 2006.

### **Premierships**

#### **First Grade (Previously ‘A’ Grade)**

1940-1943, 1945, 1947-1953, 1955-1956, 1958, 1962-1965, 1974, 1976-1977, 1980, 1982, 1995, 1997, 2005-2006.

#### **Second Grade (Previously Reserve Grade)**

1932, 1934-1935, 1940-1941, 1947-1951, 1953, 1960, 1964-1968, 1972-1974, 1976, 1981, 1986, 2003.

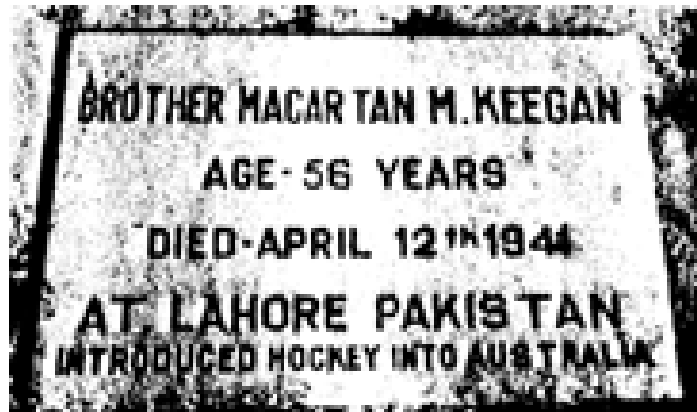
#### **Third Grade (Previously ‘B’ Grade)**

1931, 1933, 1946, 1948-1949, 1957-1958, 1962, 1966-1968, 1972, 1974-1976, 1978, 1982, 1985, 1990, 1996-1997, 2005.

As well as the above, the Club has been successful in 4th Grade, Minor B, under 10, 12, 14, 15 & 17 age premierships; Glebe Women have been successful in 2nd, 3rd and 4th Grade Premierships since 1984 and won the 2nd Grade Premiership in 2000-2001.

What Brother Macartan Michael Keegan established in 1931 is still flourishing in Glebe. His contribution to the sport of hockey and the Glebe District Hockey Club is recorded on his gravestone reproduced below.

**Sixty-nine years have passed since Brother Macartan left our shores.**



In memory of all the departed mentioned in the above.

Requiescant in Pace.

Note: In many references, Brother Macartan is identified as ‘Maurice Macarten Keegan’. It is the opinion of this writer the name Maurice was adopted by the members of the St. James’ Sports Club in 1931. Players in the team would have needed to call across the field to each other. It would have been impractical to address him as Brother Macartan. At that time, there was a well known jockey named Maurice McCarten who rode in Sydney from the mid 1920s to the late 1940s. On December 26, 1928 Maurice McCarten rode Whitta, the winner of the AJC Chelmsford Handicap. Such a play on names may have influenced his fellow players to give him the soubriquet of Maurice and which, in time, caused Maurice to be accepted as his Christian name together with the misspelling of Macartan.

[[Two Brothers are buried at Lahore: Macartan and Matthew Gaynor, brother of Peter Gaynor buried at Albury, N.S.W. Mathew died in 1943. The Brothers began teaching at St Anthony’s (of Padua) Lahore in 1911. Up until 1966 Brothers from both Ireland and India taught administered the school, but in 1966 Indians were no longer allowed to work in Lahore (Pakistan). Eventually, because of dwindling numbers, the Brothers were no longer able to maintain a presence there. The Patricians withdrew from Lahore in the late 1970s. The bodies of Matthew and Macartan remain there.

Macartan Keegan certainly introduced hockey to Holy Cross College in 1929 and played a major role in its birth at Glebe, but also certainly, stating that he “Introduced Hockey Into Australia” as we see above on his tombstone is something of an overstatement. Hockey was being played in Australia just before 1900 and New South Wales had its own association by 1906.]]

#### **Acknowledgements**

This writer acknowledges that information contained in the above article has been sourced from the Congregational Archivist in Ireland, Brother Linus Walker, fsp, Provincial Archivist, Brother Stephen Sweetman, fsp, the writings of Brother Paul O’Connor, fsp, (RIP), Inwards Unassisted Passenger Lists 1924-1964 of the National Archives of Australia held in the State Records of NSW, Globe St, Sydney and, in particular, from “Under the Arches - A History of the Glebe District Hockey Club”, with the kind permission of its authors, Max Solling and Harry Wark together with photos and other information. The writer also acknowledges the help in the provision of documentation by Ron Marketo at the Provincial Archives, Holy Cross College, Ryde. The writer expresses his sincere thanks to all.



#### **Patrician Archivists of Recent Past and Present Who Worked With Kevin Scott**

Linus Walker (Congregation archivist, Ireland), Malachy Corbett R.I.P., Paul O’Connor R.I.P., Tony O’Connor R.I.P, Ron Peters (now an ordained priest for Wollongong), Mark Ryan, Mr Ron Marketo (College archivist), & Stephen Sweetman. Paul is responsible for hundreds of pages on the history of the Brothers. Tony worked on identifying photos for some years before PNG. Ron & Malachy produced the centenary history. Mark & Ron worked on putting the archives into better order; Stephen continues that work with help from Mark and produced the Australian-PNG bicentennial history.



**GLEBE DISTRICT HOCKEY CLUB  
A GRADE TEAM, 1935**



Standing: Danny Mockler (Selector), Michael Schultz, Tom Bourke, Tom Taylor, Jim Burt, Jack Norton (Selector), Jim Kenny, Jack Mockler (Selector)

Seated: Tom Barklmore, Tom Pearce (Vice. Capt.) Jack Quinlan (Capt.), Jack Andrews, George Mockler, J. Heckenberg

Photo was taken in the grounds of Jubilee Oval, Glebe, to the northern side of the grandstand. The palm tree now stands 30 metres high and the big rock is still there.

**GLEBE DISTRICT HOCKEY CLUB  
UNDEFEATED 1st GRADE PREMIERS, 1943  
HOLDERS OF MARKHAM CUP, 1941-1943**



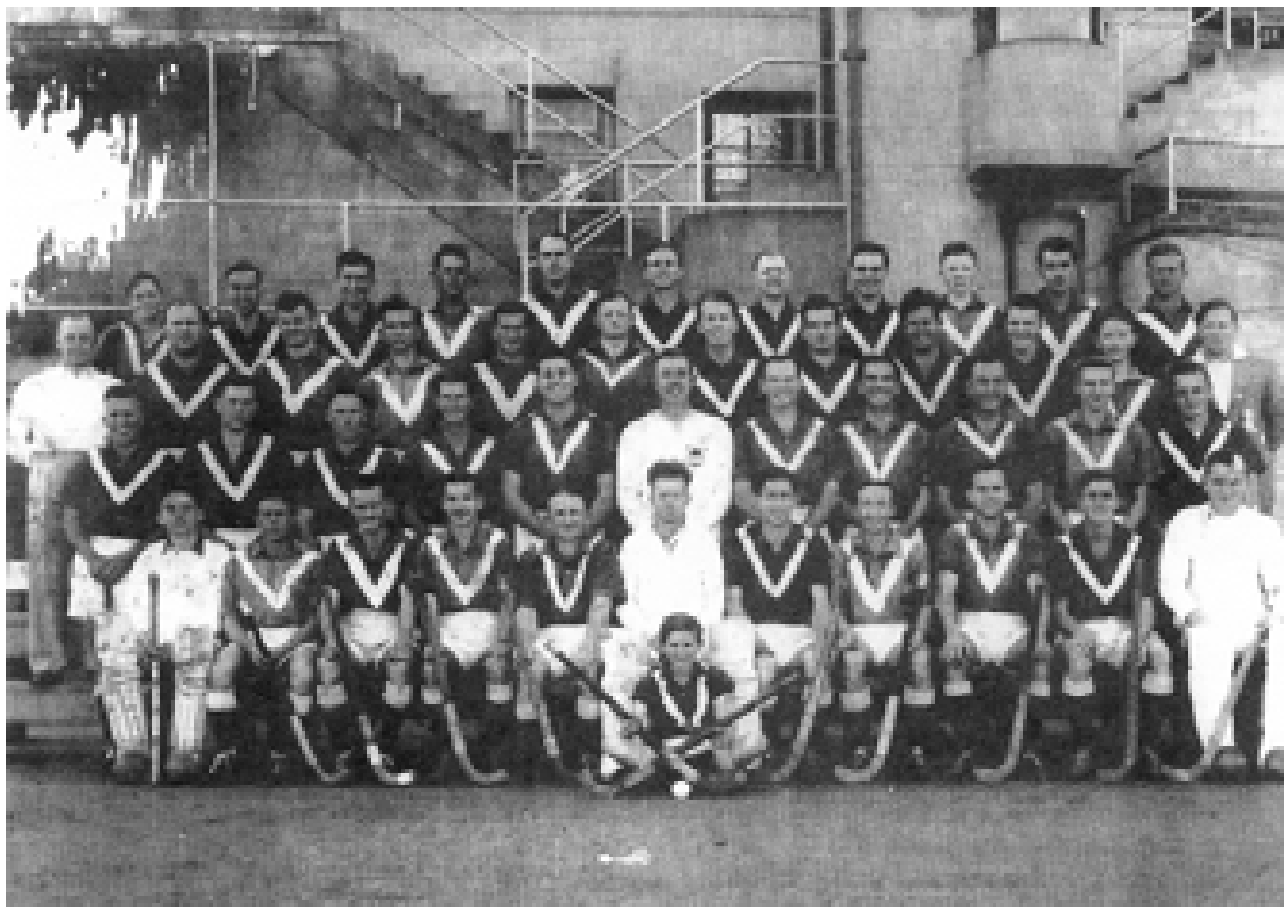
Back Row: Jack W. Taylor (Hon Treasurer), Tom Taylor, Clive Bush, Kelvin Dickey, William Ryan, Charlie Humphries (President)

Centre Row: Vic Burton, Jack Cummings, Jack Quinlan (Capt.), Jack Taylor, Jim Kenny, Paul Rodgers

Front Row: William Atkinson, Sid Cairnduff, Vern Turner (Inset) Tom Irvine.

Photo was taken within the grounds of St. Paul's Oval, University of Sydney, Camperdown

**GLEBE DISTRICT HOCKEY CLUB  
WINNERS, CLUB CHAMPIONSHIP, 1948**



Back Row: Don Campbell, Paul Rodgers, Reg Matthews, Kevin Ryan, Tom Taylor, Fred Needham, Ron Feld,  
Jack McParland, Paul Scott, William Caffrey, Jack Cummings

Third Row: Vince Hall (snr), Jack "Barney" Hayes, Ken Wark, Harry Fardouly, Noel Walker, Harry Wark,  
Les Waight, Frank Murray, Harry Wilson, Alan Halls, Paul Atkins, Benny Austin

Second Row: Jack Sutherland, John Collett, William Ryan, Jack Taylor, Kelvin Dickey, Jack Worley,  
Vern Turner, Wilfred Murray, Len Dickey, Vince Halls, Allan Cross

Front Row: Bobby Rodgers, Larry Scanlon, Glen Elliott, Jack Buckley, Jim Kenny, David McNiven,  
Vic Mahoney, Bruce Jeffree, Robert Needham, William Taylor, William Lord,

In Front: Len Needham.

Photo was taken behind the old paddock grandstand in the grounds of the NSW Trotting Club's  
Harold Park Raceway, Glebe.

**Glebe D.H.C Australian Representatives**

In 1937 Basil Bates and Tom Pearce were selected to play for Australia while playing for Glebe. Both had learnt the game under Brother Macartan; Basil Bates at Holy Cross College, Ryde and Tom Pearce at St. James' Sports Club, Glebe. Other representatives in later years were Ken Wark 1952, 1954, Terry Reece (snr) 1954, Pat Nilan 1961-1972, Ian Cooke 1974 -1981, Warren 'Buster' Birmingham 1984 -1994 (200 caps), Ken Wark (jnr) 1985 -1996 (214 caps).

### **AN IMPORTANT MESSAGE**

Memorabilia relating to the early history of the Glebe District Hockey Club; an old photo, a story, an anecdote etc. would be gratefully received by the Club's honorary historian, Harry Wark. Original documents will be promptly returned. Harry can be contacted by phone 9952 4603, fax 9952 4603 and Email at [www.awark@bigpond.net.au](mailto:www.awark@bigpond.net.au)

### **ANOTHER IMPORTANT MESSAGE**

The Provincial Archivist, Brother Stephen Sweetman, has asked that the following message be brought to the attention of our readers:

*Dear Alumni of Redfern, Forest Lodge and Waterloo,*

*If you have any archival materials of your Patrician school in your possession that you could donate or lend to the Patrician archives this would be most appreciated. We are looking for any photos, report cards, newsletters, magazines, badges, anything related to the school. Maybe you have some thoughts or stories about the school or Brothers written down we could copy and add to the archives.*

*Please contact Br. Stephen Sweetman (provincial archivist) if you can help. Phone: 9808 6794 or mobile 4332 4148 Email: [ozarchives@patricianbrothers.com](mailto:ozarchives@patricianbrothers.com)*

[[Quite a few classic photos came from this and we are grateful for the generosity. More are welcome any time.]]

### **STORIES THAT SHOULD BE TOLD**

Over the past 13 years the writer has recorded the Brothers who taught us. But it would be sad to fail to record the special memories of our fellow readers. Each and every one of us was taught by a Brother or Brothers who left a deep impression of our schooldays.

Accordingly, all are invited and encouraged to forward a pen picture of a fond memory or memories of a Brother or Brothers. Short or long, all will be gratefully received. Do not be deterred by thinking your stories will not be of interest.

Should you perhaps prefer to relate your story over the telephone, just call Kevin at 9975 6481. You will find a very ready listener. If Kevin is unavailable please leave you name and phone number on the answering machine. Rest assured, your call will be returned.

Your recollections are very important. Please let your story be shared with others. All received will be acknowledged by return mail or by 'phone. The personal regret of the writer is that this invitation was not extended in the past years.

As an example, the writer recalls an important event in his schooldays:



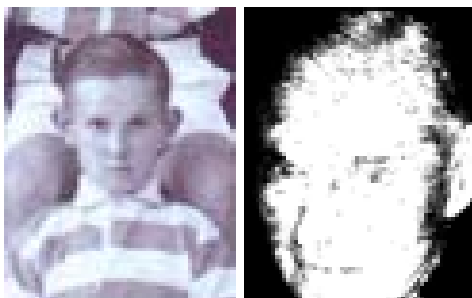
"I developed a stutter in 5th Class. Brother Rodan Bergin called my brothers, Barry and Paul, who were in 6th and 3rd Class respectively and myself together and instructed my brothers, 'whenever Kevin stutters, tell him to sing the word'. This may seem strange, but in effect 'singing' the word caused me to both breathe and 'mouth' the word correctly and consequently the stuttering ceased. In later years, I observed a friend of my very early years, who had attended Forest Lodge Public school and had not experienced the benefit of Brother Rodan's 'singing' cure. As a grown man, his 'stutter' was so developed he was unable to effectively communicate by word of mouth. It crossed my mind; 'there but for Brother Rodan, go I.'"

Please address mail to Kevin Scott, 34 Ferguson St, Forestville, NSW, 2087.

Ph. 99756481 Email: [athanasius\\_scott@yahoo.com.au](mailto:athanasius_scott@yahoo.com.au)

By sheer coincidence this photo of the Scott brothers coincides with the story shared by Kevin: Barry at top in 6th Class, Kevin at the left in 5th, and Paul in 3rd. All now have gone to God. Kevin's father had this photo professionally taken as a Mother's Day gift for his wife.

## **PASSINGS**



**Alexander (Acka) James Tracey (RIP)**

May 18, 1925 – November 4, 2006

In his 82nd year

Alumnus of Redfern

To the many alumni he met over the past 13 years he was Alec, but to those of the Parish St. Therese, Mascot, all in the surrounding suburbs and his old schoolmates he was “Acka”. Alec played in First Grade as a winger with South Sydney Rugby League Club. He was known as a person who never spoke ill of another. Alec never missed an alumni occasion. Owing to illness he was unable to join with us in 2006, but that didn’t stop him phoning the writer and personally apologizing for his inability to attend and forwarding a donation to support the occasion. On October 8th last Alec was with us in spirit.

We join all who loved Alec in mourning his passing.



**Michael John Mullins (RIP)**

May 30, 1929 -November 8, 2006

In his 78th year

Alumnus of Forest Lodge

Mick was a member of the Intermediate Class of 1944 and even as a boy he had an outgoing personality with an engaging smile; pleasing traits he carried through life. He was a vigorous rugby league second rower with the Forest Lodge CYO; also St James’ Sports Club and Bing & Swing in the Balmain District Junior Rugby League competition. But Mick’s first love was pigeon racing which he took up as a boy and enjoyed throughout his life.

We join with Val, Greg and Vicki, in mourning his passing.

**Requiescant in Pace**

## **RESULT OF GUESSING COMPETITION**

Old St. Mary’s Cathedral was destroyed by fire in 1865. The writer apologises for giving a misleading choice of answers. Geoff Vickers of Chiswick was the winner. Our congratulations to Geoff and we thank all who participated

**STATEMENT OF RECEIPTS AND PAYMENTS**

**For the Year ended December 31, 2006**

2005	Receipts	2006	Payments	2006	2005
\$		\$		\$	\$
328	Bank Balance brought forward	923			
	Function Contributions				
2980	and Donations	2903	Function Costs		
			The Catholic Club	1942	1575
			Annual Mass	200	100
			Guessing Competition	100	100
			Donation – Memorial, Fr. Doyle	-	50
3	Bank Interest	3			
			Postage & Stationery	534	538
			Photo Reproduction	14	25
2983		2906		2790	2388
			Bank Balance carried forward	1039	923
3311		3829		3829	3311
	Bank Balance brought forward				
923	January 1, 2007	1039			

Kevin Athanasius Scott

Honorary Treasurer January 1, 2007

Comment: The Committee is pleased to report that the Association ended the year with a surplus of \$1039 and expresses its sincere thanks to all who gave financial support throughout the year.

Our budget for the year 2007 is detailed immediately below and the anticipated expenditure, which includes upfront costs for the Mass & Luncheon is, but for \$36, in hand. The Committee approaches the next Annual Mass & Luncheon, scheduled to be held in February 2008, confident of a large attendance in celebration of the bicentenary of the foundation of the Brothers of St. Patrick. The Catholic Club, centrally situated in the Sydney CBD, has proved to be an outstanding venue which meets all our needs.

**BUDGET 2007**

Mass/Luncheon	Postage & Stationery	Photos	Total
\$475	\$550	\$50	\$1075

**AND A HAPPY ST. PATRICK'S DAY TO ALL**

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**THE GREEN SASH**  
**VOL 14 ISSUE 2 MAY 2007**

Newsletter of the Patrician Brothers' Inner Sydney Schools Old Boys' Association

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PATRONS	OFFICE BEARERS	EDITORIAL COMMITTEE
Father John Knight (Waterloo) Father Colin Fowler, OP (FL)	President Kevin Hilferty Secretary Kevin Scott Treasurer Kevin Scott PROVINCIAL Brother Aengus Kavanagh, fsp	Kevin Hilferty Kevin Scott  www.patricianbrothers.com

**THE MISLAID BROTHERS**

The writer is in the eighth year of his search for the arrival of the Brothers from Ireland. Of those regarded as important to this record, only the following remain to be established; Brothers Dominic Bourke, Ligouri Higgins and Louis Carroll in 1886, Brothers Jerome McAuley and Joseph McDonell<sup>1</sup> in 1892 and Brother Peter Gaynor in 1895. They have not been identified in the Sydney Inwards Unassisted Passengers listings or the Melbourne Immigration Lists.

The National Archives of the United Kingdom has recently published on its website, [www.findmypast.com](http://www.findmypast.com) listings of all outwards unassisted passengers from English ports to all foreign ports from 1890-1919. Brothers Jerome McAuley, Joseph McDonell and Peter Gaynor do not appear on these lists. Therefore it seems that all three had left Ireland prior to 1890. When and where did they sail? These Brothers have a common denominator. Brothers McAuley and McDonell appear to have been urgent replacements for Brothers Dominic O'Neill and Fintan O'Neill, delegates to the 1892 General Chapter in Ireland from which they did not return. Brother Peter Gaynor appears to have arrived to swell the numbers following the defection of some Brothers at the end of 1894.

Consequent of the above this writer is strongly of the opinion that these three Brothers must have arrived from India where they had been since some date prior to 1890. Previous searches had been restricted to vessels arriving from London. Coming from India they may have trans-shipped at Fremantle, Adelaide or Brisbane. Therefore all coastal vessels from these ports will need to be checked. Vessels from Calcutta, India have been identified in the period arriving in Sydney, via Java and Brisbane. These vessels also will need to be checked.

The years prior to 1890 have not been included in the Archival listings. Did Brothers Bourke, Higgins and Carroll, said to have arrived in 1886, originally serve in India for a very short time before also being redirected to NSW? They, too, will be the subject of a similar search.

Brother Jerome McAuley/McCauley died at Ryde on June 18, 1914 in his 86th year and Brother Peter Gaynor at Albury on December 26, 1897 in his 27th year. Brother Joseph McDonell returned to Ireland in 1899 and died at Galway on December 17, 1905 in his 80th year. Brother Dominic Bourke/Burke returned to Ireland circa 1900 and died at Galway on February 2, 1929 in his 62nd year. All references in this Province appear as



1886 Goulburn Community  
From left to right we have Anslem Casey,  
Louis Carroll, Fintan O'Neill,  
and Dominic Bourke

Jerome McAuley to the  
right, the oldest Brother to  
ever come from Ireland  
to Australia. We do not  
have an identified photo of  
Joseph McDonell.



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1. For one reason or another on occasion we find several different spellings of the same name, "McDonell" is one such name: it will also be found as "McDonald" or "McDonnell". Others are "Bourke" and "Burke", "Sweeney" and "McSweeney", "Keogh" and "Kehoe", "O'Dwyer" and "Dwyer", even "Delany" and "Delaney". But of course we do have "Mathew" and "Matthew", "Stephen" and "Steven". The point is that we just need to be aware that the same person's name can sometimes be spelt differently, we should not always think it is a different person.

Bourke and McAuley however the Irish regime records the surnames as Burke and McCauley. Searches have been carried out under both spellings.

Brothers Louis Carroll, age unknown, last appeared in the appointments listing at Goulburn in 1891. It appears he left the Order at the end of that year. Page 24 of *The First Hundred Years* contains a photo of the 1887 Goulburn Community comprising Brothers Anselm Casey, Louis Carroll, Fintan O'Neill and Dominic Bourke. Brother Louis Carroll appears to have been several years older than Brother Dominic Bourke who was then in his 20th year.

Brother Ligouri Higgins, age unknown, appeared in the appointment listings at Albury in 1893. He is not recorded again until 1900 when he is shown at Redfern until April. It is the opinion of this writer that Brother Ligouri Higgins left the Order at the end of 1893 and sought readmission in early 1900 only to be sent away in April. Brother Stanislaus Bergin was Provincial in 1900 and had a surfeit of Brothers following Brother Alphonsus Delaney's decisions in the late 1890s to withdraw from Armidale, Goulburn, Wagga, Albury and Dubbo. Brother Stanislaus' record as Provincial clearly shows he rigorously applied the rule – 'my way or the highway'. Provincial historian, Brother Paul O'Connor (RIP) described Brother Ligouri Higgins as a 'mystery man'. But this writer feels that readmission in 1900 is the only possible answer to the unexplained absence of seven years and subsequent re-appearance and final departure in April of that year.

This could  
be Ligouri  
Higgins but  
we are not  
sure, and  
we may  
never know.



Let us review the early years of the Patricians in Australia. In 1880 the Congregation agreed to the requests of Bishop Murray (Maitland), Bishop Quinn (Bathurst) and Bishop Lanigan (Goulburn) to provide each Diocese with five Brothers, a total of fifteen. In 1883 Brothers Dominic and Fintan O'Neill, unrelated, arrived at Maitland. In 1884 the remaining 13 Brothers set out from Ireland, nine aboard the *S.S. Roma* and four aboard the *SS Liguria*. Also aboard the *SS Liguria* was the Dr. Moran, Archbishop elect of Sydney. Of those aboard the *SS Roma* two left the vessel at Ceylon, one being ill and the other to care for him. Brother Ignatius Price then in India joined the vessel there. Twelve Brothers arrived in Sydney in September 1884 bringing the total from Ireland and including Brother Ignatius from India, to 14. Of these, five Brothers were each located at Bathurst and Maitland and four at Goulburn. Owing to the death of two Brothers in early 1885 the numbers at Goulburn and Maitland were reduced to three and four respectively. The total was now 12. On October 22, 1885 five more Brothers arrived from Ireland aboard the *SS Cuzco* of these Brothers one left almost immediately bringing the number in NSW to 16.

In June, 1885, Archbishop Moran left hurriedly for Europe in response to a cabled directive to proceed to Rome to receive the Red Hat of the Cardinalate. Prior to his departure plans were already in progress for the building of a church and school in the suburb of Redfern, in the Parish of Waterloo. Prior to his return, he also visited his native Ireland, returning to Sydney on November 4, 1885 accompanied, among others, by Brother Stanislaus Bergin. The Brothers now numbered 17, which would not provide for three Brothers for the Redfern school. It seems clear that Cardinal Moran had made this arrangement with the Irish regime. Further since the arrival of the Brothers at Goulburn in 1884, a school had been opened at Albury in 1885 requiring two Brothers. More Brothers were urgently required in NSW.

By the end of 1885, 21 Brothers had set out from Ireland. The original commitment was for 15 Brothers. There were no further Brothers available from Ireland. The only answer could be that those recently sent to India be redirected to NSW. If so, it may explain the failure to identify the three arrivals in 1886. Did they arrive by vessel from perhaps Calcutta, via Java and Brisbane?

Now let us consider the 1892 arrivals. On April 21, 1892, Brothers Dominic and Fintan O'Neill, in the company of Brother Bernard O'Toole, arrived at Sydney aboard the *SS Ophir* [SRNSW Reel 508]. It is believed they sailed from Sydney aboard the *SS Oroya* on October 26, 1891. Other than the report in *The Freeman's Journal* of the arrival of three Brothers aboard the *SS Ophir* on April 21, 1892 and the subsequent departure of two aboard the *SS Oruba* no other record of the absence of the Brothers O'Neill from NSW has been located. Thirty-two days later, on May 23, 1892 the Brothers O'Neill both sailed from Sydney aboard the *SS Oruba* as delegates to the General Chapter scheduled that year but which ended in October 1893. Brother Dominic O'Neill never returned to NSW. Brother Fintan O'Neill sailed from Ireland in November 1893 to India. He did not return to NSW until 1901. Their unrecorded departure in late 1891 and return in April 1892 is a mystery to the writer. [[As stated before: the 1892 arrival of Fintan and Dominic did not happen.]]

The writer has found no other record of Brothers Dominic and Fintan O'Neill's visit to Ireland that had to occur in late October 1891. The *SS Ophir* took six weeks to complete the voyage, other vessels seven or more. It seems that Brother Paul O'Connor was unaware of their absence to Ireland and subsequent return with Brother Bernard O'Toole. In fact Brother Paul O'Connor recorded on page 4 of his document:

*Brother Fintan O'Neill. Went back to India about the end of 1891. Returned 1901. Died at Ryde 1932, aged 75 years.*

*Brother Dominic O'Neill. Attended General Chapter 1892 and remained in Ireland until his death in 1902.*

The above does indicate that Brother Paul had some evidence of the departure of Brother Fintan O'Neill from the province in 1891, but was unaware of his return in 1892. It also poses the question – did Brother Fintan O'Neill previously serve in the Indian province? No. Therefore, should not India read Ireland? However, his comment in respect to Brother Dominic O'Neill indicates he had no knowledge of his departure for Ireland in 1891 and return in 1892.

Urgent replacements were needed in 1892 for the Brothers O'Neill. They were Brothers Jerome McAuley and Brother Joseph McDonnell, aged 63 and 66 respectively<sup>1</sup>. There is evidence that they could not have come from Ireland. Again, we have Brothers who must have arrived from India, probably from Calcutta via Java and Brisbane.

We now come to Brother Peter Gaynor who died at Albury on December 26, 1897 aged 26 years. He first appeared in the appointment listings at Redfern in 1895. Brother Peter Gaynor does not appear in the Archives of the United Kingdom departing from England from 1890. Evidenced by his age, he probably sailed to India in 1889.

Brother Peter Gaynor's death certificate shows cause of death as pulmonary phthisis, that is, tuberculosis, from which he had suffered for some years. In *Planting the Celtic Cross - Foundations of the Catholic Archdiocese of Canberra and Goulburn* by Rev. Brian Maher on p.200 is recorded; 'Buried beside Brother Malachy Dwyer is Brother Peter Gaynor who arrived from India shortly before in bad health.' [[Peter Gaynor arrived from India in 1894, he had spent one year there. Neither McAuley nor McDonnell had spent any time in India.]]

Brothers detailed above who have not been identified in NSW unassisted passenger lists from the United Kingdom, Victoria Immigration Listings and those after 1890 of the Archives of the United Kingdom departing English ports. All could only have come from India.

The task of this writer is to find the evidence. The searches are undertaken with a sense of certainty.

#### **FROM DIOCESAN CONGREGATION TO PONTIFICAL INSTITUTE.**

The article immediately below was the main article of *The Green Sash*, Volume 5 Issue 2, of July 1998.

The document from which it was précised is one of great importance in recording the progress of the Brothers of St. Patrick in their decision to become a Pontifical Institute.

It was first mentioned to the writer at a committee meeting of our Association in The Catholic Club by the then Provincial, Brother Peter Ryan. In 1998 while speaking with Brother Malachy Corbett (RIP) at Holy Cross College the matter again arose. Brother Malachy loaned his copy of the document to the writer.

The document itself was too lengthy to issue in full. The writer's thoughts went back to Brother Baptist McGrath (RIP) and his capacity to instill in his pupils the ability to précis a document; and so he set about preparing the issue with the guidance of his fellow editor.

Since first issuing the article many new readers have joined our ranks and it our wish that they too should share this knowledge.

The document presently appears on the Patrician Brothers website [www.patricianbrothers.com](http://www.patricianbrothers.com) under Patrician Resources, Documents, Patrician History. The writer acknowledges that the headings shown in this issue are as included on the website by Brother Stephen Sweetman and expresses his thanks. The headings assist the comprehension of the reader.

#### **ONCE A SOLDIER....**



Br Aloysius Howlin

Brother Aloysius J. Howlin "Papal Zouave and Patrician Brother"

In 1977 the Patrician Brothers, Galway published a pamphlet by Brother Linus H. Walker on the life of Brother Aloysius John Howlin, an extraordinary man.

#### **BY WAY OF EXPLANATION**

For many years in diverse places interested persons have questioned the Patrician Brothers about their distinctive green sash and its historical background.

An answer required that research be focused on Brother Aloysius J. Howlin from County Wexford, for to him goes the credit for the existence of the sash. The present



Br Linus Walker

1. McAuley was older than McDonnell: they arrived together in 1892, McAuley was born in 1829 so he would have been around 66/67, McDonnell was born in 1837 so he would have been around 55.

pamphlet serves a dual purpose. It answers the question about the distinctive green sash and gives an outline history of the development of the Congregation of Patrician Brothers during the lifetime of Brother Aloysius.

One learns from "Once A Soldier... that Bro Aloysius John Howlin was one of the most dynamic back-room men to have entrusted his life and talents to the Patrician Brothers. He brought a new dignity – and urgency – to everything he undertook. A man of virile spirituality, boundless energy and scholarly accomplishments he inspired confidence by the strength of his convictions and the open sincerity of his heart.

In his efforts to assist in winning Papal Approval for his Institute he learned how the balm of soft words can prove ineffective against the harshness of reality. A man of vision, he raised his eyes beyond the boundaries of his native Ireland to Australia and India. To many weary confreres he symbolized strength, to those who experienced confusion he pointed a way, for those drifting he set a course, to those despairing he was a dynamic figure of promise. One might truly say his life was routine and unspectacular, yet his impact on those he met and on the history of his Congregation was truly remarkable.

Brother Aloysius was a man of God, totally dedicated to the ideal of serving God through the Brotherhood. No labour was too great for him, no burden too heavy, no distance too remote when the work of the Congregation was concerned.

We are deeply indebted to Brother Linus Walker for reincarnating Brother Aloysius in this carefully written historical pamphlet which necessitated much painstaking research and documentation. Hopefully through his efforts we may be inspired to steel our wills for accomplishment, undaunted by faults and failures, as Brother Aloysius shows, seeming to thrive in adversity, yet always remaining in the background, content to do the hard work.



Br Robert Ruan

As you peruse this pamphlet you will discover the openness of the response of Brother Aloysius to the Divine call; you will discover the loyal, stouthearted, cheerful Wexfordman; you will discover 'the true believer'.

Brother Robert J. Ruane,  
Superior General,  
Patrician Brothers' Generalate,  
Tullow Hill, Tullow, Co. Carlow,  
July 9, 1977

### **Brother Aloysius - Background**

Brother Aloysius John Howlin was born in 1837 and raised in Mulrankin, County Wexford where he had an all too short primary education followed by six years behind a drapery counter in Wexford town. There he had the good fortune to be involved with the O'Connell Debating Club, membership of which taught him many things of which he must otherwise have remained ignorant. There had been further shop service in Dublin, then a never to be forgotten half year's soldiering "for the Pope".

He had enlisted in Dublin in April 1861 and with 20 others had travelled via Liverpool and Hull to Antwerp, the very first contingent of 'The Battalion of St. Patrick' to embark on the papal service. They had a week in Rome, then on to Spoleto. John Howlin's company of 120 went with General Schmidt to the defence of Perugia and its archiepiscopal palace. Overwhelming forces forced the surrender of the garrison. Two months of captivity followed, first at Leghorn and then at Genoa. The war ended after Castelfidardo and Pius IX had voluntarily become 'the Prisoner of the Vatican'. The prisoners of war had been declared free, but a Liberal government at Whitehall had refused to be interested, saying any that of its subjects who had gone to fight for the Pope had thereby forfeited his British citizenship. As a result 'The Battalion of St. Patrick' belonged nowhere, until



Br Patrick McCrystal

those who had sent it out in the first place organized its return. Money was collected and they were returned to Cork. From there John Howlin had gone to Dublin to seek employment.

From the train he had gone to a little eating-house he knew. There he shared a table with Brother Patrick McCrystal from a small monastery in the Queen's [Laois] County. This chance meeting had been for John Howlin the beginning of a new adventure. Because of it, at the age of 24, he transferred from 'The Battalion of St. Patrick' to the 'Brothers of St. Patrick'.

In January 1872, Aloysius would find himself charged with the senior classes at Mountrath College and so virtual head of the school. In the Congregation he had had the minimum terms as postulant and novice and since profession had filled the last place on the college staff. He had learned his mathematics under Brother Augustine Marnell and had been coached in the modern and classical authors by

Brother Bernard Kennedy. He had never had any formal training for teaching and, he was quite sure could never have been considered a possible headmaster. What he knew he had learned from observation and an early-days apprenticeship to Brother Patrick McCrystal.

Character and leadership were now being asked of him, Augustine would be in charge of mathematics, Patrick would continue to look after some of the classics and he would have the benefit of their guidance and advice.

### **The Question of Self-government**

As far back as 1869 a conference of the three monasteries which comprised the Brotherhood of St Patrick had adopted certain resolutions calculated to meet the long-term needs of the Congregation. In December 1871, 16 delegates had assembled at Mountrath where they repeated their adherence to these ideals and pledged themselves to seek a form of self-government and a common novitiate for all the monasteries. Some held very strongly for 'loyalty to the Bishops' and would have the Brothers remain a diocesan Congregation. Most would agree that a central novitiate was to be desired, but opinions differed as to whether such an establishment was possible without a general superior who would be independent of the Bishops.

In September 1872 a conference of Superiors, Brothers Paul Palmer of Tullow, John Lynch of Galway and Augustine Marnell of Mountrath was held at Tullow. The result was that the three men went together to see the Coadjutor Bishop of the diocese and proposed to him three steps which seemed necessary for the common good of the Congregation. These were a common novitiate, the appointment of a general superior with power over all the monasteries and an approach to Rome seeking the status of a pontifical Institute. They were unsuccessful.

In 1873 the Brothers, at the invitation of the Dean of Cashel, established a primary and classical school in the parish of Fethard in Co. Tipperary. This foundation represented the first attempt at expansion since the failure of an endeavour in the United States in the mid-forties.

In 1879 the four communities co-operated in establishing a new foundation at Mallow in Co. Cork.

### **Missionary Hopes**

In March 1880 took place the election to find a successor for Brother Dominic O'Neill as superior at Mountrath. Aloysius found himself elevated to that most unwanted office, but he applied himself to his duties.

The single most important development was the acceptance into the monastery of 15 young postulants to be trained for the Australian dioceses of Maitland, Bathurst and Goulburn. In this project Aloysius had the keenest interest and his secret hope was that he might be one of the advance guard which was to be sent to prepare the way for these young men. In this he was to be disappointed, for when the time came Dominic and Fintan, both O'Neills though unrelated, were the men selected. Four months after the departure of these pioneers in 1883 his term of office ended and he was not re-elected. Far heavier responsibilities were in the offing.



**Tullow 1884**

This is the oldest "Australian" - all Irish and in Ireland - photo we know of. It is a photo of the young men being prepared for the Australian mission. Unfortunately, except for a few we know not their names. Br Patrick McCrystal there in the middle front seems the only name we are sure of. Could be Benedict McSweeney back far right; could be Ambrose Ryan back far left; could be.... Malachy Dwyer, the first Patrician to die in Australia, not much more than a year after this photo was taken, is certainly in there somewhere, as is almost surely John Maher who was meant for Australia but died in India, the first Patrician to die outside of Ireland. It is a shame people often forget to put names and a date and even a place at the back of a photo. It is interesting to see that Patrick is wearing the green sash: tacet permission had been granted in 1884, but it was not made a formal part of Patrician garb until 1888.

### **Papal Approbation – A Slow Business**

The same summer of 1883 saw Brother Paul Hughes back in Ireland, the very first visit home of a Brother from overseas. But Brother Paul was not on holidays; he was on a questing tour for the benefit of his orphanage at Madras, India and on his way through Rome had somehow managed an interview with the Cardinal Secretary of the Sacred Congregation for the Propagation of the Faith. Discussion of the work at Madras had led Cardinal Simeoni to suggest that since the Brothers now had foundations on three continents it was scarcely consistent or convenient for them to remain an entirely diocesan Congregation. His Eminence thought that steps should be taken to seek recognition of a fully-fledged pontifical institute with its own central government. The Cardinal's recommendation rekindled old fires and revived hopes long dead in the dust, directing the Brothers to take up plans left in abeyance nearly a decade earlier.

In July 1883 a general conference met at Galway and Brother Paul was invited to be present. A document was drawn up for circulation to the monasteries and after it had been approved in each a second conference assembled at Mountrath in the week before Christmas. It was agreed that someone must go to Rome in order that the Galway document and all other necessary papers should be cast in proper canonical form and entered for approval by Propaganda. For this labour of supreme importance and altogether unknown difficulty Aloysius was nominated, with Paul as a kind of part-time, unofficial, assistant to aid him in negotiating the uncharted channels of Roman procedure. Alphonsus [Delany] and Paul [Hughes?] were dispatched to Tullow to seek permission of the Bishop, Dr. Lynch. They returned with the laconic instruction that the Brothers were "to do whatever Cardinal Simeoni recommended." Thus armed, Aloysius set out on Christmas Eve with the intention of joining Paul in Rome and being back in Mountrath in time for the resumption of classes after Twelfth Day.

Aloysius had not been prepared for the many complexities of procedure and the snail's pace, it seemed, progress was to be made at Rome. A consulter in Canon Law, Dr Gualdi, would see to the preparation of the documents and the presentation of their case before the Sacred Congregation. The Constitutions needed to be translated into Italian. An immediate revision of the entire Rule was required. Propaganda would set up an expert commission before which the petition must be presented and which would scrutinize everything. Everything. The beginnings, aims, history, procedures and proposed Constitutions of the Brotherhood would all come under review. It was most thorough and it was all laid down. So much for a speedy disposal of their business.

### **Permission to Wear the Green Sash**

Towards the end of February 1884 Aloysius obtained an introduction to Signor Mellata, secretary to the Pope's Major Domo. Thanking the Father Secretary for his kindness in affording the interview he had thought to end the business with a joke, remarking that if the Holy Father knew who sought the interview things would be different. "After all" he concluded, 'he wouldn't be Pope at all only for me.' He had to explain this reference to his guard duty at Perugia, but there the conversation had ended.

It was with real surprise and immense pleasure that he received from the office of the Major Domo and delivered by hand a gilt-edged, red-ribboned and red sealed missive inviting him to a 'private audience' with His Holiness, Pope Leo XIII, Successor of St. Peter, Patriarch of the West. A smiling chamberlain had presented him with the words "Holy Father – The Irishman who says you would not be Pope but for him." In the act of going on his knees, Aloysius had halted thunder-stricken and embarrassed, but Leo had laughed and enquired as to the nature of his "Irish friend's" influence in the conclave. For a while then they discussed Perugia and the papal war, before going on to matters of more immediate concern to the Brothers of which the Pope expressed warm approval. Leo had signalled the end of the audience by asking if there was anything Aloysius desired for himself personally, but Aloysius had been so happy that he was on the point of saying there was nothing when he noticed the robes of the papal officials in the chamber. On an impulse, and scarcely able to frame the request, he had asked if His Holiness would be pleased to grant...on his own initiative and as a mark of special favour.... since it was not in the Constitutions. .... that the Brothers should have... should be allowed to add to the garb prescribed by the Rule a green sash. In honour of St. Patrick, he added hastily. The favour granted and the apostolic blessing imparted, "for you specially, for your brethren and your countrymen", Aloysius withdrew. Before he left Rome the Brothers' petition had been lodged and the Constitutions readied for presentation. The rest remained in the hands of God.

### **Temporary Approbation Granted – Green Sash Worn**

In 1887 Alphonsus [Delaney] travelled to Rome and arrived a few days before Christmas to be advised by the now Monsignor Mellata ‘your business here is complete.’ Monsignor Mellata arranged for the decree of confirmation to be executed. Alphonsus was more than agreeably surprised to have a parchment, signed sealed and approving his Congregation for an experimental period of five years, delivered to him on Christmas Day.

The first great event thereafter was the holding of a convocation to elect a Superior General. On April 3, 1888, the Tuesday of Easter week, the professed Brothers resident in Ireland assembled at Mountrath under the presidency of Dr. Lynch and chose as their first Superior General Brother, Alphonsus M. Delaney [[Delaney]] with Brothers Aloysius J. Howlin, Anthony M. O’Neill, John P. Lynch and Malachy E. Barr as Assistants.

On August 15, 1888, at the close of their annual retreat the Brothers donned for the first time the green sash obtained for them by Aloysius five years earlier.



Alphonsus Delaney



Aloysius Howlin



John Lynch



Malachy Barr



Anthony O’Neill

### **Final Approbation**

The Brothers in Australia had not been included in the decree of temporary approbation because of the financial arrangements entered into with their Bishops in 1880, but they were included by special indult in 1891. [At the annual retreat held at St. Charles Villa, Ryde in January 1892, the Brothers in Australia first donned the green sash. KS.]

Brother Aloysius in the company of the Superior General, Brother Alphonsus, went to Rome in 1892 seeking the final approbation. After five months the two returned, their efforts successful. On September 8 1893 the decree of final approbation was signed and with it an indult permitting the resignation of the Superior General and his Council. In accordance with the indult the First Chapter reassembled in October, but this time at Woodstock on the outskirts of Mountrath. The first business on its agenda was the election of a Superior General and the new man was Brother Anthony O’Neill with Aloysius, Alphonsus, Malachy and John his advisers. The new General personally proposed and the assembly agreed that the novitiate be transferred to Tullow and the 70 year old Mountrath boarding school closed. Tullow, place of foundation, was also fixed upon as official residence of the Superior General and his Assistants. For Aloysius this meant a severance of a 33 years connection with Mountrath, where he had lived since Patrick brought him to the Congregation in 1861.

At Tullow he continued teaching for the next eight years and though then 65 he had no thoughts of retiring.

### **Final Years**

In 1902 he transferred to Mallow and for the next 15 years he worked seven hours a day in the Academy there, as well as attending to the duties of headmaster. When urged to take things easier because of years and increasing asthmatic trouble he would say that he long prayed to be allowed to die in harness. In those years he rarely left the monastery, except to attend morning Mass at the Convent of Mercy. For recreation he took a stroll in the garden or along the tree lined avenue, telling his beads over and over with the rosary concealed beneath his soutane. Though it was his known custom to follow the Way of the Cross every evening, with his arms extended, he always picked a quiet time for this devotion, since the Stations hung in the monastery corridor.

Age and infirmity finally forced a retirement from school duties. On the night of January 9, 1917 Father Aherne was summoned, administered the Last Sacraments and spoke a little with his old friend

The next morning, after the convent Mass, Father Madden came to give Absolution and within the hour death dropped silently by to find an old man, soldierly to the end, seated in an armchair and expecting his visitor, fully conscious and lucid, still able to raise his rosary to his lips and tell the Brothers about him:

“Pray for me and take me out of Purgatory.”

## PASSINGS



**Maurice Richard Joseph Moroney (RIP)**

January 7, 1926 – January 22, 2007

In his 82nd year

Founder of Maurice R. Moroney & Co, Junee, F.D.A. NSW

Alumnus of Forest Lodge – Intermediate Class 1940

It is with sadness we record the passing of Maurie Moroney. No other alumnus traveled so far to attend our Mass/Luncheons held at The Catholic Club in 2005 and 2006. Junee to Wagga by car, then aircraft to Sydney Airport and taxi to town and back home that day; a round trip of more than 800km, accompanied by his dear wife, Marie.

We join with Marie and his nine children by his first wife Mary Cecilia, who died in 1987, in mourning his passing.

**Requiescat in Pace.**

## AN INTERESTING IRISH SURNAME

*Gilfeather*

Reginald James Gilfeather (RIP), known as Jim, was in the Forest Lodge Intermediate Class in 1940, the writer was then in 4th Class. What was it that drew my attention to Jim? No other member of the Intermediate was known to me.

Whatever it was, Jim was an elder I admired throughout his life. Wherever I went, there was Jim. He stood six foot tall, handsome with freckles and ginger-red hair. In the Scouts he was my patrol-leader, the CYO the President, the Glebe Rowing Club the Captain. Jim was a born leader. Our paths crossed yet again in 1955 when the writer joined the Electricity Commission of NSW. Our careers went on different paths over the next 25 years, but then his appointment as Accountant/Disbursements to whom I was responsible saw me report to Jim yet once again. On winding up a large construction contract it was necessary to obtain Jim's signature to approve the reconciliation and final payment.

I entered Jim's office and said. 'Good-day Jim, it doesn't matter where I go, there you are, my boss. I need your approval to make this final payment.' Jim replied, 'How are you, Kevin, I wish I had your experience in your field. I am sure it will be OK. Run me through it and I'll happily sign.' What a compliment from my boyhood idol.

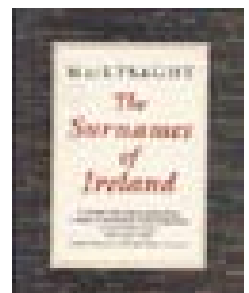
But the surname always intrigued me? Gilfeather? I knew his forebears were from Ireland but what did the name mean? Was it a bird? Recently, I sought the answer. How wrong can one be?

The surname Gilfeather comes from the Irish *Mac Giolla Pheadir*, meaning son of the servant or devotee of St. Peter. It is first found in County Sligo, the homeland of the sept.

Irish surnames are fascinating. The writer suggests readers visit their local library and look up the writings of Edward MacLysaght under the title 'Irish Family Surnames'. You will be amazed.



Reginald Jim  
Gilfeather from a  
1940 class photo.



### **MASS/LUNCHEON**

We approach another Mass/Luncheon intended to be held in February 2008, the date to be resolved and advised in our next issue.

It is a time of great rejoicing for the Patrician Brothers and we wish to join with them in celebrating the Bicentenary of the foundation of the Brothers of St. Patrick on a date convenient to Brother Aengus Kavanagh, Provincial of Australia/New Guinea Province.

At the same time, we will join in wishing the Superior General, Brother Jerome Ellens and his Council, the Brothers of Ireland, Kenya and USA Province, and the Brothers of India Province, God's continued Blessings on the Institute of the Order of the Brothers of St. Patrick.

There will be a great commitment by the Brothers to Holy Cross College, Ryde and the Colleges of Blacktown, Fairfield, Granville and Liverpool as well as the school in Aitape, New Guinea. The students are programmed to participate in a wide range of events. They will involve more than 6000 students.

We urge you to keep our next Mass/Luncheon in your minds.

Remember we will be at The Catholic Club on Castlereagh Street, Sydney. It has been our most successful venue. Central, handy to transport and providing outstanding facilities and service with excellent catering at a price all can afford.

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The writer apologises for failing to complete the usual 12 pages, but he has been extremely busy over this past six weeks and will be so for the next two months. But he did want to post this issue by Thursday, May 17. Barring unforeseen circumstances this will be achieved.

To paraphrase Peter Cundall's closing words of his ABC TV's "Gardening Australia" program:

**“IT’S YOUR BLOOMIN’ LOT FOR THIS ISSUE”**

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**THE GREEN SASH**  
**VOL 14 ISSUE 3 SEPTEMBER 2007**

Newsletter of the Patrician Brothers' Inner Sydney Schools Old Boys' Association

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PATRONS	OFFICE BEARERS	EDITORIAL COMMITTEE
Father John Knight (Waterloo) Father Colin Fowler, OP (FL)	President Kevin Hilferty Secretary Kevin Scott Treasurer Kevin Scott PROVINCIAL Brother Aengus Kavanagh, fsp	Kevin Hilferty Kevin Scott  www.patricianbrothers.com

[[This was to be the last issue of *The Green Sash* prepared by Kevin Scott. Early in 2007 he was diagnosed with cancer of the oesophagus. There were a couple of occasions during the year with treatment and surgery that it seemed that Kevin had beaten the cancer and so he continued to plan for the bicentenary and he continued to write his *The Green Sash*. But it was not to be: he died on the 15th October, 2007. A tribute has been placed at the end of this issue.]]

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MASS AND LUNCHEON TO BE HELD AT THE CATHOLIC CLUB,  
CASTLEREAGH STREET, SYDNEY  
ON  
SUNDAY, FEBRUARY 3, 2008  
COMMENCING AT NOON

IN CELEBRATION OF THE BICENTENARY OF THE FOUNDING OF  
THE BROTHERS OF ST. PATRICK (PATRICIAN BROTHERS) AT TULLOW,  
CO. CARLOW, IRELAND ON FEBRUARY 2, 1808

Booking details will appear in the January 2008 issue.

**THE 24 BROTHERS OF 1892.**

Brother Paul O'Connor recorded: *1892 Annual Retreat at Ryde attended by all 24 Brothers in Australia*. This was an important clue in establishing those Brothers in NSW in January 1892. Evidence had come to light that Brothers Dominic and Fintan O'Neill had returned to Ireland at the end of October 1891 and had arrived back in NSW in April 1892. Identifying 'all the 24 Brothers in Australia' would confirm the evidence. The writer shall endeavour to identify the 24 Brothers. They appear in alphabetical order. The years shown are those in which the Brothers were in the province. "A" immediately following the year indicates those Brothers identified as having entered the Congregation in New South Wales. The NSW locations shown is as appear in the appointments for 1892:

Table 1.

|     |            |            |                |       |      |
|-----|------------|------------|----------------|-------|------|
| 1.  | Bergin     | Stanislaus | Bathurst       | 1885  | 1911 |
| 2.  | Bourke     | Dominic    | Albury         | 1886  | 1896 |
| 3.  | Bourke     | Vincent    | Redfern        | 1887A | 1906 |
| 4.  | Casey      | Anselm     | Wagga          | 1885  | 1892 |
| 5.  | Corbishley | Cuthbert   | Goulburn       | 1885A | 1921 |
| 6.  | Dwyer      | Andrew     | Ryde           | 1884  | 1904 |
| 7.  | Dwyer      | Regis      | Bathurst       | 1890  | 1894 |
| 8.  | Fogarty    | Patrick    | Albury         | 1891  | 1924 |
| 9.  | Higgins    | Ligouri    | Wagga          | 1886  | 1893 |
| 10. | Lee        | Anthony    | Orange         | 1884  | 1899 |
| 11. | Lee        | John       | Orange/Redfern | 1890  | 1919 |
| 12. | Long       | James      | Armidale       | 1884  | 1904 |

|     |          |            |                |       |      |
|-----|----------|------------|----------------|-------|------|
| 13. | McGrath  | Austin     | Bathurst       | 1888  | 1932 |
| 14. | McGrath  | Baptist    | Ryde           | 1888  | 1945 |
| 15. | McGrath  | Matthew    | See below      | 1890  | 1892 |
| 16. | Maher    | Stanislaus | Albury         | 1890  | 1892 |
| 17. | O'Grady  | Benedict   | Bathurst       | 1891A | 1895 |
| 18. | O'Neill  | Dominic    | Dubbo          | 1883  | 1892 |
| 19. | O'Neill  | Fintan     | Goulburn       | 1883  | 1894 |
| 20. | O'Toole  | Bernard    | Redfern        | 1892  | 1949 |
| 21. | Price    | Ignatius   | Redfern        | 1884  | 1896 |
| 22. | Rickerby | Dominic    | Ryde           | 1890  | 1906 |
| 23. | Ryan     | Bernard    | Ryde/Redfern   | 1891  | 1907 |
| 24. | Ryan     | Eugene     | Armidale       | 1884  | 1894 |
| 25. | Ryan     | James      | Redfern/Dubbo  | 1890  | 1896 |
| 26. | Ryan     | Laurence   | Wagga/Armidale | 1884  | 1895 |
| 27. | Vial     | Anthony    | Goulburn       | 1885A | 1892 |

Brother Paul O'Connor did not record the date of the retreat or the names of the Brothers. He recorded only that there were 24 and the number from each community. The source of this information was the Holy Cross Annals entry dated January 6, 1892 signed by Brother Andrew Dwyer.

However, the Freeman's Journal on page 16 of the issue of January 23, 1892 reported on the event.

Thinking that there may have been a local novice of whom this writer was unaware the writer reconciled the numbers detailed in the communities and realised that Brother Paul's list totalled 26, not the 24 he had stated. However he did not include Brother Mathew McGrath who it is believed left the Order immediately after the retreat. Detailed below is the reconciliation of the communities:

| Appointments | Bro. O'Connor's List |
|--------------|----------------------|
| 24           | 26                   |

Accordingly the inclusion of Mathew McGrath to Bro. O'Connor's list agrees with the total of 27 shown in Table 1.

As the retreat ended on January 6, 1892, of the 27 Brothers shown in Table 1, the following three Brothers must be excluded:

- 18. O'Neill Dominic
- 19. O'Neill Fintan
- 20. O'Toole Bernard

{These Brothers listed on *SS Ophir* which arrived from London on April 21, 1892 and could not have been at Ryde for the retreat in January 1892.}

Consequently the number of Brothers in attendance would have been 24 which agree with the minute in the Ryde Annals.

Who was responsible for the report in the Freeman's Journal of the Brothers O'Neill arriving back in Sydney and departing as delegates to the General Chapter in 1892? It is the strong opinion of this writer that the source was Brother Eugene Ryan, then Superior at Armidale. Brother Eugene had the 'ear' of the Editor of Freeman's Journal and also of 'Flaneur', the journal's columnist. The Brothers chose not to return to Dubbo in February 1892. Yet in at the beginning of that same year, at the urgent request of Patrick Cardinal Moran and the Parish Priest, Father Coonan, the Brothers opened a new school at Forest Lodge to be staffed by the Redfern Community. Was the staffing of Forest Lodge school the reason for the withdrawal from Dubbo in 1892?

[[In the Ryde Council book Br Andrew O'Dwyer (Dwyer) does record the presence of 24 Brothers at the retreat but does not give names. In the Annals the records show that there were 26 Brothers (all named) before the retreat and 24 Brothers (all named) posted to communities after the retreat. Two left after the retreat: Matthew McGrath and Louis Carroll. Yes, Bernard O'Toole must be excluded from Kevin's list as he had not arrived in Australia until late April, 1892. The Annals (p.3) record that he arrived with "Bros Jerome McAuley and Joseph McDonald", not with the O'Neills as Kevin thought.]



If that is Fr Athy then this would have been Holy Cross College during 1891 - Fr Athy died on the 19th Oct., 1891. This building was of course too small to accommodate 26 Brothers. The Brothers were accommodated in a "wooden building" built during 1891 and able to "accomodate thirty boys". The building was built adjacent to the right side of the building as in the photo and was demolished around 1919.

### THE MEN OF CLONOULTY.

In early 2000 Brother Mark Ryan, then Community Leader at Holy Cross College, Ryde and provincial archivist drew this writer's attention to a record of Patrician Brothers from the Parish of Clonoulty, (Co. Tipperary, Ireland) who worked at different times in Australia.

The document was raised by the Congregation's archivist and historian in Ireland, Brother Linus Walker. His most telling comment is:

*....It says much for the missionary enterprise of a country so small and so deprived as the Ireland of the day that between 1884 and 1892 no less than 40 young men had answered the call originally voiced by the Bishop of Maitland. That so many should have come from the parish of Clonoulty is more remarkable still. We are in their debt.*

What do we know of Clonoulty? This writer sought that information in the monumental work, *A Topographical Dictionary of Ireland* (Samuel Lewis – 1831). A copy is available in the State Library, Macquarie Street, Sydney.

Clonoulty, a parish, in the barony of Kilnemanagh, county of Tipperary, and province of Munster, near the river Suir, 6 miles (N.N.W) from Cashel, on the high road from Tipperary to Thurles; containing 3600 inhabitants and comprising 9720 statute acres, as apportioned under the tithes act; about 80 acres are underwood, 480 bog, and the remainder are good arable and pasture land; the sub-stratum is limestone.....In the R.C. divisions this parish is the head of a union or district, comprising the parishes of Clonoulty and Clogher, in the former are two chapels, situated respectively at Clonoulty and Rossmore. The parochial schools are supported by the incumbent; there is a school for R.C. children, for whom a house was built at Clonoulty and a school at Rossmore; about 230 children are instructed; and there is a day school, in which are about 30 children.

The Brothers are listed in order of their departure from Ireland during the period 1883 – 1892. Additions in [ ] have been made by this writer.

**Brother Fintan O'Neill**, born 3 April 1857, son of Martin and Johanna, at Doorish, according to oral tradition, near Fethard, on the Clonmel side as related by Brother Albert Small. Entered at Mountrath 1875. First profession not recorded. Final profession 15 August 1879.

He arrived with Brother Dominic O'Neill (unrelated) in Sydney 6 March 1883 and in Maitland the next day. On the 9 September they took charge of St. John's School in Maitland. In 1884 Brother Fintan went to Goulburn with four young Brothers from Ireland and on 15 September opened the first Patrician school there. Later worked at Bathurst, Orange, Dubbo and in 1890 was the first Superior at Ryde.

He and Brother Dominic O'Neill were delegates to the First General Chapter of the Congregation at Mountrath in 1893 after which he was transferred to India. After eight years there he was recalled to Australia where, except for one short holiday in Ireland in 1926, he spent the remainder of his life. He celebrated his Golden Jubilee of his profession in August 1929. At his request the celebration was private and confined to the members of the community at Holy Cross College, Ryde. Brother Fintan died of heart disease at Ryde on 16 April 1932, aged 75. He is described as a faithful and loyal member of the Congregation, very zealous and hardworking, strict in observance of the Rule, rather quick-tempered, which defect tended at times to dim his good qualities in the eyes of some.

**Brother Malachy Michael Dwyer**, born 1865, parents Jeremiah and Ellen, Rossmore. Entered Mountrath 25 July 1881. Professed 28 June 1884 and sailed for Australia, diocese of Goulburn, July 1884. Transferred to Albury to help open new school 19 January 1885. Accidentally drowned while bathing in River Murray 15 February 1885, aged 20. The first Patrician to die in Australia.

**Brother Sylvester Michael Harmey**, born Rossmore, date of birth and parents' names not recorded. Entered Mountrath 11 January 1881. Professed 28 June 1884 and sailed for diocese of Maitland July 1884. [Brother Sylvester was one of the three Brothers who taught at St. Vincent's Redfern when the school opened in February 1886. In 1887 went to Maitland and left the Congregation following the Brothers' withdrawal from Maitland in December 1888.]

**Brother Andrew Dwyer**, from Clonoulty, no record of baptismal name, parents names, exact place of origin. Entered Mountrath 1881 and sailed for diocese of Goulburn in July 1884. Also served at Wagga, Armidale and Ryde. Superior at Holy Cross College in 1891 and at Bathurst in 1899 and was a member of the Provincial

Council in 1893. Seems to have been a volatile character, temperamentally unsuited to the strains of exile and burden of authority, given to spells of piety and devotion followed by periods of indifference. Is known to have twice proposed to leave the Congregation before finally doing so in Sydney in 1904.

**Brother Michael English**, from Clonoulty. [Believed to be the Brother who left the *SS Rome* at Colombo in August 1884 to accompany Brother John Maher who had taken ill during the voyage. Both were transferred to the Indian province in exchange for Brother Ignatius Price. It seems Brother Michael English left the Congregation in India sometime thereafter. He should not be forgotten.] [[Michael was always intended for India.]]

**Brother Regis Timothy Dwyer**, born 1868, at Brocka, parents Michael and Catherine. Entered Mountrath on 9 November 1885. First profession on 30 November 1889 and sailed for diocese of Bathurst in December 1889. Transferred to Wagga in 1894. Final profession, possibly on death bed, in 1894. Died of tuberculosis at Wagga on 20 May 1894, aged 25 years.

**Brother Ambrose John Ryan**, born at Clonoulty 1866. Father's name Darby, mother's name not known. Entered Mountrath 11 January 1881. First profession 28 June 1884 and sailed for diocese of Bathurst in July 1884. Served also at Maitland 1885 to 1888 and finally at Armidale where he died of typhoid on 19 February 1889, aged 23.

**Brother Benedict C. [Mc]Sweeney**, from Clonoulty, born 1861. Parents and place of residence not recorded. First profession on 20 June 1884 and sailed for diocese of Maitland in July 1884. Died of typhoid at Maitland on 21 March 1885, aged 24. [Identified in document as Brother Michael English.]

**Brother James Patrick Long**, born 1863 at Clonoulty. Parents Patrick and Mary. Entered Mountrath 11 January 1881. First profession 20 June 1884 and sailed for the diocese of Goulburn in July 1884, then Albury, Armidale, Orange, Ryde, Bathurst, Redfern at Forest Lodge in 1903. Died of erysipelas [streptococcal bacteria infection] at Redfern on 8 July 1904, aged 41.

**Brother Eugene John Ryan**, born 1864 at Rossmore. Parents Daniel and Margaret. Entered on 4 July 1881. Professed on 20 June 1884. Sailed for diocese of Maitland in July 1884. Appointed Superior at Armidale, a new school, in 1889. Appointed to the Provincial Council in 1893. Left Congregation from Redfern in December 1894. [Eugene Ryan's funeral in 1905 was a feature of a previous issue in June 1900.]

**Brother Laurence Thomas Ryan**, born 1864 at Rossmore. Parents Patrick and Julia. Entered 11 January 1881. First profession 16 June 1884 and sailed for diocese of Goulburn in July 1884, then to Albury 1885 and served at Armidale, Wagga, Goulburn and finally Armidale again in 1894. Left the Congregation at Armidale in December 1894.

**Brother Austin Patrick McGrath**, born 1869 at Doorish. Parents Michael and Bridget. Entered Mountrath 20 January 1885. First profession on 9 October 1887 and made final profession on 5 January 1893. Accompanied by Brother Baptist McGrath (unrelated) arrived at Sydney in November 1888. [Served at Redfern, Dubbo, Bathurst, Goulburn, Armidale, Orange, Ryde, Ryde at Forest Lodge in 1917, Redfern at Forest Lodge 1918/9, Redfern at Mount Carmel 1930/1.] Visited Ireland as a delegate to the General Chapter 1896 and again for health reasons in 1927. In delicate health for last three years of his life, yet did not relinquish work and was in school for part of the Friday before his death. An exemplary religious, gentle and amiable of disposition. Died of heart disease at Forest Lodge on 21 March 1932, aged 62.

**Brother Andrew Walter Ryan**, born at Turraheen, date of birth not recorded. Father's name Patrick, mother's unknown. Entered Mountrath 20 June 1885 and arrived at Sydney on 31 January 1890 and proceeded to the diocese of Armidale from where he left the Congregation in 1891.

**Brother James John Ryan**, born at Knockjack 1873. Parents Patrick and Bridget. Entered Mountrath 9 November 1885. First profession on 30 November 1889 and final profession in 1893. Arrived at Sydney on 31 January 1890 [and served at Ryde then Redfern, Dubbo, Bathurst, Orange and Wagga]. Brother James died of typhoid at Wagga on 3 April 1896, aged 23.

**Brother Xavier Thomas Dwyer**, born 1866 at Brocka. Parents Michael and Catherine. Entered Mountrath 20 January 1885. First profession in 1889. Arrived in Australia in November 1892. [First worked at Ryde and then in 1893/4 at Armidale and Redfern in 1894. Brother Xavier left the Congregation [from Redfern] in 1895.

**Brother Bernard Daniel Ryan**, born 1867 at Turraheen. Parents Daniel and Margaret. Entered Mountrath 20 January 1885. Taught at Tullow Monastery National School. Transferred to Australia and arrived Sydney on 21 June 1891. Final profession at Ryde in January 1892. [First taught at Wagga in 1891 then in 1892 at Ryde/Redfern (Superior at Forest Lodge), Bathurst, Redfern, Ryde.]

In 1908 he returned to Ireland for three years. In 1911 he again sailed for Australia and served at Orange, Bathurst and Ryde. Revisited Ireland in 1931 as delegate to the General Chapter. He remained in Ireland to take charge of the College gardens at Mountrath. In 1951 he collapsed suddenly on sitting down to lunch and died in the arms of the Brother who attended on him.

Described as 'a good zealous teacher, giving his pupils a sound and practical knowledge of their religion, an exemplary religious and a man always to be found usefully employed, a firm believer in the proper use of time. Holding strong views on many topics he sometimes gave unguarded expression to them.

Brother Bernard died of paralysis and heart failure at Ballyfin on 18 April 1951, aged 84 years.

Fifteen of the 16 Brothers identified for you by Brother Linus Walker, in all probability, had never travelled further than the 40 or so miles from Clonoulty to Mountrath before they set out on their voyage to New South Wales.

The young men would have been amazed by the vastness of this country. They were not to serve in a metropolis but in country towns of more than 100 years ago – Maitland, Goulburn, Bathurst, Armidale, Wagga, Albury, Orange and Dubbo, now all thriving cities and important regional centres. Twelve thousand miles by ship followed by an overnight and sometimes longer train journey. Sometimes only two Brothers formed the community at Wagga, Albury and Dubbo. Their existence was hand to mouth, rising at 5:00am and working until 10:00 at night. They had never experienced anything like the extreme heat of our summer, the blowflies, the mosquitoes; the discomfort of teaching in their clerical collar, shirt, serge trousers and lined soutane in the stinking heat. Then, there was the isolation, the sense of exile.

Of the fifteen Brothers that reached New South Wales, nine died in religion. Of the remaining six only the history of Eugene Ryan is known. All are gone from this world and we should remember each and every one with affection and respect for their courage and zeal in bringing Catholic education to the Catholic families of New South Wales

Requiescant in Pace

Explanatory Note: Brocka, Rossmore, Turraheen, etc are townlands within the parish of Clonoulty.

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## PASSINGS

### **Francis (Frank) Jackson (R.I.P.)**

19.01.1930-5.06.2007

in his 78th year Alumnus of Forest Lodge, Intermediate Year of 1944

Frank was a Class ahead of the writer who recalls Frank as a very tall boy for his age, gentle in speech and nature but strong in his beliefs, traits that he carried through life.

We join with Dorothy and family in mourning his passing.

### **Frederick Cecil Etccl (R.I.P.)**

3.06.1923-14.07.2007

in his 85th year

A member of Forest Lodge CYMS Rugby League Teams

Brother-in-law of John Stenning (Brother Baptist, fsp) (R.I.P.)

We join with Nancy (Mary, nee Stenning) and family in mourning his passing.

### **Kevin Athanasius Scott (R.I.P.)**

8.09.1931-15.10.2007

in his 77th year

Alumnus of Forest Lodge, Intermediate Year of 1945

Inducted as an Affiliate member of the Patrician Brothers,

19th October, 2007, along with his wife Rhonda,

for their services to the Patrician mission.

See below for the eulogy.

**Requiescant in Pace.**

**Eulogy for Kevin Scott,  
Holy Cross College Chapel, Ryde,  
October 19, 2007  
by Kevin Hilferty**



We are here today to commemorate the memory of Kevin Athanasius Scott, to pray for the repose of his soul and to offer such comfort as we can to his widow, Rhonda, his son Stephen, his daughter Gai, her husband Walter Kunstell and their daughter Skye, Kevin's granddaughter.

Each of us has our own special memories of Kevin: at school, at work, at the Glebe Rowing Club and at the Masses and lunches he organised for the Alumni of the Patrician Brothers, Inner City Schools, of which he was the driving force.

Kevin was born the second of three sons to Athanasius James Scott, a Railways clerk, and Linda May Scott in Belmore on September 8, 1931. In 1933 the family moved into a house in Hereford Street, Glebe just around the corner from St James. His two brothers, Barry and Paul, pre-deceased him.



Kevin began his education with the Sisters of the Good Samaritan in the kindergarten class of the Forest Lodge parish school in Woolley Street in 1936. I met him there in the playground that year after my parents moved up from Melbourne and placed me in St James, School. Also in the 1936 class was Noel Sara, who, with Kevin, was to become a stalwart of the

Alumni. Our teacher was Sister Imelda Mary. (Photo: Kevin and Kevin in 1937, St James Primary. Kevin S front row third from left. Kevin H third row directly above Kevin.)

We progressed through Years One and Two and made our First Holy Communion together in 1938 under the guidance of the Sisters. In 1939 we moved across to the boys, school and there began our lifelong association with the Patrician Brothers. The school was in an old building in Bridge Road, which in time became the parish hall and then, years later, the Aboriginal and Torres Strait Islander Dance Theatre. Our first male teacher was Brother Fidelis Downes. We called him Fiddlesticks. He had the unusual habit of taking snuff. Occasionally he would give Kevin or another boy a few coins and send him to a tobacconist in Glebe Road for a bag of snuff. (Photo: Br Fidelis Downes)



Few people today have ever heard of snuff, let alone seen anyone use it. Snuff is finely powdered tobacco and there is a ritual about taking it. We used to watch with awe as Brother Fidelis took a pinch of snuff, inhaled it up a nostril and then sneeze loudly into a big red handkerchief.



In 1940 we moved into our fine new school in Woolley Street, near the Church. Glebe has become a trendy residential suburb for city workers and students, with many coffee shops and restaurants. But there wasn't much in the way of dining in Glebe in those years, other than a few hamburger joints. The Great Depression had the suburb in its grip and was only relieved when World War Two created jobs for those men and women who had not been swept into the Armed Services or war industry. (Photo: The Scott boys, 1941.)

Class photographs show pupils of St James in a variety of patched clothes, hand-medowns and the like. Some boys were shoeless; these were tough times and I wondered how many parents could afford the meagre fees of a few shillings a week we took to school tightly tied in the corner of a handkerchief.

But there was a real sense of community in the parish and we felt close to the Brothers who shared our hard times. We well remembered the Irish Brothers who taught us at St James: Fidelis, of course, Norbert Phelan, Rodan Bergin, Cyril Boland, Baptist McGrath and Nicholas Duffy and the Australian Ignatius Barrett. When classes were finished for the day they would walk around Glebe and Forest Lodge visiting their pupil's families.

At the end of Year Nine we went into the workforce. Kevin became a clerk at Qantas in 1946 and later he worked for an aviation and shipping agency that operated a flying boat service to Lord Howe Island.

In 1955 he joined the Electricity Commission of NSW as a clerk and remained with that organisation until he retired in 1987. But work wasn't enough for Kevin: he was always throwing himself into some organisation or other which needed his time, skills, dedication, enthusiasm and drive.

So it was with the Glebe Rowing Club, which he joined as a rower in 1950 with his brother Paul. In 1961 he became the Club Secretary and over the years he served as Club Captain, Coach, Treasurer and President. He successfully moved a resolution to permit women to join the Club as members.

He became one of the first members of the Electricity Commission Staff Credit Union in 1958 and served for years as a director then chairman.

In 1976 he married Rhonda; they moved into a unit at Artarmon and he became a director of the Body Corporate. Eventually they moved into a house at Forestville, which he named Forest Lodge. (Photo: Rhonda at home with the certificate of Affiliation with the Patrician Brothers.)



But his real interest became the Alumni. He joined in the Fifties when it was called the Patrician Brothers, Old Boys, Association. This became moribund and Kevin with Noel Sara and Les Mc Mahon revived it and organised what became a very successful series of annual Masses and luncheon gatherings at which the Brothers were always honoured guests.

Kevin spent many hours researching the history of the Patricians in Australia, their struggles and achievements. He learned how to pursue leads in the Sydney Archdiocesan Archives and the Archives of New South Wales at The Rocks. In dusty municipal records he tracked the houses in which the Brothers lived at Redfern and elsewhere and walked to their schools at Glebe and Mt Carmel.

You would have seen the fruit of his meticulous work in *The Green Sash* over the years, painstakingly recording the history of every Patrician who ever set foot in Australia from Ireland or who joined the Order in this country. It was for Kevin a labour of love and affection and his tribute to the Brothers who taught him so well and inspired in him a dedication to serve his community.

Earlier this year Kevin was diagnosed with cancer of the oesophagus. He confidently submitted to surgery at Royal North Shore hospital and, initially, the operation seemed to have been successful. He was allowed to go home to Rhonda and was soon out and about again, going into the city for lunch with a friend. Then the cancer returned and a scan showed that it was extremely aggressive.

Further surgery was out of the question and after a few troubled and pain-filled days at home Kevin was admitted to the Home of Peace at Greenwich. Even there he continued to fight against the odds, dictating to Stephen the arrangements he wanted for his funeral: the choice of Holy Cross College Chapel, the selection of hymns and music and even the words of his death notice in the *Sydney Morning Herald*. He told

Rhonda and Stephen that he was determined to attend our February luncheon at The Catholic Club to mark the second centenary of the Patrician Brothers. But it was not to be. He died late on Monday night. His other wish was to be here to vote against the Howard Government on November 24. But this too was to be unfulfilled.

We miss Kevin and mourn him.



Grand-daughter Skye, Kevin himself, Rhonda, daughter Gai, and son Stephen.

**Address by Br Jerome Ellens, Superior General of the Patrician Brothers, to Kevin and Rhonda on the occasion of their induction as Affiliate members of the Congregation. Written prior to Kevin's death.**

Hello, Kevin and Rhonda, Br Jerome Ellens Superior General of the Brothers here. May I, on behalf of all the Patricians around the world, welcome you both to the family! Of course you have been a part of the Patrician family for many years now. You, Kevin, probably going back to the 1940s when you were a student at the Brothers school at Forest Lodge. I believe you are always singing the praises of the Brothers who taught there in those inner-city schools of Redfern, Forest Lodge, and Waterloo.



Certainly your admiration and love of the Brothers jumps out at one from the pages of your "The Green Sash" through the words and the detail. I am sure the brothers of those schools are grateful to you for keeping their names before us.

Kevin and Rhonda, how can we ever thank you for "The Green Sash"? What an amazing contribution you, with the assistance of Kevin Hilferty, have made to the Patrician congregation. What a treasure trove of information on our Brothers have you bestowed us with. I cannot imagine the personal investment of time, effort, and certainly finances. But I know that you did it all with a great sense of joy and gratitude, that putting it together, all 52 issues over nearly 14 years, was your way of saying thank you.

Well, Kevin and Rhonda, thank you! And while your Affiliation into the congregation is a proclamation by the brothers of our gratitude to you both for all the work you have done for us, it is really more a thank you for the love you have shown for the brothers, it is really more our best way of loving you back.

Be assured that you both now have a special place in the lives, history, and hearts of the brothers, not just the brothers of Australia and Papua New Guinea, but of all Patricians around the world, from Ghana to Iten, from Delhi to Aitape, from Sydney to Midway City, from Galway to Newbridge.

May Bishop Delany, Saint Patrick, and the brothers of your "The Green Sash" who have passed on and all the Patricians now enjoying their rewards, look upon you both with love and many blessings. May they continue to keep you both, and Stephen and Gai, in their care. May you continue to feel their presence in your lives as you have given them presence in our lives.

God bless you, Kevin and Rhonda, Stephen and Gai, and thank you.

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**THE GREEN SASH**  
**VOL 14 ISSUE 4 DECEMBER 2007**

Newsletter of the Patrician Brothers' Inner Sydney Schools Old Boys' Association

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| PATRONS                                                       | OFFICE BEARERS                                                             | EDITORIAL COMMITTEE                                 |
|---------------------------------------------------------------|----------------------------------------------------------------------------|-----------------------------------------------------|
| Father John Knight (Waterloo)<br>Father Colin Fowler, OP (FL) | President Kevin Hilferty<br><br>PROVINCIAL<br>Brother Aengus Kavanagh, fsp | Kevin Hilferty<br><br><br>www.patricianbrothers.com |

**OUR MASS AND LUNCHEON WILL BE HELD AT THE CATHOLIC CLUB,**

**CASTLEREAGH STREET, SYDNEY ON**

**SUNDAY, FEBRUARY 3, 2008**

The luncheon will celebrate the bicentenary of the foundation of the Brothers of St Patrick (Patrician Brothers) in Co. Carlow, Ireland in February 1808. Time: 12.15 pm for 1 pm. We look forward to the company of our patron, Father John Knight, who will celebrate Mass for us in the Club auditorium. We also look forward to the presence of the Provincial, Brother Aengus Kavanagh and his fellow Brothers.

Bookings are essential and the cost is \$25 per person (the same price it has been since our first luncheon in 1993). To book, please fill in the form below and post it with your cheque payable to Patrician Brothers' Alumni to Kevin Hilferty, 24 Brabyn Street, Eastwood NSW 2122. We appreciate a prompt response so we can firm up catering arrangements.

Please cut along the line below:

-----  
I/we accept the invitation to the Luncheon at the Catholic Club, Sydney

on Sunday, February 3

Christian name Surname Address or Phone

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_

**Bi-centenary events**

There have already been events marking the Bi-Centenary of the Patrician Brothers. On Sunday, November 18 to commemorate the 53 Patricians buried throughout New South Wales and Papua New Guinea, the Brothers spread out across NSW to stand by their graves at noon to say the same prayer for these men who gave their lives for Catholic education. It is worth noting that the majority of these men, mostly from Ireland, were under 30 years of age when they died far from home.

In Kemps Creek cemetery, Liverpool there are 13 Patricians, in the Field of Mars cemetery, Ryde there are 26 and one is buried at Aitape, PNG. There are also graves in these towns where the Brothers once conducted schools: Maitland, Albury,

Goulburn, Bathurst, Orange, Wagga Wagga and Armidale. The Brothers also spoke at Masses in these centres and Sydney parishes reminding people that Patricians taught in their schools.

Another gathering took place at Holy Cross College, Ryde, on Sunday, December 16 bringing together Brothers' friends and supporters for prayers and a picnic lunch.

Details of events planned for 2008 will be published in The Breastplate.

A major event will be the pilgrimage of friends of the Brothers to Ireland departing from Sydney on June 30. Some Brothers will accompany the pilgrims on their tour around Ireland.

### **The Green Sash**

Kevin Scott, our long-time secretary-treasurer, had intended that this would be the last issue of The Green Sash. He was responsible for the painstaking research published in The Green Sash into the Brothers who served in Australia over the years - an invaluable resource for historians and researchers in the future. But as he often said, he had completed this task. Alumni and friends of the Brothers will be kept informed of events through The Breastplate.

### **Passings**

Robert John (Jack) Wilkinson (R.I.P.)  
03.06.1925-26.08.2007  
in his 83rd year  
Alumnus of Mount Carmel, Waterloo

After leaving the Brothers' school at Mount Carmel and St Mary's Cathedral school then passing the Public Service entry examination, Jack became a Post Office messenger before joining the RAAF in World War II. He served with maintenance crews at Deniliquin, Wagga and Temora. On leaving the Air Force, he re-joined the Post Office and worked in the telephone exchange section until cancer forced his retirement.

Jack is survived by his Irish-born widow Elizabeth (Betty), six children, 13 grandchildren and one great-grandchild. He was privately cremated after a Mass of Christian Burial at St Michael's Church, Meadowbank.

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