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ⁱ **Patrick Bonaventure Geoghegan** (1805-1864) was born in Dublin. An orphan, he was educated at Edgeworthstown, County Longford, and a Franciscan College in Lisbon. Eager to become a Franciscan priest he was transferred to the Franciscan training school at Coimbra, Portugal, where he was ordained in 1830. He was appointed to St Francis's Church, Dublin, where in 1837 he volunteered for the Australian Catholic Mission. Given £150 for his outfit and passage by the Colonial Office he arrived at Sydney on 31 December. He was appointed to Bathurst but after four months Bishop Polding sent him to establish the first Catholic mission in Melbourne.

The government gave Geoghegan a salary of £150 and a land grant at the corner of Elizabeth and Lonsdale Streets where he built a temporary church, a presbytery and a school. On 4 October 1841 he laid the foundation stone of St Francis's Church, which he opened in October 1845. JA Goold was appointed to the Melbourne see and on 6 August 1848 chose Geoghegan as his vicar-general. When Dr Murphy died in 1858 Geoghegan was appointed bishop of Adelaide. To recruit dedicated priests for the diocese he left for Europe in February 1862 but in Rome on 10 March 1864 was translated at his own request to the new see of Goulburn, New South Wales. In Dublin he became extremely ill, and died at Kingstown (Dunleary).

ⁱⁱ **Edmund Finn** (the journalist, 'Garryowen') first used the phrase, 'Emerald Hill', in a newspaper advertisement for a picnic held for the Father Mathew Society there in 1848.

ⁱⁱⁱ The **Market Tavern** (Market Street, between Clarendon and Cecil Streets) was built on an allotment purchased in the first land sales in Emerald Hill in 1852. The hotel closed in 1873.



^{iv} **Laurence Bonaventure Sheil** (1815-1872) was born in Wexford, Ireland, and educated at St Peter's College, Wexford, and the Franciscan College of St Isidore, Rome, where he taught theology and philosophy after his ordination in 1839. Returning to Ireland he became guardian of the convents of St Francis at Cork and Carrickbeg. He was recruited for the Australian mission, and arrived in Melbourne with Bishop Goold in February 1853. He was appointed president of St Francis's seminary, later St Patrick's College, and was secretary and manager of the Catholic education board of Victoria. Because of ill health he was transferred as archdeacon to Ballarat from 1859 until 1866, when he was appointed as Bishop of Adelaide.

^v **James Alipius Goold** (1812-1886) was born in Cork. He received his early education at a small Augustinian school in Cork and later entered the Order of St Augustine. Ordained in Perugia, Italy, he volunteered for the mission of New South Wales. After his arrival in Australia in 1838 he was appointed parish priest of the Campelltown district, NSW. In 1847 the diocese of Melbourne was established with Goold as its bishop. He arrived in Melbourne in October 1848. Bishop Goold laid the foundation stone of the first St Patrick's Church on 9 April 1850. When gold was discovered, he decided not to proceed with this building because he foresaw Melbourne's need for a larger Cathedral. The contract for the new building was signed in 1858, with the nave and the aisles were completed by 1868. In 1874 Melbourne was elevated to an archbishopric. Archbishop Goold died less than six months before the great tower was completed.

^{vi} **John Gavan Duffy** (1844-1917) was born in Dublin, Ireland, the son of Sir Charles Gavan Duffy. John Gavan Duffy was educated at St Laurence O'Toole's Seminary in Dublin and Stonyhurst College, Lancashire, England. After his arrival in Victoria in 1859 he took up land north of the Lachlan River and then bought and leased land with his father at Sorrento. In March 1871 he matriculated at the University of Melbourne and the next year took the English essay prize. However, he allowed his considerable literary ability to remain dormant, apart from contributions to the *Australasian* under the pen-name of Aulus. Duffy did not complete his university course but was articled to J. G. Duffett, and practised with W. J. Wilkinson from 1876 until the latter's death in 1891.

As a successor to his father, John represented the safe Catholic seat of Dalhousie in the Legislative Assembly in 1874-86 and in 1887-1904. In James Service's first ministry from 5 March to 3 August 1880 he was

president of the board of land and works, commissioner of crown lands and survey and minister of agriculture. In 1890 he was postmaster-general in the Munro government until February 1892 when in the newly formed Shiels ministry he was again appointed postmaster-general and also attorney-general. In April 1892 he resigned from these posts to stand for the Speakership but was defeated and returned to the cabinet as a minister without portfolio until the fall of the Shiels government in January 1893. In 1894-99 he was postmaster-general in the George Turner ministry and represented Australia at the Universal Postal Congress at Washington in 1897. He attended the Federal Council of Australasia in 1893 when he was chairman of the Standing Committee and was also a delegate at the Intercolonial Conference of Ministers in Sydney in 1896.

As a member of the Catholic group in parliament Duffy was a frequent spokesman on the education issue; in particular, he opposed non-denominational Christian teaching in schools.

After 1904 he settled down to his law practice and, in partnership with T. E. King, conducted most of the legal business for the Catholic Church. He was a prominent layman of the Church and in 1909 was made a knight of St Gregory. Duffy had married Margaret Callan, in 1874. He was survived by his wife, two sons and a daughter.

^{vii} **Thomas Joseph Carr** (1839-1917) had been Bishop of Galway. He arrived in Melbourne one year after the death of Archbishop Goold. Carr had been Professor of Theology and Vice-President of the Irish seminary at Maynooth before his appointment to Galway. For thirty years he administered the Archdiocese of Melbourne, during which time St Patrick's Cathedral was completed, consecrated, and officially opened in October 1897.

^{viii} **Daniel Patrick Mannix** (1864-1963) was one of the most influential public figures in 20th century Australia. Mannix was the son of a tenant farmer near Charleville, , and was educated at Irish Christian Brothers schools and at St Patrick's College, Maynooth seminary, where he was ordained as a priest in 1890. In 1895 he was appointed to the chair of moral theology, and in 1903, not yet 40, he was appointed president. Although he was a fierce Irish nationalist, he disapproved of violence against the British authorities and personally welcomed Edward VII and George V during their visits to the College.

Mannix was consecrated titular Bishop of Pharsalia and Coadjutor to Archbishop Carr of Melbourne in Maynooth College Chapel on 1 July 1912. Melbourne was one of the great centres of Irish emigration, where the Roman Catholic Church was almost entirely Irish. In Australia at this time, the Irish Catholics were commonly treated with disdain by the Anglo-Scottish Protestant majority, and also as potentially disloyal. Mannix was thus regarded with suspicion from the start, and his militant advocacy on behalf of a separate Roman Catholic school system, in defiance of the general acceptance of a secular school system, made him immediately a figure of controversy.

In 1914 Australia entered World War I on the side of Great Britain and when Mannix denounced the war as 'just a sordid trade war', he was widely denounced as a traitor. When the government of Billy Hughes tried to introduce conscription for the war, Mannix campaigned against it and it was defeated. He spoke out more frequently about the 1917 referendum, which was also defeated.

In 1917, when Carr died, Mannix became Archbishop of Melbourne.

Mannix opposed the Easter Rising in 1916 and always condemned the use of force by Irish nationalists, and he counselled Australians of Irish Catholic extraction to stay out of Irish politics. However he became increasingly radicalized, and in October 1920 he led an Irish republican funeral cortège through the streets of London following the death of hunger striker Terence MacSwiney, the Lord Mayor of Cork City. By the end of the war Mannix was the recognised leader of the Irish community in Australia, idolised by Catholics but detested by most Protestants, including those in power federally and in Victoria. For many years he was ostracised and not invited to the official functions his position would have entitled him to attend.

Mannix supported trade unionism but opposed militancy and strikes. On all matters of personal and sexual morality, he was a traditionalist and an upholder of the authority of the Church.

In Melbourne, Mannix was the leader of the city's largest ethnic minority as well as a religious leader. From his palatial house, Raheen, in Kew, he would daily walk to and from St. Patrick's Cathedral, personally greeting any of his flock that he encountered. On official engagements he was chauffeured about in a large limousine. In 1920 he led an enormous St Patrick's Day parade with a guard of honour made up of Irish Australian winners of the Victoria Cross.

After the Irish Free State was created in 1922, Mannix became less politically controversial and animosity to him gradually faded for the most part. From the 1930s he came to see Communism as the main threat to the Church and he became increasingly identified with political conservatism. Mannix's best-known protegee in his later years was B.A. Santamaria, whom Mannix appointed head of the National Secretariat of Catholic Action in 1937. After 1941, Mannix authorised Santamaria to form the Catholic Social Studies Movement,

known simply as The Movement, to organise in the unions and defeat the Communists. The Movement was so successful in its efforts that by 1949 it had taken control of the Victorian branch of the Labor Party.

In 1951 the government of Robert Menzies held a referendum to give the government the constitutional power to ban the Communist Party. Mannix surprised many of his supporters by opposing this, on the grounds that it would give the Communists a propaganda victory and drive them underground: his may have been a decisive influence in the referendum's narrow defeat. The Labor Party split again in 1954 over attitudes to Communism and the Cold War. Santamaria's supporters were expelled and formed the Democratic Labor Party (DLP). Mannix covertly supported the DLP and allowed many priests and religious to work openly for it.

By the 1960s the distinct identity of the Irish community in Melbourne was fading, and Irish Catholics were increasingly outnumbered by Italians, Maltese and other postwar immigrant Catholic communities. Mannix, who turned 90 in 1954, remained active and in full authority, but he was no longer a central figure in the city's politics. He died suddenly in November 1963, aged 99, while the Church was preparing to celebrate his 100th birthday four months later.

^{ix} *His Most Reverend Eminence Bonaventura Cardinal Cerretti* (1872 - 1933) was born in Comune de Bardono, Italy, ordained in 1895 in Rome, and from 1895 until 1899 did pastoral work in the diocese of Orvieto. He was then invited to become a staff member in the Vatican Secretariat of State where he worked from 1899 until 1904, when he was created Privy chamberlain of His Holiness on 13 January 1904. He then served as secretary to the apostolic delegate in Mexico from 1904-1906 and as Auditor in the apostolic delegation to the United States of America from 1906 to 1914. He was appointed as titular archbishop of *Philippopolis in Thracia* in 1914, and the titular see of *Corinth* on 10 May 1914. Cerretti was appointed as Apostolic delegate in Australia and New Zealand in 1914. He represented the Holy See and thus tried to the Great Powers to accept the Peace Note of Pope Benedict XV at the Paris Peace Conference in Paris from May to June, 1919. He was appointed to serve as Nuncio in France in 1921. He was created Cardinal-Priest of *Santa Cecilia* in 1925, appointed as Archpriest of the Basilica of Saint Mary Major in 1930, and Prefect of the Apostolic Signatura in 1931.

^x **Éamon de Valera** (1882 -1975) was one of the dominant political figures in 20th century Ireland. Co-owner of one of the Irish Press Newspapers, he served in public office from 1917 to 1973, holding the various Irish prime ministerial and presidential offices. A significant leader of Ireland's struggle for independence from the United Kingdom of Great Britain and Ireland in the early 20th century, and the Republican anti-Treaty opposition in the ensuing Irish Civil War, although after the forming of Fianna Fail, his republicanism died. De Valera is also often cited as the principal author of the Constitution of Ireland.

At various times a teacher of mathematics and a politician, he served three times as Irish head of government; as President of Dáil Éireann, as the second President of the Executive Council and the first Taoiseach (1937 - 1948; 1951 - 1954; 1957 - 1959). He ended his political career as President of Ireland, serving two terms from 1959 until 1973. He was also the Chancellor of the National University of Ireland from 1922 until 1975.

^{xi} **The Second Vatican Council** was held in Rome from 1962 to 1965, and was made up of the Pope (John XXIII, and after his death in 1963, Paul VI) and all the bishops of the world. Its aim, as Pope John declared in announcing his plans to hold a council, was to 'open the windows of the Church'. Vatican II presented its teachings in the form of sixteen documents. These dealt with many matters such as the promotion of Christian unity, the recognition that non-Christian religions contain much that is true and holy, and the right of all people to religious freedom. The four principal documents produced by the Council which were to bring about major changes in the practices of the Church and the lives of its members. were on liturgy, Divine Revelation, the Church itself and its role in the modern world.

The document on the liturgy, the first document released by the council, instigated a revolution in Catholic worship, with changes including the celebration of Mass in the vernacular rather than Latin and the redesign of churches and rituals to emphasise and encourage the active participation of all present.

For several centuries, ordinary Catholics had been discouraged from reading the scriptures themselves, and were instead advised to rely on their priests and teachers to interpret it for them. This attitude only began to change about the middle of this century. By the time the document on Divine Revelation was released, not only were Catholics not discouraged from reading the Bible, they were 'forcefully and specifically' urged to do so!

The document on the Church, instead of emphasising the hierarchical nature of the Church, with its Pope, bishops and priests, as the Church's teaching about itself had traditionally done, presented the Catholic Church primarily as part of the whole Christian community of faith, or 'People of God'. Its emphasis, therefore, was on the role of each baptised member of the Church. The hierarchy's role, still very important, was seen as one of service to the faith community.

The document on the Church in the modern world, the last and easily the longest released by the Council, has had an enormous impact on the way the Church interacts with the rest of society. It firmly situated the work and interests of the Church in the world and society: nothing that is genuinely human is to be regarded as alien to the Church. Many current Catholic movements for social justice, world development and peace, including liberation theology, owe their intellectual origins at least in part to this document.

^{xii} **Patrick Hanna** (1819-1890) was born in Killmegan, County Down, Ireland, the fifth son of Patrick Hanna, farmer. He was educated at local schools before training and working as an engineer (1835-38 with George Stephenson, locomotive engineer, in Newcastle on Tyne) and shipbuilder (from 1838) with various firms in England and Scotland. Hanna married Sarah Hamilton in Glasgow in 1848 (1 son, 6 daughters). He was one of the earliest residents of Emerald Hill, arriving in Melbourne on the *Abdallah* in 1853. He established the City ferry near the Falls on the Yarra River near the foot of King Street with a plank road to Clarendon Street in 1853, and held the licence until 1884. That, and the lease of the toll gates he obtained on the Sandridge, and later, Sydney roads (1859-60) laid the foundation for his later wealth. This enabled Hanna to purchase LaTrobe House in William Street in 1863, and also to meet the property qualification to stand for the Legislative Council. Hanna Street was named for him.

He was an Emerald Hill Councillor between 1864 and 1867, the MLA for Murray Boroughs from 1866 until 1877, and; MLC for North East Province from 1882 until 1888.

^{xiii} **Patrick Ward** (1823-1882) was the son of Mary Cousal and Thomas Ward. He was involved with Robert Mills in a building in Clarendon Street that was the forerunner of the Emerald Hotel, and later established the Union Hotel in 1861. He had retired from the hotel, and was living in Dorcas Street when he joined the founding committee of the South Melbourne Permanent Building and Investment Society in 1875. Ward Street was named for him.

^{xiv} **Daniel Wellesley O'Donovan** was a Continental scholar of repute, who had been one of the editors of an important Catholic journal in Paris, *Ami de la Religion*.

‘Through giving way to drink, many a clever Irishman has been constrained to earn a livelihood in some menial subordinate position, entirely out of harmony with his intellectual gifts and attainments. Cases of this kind are very deplorable, but are also at times productive of very comical developments.

In its early days, the best classical scholar that Melbourne possessed was Daniel O'Donovan. He once held a good position in the colony, but he lost it through his fondness for the bottle. He then sank by degrees, until finally he became a groom in the stable of Mr Justice Willis, an irascible gentleman who prided himself on his classical knowledge, and who invariably opened each session of his court with a pedantic address crowded with Latin and Greek quotations.

On one occasion, the ordinary court crier could not attend, and His Honour called upon O'Donovan to take the vacant high place in court. All went well until the judge commenced to read his address. For the first five minutes he confined himself to the English tongue, but soon plunged into an unlucky quotation from Horace. The judge negotiated four lines successfully, but in the middle of the fifth he floundered; and O'Donovan yelled out in indignation: ‘See here, your Honour, you are murdering my favourite author, and I will not allow that to be done by either judge or jury. Just listen to me, and I will give you the only true and correct version.’ Then, to the amazement and the amusement of the court, the crier recited a passage of Horace in the most approved academic style. The judge was for a time speechless with rage and astonishment, but soon roared to the Sheriff to remove ‘that scoundrel’ from the court and lock him up immediately. O'Donovan was thereupon seized, dragged down from his high perch in the court, and placed in one of the prisoners' cells, the innocent expression of his countenance showing all the while that he was utterly unable to comprehend what he had done to deserve such treatment. O'Donovan was left in his solitary cell to ruminate over the perils of exhibiting classical knowledge at unseasonable times’.

^{xv} **John Bernard O'Hara** (1862-1927) was born in Bendigo, the son of Irish parents. O'Hara's school years were troubled by his father's two insolvencies and the loss of the family home. He unsuccessfully attempted matriculation at 15 from George Street State School, Fitzroy, succeeded a week before his sixteenth birthday and then belatedly attended Carlton College. Here his unusual combination of talents unfolded: when he enrolled at the University of Melbourne in 1881 he had won two prizes for poetry and demonstrated marked mathematical ability. He won the mathematical and Stawell exhibitions in his first year but the need to augment the family income, despite a scholarship to Ormond College, affected his work and he graduated in 1886 with third-class honours. He took his M.A. two years later.

O'Hara taught briefly with the Christian Brothers before being offered a lectureship in mathematics and natural philosophy at Ormond. His association with the college admitted him into the ranks of Melbourne's cultural and academic establishment, to which few Irish Catholics had access, but it did not bring enough money and O'Hara built up a private coaching business and published examination guides. In 1889 he

accepted the offer of a partnership from Thomas Palmer, the owner and principal of South Melbourne College and in 1894 he became sole proprietor.

Under O'Hara's leadership the college was co-educational, its curriculum academic and its ethos competitive. Its students prided themselves on being an educational elite. Girls and boys were encouraged in similar ambitions and competed on equal terms. The college's record in matriculation examinations was remarkable and its students won numerous scholarships and exhibitions. By 1917, when ill health forced O'Hara to close it, hundreds of its pupils were occupying important positions in the professions, universities and politics.

Meanwhile, O'Hara had developed his literary gifts. In 1891 he published his first book of poetry, *Songs of the South*. Eight volumes followed to 1925 including *The Poems of John Bernard O'Hara* (1918). He was joint vice-president of the Australian Literature Society in 1904-11. Critics praised his perfect metrical ear, his melody and his mastery of form. His best known poem, 'Happy Creek', was set to music and became familiar to two generations of Victorian schoolchildren.

An outstanding district cricketer in his youth, O'Hara listed tennis, billiards, cycling and sea travel as recreations. His wife, Agnes Elizabeth, an ex-student whom he had married in 1910, and their four children survived him.

^{xvi} **Mary Gonzaga Barry** (1834-1915) was born in Wexford, Ireland, daughter of John Barry, banker, and his wife Elizabeth. After education at the Loreto Abbeys in Gorey and Rathfarnham, she entered the institute at Gorey on in 1853, was Superior there in 1867-72 and then at Enniscorthy in 1872-75. In response to an appeal by Bishop James Moore of Ballarat for Loreto Sisters for the Australian mission, Mother Gonzaga went to Ballarat in 1875, accompanied by six nuns. The Loreto Sisters had already won wide renown as a teaching order; from its inauguration it had attracted to its ranks educated women who provided a superior education for girls in their various abbeys. There was need for such a school in Ballarat, as Mother Gonzaga quickly perceived. But she was concerned also for the welfare of the Catholic community as a whole. Under her guidance confraternities were established for adult Catholics, and Sisters from the Mary's Mount Abbey were provided to supervise teaching in the parochial schools, which relied heavily on pupil-teachers at that time.

Much of Mother Gonzaga's life's work is reflected in her letters, both public and private. They reveal on the one hand a religious remarkable for her simple, childlike piety, and on the other an educationist indefatigable in the pursuit of an intelligent and ambitious programme of expansion and academic development within the Loreto order. She travelled widely in Australia and abroad, always keeping her Sisters informed about new methods in teaching and administration. Her concern embraced the whole order, not merely one separate province. Until her death she worked unceasingly for the reunification of the institute, that all might share in the benefits accruing from central administration, and that the institute might fulfil its original function.

^{xvii} **Louisa Benson** (1845-1920), known as Mother Mary Hilda, was born in York, England, the daughter of Christopher Benson and his wife Mary. Louisa Benson was a convert to Catholicism. In 1865 she graduated with distinction from Notre Dame Training College, Liverpool, and then taught for a time at Hurst Green. She entered the Institute of the Blessed Virgin Mary (Loreto) at Rathfarnham, Dublin, in 1868. Her first appointment after profession in 1871 was as the principal of Loreto National School, Dalkey, Dublin. She clashed immediately with an inspector, refusing to oblige Irish children to read the strongly nationalist English texts; later she watched with satisfaction as the children danced around a bonfire of the offending books.

In 1876 Mother Hilda arrived in Australia to join the Loreto Sisters who had made their Australian foundation at Ballarat in the previous year. She was appointed principal of St Joseph's primary school, Dawson Street, Ballarat, in March 1877. Thereafter, she was invariably entrusted with the task of opening or staffing new parish schools including those at Redan (1882), Portland (1885) and South Melbourne (1891), and she also took charge of an existing school at Randwick, New South Wales (1896). St Joseph's, Ballarat, planned along the lines of the Notre Dame practising schools, became a model for parochial schools throughout Australia.

Mother Hilda was also deeply interested in the training of teachers. In 1877 at St Joseph's she introduced a five-year programme for pupil-teachers. Then followed, in 1884, the erection of the Dawson Street Training College which she and Mother Gonzaga planned jointly to meet the needs of diocesan schools. It was one of the earliest Catholic training colleges in Australia and remarkable for its five-year course of study. As foundation-principal, Mother Hilda again drew on her recollections of Notre Dame.

After the Registration of Teachers and Schools Act of 1905, the Victorian bishops sought a principal for the proposed Central Catholic Training College at Albert Park. Mother Hilda was named principal. Former students long recalled her precise, lively mind.

In 1913 she returned to Ballarat, where she spent her last years, seriously afflicted by arthritis.

^{xviii} **Lily O'Hagan** (1882-1956), known as Mother Magdalen, was born in Pokeran, NZ, and died in Toorak. She entered the Order in 1904.

^{xix} **Mother Carmel Leonard** (Mary or Polly Leonard, 1875-1963) was born in Ballarat, and entered the Loreto Order in 1899. She was a Pupil at S. S. Peter & Paul's, and taught in the parish school before entering the Order. At S.S. Peter & Paul's M. Carmel was Mistress of Junior School and assisted many of the College students before becoming Principal. Mother Carmel died in Portland.

^{xx} **Mother Joseph Halloran** (Annie Halloran, 1905-1987) was born in Kyneton, and taught at SS Peter & Paul's between 1923 and 1926, before leaving to enter the Loreto Novitiate at Ballarat in 1927. After her profession in 1930, she returned to South Melbourne where, with the exception of 1936-7 when she was stationed at Redan, she remained until 1972. Mother Joseph became a legend in the area. She died in Ballarat.

^{xxi} **Thomas Michael Burke** (1870-1949), a prominent businessman and land agent, was born at Norval, near Ararat, and joined the Railways at the age of sixteen. Early in his life he was active in the ANA, at a time when it was leading the push for Federation. He became President of ANA in 1902. Soon after, he left the Railways to establish the Civil Service Cooperative Stores. He later developed a system that enabled people to buy land by time payment, and was involved in many subdivisions of land. The firm of TM Burke had offices in every state and some overseas countries.

Burke was active in the cause of Catholic education and charities. Amongst his gifts to the Catholic Church were Studley Hall, the Xavier preparatory school (later named Burke Hall) and the Xavier Chapel. A particular concern of his was the need for technical education for boys from the orphanages, and their need for hostels once they left the orphanage.

^{xxii} **Mother Bonaventure Martyn** (Anchoretta Martyn, 1881-1974) was a born teacher. She spent a great part of her teaching life at SS Peter & Paul's first as a teacher and then as Principal (1923-1928). M. Bonaventure had been a student at the Central Catholic Training College and had done her training at SS Peter & Paul's. She also taught in the Parish School in Hamilton. Mother Bonaventure died in Ballarat.

^{xxiii} Much of this funding came from the Schools Commission, the main recommendation of the Karmel Report.

The Karmel Report (1973) was a seminal report which established the basis of Commonwealth provision for school education on the principle of 'need'. It was commissioned by the incoming Whitlam Government which had campaigned for increased equality of opportunity through education. The report revealed gross deficiencies in the resourcing of many schools around Australia - a fact which had been drawn to the Commonwealth's attention over a decade of lobbying by parents and education systems. The Karmel Report was underpinned by a commitment to promoting equality of outcomes in schooling by making the 'overall circumstances of children's education as nearly equal as possible'. Higher levels of resourcing were therefore needed to address existing deficiencies in schools.

^{xxiv} **Ursula Frayne** (1816-1885), mother superior, was born in Dublin, Ireland, daughter of Robert Frayne, a prosperous businessman, and his wife Bridget. In 1834 she entered the Institute of Mercy, founded in 1832 in Dublin by Mother Catherine McAuley, and took the name Ursula in place of her baptismal name Clara. In 1842 she was appointed Superior of the Institute's first foreign mission foundation in Newfoundland and in 1845 went on foundation to Perth, Western Australia, arriving in Perth on 8 January 1846.

In 1856, Ursula Frayne responded to a request from Bishop Goold for a Victorian foundation. She arrived in Melbourne in March 1857 and within six weeks had raised loans to pay off the mortgage on her convent in Nicholson Street, Fitzroy. Rapid expansion followed. Large building programmes were undertaken for educational and social work, culminating in the erection of the first wing of the present 'Academy' in 1870 at a cost of £6000. The Sisters of Mercy were the first teaching nuns in Victoria and under the vigorous leadership of Mother Ursula their establishment included a boarding and day school for girls, together with two primary schools and a domestic training school for orphans. She also founded the St Vincent de Paul's Girls Orphanage at South Melbourne.

Her letters give evidence of the qualities which distinguished her as a religious: intelligence, blended with shrewd, practical wisdom; tenacity and great powers of endurance; strict and loving observance of the Rule; and a keen Irish wit. A fine Gothic chapel was built by her successor as a memorial within the convent grounds at Nicholson Street. There her remains were interred in a vault flanked by a Celtic cross, reminiscent of her origin.

^{xxv} **Mother Mary Joseph Sherlock** was born in Dublin in 1828, the daughter of Sir Robert Sherlock. She took her vows at the Bagot Street Convent in Dublin in 1850, and a year later went out to Perth with four other nuns. These were the pioneers of the Order of Mercy in Australia. When the jubilee of the convent in Nicholson Street was celebrated in 1907, she was the sole survivor of the pioneers.

^{xxvi} **Patrick O'Neill** (1886-1968) was born at Drumwood, County Tipperary one of eleven children of Owen O'Neill, farmer, and his wife Winifred. Patrick attended a nearby National school. In 1901 he entered the novitiate of St Mary's Provincialate of the Christian Brothers, Marino, Dublin, and later taught for almost four years at St Aloysius', Dundalk, St Vincent's Orphanage, Glasnevin, and Our Lady's Mount, Cork.

Fulfilling a private vow that, if he became a Brother, he would volunteer for the mission field, O'Neill reached Melbourne in August 1906. He taught at St Peter and Paul's School, South Melbourne, until the end of that year before being sent to St Francis's School, Elizabeth Street, Melbourne. As a junior Christian Brother, he was transferred from place to place as the need arose. After terms at Ballarat and at a 'practising school' at Burwood, Sydney, he was appointed superior at Balmain in 1913. In his five years there he overcame considerable financial difficulties to renovate the buildings and grounds. He was known as 'a strong teacher'.

O'Neill was next based at Christian Brothers' College, Wakefield Street, Adelaide, where he suffered a detached retina. Following a period of rest at St Mary's Provincialate, Strathfield, Sydney, he was regarded as sufficiently fit in 1921 to be made superior of St Vincent de Paul's Boys Catholic Orphanage, South Melbourne. On 21 June 1926 he bent down to get some money from a drawer in his office at the orphanage. On straightening up, he found that he had completely lost his sight. He retired from St Vincent's in January 1927. Three months afterwards, he travelled to Lourdes, France, hoping for a miraculous cure. He 'became patiently resigned to the will of God'.

That year O'Neill joined the Catholic Braille Writers' Association (later the Villa Maria Society for the Blind), St Kilda, Melbourne. Members transcribed religious books into braille, befriended the blind, and escorted them on their trips to the Victorian Eye and Ear Hospital. In 1931 O'Neill became president of the association; he was to hold office until his death. Under his vigorous full-time leadership the Villa Maria Hostel for the Blind was opened at Prahran in 1938, the Villa Madonna Hostel for the Blind was established at Windsor in 1948 and St Paul's School for Blind Boys was founded at Kew in 1957.

Often referred to as 'the Blind Brother', O'Neill was a good and courageous man. In 1957 he was appointed MBE. Well groomed and courteous, he made his way alone around Melbourne, using public transport. He had remarkable business acumen and 'could charm a bird off a tree', both considerable advantages in his expansion of the Villa Maria Society. A nursing home, Villa O'Neill, built at Prahran in 1972, was named after him.

