

ST IGNATIUS AT RICHMOND

THE STORY ST JAMES

Prior to European settlement, the Richmond area was occupied by the Wurundjeri people who lived in the grasslands, swamps, wood lands and along the rivers and creeks. They hunted and fished on the Yarra River flats. European settlement changed the shape of the whole area and though initially the Europeans were engaged in market gardening and grazing sheep and cattle, very quickly they began building houses and warehouses to change the shape of the whole area.

Initially the area was known as the Parish of Jika Jika, but from 1839 it was unofficially known as Richmond on the Hill. The official title of “Richmond”, came into existence officially in 1842.

From the European point of view, the first land auctions took place in 1839 and by 1840, working class people were moving into the area. It was only a 20-minute walk into the city of Melbourne. The first factory, a candle making business, and the Richmond Hotel, the first one in the district were opened in 1842. At the same time a punt was employed to cross the Yarra at the site of the present Hawthorn Bridge. A bridge over the river at that site was completed in 1850.

Industries began to grow and even boom as the Yarra River provided fresh water supply for the factories, right through the 1850s. St. Stephen’s Anglican Church on Church Street, the first in the area, opened in 1851. The population passed 12,000 by 1854 and the next year Richmond was declared a municipality.¹ The Catholic population was nominally climbing towards 4,000.

The population of Richmond included a number of wealthy families with large houses and an increasing number of working class people who were largely German and Irish in background. Many of these working class people were Catholic and so the story of the Catholic parish of Richmond begins in the earliest days of the city.

THE MASS AND THE CHURCH

In January 1851 Patrick Geraghty and his family moved from West Melbourne to a house in Swan Street Richmond. In mid 1852, his wife became ill and a message was sent to St Francis Church, then the only one in Melbourne. Fr. James Madden came and was met at the edge of what was then known as the “Richmond Paddock” by a neighbor as he did not know the way around the streets. Madden was quite distressed at the condition of the Catholics in the area and promised the family he would speak with the bishop and see if it could not be arranged to have mass in the district occasionally.²

Madden had been ordained a deacon in December 1850 and there is no record of his ordination to the priesthood. Bishop Goold was overseas and it seems he joined Fr. Geoghegan in a trip to Hobart and he was ordained there by Bishop Robert Wilson in November 1851. Almost immediately he became involved with the Richmond area but not as a resident.

At the same time as Madden had taken the sacraments Geraghty family, Mr. Joseph L’Estrange, a wealthy resident in the district was approaching the bishop

¹ Richmond @ Burnley Website accessed 25/05/2016

² Mrs. James McCarthy, nee Margaret Geraghty to Fr. Ryan June 1909

as well, pointing out the large number of domestic servants in the eastern areas who were unable to attend mass as St Francis was so far away for them to walk.

L'Estrange was born in Dublin in 1811 and married Mary Keogh at St Francis Church in 1843. Mary died in 1866 and L'Estrange married Eleanor Mary Quinn. They had three children, Mary Alice (1866), Joseph Antonio (1871) and Austin (1873).³ They lived in a home named "Erindale" off Highett Street which had been constructed after 1846 when Joseph L'Estrange was working for the Crown Law Department. It was claimed to have been the second major house built in Richmond.⁴

It was at this time that Mary MacKillop became associated with the L'Estrange family. The MacKillop family were experiencing financial difficulties and Mary went to live at "Erindale" as a seven year old. The L'Estranges were well known to the MacKillop family as Mary's uncle, Peter MacKillop had married Julia Keogh, the sister of Mrs. L'Estrange, and James Seward, a neighbor of the MacKillops, had married another sister, Margaret. In 1856 the L'Estranges offered Mary a position of governess to their two adopted daughters, a time which has been said was one of the happiest in Mary's life. She was very well treated by the L'Estrange family and they even held dances and parties to celebrate her birthday.⁵

Bishop Goold responded to the requests of Joseph L'Estrange and Fr. Madden, and Madden was given responsibility for the Catholics in the eastern townships of Melbourne. Initially mass was said in "Erindale" and the Mr. L'Estrange put aside two rooms to serve as a chapel and provided some church furniture, including a new tabernacle. About twenty people were present at the first mass and list of names of the congregation included most of the outstanding leadership in the district.⁶ Madden often slept at the L'Estrange house and also with Michael Lynch's family in Hawthorn.

Madden was helped a great deal by the L'Estrange family and then by other lay people including, Mrs. John Heaton, John Keeling, Mrs. Malin, Mr. Patrick McCormack and the Geraghty family.⁷

After the masses were said at the L'Estrange home for sometime, the home became too small for the congregation and mass was moved into a wooden hall which was parallel to Abinger Street, directly behind the Richmond Hotel. The hall was quite long and worshippers could see the roof as it had no ceiling and there was a large cross over the door. A number of forms had been purchased for worshippers to sit as congregations averaged around 150.⁸ When he was officially appointed as the first parish priest, the Rev James Joseph Madden lived in a cottage in Charlotte Street which was later occupied by his family. It seems he was one of the first priests ordained for the Colony of Victoria. Sometimes masses were said in a small wooden house owned by a Mrs. Usher also in Abinger Street.⁹ He knew he needed a proper church and in 1854 Bishop Goold laid the foundation stone of the new St James

³ <http://archiver.rootsweb.ancestry.com/th/read/AUS-MELBOURNE/2008-05/120812959> accessed 8/04/2016

⁴ Memo J. L'Estrange 24 May 1909

⁵ <http://www.ignatius.org.au/about-us> accessed 27/03/2016

⁶ The first mass congregation included, Mr. Joseph L'Estrange, James Madden, Michael Brickley, Anthony Carroll, Patrick Madden, Jeremiah Maher, William Ryan, Jeremiah Bowe, John Mahony, David Doherty, James Brandon, James Malin, Michael Sheedy, Mrs. Maher, Mrs. D. Madden, Mrs. Heaton and Mrs. Horan.

⁷ Mrs. James McCarthy, nee Margaret Geraghty to Fr. Ryan June 1909

⁸ Win Raftery "Reminiscences of Mr. Andrew McGuire" June 1909

⁹ Mr. Jeremiah Mahoney to Fr. Ryan June 1909

Church situated on Bridge Road near the corner of Coppin Street.¹⁰ The government had granted two acres of land to be used for building of a school, and so the new St James was to be a church/school.¹¹ On the day of the laying of the stone, parishioners came forward and put money on the top of the foundation stone as a symbolic collection to fund the new church. The collection amounted to over £500. A large tent was erected by Mr. Lawrence Egan for the event and a Mrs. Furlong played a harmonium. Her son James conducted the singers and continued to run the choir for some years after the church was opened.¹²

The architect was Mr. Richard Fitzgerald who had owned the house in Charlotte St where Madden had resided. The St James' Church faced on to Bridge Rd., and there was a side entrance from Griffith St., as well. Fitzgerald also designed a fine two-story building on the Coppin Street corner as a presbytery and office for Fr. Madden. The house was named, "St. James' House", and the title was written into the glass window above the front door. The cost of the project was £2,300.¹³ As it was a church/school, a claim was lodged with the Schools Board for a government assistance. The initial education grant was £900 but an additional £800 was added six months later.¹⁴ The church was officially blessed on 5 February 1854 when the Rev. Dr. L.B. Shiel preached the major sermon.¹⁵

Later Fitzgerald was a member of the town council and had the job of naming some streets in the Burnley area. He called one, Madden Grove out of respect for Fr. Madden.¹⁶

Madden was a scrupulous liturgist and even the altar linen was always clean. His first housekeeper was a Miss Julia Prendergast had been recommended to Fr. Madden by Mrs. L'Estrange. Not only was she a good housekeeper, she also cared for the altar linen and made the hosts used in the Eucharist. In addition when an extra witness was needed for a wedding or as a sponsor for a child in baptism Miss Prendergast was called in. Later she married a Mr. Jeremiah Mahoney who told a little story that showed how much Madden appreciated the work of his housekeeper.

"The day I was married at St. James' I put five sovereigns on the table. "Is that all you are going to give me?" said Fr. Madden. "And how much to you want?" said I. "Well I wouldn't mind you made it twenty", said he, "for whatever you give me I am going to make a present of it to the bride for her own self" and with that he pushed the five sovereigns along to her."¹⁷

Mahoney also remembered a story of a Mr. Curren who was a collector of donations at church but often went to sleep when minding the plate. He said a Mrs. watched one day until she saw his head nod, then went over to the plate and very quietly slipped 1/6 away and with a Mrs. Q..... went over the Madden's hotel and had a good "bust up" with it.¹⁸

¹⁰ The allotment was bounded by Griffith St., Bridge Rd., Coppin St., and Palmer St. Fr. John Ryan, *Memoirs of the Richmond Mission*, 1909

¹¹ The Government grant had been made in 1850.

¹² Mrs. Warren Brown, *reminiscences* Jun 1909

¹³ Fr. John Ryan, *Memoirs of the Richmond Mission*, 1909 p 5.

¹⁴ Ebsworth, Rev. Walter, *Pioneer Catholic Victoria*, Polding Press Melbourne 1973 p 314. Ebsworth suggests that the cost of £2,600 and the architects were Dowden and Ross.

¹⁵ <http://www.ignatius.org.au> accessed 27/03/2016. Shiel subsequently became the first bishop of Adelaide.

¹⁶ Win Raftery, "reminiscences of Mr. John Holden" June 1909

¹⁷ Win Raftery, "reminiscences of Mr. Jeremiah Mahoney" July 1909

¹⁸ Idem

In addition Madden preached a great deal in support of various charities. When St Vincent de Paul opened an orphanage at Emerald Hill (South Melbourne) he had a number of children from the orphanage sitting on the altar steps which added to the effect of his discourse. After mass they were treated to a feast of buns in the presbytery. Madden began an organization called "Friendly Brothers" who went around collecting money for the church and then to visit and relieve the poor. In the church once a week they had a meeting known as "penny readings". Admission was one penny. A large curtain was drawn across the altar and then anybody could get up and sing or recite from the little gallery near the door and help with the entertainment. The money so collected was given to the poor people via the "Friendly Brothers".¹⁹

While working in Richmond, Fr. Madden as well as St. James Church in Richmond, built St Joseph's in Hawthorn and another one, St. Bridget's in Nunawading. In 1852, the church/school with about 70 pupils in Nunawading, passed to the parish of Heidelberg and the parish priest, Fr. William Finn. The district returned to the Richmond mission after the arrival of the Jesuits in 1866.²⁰ When he left Richmond, Madden was transferred to Portland but he became dissatisfied with that district and left the mission and moved to London.

After the new church of St James was completed a large Tea Party was held to celebrate the completion. Some of the songs became etched into young peoples' minds, including "Poor Bessy was a Sailor's Bride" sung by a Mr. Jordan and "Freedom of Opinion" by Mr. Vanheems. In the church behind the altar were two paintings, presented by Vanheems, one of which was the Blessed Virgin Mary crushing the head of a serpent. Mr. R. Fitzgerald who made the altar for the church was Vanheems' brother in law.²¹ The grounds of the church had a pleasant appearance as well as Fr. Madden had organized the planting of blue gum trees all around the grounds.

Fr. Bartholomew Power, O.P. helped with the parish in 1859. Although a fine preacher and a good conductor of the choir, Power suffered from ill health. After a few months he moved to Geelong where he died in 1869. In 1860 Fr. Francis Kums came to the parish and again only stayed for a few months. The Rev. Fr. Patrick Smyth took over the parish in June 1864 until January 1865.²² He then moved to Sydney and died during October that year. He was famous for his role in the Eureka Stockade Revolt where Peter Lalor was secreted in his presbytery after his arm was shot. Rev. Timothy J. O'Callaghan was curate for a few months but was then moved to Gisborne where he died in March 1865. Rev. Eugene McCarthy remained only a short time after succeeding Fr. Smyth and was followed by Fr. Thomas O'Donnell, John O'Connell and Francis McCarthy, all in quick succession. These men were followed by Rev. James Parle, who had come to Australia for the good of his health. He worked with the miners on the gold fields for a while and then was asked to take over the Richmond mission. He was still in control when the Jesuits arrived in April 1866.²³

Fr. McCarthy was in the last stages of tuberculosis and in both Dalton's and his doctor's view, the Bridge Road presbytery was damp and quite unsuitable for

¹⁹ Win Raftery, "Reminiscences of Mr. Martin Neylan", June 1909

²⁰ - The Echo, (Official organ of St. Francis Xavier's Box Hill) Vol. 16-No 7, August 1967

²¹ Jos Winter "Some recollections of the Parish of Richmond by an Old Boy" July 1909

²² Linane T.J. *From Abel to Zundolovich*. Footprints Melbourne

²³ Win Raftery, "Reminiscences of Mr. Martin Neylan", June 1909. Fr. John Ryan, *Memoirs of the Richmond Mission*, 1909 p 7.

his health. McCarthy was moved to a more salubrious care facility and died not long afterwards.²⁴

SCHOOLS

Education was possibly the most important issue for families growing up in Richmond in the 1850s. The first teaching began in a small house in Abinger Street where a Mrs. Annie Fahey taught about twenty-five students. The colonial government provided assistance and paid the teaching staff so the system worked well. Numbers increased and Mr. John and Mrs. Catherine Hynes took over the teaching for while.²⁵ The next Catholic School was in a small house off Bromham Street belonging to Mr. Dan Clancy, where two rooms were available for the teaching. It opened in 1853.²⁶ Mrs. Featherstone taught the children and there were at least twelve pupils at the time. Then Mr. James Rosman took over as the principal teacher. Later an old wooden shed was used for teaching and became known as St Patrick's (with a Mrs. McCarthy in charge) and then the school was moved into the wooden hall in Abinger Street where Fr. Madden said masses on Sundays.²⁷ Mr. James Rosman was again the teacher with a Mrs. Harris.

With the construction of the church school of St. James a rapidly expanding school was created on Bridge Road. Numbers increased so rapidly that several wooden external classrooms were added and the school was still booming when the Jesuits arrived to take over the parish. As the school expanded, Mr. Rosman was joined by Mr. John Madden, Miss Ellen Madden (later Mrs. Hall) and Miss Gordan, (later Mr. Geary.)

The school also operated Sunday school catechism classes and amongst the parish teachers was Mr. Joseph L'Estrange. The school remained the heart of the parish for many years and little more changed until the Jesuits arrived.

²⁴ O'Neill SJ, George. Unpublished history of the Jesuits

²⁵ Ebsworth, Rev. Walter, *Pioneer Catholic Victoria*, Polding Press Melbourne 1973

²⁶ Win Raftery, "Reminiscences of Mr. Tom Clancy", June 1909.

²⁷ Mrs. James McCarthy, nee Margaret Geraghty to Fr. Ryan June 1909

THE ARRIVAL OF THE JESUITS- THE DALTON TIME

Bishop Goold noted there were three reasons why the Jesuits came to Melbourne. He had started St Patrick's College in 1854 and it had continued to struggle to exist until 1863 when it went bankrupt and was closed. He knew the Austrian Jesuits were successfully running a school in Sevenhill in South Australia and now he needed a competent team to re-establish his secondary school.

Then for the past few years Fr. Joseph Tappeiner had come to Melbourne to give the annual retreat to the diocesan clergy. He was an Austrian Jesuit from South Australia as well and his retreat work was very popular with the priests of Victoria. An finally Fr. Joseph Therry, who had been a diocesan priest and a wealthy man donated a substantial sum of money and property to the Irish Jesuit province to be used if they came to Australia. They did and the Therry money funded their early voyages and much of their initial ministries. As a result of these three reasons the Irish Jesuits responded to Bishop Goold's request and sailed to Australia.

Consequently two priests, Fr. Joseph Lentaigne and Fr. William Kelly arrived in September 1865 in Melbourne. Lentaigne had previously been provincial in Ireland and was coming out to examine the scene in Melbourne and see if the arrangements presented by Goold would be satisfactory. The re-opened St Patrick's College in October and the school boomed. They also preached in St. Francis Church, said masses in the Academy of Mary Immaculate in Fitzroy, were chaplains to the Royal Melbourne Hospital and helped run the parish of St John the Baptist in East Melbourne. They were two outstandingly competent men.²⁸ They had arrived aboard the famous steamship "Great Britain" which had been designed and built by the great engineer, Isambard Kingdom Brunel.²⁹

On April 17, the following year 1866 Fr. Joseph Dalton arrived about the Great Britain as well with Frs. Edward Nolan and David McKiniry and two religious brothers, Michael Scully and Michael Goodwin. Dalton was to be the superior of the new mission and was considered a man of substantial competence and generosity. Goodwin had tuberculosis and died within a month of their arrival.

Two days after their arrival Dalton and Lentaigne met with Bishop Goold to arrange the terms on which the Society would accept the management of St Patrick's College and the Richmond Mission. The Jesuits found the bishop to be very friendly and liberally disposed and he asked Lentaigne to draft an agreement. The draft agreement was sent to Bishop Goold but he had left on visitation to a remote part of his diocese on the 23rd but after he had made some further suggestions for changes to the draft agreement. Dalton had forwarded the drafts to his provincial in Ireland and to Fr. General in Rome, but he did not consider that there would be a problem. The bishop would not be back in Melbourne until the end of May.

However on April 24th the priest of Belfast (Warnambool) became suddenly ill and the vicar-general, Dr. Fitzpatrick asked Dalton to take over Richmond immediately so that Fr. Parle could move to Belfast. Parle had been an active and

²⁸ Healy SJ, Gerard, Head SJ, Michael. *More than a School*. Jesuit Publications Richmond 1999 p 43 et al

²⁹ The ship still exists and is a museum in Bristol.

zealous priest in the Richmond mission, liked and respected, and his departure was regretted by the flock.

Francis McCarthy was still living in the presbytery when the Jesuits arrived but he was a sick man. His doctor ordered him to leave the house as it was considered unsuitable for him and he went into care. He died in September the following year.³⁰

Parle left Richmond on the 26th and Dalton moved into the “St James’ House” presbytery the next day. The furniture and library had belonged to Fr. Smyth but Parle had purchased from a Mr. O’Grady, the Smyth solicitor for £100. Dalton now paid £15 for much of the furniture which saved Parle the problem of disposing of it or transporting it. The Jesuits needed furniture anyway and this was a much cheaper than buying new items.

Fr. David McKiniry came with Dalton to the Richmond parish and Fr. Edward Nolan lived at St Patrick’s but travelled out to Hawthorn to say Sunday masses at St Josephs. Initially there was mass at 9 am and 11 am at Richmond, 9 am at Hawthorn and 11 am in Nunawadding.

Goold finally replied to the draft agreement at the end of April, basically agreeing with the arrangements. However the boundaries of the present mission are not to be considered permanent and might well be changed by bishops. It took sometime to actually define the boundaries of the mission with the other parishes in the east of Melbourne. However on May 22nd Bishop Goold and his vicar-general called to further discuss the boundaries and Hawthorn and Kew were to be cut off from the “permanent Mission”. This did not please Dalton as he saw these two areas as the only really desirable portions of the Mission. He knew that neither the General nor his Provincial would agree to any vague arrangements.

Dalton wrote later to his Provincial: “Consequently His Lordship agreed to great us, as a permanent parish for ever, a district with a radius of not less than two miles around each church and school-chapel of which our Fathers may have charge whenever a subdivisions of Hawthorn and Kew may become necessary. Richmond is treated as indivisible on account of the increased Catholic population. His Lordship signed three copies of the agreement or grant...”³¹

The dispute over the boundaries continued and Dalton wrote again to the Bishop on May 23. The bishop promptly replied and another meeting was arranged for the 25th. The bishop finally agreed to give permanent parish for two miles around each church or chapel the Jesuits were serving and allow for some subdivision of Hawthorn and Kew when it became necessary due to increased Catholic population. The bishop then signed three copies, one for himself, one for the local Jesuits and then one sent to Rome. Meanwhile the ministry continued and in June the first confirmation was held in the parish with 143 parishioners confirmed including about 30 adults.

On June 11, Dalton purchased a grey mare from the Bishop for £12, and the bishop gave him an old saddle and bridle as a gift.

Br. Michael Goodwin finally died on October 13. He had come to Australia, still a novice and on Friday 12th, he received the last rites and took his vows as a Jesuit. He quietly expired the next day, fully conscious and free of pain to the last. It had been hoped that the change of climate would help his tuberculosis. The sea voyage did help but when he hit Melbourne’s weather he collapsed again. The

³⁰ Leanne, Fr. T.J., *From Abel to Zundolovich*. Footprints Melbourne p 50

³¹ O’Neill SJ. George, Unpublished history of the Australian Jesuits

funeral was held in the St Patrick's College domestic chapel and he was buried in a temporary grave in Kew, which at the time was still part of the Jesuit parish.

As the negotiations with the

Meanwhile, the Jesuits continued to work from St James' Church. The work of the "Friendly Brothers society" continued under the Jesuits, as did the "The Readings" nights. These nights were organized by S.V. and Joseph Winter and were considered amongst the best in Melbourne. At one time they raised £100 which was used to help by the land on which the Guild Hall was built in Darlington Parade.

Then in 1868 an important preliminary meeting was held in St James house with Dalton meeting with Mr. O'Grady and Mr. S.V. Winter. It was the initial planning for the start of the "Advocate" newspaper, a Catholic weekly production that was going to run for nearly 140 years. Sir C. Gavan-Duffy and Fr. Isaac Moore also joined the committee the initial body that led to its establishment.³²

Dalton had many interesting stories with his parishioners. On one occasion he confronted Mr. James Madden who built a dance hall behind the Blacksmith's Arms Hotel and Dalton wanted it closed as it encouraged young people to drink. James Madden said he would loose money but Dalton said he could cover it. With the hall closed Madden asked Dalton for £100 to cover his loss of the hall. Dalton said he did not have the money but told him to "take legal proceedings against me. I won't deny the debt and will be put in goal and somebody will find the money to get me out."³³ The money was found.

Dalton was really concerned about the state of St. James' Church and school, especially when rain caused Bridge Road to be covered in water and made seeking a ford where the mud was thickest was a regular. Once when a man was shouting his complaints about the mud and water, Dalton suggested he was saying, "Forty feet deep is it." A little boy, an altar server, Willie Crosbie, replied, "Oh! No, he's selling Sydney Rock oysters Father!"³⁴

The steady decay of the church, the problems of flooding and the rising number of parishioners attending mass, caused Dalton to almost immediately to look for a possible site for a new church. A team of collectors began fund raising and all classes began to donate to the fund. Sometimes their native wit came to the rescue from unsympathetic persons.

"On one of these occasions a collector visited a non-Catholic lady of large means in order to get a donation. One being informed by him of the object of his visit she said, "No indeed sir, I will give nothing but I would give a good deal to have it pulled down." Quick as a thought came, the old Irishman answered: "So would the devil Mam, so would the devil".³⁵

Another collector visited the hotelkeeper in Swan Street who had many Catholics among his customers. The hotelkeeper was indignant at being asked to help a Catholic Church and gave a point blank refusal. "Very well" said the collector, "If you do not send my five guineas by Sunday, I'll tell round to all the Catholics how you have behaved." Before the following Sunday he had received the five guineas.³⁶

One time, Dalton gave a half sovereign to a man who said he had lost his child and had no funds to bury it. He went to the local pub and drank the Father's

³² Reminiscences of Mr. Jos Winter of the *Advocate*, July 1909

³³ Reminiscences of Mr. T.G. Forbes May 30 1909

³⁴ Minutes from a parish meeting, 2 June 1909

³⁵ Reminiscences Frank Malin, 1 August 1909

³⁶ Win Raftery, "reminiscences of Mr. Kelly" June 1909

health in style, until a passing Catholic police officer, Felix O'Connor heard about and took the remaining money and returned it to the priest.

There were continuing problems with the St. James' Church, especially with the inadequate size of the building for the rising numbers in the congregation. Also the grounds around the front of the church became very muddy and with pools of water after rain. A man named Gyles who worked for the priests, used to bring some old boots from the presbytery to help women come from Bridge Road to the front of the church. Gyles was waiting one day for the boots to be returned when a visitor asked Fr. Dalton if he had an extra pair. Dalton replied, "My good woman you must think I am a centipede".³⁷

The problem of finding a new site led Bishop Goold to take Dalton for a ride around the parish in his carriage. On the top of Richmond Hill was a property owned by a protestant, Dr. Considine Stewart that would be a great position for a new church. Dalton laughed. He admitted that the site would be a good one, but the chance of getting Dr. Stewart to sell would be almost impossible. That evening in the presbytery, the architect, Mr. Richard Fitzgerald made a social visit. Dalton told him about the Bishop's suggestion and that he considered the idea a Bishop's good joke. Fitzgerald was not so skeptical and noted that Stewart was poor and would sell if given a good price. At the same time the Richmond Council was looking at the site for a Town Hall at £10 a foot, but factional fighting within the council prevented the purchase being made.³⁸ Then as the area was largely protestant, it was vital to keep the information secret that the purchaser was the Jesuit Fathers. After some discussion they decided to ask, Mr. Alexander Cameron, a squatter from the country who lived for the moment in Brunswick at "Moreland House", to approach Dr. Stewart as though he wanted to buy the place for himself. Both men were Scotsmen and shared a lot of common interests and ideas. The plan succeeded and a price of £2,500 was agreed to. The protestant neighborhood became quite alarmed when they heard a Catholic was buying the land, especially those around the private avenue of Vaucluse.

A second report made them even more alarmed when they found out that Mr. Cameron was buying the property for the Jesuits. The neighbors became fanatical, abused Dr. Stewart and tried to implement an arrangement which gave them one foot of land along the edge of Vaucluse. The idea was to prevent access from the Church into Vaucluse. However Stewart carried out his agreement and Dalton announced he would keep possession of the land that had been bought by Mr. Cameron for £2,500.

Stewart had a large gateway for his horse and cart, leading into the Vaucluse from the back of his house. The locals tried to force him to sell a one foot wide piece of the land along the Vaucluse to prevent the Jesuits using the laneway. Then they employed a carpenter to nail thick boards across the gateway and fixed them with a very strong padlock. A number of shrubs were then planted along the Vaucluse in front of the gateway. As soon as Dalton heard, he ordered his church assistant to take a sledgehammer and act at once. He removed the boards, pulled out the locks and left the gate wide open. The locals realized that plan had been defeated and now they tried sending letters from lawyers to come to terms about the reserved foot-wide area. Dalton ignored them. Eventually a lawyer called, representing Stewart's widow and asked for a payment for the mysterious foot of land. Dalton said, when a reliable person is willing to swear on oath where the land began and ended, then he might

³⁷ Reminiscences of Mrs. Warren Brown, May 1909

³⁸ R. Fitzgerald, "Reminiscences" 14 November 1897

consider it. After that they were troubled with no more letters and the dispute over the reserved foot, collapsed.

Later a Mr. William Jones purchased the property on the other side of Vaucluse, facing Church Street. There was some confusion over where the property began and one line of argument suggested that it began in the middle of the Jesuit Church property. The dispute went to the Town Surveyor but was then dropped. The boundaries of the two properties remained unaltered.³⁹

The price of the land purchase was £2,500. As noted earlier, one of the reasons why the Irish Jesuits came to Australia was the donation of a considerable amount of money by Fr. Joseph Therry. Richmond received £3,000 and most of it went to pay for the purchased of the site for St. Ignatius Church. Later Dalton entered an agreement with Therry's sister and brother to give them some annual payments to help with their retirement. Then he compelled a Mr. Hugh Glass to pay the £1,000 he owed to the Therry estate and it was fortunate Dalton did so as Glass became insolvent about a month afterwards.⁴⁰ In March 1868, Dalton went to Sydney to deal with the remainder of the Therry estate, and arranged to sell off some of the more scattered portions of land, but the rest of was kept in the hope that prices would rise a little later.

Apart from the Therry money, the Jesuits received £336 which Fr. Madden left behind as subscribed by parishioners towards the building of a new church. Fr. Parle also left behind £11/2/- towards the construction of a stable near the old church.⁴¹

In April 1868, Frs. Isaac Moore and Joseph Mulhall arrived from Ireland aboard the ship *True Britain* and Dalton was now in a position to expand his work, even if the needs of St Patrick's College had the priorities. However with the arrival of the two new Jesuits, the mission lost the services of Fr. Joseph Lentaigne, who returned to Ireland. He had not been all that well for sometime but had done some great work in Melbourne. A large farewell dinner was held at the College with over 70 guests including many leading laymen and the Sisters of Mercy.

Commuting between St. Patrick's and travelling around the Richmond Mission had its risks. On May 1 Fr. Isaac Moore was thrown from a horse and nearly killed. It was three weeks before he could resume work. Then on the 21st Frs. McKiniry and Mulhall were thrown from a buggy after the old horse stumbled. McKiniry's face and nose were cut and he had a black eye but nothing worse. It could have been a complete disaster. The police shot the horse the next day.

Already Dalton was looking more widely at the Jesuit mission as St. Patrick's could not be a boarding school and the Jesuits had agreed with Bishop Goold to provide one. In early April 1870, the vicar-general, Dr. Fitzpatrick encouraged the purchase of a large mansion and land in Toorak which was to go on sale on April 25. In the end, the Jesuits did not buy the property but it showed they were interested in getting some land for a new school.

Already there were problems with the running of the mission churches. In the new parish church masses on Sunday were said at 7-30am, 9-00am and 11-00am. There were questions about priests spending too much time in the confessionals and not having many penitents, and there was a rumor that the Jesuits were trying to set up Richmond and Hawthorn against the city of Melbourne. Dalton denied all these things and emphasized that the work should be based on the needs of the two areas,

³⁹ Fr. Mullhall's hand written notes. ASJASL

⁴⁰ Idem

⁴¹ O'Neill SJ, George. Unpublished History of the Australian Jesuits.

not on anything else. Then Frs. Moore and McKiniry were recalled to Ireland. McKiniry was returning home for tertianship, the final year of Jesuit training. Dalton appealed to the General in Rome and to his provincial to keep Fr. Moore for a couple more years but in September a direct response ordering both home came from Dublin. Both the departing Fathers received wonderful send offs. McKiniry who worked in Richmond since the day of his arrival a beautiful illustrated address and a cheque for £150 to cover his expenses from the people of the parish. However on May 23, Frs. Francis Murphy and Joseph O'Malley landed from the ship *Superb* at Sandridge so the Irish numbers remained the same.⁴²

In September Dalton went to Sydney in the *You Yangs* steamer, to meet with lawyers on the Therry estate and with Archbishop Polding. The archbishop was 75 and although occasionally not well, he welcomed Dalton and dined with him several times. He had wanted Sydney to be a Benedictine mission, but eventually the idea had failed and their school at Lyndhurst was considered by some to be a disaster. Polding also wanted some of the Therry money, but Dalton refused that request. He saw more needs in Melbourne and Richmond. The Jesuits were not wanted in Sydney at the time. The Marists and the Christian Brothers had left the diocese and the Sisters of Charity were still struggling for independence. In the end, Dalton returned to Richmond having settled all the Therry problems and legal difficulties.

While Mulhall was now running the Richmond mission, Dalton finally managed to get some land for his boarding school. Mornane sold his seventy-acre paddock in Kew for £7,000 and agreed to accept payment of £500 per year for twenty years. These were very generous terms, and Dalton noted that "the "paddock" is very large and secluded, good elevation, within easy access of our Hawthorn Church (about 6 minute walk), railway station quite close, cabs etc. run by the fence every half hour, about three miles from St. Patrick's College. Kew is a very respectable locality. Bishop, Clergy and Laity all seem pleased with the speculation."⁴³ Again the income from the Therry estate helped to meet the costs of the purchase and the land was within the Richmond Mission. The parish was going from strength to strength.

In 1872 Fr. Thomas Cahill arrived from Macao and became superior of the Irish Jesuit Mission in place of Dalton. Dalton now spent more time focused or work in Richmond, even though Mulhall was technically still the parish priest.

Then the wonderful set of Stations of the Cross, copies of paintings by Furerich arrived from Vienna. They cost over £200 and were formally blessed by Bishop Goold soon after their arrival on 19 October 1872.⁴⁴

The ministry of priesthood continued with daily and weekly masses in Richmond and Hawthorn. Regularly in Kew and once a month in Nunawadding and Ayr Hill. Confessions were weekly in the main churches, and then with the sisters in Abbotsford and other places. Retreats were given too and parish missions around the state. Dalton said masses in Geelong from time to time and others did so in Brighton and even down to Sorrento. Other devotions like the "Forty Hours" and novena to the Sacred Heart came around on an annual basis. Dalton was most impressed with the high levels of attendance in Richmond and Hawthorn. Then on the Feast of St. Ignatius, a dinner was held at St Patrick's College and the Bishop and 18 diocesan clergy attended as well as six Jesuits. All said it was a wonderful celebration. A church dispensary and organizations such as the Children of Mary were started in the Richmond church.

⁴² Dalton Diary May 23rd and later

⁴³ Dalton Diary Sep 1871

⁴⁴ Watson, Fr. Michael, SJ. "The Society of Jesus in Australia." *Woodstock Letters*.

On July 29 1873, Dalton and another priest, Fr. Michael Watson were involved in yet another buggy accident. Watson was unhurt and Dalton only marginally injured, but it had been a very narrow escape. Later Dalton bought a new "tilbury" for £12 complete with harness. The tilbury has large wheels for moving fast over rough roads and is considered fast, light, sporty and dangerous.

On December 26 1875 the church/school in Kew was opened and a regular Sunday mass at 9-30 was begun by Dalton. Mulhall was successful in fund raising and after the school opened, it all seemed to work very well for the people of the district.

With all the outlying churches now, the priests at Richmond were depended on assistance of the priests teaching at St. Patrick's and from Fr. Kranewitter who did Sunday masses when not involved with working for the German congregations.

Dalton's report to the Vicar-General noted:

- That the mission was now run by 3 resident priests and assisted by 2 from the College each weekend
- They had built two churches for about £15,000 exclusive of state aid and vested in the diocese
- Spent a good deal on schools with an arrangement with the Christian Brothers and in Kew School.⁴⁵

Apart from the church ministry, the Jesuits became involved in a number of other public talks. The well-known Protestant minister, Dr. Bromley gave a lecture on "Beyond the Grave" rejecting the doctrine of hell. Lay Catholics invited Fr. William Kelly to reply which he did in the Melbourne Town Hall. A full audience closely followed his lecture, even though it lasted for two and a half hours. Apart from the defence of Catholic Education which will be dealt with later, Kelly also gave a two hour public lecture on "Elizabeth and the Armada", which created a controversy that lasted in the media for a couple of weeks.

In 1875 Fr. Dalton hit the headlines in the media. A poor and unfortunate Catholic woman named Macdonald died in the middle of that year. She was unmarried but had been living with an old dissipated drunk named Bates who had fled, leaving her with two girls, one four years old and one eight. Bates' dissertation was some years before she died. Mrs. Hall, a Catholic lady, who visited Macdonald constantly during her final illness, supplied the children with food and arranged for her to receive the last rites. Before she died, she begged Mrs. Hall to look after her orphans and get them into the care of Good Shepherd nuns at Abbotsford. The Richmond Jesuits were regularly attending the Abbotsford convent at the time and Mrs. Hall called at the presbytery to make the final arrangements. When Mrs. Hall and Fr. Mulhall called to take the children too the convent they were too late. The orphans had been seized by non-Catholic proselytizers and put into the care of a Mrs. Smeaton in Little Collins Street. Dalton acted and took with him a strong-minded woman, Mrs. Barry, to protect himself and on the way also took a policeman he met in Little Collins Street who showed him the way to the Smeaton house. At first Mrs. Smeaton fought back, but after a promise of liberal compensation for her trouble, she gave the children into his care. Mrs. Barry put them into a carriage and drove off to Abbotsford.

The next day, Dalton was famous with headlines in the Argus carried the title, "A Daring Case of Kidnapping." In the article, Dalton was not only accused but also found guilty of a high-handed case of child stealing. Mrs. Smeaton had been in

⁴⁵ Dalton Diary January 13, 1876

the care of Rev. M Woolaston, a minister of the Church of England and a sectarian dispute was in the offing.

The next day, Dalton's reply was published and most people thought it perfectly adequate, however some bigots could not see anything but Jesuitry and kidnapping and the whole case went to court. The newspaper printed, "Just like the Jesuits – downright kidnapping – lying excuses – such a gross outrage – it must not be tolerated – the law must be invoked." And it was.

Frs. Mulhall, Dalton and Mrs. Hall and the two children were summoned to appear before the Richmond magistrates' court. The magistrates said they had no jurisdiction. The Central Police Court in Melbourne came to the same conclusion. So finally the case was taken to the Supreme Court and tried before three judges.

On September 1, 1875 the three judges, Justice Barry, Justice Fellows and Justice Stephen ordered the three defendants to produce the two children, Ellen Bates, aged 4 and Mary Ann Bates, aged 8. The accusation was they had been removed illegally from the custody of Mrs. Smeaton. There were five lawyers appearing for the claimants and defendants, including Mr. Bates, the illegitimate father. The case moved around whether the illegitimate father had any claim on the children if the couple were never married. However one lawyer argued that the illegitimate father had no rights in law and had the responsibility to contribute to their maintenance. Numerous English court cases were quoted by the lawyers some of whom supported the father's rights and some which did not.

However Justice Fellows then asked, how can the man be proven to be the father without the evidence of the mother and she was supposed to be dead. The lawyers then said the couple had lived together for twenty years and had brought up the children. The Judge left it open and another lawyer argued that the father of an illegitimate child is not in law the father. The Judge agreed and said under the law, the child was to be given to the mother. The lawyer then added that a child under seven should be the responsibility of the father for nurturing. Justice Barry then observed that responsibility does not give any rights. Again the question of custody was raised but the Judges did not say the girls should be returned to the father.

Mr. Justice Barry announced his decision. "His Honour observed the right of the parent to custody of his child was undoubted and in no instance would the Court refuse to extend the benefit of the Habeas Corpus Act to a parent asked to have a child delivered up to his custody. But although the law of nature entitled the father to the custody of his child, he would have to show the Court that he was proper person to whom the child could be entrusted." But as the father of the children was illegitimate and they were born out of wedlock, the possession of the children would not be in the principle of the law.

After a number of further legal arguments Justice Barry asked the eldest girl to step forward and take a seat next to him on the bench. He asked her, her name. The girl replied, Anne Macdonald. He then asked her, would she like to go with Mr. Bates? The girl began to cry to Justice Barry then said she could go wherever she liked. The young girl was handed over to Mrs. Hall and the case was closed.

With the case won and the children saved, Dalton faced a large legal bill, but many people, Catholic and Protestant donated funds to cover the costs. When all the money was counted and the accounts paid, there was a surplus of £50 which was then handed to the Good shepherd Sisters for the benefit of the children.⁴⁶ Following the

⁴⁶ Daily Telegraph 2 September 1875
Watson, Fr. Michael, SJ. "The Society of Jesus in Australia." *Woodstock Letters*.

success of the legal battle on 25 August 1875 the parish of Richmond was solemnly consecrated to the Sacred Heart of Jesus. A sermon was preached by Fr. William Kelly and the Archbishop read aloud the act of consecration which had been expressed by Pope Pius IX and then a high mass was sung. This consecration anticipated more solemn consecrations decreed or encouraged by Leo XIII and Pius X.

The following year, the new pipe organ, by Fincham was installed in the church, and although the cost was unknown, over £600 had been raised to assist with the purchase.⁴⁷

With the opening of Xavier College coming in February 1878 the mission was now very short in numbers. However in December 1877, Frs. Daniel Clancy, Oliver Daly, Thomas McEncroe and James Kennedy arrived from Ireland, which helped the problem. It meant that for the moment, Richmond was run by Frs. Dalton, Joseph Mulhall and Aloysius Kranewitter. At the opening of Xavier the choir belonging to St Ignatius Church, sang Hayden's No. 3 Imperial Mass, a performance for which they received very high commendations.

In Sydney, the new Archbishop Roger Vaughan wanted the Jesuits to come to his diocese and Dalton was to go with James Kennedy. On Easter Sunday, 21 April 1878 a huge crowd filled St Ignatius Church and some were standing outside when a reception began at 3-00pm. The crowd included many famous and well-known laity as well as many from the local community who really appreciated all that Dalton had done during his twelve years in the mission. Mr. S.V. Winter gave an address which outlined all the achievements which had been done in Richmond as well as in Hawthorn and Kew. The address included an illustrated farewell and a letter signed by S.V. Winter as Chairman, W. Jones as treasurer and Joseph Winter as Secretary. Fifteen other leading lay parishioners also signed it.⁴⁸ At the end of the ceremony, Mr. Winter handed Dalton a purse containing £250. The illustrated address included the speech, drawings of St Francis Xavier, Hawthorn and Richmond Churches and the Richmond presbytery. Dalton also received a rich chalice, a magnificently wrought stole and a handsome inkstand from various church organizations.⁴⁹ The following Tuesday, Dalton and Fr. Kennedy left for Sydney aboard the *SS Ly-ee-Moon* and the era came to a conclusion.

The address included: "It would hurt you modesty to make more than a passing allusion to your apostolic labours, or to the suavity of manner and kindness of heart that have endeared you to the people of the district of every denomination. We trust that Almighty God will bless your labours in Sydney as he has blessed them here and we look forward to the hour which in His Divine Providence may happily come when the important work- that – calls you away having taken root, you may return to spend the evening of your honored life among a people by whom your person will be ever loved and your memory ever revered.

Shortly afterwards Frs. Charles O'Connell and Herbert Daly and the scholastic John O'Flynn joined the mission.

⁴⁷ Ebsworth, Rev. Walter, *Pioneer Catholic Victoria*, Polding Press Melbourne 1973 p 325

⁴⁸ James Blair, Joseph L'Estrange, George Bennet, W.A. Tobin, Andrew Loughnan, John Mullaly, Bernard Crosbie, T.J. Forbes, Patrick Toole, John Wheelan, Anthony Carroll, James Madden, John Bray, Joseph Cormick

⁴⁹ Watson SJ, Fr. Michael. *A Short History of The Richmond Mission*, The organisations were the Children of Mary and the Christian Doctrine Society.

BUILDING, THE CHURCH RISES

With the land in the possession of the parish, the building of a new church would have to commence as quickly as possible. Mr. J.B. Denny who had been clerk of works at St Patrick's Cathedral heard that Dalton wanted to build a grand church and so came and offered his services for free.

J.B. Denny had been master of works to the Earl of Shrewsbury at Alton Towers, Staffordshire. He supervised the erection of St Giles Church, Cheadle from a design by A. Welby Pugin. The church was opened in 1846 and built at the expense of the Earl of Shrewsbury and is one of the most complete of all Pugin's churches. It reflected great credit on Denny's careful supervision as Pugin was not a very practical type of administrator and no doubt Denny was a significant find. The Earl died in 1852 and Denny probably moved to Australia shortly afterwards.⁵⁰

Denny's first contract was to lay the foundations. The foundation stone was laid and blessed by Archbishop Polding from Sydney on 4 August 1867, as Bishop Goold was overseas. A very large group of parishioners attended and the collection raised £800.⁵¹ Construction began on 1 October 1867 and the contract for the first section of the foundations was £416. This work was very solidly done.⁵²

Denny then produced the drawings of the intended church and it was beautiful with magnificent large windows which, like the design for St Patrick's very much pleased the Jesuits. An architect was called to look over the drawings and said it was very beautiful on paper but the windows occupied so much of the side of the church that the remaining stonework could not support the roof. Dalton then asked for William Wardell's opinion who immediately condemned it as impractical. Dalton then asked him to provide a plan for the church to be built on the foundations already laid. He most willingly undertook the work and the present church was all his work, apart from what has been said, the foundations.⁵³

A second version of the story of the design says that the Wardell plans were the gifts of his two sons, who were old boys of the Jesuit Stonyhurst College in England. It is possible that these men called their father into the project, or possibly the church was built to an already prepared plan on the established foundation. At this time we don't know.⁵⁴

Construction moved along very quickly and the new church of St. Ignatius was solemnly opened on 13 March 1870. A local newspaper reported the ceremony and noted the "immense concourse of persons". "Shortly before eleven o'clock the church was crammed, and soon afterwards there was not even standing room to be obtained. The church, at least that portion of it which is finished – the nave, the tower and aisles are constructed with bluestone, with Whitestone arches in the interior. The building is capable of accommodating a congregation of a 1,000 persons." The Vicar-General, Dr. Fitzpatrick blessed the building assisted by Rev. D Barry as deacon and Fr. J. Mulhall SJ as sub-deacon. The Rev. G.V. Barry chanted the high mass. Fr. Dalton was the master of ceremonies and Fr. William Kelly preached for the occasion. The Italian Troupe including Signori Neri and Dondi, Mrs. Moule assisted in the choir and added considerably to the attractiveness of the ceremony. The

⁵⁰ Welsh, Stephen (architect from Sheffield in England) "Letter to Fr. Greg O'Kelly" 7 January 1972

⁵¹ *St Ignatius Church, Richmond Victoria 1867-1967*, P 1 says £700.

⁵² Dalton Diary entry October 1967

⁵³ Joseph Mulhall, hand written notes ASJASL

⁵⁴ Ebsworth, Rev Walter, *Pioneer Catholic Victoria*. The Polding Press Melbourne 1973 p 322

collectors for the fund included John O'Shanassy, Michael O'Grady, M. McKenna, P. Hanna and P Lalor, all members of the Parliament.⁵⁵ The collection realized £450, which was good but the total cost of the construction and furniture was close to £12,000. This section of the church was built by a Mr. Broadbent, the contractor. A lot of fund raising was still needed for the building. After the proceedings a dejeuner took place in the afternoon and about 200 people attended. It concluded a wonderful day for the whole mission.⁵⁶

With the opening of the new church the Jesuits moved out of the house on Bridge Road into a property on Vaucluse. This changed when the new presbytery was opened on 10 July 1872. It was close to the church and considered a handsome and commodious house. The architect was T.A. Kelly and the cost was nearly £2,500 although some writers, claim it was a Wardell building as well.⁵⁷⁵⁸

Also in 1872, Dr. Goold unveiled and solemnly blessed the large new Stations of the Cross in the St Ignatius Church. The fourteen oil paintings were brought from Vienna. After the Church extensions in the second sacristy is a painting of Blessed Peter Fabre commissioned from Vincenzo Pacelli in 1874 on the occasion of his beatification. In the main sacristy is a large oil painting of St Thomas of Villanova which seems to have been donated by Monsignor O'Hea and investigations into its background are continuing. It is not yet known where these paintings were hung before the extensions were completed.

The beautiful pipe organ had been built by George Fincham for the Melbourne Exhibition Buildings and used in the Colonial Exhibition of 1875. It was awarded a gold medal at the exhibition. It was then put up for sale and bought by a donor for St Ignatius Church and installed in the choir loft over the front door of the church. It was moved to the gallery behind Our Lady's chapel in 1897 and then moved to its current location in 1989.

In mid 1884, the newly arrived Fr. Edward Murphy gave a most successful mission to the people of Richmond. A public meeting held after the mission decided that the completion of the Church should be undertaken. The appeal that night collected £1,666. Immediately the Men's Confraternity began a vigorous campaign for subscriptions and met with substantial success.

The original plan was for an extension of the church to be 120 feet but Mulhall thought that would be inadequate considering the rising population so he extended the design to Cathedral proportions and 208 feet and increase of about 60%. The people supported the idea strongly and a contract was signed in August 1885 for the new design at £19,250. The new project would effectively double the floor area of the Church.

Then on the feast of St Joseph, 26 April 1885 Archbishop Goold laid the foundation stone for the new additions. On 30 August 1885 another public meeting was held in connection with completing the building and Fr. Mulhall took the chair. Mr. T. J. Forbes opened the evening with congratulations on the generosity of the congregation and the efforts of the collectors and noted that the contract for laying the foundations had been signed earlier in the month and the rest of the church would follow. An "Oriental Fair" or bazaar was held in September 1885 in aid of the Church

⁵⁵ *Daily Telegraph*, 14 March 1870

⁵⁶ Watson SJ, Michael, *Articles Woodstock Journal*.

⁵⁷ Ebsworth, Rev Walter, *Pioneer Catholic Victoria*. The Polding Press Melbourne 1973 p 323

⁵⁸ Welsh, Stephen, Letter to Greg O'Kelly SJ 5 May 1972

fund and together with and Art Union raised a staggering £10,000.⁵⁹ The people of Richmond continued to be strongly committed to their new church.⁶⁰

Many different systems were used to raise money for the building. A donation card which marked how much people might give each week was issued around the parish. The results were read out each First Sunday of the month. A lecture was held in the Girl's School Room on the "the Holy House of Loreto" and a small admission fee was met by each of the large crowd of attendees. The "Crystal Palace" was fitted out with electric lights for a carnival of mirth, music, fun and frolic and then later a Bread and Butter Dance was held in the Richmond Town Hall.

Building proceeded at a fast rate but with one tragedy. On Saturday 4 June, a worker, Hugh Thomas Jones fell from scaffolding and was killed. He had lived in Palmerston Street Richmond and his sudden death was a tragedy to his family.⁶¹

Archbishop Carr blessed the new section of the Church on 5 July 1888 and Archdeacon Slattery preached the dedication sermon. Three bays had been added to the nave, and with the transepts, a side chapel and sacristies, the church was now completed as far as the chancel. The cost had now risen to £21,000 and the parish was heavily in debt.

Since the opening in 1888 over £5,000 had been spent on labour on the chancel and fitting out the side altars, and then an additional £4,000 on raising the tower to over 50 feet. It was intended to carry a spire but for the moment it could not be done. It would have to wait. Fr. Oliver Daly became parish priest in February 1893 and managed to carefully control the parish funds as the depression was now starting to appear.

A rood-screen manufactured in Munich was on display at the International Exhibition in Melbourne in 1890. It was purchased by Matthew O'Shanassy, and presented to the church in memory of his distinguished parents. It was displayed over the sanctuary and the main altar. It claimed that the screen and figures cost about £150.⁶²

The completed church was blessed by Archbishop Carr on 4 March 1894, and Bishop Higgins from Sydney preached the occasional sermon. Rev Fr. T. Cahill was the celebrant of the High Mass, with Rev. G Buckeridge SJ as deacon and Rev. T. F. Belton as sub-deacon. Bishop Reville O.S.A. from Sandhurst also assisted. It was noted that it was 28 years since the Jesuits took charge of the parish of Richmond and for those with memories over that time, they could reflect on the changes made as little short of marvelous. Dalton's prudence and foresight had created this "stately pile". It was said how God has abundantly blessed and prospered their work and rewarded the labours of everyone involved. The church had been executed from designs of W.W. Wardell and several contractors, initially Mr. Bonham and later Messrs. Corlett and Smith.⁶³

Fr. Dalton came down from Sydney for the event, and though on crutches was most welcome for the event. The next day he said mass at the Ignatius altar, one of the new apse altars.⁶⁴

In April 1894 a report was launched on the total costs of building in the parish.

⁵⁹ Other views suggest the Bazaar raised only £4,000. Ebsworth, Rev. Walter, *Pioneer Catholic Victoria*, Polding Press Melbourne 1973 p 330

⁶⁰ -- "Our Australian Missions" From the Irish Jesuit Province, 31 July 1895 p 72

⁶¹ Kilmore Free Press, Thursday 9 June 1887

⁶² Daily Telegraph 25 June 1890

⁶³ The Advocate 10 March 1894

⁶⁴ Ebsworth, Rev. Walter, *Pioneer Catholic Victoria*, Polding Press Melbourne 1973 p 330

The original site of the land	£3,000
Mr. Broadbent's contract for building	£9,000
The Foundation of the new extension	£2,000
Mr. Bonham's building contract	£19,000
The end of the chancel and small chapels	£5,000
The final completion and roof repairs	£4,000

The church therefore cost the parish a total of £42,000.

Then the convent and adjoining land	£3,100
Building the schools	£3,160

The total then spent by the parish was £48,260 of which £26,537 had been paid and £21,723 was still to be covered. In the context of the time, this was a great deal of money, not helped by the fact that the 1890s were suffering from an economic depression. To try and raise this money, a new Parishioners' Committee had been formed and continued the regular collections around the parish. The amount raised was not huge but it met the interest payments and slowly allowed the capital account to be gradually reduced.

The real problem was the last £4,000 as by then all the property had been mortgaged. Then a Mrs. Thistlethwaite came to the rescue and offered a loan of £4,000 at 6% and then went to the National Bank to make the necessary deposits. The manager refused to allow the arrangement to transfer her money from her bank, the Union Bank to the National Bank. Fr. Mulhall was very distressed by this move, but then a week or so later, the National Bank closed its operations and froze all its accounts, so the action of the manager had saved the parish from a complete disaster.⁶⁵

Although the church was now effectively complete many of the furnishings were still not installed. A small wooden altar was used on the main sanctuary and some claim it is now the one on the St Ignatius chapel behind the high altar. The beautiful marble high altar was built by Hallett of Richmond and installed in 1924 through the generosity of an anonymous benefactor. The stained glass windows in the clerestory were installed in 1914 but the reed screen was left in place until it was removed and destroyed in the 1960s. It has been seriously missed. With the coming of the Vatican Council many changes were made to the sanctuary. The altar rails were removed, the pulpit was removed and many religious symbols changed or shifted. The marble high altar remained but the present simpler wooden altar was donated by Miss Violet McNamara in 1996.

The altar of the Lady Chapel, also by Hallett was completed in in 1925. It seems the benefactors are anonymous again. The altar has a Carrara marble statue of the Immaculate Conception above it and the two stained glass windows, had been placed, in position in 1914. There are dedicated to Our Lady of Lourdes which was a popular devotion at the time. Two more stained glass windows drawn from the life of St Ignatius and his visit to church of Santa Maria della Strada are on the north wall of the chapel. They were donated by John Graham in the memory of a famous florist, Mr. Kevin O'Neill.⁶⁶

⁶⁵ Watson SJ, Fr. Michael. *A Short History of The Richmond Mission*, P 104-05

⁶⁶ Hood, Graeme, Tan, Julia, Hosking SJ, Peter. *St Ignatius Church, Richmond, Victoria*. P 14

The rather large painting of the Sacred Heart on a pillar in the north transept was painted by Mother M. Imelda F.C.J. in 1902. She became quite famous and her work is found in many churches around the city. The two most recent stained glass windows were a memorial to Agnes Kelly who died in 1991 and the windows were emplaced in 1994. The design was by Sr. Theresa Quinn RSJ and executed by Victor Burns. They are in the north wall of the church and feature Mary MacKillop with a little boy in a Richmond Football Club jumper and Caroline Chisholm. Both are wonderful pieces of modern art.

The smaller altars in the apse chapels are temporary and of wood, but are never likely to be replaced.

Now with the completion of the major building of the Church the question of the presbytery came up again. Some later additions including the fitting of drains, saving the picket fence, putting in a coach drive and other features had driven up the original cost of the building. Now it was getting too small. Fr. Hearn was sleeping on the floor of his office and two of the priests often slept in the parlors at the front of the presbytery. The problem was that the parish debt in 1901 was close to £20,000 and even meeting the interest was a problem. Fr. Ryan the mission superior stepped up and offered to loan the parish the necessary money from the mission funds which could be repaid when the parish economic position improvised. Both Archbishop Carr and then Father General in Rome approved the idea as Fr. Ryan was in Rome putting forward the argument.⁶⁷ In November the Parish Building Committee accepted the loan and the building project went ahead. It was completed within twelve months and created the modern presbytery we have in the service of the Richmond community today.⁶⁸

Fr. Hearn in his time as parish priest was strongly committed to building schools for the children of the parish. In 1900 he had organized the construction of the church/school of St James in North Richmond. (cf the North Richmond section) Then in 1909 a series of bazaars were held to begin fund raising for new school projects. St Stanislaus was completely renovated and a new school, opened in Burnley as St Louis. Finally the very large Boys' and Girls' schools were built behind the parish church of St Ignatius. (cf the education section.)

These were the last really large buildings undertaken in the parish of Richmond apart from the spire. Fr. Patrick McGrath took over as parish priest in 1920 and had a passionate desire to finish the church plan and build the spire. It cost a total of £17,400 and was much taller than the original plans but could be seen from many places all over Melbourne. Mr. G.W. Vanheems was the architect and Messrs Vaughan and Lodge the builders. The bluestone base was extended even further and then the spire more than 100 feet high was added to the top. Quickly it stood out as one of the greatest landmarks in Melbourne.

Fund raising for the new spire asked for people to buy a brick or two or more. The Girls' School raised an amazing £20 and one of Fr. De Francesco's lectures bought in nearly £10. One of the most successful night events was a showing of the film *Ben Hur* a highly significant feature film from that time. Then the FCJ sisters put on the famous "Passion Play" by Robert Hugh Benson which was performed by the girls from Vaucluse School.

⁶⁷ August 1902

⁶⁸ *Richmond House History* 1902-1931, P 16

At the time of its completion it was the tallest spire on a Catholic Church in Australia. The work was formally blessed on 7 October 1928 by Cardinal Ceretti who visited the parish yet again.

In Fr. Leslie Harper's time as parish priest, the spire had to be rebuilt and the usually expensive operation of church maintenance has continued to the present.

Minor changes continued in the church over the decades. The pulpit was finally removed and the large clock which used to strike the quarter hour was taken away too.

In 2006 Fr. Peter Norden began the construction of new side chapel which was glassed in so that it could be heated in winter. The heating system has not been all that successful but is better than the morning frost. The Lentaigne Triptych a piece of art from the 1870s, was moved from the presbytery to provide a backdrop for the new altar.

Fr. Norden also built a columbarium in the northern porch of the church and already a significant number of people have had their ashes placed there. To fund the changes and the repairs of the church he also sold the tennis courts and internal sports centre on Church Street, and action which has been subsequently questioned.

So after 150 years, St Ignatius Church remains one of the great Catholic churches in Australia and a monument to the generosity of the thousands of parishioners who worshipped there.

ST JAMES IN NORTH RICHMOND

In 1900 Fr. Hearn had decided that the Church and School of St James would be built on Kent Street, North Richmond and would be blessed and opened by Archbishop Carr. The land was bought in early 1900 for £ 518. The foundation stone from the original St James church was used again here, to continue the historic connection and was laid on 26 August 1900. The church was formally blessed and opened on 16 December for £ 1,545 which meant the entire project cost just over £ 2,000.

After the demolition of the original St James Church, a schoolboy, Mr. P.J. O'Connor noticed that the foundation stone was still intact. Years later when the building of the church in Kent Street was announced, O'Connor went along to see Fr. Hearn and told him about the old stone. Immediately O'Connor took Fr. Hearn to Durning's Yard and pointed out the foundation stone from years before in an old corner of the yard. The stone was quickly secured and then used in the construction of the new church.⁶⁹

On 6 January 1916 Fr. John Ryan (mission superior) led a meeting at the Richmond presbytery with all the leading Jesuits involved in Melbourne parish ministry. The question was whether a residence should be set up at St. James church and then to create a locally run parish, rather than have priests commute from St. Ignatius. Ryan was concerned in a way that the Archdiocese would carve off North Richmond in the way it had carved off Kew from Hawthorn so many years before. Years later, Fr. Charles Cuffe denied that this was a real threat to the area of the Richmond parish.⁷⁰ The community agreed with the suggestion.

In later reading of Fr. John Ryan as mission superior, it seems he was becoming quite keen to hand over the parish to the diocese. The Jesuits had in 1922 taken over the running of the Seminary at Werribee and were also looking for more men to work at Newman College. He disposed of a number of parishes in Adelaide and refused to take on the new parish of Indooroopilly which had been part of St. Ignatius Toowong, because of difficulties with numbers.

Anyway Fr. Ryan wrote to Archbishop Carr on 8 January 1915 suggesting that the parish buy a block adjacent to the North Richmond Church, called Burnley House and make it a residence for two of the fathers. As the parish was already £16,000 in debt, he proposed that the mission superiors would lend the parish the necessary money to buy the land and then it would repay the money to the mission when it became possible to do so. The interest charged would be only 3%. Carr approved the idea and plans for the purchase of Burnley House went ahead.

After gaining approval from his Irish Provincial and from Rome, Ryan negotiated the sale of the property for £2,250 with Mr. T. G. Forbes, who was director of the Parish Committee and undertook the purchase.

On 16th of March Fr. Lockington, the new Richmond parish priest, held a meeting with the Parish Committee discussing the acquiring of the three cottages adjacent to the Church land. The Committee strongly supported the idea. Forbes had advised Lockington, that it would be a safe investment as the rent would pay an

⁶⁹ - "St James' Church, Richmond,-- the Old and the New" Article from The Advocate.

⁷⁰ Diary of St. James, North Richmond, p 9.

interest of 6 or 6.5% on the purchase money but he should wait until the land came on to the market. They quickly found out that property on Somerset Ave was up for sale.

After considerable amounts of the discussion, Forbes purchased the property immediately for £525 the next day March 17 and it was then made available for the parish. It took sometime for the Jesuits to take up residence in North Richmond as exterior renovation of Burnley House was not completed until July 1917. The gardens had been neglected for years and now the tall trees were trimmed and over hanging branches cut away. Later drains and storm pipes were made to take off the storm water.

Another property, apparently a former tannery in part of the Burnley House land was demolished and the material sold which allowed the land to be made flat and the level raised. It took a good deal of time to get the rubbish away but the new property would be available for development. The next problem was to get top dressing from the higher parts of the ground and cover up the site of the old tannery.

The newly bought adjacent house was taken over as soon as the tenants moved out and what had been four small rooms and one large family room was rebuilt to be a refectory, oratory, bathroom, pantry and kitchen. It had been difficult to remove the tenants and the only way was to double the rent and then they quickly found a new cottage. The stables behind the Brunley House were then demolished but the iron was used for new fencing and the stone laid a path across the schoolyard to the sacristy. For the moment, the priests were in Burnley House, but the plan was to move to the other house as soon as it was practical.

The whole process of renovating and buying all these properties was made possible through the support of many local parishioners. For example a well-known Miss Cummins organized a concert which earned a total of £12, and at the same time she brought even more people into the parish community. Many wanted the continued presence of the Blessed Sacrament in their local church.

On January 18, 1917 Fr. Cornelius Hartnett moved into the new presbytery to arrange the purchase and arrival of the new furniture and the next priest, Fr. Tom Walsh, followed a few days later. Initially masses were at 7-00am and 7-30 am, as a 6-00am mass would not be of use in the daylight saving scheme being used at the moment. Confessions were heard on Saturday nights and a confessional was brought from Hawthorn to the new St. James.

A number of younger parishioners wanted to form a tennis club and on the 25 of February 1917 a meeting was held and about 40 attended. A committee was elected and the process of laying out the ash, watering it and then rolling it flat was finally completed and the courts were opened on Saturday 25 March. A fence was erected around the courts and then publicity was launched to gain membership. It was 7/6 for ladies and 10/6 for men though some honary members could join for 2/6. The St. James Tennis Club was duly registered as a proper institution and the team colours were blue and gold. One of the first rules for the club was that Protestants were not allowed to be members as one of the main objects of such a club was to keep young Catholic people together and help prevent mixed marriages.

A little slower on 11 March was the formal process of having exposition of the Blessed Sacrament which was held after a 10am mass and the ladies who did the decorations transformed the whole church. A children's service followed at 3-00pm which included renewal of baptismal vows and consecration to the Sacred Heart. The Children of Mary were on watch the whole day and in the evening after the Stations of the Cross; and on the evening of the first day Fr. J. Brennan gave a sermon

followed by benediction. The crowd was the largest ever seen at St. James on a Sunday night.

During Lent which began in February, Fr. Ton Walsh gave Lenten discourses every Sunday night. It consisted of the Stations of the Cross, a sermon and then Benediction.

Fund raising continued with a 1/- donation for the fitting out of the presbytery, then a picture night, a euchre party and dance, and garden fete. Some individuals also donated things, such as Mrs. Partridge and Miss Kennedy of Kent Street who gave a beautiful sanctuary lamp for the church.⁷¹

The fete included a number of competitions and games for the children involved. A tug-of-war was run between St James and Abbotsford Brewery teams and the locals won. Then another one between St Ignatius Boys, Parade Boys and St James. Ultimately the Parade Boys won the event. Later a stage was erected and a concert held.

May 13 was the scheduled date for the blessing of all these new buildings but Dr. Carr died and Archbishop Mannix delayed his coming. Mannix also suggested that it could be in July, but if delayed until the weather was better, then the collection might be larger.⁷²

Regular social events for the community of the parish continued. For example in August 1917 there was a social dance, euchre party, Hibernian Hall function, and a number of smaller ones too, which raised more than £6. The Hibernian night had more than 80 present.

By September a special party for the St James Improvement fund was held in the Richmond Town Hall with over 350 present. It was a major social success and though the "rag" style of dancing was dubious for some, people from all round the parish came for the event.

The formal blessing of the new presbytery by Dr. Mannix took place on 4 November and it was claimed that 7,000 people greeted him on the streets of Richmond. The Hibernians and the altar boys formed a guard of honour and Mannix spoke at length from a special stage. The collection raised £290. Later the archbishop joined the Jesuits at Richmond for dinner.⁷³

Through the middle 1920s there was more work to be done than the resident priests could cope with, so often a priest from Richmond slept in the presbytery overnight and then returned to St. Ignatius in the morning. This covered some of the late sick calls. In November 1920, the priests moved out of Burnley House back to the wooden cottage at 177 Somerset Street.

The Jesuit provincial (mission superior) consulted with Sr. Patricia Campbell of the sisters of St Joseph to teach at the St. James School and as a result, eventually five sisters arrived to run the local school and suffragen school of St Louis in Burnley.

On 19 January 1921 the nuns took possession of Burnley House with no welcome or reception. It was not until February 6 that the Vicar General, Fr. Barry performed the blessing ceremony and everything was established. It was certainly worth it and the number of students in the three grades of the school, one to three, increased by 50%.

Burnley House had twelve rooms which included a large billiard room, a bathroom and a cellar. It a two-story house with a three-story tower attached to it; a

⁷¹ Diary of St. James, North Richmond, p 12-37

⁷² Diary of St. James, North Richmond, p 39

⁷³ Diary of St. James, North Richmond, p45

regular feature in buildings of that time. Two nuns slept in each level of the tower, which had the reputation of being haunted, though none of the nuns seemed to have been concerned about that. The convent was quickly renovated with a final cost of finishing was £500. The changes included creating a chapel, a community room, a music room and a classroom which could take up to 35 grade 3 students. The house had a pleasant garden and front gate that opened on to Burnley Street.⁷⁴

A major significant event took place during 1922 when the L-shaped section of North Richmond and Burnley was cut off from St Ignatius Richmond and formed into a separate parish. Fr. Cuffe became the first parish priest.

Then on 5 August 1923 the foundation stone of the new school was laid and it was quickly built. It was opened in March 1924 and at the time it was one of the most impressive school buildings that the Catholics had built in the area. The new building also included a parish hall as well as classrooms and cost over £ 9,000. Fr. Cuffe pointed out that St Ignatius Richmond had paid some of the original debt to about £ 2,775 and as a result of that generous donation, the parish debt dropped below £ 7,000.⁷⁵

By 1928 a special grotto to Our Lady of Lourdes was installed and blessed, the Apostleship of Prayers was reorganized, and a retreat to the Sacred Heart Sodality was given to the men of the parish. The church was filled through much of the week.

In June the local dramatic society staged "Crawfords Claim" and later the boys from Burke Hall staged "Mustard", a very good farce. The dramatic society then did "Arrah-na-Pogue" on July 30, a play not well known these days. The fathers upstaged them a little with a missa cantata at 10-00am the next day for the feast of Ignatius. On August 22, the children from the school staged "Laila", an operetta which did very well. The regular presentation of stage shows was an important part of parish life in the 1920s as it brought people together and made them a family.

By 1928 the strength of the parish was reflected in the church services offered. On Sundays at St James mass was at 7, 8, 9 and 10am. On week days it was 6-45 and 7-15am. Confessions were on Saturdays and Baptisms on Sunday afternoons. Evening devotions were held on Sundays, and during the course of the month special events were held for various sodalities and organizations. Children's events too, including special benedictions, confessions and Sunday School were arranged at times, which helped the young people.

By this time, St Louis in Burnley at been started which added another Sunday mass at 8-00am and more confessions the previous day. The local church organizations included, Apostleship of Prayer, Bona Mors and Sodality of the BVM for men (with 100 members), women (with 200 members) and girls (with 60 members). Then the St John Berchmans for altar boys and St James Conference for St Vincent de Paul for men in the parish. The St. V. de P conference only had about 6 members, but during 1928 over £500 passed through their hands to help people in special need. Later there began the Catholic Women's Social Guild, the Catholic Young Men's Society and the finally the Sodality of the Sacred Heart for men. Most of these organizations met every week, usually in the evening or after masses on Sunday and their existence is what provided strength for the thriving parish.⁷⁶ To support these societies a parish library had been started and by 1928 had over 600 books and more than 100 regular subscribers.

⁷⁴ McGuigan, Sr. Philomena, St James Church Richmond. An illustrated pamphlet.

⁷⁵ *Golden Jubilee of the Parish of St James' North Richmond*, Advocate Press, 1972

p 4

⁷⁶ Diary of St. James, North Richmond, p 49

There was no Hibernian Society in St James' Church but some members joined the St. Ignatius parish group and membership was strong. St. Ita's for women, a similar type of body was strong too.

By 1928 the school at St James was booming too with 569 students at the same time the results in the scholarship exams were excellent too. These scholarships were for secondary education in a range of colleges, including De La Salle in Malvern, Stott's Business College, Metropolitan Business College, Ladies Training College, Workingmen's College and Commercial Courses at Vaucluse. The Sisters of St Joseph also ran the small school at St Louis in Burnley which had been first opened in 1911, and now had about 140 Students.⁷⁷

The work in the parish continued with regular masses and confessions, an active group of parish organizations and an excellent school. However by 1930 the year was becoming financially difficult due to the poverty on North Richmond. Fund raising activities, including a 1930 gymkhana were still being held but as the depression began to bite, the income was not as great as it had been in the past. A major feature of parish life was the Parish Ball which had been first organized in 1924 and continued to be a successful part of parish life. A good communion breakfast took place on June 8 with the archbishop present. About 200 men came to communion and about 170 were at the breakfast. The monthly men and boys communion service showed a little decline in numbers but it was still a worth while function and contributed to parish life.

During 1931 the parish of St. James was handed over to diocesan clergy, also called secular clergy. One notice at the time said the new priests were "circular" clergy and admittedly the first new PP, Fr. John Donovan, was over 20 stone in weight.

However despite the Great Depression and World War II, the parish continued to flourish, with the parish gazette, a Holy Name Society, a Sacred Heart Sodality, a dramatic Society, C.Y.M.S., and St Vincent de Paul all integral to the parish community. Burnley House was slowly decaying and so a new convent was built with space for twelve sisters and opened in 1956. At the same time, St James' Hall was converted into four extra classrooms and the school toilets were moved indoors. It was also the year a scout hall was built and an Air Scout Group formed.⁷⁸

By 1971 a drop in student numbers, two classrooms were converted back into a parish hall and then a tuck shop was added to the school. Enrolments were down to 178 by 1973 and the school no longer taught Grade VII and VIII which it had done in the past. Still the school football team won premierships for the first time since 1965, and great celebrations followed that.

The number of Sunday masses at St James was reduced from four to three and at St Louis from two to one. This was partly due to the demolition of many homes with the building of freeways, factories and shopping complexes. Then in north Richmond there was a rising number of Greek Families who attended Orthodox Churches and not the local Catholic one.⁷⁹

During 1971 and 1972, the Church and some parish buildings were renovated, partly due to the liturgical changes which had come into regular practice following Vatican II. The old presbytery was demolished and a new one built. The

⁷⁷ Diary of St. James, North Richmond, p 50

⁷⁸ *Golden Jubilee of the Parish of St James' North Richmond*, Advocate Press, 1972
p 8

⁷⁹ *Golden Jubilee of the Parish of St James' North Richmond*, Advocate Press, 1972
p 14

lessening numbers of parishioners meant that some parish priests were no long full time in the parish.

In 1997 the Convent which had been opened in 1956 was condemned as unsafe for habitation and was demolished. Then finally in August 1998, the parish was returned to the Jesuit Fathers of Richmond, sixty-six years after it was first declared an independent parish.

EDUCATION

The arrival of the Jesuits and the combining of the various parishes into the Richmond mission, meant they had schools in Richmond, Hawthorn and Nunawadding, as well as a couple of private catholic schools in the region. The three parish schools were all school/chapel buildings with masses on Sundays and classes for the rest of the week. This arrangement was to continue in some parishes of Melbourne until the 1950s.

In St James on Bridge Road numbers continued to increase and extra classrooms were built on the property. But their future was uncertain.

In 1872 a new school/church was opened in Ayr Hill which also meant that regular masses were now said in that district. However the future of Catholic Education was under threat. In 1872 the Secular System of Primary Instruction became established by law in Victoria. The Jesuits and the Bishops strongly opposed the motion but in Victoria, it was inevitable. The Jesuit parish in Richmond was considered by many to be a model of action by many church leaders. Sermons, speeches and written articles by the Jesuits attacked the issue.

The Secular System of Primary Education was established by law in Victoria. In union with the Bishop the Fathers (especially O'Malley and Kelly) upheld the Catholic system and did all in their power to inspire Catholics with a resolution to have nothing to do with the Godless state schools.

Thomas Cahill, the new superior in 1872 wrote:

I truly believe that if Satan were presented with a blank sheet of paper, and bade to write on it the most fatal gift to him, he would simply write the words, 'godless schools'. He might then turn his attention from this planet. Godless schools would do the rest.⁸⁰

In April 1874 a public meeting was held in St Ignatius church in Richmond and a full report entitled, "Catholics and Secular Education", became widely published.

Joseph O'Malley published a pamphlet under the same title, "Secular Education and Christian Education" in 1875 and it became a handbook for Catholics opposed to the act.

We believe that the law has been passed with deliberate object of destroying the Faith of our children and we labour under the burning sense of wrong and persecution.

O'Malley and Dalton were regularly reported in the media for their comments, but it was the famous William Kelly SJ who capture the line. The Argus' version of his address read:

..a manifesto, explanatory of the view of the Roman Catholic Church, the priest had assailed the existing State system of education...(and exhorted the Catholics) not to despair, however dark their prospects

⁸⁰ - *The Advocate*, 1 September 1883

might be of the educational system which the Holy Father and the Church had sanctioned and enjoined, and he concluded with the words, “no surrender”.

The battle was to go on for a hundred years. However for many Catholics the problem was now that government assistance for salaries of teachers and construction of school buildings was now over, and therefore the financial struggle to keep Catholic schools running was going to be very difficult for working class Catholics.

On 17 January 1873, the priests announced from the pulpit how successful the school at St James has been. Singing and drawing was done in each class, twice a week which apparently was not yet happening in state schools and of course denominational religion was taught there every day.⁸¹ Then in February the Health Inspectors came and served legal notice that it was necessary to make various and expensive improvements at the school, especially in some of the offices. They never made such legal notices when the Government was paying the bills. Now it will cost the parish about £ 50.

The crisis finally hit in early 1874 when the impact of the secularist Education Act burst on the school. All the teachers at St. James were served a Government notice on a Friday evening that they were to report to the new Brighton Street State School on Monday morning or lose all their income. As so many of the teachers had to support themselves and their families they faced a problem. No Catholic was forbidden to teach in a State School and the staff at St James did not feel they were called upon to make a heroic sacrifice. All of the staff moved across to the state school except a Mrs. Mooney who was head teacher of the girls’ school.⁸²

The management of the Brighton Street State School now with a staff of ten teachers, all of them Catholic and being only a short walk from St. James expected the bulk of the Catholic students to move across to the new school. In fact they were wrong. Not a single student left the struggling St. James for the new “palatial” state school in Brighton Street. As Mrs. Mooney remained at her post, the running of the girls’ school continued without major difficulty. In the boys’ school the problem was more complex and Fr. Mulhall, who was experienced and had taught in schools in Ireland stepped forward to fill the major gap. Fairly quickly he managed to recruit some young men to cover the lower forms while he taught the senior classes.⁸³

From the pulpit Fr. Dalton stated; “Catholic parents are reminded that the Church has formally condemned “secular education”, as dangerous to faith and morals- consequently any Catholic parents sending their children to the State of Protestant schools are in open rebellion against the church of God and cannot be admitted to the sacraments. They cannot serve two masters, they must choose between Christ and Barabbas.”

For the moment there was no charge for the students attending St James and a collection was taken up each week to try and cover the costs of running the teaching.⁸⁴

However Mulhall had foreseen the problem and was doing his best to overcome the circumstances of providing education to the economically stricken families. In 1873 Dalton had written to the Superior in Ireland and he had invited the

⁸¹ Church Notice 19 January 1873

⁸² *Altar Notices* 1873 to 1887 3 May 1874

⁸³ O’ Neill SJ, George. Unpublished history

Watson, Fr. Michael, SJ. “The Society of Jesus in Australia.” *Woodstock Letters*.

⁸⁴ *Altar Notices* 1873 to 1887 3 May 1874

Irish Christian Brothers to Richmond and they began running the boys' school during 1875. Also in February 1875. Archbishop Goold laid the foundation stone for a new church/school in Kew. It was under the patronage of the Sacred Heart, which is the name the parish has retained up to the present day. The people in Kew had to attend mass in Collingwood or Hawthorn and consequently needed a closer facility. The quarter acre allotment was in Walpole Street opposite what was then the Town Hall. Admission to the ceremony was by ticket and the Archbishop presided over the mass in a marquee at 11-00 with Fr. Mulhall as the main celebrant. Frs. Dalton and Nolan represented the Jesuit parish and Fr. William Kelly preached the occasional sermon. The people of Kew welcomed the new facility and contributed generously to its construction.⁸⁵

The Christian Brothers had come to Melbourne in 1869 and taught at St Francis School in Lonsdale Street. Brother Treacy had reached an agreement with Bishop Goold to charge 6 pence a week for those families who were able to afford it. It was later raised to 1/- a week but at the same time a free school for those who could not afford it, was also being run. However charging fees was against the Brothers' original constitution and the agreement had to be negotiated with the Brothers' superiors in Ireland and Rome. Now in Richmond they met a similar crisis. The school there was a free school too and there was a real problem of funding the operation.

The Bridge Road property was not really suitable for a developing school and the old presbytery was unsuitable as a home for the brothers. Br. Treacy, the superior of the mission demanded that the whole property be made over to the Brothers so that it could be sold and the money used to buy a more suitable place for a school. After some disputes this arrangement was reached and the Archbishop was convinced to agree to it.

The St James' School consisted of the church building, a schoolroom and some classrooms of external wooden buildings. At the time, the terminology of schoolroom meant a large room with multiple classes and often more than a 100 students, while a classroom was a smaller one. The sale was completed and the Brothers bought a property in Vaucluse which had belonged to D.S. Campbell for £1,850. The land was immediately next to the parish property and the sale was completed in December 1875. The new house was in good repair and the brothers noted that the rooms were used for a parlor, refectory, oratory, bedrooms, kitchen and some teaching areas. At the same time the wooden classroom buildings in St James were moved to the new property to provide for extra classroom space and the school opened, much to everyone's amazement on Monday 23 January 1876. It quickly became a most sort after institution.

The parish managed to build a girl's school on the parish land behind the Church, using the bricks from the old church as it was pulled down in 1876 after John Gavan Duffy described it as "the ugly, old dilapidated building".⁸⁶ The new girls' school too quickly bloomed too and numbers exploded in a way that was extremely difficult for school authorities to cope.⁸⁷

By the end of 1876 the diocesan school returns noted the Catholic enrollments in the Richmond mission: Christian Brothers School, (200 on the role), girls' school (350), Hawthorn (85), Nunawadding (70) and Kew (60). There was also a school

⁸⁵ Watson SJ, Fr. Michael. *A Short History of The Richmond Mission*,

⁸⁶ Ebsworth, Rev. Walter, *Pioneer Catholic Victoria*, Polding Press Melbourne 1973 p 324

⁸⁷ Ebsworth, Rev. Walter, *Pioneer Catholic Victoria*, Polding Press Melbourne 1973 p 324-25

kept by a Miss. O'Connor and four other private schools. Information on Ayr Hill had not yet been put into the system.

The Brothers' superiors agreed to supply teachers to the Jesuit parish, and Brother Treacy complained that Bishop Goold would not be pleased if the Jesuits got the first benefit from their presence in Melbourne. In addition Goold had found the arrangement irregular and wrong without his sanction. Especially as he wanted the brothers to run the new orphanage at Emerald Hill and other educational wants in Melbourne. Goold moved through Propaganda in Rome and the Superiors were ordered to delay entering Richmond until the orphanage was served. Eventually they had come and despite Goold being loath to alienate church land in Bridge Road the brothers had got control and moved to Richmond Hill.

While the brothers were teaching there, they also purchased No 10 Vaucluse and moved their novitiate there. This house had been built around 1877 for W.A. Tobin as one of several properties he built for investments in the area. Brother J. Cavanagh was director of novices for the Brothers in Australia from 1877 and moved to No 10 about 1880. Meanwhile the Christian Brothers continued to expand their work, with excellent secondary schools in Parade, St Kilda and Wakefield Street Adelaide. Dalton was also supplying money to pay for a passage from Ireland for the teaching brothers. At the same time in the more prosperous houses' money was not squandered. However Richmond, being unfinancial, had to be helped and the novices' institution supported as well.

St. Francis and Richmond as free schools were only some of these institutions. The absence of stipends in any of the parishes to assist in the support of the Brothers continued to be a problem. In some places 30% of the parish income went to schools to make them free, however no provision of this sort was made for the Brothers, except in orphanages. The failure to get parish assistance led to the closing of Richmond in October 1882.⁸⁸ The Richmond school finances had been unsatisfactory for years and the deficit was being made up from Province revenue, as only half the boys in the ordinary school paid fees. The school had had about 230 boys in 3 schoolrooms and one classroom and management was not considered highly efficient. From the Jesuit point of view, insufficient numbers of brothers were provided to cover these numbers.⁸⁹

In the novitiate they had received only one vocation in 1881 and of all the remaining fifty brothers in Australia, only six were native born. Br. Cavanagh was removed from the role of novice master and in Easter 1881, the Provincial Br Treacy took on the role himself. Several brothers with repertory illnesses had been sent out from Ireland in the hope the warmer climate would help their sickness, but in many cases it did not. So in the property of No 10 Vaucluse they modified the house to care for the elderly as well as a novitiate which included five large bedrooms, each with a fireplace. Brothers P Hennessy and Lynch were moved there. He also built a tower with crosses between the windows the top floor windows. It was intended to be the start of the proper novitiate formation house which was never built, but the tower is still there today.

However the brothers were facing several crises. Principally they were too stretched for numbers. In each of four schools served from the Parade community⁹⁰,

⁸⁸ O'Donoghue M.A., K.K. *P.A. Treacy and the Christian Brothers in Australia and New Zealand*. P 138

⁸⁹ O'Donoghue M.A., K.K. *Ibid* p 141

⁹⁰ "Parade" refers to an effective Christian Brothers Secondary School on Victoria Parade in East Melbourne

there were about 150 boys for each brother.⁹¹ New Brothers were being rushed into teaching with very little training and one got charge of a school after three months. Brother Barrett, writing to Ireland, thought that at least six to eight months training should be allowed them.

Barrett also thought that damage was being done to the novitiate by having it connected to the school community and then damage to the school by having the novices teaching there. The Richmond house was further constrained by having one dining room for all –novices, community, old and sick Brothers – and only one room for study and recreation for all. The novices taught each day in the schools, had a half-hour meditation talks three days a week and a presentation on Sundays, which constituted their entire formation. Treacy had a practical approach to the novitiate problem but it took more than eight years until the problems were solved.⁹²

As 1882 progressed the crisis continued. Two Brothers had died by the end of March. In Richmond the parish was unable to support the Brothers school by any kind of stipend additional to the students' inadequate fees. The Brothers then handed the school to the Jesuits and left Richmond on 1 October 1882. Treacy writing to Ireland noted, "Our great mistake was to have undertaken so many houses and such heavy schools till we were sure of sufficient help."⁹³

There were other disputes as well. The Jesuits maintained that the staff was largely made up of novices, who by and large were incompetent or insufficiently trained. Treacy noted that the enrollments were too large and that subsidies had to come from Provincial funds to keep the community functioning. Then he thought there was an academic competition for honours between the Parade and Xavier College, Christian Brothers and Jesuit schools. Another line was that those students at St Ignatius, who were capable of further secondary education, were expected by the Jesuits to go to Xavier while the Brothers wanted them in Parade. There is little argument for this suggestion, and there are very few Richmond boys at Xavier at that time. Though some did go on to St Patrick's College in East Melbourne.⁹⁴

When the Brothers left the novitiate was moved to Parade for the rest of the year and then to Geelong to be near the orphanage. The Novitiate was purchased back again by Mr. Brinsley Tobin who still had several properties in the street. Later he sold it on to a Mrs. Forbes.

On 12 July 1912 Fr. John Ryan visited Br Treacy at Nudgee College in Brisbane. "Br Tracey explained why the Christian Brothers left the Richmond schools – he was teaching at Victoria Parade at the time. The Richmond nuns refused to teach boys over 9, and sent them across to the brothers. The brothers had not sufficient teachers. Fr. Mulhall was annoyed with the brothers and made frequent complaints to Br. Treacy. He said he was quite worried about these complaints and suggested to Fr. Dalton that it would be better for the brothers to withdraw, and so it was arranged. Regarding compensation, the Brother said they were treated very unfairly. A commission was appointed, Mr. Forbes represented the fathers, Dan White the brothers and a third man was to act as chair. Br. Tracey says Fr. Kennedy privately went to the commissioners and unduly influenced them."⁹⁵

⁹¹ O'Donoghue M.A., K.K Ibid p 143

⁹² O'Donoghue M.A., K.K Ibid p 149

⁹³ O'Donoghue M.A., K.K Ibid p 152

⁹⁴ Treacy, Br. P.A. "Notes he made on the Christian Brothers' School and Monastery in Richmond".

⁹⁵ The Richmond House History 1902 to 1931

The school reverted to the parish and Fr. Mulhall took over the direction of it for the remainder of the year. In the New Year lay people were employed to run the boys' school which steadily became a stronger and more efficient institution.

The 1879 Diocesan survey of the numbers involved in education showed that they were critical to the survival of the Church. The Richmond boys numbered 347 and girls 808. In Hawthorn 135, Nunawadding 80 and Abbotsford primary 182. Three Catholic private schools included, Miss O'Connor's, 40, Miss Phillips' 50 and Miss Nolan's another 50. The total Catholic enrollment in the Mission amounted to 1,692.⁹⁶

VAUCLUSE COLLEGE

On June 1, 1882 the first twelve sisters of the Faithful Companions of Jesus arrived in Richmond. Several years before, Fr. Dalton had purchased two properties on the North side of Vacluse with the plan to bring in the sisters to start a school. It had cost £ 4,800 which with the cost of bringing the sisters to Melbourne, meant that it took about £ 6,000 to launch the project. By the time the sisters arrived two more properties had been purchased on the north side as well.

The Sisters immediately began to advertise their new projects. They were going to start a private primary and secondary school of their own and at the same time take over the running of the parish girls' school. The house and school was to be called, "Mount St Joseph". It opened on 12 June with eleven girls squeezed into a tiny room. By October other properties next door became available as the tenants left and then a weatherboard classroom was built behind the convent. Numbers had now passed fifty and more were seeking entry. A weatherboard classroom was built almost immediately and later called "the Block".

The Sisters taught the basic school subjects as well as French, art, needlework and music, and the response of appreciation by pupils and parents was huge. Strangely sport seemed to be a principal interest. Mother Helena wrote, "Cricket is the favourite amusement here, for, although the children of this country are subject to idleness in class, their ardour for games is so great that even the hottest days do not diminish it."⁹⁷

While education was the main occupation, Fr. Mulhall supported the Sisters in everyway he could, being always available for advice and assistance and giving fortnightly spiritual talks. He arranged for retreats to be given by Frs. M. Watson and F. Sturzo, two of the best the Jesuits had in Melbourne.

Spiritual education was pushed forward by the development of sodalities for the girls, with "Infant Jesus" for the juniors, "Holy Angels" for the middle school and "Sodality of Our Lady" with the seniors.

In that era it was not common for girls to sit for the University Entrance Examinations but at this new college, some did. The first candidates presented in 1884 and passed in all eight subjects.

Numbers continued to increase and the Sisters moved to another house in Vacluse which allowed their initial convent to be used for the school. Also in 1884 a large weatherboard classroom was built on Darlington Parade which in later years became a concert hall and was not demolished until 1971.

⁹⁶ Ebsworth, Rev. Walter, *Pioneer Catholic Victoria*, Polding Press Melbourne 1973 p 329

⁹⁷ O'Connor, Sr. M. Clare, F.C.J. *The Sisters Faithful Companions of Jesus in Australia*, P 28

In 1884 seven more Sisters arrived, followed by six more the following year and a further eight in 1888. In 1886 the Sisters opened a boarding school with six pupils and as numbers increased rapidly, they purchased the house of "Eurolie" to accommodate them. The name was changed to "Sacred Heart House" and was used as a retreat house during the summer when the students were away. In the late 1880s the F.C.J. sisters purchased a fifteen-acre property in Kew which soon became the new "Genazzano" School and the boarders were moved to Kew.

At Vaucluse the building continued, and in 1897 a new chapel for the convent was opened. It was followed by a new convent in 1900 as the previous weatherboard one was far from weatherproof. Then in 1904 the new College was built and then at last the old weatherboard house which had been the first convent was demolished. Some of the students apparently took home pieces as relics, or so they said.

One of the strongest sections of the education programmes at the school was music. Usually the choral works at major functions would have challenged professionals. On the College's 21st birthday they sang selections from Beethoven's Choral Symphony. A couple of years before, three Matriculation students had passed their music exams with honours. It was a significant achievement and the first girls in Australia to do so.

In 1907, the Loreto Sisters opened a Teacher Training College and then the F.C.J. sisters ceased to train teachers, an occupation they had done for the previous twenty years. In 1916 the name "Vaucluse" began to be used as the normal title for the College, and Mount St. Joseph was dropped. One explanation for the change was that the post office regularly confused the mail with the Sisters of St Joseph in North Richmond.⁹⁸

The excellence of the education offered at Vaucluse meant that a proportionally large number of girls remained at the school to do their education. In the 1920s as the Sisters looked on the evolution of educational demands in Melbourne they saw the need for a commercial school. As a result a two-year Business Course was added to the school's curriculum in 1926.

The importance of faith education continued to be a priority and quite a number of girls joined the order after they left school. Much of the cream of the school, still joined Our Lady's Sodality, and kept up their devotional practices. In 1939 the Catholic Action Movement bought the Y.C.S. or Young Christian Students groups to the schools which immediately became popular as young leaders were organizing Activity Groups for ministry. Initially it was part of the Sodality and then later it seemed to supersede the Sodality itself.

Into the 1950s student application numbers continued to rise and there was a statewide shortage of places in Catholic Schools. Still educational success continued to rise and it was regularly noted that all Matriculation students passed. (Cf 1956 & 1957) The arrival of Commonwealth Scholarships helped some students gain entrance into the University, which at other times would not have been possible.

Into the 1960s the development of Regional Catholic Secondary schools led the F.C.J., Sisters to purchase forty acres in Frankston to create a new Secondary school there. It was called "Stella Maris" and opened in 1968. Arrangements were made to move all the Vaucluse boarders, except for the senior two years, to the new school. These girls were sadly missed at Vaucluse. Then Government programs to build science facilities at schools, led to the building of a Science Block, which was completed in 1968. A little swapping of land with the parish, led to the moving of

⁹⁸ O'Connor, Sr. M. Clare, F.C.J. *The Sisters Faithful Companions of Jesus in Australia*, P 57

the parish tennis courts to the Church Street edge of the property in exchange for their previous site closer to the school.

What should have been a great success now became a crisis. Student numbers dropped from about 400 in 1969 to 284 in 1973. Students who had travelled from outer suburbs in the past now went to local regional schools, and in Richmond the rise in the population of Greek, mainly Orthodox who sent their children to state schools and some new Vietnamese arrivals, who for the moment were Catholic minority further reduced local application numbers. At the time the Government was aiding private schools but was trying to “rationalize” resources. Small schools, could be rationalized out of existence. At the same time the number of Sisters in the College was reduced and a significant number of lay teachers took their place. Slowly into the 1980s the numbers of students rose again and reached close to 500, with 69% of them from migrant families. At least eight different ethnic groups were on the College role apart from the usual Anglo/Irish names, but they worked well together and continued to succeed on the academic front.⁹⁹

The Vaucluse College conducted a wide range of academic subjects, including Science, Mathematics, Arts, Humanities and Business as well as a range of Sport subjects. The co-curricular activities included three choirs, a debating team, wind orchestra, tennis and Taekwondo. They were often successful in inter school competitions. However demographics continued to change, especially in Melbourne’s inner suburbs and Vaucluse College was closed on 8 December 2000. For 118 years it had been a wonderful contributor to the life of the Saint Ignatius parish and the suburb of Richmond.¹⁰⁰ Down the years, both in the parish school and their own secondary school, the FCJ sisters have exercised a most wholesome influence on the large number of students who have had the privilege of being educated by them.¹⁰¹

Much of the Vaucluse school property was taken over as the Waterford Campus for year 9 students from St Kevin’s College. Part of the old convent buildings are now used by the Edmund Rice Education Australia and so after nearly 120 years, the Christian Brothers ministry has returned to Richmond again.

ST. IGNATIUS’ BOYS’ SCHOOL

With the departure of the Christian Brothers in 1882, Fr. Mulhall administered the school until the end of the year and then hired lay staff. The days of the free school were now gone, but even so the school supported families that could not afford to pay significant fees and despite large debts, the parish helped out too.

The land for the school was quite substantial and included the wooden house which had been the Christian Brother’s residence, the wooden school rooms and some wooden outhouses. As mentioned above some of the wooden classrooms had come from the Bridge Road school and had been moved over to the new site when the Brothers had sold the previous one. The Boys’ School continued to do well for many years.

On 26 May 1893 the schools of Richmond held a monster picnic for the students reported in the media. By 9-30 the yard around the church was full of

⁹⁹ O’Connor, Sr. M. Clare, F.C.J. *The Sisters Faithful Companions of Jesus in Australia*, PP 53-97
Ryan, Sr. Aileen, *FCJ Twelve Came First: The FCJ Mission to Australia*, PP 58-88

¹⁰⁰ https://en.wikipedia.org/wiki/Vaucluse_College Accessed 14 August 2016

¹⁰¹ *St Ignatius Church, Richmond Victoria 1867-1967*, P 7

excited young people milling around. The financial depression, unemployment and numerous troubles were forgotten and a day enjoyment began. It was the Queen's Birthday and parents too entered into the event with enthusiasm and gave money and provisions. The teachers and the prominent residents also contributed a good deal towards the success of the day. By 9-30am the area around St. Ignatius was full organised bustling youth with much hilarity. "Financial panic, unemployed troubles and relief movements were for the time forgotten."

St Ignatius Cadet Band led the procession followed by the girls, then Bennett's Brass Band then came the boys, the organizing committee and a convoy of vehicles loaded with provisions and various other pieces of paraphernalia. The procession went up Church Street, then Bridge Road, Coppin Street and finally along Swan Street to the large park on the banks of the river and to the north of the railway line. When the procession arrived, marquees had been erected already and merry-go-rounds and large slides were already in place. The sports programme began immediately with skipping races, potato race, tug-of-war, barrel races, football kicking competition, Siamese races and singing competitions. Prizes included dolls and toys for children under seven and different awards for the older children. A team of mothers organized the distribution of lunch and no child missed out on the day.

At 5-00pm the National Anthem sounded and the homeward march began. The children all reached home safely and the size and success of the whole event, due largely to the excellent work of the organizing body was covered extensively in the newspapers of the following day. The Guardian reported, "Monster Picnic, St Ignatius' Day Schools Fete. Fine Weather and Genuine Pleasure."¹⁰²

As well as sport and recreation, the students at St Ignatius' School also did well academically. The Archbishop held a competitive exam each year and boys and girls from various Catholic schools were invited to compete. In 1896, a boy from Ignatius (Ignatius McNally) won a scholarship to Xavier College and a girl; Mary Frawley obtained one for Vaucluse College. Another girl, Mary Murphy got second place and one a scholarship to the Nicholson Street Convent. Some other students gained exhibitions worth £5 each, further reflecting the academic performance of the students in the St Ignatius School.¹⁰³

The school had considerable success with a very effective army cadet unit that took part in many church processions, a large brass band and regular dramatic presentations. On St Patrick's Day the school marched in the procession in the city with the band leading the way and nearly always it received very high commendations. Army cadets were an important part of schools at the time. By 1900 Fr. Hearn was trying to get the Marist brothers to take over the school as a way of further improving the standard of the education as well as reducing the cost for the families. However the Marists were already over committed to a number of other schools and did not accept Hearn's invitation.

As noted below the new Boys' School was built on the parish land and opened in January 1911. The old house which had originally housed the brothers and later used for classes was demolished. The wooden classrooms were demolished too, but one was sent to the new St Louis property and extensively renovated there. The new school continued to thrive and by 1917 had 855 students.

Throughout the second decade of the 20th century and the first five years of the 1920s, Mr. Fred Mitchell had been the Headmaster of the Boys' School and done a

¹⁰² - Report from the Guardian 27 May 1893

¹⁰³ Watson SJ, Fr. Michael. *A Short History of The Richmond Mission*, p 111

remarkably great job. Many old boys remembered him with respect and affection.¹⁰⁴ Then in 1926 Mitchell was replaced by the De La Salle Brothers who ran the school with efficiency and a high reputation. Schools in that time, went as far as Form 2, or Year 8, and then their best students applied for scholarships to secondary schools while the others joined the workforce. The school continued to be a regular part of parades in both the city and around Richmond and as always, led by their bands of fife and drums. The Brothers also strongly supported the boys' supporting arrangements and produced many winning teams, especially in football and cricket.

Fr. Lockington who returned as Parish Priest in 1936 had a special interest in the more mundane and material aspects of education. He introduced a technical education department into the Boys' School which became known as the "Machine Shop". It gave the year 8 students a way ahead into the technical and apprenticeship forms of learning trades, a training which was in short supply at the time.

The Brothers continued to run the school with success until 1968 when demands from other schools and lack of numbers forced them to withdraw. They were sadly missed. Numbers declined for demographic reasons and at the end of 1980, the principal Mr. Ronan McCaffery resigned and took up a new position at Sacred Heart School in Brunswick. The school now became co-ed as mentioned in the Girls' school section with Sr. Margaret Olsen F.C.J. as principal.

ST IGNATIUS GIRLS' SCHOOL

With the sale of the Bridge Road property by the Christian Brothers, the problem came with finding a future for the girls. Dalton moved quickly and built a two story brick building in the churchyard, next to Vaocluse. As noted the bricks from the old church were used to help with this new building. A couple of wooden classrooms were later added to the end of the brick building. On Monday 12 June 1882, three F.C.J. Sisters, came into the building and began to take over the classes and management of the school. The building had five large rooms, with three used for primary classes and two for the infant classes. A Mrs. Mooney had been the previous school headmistress but very little is known about the school before the sisters came. Later she taught music at the Vaocluse school. There were over 500 students and though the law obliged them to stay at school until 15 years old, some stayed even longer. The Infant classes included boys up till grade 3, and then girls only after that. The school took some girls up to grade 8 at the time. Mother Victoire, the first F.C.J., headmistress, described her new students: "They are fine, clean, docile children, not one without shoes, not one without a hat, indeed, most of them have kid gloves and muffs!"¹⁰⁵ Mother Victoire was also impressed by the school building: "fine, big, bright rooms all with floors, walls and ceilings stained and varnished."¹⁰⁶

The three sisters quickly began to engage some pupil-teachers, as they needed assistance with such a huge body of pupils. At the same time the Sisters were committed to religious development and began the Sodality of Our Lady at once. On the first major devotional day at the start of October hundreds of girls in white moved into the church singing hymns being played for them on the organ.

¹⁰⁴ -- *St Ignatius Church, Richmond Victoria 1867-1967*, P 8

¹⁰⁵ O'Connor, Sr. M. Clare, F.C.J. *The Sisters Faithful Companions of Jesus in Australia*, P 98

¹⁰⁶ *Ibid* p 99

Life in the school continued with many famous events. In 1886, Lady Loch, wife of the Victorian Governor, visited the Richmond schools and the students lined the Vaucluse to make the welcome. The line was three students deep on each side of the street, and after the welcome they vice-regal party visited the secondary school for a concert and then went across to the girls' school for afternoon tea prepared by the Girls' school cookery class. Lady Lock complimented the girls on their cooking efforts, especially their pastries.

In 1888 the Centenary Exhibition allowed the schools to take part in a "Juvenile Exhibition" and invited the children to compete in a wide range of subjects. The girls of St. Ignatius' School won several awards and the cookery class gave daily demonstrations which was much admired. Successes in teaching continued with the Cathedral Fair of 1894, a fund raising effort to complete the St. Patrick's Cathedral which also included competitions for the students. The Girls' School won, "the first prize in Composition, ten silver medals and twenty certificates of merit".¹⁰⁷

With the completion of the extensions to the church in 1894 the girls lost a fair amount of their playground, but the new parish priest, Fr. Daly gave them some of the parish garden area to help out.

In 1911, Mother Augustine became principal of the girls' school and generations of pupils hold her in most high regard. A staff member wrote, "and a kind Headmistress, with a deep knowledge and appreciation of human nature which enabled here to love and be loved by her pupils."¹⁰⁸ She was going to remain in charge until 1966.

In 1915 Cardinal Ceretti visited the F.C.J. convent, said mass and had breakfast with the Sisters, then joined the Jesuit community for a discussion in the presbytery library and then moved into the schoolyard. 1,200 children from the parish schools gathered to welcome him. A special stage was created in the yard for him, and a small girl gave an official welcome. Fr. Lockington followed and then Cardinal spoke to all. He was delighted with the response and gave all the students two days extra holidays.¹⁰⁹

The school boomed in numbers with 1,120 girls in 1917 and these numbers were maintained until the early 30s. The F.C.J. Sisters continued to run the school and reached high standards reflected from the Government inspectors' reports throughout the 1920s and 30s. Mother Augustine was constantly short of money for improvements as the parish priests had so many other costs to meet. Fr. Patrick McGrath added the spire to the church during the 1920s and schools cooperated in persuading the families to buy a stone for 10/-. Almost every family bought a stone to become part of the project. Cardinal Ceretti, the Apostolic Delegate, on another visit to the schools came for the blessing of the spire and visited the school.

As the Great Depression hit Mother Augustine managed to help those in need as best she could. For some she provided daily lunches and for more serious cases, some clothing.

Mother Augustine retired at the age of eighty-four in 1965 and finally died in 1973. Many past pupils attended her funeral in St Ignatius Church and someone said: "She was unique. There could never be another Mother Augustine."¹¹⁰

After World War II, new suburbs in outer Melbourne attracted families which had lived in Richmond for a long time. They were replaced by the influx of migrant

¹⁰⁷ O'Connor, Sr. M. Clare, F.C.J. *The Sisters Faithful Companions of Jesus in Australia*, P 104

¹⁰⁸ O'Connor, Sr. M. Clare, F.C.J. *The Sisters Faithful Companions of Jesus in Australia*, P 106

¹⁰⁹ *Diary of St James' Residence, North Richmond*. 1915-1930, P 58

¹¹⁰ O'Connor, Sr. M. Clare, F.C.J. *The Sisters Faithful Companions of Jesus in Australia*, P 115

families, initially from Italy and Malta. Soon there were even more countries, and the population of the school fluctuated considerably. From 1965, Sr. Anne Mary Connolly F.C.J., took over the school and noted the flood of migrants who moved in and out of Richmond. She noted that in some classes there were as many as sixteen different nationalities. In 1967, for the centenary of the St. Ignatius Church foundation stone, the parish priest, Fr. Leo Flynn planned many celebrations. The last one was a "Centenary Concert" by the girls of the school on 13 August. The girls did singing and dancing and many of them dressed in their original national costumes. It was well received.

The 1970s saw many changes. In 1973 Grades Seven and Eight were abolished. In the past many students left school after Grade eight, but now the State wanted students to go to secondary school for longer times, and St Ignatius' School moved into line with the other schools.

Then in 1974 the Government began to provide funding for non-government disadvantaged schools. St. Ignatius collected all the criteria well: migrant pupils, broken homes, one-parent families, low-income families and high rise flats. A grant of \$54,000 in 1975 allowed for some extensive renovations of the school. Another move was to amalgamate the Boys and the Girls' schools. Co-education was becoming quite the norm for primary schools in the country, even if the authorities left it up for the individual schools to make a decision. Ultimately the St. Ignatius' School authorities agreed and the separate schools finished in December 1980. Sr. Patricia Brown F.C.J. the last Headmistress of the Girls' School moved to Langwarrin and in January 1981, Sr. Mary Margaret Olsen F.C.J. took up the office as principal. Although she had only 500 students, many of Greek origin, they represented countries from all the continents of the world.

THE NEW SCHOOLS

In 1910 Fr. Hearn began to look seriously at building a new school at St Ignatius. It would be an expensive project and he contacted Archbishop Carr to obtain his views on the project. On December 30, 1910 Carr wrote: "My Dear Fr. Hearn – I admire your courage and the courage of your committee – as you and they have done so much. God will enable you to finish the work. The work has to be undertaken one time or another and the present time seems to be most opportune. With great sympathy and admiration etc. Thomas J Carr"¹¹¹

Hearn and his Parish Committee quickly launched into the adventurous project, to build the new Boys' School. Gerard Vanheems, a valued parishioner, was employed as the architect. Mr. W. H. Murphy from Hawthorn was the building contractor. It was built of reinforced red brick with cement facing and a roof of red tiles. It was a two-story building and had about twelve classrooms for the boys. It was opened by Archbishop Carr on 29 January 1911 and Carr gave an excellent speech on the needs of education. He then donated £50 himself. The collection raised £ 276 towards the school project. The debt at the end was £4,676 but various alterations added about another £700 to the construction costs.

Even before the project was complete, Hearn and his Parish Committee decided to build the new Girls' school as well and then link the two buildings with a parish hall at the additional cost of another £7,000. The project was launched and

¹¹¹ Richmond House History 1902 – 1931. P 24

quickly attracted the enthusiastic support of the parish. On 13 April 1912 a huge bazaar was launched to raise funds for the new school, with four wards of the parish taking a stall each and the fifth stall being run by the Temperance Guild.

Mr. W.E. Cooper from Malvern was building contractor for the work and Vanheems continued to supervise the project. The buildings were finished by May 1912 and on the weekend of the 4th, a large body of men helped clean up the rubbish left behind by the construction. The building and the hall were formally opened by Archbishop Carr on 18 May with a huge attendance and much cheering. The new girl's school had 14 classrooms which meant that each class could now have its own room, and up to 650 additional students could be added to the enrollment. One advancement which fascinated the parishioners was that the new buildings were fitted with electric lighting, a technical advancement that some houses in the parish had yet to implement.

Then between the two schools was the new parish hall. The hall was up to 108 feet long and fitted with a dress circle at one end, and shortly afterwards would have a stage installed. When completed it could seat about 1,000 people and became a very regularly used asset of the parish.

It was one of the most significant Catholic School buildings in the diocese and remained so, until the end of the educational apostolate.

ST LOUIS SCHOOL-BURNLEY

Fr. J. Hearn, during his term in office was most strongly committed to providing educational opportunities for as many children as possible. In 1910 St Louis' School in Burnley was set up, and the building used came from the old school at St Ignatius itself. The block of land, which had been purchased in April, cost about £528 and the setting up of the moved building added another £280. It was a very cheap project but also a most successful one.¹¹² The school was formally opened on 20 February 1911, initially as an infant school.

In 1923 some additions were made to the building with material from the old school on the site of the new St Stanislaus Church in South Richmond.¹¹³ Archbishop Mannix blessed the extensions on 20 May 1923 and the Josephite Sisters from North Richmond took over the running of the school. A Miss Roache, who had been the teacher in the school since 1911, subsequently became a Good Shepherd Sister. The brick church/school was added to the property in 1937. (Another source says 14 November 1947)¹¹⁴

By the middle 1960s student numbers were well over the 100, and were reflecting the immigrant groups. One occasion the first communion class had 13 children, each from a different nationality. But even so the education inspectors were impressed by the standard of the children's work.¹¹⁵ Although it started as a full primary school, for much of its time in later years, the school had classes from Prep to Grade 4 and then the students were moved to St James in North Richmond.

¹¹² O'Neill SJ, Fr. George. *History of the Jesuits in Australia*.

¹¹³ Some views suggest the whole building from St Stanislaus was moved over and the previous one was removed.

¹¹⁴ The 1972 North Richmond Jubilee Booklet and the Advocate Paper give 14 November 1937, Josephite Sisters recollections and 1958 North Richmond Appeal brochure give 1947.

¹¹⁵ Celebration of The Year of Consecrated Life and Feast of St Ignatius" Memoirs of the Sisters of St. Joseph

Church/schools were dependent on local parishioners who worked on Friday nights or Saturday mornings to arrange the building for the Sunday masses, and then on Sunday night to return it to the school arrangements ready for classes on Monday. Many Catholics remember this type of backbreaking work which continued in many parishes until the 1950s.

It appears that in the 1960s the school was closed partly due to dropping in numbers and partly due to lack of Government assistance to small institutions. The Church was closed a few years later.

ST STANISLAUS – SOUTH RICHMOND

St Stanislaus in Balmain Street South Richmond had been started some years before. The large Catholic population south of Swan Street often found the climb up to St Ignatius rather difficult, especially if elderly and an offer of mass in the area was needed. In addition the Infant school at St. Ignatius was overcrowded and a new one south of Swan Street would help. It was opened and run by the F.C.J. Sisters in November 1903 with 17 pupils (1902?). By the end of the year, numbers had risen to 70. It was so successful as an infant school that soon two lay teachers were joined with the two Sisters.

The school was enlarged and taken over by the Sisters of Mercy in January 1911. Sr. Mary Ignatius was in charge but they resigned in December 1911. The cost of the enlargement and renovations was £ 170 and the original property and building had cost £ 464. Immediately it boomed again as an effective and creative school. Following the departure of the Sisters of Mercy, the Presentation Sisters took over the school. These sisters ran the school for about ten years and it became known by some people as “the jam factory school”. It was near the Rosella factory. They too did an excellent education work, but problems with other ministries in the parish, not directly related to the school, contributed to their departure.

The old school building was demolished and a new church/school built there in 1922, was then placed under the charge of the Josephite sisters. Unlike the Burnley school, these sisters came from the Josephite convent in East Hawthorn and came down the school each day on the Wattle Park tram. Quite regularly various people drove the sisters to the school. Also different from Burnley was the organization that the sisters had to arrive early on Monday mornings to change the church back into a school. Teaching was fairly simple as all the students had slates and read only what the teacher wrote on the blackboards which could be pushed around. For much of the time it was an infant school, that is prep to Grade 3 and the students could then move over to St. Ignatius. The children had a physical education class once a week and the Richmond Football Club provided footballs and some other gear. Some people called it “Rosella College” as the tomato sauce factory was nearby. (A variation on the earlier title.) The uniforms were the same. Mass was said on Sundays and each First Friday and the sisters made a lot of effort to prepare their pupils for their first communion.¹¹⁶

St Stanislaus School closed in 1967 but for a while after that the building continued as a chapel-of-ease for the parish.¹¹⁷

ST IGNATIUS PARISH KINDERGARTEN

¹¹⁶ Celebration of The Year of Consecrated Life and Feast of St Ignatius” Memoirs of the Sisters of St. Joseph

¹¹⁷ O’Connor, Sr. M. Clare, F.C.J. *The Sisters Faithful Companions of Jesus in Australia*, p 130-131

The final school opened in the parish was the St. Ignatius' Parish Kindergarten. After the end of World War II, the number of working mothers rose which assisted with the starting of a number of free kindergartens that were established in the inner suburbs. In 1950, Fr. J. Sammy Bourke, the parish priest wanted to start their own kindergarten as he thought the others were so short of Christian values. He purchased a single story-house on Church Street and then asked the FCJ sisters to run it. The house and property took a good deal of renovating, repairing and fitting out but by the end of 1951 it was already.

The opening was in February 1952 with Archbishop Mannix and the operation was under the direction of Mother Claudia. The building included two large rooms for the children and a lovely playground with swings, climbing frames, a sandpit and a lot of other joy-giving equipment. Even a new garden was laid around the edge of the playground.

Many parishioners donated furniture and fittings, and one even gave a piano. Many parent groups were involved with the project and as they included many families who were newly arrived migrants and the contact with the Sisters greatly helped them. The Sisters provided a great deal of advice and much needed help as they dealt with their troubles in their new country.

Apart from teaching the children their prayers they helped them understand the story of Jesus and God's love. The children also presented a number of plays and parents and friends used to come and watch the four year olds perform so well. Especially popular was the annual nativity play which in 1971 was televised by Channel 9. It was recorded that a sister asked a four year old, Joshua, why great kings came so far to see the little baby. "He thought deeply for a moment and then said solemnly 'Cos He was God!'"

The F.C.J. Sisters continued to run the kindergarten until 1977 when they withdrew from a ministry they had so loved.¹¹⁸ The kindergarten became part of the ministries of the Daughters of Divine Zeal which they continued to run until 2003.

THE END AND THE FUTURE

The demographic changes in Richmond, the movement of so many families to outer suburbs and changes in Government policies led to declining numbers of students in the schools. The small schools in Burnley and South Richmond closed. Then in 2005 the central piece, St Ignatius' Primary School was closed as well

A new school called Trinity School was opened in the extensively revamped old school building at St James' in North Richmond. It took in the surviving students from St Ignatius, St James in North Richmond and from St John the Baptist in East Melbourne. The school, now called Trinity Catholic School, has continued to the present day, providing excellent education for the boys and girls of Richmond Parish.

¹¹⁸ O'Connor, Sr. M. Clare, F.C.J. *The Sisters Faithful Companions of Jesus in Australia*, p 132-135

THE CULTURAL GROUPS

Although in the 1860s most of the Catholic population of Richmond was Irish settlers or descendants and a smaller group were English, a substantial German population began to arrive. Dalton contacted the Austrian Jesuits and asked them to send a possible chaplain to help out. In 1870, Fr. Aloysius Kranewitter arrived in Richmond. He had been the first Jesuit to arrive in South Australia and had been in the Clare Valley since 1848, apart from a short time back home. He spoke both perfect English and German.

It was a boon for the German Catholics to have Fr. Kranewitter in Richmond. On one Sunday each month he would say mass in a stone building in Hoddle Street near St. John's and preach to the people in German. The Germans from far and wide would come to hear him. Most of them could hardly understand any English and were especially pleased when Kranewitter formed a class of German children to be prepared for Confirmation and gave all the instructions in German.¹¹⁹ After more permanent arrangements were settled, Kranewitter preached regularly in German in St Ignatius and once a month in St John the Baptist in East Melbourne.¹²⁰

“He was a model religious, cheerful, exact in all details of duty, of tender piety, and gentle as a child. By his penitents he was greatly loved, and they made it a sort of mission, it is said, to induce others to choose him as a confessor.”¹²¹ He possessed a particularly incisive mind and keen logical powers which enabled him to solve with promptness and satisfaction the most distressing doubts and perplexities of his penitents. Although an excellent English scholar, Kranewitter was diffident of his own power as a preacher and seldom preached in English. He did work with religious houses where he conducted retreats and gave talks on special occasions. He acted for a long time as chaplain to the Sisters of Mercy in Nicholson Street- Fitzroy and occasionally in Kilmore. He was greatly appreciated by the sisters of these convents.¹²²

In August 1876 Fr. Kranewitter became increasingly distressed about the suffering of the German clergy suffering under the impact of Bismarck's Kulturkampf. The German Catholics of Melbourne united and approached the Archbishop for his support. Kranewitter himself approached the Archbishop in August 1876 and presented an address by the Melbourne German Catholics which was in turn published in newspapers.¹²³ Goold contributed generously to the fund himself and then directed collections should be made in all churches on the last Sunday of September. In Melbourne Fr. Joseph O'Malley preached in the Cathedral and Fr. William Kelly in St. Francis church. The movement spread to the dioceses of Ballarat and Sandhurst as the people contributed liberally. The German organizing committee met regularly at St. Ignatius' Presbytery with Fr. Kranewitter and in November sent £640 to Cardinal Franchi in Rome to aid the distressed people in Germany. The Cardinal wrote back early in the new year noting that the Pope had sent the money to Cardinal Ledochowski, Bishop of Posen and included a message

¹¹⁹ Win Raftery, “reminiscences of Mrs. Muller” June 1909

¹²⁰ -- “Our Australian Missions” From the Irish Jesuit Province, 31 July 1895 p 46

¹²¹ Watson SJ, Fr. Michael. *A Short History of The Richmond Mission*, Note book p 46

¹²² - *Advocate* 28 August 1880

¹²³ Watson SJ, Fr. Michael. *A Short History of The Richmond Mission*, Note book p 30

via the Cardinal to Fr. Kranewitter and the German community highly praising the generous and pious thoughtfulness of the contribution.¹²⁴

At a meeting of the German Committee, Kranewitter read them the letter from Cardinal Franchi and the acknowledgment by the Pope of their generous and hard work. A motion of thanks to the chairman, Fr. Kranewitter was passed unanimously, and then Kranewitter pointed out that the success was due to the earnestness, harmony and generous spirit of the committee members. Late donations raised the amount of the donations to over £800.

Later in the 1870s Fr. Kranewitter became ill and Fr. Tappeiner came from Sevenhill to work with the German community for a while. His last illness was caused by a wetting he received during a visit which he paid to a country district for the purpose of saying Mass and administering the sacraments. A cold settled on his lung and consumption brought him in less than a year to the grave. Kranewitter seemed to have recovered after a few months and returned to ministry. However in August, the next year, 1880 while working from the presbytery in Heidelberg, he collapsed again. He telegraphed Fr. Mulhall for a dispensation from the obligation to say the daily breviary. Mulhall knew the man well and immediately rushed out to Heidelberg where he anointed Kranewitter and stayed with him until he died in the early hours of 25 August.

Kranewitter had been very popular in the Clare Valley and now his ability to mix easily with people evoked great response from the Melbourne Church. The Hon. Michael O'Grady described him as "one of his best friends during his life." The requiem mass at St Ignatius was presided over by the Archbishop, with the vicar-general, every Jesuit in Melbourne and thirty-two priests including diocesan clergy from as far as Keillor, Kilmore, Hotham and Sale.¹²⁵

Fr. Aloysius Kranewitter was buried on a rainy day in the new Jesuit plot in the Kew Cemetery, far from his homeland in Austria or his much loved Clare Valley; a missionary priest to the very end. Fr. Charles Dietel came from South Australia to join the Irish Jesuits and continue the ministry to the German peoples of Melbourne.¹²⁶ He said Mass, one Sunday a month in St Ignatius and preached in German. In addition he heard confessions before and after mass.

The Jesuits continued to support the German Catholics for many years, even after the beginning of World War I, when anyone with a German name or a Dachshund pet could be persecuted. Many German families were successfully hidden during this time, but overall numbers were now quite small.

The next group of Catholic migrants to Australia were Italians. In 1920 the Australian population was about 5.5 million and only about 12,000 Italian migrants had come into Australia over the previous 20 years. Between 1920 and 1930 over 30,000 more Italians arrived and where local peoples' suspicions of the Fascists did not help their integration. "The majority were from poor socio-economic backgrounds, with rudimentary levels of schooling and formal education." However they were keen to get some financial security and also sent assistance back to family members in Italy.

The Irish Jesuits realized there was a need to help this new community and in October 1920 Fr. Vincenzo De Francesco arrived in Melbourne and took up residence at Richmond. As he was Italian and spoke Italian naturally, he could reach out to the

¹²⁴ Watson, Fr. Michael, SJ. "The Society of Jesus in Australia." *Woodstock Letters*.

¹²⁵ O'Neill SJ, Fr George. *History of the Jesuits in Australia*. Un published 1930

The clergy are listed in *Advocate* 28 August 1880

¹²⁶ O'Kelly, SJ Greg, Unpublished history of the Jesuits in Australia.

newly arrived families and though some did not want to associate with him, he quickly won them over and people realized they had a considerable asset. He wrote a small booklet, "A Little Guide for the Italians in Australia", with prayers and useful information for newly arrived immigrants. Despite some opposition from anarchists and communists which caused him some concern, De Francesco still managed to concentrate on the pastoral needs of his community. By 1922 he was working closely with 300 to 400 families and he quickly became known as a true father. "The memory of his goodness and kindness is still fresh in the minds of many of our older parishioners"¹²⁷

De Francesco organized many parish missions for Italian communities well beyond the Richmond parish and was asked to visit several interstate communities. He was recalled to Naples in 1931 to become provincial of that province. In 1933 he was awarded a Knighthood of the Italian Crown for his services in Australia.

Archbishop Mannix as well as the Jesuit provincial managed to put enough pressure on the Papal Secretary of State, Cardinal Pacelli, to persuade the Jesuit General to send out another Italian Jesuit to work with the Italian community in Australia. So in 1938 Fr. Hugo Modotti was sent to Richmond and began arranging significant influential contacts and do valuable work amongst his people. His ministry was not only spiritual and sacramental areas, but also helping Italian people become more settled in their new land. He gave missions and retreats in all the eastern states and worked wherever there was a community of Italians who asked for him.

On 5 November 1939 the Italian community in Melbourne in the Church hall staged a reception for Archbishop James Duhig from Brisbane in recognition of his service to the Italians in Queensland. Dr. Mannix and Dr. O'Shea (archbishop of Wellington NZ) Fr. J Meagher, Dr. Lyons, Dr. Beovich attended the event. The Speakers were Fr. Modotti and Dr. Duhig in Italian and Archbishop Mannix in English. Later Mannix did benediction to a crowded church. Later Modotti began a programme of giving missions around country Victoria, then in Adelaide and Balranald.

Modotti also encouraged the Italian Dramatic Society and they performed one of his own, "St Agnes" in April 1941. It was so popular that it had to be repeated again on the following weekend.

He was a great speaker so that in 1946 Modotti was recalled to Rome to become part of the renewed Vatican Radio.

Other Italian chaplains followed including Fr. Nicholas Tornese and later Mario Reina. Also some local Italian speaking Jesuits, such as Fr. Ferruccio Romanin worked in the parish. By 1950 there were enough established members of the Italian community in Melbourne to assist new arrivals to incorporate into the Australian scene. To assist with this ministry other Italian speaking Jesuits, such as Fr. Stan Kelly came regularly to the parish through the 1950s to preach and hear confessions.

Also in 1950 the Jesuits were engaged in helping to incorporate the Latvian and Hungarian communities who were seeking peace and settlement in Australia. The Richmond parish did a lot of good work with these groups of people but the national chaplains usually lived attached to the Hawthorn community. Sometimes Fr. Varga, the Hungarian chaplain would run services in Richmond in the church and the hall. On 17 May 1953 a large Hungarian community came to the hall to see a film on the Budapest Eucharistic Congress, and YCW Movement before the war.

¹²⁷ De Francesco, Vincenzo. *Letters to Naples 1919-1928*, P 7

One of the largest and most effective migrant assistant groups has been the Polish community. As sometimes said the difficulty Poland has is that it is on the road between Berlin and Moscow. Many Polish people came to Australia to escape the effects of the Nazis and the Communists and to seek a better life. Almost all of them were Catholic and so the commitment of the Church to their welfare was significant.

In 1950, Fr. Janus and Fr. Stanislaus Skudryzk arrived from the Polish Province of the Jesuits. Initially Fr. Joseph Janus worked from Richmond with large numbers attending religious masses and services. He was a survivor of the Soviet Siberian Camps and was very devoted to helping his countrymen. He built the Polish Marian Sodality and undertook close pastoral care for his people. In the 1970s Janus with the support of many Polish people purchased a property at 23 Clifton Street which became known as the "Sodality House". In 1974 a Polish Jesuit Community was established under Fr. Janus and then in 1987, Fr. Zbigniew Gorecki and Eugeniusz Ozog joined the community and it became an independent separate community. Over the years, Clifton Street has served as a base for Saturday school, musical bands and choir, ex-servicemen clubs, scouts and guides, cultural activities, CLC, Sodality and social activities. It is also the home of Polish Radio programs on 3ZZZ. The Polish Jesuit Community remains one of the truly outstanding support organizations for a migrant community in the history of Australia and still provides enormous local support as well as allowing them to maintain a serious attachment to their cultural heritage.

Over the years, the Polish Community as received a good deal of support from senior church authorities. Bishop Scharmach gave a pontifical high mass at St Ignatius on 3 May 1953, assisted by the Provincial and Fr. Janus. It began at 12-00 noon and continued until 1-50pm, the first Pontifical High Mass in the church since 1934. Later on they were blessed by the presence of Cardinal Wojtyla who performed an ordination ceremony at St Ignatius while he was visiting. In 2002 Bishop Szczepan Wesoly also came and celebrated mass with the local community.

The Polish Jesuit Community continues to work with the Polish Community in Melbourne and remains one of the strongest support groups amongst migrants in Australia.

The Polish community was followed in significant numbers by the Vietnamese community who settled strongly in Richmond and took over a large number of shops and businesses, especially in Bridge Rd and Victoria Street. From the middle 1990s when Fr. Tro Tran Van joined the community, for most of the time there has been a Vietnamese Jesuit attached to the parish community. One of the longest serving priests was Fr. Nguyen Doc Thu who received an Order of Australia for his service to the Vietnamese communities. In the parish community groups provide all types of support for the parish, including catering in functions and choirs in Vietnamese language masses. The support for the parish community continues to be outstanding, especially through the ministry of the Vietnamese Cursillo group.

PARISH RELIGIOUS ORGANISATIONS

Every parish if it is to be united and successful religious body, needs to have pastoral, social and spiritual organizations which do good in the parish as well as uniting the members of the church. One of the first such organizations founded in the parish was the St. James' Friendly Brothers' Society, established by Fr. James Madden on 22 July 1861. Its object was to assist the aged, sick and infirm, poor; and also distressed widows and orphans residing in Richmond.

Although the parish priest presided over the organization the applications for assistance were considered at meetings of the controlling committee. The way of giving relief was by issuing orders for food only. These orders could go to any store they please in the district of Richmond. Sometimes the Society advanced money to particular cases which had a special need beyond just food aid. In this spirit Dalton in earlier years and later Fr. Mulhall always relieved special cases of want.

The Society was unsectarian. People from any religion could join provided they were ready to prove their commitment by collecting each first Sunday of the month, in the district allotted to them. Then in providing aid to the poor, no distinction of creed was made to those deserving of help. This unsectarian background persuaded the City Council to make regular donations to the Society. In the first twenty years of its existence it raised more than £3,000 and distributed nearly all of it to the poor.¹²⁸

The Friendly Brothers' Society continued to work quite successfully after the Jesuits took over the parish and for example raised £143/17/2 in 1894 alone. Apart from special badges, some rosary tickets and 400 copies of the Messenger magazine, most of the remainder was used to purchase Relief Tickets for the poor of Richmond. For the purposes of collection the parish was divided in 40 areas and men called at the doors of parishioners and others on a monthly basis. The system worked well and even the least well off in the parish would make a small contribution to the work.

In August 1883 a Confraternity for men was successfully begun by Fr. John Ryan. (Also known as "The Men's Sodality") The attendance at meetings was very good and by the end of 1883 the roll of members comprised 324 men and 150 boys.¹²⁹ Within a few years another 100 new members were added and it continued in a flourishing condition for several decades. Later the Women's Branch of the Sodality was added and by 1909 it had over 500 members. At a service of 28 May 1912 a total of 30 new members joined the Sodality, typical of the annual special service.

The Hibernian Australian Catholic Benefit Society, the Crusade, the Children of Mary and the Christian Doctrine Sodality were all flourishing in Richmond by the time Fr. Dalton left for Sydney in 1878. The Hibernians had a large hall in Church Street for regular meetings and then leased it out for events by other groups. It was known as the Temperance Hall and had been built between 1870 and 1872. Designed by J.A.B. Koch the building cost £ 1,100 and it could hold 400 people. They wanted to transform Richmond into a "dry area" at which they failed but it was still a significant movement in Richmond for several decades. In 1895 a women's branch, St. Ita Ladies Branch was begun and by 1900 was quite booming. It

¹²⁸ St. James' Friendly Brothers' Society, "Annual Report, 1884"

¹²⁹ -- "Our Australian Missions" From the Irish Jesuit Province, 31 July 1895 p 71 & Watson SJ, Fr. Michael. *A Short History of The Richmond Mission*, Note book P 73

was a health insurance company which provided payments for doctor's services as well as assistance with drugs and prescriptions.

With the Hibernians there was also the Crusade Society, a health benefits society where ill members were attended by Dr. Lalor and medicines were provided by the Friendly Societies' Dispensary. The fee was 6/6 a quarter and if members' children were under 16 they were included too. Members were also required to practice total abstinence. By 1890 membership had reached over 300. Applications for further members were welcome and usually came via Fr. Mulhall.

The League of the Cross was another total abstinence society but as it contained no benefits, no fees were required to be a member. After Vespers on the third Sunday of the month, there were special devotions, new members admitted and benediction. After the benediction, the Temperance Hymn was sung and extra crosses blessed for those who might wish to join. Many indulgences were attached to the Society. Amongst the other devotions were prayers said for children after a rosary at 3-00 in the afternoon. Councilors were in attendance to discuss membership with possible applicants.¹³⁰

The Sodality of the Holy Angels was for little children and at Church services they wore spotless white cloaks with wreaths and veils.

The Children of Mary wore blue cloaks and white veils for their regular Sunday services. It had been begun in 1873 by Fr. Dalton but it took sometime before it was affiliated with Prima Primaria in Rome. It was the support of many blessings in the parish. One of their directors, Fr. Cahill said, "They are our greatest consolation." By 1900 there were over 300 members on the parish roles.

In January 1900 Fr. Hearn moved on from the Friendly Brothers and organized, The Richmond Conference of the Society of Saint Vincent de Paul. In the first six years they distributed of £1,200 to the deserving poor of Richmond and continued the marvelous work for many decades. Shortly afterwards, The Ladies of Charity Society was founded too and the two bodies worked closely together.¹³¹

Fr. Hearn also founded the Catholic Club For Men (over 21) in October 1902 and by 1911 it had more than 150 members. In April 1904 Hearn added the St. John the Baptist Teetotal Guild who took a pledge which lasted to the age of 25. This organization by 1911 it had reached a total of 90 members.

One of the most significant organizations in which Hearn had a role was the Australian Catholic Federation which started in Richmond on 5 February 1912 and by 21 May had 1,520 members. The Tribune Catholic Paper reported that by 18 May branches were now operative in 16 other parishes. Richmond was financing much of the organization but supporters were now urging to have the Catholic Cause pushed in the whole of Victoria and beyond.¹³²

Into 1917 more and more organizations began to appear. 19 February the Junior Dramatic Club put on the play, "Ali Baba". There was a large attendance and several more performances were held.

By February 1917 active organizations included, Men's Sodality, Bona Mors, Guild of St. John the Baptist, Choir, Altar Boys, St. Vincent de Paul Conference, Women's Sodality, Apostleship of Prayer and Men's Club.

The tennis club also began to push the idea of being a Catholic Club and successfully funded two courts which were resurfaced for £ 100 and helped them win several competitions.

¹³⁰ Watson SJ, Fr. Michael. *A Short History of The Richmond Mission*, P 93

¹³¹ Ryan SJ, Fr. John, *Memoirs of the Richmond Mission*, 1909 p 17-18

¹³² *Richmond House History 1902-1931* 1912 notes

Some organizations established in the Hearn era have ceased to exist quite quickly. "The Four Tees" (tee-total-till-twenty-two) disappeared not long after Fr. Brennan took over the parish and the very old "League of the Cross"; a fairly devotional group disappeared as well. Another society which disappeared was the "St Agnes' Guild" which was intended for girls who felt they were not able to reach the standards demanded by the Sodality of Our Lady.

However the Sodalities for men, women and girls were all thriving by 1950 and so was the St John Berchman's Sodality for Altar Servers. This was usually for boys who were not part of the St Ignatius Boys' School. Every year there was a picnic into the country for the members of this sodality and 30 to 50 boys went each time. The Holy Name Society took over the membership of the Monthly Communion group and maintained a steady membership through the 1940s and 1950s.

The First Friday devotions, the Apostleship of Prayer, the Novena to the Sacred Heart in June and the Novena of Grace in March continued to assist people of the parish in their devotion to Church worship. Finally the Bona Mors, Confraternity of the Holy Rosary and the Altar Society which had been functioning for decades continued to be important contributors to the parish.

On 23 April 1941 a large gathered in the hall to inaugurate a CYMS in the parish. Proceedings commenced with a short concert and song and dance. The new president and speakers were "were rather disappointing as they dealt in generalities. They did not set forth any particular plans for achieving the aims of the Society". Lockington and Hartnett were brief and then Mannix spoke at length and his talk was repeated in the Advocate a few days later. Mannix's leadership of the Church really helped such organizations to thrive in the parishes.¹³³

Beginning in the 40s in St Ignatius, the importance of Catholic Action groups which were being organized in Australia following the efforts of Pope Pius XI who was arguing that "the world in large measure has almost fallen back into paganism." It took a while for these organizations to reach out to Richmond but they had been very successful in Belgium and France through the 1930s. In Richmond there were, the National Catholic Girls' Movement, the Young Christian Workers, and the National Christian Workers. These movements met week by week with their chaplains and were active in a whole range of justice issues as well as religious practice issues.¹³⁴

Apart from the many organizations which had to do with the religious practice of Catholicism in both faith and Justice, there were even more popular ones who were mainly social. The first one established at St Ignatius was the tennis club which started in the 1880s in the courts in front of the Catholic Club rooms on Vaocluse. The main idea behind these teams was to keep people included in the parish community while engaged in recreation. As one person suggested it was designed to keep Catholics associating with each other and avoid mixed-marriages. These buildings and courts were later handed over to Vaocluse and more courts were built in McGrath Park on the other side of Church Street. Later again, courts were built on the Church street frontage and remained in place until the area was sold on. Other sporting teams included football teams with the YCW up to Under 25 amateur teams and cricket teams. These continued to run effectively into the 1960s and at present we don't have records as to what happened after that.

¹³³ History of the House 1939 - 1944

¹³⁴ St Ignatius Parish Magazine October 1948

Some youth sports, such as basketball continued to be played in the sporting pavilion near the Church Street tennis courts. These teams were quite popular in the 1970s and 1980s but slowly declined after that. In the large parish, relatively few young people from North Richmond, where they had some sporting teams of their own or from South Richmond came up to enjoy the competitions in the central parish.

At the same time the Loyola Musical Society which operated from the excellent facility of the parish hall, produced a large number of operas and musicals. Some of these events were fundraisers for a particular parish cause and others for the pure entertainment of the participants and audience. These organizations died out too as the presence of television and later computers changed the social life style of families. However the events remain a strong piece in the memory of many older parishioners.

In more recent times the parish Gardening Group and the Richmond Hill Senior Citizens' Club have attracted substantial numbers or regular attendees. Then the Vietnamese Cursillo is extremely active in a whole range of activities while the Legion of Mary is probably the only surviving institution from generations of the past. These organizations remain a vital part of maintaining and developing the spirit of the parish community.

THE RELIGIOUS CONTRIBUTORS

Ursuline Sisters

This Ursuline Sisters arrived in Richmond in 1981 and until September 1982 lived in the Good Shepherd House in Survey Street. The reason was to provide an opportunity for sisters in training to do studies in theology at YTU.

Soon after arrival the PP asked the sisters to do pastoral care and communion rounds at the Burnley Nursing Home which they did for the next three years.

At the same time some of the sisters became involved in teaching English to newly arrived people from India and Vietnam.

Later the Jesuits asked the sisters to be involved in pastoral care work at the Epworth Hospital and some of the sisters had to undertake a special Pastoral Care training programme run by the Uniting Church. For a total of twelve years, the sisters did pastoral work there and took communion to Catholic patients on Sundays.

In September 1982 the community moved to Mary Street within the traditional Jesuit Parish and became involved in parish work, mostly with older women, widows, visiting homes, bringing communion, driving some to mass and gathering at homes for prayer and reflection. For some years a member of the community served on the parish council, supported by Fr. Ferruccio Romanin.

A total of 10 Ursuline sisters lived in Melbourne during the decade and they left in May 1993, as there were no more students to study theology.

Sisters of the Good Shepherd

When the Jesuits arrived at Richmond, the Good shepherd Sisters had been well established in Abbotsford and the fathers said masses and gave retreats there as well as running appeals for it in the parish.

After the change of parish boundaries, most of Abbotsford was in the Collingwood parish but the Good Shepherd sisters did return to the Richmond area in the 1970s.

There were four major ministries.

1. Novitiate and Community House in Stanley Street used from late 1976 until the mid 1980s

2. Hostel for youth – a house in Davison Street and then Survey Street from 1973 until 1980.

3. Good Shepherd Community in Survey Street during 1980 until moved to Abbotsford in 1981.

4. Emergency Housing Programme which used Richmond Houses from 1981 until mid 1990s

It worked to support women in domestic violence, sole parents and families, single mums with traumatic situations, new migrants with nowhere to go, families facing eviction due to large debts and other people in need.

They had two flats in Collingwood and two houses in Richmond to assist these people in need.

Little Sisters of Jesus

A contemplative order which lived amongst the local people. They took up flats or houses and had jobs to pay for their existence. Then they helped local people in distress and newly arrived migrant families.

Every Thursday evening they had a mass in their home and locals were invited. Often a priest from Richmond said this mass.

They began their work in the middle 1980s and left the parish area in 1996.

De La Salle Brothers

The brothers took over the St Ignatius Boys' School in 1926 at the invitation of Fr. McGrath and ran the St Ignatius Boy's School until 1968. (1969?) It was a very successful programme and ultimately the Brothers left due to declining numbers and increased demands from some of their other schools. Both the Brothers and the parish were very disappointed that they had to leave.

The Brothers lived in the house next to school, now called Lochington and used for a variety of other ministries.

During their time there, the school produced a number of vocations, one bishop, many priests, secular and religious, and some joined the Brothers. The boys in the school were involved in a number of religious sodalities and an important supplier of altar servers to the parish, as well as a lot of success in sporting competitions. This period was quite a high point for the school.

Presentation Sisters

The Presentation Sisters took over St Stanislaus School in 1913 and very quickly Sr. Bonaventure Harrington raised the student numbers and the success rate of the pupils. They won many scholarships to other schools.

It was often known as the "Jam Factory School" as it was next to the Rosella Jam Factory.

Initially the sisters came from Elsternwick Community, but later switched to Gardenvale, Star of the Sea Convent.

The Sisters left in 1923 as Fr. McGrath wanted the nuns to do some home visitations but at the time their rules of enclosure were fairly strict and they were not able to meet this request.

Sr. Barbara Skehan

Sr. Patrick Murphy,

Sr. Imelda Hogan

Sr. Magdalen Martin

Sisters of Mercy

The Mercy Sisters took over St Stanislaus in January 1911 with Sr. M Ignatius in charge. On 4 December they notified Fr. Hearn and resigned. So far, no information why that happened, but it seems likely that transport time from the nearest convents was a major problem.

The Sisters of St Joseph

The Josephite sisters made a substantial contribution to the work of education in the parish. Starting in 1915 in North Richmond, they also took over St.

Louis School in Burnley. The Sisters walked across from North Richmond each day. The North Richmond parish became independent in 1930 and the sisters continued to work in the schools there. A new convent was opened in 1956 which stayed in use until it was condemned as unsafe for occupation and closed in the 1990s.

The Josephite sisters also took over St. Stanislaus in 1923 but this was run by a different community. The sisters came from the large convent in East Hawthorn and were driven down to the parish in the morning or caught the Wattle Park Tram from Riversdale Road. They ran the school until its closure.

The order was one of the most significant contributors to the Catholic life of the people of Richmond and many people have devoted memories of the sisters in classes.

Missionary Sisters of the Sacred Heart of Jesus – Cabrini Sisters

In 1957 Fr. Nicolas Tornese invited the MSC sisters to open a childcare and kindergarten for children, with especial emphasis on Italian migrant families. Their charism was to reach out to the needy, the poor and immigrants. They staffed Rosary House, a crèche opposite the church which had formerly been the home of the Forbes Family. R. Benedetta Mereghetti and Sr. Alberta McBride began the project and doors of the kindergarten opened at 7-30 in the morning and closed about 5-30 or 6-00 in the evening. Meals were provided. On Saturdays the sisters visited immigrant families in the district and helped everyone adjust to living in the new country.

In February 1958 the MSC sisters bought the home of Dr. Davis on the corner of Brougham and Church Street to become a hostel for girls.

Then Fr. Tornese reacted with a demand that the girls and the boys be mixed together. Without warning he changed the locks on the building over a weekend so that the MSC sisters could not gain entry and then invited another order of sisters to take over the work. At no time were the MSC sisters consulted or warned about this sudden dismissal.

As they left a large statue of Mother Cabrini was left behind but so far no information is available as to what happened to it.

Daughters of the Divine Zeal

The Daughters of Divine Zeal were missioned to take care of orphans and wounded children and they arrived in Richmond in February 1959 at the invitation of Fr. Nicholas Tornese. The ministry of the sisters responded to the large Italian community to whom they provided support and pastoral care. Quickly they began a Child Care Centre and a Kindergarten. These ministries continued until 2003. Another ministry the sisters began quickly was to found an orphanage with their first five children being of Aboriginal descent. The orphanage ran from 1959 until 1979 when changes in government regulations closed orphanages and forced the children into foster care homes.

In 1980 the Daughters of Divine Zeal opened student accommodation for girls and this student hostel continues to function to this day. It has a strong commitment to Catholic values and many of the girls are the majority of the members of the St Ignatius Church choir. Initially it was called the “Antonian Ladies Hostel”, but after extensive renovations in 2001 the name was changed to “Madre Nazarena Student House”. It continues to function well today. Other ministries of the sisters have included working with families in preparations for baptisms and visiting homes

of the elderly and the sick. To this day they remain the most active religious order working in the St Ignatius parish.

Christian Brothers

The Christian Brothers were the first order to assist the Jesuits in the parish ministry and took over the school at St James in 1874. In 1876 they purchased a property next to St Ignatius Church and opened a boys' school there. They also opened a novitiate and aged care house in Vaucluse. Over the next few years disputes with the parish over lack of financial support, too many students, too few qualified brothers and pressing commitments elsewhere led to a departure of the brothers. There were significant disputes between the leadership of the brothers and the Jesuits of the parish which were eventually settled.

In the early 2000s St Kevin's College purchased the old Vaucluse College property and moved their year 9 campus to the site. At the same time the leadership of the Christian Brothers took over part of the FCJ convent as the office for the Edmund Rice Education Australia, so the Brothers have returned.

THE PARISH LIFE

With Dalton's departure to Sydney, life in the Richmond parish settled down to a pastoral routine with Fr. Mulhall continuing as parish priest. On 21 May 1881 a statue representing a child protected by a Guardian Angel was unveiled, blessed with Mulhall preaching an appropriate sermon. The evening of the same day a second statue, Our Lady mourning over the dead Christ was unveiled and blessed. This time, Fr. Michael Watson preached and the choir provided some most effective music. The especially selected music for the occasion by Miss Josephine O'Brien, rendered Rossini's *Inflammatus* with wonderful effect. These two statues had been purchased for the Church as a Melbourne Exhibition and impressed many of the cultural elite of Melbourne. In addition the morale of the congregation continued to rise.¹³⁵

In January 1882, Dalton as superior of the mission visited Melbourne. He decided that the districts of Hawthorn, Camberwell, Kew and the other areas were to be separated from the parish of Richmond and become an independent parish. Fr. Oliver Daly was to be the new parish priest and Fr. Peter O'Flinn was to assist him. They would move to the Hawthorn area as soon as a proper presbytery could be built.

Extra events in parish life continued. In February, Very Rev. Anton Strele, the superior of the Darwin Jesuit Mission to the Aborigines arrived in Melbourne to try and raise funds for his work. He gave a number of addresses and raised over £300 from Richmond parishioners.

Then on August 15, the Richmond fathers held a special farewell for Herr Gerlack, who had been organist in the parish for fifteen years and was now returning to Germany. Fr. Mulhall made a speech, "in which he referred in words of a well-deserved eulogy to the ability and services of Herr Gerlach." Then Fr. Mulhall presented him with a very handsome gold chain and pendent which he assured was a token of the respect entertained for him by his friends.¹³⁶

Still short of Jesuit numbers in Melbourne, Dalton transferred Fr. James Kennedy from Sydney to Richmond, providing Mulhall with some strongly competent support. That was one of Dalton's last acts as superior as on 1 September 1883 Fr. Aloysius Sturzo arrived in Melbourne with Frs. Edward Murphy and Patrick Keating. Sturzo became the Mission superior.

Sturzo was strongly committed to growing the strength of the Society and in 1884 he opened a novitiate in Richmond. A property in Vaucluse was used and a large crowd attended the solemn blessing of the building. Fr. Michael Watson preached on religious life and the ceremony closed with benediction. Up till that time, in the Irish mission, possible novices had been sent to the care of the Austrian Jesuits at Sevenhill. Now Sturzo was going to deal with his own novices in Richmond. He made himself the novice master as well as being the mission superior. At the end of January 1886, the novitiate was moved to Xavier where it would be supported by more active facilities and then a few years later moved again, this time to Sydney.

The grand opening of the Church extensions mentioned elsewhere also reflected the wonderful extend of full Church ceremony at that time. After Forty Hours Adoration a procession out of the Church, around the convent and schoolyards

¹³⁵ Watson, Fr. Michael, SJ. "The Society of Jesus in Australia." *Woodstock Letters*.

¹³⁶ Watson SJ, Fr. Michael. *A Short History of The Richmond Mission*, Note book P 49

and then back around the Church was watched by a large crowd. There were many organizations, some strewing flowers and a total of 40 cadets forming a solemn band. At the final reentry to the Church, the cadets with fixed bayonets formed a special guard of honour for the Blessed Sacrament. The order of the procession was as follows:

Cross

Acolytes with lighted candles

Banner of the Infant Jesus

Sodality of the Infant Jesus

Banner of the Holy Angels

Sodality of the Holy Angels

Pope's Banner

Cadet Band

Banner of Immaculate Conception

Children of Mary

Banner of the Blessed Sacrament

Flower Strewers

Acolytes

Thurifers

Monsignor O'Hea, Frs. Moore, Mulhall, McEnroe, and Carroll

Fr. Cahill, carrying the Blessed Sacrament under a canopy with four leading laymen carrying it.

A considerable amount of publicity was achieved when Lord Neville, a younger son of the Marquis of Abergavenny, who had come to Australia for health issues, stayed as a guest with Sir Henry Loch at Government House. He was instructed in the Catholic Faith and received into the Church in Richmond by Fr. James Kennedy. On Holy Thursday 1885 he received his first communion in St. Patrick's Cathedral. Not long afterwards he returned to England, a committed Catholic.¹³⁷

In 1889 Archbishop Carr removed Camberwell, Surrey Hills, Box Hill and Nunawadding from the Hawthorn Parish and made them separate parishes under their own priests. Some of the more recent expenditure was returned to the parish and a now a few Jesuits were freed for other work.

Mulhall was a very popular priest. A child gave a solemn answer to a question from the Catechism: "As there is but one Lord, one Faith, one Baptism, one God and Fr. Mulhall, there can be but one true church."¹³⁸ Fr. Mulhall was relieved of being parish priest after twenty-five years in 1893 and was succeeded by Fr. Oliver Daly. Working with him in Richmond were Frs. Moore, Kennedy and James Cleary and Mulhall was still part of the community. Fr. Joseph Hearn took over the reins in 1896.

Hearn believed that schools were the most important part of the parish life after mass itself, and he built or founded, St. Stanislaus in South Richmond, St. James in North Richmond and St. Louis in Burnley. (See education chapter)

Fr. Hearn's time from 1896 to 1914 was possibly the golden age of the Richmond parish. Apart from the large building programmes, it was the pastoral side of the parish life which was critical. It was a time when popular devotions were

¹³⁷ -- "Our Australian Missions" From the Irish Jesuit Province, 31 July 1895 p 72

¹³⁸ *St Ignatius Church, Richmond Victoria 1867-1967*, St Ignatius Parish, 1967 p 6

strongly promoted. Missions, Monthly Communion, Holy Hours, Novenas etc. were all highly organized and well attended. One of the fruits of these spiritual activities was the large number of religious vocations which came from parish community. His total dedication to the spiritual welfare of the parishioners resulted in him being held in the highest esteem and respect.

Fr. Thomas Cahill died in April 1908 and then a memorial pulpit was donated to the church in his honour. Very Rev. Dean Hegarty, an old friend of Cahill gave the blessing and address. Later it was moved from one side of the church to the other which cost £ 76, and then removed altogether in the 1970s. It is sadly missed in some ways even still.

Life in the parish continued to be very active. In September 1909 Jesuits, Frs. Colgan, Roney and Claffy gave the parish mission and again thousands of people attended confession and communion during the mission. All three men were well-known and popular preachers. A series of bazaars were held to help raise money for the parish. In October 1910 one bazaar raised £ 1,290 which meant that appeals over the last two years raised £ 4,000 for the development of the schools.

Subtle changes continued to happen in parish life. On 22nd October 1911 Mr. Edmund Fraher came from New York under an agreement with Fr. Hearn to take over the running of the parish choir with a salary of £ 100 a year. Most local people thought it was a worthwhile investment.

On 30 April 1912 another huge bazaar was organized to raise money for the schools. It was organized into five separated events with the four regions of the parish taking one each and the Temperance Guild doing the fifth one. Again it was a huge success. (cf Schools section) The usual fundraiser of the Annual Parish Ball continued and supported by the priests as one way of encouraging some more Catholic marriages. This one was held on August 6.

One of the most important events in 1912 was the first showing of picture show in the parish hall, on 14 October. These were going to remain significant both as fundraisers and entertainment until the 1950s.

As 1914 got underway, on 22 February the Redemptorist Fathers, (Campbell, Horuse? And Hogan) began a parish mission. It ran for four weeks, with two for women, two for men and children being taken during the day. Nearly 20,000 communions were administered during the mission, a very satisfactory number at that time. Archbishop Mannix followed on later with over 200 confirmations.

Language changes as it was noted that Frs. Hearn and McGrath went to the St Patrick's Day Procession in "drag". In those days, that only meant lay clothes.¹³⁹

In 1914 as World War I began, there was a call for volunteer chaplains. All the priests at the Richmond Parish Community volunteered, but Hearn as superior said he was going. A writer at the time said, "I don't know whether they wanted to get out of Richmond, or wanted a fight – Irish blood, or were tired of work and wanted a short cut to heaven."¹⁴⁰

From Gallipoli came a letter from Fr. Tighe. "A Presbyterian soldier told me an incident in connection with the "bonzer priest" the other day. An engagement was at its height when a soldier came from the front asking for a priest to attend a poor fellow whose two legs had just been shot off. Father Hearn started for the firing line, and ran a mile over a most difficult country. Bullets and bombs were

¹³⁹ *Richmond House History* 1902-1931 14 March 1912 entry.

¹⁴⁰ T. G. Forbes, quoted by O'Neill SJ, Fr. George. *History of the Jesuits in Australia*.

flying about and falling fast; still he reached the dying soldier in safety and did all that was possible for him. Then Fr. Hearn returned once more though the shower of bullets and shells. He received a great ovation from the officers and me, and he deserved it.”¹⁴¹ Later in France he inhabited a shell-shattered chateau, which gave him “still more of stars and fresh air.” He was recommended by several officers for the D.S.O. but in the end received the Military Cross before he returned to Australia in 1917. He did not return to Richmond but became parish priest in Hawthorn.

The presence of Fr. Hearn and several other Australian Jesuits as chaplains in the army helped defend the Society and the Catholic Church against some quite devastating attacks. For example the Australian Baptist in 1917 wrote, “What the people of Australia, as of Europe, need to realize is that it is not so much the Germans as the Jesuits that we are fighting in the war.” At least their opposition held them in high regard.

After Hearn’s return in March there was a large welcome for him from the Richmond parishioners with over 1,000 present. C.G. Forbes presided at the welcome and Frs. Lockington and Brennan were amongst the speakers. Later he preached for the French who died in Verdun in St. Patrick’s Cathedral.

Fr. Hearn was followed by Fr. William Lockington but only for two years when he was made the Superior of the Mission. Fr. Joseph Brennan followed for four years and then Fr. Patrick McGrath for twelve years from 1920 to 1932. During his time in office he organized the building of the Church spire, the new church/school at St Stanislaus and bought in the De La Salle brothers to run the Boys’ School.

From about 1900 until the changes to the liturgy of Holy Week introduced by Pius XII the pattern remained fairly much the same. For example the 1915 Services:

27 March Passion Sunday which this year included special devotions directed by the Pope for peace in the world.

High mass at 11-00am

Afternoon children’s devotions in the church

Evening order of service, rosary, prayer of the Pope, Lenten lecture by Fr. James O’Dwyer, singing of the litanies by the choir and benediction.

31 March Spy Wednesday

7-30pm Tenebrae followed by confessions

1 April Holy Thursday

7-30 am Missa Cantata

Procession to the altar of repose, a significant group of canopy bearers, and church filled with people. A large number of communicants.

Evening Tenebrae and Lenten sermon

2 April Good Friday

8-00 am Mass of the Pre-sanctified

Canopy procession again

12-00 until 3-00 “Three hours agony” Devotions and lectures given by a number of priests

7-00 pm Tenebrae

Sermon the Passion given by Fr. J.S. Bourke

3 April Holy Saturday

6-30 is Mass and ceremonies

¹⁴¹ The Daily Telegraph 8 October 1915

Breakfast was given to the junior acolytes after each of the morning services.

4 April, Easter Sunday

11-00 Solemn High Mass

7-15pm Vespers, a short sermon by Lockington and benediction.

The fathers of the parish community had an array of regular jobs. Of first importance was the Sunday and then weekday masses, and Sunday evening devotions. They also said daily mass for the nuns of the Vaucluse Convent. Then they were chaplains to the various parish organizations who had regular services in the Church, usually on weekday evenings. Regular confessions took place on Saturday evenings and often before and after major Sunday masses and then they needed to be available for the sacrament of the sick, called Extreme Unction at that time as it was intended for people on the point of death. Finally there were regular services, talks and visits to the students of the schools.

However there were many other ministries the priests undertook. For example for the rest of 1915:

4 April Fr. Ryan giving a retreat to the Josephite sisters in Camberwell

Fr. Hartnett giving a Holy Week retreat to the boys of Xavier College

6 April, Fr. Lockington gives a public lecture to the Hibernian Society on Ireland

13 April, Mission Superior Fr. Ryan begins his formal annual visitation to the community

15 April, Special dinner to celebrate the visitation and seven Jesuit guests attend as well.

16 April Dr. Cleary, Bishop of Auckland visits the house and stays overnight.

19 April, Frs. Lockington and McGrath attend the official reception to welcome the Apostolic Delegate to the Archdiocese

20 April, they attend a Pontifical High Mass at the Cathedral and the dinner following in the Bishop's house.

21 April. The apostolic delegate, Cardinal Cerretti says mass in the Vaucluse Convent and then has breakfast with the sisters. Then comes across to the presbytery and meets with the Jesuits for an hour. They smoke cigars. He then goes down to the schoolyard where there are over, 1,200 children from the local school as well as St James, St. Louis and St. Stanislaus. A stage had been set up outside the parish hall, and a girl student gave formal welcome. Lockington added a few words and then the Cardinal spoke very well to the young people. He was so delighted with the reception that he ordered the students to have two days holiday. The children sang "Faith of Our Fathers" with extraordinary vigor.¹⁴²

April, Fr. Carson, administrator of the Sale Diocese visited. Lockington invited him to stay and he did for a few days.

1 May, Lockington to Ballarat to preach and give talks supporting the Temperance Association.

Marian Novena begins. Concludes on the 18th

¹⁴² *Richmond House History 1902-1931* P 58

2 May First Sunday of the month and large Procession of the Children of Mary and sermon on Sacred Heart Devotions preached by Fr. J.S. Bourke.

6 May, Fr. Lockington goes to Geelong to address a meeting of the Australian Catholic Federation

Fr. Hartnett takes over the Women's Sodality

23n May Fr. Lockington preaches at Elsternwick

30 May Opening of the Men's Retreat with Fr. Lockington directing it.

31 May 6-00am mass, 6-30 instruction for 15 minutes followed by confessions in the morning and evening. Evening devotions and church full of men.

6 June, Close of Men's Retreat in the evening. Largest congregation ever seen in the Church with extra chairs brought in, around the altar and up to the sanctuary. After the benediction all the men stand to renew their baptismal vows with right hands raised, the papal blessing and Faith of Our Fathers sung.

7 June Women's retreat under Fr. Delaney, same the men's

27 June Fr. Ryan to Ballarat and Adelaide

13 October Fr. Sydes returns from India

4 December Fr. Ryan gives triduum at St. Vincent's Hospital

15 December Retreat at Burke Rd. convent

Such a layout represents the types of work being done by the parish priests away from their regular duty, and even this list is not a total one of their work.

Another activity they did was to organize a series of talks/lectures during Lent on Sunday evenings. For example 1916:

19 March "Church and Social Questions" Fr. M. Egan

26 March, "The Church and War", Fr. Delaney

2 April, "The Church and Tolerance" Fr. O'Dwyer

9 April, "The Church and Democracy" Fr. Boylen

16 April, "The Church and Women"

Other talks continued. Mr. Donald Clark gave one on "Technical Education" for the Australian Catholic Federation in the parish hall. In March 1917 there was another very well attended picture night, this time with the film, "Life of Christ". It raised £15 for the parish.

With the parish still concerned about his work amongst the people of Richmond, a survey was done. For confessions, the weekly average was 1,250 and the year average was 80,000. In communions, the daily numbers were about 200, the weekly ones 900 and the average over the year was 126,000. Some of these numbers were due to the large numbers of children in the schools, which at this 1917 survey time totaled 855 boys and 1,120 girls.

At the same time, major feast days attracted numbers to the church. On 10 June, Corpus Christi had the usual procession of the Blessed Sacrament. There were priests, altar servers, choir, 230 Children of Mary and a number of boys and girls. The singing of the hymns was excellent and the church was full. Fr. Delaney led the service and was campaigning to try and recruit new members to the Children of Mary from girls who had already left the school.

What was very unusual was a major demonstration on 24 September 1918 24 September 1917

A great crowd of people from Socialist meeting at night on Yarra Bank marched up Swan Street, smashing many windows of shops, and then along Church Street (smashed the lamp opposite St Ignatius Church) to proceed to G. Stirling's drapery establishment (smashed two windows there). They were overtaken by about a dozen troopers and thirty-foot police, and were "smashed" themselves. The troopers were riding their horses on the footpaths among the people under Stirling's verandas and the foot police batted every one they could reach. It was a savage exhibition of what the police can do when they are let loose. More than one baton was broken on the heads of the people. The cause of the meeting was the high price of food, with many of the people observing which profiteers are reaping a golden harvest. During these weeks there is an almost general strike of the workers against the capitalists. Father Lockington at one of the Monday night lectures on Social Questions stated that 1,500 girls in Melbourne did not know where to get breakfast in the following day, and that those who were working for the confectioners received only 14/- a week. A collection was taken up for them at the lecture in the Cathedral Hall in Brunswick Street Fitzroy and realized £ 84. Attention was called to Fr. Lockington's statement in Parliament and it was elicited that some of the confectioner's assistants, were getting less than 14/- a week and that white workers were getting less again. Dr. Mannix always presides and speaks at these lectures which draw immense crowds. Lockington's influence in the Melbourne community was huge.

Into November, the presbytery caught up with some of the modern technology when electric lighting was installed. On November 26, Fr. Walsh gave a lecture in the hall on "Macbeth" with a good attendance, especially from boys who seemed to appreciate him.

On December 2, Fr. Cock began the Advent lectures with a good attendance, but nowhere near the numbers at Caxton Park on 17 December where 4,000 people came and paid about £35 for entry. Mannix said it was a most convivial family gathering and a very good concert. He gave a brief speech too and the crowd sang, "God Save Ireland" at the end of the event.

If one looked over 1918, there were just the usual events, retreats locally and interstate, St. Pats Procession, public lectures and then the unusual one, in March, the opening of Newman College, which the parish Jesuits attended.

Concerts and films became even more common and Fr. Walsh gave a strongly attended lecture on Daniel O'Connell. After Easter on 26 April Cardinal Ceretti visited the parish again, including the convent and the schools. He came again in October. Then fund raising concerts were held by the West Ward and the Centre Ward in July and Archbishop Mannix attended both of them.

Fr. Lockington gave a lecture on "Catholic France", on 11 November 1918 and during his talk, news of the ceasefire came through. He announced it and huge celebration by the audience.

In 1919, the Children of Mary ran a ball. Over 250 were present, a sit down dinner, 6 orchestras to provide the music and it continued until 2-30 in the morning.

In October 1919 Cardinal Ceretti came to the Men's Communion Breakfast with over 1,700 at the mass and 520 at the breakfast. Both Ceretti and Mannix spoke at the breakfast.

The parish drama society put on, "Trial by Jury", Lockington gave lectures on "Drink and Prohibition" and "Catholic Faith at Lourdes" and so many attended, that the talks had to be repeated again. The Film, "Life of Christ" was screened and again, Cardinal Ceretti attended.

In 1922, Archbishop Mannix did confirmation for 837 boys and girls and in November the old school at St Stanislaus was moved to St Louis in Burnley. Then in November, the Jesuit Visitor, Fr. Power arrived.

In March 1923 Power gave his report. It said the showing of picture shows was to be stopped, the parish parlours were to be made more respectable and five-minute sermons were to be given at early masses. He then gave the Men's Mission. He later gave lectures on "the Beatitudes and Modern Life" at Werribee.

Archbishop Mannix and the Mission superior objected to Rome about the ban on showing films and on 8 March 1924 a note from Fr. General arrived rejecting the ban.

On 8 December 1925 the new altar to Our Lady was blessed. It cost the donors over £400 and then further decorations were added for another £300.

Archbishop Mannix formally blessed the reconstructed two houses next to the school to begin the home for the De La Salle brothers. Br. Jerome and 4 brothers take up residence and begin running the school.

7 October 1928 the solemn blessing of the new spire took place by Cardinal Ceretti. (This time he was papal delegate to the 29th Eucharistic Congress in Sydney) After the blessing a mass a High Mass in the Church was held with a visiting priest, Fr. Martindale, preaching and then a reception held in the quadrangle of the school.

In June 1932, a parish mission was given for the children of the schools. Fr. Magan gave the talks and 9-00 each day was mass. A 100 boys and girls made their first communion and the children missed only two classes a day.

On 23 July, a full church funeral was held for Mr. Fred Mitchell the former principal of the Boys' School who had been a teacher for over 30 years and was widely admired.¹⁴³

Through most of the 1930s the parish administration had to deal with the suffering of the Great Depression with many of the parish struggling to find enough to eat. However the normal religious practices continued, Easter ceremonies, St Patrick's Day marches and the usual activities of the various Church and parish organizations. The schools struggled and parents found it difficult to raise money for fees, and without the support of the De La Salle Brothers and FCJ sisters on Richmond Hill, they might not have survived.

By 1939 things were starting to recover somewhat. Fr. Lockington collapsed and was rushed to the Mercy Hospital and given the last rites. It didn't work and he was discharged from hospital a day or two later. Then the schoolyard was properly leveled and Vacluse Road was bituminized by the Richmond City Council.

The one event which the Jesuits allowed themselves to celebrate was the feast of St. Ignatius. For the 1939 feast, Fr. Cleary, provincial of the Carmelites preached the panegyric at Ignatius day high mass. Dinner guests, Archbishop Mannix, Cardinal Gilroy, Fr. Toohey (sec of Gilroy) Fr. Cleary (Carmelite provincial) Fr. Marius

¹⁴³ *Richmond House History 1902-1931*

McAuliffe OFM, Prior Curran OP, Dr. Hogan CM, Fr. Fahy, (Jesuit Provincial) Fr. Hearn, Fr. Godwin (PP of North Richmond).

The on 13 August Archbishop Mannix did the confirmation service for 109 boys, 123 girls and 20 adults a total of 252. Later he did the First Communion group as well.

At the start of 1940 Fr. Lockington employed slaters to repair the roofs of the church and the presbytery, while the Council workers corrected problems with the bitumen in the schoolyard and Vaucluse.

In February 1940 Lockington began a series of lectures on "The Church and the Supernatural". Some topics included "Suggestion, Auto Suggestion, Hysteria, Faith Healing, Spiritism, (Mostly in church but couple had slides and were in the hall). Large crowds attended and not just from the local parish. Later in the year he gave another slide lecture on "Catholic America" as a fundraiser to start the annual bazaar. The bazaar ran for the usual three weeks.

While Lockington was giving talks and retreats, Frank Sheed from USA came and gave talks on array of Catholic subjects. One of the best-known Catholic laymen in the church. It was 1942 and one of Lockington's retreats was in Rockhampton and he went both ways by plane, something unheard of during the war years. He followed his trip up with three talks on China, one called "Go teach all nations" and the third one, "Material Civilization in China." Again audiences were huge. He followed it up with "The Church and Atheistic Communism".

Odd things did happen from time to time. On 25 September 1942 Fr. Magan was wondering around to say his rosary and at 10-00 pm discovered a fire on the first floor of the Boys' school The Fire brigade put it out quickly and little damage was done. The following January a Mr. G. Dalton was walking through the property at 12-30am and saw a fire in the school basement. Again the fire department put it out quickly and little damage was done. Someone had broke into the basement by smashing a boarded up window. Both fires were started maliciously but no one was caught.

Lockington continued his popular political lectures in the later part of 1943 with "Communism and National life – Spain and Russia," Creator and Creature: Christianity", "From Peter to Pius", and "Church and State". The audiences filled the hall and the speeches were strongly reported in the secular as well as religious media.¹⁴⁴

While this time was passing a substantial number of first communions took place and on 29 August Archbishop Mannix confirmed 252 people.

The religious practices did not change very much through the 1940s. First communions were held followed by special breakfasts in the small hall. The regular consecration of the parish to the Blessed Virgin Mary on May1 each year continued and there were processions with people reciting the rosary with groups of girls, the Children of Mary, boys, YCW and an array of floral arrangements.

In 1949 on 12 June the church bells were rung for the 8-00 am mass, the first time in a decade. During the 1930s, bells were rung for the 10am and 11am masses but the practice stopped, as there was difficulty in getting efficient bell ringers.

The usual celebrations of St Ignatius Day, the extra masses for All Souls Day and Christmas continued. However the major changes to the Easter

¹⁴⁴ History of the House 1939 to 1947

Services came in during the early 50s with special new Holy Thursday and Good Friday services and midnight masses on Easter Saturday.

The social events, balls, concerts, operas and sporting teams ran strongly through the 1950s and 1960s, and annual events such as the Holy Name Society Communion breakfast had about 250 to 300 attendees. Confirmations were held every year with over 250 candidates, largely from the parish schools but some came from Burke Hall and Kostka and there were always a few adults.

Under Fr. Leo Flynn the changes of the Second Vatican Council came into the liturgy of the parish. The communion rails were taken out, an altar facing the people put in place and a special lectern put next to it. Later the rood screen was removed and Flynn had it destroyed so no one could replace it. The pulpit went too eventually and efforts to get the congregation to sing the hymns at mass for a time undermined the work of the parish choir.

Social and musical organization continued for a while but steadily lost momentum as social life changed. The demographic changes in Richmond began to affect all parts of parish and community life but at the same time a consciousness of social justice began to grow again.

Lockington House needed extensive renovations after the Brothers left and the large verandahs were removed. It was used as a residence for the Jesuit Volunteer Programme and then the Big Brother-Big Sister programme. Later it became the office of Jesuit Social Services. Today it is the home for number of Aboriginal young students.

The schools closed, Vaucluse in 2000 and the parish school in 2005. The buildings are now occupied by Jesuit Communications and Jesuit Social Services while the hall continues to be a great asset to the parish.

The parish of St Ignatius remains a modern church community and a wonderful presence of the Catholic life in Melbourne.

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Supporters. Graeme Hood, (St Ignatius), Olivia Parkinson, Sisters of Mercy, Sr. Aileen Ryan, F.C.J., Michael Kenny, De La Salle Brothers, Sr. Betty O' Donnell RSJ, Josephite Sisters, Sr. Felicity Corder, Presentation Sisters, Nancy Costello, Cabrini Sisters, Br. John O'Halloran, Christian Brothers

RICHMOND PRIESTS – CATALOGUES

1866 Parish Priests/Superior	Other priests
Joseph Dalton 1866-1878	David McKiniry 1866-1870 Charles Scully 1866-1867 B Joseph Mullhall 1867-1878 Aloysius Kranewitter 1870-1880 Thomas Cahill 1872 Superior of the
mission	
Joseph Mullhall 1878-1889	James Kennedy 1878 (To Sydney) Peter O'Flinn 1879 Thomas Cahill 1880-1883 Charles Dietel 1880 (To XC but still
German mission)	
& Master Nov)	Michael Watson 1882 James Kennedy 1883-1891 (Oliver Daly & Peter O'Flinn in residence for Hawthorn) Aloysius Sturzo (1883 Sup of Mission
Thomas Cahill 1890-1893	Edward Murphy 1884-1885 (Novices May 1884) Oliver Daly 1888-1890- (93-97) Patrick Duffy 1889 Isaac Moore 1890-1895 Joseph Mullhall 1890-1897 Michael Kelly 1891 Thomas McEnroe 1892
Oliver Daly 1893	
Joseph Hearn 1898-1914	James Kennedy 1894-1898 James Cleary 1894-1895 Charles Morrogh 1896-1922 Thomas Cahill 1896-1908
	George Buckeridge 1898 Thomas Brown 1899-1907 Joseph O'Malley 1898-1903 Robert O'Dempsey 1901-1903 Donald McKillop 1904-1910 John McInerney 1903-1910 Joseph Tuite 1905 Augustus Fleury 1905-1915 James O'Dwyer 1908 John Ryan 1909-1913 Joseph Brennan 1909-1914 James Kirwan 1912-1913 Patrick McGrath 1914-1915 John Roney 1914

William Lockington 1914

John Corcoran 1915
 Robert Little 1915
 Cornelius Hartnett 1916-1917
 Charles Delaney 1916-1919
 Thomas Walsh 1916

Joseph Brennan 1916

Henry Cock 1917-1919
 Timothy Kenny 1917
 John Ryan 1918-1920
 Patrick Dalton 1920
 Gerald Corr 1920-1922
 Richard Murphy 1920
 Thomas Walsh 1920

Patrick McGrath 1920

Augustus Fleury 1921-1923
 John Martin 1921-1928
 Vincent de Fancesco 1922-1931
 John Egan 1923-1938
 Francis O'Keefe 1923-1925
 William Hackett 1924-1934
 Richard O'Mara 1929
 Henry McAardle 1930-1931

James Magan 1932

John Bourke 1932-1934
 William O'Collins 1931-1934
 Michael Murray 1933-1940
 Michael Fitzgibbon 1935-1936
 Francis O'Brien 1935-1936

William Lockington 1936

Peter Baker 1937-1951
 Aloysius Dando 1937-1947
 Joseph Gates 1937-1938
 James Kirwan 1939
 Hugo Modotti 1938-1941?
 John Nerney 1939
 James Magan 1940-1942
 Edward Carlile 1940-1942
 Joseph Hearn 1941
 Cornelius Hartnett 1941-1942
 Joseph Brennan 1943-1944
 Patrick Harper 1942-1945
 Michael Murray 1942-1948
 John Nerney 1944-1945
 Leslie Harper 1945-1948
 Patrick McGrath 1944-47
 Victor Turner 1946-1948

John Bourke 1947

John Hollis 1948-1952

- 1958s
- James McNamara 1953 (Dec)
- Leslie Harper 1957 (Dec)
- Leo Flynn 1965
- Joseph Holland 1973
- Lou Lachal 1948-1950
Michael Morrison 1949-1958
Robert McCarthy 1950-1953?
Victor Turner 1951
Patrick Doherty 1951
Ceslaus Fabisiak 1952
Leo Flynn 1952-1954
Stanislaus Skudrzyk 1952-1953
Austin Ryan 1953
Franciscus Zdrasil 1953 (Bohemia)-
- John Hollis 1954
Joseph Janus 1954-1980
William O'Collins 1954-1970
Denis Gilmore 1955-1958
Robert Hennessy 1955-1956
Nicolas Tornese 1955-1961
John Bourke 1955-1969
- Desmond O'Connor 1958-1970
Henry Wilkins 1958-1965
Ian Hoyle 1959-1974
John O'Shaughnessy 1959-1960
Kevin O'Sullivan 1959-1961
Arthur Stone 1960-1968
John Malone B 1960-1961
Vincent Johnson B 1958-1961
Douglas Boyd 1962
Patrick Morgan 1962
Andrew Zerafa 1962-1966
Robert Nash 1963-1964- (Irish)
John Purcell 1963-1964 (Irish)
- Richard Harris 1966-1971
Joseph Fitzgerald 1967-1970
Joseph Stanislaus Kelly 1969
John Doyle 1970
Joseph Hassan 1970-
John Hollis 1970
Brian Moore 1971-
Patrick Morgan 1971-
Gerard McGinty 1972
Ambrose Byrne 1972
- George Orr 1973 (English)
Michael Sutton 1973 S

Desmond Walker 1974

Leo Flynn 1974 (Superior)
 John Stamp 1974-1983 (Min)
 *Maurice Heading 1974 S
 *John Honner 1974 S
 Leonard Kiesch 1974-1976
 Brian McCoy 1974 S
 Denis Quinn 1974-1975
 Celso Romanin 1974-
 Wieslaw Slowik 1974-1976
 **Brian Stoney 1974-1976
 *77 Neptune Street

*Peter Laffin 1974-1978 S
 James McNamara 1974-1977
 Renato Zecchin 1974-1982
 *46 Stephenson Street
 Zigmund Nowicki 1976
 Peter Little 1976
 John Day 1976-1977
 John Blanchard 1977-1978
 *John Harte 1977
 Michael McShane 1977
 Mario Reina 1977
 Paul Schulze 1977-1980

George Belfrage 1977

Herbert Balding 1978
 Alex McDonald 1979-1983
 Mark Raper 1979-1981
 John Hamilton Smith 1980-1982

Celso Romanin 1982

John Wilcken 1982 Superior
 John Douglas 1982

Desmond Walker 1983

Ferruccio Romanin 1983-1987
 Kevin Penry 1983-1985
 Mark Raper 1983
 Henry Sneddon 1983-1993
 Alex McDonald 1985
 Joseph, Nquyen Thanh Liem 1985-

1986 S Viet

Peter Norden 1985-1986
 Mark Raper 1985
 John Scerri 1986 Maltese
 John Sutherland 1987

Ferruccio Romanin 1988

Mario Bugna 1988-1989
 Paul Keenan 1988-1992

Adrian Lyons 1988
 Brian Stoney 1988
 Peter Collins 1989 S
 Nguyen Viet Huy 1989 S
 Iain Radvan 1990 S
 Renato Zecchin 1990-1991 S
 Adrian Lyons 1991
 Tro Tran Van 1991 S
 Guy Carlson 1992-1993
 Peter Norden 1992-2004
 Augustine Thu 1993-1994- Viet
 John Wilcken 1993-1994
 Michael McGirr 1994-1995
 Philip Grano 1995-1996
 Steve Curtin 1995
 Tro Tran Van 1996-1999
 John Wakeling 1996-1997
 Peter Hosking 1997
 Jack Stamp 1997-2000 B
 Tink Dinh Ngoc 1997-1998 B
 David Ryan 1998-2003
 Nguyen Viet Huy 2000 (Admin) PP 2001-2002
 Peter Hosking 2001-2003
 Phil Crotty 2002-2007
 Peter Hosking 2004
 Jack Otto 2004
 Minh Tran Van 2004
 Peter Norden 2005
 Geoffrey King 2005-2015
 Augustine Nguyen Doc Thu 2005-2013
 Michael McShane 2005- 2007
 Inyoung Alert Cho 2007
 William Dwyer 2007-2008
 Cao Nguyen Van 2008-2011
 Stanislaus Lim 2009
 Robin Konig 2009
 Ferruccio Romanin 2010-
 Trung Nguyen Hoang 2011
 Son Nguyen Thai 2012
 Minh Tran Van 2012-2013
 Paul Yang 2012
 Gaetan Pereira 2013 (admin)
 Nguyen Viet Huy 2013
 Tro Tran Van 2013-
 Eka Tanaya 2014 S
 Nguyen Viet Huy 2014 (admin then PP)
 Fortunatus Parwoto (Toto) 2014-

2015 RESIDENTS AT St James

Cornelius Hartnett	1917-1920
Thomas Walsh	1917-1919
Peter Dwyer	1920-1922
Augustus Fleury	1921
Joseph Brennan	1922
Charles Cuffe	1922-1931
Gerald Corr	1923
Augustus Fleury	1924-1928
Patrick McCarthy	1928
Cornelius Hartnett	1929-1930
James Kirwan	1929-1931

POLISH INDEPENDENT COMMUNITY

Joseph Janus	1974-1980
Leonard Kiesch	1974-1983
Zygmunt Nowicki	1974-1991
Wieslaw Slowik	1974-
August Smyda	1974-1978
Zbigniew Gorecki	1985-1991
Eugeniusz Ozog	1988-2008
Ludwik Ryba	1997-
Tadeusz Rostworowski	2011-

Other chaplains

Ceslaus Fabisiak	1952-1953
Stanislaw Skudrzyk	1951-1954

NOVICES IN RICHMOND

Scholastic Novices

William Drinan	1882
Thomas Fay	1882
Joseph Brennan	1884
John Newman	1884
P. Michael Hackett	1885

Brothers:

William Roberts	1883
Patrick Kelly	1884
Patrick Muldoon	1884
Bernard Doyle	1885